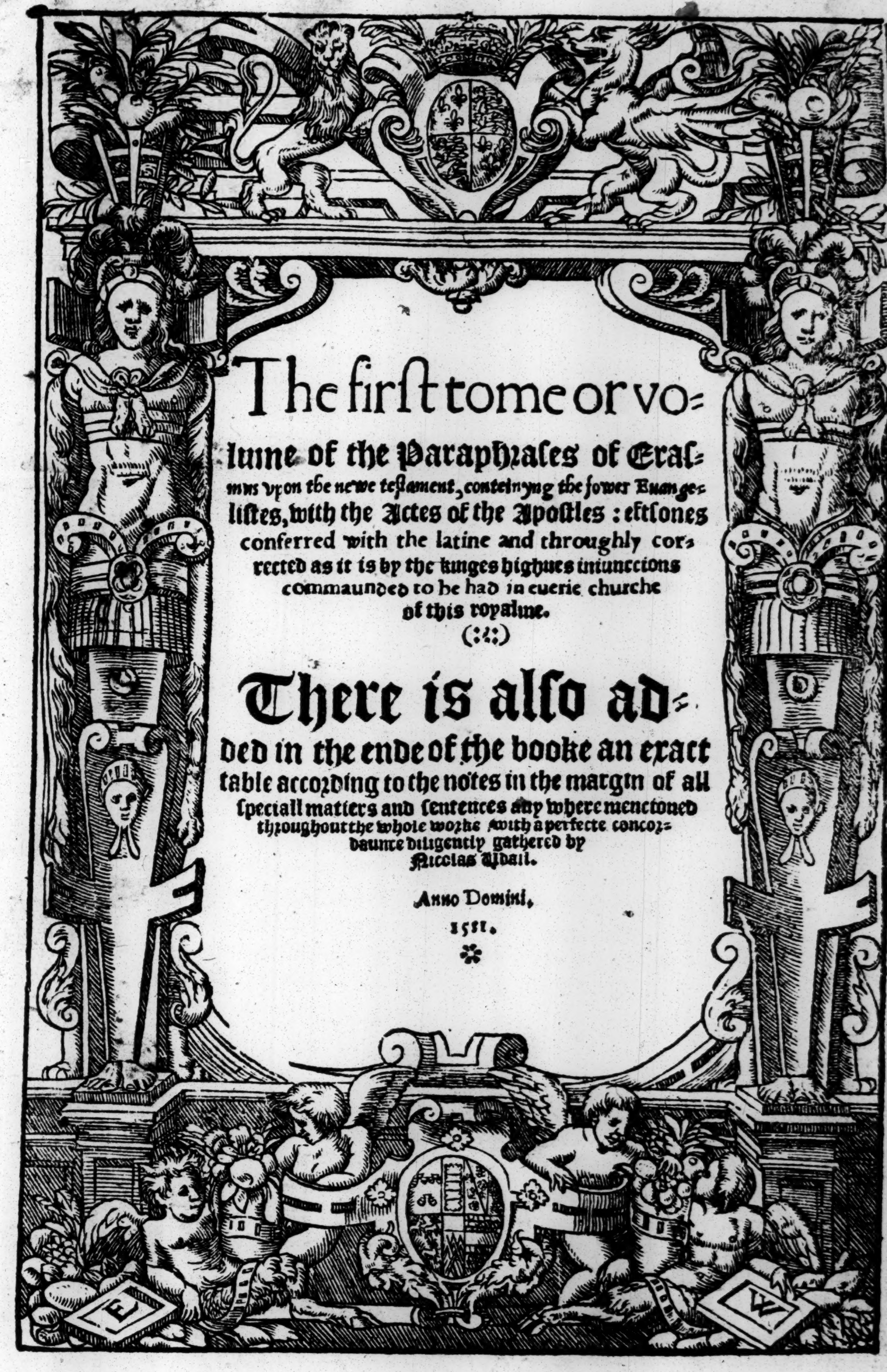

The firſt tome or volume of the Paraphraſes of Eraſmus vpon the newe teſtament, conteinyng the fower Euangeliſtes, with the Actes of the Apoſtles: eftſones conferred with the latine and throughly corrected as it is by the kinges highnes iniunccions commaunded to be had in euerie churche of this royalme.

(:⁘:)

There is alſo added in the ende of the booke an exact table according to the notes in the margin of all ſpeciall matters and ſentences any where mencioned throughout the whole worke with a perfecte concordaunce diligently gathered by Nicolas Udall.

Anno Domini,
1551.

⁂

[illegible] II. Let to pag. Zrulski

To the moſte puiſſaunt prince, and

our moſte redoubted ſoueraigne Lord Edward the ſixthe, by
the Grace of God King of Englande, Fraunce, and Irelande, defendoure
of the faith, and on yearth nexte and immediately vnder God, of
the Churches of Englande & Irelande the supreme head, your
moſt humble, louing, and obedient ſubiecte, Nicolas Udal
wiſheth al grace and peace from God, with long and
theſame moſt proſperous Reigne ouer vs, in al
honoure, healthe, and condigne felicitie.

(.:.:.)

(*)

❧

MOſte noble and moſte worthie Soueraigne, it might in me ſo baſſe and ſimple a perſon, appeare no ſmal preſumption to write vnto your Emperiall Maieſtie, wer not the cauſe of our publique gratulacions ſo iuſte and ſo greate, that no man, what euer he bee, hauing occaſion to wryte, maye thinke himſelf voide of crime, if he ſhould omitte to declare and teſtifie the vneſtimable comforte and ioye, which your vniuerſal moſt louing and obedient ſubiectes, daily more and more doe take of your Maieſties ſinguler good procedinges & moſt excellent towardneſſe. For where, by the ſpace of many yeres vntill it pleaſed the goodneſſe of God to ſende you vnto vs, the earneſt prayers of al England was that we might haue a Prince: and after the time of your natiuitie, whan God had ſo gracyouſly heard our peticions, we eftſones prayed that ye might haue grace to folowe the godly ſteppes and proceadinges of your moſt noble father; eueryman ſeeth nowe in your Maieſtee ſuch towardnes of vertue and godly zele, that we haue conceiued no leſſe then an vndoubted hope yͭ ye wil (by Goddes gouernaunce) ferre paſſe your ſaid father, to whom our daily wiſhinges and prayers thought it enough to haue you eguall. We all ſee in your highneſſe ſuche liuely ſparkes of vertue & Chriſtian regiment toward, that we cannot but thynke Englande the moſt fortunate Royalme that euer was, to whom God hath geuen ſuche a Kyng, as in his minoritye of tendre babehood, learneth to haue mynde on his funccion, and to conſidre whoſe miniſtre he is. If Royalmes (after the ſaiyng of Plato) are than and neuer els in bliſſed ſtate, whan eyther Philoſophiers, that is to ſaye, ſuche as knowe & loue God, doe reigne ouer theſame, or els the Kinges geue themſelues to philoſophie, yͭ is to ſaye, to the due knowledge of God, to the diſcipline of vertue, and to yͤ vpryght execucion of their office towardes al people: howe happye are we Engliſhmē of ſuch a King, in whoſe childehood appereth as perfeict grace, vertue, godly zele, deſire of literature, grauitie, prudēce, iuſtice, & magnanimitie, as hath hertofore been found in Kinges of moſt mature age, of ful diſcreciō, of auncient reigne, and of paſſing high eſtimacion. But ſuch is the goodneſſe, of God, that to a people eagrely hongreing and thyrſting his iuſtice, earneſtly ſekyng the wayes of his trueth, tendrely enbracing his moſte holy worde, readily accepting the grace of his ghoſpel, willingly conformyng themſelues to the ſincere doctrine of his commaundementes, he forgeateth not to geue a ſapient King and gouernoure. And that God hath of a ſinguler fauour and mercye towardes this Royalme of Englande ſent your grace to reigne ouer vs, the thyng ſelfe by the whole proceſſe dooeth declare: the ſumme whereof I ſhall in a ſhorte diſcourſe no more but briefly touche and paſſe ouer, leſte I mighte ſeme rather to haue ſoughte an occaſion in the waye of flatterye to extolle you and youre progenie, then as thys preſent cauſe enforceth me, to geue due teſtimonie of the trueth. In dede youre ſingulare excellencie in al kindes of princely towardneſſe is ſuche, that no place, no tyme, no cauſe, no booke, no perſone either in publique audience or els in priuate coumpaignie maketh any mencion of youre Maieſtie, but he thynketh hymſelfe euen of a veraye conſcience bounde to powdre theſame with manyfolde praiſes of your incomparable vertues and giftes of grace. All whyche prayſes and magnifyinge thoughe they bee in dede muche inferiour to youre moſte woorthye deſertes hytherto, yet youre maieſtie muſte take and repute, not as a matter of inſolencie by youre moſte louyng and faythful ſubiectes miniſtred vnto you, but rather as a thynge wroughte in them by the inſtincte of god, to admoniſhe you of the Regall eſtate that he hath called you vnto: not as a prouocacyon of wordelye gloryyng in youre ſelfe, but as an inſtrumente of admonicion to continue you in remembraunce of thankes geuing, and of diſcharginge your office: not as yͤ baites of flatterye, meaning to fede your Maieſtie in any conceipte of pride, but rather as a glaſſe wherein to beholde your ſelfe what ye are, and howe ye oughte to continue: not as the pleaſaunte titleing or clawing of adulacion, but rather as a caucion that ye dooe nothyng in all your lyfe whereby ye maye bee founde or thoughte vnwoorthie the laude that is geuen you: and finally, not as a nouriſhmente of any humaine vanytye, but rather as a ſpurre of exhortacion, not only to beware that ye goe not backe, ne degenerate, or decline from the godly trade of religiō, of vertue, of literature, of prudence, of benignitie, of iuſtice, of princely regimente that ye are nowe entred into: but alſo that ye procede as ye haue begoone, and ſtyll goe forwarde encreaſynge in all godlineſſe, that your procedynges and conſummacion may bee aunſwerable to your moſte princely & Chriſtian begynninges. Neyther is there any ſubiecte of yours woorthie lyfe, whyche woulde to any other ende or purpoſe, attempte to magnifie you in this tendre age, but in hope, that if ye bee not alreadye come to the perfeccion propouned vnto you, ye will labour and contende (as age maye ſuffre,) to growe and reache vnto it. For if Philip of Macedonie, being an ethnike and a pagane Kynge, whan he was railed at and muche euill ſpoken of by the Atheniens, tooke thereof an occaſion well to reigne and gouerne hys people, alleageynge hymſelfe to bee enforced and conſtreigned therunto, that he myghte proue his enemyes vntrue men of their reportes: howe muche more neceſſitie of well dooynge is incumbente to youre highneſſe, that ye maye in tyme commynge, verifie the praiſes and commendacions, whyche the publique conſente of the worlde dooeth nowe attribute vnto you: Howebeeit we youre moſte feythful louing ſubiectes dooe nothyng doubte, but that God beeyng the geuer of all good gyftes, the father of all mercye, and the God of all coumforte, who of hys infinite goodneſſe hath prouided you to reygne ouer vs, wyll alſo in ſuche wiſe directe all your wayes, that he wyll euydentely declare hymſelfe by hys eternall wyſedome, and by hys counſayll inſcrutable, to haue purpoſely ordeyned and appoynted you to dooe hyghe thynges, whome he hath by his mightyfull arme ſo woondrefully ſente. For where youre moſte noble father of famous memorie Kynge Henrye the eyghte beeyng otherwyſe by al tokens of naturall conſtitucion, a man hable and alſo likely to haue chyldren, had alreadye by the two moſte faire bloſſomes and moſte freſhe floures of the worlde, the ladye Maries Grace, and the ladye Elizabethes Grace,

your

your Maieſties moſte noble and moſte dere ſiſturs yet liuing, declared himſelſe apte to be veray fruicteful of procreacion:yet had he continued eight and twentie yeres King of this Royalme, ere he had any ſoonne in lawfull matrimonie begotten, to whom he might leaue the ſucceſſion of this his Emperial croune and ſceptre. In the meane time King Henry as a moſt vigilaunt paſtour ceaſeth not with perpetuall trauayll to procure for the commodities and wealth of Englande, he ceaſeth not by moſt politique and moſt hollſome lawes to prouide for the eſtabliſhyng of Englande in peace and tranquilitie. And becauſe by the diligente reading and meditacion of holy Scriptures, he founde and obſerued the true bliſſinges of God, and the fountaine of al grace and proſperitie to procede of the knowleage of God, and the due obſeruacion of his lawes, like a moſte chriſtian Prince and a true defendour of the fayth, he conuerted and emploied al his ſtudie ⁊ cogitacions to the redreſſe of ſuche abuſes in religion, as by the moſte corrupte doctrine of the Romiſhe papacie had by degrees crept into Chriſtes churche, and preuailyng throughe continuaunce of yeres, wer now ſo confirmed and eſtabliſhed throughout al parties of Chriſtendome, yͤ the Romiſhe Nabugodonozor held vs in ſorer ſubieccion, then euer was Iſrael holden in the captiuitie of olde Babilon, and ſo ſhould we haue ſtil continued, had it not pleaſed almighty god of his botomleſſe mercie, to reiſe vp a Chriſtian Cirus your moſt puiſſaunt father, to reſtore vs agayne to our freedome in Chriſtes bloud. For yͤ Romiſh Nabugodonozor had by wreſting and peruertyng the holy ſcriptures of God to the eſtabliſhing and maintenaunce of his vſurped ſupremitie climed ſo high: that he was not now content to ſitte in yͤ chaire of Moſes, but had moſt blaſphemouſly exalted himſelfe aboue al that is called God, that is to ſay, had made Goddes woorde fruſtrate, that his moſt corrupt and moſt peſtilent doctrine myghte take place. He had by his deuiliſhe inuencions caſte ſuche a foggie miſte of ignoraunce ouer Goddes moſte holy Bible, he had with his Phariſaicall interpretacions in ſuche wiſe polluted the ſinceritie of Chriſtes doctrine, he had ſo infected the clere fountaine of Goddes woorde with yͤ ſuddes of humayn tradicions, and the dregges of vain ceremonies, he had by meane of papiſtical troumperie ſo peruerted the vnderſtanding of holy ſcriptures, he had ſo defaced the puritie of the faith with yͤ beggerly patched cloke of ſuperſticious weorkes not commaunded by Goddes lawe, he had ſo perplexed the grace of the ghoſpell with the falſe feigned merites and weorkes of ſupererogacion, he had ſo mangled the Chriſtian profeſſion with mo then an hundred ſoondry ſectes of counterfaicte cloyſtreers of Antichriſtes own generació, liuing like idle loitreers ⁊ verai dranes, and vnder the pretence of religion deuouring the common weales that woulde mainteine thẽ, he had ſo oppreſſed the true religion and wurſhipping of God with pilgremages to dead ſtockes and ſtones of mannes handie weorke, with transferring the honoure which was due to God alone, vnto Sainctes and to feined miracles, with other kindes of idolatry innumerable, and with a purgatorie of materiall fier, and (to make ſome ende of ſpeaking in a matter of it ſelfe infinite) he had ſo clene ſubuerted all good and godly conuerſacion and doctrine, that Sathan had no more power of the world whã Chriſt came down to yearth for to redeme mankinde, then religion was nowe broughte out of frame by the tyrannye of the Romiſhe Babilon, nor God and his ſoonne Ieſus Chriſte any where leſſe founde, than whan he was moſt buiſily named and ſpokẽ of in pulpites. Beeyng vnder the title and name of Chriſte, the moſte eagre aduerſarye of Chriſte and his ghoſpell, he ioyned hymſelfe to the Philiſtenes, and beeyng their Goliah more nere ſixtene thẽ ſixe cubites high, neither feared, ne ſhamed to ſhewe himſelfe in plaine battaill of defiaunce, ne ſpared to open his blaſphemous mouthe, ne to drawe his tyrannous ſweorde, ne to ſhake his huige murdering ſpeare, agaynſte the true Iſraelites of Chriſtes litle ſelie flocke, and moſt preſumpteouſly to braggue againſte all that euer woulde profeſſe the ſincere and vpright doctrine of Goddes woorde, tyll it pleaſed God to reyſe vp vnto vs an Engliſhe Dauid your moſte noble father, who withoute anye armoure or weapon of yron and ſtile, without any harneſſe of mannes makyng, without diſpleyghing any banners in araye of humaine battaile, ſhoulde oute of the ſlynge of his Regall auctoritie, caſte the corner ſtone of Goddes woorde, whiche lightyng vpon the forhead of the ſaide Goliah, felled his papacie ſtone dead, and cruſhed it to poudre, neuer to bee hable any more to noye or to face Englyſhe Iſraell. Oure ſayd Dauid kyng Henry the eyght had learned by the booke of Deuteronomie (in whiche booke the feithfull ſeruaunte of God, Moyſes charged, that whomſoeuer Iſraell ſhoulde make Kynge ouer them, theſame from the tyme that he were ſette in his Regall throne, ſhoulde all the dayes of his life haue continuall meditacion, and ſhoulde ſtill reade therein, to the entente he might learne to feare the Lorde his God, for to kepe all the woordes of his lawe, and his ordinaunces for to doe them, and that he ſhoulde not turne from the commaundementes eyther to the right hande or to the left, that bothe he and his children might prolong theyr dayes in his kyngdome: he hadde (I ſaye) learned in the ſame booke, on the one ſyde the bleſſynges of God promiſed to all ſuche Princes as on theyr owne parties woulde for the loue and feare of God walke vprightly in the execucion of the ſaied commaundementes, and woulde partely by theyr good exaumple prouoke theyr ſubiectes to doe the ſame, and partly by due execucion of iuſtice make them a ſhamed and alſo afearde to ſwerue or declyne from the Lord theyr God: and on the other ſyde the terrible malediccions and plagues of Goddes wrathe, threatned to all ſuche as neglected the vpryghte obſeruyng of all his preceptes and wayes. He loued the goodneſſe of God, and feared his ſtroke, he ſawe religion to bee ferre oute of frame, he ſaw ſome part of his moſte earneſt trauayles and endeuour to ſette Englande in moſt quiet and bliſſefull ſtate, to fayll of condygne effecte throughe defaulte of reformacion in matters of religyon. He ſawe and founde by experience of hys owne manyfolde moſte princely enterpryſes, the onely cauſe why Chriſtian Royalmes are plagued with warres, derthes, famins, peſtilences, and other mortall extremities, to come of Goddes indignacion, becauſe the woorlde was ſo farre gone aſtraigh from Chryſte, that nothing was nowe wearxed ſo odious or deteſtable as his holy woorde, nothyng reputed ſo blaſphemous, as Chriſtes holy ghoſpell, nothyng ſo lyght eſtimed as Chriſtes bloud and paſſion. He ſawe the onely waye to Goddes fauour to bee the enbracing of his holy Scriptures, the drounyng whereof had enforced God to power hys indygnacion vpon the Chriſtian worlde. He ſawe and well perceyued that God of his mercie was wyllyng to ceaſſe his wrathe and vengeaunce, yf the Chriſtian people woulde returne to hym. He perceyued GOD to offre his grace vnto the worlde by openyng theyr yies, yf leauyng theyr errour and ignoraunce they woulde enbrace the clere lyght of the ghoſpell.

He ſawe moreouer that his moſte louyng ſubiectes of Englande, (whome hys godly exaumple had prouoked to tender and ſeeke the glory of GOD) did nowe houngre and thirſte the righteouſneſſe of GOD, and the knowelage of hys woorde. He playnly ſawe that no waye there was to a reformacyon, but by thys only meane yf the auctoritie and vſurped ſupremitie of the

See of Rome were extirped, abolyſhed, and clene extincte. For he ſawe hys countreymen the Engiyſhe Iſraelites to bee holden in ſuche extreme bondage within the Romyſhe Egypte, that there was no hope of deliueraunce, but by the onely power and myghtifull arme of GOD reyſyng vp ſome Moyſes that woulde in the face of that ſame moſte cruell Pharao require that Iſraell myght bee freely lette gooe. The huige ſeuenfolde headed draguon was to the ſimple inferiour people, ſuche an obſtacle, that they might not come to Chriſte, and to all Chriſten Princes ſuche a terrour, that they durſte not. This draguon beſyde the monſtreous hiſſyng of his curſes and excommunicacions, and beſides the contagious infeccion of idolatrie and ſuperſticion, wherewith he had by his whelpes the cancarde papiſtes ſo adblaſted the worlde, that he had enwrapped and drowned all Chriſtendome in blindneſſe and errour: he hadde alſo a mortall ſtinge in his taill, wherwith he ceaſſed not by all kindes of deathes and tormentes, to deſtroye and murdre as many as woulde once open theyr lippes againſte his moſte deteſtable and moſte blaſphemous abominacions. This draguon ceaſſed not continually to perſecute the woman clothed in the ſunne, that is to ſaye, Chriſtes dere ſpouſe the Churche of Englande, but as a raumpyng and roryng Lion, he ſtode euer ready watchyng that he myghte deuoure her children the chriſtian flocke, whiche ſhe nowe groned to bryngе foorthe to Chriſte, had not the Engliſhe Michaell Kynge Henry the eyght taken in hande to fyghte againſte the ſayde draguon, and been ſtrengthened of GOD with his Aungelles the Lordes, and godlye Prelates, to caſte the ſayde draguon that olde Serpente and his Aungels oute of Englande. This was the greate harlot that ſytteth vpon manye waters, with whome the Kynges of the yearthe haue committed fornicacion, and the inhabiters of the yearthe been made drounken with the wine of her fornicacion: the woman ſitting vpon the roſecouloured and tenhorned beaſte full of names of blaſphemye, ſhe ſyttyng arayed in purple and roſecoloure, and decked with golde, precious ſtones, perels, and in her hande a cuppe of golde full of abhominacions and filthynes of her fornicacyon, and in her forehead a name of greate miſterie written: Greate Babylon the mother of whordome and abhomynacions of the yearthe: And the ſame whore drounken with the bloude of Saynctes, and with the bloude of witneſſes of Jeſus. This was the huyge monſtre Hydra, (to whome the Poetes attribute ſeuen heades, ſome eyghte, and ſome an hundred heades) whome as well Kynge John of Englande, as alſo ſoondrye other Chryſten Princes had attempted to vanquiſhe, but as ſoone as they had cutte of one heade, three other heades grewe vp for it, ſo that euerye wounde that was geuen hym was a more confirmacyon and encreaſe of hys ſtrengthe, vntyll oure Hercules Kynge Henrye the eyghte perceyuynge that no power, no puiſſaunce, no weapon was hable to confounde hym ſauyng onelye the conſumynge fyer of Goddes woorde, prouided the Byble to bee ſette foorthe in the Englyſhe toungue, and to be ſette vp in euerye church, where it myghte bee readde of his people. Longe tyme endured this conflicte betwene oure Englyſhe Hercules and the Romyſhe Hydra ere he coulde bee deſtroyed, ſo faſte grewe vp a more numbre of ſerpentyne heades, whan any one was cutte of. For beſydes the manyfolde moſte monſtruous heades, of Idolatrye, Pylgremages, ſuperſticions, countrefaicte relygions, and innumerable abuſes moe, whyche Kynge henry had to cutte of, hys whelpes the indurate generacion of papiſtes, deuyſed all meanes

poſſible

poſſible to kepe his auctoritie ſtill in England, ne left any engin vnattempted to ſtaigh and lette the aboliſhing of his vſurped power, abuſyng the ſimple people with all kindes of deluſion and iuggleyng of countrefaicte myracies, of feigned viſions, of liyng iu traunces, of rapcions euen vnto the thirde heauen, of ſophiſticall learning of holy conteſtacions, of ſubtily inuented prophecies, of bolde comminacions and threateninges, of voices auouched to haue come from heauen, of peruerting the ſence of ſcripture to mainteine hys power of wryting bookes in derogacion of the kinges procedynges. And to the ende there ſhoulde not lacke any kynde of wiekedneſſe that the ſaied Hidra and his adherentes, Moonkes, Fryers, and other cloyſtreers were hable to weorke, he founde meanes beſydes many other ſtormes of forrayne warres and conſpiracies, ſo farre to abuſe the credulitie of the ſimple ignoraunt people, that he brought them half in a deteſtacion and hatered of Gods woorde, and ſeduced them to aduenture with a litle blaſte of ſedicion, to diſtourbe the cogitacions of ſuche a noble & a good king, beyng than moſt earneſtlye yea (I maye ſaye) only ſet in ſtudying for the eſtabliſhement and cõtinuacion of peace and tranquilitie in this royalme for euer. All whiche terrours coulde not appalle kynge Henries moſte ſtoute courage, but that he wente thorough with the reformacion, whiche the ſpirite of God ſo wrought in his heart and conſcience, that he ſawe it to be neceſſarie, and himſelfe to be choſen of God, to bee the inſtrument therof. All this while England thoughe not yet veray willingly ne vniuerſally receiuyng the grace of the ghoſpell offered vnto vs, together with the moſte heauenly iewell and treaſure of Gods holy ſcripture, in the mother language: yet neuertheleſſe (as oure parties and moſte bounden dueties were) tenderlye conſidering the moſte vigilante care and ſtudie, and moſte earneſt trauayle of oure moſte gracious ſoueraygne employed for oure behouſe, and dayly beſtowed in fortifiyng all parties of the roylme againſte the malicious aſſaultes and conſpiracies of the ſaid Romiſh Hydra, or any other enemies by his procuremente: Englande (I ſaie) ceaſſed not with continuall prayer to beſeche the goodneſſe of almightye God, to rewarde the godlye mynde and dooyng of oure kyng nowe wearing oute hys body in trauaillyng for vs, and ſpending his life in procuryng for our wealth and ſafegarde, with a ſonne, to whome, whan he ſhoulde departe hence to heauen, he might ſafely commit and leaue his croune, with the gouernaunce of vs his moſte dere beloued ſubiectes: Thus did all Englande by the ſpace of many yeres perſiſt in continual prayer: but almightie God willing to ſhew for what perſones he reſerueth his bliſſinges, as ſone as we had throughe better inſtruccyons conformid oure ſelues to the expulſyng of the Romyſhe Antichriſte, to the gladde enbracing of his woorde, and to the receyuyng of his ghoſpell in all parties: immediately hearde oure lamentable peticions, and ſent your moſte noble mother Quene Jane of famous memorie, whom (as it maie be thoughte) his prouidence, and conſailes vnſcrutable had purpoſely ordeyned, prepaired, and cauſed to be borne for none other office, but that ſhe might bee moſte dere wife to ſuche a kynge, and mother to ſuche a Prince. For as ſone as ſhe had in moſt lawful matrimony brought forth your grace, ſhe departed this worlde: as thoughe ſhe ſhoulde haue ſaied: I haue doen the offyce that I was borne for, nowe fare ye well. The freaſhe floure of my pure virginitie, I haue moſt ſafely committed to my moſte dere ſpouſe kynge Henry for to kepe, and to you his moſte feithfull louyng ſubiectes, I leaue behinde me my onely ſonne, the iewell that ye haue ſo longe deſired, ſo ſore longed for, and ſo often craued of God. As longe as ye ſhall tender hys

welfare,

welfare, ye ſhal ſatiſfye my deſyre, whom I brought foorth for that purpoſe. If it maye pleaſe God to ſende hym longe lyfe, I haue the full fruycte of my trauaylle, I haue my death abundauntely recompenſed, and my roume emonge you euen to my mynde ſupplyed. I haue nowe no more to doe on yearthe. If I haue demerited any loue or thanke at youre handes, beſtowe it wholly on my ſonne, whan I am gone from you. Thus departed the moſt vertuous lady Quene Iane, whoſe death we haue the leſſe cauſe to lament, becauſe that by hope we are aſſured, that ſhe is gone from peyne to ioye, from care to reſte, from ſorowe to bliſſe, from thys tranſitorye worlde to immortalitie. We haue cauſe to ſuppoſe that God for the exceadynge greate loue and fauoure that he beareth towardes Englande, whan ſhe had brought foorth to the worlde ſuche a ſoonne, tooke her awaye immediately of purpoſe to rewarde her with a croune eternall, for whom all temporall and worldelye rewardes were incomparably ouer baſſe, ne any yearthly croune ſuffycyente: ſo that to lamente her, is rather to enuye her felicitie and bliſſe. And ſhe being nowe iu heauen wyth her moſte deſired ioye Chriſte, inuiteth and requireth vs that our beneuolente loue and affeccion, which muſt haue ben deuided betwene you and her, may bee wholly tranſferred and beſtowed on your highneſſe, whome to brynge foorth, ſhe was not onely well contented, but alſo muche deſyrous to dye. So that we are all double bounde to loue youre Maieſtie, fyrſte becauſe youre moſte dere mother was taken from vs ere ſhe myghte receyue any fruicte of oure grate and thankefnll hertes for bringing foorth to her countreye ſuche a ſoonne, and than muche more, becauſe that in youre moſte Royall perſone is repoſed all the worldly ioye, coumforte, hope, and expectacion bothe of vs that are nowe lyuynge(whome I truſte youre Grace ſhal ſuruiue,)and alſo of our poſteritie. Neither can I iuſtely affyrme her to be dead, that hath leafte behynde her ſuche fruicte of her bodye, whom to brynge foorth(I dare auouche)ſhe thoughte her death ſo well beſtowed, that in caſe ſhe myghte returne to lyfe agayne, and be in her former ſtate of mayde and Quene, ſhe woulde readily paryſhe and couenaunt with God, on theſame pryce to brynge foorth youre Grace vnto her countrey. And ſo great was the ioye and gladneſſe of Englande in the natiuitie of your higheneſſe, that the veraye prouidence of God thoughte it neceſſarye to temper oure immoderate mirthe and reioyſynge wyth the deathe of your moſte vertuous mother(for neuer was the deceaſſe of any Quene in Englande more lamented)leſte we myghte haue been ſo inebriate with oure vneſtimable felicitie, that theſame myghte haue made vs proude, and percaſe haue broughte vs in ſuche flaterye of oure ſelues, that we woulde haue forgotten, or perchaunce not acknowelaged no nor eſpyed you to bee ſente vnto vs aſwel by the moſte mightie and moſte woondrefull power of Goddes hande, as alſo of hys exceadinge mercie, aud fauoure towardes Englande. He myghte haue taken her away ere ſhe had come to the bearing or conceiuing of you in her wombe if he had not ſpecially loued and tendred oure good king Henrye and vs. It was in his hande and pleaſure to haue taken you bothe(whyche thynge god forbidde)if he had not by leauing the better of the twoo with vs, been willing bothe manifeſtly to declare his almightifull power ioyned wyth hys moſte gracious mercie & tendre compaſſion towardes England, and alſo to bridle the inſolencie, which by hauing you both ſtil with vs(ſuch is mannes frailte, & readines to ſwerue)he paraduenture foreſawe, would haue growen in vs. God in taking awaie her at your birth did plainly miniſtre vnto vs, both an earneſt warning, & alſo a iuſt prouocacion of vnceſſaunt praying for the life and proſperous continuaunce of your Grace being of nature and by the condicion of your birth, mortall as your mother was. The birth of your Maieſtie was the more ſwete, becauſe it was ſo long wiſhed for, ſo long loked for, and ſo long craued ere it came. A greate benefite is much the ſweter that it is not obteined without great and long ſuit. The pleaſure of a good turne is muche diminiſhed whan it is at the fyrſt obteyned. The deſirefulneſſe of our mindes muche augmenteth and encreaſeth our pleaſure. The admixtion alſo and (as who ſhould ſaye) the ſawceyng of pleaſures with ſome kind of miſfortune either afore goyng or in the middes adtempered, graceth altogether, and maketh it the more acceptable. Honey is walo werſh & ouercaſteth the ſtomake, if it bee plenteouſly taken by it ſelfe alone: but if with vinegre it bee made eagredoulce, than is it not onely delectable and pleaſaunte of relice, but alſo comfortatiue and holſome too. The deathe of the moſte vertuous ladye and moſte woorthie Quene Jane your mother, beyng ioyned wyth your byrthe, made ſuche a temperature of ſorowe and ioye together, that both our mournyng whiche otherwiſe ſhoulde ſcarce haue founde any ende, was ſoone mitigated, and alſo oure moſt tendre deſire of enioying your Maieſtie, much the more encreaſed. We had ſo long groned, we had ſo long cried to God for a Prince: that excepte he had in the moſte deſired birthe of the ſame, aſperſed the death of your moſte dere Mother: we ſhoulde by our immoderate felicite haue tempted, and prouoked him to take you both from vs. It was his goodneſſe that woulde not ſuffre vs to fall. For muche ſooner and ſorer dooeth immoderate ioye drounde mannes reaſone, then immoderate doloure. Thus than (as I haue ſaied) as ſoonne as we willingly applyed our ſelfes aſwell to the exiling of all papiſtrie, as alſo to thenbracinge of the woorde of God, he immediately fulfilled and ſatiſfied oure deſyres by ſendinge youre Grace vnto vs after a woondrefull ſorte: as if he ſhoulde in playne woordes haue ſaide: Now that ye haue gladly receiued my woorde, ye ſhal haue that which ye cannot but of my gifte obteine, that is to wete, a Prince, and with him all worldely coumforte, ioye and ſecuritie that ye maye well perceiue both that nothing is vnpoſſible to God, and alſo that if ye abide in me, and my wordes abide in you, aſke what ye will, and it ſhalbee dooen for you. When I ſaye, the worde of God, the law, the preceptes, or the commaundementes of God, I mene not fantaſticall dreames of mannes inuencion (for theſe thinges are nothing leſſe then the woorde of God) but I mene the true and liuely worde of God conteined in holy ſcriptures: I mene his holy ghoſpel and teſtament, purely and ſincerely taken without the venomous corrupcion of the filthie dregges, or of yͤ ſoure leauen of any yͭ aboue reherſed peſtilencies, according as youre moſte noble father oure late ſoueraigne lorde kynge Henrye the eighte with vneſtimable care, ſtudye, and trauayll, mynded and laboured to haue it ſette foorth, and to bee dayly preached and taughte to hys people wythoute any declynynge eyther to the ryght hande or to the lefte. Whyche thynge if he coulde not ſo throughly accompliſhe as his moſte earneſte hertes deſyre was, I truſte that almyghtie god, who hath prouided and ſente vs your highneſſe a moſte woorthy ſoonne to ſuccede ſuche a woorthy father, wyll by his eſpeciall grace illumine your herte to procede in the way of truth which your father hath opened vnto you, and wyl geue you grace al thinges to perfeicte which your father moſte godly beganne to your handes. And although to maynteine, vpholde, and conſerue that kyng Henry prepaired and hath nowe lefte to your gouernaunce, is of it ſelf ſo much matter of immortal honour & renoume, yͭ it weer enough for any king to doe: yet hath God prouided yͭ ye ſhal not haue cauſe to ſay as Alexander yͤ great conquerour, whã he

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conſidered the great and manifolde actes of his father Philip king of Macedonie, ſaid: My father will leaue nothing for me to doe. For god of a veraye pietye that he had on kyng Henries vncomparable and theſame vnceſſaunte trauailles for the publique behouf and welth of Englande longe yeres ſuſteined, tooke hym awaye from this troubleous worlde as ſoone as he had prepaired your Grace in a readineſſe by due ſucceſſion of inheritaunce to receiue at his handes the ſceptre and croune of his royalmes and dominions. God by a ſpeciall diſpenſacion brake of the courſe of his life ere all thinges were broughte to a full perfeccion, becauſe he would declare hymſelf to haue appoynted your Maieſtie, not to lyue altogether in a careleſſe ſupinitie, but in a perpetuall exerciſe of all princely vertues, that ye mighte conſummate and finiſhe ſuche regall enterpriſes as he begoonne, partely in other worldly affaires, and eſpecially concernyng the redreſſe of abuſes in matters of religion. King Henry was the Moſes whom God elected ſtoutly to deliuer vs out of the handes of the Romiſhe Pharao, and to conueigh vs throughe the read ſea of the wauering iudgementes of men, and the troubleous ſourges of the popiſhe generacion ſwelling and rageing againſte him, and throughe the wildreneſſe of beeyng lefte alone deſtitute of the aſſiſtence or coumforte of other Chriſten princes, whiche in this ſo noble and ſo godly an enterpriſe mighte laudably haue ſette in foote with him, and throughe this wildrenes to conducte vs as ferre as the lande of Moab: but ye are the Ioſue, whom god hath appoynted to bryng vs into the lande of promiſſion, flowynge and rennyng with milke and honey, and to ſette vs Engliſhe men in the lande of Canaan whiche is the ſincere knoweleage and the free exerciſe of Goddes moſte holy woorde. He was the Moſes, who by goddes ordeinaunce and diſpenſacion wrote the booke of Deuteronomie, whan he cauſed the holy Bible to bee turned into Engliſhe, and laied it in the tabernacle, whan he cōmaunded the ſame to bee laied in all and ſinguler the churches throughout his Roialmes and dominions: chargeyng the Leuites, that is, the Biſhops, Paſtours, and Curates, in the time of the free yere, that is, at al due and conuenient ſeaſons, to reade and declare it vnto all the people gathered together, bothe men, women and children, yea and the ſtraungiers that were in any his cities, that they might heare, learne, and feare their lorde God. But where ſome of the prieſtes the ſoonnes of Leui: had nowe in theſe laſt yeres through their iugleyng, theyr falſe packyng, & their plain ſorcerie bewitched kynge Henry with a wrong perſuaſion, and had ſo craftily coumpaced and conueighed the matier, that vnder the pretence and coulour of religion, they kept the woorde of God from the iyes and eares of the people, beatynge hys moſte faythfull louing ſubiectes from the knowleage therof, with a mortall whippe made of ſixe deadly knotted chordes, and in the meane time kepte the booke of the lawe hidden, vntyl they had ſo ferre obſcured, derkened, and oppreſſed the worde, that all thynges were replete with errour and inſinceritie: it now euidently appereth your Maieſtie to be the faythful Ioſias, in whoſe tyme the booke of the lawe is found out in the houſe of the Lord, and by your moſt godly iniunccions read in the hearing of all your people, and a couenaunt made with the Lorde that they ſhall walke after the Lorde, and ſhal kepe his commaundementes with al their hertes & al their ſoules, wherunto all your people moſt willingly dooeth conſent by glad receiuyng of all ſuche good ordre & reformacion as by your Maieſties moſt godly direccion is miniſtred vnto thē. Your moſt noble father was the Dauid, who of a good hert & zele entended, yea and made mocion to build an houſe for yͤ Lordes name: but we al truſt your highnes to be yͤ Salomō, whō god hath appointed & by

ſpeciall

ſpecial diſpenſacion elected to builde ⁊ finiſhe an houſe for him for euer, by reſtoring and eſtabliſhing the true Chriſtian religion. Which thing that your Maieſtie maye haue the grace and ſpirite to doe, ye lacke not the perpetuall wyſhinges and prayers of al your moſt louing and obedient ſubiectes. The world ſeyng theſe your moſte princely beginninges in this your tendre yeres of chyldehood, is confirmed in a ſure hope ⁊ expectacion, that your Maieſtie wil in proces of time growe to bee in this behalſe a veraye Phenix emong Chriſtian princes, and a mirrour and ſpectacle vnto thē all. And certes your Maieſtie is in muche other caſe then other kinges of England before your time haue been. For where (the frowardnes of fortune beyng ſuche, that moſt parte of thynges lyke as they are through her aide and fauoure eaſie to bee achiued, ſo the ſame through her malignaunt wikednes are more eaſie to be loſt again) it deſerueth no leſſe but rather more glory, wel to kepe and mainteine thynges wel gotten, then to acquyre more to it: ſome of your moſt woorthie progenitours haue had a readye pathwaye to renoume, and haue had but an eaſie trauail to ſuccede and folowe the prince nexte afore goying in the laudable exaumple of politique regimente, of woorthy enterpryſes, of Marciall prowesse, of noble but yet common actes of chiefalrie, of notable and famous enterpriſes, but yet encloſed within the coumpace of mannes reache. But your grace ſucceadyng Henry the eyght, ſhall not be hable to ſatiſfye nor anſwer the earneſt expectacion of yͤ world, onleſſe ye doe excel. Nothinge may ſerue your grace but ſingularitie. Ye haue in his exaumple ſuch a marke ſet vp vnto you, as without the ſweat ⁊ laboures of Hercules (of whom the Poetes feigne, that he bore vp and ſtaighed heauen ſelf with his ſhoulders) ye ſhal not be hable to clyme vnto. Ye muſt ſurmount and paſſe a king which was in his time pierleſſe, and a matter of publique admiracion to the vniuerſall world. And ſuche are your beginninges already, aſwell in Marciall chiefalrye, as alſo in politique ordinaũce of ciuile lawes at home, aſwel in deſtruiyng the image of Baall, and rooting vp of al Idolatry, as alſo in ſetting a ferther good ordre for matters of religion: that it wil not ſuffice if ye bee but egual to him. King Henry the eyghte beſides his felicitie and luckie fortune in al his moſte Regall enterpriſes, aſwell by marciall chiefalrie as alſo in pollitike gouernaunce, beſides his manifolde conqueſtes ⁊ victories in Fraunce, Scotland, Irelande, ⁊ els where: beſides his vneſtimable high triumphes, voiages, and actes, doone both at home and beyonde the ſeas, beſides his exceading great and many buildinges of palacies, Honoures, Mainours, caſtels, fortreſſes, holdes, blockhouſes, hauens, aſwel for the ſtrengthe and ſafegarde of his royalmes ⁊ dominions, as alſo for the cōmoditie of frendes arryuing, and the annoiaunce of the enemyes, beſides the defence and mainteinaunce of al his portes and narowe ſeas with Carikes, barkes, hulkes, ſhyppes, galies, and many other high and ſumptuous deuiſes of ſhipwright, beſides the aboundaunt furniſhing of all and ſinguler the premiſſes wyth all kindes of ordinaunce, artillerie, and other requiſite prouyſion, beſides the founding, edifying and erecting of an vncredible noumbre of biſhops Sees, cathedral Colleges, lectures, ſcholes, and other Colleges for ſtudentes in both vniuerſitees, ⁊ ſo ſumptuous endowyng of euery of them with landes, poſſeſſions, Iewels ornamentes and all requiſite furniture, ſo muche and ſo large, as euery one of the premyſſes particularly might bee iudged an acte ſufficient in a kinges tyme to bee dooen, beſides his moſt vigilaunt and carefull ſtudie about the enactyng of a great volume of righte holſome ſtatutes and lawes for the commoditie ⁊ behouſe, of the publique weale of England and his other dominions, and emong theſe, his vnceaſſaunte endeuoure about

bout a reformacion in religion, and therein (as a thing moſt neceſſarie for all common weales tendring Chriſtes glorie,) the extirping and aboliſhing of the deteſtable vſurpaciō of the papacie of Rome, the roting vp of all ſectes of cloiſterers, of all countrefeicte religion, and of Idolatrye, together with the ſetting foorth of the holy Scripture in the vulgare Engliſhe tongue, beſides all theſe premiſſes and other his actes moe then a long time maie ſuffice to reherſe, king Henry was a Prince of ſinguler prudence, of paſſing ſtout courage, of magnanimitee incōparable, of inuincible fortitude, of notable actiuitee, of dexteritee woonderfull. He was a continuall welling fountaine of eloquence, a verai rare ſpectacle of humanitee, of ciuilitee or good nourtour an abſolute preſident, a ſpeciall paterne of clemencie and moderacion, a worthy exaumple of regal iuſtice, a botomeleſſe ſpring of largeſſe and benignitee. He was in all the honeſt artes and faculties profoundely ſeen, in all liberall diſciplines egual with the chiefeſt, in no kinde of litterature vnexperte. He was to the worlde an ornament, to his countrey a treaſoure, to his frendes a cōforte, to his foes a terroure, to his feithfull and louing ſubiectes a tender father, to innocētes a ſure protectour, to wilful malefactours a ſharpe ſcourge, to his common weale and good people a quiet hauen and ancore of ſafegard, to the diſtourbers of theſame a rocke of exterminion, in hainous and intollerable crimes againſt ẏ publique weale a ſeuere iudge, in the like offences cōmitted againſt himſelfe a readye porte and refuge of mercie, excepte to ſuche as would perſiſt vncorrigible. A manne he was in all giftes of nature, of fortune, and of grace, pierles, and (ſhortely to breake of in a matier of it ſelf infinite,) a man aboue all praiſes. Suche a kyng hath God ſet vp before your Maieſtie for an exaumple, a ſpectacle, and a paterne of all Princely vertues whom egually to matche, will be with the verai leſt that is loked for of theſe your moſte Regall and Chriſtian beginninges in this your tender age. For mete it is that lyke as your highneſſe is heire and ſucceſſour of your moſt noble fathers croune and treaſures, euen ſo muche more be ye heire of his moſt Princely vertues: and like as ye would employ all poſſible induſtrie, and diligence to mainteine and ampliate the externall poſſeſſions of your empire, euen ſo to augmente the vertues of the minde, beeing the more precious poſſeſſion of the twaine. Neyther is there in this behalfe on our parties, youre Maieſties moſte beneuolente and feithfull louing ſubiectes, anye leſſe hope to be conceiued of you for that that is to come, then we dooe already fele ioye and coumforte of that we ſee preſente. For ſuche excellente beginnynges beeyng ferthered by the publique and daily prayers of al your feithfull and true herted ſubiectes, cannot but haue ſtill better and better degrees of continuaunce and encreaſe, eſpecially hauyng ſuche noble and ſapient Counſailours as it hath pleaſed God to prouide for you, and to geue you in this your tender babehood. For that al ſuch weldoinges in young kinges, and by reaſon therof proſperous ſucceſſe in all thynges, procedeth of feithfull and godly Counſaillours: it maie euidentelye appeare by the notable exaumples of the twoo younge kynges of Iſraell Manaſſes and Ioſias. Whoſo wyll peruſe the bookes of the kinges, ſhall fynde that from the beginning of Achabs reigne vntyl the tyme of good kyng Ezechias, true holineſſe, religion, right knowledge of God, yea and the veraie mynde to woorke or ſeke Goddes glorye, laye as a thyng oppreſſed, reiected, buiried, and vtterly extincte, and in ſtede of Godlineſſe reygned all iniquitie: in lyeu of true knoweledge, all was poſſeſſed with ignoraunce and erroure: in place of true woorſhyppyng of God, ſo ferre preuayled Idolatrye and contempte of Goddes lawes, that Iſraell paſſed the Gentiles, not onely in theyr owne gentilitie of woorſhip-

ping Baal and many falſe Goddes, but alſo in al other kindes of their moſt
deteſtable abhominacions. The craftye and ſubtile iugleyng of Baals
Prieſtes, and of the falſe Prophetes for the aduauncyng of their owne lucre
and eſtimacion, had vnder the couloure and pretence of holineſſe, and of
religion, by litell and litell ſo allured, enueigled, coniured, and bewitched
the Princes: that thei were vtterlye blinded and ſeduced to condeſcende to
the wicked and couetous inuencions of the Prieſtes. Thei perſwaded the
Princes to their waies by policies, thei beſtowed all their cunning clergie,
and woorkemanſhippe of peincted eloquence, vntill thei had peruerted them
and drawen them clene aſtraighe from all the waies of the Lorde their true
God, well knowyng that the people, ſome for loue, ſome for feare, and ſome
through exaumple, woulde without any buiſineſſe folowe the trace and ledyng
of their kyng and gouernoure. Thei made the kynges and rewlers
ſure on their ſyde, well weting that the ſubiectes, ſome for obedience ſake
of their owne accorde woulde, and the reſte by theyr cruel deuiſes might by
tyrannie bee enforced to drawe after their Princes line. Whereof the auncients
Prouerbe ſayeth, that euerye kyng is to his Royalme and ſubiectes eyther
a ſinguler precious benefite, or els a veraie pernicious deſtruccion, beecauſe
that ſuche as euery king is, ſuche wyll his people bee. Wherefore like
as a werte or a molle ſtanding in a bodies face is a more blemiſhe, a greater
deformitee, and a woorſe diſgracyng, then if it ſtoode in ſome priuie place of
the bodie, where either the prouidence of nature hideth it, or mannes owne
reuerence and good prouiſion dooeth kepe it ſecrete: ſo is a vice or anye eiuill
qualitie a more faulte and a greate diſhonoure in a Prince, then in an other
priuate perſon, becauſe that euery his ſaying, dooing, yea and euery his loke
and geſture, is taken vp as a publique exaumple and paterne for all his ſubiectes
to folowe: ſo that the kinges of Iſraell coulde not bee eiuill, but to the
veraie pernicious enſaumple and corrupcion of all their ſelye people. But at
length came good kyng Ezechias, of whome the Scripture in his due commendacion
teſtifieth, that he did that pleaſed the Lorde in all thyng, lyke to
his forefather and progenitoure Dauid. His well dooinges he begonne with
the redreſſe of religion, and the extirping of Idolatrye vp by the roote. For
while Idolatrie reigned, nothing could he doe that might be pleaſing to god.
Firſt of all therefore he put awaie the hill alters, and brake the imagies and
cut downe the groues, and all to brake the braſen ſerpente that Moiſes had
made. (For vnto thoſe daies the children of Iſraell did burne ſacrifice vnto
it.) He truſted in the Lorde God of Iſraell, he claue to the Lord and departed
Num.xxi not from him, but kept his commaundementes, and the Lorde was with
him, ſo that he proſpered in all thinges whiche he tooke in hande. &c. Thus,
during the time of his reigne by the ſpace of twentye nine yeres, he renewed
religion and reſtored the law of god to his perfeccion, he reduced his people
to the trade of holy and vpright conuerſacion in the ſight of god, of walking
in the commaundementes of the Lord, deteſting al Idolatry, and abhorring
al ſuch abhominacions as might iuſtly prouoke his wrath and vengeaunce.
Al this while the ſubtil and crafty falſe prophetes and prieſtes of Baall diſſembled
and plaied mum, thei folowed the neceſſitie of the time, and for feare
of the yron rodde, did as the world vnder ſuch a king required. But as ſoone
as good king Ezechias was once dead, leauing behinde him his ſonne Manaſſe,
a childe of twelue yeres olde to reigne by ſucceſſion ouer Iſraell in his
ſtede, than the falſe prophetes and prieſtes of Baall thought it a fit and propice
time to ſhewe thēſelfes in their own coulours. As ſoone as by his death
a gappe was opened to their falſe iugleing, to their craftye practiſe, to their

wily driftes, and their ſubtile conueighaunce, thei anon ſhewed their affecٍtions as thei wer. Thei leat not ſlip their occaſion to reduce Iſrael to the former trade of dooyng ſacrifice to the Idolles whiche thei had learned in the tyme of wicked Achab, whereby their lucre and aduauntage had a long ſeaſon come in thicke, and vnder Ezechias vtterly decayed, in whoſe daies thei wer of force compelled to haue the lawe of God in honour, and the ſame onlye to vſe and to teache to the people. In herte priuelye thei ſtyll continued moſt deteſtable and moſte pernicious fauourers, mainteiners and workers of Idolatry, though thei had for the tyme through hipocriſye and for feare of puniſhemente intermitted theſame. But the youth of Manaſſe beeing a babe eaſie to bee enticed, allured, and trained to the luſtes of ſenſualitie, throughe flateryng perſuaſions, and beeing deſtitute of feithfull and godlye counſaylours that might and would protecte his tender childehoode, and bryng hym vp in the knowlage of God, & in the waye of his preceptes, was for the ſaide falſe Prophetes, and couetous Prieſtes of Baal a mete praye. Hym therfore they enueigled with many ſwete woordes of flaterie (doubte ye not) with many woordes of coumforte, with much circumſtaunce of glorious peincted eloquence, with allegeing of many politique conſideracions, with many ciuill reſpectes of the ſtate of the worlde that than was, with manye gaie and ſolemne promiſes of innumerable and the ſame right high commodities that ſhould therby enſue to him and his common weale, with many aſſured warauntiſes of welth, peace and tranquilitie, if he woulde vſe their counſaile in folowing the waies of wiſe Achab, being (as they alleaged) a noble Prince, & a politique wiſe man in folowing the trade of his forefathers, and not of ſuch a newefounde trade of learning and religion as Ezechias had lately inuented and brought vp in Iſrael, to the great troubling and diſquieting of himſelf, the grieuous annoiaunce and vexacion of his ſubiectes, and the extreme peril of his common weale. For Almanazar king of Aſſiria, had in the dayes of Ezechias come vp againſt Samaria, and beſieged it, and woonne it, and had caried awaie Iſraell into Aſſiria : and after him Sennacherib kyng of Aſſiria had come vp againſt al the ſtrong cities of Iuda, and had takē them: albeit God by his power deliuered Ezechias and his people and Cities, and the Aungell of the Lorde ſlewe of the proude blaſphemous bragguing Aſſirians, an hundred fowre ſcore and fiue thouſand at a clap. By theſe meanes the falſe Prophetes and wicked Prieſtes of Baall coumpace and weighe young Manaſſe though he ſucceded his owne father being ſo good & ſo godly a King as the expreſſe teſtimonie of holy ſcripture commendeth with theſe woordes, that after him was none lyke him emong all the kinges of Iuda, neither were there any ſuche before him: yet that not withſtanding by the ſugermouthed falſe Prophetes, and by the couetous prieſtes of Baall through defaulte of good and godlye Counſaillours, whom (doubte ye not but this 4. king.21
wicked rable founde meanes to wring out of fauour, and to remoue awaye from the Kynges preſence) he was ſo coumpaced, weighed, perſwaded, woonne, bewitched, peruerted and ſo ferre ſeduced : that (as the Scripture recordeth,) he dyd euill in the ſighte of the Lorde euen after the abhominacions of the heathen. For he wente and builte the hill alters, whiche Ezechias his father hadde deſtruied and he reared vp alters for Baall, and made groues (as dyd Achab Kyng of Iſraell) and woorſhipped all the hooſte of heauen, and ſerued them. And he builte alters in the houſe of the Lorde, of whiche the Lorde hadde ſayde : *In Hieruſalem wyll I putte my name*. And he builte alters for all the hooſt of heauen: euen in two Courtes of the Lorde. And he offered his ſoonnes in fyre, and gaue hede vnto witchecrafte and ſorcery, and

mainteined woorkers with ſpirites, and tellers of fortunes: and wroughte
muche wickedneſſe in the ſighte of the Lorde to angre hym. And he putte an
ymage of a groue that he had made, euen in the Temple, of whiche the Lord
had ſaide to Dauid and Salomon his ſoonne: *in this houſe and in Hieruſalem, whiche
I haue choſe out of all the tribes of Iſrael, wil I putte my name for euer.* And Manaſſe led them
out of the waie, to dooe more wickedlye then did the heathen people, whome
the Lorde deſtroyed from before the children of Iſraell, and he wroughte
more wickedlye then all the Amorytes, whiche were before hym, dyd: and
made Juda alſo to ſynne with his Idolles and dyd ſhedde innocente bloude
excedyng muche euen tyll he repleniſhed Hieruſalem from corner to corner
with the bloude of the true Prophetes, and of as manye as might be found
to bee the true woorſhippers of God and ſincere kepers of the lawe. After
ſo wicked a father, (who reigned fiftye fyue yeres in Hieruſalem) ſucceded
4.king.21 as wicked a ſoonne Amon, beeyng twentye twoo yeres olde whan he
begoonne to reigne. And he lykewyſe dyd eiuill in the ſyghte of the Lorde,
as his father Manaſſe had dooen, and walked in all the waye that his father
walked in, and ſerued the Idolles that his father ſerued, and woorſhipped
them. And he forſooke the Lorde God of his fathers, and walked
not in the waye of the Lorde. &c. Whan Amon was deceaſſed, his
4.king.22 ſoonne Joſias was in his ſtede made Kyng, and was but eighte yeres olde
whan he was enoincted Kyng. And where he reigned thyrtie one yeres, and
begoonne to reigne ſo younge: yet (as the Scripture plainely mencioneth)
*he did that whiche is righte in the ſighte of the Lorde, and walked in all the wayes of Dauid hys forefather,
and boughed neyther to the ryghte hande ne to the left*, vndoubtedlye throughe the
ſpeciall grace of God, and the helpe of good Gouernours, who well conſyderyng
and ponderyng the vngodlye lyfe and dooynges of Manaſſe,
coulde not of theyr fidelitie fynde in theyr hertes to ſuffer ſuche an innocente
babe in lyke ſorte to bee ſeduced and abuſed as Manaſſe had been, bothe to
his owne perdicion, and alſo to the vtter deſolacion of Hieruſalem and
4.king.21 Juda: For beholde (ſayed the Lorde) becauſe Manaſſe kyng of Juda,
hath dooen ſuche abhominacions. &c. I wyll bryng ſuche eiuyls vpon
Hieruſalem and Juda, that whoſo heareth of it, bothe his eares ſhall tinkle:
4.king.22 and I wyll wype out Hieruſalem, as a manne wypeth a dyſhe, and
whan he hath wyped it, turneth it vpſide downe. &c. And to Joſias thus
aunſwereth the Lorde by the Prophetiſſe in the fowerth of the kynges:
Becauſe thyne herte dyd melte, and beecauſe thou haſte humbled thy ſelfe
before me the Lord whan thou heardeſt what I ſpake againſt this place. &c.
Beholde therefore I wyll receyue thee vnto thy fathers, and thou ſhalte
bee putte into thy graue in peace, and thyne iyes ſhall not ſee all the eiuills
whiche I wyll bryng vpon this place. They were bothe of them younge
kynges, and immediate ſucceſſours, the one to Ezechias who had extirped
Idolatrye by the roote, and the other to a woorſhipper of falſe Goddes, and
otherwiſe alſo a very wicked man: And yet Manaſſe through peruerſe enticers
fell from God to all naughtines, and Joſias being younger of age thẽ
he, did by the helpe of feithfull and godlye Counſaillours, applye hymſelfe to
all goodneſſe, and thereby proſpered. And that bothe the well dooynges of
Joſias, and alſo the euill dooynges of Manaſſe proceded of ſuche Counſayllours
as happened vnto them in theyr tender babehoode, maye of
this poyncte playnelye appeare, that (as the ſecounde booke of the Chronicles
dooeth recorde,) Manaſſe beeyng nowe a manne and hauyng
the gouernaunce of hymſelfe and hys Royalme, and beeyng plagued of
G O D for hys manyfolde and the ſame moſte wycked enormityes,
Dyd

did afterward, whan he was reſtored home agayne from captiuitee, make hys prayers to the Lorde hys God. &c. as it is in the .xxxiii. Chapitur of the ſecond boke of Chronicles vnto theſe wordes. And Manaſſeh knew how that the Lorde was the verai God. &c. Theſe two verai notable exaumples, moſt gracious Soueraigne, I haue ſomewhat the more at large propouned and ſet foorth to your Maieſtie: partly that ye may marke and conſider what fruite and rewarde ſhall of your godly dooynges redounde to your ſelfe, your people, your Royalmes and dominions, yea and to your poſteritee alſo for your ſake: and partely to declare vnto your hyghneſſe, that next to the ſpeciall gift of Goddes grace, to bee of your owne good diſpoſicion plyaunte, flexible, and muche enclyned to vertue: the chiefe and pryncipall porcion of all ſuch good happe is to bee aſcribed to the dyſcrete gouernaunce, the ſapient direccion, the vertuous training, the vpright guiding, the godly aduertiſementes, the holeſome admonicions, and the vncorrupte educacion in vertue and literature miniſtred vnto a young Kyng by faythfull and woorthie Counſaillours. Whiche thyng forasmuche as it ſo is, howe happie and bliſſed is your Maieſtie of Goddes owne hande, who hath prouyded your Grace of ſuche noble and woorthie Counſaillours in thys tyme of your minoritee: and howe muche are we your moſt feithfull louing ſubiectes bound to laude, prayſe, and magnifye hys moſt holy name, for that in thys ſo daungerous a tyme he hath ſo mercifully and graciouſly prouided for vs, whoſe welth and ſafegard in thys worlde, muſt wholly and onely depende of your godly educacion and vertuous traynyng, or our extreme confuſion of the contrary: And certes thys your innocent babehood and tendre minoritee, is the veray tyme, in whiche it may euidently bee tryed what perſones dooe feythfully tendre your wealth, your honour, and your godly procedinges. They are aboue all precious Iewelles and aboue all worldly treaſours to bee eſtemed, loued, regarded, thanked and folowed of your Maieſtie, which in thys youre mynoritee, ſhewe themſelfes feithfull, earneſt, diligent, and carefull, not onely as touchyng the ſafegarde and preſeruacion of your moſt Royall perſone, but alſo concerning your mind in thys your tendre youngth to bee furniſhed with literature, with the due knowlage of God, and with ſuche diſciplynes as maye confyrme you in all Princely vertues for youre honour, wealth and renoume, whan god ſhall make you a manne of yeres and ſtature, as youre moſte noble and moſte honourable Counſaillours dooe theyr true and diligente endeuour to make you a manne in maniers and learning. Wherein lyke as Philip Kyng of Macedome at the birthe of hys ſonne Alexandre the great, alleaged hymſelfe for two cauſes principally to reioyce, the one beecauſe he had nowe a ſoonne borne to ſuccede hym in hys crowne and ſceptre, and the other beecauſe theſame was borne in the tyme of ſo noble a Clerke as Ariſtotle was, to whom the tuicion, gouernaunce, and inſtruccion of Alexandre, might be committed, ſo did your moſt noble father, and ſo dooe all we your moſt beneuolent ſubiectes yet ſtyll reioyce, that your happe was to bee borne hauyng two ſuche woorthie vncles to ſerue and aſſyſt you, and eſpecially ſuche an one as your moſt dere vncle Edwarde Duke of Somerſet is, to whom aſwell the gouernaunce and vertuous inſtitucion and traynyng of your moſte Royall perſone, as alſo the proteccion of all your Royalmes and dominyons, and of all vs your moſte feithfull louyng ſubiectes duryng the tyme of thys youre minoritee, mighte bee ſafely committed. Of whoſe fidelitee nowe a long ſeaſon, aſwell in Kyng Henries tyme as ſince the begynnyng of your Maieſties moſt noble and victorious Reigne throughly tryed, and the ſame as well in peace as alſo in ſoondry warres approued, neither at home onely, but alſo both in Fraunce and Scotlande more then once or twiſe declared: of whoſe dexteritee aſwell in marciall feactes as alſo in ciuile affayres, and in ordreyng of the common weale: of whoſe fortunate and luckie ſpede in all hys woorthye enterpryſes: of whoſe happie and proſperous ſucceſſe in all thynges that he taketh in hande, of whoſe paſſyng great clemencie and moderacion towardes all people in euery beehalfe: of whoſe prudence in all ciuill matiers: of whoſe feithfull and vigilaunte adminyſtracion vnder your Maieſtie in your common weale: of whoſe indifferencie in all cauſes of iuſtice to bee minyſtred to your people: of whoſe moſte vpryghte integritee, not onely in ciuile counſailes, but alſo in matiers of religion for the woorde of God purely and ſyncerely to bee ſette foorth to Goddes glory, and to the welthe and honour of your Emperiall croune and dygnitee, though no manne is hable to ſay ouermuche: yet will I rather abſteine to ſay that I could and iuſtly myghte dooe, then I will fyll hys eares with the troumpe of his owne particular prayſes, which I know him to be nothing deſyrous ne willing to heare. Onely I ſhal pray almighty God (as all England and your other dominions with publique and the ſame vnceſſaunte prayers dooe) to preſerue and kepe hym, vntill ſuche tyme as your Maieſtie beeyng growen to full manſtate and abſolute dyſcrecion, may reward him with condigne thankes for hys long and the ſame moſt feythfull and diligente ſeruice, and the ſame thyng alſo to dooe vnto all the other your moſt noble and godly Counſailours. For the bliſſefull ſtate that your Maieſtie endeuoureth and dayly traueileth with their aſſent and conſent to ſette this your Empiere in, enforceth as many as loue either you or god, dayly to breake out into thys acclamacion: O happie Kyng, of ſuche woorthie Counſaillours, and O happy Counſailours of ſuch a toward King. Neither doe we your moſt beneuolent ſubiectes any thyng doubte, but that your Maieſties godly beginninges ſo proſperouſly and earneſtly to ſet foorth Goddes woord and glory, ſhal dayly more & more occaſion al chriſtian kinges and Princes not only to ſpoyle the Romiſhe Egipt by reſuming euery one his own moſt due and rightful title of ſupreme head within his own Royalmes and dominions, & by aboliſhing the vſurped primacie of the papacie of Rome with al the Antichriſtiā tradicions iſſuing from the ſame, but alſo in publiſhing the pure & ſincere word of god to their peoples and ſubiectes euery one. And than is it not to bee doubted, but that chriſtian loue, peace, vnitee, and concorde, which hath long & many yeres, through the malicious practiſing of the See of Rome been exiled and baniſhed from al parties of chriſtendome, ſhal vniuerſally in a momente returne again to the great glory of god, to the quieting of the world, to the benefite of al chriſten common weales, and to the confuſion & diſcoumfeighting aſwel of the Turkes, as alſo of al other the enemies of god and good people. And within youre Maieſties Royalmes and dominions, it is in the meane time nothing to be miſtruſted, but that by your moſt gracious prouiſion, ſuch knowlage of goddes word ſhal growe, that your people ſhalbe to al others a perfeict enſaumple of al godly conuerſacion and behaueour. And where Ezechias and Ioſias maintained true religion and the vprighte woorſhipping of God, but either for his owne time and no longer, I truſt your grace ſhall confirme and eſtabliſhe it for euer in the heartes and bowels of al your moſt tendre louing ſubiectes. Wherunto certes there cannot bee any ſo readie or ſure a way, as by publiſhing the holy Scipture and ghoſpel of Chriſte, and by eſtabliſhing the vſe therof through moſt holeſome ordeinaunces, ſtatutes, lawes, iniunccions, ſincere preachers, moſt godly Omelies, & expoſicions, in the vulgare toung. And in this behalf, if common writers in trifling profane matiers, doe with much ſuite make meanes to obtein and vſe the fauourable acceptacion of Princes, vnder whoſe name, title, & protection any ſuch worke may be the more commended and the better habled vnto the readers: howe muche are we all bound to your highneſſe, who of your own mere good zele and of your own accord, doe willingly ſet furth in the Engliſhe toung ſuche fruitful bookes wherby all your people may bee edifyed in religion. Emong which verely I know not any one boke, whō for this purpoſe of briefly, piththily, ſincerely, and familiarely expowning the new teſtament, I may iuſtly compare, or at leſt wiſe preferre to this preſēt Paraphraſe of Eraſmus, which like as the moſt verteous ladie Quene Katerine late wife of your moſte noble father, & now of your right derebeloued vnkle, Sir Thomas Seimour knight, Lord Seimour of Sudley, & high admirall of your Seas, did right graciouſly procure to be tranſlated into our vulgare toung, ſo your Maieſtie more graciouſly hath by your moſt godly iniunccions willed to bee read, vſed, and ſtudied by euery curate and prieſt to the vndoubted edifying aſwel of them, as of all other that with a deſire to know God, ſhall either reade or heare theſame. For as a winnower pourgeth the chaffe from the corne, and the boulter tryeth oute the branne from the meale: ſo hath Eraſmus ſcoured oute of all the Doctours and commentaries vpon Scriptures, the dregges whiche through the faulte of the times or places, in whiche thoſe writers liued, had ſetled it ſelfe emong the pure and fyne ſubſtaunce: he hath tryed oute the refuſe that cleued in anye the woorkes of ſuche as wrote whan the doctrine beeganne by patchyng and clokyng to declyne to inſynceritee: the traſhe and bagguage ſtuffe, that through papiſticall tradicions hadde founde a waye to crepe in, thys manne hath ſifted oute from the ryght doctrine: ſo that aſwell in all other his moſte clerkely wrytynges, as alſo moſte ſpecially in theſe hys Paraphaſes vpon the newe Teſtamente ſo aunciently written as cannot be emended, he bryngeth in and briefly compriſeth the pith of all the myndes and meanynges of al the good Doctours of the church, that euer wrote. In iuſtificacion of feith, in honouring God onely, in repentaunce and puritee of a Chriſten mannes lyfe, in deteſtyng of ymagery and corrupt honouryng of Sainctes, in opening and defacing the tyrannie, the blaſphemie, Hipocriſie, the ambicion, the vſurpacion of the See of Rome, in notyng the abuſes of all the abhominable ſectes and rables of countrefeict religions and ydle cloyſters, in beewraying the iugleyng ſleyghtes and fyne practiſe of popery, in choyce of meates, in eſtemyng the difference of dayes, in manifeſtyng of vain ceremonies vnder the coulour and pretence of holyneſſe crepte into Chriſtes churche, in reprehending pilgrimages with al circumſtaunces of Idolatry and ſuperſticion, in deſcrybyng of a Princes office, in teaching obedience of the people towardes theyr rewlers and Gouernours, in declaryng of a paſtours duetie, in ſhewyng the parte of an Euangelicall preacher, and what or howe hys doctrine ought to be out of the Scriptures, in blaſing the Antichriſtian decrees of popery vnder the name of tradicions and conſtitucions of our mother Churche, in deciſing the right difference betwene the ſpirite and the lettre, and finally in all other poinctes or articles of oure religion, hauyng nowe of late yeres been in controuerſie, Eraſmus lyke as he is no where vehemente, ſo is he euerye where both ſyncere and full. Neyther dooeth any writer more wittily, more earneſtly, more aptely, more finely, more ſubſtauncially, more piththily, or more playnely deſcrybe and peyncte oute the vſurped eſtate, preeminence, and pompe of the Biſhoppe of Rome, then he dooeth: aſwell in all other places where iuſt occaſion offereth it ſelfe, as alſo directly (though vnder a preaty couloure) in the eleuenth Chapitur of the Euangeliſt Marke. Eraſmus fermore is woondrefull in comparyng of figures of the olde Teſtamente, in applying of allegories, in declaryng of Parables, in diſcuſſing of doubtfull queſtions, in ſearchyng and explicatyng of profounde miſteries, wherin he euidentely delareth hymſelfe that he was a man of an excellente witte, of muche ſtudie, of exquiſite learnyng, of profounde knowlage, of an exacte iudgement, of notable diligence, of woorthie and famous induſtrie, of ſingular peynefulneſſe, of an encomparable memorie, and of an vneſtimable zele towardes the ſettyng foorth of Chriſtes moſt holy ghoſpell. And yet doeth he with ſuche prudence and ſeemely cyrcumſpeccion ſo temper hys ſtyle, that hys veray enemies (as he cannot lacke enemies enough, whoſoeuer will bee an opener and teller of the trueth in matiers of religion, he cannot lacke enuie of Satans broode, whoſoeuer will endeuour hymſelfe to ferther the knowelage of Goddes woorde, he cannot lacke neyther priuie backebytyng nor yet open reproche to ſlaundre hym, to bryng hym out of credite, to deface hym, to treade hym vnder foote, whoſoeuer will bee diligente to helpe bryng the ghoſpell to lyghte: he ſhall not auoyde to bee openly burdened with falſe crymes, whereby he may bee vtterly dyffamed, whoſoeuer will trauaile to manifeſt the glory of Chryſtes bloude: he ſhall haue enough to wryte and ſpeake agaynſte hym, whoſoeuer will attempte to dyſcouer the iugleing caſtes and practice of poperie:) hys veray enemies (I ſaye) that hated hym beecauſe they hated the veritee, coulde neuer yet fynde howe to geue hym any foyle, or howe to take the aduauntage of any ſuche holde agaynſt hym, whereby to confounde hys doctrine. Neuertheleſſe whan I dooe in my mynde make a compariſon of you three together, Eraſmus in wrytyng thys Paraphraſe, Quene Katherine in procuryng the ſame to be turned into Engliſhe, and your hyghneſſe in publiſhing the ſame by your godly iniunccions to bee had in vſe throughout all parties of thys Royalme, me ſemeth I doe wel note Eraſmus to haue dooen the leaſt acte of the three. For Eraſmus facte dyd helpe onely ſuche as are ſeen in latine: the Quenes goodneſſe extendeth to the helpe of the vnlearned alſo which haue more nede of helping forewarde: and your Maieſties benefite it is, that maketh ſo precious a treaſour common to as many as may take profite or fruict thereby. And in dede no Chriſtian Prince there is, to whom the tuicion, proteccion, and ſtabliſhing of any ſuche bookes or workes, as concerne the pure ſetting foorth of Chriſte and hys ghoſpell, dooeth ſo aptely or ſo duely apperteyne, as to your moſte excellent Maieſtie, to whom by a moſte iuſt and ryghte deuolucion, and dyſcent of inheritaunce of the crounes of Englande, Fraunce, and Irelande, the tytle alſo of Defendour of the feith, dooeth moſte nerely, moſte peculiarely, moſte ſpecially, and moſte dyrectely beelong. Nowe as touchyng the tranſlatours of ſuche bookes as thys, although I haue at this preſente the leſſe to ſaye, beecauſe I my ſelfe haue in a ſmall porcion of thys woorke fylled one roume of ſome other man that myghte haue been hable to dooe it better then I haue dooen: yet can I not but wiſhe that emong ſo many your Maieſties moſte aumple and bounteous exhibicions, and ſo many other godly actes to be dooen, as are dayly broughte and offered to the gracious direccion of your hyghneſſe, of your moſte dere vncle beeyng Gouernour noure of your Royall perſon during this tyme of your minoritie, and vnder your Maieſtie our protectour, and of the other your moſte honourable coũſaillours this thing alſo might bee preferred to your conſideracions, howe neceſſarye a thyng it were, that ſome hable, woorthye and mete perſones for dooyng ſuch publique benefite to the common weale as tranſlatyng of good workes, and wrytyng of Cronicles, might by ſome good prouiſion & meanes haue ſome condigne ſuſtentacion in the ſame. For what Royalme almoſte (Englande excepted) hath not all the good autours that euer wrote tranſlated into the mother toungue, whereby the people are made prudente and experte menne in the tracte of all affayres, either touching anye diſcipline or els any ciuile matiers? And in Germany, what good woorke of diuinitee is there, whiche they haue not in their owne language to the vneſtimable edyfying of the people in the due knowelage of God? For what hath been, or is in any common weale the foundacion of ſpreading abrode the knowelage of Goddes woorde, but onely the ſettyng foorth of the Bible with other good and godlye tractiſes for the declaracion of the ſame? What thyng hath the whelpes of the Romiſhe Antichriſte ſo fiercely alwaies barked againſte, as at the tranſlatyng of Scripture and other bookes concernyng matiers of religion into the vulgare toungue for the vſe of the people? What anye one thing is there, againſte the whiche there hath in all Chriſten Royalmes (as long as it might preuaile) been either ſorer decrees, lawes, or inhibicions ordeyned, or more terrible execucion of all kyndes of tormentes and deathes inuented, deuiſed and putte in vre, then againſte the ſetters foorth of bookes concernyng religion? What one thyng hath papiſtrye in all countreyes more eagrelye conſpyred, more ſubtillye coumpaced, or more earneſtelye practiſed to oppreſſe: then the comming foorth of Scripture and other dyuine woorkes in the vulgare toungue, whereof the rude multitude myghte gather knowelage? Againſte what thyng hath there in theſe laſte yeares, vntyll Chriſte (lyke fyre beeyng hidden vnder wood) would nedes mount vp and appeare abrode maugre the heade of the Romiſhe Pharao and all hys tyrannye, againſte what thyng (I ſaye) hath there been either more ſorer thunderboltes ſhot, of deprauing, of accurſyng, of ſlaundreyng, of defacyng, of condemnyng, and of burnyng: then againſte bookes of Scripture matiers, tranſlated or written in the mother language, and againſt the autours of theſame? Untyll the Bible and other good traictiſes for the explanacion of theſame were in Chriſtian regions turned and ſette foorth in the vulgare languages: what kinde of Idolatrye, ſuperſticion, poperie, erroure, ignoraunce, or countrefeicte religion, dyd not reigne? As long as the candel light of the ghoſpel was kept hidden vnder the buſhell: what King, what Prince, what countrey, what people dyd not the blynde popiſhe guides lede (as one that is blindefolde maye bee ledde) tyll bothe fell in the pitte? But whas and whereſoeuer it hath pleaſed God by his ſpeciall mercye, grace, & prouidence to ſhewe open the light of the ghoſpell and true doctrine: there hath at once al popiſhe troumperie euen of it ſelf vaniſhed away, as a miſt is diſperſed with the heate of the ſunne, as ſmoke is conſumed in the aier, as duſte is blowen and ſcatered abrode with a puffe of winde, as the nighte geueth place to the bright daie, and as darkenes vaniſheth at ẏ clere light of the ſunne. Contraryewiſe where the worde of God cannot yet geat any entrie to take place, ne the bookes of holy Scripture obteine to bee publiſhed to the people, what iye doth not ſee, and what Chriſtian hert doth not lament and blede, to conſider in what blindenes, ſuperſticion, errour, vnquietnes of cõſcience and trouble of minde, the ſelye people doe liue? It is therefore no ſmal benefite that ſuche perſones dooe to a common weale, whiche are willinglye trauailers in this kinde of writing. For as for newe bookes of trifleing vanities and profane argumentes we nede none, there are daily ſo many written: but to haue ſuch woorkes made common to the publique vſe of the vnlearned multitude, as are the principall beſte, and haue been written by noble Clerkes of vndoubted learnyng, knowelage, and godlineſſe, therein conſiſteth ſuche a publique benefite, as (if I ſhoulde not nowe bee ſuſpected and demed to hunte for my ſelfe) is in mine eſtimacion, woorthie publique thankes and regarde. For (as Eraſmus in his thirde booke of Apothegmes, aſwell by a ſapiente aunſwere of Socrates, as alſo by twoo other preatie ſtories, the one of Leonicenus and the other of William Warham late Archebiſhoppe of Cantorburye dooeth declare) muche more good, and a muche greater benefit to a common weale dooeth ſuche an one, as tranſlateth or compoſeth any fruictfull booke or traictiſe, whiche by goyng abrode throughout a wholle Royalme maye profite all paſtours, curates, ſtudentes, and all people vniuerſally: then any manne is hable to dooe by preaching, teaching, or geuing inſtruccions to one coumpanye alone, or in one place or countrey and no moe, though he ſhoulde neuer ſo rightlye, neuer ſo diligentely, or neuer ſo cunninglye dooe theſame. Nowe beſides that ſuche a tranſlatoure trauaileth not to his owne priuate commoditie, but to the behouſe and publique vſe of his countrey: beſides that the thing is ſuche as muſte ſo throughlye occupie and poſſeſſe the dooer, and muſte haue hym ſo attente to applie that ſame exerciſe onely, that he may not duryng that ſeaſon take in hande any other trade of buiſineſſe whereby to purchaſe his lyuing: beſides that the thing cannot bee dooen without beſtowyng of long tyme, greate watchyng, muche peines, diligente ſtudye, no ſmall charges aſwell of meate, drynke, and bookes, as alſo of other neceſſaries, the laboure ſelfe is of it ſelfe a more peinefull and a more tedious thyng, then for a manne to write or proſecute anye argumente of his owne inuencion. A manne hath his owne inuencion readye at his own pleaſure without lettes or ſtoppes to make ſuche diſcourſe as his argumente requireth: but a tranſlatoure muſte of force in manier at euerye other woorde ſtaigh, and ſuſpende bothe his cogitacion and his penne to looke vpon his autoure, ſo that he mighte in equall tyme make thriſe ſo muche, as he can bee hable to tranſlate. But whether of bothe a manne ſhall applye hymſelfe to dooe, he can in the meane whyle dooe nothyng els, he cannot duryng the ſeaſon beſtowe hymſelfe on anye other occupacion for his lyuyng, and his neceſſities and alſo charges in the meane tyme neuertheleſſe dooe growe aſwell as other mens. Whereof it commeth to paſſe, that a noumber of ſuche as would bee righte wyllyng and diligente to dooe good in the common weale with this kynde of ſeruice: yet throughe defaulte of neceſſarie maintenaunce, cannot: and certaine that hath bothe lyuyng and vacaunte tyme enoughe, foraſmuche as they ſee the paines of this trauaile ſo greate, the hyre nothyng at all, and the capciouſneſſe of ſome maligners againſte the trueth, ſo readye to depraue the diligente laboure of ſtudious writers: are for the moſte parte of them better contented (according to the accuſtomed Prouerbe) to plaie for naughte then to woorke for naughte. And by this meanes lye almoſte all good bookes hidden from the people, & all diſciplines vnknowen. But thus hauing vnder the gracious ſufferaunce & correccion of your Maieſtie ſhewed my poore opinion, I ſurceſſe anye ferther to traicte of this matier, leſte I might ſeme to ſpeake as myne owne frende, whiche in dede I dooe not, in ſo muche that hauyng your Maieſties benigne fauour therunto, I minde and entende no leſſe, then al my lyfe enduring either in writing or tranſlating, to

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employe my ſimple talente , according to the porcion whiche it hath pleaſed almightie god to meaſure vnto me: Albeit in this preſente worke nothing it is that I dooe or iuſtely maie take vnto me as mine acte, ſauing the tranſlacion of the Paraphraſe vpon Luke, and the digeſting and placing of the text throughout al the ghoſpels, and the actes (excepte the ghoſpel of Marke) to the entente the vnlearned readers maye perceiue where and howe the proceſſe and circumſtaunce of the Paraphraſe aunſwereth to the texte, and how it ioyneth therewith. Whiche my rude and groſſe dooyng , if it maie pleaſe your highneſſe for the reſpecte of my good will and honeſt zele to pardon (for as for thanke I confeſſe my ſelf to haue woorthily deſerued none for ſo rude a thing :) youre Maieſties benigne and gracious fauour ſhal bee vnto me ſuche an encouraging and ſpurre towardes ferther enduſtrie : that among the riche Jewels of other better learned mennes ſtudies , who haue aboundaunce of treaſoures to conferre and beſtowe to the publique edifying of the ignoraunte people, I ſhall at no tyme be ſlacke euen of my penurie and ſcarcitie to bryng my poore ferthyng alſo , and to caſte it into the common boxe of helpyng the ignoraunte multitude towardes more knoweledge of God. For truely there is none ſo good , ſo ſure , ne ſo readye a waie to plante the knoweledge of God in mennes hertes, to engraue in men true loue and obedience towardes their Princes and rewlers, to roote vp Idolatrie and ſuperſticion out of mennes ſtomakes, to bring the people in the good mynde to deteſt and abhorre al kinde of naughtineſſe, to bring al folkes to a perfecte ſecuritie of conſcience in Chriſtes bloude , to reduce the people to an vprighte trade of Chriſtian religion : as to fede their gredye houngre and thirſte of Chriſtes righteouſneſſe , with the Bible, with ſuche godly Omilies, & with this Paraphraſe and other lyke bookes of wholſome doctrine, as your Maieſties zele and deuocion towardes god hath alreadye moued you to dooe. For of this younge and grene foundacion being yet verai newely laied, thus muche good edifying hath already growen in all perſones conſciences: that blaſphemye, periurie, mourder, thefte, whoordome, making of affraies, and other abominacions are more deteſted , then thei were in the blinde woorlde veraie late yeres gone: whiche is a token, that Chriſte beginneth to dwell emong vs. For as Chriſte groweth , ſo ſhall vice weare awaie. And by egual degrees ſhall the loue of vertue and the hatered of vice growe in oure hertes. A greate mainy that haue hated matrimonie, and yet haue not hated fornicacion, inceſte, and aduoutrie, beginne nowe to abhorre and manifeſtly to flee theſe and other like peſtilences, and to exerciſe the contraries. Which thing if ſome perſones ſhall parcaſe denie, and affirme to be otherwiſe, truly in mine opinion it is not ſo, but becauſe it is in ſo great a noumber emended, looke where ſuche corrupcion ſtill remaineth , there doeth it better and more notablye appeare, as ſtraunge thinges are commonlye more woondred at. For al good and godly folke dooe nowe woondre, that gods woorde beeing ſpred abrode and being nowe almoſte in euery bodyes hande and mouthe ſo common, there ſhoulde bee any creature in whome anye of the enormities afore mencioned ſhoulde reigne . But by Goddes grace and your Maieſties moſte holeſome prouiſion it is to be hoped, that through this ſalue of Goddes woorde, and other deuoute woorkes for declaracion of the ſame ſette foorth to the people, if anye ſhepe either bee ſcabbie, or els dooe yet renne aſtraigh: the ſame ſhall by the ryghte ledyng of the head belleweather theyr Prince, and by the whiſtle and voice of theyr good Paſtours , bee reduced to ſuche a concorde and vniformitie , that thei wyll full and wholle goe the ſtreighte pathwaie of Chriſtes doctrine, vntill (according to his promiſe) there ſhall of

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vs al be but one folde, and one ſhepeheard, as your moſt excellente Maieſtie by ſetting foorth ſuche bookes as maie edifie your people of al ſtates and degrees in the knowlage of gods woorde and in innocencie of life doeth labour to haue it: Whiche your godly purpoſe and deſire(if I maie with your gracious pardon ſaie mine opinion)I veraily ſuppoſe that no creature is of ſuch wicked hert to hinder, except if any ſuche there bee,(whiche thing god of his great mercy and grace forbid)that would not with his good wyl haue your highneſſe ſo wel to proſper, flouriſh, and growe, as to the honour and glorye of god, to the coumforte and reioyſing of all your well willers, to the terrour and drede of all your foes, and to the welth and honour of all your Roialmes and dominions(God be thanked)ye nowe doe. And doubt you not moſte excellent Soueraigne, but that ſo long as your Maieſtie by the aduiſe and aſſiſtence of your ſaide moſte dere vncle and the other your moſte honourable Counſailours, ſhal tenderly ſeke and ſetfoorth Goddes glorie, framing and traynyng youre people to walke in his preceptes: ſo long wyll God proſper you in all affayres, who can no more bee falſe of his promiſſe, then he can ceaſſe to bee God. If ye reade the fifth Chapitur of Ioſue, and the fifth Chapitur of Iudith,(beſides many places moe aſwell in the bookes of yͤ kinges, as alſo in other bookes of the Scriptures)ye ſhall plainely finde howe merueilouſlye God protected, ſaued, proſpered, and preſerued the people of Iſraell, ſo longe as they walked in his preceptes truely and ſincerelye, woorſhippyng hym and kepyng his lawes, againſte all the force and violence of all their enemies, were they neuer ſo innumerable, neuer ſo puiſſaunte, neuer ſo wel appointed for battaile, nor neuer ſo fierce. In the fifth Chapiture of Iudith emong other notable teſtimonies of goddes tendreneſſe ouer Iſrael and by their exaumple ouer al ſuche as truely ſerue him, it is conteined, that whã worde came to Holofernes, Prince and Captain generall of the warre of the Aſſirians vnder the kyng Nabuchodonozor, how the children of Iſraell prepared themſelfes, to make reſiſtence againſt him and his armie Royall, and he demaunded many queſtions of the Princes of Moab ⁊ of the Captaines of Ammon concerning the power of the Iſraelites: Achior the Captaine of al the Ammonites, whan he had in a long proceſſe declared vnto Holofernes howe wonderfully Iſraell, whan thei truely ſerued god, had euermore from time to time been preſerued, and had preuailed againſte all their enemies, and contrarie wiſe howe God had alwayes plagued them whanſoeuer thei fell from hym to woorſhippe falſe Goddes: thus dooeth he conclude and knitte vp his oracion. Therefore my Lord(ſaith he)make diligente inquiſicion: If this people haue dooen wickednes in the ſight of their God, than lette vs goe vp againſte them. For doubtleſſe their God wyll deliuer them into thy handes, and ſubdue them vnto thy power. But yf this people haue not diſpleaſed their God, we ſhall not bee hable to withſtande them. For theyr God wil defende them, and ſo ſhal we be a ſhame to al the worlde.⁊c. I therfore with all tendrenes of herte, beſeche almightie god that this your godlye purpoſe of ſetting foorth the worde ⁊ glorie of god,(whereunto his moſt holy ſpirite, firſt moued your moſt noble father, and hath now more ſtrongly and effectually wrought theſame in your Maieſtie,)may neuer ſlacke. And than I nothing doubt, but that, according to the moſte earneſte and theſame vnceſſaunte prayers, not onely of all vs your moſte feithfull louing ſubiectes, but alſo of all other good and godly people, he ſhall in all thinges moſte proſperouſly continue your moſt noble and moſt gracious Reigne ouer vs, pouring and heaping into you, as into a veſſell of ſingular prerogatiue peculiarely choſen, the right ⁊ true adminiſtracion of his lawes and of your common weale, which by his ſpeciall grace he gaue vnto Moyſes and vnto Joſue: the lyke teſtimonie of feithfulneſſe, and of beeyng a man choſen after his owne hearte, whiche he gaue vnto Kyng Dauid: the ſingular gyfte of wiſedome, richeſſe, magnificence, and renoume, wherewith he notably aboue all others endewed king Salomon: the fortunate and proſperous ſucceſſe in battaill (if neceſſitie of warre muſt come vnto you) that he ſent vnto Abia: no leſſe integritee and pureneſſe of liuing ioygned with effectuall takyng away of ſuperſticion, then the ſcripture reporteth of good king Aſa: the ſame grace to ſette your people in good ordre, and to conſtitute eche where within your Royalmes and dominions, prudente, vpright, and diſcrete Magiſtrates to miniſtre iuſtice, and to haue God with you in all affayres therfore, as we reade of noble Kyng Joſaphat: the like proſperitee and continuaunce of moſte victorious reignyng that God ſente vnto Joathan Kyng of Iſraell: the lyke addicion of yeres to your naturall tyme, that Ezechias had: and finally the luckie and proſperouſe olde age, which god gaue vnto Abraham, with ſemblable happe for propagacion of ſeede for your ſucceſſion by ſuche a noble Sara as may bee a condigne ſpouſe to be coupled with ſo noble a Kyng. Whereunto all true Engliſh heartes that ſhal fortune to reade or heare theſe preſentes, I doubte not will with one voyce ſaye. Amen.

Exod 18.
Deut.31.
& Joſua.3.
& .4. &c.
1.Kyng.17.
3.Kyng.15
3. Reg 3.
2.Par.13.
3 Kyng.15.
& 2.Parra.
14 & .15.

2.Parral
17.&.18
4.Kyng.20.
&. 2.Parra.
27.4.Kyng.
20.

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The preface

To the Ientle chriſtian reader

Nicolas Udall wiſheth health, grace, and peace in God
the father, and in hys ſonne Jeſus Chriſte our ſalueour.

THou haſt here, good Chriſtian reader, the Paraphraſe of Eraſmus vpon the goſpell, that is to ſay, a treaſour, and in manier a full library of all good diuinitie bookes. For whatſoeuer thyng any of the aunciente Doctours of the churche leaſt behinde hym, whatſoeuer in any Catholike wryter is conteined, whatſoeuer any notable good expoſitour hath ſet foorth for the ſincere and playne declaracion of the newe teſtament: the pith and ſubſtaunce therof hath this man with a clerkely iudgemente compendiouſly and briefly, as it wer in a ſumme, couched together in thys one woorke. Neither was there euer any woorke ſo eaſy to be vnderſtanded of the reader, which hath more cunning ſhewed in it, as by his owne annotacions vpon hys tranſlacion of the newe teſtament it may euidently appeare, in whiche annotacions he approueth and declareth himſelf with ſuche diligent obſeruacion aud marking to haue peruſed all libraries, all writers, all bookes: as very fewe ſtudentes dooe vſe to reade and labour any one autour in any one particuler facultie or diſcipline. Accept this autour therfore, deuout reader, and with glad will enbrace ſo profitable a meane and inſtrument, wherby thou maieſt (without any ferther trauaile then onely reading, marking, and bearyng it away,) ſo eaſily attain to the clere vnderſtanding of the ghoſpell. Reade it with a pure and a charitable heart, and with a ſingle yie voyde of all maner parcialitee of affeccion or of enuie: and thou ſhalt eſpie therin ſuche edifying, as may bee mete for thi ſtate of knowlage and aptitude or capacitee, what euer it be. For lyke as in the moſt holy and bleſſed teſtament there is both pappe for younglynges in the feith and in the knowlage of Goddes woorde, and alſo ſounde meate for ſuch as are well entred and hable to broke higher thynges: euen ſo in this auctour, are all thynges aptely tempered to enduce and trayne the groſſe and the rude multitude aſwell of Curates and teachers, as alſo of other priuate readers: to feede the weake with ſuch doctrine as thei are hable to receiue: to ſharpen and make eagre ſuche as are hungry of ferther knowlage: and to miniſtre vnto the learned or eloquent teachers, matier ſufficient wheron to grounde muche profounde and the ſame right Chriſtian doctrine. Accept it willingly and rendre thankes firſt to god, who of his infinite mercie and grace, hath in theſe our dayes ſent ſuch a number of ſuche good writers (and emong them Eraſmus as one of the chief and principall) not onely to geue clere light, but alſo to open a way vnto the pure and perfeict knowlage of Goddes woord: and than to your moſte excellent Soueraigne good Kyng Edward the ſixth, who emong the other hys moſt princely and moſte Chriſtian actes, dooeth ſo ſoone and ſo effectually begynne, firſte with the promoting of Goddes woord and glory, being the fountaine and grounde of all good ſucceſſe, welth, and proſperitie: and thirdely to Quene Katerine, by whoſe good meanes & procurement this preſent worke hath been by ſondry mennes labours turned into our vulgare toung, wherby the Kynges Maieſtie. (whoſe principall deſire and trauaile is to dooe all thynges poſſible, whereby hys moſt tendrely beloued ſubiectes knowlage may bee ferthered, their conſcience ſtaighed in a ſyncere doctrine of Chriſte, with a perfeict fra-

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ming and confirmyng of the ſame in a good conuerſacion of lyfe,) myghte by hauing ſo notable a good matier in readineſſe, be the better occaſioned to putte foorth ſo fruictfull an expoſicion of the ghoſpell. For a Paraphraſe is a playne ſettyng foorth of a text or ſentence more at large, with ſuche circumſtaunce of moe and other woordes, as may make the ſentence open, cleare, playne, and familiar, whiche other wyſe ſhoulde perchaunce ſeme bare, vnfruitfull, hard, ſtraunge, roughe, obſcure, and darke to bee vnderſtanded of any that wer either vnlearned or but meanely entred. And what is this, but a kind of expoſicion, yea and that of the moſt piththie and effectual ſort? How much therfore art thou bounde deuoute Chriſtian reader, (and eſpecially ye Prieſtes and Curates that either haue not been brought vp in ſtudie of lettres and of diuinitee, or elles haue not ſuch ſtore of bookes, as may be ſufficient for maintaining of your ſtudies) howe muche are all ye bounde (I ſay) vnto the Kynges moſt excellent Maieſtie and his moſt honorable and worthie Counſaillours, who of a ſpeciall regarde and conſideracion of the ignoraunce and defaulte of litterature (whiche hath reigned in moſt parte of the Clergie of England, aſwell to the great detriment, harme and decay of religion in the chriſtian flockes to their ſpirituall charge commytted, as alſo to theyr owne intolerable perill and daungier, whan at the generall day of accoumpte and audite to bee made at the throne of God, it ſhalbee required at their handes how and what they haue taught to the ignoraunte multitude, for whoſe ſolles (as touching their inſtitucion in the feith and in the lawes of God) thei muſt aunſwer beefore a rightfull iudge, whom no man ſhalbee hable to corrupt, beguile, deceiue, or eſcape, haue by their moſt godly policie found a meanes, how both ye and all the people may with a great dele leſſe time, ſtudie, labour, yea and alſo charges, then wer wont to be beſtowed in playing at tables, boules, cardes, and other vnlawfull games, haue in a few leaues a wholle library of good doctrine, both for the priuate edifying of euery one particularely, and alſo for the enſtruccion and teaching of eche other in common. Whatſoeuer ignoraunt perſone is deſyrous of knowlage, and can be contented to learne: whoſoeuer is not of an hert ſo indurate, but that he can abyde ſuch good bookes, as may further Chriſtes doctrine, whoſoeuer is not of an extreme malignaunt ſtomake againſt the due ſettyng foorth of Goddes woord: whoſoeuer is not ſuch an enemy to the glory of God, that he enuyeth the benefite of Chriſtes bloude vnto England: whoſoeuer is not either of ſuch blindneſſe that he can not ſee the trueth, or of ſuch peruerſe and froward malice that he will not, or of ſuch cankard obſtinacie, that he will againſt the ſpirite and againſt his conſcience wilfully withſtande and reſiſt all good thynges whiche may induce men to the knowlage of God: whoſoeuer dooeth not hate the lighte of the ghoſpell: whoſoeuer is in hys hearte a fauourer of the trueth, and of the kinges Maieſties moſt godly procedinges, hath no leſſe cauſe but to enbrace Eraſmus, whoſe doctrine the moſt and beſt part of all Chriſtian Royalmes and vniuerſities hath euermore allowed & iudged to be conſonaunte to the trueth, and alſo is bounde with immortall thankes to pray for the kynges moſte exellent Maieſtie, for thys his moſte gracious ſetting foorth and publiſhing this preſent woorke to the vſe of ſuch as haue nede therof. And where the ſaied Eraſmus ferre otherwyſe then a great noumbre of the ſcholaſticall ſorte, and other vnlettred expoſitours of theſe laſt blynde ſeaſons, hath written theſe hys paraphraſes in as ornate a ſtile as he hath the moſt part of hys other volumes: is not (as ſome barbarous bloundreers haue for ſafegard and defence of their own poore honeſties alleged)a thyng vnſeemyng for bookes of holy ſcripture matiers.For diuinitie,like as it loueth no cloking,but loueth to be ſimple and playne,ſo doeth it not refuſe Eloquence,if the ſame come without iniurie or violacion of the trueth.For who writeth more ornately then the Greke diuines,Baſilius, Gregorie Nazianzene,Theophilactus,Chriſoſtome:or who in Latine more elegantly then Lactancius,Hierome,and diuerſe others?Albeit in this Engliſhe Paraphraſe the tranſlatours haue of purpoſe ſtudied rather to write a playne ſtile,then to vſe their elegancie of ſpeche,partely becauſe there cannot in all poynctes bee expreſſed in the Engliſhe tongue the grace that is in the latine,muche leſſe (of my ſelfe I ſpeake) the pleaſaunteneſſe that is in the ſtile of Eraſmus,a manne of moſte excellent learnyng and exquiſite eloquence in thys kynde (though in dede not altogether a Ciceronian , but yet feact,pleaſaunt,ſwete,elegant,and ſencible)and partly becauſe there was a ſpeciall regard to be had to the rude and vnlettred people , who perchaunce through default of atteigning to the high ſtile,ſhould alſo thereby haue been defrauded of the profite and fruicte of vnderſtanding the ſence, whiche thing that thei might dooe,was the onely purpoſe why it was firſt tranſlated,and now by the kinges moſt excellent Maieſtie willed to be read.For as for the learned are hable enough to helpe themſelfes withoute any tranſlacions at al.Neither are theſe tranſlacions to be depraued,becauſe ſome reader would perhaps other wiſe haue turned ſome thinges then he ſhall here reade it.For no two enterpreters there be,that in tranſlating oute of any one tongue into an other,would agree in all poinctes of ſtile or endytyng,as(beſt for thys purpoſe)it may appeare by the auncient fathers of the Churche , whoſe allegacions of places of holy Scripture , moſte commonlye varie in woordes, and agree not but in ſenſe.And the ſame interpreter that woulde haue tranſlated ſome part hereof better then it nowe is,woulde in ſome other pointes perchaunce haue dooen it woorſe . Therefore euery manne ientilly take and interprete an others laboures, and beare with hys infirmitie , if not in conſideracion of hys ſtudie and trauaile,yet at leſtwyſe for reſpecte of hys good zele and godly entente to ferther knowlage . If it come to the handes of ſuche as can and will withaut diſdeigne or arrogancie take hys penne and emende any thyng that hys good and vncorrupte iudgemente ſhall ſee meete to be corrected : I ſuppoſe that beſydes the rewarde of God , and the publique thankes of hys countrey,he ſhall alſo priuately deſerue and receiue immortall thankes of the tranſlatours,whoſe deſyre is to haue it well.Neither doe I ſuppoſe any to be of ſuche mynde that he woulde diſdeigne or be grieued to ſee his thyng bettred,as in this great woorke ſome thinges are in dede here and there otherwiſe penned,then the firſt tranſlatoures wrote it. For thys is a common woorke of buildyng , to the whiche are hyred many ſoondry men of occupacion:and in caſe ſome manne bee makyng a doore,a wyndoore,or a frame,though an other of the ſame occupacion put his hand to the betteryng and perfeictyng of it,yet is not the ſo dooyng any diſpleaſure,nor cauſe of grutche to the other:but rather a beautifying of hys dooing,and a cauſe of rendryng thankes to the partie that of good wille and zele withoute preſumpcion,dyd putte hys helpyng hande to a good purpoſe. And ſembleably in thys common woorke of the ghoſpels vineyarde (foraſmuche as euery labourer hath hys yie dyrected to the onely marke of ſettyng foorthe the glorye of GOD, and hys moſte holye woorde,)no man meaneth any rebuke or derogacion to hys felowe,whan he emendeth ſomethyng that was to bee refourmed or altered:but rather ſeemeth to craue the lyke helpe of the other agayne in hys owne dooynges , beecauſe it is euidente that any man can ferther ſee, and can bee a more indifferente iudge in an other mannes doinges, then he can be in his own. Geuing therfore firſt laude, praiſe, and thankes to God for all his giftes, and than to our moſte excellent Kyng Edwarde the ſyxth for ſo gracious accepting, fauouryng, and mainteinyng honeſte and Godlye ſtudyes: leate euerye manne employe his good talentes that GOD hath geuen hym, to the publique vſe of ſeruyng and profittyng his countrey, and to the common edifying eche of other in Jeſus Chriſte oure Lorde: to whome together with the father and with the holye ghoſte, bee all honoure laude, and glorye worlde without ende.

Amen.

¶ To the moſte vertuous ladye
Quene Katerine, late wife to the moſt noble and moſt victorious king, Henry the eight of moſt famous memorie, Nicolas Udall your moſte humble ſeruaunt wyſheth health, grace, and conſolacion in our Lorde Ieſus Chriſte euerlaſtyng.

WHere your excellent highnes, moſt gracious Quene Katerine, ſence the time of your firſt calling to the eſtate and dignitie of eſpouſal & mariage with the moſt noble prince that euer reigned, king Henry the eight, hath neuer ceaſſed by all poſſible meanes that in you might lye, to mind, to auaunce, and to encreaſe the publique commoditee & benefite of this common weale of Englande: I fynde on euery ſide ſo greate, and theſame ſo woorthye matier of gratulacion, & thankes geuing vnto God, yͭ I cannot tel on whoſe part firſt to commence and begin theſame: whether on your owne behalfe, whom God of his goodneſſe did for your ſinguler and theſame moſte notable vertues, without any your expectacion or hope, ſodainly put in King Henries mind to choſe, cal, and auaunce to the dignitie and eſtate of a Quene: or on king Henries partie, whoſe good happe it was, ſo aptly to choſe ſuch an one as ſhould afterwarde bee a feithfull and continuall coadiutrice vnto hym, in all his moſte deuoute and godly procedynges concerning the knowelage of GOD and his woorde to bee ſette foorth to the people: or els for Englandes cauſe, to whoſe publique benefite and edifying in true religion, all theſe youre vnceaſſaunte peines and trauailes dooe finallye redounde. Leauyng therefore the proſecucion of ſo large a matier as neither my ſlender witte can wel conceiue, nor my rude penne is hable to wielde: I ſhall at this preſente onelye thanke God in you, and you in god, for cauſyng theſe Paraphraſes of Deſiderius Eraſmus of Roterodame vpon the newe teſtamente to be tranſlated into Engliſhe, for the vſe and commoditie of ſuche people as with an earneſt zeale, and with deuout ſtudye, doe houngre and thirſte the ſimple and playne knowlage of Goddes worde: not for contencious bableing, but for innocente lyuing: not to bee curious ſearchers of the high miſteries, but to bee feithfull executours and dooers of Goddes biddynges: not to bee troubleous talkers of the Bible, but ſincere folowers of Goddes preceptes therein conteyned: not to be vnreuerente reaſoners in holy ſcripture, for vain ſetting out of their peincted ſheath, but to bee humble and lowely woorkers of Goddes glorye: not to bee curious diſputers in the ghoſpell for the defence and maintenaunce of their inordinate luſtes and carnall libertie, but to bee vprighte walkers in holye conuerſacion of lyfe in the rule of the ghoſpell preſcribed. Whiche kynde of doctrine, forasmuche as no one writer hath laboured in all poinctes and behalfes more vncorruptely or more plainely to miniſter vnto the ſymple reader, then this autour by a perpetuall diſcourſe and continuacion of the texte dooeth: youre hyghneſſe vndoubtedlye in procuryng theſame to bee turned into Engliſhe, hath not onely after a moſte godly ſort beſtowed your charges: but alſo hath in the thyng ſelfe dooen vnto the common weale a benefite by ſo many degrees ſurmounting and paſſyng any other acte of youre greate largeſſe and benignitie, as the ſoule is better then the bodye, as ſpiritual

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tuall edifying is aboue temporall ſupportacion, as goſtly foode and comfort excedeth temporall reliefe or cheriſhing, and as heauenly treaſures excel all worldlye giftes or riches. And in that your highneſſe for the more ſpedye expedicion of your moſte godlye purpoſe to bring Goddes woorde to the more lyght, & to the more cleare vnderſtandyng, diſtributed this woorke by porcions to ſundry tranſlatours, to the entent it might al at once be finiſhed, ne yͤ deuout Engliſhe readers any long time defrauded of ſo fruitfull and ſo profitable a weorke: ye haue therein, moſt gracious Ladye, right well declared bothe how muche ye tender Gods honour, and alſo how earneſtly ye minde the benefite of your countrey. Whiche your countrey, what thei are not able in facte with condigne thankes to requite, dooe and euer will, (as they are moſte bounden) ſupply with perpetuall commending your highneſſe to God in prayer, whiche I thinke to be the onely rewarde ye looke for or deſyre. As touching the tranſlacions (becauſe thei are of ſoondrye perſones dooynges) thoughe there appeare in them ſome diuerſitie of ſtyle and endicting: yet is there in the whole woorke no contrarietie of doctrine. Thoughe euery tranſlatour folowe his owne veine in turning the Latine into Engliſhe, yet doeth none willinglye ſwerue or diſſente from the minde and ſence of his autoure. Albeit ſome goe more nere to the wordes of the lettre, aud ſome vſe the libertie of tranſlating at large, not ſo preciſely binding themſelues to the ſtreight interpretacion of euery woorde and ſillable, (ſo the ſence bee kepte: (yet dooe thei all agree) euerye one as his veine ſerueth hym) in feithfullye rendryng the ſence of their booke. So that if any perſones there bee either of ſuch high conceipte and opinion of themſelfes, that thei can lyke no mannes dooynges but their owne, or els of ſuche vnientleneſſe that thei wil not well interprete ſimple mennes dooynges, whiche themſelues can for the moſte parte ſooner finde faulte withall then emende, or els of ſuche moroſitie and waiwardnes that their ſtomakes cannot beare with any other mannes labours, bee they neuer ſo honeſtly entended or beſtowed: ſuche are in this behalfe rather to be contemned and left to their inſolente diſdeignefulnes, then either to bee pacified or aunſwered vnto. The partes of deuout readers are, with immortall thankes to receiue and take the fruicion of honeſt and godly ſtudies: the office of learned men is, without deprauing or derogacion of other mens diligence, and without any arrogancie on their owne behalfes, to employe their good talentes to the publique behouſe of their countrey, and to the furtheraunce of godly knowlage: the office of euery ſtudious and diligente writer is, to haue his iye directed to the publique vtilitie onelye, and than to thynke his vpright wel doinges a ſufficient price and rewarde of themſelfes, and ſo without reſpecte of any worldly rewarde or thanke, to referre the fruict and ſucceſſe of his labours to God the mocioner, the autour, and the woorker of all goodneſſe. As touchyng Eraſmus and the doctrine that his bookes dooe ſowe, although I haue before this time ſomewhat ſaide aſwel in my preface vnto your highnes before the Paraphraſe vpon the ghoſpell of Luke, as elſwhere: yet can I not omitte thus muche to ſaye in his defence, that in caſe any perſones bee enemies to Eraſmus writyng, it procedeth more of their enuie, of their vnquietnes of minde, and of their hatered againſte the light and grace of the ghoſpel clerely nowe ariſing and plenteouſly ſpreading it ſelfe abrode, then of any faulte or iuſte deſerte in Eraſmus. Whoſo wincheth and kiketh at the goſpell, in dede cannot but ſpurne at Eraſmus, who hath with incomparable ſtudie & trauail ſhewed himſelf a diligēt labourer in Chriſtes vineyarde. And truely whomeſoeuer I perceiue to bee an eagre aduerſarie to Eraſmus writinges, I (as my poore iudgemente leadeth me) cannot but ſuppoſe the ſame to be an indurate enemie to the ghoſpell, whiche Eraſmus dooeth according to the meaſure and porcion of his talente feithfully labour to ſet foorth and promote. But lyke as whan manne is in a feure, or with any other grieuous infyrmitie diſtempered, the better that the drinke is, the woorſe it taſteth in his mouth: ſo whan the herte is corrupt with malice and hatred of Gods trueth, the better that the doctrine is, the more it offendeth. Sore iyes cannot abide the brightneſſe of the ſunne, nor a corrupte herte the clere veritie of Goddes woorde. Perſones indurate are the woorſe for readyng of holy Scripture: neither dooe thei of any thyng take more occaſion of ſlaunder and offence of conſcience, then thei dooe of holye ſcripture, whereby their conſcience ſhould bee edified. Some there bee of ſuche malicious hardneſſe of herte that thei can abide neyther booke, ne teachyng, ne readyng, ne any thyng els, that may helpe or emende the ignoraunt peoples knowlage. And ſuche, becauſe they woulde lette and ſtoppe Goddes glorye, depraue all good thinges, and pronounce them to bee naughte. But ſuche are in this behalfe not to bee paſſed on, ne to bee hearde: For as a bodye corrupted with yll humours or diſeaſes, yͤ more and better yͭ it is nouriſhed with good meates and drinkes, the woorſe it is: ſo a cankard ſtomake and a wicked herte, the more holeſome doctrine that is miniſtred vnto it, the more it is indurate, the more dooeth it enuie the publique vtilitie vnto men, and the more dooeth it ſtriue and wraſtle againſt yͤ veritie. Pharao was neuer more eagre in perſecuting the people of God, then whan he was by dayly plagues and myracles moſte of all prouoked to conuerte. The Phariſees neuer more furiouſly ſwelled, enſourged, or raged againſt Chriſt, then whan he alleaged holye ſcripture vnto them, or brought againſte them the teſtimonie of theyr owne lawe whiche thei coulde not deny. The ſcripture of God is al good and godlye, yet lyke as theſame to the good ſpirite is a ſure porte of tranquilitie and peace, ſo is it to the wicked conſcience a ſtumbling blocke, and a ſtone of offence. Out of one and theſame floure the Bee gathereth honey, and the ſpider ſucketh venome: ſo greate diuerſitie of operacion there is in good and euill natures. And the common fault that malignaunt perſones dooe alleage againſt the publiſhing of Gods woorde in the mother toungue, and againſt the ſetting foorth of holeſome and godlye expoſicions vpon theſame, is, that ſuche bookes cauſe ſedicion againſt the doctrine, and than laye their facte to the doctrines charge. This hath euermore hitherto been the practiſe and cõueighaunce not onely of the Romiſhe Phariſaicall ſort, but alſo of the aunciȩent enemies of Goddes trueth, euen from the beginning. Neither haue this malicious generacion euer as yet vſed any other waye or couloure to deface the trueth, to let the good proceding of Gods worde, or to ſtiere and prouoke the indignacion of Princes and Maieſtrates againſte the publiſhing, or againſte the true preachers and teachers therof: but onely by alleging that it wyll moue ſedicion and teache erroure: where in dede Goddes woorde is (as ye woulde ſaye) a perfeit toucheſtone whereby to fynde out and to trye ſuche cankard ſtomakes, as would faine rebel and moue ſedicion, ⁊ would gladly haue it ſo to bee. For otherwiſe a great wonder it were, and a verai ſtraunge thyng, if the woorde of god, or this Paraphraſe, or any other like godly expoſicion of the ghoſpell (whiche is in ſence none other but the doctrine of Chriſt and of his Apoſtles) ſhould corrupt the readers or teache errour, or moue ſedicion. God and his moſte holy woorde is altogether peace, vnitie, concorde, and perfeicte charitie. Gods woorde teacheth none other doctrine but peace, humilitie, ſubieccion, and ſo much obedience to the Princes ⁊ Magiſtrates, as the Romiſhe Babilonians woulde not by their good willes haue to bee put in the heades and hertes of the ignoraunt people. But this coulour haue

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the enemies of gods worde euermore vſed to ſuppreſſe the ghoſpell. So dyd thei by all the Martirs, ſo haue thei dooen by the true preachers, ſo did the olde Jewes by the auncient prophetes of god, and ſo did ẏ old Phariſees by Chriſt himſelf, whoſe moſt grieuous crimes wer, that he drew all the world after hym, that he taught and ſowed erroneous doctrine, that he ſeduced the people, and that he made himſelfe a kyng. And the malicious Jewes layed to Paules charge, that he begoonne to bee a ſedicious mouer of rebellion againſt Ceaſar: not that the thing was ſo in dede, but becauſe theſame was a rockeſure waie to make al obediente people hate the ghoſpell, and to prouoke the rulers and Magiſtrates to ſuppreſſe it. But the lord, who of his merciful goodneſſe hath of late ſente out the clere radiaunt ſunnebeames of his holye woorde and veritie to ſhine ouer all chriſten regions, wil (J truſte) ſo continue the light of theſame, that the ſimple flocke ſhall bee hable to diſcerne the ſpirites of menne, and liuely to knowe the vngodly maligners, which by cauiling and deprauing al good thinges, dooe wraſtle and ſtrougle (as much as in them lieth) to kepe the ignoraũt multitude in blindnes.

Jn the meane time all the ſimple Engliſhe congregacion, is bounde continually to praie for your highnes, that haue for their vſe and behouſe procured the tranſlacion of this preſent Paraphraſe vpon the goſpel of Mathew, and vpõ the reſidue of the new teſtament, whereby they maye with a more coumfortable and pleaſaunte readyng in their owne mother tongue, both encreaſe from day to day in knowlage, and alſo continually be edified in true religion, nouzeled in right opinions, trained in ſincere doctrine, & confirmed to walke in perfeit innocẽcy & integritie of a true Chriſten lyfe accordyngly.

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The preface of Eraſmus vnto his Paraphraſe vpon the ghoſpel of the Euangeliſte Matthewe.

To the moſte victorious Emperour Charles, the fifth of that name, Eraſmus of Roterodame, gretyng.

BEyng not ignoraunt, Charles Emperour moſte victorious, howe much godly feare and reuerence alſo, is of due congruence to bee geuen, partely vnto all holye ſcriptures, whiche the holye fathers through the inſpiracion of God, haue lefte vnto vs, and eſpeciallye vnto that parte of ſcripture, whiche maketh an vpright and feithfull relacion of ſuche thinges as the heauenlye father either wroughte in facte, or ſpake in woordes, for the health and ſaluacion of the whole worlde, through his ſonne Jeſus: and being ferther priuie to mine owne vnworthines, where not many yeres gon, I firſt attempted to ſet hand to making a Paraphraſe vpon Paules Epiſtles, for the playner vnderſtanding of them (which thing to doe came vpon me at yͤ time of a ſodain pangue, euen of mine owne mind) I did no leſſe, thẽ thinke myſelf to enterpriſe a verai bold and preſumpteous acte, and an acte (as the prouerbe ſaieth) of a right daungerous hazard, in ſo muche that after I had in one or two or three chapiters, taken a prouſe, and aſſaie of the worke, how wel it would dooe, I was vtterly minded to pulle downe my ſailes againe, and to ſurceaſe from the courſe that I had afore apointed to take, vnleſſe a wonderful conſente of my frendes being men of lernyng, had perforce conſtrained me to procede with that I had begon. Neyther could I for their moſt earneſt deſires, be at ani reſt or quiet, vntil I had fullye ended and finiſhed all that euer there was of the Epiſtles Apoſtolical, wheras I had not takẽ in hand to medle, but only with thoſe epiſtles which without al controuerſie or doubt wer written of the Apoſtle Paule. It hath not at al times framed wel with me, ne come to good end, when I haue been ruled to doe thynges at the mocions & inſtante pricking forward of frendes. But yet in this thing neuertheleſſe I was not a litell proude of my ſelfe, that this my bolde auenturyng had come muche more happily to paſſe, then was loked for, as well for mine owne parte that was the maker, to whom it purchaced leaſt enuy and grutche of men, of al the workes that euer I wrote: as alſo on the behalfe of all ſuche, as are ſtudentes and ſuters to atteigne to the Philoſophie of the ghoſpell, who dooe euery manne more then other, geue me thankes for that by meanes of mine induſtrious labour, thei haue to yͤ better knowlage of the Apoſtolicall wiſedom, either been moued and ſtirred vp, or els furthered. But whã I had cleane diſpatched my ſelf of this great charge and taſke, I looked not that I ſhould at any tyme afterward, haue any more to doe with this kinde of writing, and behold the right reuerend father Mathewe, Cardinall of Sedune (by whoſe aduiſe and inſtigacion I had afore made vp al yͤ Epiſtles canonical) at what time I ſpake with him at Bruxels to welcome him into the countrey, according to my duetie, after his returne from the counſell, whiche had than been holden at the citie of Wourmes, euẽ by and by at the firſt entring in talke with me, euen like a man that had deuiſed vpon it afore, beginneth to exhorte me, that what I had afore doen vpon

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the Apoſtolical Epiſtles, the ſame I ſhould alſo doe vpon the goſpell of Mathew. I on my partie anon made mine excuſe by many thinges, firſte that it was alreadie an acte bolde and ouerbolde, that I had attempted theſame vpon yͤ writinges of the Apoſtles: ſecondly that the Apoſtles in dede wer godly men, yet neuertheleſſe men thei were: but the maieſtie of Chriſt to be more great, then that it might bee lefull to auenture the dooyng of ſuche a thyng in his wordes. And though the maieſtie of the worke did not putte of and driue one awaie, yet the nature of the argumente or matier of the ghoſpelles to refuſe the thing, and not to ſuffer one that ſhoulde goe about to make a Paraphraſe: and not onely for that there are in the ghoſpell perſones of diuers and ſoondrie ſortes, vnto whom while the woordes and talke is ſo applyed as to euery of them for his rate or degree maye beſte accorde, it commeth to paſſe that the writers penne is kept ſhut within yͤ encloſure of an exceding ſtreight grate, becauſe it is debarred from that libertie, whiche all other ſortes of commentaries dooe ſuffer and receiue (for a Paraphraſe alſo is to be reputed as a kynde of cōmentarie.) Furthermore wheras a good porcion of the goſpell conſiſteth in makyng reporte of this and that acte dooyng, and that of a ſimple and a plaine reporte without anye curioſitie, one that ſhoulde in this parte make a Paraphraſe ſhall ſeme nothyng els to dooe, but at noonetyde to lyghte a candell, as the Prouerbe of the Grekes dooeth call it. Nowe ferther, whereas the auncient doctours and writers dooe in expoundyng the allegories, partely varie, not declaryng it all after one waye: and partelye ſo handle themſelues, that to me thei ſeme oft times to playe and dally with it, nor might expreſſe or bryng in the ſame allegories, but vnder the perſons, either of Chriſte, or els of the Euangeliſte, it is euident and wel to be knowē in what narowe ſtreightes I ſhould trauaile. I lette paſſe and ſaie nothyng, that Chriſte in ſuche wyſe ſpake certaine thinges, as he woulde not haue the ſame to bee vnderſtanded at the tyme of the ſpeakyng of them: of which ſorte this here enſuyng is one: Deſtroye ye this Temple, and within three dayes ſpace I wyll buylde it vp agayne. And alſo of bying a ſworde: of the Phariſees leuen to bee eſchewed. And truelye in that ſame his talke, where he foreſheweth the deſtruccion of the citie of Hieruſalem and prophecieth of the ende of the worlde, and of afflictions long after to enſue vnto the Apoſtles, Ieſus dooeth ſo intermedle and temper his talke, that me ſemeth his wil and pleaſure was to bee darke and not vnderſtanded, not onely to the Apoſtles, but alſo vnto vs all. There bee alſo certaine places (as I thinke) almoſte vnpoſſible to bee expouned, of whiche ſorte one is, concerning that ſinne againſt the holye ghoſte ſhall neuer bee remitted: an other, concernyng the daye of iudgemente, reſerued to the knowelage of the father onely, and vnknowen euen to the veraie ſoonne ſelfe. In theſe places and ſuche lyke, yf one wryte commentaries, he maie at his pleaſure without daungier reporte the ſundry opinions of ſundrye expoſitours, he hath libertie frankely to confeſſe and acknowelage that he dooeth not vnderſtande the meaning of the place. But one that maketh a Paraphraſe hath not yͤ like liberty nor power. Moreouer certaine thinges there be in ſuche ſorte ſpoken, that thei touche and concerne euen theſe verai times that now are, in which our times right many thinges there be, ferre diſagreing from yͤ inſtitucions ⁊ ordinaunces of the Apoſtles. And ſuche thinges although the Euangeliſtes foreknewe them by the ſpirit of prophecie, yet certes vnder the perſones and names of the Apoſtles, they cannot be reported, but both coldely and alſo cuttedly: There was yet alſo an other point that moued my minde, whiche was, that in caſe I ſhould take ⁊ beſtow this labour vpon Mathew only, there would byanby bee ſome that would make inſtaunt and earneſt requeſt for to haue the like doen vpon al yͤ reſidue of the Euangeliſtes, whoſe wil and deſire if I ſhould folow, thã muſt it come to paſſe, that I muſte many tymes more then once make repeticion of one manier matiers, that is to wete, of al and euery matier in whiche the Euangeliſtes did emong themſelfes accorde. Or, if on the otherſide I ſhoulde tye and linke together a certain continual proceſſe of telling the thinges, and ſo to make but one whole tale of them all together: than (foraſmuch as to declare and to open al the places which in the Euangeliſtes ſeme to diſagre, is nothing els but to be coumbreouſly intangled as it were in a certaine maſe) could I neuer haue been hable to doe that is to be doen, for the clerenes and light that a Paraphraſe ought to haue. Whan with theſe and veraie many moe argumentes and reaſons, I deſired to be ridde of the charge that was laied vnto me to goe in hande withal, wheras I thought my ſelfe to haue a good cauſe, and an excuſe that might haue preuailed: yet did the ſaide Mathew vanquiſh me by his eloquence, he got the ouer hande of me by reaſon of his autoritie whereby he might commaunde me, taking on himſelf the daungier and haſard of all the whole matier. Neither durſt I bee ſo bolde as any longer to ſtriue or ſtrougle againſt the aduiſe and counſel of him, whoſe cõſailes your Maieſtie cuſtomably vſeth in moſt high and weightie affaires, not vnwillingly to folowe. And yet where as I had not euen plainely taken the matier vpon me, but had onely promiſed that I would one daye aſſay yf happily the thing would frame and go forward: he than iourneing towardes Millian, had made aſſured warãtiſe vnto the Germaines in my behalf, that the worke ſhould this inſtaunte winter ſeaſon come forth. Wherupon I cõming backe my ſelfe again vnto Baſile, was in ſuche wiſe on eche ſide continually called vpon of my Maiſters the Germaines, beeing crauers not of yͤ leſt importune ſort, that becauſe I would in ani wiſe diſcharge both his promiſe, and mine own honeſtie to, I finiſhed vp the worke with litle more thẽ a monethes labour. And God he graunt that both the cõmaundement of him and the obedience of me, maie bee to all perſones luckie and fortunate, and I truſte it will ſo be if your Maieſtie will fauourably acknowlage and accept this ſlender gift and preſent, to theſame dedicated. But here perchaunce ſome man that knoweth you by none other title ſauing onely by the name of Emperour, wil ſaie: What is a booke of ſuche an argumente or matier as this for a Prince ſecular, which it had been more mete and conuenient to haue dedicated vnto abbotes or biſhops? For anſwer whereof, firſt me thinketh it a thyng aptly geuen, whatſoeuer thing beeing honeſte, is put vp to a Chriſten Prince. And beſides this, wheras no Prince is ſo ſecular, but that he hath a doe with the profeſſion of the goſhel, the Emperours are enointed and ſacred for this very purpoſe, that thei maie either maintein or reſtore, or els enlarge and ſprede abrode the religion of the ghoſpell. Ergo than (wil ſome man ſaie) the Emperour is not a teacher of the goſpel, but the defendour of it. I graũt that: but in the meanewhile mete it is, not to bee ignoraunte what manier thing it is, for whiche one taketh armoure to defende it. And forſouth whan I conſider that herte and minde of yours in ſuche wiſe to bee geuen vnto religion and to godlye deuocion, that to Biſhops ⁊ Abbottes it maye towardes the ſtudie of godlineſſe, bee aſwell a rule, as alſo a ſpurre, me ſemeth, I can not dedicate this gifte vnto any man, more conuenientely, then to your Maieſtie. So that the thing whiche I might aptely haue dedicated to any Chriſten Prince, and more aptely to a Chriſten Emperour: I dooe moſte aptly of al dedicate vnto you Charles. Muche leſſe apte thinges dooe they bring vnto you, that geue you greate giftes of precious ſtones, that are gayſon to bee

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found, of luſtie fierce horſes, of houndes, and of riche hanginges, that come out of farre ſtraunge countreies. And moreouer forasmuch as the Euangeliſtes haue written the ghoſpell vnto all folkes, no perſone excepted: I dooe not ſee why it ſhould not of euery man be read. And I haue ſo handled it that it may be vnderſtanded, euen of ſuche alſo, as are vnlettered. And ſurely it ſhall with excellente good fruicte bee read, if euery body ſhall take it in hys handes of the onely mynd and entent, to be made therby a better man than he was afore: and not apply ſcripture of the ghoſpell to hys owne affeccions, but contrariwyſe refourme and correct hys lyfe and hys deſyres, according to the rule and preſcripcion therof. I haue in thys preſent woorke chiefly folowed Origenes, beeing ſingularly aboue others experte in diuinitee, and Chriſoſtome and Hierome, of the Catholique writers moſte beſt allowed. That Lord and Prince of heauen, geue and graunt vnto you Charles, Emperour moſt emperiall, ſuch thinges to mynd and to goe about, as are of the principall beſt ſorte, and the ſame Lorde well proſper your endeuours in that behalf, to the end that the moſte noble Empier, which ye haue hitherto had without bloudſhed of man, ye may ſemblably aſwel enlarge and amplifye, as defend and maintaine. And thys poinct in yͤ meane while it may pleaſe your mercifulgraciouſneſſe, from time to time to haue in your remembraunce, that no warre there is vpon ſo iuſt and lawfull cauſes taken in hand, nor with ſo good moderacion executed, that draweth not after it an huige heape bothe of abhominacions, and alſo of miſeries: yea, and remembre alſo the greateſt porcion of all the harmes, to light in fine, vpon perſones both giltleſſe and alſo vnworthie theſame. Yeuē at Baſile on the Ides of Ianuarie, in the yere of oure Lorde a thouſand, fyue hundred twentie and two.

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Nicolas Vdal to the good chriſtian Reader, grace, peace, and health in our Lorde Ieſus Chriſte euerlaſting.

Hauing many waies perceiued good chriſtian reader, that the paraphraſes of Eraſmus vpon the new teſtament, of late ſet furth in the Engliſhe tongue, ⁊ by the kynges Maieſties iniunccions appointed ⁊ commaunded to be had in euery churche of England, haue been an occaſion aſwel of much more knowlage and vnderſtanding of the true ſenſe and veyne of holy ſcripture to the paſtours and Curates of this Royalme, as alſo of muche godly edifying to the vulgare people: I alſo on my part (for the zele that I haue in Chriſte to ferther the premiſſes) thought with my ſelf, that there could not be any piece of labour better beſtowed, then if the ſaid worke might for the commoditee of all readers be brought to ſuch perfeccion, as in ſuch a worke is to be required. Which thyng I ſpeake not as though it wer not well ſet foorth alreadie: but becauſe that nothing can at the firſt be ſo exactly dooen, but that a ſecond trauaile may by diligent filing and pooliſhing make the ſame, of verai good a great deale better. Whiche exaumple not onely Eraſmus himſelf in moſt parte of all hys woorkes, and other the writers of theſe laſt times haue ſhewed, but alſo ſainct Auſtin and other the auncient writers ⁊ doctours of the church haue geuen. And I haue not ſeen ne heard, that any good autour or piece of woorke hath been of any readers miſliked for being bettred. Taking therfore this laſt ſomer to yͤ trauail, I haue eſtſones peruſed yͤ paraphraſes vpon yͤ fower Euangeliſtes ⁊ the Actes of yͤ Apoſtles, ⁊ haue throughly conferred them with the latine, to thintent yͭ the Engliſh tranſlacion might eche where ſo aunſwer yͤ latine in, as yͤ ſenſe of the autor might in no place be doutfully or derkly expreſſed. For although Eraſmus wrote in ſuche a daungerous ſeaſon, as he was of force conſtreined either to kepe ſilence, or els to ſpeake within ſuch limites ⁊ compace as yͤ world might than beare, yet if yͤ indifferent reader marke ⁊ weigh him wel, he ſhal find, yͭ no writer is more ſincere or vpright in yͤ true doctrin of our religion then is Eraſmus. Neither doth any man better eſpie his places, or more readily take his occaſions plainly to expreſſe any point or article of our religion. No man oftner or more piththily ſetteth furth the diuinitee ⁊ godhead of Chriſt coupled wͭ his humain nature. No mā more ſubſtauncially teacheth the iuſtificacion through feith in Ieſus Chriſt. No man more effectually or clerely declareth the true nature the firſt inſtitucion, ⁊ the right vſe of the Lordes ſupper. No man more earneſtly inueigheth againſte all kyndes of idolatrie and ſuperſticion. No man more profoundly diſcuſſeth or more fynely deciſeth the vſe of ceremonies. No man more lyuely peincteth or deſcribeth the moſt deteſtable diſcorde and tirannie of the Romiſhe Babilon. No man more vprightely ſetteth oute the autoritie of Princes and Magiſtrates, or more ſtrongely perſwadeth and confirmeth the obedience of ſubiectes due vnto the ſame. No man more godly exhorteth all ſortes of people to the diligent reading and true vnderſtanding of the holy ſcriptures. Theſe and a thouſand poinctes more dooeth Eraſmus by occaſion not onely touche, but alſo in ſuch ſorte moſte learnedly handle, that he may iuſtly bee reputed the chief leader and ſhewer of lyght, and the principall opener of a waye vnto the Euangelicall trueth nowe in theſe laſt tymes by Goddes goodneſſe ſhyning foorth vnto the worlde. Howe muche therefore the Chriſtian common weale is beholding to Eraſmus, I leaue to the eſtimacion of the honeſt readers, becauſe I am not hable with my rude penne to expreſſe it. But as touching the labour nowe laſtly beſtowed on thys preſent woorke, thou ſhalt vnderſtande moſte ientle reader, that the texte is throughout coted in the margin with much more diligence and trueth, then I haue yet ſeen in any newe teſtament hitherto ſette foorth in any tongue. The texte alſo which before euery piece of the Paraphraſe ſtandeth wholle, is alſo in ſuche wyſe deuided in the inner margine, that by the placing of the texte, the reader may eaſily find where euery piece thereof is in ordre touched in the Paraphraſe. In the vtter margin thou ſhalt finde plentie of annotacions, compryſyng in manier all the ſpeciall matiers and moſt notable ſentences, that are conteyned in the whole worke. And theſame notes marginall, diligently gathered into a table by ordre of the lettres of the A.B.C. are ſette in the ende of yͤ boke, ſo yͭ the paſtour or curate whateuer he be, not hauing ſo full a library

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of bookes lying by him, as may miniſtre vnto hym copie and choyce of matier to expound vnto the multitude, ſhal there haue as it wer a ful ſtorehouſe rychely garniſhed and decked with innumerable ſentences to helpe furniſhe hym in any matier that he ſhall haue nede or mind to ſpeake of. Whiche laboures moſte gentle Reader, I ſhal beſeche thee to take in as good parte, as I haue dooen them with good wille. And than ſhall I not onely thinke thys my trauaille well employed, but alſo ſhall vſe it as an encouragement and ſpurre in ſome other fruictefull woorke or profitable booke, with the lyke laboure and diligence, to ferther thy godlye readyng. And thus in Chriſte fare thou well. Yeuen the fifth daie of Januarie, in the yere of Chriſtes incarnacion, after the common reckoning a thouſande fyue hundred fiftie and two.

¶ The life of ſainct Matthew written by Hierome one of the auncient Doctours of the Churche.

Matthew which was otherwyſe alſo called Leui, being of a Publican made an Apoſtle, firſt of all others compoſed and wrote in Iewrie, the ghoſpell of Chriſte in the Hebrew tongue, for their behouſe and cauſe, whiche beeing of the circumciſion had belieued: whiche ghoſpell what perſone did afterwarde tranſlate into Greke, it is not very certainly knowen. But truely the very Hebrewe ſelfe is had euen vntill this preſent day in the library of Ceſarea, which librarie Pamphilus the martir did with all poſſible ſtudiouſneſſe ſette vp and make: And I my ſelfe alſo had the ſame ghoſpell of Matthew in Hebrue, lent me to copie it out, of the Nazarites, whiche in Beroea a citie of Syria, doe vſe the ſame booke. Wherein is to be noted and obſerued, that wherſoeuer this Euangeliſt, either in hys owne perſone, or elles in the perſone of our ſaueour, doeth vſe any allegacions of the olde Teſtamente, he dooeth not folowe the auctoritee of Septuaginta, that is to ſai, of the three ſcore and ten tranſlatours: but of the Hebrew. Of whiche ſorte are ſette theſe two citacions here enſuing. Oute of Egipte haue I called my ſoonne: and for a Nazarite ſhall he be called.

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The Paraphraſe of Eraſmus vpon the Goſpell of S.Mathewe.

¶ The fyrſte Chapter.

A If men ſo gredely embrace a booke, whiche is ſette forth by the induſtrie of man, concernyng the preſeruacion or reſtoryng of health, or the waye to increaſe worldely ſubſtaunce, or touching any other facultie whiche maketh onely for worldly commodities: with how muche more feruent loue and deſyre ought this booke to be receyued of all menne, whoſe profyt and commoditie belongeth indifferentlye to all menne? This booke promyſeth not worldlye commodities, whiche laſte but a whyle: but it teacheth all heauenlye wyſedome, delyuered vnto mankynde from the heauenlye doctour Chriſte Ieſus. And it promyſeth alſo a wonderfull rewarde, not ryches, nor kyngdome, nor pleaſures, but true and euerlaſtyng felicitie: vnto the whiche felicitie this booke ſheweth the moſte ready and eaſy waye for all men. It ſheweth alſo the author and meane, through whome euery man hathe health and ſaluacion, and without whome no manne maye hope for health and ſaluacion. What man would not be moued and prouoked with a ſure hope of ſuche a good thyng, be he neuer ſo barbarous or vnlettred? And this wundrefull ſaluacion (which neyther mannes indeuour, nor the paynfull labour of the Philoſophers, nor the ſuperſticious religion of the Gentiles, nor the diligent obſeruacion of Moyſes lawe, coulde fully perfourme or geue) God the maker, the preſeruer, the rewler, and reſtorer of all thynges viſible and inuiſible, dyd ſhewe and declare in tymes B paſte, by the ſayinges of all his Prophetes, beyng replenyſhed with hys heauenly ſpirite, vnto all the worlde, but moſte ſpeciallye to the people of the Iewes (whiche at that tyme were a figure of Chriſtes churche, whiche ſhortly after ſhoulde be enlarged throughout all the worlde:) ſygnifying and ſhewynge before by dyuers darke figures and ſhadowes, whatſoeuer he hathe nowe playnlye made open vnto the worlde, by hys ſonne Ieſus Chriſte, who was the meſſager of thys free felycitie, beeyng ambaſſadour in pearthe of God hys father, in ſuche wyſe, that he was alſo the teacher of the holſome philoſophy, he was the example, he was bothe the pledge, the promyſer, and the author of the euerlaſtyng rewarde. For God by his ſecrete counſell ⁊ purpoſe whiche mannes wit is vtterly vnhable to ſerche out, hath ſuffered mankinde, being of diſpoſicion lyke his firſt parent, and prone to al vice, to be entangled with falſe religions, with ſondry vices of lyfe, ⁊ naughty deſyres, to the intent that in this time of all times moſt to be deſyred and wyſhed for, (the whiche Gods wyſedome the orderer of all thinges had appoynted to it ſelfe,) al men ſhould with the more deſyrous and agreable myndes embrace this philoſophy, being both very holſome and of marueylous efficacie, after that they haue once perceiued, that neither by thoſe commodities and healpes which the worlde promyſeth here to be chiefe, nor by ſo manye fine and exquiſite preceptes of the Philoſophers, nor by ſo many ſortes of religions, nor by the ſcrupulous obſeruacion of Moſes lawe, they coulde atteine vnto true godlyneſſe and true felicite: Naye rather the more earneſtly they laboured to come vnto inno-

The goſpel booke is to bee embraced of all perſons.

The goſpel what thynges it promiſeth,

The goſpel what it profeſſeth.

Chryſte is the meſſager ⁊ brynger of free ſaluacyon vnto the worlde.

Why God ſuffered the world to be entangled wyth all ſynne.

Felicitie is not atteigned vnto by a mannes owne ſtrength, cencie and felicitie, as long as they truſted to mans helpe and ſtrength, the more they were intangled with vice and filthye deſyres. Therefore yf the Jewes, whome it behoued chiefly to accept & enbrace the thyng that is offered vnto them, being ſo often promyſed, & ſo long loked for, if they alone neglect ſo great goodneſſe, whiche is freely offered to all men, and yf they had rather alone to lacke it, than to haue it common with others, they can impute their deſtruccion to nothing but to their owne incredulitie and vnbeliefe. The ſayinges and prophecies of the holy Prophetes, prophecied theſe thynges chiefly for them. They ſawe Chriſt with theyr eyes workyng miracles, they heard with theyr eares the doctrine of the goſpel. The kingdome of heauē was preached firſt to them. But truly whoſoeuer are wearye of their former life, as many as loue true innocencie and godly lyuing, whoſoeuer deſyreth true, perfect, and euerlaſtyng felicitie, let them receyue this goſpel, this pleaſaunt and merye tydynges, with merye and cherefull heartes, whether they be Grekes, or Jewes, or Romains, or Scithians, or Gallians, or Brytons. Lyke as God is not onely God of the Jewes, but indifferentlye God ouer all, and common to all, lyke as there is one ſunne which is common to the whole worlde: ſo Jeſus Chriſte the ſonne of God came to ſaue all men, dyed for all, aroſe agayne for all, aſcended into heauen for all, and ſente his holy ſpirite to all, refuſyng none, neyther for dyuerſitie of ſtocke, or of age, or of kynde, or of ſtate, or of lyfe. All the ſynnes of the former life be drowned once for euer by his death in holy baptiſme. And thoſe ſynnes be not imputed, be they neuer ſo greuous, for the cleanſyng of whiche, that bleſſed innocente once dyed: ſo that the reſt of the lyfe be paſſed ouer after the rule of Chriſte, that is to ſaye, after the doctryne of the goſpell: From the tyme of baptiſme, a man is iudged or taken to bee a chriſtian, to the perfourmaunce of the whiche ſo high a profeſſion, he wyll graunte his free ſuccour and ayde, and wyl graunt alſo plentifull reward to them that do perſeuer vnto thende. He requyreth of no man the burden of Moſes lawe: onely he requyreth lyuely fayth, the whiche may redily beleue whatſoeuer is ſhewed, and with a ſure truſt looke for that whiche is promyſed. The eternall veritie doeth not deceyue: God the promyſer diſapoynteth not. Further, mannes lawe ſhall not nowe preſcribe what is to be doen, but chriſtian charitie ſhall playnly tell.

C

The Jewes can impute their reieciō to none but their owne vnbeliefe.

Chriſte came and dyed for all without exception.

Baptiſme waſheth awaye all ſinnes once for euer.

D

Chriſt requireth not of vs the burden of Moſes lawe.

The *booke of the generacion of Ieſus Chriſte, the ſonne of Dauid, the ſonne of Abraham. ‡Abraham begat Iſaac, *Iſaac begat Iacob. ‡Iacob begat Iudas and his brethren.

The texte.
Luke.iii
Gen.xxi.
Gen.xxv
Ge.xxix.

And hytherto we haue truelye delyuered vnto you the goſpell by mouthe, and haue made all menne partakers of thoſe thynges whiche we haue ſeene with oure eyes, and hearde with oure eares. Nowe becauſe there is daunger (this thyng beeyng ſpred abrode dayly more and more,) leſte the tellyng of it, paſſyng through many mennes mouthes maye varye, or els leſte the tale tolde by mouthe, be not ſo well beleued as whan it is wrytten in a booke, and furthermore to thintente that the thyng that is wrytten may more eaſyly come vnto all men, than the voyce of the mouth: we ſhall compryſe in this booke, the ſumme of the whole matter, ſo muche as ſhall be ſufficiente to the obteynyng of ſaluacion, that is to wete the natiuitie, the doctryne, the myracles, the death, and the reſurreccion. And firſte of all we ſhall recite the genealogie and petigree of Jeſus Chriſte, takyng oure begynnyng not from the high head, but from Dauid and Abraham: eyther for be cauſe the memorye of theſe twoe is verye ryfe and

cōmon

The booke of generacion. &c.

Why the goſpel was put in wrytyng.

The ſonne of Dauid, the ſonne of Abrahā.

A common, and verye acceptable amonge the Iewes, (for theyr glorye is chiefly of Abraham, as of the autour ⁊ beginner of their nacion,) ⁊ Dauid the kyng being ſo muche prayſed by the cōmendacion of God, ſticketh the more in theyr myndes, becauſe the memory of hym is yet but freſhe ⁊ new: orels becauſe Chriſt which was loked for ſo many yeares, was promyſed chiefly vnto theſe two, and that in the bookes and oracles of the Hebrues, to whome euē thoſe that be directly againſt Chriſt, gaue great credyt.

Chriſt promiſed to Abraham ⁊ Dauid.

Gene. xii. and. xxii.

For in the booke of Geneſis god ſpeaketh vnto Abraham*, promyſing that in time to come, there ſhould ſpring one out of his ſtocke, through whoſe free benefyte not onely the nacion of the Iewes, but alſo all the people of the whole world being receyued into the right, and tytle, and loue of children, ſhould obteyne with Chriſt, the felowſhyppe of the kyngdome of heauen, not by cyrcumciſiō, which was not as than ſet forth, but by the fayth of the goſpel. For thus ſayth God vnto Abraham: In thy ſeede, that is to ſay, in Ieſus Chriſte all nacions ſhalbe bleſſed.

Pſ. cxxxii.

Further Dauid in the myſticall ‡pſalmes ſpeaketh thus: Of the fruite of thy wombe ſhall I ſet vpon thy ſeate. And this ſhal we do, chiefly becauſe of the Iewes, leſte they beyng a rebellious nacion, ⁊ harde of beliefe (knowyng by the authoritie of prophecies whiche they ſufficiently beleue, that Meſſias which ſhoulde come, was promyſed) may make cauillacions, and ſaye that there is an other ſauiour to be loked for, and that this is not he, whom the ſcriptures promyſed.

What maner of king the Iewes looked that Meſſias ſhould bee.

For manye of them becauſe theyr myndes be blynded with deſyres of worldly thinges, not takyng aright the ſayinges of the Prophetes, (ſuche was theyr carnal and groſſe affeccion) loked for ſome mighty ⁊ gloryous kyng, who beyng valyaunt with armes or hoſtes, weapon, riches, ⁊ ſuche other defences of this world, ſhould promote his people to ryches, honour and empire, and ſhoulde ſubdue the whole worlde to the dominion of the Hebrues.

Chriſt cāe not to enryche any one nacion, but all nacions with ryches neuer to decaye.

But Chriſt although he be lord ouer al, came not into yͤ world, B to the entente to enriche with worldly goodes one nacion, of the whiche he was borne as touching his body that he toke, but to the intent to auaunce all the nacions of the whole worlde vnto true ryches, that neuer ſhoulde decaye: and to make them bleſſed euerlaſtyngly with heauenly ryches, to ouercome the tyranny of death by ſuffering and dying, to ſubdue enemies by gentill deſeruinges, to kill the monſters of vice, ⁊ the rebellious prouocacions of concupiſcence, by the ſweard of the ſpirite, and (they beyng once ouercome that fyght agaynſt the ſpyryte of God,) to geue vs of his owne ryghteouſneſſe and innocencie: finally by ſpiritual weapons to winne vnto vs a ſpirituall kyngdome.

The Iewes are conuicted that Chriſte is come alredie.

But theſe Iewes cannot haue hereafter any thyng to ſaye, whan they ſhall ſee all thynges to conſente and agree vnto hym, whom we know to be come, and conſtauntly preache theſame: which thynges the holy Prophetes inſpired with the heauenly ſpyryte, had prophecied with a full conſent and agremente, ſo long before in holy bookes, that is to ſaye, the ſtocke, the familie, the manner of byrthe, the lyfe, the doctryne, the myracles, the affliccions, the rebukes, the kynde of death, the buryall, the reſurreccion, the aſcending into heauen, the holy goſt ſente downe from heauen, the wounderfull toungues of the Apoſtles, the conuerſion of the Gentyles, and other thynges whiche we ſawe and dayly ſee done by them that profeſſe the name of Chriſt. Finally the tyme alſo doeth agree, in the whiche he was prophecied for to come. And all theſe thynges were prophecied, not only by the ſayinges of the Prophetes, but alſo were ſignifyed by the actes and dedes of the Patriarches. Nowe ſeeyng they knowe theſe thynges, yf they compare them with theſe whiche we ſhewe to haue been doen, they ſhall vnderſtande that they looke in vayne for any other Meſſias, then this whome we ſpeake of: *he came once humble and abiecte concernyng the fourme of mannes bodye (for ſo Eſai prophecied he ſhould come) to delyuer all menne by his deathe from the tyrannye of death. And he ſhall come agayne in the ende of the worlde, not as nowe, a ſauiour, but a iudge of all, both lyuyng and dead. Nowe no manne is excluded from hys benefite. Than no manne ſhall eſcape his iudgemente. But than ſhall they ſee ioyfully the iudge dealyng euerlaſtyng rewardes, which nowe do not deſpyſe hym a meke ſauiour and eaſye to be entreted. This therfore is that only and very Meſſias, whoſe genealogie ⁊ petigre ſhall forthwith be ſhewed, touchyng the body which he toke for our cauſe: for by hym ſhould ſpryng ⁊ come furth a new nacion, not carnal but ſpirituall, whiche ſhould rather replenyſh heauen than yearth, the whiche alſo ſhould bee encreaced or multiplyed, not by the ſede of mā, but by the euangelical fayth, which is the heauenly ſede of Gods word. Of this fayth the autour and father in a myſticall fygure was repreſented by Abrahā, who (the lawe of circumciſion not yet publiſhed,) deſerued the prayſe of righteouſnes, not before mē, but before God, not by the keping of the law, but by the ſinceritie of fayth, whereby he doubted nothing of Gods promyſes although they were farre paſſyng the power of nature. And for this truſt ⁊ confidence, he was called the father of many nacions, which after the exāple of him ſhould beleue ẏ goſpel of Ieſus Chriſt. *He now, his body beyng decaied for age, (his wife alſo beyng weake and barain,) begat Iſaac which was promyſed vnto hym, who alſo was a figure of Chriſt, bearing wood to the ſacrifice, whereunto he was apoynted. Iſaac begat Iacob, who though he wer the yoūger brother, yet he ſet his elder brother beſyde, and purchaced the inheritaūce to himſelfe, wherein he was a figure of the churche that ſhould be congregated ⁊ gathered together of the Gentiles, the whiche, (the Iewes beyng excluded) encreaſeth dayly more ⁊ more, receiuing the grace of the goſpel by faith, of the which ẏ Iewes through vnbeliefe haue made thēſelues vnworthy. For thus ſayeth God: *I haue loued Iacob ⁊ haue hated Eſau. And in the Prophetes oft menciō is made of this name. Iacob begat Iudas, of whom the tribe had his name, of the which Chriſt was prophecied to come of, ⁊ by whoſe name, as by inheritaūce, was promiſed the newe lawe of the goſpel, for thus ſpeaketh Hieremie: *Beholde the dayes doe come, ſayeth the Lord, and I wyll dyſpoſe a new teſtament to the houſe of Iudas, and the houſe of Iacob. And he did not beget hym onely, albeit he deſerued chiefly to be recited in the genealogie, but alſo he begatte the other eleuen brothers of Iudas, whiche ſeuerally gaue names to the ſeuerall trybes of the nacion of Iſrael.

The Iewes looke in vayne for any other Meſſias beſydes Chriſt.

*Two cōmynges of Chriſte.

C

Chriſte is the true Meſſias.

Abraham in a myſticall figure repreſented the autour of feith euangelicall.

Abraham why he was called the father of many nacions.

*Abraham begat Iſaac.

Iſaac a fygure of Chriſt.

D

Iacob a figure of the church.

*Malach. 1

Iuda geueth name to the tribe of Iuda.

*Ieremye xxxi.

Why Iuda is named rather then his brethrē

Iudas begat Phares and zaram of Thamar.

The texte. Gene. xxxviii.

Further Iudas had two chyldren at a burden: named Phares and Zaram, not of his lawfull wyfe, but of Thamar his daughter in lawe, which was maryed to Her, the eldeſt ſonne of Iudas, vnto whome when Iudas dyd not perfourme his promyſe, that is to ſaye, that ſhe myght be maryed to Sela, brother vnto her houſbande that was dead, accordyng to the order of the lawe, the woman paſſyng all meaſure deſyrous to haue a child, tooke the habite of a common woman, and coueryng her face by crafte and deceite, laye with Iudas her father in lawe, and afterwarde by ſhewyng of the token whiche ſhe had receyued of hym before that ſhe woulde ſuffer hym to lye wyth her, auouched and proued hym to be father of bothe the chyldren, when he otherwyſe earneſtlye woulde

Phares and Zaram how they were begotten.

Ge. xxxviii

haue

A haue brent her accordyng to the lawe. The thyng thus doen is not withoute offence and blame, but yet the miſterie hyd vnder thys vnhoneſt couerture, maketh muche for the matter of the Ghoſpell. Lyke as alſo Phares was a figure and ſignificacion of the churche and Synagogue, which Phares preuented hys brother when he endeuored to goe furthe of his mothers wombe, puttyng foorth his hande fyrſte.

Thamar offẽdeth liyng with Iuda.

Phares a figure of the churche and ſynagogue.

The text.

Phares begat Eſrom: And Eſrom begat Aram. And Aram begat Aminadab: Aminadab begat Naaſſon: Naaſſon begat Salmõ, Salmon begat Boos of Rahab, Boos begat Obed of Ruth. Obed begatte Ieſſe, Ieſſe begat Dauid the kyng. Dauid the kyng begat Salomon of her that was the wyfe of Vri.

Gene.xlvi. Ioſ.ii.

Of this Phares Eſrom was borne, of Eſrom, Aram, of Aram, Aminadab, of Aminadab Naaſſon, and of hym Salmon. Salmon begat Boos of Rahab, who though ſhe were not of the nacion of the Iewes, but of the Canaanites, yet becauſe ſhe preſerued the ſpialles ſent from Ieſu the captayn and guyde of the Iewes, and becauſe ſhe betrayed the Citie of Hierico, ſhe deſerued her place in the geneologie of theym, whiche throughe faythe were made prayſe worthy of God, and ſhe exempted out of the ſort and order of common women, was choſen & admitted emonge the people of God, and maryed to an houſbande of the nacion of Iewes: ſignifying euen at that tyme, that ſynners and heathen people beyng alienate from the religion of God, ſhould be coupled vnto Chriſte through the merite of faythe. Boos alſo had a ſoonne named Obeth, by Ruth a *Moabite, the whiche alſo renouncyng her countrey, and her bodily affeccions, had rather to be planted emong the people of the Iewes, that is to ſay, ſuche as profeſſe the doctryne of Chriſt. Thus at that time figures and ſhadowes ſignifyed before, that no kinde of men ſhoulde be dryuen and kept of from the felowſhyp of the goſpell, ſo that he brynge with hym faith and a deſirous minde of true godlines. Of Obed came Ieſſe, whiche was called alſo Iſai, of whoſe name ‡ Eſay prophecying of Chriſt, maketh mencion ſaying: A rod ſhall come out of the roote of Ieſſe. Of him was borne Dauid, derely beloued of God, bothe a kinge and a Prophete, and the buylder of the citie of Hieruſalem: noble, through the ſlaughter of Goliad: and after that the wicked kyng Saul was depoſed by the cõmaundement of God, from a poore ſhepeherd he was conſecrate king ouer the Iſraelites. Oute of whoſe ſtocke the whole nacion of the Hebrues did loke that Chriſte ſhould cum, as it was prophecied before of men that were inſpired with God. And he alſo did repreſente by many wayes the fygure of Chriſte, his offſpring. Dauid begat Salomon that kyng of peace, and the buylder of the Lordes temple: and he begat him of Bethſabe whom he loued: whom he coupled vnto hym in maryage, after that Urias her former houſbande was ſlayne by his fraud and guyle: and that was doen not without great ſinne, yf a man conſydre nothyng beſydes the outewarde parte of the hiſtorie: but agayne not without ſignificacion of thynges to cum, yf a man ſerche the miſterie.

Ruth.iiii.

Eſay.xi.

Rahab a gentile beyng maryed to a Iewe what ſhe figureth.

B

The maryyng of Ruth with boos what it figureth

Dauid a figure of Chriſte.

Salomon begotẽ vpon Bethſabee not without a myſtery.

The texte.

Salomon begat Roboham Roboham, begat Abia. Abia begat Aſa, Aſa begat Ioſaphat, Ioſaphat begat Ioram, Ioram begat Ozias, Ozias begat Ioatham, Ioatham begat Achas, Achas begat Ezechias, Ezechias begat Manaſſes, Manaſſes begat Amon, Amon begat Iozias, Iozias begat Iechonias and his brethren about the time of the captiuitie of Babilon. And after the captiuitie of Babilon, Iechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Iacob, Iacob begat Ioſeph the huſband of Marie, of whome was borne that Ieſus which is called Chriſte.

C

Of Salomon was borne Roboham : and of Roboham Abias:of Abias came Aſa : of Aſa Joſaphat, from whence came Joram, and of him Oſias : of Ozias was borne Joatham:of Joatham Achas:of Achas Ezechias,and of hym Manaſſes:of Manaſſes was borne Amon:of Amon Jozias:of Jozias Jechonias and the other brothers of Jechonias,about the tyme whan king Nabugodonozor burned the temple of Hieruſalem, and caried the king and the people of the Hebrues,captiue into Babilon, whiche were figures, ſignifiyng the tyranny of the deuill toward mankynde and agaynſt libertie reſtored thoroughe the benefite of Chriſte. In this nere and narowe poynt betwene ſeruitude and libertie, whan the people of God wer aboute to be reſtored to theyr religion and dwelling places,Jechonias begat Salathiel:Salathiel zorobabel:zorobabel Abiud: of Abiud came Eliachim : of Eliachim Azor : of Azor Sadoc : of him Achim:of Achim Eliud : of Eliud Eleazar : of Eleazar Matthan:of Matthan Jacob. And this Jacob was the father of Joſeph, vnto whome was maried Marie the mother of Jeſus,who was promiſed to be the ſalueour of all mē,whom the Hebrues call Meſſias,that is to ſaye,Chriſt,or anointed : becauſe he onely beyng kyng ouer all, and high prieſt, hath with the ſacrifice of his owne bodye pacified God the father beyng diſpleaſed and grieued with the ſinnes of mankinde:and(the tiranny of death vtterly put awaye,)he hath opened the kingdome of heauen vnto all men. A virgin moſte clene was ioyned in mariage to a clene ſpouſe: a maiden moſte chaſte,to a chaſte houſebande of her owne trybe & familie,that is to wete, of the familie of Dauid accordyng to the order of Goddes lawe,leſte any man ſhoulde thinke that this ordre and genealogie of kinred were of litel profite concerning the declaracion of Chriſtes ſtocke, wherof he came as touching his humanitie.

The trāſmigracion of Babilon what it figured.

Meſſias what it is.

D

The texte.

All the generacions from Abraham to Dauid, are foureten generacions .From Dauid vnto the captiuitie of Babilon are foureten generacions. From the captiuitie of Babilon vnto Chriſt,are foureten generacions.

Daniel. 12

The time of Chriſtes birth appointed by the prophecyes euidently proued.

And if any mā liſt to rekon the time that Daniel deſcribed many yeares paſt by certaine orders and degres of weekes,he ſhall fynde the ſayinges of the prophetes very agreable to yͤ thing that is nowe come to paſſe.The ſūme of the whole genealogie reſteth in three fowertenes.For if ye counte from Abraham the patriarche vnto Dauid the author of the floriſhing kingdome,ye ſhal fynde.xiiii.generacions.Agayne,yf ye counte from Dauid,vnto the decaye of the kingedome,that is vnto the exile into Babilon, ye ſhall finde.xiiii.generacions. Agayne if ye counte from the ſame time vnto Chriſte,the beginner and the finiſher of the newe euangelicall generacion and newe kyngdome :ye ſhall fynde fowertene generacions.

The texte.
Luke. 1.

The birth of Chriſt is on this wiſe.For whan his mother Mary was eſpouſed vnto Ioſeph : before they came together,ſhe was founde with childe,by the holy goſte.

Hitherto we haue ſhewed you truly the genealogie of Chriſte, to the intent it may appeare to all men,that this is he,whom the true ſayinges of the Prophetes in tymes paſte promiſed to the world : yea and ſo many argumentes agreyng in one,that it cannot ſeme to bee done by chaunce,and that it maye ferther bee euident, that he was veray man whiche deſcended and came (as touchyng the fleaſhe) of ſuche aunceſtoures as were notablie knowen. But although he wer man borne of man,whiche came to redeme mankynde by his death : yet he was not borne after the common

A and vulgare ſort of others that be borne. For it was ſeemely, that he which came from heauen, whiche called vnto heauen, whiche taughte and promiſed nothing but heauenlye thynges, finallye whiche after ſo many Prophetes and doctours was made ambaſſadour, to thintent that once & for altogether he ſhoulde make al thynges newe: it was mete (I ſay) that ſuch an one ſhould come forth into the worlde with a veray bodye in dede, (but yet after a newe and ſtraunge maner:) and that the true natiuitie of man ſhoulde bee in ſuche ſorte declared, that it might be thought not vnſemely for god. And this thing had Eſai prophecied ſhould come to paſſe, to thentente that becauſe men dyd in maner ſlepe at theſe common myracles of nature, by reaſon of cuſtome, God ſhoulde ſhewe a newe myracle (and that in the yearthe,) to the intente it ſhoulde be more euident to al mennes ſight and vnderſtanding. He is borne veray man and mortall, and yet the ſame veray God and immortal. He is borne man of man, but the ſame a virgin. He is borne of the ſtocke of Adam whiche was the firſt of mankinde, and yet without the ſpot of ſinne. He is borne in matrimony: but ỷ ſame in ſuch ſort that the woorke of his conceptiõ was not of man, but of the holy goſt, who by a wonderfull meane, fourmed and faſhioned the ſtraunge & maruailous fruite, of the ſubſtaunce of the vndefiled virgin, as in an heauẽly temple conſecrated to God. And he ordered this matter with ſuche a maruailous wiſedome, that he couered and hid it from the wicked, as a thyng incredible: and perſwaded it vnto godly mindes with moſte certain & ſure argumentes, the whiche no eloquence of man was vtterly able to proue & perſwade. *Wherefore whan the holy virgin eternally appoynted to this ſo greate a miſtery, that is, to be the mother of Ieſus, was by the aduiſe of her parentes, (whoſe heartes wer ordered & directed by the power of god,) eſpouſed to an honeſt man of her tribe, named Ioſeph, and was daily con-
B uerſaunt with him in houſe: ſhe was founde greate with chyld, before they came and coupled together as manne and wyfe: eyther becauſe true honeſtie is not haſtie to the luſte of bodyly pleaſure, or els becauſe God dyd ſo ordre thys matter. For the maidens wombe waxyng daylye greater and greater, declared it vnto Ioſeph ſo to be, beyng her houſbande, who both loued her well, and was not ſo ignoraunte, but that he coulde eſpye ſuche a thyng well enough.

*Whan his mother mary was eſpouſed vnto Ioſeph. &c.

The texte.

But Ioſeph her huſbande beyng a righteous man, woulde not put her to ſhame, but was mynded to departe from her ſecretly.

And ſhe fled not from the ſighte of her houſband, as though ſhe had in her cõſcience yelded her ſelfe culpable, neither diſcloſed ſhe the ſecret, which ſhe had learned of the Aungel: eyther becauſe ſhe was in deſpayre, that the thyng might as yet bee beleued or perſwaded, or becauſe ſhe reſerued this vnto God to be declared in time conuenient. Therfore the cõcepcion was certayne and true, declaring it ſelfe by manifeſt and accuſtomed tokens, eſpecially vnto Ioſeph, who by reaſon of conuerſacion in houſeholde, marked more eaſily in his ſpouſe, the habite and plight or ſtate of her body. But this young thyng came not furthe by the imbracing of man, as other women by the commõ lawe of nature be wonte to conceyue, but by the holy ghoſte: who by the aungell Gabriell than meſſager from heauen, enteryng into the moſte holy temple of the virgines wombe (the inuiſible power of the fatherlye godhed embracyng & ouerſhadowyng the whole body and mynde of the moſte holy virgin,) made her great with chylde, without any hurt or detrimente of hit chaſtitee. Nowe Ioſeph beeyng

Why Marye diſcloſed not her ſelfe to bee with child.

C

Joſeph woulde not put Marye to ſhame.

The perfect innocēcie of Marie.

What perplexitie Joſeph might haue ben in whā he ſaw Marie with childe.

Why Marie was by goddes prouidence eſpouſed to Joſeph.

D

But was mynded to departe frō her ſecretly.

yet ignoraunte of ſo greate a miſtery, whan he ſaw euident argumentes and tokens of concepcion in his wyfe, and knewe well that he had neuer had to do with the mayde, whereby ſhe myght in ſuche ſorte become great with childe, and yet had founde the maners of her to be ſuche, that there coulde be no ſuſpicion of aduoutry in her : and in dede true honeſty, ſuche as Joſeph had, is neyther ready to miſdeme, nor haſty to reuenge : he began to caſt in his minde, by what meanes he myght bothe fynde a waie for the good name, and the life of his wyfe : and alſo commit the matier vnto GOD, whereof he himſelfe coulde not deuiſe what ende it woulde come to . For firſte by the reaſon of moſte continuall conuerſacion with hir, he founde the maners of the mayde vtterly withoute blame. For that godly ſpirite, whiche dwelled wholy in her hearte, dyd appere in her yies, and in her countenaunce, and did declare it ſelfe in euerye behalf as well in her goyng, and in her geſture, as alſo in her communicacion. He had eſpied in her a certayne heauenly thing and aboue the common rate of other mortal creatures.* And yet he ſawe her great with chylde, and ſhe was awaye from home certayne monethes, while ſhe went to ſee her coſin Elizabeth. Furthermore he conſidered howe greate the weakenes of that age and kynde was in other maydens. What buſines would ſome other huſbande haue made here, chiefely if loue had ſtyred vp gelowſy which is a veray ſore diſeaſe of the minde? But for the more euident aſſuraunce and confirmacion of all this wholle myſterie, Joſeph was purpoſely choſen oute of god to be a witneſſe, leſte any man myght ſaye, that the chylde of Marie was eyther another womans, or els vnlawfully begottē. For Joſeph was a man well eſtemed of all menne, a manne of knowen honeſtie and of tryed wiſedome, that no man might ſuſpect him, eyther to be ſo notably naughtye that he woulde conſente to any naughtyneſſe in his wyfe: or of ſo foolyſh pacience, that he would nouryſh and brynge vp either the child or the mother whō he knew to be an aduoutreſſe. There be none more cruell againſt theyr wiues that do amiſſe, than they which bee defiled with many aduoutryes themſelues. Joſeph being ou his owne partie verai innocent, was ſo far from all deſyre of vengeaunce, that he dyd not ſo much as once in woordes fynde faulte with her, leſte he ſhoulde diſcourage the virgins herte with any ſorowfulnes. He is troubled with himſelf with ſecrete griefes of the minde: and deuiſeth a ientil kinde of diuorce, that he might in ſuche wiſe be deliuered from her cōpany whiche was with child, as ſhe might yet beare no blame, nor yet be in any ieopardie or perill.

The texte.

But while he thus thought, beholde the Aungell of the Lorde appered vnto him in a ſlepe, ſaying: Thou Ioſeph the ſonne of Dauid, feare not to take vnto thee Marie thy wife. For that whiche is conceyued in her, is of the holy ghoſte. She ſhal bringe forthe a ſoonne, and thou ſhalt call his name Ieſus. For he ſhall ſaue his people from theyr ſynnes.

Joſeph a mete mā to be made priuie to the miſterie of Chriſtes cōcepcion.

And thus farre God did ſuffer this innocent man to be troubled and diſtracte with doubtefull deuiſes. For this was expedient for the certaintie of his fayth. But now it was time for him to be deliuered out of ſuche griefes of his minde, beyng worthy doubtles to be made partaker of this miſtery, for the greate reuerence that he had ſhewed towardes the virgyn thus conſecrated to God. And for his approued grauitie and ſobreneſſe in ſuppreſſyng the cares of hys mynde, he was thought a mete man to bee put in truſt with this ſecret miſtery, whiche was not yet to be publiſhed, becauſe of the peruerſe and frowarde ſuſpicion of the Jewes. Beholde the

The Aungell of the lorde appe- vnto hym.

An Angel appereth to Joſeph in his ſlepe.

*Feare not to take vnto thee Marie thy wife.

For that whiche is cōceiued in hir, is of the holy ghoſt.

A aungell Gabriel, (which ſignified vnto the virgin the maruelouſe conception, apperyng with great lyght vnto her waking, becauſe of her purenes whiche was more than aungelical, beyng wel acquaunted with ſuche kind of viſions.) preſenteth hymſelfe vnto Joſeph in his ſlepe: and as he was muſing in his ſlepe of ſuche like matter, the meſſager of the heauenly oracle, ſpake vnto him in this wiſe: Joſeph the ſoonne of Dauid, what carnal ſuſpicion troubleth thy mynde? *why art thou vexed? why doeſt thou wauer in and oute? or why doeſt thou muſe vpon diuorcement? or why wilte thou be dimiſſed from her whiche is coupled vnto thee bothe with ſo great loue, and alſo by the kynred both of thy tribe and familie? There is none other ſpouſe worthy for that virgin, and ſhe is appoynted to none other by the ordinaunce of god, but to thee. Thou muſt know, that Dauid is the authour of thy ſtocke, vnto whom was promiſed in tymes paſte the thyng that nowe begynneth to bee perfourmed. All that is done, is godly. Thou nedeſt not to feare that thy wyues wombe riſing without thy doyng ſhall ſteyne thy matrimony with any ſpot of diſhoneſtie. Thou doeſt ſuppoſe that ſhe is greate with chylde, & doeſt ſuppoſe aright. But thou muſt not therfore remoue her from thy companye and conuerſacion, but rather take her and adioyne her vnto thee, becauſe thou ſeeſt her great, vnto whom by goddes ordinaunce thou arte geuen to bee an huſbande, to the intent that hereafter thou maieſt be a witnes of the fruitfull virginitie founde in thy wyfe, and that ſhe in the meane time by that that ſhe is maryed vnto thee, may be in ſafetie agaynſte the ſuſpiciouſe crueltie of the Jewes, vnto whō this miſterie is not yet to bee opened, eſpecially vnto them that bee not yet eyther worthye to receiue, nor of capacitie to vnderſtande it. This matter ſhalbe communicated and opened vnto thee, to the intent thy wyues inno-
B cencie ſhall ſuffer none vnworthie thyng. For this newe fruite, wherwith thou ſeeſt thy wyues wombe dayly to encreaſe, lyke as it is not of thee, ſo it is of none other mortall man. The Aungel brought the meſſage beyng as a goer betwene God and her in making this godly coniunccion: the father hath ouerſhadowed her: the holy ghoſte hath prepared her wombe: the ſoonne of God hath repleniſhed it. All is newe, for that a newe chylde ſhall be borne. It proceedeth from heauē that thy wyfe ſhall bring forth, who ſhalbe more chaſte alſo after that ſhe hath brought furth childe.

She ſhall brig foorth a ſoonne.

And thou ſhalte call hys name Jeſus.

The name of Jeſus geuē of goddes appoitmēt to Chriſte.

*Jeſus what it ſignifieth.

And ſhe ſhall beare a ſonne: not for thee, but for the worlde. In the meane ſeaſon, thou ſhalt be called his father, and thou ſhalt bee the keper of the mayde, rather than the houſbande. When the chylde is borne, thou as the father ſhalt geue it a name, not a name after thine owne fantaſie, but that name that God, agreably vnto the thyng, did deſtinate and appoynt vnto hym, before the creacion of the worlde. And thou ſhalte call his name *Ieſus, that is to ſay, Saluiour, for this is that ſame Meſſias deſired & loked for ſo many yeres, who accordyng to the ſayinges of the Prophetes, ſhall deliuer all his people from theyr ſynnes: not by the ſacrifice of beaſtes, but throughe his owne bloud. And he wil not onely be content to geue freely this ſo great a benefite, but whan we are pourged from the ſynnes of oure former lyfe, he will geue vs alſo veray perfect, and eternall ſaluacion.

The texte.

Eſa. vii.

All this was doen that the thyng myght be fullfylled whiche was ſpoken of the Lorde by the prophet, ſaying thus: *Beholde a mayde ſhalbe with chyld, and ſhall bring furth a ſonne, and they ſhall call his name Emanuell, whiche is by interpretacion: God with vs.

And ſurely none of al this matter is brought to paſſe by chaūce or fortune,

but

C

but by the decree and prouidence of God. For the thing that we ſhewe to bee doen, the ſame in tymes paſt the lord himſelf promiſed that he woulde do it, ſpeakyng by the mouthe of his prophete Eſay, and ſetting furth in fewe wordes both the ſtraunge newneſſe and the great fruite and profit, of this concepcion. Beholde, ſayeth he, a virgin ſhall conceyue and bryng furthe. And this is the ſtraungeneſſe of it: for when was it euer heard that a mayden hath borne a chyld without blemiſh of hir virginitie? Now herken what is the fruite and profite. And his name ſhal be called (ſayeth he) Emanuel, which ſoundeth in Hebrue, God with vs. For this only one ſhal reconcile his people vnto god, and where as he was offended and diſpleaſed, he ſhall make hym fauourable and mercifull: and beyng conuerſaunt emong men, he ſhal powre the moſte aboundant goodneſſe of God in thē, and at laſte they hauyng knowlage and experience of his effectuall doctrine, of the might of his miracles, of his preſent efficacy and ſtrength, and of the vehemencie of his diuine ſpirite ſhewyng it ſelfe after a new ſorte in them that ſhall beleue, they ſhal crie and not without a cauſe: God is with vs. If thou acknowlage the prophecie (as truely thou doeſt acknowlage) geue attendaunce and honour to this myſtery, and kepe cloſe this ſecrete priuitie.

Emanuell what it ſignifieth.

Now whan Ioſeph awoke out of ſlepe, he did as the Aungell of the lorde bad him, and toke his wife vnto him, and knewe her not till ſhe had brought furth hir firſt borne ſoonne, and called his name Ieſus.

The texte.

Whan the meſſager of the hygh God had ſpoken theſe woordes: Joſeph awaking from his ſlepe, did both merily and cherefully obey the oracle. He ſetteth aparte all his purpoſe of diuorcemente, and taketh his wife more nerely vnto him, that no man might ſuſpecte any diſcorde or diſagrement to be betwene them. And now he perceiuing that ſhe was wholly dedicated vnto God of heauen, doeth honoure in hir the godlye miſterie, nor dareth not touche hir, whom God had taken onely to himſelfe. He is diligent in ſeruice, but he forbeareth to company with hir as hir huſbande. In the meane ſeaſon that heauenlye fruite waxeth ripe in the holy wombe of the virgin, whiche cummyng furthe at his time, of his mother the virgin, toke not away the integritie of his parente, but did conſecrate and ſanctifye the ſame. Further, Joſeph (as he was cōmaunded of the Aungell) bearing the countenaunce of a father hitherto, gaue a name to the chylde, the eyght day whan it was circumciſed, (as the faſhion of the countrey was, that the father ſhold dooe,) and called hym Jeſus.

D

The ſeconde Chapter.

Whan Ieſus was borne at Bethleem, a towne in Iewrye, in the tyme of Herode the Kyng: beholde there came Magians frō the Eſte to Hieruſalem ſaying. Where is he whiche is borne the king of the Iewes? For we ſaw his ſtarre in the Eſte, and are come to wurſhip hym.

The texte.

Hitherto ye ſee howe many thynges do accorde ⁊ agre with the godly ſayinges of the prophetes. He is borne of the ſame aunceſtours, and of the ſame tribe ⁊ familie that the prophecy promiſed he ſhould be borne of. Alſo the ſupputacion and counte of the wekes, whan Daniel prophecied that he ſhould cum, dothe conſēt ⁊ agree. Alſo the ſtraunge natiuitie doth agree in that yͭ he was borne of a virgin without helpe of mā. The name alſo doth agree. A Sauiour was promiſed, a Sauiour was looked for, ⁊ Ieſus ſignifieth a Sauiour. Furthermore the name of the coūtrey, ⁊ of the towne, doth anſwere yͤ

Daniel.ix.

Whan Jeſus was borne.

Jeſus what it ſignifieth.

promiſe

A promiſe of the Prophetes, for he was borne not farre from Hieruſalem in a litle towne called Bethleē, and that in the countrey of Jewerī, (for there is a towne in Galile alſo of this name, in the tribe of zabulon:) and he was borne in the time when ✠ Herod an Idumean borne and not a Jewe, obteyned the kyngdom ouer the Jewes, that no man neded for to doubt but that nowe was the time that Meſſias ſhould be borne, the whiche Jacob the Patriarche many yeres before prophecied ſhould com to paſſe, ſaying: The ſceptre ſhall not be taken from Juda, nor a ruler from his thighe, till that he come whiche ſhould be ſent. Truely this is he, the holyeſt of all, at whoſe entring all the anoynting of the Jewes ought to haue ceaſſed, and to geue place. Now ye ſhall vnderſtande by what wonderfull meanes he began by litle and litle to be knowne to the world. For he would be manifeſt & open vnto al, whiche came to ſaue all, that bothe he might be knowē vnto good men to theyr ſaluacion, and that he might take away from the wicked all excuſe of ignoraunce. He was promiſed chiefely to the Jewes, he was borne of them, he was firſte preached vnto them of the ‡ Aungels, ſynging glorie on high vnto God, and in the yearth peace emong men of good will. The ſhepherdes beyng taught by the voyce of the ſame Aungels, and tolde of the child that was borne, offered the firſt fruites of fayth at the maunger, where the babe was borne. By the ſecret inſpiraciō of the ſpirite he was knowē of Elizabeth, of Simeon and Anna the prophetiſſe. Firſte of all he ſhewed himſelf vnto poore and humble perſones, whom he knew to be moſte preſt and redy to receaue fayth. For the proud would not lightly receyue him beeing humble, nor the riche, him being poore: nor B the ſtoute, him beyng meke: nor they that wer intangled with the delyres of thys worlde, woulde receyue him that was heauenly. And becauſe he was promiſed not to the Jewes only, but alſo to the Gētiles, yea, to all the nacions of the world, he would euē at the veray entery of his begynning, be knowen of them alſo, to thintent he might declare & ſhew, that ſaluaciō was alſo offered vnto thē, and that he might ſtyrre & prouoke the Jewes by theyr exaumple, to come to fayth and to beleue. And he did not draw al men by one meane, to the knowledge of himſelfe, but he allured euerye mā by lytle and litle, by ſuche thynges as they alreadye knewe and were well acquainted with. The Jewes gaue fayth vnto the Prophetes, they were moued with ſignes and woonders, therfore he entiſed them by the allurement of ſuche lyke thynges. The Perſians and the Caldeans dyd attribute muche to the ſtarres, as menne muche geuen to this kynde of Philoſophie, through the knowledge wherof they had perſwaded themſelues, ỹ there ſhould be borne a certayne wonderfull reſtorer of the world. Thus than they had knowlage of the birthe of this childe, not by any Prophete or Angell, but by a certayne ſtraunge and a woonderfull apperyng of a ſterre, truly of that ſterre, whiche the prophecie of Balaam dyd ſhewe before ſhould ariſe out of the houſe of Jacob. And nowe they had knowlage by the commen fame that this king was chiefly promiſed vnto the nacion of the Jewes, and that he was not a meane kynge, and of the common ſorte, but verai notable, & without compariſon: of whoſe power, of whoſe wiſedome, and of whoſe goodnes, far excedyng the power, the wiſdome, and the goodnes of man, the whole worlde ſhould haue experience. Further (as the yll man when he hath occaſion is made wurſe, and a wyſe man as he hath occaſion is made wiſer,) certayne * Magians (for by this name the Perſians called them that bee notable in the ſcience of

Philoſo-

At Bethleē a towne in Jewerie.

In the time of Herod.

Why Jeſus was borne in Bethleē a towne of Jewerie.

Bethleem a towne in Galilee.

✠ Herod an Idumean borne not a Jewe.

Beholde there came Magians frō the eſt.

Why Chriſt would bee knowen to the worlde.

Luke. ii.

Chriſt why he ſhewed hymſelfe firſt to the poore.

Chriſt why at his birth he woulde bee knowen to the gentiles alſo.

Beholde there came Magians out of the Eſte.

The Magians why thei wer led to Chriſte by a ſterre.

To Jeruſalem.

Magians the name of the wyſe men and philoſophers of the Perſians.

Philoſophie) to thintent they might come nere and learne more exactlye the thyng that the ſtarre ſhewed vnto them, as it had ben in a dreame, beyng nothyng afearde at the great iourney, they come vnto Hieruſalem, the ſtarre guydyng them all the waye: eyther becauſe there dwelled the Scribes and Phariſeis whiche were veray expert in the lawe ⁊ the Prophetes, or becauſe they vnderſtode that the king ſhould be borne not farre from Hieruſalem. For now knowyng certaynly that he was borne, only they inquired what place it was that was made happy with ſo noble a birthe. For they thoughte that the natiuitie of ſo great a prince could not be hid emong them, whiche loked for his byrthe ſo many hundred yeares, eſpecially ſeing he ſhould be borne not onely emong them, but allſo of thē. But Chriſt is no where later or with more difficultie knowē, than in riche cities, ⁊ in princes courtes, and emong them that be arrogaunt in the profeſſion of wiſedome. But they beeyng ignoraunt of theſe thynges, inquire ſimplye lyke plain men and openly. Where is he (ꝙ they) whiche is lately borne the king of Iewes? For we knowe by a ſure token that he is borne. For when we wer farre hence in the Eſte, we ſawe his ſtarre of a meruaillous bryghtneſſe and beautie. We ſawe the ſtarre and felt the inſpiracion. Therfore becauſe we knowe that he is borne to the commoditie and profit of all men: though we be ſtraungers, yet be we come hither to honour and wurſhip him, ⁊ to geue the firſte fruites of honour due vnto the newe kyng. Knowing well that they ſhall be happy and bleſſed, that ſhall haue his power and might mercifull vnto them.

C

Why the Magians came to Ieruſalem to ſeke Chriſt Ieſus whan he was new borne.

Chriſt is not emong the proud ⁊ arrogaunt.

Where is he that is borne king of the Iewes.

For wee haue ſene his ſtarre in the Eſte ⁊c.

The texte.

Miche.v.
Ihon.vii.

Whan Herode the king heard theſe thynges he was troubled: and all the citie of Hieruſalem with him. And calling together all the biſhops and Scribes of the people, aſked of them, where Chriſte ſhoulde be borne. And they ſayed to hym: At Bethleem in Iewrye: For ſo it is writen by the prophet: And thou Bethleē in the land of Iuda, arte not the leſt emong the princes of Iuda. For out of thee, I ſhall haue a captayne come, that ſhall gouerne my people Iſrael.

D

Why herod was troubled at the hearyng of Chriſtes birth.

In the meane tyme whyle they had ſuche communicacion ſimply and plainly with all men, by and by the rumoure and tidynges was brought to Herod the king, who a good while had feared ⁊ trembled at the name of him that ſhould be borne, fearyng leaſt he hymſelfe ſhould be ſet beſyde the kyngdome which he beyng a ſtraungier than held, yf ſo great a prince had been borne of the ſtocke of the Iewes. For Herode dreamed of nothing els, but of an yearthly kingdome, litle knowing that Chriſt brought in another kynde of kyngdom, whiche ſhoulde perteyne vniuerſally to al men. Therfore after that he hearde the childe to bee alreadie borne, whom he feared ſhoulde bee borne, and hearde it of the Magians, men bothe of learnyng, and (as concerning worldly porte) not to be deſpiſed: truely he was troubled in his minde, and with him allſo the whole citie of Hieruſalē: diuerſe men diuerſlye, ſome for feare and ſome for hope. But the wiſdom of God ſo ordered the affeccions and endeuours of men, that bothe the ſimplicitie of the godly, and alſo the rage of the vngodly ſet furth the glory of Chriſt on euery ſyde, and made the thinges that were incredible, the more to be beleued. And this was the cauſe that the loode ſterre of the waye, left the magians for a time entering into Hieruſalē: that theyr enquirie might ſhewe abrode the fame of the childe that was borne, ⁊ yet the place where the childe was borne, ſhould be kept ſecret from the cruel kinge. Therfore king Herode blinded with enuy and anger, beyng wholly bent to deſtroye the childe that was borne, pretended a cloke of Godlines vnto his wicked crueltie. He calleth vnto him all the chiefe of the order of prieſtes, and the

The citie of Hieruſalem troubled of the birth of Chriſte.

The prouidence of god in publiſhyng the birth of Chriſt.

The loode ſterre why it leaft the Magiās in Hieruſalem for a tyme.

And all the citie of Hieruſalē with hym.

And callyng together al the Biſhops ⁊c.

Scribes

A Scribes of the people of Jewry, whoſe ſpecial profeſſion was this, that if there were any new matter that dyd ariſe, they ſhould make anſwer out of the ſayinges of the Prophetes, and out of theyr godlye bookes, becauſe they profeſſed the exact knowlage of them, to thintente that both the number and the authoritie ſhould make the thyng of more credite. Therefore when theſe were called together, the kyng ſo muche the more wicked, becauſe he counterfeited godlyneſſe, demaunded of them in what place the oracles or ſayinges of God, dyd promyſe that Chriſte ſhould be borne. And they not yet rageing with hatred againſt Chriſte, whom they had not ſeen, anſwered ſimply ⁊ without any delay: In Bethleem of Juda. And leſte theyr authoritie ſhould haue but lyttle weyght, beholde they haue in a redineſſe the prophecie of the Prophete Micheas: And thou Bethleem in the lande of Juda, arte not the leaſt among the Prynces of Juda, for out of the ſhal ſpryng a ruler which ſhall rule my people Iſrael.

The ſpeciall office of the prieſtes ⁊ Scribes.

*And they ſayd to hī: At Bethlē in Jewery ⁊c.

Miche.v. Ihon.vii.

The texte. Than Herode priuily calling the Magians, diligently inquired of thē what time the ſterre appeared. And ſending them to Bethleem, ſayde: Go thither and ſearche diligently for the childe. And whan ye haue founde him, bring me woorde agayne, that I maye come and wurſhippe him alſo.

And theſe thynges then aunſwered the prieſtes and the Scribes, who afterwarde procured hym to be ſlayne, whan he was bryght and notable with myracles, and dyd good vnto all men. The kyng fyrſte of all greatly moued with the ſaying of the Magians, was vtterly amaſed with this ſo rype and ready an anſwere, chiefly that the prophecie promyſed manyfeſtly a ruler out of Bethleem which ſhould rule the people, of whom he was B borne. Wherefore the prieſtes and the Scribes beyng ſent away, (becauſe he was in deſpayre for to deceyue them,) he calleth the Magians priuilye vnto hym, leſte the Jewes myght ſuſpecte any crafte or guyle, and ſo opening the matter on euery behalfe, as though he and they bothe purpoſed one thyng, inquyred of them diligently howe long it was ſence the ſterre appeared fyrſt vnto them, by whoſe ſhewing ⁊ poyntyng they had paſſed ouer ſo greate a iourney, ⁊ had come to Hieruſalē: mening and purpoſing nothyng els, but the more certaynly to vſe ⁊ exerciſe his crueltie to the deſtruccion of that newe borne childe, and to ſleagh no moe but hym alone. Thā the Magians (as in dede godlineſſe is nothing myſtruſtful) kepe nor hyde nothing frō him, not thinking hym to be ſo cruell ⁊ fierce ꝥ he would ſhew crueltie vpon an infaunte yet ſkant borne, neither ſo furiouſe that he would ſuppoſe to ſuppreſſe by mannes deuiſe, the thyng that was done by Gods might. *Whē they had ſhewed the time, he of the other ſyde ſhewed the place which he had learned of the Scribes. And now he conceiuyng a ſure hope that the childe might be takē by theſe two ſhewinges, geueth cōmaundemēt in his owne name to the Magians, which of themſelues wer willing to go, that they ſhould go to Bethleem, ⁊ ſeke out the chylde with great diligence: and when they had founde him, to returne eftſones vnto Hieruſalem, ⁊ geue hym knowlage of all the matter: (he pretended a very godly cauſe and nothyng diſpleaſaunt to the myndes of the Magians) that I alſo (ꝗ he) may folowe you, and wurſhyp him. He himſelfe would fyrſte haue knowlage of the chylde, to the intente he myght deſtroy hym before that the people of the Jewes had cleare vnderſtandynge that he was borne. GOD in the meane tyme made thys prouiſion, that the Magians returned ſafelye to preache Chriſte in theyr owne countreys. Otherwyſe yf this vngraciouſe manne had not been deceyued of hys hope, he woulde haue vſed extremelye the Magians themſelues

Why Herode called the Magians priuely vnto hym.

What wayes Herode vſed to deſtroye Chriſte.

*And ſendynge them to Bethlē.

Herode by his anctoritee ſendeth the Magians to Bethleem.

That I maie come ⁊ wurſhipe hym alſo.

Why Herod deſired to haue the firſt knowlage of Chriſtes birthe.

themſelues, whiche had brought hym ſuche vnluckie tydynges.

C

The texte.

Whan they had heard the king, they went forwarde: and loe, the ſtarre whiche they had ſeene in the Eſte, went before them, tyll it came and ſtoode ouer the place where the childe was. And when they ſaw the ſterre, they wer merueilouſly glad: and went into the houſe, and founde the childe with Mary his mother: ‡ and fell downe and wurſhipped hym, and opened their treaſures, and offered vnto hym gyftes: golde, incenſe, and myrre. And being warned of GOD in their ſlepe that they ſhoulde not goe agayne to Herode: they turned into theyr owne countrey another waye.

Pſal. lxxi. Eſaye. lx.

And loe the ſterre. &c. went before them.

And when they ſawe the ſter. &c.

And wente into the houſe. &c.

Syncere godlynes is nothig offēded wyth worldely pouertee ⁊ baſeneſſe.

The godly ſimple Magians, after that they had hearde the kyng, made haſte vnto Bethleem, whom the ſterre which had called them furth did for a tyme forſake, becauſe the barbarouſe people ſhould firſt ſhewe vnto the Jewes that Chriſt was borne, whom they whan they had ſo many yeares loked for hym, dyd neuertheleſſe put to death in the ende. But whan they had executed ⁊ paſſed ouer this parte of Gods ordeynaunce, that ſame wonderful ſterre aboue ſpecifyed, was eftſones before them, which ſerued their godly purpoſe in ſuche wiſe, ẏ it ſhewed vnto thē not only Bethleem, but alſo the cotage it ſelfe, where the childe was, being very low, poore, and baſe, (and therfore verye harde to fynde:) yea and the ſame ſterre hanging verye nere ouer the chyldes head, dyd ſhewe and (as it wer) poynte with a finger to the infaunte, whome they ſo feruently deſyred to ſee. * Therfore when the ſterre began to appeare againe, it ſhooke of and put awaye all carefulneſſe from theyr myndes: and beeyng nowe replenyſhed with ſure hope and ioy, and paſſyng lytle vpon mens tellynges, but folowyng the heauenly guyde, they eſpye the palace of the new kyng: an vnſightly and a vile cotage or ſtable. Sincere Godlynes is nothing troubled with theſe thynges. They entre in, they fynde the infaunt not differing in apparaũce from others: they fynde the mother nothyng gay or gorgeous to looke to. All ẏ euer they had about thē of ſtuffe or furniture, ſhewed ⁊ teſtifyed pouertie ⁊ ſimplicitie. The Magians which did not worſhip nor fall downe before Herode, magnifying himſelfe in his ſeate with a Regal pompe, fall downe at the cradle of the babe, where it lay crying: they adoure ⁊ honour groueling on the ground, him that could not yet ſpeake. And they wer not content with this godlyneſſe, but they take out of theyr boxes, gyftes purpoſely brought thither of ſuche thinges as the naciō of the Perſians was chiefly enriched by growing of thē in their countrey, ẏ is to wete golde, incenſe, ⁊ myrre: leſte ẏ he whiche ſhortly after ſhoulde be compelled to flee, ſhould lacke in his vyage. And ẇ theſe fyrſt fruites of fayth, the Gētyles that wer far of do preuente the Jewes which wer thought to be next vnto God ⁊ do conſtitute Chriſt to be theyr kyng: and on the other ſyde doe dedicate themſelues vnto hym, offeryng a newe ſacrifice in three kyndes of thinges. And now (as it wer by a myſticall ryddel or a darke figure,) they profeſſed that ineffable Trinitie of the father, and the ſonne, and the holy goſt, acknowlaging alſo in one mā, mortalitie, prieſthode, and kyngdome. For golde is for a kyng, incenſe for a prieſt, myrre for him that ſhal dye. He was borne mortall, he dyd ſacrifice on the croſſe, he conquered riſyng from deathe, he reygneth in heauen. The Jewes ſawe ſo many wonders, and whan they knewe hym, they kylled hym. The Magians ſawe no notable thyng as concernyng theyr bodylye eyes: and they reioyce that they had ſo fortunate a iourney. But whyle they were deuyſyng with themſelues whether they ſhoulde returne vnto Herode to ſatiſfye hys mynde and deſyre, or els no: they were admoniſhed in theyr ſlepe, by the dyuyne oracle, not to returne agayne to Herode. For that was neyther ſuertie

D

And fell downe and wurſhyped hym.

Why the Magians offred giftes vnto Chriſte.

The threefold giftes of the Magians what it ſignified

And beeing warned of god in their ſlepe &c.

A vnto them, neyther to the chylde, neyther expediente for ſuche a weightie matter, whiche in tyme and by parſell meale, ſhould bee opened and publiſhed vnto the worlde. They ſpedelye dyd obey the oracle, and returned into theyr owne countrey another waye, to be newe preachers of the newe kyng among theyr countrey menne.

Why the magians returned another waye into their coūtrey.

The texte.

And whan they werdeparted, behold the aungel of the Lord appeared to Ioſeph in his ſlepe, ſaying: Ariſe and take the child and his mother, and flee into Egipt, and abyde there, till I bring the worde. For Herode will ſeke the childe to deſtroy it. So whan he awoke, he tooke the childe and his mother by night, & went aſide into Egypt, & was there vnto the death of Herode, that it might be fulfilled, which was ſpoken of the Lord by the Prophete, ſaying: out of Egypt haue I called my ſonne.

Ozee.xi.

The Aungell appeared to Joſeph. &c.

The flying of Chriſte into Egypte what it mente.

Ariſe and take with thee the childe &c.

Thus the health & ſafetie of the Magians was alreadye prouided for: and now to thentent that the tranquillitie both of the mother & of the child might forthwith be alſo ſeen for, & that alſo the vngodlynes of Herode according vnto his deſertes, might to Chriſtes glory be more & more ſharpned & incenſed, theſame heauenly meſſager which ſent away the Magiās, appeared alſo vnto Joſeph in his ſlepe, exhorting hym, that nowe beeyng pryuie vnto the miſterie, he would conuey awaye ſecretly the mother & the childe into Egypt:* whereby the diuine counſel intended no leſſe, but that the ſayd region alſo of Egypt being wholy geuen to the monſtreous worſhipping of falſe Gods (whiles it is become the hoſte & receiuer and nouriſher of him that is fled frō his countrey) myght by the touching & hauyng ſome parte of conuerſacion with hym, be prepared & made readye to ſome entry & beginning of true godlynes. Therfore the aungel ſpake vnto Joſeph with theſe wordes: Aryſe, and take with thee the childe & his mother, and flee priuily into Egypt, and tary there vntyll J returne vnto thee, and B ſhewe thee the time to come hyther againe. For it wil ſo come to paſſe, that Herode will by al meanes poſſible ſeke to deſtroy the childe. Not that it is harde vnto God ſodaynly to extinct and kyll Herode, and to preſerue the childe, (if it ſo pleaſe hym,) but this order of the matter is more profitable for the confyrmacion and eſtablyſhmente of faythe. For it is Gods wyll that the fury and the rage of the tyranne ſhall ſet forth his glory. Joſeph made no taryinge, but toke the mother remaynyng ſtill a pure vyrgin, and the childe, and fleeyng in the night ſeaſon, conueyed them into Egypt, and there remayned tyll that Herode was dead. Truely this thyng chaunced not by the feare of manne or by fortune, it was the will of God to prepare and to eſtabliſh the kyngdom of his ſonne by ſuche maner aduerſities, by the whiche worldly thinges be wonte to be decayed & brought to naught: and it was done to this ende, that the worlde ſhould not take vpon it any thing in diuine matters. And that thou mayſt the better beleue it, god who would this thing ſo to come to paſſe, prophecied many yeares paſt by the mouth of his Prophete Oſee, ſaying: out of Egypt I called my ſonne.

Herodes ſekynge to deſtroye Chriſt what it wrought.

The taryīg of Chriſt in Egypte wherfore it was.

The texte.

Than Herode whan he ſaw that he was mocked of the Magians: was excedyng wroth, and ſente furth menne of armes, and kylled and ſlewe all the children that were in Bethleem, and in all the coaſtes therof, as many as were two yeares olde or vnder, according to the time, whiche he had diligently knowen of the Magians.

In the meane ſeaſō king Herode, after that he perceiued in dede that the Magians had deceiued him: now rageing in wrath & furie, caſt away the cloke of godlyneſſe, & braſt out into a manifeſt rage, & ſendyng furth myniſters to execute his madnes, he kylled al the infantes as many as wer in Bethleem, and as many as wer in the coaſtes and the circuite aboute theſame towne, whiche were of the age of two yeares or younger, folowyng

Why herod ſlew ſo many children.

In vayne dooeth the craft of mā worke agaynſte gods determinaciõs.

C

And killed and ſlew al the chyldre that wer in Bethleem. ⁊c.

the rekoning of the tyme, in whiche the Magians had told hym, that they firſte ſawe the ſtarre of the childe. Crueltie enlarged bothe the tyme and the place, and leaft out not one of al the young children, ſuppoſing that by this wycked deuiſe, he had prouyded ſurely ynough, that he ſhould eſcape by no meanes, whome onely he deſyred to bee extincte and ſlayne. But in vayne trauaileth or worketh the craft of men againſt the purpoſes and determinaciõs of God. By theſe thynges was ſhewed a manifeſt exaumple, what they ſhould ſuffer of wycked prynces, that would beleue the goſpell: and what they ſhoulde preuayle that by crueltie traueyled to extinguiſhe the fayth of the goſpell, beyng yet tender and ſprynging vp in the heartes of the godly. To be kylled for Chriſt, is to be ſaued. Herode had an occaſion to repent, and not to rage, yf gredines to reigne ⁊ to beare rule had not blynded hys mynde. But whyle he through hys owne default turneth all thinges into matter of greater madneſſe, he dyd by his malicioușnes ſette forth the iuſtice of God. For it is manifeſt to all menne, that the innocente children wer ſlayne with great crueltie, and that he is worthy an horrible diſtruccion, wherewith afterwarde he was ſurely payde.

The ſleayng of the infauntes by Herode what it ſignifieth.

To be killed for Chriſte is to be ſaued

The end of crueltie.

The texte.

Iere.xxxi.

Than vvas it fulfilled that vvas ſpoken by the Prophete Hieremie, vvhere he ſayeth: A voyce vvas hearde in Rhama: lamentacion, vveping, and greate mourning: Rachell vveping for her children, and vvoulde not be comforted, becauſe they vvere not.

But leſte any man myght doubte, that this thyng came to paſſe by the ordinaunce of God: harke to the prophecie of the Prophete Hieremie, ſeyng through Gods inſpiracion this thyng, as though it had than been doen alreadye, whiche manye yeares after ſhoulde come to paſſe. A voyce (ꝙ he) was hearde in Rhama, a voyce ſore wepyng, ſorowfull and lamentable. Rachell dyd bewayle her children, and woulde receyue no comforte becauſe they were all ſlayne. Rachel bearing Beniamin, that is to ſaye, the ſonne of ſorowe, by and by vpon her deliuerye dyed, and was buryed not farre from Bethleem, whereof the Prophete dyd expreſſe in her perſon, the ſorowe and waylyng of the mothers, lamentyng theyr chyldren whiche Herode ſlewe.

D

Rachell why ſhe was ſpecially mencioned in the Prophete Ieremy for Herodes tyme.

The texte.

But vvhan Herode vvas dead, beholde the Aungell of the Lorde appeared in a ſlepe to Ioſeph in Egipt, ſaying: ariſe and take the childe and his mother, and goe into the lande of Iſrael, for they are dead, vvhiche ſought the childes life. And he aroſe and toke the childe and his mother, and came into the lande of Iſrael.

In the meane ſeaſon after that Herode was taken out of the worlde by puniſhment and vengeaunce of God moſte worthy for hym, the aungell againe, whiche gaue counſell to flee awaye, appearyng to Joſeph in hys ſlepe, moueth him to leaue Egypt, and to bryng againe the childe and his mother into the lande of Jſrael. For (ſayeth he) they be nowe dead that would haue had yͤ chyld deſtroyed. Joſeph readely obeying in al thinges the will of God, conueyed Mary beyng both mayde and mother, together with her ſwete babe, into the coũtrey of Jſrael. For it behoued hym firſt to be knowen vnto them, vnto whom chiefly he was ſent, to thintent the people of harde beliefe, ſhould haue nothyng whereby they myght make any reaſonable pretence of theyr vngodlynes, denying him to be theyr Meſſias, but to bee ſome other appoynted vnto the Gentyles.

It was neceſſary that Chriſte ſhould firſt be knowen to the Iewes.

The texte.

Iudg.xiii.

But vvhẽ he heard that Archelaus reigned in Ievvrie, in the roume of his father Herode, he vvas afrayde to goe thither: but being vvarned of GOD in a ſlepe he vvent aſide into the coaſtes of Galilee, and vvente and dvvelt in a citie called Nazareth, that it might be fulfilled vvhich vvas ſpoken by the Prophetes: ⁎ he ſhall be called a Nazarite.

And

A And as ſoone as Joſeph was entred into the coaſtes of his countrey, ⁊ had knowlage there, by a conſtant fame and a true report, that Archelaus the ſonne of Herode that was dead, hauyng the one halfe of his fathers kingdom reigned in Jewry in his fathers place, fearing leſte ẏ ſonne had ſucceded his father in cruelnes, lyke as he dyd in his kingdome, durſt not go thither: and agayne being eſtabliſhed by the aunſwere of the Aungel, whereof nowe he wholy dyd depende, he wente aparte into the coaſtes of Galilee, which parte had than chaunced vnto Herode the Tetrarche brother to the kyng that was dead. Here the aungel promyſed all thing to be ſafe, alſo the loue of the countrey was an inuitacion ⁊ calling, ⁊ the coũſel of God wrought withal, that Chriſte by many occaſions ſhould be made cõmon to many, whoſe cumming was to euery man. Bethleem doth glory of his byrth, at Hieruſalem he was cyrcumciſed and puryfyed, Egypt was happy of ſo noble a ſoiourner. Nazareth may wel glory of his bryngyng vp. *For this was the countrey of his mother, in the which ſhe conceyued her ſõne, a baſe ⁊ a poore vyllage of Galilea, a countrey not regarded but deſpiſed of the Jewes, but it was a ſecret corner, ⁊ ſo muche more mete for the childe againſt the crueltie of Archelaus. And this one poynt god doth herein teache vs, that there is no nede of helpes, riches, power, partaking, or nobilitie of birth, in thoſe thynges whiche are doen by the wyl of God. Nay theſe thinges annexed ⁊ put vnto it, doe rather obſcure ⁊ darken the glory of God emong men. *For, that this thyng came not to paſſe by fortune it maye appeare, in that the prophecie long before declared, that the Meſſias ſhould be called a Nazarene, the which to be done, euen the tytle doeth declare which Pilate ignoraunt of the prophecie, cõmaunded to be ſet vpon the croſſe. Jeſus of Nazareth the king of Jewes. And at this day B they that profeſſe Chriſt be therfore of many called Nazarenes. And the word it ſelfe hath his miſtery. ✠Nazareth amonge the Hebrewes hath his name of a floure, becauſe that that godly and ſwete floure the ſanctifier of all virginitie was borne of a virgin: lyke as * Bethleem ſignifieth vnto the Hebrewes the houſe of breade, oute of the whiche came that heauenly bread, whiche whoſo eateth, ſhal lyue euerlaſtingly. He therfore lyued certaine yeres as one vnknowen, with his mother and his foſter father Joſeph, whoſe ſoonne he was thought of all menne, vntyll the tyme he came vnto mans ſtate, and then he ſhewed hinſelfe vnto the world by doctrine, by miracles, by his death, ⁊ by his reſurreccion, beyng knowen or notable in nothing, nor excellyng other menne in any thing, ſauing that he wente forward dayly and ſo encreaſed in all kynde of honeſtie, and of heauenly giftes, that euery man loked for ſome great and notable thing in the child. He was alſo in the meane ſeaſon a diligent obſeruer of the law, becauſe he would geue none occaſion vnto the euyll wyllers, of euyll ſaying or backbytyng, but woulde ſatiſfye all men in all thynges. He had rather for a tyme by kepyng of the lawe, to brynge the Jewes to more perfeccion: than by deſpyſyng it, to alienate and withdraw theyr myndes clene from hym. Onely once he ſhewed himſelf at Hieruſalem, beyng twelue yeres of age, at what tyme he priuely leauyng his parentes, was founde in the temple ſitting emong the doctours, hearing them, and by courſe queſtioning with them, inſomuche that he was a wonder to them all. Euen than his godly diſpoſicion had a deſire vnto thoſe thinges for whiche he was ſente into the worlde: but as this was a prayſe of a redy mynde, ſo it was the exaumple of moderacion ⁊ obedience to tary the tyme preſcribed of his father.

Archelaus the ſonne of Herod ſucceded hym in Jewrie.

He went aſyde into the coaſtes of Galilee.

Herod the Tetrarche ſucceded his brother in Galilee.

Many ſondrie places had the fruction of Chriſte becauſe he came to ſaue all.

*Nazareth of Galilea what maner a towne it was.

That it mighte bee fulfilled that was ſpoken by the prophet ⁊c.

They that profeſſe Chriſte are euẽ at this daye of many called Nazareãs.

✠Nazareth what it is in Hebrewe.

*Bethleem what it is in Hebrewe.

Chriſte a diligent obſeruer of the lawe.

The.iii. Chapter.

C

The texte.

In thoſe dayes came Iohn the Baptiſt, preaching in the wildernes of Iewry, and ſaying:z Repent ye of your former lyfe. For the kyngdome of heauen is at hande. For this is he, of whome the prophet *Eſay ſpake, whiche ſaieth: The voyce of a crier in the wildernes: prepare ye the way of the lord, and make his pathes ſtreight. And this Iohn had his garment of Camels heere, and a gyrdel of a ſkinne about his loynes. Further his meate was Locuſtes, and wylde honey. Than went out to him Hieruſalem and all Iewrye, and all the countrey round about nere to Iordane, and wer baptiſed of him in Iordane, confeſſing theyr ſinnes.

z Mark.i
Luk.iii.
Zachar.i.
*Eſai.xl.
John.i.
Mark.i.

Now is it worthy the hearyng, to knowe how our Lorde Jeſus Chriſt began and entred with the matter, that he came for. He thruſte not in ſodainly into mennes lappes vnawares, when they thought not vpon it. But firſte he woulde that al mennes mindes ſhould be prepared, and made in a readines by hys huſher & meſſager John the ſoonne of Zacharie, a man knowen and allowed of the Jewes themſelues: and this would he to thentent that the thyng whiche euer ſhould bee beleued, might by litle and lytle be ſtilled, & as it wer dropped into the heartes of men. Therfore whan the tyme drewe nere, in the whiche it was decreed by the eternall ordeynaunce of God that the whole worlde ſhould bee renewed through the doctrine of Chriſte: John came furth, the ſoonne of a prieſt, and of a prophetiſſe: which John was iudged afterward to be more than a Prophet by the teſtimonie of Chriſt, who alſo euen in his byrth and beginning, had made men to conceyue a great hope of hym. And he came not oute of kinges courtes, or out of common reſortes of men, but oute of wilderneſſe, where from his childhood he led an aungels lyfe, beyng contente with a moſte ſimple and common diet, clad with a garmente wouen of Camels heeres, and girded with a letherē girdell. His dyet was agreable vnto his apparel. For he liued with courſe meate, and ſuch as was not deintie to be gotten, and ſuche as he found in the wildernes: that is to ſaie, with locuſtes and with wilde honey. Suche dyet, ſuche apparell, ſuche a place, was moſte mete for a preacher of penaunce: Whoſe wonderfull holynes ſo amaſed al mens mindes, that many ſuppoſed that he was Chriſt: chiefly whē many wer fully perſwaded that the other which was thought to be Meſſias, had periſhed in the noumber of the infauntes of Bethleem. But John did not chalenge vnto him the glorie of others, inſomuche that he ſhewed Chriſte openly to all men, and ſayed that he was not worthy to looce the latchet of his ſhooes. And yet he ruſhed not furth of his owne ſwinge to preache: but whan he was admoniſhed from heauen, that nowe was the time to playe the preacher. For he came not by chaunce to his office of preaching, or by the ſendyng of man, but this was he of whom *Eſaye prophecyed ſo many yeres before, both that he ſhoulde vtter openly in wildernes the voyce of his preaching: and alſo that he ſhoulde be ſent before to prepare the heartes of men to receyue the doctrine of Chriſt: and that he perſwading repentaunce of the former lyfe, ſhould make them hable and apte to receyue the grace of Chriſte, who by baptiſme ſhoulde pardon all menne of theyr ſinnes: and that (the courſe of thynges beyng ſodaynly chaunged) they that wer puffed vp before by the vayne iuſtice of Moyſes lawe, and by the folyſh wiſedome of this worlde, ſhoulde bee damped, and bee brought lowe: and ferther, that they whiche before ſemed vyle, abiect, and vnprofitable becauſe of theyr ignoraunce and humblenes,

Chriſte woulde the heartes of men to bee prepard ere he woulde come and preache.

In thoſe dates came John the Baptiſte.

John the Baptiſt the ſoonne of a pryeſte and of a prophetyſſe.

Preaching in the wilderneſſe of Iurye.

D

John the Baptyſte a manne of a ſtreight lyuynge.

The lyfe of one that ſhoulde preache penaunce.

John the Baptyſte was for his ſtreight lyuynge ſuppoſed to be Chriſte.

John ſtepped not foorthe to preache vntyll he was admonyſhed & called of God.

*Eſay prophecyed of John the Baptiſte.

For this is he of whome the Prophete Eſai ſpake &c.

What thynges it were that John the Baptiſte preached.

The prophecy of Eſaye declared and expounded.

A blenes, ſhoulde nowe be made liuely and ſtrong through the doctrine of the ghoſpell, and ryche with heauenly ryches: and thoſe thynges whiche by the rigoure of the lawe ſemed hard and intricate, throughe faythe and the grace of the goſpell, ſhoulde bee made light and eaſy: and finally that this health and ſaluacion, ſhould bee opened and publyſhed not onely to the Iewes, but alſo vniuerſally to all nacions of the worlde. All theſe thynges prophecied Eſay, the moſte perfeicte and certaine Prophet of the Lord, and this is the prophecie: A voyce of the cryer in deſerte, prepare ye the way of the Lorde, make his pathes plaine and euen. Euery valey ſhall bee filled, and euery mountayne and hyll ſhalbee brought lowe. And the croked ſhalbee made ſtrayght, and the rough ſhalbee turned into playne wayes, & all mankinde ſhall ſee the ſaluacion of God. And nowe partely a certayne rumour and fame of the cumming of Chriſte, beeyng ſecretly ſpred abrode by many, and partely the conſcience of theyr naughty lyues (for there was no tyme more ſinful and fylthy then that was:) and finally a certaine ſecrete inſpiracion dyd cauſe and bryng to paſſe, that many of them did repente theyr former life, beyng veray deſyrous of him, of whom they had a certeine ſauoure and vnderſtandyng (ſimple though it were) who ſodainly ſhoulde renewe all kynde of men, and (theyr ſynnes clerely abolyſhed,) ſhoulde brynge them vnto the kyngdome of righteouſneſſe.

Mat.xl.

Than wēt out to hym Hieruſalē and al Iewrie.

Whā Chriſt came, than was the worlde of moſte corrupt maners.

Wherfore whan they came flockyng vnto Iohn, not onely out of the citie of Hieruſalem, but alſo out of whole Iewry, chiefly out of thoſe countreis that bee nere vnto Iordane: Iohn himſelfe cummeth and approcheth to ſatiſfie theyr ready wyl and deſyre. And the thyng that he preached in wildernes, the ſame he doth beate into the people, beyng nowe more thycke aſſembled and gathered together nere vnto the water of Iordane, B that through repentaunce of theyr former lyfe, they might prepare themſelues to Meſſias beeyng nowe at hande, and might offer themſelues to be healed of hym, who ſhoulde bryng helthe and ſaluacion. He is in the waye of helthe, that knowlageth his diſeaſe, and hateth it. For nowe (ſayeth he) the kyngdome of heauen, and that ſame moſte fortunate and moſte to bee deſyred kingdome, is at hande: yea and that veray nere, but there is no entrie into it, but to ſuche as bee pure and clene from this worldly filthines.

And wer baptiſed of him in Iordane.

He that acknowlageth his diſeaſe, is in the readie waie to helth.

At this preaching, (in figure and token that the filthynes of the mindes ſhoulde ſhortely be clenſed away,) many wer baptiſed in the water of Iordane, condemning theyr former lyfe, and acknowlageyng theyr offenſes openly. For ſo it was thought good vnto the wyſedome of God, that Iohn whiche was the bound and border of Moſes lawe, being nowe at an ende, and of the grace of the goſpell now cumming on, ſhoulde with this ſygne and token, go before: not to aboliſhe ſynne, (whiche thyng Chriſte properly reſerued vnto himſelfe,) but to prepare mennes myndes, that they might bee the more hable and apte to receyue the benefite that ſhoulde furthwith enſue.

The baptiſme of Iohn prepared mens myndes to ferther benefite to come.

The text

But whan he ſawe many of the Phariſeis and Sadduceis cummyng to his baptiſme, he ſayd vnto them: O generacion of vipers: who hath taught you to flee frō the vengeaunce that is to come: Bringe furth therfore the fruites that becummeth penaunce. And bee not of this minde, to ſaye within your ſelues: we haue Abraham to our father. For I ſaye to you, that God is hable to brynge to paſſe, that of theſe ſtones, children ſhall aryſe vp vnto Abraham. Euen now is the axe alſo put to the roote of the trees. Therfore euery tree, whiche bringeth not furthe good fruite, is hewen downe and caſt into the fyer.

And this was doen in the .xv. yeare of Tiberius Ceſar, beyng Empe-

The baptiſme of John whã it was miniſtred.

rour of Rome, and Poncius Pilate hauyng rule ouer Jewerie vnder him, ⁊ Herod the brother of hym that dyed, beyng Tetrarche of Galilee, where Chriſt made his abode: and his brother Philip Tetrarche of Iturea, and the countrie Trachonitis: and Liſanias the Tetrarch of Abiline: and Annas and Cayphas, beyng the chiefe of the prieſtes. C

Chriſtes coming at what tyme it was.

And thus the realme of Jewerie being diuided vnto ſo many rulers, furthe came he which ſhould call thynges to the power and rule of one prince. And fyrſte of all, a great numbre of people flockyng vnto John to be baptiſed: whã he ſaw a great multitude of Phariſeis and Sadduceis come to baptiſme,

The arrogancie and preſumpcion of the Phariſees ⁊ Sadducees wherof it aroſe.

he being not ignoraunt how this kynd of people was arrogaunt, fierce, ⁊ highly ſtandyng in theyr owne conceite for the notable obſeruacion of Moyſes lawe (as it ſemed to them ſelues) ⁊ for the merites of the patriarches, of whome they craked and gloryed muche, for that they came of them. For they enuying and laying wayte to hinder the baptiſme of John, beeyng nowe in great fame and reputacion, ſẽt a craftie meſſage vnto hym into Bethabaram, (for John at that time did baptiſe there) demaunding whether that he were Chriſt, or no.

The craftie meſſage ſẽt to John by the Phariſees ⁊ the Sadducees.

If he had been, forthwith they would haue obiected, that Chriſte had been promiſed of the tribe of Juda, wheras it was manifeſte and wel knowen that John was of the Tribe of Leui. Further whan John proteſted plainly that he was not Chriſt, no nor no Prophet, eſpecially of thoſe olde and aunciente Prophetes, whom they thought woulde returne agayne into the worlde: they demaunde of him further, howe he durſt promiſe remiſſion of ſinnes through baptiſme, whiche properly was reſerued vnto onely Chriſte. D He anſwered, that there was muche difference betwene his baptiſme, wherby he dyd ſtirre and moue men to repentaunce and forthynkyng of the former lyfe: and the baptiſme of Chriſte whiche forthwith ſhould folow, wherby all ſynnes ſhould be for geuen.

The Phariſees and Sadducees come to Johns baptiſme.

He ſayed vnto them: O generacion, of vipers. ⁊c.

Therfore whan he ſawe many of thys kynde of men come runnyng to his baptiſme with others: he nippeth theyr conſcience with bittur wordes, wherby he might the rather moue them to penaunce.

*Johns wordes to the Phariſees ⁊ Sadducees cõmyng to hys baptiſme.

*O crafty (ꝙ he) and malicious kynde of men, nay no menne, but rather the ofſpring of vipers, the murderers of your auncetours, ſubtill and yll mynded towarde all men: Seyng that hitherto ye haue vaunted your ſelues emong men, vnder the title and name of fathers, whiche for theyr holynes be much prayſe worthy and ſo allowed, ⁊ vnder the falſe pretence of righteouſnes, haue reigned ſo negligently and idelly, as though Meſſias ſhould neuer haue come, who tolde you, ⁊ put you in remembraunce, that the ineuitable puniſhmente was at hande, vnles ye had runne with others to the remedie of penaunce? And how is it, that now ye deſyre to be baptiſed as ſinners, with them emonge whom ye appered as men of great holynes?

Who hath taught you to flie fom the vengeaunce to come?

Ye haue perceyued that your truſt ſhould be but vayne, vnles ye ſhould eſcape from the vengeaunce of God now beyng at hande, by the refuge of penaunce.

Euery mannes owne pureneſſe of life maketh hym commendable vnto God.

For neyther the merites of the fathers, nor the obſeruacion of the law, delivereth from euerlaſting puniſhment: but euery mannes owne purenes of life maketh hym cõmendable vnto god. Seyng therfore that ye repent your former life, hereafter ſo bryng forth fruite with godly affeccions and dedes, that they may teſtifie that ye haue truely repented.

Bryng foorth therfore the fruites that becõeth penaunce.

Figures ⁊ ſhadowes were ſomewhat made of till the commyng of Chriſt.

Hytherto for the groſſenes of men, figures and ſhadowes hath ben ſumwhat made of, that mens pronitie and inclinacion to naughtines, being compaſſed in with theſe ſtaighes, might be refreined and bridled from falling into farther inconuenience. Hitherto with enlarged Philacteries, with long praiers, with waſhinges, with often menci-

With what thinges the Phariſees gotte to be in opinion with men.

The Phariſees did vainly glory in Abraham.

Be not of thys minde ⁊c. We haue Abraham to our father.

What perſones be of Abrahams kynred.

Suche as diſtruſting God doſe leane to the ſuccour of this world, doe fall frō the kinred of Abrahā.

God is hable to bring to paſſe that of theſe ſtones ⁊c.

The axe is euen nowe ſette to the roote of the trees.

Euen nowe is the axe put to the roote of the trees.

There is no lingring to bee made towardes helth

Euery tree that bryngeth not forth good fruite. ⁊c.

A mencioning of father Abraham the holy Patriarche, with buildyng of the prophetes ſhrines (of whoſe poſteritie ye deſire to appere ⁊ to be counted,) ye haue obteined vnto you a certayne colour and appearaunce of holynes emonge men. Hereafter becauſe that ſhadowes ſhall vaniſhe away at the light of the goſpel, ye muſt go truely and ſincerelie to worke, if ye wil obteyne euerlaſting health. Neyther brent ſacrifice, ne bloud of beaſtes, is requyred of you for your olde ſinnes: onely ſee that there be penaunce without counterfayting, ⁊ god will frely pardon the offenſe. Further, Meſſias himſelf wil teache you, yf he finde you apte and willing to learne, what be the fruites of true penaunce. In the mene ſeaſon ſet ye aſide vaine truſt, ⁊ flatter not your ſelues thus: we be holy, we come of the holy father Abraham. The iuſt Abraham ſhall nothing auayle them that come of him, vnleſſe they folow his faith and obedience, which wer ſo much commended in Abraham. The bliſſyng that is now at hand was promyſed vnto Abraham: but coſinage ⁊ kynred be it neuer ſo nere, is not ſufficient to obteyne this bleſſyng. Whoſoeuer diſtruſting god doeth leane vnto the ſoucoures of this world, they be fallen from the kinred of Abrahā. And hereafter the poſteritie of Abraham ſhall not be counted by the kynred of bloud, but by the ſinceritie of feyth. And yet god ſhall not therfore lacke the poſteritie of Abraham, to whom he may perfourme and paye the bliſſing that he promiſed, though ye ſwarue from the maners of Abraham. Nay be ye acertained, if ye diſpiſe yͤ grace offered vnto you, that god is of power, yea oute B of theſe ſtones, to rayſe vp children farre better than ye bee, to his frend Abraham. And there is no cauſe why that ye ſhould be the more negligente, for that the cummyng of Meſſias hath been differred vnto this time. For now the extreme perill cummeth vpon you, and now all the matter is euen vpon the edge of the raſer. Either ye muſt come vnto the kingdom of heauen with cleane and ſincere mindes: or ells ye muſte receyue eternall puniſhment. Saluacion is preſent at hande to them that wyll enbrace it: and to ſuche as will refuſe it, preſente payne and vtter deſtruccion is readie at hande. For nowe the axe is ſette to the tree, not to the boughes or to the body, but to the rootes, whiche ſhal vtterly cut it downe with ſuche a deadly wound, as cannot be recouered, vnleſſe it bryng furth fruit meete for god. There muſte be no lingering, the daungier is ſo nere at hande. Haſt muſt be made, all impedimentes and lettes quite cut of. Yet ye maye choſe which ye wil take. The axe wil not ſtryke yf ye wyll ſodenly chaunge your minde. In the natural tree it is long and hard to chaunge the iuyce, wherof the fruite taketh his taſte. But in this behalfe concerning ſaluacion, all the matter is brought to paſſe by onely wil. But as they that make haſte are partakers of helth, ſo they that linger are al partakers of perill. None ſhall be deliuered hereafter, neyther by riches, neither by noble birthe, neyther by wiſedom, as many hitherto haue ſuppoſed. Euery tree that beareth not fruite, yea and the ſame no meane fruit but excellent good and worthie for the kingdome of heauen, is cut downe and caſte into the fyer.

The texte. Marke.i. Luke .iii. John.i.

I baptiſe you with water vnto penaunce: but he that ſhal come after me, is mightyer than I, whoſe ſhooes I am not worthy to beare. He ſhal baptiſe you with the holy ghoſt and fyer, whoſe fāne is in his hande, and he wyl pourge his floore, & gather his Wheat into the barne, but he wil burne the chaffe with fier vnquenchable.

The long ſufferāce and paciēce of God.

Hitherto god hath ſuffered ⁊ hath winked at mens ſluggiſhneſſe. Errour ⁊ ignoraunce deſerued ſome pardon. Mankynde was in a maner deafe at the lawe of nature. Small profit came by the law of Moſes. The threatenynges of the prophetes wer ſet at naught, theyr dreames and viſions wer

After Chriſt none ſhalbe ſēt.

John the forerenner to Chriſt.

C

I baptiſe you with water vnto penāce. ⁊c

not heard. Now is he come after whome none other ſhalbe ſent. Whoſe cūming leſt it ſhould be ſodeine and vnwares, I (ſayeth John) am the meſſager ſēt before. If ye be penitēt, if ye knowlage your diſeaſes, yf ye receiue the Phiſician with feruent deſire, he wil be with you, profitable ⁊ healthful to all. For I am not he whom ye loke for.

John what he ackowelaged of himſelfe:

Trueth it is, I baptiſe you, but to this intent onely, that ye beyng penitent may be mete to learne of hym, ⁊ ready to receyue health whan he ſhal come: For forthwith he wil come, yea euen now he is cum, ⁊ as he is behind me inthe order of preaching, ſo he is aboue me ⁊ paſſeth me aboue al cōpariſō: ſo that I whō ye thinke to bee of ſome eſtimacion, am not worthie to be his drudge ⁊ ſlaue, ſo much as either to carie his ſhooes, or els to looce yͤ latchet of his ſhooes.

Chriſte bryngeth with him al power to forgeue ſinnes, and all other goodneſſe.

But he that ſhall come. ⁊c. ſhal baptiſe you with the holy goſte and fyer.

I am none other thig but a preacher, neuertheles both truſti ⁊ doing mine office, which god hath enioyned me by the propheci of his prophet. He is the autour, he bringeth with him al might ⁊ power to forgeue ſinnes, ⁊ to confer and geue al kind of vertues.

The baptiſme of Chriſt with the holy ghoſte and fyer.

Let euery mā approche to his doctrine ⁊ to his baptiſme: for he ſhall baptiſe you with effectual ⁊ liuely baptiſme, not with bare water only, but with the ſpirite and fier. With the ſpirite he ſhal alter ⁊ transforme you, with fier he ſhal pluck you vp vnto heauenly thinges. He will require nothing of you but ſincere penaunce, without counterfeacting.

Clokyng and colouring ſhall not preuayle with Chriſte.

He wil geue you his good thinges frely, yf your yl thinges diſpleaſe you hartily. Onely he willeth that there be no colouring, ne cloking which, ſhal nothing preuayl with him. There is nothing hid frō him, he feareth no man. The thing ſhalbe dooen with ſeuere iudgmēt, which can not be a voyded.

Whoſe fanne is in his hande.

D

Herafter there ſhalbe no meane, but either ye muſte throughly be good, or throughly euil. He wil paſſe nothing vpō cloked holines. He hath a fanne in his hand, he ſeeth alſo the inward ſecretes of yͤ heartes. Before him either ye muſt be chaffe or fine wheate.

Eche man eyther by receyuyng Chriſte is perfeicte good, or by refuſyng hi extremely naught: meane is there none.

But in the meane ſeaſon whether of both ye wyll be, he hath partly put in your choyce. It ſhalbe but vayne for the chaffe mingled emong the clene corne to lurke ⁊ to be hidden. He ſhal vtterly cleanſe his floore, ⁊ lay vp yͤ wheate in his granard, but he ſhal burne the chaffe with fier that neuer ſhall be quenched. Wherfore either ye muſt endeuour with al your hearte to the higheſt degree of vertue ⁊ perfeccion, that ye maye worthily be receiued into the euerlaſtyng kingdome: or els if ye deſpiſe the goodnes of God now offered vnto you, ye muſt nedes thereby be extremely naught, ⁊ becauſe ye refuſe ſo great helthe offered to you, without your ſeking, and through your owne merite, ye muſt in ſteede of yͤ heauenly reward, be appoynted to the euerlaſting fier of hell.

The towardeneſſe of the poore ſimple people whan John preached penāce vnto them.

Al thys ſhal ye reade alſo in the thirde of Lukes goſpell.

The mindes of the cōmon ſorte were ſo moued with the ſayinges of this holy man, that a great numbre which hitherto had put theyr truſt in the obſeruacion of yͤ law, came vnto hym trēblyng for feare, and ſayd: If thus ſtandeth yͤ caſe, what thā thinke ye beſt for vs to doe?

What manier of repentaunce or penāce is required in a Chriſtian man.

But John did not in this caſe exhort thē to the cerimonies of the law, ⁊ to the conſtitucions of men, as the Phariſeis wer wont to doe: but vnto the workes of charitie, ſaying: The firſte way to pacifie god is the free wel doyng vnto your neighbour. He yͭ hath plēty of garmētes, let him geue vnto the naked: he yͭ hath plēty of meates, leat him geue parte vnto the hungry.

The Publicanes are a kinde of men muche abhorred of the Jewes.

There came vnto hym alſo yͤ Publicanes, the which kind of mē the Jewes abhorre, becauſe that cōmenly either for to pleaſe yͤ princes, or to ſatiſfy theyr auarice, they are wōt to polle ⁊ piel the people. They demaunde of him fearfully, what he thinketh beſt for them to do. And he doth not reiect them from baptiſme: ⁊ againe he appoynteth them not to geue theyr gooddes, who now of long time wer wōt

violently

A violētly to take away other mennes: but to thintent they might come nere by ſome degree vnto the perfect doctrine of Chriſt, he commaundeth them that they ſhould exact nothing of the people, beſide yͭ, that was preſcribed of the prince for theyr due tributes or cuſtomes. Finally there came alſo ſouldiours, a violent ⁊ a diffamed kinde of people. Neither put he them awaye from him, declaring manifeſtly vnto the Jewes thereby, that Chriſt would deſpiſe no kind of men. They cōfeſſe nothing: for, to profeſſe a ſouldiour is of it ſelfe to confeſſe the puddle ⁊ ſinke of all miſchiefe. They demaunde alſo what counſayle he would geue them. And he teacheth them beyng ſo rude, rather what ought to be auoyded ⁊ ſhunned, yͭ they mighte be leſſe yl, thē what was to be doen, whereby they might be perfectly good. Abuſe not (ꝙ he) your weapons which ought not to be ſtyrred but agaynſt your enemies at the commaundement of your captayn: beate no man nor ſtrike no man violently, ſith you be hired for this purpoſe onely, yͭ through your diligence, the countrey ſhould be kept in quiet ⁊ peaccable tranquillitee. Nor abuſe not your familiaritie with great rulers, falſly blamyng ⁊ accuſyng any man, whereby any fylthy lucre or gayne might redounde or come vnto your ſelues. Finally, be content with your wages, ⁊ defraude ⁊ ſpoile ye no mā. For princes geue wages to thētent that no man ſhould of any nede or neceſſitie bee enforced to take other mennes gooddes. Thus John through eaſie preceptes, accordyng to euery mannes capacitie, made all men in a readines for Chriſt to come, foreſeyng Chriſt in ſpirite, whom he had not yet ſeene with hys bodily iyes.

How John allured the Publicanes.

John receyued the ſouldiers alſo to hys baptiſme.

Souldiars what a kind of men they wer.

John howe he allured the ſouldiers.

John allured all ſortes of men accordyng to theyr capacities.

The texte. Marke.i. Luke.iii.

Then commeth Ieſus from Galile to Iordane vnto Iohn, to be baptiſed of hym. But Iohn forbad hym, ſaying: I haue nede to be baptiſed of thee: and cummeſt thou to me? Ieſus anſwered and ſayed vnto hym: Let it be ſo now. For thus it becommeth vs to fulfyll all righteouſneſſe. Than he ſuffred hym.

B Therfore the rumoure ⁊ fame beyng now ſpred abrod, and dayly more ⁊ more encreaſing, ⁊ that by diuers meanes, as for exaumple by the the aungels, by the ſheperdes, by the Magyans, by the cruel carefulnes of Herod, by the prophecye of zachary, by Simeon, by Anne, by litle ⁊ litle ſecretely, but yet chiefly and moſt of all by Johns open and manifeſte ſetting furthe which was dooen with a great auctoritie: in ſo muche that the euil mē alſo being now amaſed with feare, did frame thēſelfes to yͤ cumming of Chriſt, beyng ſo many waies notified ⁊ denounced vnto thē that he was comyng. Truely it was now high time for him to cū furth into the ſight of yͤ world, ⁊ to declare and ſhew himſelfe, not by the teſtimonies of others, but by his owne vertues, that it might appere what maner an one ⁊ howe mightie he was, ⁊ that he might obſcure ⁊ darken al men, by whoſe teſtimonie he was heretofore ſet forth and commended. Therfore Jeſus left Galilee wher he had been as it were in ſecret ⁊ vnknowen hitherto. And now going about his fathers buſines, he leueth his mothers cuntrey, Nazareth, and maketh ſpede vnto Jordan, where he ſhould haue a greate cōpany gathered together out of diuerſe coaſtes of Jewerie, to be witneſſes of yͤ thinges yͭ ſhould bee there ſpoken and doen. He who alone was defiled with no ſpot of ſin, yea who alone ſhoulde take away the ſinnes of the world, goeth through yͤ middes of the ſinful companies, ⁊ euē like a ſinner goeth vnto John, and requireth to be baptiſed of hym, where it was Jeſus himſelfe alone ⁊ none other, that doth ſanctifie euery baptiſme. But John not yet adcerteyned yͭ Jeſus was that high Meſſias, the ſonne of god, but yet obſeruing ⁊ marking a meruaylouſe ſemelynes and honeſty whiche appered in his iyes, in

The fame of Chriſte by many meanes ſpred abrod ere he came to be baptiſed of John.

Then cummeth Jeſus from Galilee to Jordane.

Jeſus commeth to Jordane to bee baptiſed of John.

But John forbad him, ſaying. ⁊c.

Jeſus the Meſſias ⁊ the ſonne of God.

his

C

Howe Iohn forbad Ieſus to take hys baptyſme.

The baptyſing of Chriſte in Iordan, whi is was don.

Ieſus aunſwered, ⁊c. Leat it bee ſo nowe.

Thus it becometh to fulfill all righteouſneſſe.

He that teacheth perfeccion muſte bee perfecte himſelfe.

An example of humilitye in Chriſte and obedience in Iohn.

Baptiſme ſainctifieth vs, ⁊ Chriſt ſainctified baptiſme.

D

his countenaunce, in his maner of going and in al his behaueour: he doth excuſe his owne diſordered office ⁊ miniſtracion, but neuertheleſſe he doth not as yet honour the dignitie and worthineſſe of Ieſus with any open commendacion of aſſuraunce and certaintie. Onely he ſayeth, it were mete and conuenient that I who am farre beneth ⁊ vnder thy vertues, ſhoulde require to be baptiſed of thee: and how commeth it to paſſe, that thou doeſt humble ⁊ abaſe thy ſelfe ſo lowe, to require baptiſme of me, ſith no man is more pure and clene from al ſinne than thou art? Theſe thynges wer thus dooen by the ordinaunce of god, to thintent both that we ſhoulde haue an example of the meruailous modeſtie ⁊ humilitie of Chriſt, and alſo that it might appeare vnto all men by the teſtimonie of Iohn, that Chriſt being without any ſpotte of any ſinne or eiuil in his cōſcience, required to be baptiſed. For he was baptiſed lyke as he was circumciſed, as he was purifyed in the tēple with his mother, as he was ſcourged, ⁊ as he was crucified. He ſuffered al theſe thinges for vs, ⁊ not for himſelf. Wherfore whē Iohn declaring conſtantly his owne vnworthines, ⁊ ſetting forth the worthines of Chriſt, did refuſe the office of a baptiſer, Chriſt by no ſiniſter ſuſpicion did ſteine his owne innocencie, which it behoued to be knowen ⁊ beleued of all men. Euery part (qꝫ he) of this buſines hath his time. Be thou content in yͤ meane ſeaſon that I be baptiſed of thee: thinke it not vncūly for the, if thou baptiſe him, who (as thou ſayeſt) is better then thou. Certainly it ſhall becū me, that am deſirous to draw al men vnto me, to fulfil all iuſtice. For he yͭ teacheth al, ⁊ teacheth perfecciō, muſt ſee that no likelyhode or apparaunce of vnrighteouſnes (be it neuer ſo litle) be founde in his life and maners. I muſt become al thinges to al men, that I maye winne and drawe all people vnto my father. Whan Iohn hearde theſe wordes, he deſcended into Iordane with Chriſt, ⁊ baptiſed him. And here appereth an holſome exaūple of humilitie in Chriſte, and of obedience in Iohn, but the thyng ⁊ the effect, is of contrarie order. For baptiſme doth cōſecrate vs, but he through the holy touching with hys body, did conſecrate baptiſme.

The texte. *Mark.i. Luke.iii. Iohn.i. z Eſai.xlii. Math.xvii Marke.i. Luke.iii. ii.Peter.i.

He came ſtreighte way out of the water.

And Ieſus whan he was baptiſed, came ſtreight waye out of the water: and *loe, heauen was open vnto him. And he ſaw the ſpirite of God deſcending lyke a doue, and lighting vpon him. And loe, there came a voyce from heauen ſaying: z This is my beloued ſonne in whom I am well pleaſed.

Ieſus exaumple vnto vs what we ſhoulde doe after baptiſme.

The prayer of Ieſus after he was baptyſed.

And loe heauē was open vnto him.

And to thintēt he would declare vnto vs what we ought to do after baptiſme, ⁊ what felicitie was geuen vs by baptiſme: Ieſus going oute of the water cherefully and ſpedily, as though he had caſt of a greate burden of ſinnes (teaching vs that we ſhould not tarry nor linger in waſhinges, nor oftentimes returne vnto thē by ſinning againe, but to make haſt to yͤ dueties of a ſpirituall life, the ſinnes of the former life once caſt of, ⁊ buried in baptiſme:) kneled downe vpō his knees, ⁊ lifted vp his handes vnto heauē, beſeching his father yͭ he would vouchesafe that this matter of ſauing mankinde, which he toke in hande, might be happy ⁊ fortunate to al men, and that he would commend and ſet forth his ſonne vnto the worlde with his fatherly auctoritie: becauſe he would not haue that Iohns auctoritie ſhould be of ſmal eſtimaciō, albeit this for the time was profitable for the groſſe and rude people. And behold the father did manifeſtli auctoriſe his ſonne in the preſence of ſuche a multitude of people. The heauens opened and ſhewed furthe a certayne wonderful light. Iohn alſo ſawe the heauēly ſpirite in the viſible lykenes of a doue, to deſcende down from heauen, ⁊ to ſitte vpon his holy head: ⁊ from the ſame heauen alſo came the voyce of the father ſoundyng aloude that all men might heare it, ſaying: this is my

derelye

A Derely beloued ſonne, the delight of my mynde, in whom I haue a ſingular pleaſure, heare hym the expounder of my mynd, ⁊ the diſtributer of my goodnes towardes you. And becauſe at yͭ time Jeſus was vnknowen to the multitude which had a great opiniō of John, leſt the voyce, which cūming frō aboue did not certainly appoint any mā to theyr vnderſtanding, ſhould be thought to perteine vnto John: therefore there was added a viſible ſigne of a doue coming down frō heauē, which heauenly doue ſitting vpon Chriſtes head, ſhowed now vnto al mē as plaineli as if a mā ſhould haue pointed it with his finger, to whom that voyce dyd appertaine. With the which ſigne alſo John himſelf was plainely and certaynly mōniſhed, that he was the ſoonne of God. And afterwarde John did openly teſtifie ⁊ witneſſe that this ſigne ⁊ token had ben promiſed him before of the father, to yͤ intent yͭ in ſuche a multitude of people, he might certainlie know him that afterward ſhould baptiſe al mē in yͤ ſpirite ⁊ fyer. And with theſe ceremonyes the lord Jeſꝰ was declared ⁊ conſecrated oure mayſter, whoſe diuinitie, ⁊ heauenly doctrine whoſo wyll followe, he ſhal be truly bleſſed.

This is my beloued ſonne. Heare him.

The voyce of the father hearde from heauen vpō Jeſus.

Jeſus the ſoonne of God.

The.iiii. Chaper.

Then Was Ieſus led of the ſpirite into wildernes, to be tempted of the Deuil. And whan he had faſted forty dayes and forty nightes, he was at the laſte anhungred. And whan the tēptour came to him, he ſayd: If thou be the ſonne of god, cōmaund that theſe ſtones be made bread: But he aunſwered & ſayd: It is written: mā ſhal not liue by bread onely, but by euery word that procedeth out of the mouthe of God.

The texte. Marke.i. Luke .iiii.

Deute .viii

B And yet although theſe entries ⁊ beginnynges wer thus made, neuertheleſſe Jeſus leapeth not furth byanby to preache, although auctoritie wer giuē him frō heauē: but ſodainly * he withdraweth himſelf from yͤ ſight of the people into wildernes, ✠ becauſe that departure frō the cōpany of people both increaſeth auctoritie, ⁊ prouoketh a deſire. * Now yͤ ſpirite, (that is the prouoker of the yl) doeth ſpecially aſſault thē which leauing the deſires of the world, do fal into meditaciō of yͤ pure ⁊ heauenly lyfe. Therfore Jeſus ſecretly teaching vs the ſame, goeth into wilderneſſe. And this he doth, not by yͤ mocion or inſtigaciō of any mā, but moued of his own ſpirite. z For he that is baptiſed, hath now caſt of al carnal affeccions, ⁊ being made ſpirituall by regeneracion, is led ⁊ moued by yͤ counſel ⁊ inſtinct of yͤ holy goſt: he remēbreth not Bethleē, he retourneth not to Nazareth, he goeth not again to his mother or to his foſter father, but by the vehemency ⁊ rauiſhing of yͤ ſpirite, he goeth into deſert, folowing yͤ example of the olde prophetes. * Solitarines doeth quickē and make luſtye yͤ mind of a Chriſtiā ſouldier, ⁊ ſome time it is more ſure for a mā to cōmit himſelf to yͤ wild beaſtes, thā to mē. Baptiſme taketh away al ſinnes of the former life, but for al yͭ, no mā is ſure frō the aſſaultes of Satā which liueth ſluggiſhly. But yet yͤ naughty deſyres endeuour to ſpring againe, chiefely in them that be rude ⁊ young, and lately entered ⁊ cūmen to Chriſt. And that froward Satan enuying as much mannes ſaluacion, as Chriſt is deſyrouſe of the ſame, ſtyrreth ⁊ prouoketh him with meruaylouſe engins ⁊ ſleyghtes, to fall away ⁊ to depart again frō Chriſt: * inſomuch yͭ he poſſeſſeth ⁊ vſeth him that is relapſed with more tyranny, then he did poſſeſſe ⁊ vſe him whā he had him before. * Agaynſte theſe perilles ⁊ daungers, Chriſt ſheweth chiefely three remedies: often and harty praiers, forſaking of cōpany, auoyding of exceſſe, ⁊ keping abſtinence, not without diligent meditaciō of holi ſcriptures: z for otherwiſe there maie be dāgier in ydle ſolytarines. And becauſe yͤ deuil goeth about to deceiue thē chiefly, which do endeuour to attaine vnto this ſtreyght ⁊ verai Aungelicall life:

* Jeſus firſte withdraweth himſelf into wilderneſſe ⁊ faſteth, ere he woulde preache.

✠ Withdrawing ones ſelfe from the people, cauſeth hys preaching to bee the more eſtemed.

* The ill ſpirite doth moſte of all tempte thē that are geuen to meditacion.

Jeſus was led of the ſpirite into wilderneſſe.

Z He that is baptiſed hathe nowe caſte of all carnall affeccions.

* Solitarieneſſe quickeneth the mind of a Chriſtian ſoldiour.

Sluggiſheneſſe is euermore in daunger of temptaciō.

Satan as much enuieth mānes ſaluaciō as Chriſt deſireth it.

* Satan with more tirannie holdeth a man relapſed, then he dooeth beefore he hath him firſte.

* Remedies againſt temptaciō.

Z Idle ſolitarineſſe is ſubiecte to temptaciō.

Chriſte

Chriſt for our exaumple ſuffered hymſelfe to bee tempted.

C

Why Satã deſired to know whether Jeſus were the Meſſias, or no.

He that ſhalbe a preacher muſt firſte make hymſelfe ſtrong agaynſt all worldly deſires.

And whan he had faſted fowertie dayes. &c.

Chriſt declareth himſelfe to be a verai man.

D

And whan the temptour came to him. &c.

Howe Satan beited his hooke whan he woulde catch Jeſus with hys temptaciõ.

*They that endeuour to the higheſt perfeccion are chiefly tẽpted with vaine glorye.

Chriſte auoydeth the temptacion of Satã with laying ſcripture agaiſt him.

Chriſte himſelfe like a good captaine encountering with him, hath taught his champions, by what meanes that maliciouſe and crafty olde ſyre may be ouercome, & how litle he can do againſt them that be ſober & watching, & with al theyr heart do leane to yͤ godly ſcriptures. And this thing alſo was in the meane tyme one piece of the minde and entente of Jeſus, that thys miſterie might, by litell & litel, appere vnto the world after ſuche ſorte, that *Satan (which deſyred for none other purpoſe to know certainly whether Jeſus, whom he heard that the father did honour with the title & name of his ſonne, wer the ſonne of God or no, but to lette the redempcion of mankynde) might be holden in ſuch doubte, that he might not certeinlye know this to be Meſſias, before he ſaw his owne tyranny vtterly ſubuerted & ouerthrowen. Chriſt alſo putteth vs in remembraunce of this, that no man is mete to preache the goſpell, but he that hath tryed hymſelf, and is firme and ſtrong agaynſt all worldly deſyres, agaynſt exceſſe and her companions: that is, bodily luſte, ambicion, auarice, & ſuch like diſeaſes of the mind, wherewith our enemie beateth and ſhaketh the mindes of the ſimple and weake as it wer with moſt violẽt engins of warre. Therfore whan Chriſt had faſted fortie dayes, folowyng Hely, and Moyſes, whiche thing was in ſuche wyſe aboue mãnes power, that yet the Jewes beleued that it was doen of men: at laſt to ſhew a manifeſt tokẽ of mannes imbecillitie in himſelfe, he hidde not the matier, ne made no counſayle of it, but ſhewed plaine ſignes that he felt the tediouſnes of hunger. For after the common nature of mannes bodye, the lacke of humour greued and payned the ſtomacke. Whiche thing whan the craftie temptoure perceyued, thynkyng hym to be nothing but a man, (althoughe in dede a notable and wonderful man,) he caſteth his hooke for the nonce, beited with the enticement of vayne glorie: for * therwith chiefly they be taken, whiche ſeme to endeuour to the higheſt perfeccion. If thou bee the ſonne of God (ꝙ he) what nedeſt thou to be greued & piened away with hunger? Commaund rather theſe ſtones to be turned into bread for thy behouſe. Thou caſt perfourme thy deſyre with a becke. Ye may wel knowe of olde that this is the ſame lier in awayt, & the ſame tẽptour, which did entice that firſt Adam into the ſnares of death, by the beyte or trayne of gluttonie. But Chriſt the latter Adã being in ſpirite heauẽly, ſo auoided with his wordes, this craftie & deceitful awaiter, yͭ neither he refuſed yͤ name of the ſonne of god, nor yet hymſelfe to be ouercome with hunger after the cõmon ſort of men. And becauſe he woulde not take vpõ him to aunſwer of his owne authoritie: he laieth vnto him a manifeſt ſcripture, ſaying: It is written in the Deuteronomie: *Man ſhal not liue onely of bread, but of euery woord, that cummeth out of the mouth of God.*

The texte.

Pſalm. xci.

Deuter. vi.

Than the deiuil taketh him into the holy citie, & ſetteth him vpõ a pinnacle of the temple, and ſayeth vnto him: if thou be the ſõne of god, caſt thy ſelf down backeward. For it is writen: he ſhal geue his aungels charge ouer the, & with their hãdes they ſhal hold thee vp, leſt at any time thou daſh thy foote againſt a ſtone. And Ieſus ſaide to him: Againe it is written: Thou ſhalt not tempt the Lorde thy God.

The deuill alſo abuſeth ſcripture to doe miſchiefe withall.

Than Satan being eluded and ſhaken of with this doubtful anſwere, doeth euen of his partye alſo abuſe the woordes of ſcripture to dooe hurte, and miſchiefe. And as he deceyued the fyrſt parente of mankinde with the beite of ambicion, promiſyng him egual honour & immortalitie with god: ſo by a like guyle aſſaylyng the lord, he toke him vp into the holy citie, and whan he had ſette hym vpon an high pinnacle of the temple, he exhorted him yf he wer the veray ſonne of God, that he would fal doun headlonge, alleagyng that he coulde take no harme by ſo dooyng.

A

pſalme.xci

Deuter.vi. Thou ſhalt not tempte the Lorde thy God.

For god himſelf had thus promyſed in yͤ miſtical pſalme: He wil geue his Aungels commaundement ⁊ charge ouer the, ⁊ they ſhal take the in theyr handes, leſt thou ſhouldeſt hurt thy foote at any ſtone. But the lorde Jeſ⁹ laying ſcripture agaynſt him again, geueth a ſecret vnderſtandyng, howe peruerſely he wreſted the ſenſe of the holy ſcripture. Contrariwyſe (ꝙ he) it is writē in the Deuteronomie: Thou ſhalt not tēpt the lord thy god. For ſcripture doeth exhort vs to this poynct, that whā aduerſitie and daungier is at hand, we ſhould haue a good hope, truſting vpon the helpe of god, ⁊ not put our ſelues raſhely in daungier. The miracles of godly mē be not tried by ſeking of perilles, but by auoyding daungiers whā they chaunce. For it is no godly poyncte for to caſt a man headlong into the ryuer, yͭ by deliueryng of him thou mayeſt ſeme to be a man of great feactes: but it is a godly thing to plucke out him yͭ by chaunce is fallen in. Nor miracles be not to be donne for euery thing, nor emongſt al mē. Jeſus would not once vouchſafe to ſpeake before Herod, who was deſirouſe of ſuch thiges, much leſſe would he ſhew any ſigne or tokē of his godly power, at the requeſt of Satā. So oftē as charitie inſpired wͭ the holy goſt, deſireth it, ſo oftē as yͤ glory of god requireth it: ſo often is the power of god to be ſhewed abrod.

The miracles of godly men are not tried by ſeekyng of perils.

Miracles are not to be dooen for euery thig, nor emōgſt all men.

Chriſte woulde not ſpeake before Herod ⁊c.

Whan gods power is to bee ſhewed by miracle.

The texte. Marke.i. Luke.iiii.

*Deute.vi. and.x. *Marke.i.

Agayne the deuill taketh him vp into a veray high hill, and ſheweth him all the kingdomes of the world, and the glorie of thē, and ſayeth vnto hym: all theſe will I geue the yf thou wilt fal down & worſhip me. Thā ſayeth Ieſus vnto him: auoid Satan. For it is writen: *Thou ſhalt worſhip the lord thy god, and him onely ſhalt thou ſerue. Than the deiuil leaft him. And beholde the Aungels came and miniſtred vnto hym.

B

Now to thintent that Chriſt might teache ſuch as be his, not to geue thē ſelues to a careleſſe ſecuritie, after they had the higher hand once or twiſe, but alwaies to kepe watch, ⁊ to be in a redineſſe for al aſſaultes of Sathā, he ſuffred alſo the thirde tyme, thimportune aſſailing of the temptour: who as he deceyued the fyrſte Adam, with the bayte of curioſitie ⁊ auarice, promiſing him the knowlage of good ⁊ euil, ſo in likewiſe he ſetteth vpon the latter Adā, ⁊ toke him frō the pinnacle of the tēple, ⁊ ledde him vp to a veraie high hil, wher he might looke at libertie farre ⁊ wide, ⁊ ſee al the kingdomes of the world, ⁊ the woondreful glorie ⁊ pomp of eche of thē. Surely he knew by experience of other mē, that ther was nothing ſo wicked and ſinful, but men would take it in hand to obteine rewle ⁊ dominion. But albeit God is the authour and maker of al thinges in heauen and yearth, ⁊ the deuill hath no title nor intereſt in thē, vnleſſe he hath viciated ⁊ defiled any thing: yet as though he wer Lord ouer all, he is not affrayed thus to ſpeake vnto Chriſt: I wil geue thee al theſe kingdomes, if yͧ wilt fal down ⁊ honour me. O blind ⁊ fooliſh wickedneſſe. The vngracious ſpirite promiſeth an other mans gooddes, and requireth to haue the honour yͭ is due vnto god onely. *But Jeſ⁹ who hitherto tooke yͤ reproche of hīſelf wel in worth, cānot beare his fathers ignominie. Hēce Satā (ꝙ he:) Thy coūſell is far wide frō yͤ doctrine of holi ſcripture. The ſcripture ſaith: Thou ſhalt adoure yͤ lord thy god, ⁊ him onely ſhalt yͧ ſerue. After that the deiuil had tēpted him by theſe ⁊ like other waies, finding him alwaies to be a valiaūt ⁊ an inuincible champiō againſt al inuencions ⁊ ingins: he left him at laſt being diſapoincted of his purpoſe two waies. Firſt in yͭ he perceyued that Chriſt was inuincible: ⁊ ſecoundly yͭ where as he came to ſearche whether Chriſt wer the ſōne of god or no, he departed more vncertain thē he came. This conflict was made in the ſight of god ⁊ his Aungels, the whiche the lord Jeſ⁹ would not haue vnknowē vnto his, to thentent we might know

with

Men after ouercumming of tentaciō, muſt not be careleſſe.

And ſaieth vnto hym: All theſe will I geue thee.⁊c.

Ambicion is a ſore temptaciō.

God is the maker of al thinges, the deuill hathe no title nor intereſt in thē.

*Auoyde Satan.

Jeſus who could beare his owne reproche, coulde not beare the ignominie of hys father.

Than the deuill leaft hym.

Satan double deceyued by tēptyng of Chriſte.

Chriſte would not ſuffer his cōflict with Satā to be vnknowen, and why?

Chriſt declared vnto vs that Satan is vincible.

C

with what a cūberous enemy we ſhould haue to do, & with what wages & rewardes the ſame Satan doeth ſtyrre & prouoke ignoraunt and vnware mindes. And this did he not that we ſhould diſpayre, but yͭ we ſhould diligently watch & take good hede. Chriſt ouercame him to ſhew vnto vs yͭ he was vincible, & taught vs how we alſo might geat victory of him. Finally he ouercame for vs & not for himſelf, purpoſing to ouercome the ſame Satā by vs alſo, if we ſhal deſerue to haue him preſent with vs. And by vs he ſhal heare Chriſt ſaie: Hence Satan, & he ſhal feare the ſeruauntes of him of whō he was ouercomed. *Further like as in worldly warre, thīges haue theyr courſe & order, & labours be eaſed with reſt, & ſorowfull thinges with pleaſaunt, & after ſore cōflictes triumphes be made: ſo in yͤ warre of Chriſt ſore ſtormes of tentacion be mitigated with mirth and ioyfulnes. After the cumberouſe frowardnes of yͤ filthie ſpirite, by & by the Aūgels be ready to ſerue & to wait vpon Chriſt the conquerour. Surely this exaumple teacheth vs, how in aduerſitie we ſhould ſtay our minde with hope of better, truſting vpon the goodneſſe of God, who dooeth in ſuche wyſe ordre all thinges, that now & than he dooeth exerciſe and proue the valiauntnes of his warriers, with trouble and aduerſitie: & agayne with ſum ſolace dothe prouoke them to reioiceing and thankes geuing, which is the triumphe of Chriſten mē, who in afflictions, thorowe the helpe of God, are inuincible: & in caſe any proſperitie come vnto them, they aſcribe the ſame wholly to the goodnes & bountifulnes of god. And ſo it cometh to paſſe, yͭ neyther they be diſcouraged in aduerſitie, nor be made inſolent or proud in proſperitie.

*And beeholde the Aungels came and miniſtred vnto him.

Chriſtes beyng ſerued of Aūgels, what it teacheth vs.

Reioycing and thākes geuing in aduerſitie, is the triumphe of Chriſten men.

The texte.

*Marke. i. Luke. iiii. John. iiii.

*Eſai. ix.

And whan Ieſus had heard that Iohn *was taken, he went apart into Galilee, and leaft Nazareth, and went and dwelt in Capernuam, whiche is a citie vpon the ſea coaſte, in the borders of Zabulon and Neptalim: that it might be fulfilled whiche was ſpoken by Eſai the prophet, ſaying: *The land of Zabulon and Neptalim, by the way of the ſea, beyonde Iordane, Galile of the Gentiles. The people which ſat in darkenes, and in the ſhadowe of death, ſaw great light: and to them which ſat in the region and ſhadow of death, the light is ſprong vp.

D

Math. iii.

Therfore whan Chriſt began to be of auctoritie & eſtimacion, chiefly after that John had in manier deliuered him and cōmēded him to his diſciples, poynctyng him out with his finger, and ſaying: Behold the lambe of god, behold him yͭ taketh away the ſinnes of the worlde: & after that he had ouercumed the deuil, ſo yͭ he was now throughly & manifeſtli declared to be repleniſhed with the holy goſt: nothing now remayned, but to take a time and place to beginne and enter his preaching. John had wrought no miracle, being cōtent onely to preache penaūce. *Chriſt kept ſilēce ſo long as he preached, leſt ani diſcord might riſe emōg theyr diſciples, being yet rude, carnal & geuen to worldly affecciōs. And it is yͤ part of a good teacher, to cōforme himſelf to the capacitie of his audiēce. But than & not afore doeth Chriſt enter yͤ office of teaching, whan the rumour was blowen abrode, yͭ John was caſt into priſō by Herod the Tetrarche, at whoſe hande he receued the rewarde that they bee wont to haue, whiche dare boldly ſpeake before the Princes of this worlde, and wyll rather ſpeake holſum thinges than pleaſaunt. For John had told the Tetrarche of hys vnlawfull marryage, becauſe he marryed hys brother Philippes wyfe. And ſumtyme euyll prynces deſyre to haue in houſholde with them, menne of greate and notable honeſtie, not to the entente to obeye the counſell of ſuche, but becauſe they will ſeme to the ignoraunte people, to dooe by theyr aduiſe and counſell, whatſoeuer they dooe after theyr owne luſte and appetite. Nowe in dede in other thinges of light importaunce, Herod had oftentymes ben

John wrought no miracle.

*Whi Chriſt preached not tyll John was taken.

When Jeſus had heard that John was taken.

The rewarde of franke and bolde preachers.

Why euill princes wil haue good preachers about thē.

A obedient to Johns monicions: but here, where he ought moſt of al to haue been obedient, he had at the foule requeſte of a corrupt dauncing damiſel, and at the deſyre of her moſte abhominable mother, caſt that veray good man into priſon, and afterward he did alſo with the cruell death of ſuche a greate man as John was, defile the ſolemnitie of his owne Natiuitie, and polluted alſo the iyes of his nobles. *Jeſ⁹ therfore whan he heard of this, (not becauſe he was in feare himſelf, but to teache his ſeruauntes not wyllyngly to put themſelues in daunger, yf they maye conueniently auoyde it: but in caſe daungier come, thā ſtoutely to cōtemne it,) Jeſ⁹ I ſaie, leauing Nazareth, went aſyde into Galilee of the Gentiles, (in the whiche Salomon gaue vnto *Hira king of the Tyrians. xxv. cyties.) and went into the citie of Capernaum, whiche Capernaum is therfore taken and ſayed to be borderyng vpon the ſea, becauſe it is nere the ſtandyng water of Genezareth, in the coaſtes of zabulon ⁊ Neptalim, which were two tribes. And in the fyrſte is Galilee, in the ſeconde is that, that is called Galile of the Gentiles: whereby Chriſte than as by a figure, in maner threatned, that whan the Jewes dyd refuſe and perſecute the preachers of the goſpell, than the goſpell ſhoulde be brought vnto the Gentiles. And leſt that a man might thinke that this thing was doen by chaunce, Eſai beyng endewed with the ſpirite of prophecie, prophecied long before that it ſhould ſo be, ſaying: In the lande of zabulon and the land of Neptalim, which bordereth vpō the ſea, in Galile of the Gentiles, yͤ people which heretofore dwelled in darkenes hath ſeen a great ⁊ a merueylouſe light, and vnto them whiche heretofore were in a thicke darkneſſe ſuche as is in hel, light is ſprong vp. Therefore, as cōcerning the tyme, where John leaft, there Chriſt beginneth. For

*He went apart into Galilee.

*3. kinges ix.

Daungier is not to be ſought, but yf it come, ſtoutely to be contemned.

Capernaum why it is ſaid to border on the ſea.

Zabulon and Neptalim twooe tribes.

Two cities of the name of Galilee.

That it might bee fulfilled which was ſpoken by Eſai.

Whā John leaft preaching, than begoonne Chriſte.

B at the clere light of the goſpell, the ſhadowes of Moyſes lawe do vaniſhe awaye. And this is ſpoken directely concerning the miſticall figures of the law, and to expreſſe the trueth of the goſpel. But as touching the place, at the fyrſt affliccion ⁊ trouble of the holy preacher, the name of the Gentiles is goen vnto, ⁊ the light (which the Jewes being blinded wᵗ filthie deſires, could not ſuffer,) is (as it wer in a picture) declared to paſſe ouer frō thē to the Gentiles, being verai Idolaters: but after ſuch ſort, that the coaſtes of neither is forſakē, ſo that of both ſydes the trumpe of the voyce of yͤ goſpel maye be hearde. And yet furthermore yͤ countrey was no vnprofitable auditorie, by reaſō of the commoditie of hauens, ⁊ certen notable cities ſtanding vpō the ſea ſyde, which by yͤ reaſon of the courſe of marchaūdiſe, wer frequented ⁊ vſed alſo of farre cummers, out of other ſtraunge coūtreyes.

At the light of the goſpel the ſhadowes of Moſes law do vaniſhe.

Chriſt at the firſte ſo goeth to the Gentiles, that the Jewes are not forſakē.

Galilee of the Gētiles ā apt place for preachyng.

The texte. From that time Ieſus began to preache and ſaye: Repent, for the kingdome of heauen is at hande.

Now leat vs heare the beginning of his preaching. As he ſucceded after John, ſo he beginnneth with his doctrine, which was wel knowē, ⁊ familiar, leſt he ſhould haue drieuen thē awaie frō him, which had John now in ſo great veneraciō. And he fedeth the weake with milke, that afterward he might bring foorth ſtrōg meat to thē, whan they wer of more ſtrēgth. And truely this is thorder of teachers, which deſire rather to profit the hearers, thā to ſet furth, ⁊ magnifie thēſelues before others. The preachig of Chriſt is not onely more mild ⁊ Jentil thā John his preaching (for he maketh no menciō neither of axe, nor of fanne, nor of fier yͤ neuer ſhalbe quēched) but alſo more to be cōmended, for many benefites beſtowed vpō al men indifferently. Jeſus therfore folowing John, crieth and ſayeth: Chaunge your myndes, ⁊ repēt your former life. For now the kingdō of heauen is at hād, the whiche

Chriſt begoōne firſt with familiar doctrine.

Chriſtes preaching more milde then the preaching of John.

the whiche as it ſhall be ſhut vnto no man, ſo it ſhall bee open onely vnto them that bee pure and clene, and ſeeke after heauenly thynges, and ſuche as cut away all worldly deſires. What can bee more ſimple and playne than this Philoſophy? Leat euery man bee diſpleaſed and grieued with his owne naughtynes, and heauenly thynges bee ready for hym at hande, and that freely.

C

The texte. Marke.i. Luke.v.

As Ieſus walked by the ſea of Galilee, he ſawe two brethren, Simon which was called Peter, and Andrewe his brother, caſtyng a nette into the ſea, (for they Were fiſhers) and he ſayeth vnto them: Folowe me, and I wyl make you fyſhers of men: And they ſtraightway lefte theyr nettes, and folowed him.

Why Jeſus tooke diſciples vnto hym, and what maner mẽ they wer.

Caſting a nette into the ſea.

The aptitude and towardneſſe of Simon ⁊ Andrewe.

D

The fiſhing of Peter to what it ſerued.

Folow me and J ſhall make you fiſhers of men.

And they ſtreighte way leafte their nets ⁊ folowed hym.

The diſciples how promptely they folowed Chriſt at his calling.

And now the tyme was come that Jeſus ſhould gather together a companie of diſciples, whiche ſhould be famyliar witneſſes of all his doynges and ſayinges, and by whome he myghte teache others afterwarde. But marke what maner of men he choſe, not Philoſophiers, not Phariſeis, not Prieſtes, not ryche men. For he woulde not that the glorie of the goſpell ſhoulde be defiled, with any worldlie ayde and ſuccour. But as he walked nere the water whiche (as we ſayed before) was in the border of bothe Galilees, he eſpied two brothers germain, the name of the one was Symon, ⁊ he was called alſo Peter, the other was named Andrew, whoſe fathers name was John. Theſe before that tyme had heard John, and through his prouocacion had begoonne to folowe Jeſus. But they had left them bothe, and had returned agayn to theyr olde facultie and occupacion of fiſhyng, whereby they were wont beforetymes to get theyr lyuyng. And now they wer buſily occupied about caſtyng theyr nettes into the ſea. It was a ſigne of good lucke. Fyrſte youth more ready to receyue the newe doctryne: and ſecoundely the agreablenes of brethren, one readye to helpe an other: Agayn a craft and facultie in whiche was no hurt: wherby they got a poore liuing out of the common mere or poole of water. Fynally, the fiſhyng put them in remembraunce of the newe fiſſhyng, whiche ſerued not to take fiſhes with nettes, to feade the bealie, but with the nette of the goſpell to catche men drowned with worldly cares, vnto a deſyre of the heauenly lyfe. Therfore as they wer occupied about neceſſaries for theyr bodye, Chriſt ſpeaketh vnto them, ſaying: Folowe me, and ye ſhall learne a ſcience of me, better than euer ye learned of your father. And yet ye ſhall not leaue your ſcience that ye now exerciſe, but ye ſhall chaunge it to a better faſhyon. For J wil make you hereafter fyſhers of men, that ye which awaite for fiſhe to deſtroye them, maye catche ⁊ take men into euerlaſting ſaluacion. They knewe the voyce of him, whom they had before that tyme beleued and geuẽ credit vnto, ⁊ whoſe ientelneſſe they had before that time proued with familiar communicacion. But through the ſtrength ⁊ efficacie of his voyce, he brought to paſſe, that foorthwith at the word of the caller, they forgat not onely theyr fiſhe, but alſo theyr nettes as they wer they leaft them there, and not ſo muche as byddyng theyr acquayntaunce once farewel, they folowed Jeſus, euẽ as he walked. They ſaw no great thing yet in Jeſus, not withſtandyng they ſtaighed not, nor lingered nothyng, nor wer not careful how they ſhould geat theyr liuing herafter, but ioyned themſelues to hym, callyng them with his onely woorde, and folowed him, and would not awaie to dye therefore.

The text. Luk.v.

And whan he Was gon foorth from thence, he ſaW other two brethren, Iames the ſonne of Zebede, and Iohn his Brother, in the ſhyp with theyr father Zebede, mending theyr nettes. And he called them, and they furthwith leaft the ſhyp and theyr father, and folowed hym.

A Jeſus going a litell further, eſpyed other two brothers James and John the ſoonnes of zebedeus: he was the better pleaſed for that the brethren and the father agreed ſo well to gether. They were all in one boate, endeuouryng one thyng, euen the ſame that Peter and Andrewe wer about. But theſe wēt not ſpedily forward with theyr buſineſſe, becauſe theyr nettes wer broken with long wearyng, whiche was a token of pouertye. Jeſus therfore paſſing by as they wer earneſtly occupyed in mendyng of theyr nettes, ſpake vnto them, and bad them folowe hym. The younge men of a playn confidence and truſte, without any taryng, furthwith leauyng theyr nettes, and forgettyng theyr father alſo, bent themſelues to folowe Jeſus: ſo the preaching of John hadde framed and faſhioned thē, ſo deſerued the towardeneſſe and redineſſe of theyr heartes, ſo had the inſpiracion of Chriſte drawen them, who wholly breathed and ſauoured of the heauenly ſpirite, wherwith he was repleniſhed.

James & John the ſonnes of Zebede folow Jeſus.

The text

And Ieſus Went about all Galile, teaching in theyr Sinagogues, and preaching the ghoſpell of the kyngdome, and healyng all maner of ſickenes, and all maner of diſeaſes emonge the people. And his fame ſpred abrode throughout all Syria. And they brought vnto hym all ſycke people that wer taken with diuerſe diſeaſes and grypynges, and them that wer poſſeſſed with devils, and thoſe that wer lunatike, and thoſe that had the palſey: and he healed them. *And there folowed him great multitudes of people from Galile, and from Decapolis, and Ieruſalem, and Iewry, and from the countreyes that lye beyond Iordane.

*Mar. iii

B Ye ſee the entrynges of our philoſophie, wherby it was thought good vnto God to ſaue all mankynde. Ye ſee the pompe and ruffling of the Euangelycall ſchole. Poore Jeſus beyng accumpaignied with theſe fewe fiſhers, vnlearned, of the common ſorte, and poore menne, walked ouer all Galilee, not now in corners, nor in deſert, but opēly in theyr Synagogues, where the moſte reſorte was* preachyng and ſhewyng that the kyngdom of heauen whiche had heretofore been promyſed, was now at hande: not puttyng them in feare of helle fyer lyke as John dyd, but inuiting and alluryng all menne with free benefites. For whereſoeuer he went he healed all mennes diſeaſes indifferently, and freely, refuſing no man, wer he neuer ſo vile and of the meaneſt ſorte, and with lyke eaſyneſſe he chaſed away al diſeaſes, wer they neuer ſo incurable: to the entent both to ſet foorth and declare by miracles, his power to bee greater than mannes: and alſo through free benefites, to purchaſe and winne the loue of all menne. For ſuche an one doe we moſte gladly truſte and beleue, whom we loue. Yea euen the wylde beaſtes alſo bee wunne with benefites. And ſurely there is no benefite more heauenly, than the benefite of health freely reſtored vnto a manne. By theſe meanes it came to paſſe, that the fame of hym ſpredde abrode throughout al Syria, and manie brought from farre parties theyr diſeaſed folke, encoumbred with diuerſe dyſeaſes and griefes, and beſydes theſe ſuche as were poſſeſſed with diuels, and Lunatikes, and diſeaſed with the palſey, whom the Phiſicians commonly eyther take not vpon them to cure, or els bee woont to cure in vayne, becauſe the dyſeaſe paſſeth theyr arte and cunnyng. But Jeſus healed all eaſily, not with mannes medicines, but with heauenly vertue, wherwith he was hable alſo to reyſe the dead. It was a ſmall matter to hym to take awaye the diſeaſes of the bodyes whiche toke awaye the diſeaſes of the ſolles. It was a ſmalle matter for hym to prolonge the lyfe of the body, whiche came to geue euerlaſtyng lyfe vnto all menne.

With what pompe Chriſte entreed his preaching

*Teaching & preachīg the goſpel of the kingdome.

Chriſte preached not hel fire at the begining, but allured all men with free benefytes.

Healyng all maner of ſicknes.

The fame of Jeſus ſpred abroade by reaſon of hys benefites and myracles.

And they broughte vnto him al ſicke people.

And thoſe that had the palſey.

And he healed them.

Jeſus eaſily healed al diſeaſes.

There

C

And there folowed him greate multitudes of people.

Decapolis wherof it had the name.

Diuerſe ſortes of people folowe Jeſus for ſondry affeccions & purpoſes.

There came therfore from thys parte and that parte, a wonderfull nombre of people, not onely from Galilee, of the Gentiles where he was, but alſo out of the other Galile, whiche was beyonde the water, and oute of the countrey that was called Decapolis, becauſe of the tenne cities whiche were in it, alſo out of Hieruſalem, and the reſidew of Jewry, and out of the places whyche were beyonde Jordane. All men as theyr nede requireth runne to gette a good tourne or benefite at his hande. Many bee moued with newfangledneſſe. Some came for malice, euen of a mynde to awaite hym a diſpleaſure. But Jeſus on his partie draweth all vnto hym: but fewe are meete for the heauenly philoſophie, for the teaching and deliuerie wherof he chiefly came into the worlde. The people was moued with care of the bodye, and is deſyrouſe and muche delited in newe ſightes and gaſinges. But he that ſeketh after thinges of perfeccion, and after thynges farre ſondred from the affeccions of the common ſorte, is not muche delyted with ſuche vaine ſightes of worldely thynges.

The. v. Chapter.

The texte.

* Luk .vi.

And whan he ſawe the multitude, he went vp into a mountayne: and whan he was ſette, hys diſcyples came to hym. And after that he had opened his mouthe, he taught them, ſaying: *bleſſed are the poore in ſpirite: for theyrs is the kyngdome of heauen.

D

He wente vp into a mountaine.

Chriſt goyng vp into an hille to preache, what it ſignifieth.

Moſes whan he ſhoulde publiſh the lawe wente vp to the hille.

Exod. xx. and .xxiiii.

Chriſtes ſitting downe on the top of the hille to teache, what it ment.

And whan he was ſet, his diſciples came to him.

The golden ſeate of Jarcas a philoſopher of India.

*Chriſtes pulpit that he preached out of.

The promiſes and errours of the p̄fane Philoſophers concernyng bleſſednes.

Bliſſed are the poore in ſpirite.

Therefore, Jeſus ſeeyng the people flockyng aboute hym more and more, and that of all ſortes: he conueyeth himſelfe from the lowe place whither euery man myghte haue acceſſe, and goeth vp vnto the hyll, and beganne now to preache and teache the heauēly philoſophy: declaryng by the highnes of the place, that he would ſhewe furthe and teache no common nor meane thyng, but all hygh and heauenly thynges: folowyng alſo the exaumple of Moyſes, who publyſhing the lawe vnto the people (as we reade) went vp to the hille. His diſciples whome he had choſen ſpecially vnto hym, folowed hym goyng vp, in ſuche wyſe yet that the common people wer not letted to folowe hym, yf any had ſo muche deſyre and ſtrength. Therefore Jeſus whan he came to the top of the hylle, ſate downe, not as beeyng wery, but purpoſyng to teache ſerious & weighty thynges, whiche required a diligent hearer. Whan his diſciples perceyued that, they compaſſed him nere about, that none of his holye doctryne ſhoulde eſcape them. Jeſus therfore entryng and begynning his godly & holſome philoſophie, not oute of a tower or tabernacle with a golden ſeat (ſuche an one as Jarcas the great Philoſopher of India had, beyng garnyſſhed with precious ſtones,) not out of the proude pulpet of the philoſophers, not out of the arrogaunte chayre of the Phariſeis, * but out of a ſeate of graſſe, he caſteth his iyes, not vpon the commen people, but vpon his diſciples: and openyng hys holy mouthe, he began to ſhewe furthe the leſſons of the ghoſpell, whiche hitherto had not been heard, and which bee farre from the opinion of all men, that appered vnto the worlde to bee verai wyſe. All menne promyſe bleſſednes, whyche take vpon them to bee teachers of wiſdome. All menne, of what eſtate or condicion ſoeuer they be, deſyre bleſſednes. But muche controuerſye hath been emonge Philoſophers, and muche errour in the lyfe of men, in what thynges the felicitie of man doth conſiſte. And foraſmuche as this is the marke and foundacion of all wiſdome: Jeſus fyrſt doth open and ſet furthe ſtraunge ſentences,

but

A but yet veray true. And therfore through myracles he obteyned credite to be geuen to his ſaying, though it ſemed ſumwhat incredible, ſo that they that founde his power to be effectuall in healyng of diſeaſes of the body, myght truſt alſo his doctryne to be true, whereby he healed the diſeaſes of the ſoule. At that tyme a fewe diſciples there wer, that dyd heare theſe ſentences, and yet hearing it, they did enbrace this bleſſedneſſe. Let all menne now heare, (for he ſpake to all,) and than al ſhalbe made bleſſed and happye. Of falſe opinions ſpryng all ſynnes and offences of lyuyng. Therefore aboue all thynges, we muſt endeuour to plucke them awaye. And for becauſe that fierceneſſe and * arrogaũcie is the moſte daungerous diſeaſe of the mynde, whiche ſuffereth no manne to receyue the true doctryne, (yea it is the veray fountayne from whence in maner ſpryng all deadlye offences) Jeſus firſte of all healeth this diſeaſe, ſaying: *Bleſſed bee the poore in ſpirite, for theyrs is the kyngdome of heauen.* Whoſe eares coulde haue abyden ſo incredible a ſaying, but after ſo manye teſtimonyes of John, of the father, and of the doue, and finally vnleſſe his authoritie had been ſet furth, and a full credite obteyned through euidente ſignes and myracles? Many be made vyle, abiect, and humble, and be brought in diſcourage of themſelues, by the reaſon of pouertie, of baſenes of byrthe, of lowenes of eſtate, or by aduerſitie. Truely theſe be nere to the bleſſedneſſe of the goſpel, if they folowe with theyr heart, as they be called by their ſtate and condicion. But this humilitie of ſpyryte, reſteth in the inward affeccion, not in outward thynges. But howe ſhall he haue a kyngdome, which taketh nothyng vpon hym, whiche geueth place to al, whiche altogether myſlyketh hymſelfe, whiche thruſteth out no man, whiche hurteth no man? For ſuch an one ſemeth more nigh to the ſeruitude of an aſſe, then to a kyngdome. This kynde of menne is troden vnder the feete euery where, is hurte and B harmed without redreſſe, liueth lyke an abiecte without regarde, all poore and comfortleſſe. But true it is, that trueth ſelfe doeth ſpeake: To ſuche only apperteyneth the kyngdom, but it is the kyngdom of heauen. Thinkeſt thou that theſe fierce & violent men do reigne? They be verye ſlaues, they be vnder many tyrãnes, they be vexed with auarice, with angre, with hatred, with deſyre of vengeaunce, with feare, with hope. Suche perſons vnnethes lyue, muche leſſe they reigne. But he that is free from all theſe vexacions and troubles, and betaketh hymſelfe to innocencie and cleane lyfe, puttyng his truſt in God, lookyng for the rewarde of the worlde to come, and is veray quiete, not regardyng the thynges of this worlde, but ſeking after heauenly thinges: hath not he a goodly kingdome farre paſſyng the reignyng of worldlye kynges? Neyther filthye luſt, nor auaryce, nor hatred, nor anger, nor any other worldly infeccions or corrupcions of the mynde, doe reigne ouer ſuche an one. And theſame beyng armed with fayth, doth ſo often as the caſe requireth, geue cõmaundement to diſeaſes, and they flee away: he commaundeth the waters, and they be ſtyl: he commaundeth deuils, & they departe out of men. So mighty is the kingdom and reigne of the mynde, whiche diſtruſtyng himſelfe, putteth his truſt in God: and diſtruſtyng the ſuccour of man, doeth depende wholy of heauẽ. It is not the diademe or croune, it is not the enoynting, it is not the garde, that maketh a man to be a kyng. But the other thinges afore mencioned, be the thynges that make a kyng in dede, and brynge hym finally to the heauenly and euerlaſtyng kyngdome, where there ſhalbe no diſobedience nor rebellion. A worldly kyngdome is gotten by force and violence, and defended by fierceneſſe. This kingdome is gotten by modeſtie and ſoberneſſe,

Of falſe opinions doe all errours and euyll doynges ſpryng.

* Arrogancie one of the moſte daũgerous diſeaſes of the mynde.

Bleſſed are the poore in ſpyryte.

For theyrs is the kyngdome of heauen.

Pouertie of ſpyryte wherein it reſteth.

Fierce and violent mẽ doe not reigne but ſerue.

Poore in ſpirite doe reigne as kinges, and howe they reigne.

What thinges make a true kyng in dede.

God moſte auaunceth the meke to his kingdome.

neſſe, and defended and eſtabliſhed by humilitie & mekenes. The worlde iudgeth none meete to gouerne a kyngdome, but ſuche as bee of notable ſpirite, and of a ſtoute courage. But God auaunceth vnto his kyngdome thoſe chiefly, whiche doe moſte of all humble themſelues. C

¶ Bleſſed be they that mourne, for they ſhall receyue comforte.

The texte. Luke. vi.

Bleſſed are they that mourne for the goſpels ſake.

The loſſe of children or parentes, & of ſuche others as we entierly loue, is commonly accounted a myſerable thing, inſomuche that ſome lacking theyr deſyres, and depriued of ſuche thynges whereunto they be affectionate, as of wyfe, parentes, brothers, or children, doe ſometyme kyll themſelues for ſorowe. And for that cauſe frendes vſe to repayre vnto them in ſuche caſes, to coumforte them, and to mitigate the bitterneſſe of theyr ſorowe. But bleſſed be they that mourne for the loue of the goſpel, which be plucked away from theyr wyfe, children, & others whom they loue, and ſee them that they loue moſt derely, to be punyſhed and ſlayne for the righteouſneſſe of the goſpell, whiche alſo deſpyſe the pleaſures of this worlde, and leade theyr lyfe in wepyng, watchyng, and faſtyng. With theſe the heauenly ſpirite wyll be preſent, he wyll be theyr ſecrete comforter. He wil recompence theyr temporall waylyng with ineſtimable heartes ioy, and than in the ende they ſhalbe tranſlated vnto euerlaſting bliſſe. Mās comforte entendyng to heale the griefe doeth oftentymes make it wurſe. But the ſpirite whiche is the true cōforter doeth inwardly ſo refreſh the mynde, being cleare in conſcience and adcertayned of the rewardes of the lyfe to come, that in moſte grieuos afflictions of theyr bodyes, they thynke not themſelues infortunate, but rather doe moſte ioyfully reioyce.

¶ Bleſſed be they that are meke: For they ſhall receyue the inheritaunce of the yearth.

The. tex

Bliſſed are the meke. Who be the meke.

The meke ſuffer much wrong.

Stifneſſe is hated of al men, and mekeneſſe loued.

Mekeneſſe what a goodlye vertue it is.

Jeſus goeth on and ioyneth vnto this, an other ſentence as harde to be beleued and taken as the other was. D *Bleſſed be the meke, for they ſhall inherite the yearth.* And who be the meke? they that vſe no mā violently nor extremely, and whan they haue any harme, they be readye to forgeue the iniuryes done vnto them: they alſo that had rather leſe theyr thyng, than to contēde or ſtriue for it: and that regarde more concorde and quietneſſe of mynde, than large poſſeſſions: and ſuch as rather deſyre quiet pouertie, then troubleſome rycheſſe. But this kynde of men is oftentymes ſet beſyde, and put from theyr goodes and landes, and ſo ferre bee they from takyng awaye other mens goodes wrongfully, that they be rather driuen out from theyr owne poſſeſſions of due inheritaunce. But this is a new faſhion of enlargyng of poſſeſſions, for mekeneſſe obteyneth more of them that geue wyllyngly and of theyr owne accorde, then violence and rauine can purchaſe or obtayne by hooke and croke. The ſtoute and fierce lord doth not ſurely poſſeſſe euen the thyng that he hath: but the meke and quiet man will rather geue place and leaue his goodes, than contende or ſtryue for them: & therefore is his poſſeſſion in all places where he fyndeth louers of the Euangelical mekeneſſe. Stoutnes and ſtifnes is hated of all men: ſoftnes and mekenes is fauoured of the heathen. Finally, if the meke leſe his poſſeſſion it is no loſſe vnto hym, but great gayne and lucre. He hath loſt his lande, but he reſerueth quietneſſe of mynde. He hath well ſolde his lande, whiche hathe auoyded trouble and buſyneſſe, and hathe kepte ſtyll quietneſſe of mynde. Finally, yf the meke man be put from all that he hath, the more ſure and certayne is he to poſſeſſe the lande of heauen, out of the whiche he cannot be thruſt. The world lamenteth and counteth them vnfortunate which be baniſhed and dryuen out of theyr countrey: but Chriſt

A pronounceth them bleſſed, whiche be baniſhed for the goſpell ſake: For they be made deniſens in heauen. They bee dryuen out of the lybertie of one citie, and caſt out of theyr houſe, and chaſed out of one countrey, but the goſpell man hath the whole worlde for his countrey. And the godlye menne be ſure of heauen for theyr houſe and theyr countrey.

The. texte. Luke. vi. Bleſſed be they that hungre and thyrſt for righteouſnes: for they ſhalbe ſatiſfied.

Abound aūce of ryches doeth not ſatiſfie the mynde.

Bleſſed bee they that hunger and thirſte for righteouſneſſe.

Saturetie of corporall foode, ſome times vexeth as muche as the honger did afore.

Famyn and hungre, by the opinion of al men, is a grieuouſe thing, and pouertie is a thyng with all endeuour to be auoyded: and euery man calleth them fortunate and bleſſed, which do notably encreaſe and eſtabliſhe theyr houſeholde ⁊ ſubſtaunce, and haue aboundaunce of goodes to vſe ⁊ occupy: but it is not the riches hoorded and heaped vp, that ſatiſfieth the mynde: neither is the felicitie of man to be meaſured by the fulneſſe of the belly. What be they than whom in this kynde Chriſt calleth bleſſed? Bleſſed (ſayeth he) be they vvhiche hunger and thyrſt for ryghteouſneſſe. The thynges wherewith the body is nouriſhed and foſtred vp, ought to be deſyred but competently: and yet the common ſorte are ſore turmoyled with care for them. And ſometyme the ſaturitie doeth more vexe them that bee full, than the hungre dyd trouble them before: and by and by after theyr ſaturitie, thyrſt and hungre retourneth agayne, and muſt oftentymes be refreſhed. And theſe thynges be preſente euery where, and lacke not to the godly, which be content with a lytle, and deſyre nothyng but neceſſaries, ⁊ are without all carefulnes. For euen he which doth feede yͤ ſparowes, and clothe the lilies, is the prouyder of foode for this kynde of mē, ⁊ doth miniſter vnto thē. Happy be they which do chaunge this hungre and thyrſt frō bodily and caſuall thynges, to the deſyre and hunger of the euangelicall righteouſneſſe, where there is euermore that is to be hungred for, euermore B that is to be thyrſted for, and the ſacietie and fulneſſe thereof bleſſed. And euen veray this is one parte of bleſſedneſſe, to hunger for that * breade of the ſoule, whereof whoſo eateth he ſhall lyue euerlaſtyngly: and to thyrſt for that lyuely ‡ water, whereof whoſo drynketh, in hym there ſhall ſpryng a well of water, runnyng into euerlaſtyng lyfe.

*John. vi.

John. iiii.

The texte. Bleſſed be the mercyfull: for they ſhall obteine mercye.

Bleſſed bee the mercifull.

The properties of the mercifull.

The rewarde of god towarde the mercifull

The cōmon ſort ſuppoſeth ſuch perſons to be bleſſed, as are relieued with other mens liberalitie, and theyr reioyſing is rather for theyr ſakes that be holpen, than for theyr cauſe that helpe thē. But I ſay: Bleſſed be the merciful, who for brotherly charitie counte an other mans miſerye to be theyr owne miſerye: they be ſory for theyr neighbours hurte, ⁊ doe bewayle theyr myſeries: ⁊ with ſuche parte as they haue they feede the nedy, ⁊ clothe the naked, they admoniſh ſuche as doe amyſſe, they teache the ignoraunt, they pardon ſuche as treſpace againſt them. Finally whatſoeuer gyft or good thing they haue, they beſtow it in helping ⁊ refreſhing others. For they leſe nothing by it, but rather gayne. For he yͭ is mercyfull ⁊ beneficiall toward his neighbour, ſhal fynde god much more merciful ⁊ beneficial towardes him. Thou haſte pardoned thy neighbour of ſome light offence: God wil forgeue the all thy ſinnes. Thou haſt remitted and forgeuen to thy neighbour a temporall auengement of a lytle tyme: God wyll pardon thee, of peine and punyſhmente euerlaſtyng. Thou haſt ſuccoured with thy ſubſtaunce thy brothers pouertie: God wyll well pay the agayne of his heauenly ryches. They that be mercyfull waxe poore as concernyng worldly thynges, (for by geuyng theyr rycheſſe are conſumed) but towardes God they were ryche: for theyr worldly ſtore beyng conſumed, theyr hearte is heaped vp with the fruytes of godlyneſſe.

The texte. C

Bleſſed are the cleane of hearte: for they ſhall ſee God.

Bliſſed are they that are cleane of herte.

The common ſorte of men calleth them vnhappy that be blynde: and because they haue loſte theyr moſte pleaſaunte ſence, they ſaye they be no longer alyue, but that they abyde in darkneſſe lyke dead menne. So pleaſaunt a thyng it ſemeth to the iyes to looke vpon the lyght, and to beholde this goodly ſpectacle and ſight of the world. That if it be a thing ſo much to bee wiſhed for to beholde the ſunne with the bodilye iyes: howe muche more pleaſaunt and bleſſed a thyng is it with the eyes of the mynde to beholde God, the maker of the ſunne, and of all thynges? Ye ſee howe they leape for ioy, whiche haue been blynde, and now doe ſee the ſunne againe. Yea they reioyce as muche as yf they had been delyuered from hell. How muche more bleſſed be they, who beyng delyuered from blyndneſſe of the mynde, haue the gyft inwardly to ſee God, the fountayne of all ioy, whom to beholde, is high felicitie and bleſſedneſſe. As the ſunne is to cleare eyes, ſo is God to pure and cleane hertes. As matter of ſkumme or a webbe is to the eyes, ſo are ſynnes to the myndes. Therfore bleſſed be they whoſe herte is pure and cleane from all filthines. For they ſhall haue this gyfte, (whiche is more to bee deſyred than all the pleaſures of the worlde,) they ſhall ſee God.

The cleane of hert ſhal ſee god.

The texte.

Bleſſed be the peace makers, for they ſhalbe called the children of God.

Bliſſed are the peacemakers

The common ſorte of men iudgeth them to be bleſſed whiche hauyng theyr thynges in good frame and ſtaigh, do lyue in reſt and quietnes, and haue no man to trouble them. But I pronounce them to be bleſſed, which after they haue repreſſed in theyr hertes the rebellion and rage of all theyr foule luſtes, doe ſtudie and endeuour to make vnitie and concorde emong ſuche as be at ſtrife and variaunce, not only not reuengyng themſelues yf they haue been hurte of any bodye, but wyllyngly on theyr owne accorde, prouokyng them to peace and atonemente, of whome they haue ſuffered harme. And yf any man thynke it harde to be done, let hym harken vnto the rewarde. For they ſhall be called the children of God. What is more honorable than this tytle and prayſe? Yea, what is more bleſſed? For it is no vayne tytle. He that is the ſonne, muſt nedes be heyre alſo. But the vnlykeneſſe of manners declareth and argueth a baſtarde. The folowing of the fathers ſteppes, declareth a true and a natural childe. God forgeuing freely all offences, doeth ſtirre and prouoke all menne that haue offended hym, to peace and amitie. He offereth hymſelfe of his owne accorde veray mercyfull to all them that doe repente. He wyll not acknowlage them for his children, which doe not ſhewe themſelues to theyr brethren, as he hath ſhewed himſelfe towardes all. Carnal fathers diſherit theyr ſonnes, which doe not agree with theyr other brethren. So the heauenly father wyll abdicate or caſt of and put away the haters of peace, and the cauſers of diſcorde, from the inheritaunce of heauen.

D

Thereward of peacemakers.

Folowynge of the fathers ſteps argueth a true naturall childe.

The texte. Luke. vi. i. Pet. iii.

Bleſſed be they that ſuffer perſecucion for ryghteouſneſſe ſake, for theyrs is the kyngdome of heauen. Bleſſed be ye when men reuile you, and perſecute you, and ſpeake falſly all maner of euill againſt you for my ſake. Reioyce ye and be glad, for great is your rewarde in heauen, for ſo perſecuted they the Prophetes which were before you.

And becauſe there be many froward and euyll men in euery place, peace cannot be ſtaighed ne continue with all men, but thorowe ſufferaunce of diſpleaſures.* It is the parte of Godly menne vtterly to endeuour themſelues, that they be at debate with no man, whether they be good or euill: they muſte moue and allure all menne with courteouſneſſe, ientelneſſe, and

Godly men muſt bee at debate with none.

A and beneficialneſſe as muche as maye be, to loue and to cõcorde. But the frowardeneſſe of ſome is ſuche, that they will bee ſtirred to anger, yea with benefites alſo, and wyl vexe them that doe for them, and wyl vſe cruelnes agaynſt well doers, and wyl count them for theyr enemies which ſtudy to preſerue them. If in this caſe peace cannot be conſerued on both ſydes, yet bleſſed be they, for the loue they beare to peace, whome the wicked doe perſecute for none other cauſe, but for the righteouſnes of the goſpell, whiche hurteth none, but profiteth al. For the ſelf ſame thyng prouoketh their hatred, for the which they ought to loue: and they worke diſpleaſure for none other thyng, but for the whiche they ought to render thankes. Sum wyl ſaye: who can loue ſuch perſones as requite gentilneſſe with hatred and ill doynges? It is a great matter (I graunte,) but great is the rewarde. And what rewarde? not a crowne of oke or laurell, not a bullocke or a goate, or any ſuche lyke rewarde, whiche worldlye men vſe to geue to ſuche as geat the ouerhande in worldly maiſtries: but the kyngdome of heauen. Ye that bee my diſciples, muſt make you readye to this wraſtling, yf ye eſteme the rewardes of the goſpel. Ye muſte not feare the cruelneſſe of men. No man can hurte you, yf ye ſticke ſtiffely to righteouſnes. The perſecucion of euil men ſhall not take awaye your innocency, but ſhall encreaſe your bleſſednes. In the midde ſtormes of aduerſitye ye ſhall be bleſſed, yea whan they curſe you moſt bitturli: whã thei ſhal aſſault you with al kindes of hurtes: whan they ſhal rebuke you, and laie al maner offenſes to your charge, and that falſly, not for any your fault, but for the hatred and diſpleaſure of me: B for the ſumme of the crimes whiche they ſhall laye againſte you, ſhall bee that ye are chriſten menne. Do not ye in ſuche caſe lament and bewayle your ſelues, as men thruſt out of fauor or company, afflicted & beaten, miſreported & infamed, but rather for theſe thinges bee glad and reioyce, becauſe the more fierſe they be in perſecutyng, ſo much the more your reward is increaſed and heaped vp for you in heauen of the heuenly father. God will tourne theyr naughtines to your benifite. He will tourne the hurtes that they do, to your aduauntage and lucre. He will tourne the ignominie, rebuke & reproche ỹ thei put you to, into euerlaſting & true glorye. He wyl tourne ỹ crimes & reproufe which thei falſly laie to your charges, into ỹ titles & commendacions of true godlines. He wil tourne their malediccions & curſes, into praiſe & reioiſing on your parties, not only before God (& yet to pleaſe him it is ſufficiently enough, yea thoughe ye diſpleaſe the whole worlde beſides,) but alſo before men. For, to be rebuked of wicked men for godlines, is a praiſe: to be tormented of the haters of God, is to bee crowned. Glory is not to be ſought for at mens handes, but glorye of her owne accorde cuſtomably doeth folow true vertue. Wil ye haue a readye and a plaine example? At this daye what is more holy & honorable than the memorie of the Prophetes? And yet whan they wer aliue, the wicked ſort perſecuted them with al kindes of affliccions, euen as they will doe you. They perſecuted the Prophetes for ỹ hatred of my father: ye ſhal be perſecuted for the hatred that men ſhal beare toward me. Theſe be vehement thinges (I graunt,) and paſſing mans weakenes. But it muſt nedes be an excellẽt & a notable high thing, which by his ſtrength and vertue muſte moue and draw the whole world, being ouerwhelmed with weriſhe opinions, & with vaine luſtes & appetites. For which of al theſe worldlye men doeth not abhorre ỹ tormenting of the body? who is not afraide at the daunger of life? Who is not ſtirred with deſire of auenging, whã he is prouoked with ſore checkes and rebukes? Who can quietly ſuffer his name to be ſtained and

Some are with verai benefites ſtirred to enmitie.

Bliſſed are they that ſuffer perſecuciõ. &c.

The reward of thẽ which loue theyr perſecutours.

For theirs is the kingdome of heauen.

No man cã hurt hi that cleueth to righteouſneſſe.

Bleſſed be ye whẽ mẽ reuile you. &c.

For my ſake.

A Chriſten man muſte reioyce in perſecucion.

For greate is your rewarde in heauen.

The reward of thẽ that are perſecuted for Chriſtes ſake.

To be reuiled of the vngodly, is to be prayſed.

To be tormented of the haters of God, is to be crowned.

Glory vnſoughte for foloweth true vertue.

For ſo perſecuted they the prophetes, that were before you.

The prophetes wer perſecuted of the wicked Jewes.

The corrupt luſtes and appetites of the worldly.

C

hindred without deſerte? But to the intente ye maye bee bleſſed, I require more of you: that is, to thynke youre ſelues bleſſed for ſuche euill affliccions;and rather to haue pytye of youre blynde perſecutours, than to bee agreued with them:to ſaye well by them that ſaye euyll by you:to offer thē euerlaſting health,whiche goe about your deſtruccion. This high and excellente vertue ye cannot perfourme, vnleſſe ye cum vnto it by the degrees which I haue ſhewed you before. If ye vtterly caſte awaye the ſwelling ⁊ pride of the minde,if ye put from you the deſire of reuengeyng, if ye deſpiſe all the pleaſures of this worlde, and embrace the ſharpe waye, yf ye extinguiſh the deſire of worldely thynges, and thyrſte greatly for nothyng but for ryghteouſnes and godlines,yf ye be full mynded to ſuccoure and help the griefes of al men,and deſyre to furder the commodities of all menne,if ye haue an herte ſincere and pure from all vices and filthie deſyres, not regarding any thyng,nor delityng in any thing but in God alone:finally,if ye ſtudie and deuiſe with quiet heartes to nouryſhe and to make concorde and peace : then ſhall ye perfourme theſe thynges,the whiche other menne cannot yet attayne vnto, nor once dreame vpon. But yet ſuche as be curable, ⁊ of a mynde not vtterly paſt al hope of comyng to goodnes,muſyng muche at your ſufferaunce and godlineſſe,they ſhal well vnderſtand that it is no counterfaict matier,they ſhall wel perceiue that it is a thing aboue mannes power to atteigne vnto, and beyng moued through your exaumple,they ſhall bee turned to better grace.

Pitte your blynd perſecutours rather then be agrieued with them.

The way to godly perfeccion.

The example of the godly ſhall draw the weake to grace.

Ye be the ſalte of the yearth:but if the ſalte be vnſauoury, wherwith ſhal it be ſeaſoned? It is henceforth good for nothing,but to be caſt out,& to be troden of men.

The texte. Marke.ix. Luke.xiiii Leuit.ii.

D

For I haue choſe you fewe,not to the entent I would allure and bryng to the knowlage of the Euangelicall wyſedome, one or two cities, but the wholle worlde. It muſte nedes bee a liuely and a piththie thynge that can be ſufficient to ſawce and make ſauourie the life of all mankynde,being ſo weriſhe and vnſauourye thorowe the deſyres and fond opinions of vayne thynges. For I haue choſē you,not to the intent ye ſhould be of the meane and tollerable ſorte, but that ye ſhould be the ſalt of the yearth. It nedeth not to haue muche ſalt,but ſuch as is good and ſtrong:that whatſoeuer it dooeth touche,it maye ſeaſon,and of weryſhe make it ſauoury. The yearth is great,and yet the ſaltnes that it hath,it hath of a litle ſalte mixte with it. And ye ſee that a great deale of meat vnſauoury and weriſhe, is with a litell ſalte ſprynkeled vpon it,made al ſauourie. It muſt nedes be,yͭ in great noumbers of men,many be founde but meane, and vneath tolerable. But in Apoſtles, in biſhoppes,in doctoures,and teachers,it is requiſite and neceſſarie that that quicke and perfect liuelines of the Euangelicall charitie, muſt perſeuer and continue ſtill. Otherwyſe yf your maners be made vnſauoury with the loue of praiſe,with deſire of ryches,with the luſte of pleaſures,with the gredines of reuengeyng,with the feare of infamye,harmes, or deathe:what remayneth than,whereby the vnſauoury lyfe of the multitude maye be ſeaſoned? So it ſhal cum to paſſe,yͭ ye ſhall not onely be vnmete to ſeaſō others,but alſo ye yourſelues not perfourming the thing that ye teache,ſhal cum into extreme contempt of al men. For what is leſſe to be regarded than vnſauoury ſalte,which ſerueth not for ſo much as to doūge the land, but in caſe it bee caſt on the grounde cauſeth barraineſſe? *The meanes how men ſhal be drieuen to haue you in veneracion(yea euen they alſo which enuyouſly and hatefully barked agaynſte you,) is,yf they once perceyue that your doctryne doeth ſauour of the liuelynes of the goſpell, ⁊ whan they ſhall ſee al your life to bee agreable to your doctrine. Whan ye haue

The ſalt of the yearth

ye bee the ſalte of the yearth.

But if the ſalt bee vnſauourie. &c.

Howe the ſalte of the yearth is made vnſauourie.

It is henceforth good for nothing but to bee caſt out.

The chiefe waye to wynne men vnto chriſt, is if they ſee our lyfe agreable with oure doctrine.

To ſlaunder the goſpell ought more to bee ſhũned then death.

A haue once taken vpon you this profeſſion, ye cannot but either ſhall bee veray profitable vnto all menne, or els veray vnprofytable: ye can not but eyther haue greate prayſe emong men, or els vtter diſprayſe. Diſpraiſe and rebuke ought to bee ſhunned more than death, for it doeth redounde to the infamye and ſlaunder of the goſpell. Wherfore ſe that ye be on euerye ſide ſincere, pure, and veray perfect, to thend that the impuritie of the multitude maye be corrected through your puritie and clenneſſe.

The texte.
*Mar. iiii.
Luke .viii. & .xi.

Ye are the light of the World. A citie that is ſet on a hyl can not be hidden.* Neither doe men light a candell, and put it vnder a buſhell, but on a candelſticke, and it geueth light to all that be in the houſe. Let your light ſo ſhine before men, that they maye ſee your good workes, and glorifye your father Which is in heauen.

Ye bee the light of the worlde.

The lighte of the worlde.

The lighte of the worlde how it is derkened.

A citee that is ſet on an hill can not bee hidden.

Biſhops & preachers compared to a citie ſtanding on an hyl.

A ſmall offenſe is a great offẽce in a biſhop or a preacher.

Euãgelical preachinge wil not ſuffre the preachers to be hiddẽ.

Neither dooe men lighte a candele. &c.

A candel is not lighted & ſett vnder a buſhell.

Leat your life and your doctrine be ſuche, that it maye be a guyde and a rule of good life to all men that dooeth behold it and looke vpõ it. There is but one ſunne of this worlde, but theſame is ſo myghtye and plentifull of light, that frõ a farre it ſhineth vpon al them that dwel vpon the yearth. So I haue ſet you in an high place, that what ſoeuer ye ſpeake, whatſoeuer ye doe, muſt nedes be ſpred abrode throughout al yͤ whole world. If yͤ cloudes couer the ſunne, howe ſhall men haue lyght? If your doctryne bee darkened with errours, yf yͤ light of your lyfe be dimmed with worldly deſires and luſtes: what thing ſhall driue awaye the darkenes of the multytude? Wherfore ye muſt beware, that there be no darkeneſſe, nor no poynte of folye in you. Ye cannot be hyddẽ though ye endeuour it neuer ſo much. Conſider wel that ye haue a parte to plaie in the ſtage of the whole world, to thintente that carefulnes ſhould ſharpen you to bee veray circumſpecte and diligent. A ſmal offenſe in you, is as muche as a great crime. Ye be as a citie ſet vpon an high hill, which may be ſeene of the waye goers farre & wide. It can not be hid thoughe it would, for the hyll with his highe toppe B that beareth it, wyll it, nille it, maketh it ſeene of al men, that it maye ſhewe the waye to them that erre and be out of the ſtreight waye. And much lyke therunto is the nature of the Euangelical doctrine, it ſuffereth not the profeſſours of it, to bee hyd and vnknowen, although they fleeing the fame of men ſeke dennes to hide them in. And why ſhould that be hid whiche is ordeyned for this purpoſe, to doe good to all men indifferently? Salt is geuen to ſeaſon with, the ſunne is geuen to the worlde to geue lyght, the cytie is buylt in the toppe of the hyl, to be ſene of all men. In the nyght mẽ light a candele in the houſe, to geue lyght to al them that bee in the houſe.* And therfore they hide it not vnder a buſhell, but ſet it vpon a candelſticke that the light thereof maye the better cum to all, and the vſe of one lyght maye extende and reache to manye. So ye ought not to ſeke how to purchace a fame and opinion emong men: but onely bee ye carefull that ye darken not the light, which I haue lightned in you, and that ye perſeuer and continue vpon the candleſticke, where I haue ſet you. The ſalt cannot but ſeaſon. The light cannot but ſhine. Therfore let your lyght ſhyne, (yea rather my lyghte and the lighte of my father) leat it ſo ſhyne vnto all men, that they conſidering your lyfe to be vtterly pure and blameles, and veray heauenly, maye glorifye your heauẽly father, to whom is due al honour and glorye. For of all your good woorkes and miracles (be they neuer ſo wonderfull,) ye ſhall chalenge ne claime nothing vnto your ſelfes: but ye ſhall referre all glorie and prayſe vnto hym, from whom cummeth whatſoeuer men dooe that is worthy prayſe. Your parte ſhall bee, to haue none other care, but manfully and faithfully to perfourme the office committed vnto you. He ſhall geue the rewarde in tyme conuenient, and that a greate rewarde, to whoſe glorye ye doe your ſeruice.

Leat your lighte ſo ſhine before mẽ. &c.

What ſoeuer we doe worthie of praiſe muſt be referred to god onely.

C

The texte.
*mat.v.&.ii
Luk.xvi.
Eſai.xl.

Thinke ye not that I am come to deſtroſe the lawe or the Prophetes: no I am not come to deſtroye them, but to * fulfyll them. For truely I ſaye vnto you: tyl * heauē and yearth paſſe, one iote or title of the law ſhal not paſſe, till all be fulfilled.

Chriſt cam not to deſtroye the lawe & the prophetes, but to fulfille them.

Whan ye heare the newe preceptes, which neyther Moyſes dyd deliuer nor the Prophetes taught, ſuppoſe not yͭ I bryng lyke matter as the phariſees wer wont with theyr addicions & mannes conſtitucions, making the law more heauy and ſore, & yet in the meane time vtterly neglecting & aboliſhyng that that is the veray pith & chiefe of the lawe. I came not to dyminiſhe & abate the lawe, or to aboliſhe it with new preceptes: but I came rather to fulfil the lawe, & to make it perfeicte. For the lawe commaundeth nothing which any man can complayne that I haue not throughly obſerued and kepte. And if the ſhadowes geue place whan the lighte cummeth foorth, if I perfourme in dedes, yͭ which the Prophetes ſaid before ſhould cum to paſſe: than is the lawe nothing hindered, but rather made perfecte. The law had his time, it had his honour, it did ſhadowe with certayne figures, that thing whiche nowe is liuely repreſented and made open to the world: the lawe didde as it wer hedge in & reſtreigne or bridle the deſires of men, with ceremonies & carnal preceptes, as it wer with certaine barres, that men ſhould not fall without anye ſtaigh into euery ſynne, to thintente they might be the more apte to receiue and learne the doctryne of the goſpel: but now is the verai thing ſelfe ſhewed furth yͭ is perfect in al pointes. The carnal and groſſe law was profitable to this entent, that men might acknowlage theyr ſines: but now grace which waſheth awaie ſinne, is geuē vnto vs without ceremonies. * Therfore yͤ law is no more offended, thā if a king himſelf beig aliue, ſhould cum into a place where his image wer ſtanding paynted, & ſhoulde allure al men rather to looke vpon hym ſelfe being aliue and there preſent, than vpon hys image: or elles yf a weake childe in proceſſe of time ſhoulde growe to bee a man: or yf the rype fruite ſhould ſuccede after buddes & leaues: or if the ſunne ſpringyng vp ſhould darken the moone & the ſterres. What the law promyſed is nowe perfourmed: what it did ſhewe before, is nowe brought to effecte: what it dyd but ſhadowe, is nowe made open to al mēnes eyes: what it endeuoured to perfourme and could not, is nowe brought to paſſe at ful. This lyght is promiſed vnto al mē, but yet ſo that the Iewes haue no cauſe to complayne of vs. The grace of the goſpel is firſt offered to them. Neyther ſhal they haue the leſſe therfore, though that that they haue becommon to many with thē. This is certayn, yͭ we breake not the law wherein the Phariſeis doe glorie, in ſo muche that not the leaſte iote, no not one pricke of the whole lawe ſhal periſhe, for there is nothing writen in it but it ſhalbe fulfilled. It were a fooliſhe thing to looke for that herafter which is now alreadie preſent: it wer a mad thing for a man ſo to delite in ſhadowes, that he ſhould deſpiſe the verai true thinges ſelfes: ſo to ſticke to vnperfect thinges, yͭ he ſhould contemne perfecte thinges: ſo to embrace carnal thinges, that he ſhoulde lothe ſpirituall thynges: ſo to be geuen and wedded to worldly thynges, that he ſhoulde neglecte heauenly thynges.

I am come, not to deſtroye the law, but to fulfill it.

The tyme, and office of the lawe & the vſe of it.

Grace is now geuen vnto vs without the ceremonies of the lawe.

*The lawe was not offended by the cōmyng of Chriſte.

D

Chriſt was the perfeccion of the lawe.

I ſaye vnto you: till heauen and yearth paſſe, &c.

Heauen & yearth ſhal paſſe, but not one iote of the lawe ſhal paſſe vnfulfilled

The texte.
James .ii.
Eze.xviii.

Whoſoeuer therefore breaketh one of theſe leaſt commaundementes, and teacheth men ſo, he ſhal be called the leaſt in the kingdome of heauen. But whoſo doth, and teacheth: the ſame, ſhall be called great in the kingdome of heauen. For I ſaye vnto you, vnles your righteouſnes excede the righteouſnes of the Scribes and Phariſeis, ye cannot enter into the kingdome of heauen.

The Iudaical keping of the law.

Emong the Iewes he is not regarded ne coūted a good keper of the lawe, that doeth omitte or let paſſe any of thoſe thinges which yͤ Phariſes haue added of theyr owne preſcribing: as for exaumple, waſhinges of handes, of

pottes

A pottes ⁊ veſſels. And yet theſe addicions ⁊ patches profit ſo litle towardes the perfeccion of the law, that they oftetimes withdraw men frō the obſeruation of the ſame. But in the kingdome of heauen which is muche more perfect, he yͭ breaketh but one of theſe ſmall preceptes which I now adde vnto the preſcripte lawe of Moyſes, althoughe he teache the thyng to bee obſerued which he himſelf thorough weakenes and frayltie doeth not perfourme, he ſhal be counted the leaſt ⁊ moſt diſpiſed, in ſo much that vnleſſe he profit ⁊ goe forwarde vnto better thinges, he ſhall bee vtterly excluded frō the felowſhip of yͤ goſpel. But whoſoeuer teacheth theſe ſmalle thinges not to be deſpiſed, which driue men ⁊ bridle them from ſuch thinges as the law doeth forbid, ⁊ doeth on his owne partie perfourme that which he teacheth: he is to be hadde in veneracion, ⁊ ſhal be counted great in yͤ kyngdome of heauen. And yet they that be the chiefe ⁊ the higheſt in the Sinagogue, deſpiſing ſuche thinges, thinke it enough if they doe committe none of thoſe thinges which be worldely puniſhable by the law, ⁊ yet in yͤ meane ſeaſon they fauour, ⁊ flatter, and pardone thēſelues in the naughtie deſires ⁊ luſtes of the minde. Truely this is the iuſtice of them which by the feare of pain doe refraine frō il doing. But they yͭ be moued to thinges of more perfeccion by charitie, ⁊ by that heauenly ſpirite: they wyllingly withdraw thēſelues from the approching to il doinges. And ſuche doe not onely forbeare to doe hurt to any man: but they alſo forbeare to thynke or to wille hurt to any perſone. And that ye maye perceyue what differēce there is betwene a Iewe ⁊ a true Chriſtian man, betwene Moyſes diſciple ⁊ mine, thus much I doe adcertayne you: If ye doe perfourme whatſoeuer yͤ law dooeth preſcribe, whatſoeuer the Phariſeis doe perfourme, (who now accumpte and thinke them ſelues to be verai righteous,) if ye doe al this ⁊ B adde nothing of more perfeccion to it: ye ſhal be ſo farre wide from being greate in this profeſſion, that ye ſhall not ſomuch as once haue any entrye geuen you into the kingdome of heauen. For this profeſſionof the goſpell dooeth ſo far excel, yͭ ſuche as be the chiefe in the phariſaical profeſſiō, haue not ſo much as yͤ leaſt place here in the profeſſiō of yͤ Euāgelical perfecciō.

Whoſoeuer breaketh. ⁊c, ⁊ teacheth men ſo. ⁊c.

It is not enough to teache the law, except we dooe it too.

But whoſo doeth ⁊ teacheth, the ſame ſhal be called great. ⁊c

The goſpell requireth great and true perfeccion of lyfe.

The Scribes and Phariſes thoughte thē ſelues to kepe the lawe when thei auoided thīges puniſhable.

Vnleſſe your righteouſneſſe excel the righteouſnes. ⁊c.

We muſte bee more perfecte then the Scribes ⁊ Phariſes.

The texte.

Ye haue heard that it was ſayd vnto them of the olde time: Thou ſhalt not kill. Whoſoeuer killeth, ſhal be in daunger of iudgemēt. But I ſaye vnto you, that whoſo is angry with his brother *inordinatly, ſhal be in daunger of iudgemente. And whoſoeuer ſayeth vnto hys brother Racha, ſhall be in daunger of a counſell. But whoſoeuer ſaieth, thou foole, ſhalbe in daunger of hel fyre. Therfore yf thou offer thy gifte at the aultar, and there remembreſt that thy brother hath ought agaynſte thee: leaue there thyne offering before the aultar, and go thy way fyrſt, and bee reconciled to thy brother, and than come and offer thy gifte.

Exod. xx. Deuter. v.

* Eraſmus in his annotacions bringeth in Hierome ⁊ other doctours whiche affirme that the greke word (εἰκῆ,) which is in engliſhe raſhly, vnaduiſedly, temerariouſly or wilfully. ⁊c not to bee found in the olde exemplaries, ⁊ therfore it is leaft out in Hieromes tranſlaciō.

But now to the entent yͭ it maye be the more euident how much we adde vnto the Phariſaical righteouſneſſe, ⁊ that our commaundementes be not repugnaunt againſt the preceptes of the law, but rather an aide vnto thē: we ſhal make the matter manifeſt by certaine exaumples. Ye haue heard yͭ a cōmaundement was geuen in times paſt vnto the elders: Thou ſhalt not kill. And if a man doe kil, ⁊ be once conuicted therof ⁊ iudged, he ſhal ſuffer the puniſhement of the law for it. Therfore doeth ſome man thus ferforth thinke himſelf to haue fulfilled ⁊ ſatiſfied the law, if he haue mourdred ne ſlaine no man, ⁊ hath by reaſō therof eſcaped the threateninges of the law. And in dede ſuch an one ſhal as a iuſt ⁊ an innocēt man be receiued into yͤ Sinagogue. Now harkē how much I adde herūto. Truely this I aſcertaine you whoſoeuer is angrie wͭ his brother ſhal be in daunger of iudgemēt. For the dignitie of the profeſſiō doeth encreace the faulte, in ſo muche yͭ looke howe greate a matier mourdre is in the olde lawe, ⁊ euen ſo greate a matier in the newe lawe is the vehement mocion and deſire of the minde

Thou ſhalt not kille, what it requireth.

We maye not ſo much as be angrye with our brother.

C

to be reuenged. For the firſte degre to homycide or murder is to be angrie. For ſuche an one in dede hath not yet actually cōmitted mourder, but now he beginneth to drawe nere towardes mourder. Therfore he that willeth il to his brother, hath euen now alreadie cōmitted a grieuous offenſe before God his iudge.

And whoſoeuer ſaieth vnto hys brother, Racha. &c

Racha.

And yf he doe not furthwith repreſſe his fierce mynde, but beyng ouercome with angre, doe burſte out with ſome woorde whyche toucheth not his brother in dede with any euident and plaine reproche, but yet maketh hym ſad with a manyfeſt token of contempte, (as yf he ſhoulde ſaye, Racha, or ſome other lyke thynge, whyche declareth the yll wyll of the mynde:) now is he (as one nere vnto mourder,) not onely in daungier to be brought to iudgement, where he ſhal ſuffer puniſhement of a lighter ſorte, and yet as greate as the mourderyng mencioned in the olde lawe ſhoulde haue had, but alſo he is in daunger to come before a whole councell aſſembled together, where he ſhall be the more greuouſly condemned.

To call our brother foole in angre.

But whoſeuer ſaieth: thou foole &c.

Furthermore yf the inordinate & ſtubberne mocion of the minde dooeth burſt oute ſo farre, that a man ſtrieke his brother with a manyfeſt & a certayne worde of reproche, as to calle him foole, or ſuche other like, now ſhal he be in daunger to the moſt greuous payne of all, that is to ſaye, to the payne of hel fyer. So many wayes is he puniſhed whiche is not yet come vnto homicide & playne murder.

Whoſo is fallen from brotherly charitie, is not far frō mourder.

But he is not ferre from committing homicide, whoſoeuer is fallen frō brotherly charitie. Whoſoeuer wylleth yl to his brother in angre, though he hath not plucked out his ſwerde, yet he hath ſtrikē in his hearte. Whoſoeuer hath ſpoken reprochefully in anger, hath ſtriken with the tounge, and peraduenture would haue ſlayne him too, but that he feared puniſhement.

D

Therfore the lawe of the ghoſpell whiche puniſheth the angry man, is not agaynſt the precept of the law: Thou ſhalt not kill: but it driueth & putteth of a man further from that, yͭ the law cōmaundeth to be puniſhed. He is more ſafe & farther frō mourder, yͭ vtterly plucketh out frō his hearte al angre and hatred, out of the which roote ſpringeth homicide and mourder.

The charite of the goſpell.

Therefore whoſoeuer hath gotten to himſelf the charitie of yͤ ghoſpell, which willeth wel to them that wylleth yll, whiche recompenſeth iniuries with benefites, he hath litle nede of the threateninges of Moſes lawe, for the auoiding of murder. The vttermoſt degree of hatred is to kil & ſleagh: and the higheſt degree of charitie is to wil well to the killer and ſleagher.

Therefore if thou offre thy gift at the altare. &c

Mutuall peace & cōcorde is chiefly to bee regarded.

Emong the Iewes he is counted godly, & deuout, which bearing il wil to his brother, bryngeth hys offeryng to the altar, where as no ſacrifice is accepted vnto God, without brotherly charitie, & concord: wherfore chyefly ye muſte regarde peace & mutual concord. And if any diſpleaſure chaunce emong brethren (as by reaſon of the weakeneſſe of mans nature it doeth ſometimes happen:) al thynges ſette aparte, ſee that atonement and concorde be made: in ſo muche, that if by chaunce thou makeſt in a redines any gift to offer vnto God, & being now nere at the aultar doeſt remēber that thy brother & thou be at ſquare, either becauſe he hath offended the, or els becauſe amitie is broken through the griefe of both parties: differre not the matier, linger not, but leaue thy gifte at the altar, & make haſte home, & bringe to paſſe, that before all thinges ſwete amitie may bee reſtored, and made vp betwene thee & thy brother.

Atonemēte before ſacrifice,

That done, returne vnto the altar, & doe thy ſacrifice.

And then come and offre thy gifte.

So true a thinge it is, that no gifte is more acceptable to god, then frendely conſent and agrement of men. God ſuffereth no dammage though offering of the gifte that he ſhoulde haue, bee differred: but much peril & daunger hangeth ouer bothe parties, by yͤ breache of cōcord. For diſpleaſures prolonged & differred, engendre hatred: of hatred ſpringeth

A geth homycide and murther. And no ſeruyce is acceptable vnto god, which is not beautified with charitie. And if thou wilt ſay vnto me: I haue offended nothyng, leat hym firſte bowe and make ſuite that hathe offended: thou art not to be heard. He that is commaunded to loue his enemie, wyll not ſticke to reſtore and make vp loue and concorde, though it wer broken through an other mans defaulte. Forgeue the treſpaſſe of thine owne accorde, and eaſe thy brother of hys heauineſſe, whiche did ſuppoſe that thou wer angrie with him. Thou ſhalt not finde God merciful vnto thee, vnleſſe thy neighbour fynde thee mercifull vnto hym. Thy gyft ſhall obteine no thanke ne fauoure at al before God, except thou beare perfect fauour and loue towardes thy brother.

No ſeruice is accepted of god, that is not beautifyed wyth charitie.

Thou ſhalt not fynde god mercifull vnto the, excepte thou ſhewe mercie to thi brother.

The texte.

Agree with thine aduerſarie quickely, whiles thou arte in the way with hym, leſt at any time the aduerſarie deliuer thee to the iudge, and the iudge deliuer the to the miniſter, and than thou be caſt into priſon. Veraily I ſay vnto thee: thou ſhalt not come oute thence, tyll thou haue payed the vtmoſte farthing.

Agree with thine aduerſarie quickly.

If the concord and agreement of men be ſo highly eſtemed of god, that he will ſuffer hymſelfe to be defrauded of hys gifte beyng nowe in a redynes to bee offred vnto hym, ſo that concorde and agremente may be reſtored ⁊ made vp: how muche more mete and conuenient is it for man, whom thys matier ſpecially dooeth touche, to redeme peace and amitie with the loſſe of hys ſubſtaunce? But perchaunce ſome may be founde ſo vniuſte, that he wrongfully of his owne wilfulneſſe doeth drawe men into the law, readie to make ruffeling ⁊ buſineſſe vnleſſe he haue his will and the praye
B that he ſeketh of them. And nowe they being bent of both ſides, with burning heartes, they prepare theyr accuſementes, they runne to the iudges. And here peraduenture thou wilt aſke this queſtiō: what ſhould I in this caſe doe? Shall I purſue my right by the lawe? If thou wilte folowe my counſell, yͭ ſhalt euen on the way as thou goeſt with thy aduerſarie, agree with him, and ſpedely make an ende of the mattier whether it be to thy benefite or diſauauntage, ⁊ whether the condicions of agreemente bee reaſonable, or vnreaſonable ⁊ to thy hindraunce. Yf thou ende the matter with him, though the condicions of agremēt be neuer ſo vnreaſonable, yet ſhalt thou haue auauntage and gaine thereby. There ſhal percaſe be ſome loſſe of money: but the thyng ſhall bee conſerued that is moſte precyouſe of all, whiche is peace and amitie. The quietnes and tranquilitie of the minde is conſerued, the whiche yf thou haddeſt bought with all thy whole goodes, yet thou haddeſt payed with the leaſte for it. Thou muſte haue ben fayne to awaite vpon attourneyes, and vpon clerkes: thou muſt haue been fain to runne buſily vp and downe to ⁊ fro: thou muſt haue ſued for the fauour of the iudges: thou muſt haue done and ſuffered many thynges vnſemely and vnmeete for thee. And where as nothyng is more precious thā time, conſidre howe much therof thou ſhouldeſt haue ſpent and loſt about thy ſuite. Wherfore marke wel what greate gayne and auauntage thou ſhalt haue, yf yͭ ſpedely finiſhe thy trauerſe, wheras the iſſue ⁊ ende of the lawe is a thyng vncertayn. For he that hath the better matter, hath not alway the vpper hand: ⁊ there is daungier leſt thy aduerſary hauing the vpper hād, deliuer thee to the iudge, and the iudge deliuer thee to the common officer, who ſhal leade thee into prieſon, where if thou bee once layde, it is not now in thy power to finiſhe the matter with thyne aduerſarie: and ſo thou ſhalt purchace not onely affliccion and punyſhemente of thy body with ſhame, but alſo thou ſhalt not eſcape vntil thou haſt paied yͤ whole ſumme euery farthing, which thine aduerſarie did demaund: where as yͭ mighteſt haue compouned with him for leſſe, whā he was yet more ientil ⁊ leſſe angried.

Agree ſpedely wyth thyne aduerſarie in any wyſe.

Peace and amytye a thyng moſt precious emong mē.

The encobraunces of ſuing at the lawe.

Leſt at any tyme the aduerſarie deliuer the to the Iudge. ⁊c.

Thou ſhalt not come out thence till thou haue paied the vtermoſte ferthyng.

Thus

In making of concorde it is not to be weyghed who is moſte in faulte.

C

Thus in making of cōcord ⁊ amitie, weigh not ſowerly nor extremeli, whether partie is more in fault. Leat this only be thine endeuour, (yea though yͧ forgo ⁊ loſe part of thy right,) yͤ concord and amitie ſuffre no dammage.

Aduoutry.

The texte.
* Exod: 20.
Deuter. 5.
Roma. 13.
* Job. 31.

Ye haue hearde that it was ſaide to them of the olde time*: thou ſhalt not cōmit aduoutrie. But I ſaie vnto you, that whoſoeuer * looketh on an other mannes wife to luſte after her, hath now committed aduoutrie With her in his heart. That if thy right eye hindre thee, plucke it out, and caſt it from thee. For better it is vnto thee, that one of thy membres periſhe, than that thy whole bodie ſhould be caſt into hel. And yf thy right hand hindre the, cut it of, & caſt it from the. For better it is vnto the that one of thy mēbres periſh, thā that al thy bodie ſhould be caſt ito hel.

Loue and charity the roote of all euāgelical godlines: ⁊ hatred the poiſon of the ſame.

Thou ſhalt not cōmit aduoutrie.

Aduoutry.

Hitherto wee haue traicted of loue and hatered, of whiche the one is the roote of al euangelical goodneſſe, and the other is the peſtilence ⁊ poiſon of the ſame. But next vnto murther is aduoutry, and there is no loue more tendre ⁊ ſtreight, than the loue of matrimonie. Leat vs therfore traicte of this matter alſo, what the lawe hath commaunded to your elders, ⁊ howe muche we doe adde therunto. There was nothyng more ſayde vnto them in the lawe, but thus. Thou ſhalt not commit aduoutrye: yf thou doeſt, thou ſhalt be ſtoned of the people. Therefore hitherto among the Iewes he hath bene accounted holy and perfect, who beyng content with his owne wyfe, hath abſteined from an other mans wyfe. But after the law of the goſpel, which I bring, he doeth not only commit aduoutrie which doeth defile another mannes wyfe ⁊ embraceth her body with his: but alſo he which with vnchaſt eyes doeth behold another mannes wife. For as he that is angrie with his brother is nygh vnto murther: ſo he bendeth toward aduoutry, whoſe minde is now vnchaſt, and whoſe yies be aduoutreous. The houſebande hath not to puniſhe the for aduoutrie, but God hath for to cōdemne thee for aduoutry, before whom he that hath willed it, hath committed the offenſe. Therefore as it is in the caſe of mourther to be angry, ſo is it in aduoutrie to luſte. And as it is in that behalfe to ſaye Racha or foole, ſo is it in this matter to delite the iyes, ⁊ through the wantonneſſe of them, to entice the mind of another mans wife to vnclēnes. But here ſome carnal mā wyl ſaie: No man can forbeare to luſte and deſyre in his heart the thyng yͭ he loueth. But what perſon can loue another mannes wyfe with his owne daunger, ⁊ with the iniurie of her houſeband, which is ſo bent in his mind, that not only he wil forbeare to hurt or to harme any innocent perſon, but alſo wil requite pleaſure for diſpleaſure, to them which haue hurted hym. But perchaunce ſuche a carnal felow wil ſaye: I cannot ſhut mine yies. Wel it were better to plucke out thyne yie than throughe theſame to take loſſe of godlines. For ther is no parte of the bodie that ought to be ſo dere vnto man, but that it is better to cut it awaye, than by the occaſion thereof to looſe any of the vertues of the minde. Our part is, ſo to make ſpede towarde the high perfeccion of yͤ goſpel, that whatſoeuer doeth let our iourney thitherwarde, we muſt vtterly caſte it awaye, be it neuer ſo ſwete, bee it neuer ſo dere beloued. It is a greate lucre and gaine to purchaſe the precious margarite of the euangelical charitye, by the loſſe of any thing whatſoeuer it be. Wherfore if thy right yie be a let vnto thee in this behalf, conſider not how dere a thing the yie is, but conſider from what a more precious thing it doeth hinder thee: and therfore without any delaie digge out thine yie that hindred thee, and caſte it awaye, and ſo make ſpede as thou diddeſt begin. Wher the whole man is in daunger of his lyfe, it is beſt to ſaue the reſte of the whole bodye, by the loſſe of one part therof. But thou wilte paraduenture ſaye. I ſhall lyue hereafter, an one yied manne. And

He is nigh to aduoutrie, whoſe yies be aduoutreous.

Whoſoeuer looketh on an other mannes wife to luſt after her, ⁊c.

As it is in mourdre to be angry, ſo is it in aduoutrie to luſte.

D

If thy righte yie hinder the plucke it out. ⁊c.

It is better to leſe the dereſt membre of the bodye, then by occaſion therof to leſe any of the vertues of the mind.

For better it is. ⁊c. Then that the whole bodi ſhould bee caſte into hell.

A what of that? Is it not rather to be wyſhed to lyue with one eye, than to dye with both eyes ſtandyng in thy head ſtill? There is no member more deare or more neceſſarye for many purpoſes, than the ryghthande. Who can this denie? And yet yf it be a let vnto hym that maketh haſte vnto the high perfeccion, whereof dependeth the helth & the ſaluacion of the whole man, cut of thy ryghthande that hyndreth thee, and caſt awaye the coumbrous burden, that thou mayſt make ſpede and expediciō thyther as thou diddeſt purpoſe. In this perill and daunger, it is farre better to haue the loſſe of one membre, (though it be very deare,) then with the whole bodye to fall into the deſtruccion of hell fyer. If menne allowe this policie, when there is none other daunger but of the body: howe muche more is this to be done, whan both the body and ſoule be in perill? But theſe thynges I haue ſpoken to teache you by a ſimilitude. For I meane not this that any man ſhould cut of any member of his bodye, (for the nature of the membres is not yll, but the abuſe of them is to bee reproued,) but I meane of the membres of the mynde: for the mynde hath her noyſome membres, & it is a godly thing ſpedely to cut them of. If a membre of the body be cut of, beſydes the extreme payne, this harme cummeth therof, that the parte once cut of can neuer be reſtored againe. But when the noyſome mēbres of the mynde be cut of, as hatered, angre, fleſhly luſt, ambicion, and auarice: the ſoule is not maymed, but made more perfecte, by reaſon that the monſtreouſe and noyſome partes be cut away. And after a ſhort griefe of cutting them of, there foloweth a perpetual pleaſure. I will ſpeake more playnly, to thentent ye may vnderſtand what I meane. Thaffeccions be the membres of the mynde. There be ſome affeccions whiche of theyr owne nature leade vnto vngodlyneſſe, as wrath, hatred, enuye, deſyre of other mennes goodes. Yf any of theſe begyn to ſpryng in the mynde, furthwith it muſt B be cut vp, for ſo the yll that begynneth to ſpryng, ſhall be the more eaſelye and ſafely taken away. Againe there be affeccions of themſelfe not vtterly yll, but yet by occaſion they withdraw ſometime from that that is good, as the loue toward our countrey, thaffeccions to ones wyfe, to his childrē and parentes, or els to kynſfolkes & frendes, & the care and laboure for to haue a good name. There is no cauſe why to cut of theſe membres, ſo lōg as they ſerue and make for the perfeccion of the goſpell. For my doctryne is not agaynſt naturall affeccions, but doeth reſtore nature to her puritie. But in caſe the affeccion toward thy parente, or wyfe, or children, doeth by occaſion withdrawe thee from the loue of the euangelicall godlynes, and plucketh thee to worldlynes, cut of that noyſome naturall affeccion. Lyke as he that cutteth of noyſome thoughtes, cutteth not out the hearte where they growe, but only the naughty deſyres: ſo he that nowe beholdeth an other mans wyfe chaſtely, lyke as he looketh vpon his ſiſter, or daughter, he hath well caſt out his noyſome iye, & hath taken for it the iye of a doue, that is a cleane and a ſingle iye. And ſuch an one as was woont to exerciſe his hande in robbing of others, and now doeth laboure to helpe the nedineſſe of others, he hath wel cut of his rauenyng ryght hande, that in ſtede thereof he myght haue a beneficiall and a liberall hande.

And if thy righte hand hinder thee cut it of. &c

The minde hath his noyſome membres, as the body hath.

Whan the noyſome partes of the mynde are cutte awaye, the ſoule is made the more perfecte therby.

Some affeccions of the mynde not ill of thēſelfes.

Chriſtes doctrine is to reſtore nature to hir puritie.

Naturall affeccions whan and howe to bee cutte of.

It was ſayed: whoſoeuer putteth away his wyfe, let him geue her a teſtimonial of the diuorcemente. But I ſaye vnto you: that whoſoeuer doeth put awaye his wife, except it be for fornicacion, cauſeth her to be an aduoutreſſe: and whoſoeuer maryeth her that is diuorced, committeth aduoutry.

The texte. Marke. x. Luke. xvi. i. Cor. vii.

Now goe to, and let vs ſhewe an other exaumple. The lawe of Moſes doeth ſuffer the huſbande yf he bee offended with any faulte of his wyfe

Moſes lawe of diuorcemente.

to

to put her away after his owne deuiſe, ſo that he geue her a teſtimonial of the diuorce, whereby ſhe may be maryed to another, and whereby her former huſbande may not lawfully requyre her again whom he hath caſt of. Wherefore that man hath ſatiſfyed the lawe, the whiche hath caſt of hys wyfe for any cauſe, ſo that he hath geuen her a wrytyng of dyuorcemente: neither ſhal he be taken as an aduouterer, nor no man ſhal note her as an aduoutreſſe. And though the lawe wiſheth & deſireth perpetuall amitie & concorde betwene parties maryed: yet notwithſtandyng, theſame lawe, knowing the hardneſſe of the heartes of the Jewes, ſuffered diuorcement to be vſed, leſt any wurſe thing might chaunce, yͭ no poyſonyng nor murthering ſhould be cõmitted & done. But I wil haue matrimony obſerued more holyly & vndefyledly among them that profeſſe the newe lawe. For whoſoeuer leaueth his wyfe, but if it bee for aduoutrye, (for than ſhe is no longer his wyfe, becauſe ſhe hath intermedled with an other man,) he cõpelleth her & dryueth her violently to aduoutrie. For if ſhe maryeth an other, ſhe maryeth not an huſbande, but an aduouterer. And whoſo taketh her ſo caſt of, into maryage, he taketh not a wife, but an aduoutreſſe. The lawe of Moſes puniſheth none of theſe, but the lawe of the goſpell doeth condemne them. And yet this is not contrary to yͭ. For the lawe of Moſes hath geuen yͤ huſbandes libertie to diuorce, leſte they ſhould be more fierce and cruell to theyr wyues yͭ they hated: & yet it reſtraigned this libertie by the teſtimonial of diuorcement, both that they ſhould not doe it priuely, & alſo yͭ they ſhould not requyre again, ſo often as they fantaſyed, the wyues whom they had vnaduiſedly caſt of. And the lawe durſt not requyre any more in matrimonye, becauſe it durſt not cõmaunde thoſe thinges that we haue before taught. For a man indued with the mekeneſſe of the goſpell, eyther will ſoone correct and amende the maners of his wyfe, or els he wil paciently beare theſame: for whan will he ſeke debate with his wyfe, which with his enemyes is at peace? Whan wil he ſeke the deſtructiõ of his wife, which is not angry whã he is harmed, & when he is offended he willeth no man yll? Or how ſhall not he abyde his wyfe, being in dayly cõpany with him, which ſuffereth his enemy kylling him? And if the purpoſe of the law be thus, that matrimonie ſhould be holy, & diuorces not cõmonly graũted: we breake not the lawe, but helpe and mainteine it, whiche would haue no dyuorce, except in caſe of aduoutry, whiche aduoutry is contrary to the nature of matrimony. For matrimony was made for this entente, that the woman once appoynted to the huſbande, ſhould bryng forth chyldren to hym onely, and hym onely obey. Further, ſhe now turneth away from her huſbande, if ſhe hath geuen an other man the vſe of her bodye. Therefore emong chriſtian ſpouſes let there not be greuous diſpleaſures & offences, neyther lette hym nor her ſeke any diuorce or ſeparacion for lyght diſpleaſures, but the one muſt be reconciled vnto the other yf any thyng chaunce through humaine fraultie, and weakeneſſe.

C

But I ſaye vnto you, that whoſoeuer putteth away his wyfe except. &c

Diuorcement vnlawfull except for aduoutrie.

The letter of diuorcement wherfore it ſerued.

D

The nature of matrimony & why it was ordained.

Man and wyfe muſte bee reconciled together.

Againe, ye haue heard how it was ſayed to them of olde tyme: Thou ſhalt not forſweare thy ſelfe, but ſhalt perfourme vnto the Lorde, thoſe thinges that thou ſwearest But I ſaye vnto you. Sweare not at all, neither by heauen, for it is Gods ſeate: nor by the earth, for it is his footeſtoole: neither by Hieruſalem, for it is the citie of the greate kyng: neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one heare white or blacke. But youre communicacion ſhall be yea, yea, and nay, nay. Further whatſoeuer is added more than theſe, it cummeth of euill.

The.tertii
Leuiti. xix.
Exod. xx.
Deuter. v.
James. v.

Now ye ſhal heare another thing. There was no ferther precept ne rule geuẽ vnto your elders cõcerning ſwearĩg, but yͭ if they had made an othe, A they ſhoulde perfourme it, and not be forſworne, for after theyr othe once made they are bounde to God, ⁊ not to man only. Wherefore emong the Jewes onlye periurie is punyſhable. But he that deceyueth his neyghbour without any othe made, is in the Jewiſhe Synagogue vnpuniſhed. But yet the lawe of the goſpel cōdemneth him that ſo doeth. For to the entent that ye ſhould be the more ſure frō all periury, the lawe of the goſpell doeth vtterly condemne al maner of othes, ſo yͭ by the rule of the goſpell it is not leful to ſweare neyther by God, nor by thoſe thynges which ſeme to the common ſorte to be thynges of leſſe religion: that is to wete, neither by heauen, becauſe it is the ſeate of God: nor by the yearth, becauſe it is hys footeſtoole: nor by Hieruſalem, becauſe it is the citie of the great king, that is to ſay, of hym which hath made all thynges. Neyther by the head of an other man, (as the heathen vſe to ſweare) becauſe thou haſte none authoritie thereof, but it is conſecrated to God whiche hath made all thynges as he would, for thou art not hable to make one blacke heare whyte, nor one whyte heare blacke. And becauſe al thinges be conſecrated vnto God the maker, thou oughteſt to be fearful to ſweare by any thyng. And what nedeth any othe emong them, where no man, becauſe of theyr ſymplicitie, can diſtruſt, nor no man can deſyre to deceyue though they myght dooe it freely, ſuche is theyr ſinceritie and perfectnes, ſpecyally in thoſe thinges, of the whiche they declare themſelues to be deſpiſers. Therefore, playne and ſimple ſpeche ought to be more holy and more ſure emong you, than a deuoute ⁊ ſolempne othe emong the Jewes. For emong you, (whoſe heartes ⁊ lyppes ought to agree,) ſpeache ſerueth to none other vſe, but yͭ ye maye thereby expreſſe youre myndes eche to other. In youre bargaynes ye nede none othe, ye nede no execracion or curſyng, nor any ſuche lyke to bynde the promyſer, or to aſſure hym to whome the promyſe is made. Twoe B wordes be ſufficiente: Nay, and yea, the one whereby to denye that whiche thou doeſt not promiſe, ⁊ the other whereby to perfourme that which thou diddeſt in playne wordes promiſe to do. For on the one ſyde euery man is by his ſimple and bare woorde of promiſe, as muche bounde as the Jewe ſwearing by al holy thinges: and on the other ſyde, a true chriſtian whom thou makeſt thy promyſe vnto, doth truſt thee euen as wel as if thou haddeſt made a ſolenme othe. Yf there bee any more vſed beſydes theſe twoe wordes, yea, and nay, it muſt nedes come of euyll and of ſynne. For he that ſweareth, eyther he thynketh yll of him to whom he ſweareth, or els he yͭ requireth yͤ othe doeth diſtruſt that other partie. But none of theſe ought to be in you, whom I would haue perfecte in al poyntes. Therfore whan I vtterly forbyd ſwearyng, I doe not aboliſhe the lawe, whiche doeth prohibite periurie, but I make the lawe more full, and more preciſe, and I withdrawe men farther from that, that the lawe doeth punyſhe.

Al ſwearīg forbidden.

Othes emong true Chriſtians nede not.

But youre communicacion ſhal be yea, yea, ⁊ naye nay.

yea, ⁊ nay, ſuffiſeth emonge Chriſten men.

The texte. Exod. xxxi. Deuter. xix leuit. xxiiii Luke. vi.

Ye haue heard how that it was ſayed: eye for eye, and tooth for tooth. But I ſay vnto you. Reſiſt not againſt euil. But whoſoeuer geueth thee a blow on the right cheke, turne to him the other alſo. And if a man will ſue thee at the lawe and take away thy coate, let him haue thy cloke alſo. And if any compell the to go a myle, goe with him twaine. Geue to him that aſketh thee, and turne not from hym that is deſyrous to borowe.

The lawe of Moſes for reuenging of iniuries.

Ye haue heard what the lawe hath graunted vnto oure forefathers in reuenging of wronges and inniuryes. It ſayeth, iye for iye, and tooth for tooth. For it knew yͭ theyr heartes wer deſyreful of reuengnig. Therefore it hath thus ferreforth brydled the deſyre of reuenging, that yͭ fault might be recompenſed with the lyke puniſhment, after the deuiſe and diſcrecion of the Judges: ſo that he whiche had put out an other mannes iye, ſhould

looſe

C looſe an iye, and he that had ſtrieken out another mannes tooth, ſhould be punyſhed with the looſſe of a tooth. For if the reuengeing of the iniurye had been left to the herte and courteſie of hym that was hurt, oftentymes it ſhould haue chaunced that ſome man ſhould haue loſte his life for ſtrykyng out of a tooth. Therefore the entent of the lawe was, that reuengeyng ſhould not goe to farre. And I dooe not aboliſhe this lawe, but eſtabliſhe it. For my doctryne is, yͤ ye ſhall in no caſe reuenge iniuryes, be they neuer ſo ſore. And that ye ſhal not geue taunt for taunt, nor hurt for hurt, nor wrong for wrong: inſomuche that if a manne geue you a blowe vpon the cheke, (which is accounted commonly an vntolerable vilanie,) ye ſhal not requite it with a blowe againe, but rather offer the other cheke to bee ſtrieken too, and deſyre rather to ſuffre a double diſpleaſure, thã to requite the lyke. That if any man will goe to lawe with thee, to take awaye thy coate, ſtryue not with him, but rather euen of thy ſelfe geue him thy goune to. Againe, if any froward perſon will force thee to goe with him the ſpace of a myle, walke with hym two myles, rather then to fall at contenciõ with hym. By this ientlenes ⁊ ſufferaunce it ſhall come to paſſe, that he whiche is ready to hurt, ſhall not be further prouoked: and that thou ſhalt the ſoner be delyuered frõ griefe, than if one euil ſhould ſpryng of an other, and a great thyng made of a ſmall, and many matters of one. And further, by thus doyng thou ſhalt not bee diſquieted in thy mynde, and perchaunce through thy ientilnes, thou ſhalt of an enemy make a frende. It is a great matter that ye whiche are my diſciples dooe enterpryſe. Ye muſt therefore apply all your whole ſtudy to theſe thynges, ⁊ lytle regarde ſuche tryfling thynges, whiche other men doe beſtowe ⁊ ſpende theyr whole lyfe to get or to encreaſe, or els to auoyde: and to ſuche folkes it chaunceth oftentymes, that whyles they hunt for theſe thynges, they looſe the heauenly goodes. D And yet doe not ſuche perſons in the meane time lyue pleaſauntly here, for they heape vp griefes vpon griefes vnto themſelues, entanglyng themſelues with ſundry ſtrifes and hatreds. By deſpiſyng of ſuche thinges as whan ye haue them make you not godly, and whan ye are without them make you not vngodly, ye ſhal both auoyde hatred, and alſo purchaſe loue and good wyll: ⁊ further ye ſhall cauſe your doctrine to be of the more authoritie and the better beleued. Therefore yf any man doeth moleſte thee for a garment, or a veſſel, or for any other lyke thyng, whereof he is gredy, and would fayne haue it from thee: rather than he ſhould go about to doe thee a diſpleaſure other wayes, graunt hym his requeſt: and ſo thou ſhalt bynde hym vnto thee through thy good turne, and delyuer thy ſelfe from vexacion and griefe. Again if any man requireth to borow money of thee, let it not grieue thee to geue it hym, yea though it ſo be that nothing ſhall returne vnto thee agayne thereby, neyther of the vſurie, nor of the ſtocke it ſelfe: for he that lendeth money to vſury, doth rather hunt for other mens, than geue his owne. And why ſhould it grieue thee to lende hym, though thou ſhouldeſt neuer haue it agayne, vnto whom thou art bound freely to geue any thyng where thou haſte enough and he lacketh? Thus through youre exaumple menne ſhall learne vtterly to neglecte ſuche thynges, for whiche nowe they ſuffer and doe all extremities.

The law of the goſpell for reuengyng of iniuryes.

But I ſaye vnto you: reſiſt not againſt euil.

And if a mā will ſue the at the law. ⁊c.

The cōmoditie that cometh of geuig place to diſpleaſures.

The profeſſion of the goſpell is no ſmall profeſſion.

Turne not thy face frō hym that will borow.

Geue to hi that aſketh thee. ⁊c.

Ye haue heard how it was ſayed: Thou ſhalt loue thy neighbour and hate thine enemie. But I ſay vnto you: loue your enemies. Bleſſe thē that curſe you. Do good to them that hate you, pray for them Which hurte you, and perſecute you, that ye maye be the children of your father, Which is in heauen. For he maketh his ſonne to ariſe on the euill and on the good, and ſendeth rayne on the iuſt, and on the vn-

The texte. Leui.xix. Leui.vi.

Luke.vi.

iuſt, For

A iuſt. For if ye loue them which loue you, what reward haue ye? Doe not the Publicans euen the ſame? And if ye make muche of your brethren only, what great thing doe ye? doe not alſo the Publicans likewiſe? Ye ſhall therefore be perfecte, euen as your father whiche is in heauen is perfecte.

Nowe herken you to that commaundemente which is counted chiefe in the law. Thou ſhalt loue thy neighboure, and hate thyne enemy. It requyreth good will towarde wel willers, and them that haue deſerued wel, but it ſuffereth to wil them yl that doe hurte vs. Conſider how I doe not hinder this precept, but how I put more vnto it. For I am not ſatiſfied with mutuall beneuolence emong frendes, but this moreouer I requyre of you that be the folowers of my doctryne, that ye loue youre enemyes, and that ye doe not onely not hate them that hate you, but prouoke them with good turnes to loue you. And if they be ſo farre out of frame that they wil not vſe youre good turne, but continually trouble you and prouoke you with yll ſayinges and yll doynges: yet ſee that ye in the myddeſt of your troubles, turne not your good mynde from them, but pray vnto God for them that they maye chaunge theyr myndes and repente. Yf ye vſe this gentilneſſe towardes al men both good & euil, ye ſhall declare your ſelues to be the kyndely children of the heauenly father, who deſyring all men to be ſaued, geueth ſo manyfolde benefites vnto the worthy and the vnworthy. For he ſuffereth his ſunne indifferently to ſhyne vpon them that wurſhyp hym, and vpon them that deſpiſe hym: and he ſuffereth his rayne to profit both the iuſt & the vniuſt, prouokyng the yll through his benefit to repent, & ſtyrring the good to render thankes. Let the lykeneſſe of maners declare you to bee the right begotten chyldren of the heauenly father, and B than wil men beleue your doctrine cummeth from hym, if they eſpy in you his notable goodnes. For yf ye loue them only that loue you, yf ye doe for them that doe for you, yf ye wil wel to them whiche beare you good wil, ye haue eſcaped blame: but ye haue not deſerued prayſe. Not to requyte one good tourne for another, is counted a deteſtable vnkindneſſe euen emong the Heathen and the Publicans, whoſe faſhion is euyll ſpoken of, euen of the common ſorte. To loue hym that loueth thee, doeth perteine vnto nature, and not to the vertue of the goſpel. And if ye ſhewe your ſelues curteous and ientill in ſpeche towardes your kynſfolkes or countrey men only, and diſdaine to ſalute others, as though they were ſtraungers, what great thyng dooe ye? Doeth not the Heathen men the ſame? Theſe be common thinges, whiche do not declare or proue men to be good, but to be men only. And ſuche thynges cannot ſeme excellent, which doe chaunce alſo vnto yll men. Wherefore I would that ye ſhould bee perfecte, and that with a certayne notable and woonderfull light of goodneſſe, ye ſhould reſemble your heauenly father, who beyng omnipotente, yet of his goodneſſe doeth good to all menne, lookyng for no rewarde of no manne. He is meke and ientill towardes all menne, and yet he is hable, yf he wyll, out of hande to puniſhe all menne.

Loue your enemies.

Our enemyes muſt be loued.

Praye for thẽ whiche hurt you.

Praye for thẽ whiche hurte you.

God doeth good to the euil alſo.

For if you loue them which loue you. &c.

It deſerueth no prayſe to loue them that loue vs.

The. vi. Chapter.

The texte. Take hede that ye geue not almes in the ſight of mẽ, to the intent that ye would be ſeen of them, or els ye haue no rewarde with youre father whiche is in heauen. Therefore whan thou geueſt thine almes, let not troumpettes blowe before thee, as Hypocrites doe in the Synagogues and in the ſtretes, for to be prayſed of men. Verayly I ſaye vnto you: they haue receiued their rewarde. But whan thou wilt geue almes, let not thy lefthand know what thy righthand doeth, that thine almes may be in ſecrete, and thy father whiche ſeeth thee in ſecrete, ſhall rewarde thee openlye.

C

I Haue declared vnto you in what thinges ye ought to paſſe ⁊ excelle the righteouſneſſe of the Scribes and the Phariſeis, yf ye will be my diſciples. Nowe ſhall I ſhewe you what ought to bee auoyded in thoſe thinges which ſeme common, and belonging vnto you and them too. For there is a certayne priuie poyſon, whiche doeth infecte all the good dedes of the Phariſeis, that they deſerue vtterly no prayſe of God. It is an holye thyng to releue the nedy.

The Phariſaicall righteouſneſſe.

It is a godly thyng to talke with God by pure prayer. Faſting is a deuoute thyng. And the Phariſeis through the ſetting furth and boſting of theſe thynges, dooe clayme and obteyne an opinion of high holyneſſe before men, whereas they diſpleaſe God therewith, who doth beholde, not the outwarde face, but the inward heart. And they doe worthely diſpleaſe hym, becauſe theyr heart is fouly infected with vaineglory. They hunt for vayne prayſe of the people, rather than for a good conſcience before god: and whyleſt they catche after a vayne rewarde here, they bee diſapoynted of that, whiche only ought to be deſyred. This poyſon crepyng in by ſecret vndermining, lyeth in awayte priuelye alſo for them, whiche be ſumwhat entred in the raſe of vertue.

No good dede to bee doe for the prayſe of men.

Take hede that ye geue not almes in the ſight of men.

Wherefore I wyl in this behalfe, yͭ ye beware and circumſpect, yͭ whan ye go about to doe any godly worke, ye deſyre not rather to do it openly, than in ſecrete, to the intent ye might be ſene of men, and ſo hunt after prayſe and glory of men. Ye ought alwayes to doe well, whether men ſee you or ſee you not. For God doeth euer beholde you, of whom you looke for reward. But yf ye goe about to get the praiſe of man for youre good dedes: ye leſe the rewarde of youre heauenly father. Youre good worke muſt not alwayes be kept priuie: but ye muſt not playe your pageaunt in the ſight of men,

D

lyke as players in the ſtage doe playe theyr playe, whoſe deſyre is nothyng els, but to pleaſe the yes and the eares of the people. But he cannot alwayes folowe the beſt, whiche doeth apply hymſelfe to the iudgement of the common ſorte. For ye muſt pleaſe men in ſuche ſorte, that ye may allure them to your maners and faſhions: and not you to goe out of kynde and fall to them. Though prayſe bee fledde and ſhũned, yet it foloweth vertue, of it owne accorde.

The glory of well dooyng muſte bee wholly geuen to god.

And that ſikerly is true praiſe, which doeth chaunce without ambicious ſeking for. And the whole glory that aryſeth of well doyng, muſt be whollye geuen to God. Ye ſhall diſpleaſe hym as ſoone as ye ſtand in your owne conceite and pleaſe your ſelues, chalengyng vnto your ſelues that whiche commeth wholly of his bounteouſneſſe.

Howe almes muſte bee geuen.

Therefore whoſoeuer thou art that wylt folowe the lawe of the goſpell, when thou entendeſt through thy liberalitie, to releue the nedineſſe of the poore: doe not as Hypocrites be wonte to doe, whiche be menne lyke players counterfayted and diſguiſed, who whereas they appeare outwardly to be liberall and mercifull, they be in theyr heartes both couetous and cruel. For the miſery of theyr neighbours moueth them nothyng, but beeyng deſyrous of glory and renoume, they bye with a lytle money, the prayſe of the people, and woulde geue vtterly nothyng yf they were alone, though they ſawe theyr brother welnere dead for hounger.

Whan thou geueſt thin almes, let not trumpetes blow before thee ⁊c.

Therefore as oft as they geue any thyng to the poore, they ſeke not to be ſecrete ⁊ alone, but they come abrode into the ſtretes ⁊ ſuche places where great reſort ⁊ haunt of men is. And lyke as players ſhould play theyr pageaunt, they cal furth a numbre of the people wᵗ the ſounde of the trumpe, to toote and to gaſe, bothe caſting the poore ⁊ miſerable in the teeth with

theyr

A theyr myſerie, and huntyng for themſelues a vayne and a folyſh prayſe of men. Wyll ye heare what they gayne? Let the people praiſe them neuer ſo muche, they haue loſt theyr rewarde of theyr good dede at Gods hande, which doeth meaſure the godly worke by the ſincere affeccion of the herte. He that geueth for prayſe and glory, he ſelleth his good turne, he geueth it not. Truely thou muſt be ſo farre from the affeccion of theſe men, that when thou geueſt any almes, thy leftehande muſte not knowe what thy ryghthande doeth, and thou muſte not deſyre to bee looked vpon of man: yea and yf it were poſſible, thou thy ſelfe ſhouldeſt not knowe that whiche thou doeſt aright, but ſhouldeſt forget thyne owne dede, and not impute it to any manne, that thou haſte done wel, nor ſtande in thyne owne conceite becauſe thou haſte geuen thyne almes, but only reioyce inwardly, that the poore and nedye is refreſhed. What yf menne knowe not? yea what yf he that is ſuccoured knoweth not hym that ſuccoureth hym? It is enough for thee to haue a wytnes of the heauenly father, from whoſe iyes nothing can be hydde. He wyll rewarde thee, although thou haue no thanke at all of manne.

Lette not thy lefte hand know &c.

He that geueth for praiſe ſelleth hys good dede, & geueth it not.

And thy father which ſeeth in ſecrete. &c.

The texte. iii. kynges xviii. Eſai. xxix. *3. kinges. iiii.

¶ And whan thou prayeſt thou ſhalt not be as Hypocrites are. For they vſe to ſtande praying in the Synagogues, and in the corners of the ſtretes, that they maye be ſeen of menne. Verayly I ſaye vnto you: they haue their rewarde. But whan thou prayeſt, * enter into thy chaumbre, and whan thou haſte ſhutte thy doore, pray to thy father, whiche is in ſecrete: and thy father whiche ſeeth in ſecrete, ſhall rewarde thee openly.

The maner of praying of hypocrites.

Semblably whan ye make youre prayers to God, doe not folowe the guiſe and vſage of hypocrites, whoſe ſpeciall delight is to ſtande in companye of menne, and in the corners of the ſtretes, ſo often as they pray: for none other entent but to be ſeen of menne, at whoſe handes they hunt and

B looke for the prayſe of deuoute and holy conuerſacion. Lette them pleaſe themſelf and others alſo with ſuche glorious prayers. This I aſſure you, they haue theyr rewarde alreadye, whiche they looked for. And what is more vayne then this rewarde? And for a counterfayte and a falſe glory, they fruſtrate and defeact themſelues of that bleſſed rewarde, whiche God would haue geuen them, yf they had offered in his ſyght, the pure and ſincere oblacion of theyr prayers. Doe thou therefore contrarywyſe. When thou prayeſt, forſake the multitude, enter into thy ſecrete chaumbre, and ſhutte the doores, and in ſecrete vtter thy ſincere prayers before thy father. It is ynough that he doeth beholde and ſee thy godlyneſſe, from whome nothyng can be hydde. He wyll render vnto thee the euerlaſtyng reward. Theſe thynges haue I ſetfurth, to teache you by playne and homely exaumples. For it is not yll to geue almes ſumtyme before men, or to praye in a multitude, and whereas men reſorte: but than knoweth not the lefte hande what the ryghthande doeth, when the worke of charitie is not defiled with any affeccion of worldlye vanitie. Than arte thou ſecrete in thy chaumbre, whan thou ſpeakeſt vnto God with ſuche perfecte clereneſſe of mynde, as though no man dyd beholde thee. He that prayeth in a multitude of men, as earneſtly, yea and peraduenture more earneſtly then yf he were alone: he prayeth in his ſecrete chaumbre. For the ryght hande and the lefte, or the ſecrete chaumbre, ſtandeth not in the thynges, but in the affeccions and deſyres of the hearte.

Whā thou praieſt, entre into thy chaūbre. &c.

Chriſtian praying.

It is not ill to geue almes ſometymes before men.

The texte. Eſai. i.

But whan ye praye, bable not muche as the heathen doe: for they thinke it will come to paſſe that they ſhall be heard for theyr muche bablynges ſake. Be not ye therefore like vnto them. For your father knoweth what thinges ye haue nede of, before ye aſke of him.

Prayer how it ſhould bee dooen and vſed.

C This alſo muſt be conſidered in prayer. It is the affeccion and the herty deſyre that moueth God, not the noyſe of the lyppes. And it ſkilleth not how long and how loude the prayer is, but how feruente and ſyncere the affeccion and deſyre is. Wherfore let the exaumple of the heathen men be farre from you, which doe recite and ſay long prayers, and prayers full of many wordes, ready framed, and preſcribed vnto them: as who would ſay, they ſhould obteine nothing except they weryed God with babling of manye wordes, repeting one thyng oftentimes, and preſcribyng and appoyntyng with recital of many wordes, what, whan, and how they would haue the thyng perfourmed which they pray for. And yet oftentymes they pray for thynges noyſome and hurtfull. We ought to aſke of God the beſt thinges, & not al thinges: and we ought to pray often, rather than muche, and vehemently rather than long: finally with the heart rather then with voyce. Neyther alwayes with preſcribed and purpoſed woordes, after the cuſtome of the heathen, but ſo muche as the feruencie of the mynde, and the rauiſhmente of oure hertes towardes God, doeth ſtyrre and prouoke vs vnto. Truely your father loueth to be called vpon, but not to bee taught with long prayer what your neceſſitie doeth requyre, but to be prouoked through your godlynes to geue the thyng, which the ſlouthful and ſluggiſhe ſorte deſerue not to haue. For he knoweth what youre neceſſitie doeth requyre, yea euen before that he be called vpon.

God knoweth oure nede before we ſpeake or praye vnto hym.

Youre father knoweth what thynge ye haue nede of.

The texte.

After this maner therefore pray ye. Our father which arte in heauen, halowed be thy name. Thy kingdome come. Thy will be done in yearth as it is in heauen. Geue vs this daye our daylye bread. And forgeue vs our treſpaces, as we forgeue thē that treſpace againſte vs. And leade vs not into temptacion, but deliuer vs from euill. For thine is the kingdome, and the power, and the glory, for euer. Amen.

D Therefore be ye vnlyke to the heathen menne, bothe in lyfe, and alſo in youre maner of prayng. And yf ye wyll haue a fourme and maner of the euangelical prayer preſcribed and ſette forth vnto you: this is the worthy prayer wherewith the true and naturall chyldren ioyned with brotherly charitie, may ſpeake vnto the heauenly father, father vnto all men indifferently: of whome although ye haue all thynges, yet thoſe chiefly ought to be requyred whiche make for the attaynement of the euerlaſtyng lyfe. For all the reſidue of other worldly thynges, he wyll euen of his owne accorde, graunt and geue to the deſyres of his ſeruauntes for an encreaſe and aduauntage, as one that is in dede a moſte bountifull father. Whoſe glory ye ought to regarde aboue all thynges, to whome all glory is due in heauen and in yearth. To perteine vnto his kyngdome is to conquere the tyrannie of the deuyll. To bee ſubiecte vnto his wyll, is to rule and reigne. For of his free liberalitie it cummeth, whatſoeuer doeth nouryſhe and reuiue mens heartes to the perfeccion of the goſpell. But he wyll not heare you vnleſſe ye accorde and agree in one: and concorde and agreemente cannot lyghtly be, vnleſſe ye forgeue eche others offences, without which men doe not lyue in this worlde, although they doe theyr earneſt endeuour towarde the attaynyng of perfeccion. And through this concorde ye ſhall be ſafe by the ayde of youre father, againſte the frowarde temptoure, yf ye watche wel, and buſily cal for the helpe of your moſt good father, againſt that moſt naughty fiende. Wherefore that man in vayne calleth vpon the father with this fourme of prayer that I teache, whiche is not of this ſort, as I haue appoynted, & which neither feareth, nor loueth God, & which liueth to himſelfe, whiche foloweth his owne glory more than Gods glory, which gapeth for worldely goodes & authoritie, & which had rather haue

Such thinges are chiefly to be prayed for, as help to the lyfe euerlaſtig.

To be ſubiecte to Gods wyll, is to rewle and reigne.

Men cannot liue in this worlde without ſome offences of one agaynſt an other.

What perſones ſaye the lordes prayer in vayne.

thynges

A things pleaſaunt to his owne appetite,than thinges pleaſyng vnto god. whiche ſueth after yearthly thinges more then heauenly,which ſetteth leſſe by the qualities of the minde,than by bodily commodities,which is at variaunce with his brother, whiche through ryot and ſenſualitie vſeth hymſelfe ſluggiſhely agaynſt the aſſaultes of the deuill.And the manier of the prayer is after this ſorte.Our father whiche haſt regenerate vs to heauen, where as we wer once vnluckiely borne of Adam,and haſt,(if we forſake earthly thinges)prepared for vs a kingdome & inheritaunce euerlaſtinge: whiche art ſayed to be in heauen,becauſe thou doeſt repleniſh all, and haſt in thee no manier of droſſe or yearthly infirmitie: graunte that thy name may be honourable and gloryouſe emong men through vs,whiche by thy benefite and goodneſſe are perfect and pure. For it is not oure glorie but thy gifte,what ſoeuer is well doone of vs. Leat the tyrannie of Satan bee aboliſhed,that thy kyngdome dayly may preuayle more and more,whiche dooeth not ſtande in riches or worldely ſtrength,but in mildenes,chaſtitie, ſoftenes, ſufferaunce, fayth, and charitie: that vices and yll deſires once chaced away,thy heauenly vertues may floryſhe,and ſhewe themſelues emongſt men:and that it may at length come to paſſe,that like as in heauē al thinges bee peaceable and quiet, and al creatures there doe moſt humbly obey thy commaundementes:ſo lykewiſe there maye be none in yearth which maie be diſobedient to thy moſte holy wil,euery man (as farre furth as the weakenes of nature dooeth ſuffer,) diligently recordyng nowe that which ſhal come to paſſe perfectly in the life to come.O father nouriſh that thou haſt brought foorth:ſee vnto vs that the bread of thy heauenly doctrine doe not fayle vs,that we may be dayly ſtaighed, that we maye grow B vp, and maie be made luſtie by the takyng therof, to the obſeruacion and keping of thy commaundementes. And doe not withdrawe thy mynde away from vs,beyng offended with our treſpaces,but for thy clemencie and mercifulneſſe pardon our offenſes,which we commit through infirmitie & weakenes,that we may haue peace with thee,like as we forgeuing eche other, if one hath offended an other,doe conſerue mutuall concorde and amitie emong oure ſelues. Thou beyng merciful,we feare nothing, and being vnderſet with concorde,we be made ſtronger agaynſt our common enemy. Into whoſe handes we beſeche thee(yf it be poſſible)delyuer vs not to bee tempted. For we knowe his malice, we knowe his frowardnes and craftines.That if thou ſuffer vs to fall into temptacion,to thentent to trye the conſtancie of oure mynde,o mercifull father, yet delyuer vs from that naughtie euill.Voucheſafe of thy goodnes,to graunt and make ſure theſe our deſires.See therfore how many thinges this ſhort prayer doeth compriſe,that nedes he muſt be perfect whoſoeuer doeth rightly pronoūce this prayer:that is, whoſoeuer doeth ſo pronounce it with his mouth, that the heart and affeccion agree vnto the ſame. Firſt it teacheth you to depende wholy vpon none other but the heauēly father, whō onely ye maie thanke that ye bee made, to whome ye owe that ye be redemed from ſinne, to whō ye owe whatſoeuer vertues ye haue. He is called father, that ye may vnderſtande hym to bee full of mercye and bounteouſnes. He is ſayed to dwell in heauen, ẏ ye ſhould lift vp your heartes thither,deſpiſing yearthly goodes. Ye cal him yours,that no man ſhould clayme or chalenge any thing proper or ſeuerel vnto himſelf,ſeeyng that whatſoeuer al men haue, it cummeth vnto them of his onely liberalitie. And in this behalf kinges & bonde men are al equall.Ye wiſhe onely his glory,that no man in earth aſcribe vnto hymſelf the prayſe of any thing, wherof ariſeth inſolencie, or

Our father whiche art in heauen, halowed be thy name.

The lordes prayer expouned.

Thy kingdome come

The kingdome of God wherin it conſiſteth.

Thy wille bee doen.

Geue vs this daie our daily breade.

And forgeue vs oure treſpaces.

And leade vs not into temptaciō &c.

How many thinges the lordes prater dooeth conteine.

Why God is called our father.

C

pryde, & ſtoutnes of minde. Ye wiſhe that he ſhould reigne, that he ſhould be obeyed, and not you. For the vertues be his the whiche doe weorke and take effecte by you. It is his doctrine which ye ſhal deliuer vnto men from me. And it is not enough to perſiſt and abide in his vertues: but ye muſte daily encreaſe and goe forewarde in goodnes, and for this ye aſke of him, that woondreful bread whiche his will is that it ſhould be daily aſked, becauſe he doeth daily geue it: and he willeth it to be aſked of him, to put you in remembraunce that all good thynges come from him. Finally, that ye ſhould be the more ware that ye fall not from the charitie of ſo bounteouſe a father, he dooeth admoniſhe you of that frowarde Sathan, which neuer ceaſſeth to lye in watch for the godly, to plucke thē backe into his tirannie.

The texte. mat. xviii. Marke. xi.

Therefore if ye forgeue men theyr treſpaces, your heauenly father will forgeue you. But if ye will not forgeue men their treſpaces, neither wil your father forgeue you your treſpaſſes.

Mutuall forgeueneſſe emōg men is neceſſarie.

Wherefore, before ye ſpeake vnto your father with this prayer, conſidre with your ſelues, whether ye deſire truely the thing that ye aſke, & whether ye bee mete perſones to bee hearde of youre father in ſuche thinges as ye pray for. But chiefly this ye muſt dueli ſearche with your ſelues, whether ye haue amytie and concorde with your neyghbours. Euē ſuche a father ſhal ye fynde hym towardes you, as youre neyghboure findeth you towardes hym. He will not acknowelage hym for hys ſonne, whiche doeth not agree with his brother. If ye forgeue them that offende you, youre heauenly father will forgeue all that ye treſpaſſe againſt him. But yf ye will be harde and ſore agaynſt other menne, your father will not forgeue you your offenſes. Wilt thou not forgeue thy felowe ſeruaunt, whom on thy behalf at one time or at other thou haſt offended again, and requireſt thou of God forgeuenes of thy treſpaſſe, whom thou art hable by no meanes to recompence with forgeuing agayne hys offenſe made to thee?

D

The texte. Mat. vi. Math. ix.

Further, whan ye faſt, bee not ſory as hipocrites bee. For they diſſigure their faces, that it may appere vnto men that they faſt. Veraily I ſay vnto you, they haue theyr reward. But whan thou dooeſt faſt, enoynte thyne head, and waſh thy face, that it appere not vnto men, that thou doeſt faſt, but vnto thy father, who is in ſecrete: and thy father that ſeeth thee in ſecrete, ſhall rewarde thee openly.

The faſt of a Chriſtiās man.

The faſting of hipocrites.

Whan ye faſt, be not ſory as hipocrites bee. &c.

Nowe ye perceiue what difference ought to be betwene your almeſſe and the almeſſe of the phariſeis, and betwene youre prayers & theyr prayers. Nowe harken what difference ought to be betwene youre faſtes and theyrs, yf ye wil haue them acceptable to the father, and profitable to your ſelues. It is not the forbearing of the meat that commendeth faſtyng vnto god, but the pure and clene affeccion of the minde, feruently deſiring to pleaſe God onely. Wherefore as often as godlynes ſhall prouoke you to faſt, folow not certayn menne whiche be not faſters, but counterfeyters of faſting, ſetting foorth the colour and cloke of faſting with a ſower countenaunce, not intending the verai thyng in dede, for whiche faſting ſhoulde be vſed: that is to ſay, eyther to pacyfie god, or to chaſtice the body, wherby the mind might be the more free and redi to apply and enſue holy thinges: but by this coulour they hunt for vaine prayſe of men: for deſpiſing God, for vayne prayſe and gloryes ſake they playe this pageaunt. For to thys purpoſe they diſfigure theyr faces with palenes and ſowernes, that by the plight of theyr body, men may ſee yͭ they doe faſt. This is certayne: There is no cauſe why ſuch ſhould looke after any rewarde of god for ſuche maner good dedes: For they haue theyr reward alreadie, in attayning yͤ thing that they hunted for with theyr faſtyng. But ſo often as thou doeſt faſte, appere rather not to faſte, and appere to bee mery, enoynting thy head, and

They haue theyr rewarde.

A waſhing thy face, that men maie not perceiue that thou doeſt faſt. Neither thinke thou ſuch a faſt to bee vnprofitable, which is hidden from men. It ſuffiſeth to thee, that thy father ſeeth it, from whom nothing is hidden. And he that ſeeth in ſecrete, will in the ſtede of vaine prayſe of men, reward thee with the perfeict rewarde of heauens bliſſe. Yet on the other ſyde, I ſpeake not this, as though it were a wicked thyng that men ſhould knowe of thy faſting, but to the ende that thy mynde ſhould abhorre from the deſire of vayne prayſe. Than no man ſeeth thy faſtyng, whan thou doeſt faſte not to thintent to bee ſeen of any man. Than and neuer els dooeth God ſee thy faſting, whan thou dooeſt faſt with this entẽt, that thou wouldeſt as gladly faſt though no man ſhoulde ſee thee whan thou dooeſt faſt.

It is not wicked that men knowe of our faſtīg, ſo that our mynde bee farre from the deſire of vayneglorye.

The texte. Luke.xii.

Lay not vp for your ſelues treaſoures vpon yearthe, where the ruſt and mothe doeth corrupte, and where theues breake through and ſteale. But laie ye vp youre treaſoure in heauen, where neither ruſt nor moth doeth corrupt, and where theues doe not breake through nor ſteale. For wheare your treaſour is, there will youre hearte be alſo.

Laie not vp treaſoures for your ſelfes vpon yearth. &c.

The moſte parte of men not conſidering theſe thinges, whiles they hunt for ſmal and viſible rewardes of men, bee diſappointed of the inuiſible and true rewarde, whiche for well doing God geueth aboundauntly. In lyke caſe bee they whiche with muche thought and care, doe gather together & heape vp riches, and hide them in the ground for loſing, albeit ſo to doe is euen to loſe them in dede. Whoſo dealeth and beſtoweth his riches rightly, he it is that laieth thẽ vp ſureli. For that that thou hideſt in the ground, is not profitable vnto thee, but is in daungier of mothes, ruſt, and theues, ſo that thou haſt nothing of them, but a miſerable carefulnes to geat them B and to kepe them. Theſe thinges muſt be gotten neither carefully nor vnmeaſurably. And whan they be gotten, or come by chaunce, they muſte bee readily diſtributed if any haue nede: or els ſo beſtowed, that the neceſſitie of nature may bee holpen, and yet not ryot maynteyned, nor any diſeaſe of the minde ſerued and ſatiſfied. And yet all menne for the moſte parte vnto thus dooyng apply theyr whole ſtudie and care, as though pouertie made men miſerable, and riches indued them with felicitie. And whyles they folowe after theſe falſe goodes, whiche will ſhortely forſake theyr maiſters, they forſake the eternall goodes, whiche indue them with true felicitie, and can not be taken awaie. But ye, on the other ſide, haſting with al endeuour to the beſt & moſte perfeict thinges, wherby ye ſhall be riche in dede, laie ye vp youre treaſoures in heauen, where the keping of them cannot trouble you with cumberous carefulnes. For neyther ruſte nor mothe dooeth deſtroy ſuch maner of riches, nor theues dooe not digge it vp nor ſteale it, of which chaunces worldely goodes be in dãger. If ye lay vp theſe goodes with your father, he will kepe them ſafely for you, nether your minde ſhall not ſtill looke downe grouelyng on the ground, as a thing oppreſſed with theſe filthy cares, but it ſhall deſpiſe theſe vile and fading thinges, and bee rauiſhed vp vnto heauenly thynges. For where as a mannes treaſour is, whiche he entierely loueth, there is his hearte alſo. Therefore they haue no high nor heauenly thought, which hath gathered riches and hidden them in the ground. They walke and wander hither and thither, but theyr heart is in the hole where theyr money lieth hidden. And if the minde be corrupt, either with the diſeaſe of vayne glory or of auarice, whatſoeuer is doone, muſt nedes be vicyouſe and ſinfull.

Rycheſſe ſurely and ſafely laied vp, are rycheſſe well beſtowed.

But lay ye vp youre treaſures in heauen.

For where your treaſour, is there is youre hert alſo.

Where a mannes treaſure is there is his herte alſo.

The text. Luke .xi.

The light of the bodi is the yie. Wherefore if thine yie be ſingle, all thy body ſhal be ful of light. But if thine yie be nought, al thy bodi ſhal be ful of darkenes. Wherfore if the light that is in thee be darkenes, howe greate is the darkenes.

For firſte it is to bee conſidered, what is chiefely to bee deſired, and

The lighte of the body is the iye.

C

If thy eye bee ſingle, al thy body ſhal be full of lighte.

wherby we may obteine that whiche we doe aſke: furthermore, as the candell is in an houſe, as the yie is in the body: ſo is the minde in man. If the light of the minde bee not faultie through the darkenes of falſe opinions, and yll deſires, yf the yie of the minde dooeth looke none other way, but to the true marke: whatſoeuer is done throughout all the life, is acceptable vnto god, and euery thing helpeth towardes the heape of felicitie. Like as if there bee a great candell in the houſe, there is no ſtumbling nor fallyng: ſo yf thine iye bee clere and wholle, it geueth ſight to all the membres, and no parte ſtumbleth or wandreth, the yie being the captaine and guide. Cõtrariewiſe if the yie of the body be faultie, no membre doeth his duetie wel. For there is no right iudgemente whan that parte of ours is faultie, with the whiche onely we dooe iudge. Therefore yf that parte of thee whiche is geuen thee for light, be turned into darkenes: how great ſhal the darkenes of the other partes bee, whiche haue no light of themſelues? If reaſon bee blynded with deſires, and iudgeth that to be good which is miſerable, and iudgeth that chiefly to bee deſyred, whiche is to be deſpiſed or not to bee regarded: into what darkenes ſhall men bee drawen through ambicion, filthy luſte, auarice, foliſhenes, angre, enuie, hatred, and other paſſions and troubleous pangues of the minde, whiche of theyr owne nature be full of darkenes? Therefore leat your yie be clene and ſincere, that it maie behold the beſt: and leat it beholde and looke vpon the beſt thinges, either onely or at leaſtewiſe chiefly.

The mind of mã likened to a candle in an houſe.

If the light that is in thee bee derkeneſſe. &c.

Reaſon beeing blinded, into what derkeneſſe men falle.

The texte. Luke. xii.

No manne can ſerue two maſters. For either he ſhal hate the one and loue the other, or els leane to the one and deſpiſe the other. Ye cannot ſerue God and Mammon. Therefore I ſaie vnto you: bee not carefull for your life, what ye ſhall eate or drinke: nor yet for youre bodie, what garment ye ſhall put on. Is not the life more woorth than meate? and the bodie more woorth than raiment? Behold the fowles of the aier, for they ſowe not, nor reape not, nor carrie inro the barnes: and youre heauenly father fedeth them. Are ye not muche better than they?

D

No man can ſerue two maiſters.

The Euangelicall philoſophi requyreth all the wholle mã.

Thinke not thoſe men worthie to bee heard, whiche deuide themſelues as it wer in twoe partes betwene God and men, and betwene yearth and heauen, geuing (as it were) the one half to the one, and the other halfe to the other: that is to ſaye, ſo folowe thinges eternal, that they will not deſpiſe thinges temporall. For ſuche folke doe nothing els, but where as they would catche bothe, they obteyne neyther of bothe. This heauenly Philoſophie, lyke as it dooeth promiſe great rewardes: ſo it dooeth require the whole man. And emong men one ſhall not lightely find two ſo ientill and eaſie to deale with all, that one ſeruaunt can be hable to pleaſe them both. And ſo it cummeth to paſſe, that thone muſt be forſaken, or els neyther of bothe can be ſatiſfied. And if the maſters be of contrarie appetites, or bee at ſquare betwene themſelues by ſome grieuous debate, it muſte nedes folow that the ſeruaunt, yf he will pleaſe the one, muſt not onely forſake thother, but alſo ſticke vnto the one, and hate the other, whom he hath forſaken. And in caſe he will goe from this man again vnto thother, he muſte nedes tranſlate and turne his loue and ſeruice vnto him onely, and diſpiſe thother whom he hath forſaken. And who be ſo contrary one to an other, as God & Mammon? how can one ſerue two, whan they commaunde ſo diuers thinges? God commaundeth thee to geue of that thou haſte to the nedie: Mammon commaundeth thee to take awaye by right and by wrong, that is an other mannes and not thine. God commaundeth thee to prouide for thy brother whiche is in daungier: Mammon commaundeth thee to liue to thy ſelfe. God commaundeth ſobrenes: Mammon teacheth

For either he ſhal loue the one, & hate the other, &c.

ye cannot ſerue God & Mammõ

A

To ſerue richeſſe.

How ryche men excuſe their auarice.

Nature is contented with litell.

Bee not careful for youre lyfe what ye ſhal eat. &c

B

Be not carefull for meate and drinke.

Behold the foules of the ayer. &c.

God prouideth for the birdes of the aier.

exceſſe and riot. Wherefore ye flatter your ſelues in vayne, if ye beleue that ſuche an vnpoſſible thing may be doone, as to ſerue both god and Mammon. Looke to whom eche manne is wholly geuen, and to him is he a ſeruaunte. Ye ſee howe riches dooe poſſeſſe them full and whole, whiche doe trauail for it with ſo great vnreſt and buſines, which defend the ſame and kepe them with ſo greate carefulnes, whiche forgoe them with ſo greate griefe: And what is it that ſuche perſones will not boothe dooe and ſuffer for richeſſe ſake? Whoſo hath bound himſelfe to this ſeruice, can not be the ſeruaunt of God: for God requireth the whole man, and cannot abide the felowſhip of ſo fowle and filthy a maſter as richeſſe is, nor can not abide a dimy ſeruant, whiche taketh the parte of hys veray aduerſarie. But the common ſorte of ryche men are wonte to excuſe the ſore of auarice, by the pretenſe of mannes neceſſitie. With theſe our rycheſſe (ſaye they) men muſt make prouiſion againſt hunger and nakednes. Thus ſpeake they whiche doe not wholly depende of God, but doe put theyr truſte in theyr owne defenſe and ayde. My will is ye ſhould be voide from this carefulnes, leſte it withdrawe you from the deſire of better thinges. The neceſſitie of nature is content with veray litel, and euery where it is to be had, that may ſuffiſe for ſuche, as I will my ſeruantes to bee. For eyther the liberalitie of good men alwayes ready to helpe ſhal ſuffiſe: or elles diligence and labour ſhal prouyde as muche as may eaſe neceſſitie. Finally yf none of theſe helpe, the father will not forſake thoſe that bee hys: for he that geueth the greater thynges, wyll prouide and geue the ſmaller thynges to ſuche as with all theyr heartes deſyre after heauenly thinges, although they be not carefull for the worlde. Therefore laye not vp nor hoorde not for a long tyme, bee not vexed with carefulnes of meate without whiche ye cannot liue, neyther with carefulnes of apparel that couereth your bodie, and kepeth you from colde. Is not the life more precyous than meate? Is not the body of more value than the garment? He that hath geuen theſe better thynges, that is to ſaie, life and bodie, and hath geuen the ſame to ſuch as wer not careful, ſhal it grieue him to nouriſh and preſerue the life and bodie which he hath geuen, with meate and clothyng whiche are thinges of leſſe value and eſtimacion? If ye deſire an exaumple, looke vpon other lyuyng thynges, whiche the maker of all thinges hathe made for youre ſake. Hath he not prouided a liuing for all thinges that he hath made? Conſider the birdes of yͤ aier: they ſow not, they reape not, they lay not vp in barnes, as though they were carefull for time to come: they liue from day to day withoute all carefulnes: what ſoeuer they geat, they take it ioyfully: and yet the heauenly father geueth meate vnto them all. And will he leaue you vnprouided for, whom he eſtemeth ſo farre aboue the byrdes? And yf he be carefull ouer you (as he is in dede) is not your carefulnes in vayne? If he forſake you, what ſhall your carefulnes preuayle? As he hath geuen a body after hys owne deuyſe, ſo wyll he geue a liuing after hys owne deuiſe, as he thynketh beſte.

The texte.

Whiche of you, though he take neuer ſo much thoughte, can adde one cubite vnto his ſtature? And why care ye for rayemente? Conſider the lilies of the fielde howe they grow. They labour not, they ſpinne not. And yet I ſaie vnto you: No not Salomon in all his roialtie was apparailled like one of theſe. Wherefore yf God ſo apparaileth the graſſe of the fielde whiche ſtanding this daye, is to morowe caſte into the fornace, ſhall he not muche more doe the ſame for you, o ye of litell faithe?

Wil ye ſee how vnprofitable the carefulneſſe of the minde is aboute ſuche thinges? What mā is there (be he neuer ſo careful) yͭ can adde one cubite

of

Al mannes carefulneſſe wythout god is in vayne.

C

of height to the ſtature of his body? But euery mannes body (though he thynke nothing vpon it) groweth with certayne increaſe vnto a quantitie appoynted of God. If thou caſt away all care, thy bodye ſhall be nothing the ſhorter. If thou bee vexed with care, thy body ſhall bee nothyng the hygher. Therefore he that maketh the body bigge and ſtrong without thy carefulneſſe, he will prouyde liuyng for thee without thy carefulnes, which carefulneſſe withdraweth thee from care of ſuche thinges as bee not gotten without mannes diligence. It is greate folye therefore to feare leſte ye ſhoulde lacke foode, for as much as ye ſee that the birdes of the ayer are ſufficiently prouided for. And now to the entente ye maye not be carefull for prouiſion of apparell for the body, conſider the lilies which doe ſpring and grow in the fieldes without the care of any man. They labour not, nor ſpinne not: and who dooeth prouyde them of apparell ſuche as to hym ſemeth good? who but the heauenly father? And he doth ſo prouide, that neither Salomon the notable riche & gay king, was euer ſo apparelled, whan he chiefely did ſet foorth the glory of his riches, as one of theſe poore lilies, ſmally regarded and ſet by, which growe not onely in gardines, where mã beſtoweth ſome labour and diligence, but growe alſo in medowes of theyr owne accorde. For the labour and care of man can make nothing ſo proper and feacte, as the prouidence of nature dooeth. And if the heauenly father dooeth garniſhe and clothe ſo freſhely the vile graſſe, whiche ſhortely ſhall periſhe, and to day is freſhe in the fieldes, and to morowe cut downe, and dryed and caſte into the furnace: why haue ye ſo litle truſt in hym, (ſith he hath geuen you thinges of greater excellẽcie, and ſith he hath made you to be immortal, and ſith alſo he hath ſpecially prepared you for the glorie of hys name,) that ye will thinke that ye ſhall lacke apparaill, whiche ye ought to ſeke for and prepare, not for gaye trymmyng and ſettyng foorthe of your ſelfes, but for neceſſitie and nedefulnes?

Conſider the lilies of the field

Salomon not clothed lyke one of the lilies that groweth.

D

The texte

Therefore take no thought, ſaying: what ſhall we eate, or what ſhal we drinke, or wherwith ſhal we be clothed? (For after al theſe thinges the Gentiles doe ſeke.) For your heauẽly father knoweth that ye haue nede of al theſe thinges. But rather ſeke firſte the kingdome of God and the righteouſnes therof, and al theſe thinges ſhalbe miniſtred vnto you. Be ye not careful for to morowe? for to morowe ſhall care for it ſelfe: Euerie daie hath enough of his owne trouble.

The prouidence of god towardes man.

Take no thoughte ſayinge: what ſhall we eate. &c.

Therefore ye that haue God to your father ſo bountifully prouiding for the birdes, prouiding for floures and graſſe, of the whiche the one lacketh reaſon, the other hath no feling: ſith ye ſee and perceiue that he tendreth and maketh ſo muche of you, enduing your body, which is made with meruailous prouidence, with a ſoulle reaſonable, and like vnto the Aungelycal mindes, not diſdaining that ye ſhould bee called his children, choſing you out from emong all men through his free charitie and loue, to the entente that by your pure lyfe and ſincere doctrine he might bee knowen and glorified throughout all mankind, whom he hath appoynted to the inheritaunce of the life euerlaſting: caſt awaye all this carefulnes of vile and filthy thynges, and ſaye not doubtfully and fearefully: what ſhal we eate? what ſhall we drinke? or what ſhal we put on our backes to weare? Theſe be the ſayinges of the heathen and not of Chriſten men, for they eyther doe not beleue that there is a God, or els beleue not that he is careful ouer mẽ. Neyther haue they learned that there is any other better life, to ſet theyr mynde and care vpon. Wherupon diſtruſtyng goddes helpe, and putting and ſuppoſyng mannes felicitie to be in thinges of the bodie, they prepare with muche carefulnes all ſuche thynges, as doe perteyne to theyr liuyng and apparell, or other commoditie of the bodye.

Why the Gentiles be ſo carefull for worldely thynges.

A They leape for ioye when theſe bodyly thinges chaunce vnto them, they ſound for feare, when the ſame thinges be in daungier: they be vexed with ſorowfulnes, and ſumtyme hang themſelfes, when the ſayed thinges be taken awaye. And thus through carefulnes cleuyng vnto theſe corruptible thinges, they neyther lede a pleaſaūt life here, nor can lift vp theyr heartes vnto the ſtudie and deſire of heauenly thinges.

For youre heauenly father knoweth that ye haue nede of all theſe thinges.

Emonge menne, who is ſo wicked a father, that he wil not prouide for his children thinges neceſſary for the ſuſtētacion of theyr life? Ye haue a father ſo riche, ſo bounteful, and ſo circumſpect, that he is ſufficient for all, to enriche all, and to leue nothing vnprouided for, be it neuer ſo litle or vile. And feare ye that he wil not prouide for his children theſe thynges, without the whiche they cannot lyue? Laye this carefulnes vpon him, he knoweth well that ye haue nede of all theſe thynges. And he is not ſo hard that he wyll withdraw thinges neceſſary frō ſuche as be occupied in his buſines.

Howe we maye labor for worldly cōmodites.

But ſum wyll ſaye: what thā? Shall we not geatte vs with oure handye worke whereby we maye noriſhe our ſelues, our wyfe and our children? whereby we maye eaſe the pouertie of the poore? Yes truely, but without all carefulnes. For truely the moſte parte of people doth double theyr miſerie, on the one ſyde with doing theyr bodely labour, and on the other ſyde in that they bee alſo carefull in the mynde.

Thei that are carefull for worldely thinges are in double miſeri.

They ſowe, beyng carefull leſte that whiche they ſowe ſhoulde not cume vp: they mow beyng careful leſt the wartier or the thefe ſhoulde take awaye that which is cut down before it be laied vp in the barne: they laye vp in theyr granar, beeyng carefull leſte any infeccion ſhould hurte their corne, or leſt any fier ſhould ariſe and deſtroy it. Finally becauſe they haue an yie to plenty, and not to the preſent neceſſitie, they heape vp for a B long time, and they neuer haue ynough, as though they wer ſure to lyue long. Wherfore if the matter ſo require, ye muſte labour, but without all carefulnes. Yf ye chaunce to haue money without fraude, ⁊ without much buſines, take it: but in ſuche wiſe, that the carefulnes therof, withdraw you nothing from the buſines of the goſpel.

But rather ſeke ye firſte the kingdome of God. &c.

For your matters are greatter thā that the carefulnes of lighte, triefleyng, and corruptible thynges ſhoulde withdraw you from them. Let your chief care bee about that good thing, in compariſon of the whiche, theſe worldely thynges be of no value nor reputacion. The kyngdome of God muſte be ſette vp, that is to ſaye, the doctrine of the goſpel, by the whiche we attayne vnto the heauenly inheritaunce. Wherof I haue choſen you to be the preachers and ſetters furth, and haue ſhewed you what excellent vertues bee nedefull to the execucion and dooyng therof: which vertues be, that ye loue your enemyes, and that ye wyſhe well vnto them that ſeke your deſtrucciō. Theſe thinges becauſe they bee chief and higheſt, and will not come vnto you from youre father without your diligence and carefulnes, ye muſt firſte and chiefly ſeke for them.

And all theſe thinges ſhalbe miniſtred vnto you.

The other ſmaller thinges which pertaine vnto the neceſſitie of this life, the good and gracious father wyl caſte vnto you as an augmentacion and that of his owne accorde, without any carefulnes on your behalfe: ſo that both waies ye ſhall haue cauſe to render thankes vnto hys bountifulnes, both becauſe he hath geuē you thoſe high and chiefe thinges, you endeuoring vnto the ſame: and alſo becauſe he hath miniſtred vnto you theſe other thinges, without any carefulnes on your behalfe.

Be ye not carefull for to morowe.

Bee ye not carfull for to morow.

He wyll not haue you greued with cares, whiche make you more troubled, but make you not better then ye were. And thys buſines that ye take in hande is ſo great and weighty, that it requireth the whole mynde, voyde and clene ridde from all cares.

Wherfore

C

To morow ſhall care for it ſelfe

Carfulnes or feare doubleth our troubles, & eaſeth them not.

Wherfore as men that liue from daie, to daye, being content with thinges preſent at hande, bee not grieued nor vexed with carefulnes of thynges to cum, as the common ſorte of people are, who double theyr affliccion, & trauaille on the one ſyde by doyng what they can to prouide for the preſente neceſſitie, & on the other ſyde by troubling thēſelues with feare of thinges to come. Whatſoeuer this daie offereth vnto you, receyue it with thankes geuing. Let the morow care for it ſelfe whatſoeuer it bryngeth. Yf it bring any good, ye ſhall not longe hange in hope to looke for it. Yf it bryng any yll, ye ſhall not preuente your trouble, with feare of yl to come. Thys lyfe hath hys afflictions, whiche it nedeth not to double with feare. For it is ynoughe to ſuffer them, when they cum: ſo that it is not nedefull with feare and care to make them preſēt before they cumme. Time doth alter & bring theſe thinges in mannes life, mienglyng ioyes and ſorowes together, and yet all ſhall tourne you vnto good, yf ye take well in woorth whatſoeuer ſhall chaunce, and ſette your care wholly vpon the heauenly kyngdome.

The .vii. Chaper.

The texte. Luke. vi. *Rom. ii. Luke. vi.

Iudge not, that ye be not iudged. *For as ye iudge, ſo ſhal ye be iudged. And with what meaſure ye meate, with the ſame ſhall other men meaſure to you.

The Phariſees pardon them ſelfes, but are ſtreight iudges towardes others.

D

Our iudgeyng of others muſt ſauour of Euangelical charitie

Iudge not that ye bee not iudged.

Charitee maketh a man to iudge him ſelf ere he iudge others.

There is an other thing alſo, wherin I would ye ſhould bee farre from the maners of the Scribes and Phariſeis. For they pardon themſelues in great and greuouſe ſynnes: but agaynſt theyr brother beyng an offender, they be moſt vnmercifull iudges, yea falſely reprouyng thynges that bee well, ſiniſtrally expoundyng thynges that be doutfull, and veray much eſtemyng thynges that be light and ſmall: Finally if they ſee a manne fal into any greuous cryme, they endeuour more to deſtroie him, than to heale and ſaue hym. And yet herof they ſeke for a name of ryghteouſnes, becauſe they be veray ſtowte & ſore agaynſt other mennes faultes, where as they doe it neither for the loue of theyr neyghbours, (whom they deſyre rather to be deſtroyed than corrected, and to be brought into an opē ſlaunder, rather than to bee emended,) neyther for the hatred of vice, foraſmuche as they maintaine and pardon theyr owne vices, beyng farre greater than the others. But the iudgementes that ye haue, muſt ſauour of the Euangelicall charitie, whiche readily dooeth forgeue: whiche miſdemeth no man raſhely without cauſe: which dothe expounde & take euery doubtfull thing to the beſt: which dooeth ientilly tolerate & ſuffer many thinges: whiche deſyreth rather to heale than to puniſhe: whiche cauſing men to cōſider theyr owne infirmitie and weakenes, ſo iudgeth other mennes offenſes, as euery man woulde be iudged if himſelf wer the offendour. Finally, charitie taketh not vpō it an high or ſtately countenaunce in chiding and checking other mennes faultes, if a bodye fynde hymſelfe guiltie in the like or in greater. Charitie maketh a mā firſt to becum his owne iudge, before he blameth or moniſheth others. And in the meane ſeaſon it chaunceth to thoſe high minded men, that the example of an vniuſt iudgement lighteth vpon the iudges themſelues, and they finde others like iudges ouer theyr life, as they were ouer others. Iudge not ye therfore after ſuche ſorte, leſte ye be iudged in like maner of others. For els it ſhall cum to paſſe, that as ye iudge other men, ſo other men ſhal iudge you. And as ye meaſure to other menne, ſo other menne ſhall meaſure to you. For like as a good turne prouoketh a good turne, and mercifulnes prouoketh mercifulnes: ſo reproche, prouoketh reproche, and crueltie prouoketh crueltie. He that ſpeaketh yll by hys neighbour, ſhall bee as yll ſpoken by agayne.

The texte.

A ¶Why ſeeſt thou a mote in thy brothers iye, and markeſt not the beame in thine owne iye? Or how ſayeſt thou to thy brother: ſuffer me to plucke out a mote out of thine iye, and beholde, a beame is in thine owne iye? Thou hipocrite, firſte caſte out the beame out of thine owne iye, and than ſhalt thou clerely ſee to plucke out a mote out of thy brothers iye.

Why ſeeſt thou a mote in thy brothers iye. ⁊c.

To ſee a mote in an other mās iye, and not to ſee a wholle beame in our owne.

For no menne be ſo ſore againſt the light offences of theyr neyghbour, as they that ſwarme and walow in muche greater vices. One ſlaundereth his brother becauſe he weareth a looce garmēt not gerte about him, where he hymſelfe is full of enuy. An other ſpeaketh euyll of his brother becauſe that being ouercome with weakneſſe of the fleſh he hath had a concubyne, whereas he himſelfe is wholy the ſeruaunte of auarice and ambicion. An other abhorreth his brother becauſe he is a great bibber of wyne, whereas he himſelfe hath in his herte a noumbre of murders and ſorceries, ⁊ yet is ſo blynd, that he cannot ſee his owne bunches, whereas he can eſpye a litle werte in his neighbour. What a corrupte ⁊ wayward iudgement is this? Euery manne ought to be a ſharpe iudge in his owne faultes, and a more milde iudge in other mennes faultes. Euery man ought to looke narowly to his owne faultes, and not to be ouer buſye in others mens.* And euery man ought fyrſt to be his owne phyſiciā, before he lay handes on another manne. Why doeſt thou ſee a mote in thy brothers iye? and canſt not ſee a blocke in thyne owne iye? or with what face doeſt yͧ ſaye to thy brother: Let me caſt a mote out of thyne iye, whereas thou carieſt a whole beame in thy owne iyes? Thou hypocrite which doeſt hunt for prayſe of holynes emong men, not of thyne owne goodneſſe, but of other mens euyls, fyrſte caſt the blocke out of thyne owne iye, ⁊ than loke wͭ thy pure ⁊ cleane iye, whether there be any mote which yͧ mayſt caſt out of thy brothers iye. Like as with the iye we iudge the thynges of the body: ſo with the mynde, we iudge the B things of the mynde. Therefore that parte of vs muſt be fautleſſe, wherewith we iudge another mannes faulte. And he muſt fyrſt teache hymſelfe, which taketh vpon hym to teache others: and he muſt be his owne iudge, whiche entendeth to geue ſentence vpon others: and he muſt fyrſt moniſh hymſelfe, whiche goeth about to moniſhe others.

Mē ought to be ſharp iudges ouer their owne faultes, and milde ouer other mēs.

*Euerie mā ſhould firſt be his owne phyſician ere he attempt to cure an other man.

Thou hipocrite, firſte caſte out the beame out of thine owne iye. ⁊c.

That part of vs muſt bee faulteleſſe, wherwith we iudge an others man fault.

The texte.

Geue not that which is holy vnto dogges, & caſt not your pearles before ſwine, leſte they tread thē vnder their feete: & the other turne againſt you & al to rēt you.

And theſe thinges perteine chiefly vnto them, which take cure ⁊ charge of the people. And although I would ye ſhould be prompt ⁊ readie to do all men good, ⁊ to ſuffer thē that doe you wrong, ⁊ to be mylde, ientyll, and indifferent towardes them yͭ fal through mans infirmitie ⁊ weakeneſſe: finally to be ſuche towardes them which be peruerſe ⁊ froward, that ye had rather to amende them, then to deſtroy them: yet I would not yͭ the miſteries of the euangelical wiſedome, ſhould be vttered and declared without any choyce or regarde euen as wel to the vnworthy as to the worthy. For yf the Iewes doe ſo eſteme theyr myſteries ⁊ holy thynges, that they kepe them from the dogges, which is a fylthy cattell: yf ryche menne ſo regarde their precious pearles, that they wil not caſt thē to the hogges lyke madde men: ye which haue in poſſeſſion the holy thynges in dede, which doe paſſe al precious pearles be they neuer ſo hygh of pryce, beware that ye caſt not the ryches and treaſure of the goſpel vnto ſuche as be vnworthy. For they be dogges, whiche beyng wholy geuen to prophane and worldly thinges, abhorre thoſe thynges that ſauoure of holyneſſe. They be ſwyne, whiche beyng wholy drowned in fylthy pleaſures, doe deteſte the pure and chaſte doctryne of the goſpell. Rotten karkaſſes and fylthye vomityng is more pleaſaunt vnto dogges, than all the ſauce and ſwete ſpices in the worlde.

The miſteries of the goſpel are not to bee ſhewed to all perſons without choice.

Geue not that which is holy vnto dogges. ⁊c.

Caſte not pearles vnto ſwie.

What perſones are dogges ⁊ ſwyne.

The ſwyne had rather haue myer, than preciouſe ſtones. Therefore whoſoeuer doeth openly deſpyſe holſome doctryne, beyng without al hope of any good fruyte: ye ought not to put into them the ſecretes of the heauenly doctryne, leſte by occaſion they may be prouoked to be wurſe than euer they were before: and leſte theſame chaũce by them, which ſhould happen if a man ſhould caſt margarites to ſwyne, or holy thynges to dogges. For dogges wyl not only vnreuerently vſe the holy thyng, but alſo being prouoked, if they be caſt at, wyll runne vpon you, and teare you with their teeth. And the ſwyne wyll treade with theyr feete the preciouſe ſtones lyke rubble and rubbiſhe. So the dogge is not the holyer for the holy thyng, but doeth prophane and defyle the holy thyng: and the ſwyne is not the trymmer for the preciouſe ſtones, but doeth defyle the pureneſſe of them. Lykewyſe men of deſperate malice, doe ſkorne the holy doctryne as a folyſhe thyng, when they knowe it: and doe falſely reproue it as a wycked thyng, and doe trouble and put ſuche men to buſyneſſe, whiche doe teache it. Wherfore the wyſedome of the goſpell muſt be communicated and delyuered vnto them that be deſyrous of it, or at the leaſt wyſe to ſuche as be curable. All thynges muſt not at the firſt daſhe be commytted to all men, but as euery man ſheweth a proufe of his towardneſſe and profityng: ſo certayne ſecrete poyntes of myſteries muſt be more and more opened vnto hym.

C

Leſte they treade thẽ vnder their feete.

The dog is not the holier for the holy thing, nor the ſwyne the gaier for the precious ſtones.

Aſke and it ſhalbe geuen you: ſeke and ye ſhall fynde: knocke and it ſhalbe opened vnto you. For whoſoeuer aſketh, receiueth: and whoſoeuer ſeketh, fyndeth: and to him that knocketh, it ſhalbe opened. Is there any man emong you, which if his ſonne aſketh bread, wil geue him a ſtone? or if he aſketh fyſh, wil he offer him a ſerpente? If ye than beeing euill can geue your children good gyftes, howe muche more ſhall your father whiche is in heauen geue good thinges, if ye aſke of him?

The texte. Luke. xi.

These excellent iewels, lyke as ye ought not to communicate them to al men: ſo they come not from God the father to ſuche as be ſluggiſh ⁊ ydle. He geueth theſe thinges, but vnto ſuche as gredily craue them: he denyeth not theſe thinges to them that ſeke them diligently: he reſtreigneth not frõ this treaſure, thẽ that knocke vnceaſſaũtly ⁊ wil not leaue knocking. Aſke therfore of the father, not preciouſe ſtones or golde, but theſe true ⁊ ineſtimable ryches of the mynde: aſke I ſay, ⁊ ye ſhal haue your aſking. Seke ⁊ ye ſhall fynde, knocke ⁊ it ſhalbe opened vnto you. Your father is ryche ⁊ bountiful, he denyeth none, he enuyeth none to haue parte of his ryches: but he wyll haue theyr pryce and value knowen. But he doeth not knowe the pryce of them, which faintly deſyreth or aſketh them. Therefore whoſo doeth aſke as he ought, he receyueth: whoſo ſeketh gredily, he fyndeth: whoſo knocketh at the doore inſtãtly, to him it ſhalbe opened. It is he that aſketh wel, which aſketh holſome thinges, ⁊ which aſketh wͭ a ſure truſt: he ſeketh wel, which ſeketh with cõtinual deſyre: he knocketh wel, which doeth prouoke and moue Gods goodneſſe with good workes, and with godlye doynges. And although ye receiue not forthwith yͭ ye aſke, yet diſtruſt not the bountifulneſſe ⁊ liberalitie of your father. For he wil geue whan nede ſhall requyre, and aſmuche as ſhalbe nedefull, yf ye perſeuer and continue in aſkyng. For God is as ſoone intreated of his chyldren, as man beeyng a father is intreated of his chyldren. For what father is there emong you ſo vnkynde, that yf his ſonne requyre a profitable thyng, as bread, wil he not geue hym that he requyreth, but for bread wyll he geue hym ſtones? Or yf the ſonne aſke hym fyſhe for to eate, wyll he geue hym a ſerpente in ſtede of fiſhe? Truely he woulde denie it, yf his ſonne ſhoulde aſke hym a ſtone, or a ſerpent, or ſome other noyſome thyng. Ye therefore which be na-

Aſke and it ſhall be geuẽ you.

D

Aſke and it ſhall bee geuen vnto you.

What perſons aſke, ſeke, and knocke, well.

If you thã beyng ill can geue your children good giftes. &c.

turally

A turally geuen to yll, and alſo in other thynges yll for the moſte parte, yet in this behalfe, not by vertue, but through the inſtigacion of nature, ye kepe this honeſt & naturall affeccion, that ye can geue profitable thynges vnto your children. Howe muche more than will your heauenly father beyng naturally good, doe theſame? Will not he geue vnto you his childrē, his good thynges, yf ye ſtyrre and call vpon his bountefull goodneſſe, with feruent and continuall deſyres.

If mē geue good thinges to their children, will not god?

The texte. Luke.vi.

Therefore whatſoeuer ye will that menne ſhould doe to you, doe ye the lyke to them alſo: For this is the lawe and the Prophetes.

And as touchyng the lyfe of man, whiche is hurted or holpen with mutuall gentylneſſe and iniuryes of bothe ſydes, becauſe it were to longe to geue preceptes and leſſons of euery thyng ſeuerally, I wyl geue you a generall rule, whiche is naturally planted and grauen in all menne. Euery man well aduiſed, wylleth well to hymſelfe: but the common ſorte of men ſo loue themſelues, that they wyll prouyde for theyr owne cōmoditie, with other mennes hurte and hynderaunce. But ye muſt not ſo doe: but as ye would wiſh others to be towardes you, euen ſuche be ye towardes others. Euery manne that is in ignoraunce deſyreth to be taught: euery manne that doeth amiſſe, deſireth louingly and ſecretly to be moniſhed, rather thā to be openly blamed: euery mā that is nedie, would gladly haue ayde and ſuccour: no man would be backbyted nor ſlaundered, nor hindered of his good name. Therefore of this common witte and vnderſtandyng, which is geuen to all menne, let euery manne take counſell of hymſelfe, howe he ſhould vſe hymſelfe towardes his neyghbour. Let hym not doe to another ſuche a thyng as he would not ſhould be doen to himſelfe: and that he deſyreth to be done to hymſelfe, theſame let hym doe to another. This is the veray briefe and ſumme of all thynges, whiche are taught by the lawe and the Prophetes: The whiche yf a man for lacke of leyſure, or for lacke of ſkylfulneſſe cannot turne ouer and reade, truely euery man hath a rule at home within hymſelfe, by the whiche he maye directe and ordre his actes and dedes, ſo that he deſyre rather to folowe ryght reaſon, that the luſtes and deſyres of his carnall mocions.

Whatſoeuer ye wil that men ſhould doe to you .&c.

Doe as ye woulde bee done to.

B For this is the lawe & the Prophetes.

The ſumma of the lawe and the Prophetes.

The texte. Luke.xiii.

Enter in at the ſtreight gate: For wyde is the gate, and brode is the way, that leadeth to deſtruccion: And many there be whiche goe in thereat. But ſtreight is the gate, and narrowe is the waye, whiche leadeth vnto lyfe, and fewe there be that fynde it.

If theſe thynges ſeme harde vnto thē that loue this worlde, yf ye ſee the moſte parte of menne folowe the contrarie, yet lette nothyng trouble your myndes. The better that thynges bee, the harder is the way to them. Conſyder ye rather whyther this way doeth leade, than the eaſye entry into it. Let it be in caſe that there be two gates, the one a narrowe gate, where no man can enter but by a ſtreight and a narrowe way, but this gate leadeth by and by to euerlaſtyng lyfe. And another gate large and brode, where all men may enter by a brode and a playne waye, but it leadeth by & by to euerlaſtyng deſtruccion. Enter ye than by the narrow gate, and deſyre rather to go to euerlaſting lyfe with a few, than to euerlaſting perdiciō with many. For the large waye, becauſe it reſtreigneth no man with the lawes of godlynes, it fawneth vpon men with thoſe thynges whiche delyght the ſenſes of the bodye, and doe pleaſe the luſtes of the herte. And therefore it doeth allure many vnto it, and within ſhorte tyme it ſendeth them ſo entiſed, through the large gate into miſeries that cannot be tolde, and delyuereth them beyng deceyued with goodneſſe, that is counterfeyte and not

The better that thynges be, the harder is the waie to them.

The waye to perdiciō is large.

true,

The waye to lyfe is ſtreight ⁊ narowe.

C

true, vnto euyls that bee veray euyls in dede. But howe narrowe is the gate, how ſtreight is the way, that leadeth to lyfe? For it ſheweth furth nothing that is pleaſaunt to the fleſh: it is rough and diſpleaſaunt to many, and furthwith it doeth offer vnto them, thinges that be painful to nature, as pouertie, faſtyng, watchyng, ſufferyng of wronges, chaſtitie, and ſoberneſſe. This gate receyueth not them that ſwell with glorye of this worlde, this gate receiueth not them, that be puft vp with pryde: this gate receyueth not them that be bollē vp with exceſſe and riot: this gate receiueth not them that drawe with them aboundaunce of worldly thynges. It receyueth none but ſuche as be naked and vnburdened of al the deſyres of this worlde, extenuated and fined into the ſpirite, as men that haue cleane ſhaken of and put awaye theyr bodyes and all carnalitie or fleſhelyneſſe. Whereby it cummeth to paſſe, that this gate is founde but of a fewe, becauſe it is not ſpyed but with cleare iyes, whiche doe clearlye ſee thoſe thynges that be ſpirituall.

The text.

¶Beware of falſe Prophetes, whiche come vnto you in ſhepes clothing: but inwardly they be rauening wolues. Ye ſhall knowe them by their fruites. Doe men gather grapes of thornes, or fygges of thyſtels? So euery good tree beareth good fruites: but a rotten tree beareth yll fruites. A good tree cannot beare yll fruites, neither can a rotten tree beare good fruites. Euerye tree that beareth not good fruites, is hewen downe and caſt into the fyer. Therefore by their fruites ye ſhall knowe them.

Beware of falſe Prophetes.

Beware of falſe Pro phetes.

But as touchyng ſuche men as doe dayly with luſt, exceſſe, pryde, auarice, and with ſuche other fylthy deſyres, and laughyng lyke mad men, goe hedlong into theyr owne deſtruccion and perdicion, ye be in no perylI of any ſuche. For to folowe them is rather madneſſe, than errour. Ye muſt rather beware of them which coumpaynie with you, hauing a cloke of godlyneſſe, whereas in dede they be enemyes of godlyneſſe. They be alwayes talkyng of God the father, of the Euangelical doctryne, of the kyngdome of heauen: theyr apparell is courſe and ſymple, theyr chekes be leane with faſtyng, theyr bodye is worne awaye with leaneſſe, they praye long, they geue to the poore, they teache the people, and expounde the holy ſcriptures: and beyng diſguiſed with the cloke of theſe thynges, they come vnto you apparelled as though it were with ſhepe ſkynnes, whereas inwardly they be rauenyng wolues, and deuourers of the Euangelicall flocke. It cānot be harde to knowe the woulfe frō the ſhepe, yf eche of them vtter his owne voyce, and yf eche of them be couered with his owne ſkynne. But what ſhall a man doe where the woulfe counterfeityng the ſhepe, bothe with the ſhepes ſkinne, and the ſhepes voyce, crepeth into the ſhepe folde, not to becumme a ſhepe, but more cruelly to rente and teare the ſhepe? The woulfe chaūgeth his voyce, ⁊ profeſſeth the name of Chriſt, he profeſſeth the doctryne of the goſpell, but it is all to the intent he may poyſon with his hereſye, them that be vnware and negligent. He counterfeyteth godly workes, to the intente he maye the rather abuſe the ſimplicitie of others to his deſyres. Therefore ye whome I haue choſen to be the kepers and feders of my flocke, muſt diligently take hede of all ſuche. Ye ſhall eaſely fynde out this counterfeyte iuggleyng, yf ye looke narrowly vpon them, ⁊ beholde not the tytle and veſture, but the veray dedes whiche doe diſcloſe the corrupte mynde. For albeit they teache wel, yet they doe not in dede the thing that they teache. Euery tree hath his peculyer and proper frutye, which by the taſte doeth declare the ſtocke. If ye obſerue and marke dilygētly theyr lyfe and maners, ye ſhall fynde that they ſtande in theyr owne concepte: they looke for theyr owne profyt, they are proude, they are reuengers, enuyouſe,

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Which come to you in ſhepes clo thing. ⁊c.

A woulfe in a ſhepes ſkynne.

Ye ſhall knowe th by theyr fruytes.

The tree is knowen by his fruytes.

The properties of falſe prophetes.

The fruytes of the Euangelicall tree.

A uiouſe, backebiters, deſyrous of glorye, geuen to the bellye, and alwayes more diligent in theyr owne matters, than in the matters of theyr flocke, or the goſpell. I haue ſhewed you whiche be the fruytes of the Euangelicall tree, and that is, a mynde farre from all pryde, ful of gentylneſſe, and not deſyrous of vengeaunce: a mynde deſpyſyng all pleaſures of this worlde, a mynde deſpiſyng ryches, and gredily deſyryng the godlyneſſe of the goſpell: a mynde prompte and ready to doe good to all men, a mynde pure and cleane from all luſtes and deſyres, nor hauyng none other iye but to God only: a mynde refuſyng no affliccion or trouble, ſo that he may promote & ſette forward the doctrine of the goſpel: a mynde looking after no rewarde in this world for his wel doynges, neyther glory, nor pleaſure, nor ryches, a mynde that wylleth wel euen vnto his yll wyllers, and doeth good to them whiche doe hym hurte. Whoſoeuer truely in dede bryngeth forth theſe fruytes, he is the Euangelicall tree. Therefore they that ſhewe themſelues to be Prophetes, and boaſt themſelues of this tytle, they that feyne themſelues by religeous apparell to be ſhepe, whereas in herte and affeccion they be woulues: they muſt be eſtemed & iudged of theſe fruites. Regarde not the boughes and the barke. Theſe oftentimes be common to ſuche as growe in the fielde, and to ſuche as growe at home, to the holſome and to the vnholſome: the frupte once taſted doeth declare the iuyce of the tree. That yf in the ſayde Prophetes ye ſee auaryce, arrogancye, enuye, deſyre of vengeaunce, diſſemblyng, and ſuche other, whiche are cleane contrary to the fruytes of the Euangelicall myndes: thynke not that any good fruyte wyll ſpryng of theſame trees. For what man is ſo madde to gather grapes of thornes, or fygges of brambles? that is to ſaye, of rough and wilde ſhrubbes, to gather moſt pleaſaunt fruite. Lykewiſe it is emong B men. A veray good tree, & bearyng ientyll iuyce in the roote of the mynde, bryngeth furth good fruite. On the other ſyde, a veray yl tree, what leaues and barke ſo euer it hath, yet it bryngeth furth yll fruites. And theſe cannot be turned nor chaunged: ſeeyng theyr nature is vtterly repugnaunte. For he that hath a cleane & a ſyncere mynde, muſt nedes expreſſe in dedes, the ſyncereneſſe of his herte and affeccion: and again, he that hath a faulty and a corrupte mynde, cannot expreſſe in dedes, thoſe thinges whiche declare a veray good man. Although by the iuglynges and colour of holyneſſe, ſometyme he deceyueth vnwarie men, yet truely he cannot deceyue God. Therefore they that be colourably good, let them leaue of theyr colour, and become good in dede. For emong men, one may of an yll tree, be made a good tree. But yf he continue in his frowarde counterfeityng, let hym feare, leſte he ſuffer the lyke of God, that wyll reuenge it, that the vnfruytful tree ſuffreth of the tyllman. And what doeth it ſuffer? It is cutte downe and caſt into the fyer. So, whoſoeuer beeyng in the kyngdome of God bryngeth furth no fruite, or ſuche fruite as is vncumly for his profeſſion, vnleſſe he repent, he ſhall be caſt into the euerlaſtyng fyer. Therefore by this token ye ſhal knowe thẽ, that is to wete, by the fruites, * which if ye fynde in them to be euyll, ye ſhall remoue them from the cure of the flocke: and ſhal not receiue them into the kingdome of heauen, nor coũte them for Chriſtians, but for enemyes: not to the intent to hurte them, but to beware leſte they hurte the flocke, beeyng myngled among them. For there is nothyng more daungerous than vngodlyneſſe, yf it getteth credite and authoritie, through the falſe colour of holyneſſe.

The frupte of the tree is to bee marked, and not the boughes or the barke.

Grapes are not gathered of thornes.

A good tre cannot beare ill fruictes.

Therefore by theyr fruytes ye ſhal knowe them.

Men are knowen by their fruictes.

* Euyll paſtours are to be remoued from the cure of Chriſtes flocke.

The texte. Luke.xiii.

Not euery one that ſayeth vnto me Lorde Lorde, ſhall enter into the kingdome of heauen, but he that doeth the will of my father whiche is in heauen. * Manye

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Luke. xiii.
Pſal. vi.

will ſaye to me on that day : Lorde, Lorde, haue we not prophecied in thy name? and haue we not caſt out deuils in thy name? and done many miracles in thy name? And than will I confeſſe vnto them: I neuer knewe you, *departe from me ye that worke iniquitie.

It is not the title that maketh a Chriſtian man, but the lyfe.

All they that profeſſe me onely with wordes, ſhall not be counted worthy the kingdome of heauen: for it is not the tytle that maketh a Chriſtian man, but the lyfe. And I wyll not furthwith acknowlage them for my diſciples, whiche vnder pretence of holyneſſe ſay vnto me, Lord, Lord, when in dede they ſerue diuerſe other lordes : that is to ſaye, Mammon and ryches, the belly and ambicion. Whome therefore ſhall I thinke worthy the kingdom of heauen? Them that haue vtterly refuſed worldly deſyres, and hartily doe obey the wyll of my father whiche is in heauen, whoſe wyll I preache vnto you. For whatſoeuer I teache you it cummeth from hym. And truely my name ſhall nothyng profite them whiche lacke my ſpirite and workes, ſpecially in that daye whan rewardes ſhall be appoynted according vnto euery mans deſertes, not by mans iudgement, (which oftentymes doeth fayle,) but by the iudgement of God: and the ſhepe ſhalbe deuided from the goates: ſo that thoſe thynges ſhall not profite them, which now ſeme amongſt men, a certayne godly thyng, and paſſing the doynges of man. For than when they ſhall ſee euerlaſtyng lyfe prepared for them, whiche folowyng the doctryne of the goſpell haue declared themſelues to be my true diſciples : and againe when they ſhall ſee euerlaſtyng punyſhment prepared for them that ſhalbe remoued from the coumpaigny of the godly, many beyng ſore afearde ſhall come and deſyre now to be knowen of God, whereas they haue counterfeited before menne to bee the chiefeſt and moſte excellente diſciples of Chriſte, and preachers of the goſpell, and they ſhall ſay vnto me: Lorde, knoweſt thou not vs thy ſeruauntes? Haue not we prophecied in thy name? haue not we chaſed a waye deuils in thy name? haue we not reyſed vp dead menne in thy name? haue we not put away poyſons and diſeaſes in thy name? haue we not wrought other wonders in thy name? and by theſe dedes glorifyed thy name? we haue declared our ſelues to be thy diſciples by ſo many argumentes and tokens. and nowe doeſt thou not knowe vs? Than ſhall they heare this anſwer of me: Truely I neuer knewe you, no not than whan ye dyd theſe thynges. I hearde you ſaye, Lorde, Lorde, but I neuer perceyued in you the hearte of faythfull ſeruauntes. I heare muche ſpeakyng of my name, but I neuer felte my ſpyryte in you. I heare of myracles which were done in my name, but I heare not of thoſe ſpeciall fruytes, by the whiche a true diſciple of Chriſte is knowen. Wherefore ſeeyng that than, whan ye dyd ſette furthe youre ſelues emongſt men in my name, ye were not myne in dede, but vnder the coulour of my profeſſion ye ſerued the deuyll: departe nowe a waye from me, and goe vnto hym whoſe ſpyryte ye haue receyued, and whoſe wyll ye dyd obey. What tytle or name ſoeuer they haue, yf they worke vnryghteouſneſſe, they ſhall not be partakers of my kyngdome.

It is not enough to ſaie, lorde, lorde, but we muſte doe the father of heauens wille.

Many will ſaie vnto me on that daie, lord, lorde. &c.

D

Departe from me ye that worke iniquitee

¶ Euerye one therefore that heareth theſe woordes of me, and doeth theſame, I will lyken him to a wiſeman, whiche buylt his houſe vpō a rocke: and a ſhoure of rayne fell, and the floudes came, and the windes blewe, and beat vpon the houſe, and it was not ouerthrowen, becauſe it was grounded vpon the rocke. And euery one that heareth of me theſe woordes, and doeth them not, ſhall be lykened vnto a foliſheman, whiche buylt his houſe vpon ſande: and a ſhoure of rayne fell, and the floudes came, and the windes blewe, and beat vpon the houſe, and it was hurled downe, and the fall of it was greate.

The texte

A But lyke as the frupte of the tree canne haue no good relice, vnleſſe the roote haue good iuyce and ſape: So the buylding, be it neuer ſo gorgious, high, and galaunt outwardly, ſhal not be ſure, vnleſſe it be ſtaighed vpon a ſure and a ſounde foundacion. He that hath my ſpyryte, that is to ſaye, a ſincere affeccion, regardyng nought els but the glory of God, he is a tree of a good roote: So he that ſtaigheth not vpon the vayne thinges of this worlde, but vpon the true good thynges of the mynde, and doeth continue conſtauntly in theſame: he very polytikely buyldeth a buyldyng that neuer ſhall fall nor decaye. Therefore whoſoeuer heareth my worddes, and not heareth onely, but repoſeth them inwardly in his herte, to the intent he may expreſſe in his dedes theſame that he hath learned: I ſaye that he is lyke a manne both wyſe and polytike, who to the intente he maye buylde a ſounde ⁊ a ſure buyldyng, firſt of all he deuiſeth and looketh for a ſounde and a ſure foundacion, whereupon he maye ſet his buyldyng to endure agaynſte all tempeſtes of weathers. For in a caulme weather euery buyldyng ſtandeth ſafely, but the wynter proueth the ſoundneſſe of the buyldyng. Sometyme aboundaunce of rayne falleth downe and beateth vpõ it: Sometyme the fluddes increaſed with rayne, all to ſhake it with greate violence: Sometyme the hurlyng of the wyndes beateth agaynſt it, and beeyng beaten and layde at by ſo manye wayes, it ſtandeth ſtyll and moueth not. Why ſo? Becauſe it ſtandeth vpon a ſure foundacion.

A tree can haue noe good relice vnleſſe the fruict haue good iuice.

What perſones buyld their houſe on a ſure rocke.

I wyl liken hym to a wyſe man that buildeth hys houſe vpon a rocke.

Becauſe it was groũded vpon the rocke.

The buylder dyd foreſee all theſe thynges, and therefore he ſette it vpon
a ſounde rocke, through whoſe ayde it neded nothyng to feare all thoſe
aſſaultes. Agayne whoſoeuer heareth my wordes, and heareth them only,
and doeth not repoſe them in his herte, nor expreſſe them in his dedes: is
lyke vnto the rechéleſſe buylder, who not foreſeeyng the ſtormes and tem-
B peſtes, ſetteth his buyldyng vpon the ſande, whiche is a foundacion euer
fletyng and faylyng, and nothyng ſure to truſt vnto. Afterwardes falleth
aboundaunce of rayne, the violence of ryuers runneth vpon it, the ſtorme
of windes runneth agaynſte it, and the houſe is looced, diſſolued and
plucked vp from the foundacion, and falleth downe with a great craſhe.
Why ſo? Becauſe the buylding was goodly and gay to ſee to, but it ſtode
vpon an vnprofitable foundacion. Therefore your principall chiefe care
and conſideracion muſt be of your foundacion: faſtyng, almeſſe, prayer,
ſymple apparell, finally myracles, bee lyke a gaye buyldyng. But yf the
mynde of hym that doeth them, looke after vayne prayſe of menne, after
lucre, or after pleaſure: all ſhall fall whan the ſore ſtorme of tempracion
draweth nere. But whoſe affeccion and deſyre is ſurely faſtened in the
doctryne and promyſes of the goſpell, lookyng for the rewarde of his wel
doynges at Gods hande onely, he ſhal be hable to ſtande agaynſt al diſ-
pleaſures and iniuries, agaynſt the cruell perſecucions of the wicked, a-
gaynſt the craftie aſſaultes of heretikes: Fynally agaynſt all the engyns
of Sathan, and agaynſt death it ſelfe, ſhall he be able to ſtande ſtyffely,
without diſcouragement, vntyll that daye whan that Perſeueraunce, the
conquerour of all euils, ſhall receyue her crowne.

What perſons builde their houſe vpon the ſande.

The texte. Marke.i. Luke.iiii.

¶ And it came to paſſe, that whan Ieſus had ended theſe ſayinges, the * people were aſtounied at his doctrine. ‡ For he taught them as hauing power, and not as the Scribes.

Whan Ieſus had ended theſe ſayinges, the multitude muſed muche at this newe trade of doctryne. For they had hearde no ſuche thyng of the Scribes or the Phariſeis, who yf they added any thyng vnto Moyſes

The doctrine of the Scribes & Phariſees

C

lawe to bryng themſelfe in eſtimacion with the people, they vſed to bryng furth certayne weryſhe conſtitucions, of waſhyng theyr handes before meate, of waſhyng the bodye yf any came home from market, of waſhyng the cuppes, of paying of tythes that came of myntes and of rue. Jeſus taught no ſuche thyng, but whereas he dyd by myracles ſette forthe and ſhewe what he coulde doe in dedes, he declared hymſelfe to be theſame in doctryne alſo, forbyddyng with authoritie, that whiche the lawe fauourably dyd ſuffer, and requyryng that whiche the lawe dyd not requyre. The lawe ſuffered diuorce for euery cauſe: Jeſus forbade al diuorces vnleſſe it were for aduoutry. The lawe forbade nothyng but to kyll: Jeſus requyred that we ſhould not be angry with our brethrē, and declared euidently that he was not onely the interpreter, but the Lorde of the lawe alſo: not the miniſter, but the authour. Finally a certayne lyuelyneſſe of his perfecte doctryne, and a certayne naturall ſtrength of trueth, touched and enſpired the ſymple multitude, whiche was deſirouſe to learne, and neuer had experience of the lyke in theyr Scribes and Phariſeis.

For he taught the as hauyng power.

And not as the Scribes.

¶ The .viii. Chapter.

The texte.

Marke .i. Luke .v.

¶ And whan he was come downe from the mountaine, muche people folowed hym. And beholde, there came a lepre, and wurſhipped hym, ſaying: Lord yf thou wylt, thou canſt make me cleane. And Ieſus put furth his hande, and touched hym, ſaying: I will, be thou cleane. And furthwith his leproſye was clenſed. And Ieſus ſayeth vnto hym: See thou tell no man, but goe and ſhewe thy ſelfe to the prieſte, and offer the gyfte that Moyſes commaunded to bee offered for a wytneſſe vnto them.

D

And whan he was come down from the mountayne.

Chryſte abbaſſeth hym ſelf to the lownes of the weakeſt.

Therefore whan Jeſus had ſpoken theſe weighty and high thynges in the mounte, not to euery manne, but chieflye to his diſciples, and to ſuche as were able to folowe them with cherefulneſſe of the ſpyryte: he doeth abbaſſe himſelfe agayne to the humilitie and lowneſſe of the common ſorte, whiche had many vnweldy, weake, lame, and ſycke, whom he thought to allure to the deſyre of heauenly thynges, through corporall benefites. And in healing of them he dyd theſame by ſygnificacion, which he dyd by his doctryne in healyng the diſeaſes of the ſoule. Eyther of theſe thynges gaue credite and authoritie to other. We beleue hym the more wyllyngly, whome we loue: and loue is wunne by benefites. And his ſayng weigheth wel with vs, whom we ſee and perceiue to bee ſo myghty in dedes. Therefore whan Jeſus lefte the hyll and came into the playne, diuerſe coumpaignies of menne drewe vnto hym on euery ſyde, to the entent that manye myght beare wytneſſe of the myracles that he ſhould doe.

Loue is woonne by benefites.

Why Jeſus did miracles in the ſighte of many.

Chryſte healeth the lepre and for what entente.

And behold there came a leper, and wurſhipped hym, &c.

The leprie a diſeaſe vncurable and hated of the Jewes.

The iudgemente of the leprie belonged to the Prieſtes.

Wherefore a greate noumbre beeyng gathered together, beholde, there cummeth furth a certayne manne geuyng occaſion of a myracle, and teachyng them withall, as by a fygure, from whence and by what fayth, they that wer diſeaſed with the lepry of the ſoule, ſhould ſeke remedy. For there came forth a certayne manne hauyng his bodye infected with the leprye. This diſeaſe emong the Jewes was counted muche abhominable, and is thought to be ſuche, that no Phyſiciā can heale it. The iudgement of this diſeaſe, as of a ſacred thyng lying in Gods handes only, was appoynted vnto the prieſtes, which ſearched out by meruailouſe and diuerſe obſeruacions, whether the bodye of any manne were infected with the veray lepry or not. It was not lefull for them that were iudged ſicke of this diſeaſe, to

A come in the compaignye of men:neyther was it lefull to touche the bodye
whiche was defyled with this diſeaſe.This manne therfore iudged of the
prieſtes,⁊ beyng fowle with the veray leprie,durſt yet cum to Jeſus,which
is the purifier and clenſer of all. The deſyre of health tooke away ſhame=
faſtnes:the approued godnes of Jeſus towardes al men,made him bolde.
So many exaumples of other,whiche returned home beyng made whole,
made him to truſte well. Therfore this man fallyng downe before Jeſus
and worſhippyng him, ſayed: Lorde yf thou wilte thou mayſte clenſe me.
What woulde a proude Phariſee, or one of Moyſes prieſtes haue done in
this caſe? He would haue abhorred the vnclene and filthy man,and would
haue diſdeigned to haue talked with him. But Jeſus playing the parte of
a good ſhepeherd, hauing delight in the mannes fayth, whiche was ioy=
ned with ſo great modeſtie and coldnes, whiche alſo durſt not deſire to be
clēſed,vnleſſe it might ſtand with the pleaſure of him, who knoweth what
is mete for euerye man,(but yet he doubted not but that he was hable if he
would:) Jeſus (I ſaye)refuſed not the vnclene manne, but reached foorth
his hand ⁊ touched him. And here he dyd neglecte the law,as touching the
letter, and ſpake ſuche wordes whereby he declared bothe the goodnes of
his will,and the greatnes of his power. Becauſe(ꝙ he)thou dooeſt beleue
that I can if I wil, I will: Be thou whole. And as ſoone as he had ſo ſpo=
ken,the ſkynne was chaunged,and the diſeaſe leaft hym,the people beeing
witnes of the ſame. After this,to the intente the miracle might the better be
beleued,and alſo the prieſtes haue none occaſion to reproue or miſcōſtrue
that he ſhould take vpon him the auctoritie to iudge of the leprye, and to
plucke vnto him the lucre and gayne whiche was woont to cum vnto the
B prieſtes of ſuche as wer clenſed of the leprye,he ſaieth vnto him: See thou
tell no manne that thou art purged of the lepry. For it is not thy parte to
iudge of thy ſelfe,and I take not vpon me the office of the prieſtes. Ther=
fore firſt of all go vnto the prieſte and ſhewe thy ſelfe vnto hym, and if he
declare the to bee clene,which heretofore hath declared thee to bee leprous,
then ſhalt thou offer the gifte whiche Moyſes commaunded to be offered
of them, who chaunced to be clenſed of the leprye:leſt afterward they laye
vnto thy charge,and blame thee which cameſt emong the multitude: and
me alſo as thoughe I coulde not geue perfect healthe. For the gift whiche
they receyue of thee as pure and clene,ſhall reproue them yf hereafter for
hatred of me, they begin falſely to blame that that is done. For if thou
were not leprous before,why did they remoue the from the congregacion?
If thou bee not now cleane,why haue they receyued of thee thy gifte, as of
hym that was pourged and clenſed? Jeſus would that the people ſhoulde
teſtifye howe muche profite the Leper had by his faith, and how lightly
with a woord he tooke awaye all his diſeaſe,to the entent they might geue
eare vnto his doctrine with the ſame faythe,whereby they might be healed
of the diſeaſes of the ſolle.

Lorde yf thou wilte thou canſte make me whole.

Jeſus clenſeth the leprie.

And Jeſus putte forth his hande.

Goe and ſhewe thy ſelfe to the prieſte.

Why Jeſus bade the lepre clenſed to ſhewe him ſelfe to the prieſte

For a witneſſe vnto them

The texte. Luke .vii. Jhon.iiii.

And whan Ieſus was entred into Capernaum,there came vnto him a Captaine and beſought him, ſaying: Lorde,my ſeruaunte lieth at home ſicke of the palſei,& is ſore vexed And Ieſus ſaieth vnto him: Whan I come I will heale him. And the captaine aunſwered,& ſaied: Lord I am not worthie that thou ſhouldeſt cum into my houſe,but onely ſpeake the worde,& my ſeruaunt ſhalbe healed. For I alſo my ſelf am a man vnder the aucthoritie of an other, and haue ſoldiars vnder me, and I ſay vnto this man,go,and he goeth:and to an other come,and he commeth:and to my ſeruaunt doe this,and he doth it. Whan Ieſus heard theſe wordes,he meruailed, and ſaide to them that followed him: Veraily I ſaie vnto you: I haue not found ſo great faith in Iſraell. And I ſaie vnto you,that many ſhal come from the Eaſte and weſte,and ſhall ſitte with Abraham,Iſaac, and Iacob in the kingdome of heauen. But the childrē of the kingdome ſhalbe caſt out into the vtter darkenes: there ſhal

Luke.xiii.

he weping & gnaſhing of teeth. And Ieſus ſaied vnto the Captayne: go thy waie, & as thou beleueſt ſo be it vnto the. And his ſeruaunt was healed in the ſame houre. C

Therfore after that he had taughte the Iewes by thys facte and dede, that the waie vnto health and ſaluaciō was eaſie by the ſincerenes of faith: So forthwith he teacheth in the captayne of an hundred menne, that the waye vnto healthe, was not ſtopped from the Gentiles, ſo that they haue fayth mete and worthy for the goſpell. For whan he was entred into Capernaum, whiche is a towne not farre from the poole of Geneſareth in the borders of zabulon and Neptalim, there came vnto hym a certayne captayne, the whiche kinde of men, the Iewes abhorred for two cauſes.

Why the Iewes abhorred the Centurions & captaines.

Firſte becauſe they be vncircumcyſed for the moſt parte, and alienes from Moyſes lawe: ſecoundly becauſe that kind of lyfe is defamed commonly. But the good Ieſus whiche came to heale all men, turneth not him away neyther.

Lorde, my ſeruaunte lyeth at houſe ſicke &c.

The captaine maketh a requeſte vnto him, ſaying: Lord, I haue a ſeruaunt at home, whom I loue intierly, for that he is faythfull and profitable in ſeruice: He now, as to me vtterly vnprofitable, lieth vpon his bedde, diſeaſed with the palſey: and he is not onely vnprofitable vnto me, but alſo he is ſore vexed with the rage of his diſeaſe, being now at deathes dore.

And is ſore vexed.

And this kinde of diſeaſe, like as it is daungerous and grieuous: ſo is it not lightly cured by the arte of Phiſicians. Ieſus delityng in the faythe of the man (which doubted not but that with a word he was hable to heale his ſeruaunt being abſent) to the entente he might declare vnto all menne, the fayth and truſt of the man ioyned with greate humilitie of heart, aunſwered: I will come, & I will heale him. Whereunto the Capitaine ſaied: Lord I am no Iewe, and I am a captayne, and therefore a man doubly to bee abhorred of the Iewes, and therefore muche vnworthye I am, that thou ſhouldeſt enter into my houſe & be defiled with my companie.

Lord I am not worthie, that thou ſhouldeſt come into my houſe.

D

There is no nede of thy bodely preſence: Onely ſaye the worde, and (ſuche is thy power and might) my ſeruaunte ſhall foorthwith bee healed. Thou haſte Aungels and meſſagiers to whom thou mayeſt commit ſuche buſines. I know by my ſelf, I haue a ruler to whom I am ſubiect, I am obedient to his commaundementes, neyther is it nedefull for him to do all thynges. It is ſufficient for him to committe his matiers with authoritie, to others. Agayne I haue ſouldiers vnder my rule, by whō I doe thoſe thinges which be not mete for me. Onely I geue my commaundement, and they obey it: I commaunde one to goe ſome whither, and he goeth. I commaund another to cum, and he cummeth. Agayne vnto myne owne priuate ſeruaunte I ſaie, doe this, or doe that, and he ſpedely doeth what he is commaunded. If my ſeruauntes obeye me being a ſinner and an abiect: how much more ought thyne to be obediente vnto thy commaundementes?

Ieſus why he ſhewed tokens of meruailig

Ieſus hearyng theſe thinges, meruailled at it: not for that he was ignoraunt of the mānes faithe, but becauſe he would cauſe all men to meruayle at it.

The great feith of the Centurion

He meruailled and ſaied vnto them that folowed hym.

And turninge vnto the Iewes whiche folowed hym, and as it were caſting them in the teeth with theyr vnbelefe, ſayed: This I aſſure you, hitherto haue I not founde ſo greate fayth in my people of Iſraell, as I haue founde in thys ſtraungier: whiche neyther knoweth the Prophetes, neyther hathe receyued my doctryne, nor hathe ſeene my miracles. Ye ſtande in youre owne concepte, becauſe ye be the children of the Patriarches whom God loueth, becauſe ye are the peculiar people of God to whom this health and ſaluacyon is promyſed.

The Gentiles ſhall be receued, and the children of the kyngdome caſte out.

Many ſhal come from the eſte and weſte, and ſhall ſitte with Abraham. &c.

But thys I aſſure you: the tyme ſhalbee, that many ſhal come on euery ſide from the vttermoſte partes of the worlde, whom ye doe lothe and abhorre as ſtraungers and alyenes, whyche ſhall enter in by

faythe,

A

fayth, and ſytte in the kyngdome of heauen with Abraham, Iſaac, and Iacob: and your fathers ſhall acknowlage them, for theyr Euangelicall faythe, as theyr lefull children, and ſhal take them to theyr table to be partakers of the euerlaſting felicitte. Contrarie wyſe, the chyldren of the kingdome, whyche touchyng the fleaſhly kynred commeth of the ſtocke of Abraham, Iſaac, and Iacob, for theyr vnbelefe, ſhall not onely not bee receyued to that goodly and happie feaſte, but alſo they ſhall bee thruſt oute into the outewarde darkenes, beecauſe they woulde not ſee before whan they might, the lyghte that was offered them. There ſhall they bee puniſhed for theyr vnbelefe, weppyng and gnaſſhyng with teeth: hauyng intelligence nowe whan it ſhall bee to late, from what greate felicitie they bee fallen through theyr malice: and enuye ſhall make theyr ſorowe the more, what tyme they ſhall ſee ſtraungiers and alienes to bee receiued to the felicitte and honour, whyche was promiſed vnto them. Whan Ieſus had ſpoken theſe thynges vnto the Iewes, to the intente they ſhoulde geue the more credite vnto hys ſaying throughe the miracle, he turnyng vnto the captayne, ſayeth: Gooe thy waye, and as thou haſte beleued, ſo bee it done vnto thee. Clerely declarynge that ſaluacion is not geuen, neyther to the ſtocke and kynred, neyther to the other merites, but to fayth onely, whyche he requyred, and founde lacke of, in moſte parte of the Iewes. And as he ſayed, ſo the thyng folowed. For it was tried that the ſelfe ſame tyme, the Capitaynes ſeruaunte was ſodainly delyuered from his diſeaſe, becauſe no manne ſhoulde ſuſpect that it was dooen by chaunce, or by the helpe of Phiſicians. For, as no man is ſodainly delyuered from the leprie after the courſe of nature: ſo the palſey forſaketh no man ſodainly.

There ſhal be weping and gnaſhyng of teeth.

As thou beleueſt ſo be it vnto the.

Saluacion is geuen neither to the ſtocke nor vnto merites, but to feith onely.

B

The texte.
Marke. i.
Luke. iiii.
*Marke. i

And whan Ieſus was cum into Peters houſe, he ſawe his wyues mother lying in bead, and ſycke of a feuer. And he touched her hande, and the feuer left her: and ſhe aroſe and miniſtred vnto them. Whan the eauen drewe nere, they broughte hym many that wer poſſeſſed with deiuels. And *he caſt out the ſpirites with a woorde, and healed all that were ſicke, that that might bee fulfilled, whiche was ſpoken by Eſai the prophete, when he ſayeth: he tooke on him our infirmities, and bare oure ſyckeneſſe.

When he had ſhewed furthe theſe and certayne other miracles, he withdrewe himſelf for a tyme from the multitude, and wente into a houſe that was common to Symon Peter and Andrewe hys brother, betwene them bothe. There folowed on Iames and Iohn. There he knewe that Peters mother in lawe hadde ſo greate a feuer, that ſhe kept her bead: and he beyng deſyred to heale her, taryed not but tooke her by the hande and lyfted her vp, and foorthewith her whole feuer went awaye, lyuelines and cherefulnes returned, in ſomuche that ſhe miniſtred and ſerued them by and by of meate: ſo clerely was ſhe delyuered from all grudgeyng of the Ague. Truely no parte of the feuer remayned, where as they whyche bee healed by the arte of Phiſicians, bee troubled longe tyme after theyr diſeaſe, with feblenes and lothſumnes. Nowe whan night drewe on, a great multitude cummeth thycke and ſwarmeth at the doores: lookyng that after hys meate, he would retourne againe vnto hys well doing. As he came foorth, they offered vnto hym a meruaylouſe noumber that were vexed with diuerſe diſeaſes, and alſo demoniakes whyche were poſſeſſed with deuylles: he caſtyng oute the ſpirites, and putting awaye the diſeaſes, healed them all: wherin alſo he did agreably vnto hys name. There was none ſo fowle and ſo horrible kynde of diſeaſes, whiche Ieſus woulde lothe and turne a-

And he touched hir hande, and the feuer leaft hir.

Jeſus healeth Peters mother in lawe of the feuer.

Whan the eauen drewe nere, they broughte him many that were poſſeſſed with deuils

Jeſus caſte out ſpirites, and healed all diſeaſes.

C And healed al that wer ſicke.

way from. There was none ſo vehemente or incurable, whiche furthewith at his commaundement did not forſake the parties. With a woord he healed all, frely he healed all: doyng now the ſelf ſame thyng in taking awaye indifferently the diſeaſes of yͤ bodye, which he wente about to doe in taking awaye ſinnes, whiche bee the more fyerce diſeaſes of the mindes. Truely for this he came into the worlde, and this was it, that Eſai prophecyed of hym many yeares paſte: *he tooke oure infirmities willingly vpon himſelfe, and he did beare our diſeaſes.*

The texte.
* Luke. ix.

Whan Ieſus ſawe muche people aboute him, he commaunded them to go vnto the other ſyde of the water. * And a certayne Scribe came, & ſayed vnto him: Maſter I will folowe thee whitherſoeuer thou goeſt. And Ieſus ſayeth vnto hym: the foxes haue holes, and the birdes of the ayer haue neſtes: but the ſonne of man hath not where to reſte his head. And an other of the number of his diſciples ſayed vnto him: Maſter, ſuffer me firſt to go and burie my father. But Ieſus ſayed vnto hym: Folowe me, and leat the dead burie theyr dead.

To ſeke glorie of an other manes doynges.

D

He that ſeketh the world dooeth but fondely ioygne him ſelfe vnto Chryſte.

The pouertie of Ieſus.

The foxes haue holes

But the ſonne of man hath not where to reſt hys head.

Suffer me firſt to goe and burie my father.

And whan Jeſus ſawe that the multitude woulde not departe, though he had healed all the ſicke and diſeaſed, and though night wer at hande, (for nowe the ſunne was gone to glade,) but that they came thicke aboute him on euery ſide more and more: he commaunded his diſciples to prepare him a ſhippe to goe ouer the water, to the entente that by that meanes he myght bee delyuered from the multitude. Thys once hearde, certayne of them departed home. But a certayne importunate Scribe folowed Jeſus vnto the water ſyde, deſyryng to bee receyued into the noumbre of his diſciples, becauſe he had ſeene Jeſus ſo magnified of the people for hys power in ſhewyng of miracles. And this did the Scribe, not to the entente he woulde folowe the doctrine and lyfe of Jeſus, but that he might geat him ſelfe renoune and lucre by the miracles that Jeſus wrought. He therfore cumminge vnto Jeſus, ſayde: Maſter J will folowe thee whither ſoeuer thou goeſt. Jt was a worde mete for him that ſhoulde haue been a diſciple, yf the woorde and the hearte had bothe agreed. He put forth himſelfe of hys owne accorde, and offered hymſelf vnto all thynges, nor made no pretence of taryyng. But Jeſus neyther repelled the mannes importunitie, neyther layde vnto his charge his corrupte mynde, but ſecretly moniſhed hym that he was no mete diſciple for hym, nor himſelf lykewyſe no mete maſter for the Scribe: for whoſoeuer loketh after the commodities of thys world, ioyneth himſelf vnto him but foliſhly, which neyther had ne ſought, neyther riches, nor glory, nor kingdome in this worlde: but embraced extreme pouertie, ignominye and affliccion, in ſo muche as he had not thoſe thynges whyche the byrdes and beaſtes lacketh not. The foxes (ꝙ he) although they haue no houſes, yet haue they holowe caues and dennes to hyde them in. The birdes flighyng and wauoring in the ayer, in the ſtede of houſes haue neſtes to reſt them in. But the ſonne of man ſo is deſtitute of all ſuccours of this worlde, that he hath no place of his owne to laie his head in. Yf any manne deſire to bee with ſuche a Maiſter, leat him folowe me if he will: but leat him folowe with hearte and affeccion, and not onely with the ſteppes of the feete. So the Scribe knowing his owne conſcience, dyd forbeare to folowe him. Agayne one of them whyche began to be in the noumber of hys diſciples, beeyng moued by frayltie and weakenes, when he hearde of the extreme pouertie of Chriſte, ſekyng an occaſion by ſum colour to ſlippe awaie from the diſciples of Jeſus: Lord (ꝙ he) before J folow thee wholly, whither ſo euer thou goeſt, ſuffer me firſt to retourne home and burye my father. The cauſe, to the apperaunce, ſemed to ſtande with the verai courſe and ductie of nature. But Jeſus willing to teache that

Chriſt wyll no delaies nor excuſes in folowyng hī.

Leat the dead burie their dead.

A that all thinges ſhould be ſet a part in the cauſe of euerlaſtyng health, and that herin all taryyng ⁊ lingeryng is daungerouſe: ſuffered not the young man (beyng of a good mynde, but yet feble and weake,) to bee intangled with buſynes of teſtamentes of the dead, vnder the pretenſe of godlynes, and whiles he prouideth for the vile inheritaunce of the worlde, to fall frō the enheritaunce of heauen. Nay (ꝙ he) thou ſhalte nowe nothing haue to doe with thy dead father, whiche haſt profeſſed thy ſelf to the heauenly life, there will bee enough to burye thy father. Suffer the dead to burye theyr dead, and leat ſuche perſons put the dead in the yearthe, which loue yearthly thinges: leat them burye thy father beyng dead in yearth, whyche being alyue are bothe dead and alſo buried. They bee aliue to men, they be dead to God. Be thou carefull to lyue, and departe from the compaignie of the dead, yf thou wilt lyue in dede.

The texte. Mark.iiii. Luke.viii.

And whan he entred into a ſhippe, his diſciples folowed him. And behold there aroſe a greate tempeſt in the ſea, inſo much that the ſhip was couered with waues, and he was aſlepe, and his diſciples came vnto him, and waked him, ſaying: Lorde ſaue vs, we periſh: and he ſayth vnto them: why are ye fearefull, o ye of litle faith? Than he aroſe, & rebuked the windes, and the ſea, and there folowed a great calme. And the menne meruaylled, ſaying: What maner of man is this, that bothe windes and ſea obey him?

And he was aſlepe

Jeſus why he ſlepte in the ſhippe.

Lorde ſaue vs, we periſhe.

Remedie in troubles where it is to bee ſoughte.

O ye of litle feith.

Feare in troubles procedeth of vnbelief

Than he aroſe and rebuked the windes ⁊c.

Jeſus how he declared hymſelf to bee lord of all.

And there folowed a great calme.

If Chryſte awake in vs al troubles ſhall bee caulmed.

Therefore whan Jeſus had ſente awaye the multitude, and was entred into the ſhippe, his diſciples awaiting vpon him, euen ſoodainly as they rowed there roſe a tempeſt, ⁊ the water was ſo troubleous, that the waues in maner ouerwhelmed the ſhippe. Jeſus in the meane ſeaſon ſlept vpon a pilowe, ſignifiyng (as it wer by a figure,) what perill there is in thynges here in the worlde, as often as they ſlepe being delited with commodities B ⁊ pleaſures of this worlde, whyche haue taken vpon them to be in ſtede of Chriſt. But in theſe tempeſtes ⁊ troubles, the diſciples doe ſhew where we ſhould ſeke for ſuccour. For they being amaſed with feare, plucke at Chriſt, ⁊ wake him oute of his ſlepe. Lord (ꝙ they) ſaue vs, we be loſt. For yet they beleued he was but only man, and that they coulde not be ſafe, vnleſſe that he were awake. Therefore Jeſus minding to make them bolde and voide of all feare, and alſo conquerours agaynſte al aſſaultes of the moſte ſore and vehement troubles, rebuking theyr greate feare: Why feare ye (ꝙ he) ye menne of litel fayth? Ye whiche haue ſeene ſo manye miracles, and haue hearde my doctryne, ought not to bee put in feare with any thyng, ne to bee in drede as though the helpe of God woulde fayle you in any place, yf ſo bee that fayth and truſte neuer fayle you, whiche as yet I ſee not in you ſo muche as ought to bee. After that Jeſus had thus moniſhed his diſciples, he roſe: and to the entent to ſhewe himſelf the Lorde of all the elementes, he rebuked the windes, and the ſea: and furthwith the tēpeſt ceaſed, and there folowed a meruelous caulme, becauſe it might the more appere, that it was dooen, not by the ſtrength of man, but by the power of God. For there is nothing more diſobedient or vnruly, than the ſea once troubled, and yet at the Lordes cōmaundement, it was ſodainly turned into a great caulme. Further, the diſciples and others whiche wer in the ſhippe, muche muſing at ſo meruaillouſe a matier, ſayed: What mightie man is this, and of what a greate power? For vtterly he ſemeth to be more than man: for not onely diſeaſes and deuils, but alſo the windes and the ſea, obey his commaundemētes. And by this exaumple, Jeſus our veray good Lord hath taught vs, that as often as the ſtormes of temptacions and perſecucions rage againſt vs, we ought to ſeke for help none other where but of hym. Euery tumult and trouble ſhalbe made caulme and quiet, if that he awake in vs.

And

And whan he was cum to the other ſide of the water, into the countrey of the *Gergeſites, there met him two poſſeſſed with deuils, cumming out of the graues, and they were oute of meaſure fyerce, ſo that no man might go by that waye. And behold they cried out, ſaying: O Ieſu the ſonne of God, what haue we to doe with thee? Art thou cum hither to tormente vs before oure tyme? And there was a good waye of from them, an heard of many ſwine feeding And the deuils beſought him, ſaying: if thou caſt vs oute, ſuffer vs to go into the heard of ſwyne. And he ſaide to them: go your waye, and they going out went into the heard of ſwine, and the whole heard of ſwine, was caried hedlong into the ſea, and periſhed in the waters. Than they that kepte them fled, and wente theyr waies into the citie, and tolde all thinges, and what had happened vnto the demoniackes. And beholde, the whole citie came furth to mete Ieſus. And whan they ſawe him, they beſought him to departe out of theyr coaſtes.

C

The texte. Marke .v. Luke .viii.

*Here note that the text caleth them Gaderenites, or Gederenites. The Latin Paraphraſe calleth the Geraſenes

Therfore whan Jeſus had paſſed ouer the water, he came into the countrey of the Gergeſites. And behold there was offered a matter and an occaſion of a greater wonder. There met him two men, whiche of long time had been poſſeſſed with the wurſte kynde of deuilles, whiche eyther wandered in the wilderneſſe, or els hid themſelues in dead mennes graues, whiche wer woonte to be made and ſet vp by the high wayes ſyde. Theyr rage was ſo greate, that no cheynes coulde holde them, but breakyng all theyr bondes, they ranne vpon the waye goers, ſo that no man could ſafeli paſſe that waye. No man durſte bring them vnto Jeſus, (as J haue tolde you howe they did with dyuers others,) but the ſecret might of Jeſus drew them againſt theyr willes. The wicked ſpirites wer ſore vexed, & could not abide the diuine power: in ſo muche that beyng guiltie in themſelues, they felt a certaine new and a ſecrete tormente: yea before that Jeſus ſpake vnto thē, they feared leſt the daye were nowe at hand, in the which they ſhould be ſent into the dungeon of hel, there to be puniſhed eternally, and not to be ſuffered herafter to moleſte and vexe men. Therfore torment and feare forced thē againſt theyr willes, to ſpeake and to beare witnes of the diuine power in Chriſt. They cried out therfore by the mouthes of the miſerable men: Jeſu the ſonne of God (ꝙ they) what haſt thou to do with vs? Arte thou come hither to tormente vs before our tyme? we knowe what miſerie and wretchednes abydeth for vs accordynge to oure merites: but ſuffer vs for a tyme. That daye ſhal come to vs to ſoone. We deſyre delaye and not to bee deliuered. Not farre from the place where theſe thynges wer dooen, there was an heard of hogges feding. Than the deuils feling themſelues to bee ſore vexed by the power of God, leſt they ſhoulde departe withoute any hurte doyng (ſo greate was theyr malice) they made thys peticion vnto Jeſus: Jf in no caſe thou wilt ſuffer vs to dwell & abyde in thys houſe, ſuffer vs at the leaſt, that we maie departe hence & enter into the hogges, a beaſte bothe filthye and muche woorthye to bee abhorred. As ſoone as Jeſus had geuen them thys libertie, whiche thoughte it ſufficiente to prouide for the healthe and ſaluacion of manne, the multitude of deuils went furthwith into the heard of hogges. And beholde furthewith the whole heard, beeyng driuen into a fury and rage, ranne downe headlonge from the hyll into the water, and wer there drouned in the water. Thys ſuffered Jeſus bothe to ſhewe the notable malice of the deuils, and alſo to geue occaſion that this miracle might bee bruted abrode. For the ſwyneheardes ſeyng thys horrible ſight, ranne awaye for feare, and wente into the citie of Gadera, and tolde the citezens what they had ſeene, and what had happened to the Demoniakes nowe commonly knowen, to whom it chaunced to bee healed, and what had happened to the heard of hogges.

Two demoniakes poſſeſſed wyth ſpirites out of graues.

D

Deuils enforced agaiſt their willes to witneſſe the diuine power in Chriſte.

O Jeſus the ſoonne of God, what haue we to dooe wyth thee?

The deuils deſire to goe into an heard of ſwyne.

And there was. &c. an hearde of many ſwyne fedyng. &c.

Chriſt why he ſuffered the deuils to enter into the heard of ſwyne.

Than thei that kepte thē fledde &c.

Gadera the citee, and the Citizēs therof.

And behold the wholle citee came out tomete Jeſus.

A The whole citie of the Gaderenes being amaſed at this tidinges, wente foorth to meete Jeſus, fearing leſte he ſhoulde come to them. They ſawe theyr hogges killed. They ſawe the twoe men that wer naked, now appareled, they ſawe them perfeictely healed of theyr freneſie, and quiet oute of theyr rage, inſomuche that they ſat at Jeſus fete knowlageyng hym to bee the autour and cauſe of theyr healthe. But becauſe theſe Gaderenes were groſſe and euill, they feared more the might of Jeſus, than they loued his goodneſſe: and they regarded more the loſſe of theyr ſwyne, than the health of men. They wente vnto Jeſus and deſyred him to departe from theyr coaſtes: who yf they had throughly knowen him, they would haue deſyred him inſtantly that he would haue vouched ſafe to come into the coaſtes of theyr countrey, to do the ſame thing in theyr heartes, whiche he had doone in the twoe Demoniakes. For the hogges declare what the lyfe of them was, ſeeing that the deuilles deſyred to poſſeſſe them in the ſtede of men. Therefore Jeſus taught them nothing, but thought it enough to put thē in feare onely: not withſtanding he hath taught vs by this exaumple, that there is no peſtilence, nor no poyſon of the ſolle ſo ſore, that we ſhould deſpayre of health, yf we chaunce to come to Jeſus. For there be certayne deſyres ſo vnbrydeled, ſo vehement, and ſo outragious, that they driue and force the partie that hath thē, vnto witchecraft, to manſlaughter, to mourdreyng of his deareſt frendes, and to other wicked dedes not to be named, yea and ſumtyme they dryue him vnto ſuche a furie, that he killeth himſelf. No meanes of man can heale and helpe theſe thynges, onelye Jeſus can geue health yf he wyl voucheſafe to come vnto them. There is no cauſe of deſpayre, he wil voucheſafe to come to thē, yf they on theyr parte wyl come to hym.

The hogges of the Gaderenites what they ſignified.

The .ix. Chaper.

B

The texte. Marke.ii. Luke .v.

And entering into a ſhippe, he paſſed ouer, and came into his owne citie. And beholde they brought to him a man, ſicke of the palſey, lying in a bed. And whan Ieſus ſawe the faythe of them, he ſayd vnto the ſicke of the palſey: ſonne be of good chere, thy ſinnes bee forgeuen thee. And beholde certayne of the ſcribes ſaide within themſelues: This man blaſphemeth. And whā Ieſus ſaw theyr thought, he ſaied: wherfore thinke ye euyl in your heartes. For whether is it eaſier to ſaye, thy ſynnes be forgeuen thee: or to ſaye, ariſe & walke? But that ye maye know that the ſonne of man hath power to forgeue ſinnes in yearth: than ſaieth he to the ſicke of the palſey: *ariſe, take vp thy bed and goe home: and he aroſe and went home. But the people that ſawe it, maruailled and glorified God, who had geuen ſuche power vnto menne.

*Actes.iii xix. Marke.ii. Luke.v. Jhon.v.

IEſus therefore not minding to geue that that is holy vnto dogges, nor to caſte precious ſtones vnto ſwine, entred into the ſhippe, and went ouer the water againe, returning into his citie called Capernaum, (for there he had a litel corner of an houſe at that tyme.) And whan he was entred into yͤ houſe, many gathered about him, emong whom wer alſo doctours of the law, that came from Galilee, Jewerie and Hieruſalem. And he ſat downe, and taughte them, and the Scribes and the doctours ſat alſo by him. And when there came about him ſo greate a noumber of men, that the houſe was nowe to litle to holde them all, and the entrye or porche of the doore not hable to receyue ſo greate a multitude: certayne there were whyche brought vnto hym a certayne manne grieued and vexed with ſo vehemente a palſey, that he was carried of fower menne bed and all, whyche was rather like a dead karkaſe of a manne, then a manne.

And behold they brought vnto hym a man ſicke of the palſey.

Jeſus healeth the palſey.

Who

C

Who whan they knewe Jeſus to be within, and that they could not entre for the multitude, they clymed vp vpon the houſe top, ⁊ loocing the tiles of the houſe, they leat downe yͤ bed with the ſicke man through a hole with chordes, before the feete of Jeſus. Jeſus not offended nor grieued with this importunitie of them that carried the ſicke bodye, but rather allowing the feruenteneſſe of theyr faith that had brought him thither, (albeit it is likelie that the ſicke mãnes faith alſo was no leſſe, which either commaunded himſelfe to be leat downe, or els willingly ſuffred it:) Jeſus (I ſaie) turning vnto the manne that laie bedred, to the entent that he would earneſtely commende the vertue of faith to them that ſtode about: be of good courage my ſonne (ꝙ he) thy ſinnes be forgeuẽ the: firſt deliuering that part of the man from diſeaſe, from whence the diſeaſe of the body had come: ⁊ yet meruailouſe ientilly he calleth him ſonne, being a man in pieteous caſe ⁊ miſerable both in body and ſoule, priuely caſting the Phariſeis ⁊ Scribes in the teeth with theyr pride ⁊ arrogauncie. The multitude keping ſilence ⁊ maruailing, certain of the Scribes hauing in their remẽbraunce that God ſaieth in the holi ſcripture: It is I that put awaie the ſinnes of men, wheras in ſuche a great reſort of the fauourers of Jeſus they durſt not openly mourmur againſt him, they ſpake ſecreteli within themſelues: this is a blaſphemer of god, which being but man, taketh vpon him the power of god. But Jeſus who had ſomwhat declared his godly power vnto the Phariſeis in forgeuing of ſinnes, declareth the ſame alſo by a ſpeciall ſigne, opening ⁊ ſhewing that it is not hid frõ him, what eueri man doeth thinke. Therefore making aunſwer vnto thoſe thinges which they ſpake within thẽſelues in theyr ſecret thought, ſaieth: Why do ye enuie at wel doinges, thinking il in your heartes? Suppoſe ye becauſe the diſeaſe of the mind is not ſeen with bodely yies, like as the health neither is not ſene, thinke ye that I take vpõ me vntruly, ⁊ promiſe vnto other that I cannot perfourme? But whether thinke ye more eaſie to ſaie to him that is in ſinne, as I ſaied euen now, thy ſinnes be forgeuẽ thee: or els to ſaie vnto the man diſeaſed with the palſey, whom ye ſee wholy bound with diſeaſes, ariſe ⁊ walke? Therfore to the entent that by the reaſõ of thinges that ye ſee, ye may alſo beleue the thinges true that ye ſee not, ⁊ that both are indifferẽtly eaſie to the ſonne of manne, with a word to take awaie the diſeaſe, and to pardon the ſinnes, I wil geue you a ſigne and a token manifeſt ⁊ open to euery mannes ſenſe and vnderſtãding. And in caſe ye ſhal ſee theſe wordes which I ſhal ſpeake now not to be vaine, but to haue theyr preſent efficacie ⁊ ſtrength, doubt ye not but that the ſonne of man hath power in yearth to forgeue ſinnes, and that not by ſacrifices, or by holocauſtes, but by ſimple and plain worde. And therewith turning to the diſeaſed of the palſey, he ſayed: Ariſe, take vp thy couch and departe into thy houſe, that they which haue knowen thee ſicke, ⁊ haue deſpayred of thy health, maie ſee and perceiue that thou art ſodainly made whole and ſtrong: inſomuch that thou art not onely hable to go vpon thy fete, which a litel before waſt borne of fower porters, but alſo, that yͤ courſe of thinges now chaunged, thou art hable to beare the bed, whiche hitherto hath borne thee. And furthwith as he ſpake, the thing came to paſſe. The diſeaſed of the palſey riſeth vp, ⁊ laying the bed vpon his ſhoulders, he departeth into his houſe, after an other manier of faſhion and pompe, than he was carried a litel before. Whan the multitude ſaw this euidẽt ⁊ manifeſt miracle, and plainly perceiued that it was a thing not of the power of mã, but of the power of god, they glorified god, which had geuen ſuche power vnto men in yearth, ſaying that they neuer ſaw ſuch a thing doen of them, whiche

Thy ſinnes be forgeuẽ thee.

The Scribes ⁊ Phariſees in their myndes, cõdemne Jeſus of blaſphemy

Eſai. xliii.

This man blaſphemeth.

Chriſt declareth hymſelfe to be God.

And whan Jeſus ſaw their thought. ⁊c.

D

Whether is it eaſier to ſaie, thy ſynnes are forgeuen thee, ⁊c.

But that ye maye know that the ſonne of mã hath power to forgeue ſynnes in yearth, ⁊c.

Ariſe, take vp thy bed, and goe home.

But the people that ſawe it, meruailled and gloryfied God.

A whiche are counted the chiefe and the moſte excellente menne emong the Jewes. But the Scribes were ſo put to ſilence, that they were the more ſtyrred and chafed with enuy, becauſe they ſought more theyr owne glory, then the glory of God: by the whiche increaſyng and ſhynyng furth dayly through Jeſus, they ſawe themſelues to bee diminyſhed and derkened. For lyke as the ſunne derkeneth a candle: ſo the glory of God darkeneth the vayne glory of men, and cauſeth it to vaniſhe awaye. But the enuy of theſe menne profyted to none other ende, but through reſiſtaunce, to make the glorye of Chriſte the more manifeſt and notable. For God can vſe the malice of men, vnto his glory and renoume. Therefore Jeſus to geue place to the enuy of the Scribes, departed thence, and returned vnto the mere and poole, where he taught the multitude flockyng aboute on euery ſyde.

Howe the Scribes & Phariſees enuied Chriſte.

The enuie and murmuryng of the Phariſeis made the glorie of God the more manifeſt.

The texte. Marke. ii. Luke.v.

*Marke.ii Luke.v. Math. xii *Oſe.vi. Math .xii.

¶ And as Ieſus paſſed furth from thence, he ſawe a man named Matthewe, ſytyng at the receipte of cuſtome, and he ſayeth vnto him: *Folowe me. And he aroſe and folowed hym. And it came to paſſe as Ieſus ſate at meate in his houſe, beholde many Publicans alſo, and ſynners that came, ſate downe with Ieſus and his diſciples. And whan the Phariſeis ſawe it, they ſayed vnto his diſciples: Why eateth your maſter with *Publicans and ſinners? But whan Ieſus heard that, he ſayd vnto them: They that be ſtrong, nede not the Phyſician, but they that are ſicke. Goe ye rather and learne what that meaneth: * I will haue mercye, and not ſacrifice. For I am not come to call the ryghteous, but the ſynners to repentaunce.

The callig of Matthewe the ſoonne of Alpheus.

A man named Matthewe ſitting at the cuſtome houſe.

Further as he paſſed by the cuſtome houſe, he eſpyed ſyttyng there a certayne Publican called Matthewe, whiche alſo was named Leui the ſonne of Alpheus. And this kynde of menne becauſe of theyr filthy gayne and greate extorcion, bee defamed and ſlaundered many wayes, eſpecially emong the Jewes. But Jeſus (who hadde before that tyme called vnto hym Simon and Andrewe, John and James, from an homely and a B meane kynde of gaine, but yet honeſt and lawful,) nowe to declare openly that he deſpiſeth vtterly no kynde of menne, ſo that they repent and turne them to better wayes: he calleth vnto hym Matthew, and commaunded hym to folowe. He without any delay leauyng all his accoumptes and rekonynges vnperfecte, leauyng his lucre and gayne, beganne to folowe Jeſus: and ſodaynly became of a Publican, a diſciple. For the voyce of Jeſus had a certayne woonderfull efficacie and ſtrength, and a certayne ſecrete power and maieſtie ſhynyng in his countenaunce, whereby whom he woulde, he allured and drewe vnto hym, euen lyke as the ſtone called Magnes, draweth yron. After that Matthewe deſyred Jeſus, that he woulde voucheſafe to take a repaſte in hys houſe. Whiche thyng Jeſus dyd without any griefe, to teache his diſciples that they ſhoulde not forſake the cumpaignye of wycked menne, yf there bee any hope that they wyll bee the better by theyr coumpaignye. Matthewe of ſuche thynges as he had than, made a bountifull and a greate dyner, vnto the whiche he brought manye of hys ſorte of menne, bothe Publicans and ſynners, whome by his exaumple and communicacion, he allured to the admiracion, and loue of Jeſus. Therefore when the Phariſeis ſawe Jeſus and his diſciples ſytting at meate with them, they ſekyng matter on euery ſyde to blame ⁊ reproue hym, they dare not ſpeake vnto hym leſte they myght heare that which they would not, but they indeuoure and attempt to withdraw his diſciples from him. Why (ꝙ they) doeth your maiſter (whom ye folowe as one of notable holines) take repaſte with Publicans ⁊ ſinners, whoſe coumpaignie we forbeare ⁊ eſchewe as fylthy ⁊ abominable? But lyke

Publicanes a ſorte of menne much hated emong the Jewes.

Jeſus deſpiſeth no kynd of mẽ ſo they wyl come to goodneſſe.

Jeſus voice had a ſecret power

The ſtone Magnes draweth iron vnto it.

As Jeſus ſat at meate in his houſe. &c.

Jeſus refuſeth not to goe wyth ſynners.

Beholde many publicanes alſo ⁊ ſynners that came, ſate downe with Jeſus and hys diſciples.

Mathewe maketh Jeſus a dyner

Commenly we become ſuche as thei are with whom we lyue.

C

lyke wyll ſoone flocke with the lyke: and commonly we become ſuche as they bee, with whome we lyue. Whan Jeſus heard this communicacion, he taketh vpon hym to defende hys diſciples, beeyng yet but weake: where he geueth a leſſon that the preachers of the goſpell be not defyled with the coumpaignie of ſynners, with whom they coumpaignie for none other entent, but to allure them to goodneſſe. But the Phariſeis do ſhūne and flee frō the Publicans, (who by the common eſtimacion bee counted ſynners,) not becauſe they would not be defyled with theyr ſynfulneſſe, but to the entente that they themſelues beyng wurſe than the Publicans, may bee counted holy among men: but ſuche as are indewed with the holynes of the goſpel, doe not deſyre the coumpaignie of ſynners, to the entent that they would take any lucre or aduauntage from them, but to enriche them with godlyneſſe: and they enter into theyr houſes for none other purpoſe, than the good Phyſians entre into the houſes of ſicke menne. For it becummeth a faythfull Phyſician, to be more often in no place, than among them which haue nede of the Phyſicians helpe. Therefore he turnyng vnto the Phariſeis, whiche thought themſelues iuſt menne, where as in dede they were infected with muche wurſe vyce, ſayeth vnto them: I coumpany with the Publicans & ſynners, becauſe I am the Phyſician of the ſoules, and thyrſte for the health of menne. To what purpoſe is it to coumpanye with the iuſt, as ye ſuppoſe your ſelues to be, ſith they nede no Phyſician? They nede a Phyſician that be yll at eaſe, and the Phyſician is profitable vnto them, whiche acknowlage theyr diſeaſe, and be wyllyng to be healed. Therefore to lothe and deſpyſe them, it is no holyneſſe but pryde: and to ſuccour them, it is a ſacrifice muche more acceptable to GOD, then any kynde of ſacrifice whiche is offered in the temple. Ye whiche knowe the ſcriptures, ought not to bee ignoraunte of the place, where God ſpeaketh thus: * *I wyll mercy rather than ſacrifice.* Agayne in Eſai, he refuſeth your offerynges, but the worke of mercy, he neuer refuſeth. If ye haue not yet marked this thyng, goe and learne what this ſaying of God meaneth, and thā yf ye thynke good, reproue my doyng, whiche is not contrarye to youre lawe, but agreable to the will of God. And why ſhould I refuſe the coumpaignie of ſinners, whiche am come purpoſely to ſtirre and prouoke ſuche maner of menne to repentaunce of theyr former lyfe? Many thinke themſelues iuſt: yf I withdrawe my ſelfe from them, they ought not to bee grieued, for they haue no nede of my helpe. And it were a vayne thyng, and but a rebuke to call them to repentaunce, whiche haue nothyng to repente of. With this talkyng Jeſus touched and in maner ſkorned the arrogaunte pryde of the Phariſeis, who thought themſelues to be iuſt, and yet were not.

The Scribes and the phariſees why they ſhūned the compaigny of Publicanes.

Such as be ſtrong nede not the Phyſician.

Thei that bee ſtronge nede not the phiſician.

D

God willeth mercie rather then ſacrifice.

Goe ye rather and learne what that meneth, I will mercie and not ſacrifice.

* Oſee. vi.

Chriſte came for ſinners ſakes.

I am not come to calle the righteous, &c.

Than came the diſciples of Iohn vnto him, ſaying: why doe we and the Phariſeis faſt for the moſte parte, but thy diſciples faſt not? And Ieſus ſayed vnto them: Can the brydegromes children mourne as long as the brydegrome is with them? but the dayes will come, whan the brydegrome ſhall be taken from them, and than ſhall they faſt. No manne putteth a piece of new clothe in an olde garment. For than taketh he awaye a piece from the garment, and the rent is made wurſe. Neyther doe menne put newe wyne into olde bottels, for than the bottels breake, and the wyne runneth out, and the bottels periſhe. But they put newe wyne into newe bottels, and both are ſaued together.

The texte.

After theſe thynges, certayne diſciples of John, whiche by the reaſon of a certayne carnall affeccion, dyd enuy Jeſus, magnifying John theyr maiſter, as a manne more excellente than Jeſus, ioynyng themſelues with the Phariſeis, gooe vnto Jeſus, and feare not falſely to blame

Jhons diſciples enuy Jeſus for affeccion to their maiſter.

hym

A hym to his face,becauſe he vſed his diſciples ouer delicately, and brought
them not vp ſo hardly as John dyd his, whiche ſemed to prompyſe a more
hard and ſtraight diſciplyne. The Phariſeis ſought for a fame and an opinion
of holineſſe among the people by two wayes chiefly:that is to wete,
by faſting and praying. Wherefore they demaũde of Jeſus this queſtiõ:
why doe we the diſciples of John,and the phariſeis,faſt ſo often, ⁊ praye
after the ordenaunce of oure aunceſters, (whiche haue taught that prayer
ſhould be commended and ſet forth by faſtyng:) and thy diſciples vſe not
lyke faſt? Unto this manifeſt and falſe reproufe, (becauſe it touched hym,
and not his diſciples,) Jeſus aunſwered veray ientilly: ſo that he neyther
reproued the ordinaunce of John,neither playnly condẽned the faſtinges
of other mẽ. But only ſhewed that the ientleneſſe,which he vſed towardes
his diſciples , was not of negligence, but of policie, whereby he brought
them by litle and litle to greater thynges,euen as when a wyſe and a ſkylfull
teacher of youth doeth not furthwith feare the tender age with harde
thynges,but with pleaſaunt trayning allureth it to thynges of difficultie.
So Jeſus taketh an occaſion to anſwere them,by the teſtimonie ⁊ witnes
that John hymſelfe had borne of hym before. For John teſtifying of Jeſus
before them that thought John to be Chriſt: he that hath a ſpouſe(ꝙ
John) is the ſpouſeman, and his frende ſtandeth by and reioyſeth muche
becauſe he heareth the voyce of the ſpouſe man,meanyng Jeſus to bee the
ſpouſe of whom the prophecie in the pſalme dyd prompyſe that he ſhoulde
come lyke a brydegrome out of his chaumbre: and hymſelfe to be nothing
els but the frende of the ſpouſeman. Jeſus therefore puttyng them in remembraũce
of the ſaying of John,ſayth: In the chaũbre of a new ſpouſeman
or brydegrome(where all thinges ought to be ioyful)can the childrẽ
that be there within the chaumbre be troubled ⁊ grieued with the Jewiſh
and lowryng faſt,chiefly ſeyng the brydegrome to be there in preſẽce? Enuye
B them not for this ioy whiche will not long endure. Suffer them to be
led with this tenderneſſe ientely and ſwetely,vnto thynges of more perfeccion.
Nowe they haue theyr ſpouſeman ⁊ they be wholy ſette on hym,they
haue no layſure now to faſt:and they be ſo tendre,that they cannot awaye
with it. In the meane ſeaſon they ſhall growe and wexe, and the tyme ſhal
come,when theyr ſpouſe ſhalbe taken from them, than they beeyng ſtronger,
ſhall not onely faſt of theyr owne accorde, but alſo they ſhalbe able to
ſuffer ſharper ſhoures. The Jewes put the chiefeſt poynte of theyr religiõ
in often faſtinges,and long prayinges. Theſe thinges,lyke as they be not
to be reproued,if they be not done for vayneglorye but for godlyneſſe: ſo
the doctrine of the goſpel hath an iye ⁊ regarde vnto ſtronger thynges, ⁊
to matters of more weight,vnto the which thinges I frame ⁊ faſhion my
ſcholars by lytle and lytle. Therefore my maner of teachyng agreeth not
with Johns. It is new that I teache,and my doctryne is new, and a new
maner of teaching is moſt ſemely for a new kynde of doctryne. It behoueth
not a ſcholemaiſter to be ouer haſtie:the thing ſhall declare it ſelfe in
tyme,whoſe ſcholars be better brought vp ⁊ taught. Olde thynges muſt
not be miengled with new. For no man ſoweth a patche of new and rawe
clothe in an olde garment. For by this way the hole of the olde garment is
not onely not mended, but alſo the hole is made greater and more yll fauoured,
becauſe the newe clothe agreeth not with the olde. And they
that bee wyſe and polytyke menne, put no newe wyne into olde veſſels.
For than a double inconuenience foloweth, whyleſt bothe the wyne runneth
oute, and the veſſels bee broken and vtterlye loſte. But rather
they

Why doe we and the Phariſees faſt.⁊c.

The Phariſees ſoughte for a fame and opinion by faſting and praying.

Jeſus trained his diſciples ientilly.

Jhon.iii.

Pſal.xix.

Can the brydegromes children mourne ſo long as the bridgrome is with thẽ

Wher the bridgrome is, there can bee nothyng but ioyefulneſſe.

But the daies ſhall come.⁊c.

And than ſhall they faſt.

The Jewes putte the chiefeſt pointe of their religion in often faſtig ⁊ longe praying.

No man putteth a newe piece in an olde garmente. ⁊c.

Olde thinges muſte not bee miengled with newe.

Neither doe men putte newe wyne into old bottels

New wyne is not put in olde bottels.

C

they put newe wyne into newe veſſels, whiche maye beare the ſtrength of the wyne, nor ſtarte a ſunder with the boylyng and workyng of the wyne. So both the veſſels be ſaued, and alſo the wyne. I will my diſciples to be all newe, and ſo I faſhion them for me by lytle and lytle, that in tyme to come they may be ſtrong and ſtyffe to beare the myght of the doctryne Euangelical. John durſt put none other than olde wyne into olde veſſels, as faſtyng and ſuche other thynges, whiche be farre from thoſe thynges that men of the goſpel muſt perfourme. I doe not commyt the ſwete wyne of my doctryne, but vnto newe veſſels.

The texte.
v. Mark. b
Luke. viii.

Marke. v.
Luke. viii.
Leuitic. xv

While he thus ſpake vnto them, beholde there came a certaine rewler, and wurſhipped him, ſaying:* my doughter is euen now deceaſſed, but come, and laye thy hande vpon her, and ſhe ſhall lyue: and Ieſus aroſe and folowed him, and his diſciples alſo. And beholde, a woman diſeaſed wͭ an iſſue of bloude twelue yeares, came behynde him, and touched the ſkyrt of his garment. For ſhe ſaied within her ſelfe: if I maye touche but his veſture onely, I ſhall be whole. But Ieſus turned him, and whan he ſawe her, ſayed: doughter be of good comforte, thy faith hath made thee ſafe: And the woman was made whole euen the ſame time. And whan Ieſus came into the rulers houſe, and ſawe the minſtrels and the people making a noyſe, he ſaid vnto them: get ye hence, for the mayde is not dead, but ſleapeth: and they laughed him to ſkorne. But whan the people were put forth, he went in, and tooke her by the hande, and the damoſell aroſe. And this rumour went abrode into all the lande.

Jairus a ruler of the ſinagogue,

And Jeſus roſe and folowed him

D

And behold a woman diſeaſed with an iſſue of bloud. ⁊c.

Jeſus heleth a woman of a bloudy iſſue which had continued. xii yeares.

For ſhe ſaid within her ſelfe: If I maye touche but ⁊c.

Jeſus ſpeakyng theſe thynges, there came vnto hym a certayne warden of the Synagogue called Jairus, and fallyng humbly vpon his knees wurſhypped hym, and with vehement prayer and beſechyng, ſayd: my only daughter twelue yeare of age, was at the poynte of death whã I came from home, and I am afeard leſte that ſhe be nowe dead. Come I praye thee, and lay thy hande vpon her, that ſhe maye recouer and lyue. Jeſus (as he was ready to doe good to all men which aſked with playne truſt ⁊ confidence, whether they were poore or ryche, Jewes or ſtraungers) forthwith aroſe vp ⁊ folowed Jairus, whiche made haſte home yf perhappes he myght fynde his daughter yet alyue. The diſciples and the thicke multitude folowed Jeſus. And beholde as he was goyng, there befel an occaſion of an other myracle. There was amõg the great multitude of people, a certayne woman, whiche had been diſeaſed with the bluddy flixe for the ſpace of twelue yeares, and had ſpent her whole ſubſtaunce vpon phiſicians, and yet founde ſhe none that coulde heale her diſeaſe. Therefore was ſhe in double miſerie, for yͤ pouertie was ioyned with her ſickeneſſe. This woman though ſhe had conceiued in her hert a great truſt and confidence in Jeſus, yet ſhe durſt not ſpeake vnto Jeſus before ſo manye wytneſſes, becauſe of the fylthines of her diſeaſe. Therefore as though ſhe woulde ſteale a benefite ſecretly, ſhe came priuely behynde his backe, and touched the ſkyrte of his garmente. For thus ſhe perſwaded her ſelfe: yf I touche but the vttermoſte parte of his garment I ſhall be whole: and by and by as ſoone as his garment was once touched, the flyxe ſtaighed, and the woman perceyued and felt that the health of her body was reſtored. But Jeſus willyng ſuche a notable exaumple of fayth not to be hydden, and teaching withall that the glory of God ought not to be conceled: to the intent he would haue the benefite to be confeſſed, he turneth vnto the multitude, ſaying: who touched me? Whan all denyed it: Yet ſome bodye touched me (ꝙ he:) For I feele that a power and a vertue is gon out from me. Here Peter and the other diſciples, not knowyng what Jeſus ment, ſay: Lorde thou ſeeſt the thicke multitude thruſtyng thee on euery ſyde, ⁊ doeſt thou aſke who touched thee, ſith ſo many touche thee? But whan Jeſus, as though he had not knowen who had touched hym, looked backe aboute

hym,

A hym, as though he ſought to eſpye the priuie toucher: the woman beyng
only priuy of the thyng, foraſmuche as ſhe perceyued that ſhe coulde not
be hydden from Jeſus, ſette aparte all ſhamefaſtneſſe, and fell downe at
Jeſus feete, tremblyng and fearyng, and confeſſed all the matter as it
was, and what diſeaſe ſhe had, and howe many yeares ſhe had been ſicke,
and howe ſhe had ſpent all her ſubſtaunce in vayne vpon Phiſicians, and
how that ſhe had perſwaded her ſelfe in her mynde, that by the onely tou-
chyng of the ſkyrte of his garment, ſhe myght be healed: and how ſhe felt
by and by after the touchyng, that perfit health of her bodye was reſtored
vnto her. It was the will of Chriſte that theſe thinges ſhould be declared
before the multitude, not to put the woman to ſhame, neyther to purchaſe
hymſelfe prayſe of menne: but by this exaumple to teache al menne, what
greate matters it is that ſure confidence and faythe in Chriſte is hable to
doe: and by the exaumple of the woman to eſtabliſhe the fayth of the war-
den of the Synagogue, whiche he perceiued ſomewhat wauering: and by
theſame exaũple alſo to reproue the Phariſeis for theyr vnbeliefe. There-
fore Jeſus, leſte he ſhoulde ſeme to be angry, and to take awaye his bene-
fite againe, comforted the woman tremblyng for feare, ⁊ ſayd: my dough-
ter, be of good coumforte. Thy fayth hath obtained the health: Departe in
peace, with a quiet mynde and voyde of thought. My wyll is that this be-
nefite ſhall continue with thee, though thou haſte ſtollen it from me.

And whan he ſawe her &c.

Why Jeſus drewe the woman that had the bloudy iſſue healed to acknow-lage the benefyte openly.

Thy feith hath ſaued thee.

As Jeſus was ſpeakyng theſe thynges, certayne came from the warden
of the Synagogues houſe, and tolde hym that his doughter was dead,
and that there was no cauſe why to trouble Jeſus. For they tooke Jeſus
to bee nothyng els, but ſome notable Phyſician, whiche was hable by his
facultie and cunnyng to reſtore health to them that were alyue, but not to
reſtore the dead to lyfe. And therefore they thought it but vayne to call a
B Phiſician, (were he neuer ſo excellente,) to a dead man. Jeſus perceyuyng
that the father of the mayde was muche amaſed with this tydynges, cõ-
forted hym ſaying: Feare not, onely haue faythe and truſt that the mayde
ſhalbe whole, and ſhe ſhall be whole. It is in thee, that thy doughter may
be whole. And nowe whan they were come to the warden of the Syna-
gogues houſe, Jeſus ſuffered not the multitude to entre in, nor the other
diſciples, ſauing Peter, James and John, and the father, and mother of
the mayden. But all her kinſemenne and frendes dyd wepe, and after the
countrey maner, they beat theyr bodyes, bewaylyng her, and crying out,
and dyd ſuche other thynges as menne be wont to doe verye fondly, in the
funerals of ryche menne and great men. Jeſus bad them ceaſe from theyr
waylyng, for the mayden was not dead, but aſlepe. Meaning thereby that
the mayden was dead, to them whiche coulde not rayſe her, but vnto hym
ſhe ſlept onely, to whom it was more eaſye to rayſe her frõ death, than to o-
ther to rayſe her from ſlepe. The familiars ⁊ frendes of the wardẽ, becauſe
they perceyued not ſo muche of the matter, they laughed Jeſus to ſkorne,
becauſe they knewe certaynly that ſhe was dead, for they had ſeen her whã
ſhe dyed: Therefore after that he had thruſt forth from the funerals the
mournyng multitude, he taking the father and the mother of the mayden,
entred into the parlour, where the corps of the mayden dyd lye. And Jeſus
takyng the vyrgyn by the hande, ſayed: Mayden aryſe. And furthwith
at the woorde of Jeſus the mayden roſe, and walked alſo, to the ende that
the aſſured proufe and credite of the myracle, myght be the more certaine.
For he dyd not onely reſtore lyfe ſodaynly, but alſo ſtrength and chereful-
neſſe. And whan the parentes of the mayden were greatlye amaſed, he

For the maid is not dead but ſlepeth.

Jeſus reſtoreth Jairus doughter from death to life.

And the damoſell aroſe.

Why Jeſus commaunded that hys miracles ſhould not be publiſhed abrode.

And thys run oute wente abrode into all the lande.

gaue them in commaundement, and deſyred them inſtantly to tell no bodye what was done: bothe that he myght auoyde the ſuſpicion of vayne glorye, (for this chiefly ought to bee done with the heades of the Synagogue, whiche dyd all thynges poſſible to obtaine the prayſe of men:) and alſo that they myght ſhewe turth with greater fayth and credite, the thyng that was done, if being commaunded to kepe ſilence, they would yet nedes tell the thynges that they had ſeen doen, to the Phariſeis and to the Prelates of the Synagogue. For he knewe the diſpoſicion of manne, whiche he mynded to vſe to the profite of others. And whan he departed, he bad them geue the mayden meate, vſyng the parte of a Phiſician makyng as though it had been no myracle, whiche thyng eſtablyſhed the fayth of the myracle muche the more. C

The texte. Mat. viii.

And when Ieſus departed thence, two blyndemenne folowed him crying, and ſaying: O thou ſonne of Dauid haue mercye on vs. And whan he was come into the houſe, the blynde came to hym, and Ieſus ſayeth vnto them: beleue ye that I am hable to doe this? They ſayed vnto hym: Lorde, we beleue. Then touched he theyr iyes, ſaying: according to youre fayth, be it vnto you. And theyr iyes wer opened. And Ieſus charged them, ſaying: ſee that no man knowe of it. But they when they wer departed, ſpred abrode his name in all that lande.

Now whan Jeſus was departed from the warden of the Synagogues houſe, and was returnyng to his owne houſe: two blynde menne folowed hym, which had heard the fame of his myracles, and by reaſon thereof had conceyued an hope to obtayne health, eſpecially hearyng of his goodneſſe towardes all menne, were they neuer ſo meane and baſe of degree. But wheras they coulde neither ſee Jeſus, nor come vnto him: yet with a loude crye, for loue of health, and for feruentneſſe of faythe, they crye a farre of vnto Jeſus, with ientle prayer, ſaying: O thou ſonne of Dauid haue mercye vpon vs. Jeſus in the waye aunſwered them nothyng, differryng his benefite, that the myracle myght bee the more manifeſt: becauſe he laboured continually to allure the Jewes to faith, and by the veray thinges many wayes to reproue the Phariſeis vnbeleefe. The captayne had fayth and truſt, the woman had fayth and truſt, they that carryed the man ſicke of the palſey, dyd beleue and truſt, the Jewes and Phariſeis dyd diſtruſt, and were moreouer full of malice and enuye. But whan Jeſus was come home, the blynde men wer receiued into his houſe, who with moſte earneſt hope folowed hym. Then Jeſus geuyng an exaumple vnto others, fyrſte demaunded them of theyr fayth: Beleue ye (ꝙ he) that J am hable to perfourme youre requeſtes? And they without any delaye, ſayed: Lorde we beleue. Than Jeſus touchyng theyr eyes with hys hande, ſayed: As ye beleue ſo bee it vnto you, not chalengyng to hymſelfe the reſtoryng of the ſyght, but imputyng it to theyr fayth and truſt: whereby he declared that chiefly vnbeliefe made vs vnmete for the bountifulneſſe of God, which is preſt and readye for all menne. Aſſone as Jeſus had thus ſpoken, the eyes of the blynde were open, ſo that they ſawe clerely. Here Jeſus wyllyng to warne vs couertly, that although glory of it ſelfe foloweth the good dede, yet we muſt flee it rather then deſyre it: he charged the blynde men veray earneſtly, that no man ſhould knowe of this dede. But the ioying of their newe felicitie, ſpred the fame of Jeſus the more throughout the whole countrey: emong all them that knewe of olde that they had long tyme been blynde. D

Beleue ye that I am hable to dooe this?

Jeſus rendreth two blind men to theyr ſight.

Chriſte forbiddeth the parties cured to tell his benefite to any others

The texte.

As they went out, beholde they brought to hym a dumme manne poſſeſſed of a deuill: and whan the deuill was caſt out, the dumme ſpake: and the people mar-

Mark. xii
Luke. xi.

A ueyled, ſaying : It was neuer ſo ſene in Iſrael. But the Phariſeis ſayed: He caſteth out deuils through the prynce of deuils. And Ieſus went about all cities & townes teachyng in theyr Synagogues, and preachyng the glad tidynges of the kingdome, and healyng euery ſickeneſſe and euery diſeaſe among the people.

They broughte to hym a dumme mā &c.

Ieſus deliuereth a manne frō a dumme deuil.

Whan the blynde wer departed, there was an other miſerable manne offered vnto hym, who was vexed with a deuyll, whiche tooke awaye the vſe of his toungue, that the man neyther was wel in his wytte to wyſh for health, nor had no toungue to deſyre it. He therefore because he had neede of an other mannes fayth, was offered vnto Ieſus. Who without any tarying caſt out the deuill, and furthwith the dumme ſpake. The multitude marueylyng at ſo greate ſpedineſſe of myracles, ready in all kynde of diſeaſes, were they neuer ſo incurable, ſayed among themſelues. There was neuer manne emong the Iſraelites, that wrought ſo manye myracles ſo eaſily. Contrariwyſe, the Phariſeis beeyng blynded with malyce daylye more and more, whereas the thynges that were done in the ſyght of all menne coulde not bee denyed, yet to the entent they myght withdraw from hym the myndes of the people that had hym in veneracion and reuerence, they falſely ſlaunder hym, that he caſteth out deuyls, not by the power of God, but by the myght of Belzebub the prynce of deuyls. The whiche ſlaunder was ſo vntrue that there coulde not bee a more madde thyng. As who ſhould ſaye, one deuyll drieueth out an other: or as who ſhoulde ſaye, Belzebub the enemy of mankinde, gaue lyfe to the dead, health to the ſicke, ſight to the blynde, or ſpeche to the dumme. Suche euils as theſe come for the moſte parte from the deuill, and Ieſus of hys goodneſſe hauynge compaſſion vpon menne tooke theſame euyls away, preparyng menne by B ſuche corporall benefites, as myght ſenſibly appeare to the eye, that they myght bee apte to the receyuyng of ſpirituall benefites, But moſte meke Ieſus was not offended with ſuche malicious reproche, but deuiſed more for the health of all men, becauſe he ſawe the Phariſeis, (to whome it apperteyned to ſee for the health of the people) ſo lytle to helpe and ſuccoure, that alſo they enuyed the cōmodities of others. Ieſus therefore as a good ſhepeherde, walked throughout all cities and ſtretes, labouryng to heale both the ſoules and bodyes of all men, teachyng in theyr congregacions, and preachyng the kyngdome of heauen (into the whiche none be receyued, but ſuche as be voyde of all diſeaſes of the ſoule) and healyng alſo al kyndes of diſeaſes and ſickeneſſes.

It was neuer ſo ſeen in Iſraell.

The malicious enuie of the phariſees agaynſte Chriſte.

He caſteth out deuils through the prince of deuils.

Belzebub.

The deuils ſend euils ſometimes and Chriſt emendeth it.

And Ieſus went about all cities & tounes teachyng. &c.

The texte.
*Mark. vi
*Luke. x.

But whan he ſawe the people, he was moued with*compaſſion on them, becauſe they wer deſtitute and ſcattered abrode as ſhepe hauing no ſhepeherde. Then ſayeth he vnto his diſciples:* the harueſt is plenteous, but the labourers are few. Pray ye therefore the lorde of the harueſt, that he will ſende labourers into his harueſt.

The compaſſion of Ieſus vpō the people.

Whan he ſawe the people, he was moued wyth compaſſion.

The Phariſees and Prieſtes negligence in preaching.

Further whan Ieſus ſawe the multitude ſwarmyng on euery ſyde, and euery day more thicker, and thicker, and nowe gredy of health and of ſyncere doctryne, and conſidered withall, that the Prieſtes, Phariſeis, and Scribes, vpon whome the people hytherto dyd hange, to dooe any thyng rather then to preſerue the people, & that they were wholy geuen, not to the glorye of God, but to theyr owne glorye, to theyr owne lucre, to theyr owne bellye, and to theyr owne pleaſures, in whome yf there were any religion, it was but coloured and counterfayted, ſo that it was very noyſome vnto true religion: and whan Ieſus ferther conſidered that the people was but rude and groſſe, and yet towarde enough in the way of emendmente, (for they lookyng to bee healed in theyr bodyes, folowed with a ſimple and playne fayth, and glorifyed God:) and although yet they vnderſtode not the doctryne of the goſpell, yet they dyd not reiecte theſame. Contrarywyſe whan he conſidered the Phariſeis and the Scribes, whereas they had the Prophetes and the lawe, yet to bee blynded with worldly deſyres, and alſo to reſiſte the doctryne of the goſpell: the good ſhepeherde was moued with pitie and compaſſion, becauſe he ſawe them lyke vnto wanderyng ſhepe, ſkatered a ſunder and deſtitute of a ſhepeherde, and runnyng hyther and thither at all aduentures. Jeſus therefore conſideryng that in the Phariſeis, (who played the woulues rather than the ſhepeherdes,) the flocke had no hope, and that the people through myracles was now ſomewhat prepared to receyue the doctryne of the goſpell, he ſayed vnto hys diſciples, whome he had nowe well gathered together: I ſee a greate harueſt but veray fewe labourers. The fame of the goſpell is ſpred abrode euery where. The feruente deſyre of manye is ſtirred vp, whiche ſeme rype and readye to heare the wyſedome of the goſpell. But where be they that will take vpon them to preache and teache? Where be they that wil teache purely and ſincerelye, neyther ſekyng after glorye of man, nor after gayne and lucre, but teachyng ſo ſincerely as ye ſee me teache? Truely ſuche a coumpanye of menne muſt not be neglected, beeyng kindeled with the deſyre of the heauenly doctryne. What is than to bee done, but to deſyre and requyre the Lord of the harueſt, to thruſt into his harueſt the ydle and vnwillyng labourers. For the occaſion is nowe, and lyngeryng is daungerous. I knowe that it is more pleaſaunte for you to bee with me, but the tyme is at hande, that ye muſt ſhewe ſome proufe of your ſelues, and that ye muſt begynne to ſhewe forthe for the ſaluacion of others, that whiche ye haue receyued of me.

C

The harueſt is pleteous, but the labourers are fewe.

The harueſt is pleteous, but the labourers are fewe.

Praye ye therefore the Lorde of the harueſt. &c.

The .x. Chapter.

D

And when his twelue diſciples were called vnto hym, he gaue them power againſt vncleane ſpyrytes, and to caſt them out, and to heale all maner of ſickeneſſe, and all maner of diſeaſes. The names of the twelue Apoſtels, are theſe. The firſt Simon, which is called Peter, and Andrewe his brother. Iames the ſonne of Zebede, and Iohn his brother, Philip and Bartholomew, & Thomas and Matthew, which had been a Publican, Iames the ſonne of Alphe, and Lebbeus, whoſe ſyrname was Thaddeus, Simon of Canaan, and Iudas Iſcharioth, which alſo betrayed hym.

The texte.

Therefore Jeſus goyng vp vpon the hyl, cōmaunded his diſciples whiche ſpeciallye folowed hym, to come vnto hym. Of theſe he ordeyned and choſe twelue to be the chiefe, vnto whome as to menne better learned and more ſtronge then the reſt, he commytteth with authoritie, the office of teachyng, that accordyng to the exaumple that they ſawe in theyr maiſter, they ſhould teache the people, eche in ſondrye places. And leſte the doctryne of fiſhers, beeyng vnlearned and abiecte menne, ſhould forthwith bee deſpiſed: he gaue them alſo power agaynſte all vncleane ſpirytes, to caſte them out with the woorde, and to heale all kyndes of diſeaſes, and all faultes of the bodye, that whatſoeuer Chriſte dyd before them in the fathers name and hys owne, theſame ſhould they doe in the name of Jeſus Chriſte, in whoſe roume they were. For ſo Jeſus entred, that through healyng of grieuous and incurable diſeaſes, (whiche benefite ſemeth vnto menne moſte godlye) he myght allure the rude and the ſimple people to the thynges of the ſoule,

And whan his twelue diſciples were called vnto hym.

Jeſus geueth to the Apoſtles power agaynſt vncleane ſpyrytes.

He gaue the power againſt vncleane ſpyrytes.

The names of the .xii. Apoſtles are theſe.

The names of the twelue Apoſtles.

A But leſt any man ſhould take falſe Apoſtles for yͤ true, theſe be the names of the twelue whom Chriſt himſelfe did ordeine. Firſt Simon the ſonne of John, whiche alſo was called Peter, and his brother Andrewe: For theſe wer the firſt that Chriſt called. Secōdly James the ſonne of zebedei with John his brother: Thirdly Philip and Bartilmew. Fourthly Thomas whoſe ſirname was Didimus, & Matthew the Publicane. Fifthlie James the ſonne of Alphe, with Judas the ſonne of James, whiche alſo was called Lebbeus or Thaddeus. Sixtly Simon the Cananite, whiche was alſo called Zelotes, and Judas Iſcarioth, whiche afterward betrayed hys maiſter. By ſuche maner ambaſſadoures beyng poore men, rude, abiecte, fiſhers, ſinners and men not knowen, and of no reputacion, Chriſte wente about to tourne and to renue the wholle worlde vnto the wiſedome of the ghoſpell: leſt in this prayſe the worlde might attribute any thyng vnto it ſelf, yf he had begonne this heauenly pourpoſe by menne of learnyng, of power, of ryches, or of nobilitie.

Why Jeſus choſe men vnlearned to bee hys Apoſtles & preachers of his woorde.

The texte.

Marke vi. Luke. vi

Ieſus ſent foorth theſe twelue in noumbre, whom he commaunded, ſaying: goe not into the waye of the Gentiles, & into the citie of the Samaritanes, enter ye not: but goe ye rather to the loſt ſhepe of the houſe of Iſraell. Goe and preache, ſaying: the kingdome of heauen is at hand. Heale the ſicke, clenſe the lepers, rayſe the dead, caſt out deuils. Frely ye haue receyued, geue frely: Poſſeſſe not golde, nor ſiluer, nor braſſe in your purſes, nor yet ſcrippe towardes your iourney, neyther two coates, neyther ſhooes, nor yet a rodde: For the workeman is worthie of his meate.

i. Timo. v.

The Apoſtles are ſente.

Why Jeſus forbad the Apoſtles to goe and preach out of Jewerie

Into the citie of the Samaritanes enter ye not.

B

But goe ye rather to the loſte ſhepe of the houſe of Iſraell.

Goe and preache, ſaying: the kyngdome of heauen is at hāde.

Nowe it is worthie the hearing, to heare what he commaunded them, and howe he furniſhed theſe ambaſſadours in theyr iourney. And firſte of all he appointeth them the coaſtes & limittes of places where they ſhoulde preache, and forbiddeth them to goe out of Jewerie, and forbiddeth them to goe eyther to the people that wer next, or vnto the cities of the Samaritanes, whom the Jewes did abhorre: not that Jeſus did coumpt any kind of men to be abhorred, but leſt he ſhoulde ſeme to be offended with yͤ iniuries of the Phariſeis, & for reuenging of him ſelf, to ſend his diſciples vnto ſtraungiers: or leſt he might geue occaſion vnto the Jewes, to excuſe thēſelfes, and ſaye that they wer deſpiſed, and that the Gentiles and Samaritanes wer preferred before them. Again, becauſe he knew that the Jewes chiefly would rebell agaynſt the ghoſpell, he would leaue them no maner of excuſe, but that it ſhoulde appere vnto all men, that they wer put frō the kingdome of God, by theyr owne frowardneſſe, and that the Gentiles wer receyued for theyr plain and ſimple faythe: Therfore (ꝙ he) forbeare them for a tyme, and goe rather to the loſte ſhepe of the nacion of Iſraell, that they may repente and ſo be ſaued. For they be not all of the Phariſeis malice: there be ſhepe emong them, erryng of a ſimplicitie and of ignoraunce, whiche being moniſhed and taught, wil ſoone repente, and heare the voice of the good ſhepeheard. And ye ſhal beginne your preaching thus, lyke as ye ſawe me doe. For it is not mete nor expedient foorthwith to diſcloſe the ſecrete miſteries vnto the rude people: they muſt be made in a readines before, that they may be hable to receiue the heauēly doctrine. Firſt of al therfore preache nothing els, but that the kingdome of heauen is at hand, that they retourning from theyr olde life, may prepare themſelues to a new life. For the firſt degree of righteouſnes, is to abſtaine from ſinne. And the firſt degree to healthe, is to knowledge the diſeaſe. Furthermore, leſt the teachers beeing menne of no reputacion, and teaching newe thynges, ſhould not bee beleued, bringe them to beleue youre doctrine by miracles, like as ye ſawe me doe. Heale the ſicke, rayſe the dead, clenſe the leprous, caſte out deuils. Theſe thinges though they bee veray great, yet ye ſhall haue them

What thīgs Jeſus cōmaunded his Apoſtles to preache.

The firſte degree of righteouſneſſe, is to abſteine from ſinne

Heale the ſicke. &c.

C

of me,and they ſhall geat you fauoure and authoritie with all menne. For firſte the weake muſt be allured. Take ye hede onely that ye doe not abuſe theſe thynges eyther to vayne glorye,or to lucre. Lyke as ye haue freely receyued of me,ſo geue ye frely. Defyle not yͤ Euangelical funccion, noe not with the leaſt ſuſpicion of glory or lucre. Thus ſhal men eſteme you great in dede,yf they ſhall ſee you of ſo great might and power,and yet not to be hault nor proude,nor deſirous of lucre:but ſtoutly to diſpiſe thoſe thinges, for the whiche the common ſorte of men, doe and ſuffer all that they maye. I will haue you light and ready to doe this meſſage,and to be laded with no burdens,to be encoumbred with no carefulnes,that ye may wholly apply yͤ office committed vnto you. Ye teache heauenly thinges,ſet not youre care vpon worldly thinges:ye haue preparacion mete for your preaching, whiche teacheth no meane thing. Wherfore whan ye take youre iourney, burdeyne not youre purſes with golde nor ſyluer. No,carrie not ſo muche as a bagge about with you to putte your vitailes in, neyther two coates, nor any ſhooes nor ſtaffe. He is well armed whyche is gyrded with the ſwearde of the worde of the ghoſpell. Nor ye ſhall not nede to bee careful, how ye beyng naked ſhall come by neceſſaries. Onely bee carefull in your office committed vnto you, and all theſe other thynges ſhalbee geuen you from your heauenly father. It is his matier that ye haue in hande. He will not ſuffre his weorkemen to bee defrauded of theyr hire. Neceſſaries are ſoone pourueighed for them that lyue from daye to daye, and according to nature. And there will be enough which of themſelues wil geue to you, doing and teaching ſuche thynges. So ſhall it come to paſſe, that neyther ye ſhall bee troubled with ſuche cares whyche maye diminiſhe youre auctoritie,and make you to be ſuſpected:nor they whom ye teache,ſhall be vnkinde towarde you, of whom they receyue farre greater thynges.

ye haue freely receiued, geue frely.

Freely ye haue receiued, geue frely.

Poſſeſſe not golde nor ſiluer.

Poſſeſſe not golde nor ſiluer.

The worde of the goſpell is armour ſufficiente for a preacher.

For the workeman is worthie of hys hier.

A true miniſter of Goddes worde ſhall not lacke emong good people.

D

The texte.

But to whatſoeuer citie or towne ye ſhall come,enquire who is worthye in it, and there abide til ye goe thence. And whan ye come into the houſe,ſalute the ſame: and yf the houſe be worthie,leat your peace come vpon it:but yf it be not worthy, leat your peace returne to you again. And whoſoeuer ſhal not receiue you,nor wil heare your preaching, whan ye depart out of that houſe or citie,*ſhake of the duſt of your feete. Veraily I ſaye vnto you: It ſhall be eaſier for the lande of Zodoma & Gomorrha in the daye of iudgement,than for that Citie.

Lu.ix.a.x
*Mark.vi
Actes .xiii

And ye ſhall bee grieuous or burdenous to no manne with begging, nor no man ſhall caſte you in the teeth with his benefite, becauſe he hathe made a chaunge for better thynges,rather than hath geuen any thing. For it ſhall not be nedeful for you to tourne into common innes,but into what citie or ſtrete you entre into,firſt enquire yf there bee any honeſt man there, deſyrous of the heauenly kyngdome,and werie of the worlde, whiche with godly deſyres ſygheth nowe and than after Meſſias that was promyſed, whyche ſheweth a greate hope of greater increaſe by ſimplicitie and innocencie of lyfe,by liberalitie towarde the poore. For ſuche an one will bee a veray mete hoſte for you,and agayne ye ſhall bee mete geaſtes for hym. Whan ye haue found ſuche an one,turne into his houſe,and chaunge not youre inne, vntyll your buſines about the ghoſpell,cauſeth you to remoue into an other citie. For it ſhall not bee nedefull neyther comely for you,oftentimes to chaunge youre hoſte, as lyght perſones, or perſones deſirous of more deyntie fare. Euery houſe,euery fare,ought to ſuffiſe for menne of the ghoſpell. Bee ye courteous and ientyll of maniers, that ye appere neyther proud,nor flaterers. Whan ye enter into the houſe, ſpeake fyrſte, and ſaye: Peace be in thys houſe. Your prayer ſhal not be in vaine. For yf the houſe bee worthie thys prayer,by and by without delaie it will receyue it:

What perſones are worthie to haue the ghoſpell preached vnto them.

Enquyre who is woorthye in it.

And there abyde tyll ye goe thence.

The maniers and behaueour of preachers what it ought to bee.

If thei be not worthi leat youre peace retourne to you again.

but yf

A

but if it refuſe it, your ſalutacion ſhall not bee loſte. For that whiche they deſpiſe ſhall returne vnto you. And truely I woulde not haue you full of boughyng, and crouching, or flateryng any man for youre neceſſities, that yͭ any houſe thinke muche to receyue you, or yf anie citie thinke muche to haue you as geaſtes, and will not of theyr owne accorde receyue the ſaluacion of the ghoſpell offered vnto them: I will that ye ſhall leaue the houſe whyche ye ſaluted, and leaue the citie wherinto ye entred, and goe into the ſtretes and ſhake of the duſte from your fete, declaring openly that ye hunt for none of the worldy commodities of any ſuche perſones as caſt of the ghoſpell of God, inſomuche that ye ſhall not bee caſt in the teeth with the vile duſt that ſticketh vpon your fete. Here haue in remēbraunce, that an holy thing muſt not bee geuen to dogges, nor precious margarites caſt vnto hogges. Onely ſee that ye laie this to the vnkinde, wil they, nill they, that the kingdome of God is at hande, to the greate commoditie of them that receyue it, and to the greate hurt of them that refuſe it. Aduyſe them whyche receyue the worde of the ghoſpell. Wo bee to that citie wherin none ſhalbee founde, that dooeth repente hym of hys yll lyfe, and deſyreth not to bee amended. Thys I aſſure you, that the countre of Sodom and Gomorre ſhall bee more gently handeled in the daie of iudgemente, than that citie, though it bee a citie of Iſraell. The more that the clemency of GOD is to prouoke them to penaunce, by ſo many myracles, and ſo many benefites: the more grieuouſly ſhall they bee punyſhed, yf they reiecte it.

If thei bee not worthie leat youre peace retourne to you againe

Whan ye depart out of that houſe or citie, ſhake of the duſte of youre fete.

It ſhal bee eaſier for the lande of Sodoma &c.

Take nothyng of the haters of the ghoſpel.

Why Jeſus willed his Apoſtles to ſhake of the duſt of their fete whan they departe from ill people.

The condemnacion of ſuche as deſpiſe and contemne to heare the goſpell preached.

The texte.
Luke. x.
* Mar. xiii
Luke. xxi.
Jhon. xv.
and. xvi.
* Mar. xiii
and. xvi.
Luke. xii.
* Mich. vii
Matthew. xxiiii:

Beholde I ſende you foorth as ſhepe emong woulues. Be ye therefore wyſe as ſerpentes, and innocent as doues. But *beware of thoſe men, for they ſhall delyuer you vp to the counceils, and ſhall ſcourge you in theyr Sinagogues. And ye ſhalbe broughte to the head rulers and kynges for my ſake, in witnes to them and to the Gentyles. * But whan they deliuer you vp, take you no thought how or what ye ſhal ſpeake, for it ſhall be geuen you euen in that ſame houre what ye ſhall ſpeake. For it is not ye that ſpeake, but the ſpirite of your father whiche ſpeaketh in you. The *brother ſhall delyuer the brother to death: and the father the ſonne, and the children ſhall aryſe agaynſt theyr fathers and mothers, and ſhall put them to death: and ye ſhalbee hated of all menne for my names ſake: *But he that endureth to the ende ſhall bee ſaued.

B

But leaue yͤ the puniſhmente of them to God, bee ye meke and pacient againſt al iniuries, and ſo endeuour to profite al good men, that whan ye be prouoked of yl men, ye requite not iniuries. It is ſufficient for you to bee garniſhed with thoſe thinges, wherewith ye maye doe good to al men. Agaynſte the iniuries of men I will haue you vtterly withoute weapon, and to ouercome with none other defenſe but with ſufferaunce. Otherwiſe I coulde make you terrible and to bee feared, but it is not expedient for the ghoſpell. For violence dooeth not extinguiſhe violence, nor one iniurie an other iniurie, nor pryde, pryde, but rather couldnes, ientilnes, & quietnes. I know that the Phariſeis, and menne that be ſtoute with the ſuccours of this world, will go about to do you ſore diſpleaſures. But agaynſt al theſe there is none other buckeler but pacience. Nor there is no cauſe to feare, ye bee ſent lyke ſhepe withoute weapon, ſimple, innocent, in the middes of woulues, but ye bee ſente of me. I woulde not that ye beyng prouoked by theyr naughtines ſhould bee turned into woulues: but to go about this by al meanes, that the woulues aſſwaged by youre ientylnes, maye be turned into lambes. It is no great matier to reuenge yll menne, but to turne theyr heartes to good is a veray greate and an hard matter. Therfore ye muſte couple two ſertayne thinges together, the policie of the ſerpente, and the

Beholde I ſende you foorth as ſhepe emonge woulues.

Sufferaunce the onely ſhield of godli preachers if thei bee perſecuted

It is a greatter matier to turne an ill hearte to good, then to reuenge wrong.

ſimplicitie

ſimplicitie of the doue. The ſimplicitie of the doue ſhall cauſe you to deſire to doe good to all men, and to hurt no man, no though ye bee prouoked. The policie of the ſerpente, ſhal cauſe you to geue none occaſion, whereby your doctrine might be reproued. This is the chiefe point of your ambaſſade, that the ghoſpel maie entre into al mennes heartes. Therfore ye muſt doe vtterly nothyng, whiche by any probable colour might withdrawe any mannes hearte from the doctrine of the ghoſpell. Your doctrine ſhall make greate ſtirres and tumultes in the worlde, the more therefore ye muſt beware, leſt any buſyneſſe aryſe through your defaulte. Which can not be, if ye communicate your benefites freely vnto all mē, and kepe pacience alſo towardes the yll men, and deſyre to do them good. Therefore with ſuch manier of men, yea or woulues rather, ye muſt worke warely, and now prepare youre mynde agaynſte all kyndes of yll, that nothyng may trouble you, whan it ſhall happen. For the time ſhall come that they will hale you as ill doers into theyr counceils and conuenticles, and will beate you with whippes as though ye were vngracious men, and ſubuerters of the publique weales: ye ſhall bee brought before rewlers and kinges, not for your deſertes, but for my ſake, and though I may lette them, yet will I ſuffer al theſe thynges to be dooen, that it maye bee witneſſed and open to all men, that they periſhe through theyr owne defaulte, whiche beeyng moued and prouoked by ſo many miracles, by ſo many benefites, by ſo ready doctrine, by your ſimplenes and ientilnes, doe yet neuertheleſſe ſo ſpitefully reiecte ſaluacion offered vnto them. Therefore whan ſo fewe ſhall bee brought foorthe to ſo many, ſo weake and vnarmed to ſo mighty, ſo vnlettered to ſo learned, yet bee not ye carefull how ye ſhall pleade your cauſe, though ye bee rude, and not ſkilfull of iudgementes, of lawes, and of the lawe place. Alſo I would not ye ſhoulde run to ſuche aide and ſuccour, by the whiche the cōmon ſorte of men are wont to haue the higher hand in iudgementes. They take vnto them a cunning and a well toungued aduocate, they flater the iudges, they fall down humbly vpon theyr knees, they procure and geatte fauoure with money. Medle ye with none of theſe. Do ye this onely, go furth whan ye be called, aunſwere whan ye bee commaunded, that they haue no iuſt cauſe of contumacie and ſtubberneſſe againſte you: but aunſwere playnly and boldely, not with an oracion curiouſly deuiſed and prepared for afore, but with ſuche a talke as hath boldnes ioyned with wiſdome and mildeneſſe. Like as vitayle ſhall bee ready for you in euery place: ſo ſpeche ſhalbe geuen vnto you, vpon whiche carefully to muſe, apperteyneth not to him that dependeth wholly vpon the helpe of God. Yea ſpeche ſhalbe geuen vnto them in ſeaſon conuenient, whiche muſe nothing vpon it, not garniſhed nor gaye, but wyſe and effectuall, and mete for the ghoſpel. It is not mānes matters that ye haue in hand, but goddes, whereof ye bee not autours, but inſtrumentes. For it is not ye that ſhall ſpeake there, but yͤ ſpirite of your father that ſhal ſpeake by your mouthes. Truſting therefore vpon his helpe, ye muſt be moued by no ſtormes of aduerſitie. For the worlde wil aryſe agaynſt my doctrine with ſuche tumulte and buſines, that the brother forgeatting his brotherly loue, wil bring his brother to death: that the father forgeatting his naturall loue, wyll putte hys ſoonne in daungier of deathe: that the ſoonne, all honour and duitie ſet a parte, will aryſe agaynſt his father, and mother, and put them to deathe, of whom he had the beginning of hys lyfe. Briefly ye ſhall bee hated of all menne, for the hatred they beare to my name. For this worlde beyng ſo corrupte on euery ſyde with ambicion, pryde, auarice, leachery and other

The wyſedome of the ſerpēt and ſimplicitee of the doue.

C

Bee ye therefore wyſe as ſerpentes, &c.

But beware of thoſe men.

Perſecuciō is to bee looked for to thē that truely preache the ghoſpell.

For they ſhall deliuer you vp to the coūceils. &c.

In a witneſſe to them.

Take ye no thought howe or what ye ſhal ſpeake

D

God ſhall aſſiſte his, what they ſhall aunſwere in theyr perſecucions.

For it ſhall bee geuen you euen in that ſame houre what ye ſhall ſpeake.

The brother ſhall deliuer the brother to death for the name of Chriſte.

The brother ſhall deliuer the brother to deathe.

Men ſhall be hated for Chriſtes names ſake.

And ye ſhal bee hated of all men for my names ſake

A worldely deſires, wyll not beare the heauenly doctrine contrary to his appetite and deſire. And it ſhall be a greatter offenſe to bee a Chriſtian man, than to bee a murtherer or a ſorcerer. Theſe hurly burlyes the deuill ſhall reyſe vp agaynſt the ghoſpel, but diſtruſte not, godly wyſdome ſhall ouercome the wyles of the deuill and the malice of manne: doe ye the buſines committed vnto you with a bolde and a cherefull courage. For whoſo emong theſe ylles dooeth perſeuer and continue vnto the ende, he ſhall bee ſaued. For ye muſte not leaue of the buſines of the ghoſpel as men diſcouraged with feare.

The texte.

* Luke.vi. John.xiii. and.xv.

* Mar.iiii Luke.viii. & .xii.

But whan they perſecute you in this citie, flee into another. For verailie I ſaye vnto you: ye ſhall not goe through all the cities of Iſraell, vntill the ſonne of man bee come. *The diſciple is not aboue his maſter, nor the ſeruaunt aboue hys Lorde: It is enough for the diſciple to bee as his maſter, and the ſeruaunt to be as his Lord. If they haue called the goodman of the houſe Belzebub, howe muche more hys houſeholde ſeruauntes? Eeare them not therefore. *For there is nothing kept cloſe, that ſhal not be opened, & nothing hid that ſhal not be knowen. What I tel you in darkenes, that ſpeake ye in the light. And what ye heare in the eare, that preache ye on the houſe toppes.

Whan they perſecute you in this citie, flee into an other.

To flee perſecucion in ſome caſe is lawful, and why.

There is no perill vnleſſe a ſtomacke mete and worthie for the ghoſpell faylle you. But lyke as ye ought not to prouoke the crueltie of ill men, nor to ſtirre vp perſecucion, nor to reſiſte it with might & power: ſo whileſt the preachinge of the ghoſpell is but newe and young, I graunte you lybertie to auoyde daungier and perill by fleeyng and running away, not onelye that ye maye bee in ſafetie youreſelfe, but alſo that by thys occaſion B the fame of the ghoſpell maye bee ſpred the further abrode. Therfore yf they perſecute you in one citie, geue place to theyr madnes and flee into an other, ſo that in no wiſe at a litell iniurie of perſecucion, ye ceaſſe from your labour in the ghoſpell. Thys onely is to bee dooen nowe, that the fame of the ghoſpell maye bee ſpred throughout all Paleſtine. And in this behalf the perſecutour ſhall doe you good, becauſe he ſhall not ſuffre you to tarie longe in one place. The tyme ſhall come whan ye ſhall not auoyde perſecucion with fleyng awaye. Now the tyme is ſhort, and haſte muſt be made. For the kyngdome of God is at hande. This I aſſure you, before that ye haue gone ouer all the cities of Jewerie, the ſonne of manne will ſhewe himſelfe, and will helpe you beeyng in daungier. An exaumple ſhall bee ſhewed you in hym, howe greate aduerſities the preachers of the ghoſpell muſte ſuffer and endure. The whyche all oughte to ſeme vnto you the more tolerable, becauſe ye ſee that I haue ſuffred all manier of reproufes and affliccions before you. The ſcholar is not better than is maiſter, nor the ſeruaunt better than hys Lorde. Thys ſuffiſeth to the ſcholar, yf he bee equall with his maſter. Thys oughte to ſuffiſe the ſeruaunte, yf he bee equall with hys Lorde. If they haue ſo vnworthely checked me the maiſter and goodman of the houſe, inſomuche that in moſte vile reproche they haue called me Belzebub, and named the ſonne of God by the name of an vnclene deuill: what meruaile is it, yf they bee bolde vpon the ſeruauntes of the houſe? I knowe that infamie ſemeth a greate ill, and almoſte more grieuous than deathe: but it is a prayſe and no infamye, yf it cummeth of wicked menne for the ghoſpels ſake. They wyll ſaye that ye be witches, yll dooers, and ſedicious perſones: but thys ignominie and ſhame ſhall afterwarde bee turned into your glorie. Your ſinceritie and innocencie at length ſhall appere vnto the worlde, whyche ſinceritie all men ſhall praiſe, curſyng them whyche haue diſhoneſted you with falſe reporte.

Ye ſhall not gooe through all the cities of Iſraell, vntill. &c.

The diſciple is not aboue hys maiſter. &c

The ſcolar is not better the his maiſter.

Feare thē not therefore.

Prayſe

Prayſe long ſuppreſſed breaketh out commonly with greater light. There is nothing ſo couered, but that time will vncouer it, and nothing is ſo hidden, but that it will once come to light. Endeuoure this onely, that ye doe thinges worthie prayſe, and not ſeke after prayſe. There is nothing therefore, why ye ſhould be troubled with feare of infamie, and not freely preach the ghoſpell of the kingdome. It hath no diſhoneſt thyng, nor nothyng to be kept cloſe. Yea yf ye heare any thyng of me in darkenes, preache ye it in the clere light. And yf I haue tolde you any thyng ſecretely, preache ye it openly. Our doctrine is without any coulouring. It deſireth to come furth before all men, and is not afrayde to be knowen of all men.

Doe thĩges woorthie praiſe, but ſeke not after praiſe, and ſo will praiſe beſt come.

The goſpel feareth not to bee knowen of all men.

C

For ther is nothynge kept cloſe that ſhall not bee opened.

What I telle you in derkeneſſe, that ſpeake ye in the light

And*feare ye not them that kille the bodye, but are not hable to kille the ſoule. But feare rather hym whiche is hable to deſtroye bothe ſolle and bodie in hell. Are not twoe litle ſparowes ſolde for a minute? and yet one of them ſhall not fal to the grounde without youre father. Yea and all the heares of your head be numbred. Feare ye not therfore, ye be of more value than many ſparowes. Euery one therefore that ſhal confeſſe me before men, him wil I cõfeſſe alſo before my father which is in heauen. But whoſoeuer denieth me before men, him wil I alſo denye before my father whiche is in heauen.

The texte.
*Luke. xii

Mar. viii.
Luke. xii.

But there ſhall be ſome perchaunce, whiche will litell paſſe vpon infamie, and other ylles, but who can diſpiſe and ſet lytel by death? It wer mete you ſhould feare them yf they could kyll the wholle man: but ye that knowe that the bodye is the viler part of man, and that the ſoule which is the chiefe parte of man cannot be hurted of them, be they neuer ſo ſaluage and cruell: ye nede not to feare them I ſaye. They ſhoulde hurte you more yf they dyd not ſleagh you folowyng theyr myndes, then yf they kylle you for not regarding them. I will ſhewe you who is more to be feared. Feare him that like as he made the whole man, ſo he is hable to condemne hym to euerlaſtyng death, and to deliuer hym into hell fyre. Yet the body which the tiranne dooeth kyll with a temporall deathe, doth not vtterly peryſhe. For the ſelf ſame at the reſurreccion ſhall be reſtored in farre better wyſe.

Feare ye not them that kille the bodye.

Feare not them that kill the bodye.

A tyraunte can kil but bodyly, God can kille bothe bodi & ſolle

D

Feare rather hym whiche is hable to deſtroye both body and ſoule in hell.

Thus ferre therefore onely the body is in daungier, yf in caſe ye bee kylled conſtantly obeying my cõmaundementes. But if ye obey theyr commaundementes, and leaue the buſines of the ghoſpell, now not onely the bodye dooeth periſhe, (whiche yf no man kil it, yet by the common lawe of nature it muſt nedes die,) but alſo the ſolle ſhall be deliuered into euerlaſting fier. And what matter is it, whether ỹ perſecutour, or diſeaſe, or any other chaũce take away the lyfe of the bodye? Truely more gloryous it is to die for the ghoſpels ſake, whiche death though it bee violent and ſore, yet it ſhall not come before the daie, and whanſoeuer it cummeth it ſhal not come without the prouidence of God. And by thys it cummeth to paſſe, that yf ye endeuour to auoide it, ye cannot. God wil not ſuffer you to bee ſlayne but whan it ſhal be veray expediẽt for you to die. Wherefore put out of your mindes all thys feare. God alſo will prouide for this, to whom it wer not harde to geue you immortalitie, but that it is a greater thynge to deſpiſe death, than to eſcape it. What is of leſſe value than ſparrowes? of the whiche twoe bee bought for a farthing, which is a veary ſmal coine? And the noũbre of ſparowes is great in euery place, and yet not ſo muche as one of them is loſte on the yearth, but by the will and ſufferaunce of your father. Doe ye feare than leſt he wil ſuffre you, (whõ emong al he hath choſen to this buſines) to periſh before your tyme, whom he dooeth not neglecte, inſomuch that he kepeth the noumbre of all the heares of your head? Seyng ỹ ye be of more eſtimaciõ to your heauenly father, than innumerable ſparowes, there is no cauſe why ye ſhould feare, leſt mẽ be hable to do any thing againſt you, otherwiſe thẽ ſhal be thought good to him, who hath cõtinual care ouer you.

To dye for the goſpels ſake is a glorye.

Are not twoo litell ſparowes ſolde for a minute? &c

It is a greater thyng to deſpiſe death then to eſcape it.

Yea and all the heares of youre head bee numbred.

God hath the heares of our head al noumbred.

A Wherefore leaue the care of your lyfe and death vnto hym, and bee not ye driuen from the open profeſſion of my name,(bee it neuer ſo muche hated of the worlde)by any feare of diſpleaſures that men mortall can doe vnto men. For whoſoeuer deſpiſing the rebukes of men, doe profeſſe me in thys life to be his Lorde and maiſter: hym wyll I acknowlege to be my ſeruaũt and diſciple, before my heauenly father. Contrarywyſe, whoſoeuer wyll be aſhamed of me before men and denye me: hym will I denie before my father whiche is in heauen. Neyther is this a nice and a delicate profeſſion: for no man dooeth profeſſe me, vnles he dooeth declare by hys lyfe that he dooeth beleue my ſayinges. And ſuche an one hathe in dede denied me, which ſo lyueth that he ſetteth by any other thyng more than by me. What winning therefore can it be, yf a man leſe that noble and euerlaſting prayſe with the father and his Aungels, for feare of a falſe ſlaũder in this world, whiche neither laſteth long, nor is no ſlaunder in dede but with ignoraunt and folyſhe menne, and before God veray true glory? It is a greate gayne litell to paſſe vpon theſe thinges, and to make haſte to the euerlaſtyng rewarde, whyche ſhalbe geuen in due time to them that haue deſerued it: in the meane ſeaſon a good conſcience is a great piece of the rewarde.

To profeſſe Chriſt is no delicate nor deinti profeſſion.

A good cõſcience is a great piece of a rewarde agaynſte worldely ſlaunder.

The texte

Thynke not that I am come to ſende peace into the yearth. I came not to ſend peace, but a ſwearde: for I am come to ſette a man at variaunce againſt his father, & the doughter againſt her mother, and the doughter in lawe agaynſt her mother in law. And a mans foes ſhal be they that are of his houſeholde. He that loueth father or mother more than me, is not mete for me: and he that loueth ſonne or doughter more than me, is not worthy of me. And he that taketh not his croſſe & foloweth me, is not mete for me. He that findeth his lyfe, ſhal looſe it; and he that looſeth his lyfe for my ſake, ſhall fynde it.

Mat. xvi.
Mark. viii
Luke. xii.

B The profeſſion of the ghoſpell is no weriſhe nor light thing. Truely the rewardes be great, but ye muſt come vnto them with vehement and continuall deſyres of the minde: they chaunce not vnto yll menne and lingerers: they muſt be obteined by ſtrength and violence. Thinke ye that I am cum to ſowe peace in the yearth emong men? It is farre otherwiſe. Nay I am not come to ſowe peace and concorde, but the ſwearde and warre, and that ſhalbe an inwarde and domeſtical warre betwene dere frende ⁊ frend: ⁊ not ciuile warre onely betwene ſuch as be no kif nor kynne together. For ſeeyng that the doctrine of the ghoſpell ſhal be hated of the moſt part, and ſith it requireth ſo feruent a deſire towarde it, yͭ all the affeccions of men (be they neuer ſo greate and vnrewly,) muſte geue place to the ſame: it cannot bee but that greate ſtryfe and diſſenſion muſt aryſe emong them that bee moſte nere and dere frendes: whiles they that dote vpon the worlde wyll rage rather agaynſt theyr dereſt beloued, than forſake theyr vices, whereunto they be accuſtomed. And whoſo is once touched with the greate feruencie of the Euangelicall charitie, he will not ſuffer himſelf by no maner of affeccions to be pluct away from the thyng, whiche he hathe begoonne to embrace and make muche of. But happy is that ſtryfe and diſſenſion whiche dooeth auaunce ſincere and good thynges, and cutteth awaye rotten thynges: Happy is that ſwearde whiche pareth awaye from the ſoule al noyſome luſtes and deſyres. Leat thys tumulte and hurlyburly be laied vnto me, and not to you, forasmuche as I it is that haue geuen a medicine and haue troubled all the body: but let me ſo beare the faulte therof, that ſuche perſonnes as ſtriue agaynſt thẽ whom of nature they ought to loue, (that is to ſaye, agaynſte theyr nereſt kinſefolkes,) for the hatred of my name, oughte to impute it to themſelues and not to me.

Thynke not that I am come to ſend peace into the yearth.

The profeſſion of the goſpell is no lighte thynge and the reward is greate.

Chryſte came to ſende the ſweard and warre into the yearth: and what warre it is.

Howe ſedicion and tumulte cometh by the malicious perſones for the goſpels ſake.

C

For they might folowe them whom they perſecute. I offer health and ſaluacion to all men, whiche yf all men doe embrace, there ſhall be no ſtrife nor diſſencion. Truly the ghoſpel of it ſelf is a thing of peace, and of quietnes, but ſedicion is reyſed by the faulte of others: Lyke as the medicine is a holſome thyng of it ſelfe, but in the body it maketh a rumblyng & trouble, whiles it prouideth that all the members may be in quiet. But it is expediente that the noyſome thynges be pared away, that true and holy concorde maye be the more eſtabliſhed emong the pure & clene.

I am come to ſet a mā at variaunce againſt hys father.

This ſwearde therefore I bringe into the yearth to breake concorde betwixt the ſonne & the father, to deuide the ſure and ſtreight bande of nature beetwene the doughter and the mother, to diſſeuer the loue & concorde betwene the mother and doughter in lawe. There is no knotte of nature or amitie ſo ſure, whiche this ſweorde is not hable to breake and vndooe. Whom domeſticall acquaintaunce hathe made louers and veray nere frendes, them ſhall the ſweorde of the goſpell ſet in ſoonder. But ſo ferre and no ferther ſhall this battaylle extende, and ſo farre ſhall this warre goe, that they whyche be of our ſide ſhall onely deſpiſe theyr enemies, but not hurte them, and aſmuche as in them lyeth ſhall ſaue them alſo yf they can. And thys deſpiſing ſhall extend, not to diſdaigne them and abhorre them, but ſoberly to make them an aunſwere, and not to obey theyr wicked commaundemētes. Ye muſte take hede by all meanes that the common ſtate of the publique weale bee not troubled by you.

D

The lawe of nature is not abrogated by Chriſte.

He that loueth father or mother more then me. &c.

Bee not ſlacke in the duetie whiche by the lawe of nature the ſonne oweth to the father, the daughter to the mother, the brother to the brother, the huſbande to the wyfe, the couſin to the couſin, the frende to the frende, and the familiar to his familiar, and acquaintaunce. For I doe not abrogate and put away the lawe of nature, but rather make it perfecte.

Magiſtrates publique muſte be obeied, and how.

Ye muſte bee obedient in all thynges vnto the publique magiſtrates and miniſters, vnleſſe they preſcribe and commaunde wicked thinges. They call you to the lawe, ye muſt go: they require an accumpte, ye muſte make it: but yf they commaunde you to doe honour and ſacrifice to Images and pictures, yf they commaunde you to ceaſſe from preaching of my name, ye ought not in ſuche pointes to obey them. And yet they muſt not be ſtirred with checkes and railinges, but they muſte bee aunſwered ſoberly, why it is more mete to obey God the prynce ouer all princes, than the power of man.

God muſte bee obeied more than man.

For it is reaſon that the cōmaundementes of God ſhould be preferred before the commaundementes of men. And yf they preſcribe vniuſt thinges, which yet doe not make men wicked though they obey them, they muſt be ſuffered, leſte beyng ſtirred vp they fall into a rage. As for an exaumple, yf they take away vniuſtly thy garment or money, yf they caſt thee into prieſon, yf they ſcourge thee with whippes. For theſe thynges doe not take away godlines, but rather by occaſion increaſe and ſet furth the vertue of the ghoſpell. Lykewyſe the duetie of the natural loue muſte be perfourmed to the parent yf he haue nede, though he bee an heathen, and one that abhorreth the ghoſpell. But yf the authoritie of the parent withdrawe from the ghoſpel, the heauenly father ought more to be obeyed, than the yearthly father. And yet the father muſt not be churliſhly deſpiſed, but gently & reuerently moniſhed, not to repungne againſt God. In lyke maner alſo we muſt doe with others, vnto whō we oughe yͤ duetie of humanitie, eyther of nature or els of courteſie.

What hertes the ghoſpell dooeth require,

Some will ſaye, it is hard to maſter ſuch affeccions, which nature hath inwardly graffed in vs. But ſuch ſtrong & manly men, the profeſſion of the ghoſpel doeth require, and ſuche as wil by none affeccions be moued from the heauenly buſynes.

Ye ſhal

A ye ſhall ſee me goe this waye:and whoſoeuer wil be taken in the noumbre of my diſciples,muſt come after me theſame waye. The ſonne that loueth the father or the mother more than me, is not mete for me. Agayne,the father which loueth the ſonne or the doughter more than me, is not mete for me. And in dede he loueth hym more then me,yf to gratifie hym he neglecteth my cōmaundementes. It is wicked loue ſo to tendre thy parentes beyng but men,that thou offende thy parent beyng God. And leſte it ſhould ſeme to be muche to ſet more by the wyll of God then all mens affeccions, whereas nothing is more deare to man then life,except he deſpiſe this alſo for the goſpels ſake,and bee alwayes in a readineſſe to all kyndes of death and puniſhmente, and take vp his croſſe ⁊ folowe me dayly, he is no mete diſciple to haue me to his maiſter. For lyke as the diſordered loue of the parent or childe,is hatred rather than loue,ſith it is noyſome vnto both:ſo the diſordered care to preſerue the lyfe, is a veray deſtruccion of the lyfe. He hath preſerued his lyfe,that hath well loſt it:and he hath loſte the lyfe, that hath naughtily kept or ſaued it. He that by forſakyng of the goſpell, and denying of me, hathe pacifyed the iudge,hathe eſcaped prieſon, hathe eſcaped hangyng, hath eſcaped deathe, where he ſemeth to menne to haue wonne his lyfe,yet in dede he hath loſte his lyfe. Againe,he that conſtaunlye ſtickyng vnto the goſpell putteth forth hymſelfe boldely to all daungers and deathes, he ſemeth vnto menne to leſe his lyfe, where in dede he winneth his lyfe. The lyfe doeth not peryſhe whan it is taken awaye for profeſſyng of the goſpell,but is preſerued euerlaſtyngly. It doeth peryſhe in dede,if it chaunge and fall from godlyneſſe vpon condicion or couenaunte to haue a ſhorte tarying in the bodye: and yet it lyueth not than in the body neyther,yf it lyue in the hatred of God.

And that taketh not his croſſe ⁊ foloweth me,⁊c.

God may not be offēded for the reſpecte of the yearthlye father.

He that findeth his life ſhall loſe it.

He preſerueth the life that leſeth it wel.

And he that leſeth his lyfe for my ſake, ſhall fynde it.

B He that receyueth you,receyueth me: and he that receyueth me, receyueth hym that ſent me. He that receyueth a Prophete in the name of a Prophete, ſhall receiue a Prophetes rewarde. And he that receyueth a iuſt man, in the name of a iuſt man, ſhall receyue a iuſt mannes rewarde. And whoſoeuer ſhall geue to one of theſe lytle ones, a cup of colde water to drinke,only in the name of a diſciple,verayly I ſay vnto you,he ſhall not looſe his rewarde.

The texte. Ihon. xii.

Neyther is there any daunger leſte yf it chaunce you to bee forſaken of youre parentes,kynſfolkes,alliaunce, and frendes, there ſhoulde be none to geue you houſeroume and vittayle. The gyftes wherewith I dooe adourne and beautifye you and youre innocencye, ſhall purchaſe you euerywhere, houſes, parentes, chyldren, kynſfolkes, and frendes. For ye ſhall haue ſo manye chyldren, as ye ſhall haue diſciples. Lyke as there ſhall bee euer ſome whiche wyll deſpyſe you and perſecute you: ſo from tyme to tyme there ſhalbe euer ſome whiche wyll coumforte you with an entiere and pure affeccion. And as, (albeit ye reuenge them not, but wyſhe them well,) God in tyme to come wyll greuouſly punyſhe them, becauſe he taketh hymſelfe to bee deſpiſed whan ye bee deſpiſed: ſo to the others he wil rendre a great rewarde for your ſake,albeit ye requyte them not. For God willeth that it ſhoulde bee imputed,not to you, but vnto hymſelfe, yf any ientilneſſe hath been beſtowed vpon you for the goſpels ſake. For whoſoeuer receyueth you,receyueth me,in whoſe name ye be ambaſſadours:and he that receyueth me, receyueth my father, from whome I am ſente, and whoſe matter I haue in hand. He therefore lyke as he is ryche ⁊ lyberal, ſo will he rendre a veray greate rewarde for euery lytle benefite whiche is beſtowed vpon you,ſo yͭ men ſhal not looſe theyr benefite done vnto you, but ſhall haue a great aduauntage ⁊ gaine thereby:and muche more ſhal he be in Gods debt whiche gaue the benefite,than the partie yͭ receyued it.

Lyke as there ſhall euermore be perſecutours, ſo ſhall there euermore bee fauourers of the goſpell.

He that receiueth you,receiueth me.

God wyll reward thē that geue any thyng for the goſpels ſake.

And he that receiueth me receiueth hym that ſente me.

It is a gainfull exchaunge to geue a corporal benefite for euerlaſting treaſours.

C

For truely it is a great gayne to make an exchaunge of a corporall benefyte enduryng but a whyle, for ſpiritual and euerlaſtyng treaſures. Whoſo receyueth the Prophete or the preacher for none other conſideracion, but that he is a Prophete or a preacher, and that he beeyng ſente from me preacheth the will and promyſes of God, he ſhall receyue the rewarde of a Prophete, and become a Prophete hymſelfe. And whoſo receyueth the iuſt manne, not becauſe he is his kinſmanne, or for any other worldly affeccion, but for this cauſe onely, that he is a iuſt and a good man, lyuyng after the rule of the goſpell, he ſhall receyue the rewarde of the iuſt, and become a iuſt manne hymſelfe. Hathe not he made an happie exchaunge, whiche hath beſtowed hoſpitalitie, and hath thereby gayned innocencye? Pouertie can withdrawe no manne from this gayne. For here the good wyll of the geuer is counted the gyft, and not the value of the gyft. In ſomuche that whoſo geueth but a cup of colde water, I ſaye not vnto me, but vnto any of the leaſt of theſe, onely becauſe he is my diſciple, I ſay vnto you, certaynly he ſhall not leſe his rewarde: for he alſo ſhall become my diſciple. And who is ſo poore and bare, that he is not hable to geue a cup of colde water to the thirſtie? And as it ſkilleth not howe greate the thyng is that is geuen, but with what affeccion and in whoſe name it is geuen: ſo it ſkylleth not howe great he bee vpon whome this ientleneſſe is beſtowed. This is ſufficiente, that he is my diſciple, that I maye accepte and take it for a great benefite.

To receue a Prophete in the name of a Prophete.

He that receiueth a Prophet in the name of a prophete. &c.

in exchaũg of godly giftes, pouertie hindreth not the gaine.

Whoſoeuer ſhall geue to one of theſe litell ones a cuppe of cold water to drincke. &c.

The .xi. Chapter.

The texte.

And it came to paſſe that when Ieſus had made an ende of commaundyng his twelue diſciples, he departed thence to teache and preache in theyr cities.

D

After that Jeſus had inſtructed and furnyſhed his diſciples with theſe commaundementes, and commiſſions, to preache the goſpell, he left them: that they beyng a parte from theyr maiſter, ſhoulde make a tryall of themſelues, and ſhoulde proue what they coulde dooe: and wente from the hyll, that he for his parte myght preache the goſpell in the cities of the Jewes.

The texte. Luke .vii.

Whan Iohn beyng in prieſon heard the workes of Chriſte, he ſent twoe of his diſciples, and ſayed vnto hym: Art thou he that ſhall come, or doe we looke for another? Ieſus anſwered and ſayed vnto them: goe and ſhewe Iohn againe what ye haue heard and ſeen. The blynde receiue theyr ſight, the lame walke, the leprous are clenſed, the deafe heare, the dead are rayſed vp, and the poore receyue the glad tidynges of the goſpell. And happie is he that is not offended by me.

Whã Jhon beeyng in prieſon hearde the workes of Chriſte.

The diſciples of Jhon halfe enuied Chriſte.

And at what tyme the fame of Jeſus, by the reaſon of hys myracles whiche he wrought in many places, and by the reaſon of his wonderfull doctryne, dyd increaſe daylye more and more throughout all Jewrye, and in the countreyes nere vnto Jordane, where John before hadde preached and baptiſed Jeſus: the diſciples of John nowe halfe enuying the glory of Jeſus, of whome as yet they hadde no greate opinion, whereas of John they thought that he was ſomewhat more than a manne: they tolde vnto John beeyng in prieſon, what good ſucceſſe and fortune came of all thinges whiche wer done by hym, whome a lytle before he had baptiſed in Jordane, and of whom he did beare witneſſe vnto the people. Now John who was a man of perfecte holineſſe, reioyſyng that it nowe came to paſſe which he ſpake before, that the name and opinion of hymſelfe, which was greater than it was in dede, dyd decreaſe and diminyſhe, and the fame and opinion of Jeſus dyd daylye increaſe and ſprede abrod more and more:

per=

Why Jhon ſent hys diſciples to demaunde of Chriſte whether he were the promiſed Meſſias.

Art thou he that ſhalt come or. &c.

Goe and ſhew Jhon agaıne what ye haue heard and ſeen.

The teſtimonie that is gathered of dedes is more certayne, then that that is gathored of wordes.

And the poore receiue the gladde tydynges of the ghoſpell.

* Eſ. xxxii.

And happie is he that is not offended by me.

Happie is he that is not offẽded in Jeſus.

A perceyuyng alſo the enuious affeccions of his diſciples, to the entente that he myght heale theyr weakeneſſe, and turne them from hymſelfe and delyuer them to Jeſus: he choſe out two of them and ſent them to Jeſus, to ſay vnto him in his name theſe wordes: Arte thou that Meſſias, whiche was ſayed ſhould come, or arte thou not he whome J ſpake of before, ⁊ doe we yet looke for an other? Thus dyd John, not that he was in doubte, but to confirme and eſtabliſhe the myndes of his diſciples, and throughly to aboliſhe and put awaye the ouer great ſuſpicion that they had of himſelfe, in that they ſuppoſed him to be Chriſt. For yf he ſhould haue denyed that he was Chriſte, and ſhould haue repeted that whiche he had often ſpoken before, (which was that Jeſus is Meſſias,) his diſciples would haue imputed it vnto humilitie: and the more he ſhould haue humbled hymſelfe, the greater opinion would they haue had of hym. But he knewe that Jeſus hymſelfe coulde beſt heale and cure this theyr weakeneſſe. They goe vnto Jeſus therefore and tell hym what Jhon commaunded them. Jeſus knowyng that the teſtimonie which is gathered of dedes, is more certaine than that whiche ſpryngeth of wordes, (chiefly yf a man teſtifyeth of hymſelfe,) made no aunſwere at the firſte, but euen before theyr face workyng many wonders, both ſtraunge, ⁊ ſuch as had neuer been heard of, healing the ſicke, chaſing awaye the vncleane ſpirites, reſtoryng the lame, geuyng ſight to the blynde, ſayth vnto them: Jt nedeth not for me to ſhew what J am. Onely goe and ſhewe vnto John what ye haue ſeen with youre iyes, and what ye haue heard with your eares. The blynde receyueth ſyght, the lame walketh, the lepers be clenſed, the deafe heareth, the demoniakes
B whiche be troubled with deuils, be delyuered, the dead are reuiued ⁊ made alyue againe. * Finally according to the prophecie of Eſay, the poore and humble doeth embrace the ioyfull tydynges of euerlaſting lyfe, which the ſtoute and arrogaunte doe deſpiſe. Theſe workes doe ſufficiently declare what J am. And bleſſed is he, vnto whoſe mynde ſuch great ſucceſſe of the goſpell geueth not occaſion of yll. Jeſus ſpake this alſo, ſnibbyng after a ientle ſort the enuy of John his diſciples, but in ſuche wiſe he ſpake it, that they ſhould not be put to ſhame before the multitude, ⁊ yet ſhould knowe theyr faulte ſecretely within themſelues: temperyng his aunſwere by all meanes, both that he myght auoyde the ſuſpicion of arrogancie, and that the diſciples myght beleue hym the better, and alſo that he myght rather heale theyr affeccion, than openly to reproue them.

The texte. Luke. vii.

* Marke. i. Luke. vii.

* Mala. iii. Luke. vii.

¶ And as they departed, Ieſus began to ſpeake vnto the people cõcerning Iohn: What wente ye out into the wylderneſſe to ſee? a reede that is ſhaken with the wynde? goe to, what wente ye out to ſee? a man clothed in ſofte rayment? beholde they that weare ſoft clothing, are in kynges houſes. But what went ye out to ſee? a Prophete? verayly I ſaye vnto you, and more than a Prophete. * For this is he of whom it is wryttē: Beholde I ſende my meſſager before thy face, who ſhall prepare thy waye before thee. Verayly I ſaye vnto you: emong them that be borne of women there hath not aryſen a greater than Iohn the Baptiſt. Yet he that is leſſe in the kingdome of heauen, is greater than he. From the dayes of Iohn the Baptiſt vntill this daye, the kyngdome of heauen ſuffereth violence, and the violente plucke it vnto them. For all the Prophetes, and the lawe it ſelfe * prophecied vnto Iohn. And yf ye will receyue it, this is Helias, whiche was for to come. He that hath eares to heare, let hym heare.

Jeſus beganne to ſpeake vnto the people concernyng Jhon.

Why Jeſus gaue ſuche teſtimonie of Jhon, after the departure of Jhons diſciples.

Than whan they were departed, Jeſus turnyng vnto the multitude, leſte they ſhould ſurmyſe any thyng of John otherwyſe than were conueniente, ſuppoſyng that he demaunded theſe thynges as though he hadde been in doubt hymſelfe, and not rather to heale the weakeneſſe of his diſciples: he began to ſette forth the prayſes of John veray largely, but yet

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in ſuche wyſe that he woulde not geue hym the prayſe of Meſſias, but the nexte prayſe onely: and yet his wyll was that John his teſtimonie concerning hym, ſhould be of weyght. For it is expedient that the people ſhould haue a veray good opinion of John, whiche had teſtifyed ſo notably of Jeſus, that he was the ſonne of God, that he was the lambe which ſhould take awaye the ſynnes of the worlde, that it was he that ſhould baptiſe in fyer and ſpryte. For neyther vanitie nor lying coulde bee ſuſpected in ſuche a man, as though he had falſely ſo prayſed Chriſte before: nor waueryng or inconſtancie, as though, beeyng chaunged afterwarde, he ſhould haue begonne to doubte of Chriſte. Lette no manne (ꝙ he) ſuſpecte John of inconſtancie. For yf ye thynke hym ſuche an one that he wyll chaunge his mynde after the maner of mutable menne, and doubte of that thyng whiche he before affirmed: for what cauſe dyd ye lately flocke together into wylderneſſe, and what was it that ye wente there to gaſe and looke vpon? Wente ye to ſee a reede ſhaken with the wyndes? For ſuche maner of manne ſhould he be, yf he would nowe ſwarue and diſſente from hymſelfe, and than ſhoulde he become a muche other maner of manne than he was wonte to bee. But the continuall ſtreightneſſe of his whole lyfe, doeth lyghtly delyuer hym from this ſuſpicion. I ſaye eft ſones, what canne ye together into the wyldernеſſe for to ſee? A man gayly apparelled in ſilkes ⁊ veluetes? This was a ſight nothyng mete for wilderneſſe. For they that be clothed in fyne lynnen and ſilkes, be in kynges palaces, who are commonly infected with exceſſe and ryot, and delicate lyuyng. And emong them inconſtauncie ⁊ flatery hath ſome place. But ſuche an one as lyueth with locuſtes ⁊ wylde honey, he that is clothed with Camels heare, he that is gyrded with a letheren gyrdle, is not thus ſuſpected nor miſdemed: And the familiaritie of the kynges courte coulde not alter his ſtreight order of lyuing, which he had taken vpon hym. The prieſon doth declare ⁊ ſhewe that he coulde not flatter. But it muſt nedes be ſome great ſpectacle ⁊ ſight whiche drewe you ſo thicke into the deſerte places of wilderneſſe. Therefore, what came ye to behold there? Any Prophete? for they be commonly wont to leade theyr lyues in deſerte. In this poynt truely ye doe not myſtake the matter, nor be not fruſtrate of your hope. For ye haue not ſeen onely a Prophete, but a more excellent man than a Prophete. For it is he of whom Malachias once prophecied, that he ſhould come before Meſſias, as beeyng nowe at hande, that he ſhould not onely by his oracle and true ſaying, promyſe hym to come long after, but alſo poynte hym with his fynger to be there preſent. Thus is the prophecie: Loe, (ſayeth, he) I ſende my Aungell before thy face to prepare thy Waye for thy cummyng at hande. This I aſſure you, ſo great is the excellencie of John, that none is greater than he, emong them al that hath been borne of a woman. Yet neuertheleſſe, he whiche is at this preſente eſtemed leſſe of many in preachyng of the goſpell, he onely is greater than John. For John promyſed not with doubtfull prophecies, that Meſſias once ſhoulde come: but he ſhewed hym, and appoynted hym now cummyng, and preached that the kyngdome of heauen was now at hande. Til this tyme the heauenly doctrine was but looked for, and not come, whiche the figures of the Patryarkes, whiche alſo the oracles of the Prophetes, had darkely promyſed. Now John ſo ſtyrred vp the hertes of many to the deſyre of Euangelical doctryne, that from the begynnyng of his preachyng vnto this daye, they breake in vnto it through the violence of fayth, both ſynners and heathen people, and wyll we, nyll we, they plucke it, and rauiſhe it violently. They

D

Jhons conſtauncie cōmended of Chriſte.

What wēt ye out into wilderneſſe to ſee? a rede? ⁊c.

Beholde thei that weare ſoft clothyng are in kinges houſes

Jhon the Baptiſte by Chriſtes teſtimonie allowed for more then a Prophete.

I ſaye vnto you, and more thē a Prophete.

From the begynnyng of Jhons preachyng al ſortes of men begonne to haue a deſyre to the heauenly doctryne of the goſpel.

From the dayes of Jhon the Baptiſte vntill this daye, the kyngdome of heauen ſuffereth violence.

wyll

A wyll no longer be excluded, they wyll no longer be detayned in ſhadowes and darke ryddels of the olde lawe, perceyuyng that the lyght of the Euangelicall trueth is preſente, and that the thyng is nowe come in dede, which was ſhewed & ſignified in the former bookes of the Prophetes, and perceyuyng alſo that none other prophecie ought to bee looked for, touchyng Meſſias that ſhould come. For all fygures, by the whiche the lawe poynted Meſſias to come, & all prophecies of the Prophetes, whiche promyſed yͭ Meſſias ſhould come, as ſoone as John came, dyd ceaſe to promyſe the thyng to come. For it is folyſhneſſe to looke for the thyng that is preſente, as though it were ſtyll to come. There is now no more to doe, but feruently and gredely to take that which agreably to the true ſayinges of the Prophetes, is now preſently offered. And to the entent yͭ ye may plainly ſee that hereafter there is none other Prophete which ſhal ſhewe you of Meſſias to come, this is that John, whome Malachias vnder * Helias name (whome he folowed in auſteritie and hardeneſſe of lyuyng, and apparell, whome he folowed alſo in franke reprouyng of kinges) prophecied before, ſhould come before that Chriſte dyd come. Wherefore yf ye receyue hym beleue ye that Meſſias ſo long looked for, is nowe come in dede: ye haue ſeen his lyfe, ye haue hearde his teſtimonie, ye heare alſo what I will ſaye vnto you. Yf any haue eares to receyue the trueth, lette hym heare: yf any wyll ſtoppe his eares, let hym thanke hymſelfe of his owne perdicion. There is nothyng omitted on our behalfe, that maye moue the heartes of all menne.

For vntil Jhon al the prophetes & the lawe it ſelfe prophecied

And if ye wyll receiue it, thys is Helyas, which was for to come

* Luke.i. Malach.iii Jhon.i.

Jhon was Helias that was to come before Meſſias.

He that hath eares to heare leat hym heare.

The texte.

But whereunto ſhall I lyken this generacion? It is lyke vnto chidren whiche ſitte in the market places, and call vnto theyr felowes, and ſaye: We haue pyped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not ſorowed. For Iohn came neyther eatyng nor drinkyng, and they ſaye, he hath a deuyll. The ſonne of manne came eatyng and drinkyng, and they ſaye: beholde a glutton and a wyne bybber, a frende to Publicans, and to ſynners. And wyſedome is iuſtifyed of her chyldren.

Luke.vii.

B And yet I ſee many ſo obſtinately vnbeleuyng, yͭ neyther being afrayed by the auſteritie of John, nor allured by my courteſye and well doynges, wyll receyue the thyng whiche they haue looked for nowe ſo long time, by the promyſſe of the Prophetes. What maner of generacion ſhall I call this? Or by what compariſon may I ſette them out in theyr colours. Forſouthe this generacion is lyke vnto chyldren ſyttyng in the market place, whiche with a common ſong cry thus to theyr felowes a farre of: we haue played you pleaſaunt thynges vpon our pypes, and ye haue not daunced: we haue played you ſorowfull thynges, and ye haue not wayled. It is all but one thyng that we haue gone aboute to bryng to paſſe: but we haue proued and aſſayed two ſondry and contrarye wayes to bryng it to paſſe. Neither waye hath auayled or done any good with the vnbeleuers, which are froward & vntractable. John myndyng to ſtyrre vp this nacion vnto penaũce, (as it wer with a ſorowful ſong) came forth with great auſteritie and hardnes of life, faſting, abſtayning from al delicate meates, forbering wyne, and vſing none other drynke but water. And ſome let not to ſay that he is poſſeſſed with the deuill, ſo farre they be from folowyng of hym. The ſonne of man came furth myndyng to ſtyrre vp this nacion to the loue of the heauenly doctryne as it wer with a more mery ſong of the pypes: and to the entent that he might allure thē the more with his ientleneſſe, he neither hydeth hymſelfe in deſerte places, nor weareth no notable rough garment, nor vſeth no notable ſower meates: but framing hymſelfe to al men, and deſpyſing the coumpaignie of no man, he eateth all maner of meates,

Wherunto ſhal I liken thys generacion?

It is lyke vnto children. &c.

The Jewes compared to children in the ſtret.

For Jhon came neither eatynge nor drynkyng. &c.

Neither Jhon wyth his ſtreight lyuyng, nor Jeſus with his courteſie coulde wynne the Jewes to godlyneſſe.

The ſonne of man came eatyng and drynkyng. &c.

C

and drynketh whatſoeuer is ſette before hym: and yet agayne they picke quarels falſely to reproue hym, ſaying: Beholde a great eater, and a glutton, beholde a wyne bybber, beholde a frende of publicans and ſynners. They that bee not moued with auſteritie and roughneſſe, be wonte to bee wonne with fayre ſpeakyng and ientilneſſe. But this nacion by euery occaſion is made wurſe, ⁊ turneth euery remedie and medicine into a matter and occaſion of a greater diſeaſe and ſicknes. But by the moe wayes they be prouoked to health and ſaluacion, the more euident it ſhalbe to al men, that they periſhe through theyr owne malice: and the wyſedome of God, by whoſe prouidence all theſe thynges bee done, ſhall haue the prayſe of righteouſneſſe emong her children, when they ſhal ſee them that appeared great men and iuſt men to the worldes iyes, to be repelled from the kyngdome of heauen for theyr vnbeliefe: and when they ſhall contrarywyſe beholde and ſee ſinners, publicans, harlottes, heathẽ people, humble and abiect, to be receyued into euerlaſting ſaluaciō for the readines of their faith.

The wyſedome of God is iuſtified of her childrē.

And wyſedome is iuſtified of her childrē.

The texte.

Luke. x.

C Than began he to vpbrayde the cities, in whiche moſte of his miracles were done: becauſe they repented not of theyr ſynnes. Woe vnto thee Chorazin. Woe vnto thee Bethſaida. For yf the myracles whiche were ſhewed to you hadde been done in the citie of Tyre or Sydon, they had repented of their ſinnes long agone in ſacke cloth & aſſhes. But I ſay vnto you: it ſhalbe better with Tyre and Sydon in the daye of iudgement, than with you. And thou Capernaum which art lyfted vp vnto heauen, ſhalt bee brought downe to hell. For yf the myracles whiche haue been done in thee, had been ſhewed in Sodome, they had remayned vntyll this daye. But I ſaye vnto you, that it ſhall bee better with Sodome in the daye of iudgemente, than with thee.

Woe bee to the Corazi Wo vnto thee Bethſaida.

Ieſus pronounceth woe vnto the cities that hearde him ⁊ ſawe his miracles and yet woulde not repente.

Chorazin, Bethſaida, Tyre and Sidon, and the vyces that reigned in thẽ.

D

Here Ieſus muſyng and in maner aſtounied at the inuincible malyce of certaine people, beganne for the feare and exaumple of others, to rebuke the cities, whiche, where as he had ſhewed many myracles, and healed men, ⁊ taught ſo many thinges in them: yet were they nothyng ſtyrred to repentaũce of theyr former lyfe, ſaying: Woe be to thee Chorazin: Woe be to thee Bethſaida: for yf the wonders whiche haue been ſhewed in you, had been ſeen in Tyre and Sydon, which cities ye abhorre as heathen and wycked, long agoe they would haue been contryte, and would haue done penaunce in heaten clothes and aſhes. And in the meane tyme ye ſtand in youre owne conceytes, becauſe ye be of the ſtocke of Iſrael, becauſe ye ſacrifyce not vnto Idolles, becauſe ye be not geuen to ryot and exceſſe ſo openly and looſely as they wer, becauſe ye wurſhip one God, becauſe ye bee the chyldren of Abraham, becauſe ye haue the lawe ⁊ the Prophetes: but vnleſſe ye repent you, al theſe thinges ſhall turne into the heaping of your damnacion. For this I aſſure you, in the day of Gods iudgemente whan euery man ſhalbe iudged of God, not after opinion ⁊ heareſaye, but accordyng to his true ⁊ iuſt deſerte: Tyrus ⁊ Sydō ſhal fynde more fauour ⁊ be more ientilly handled than you. They ſhall be the more eaſely punyſhed, becauſe they wer not ſtyrred to repentaũce as ye be. And thou, o Capernaum, which now ſtanding in thine owne conceite, art in courage ⁊ pryde as high as heauen: ſhalt than be plucked downe to hell. Thou reioyſeſt with thy ſelfe as though thou wer ryghteous, and doeſt abhorre the dwellers of Sodome whiche in tyme paſt wer horribly puniſhed for theyr ſynnes: but in the day of iudgement theyr dãnacion ſhal be more eaſye than thyne. For if thoſe miracles had been wrought in Sodome which haue been ſhewed in thee, they would by penaunce haue made amendes vnto God that was offended with them, and theyr cities had ſtande vnto this daye.

It ſhalbe better with Tyre and Sydon. ⁊c.

Capernaũ

And thou Capernaum which art lifted vp to heauen.

Sodome.

It ſhall be better with Sodome ⁊c.

The texte.

At that tyme Ieſus anſwered, and ſayed: I thanke thee O father Lord of heauen and yearth, becauſe thou haſte hydden theſe thynges from the wyſe and prudente,

and

Luke.x.
Jhon.viii.

A and haſte ſhewed them vnto babes. Verayly father ſo it was thy good wyll. All thynges are delyuered vnto me of my father. And no man knoweth the ſonne, but the father: nor no man knoweth the father, but the ſonne, and to whomſoeuer the ſonne will reuele hym.

J thanke thee o father. &c because thou haſt hydden theſe thinges from the wiſe. &c

Verely father ſo it was thy good will.

The heauenly Philoſophie is hidden frō the proude in herte.

And whan the diſciples wer returned vnto Jeſus from theyr preaching, and tolde hym cherefully that the matter came well to paſſe, he teachyng vs that whatſoeuer we dooe that is worthy prayſe, ought to bee aſcribed vnto God, lyfted vp his eyes to heauen, and ſayed: J thanke thee, O father, whiche art Lorde of heauen and yearth, and by whoſe wyſedome all thynges be gouerned, becauſe thou haſte hydden this heauenly philoſophie from them that be high mynded and puffed vp with pryde, through an opinion of theyr owne worldly wyſedome and policie: and haſte opened it to the lytle ones, and to the meke, and to ſuche as after the worldes iudgemente are reputed but fooles. Truely ſo it is father, for ſo it hathe ſemed beſt vnto thy goodneſſe, to teache that thou art not pleaſed with the ſtoute, and ſuche as truſt vnto theyr owne iuſtice and wyſedome: and that they be great with thee, for the ſimplicitie of fayth, whom the world taketh for fooles & abiectes. Jt hath ſo pleaſed thy godly wyſedome, to cōdemne the wyſedome of man, and to drawe vnto thee good men by the humilitie of the doctryne Euangelicall. And by and by turnyng to them that ſtode aboute hym, he ſayed: My father is the authour and the cauſe of all theſe good thynges, and he hath delyuered all vnto me. To know him and me, is the veray true felicitie. And he doeth not open hymſelfe nor entre, but into quiet and meke hertes. This is a certayne ſecrete Philoſophie and not knowen vnto the worlde. No man knoweth the ſonne but the father: no man knoweth the father but the ſonne, and to whome the ſonne wyll manifeſt hym: and he doeth not manifeſt hym to the proude & high mynded. B The doctryne auayleth nothyng, the miracles auayleth nothyng, without the ſecrete inſpiraciō. But none be worthy of this, but ſuche as diſtruſting theyr owne helpes, committe themſelues wholy to the goodneſſe of God. They that thinke themſelues wiſe, be not worthy for this wiſedome. They that thynke thēſelues riche, be not receyued to theſe ryches. They yͭ thynke themſelues noble and myghtye, bee not receyued to theſe priuities. They that thynke themſelues iuſt, be not mete to receyue the iuſtice of God.

Al thynges are deliuered vnto me of my father.

To knowe God is the true felicitee.

No man knoweth the ſonne but the father &c.

Neyther doctrin nor miracles auaile without the ſecrete inſpiraciō of God.

The texte.
Jeremi.vi

¶Come vnto me all ye that labour, and are laden, and I will eaſe you. Take my yoke vpon you, and learne of me: For I am meke and lowly of herte, and ye ſhall finde reſt vnto your ſoules. For my yoke is eaſye, and my burden is lyght.

Come vnto me al ye that labour.

Come vnto me (ſayeth Chriſte) all ye that labour. &c.

Here Jeſus conſidering in his mynde the great miſerie and calamitie of mākynde, ſome to be oppreſſed with pouertie, again ſome more greuouſly to bee tormented with care of worldly ryches, ſome to be grieued with diſeaſes, ſome with old age, ſome to be vexed with loue, and ſome more grieuouſly troubled with hatered, many to wander and wauer in ſondry mazes of falſe opinions, many to be afflicted and greiued inwardly with the griefe of conſcience for their ſinnes: and conſideryng that there was none, which played the parte of a faythfull and effectual paſtour, whereas there wer innumerable whiche tooke vpon them to be prieſtes in countenaunce and hawltie behauiour, whiche magnified thēſelues by the name of maiſter and Rabby, and which dyd exacte theyr tythes: he beyng moued with pitie and compaſſion, doeth prouoke and call vnto hym all menne, promyſing of his owne accorde vnto al menne, coumforte and reliefe, if with a ſyngle and a ſyncere hert, they come vnto him, and ſhakyng of the moſte miſerable and moſte grieuous yoke of the worlde, they take vpon them

C the yoke of the doctrine Euangelical. Come vnto me (ſayth he) as many of you as be grieued wͭ any afflictions, with any cares, or with any conſciẽce of your ſinnes, and as many as be oppreſſed with the burden of aduerſitie, and I wyll refreſhe you, I wyll geue you ſolace and coumforte agaynſte all kyndes of diſpleaſures. Neyther ryches, nor honours, nor pleaſures of this world, bryngeth the true tranquilitie and quietneſſe of the mynde: nor the wyſedome of this worlde, nor the religion of the Phariſeis delyuereth from grieuous carefulneſſe. The worlde hath his yoke, whiche at the firſte appearaunce ſemeth pleaſaunte, and in veray true dede is heauie & ſharpe. Firſt of all ſhake it of, and runne vnto me gladly, and bough your neckes cherefully vnder my yoke. Learne of me what thyng onely and truely doeth pacifye and eaſe the mynde, and of what fountayne this whole tumult and trouble of menne doeth ſpryng. Truely this is the haulte and fierce mynde truſtyng to it ſelfe, and truſtyng lytle to God. Out of this ſpryngeth ambicion, deſyre of money, luſt to reuenge, debate, enuy, warre, ſedicion, wyckedneſſe agaynſt God: whiche thynges are ſo tumultuous or troubleſome, that none can be more troubleſome. So that if ye will be once deliuered from all illes, take awaye the fountayne of theſe euyls, receyue my doctryne, and folowe my lyfe. Learne of me howe that I am meke and of no hawlte herte. I haue declared by myracles what I can doe, and yet I deſyre neyther ryches, nor honour, neyther am I ambicionſe or gredie vtterly vpon any thyng whiche ſemeth to the worlde greate and goodly. I diſdeigne none be he neuer ſo vyle or ſynfull. I geue not taunt for taunt: D I curſe not them that wiſh me yll: I ſtryke not hym agayne, that ſtriketh me: I depende wholy of the commaundement of my father. He wyll punyſhe the yll doers: he wyll rewarde the good dedes: to hym I render the whole glory: to hym I committe all my care. I obey ſimply and playnly in all thynges his will: and (as muche as in me is,) I ſtudie to doe for all men, and to hurte no manne. Yf ye learne onely this of me, ye ſhal fele and perceiue theſe miſerable tumultes and troubles to be aſſuaged, wherewith now ye be toſſed & turmoyled without any ende, and ye ſhall purchaſe reſt and quietneſſe to your myndes: whiche ſhall folowe you and be with you in the myddes of the ſtormes or tempeſtes of aduerſities, whiche trouble you on euery ſyde. A meke and a colde minde is the fountaine of all mans tranquilitie and quietneſſe. Onely hauing confidence bough downe your neckes. There is no cauſe why ye ſhould feare my yoke. It ſemeth harde and heauie vnto the vnbeleuers, but vnto them which with all theyr herte truſt vnto the goodneſſe of God, whiche haue receyued the fyer of the Euangelicall charitie, my yoke is ſofte and eaſye, and my burden is lyght. For the certaine and ſure hope of rewardes, maketh the yoke pleaſaunte: and the vnſpeakeable loue towardes God, maketh the burden lyght. For what is not ſwete and pleaſaunte to hym that hath a loue to it? Yf the mynde haue a good conſcience, and be voyde of all care, yf it haue a certayne truſt of the rewardes of euerlaſtyng lyfe, what ſhall ſpryng or aryſe whiche can trouble or moue ſuche a mynde?

And I wyll eaſe you.

The difference of Chriſtes yoke, and the yoke of the worlde.

Take my yoke vpon you, and learne of me.

For I am meke and lowely of herte.

Chriſtes humilitee & mekeneſſe.

For my yoke is eaſye, and my burden is lyght.

A pure conſcience hath alwaies perfeict quietneſſe.

A

The .xii. Chapter.

The texte. Mathe. ii. Luke. vi

At that tyme, Ieſus went on the Sabboth dayes through the corne, and his diſciples wer an hungred, and began to plucke the eares of the corne, and to eate. But whan the Phariſeis ſawe it, they ſayed vnto him: beholde, thy diſciples doe that whiche is not lawfull to doe vpon the Sabboth daye. But he ſayed vnto them: haue ye not read what Dauid did whā he was an hungred, and they that wer with him? how he entred into the houſe of God, and did eate the ſhewe breades, whyche wer not lawfull for him to eate, neyther for them whiche wer with him, but onely for the prieſtes? Or haue ye not read in the lawe howe that on the Sabboth dayes the prieſtes in the Temple breake the Sabboth, and are blameleſſe? But I ſaie vnto you: that in this place is one greater than the Tēple. Wherfore yf ye wiſt what this meaneth, *I will mercie, and not ſacrifice: ye would not haue condemned innocentes. For the ſonne of man is Lorde alſo of the Sabboth daie.

*Oſee .vi. Matth. ix.

And vpon a certayne daye as Ieſus went alonge through the corne fielde, and his Diſciples beeing moued with hunger & goyng before hym, plucked the eares of the corne, & rubbyng them with theyr handes, eate the corne: the Phariſeis taking occaſion on euery ſyde falſely to fynde faulte with thē, and to charge them, ſayed vnto hym: Seeſt thou not what thy diſciples doe, breaking the Sabboth day? Why than doeſt thou not forbid them ſith they doe vpon the Sabboth daye, that whiche is not lawfull? Here Ieſus ſo defended his Diſciples, that yet neuertheleſſe the Phariſeis could not blame hym, as the authour of breaking of the Sabboth day: & Ieſus teacheth them withal, that ſuche maner ordeinaunces ought to ceaſe as often as neceſſitie or ſome notable point of neceſſarie commodities cometh in place. For the Sabboth daye, faſtinges, and ſuche lyke conſtitucions wer not ordeyned for mans hurt and vndooing, but for the preſeruacion and benefite of man. Therefore he dooeth obiect agaynſt the Phariſeis beyng ſkilfull in the lawe, an exaumple out of the law, and that of a manne not of the common ſorte, but of him whom they coumpted chiefely to bee an honeſt manne and blameleſſe in obſeruing the lawe. Why (ꝙ he) doe ye falſely blame my diſciples for that they aſſwage theyr hunger with a ſmalle thyng, and eaſye to bee gotten? Haue ye not read howe that holy Dauid beeing conſtreigned by neceſſitie, enterpriſed a greater thing? For Dauid fleing from Saule, when he came to the citie of Nobe, did eate the loaues whiche they called the loaues of the ſhewbreade, and not onely he, but alſo all hys coumpaignie and ſeruauntes. It is vnlawfull for any manne ſauing onely the prieſtes and Leuites, to eate of theſe loaues: but whan Dauid was in daungier for hunger, neyther the prieſtes feared to ſhew hym theſe loaues, nor Dauid feared not to touche & eate them, as though they had not been halowed, nor ſeruing to any ſuche holy vſe. Yf ye alowe the doyng of the prieſt Abimalech: yf ye diſalowe not the dooyng of the Prophete Dauid: why doe ye reproue my diſciples for a thing muche leſſe to bee regarded? For what a ſmalle weorke is this to plucke vp the eares of corne beyng at hand, and to eate the corne rubbed out with your handes? Beſides this the lawe it ſelfe commaundeth the Sabboth to be broken. For the prieſtes in the Temple killing the beaſtes on the Sabboth daye, and exerciſing the bucherly office, gathering together a pile of wood and ſetting it on fyer, pluckyng of the ſkynne, cuttyng them in pieces, and ſethyng them, breake not they the Sabboth daye? the lawe ſuffereth no worke to be dooen, & yet the ſacred prieſtes doe exerciſe and vſe theſe fowle weorkes in any holy place vpon the Sabboth daye. Ye knowe that theſe thinges bee dooen,

Thy diſciples doe that which is not lawfull to doe on the Sabboth daye.

Some ordeinaunces ceaſſe whā neceſſitee requireth the breache of them.

B

Haue ye not read what Dauid did? &c.

Ieſus confuteth the Phariſees by the exaumple of Dauid.

Or haue ye not read in the lawe, howe that on the Sabboth dayes the prieſtes in the Temple breake the Sabboth?

and ye doe allow them for this, becauſe they make for the vſe of the Temple. If the authoritie of the Temple be ſo great, that the weorke whiche is beſtowed vpon it, dooeth not breake the Sabboth daye, thys I ſaye vnto you: Here is one of greater authoritie then the Temple. They that doe ſeruice vnto hym, ought more to bee excuſed from the blame of breakynge of the Sabboth daye. If they breake not the Sabboth day which labour in the ſacrifices of Moyſes: muche more ought they to bee excuſed that ſerue and awayte vpon the ghoſpell, whiche is a ſacrifice moſte acceptable vnto god. He that did ordeyne the Sabboth daye, may alſo take awaie the Sabboth: And he that ordeyned the Sabboth daye, dyd ordeyne it for mannes ſake, & not contrarywiſe man becauſe of the Sabboth daye. It is mete therfore that the keping of the Sabboth daie geue place to the profite and commoditie of man, & not man to periſhe becauſe of the Sabboth daie. If ſacrifice be a thing ſo highly eſtemed yͤ whoſo attendeth vpõ it may without blame breake the Sabboth daie: why holde ye not him excuſed, whiche with a neceſſarie benefite helpeth his neighbour vpon the Sabboth daye? For God confeſſeth that he eſtemeth more this kynde of ſacrifice, then yf a man offer vp a beaſte to him in ſacrifice. For he ſayeth by his Prophete Oſee. I deſire mercye and not ſacrifice. And the knowelage of God, more than brent Sacrifice. Ye take vpon you to be learned in the lawe, and yet this is written in the lawe, whiche yf ye truely vnderſtood, ye would neuer haue blamed them that be blameleſſe, for a light matter, and noyſome to no man. For there haue been certayne ordeinaunces inſtituted, not that they be good or yl of themſelfes, but that by ſome meanes they bee profitable towardes godlines, and doe rather ſignifie, then bring or geue holineſſe: as be kindes of meate, the colour or faſhion of garmentes, or the ſtuffe that they muſt be made of, and alſo faſting, and holy daies, and many other lyke. These thinges we muſt not ſo ſuperſticiouſly obſerue and kepe, that for them we either omitte and leat paſſe thinges that be of themſelues good and euer good, or els contrariwiſe doe thoſe thynges which be of themſelues ill and euer ill. Aduoutrie, mourder, backbytyng and enuie, bee euer ill and wicked: And yet they that bee of the Phariſaical religion, doe leſſe abhorre from theſe thynges, then from the breaking of the Sabboth daye. To helpe thy nedye neghbour is euer godlye and holy, and yet the Phariſeis vnder the couloure of kepyng of the Sabboth daye, ſuffer theyr neyghbour to be grieued and vexed.

C

In this place is one greater thẽ the Temple.

They breake not the Sabboth daye that ſerue the goſpel.

The Sabboth was made for man.

Man may not be ſuffreed to periſh becauſe of the Sabboth daye.

Wherefore if ye wiſte what thys meneth, I wil mercie and not ſacrifice, &c. Oſee. vi.

Mercie more accepted to God then ſacrifice.

D

For the ſonne of man is lorde alſo of the Sabboth daye.

Some thynges inſtituted in the lawe whiche of thẽſelfes are neither good nor ill but indifferente.

The diſordred religion of the Phariſees in kepyng of the law.

But he departed thence, and went into theyr Sinagogue. And beholde there was a man hauing a withered hand. And they aſked hym, ſaying: Is it lawfull to heale vpon the Sabboth dayes? That they myght accuſe him. And he ſayed vnto them: who emonge you ſhall haue a ſhepe, and if it fall into a pitte on the Sabboth daies, will he not take it, and lift it out? Than how muche better is a man, then a ſhepe? Wherfore it is leful to doe a good dede on the Sabboth dayes. Then ſaieth he to the man: ſtretche foorth thy hande. And he ſtretched it foorth. And it was reſtored vnto health lyke as the other.

The texte. Marke. iii Luke. vi.

This daungerous ſuperſticion, Ieſus Chriſte ſtudied clerely to plucke out of the myndes of hys diſciples. Therefore to the entent he might beate the ſame into the myndes of al men by a more manifeſt exaumple, he departed from this place and returned into theyr Sinagogue, myndyng to take them to witneſſe, whom he knewe to bee chiefly infected with this diſeaſe. And beholde, foorthwith there was geuen hym occaſion of a miracle. For there was one in the multitude whiche had his right hand lame and withered. Now the Phariſeis ſekyng after an honeſt quarel to accuſe Ieſus, marked him whether he woulde heale the man vpon the Sabboth daye,

And behold there was a man hauyng a withered hande.

A which a litell before had defended the Apoſtles wheras they wer blamed for breakyng of the Sabboth daie. But Jeſus myndyng to declare vnto all men yͭ theyr accuſement proceded not of religion, but of enuie, cōmaunded the man with the lame hand to come foorth before them, that the fault might appere vnto them all, to the intente they might bee moued with pitie towarde the miſerable man, whiche had that membre dead and vnprofitable, that is moſte neceſſary for a poore manne. But before he healed the man, becauſe he knew what the Phariſeis thought, he demaunded of them this queſtion. Is it lawful to heale a man on yͤ Sabboth daye? And whether is it more tollerable emong you to doe good to a man, or to do yll? to ſaue a man, or to deſtroy hym? For he deſtroyeth a man that whan he maie ſaue hym, dooth not ſaue hym. But they all helde theyr peace, leſte the people ſhould thynke them cruell, if they ſhould ſaye it wer not lawful to help and ſuccour a miſerable man on the ſabboth daye: or leſte they ſhoulde leſe theyr occaſion to blame Jeſus, yf they had anſwered that it had ben lawefull. They therefore holdyng theyr peace, Jeſus himſelf bryngyng foorth a compariſō & exaumple of an other like thyng, looced the knot of the ſame queſtion. Whiche emong you (ꝙ he) ſhal be founde ſo ſcrupulous and deuout a keper of the Sabboth day, that if it chaunce one of hys ſhepe to be in daungier, by fallyng into the dyke on the ſabboth daye, wyll he not put to his hand forthwith to plucke her out? If auarice can doe ſo much with you, that ye had rather breake the Sabbotb daye, than to diminiſhe youre ſubſtaūce by the loſſe of one ſhepe: how muche more ought charitie to preuayle, and obteyne of you, to helpe your neyghbour on the Sabboth daie, which is farre better then a ſhepe? It is manifeſt therefore (I reporte me to your ſelues) that a lawful thing it is to helpe your neighboure with a good B turne vpon the Sabboth daie. But whā Jeſus perceyued that theyr enuie woulde not bee mitigated, neyther by theſe wordes, nor by the ſight of the miſerable man, and that they would not be moued by ſo euidēt and plaine reaſon: he caſting his yies about, and being muche agrieued and ſory for ſuche great blindnes of theyr heartes, turned vnto him that had the drie & withered hande, & ſayde: Put foorth thyne hande: and at that worde he put foorth his hand as pliaunt & nimble in al behalfes as the other hād was.

Is it lawfull to heale on the Sabboth daye?

Not to ſaue a man whan we maie is to deſtroye hym.

Whether it bee lawfull to cure a man on the Sabboth daye.

Who emong you ſhall haue a ſhepe?

Thā ſaieth he to the mā: Stretch foorth thy hande.

Jeſus healeth a mannes hande that was lame & withered

The texte.

Than the Phariſeis went out, and helde a counſayle agaynſt hym, howe they might deſtroye him. But Ieſus whan he knewe it, departed thence, and muche people folowed him, and he healed them al, and charged them that they ſhould not vtter hym: that it might be fulfilled which was ſpokē by Eſay the prophet, who ſayeth: Beholde my ſonne whom I haue choſen: my beloued in whom my ſoule hathe muche delite. I will put my ſpirite in him, and he ſhall ſhewe iudgement vnto the Gentyles. He ſhall not ſtriue nor crie, neyther ſhal any man heare hys voyce in the ſtretes. He ſhall not breake the brouſed rede, and he ſhall not quenche the ſmoking flaxe, til he ſend furth iudgemēt vnto victorie, & the Gētiles ſhal truſt in his name.

Eſay .xlii.

The Phariſeis being driuen into a rage by this ſo notable an acte, whan they perceyued that they had loſt an occaſiō to accuſe Jeſus, departed out of the Sinagogue, & leauyng the multitude whō they perceyued to beare a good mynde vnto Jeſus, they conſulted ſecretely with the Herodians, which Herodians alſo had ſome familiaritie with the Diſciples of John, who had at that tyme a great ſpice of enuie againſt the glory of Jeſus. And with theſe men the Phariſees conſulted by what meanes they might ridde Jeſus out of the waye. They had now a will towarde mourder, and nothing lacked they but a mete occaſiō for to execute the ſame. But Jeſus right well perceyuing and knowing what they entended, withdrewe himſelfe from that place, leſt he might ſeme to haue geuen ſome occaſion of extreame dealyng to the rageyng and furious men. He might haue repreſſed

The malice of the Phariſees agaynſte Jeſus.

C

Chriſte withdrewe hym ſelfe from the furious rageyng of the Phariſees.

But Ieſus whan he knewe it departed thence.

And muche people folowed him, and he healed thẽ all.

Why Ieſus gaue place to the furie of the phariſees.

And charged them that they ſhoulde not vtter hym.

That it might bee fulfilled which was ſpoken by Eſai. ⁊c. Eſaye. xlii.

The victorie of Chriſt by mekeneſſe and gentilneſſe.

them hatefully, yf he had woulde, he might haue ouerwhelmed them with miracles, he might haue deſtroyed them alſo: but myndyng to ſhewe the Euangelicall mekeneſſe, he gaue place to theyr rage and furie, to ſee if perhaps they would relent and repẽt. And thus farre he gaue place vnto thẽ, that neuertheles in other places he diſtributed his heauenly doctrine vnto the multitude, which folowed him thicke and threefolde, and as many ſicke men, or otherwiſe miſerable, as were brought vnto him, he healed them al. For his time was not yet come: the ghoſpell was not yet ſufficiently ſpred abrode. Wherfore he gaue place to them, not to prouide for himſelfe, but to take from them the occaſion of a wicked dede, and to teache withall, that the wiſdome of the ghoſpell ought not to be defended againſt the diſobedient with threatninges, with checkes or contencions, but with mildenes ⁊ mekenes. Therfore he commaunded the multitude that folowed hym, that they ſhould not diſcloſe him, leſte the rumour ſpreadyng abrode, the Phariſeis might bee ſtiered more and more. Neyther was thys thing doen by chaunce, but it was prophecied nowe longe before by the Prophete Eſay that it ſhould ſo come to paſſe. In the writinges of the whiche Prophete, the father dooeth deſcribe and ſet furth the victorye of his ſonne obteyned through mekenes, and the ſaluacion of the ghoſpell, tranſlated to the Gentiles, for the pertinacie and ſtubberneſſe of the Iewes, ſufficiently knowen to al men. Behold (ſaieth he) my ſonne whom I haue choſen before others: behold my dere beloued, in whõ my ſolle is delited. I will geue vnto hym my meke and ientil ſpirite, by the inſpiracion of whom, he ſhal ſhew iudgemente, not onely to the people of Iſraell, but alſo to all nacions. He ſhall not doe this tumultuouſly or violently. For he ſhall not chide, nor ſhal not crie out againſt them that bee contencious. No man ſhall heare his voice in the ſtretes, as they bee wont that warre with the toungue. He ſhall geue place to yͤ inuincible malice, but he ſhal endeuour to bring al vnto ſaluaciõ. He ſhal geue none occaſion to the yll of theyr incurable deſtruccion, but he ſhal ſaue al, yf by any meanes they can be turned to better wayes. He ſhall not deſpiſe the weake, he ſhal not deſpiſe yͤ feble, in whõ there ſhal remaine any good hope: he ſhal cheryſhe thẽ, rather than oppreſſe them. He ſhal not breake the brooſed rede, ⁊ he ſhal not quenche out the ſmokyng flaxe, vntil the trueth of it ſelf, by the proceſſe of time, ſhal haue yͤ higher hande: ⁊ vntil the madneſſe of the wicked through theyr owne default breake out ſo farre, that all menne maye perceiue, that they be worthely repelled ⁊ caſt awaie. Than the Gentiles ſhal enbrace his doctrine, whiche the Iewes deſpiſed: ⁊ the Gentiles ſhal put theyr truſt in him, whom the Iewes refuſed to truſte.

D

The texte. Luke. xi.

*Matt. ix. Mark. iii. *Luke. xi.

*Mark. iii

¶Than was brought vnto hym, a blynde and dumme man, vexed with a deiuill: and he healed him, inſomuche that the blind and dumme, bothe ſpake & ſawe. And al the people wer amaſed, and ſaied: Is not this that ſame ſonne of Dauid? But whan the Phariſeis heard it, they ſaide: *This felow driueth not out deiuils but by the helpe of Belzebub the prince of deuils. *But whan Ieſus knew their thoughtes, he ſaied vnto them: Euery kyngdome deuided againſte it ſelfe ſhalbe broughte to naught. And euery citie or houſe that is deuided againſt it ſelfe ſhal not ſtande. And if Satan caſt out Satan, he is deuided againſt himſelfe. How than ſhal his kingdom endure? And if I caſt out deuils by the help of Belzebub, by whoſe helpe doe youre children caſt them out? Therefore they ſhall be your iudges. But if I caſt out deiuils by the ſpirite of God, than is the kingdome of God come vnto you. *Or els howe can one enter into a ſtrong mannes houſe, and ſpoyle his iewels: except he firſt bind the ſtronge manne, and than ſpoyle his houſe?

It chaunced in the meane tyme that emonge many whom he healed, they offered vnto Ieſus one that was poſſeſſed with a deiuill, whiche had taken from the wretched man bothe his yies and his toungue. Ieſus commaun-

A maunded the deuill to departe: and ſo he did, and forthwith the moſt miſerable man was wholly reſtored, in ſuche wyſe that bothe he ſaw & ſpake. The multitude was amaſed at that ſame ſo greate a miracle: and nowe demyng hym to bee Meſſias, they ſpake emong themſelues. Is thys that ſame ſonne of Dauid, whom the Prophetes dyd promiſe? Whan the Phariſeis heard this voyce of the people, they ſet not vpon Jeſus hymſelfe, (of whom alwayes they had the wurſe,) but they endeuoure to withdrawe the heartes of the multitude from the honouryng and veneracion of him. It cannot bee (ꝙ they) that thys is that ſonne of Dauid as ye ſuppoſe. For he whan he commeth ſhall bee borne vp & maynteined by the power of God. But this felow caſteth not out deiuils by the helpe of God, ſith he is a wicked man and a breaker of the Sabboth daye, a glotten, a drounkard, and a compaigniõ of the Publicanes, but by the helpe of Belzebub the prince of deiuils. Nowe Jeſus although he heard not theyr voyce, yet knowing bothe what they thought, and what they ſpake to others, turneth vnto the Phariſeis, and ſo ordereth his anſwer, that by manifeſt reaſõ he reproueth theyr mad railing and reproche, and yet he rayleth not on them again, but rather prouoketh them louingly to enbrace theyr healthe and ſaluacion. Euery kyngdome (ꝙ he) deuided through inward deuiſion and diſcorde, muſte nedes come to nought. And euery houſe ſtryuing with it ſelf by inwarde diſagreing, muſt nedes come to ruine. And yf Satan driueth oute Satan, and if one deuill driueth out an other, howe ſhall his kyngdome endure? And how is it likely and a greable, (al deuilles beyng enemyes of men, deſiring nothing but the hurte and deſtruccion of them, whoſe health miſerably they doe enuie,) that nowe they fauour ſo greatly the healthe of menne, that for this cauſe one deiuyll ſtriueth and fighteth with an other? B Nowe yf I caſte out deuils by the power and helpe of Belzebub, theſe my diſciples your childrẽ, whom ye know, by whoſe helpe caſt they out deuils? for they alſo caſte oute deuils, and yet ye reproue not them, but onely me ye falſely blame: and yet they haue power of me to caſt out deiuils. Therefore it cannot be that they ſhould chace awaie deiuils in the power of God, and I in the might of Belzebub, ſith they doe it in my name. And therefore men vnlettered and vnlearned bee hable to doe ſo great thynges, becauſe they beleue ſimply that by the power of God I chace awaye deiuils. Therefore theyr godly beliefe ſhall condẽmne youre vnbeliefe, becauſe you deſyre rather vniuſtly to reproue me, wheras ye might be godly folowers. And yf the thyng it ſelf declare that I doe caſt out deiuils, not by the helpe of the deuill, but by the might of God: ye ought not to doubte any more, but that the ſonne of Dauid is come, and the kingdome of God, ſith ye ſee that the ſtrength of the aduerſaries dooeth vaniſhe away, whan they whyche profeſſe the ghoſpel cal vpon my name. Therefore like as there is a concorde & an agrement emong the deiuils thẽſelues to deſtroie al men: ſo I which am cum to ſaue al men, haue no concord nor agremẽt with thẽ, but deadli diſſencion & diſagremẽt. Hitherto Belzebub hath exerciſed his tirannie vpon ſinful men geuen vnto filthie deſires. I taking away the ſinnes of mẽ, doe confound and deſtroy Belzebub the prince of deiuils with his whole gard, and I doe reſtore them vnto God through their innocencie, whom he did poſſeſſe through their vnrighteouſnes. The thing is done by force, not by any agrement betwene me and the deiuils. They fele, & confeſſe that there is a preſẽt power wherunto they be forced to geue place. Or els how maye it bee that any man might enter into the holde of a myghty man, and take away his ſtuffe, vnleſſe fyrſt he ouercum the mighty manne, and laye him in bandes?

Jeſus healeth a man that was bothe blynde and dumme.

Thys felowe driueth out deuils, but by the helpe of Belzebub. &c.

The phariſeis labour to deface Chriſtes miracles.

But whan Jeſus knewe their thoughtes. &c.

Chriſt beeyng railled on, dooeth not raille agayne.

And if Satan caſt out Satan &c.

And if I caſte out deuils by the helpe of Belzebub, &c.

By whoſe helpe doe youre children caſt them out?

Therefore they ſhall bee youre Judges.

But if I caſte oute deuils by the ſpirite of god. &c.

Jeſus and Belzebub doe in no wyſe agre.

Or els how can one entre into a ſtronge mannes houſe. &c.

The deiuils can not abyde where Chriſte cometh.

The allegorie of entreyng into a ſtronge mannes houſe, and ouercomming him.

C

in bandes? Than he once brought and kept vnder, which was hable to reſyſte, he will ſpoyle the whole houſe, and (as it wer) carye awaye his praye. The worlde is the houſe of Belzebub. In this he claimed to him a certayn kyngdome, becauſe the whole worlde was geuen to ambicion, exceſſe, fylthy luſtes, auarice, anger, enuy, and other noyſom deſyres, by the whiche he is made mightie. I as a man of more power and valiantnes, haue entred into his kingdome, and ouercumming him haue wonne againe to the true prince, theſe whom he dyd vniuſtly poſſeſſe. Therfore there is no agrement betwene vs: the princes bee contrarie, the kingdomes bee contrarie, by no bande or league to bee reconciled and made at one.

Chriſte and Belzebub cannot agree.

The texte.
Marke. iii.
Luke. xii.
* i. King. ii.

He that is not with me, is againſt me, and he that gathereth not with me: ſcatereth abrode. Wherfore I ſaye vnto you, all maner of ſynne and blaſphemye ſhalbee forgeuen men, but the blaſphemye agaynſte the ſpirite, ſhall not bee forgeuen men. And * whoſoeuer ſpeaketh a woorde agaynſt the ſonne of man, it ſhalbe forgeuen him. But whoſoeuer ſpeaketh agaynſte the holy ghoſt, it ſhal not be forgeuen him, neyther in thys worlde nor in the worlde to come. * Eyther make the tree good, & his fruicte good, or els make the tree euill, and his fruict euill. For the tree is knowẽ by his fruicte. * O generacion of vipers, how canne ye ſpeake good thinges, whan ye your ſelues are euil? * for out of the aboundaunce of the heart, the mouth ſpeaketh. A good man out of the good treaſoure of the hearte, bringeth foorthe good thynges. And an euill manne out of the ill treaſoure, bringeth foorth euill thinges. But I ſaye vnto you, that of euery ydle word that men ſhal haue ſpoken, they ſhal geue accoumpte in the daie of iudgement. * For of thy woordes thou ſhalt be iuſtified, and of thy woordes thou ſhalt bee condemned.

* Mat. vii.
* Luke. vi.
Math. iii.
* Luke. vi.
Pſal. xl.

* ii. King. i.
Luke. xvi.
Mark. viii

He that is not with me is againſte me.

No man can bee at peace with God except he bee at warre with the deuil.

D

He that will be graft in the kingdome of God, muſte withdrawe hymſelf from the kingdome of Beelzebub, and muſt fight agaynſte hym in my tentes. No man can be at peace with God, vnleſſe he be at warre with the deuill. I take goddes parte, and not Belzebubs. Therefore whoſo is not in my tentes, is myne enemie and aduerſarie. And whoſo healpeth not me in gathering together, is agaynſte me in ſcattering abrode. See that ye ioygne your ſelfes to the better parte. It is better to obteyne healthe in the kingdome of God, than euerlaſtyng death in the kyngdome of the deuill. Ceaſſe from ſeruing of ſynne, and the deuil ſhall haue no power ouer you. God wil receiue thẽ vnto the felowſhip of his kingdome, that runne awaie from the deuil and forſake him, & he wil not impute yͤ ſinnes of the former life, bee they neuer ſo outragious, vnto ſuche as be penitent. This onely is to bee obſerued, that no man blynded with enuye, and peruerted with malice, withſtande the glorye of God agaynſt his owne conſcience: and where as he ſeeth with his yies the diuyne power by manifeſt ſignes & wonders, to bee opened to the worlde, that he attribute it not to the ſpirite of Beelzebub. Wherefore thys I aſſure you, whatſoeuer is done by woorde or dede, ſhall be remitted vnto men, ſo that they repent them. God dooethe at once forgeue that whiche by any meanes is veniall and pardonable by the reaſon of frayltye of mannes nature. But yf any manne ſpeake blaſphemye againſte the ſpirite of God, whoſe manifeſt power he ſeeth by his playne woorkes, he ſhal ſcarcely finde pardõ and forgeueneſſe. And whoſo ſpeaketh blaſphemie againſt the ſonne of man, whõ he deſpiſeth for the weakeneſſe of hys fleaſhe: he ſhall bee pardoned, becauſe errour and ignoraunce mixte with hys dooyng, dothe exclude peruerſe and ſet malice. But whoſo ſpeaketh blaſphemy agaynſte the holye ghoſte, ſhall vneth obteyne pardonne and forgeuenes, eyther in this worlde, or in the worlde to come.

Ceaſſe frõ ſeruing of ſynne, & the deuil ſhall haue no power ouer vs.

The former ſinne ſhal not bee imputed to the penitẽt.

All maner of blaſphemie ſhalbe forgeuen men.

Blaſphemie againſt the holy ghoſte ſhal ſcarcely fynde pardon.

But the blaſphemie againſt the ſpirite ſhal not bee forgeuen mẽ.

This thyng ſpake Jeſus to thyntente he would feare the Phariſeis from theyr obſtinate frowardnes, becauſe whan they ſawe and perceyued that

thoſe

A thoſe thynges whyche he didde, could not bee dooen but by the ſpirite and the myght of God, yet they moued with enuye reſiſted the glorye of God, & aſcribed his miracles vnto Belzebub, whoſe ſpirite they ſaid wrought in Chriſt. Foraſmuche as after common reaſon (ſayeth he) the tree is knowen of the fruite, why doe ye blame the tree, ſith ye cannot but allowe and commende the fruicte? The miracles whiche I worke, eaſe and relieue the miſeries of menne: they hurt no man, they bee not dooen for vaine oſtentaciō and glorye, or for gayne and lucre, but to doe good and to healpe. No man can deme but this is good, freely to doe for them that be in aſtliccion. Why therfore ſaye ye that that whiche is good of it ſelfe, cummeth from Beelzebub, who by your owne iudgement is al naught? If ye wyl hide the blindneſſe of youre myndes, ye muſte ſpeake thynges that may ſtande together with ſome reaſon: nowe the thynges whiche ye ſpeake, agree not together, no not after the common iudgemente of menne. Therfore eyther make the tree good and his fruite good, or els make the tree ill and his fruite ill. Either graunt that I am moued with a good ſpirite, wheras ye graunt that my workes bee good, or els ſaye that my workes bee ill, that your ſaying may appere probable, where ye ſaye that I haue the ſpirite of wicked Belzebub. And yf my doynges be ſuche, that ye muſt nedes confeſſe that they bee good, aſcribe not good thinges to an ill autour. Ye kinred of vipers, ill men ſpringing of ill parentes, coniecture and iudge ye by your ſelues: Do ye not ſpeake euen as ye be? and doe not your weorkes declare what ſpirite ye haue? Ye enuy the glorye of God, and falſely blame his ſpirite. Frō whence cummeth ſo peſtilente fruicte, but of an euill tree? For as it can not bee that a wylde tree ſhoulde bryng foorth ſwete & melow fruicte, and that B a tree of poyſoned iuyce ſhoulde bryng foorth holſom apples: euen ſo how can ye ſpeake well ſyth ye be yll? For as the fruicte taketh hys taſt and verdoure of the iuyce of the roote: ſo communicacion aryſeth of that whiche is hyd in the heart. And lyke as a good man bryngeth foorth good thinges out of the good treaſure of his hearte: ſo the ill man bryngeth foorthe ill thynges out of the euill treaſure of hys hearte. Whoſe heartes are repleniſhed with godlines and charitie, they ſpeake wordes which ſauour of that that is in the hearte: and whoſe heartes are repleniſhed with enuie, pride, & auarice, they vſe ſuche communicacion, whiche by the mouthe dooeth vtter the affeccion of the hearte. Menne ſhall be eſtemed before God not onely of theyr dedes, but alſo of theyr wordes. An ill thought is peſtiferous and noyſome onely vnto the thynker, but ill talking dooeth powre out the poyſon of the heart emongſt many. The toungue therfore muſt bee refreyned, not onely from outrageous blaſphemies, from ſkolding, chiding, backbityng, and vnclenly communicacion: but vtterly from all thinges whereof cummeth none honeſte profite or commoditie. Yea I ſaye vnto you, that man ſhall render acount in the day of iudgemente, not onely for filthy talkyng, but alſo for euery vayne, idle, and vnprofitable worde that they ſhal ſpeake. For theyr wordes alſo, ſhalbe taken and accounted for dedes. Of thy woordes eyther thou ſhalt be iudged good, yf good wordes iſſue oute of a good hearte: or thou ſhalt be condemned as vniuſte, if ill woordes iſſue out of an ill hearte. And here vnderſtande ye the perfeicte iuſtice of the kyngdome of heauen, farre paſſing the iuſtice of Moyſes lawe. For that law puniſheth onely the manifeſt blaſphemie agaynſt God: here ſhall bee puniſhed alſo any reuilyng or taunt agaynſt thy neyghbour, and not onely the noyſome and perilous ſaying, but alſo the idle and vayne woorde. For that whiche is vnprofitable on the tree, is the burden of the tree and

not the

Eyther make the tree good & hys fruicte good, or els &c.

Eyther make the tree good, & his fruite good: or els make the tree ill and his fruicte ill.

O generacion of vipers, howe can ye ſpeake good thīges whā ye youre ſelues are euill?

Out of the aboūdaūce of the heart the mouthe ſpeaketh.

Oute of the aboūdaūce of the heart the mouthe ſpeaketh.

Of euery idle worde that menne ſhall haue ſpoken they ſhall geue accoumpte &c.

We ſhall geue accoumpt for euery idle woorde.

Of thy wordes thou ſhalte be iuſtified, and of thy wordes thou ſhalte bee condēned.

Noiſome and vaine talke what an offenſe it is.

C

not the fruicte: and therefore it is noyſome, becauſe it occupieth the tyme ⁊ the eares of the hearer, without any fruicte or profite, wheras the tounge is geuen for thys entente, that therewith we ſhould profite our ſelues and our neyghbour, and that with this member we ſhould celebrate and magnifie the glorye of God.

The texte. Math. xvi. Mar. viii. Luke. xi. Jonas. ii.

Than certayne of the Scribes and Phariſeis aſked him, ſaying: mayſter, we will ſee a ſigne of thee: but he aunſwered & ſayde vnto them: The euil and aduoutrous generacion ſeketh a ſigne, and there ſhall no ſigne be geuen to them, but the ſigne of the prophete Ionas. For as Ionas was three daies and three nightes in the whales bealie: ſo ſhall the ſonne of manne bee three dayes and three nightes in the hearte of the yearth. The menne of Niniue ſhall ariſe in the iudgement with this nacion, and condemne it, becauſe *they emended at the preachyng of Ionas: Beholde here is one greater than Ionas. *The quene of the ſouth ſhal aryſe in the iudgemente with thys generacion, and ſhall condemne it. For ſhe came from the vtmoſte partes of the worlde, to heare the wiſedome of Salomon. And beholde in this place is one greater then Salomon.

*Jona. iii. Luke. xi. *iii. Kin. x. ii. paral. ix

The Scribes and Phariſees ſeke to ſee ſome miracle wrought of Jeſus. The Scribes and Phariſees tooke vpon them that thei were the learned men.

Certain of the Scribes ⁊c. maiſter we will ſee a ſigne of thee, ⁊c.

Certayne of the Scribes ⁊ Phariſeis whan they had heard theſe thinges, diſſemblyng the rage of theyr myndes, doe falle in hande with Jeſus and tempte hym with more ientyll woordes, as though they would now beeleue him, yf for theyr ſake he would ſhewe ſum miracle worthie and meete for them and alſo for hym, who chalenged to hym the ſpirite of God, and had alwayes in his mouth the heauenly father. Maiſter (ꝙ they) we which be not of the common ſorte, but learned men, deſyre of thee to ſee ſum notable ſigne from heauen, which maye declare that thou art derely beloued of God, and that thou doeſt that thyng which thou dooeſt by hys power and might. But Jeſus knowyng theyr ſubtill thought and obſtinate malice, whiche required a ſigne for none other entente, but to take a newe occaſion therby falſely to accuſe him, (chiefely ſith it is more eaſie to pycke a quarel at thoſe thynges whyche bee ſhewed from heauen, than at thoſe thynges whyche appere before the yies, bee hearde with eares, and touched with handes:) Jeſus (I ſaye) not bearing ſo greate frowardnes, but in manier turning from them, and taking it angrely (as it wer) with hymſelfe, made anſwere, ſaying: O naughtie and counterfeict generacion, whiche dooeth glorye that they haue God to theyr father, whiche dooeth crake of theyr progenitour Abraham, wheras it foloweth rather them whyche forſakyng God, wurſhypped the golden calfe: whiche ſtyrred ſedicion agaynſt Moſes: whyche mourmured in the deſerte: whiche kylled the Prophetes: wheras it declareth that it hath Beelzebub to theyr father, with whoſe ſpirite beyng repleniſhed, it dooeth rebelle agaynſt the ſpirite of God. But it ſhall haue no ſigne geuen from heauen, whiche it maye falſely accuſe and reproue, and whiche it is vnworthy to haue, for as muche as it is wholy ſette and geuē to the yearth. But once there ſhalbe a ſigne geuen to it out of the yearth, whereby it maye be ouercome and vtterly peryſhe, yf it wyll not cōuerte. This naciō meruayled at the miracle of the Prophet Jonas, which was ſwalowed vp of a fiſhe in the ſea, and was reſtored againe aliue after three dayes. This ſhalbe a ſufficient ſigne for them, if they maie ſee him reuiue again by yͤ diuine power, whō by theyr malice they haue ſlaine. This miracle ſhortly ſhalbe ſhewed vnto them, whiche they wil falſely ſlaunder. For lyke as Jonas willingly deliuered himſelf to death, ⁊ was receiued of the great fiſhe of the ſea, ⁊ was in her bealy three daies and three nightes, ⁊ being paſte hope of al men, by and by through the healpe of God was reſtored aliue: ſo the ſonne of mā ſhal be dead in the heart of the yearth three dayes and three nightes. By this figure and darke exaumple, Jeſus ſignifieth his death ⁊ burial, ⁊ foorthwith his ariſing frō death. And he added.

D

Jeſus reſuſeth to ſhewe a ſigne from heauen to the peruerſe and obſtinate Phariſees ⁊ Scribes.

The euill and aduoutreous generacion ſeketh a ſigne, ⁊c.

And there ſhall no ſigne bee geuen to them, ⁊c.

Jonas beeyng in the fiſhes bealy three daies and three nightes, a figure of Chriſtes buryng ⁊ beeyng in the yearth.

For as Jonas was three daies ⁊ three nightes, ⁊c.

The mē of Niniue ſhall aryſe in the iudgement with this generacion. ⁊c.

Beholde, here is one greater thē Jonas.

The cōing of Jonas to the citee of Niniue, ⁊ the cōming of Chriſt to the Jewes compared together.

The quene of the ſouth ſhall aryſe in the iudgement wyth this generacion. ⁊c.

The quene of Saba ſhall aryſe in the iudgemente and condemne the Jewes.

And behold in this place is one greatter then Salomon.

The more prouocaciō to penaūce the more grieuous puniſhmēt excepte we repente.

A As Jonas was to the Niniuites,ſo am I to you.He tolde them yͤ the vengeaunce of God,and the deſtrucciō of theyr citie was at hand, vnleſſe they would repent: I declare theſame vnto you all. But the Niniuites whom ye deſpyſe as heathen people and idolatrers in compariſon of you,ſhall aryſe in the iudgement of God,and ſhall declare you worthily to be damned in compariſon of them. For they although they wer ſynfull,yet beeyng afearde at the threatenynges of the Prophete, hūbled themſelues vnto penaunce.And beholde,here is one greater than Jonas,whiche preacheth to you in vaine.The Niniuites wer a nacion ⁊ people ferre frō the wurſhypping of God, Jonas vnknowen,and ſymple,⁊ meke,came vnto them.No man commended hym, or tolde before of his commyng,he ſhewed no myracles,he allured vnto hym no bodie with benefites,he promiſed no great thyng.Onely he threatned vndoyng and deſtruccion, and he preached no longer then three dayes.I beyng promiſed vnto you by the oracles of the Prophetes,ſo often commended by the teſtimonie of John,by the teſtimonie of the father,beyng your countreman,beyng come alſo of theſame parentes of whom ye glory,and crake: haue taught you nowe ſo long tyme, teſtifying by ſo many miracles,that my doctryne is not vayne:haue holpe ſo manye with my free benefites, and doe not thundre ſore threatenynges as Jonas dyd, but of myne owne accorde promyſe forgeueneſſe of all ſinnes, I offer yͤ euerlaſting felicitie of the heauenly kyngdome:⁊ yet it is ſayed that I haue the ſpirite of Beelzebub: I am layed at with deadly deceptes and trappes to take me in, ſo farre bee ye frō bendyng and boughyng to true penaunce. B Ferthermore, the quene of Saba ſhall aryſe in the iudgement,to the reproche and condemnacion of this generacion,becauſe that ſhe by the reaſō of tydinges brought farre of,leauyng her kyngdome and her countrey,toke a long iourney vnto Salomon, not moued by any feare,but onely for the deſyre of wyſedome.And ſhe dyd not onely come to Salomon,but alſo ſhe brought with her great gyftes.And beholde there is one in this place greater then Salomon.For what lyke thing did Salomon to the thinges which ye ſee me doe: or what lyke thyng taught Salomon? And yet ye put me to all kynde of rebukes, whiche of myne owne accorde bryng vnto you the doctryne of the goſpell, whereby ye maye bee ſaued. Furthermore alſo,ye goe about to doe me more greiuouſe diſpleaſures which am beneficial vnto you. But the greater the wondres and benefites be whereby ye are prouoked vnto penaunce: the greuouſer ſhall your punyſhment be,vnleſſe ye repent in tyme.

The texte.

Whan the vncleane ſpirite is gone out of a man,he walketh through drye places ſeking reſt,and fyndeth none. Than he ſayeth: I wyll returne into my houſe, from whence I came. And whan he is come, he fyndeth it emptie, and ſwept and garnyſhed. Than he goeth and taketh vnto hym ſeuen other ſpirites wurſe then himſelf, and ſo entreth in,and dwelleth there. And the ende of that manne is wurſe than the begynnyng. So ſhall it be alſo vnto this frowarde generacion.

Whan an vncleane ſpirite is gon out of a man. ⁊c.

The grieuous puniſhmente and deſolacion of Iſrael noted by a ſimilitude of an vncleane ſpirite.

Further,what thyng ſhould chaunce vnto them, and into what blyndneſſe the people of Iſrael ſhould come, and howe miſerably it ſhould bee handled of the prynces of Rome,and how it ſhould be baniſhed throughout the worlde,reiected and deſpiſed of all nacions, Jeſus had rather to ſignifie by a certaine darcke exaūple, then to declare it manifeſtly.And he taketh a ſimilitude of a man which was poſſeſſed of a deuill,who whereas he had once been deliuered frō the deuil ⁊ reſtored to his ryght mynde,afterwardes by his owne default receiuing the deuil againe,was more grieuouſly vexed,than he was before.Whan an vncleane ſpirite(ꝙ he) goeth out frō a man,beyng baniſhed frō his olde hoſpitall, he walketh in drye ⁊

baren

barē places, ſeking reſt and fyndeth none. Than ſayeth he with hymſelfe. I wil returne into the houſe frō whence I went: where whan he cummeth, he fyndeth it decked and clenſed but without any geaſt. Than the ſayed vncleane ſpirite, ſeyng that there is a place and not occupyed of any other, not thynkyng it enough to returne thyther hymſelfe alone, he taketh vnto hym ſeuē other ſpirites wurſe then himſelfe, which entreyng into the houſe together, make theyr dwellyng there. And it cummeth to paſſe, that the mā is more grieuouſly vexed than he was before. So ſhall it happen to this vngracious naciō. By this ſimilitude Jeſus noted the obſtinate and wilfull malice of the people of Iſrael, fallyng backe oftentimes to theyr olde maners. In tymes paſt they ſerued and folowed the deuiliſhe vyces and deſyres of theyr heartes. It was ſomewhat delyuered by the lawe and the Prophetes, but returned often agayne to her owne nature and diſpoſiciō. It returned to Idolles, it dyd ſacrifice in the woddes, it kylled the Prophetes. It was redreſſed and amended through affliccions, by Pharao in Egypt, by Nabuchodonoſer in Babylon, and by diuerſe other calamities and miſeries. Finally, prouoked of the ſonne of God ſo manye wayes, it hath not onely renewed, but alſo farre exceded all the wyckedneſſe of her forefathers, not onely arayīng the harmeleſſe and the well doer with all kynde of ſpitefulneſſe, but alſo dryuyng hym vnto the croſſe and paſſion with falſe accuſementes. By reaſon whereof, a certaine monſtreous blyndneſſe, yea and a blyndneſſe ſeuen times more miſerable than the blyndneſſe of theyr forefathers, hath poſſeſſed theyr hertes, and therefore they ſhall be more cruelly handled and deſtroyed, then they haue hytherto been.

C

And the ende of that man is worſe thē the begynnyng.

¶And whyle he yet talked to the people, beholde his mother and brethren ſtode without, deſyring to ſpeake with hym. And one ſayd vnto hym. Beholde thy mother and thy brethren ſtande without, deſyring to ſpeake with thee. But he anſwered and ſayed vnto hym that had tolde him: Who is my mother, or who be my brethren? And he put forth his hande, towardes his diſciples, ſaying: Beholde my mother and my brethren. For whoſo doeth the will of my father whiche is in heauen, the ſame is my brother, and ſiſter, and mother.

The texte. Marke.iii. Luke.viii.

D

Whyle Jeſus was ſpeakyng theſe thinges to the people, there came the mother of Jeſus, with certaine of his couſins which deſyred to ſpeake with hym. But whan they coulde not come vnto hym for the multitude beeyng ſo thycke, and ſtandyng about the doores of the houſe, the voyce paſſyng ouer from one to an other, at laſt one of the coumpaignie interrupted the communicacion of Jeſus, and tolde hym that his mother and his brethrē were at the doore, and that they deſyred to ſpeake with hym. But Jeſus offended with this importunitie and troubleſumnes, and wyllyng alſo to teache vs that ſuche affeccions ſhoulde be lytle paſſed vpon, as often as the buſyneſſe of the goſpell is in hande, and that the kynred of the myndes ought more to be regarded then the kynred of the bodyes, whiche kynred of mynde is gotten by vertue, and not by the nereneſſe of bloud, the whiche alſo is more large than the other, he aunſwereth hym whiche interrupted hym, and ſayeth: Who is my mother, and who are my brethren? I beeyng occupyed about the heauēly buſineſſe, acknowlage no mother nor brethrē, ioyned by carnall affinitie: whereof ſome be farre of perchaunce in hertes. And holdyng out his hande towardes his diſciples, who ſyttyng nere by hym receyued gredely with ſilence his hollſome doctryne, yf ye wyll knowe (q̄ he) my veray true kynſfolkes whiche bee moſte dere vnto me, theſe be my mother, my ſiſters, and my brethren. Here is no difference of kynde or age, no reſpecte of kinred. Whoſoeuer doeth obey the wyll of my father whiche is in heauen, he is my mother, he is my ſyſter, and he is my brother.

Behold his mother & brethren ſtode without, deſyryng, &c.

Behold thy mother & thy brethren ſtand without, deſyryng to ſpeake with thee.

Who is my mother, or who bee my brethren

Thei that hear Chriſt & dooe hys fathers wil are his mother and brethren, & ſiſters.

Whoſo dooeth the wille of my father, &c. he is, &c.

I eſteme

A I eſteme hyghly the ſpiritual and not the bodily affinitie. This affinitie euery man may come by. Euery man lyke as he is moſte obedient vnto my fathers wyll, ſo is he moſte nere of kynne and moſte deare vnto me.

¶ The.xiii. Chapter.

The texte.

Mark.iiii.
Luke.viii.

Theſame daye Ieſus went out of the houſe, and ſate by the ſea ſyde, and muche people wer gathered vnto hym, inſomuche that he went and ſate in a ſhyppe, and the people ſtode on the ſhore. And he ſpake many thynges to them by ſimilitudes, ſaying: Beholde, the ſower went forth to ſowe. And as he ſowed, ſome ſedes fell by the wayeſyde, and the foules came and deuoured them vp. And ſome fell vpon ſtonie places where they had not muche yearth, and anon they ſprong vp, becauſe they had no depeneſſe of yearth. And when the ſunne was vp, they caught heate, and becauſe they hadde no roote, they wythered away. Againe ſome fel emong the thornes, and the thornes ſprong vp, and choked them. But ſome fell into good grounde and brought forth fruyte, ſome an hundred folde, ſome ſixtie folde, and ſome thyrtie folde: whoſoeuer hath eares to heare, let hym heare.

He went ⁊ ſate in a ſhippe

And he ſpake to them many thynges in ſimilitudes.

Why Ieſus taught the people by parables and ſimilitudes.

Beholde the ſower wēt foorth to ſowe. ⁊c

The parable of the ſower that wēt foorth to ſowe his ſeede.

AT theſame tyme whan Ieſus ſawe that the place was not able to receyue ſuche a multitude, he went out of the houſe to the waters ſyde. And whan he came thyther, he ſate vpon the banke, teachyng the people whiche gaped after his doctryne inſaciably. Further when he ſawe the multitude ſo greate and thicke, that they thruſt hym, and preſſed hym: and to the entente he myght bee at libertie from the people, he entred into a ſhyp, and ſpake out of theſame ſhyppe as out of a pulpitte, to the people ſtanding vpon the bancke. For ſo he myght be both better ſeen and better heard of many, becauſe the ſande of the bancke and the brincke of the bancke, made as though it wer a rounde auditorie ſtandyng in a circuite rounde about him. And becauſe in that multitude euery man had not one mynde, he ſhewed and ſette forth many thinges vnto them by derke ſimilitudes, partely becauſe this maner B of ſpeakyng is familiar and commonly vſed of the Prophetes, partelye for that ſuche kynde of teachyng is moſte meete and conueniente for to teache ⁊ to moue yͤ myndes of the people, becauſe that compariſons and ſimilitudes takē of thinges that be wel knowen and perceyued alſo of thē that be vnlearned, doe by and by touche and moue euery bodye to vnderſtande it the better: ⁊ partly becauſe by this feate and pleſaunte maner of ſpeaking, thynges that be ſpoken, doe both crepe into mens myndes more pleaſauntly, ⁊ alſo doe ſticke more ſurely in our memory: ⁊ partely becauſe that this maner of monicion, ſlaunderīg no mā, but ſecretly by ſimilitude touching euery mans conſciēce, is wont cōmonly leſſe to offende. And fyrſt of al he ſetteth forth a parable, ſignifying yͭ many on euery ſyde come running to the preching of the goſpel, ⁊ yet the fruite of it ſpringeth not in thē al: which thing doth chaunce, not by the faulte of the teacher, but through the fault of the hearers. Nor lyke fruite ſpringeth not in al the hearers, but according as euery man bryngeth a mynde voyde frō worldly cares ⁊ deſyres: ſo is the fruite of the worde yͭ is heard of him the greateſt. Therfore exhortig to geue audiēce, he putteth forth this parable, ſaying: The ſower went forth to ſowe his ſede, ⁊ as he caſt his ſede abrode, certaine cornes fel by the way ſyde, and becauſe they were bare ⁊ vncouered, the byrdes came flyghing ⁊ eate them vp. Again other ſūme fel in the rough ⁊ ſtony places, whiche when they were not depely couered with yearthe, becauſe of ſtones that letted thē by reaſon wherof they could not take roote depely ynough, they ſprang vp ſhortly and before theyr time, through the warmnes of the ſunne,

C

ſunne, and ſhotte vp into graſſe onely and no corne came of them, becauſe there was not muche yearth to kepe them couered vnto theyr tyme, nor no depe roote to miniſter humoure and moyſture vnto them. Agayne other ſome fel into the thornie ground, & by the reaſō of the encreaſe of thornes, they wer kepte downe and choked, and coulde not aryſe nor ſpryng vp at theyr libertie. Further, other ſome fell vpon a good & a fruytful grounde, and ſpryngyng vp luckely brought forthe fruyte, yet not all alyke but accordyng to the goodneſſe of the grounde: ſome an hundred folde, ſome three ſcore folde, ſome thyrtye folde as muche: ſo that of one ſede ſprange an eare that bare an hundred cornes, of an other that bare three ſcore, of an other that bare thyrtie. Jeſus ſpeakyng theſe thynges dyd not as than at large expounde and declare the darke ryddell and ſimilitude, but leaueth it to euery man to coniecture and thynke vpon it in his mynde. Only he made an exhortacion, that they that had mete eares ſhoulde heare the parable diligently.

Whoſoeuer hath eares to heare leat him heare.

The texte. Marke.iiii Luke. vii. Matt .xxv *Mar .iiii Luke.vii. and. xix

And the diſciples came and ſayed vnto hym: Why ſpeakeſt thou to them by parables? He aunſweryng ſayd vnto them: It is geuen vnto you to knowe the miſteries of the kyngdome of heauen, but vnto them it is not geuen.* For whoſoeuer hath, to hym ſhall be geuen, and he ſhall be made more aboundaunte. But whoſoeuer hath not, from hym ſhalbe taken, that ſame alſo whiche he hath.

The Jewes not worthy to heare the truth plaily opened, & therefore taughte in Parables.

But another tyme whan the diſciples had Jeſus alone, they came vnto hym and aſked hym why he ſpake vnto the people by darke and obſcure ſimilitudes. Unto whome Jeſus aunſwered on this wyſe: becauſe as yet they yelde not themſelues mete to haue the trueth opened vnto them, by the which certayne of thē emong the multitude be not onely not the better, but alſo bee pricked and ſtyrred to bee the wurſe. Wherefore J vtter vnto them lyke maner of preachyng, as they bryng hertes to heare. They wyll not vnderſtande thinges that be moſte manifeſt. J doe couer and wrappe my talke wyth darkeneſſe, that by ſuche meanes J maye prouoke them to the deſyre of learnyng and ſearchyng. But ye which receiue ſymply and deſirouſly the thyng that is taught you, ye are worthy to be partakers of the more ſecrete thinges concerning the wiſedome of the goſpel. For vnto him that hath, it ſhalbe geuen, that he may haue aboundauntly: but vnto hym that hath nothyng, nothyng ſhalbe added, inſomuche that he ſhall be alſo ſpoyled of that whiche he ſemed for to haue. Jn other thynges it is a cruel thyng to ſpoyle hym that is nedie: but in this matter becauſe this pouertie commeth through the default of the nedie, it is mete and ryght to take frō the vnkynde man. We bryng and offer freely certayne pryncíples of heauenly Phyloſophie, and that accordyng to the capacitie, and ſymplicitie of the myndes, as caſtyng certayne ſedes, whiche whoſoeuer receyueth deſirouſly, truely he prouoketh vs to commyt moe thynges vnto hym. Contrariwyſe, whoſo deſpiſeth and reiecteth that whiche is geuen freely, and turneth it to an occaſion of more yll, is ſuche an one not worthy to be ſpoyled of that alſo whiche he vnworthily had.

D

It is geuē to you to knowe the myſteries of the kigdome of heauen.

To hym that hath, ſhall bee geuē more.

Whoſoeuer hath, to him ſhal bee geuen. &c.

The texte. Eaſy. vi. Mark .iiii Luke. viii. Jhon. xii. Act. xxviii. Rom. xi

Therefore ſpeake I to them by ſimilitudes, becauſe they ſeeyng, ſee not, and they hearyng, heare not: neyther doe they vnderſtande. And in them is the prophecie of Eſay fulfilled, whiche ſayeth: Ye ſhall heare with youre eares, and ſhall not vnderſtāde: and ſeyng ye ſhall ſee, and ſhall not ſee. For the herte of this people is wexed groſſe, and theyr eares be dull of hearyng, and they haue ſhut theyr iyes, leſte at any tyme they ſhould ſee with theyr iyes, and heare with theyr eares, and vnderſtande with theyr herte, and be conuerted, and I heale them.

Why Jeſus taught the ſtubberne Jewes in Parables.

For this cauſe J ſpeake to them in darke parables becauſe they wyll heare the manifeſt trueth eyther with no profit, or els to theyr owne hurte.

Becauſe they ſeyng ſee not. ⁊c.

A For it cummeth to paſſe through theyr frowardneſſe, that whereas they haue eyes and ſee manifeſt tokens: yet beyng blynded with enuye, they ſee not that which they ſee. And whereas they haue eares and heare the trueth that cannot be confuted: yet they heare not that that they heare, nor vnderſtande not that whiche they heare, although they vnderſtande it. Truely the ſaying of Eſai is fulfylled in theſe menne: *Ye ſhall heare with youre eares and not vnderſtande, and ye ſhall ſee with youre iyes, and yet not ſee. For the herte of this people is hardened, and they be dull of hearyng, and they haue cloſed theyr iyes, leſte they myght ſee with theyr iyes, and heare with theyr eares, and vnderſtande with theyr herte, and at laſt turne vnto me, and I make them whole.* Truely theſe men therefore be infortunate, but not to bee pitied though they be veray miſerable, whiche wittyngly and wyllyngly ſeke theyr owne confuſiõ and deſolacion, and reiecte theyr health and ſaluacion.

The harde herted Iewes and Phariſes ſee and ſee not.

The texte. Luke .x.

But bleſſed be your iyes, for they ſee: and your eares, for they heare. For verayly I ſay vnto you, that many Prophetes, and righteous men, haue deſired to ſee thoſe thynges whiche ye ſee, and they haue not ſeen: and to heare thoſe thynges whiche ye heare, and they haue not hearde.

Contrariwyſe your iyes are bleſſed, because they ſee the thynges that we doe: your eares are bleſſed, becauſe they heare the thynges that we ſpeake: Youre hertes are bleſſed, becauſe they vnderſtande the wyll of my father. This is no meane nor common felicitie. Truely many Prophetes, ⁊ many iuſt ⁊ holy mẽ, haue deſyred to ſee the thinges which ye ſee, ⁊ yet had not the happe to ſee them: and to heare the thynges which ye heare, ⁊ they had not the gyft to heare them. And they truely as in a dreame, geaſſed at the thing B that ſhoulde come, whiche ye ſee before you, and alſo heare preſently.

The texte. Mark. iiii. Luke. viii.

Heare ye therefore the ſimilytude of the ſower. Whan one heareth the worde of the kyngdome, and vnderſtandeth it not, than cummeth that euill one and taketh awaye that whiche was ſowen in his herte: this is he whiche was ſowen by the wayes ſyde. But he that receyued the ſede whiche was caſt into ſtonie places, the ſame is he that heareth the woorde, and anon with ioy receyueth it, yet hath he no roote in himſelf, but dureth for a ſeaſon: for whan tribulaciõ or perſecuciõ happeneth becauſe of the woorde, by and by he falleth. He alſo that receyueth ſede into thornes, is he that heareth the woorde, and the care of this worlde, and deceytfulneſſe of ryches choke vp the woorde, and ſo is he made vnfruitefull. But he that recevueth ſede into the good grounde, is he that heareth the woorde and vnderſtandeth it, which alſo beareth fruite, and bryngeth forth ſome an hundred folde, ſome ſixty folde, and ſome thyrty folde.

Heare ye therefore the ſimilitude of the ſower.

The parable expouned of the ſower ſowyng hys ſede.

Therefore becauſe youre ſimplicitie and deſyre of knowlage deſerueth this, harken ye what the parable doeth meane, whiche I put furth of the ſower, ſowyng his ſede. * There be three ſortes of men, in whom the ſede of the worde of the goſpel either bryngeth furth no fruite, or els bryngeth not to perfeccion, the fruite that is ſprong vp. And the firſt is moſte barẽ of al. Theſe be they which lightly and negligently heare the wordes of the heauenly doctryne, ⁊ ſuffer them not to entre into theyr myndes, nor to faſten or ſettle them in theyr remẽbraunce, to the intent they may be rooted there: but theyr myndes beyng coumpaſſed ⁊ fenſed with no deſyre nor care, nor being armed with none earneſt good leſſõs againſt the aſſaultes of vayne thoughtes, doe at euery light occaſion ſuffer yͭ that is ſowen, to be ſpurned at, and troden downe. Which thyng perceiuing the ill and naughtye one, which lyeth in awayte, ⁊ enuyeth good beginninges, by ⁊ by ſendeth into the mynde, certaine flying ⁊ wauering cares ⁊ thoughtes, whiche may deſtroy the ſede, before yͭ it ſpring vp in graſſe, or may haue any roote, ſo that they be no better in the ende than if they had not hearde the woorde at all. Theſe be ſignifyed by the ſede that fell by the high waye, where goe bothe

This is he which was ſowed by the high waies ſide.

* Three ſortes of mẽ, in whõ the ſede of the goſpel, eyther bryngeth foorthe no fruicte, or els it bryngeth foorth vnperfecte fruicte.

Sede ſowẽ by the high waies ſyde.

C

men ⁊ beaſtes:that is to ſay,al maner of cares,affeccions of kynred and of affinitie,care for common offices,loue, hatered,ſuſpicion, and ſuch others, theſe thynges chaſe awaye the worde of the goſpell out of the mynde,welnere before it be receyued.

But he whiche receiued the ſede that was caſte in ſtonie places.⁊c,

Sede ſowē in ſtonie places.

Agayne there is an other, whiche receyueth the worde of the goſpell (as it were ſede)with his eares, and gredily putteth it into his herte, recordyng and deuiſyng with hymſelfe to frame his lyfe after the rewle thereof: but becauſe he prynteth it not vtterly in the inwardes of his mynde,but after the faſhion of the worlde,he doeth that he doeth lyghtly and ſlenderly with a certaine affeccion for a tyme, he nouryſheth the ſede that he hath taken,vntyll it be growen vp to a blade, and ſheweth a certayne hope of Euangelical godlyneſſe, abſteyning frō great ſynnes, and flouriſhyng with meane vertues. But if any ſtorme of perſecucion begyn to aryſe,and if for the goſpels ſake baniſhment be offered,or enprieſonyng, or punyſhment, or death, and ſuche others whiche require a ſtedfaſt ſtrength and confirmacion of the mynde, than(euen as it were at the vehemente heate of the ſunne,) they wyther awaye, and vtterly faynte and decaye. A figure of this was the ſtonie grounde, whiche receyued the ſede,and brought it forthe into blades,but it was not able to ſuccour and defende it with humour agaynſte the heate of the ſunne, for through the ſtones it can haue no depe nor ſure roote.

Sede ſowē emong the thornes.

He alſo that receiueth ſede into thornes,⁊c

Agayne there is an other,which gredily heareth the worde of the goſpell,and ſetteth it depe enough in his mynde,and kepeth it longe: but his mynde beyng intangled and choked with troubleſome cares of this worlde,and eſpecially of richeſſe,(as it wer with certayne thicke thornes,)he cannot freely folowe that he loueth.

Cares of this world are thornes to choke the ſede of the goſpel.

Becauſe he will not ſuffer theſe thornes,whiche cleaue together and be entangled one with an other emong themſelues,to be cutte awaye, the fruyte of the ſede that is ſowen doeth vtterly peryſhe. This was ſignifyed by the ſimilitude of the ſede whiche was receyued in the grounde full of thornes and bryers.

D

Sede ſowē in good grounde.

But he that receiueth ſede into the good ground.⁊c,

Ferther the ſede that was receyued in the good grounde,ſignifyeth them whiche both heare the worde of the goſpell, and recorde it with themſelues, and faſten it ſurely in theyr remembraunce, and ſo doe powre it into the affeccions of theyr myndes, that they wyll not ſwarue from it to dye therefore,who alſo doe rydde and delyuer themſelues from affeccions and filthy cares of ryches, whiche ſuffer not the mynde to bee free and at libertie, but geue themſelues wholy to the heauenly inſpiracion and contemplacion.

Which alſo beareth fruicte,and bryngeth foorth,⁊c,

The ſede of the doctryne of the goſpell is not vnprofitable to ſuche myndes. But lyke as one kynde of wheate bryngeth not forth lyke fruyte in all groundes, but it ſpryngeth with leſſe or more increaſe accordyng to the goodneſſe of the grounde: So after the godly deſyre and capacitie of them that heare the woorde, the fruyte of godlyneſſe cummeth forth more aboundauntly. By this parable Jeſus taught vs, with what ſtudye and deſyre the heauenly doctryne ought to be receiued, if we deſyre that fruite ſhould ſpryng of it. Theſe thynges Jeſus dyd interprete and declare vnto his diſciples aparte from the people.

The texte.

Mark.iiii.

An other ſimilitude put he forth vnto them,ſaying: The kyndome of heauen is lykened vnto a manne, whiche ſowed good ſede in his fielde. But whyle men ſlept, his enemie came and ſowed tares emong the wheate,and went his way. But whan the blade was ſpronge vp,and had brought forth fruyte, than appeared the tares alſo. And the ſeruauntes of the houſeholder came,and ſayed vnto hym. Syr, dyddeſt not thou ſowe good ſede in thy fielde? From whence than hathe it tares? he ſayed vnto them: The enuious manne hath done this. The ſeruauntes ſayed vnto hym: Wylt thou than,that we goe and wede them vp? but he ſayd: nay,leſt whyle ye gather vp the tares,ye plucke vp alſo the wheate with them: Let both growe together vntyll the harueſt, and in the tyme of harueſt, I wyll ſaye to the reapers:

gather

A

gather ye firſt the tares, and bynde them together in ſheues to bee brente: but gather the wheate into my barne.

But let vs returne vnto the order of oure former communicacion. The lorde Jeſus propoſed vnto them an other parable, to ſhew them alſo, that there was an other poyſon and miſchiefe to be taken hede of, if a man will lay vp pure ⁊ fyne corne in his barne. For the other yls doe onely hurt the ſede lately ſowen, or ſpryngyng into the blade. But this doeth corrupte the corne already ſprong vp ⁊ well growen. This poyſon is, whan Satã, whiche coulde not choke ⁊ deſtroy the ſede of Euangelicall doctryne with ſlighing, wauering, ⁊ ydle thoughtes, nor with troubleſome perſecucions, nor with carefulneſſe of riches, honours ⁊ lyke thinges, wherewith mans lyfe is entangled, goeth aboute to infecte it by falſe Apoſtles and wycked Byſhoppes ⁊ heritikes, which wreſteth ⁊ wrieth by ſubtyl interpretacion, the heauenly doctryne after theyr luſtes ⁊ deſyres, ⁊ miengle true thynges with falſe, ⁊ ſincere ⁊ pure thinges with vicious ⁊ faultie. The parable is after this ſort. The kingdome of heauen (ꝙ he) is lyke vnto an houſbandman, whiche beyng a good houſbande, ſowed good ſede in his fielde. But his ſeruaũtes beyng aſlepe, there came priuely a certaine aduerſary, which bare the houſbandman no good wyll, ⁊ becauſe he coulde not in the night take awaye the ſede whiche was now layed ſafely in the grounde: he vſeth craft and deceite to hurte it. He ſcattereth and miengeleth with the wheate that was ſowen, the vnprofitable ſede of cockels, and this done he goeth his way. At the firſt no man perceiued this deceite. But whan the ſede was now ſprong vp into a blade, and the ſtalkes wer laden and burdened with eares, than at length the cokels, growyng vp together, (theyr vnlykeneſſe vtteryng or ſhewyng them,) began alſo to appeare. Than the ſeruauntes meruaylyng how this ſhould come to paſſe, goe vnto the houſbande man ⁊ ſaye: maiſter (ꝙ they) dyddeſt not thou ſowe good ſede in the fielde, how is it than, that cokels be miengled with them? But the maiſter ſuſpectyng who was the autour of the ſhreude turne, ſayeth: Myne aduerſarie dyd this, whiche beareth me ſo euyll wyll, that he hath a pleaſure to hurte me, though he haue no profyte hymſelfe thereby. Than ſpake the ſeruauntes: wyll ye than that we goe and gather the cockels and clenſe the corne? The maiſter ſayeth: In no caſe, leſte peraduenture, whyle ye plucke vp the cockels vnaduiſedly, ye plucke vp alſo therewith the wheate that groweth nere by. Suffer the wheate to growe together with the cockels vntyl harueſt tyme. Than wyll I commit this matter to the harueſt folkes, that before they mowe and cut downe the corne, they ſhal fyrſt gather the cockels and bynde them together a parte in bundels for to fede the fyer, and afterwarde to laye vp and couche the cleane wheate in my barne.

The kyngdõe of heauen is likened vnto a man which ſowed good ſede in his fielde. ⁊c.

The parable of a man that ſowed good ſede in hys field, ⁊ had tares put therein by his aduerſarye.

B

But whan the blade was ſprong vp, and had broughte forth fruite ⁊c.

Wylt thou than that we goe and wede them vp?

The texte. Mark.iiii. Luke.xiii.

Another parable put he forth vnto them, ſaying: The kyngdom of heauẽ is lyke to a grayne of muſtard ſede, which a man tooke, and ſowed in his fielde, which is the leaſt of al ſedes. But whan it is growen, it is the greateſt emong the herbes, and is a tree, ſo that the byrdes of the ayer come and make their neſtes in the braunches therof.

Agayne, Jeſus myndyng to ſhewe by a ſimilitude how that the philoſophie of the goſpell fyrſt in apperaunce abiecte ⁊ homely through the vyle reproche, and ſlaunder of the croſſe, beyng as it wer planted by a fewe vnlearned men, ſhould by lytle and lytle through the ſtrength of the trueth, grow to ſuche might ⁊ power, that it ſhould go ouer al the world, ⁊ ſhould embrace all kynde of men, put forth this redell and ſimilitude. The kyngdome of heauen (ꝙ he) is lyke vnto a muſtarde ſede, which a certaine man tooke, and ſowed in his fielde, which of it ſelfe is leaſt emong al pulſe. But

The kyngdõe of heauen compared to a muſtarde ſede, ſowen in a fielde.

C

yet whan it is once growē vp, it is greater then all other kyndes of herbes, and ſhooteth vp as bygge as a tree, inſomuch that the byꝛdes make theyꝛ neſtes in the boughes thereof.

The texte.

Luke.xiii.
Mark.iiii.
Pſ. lxxviii.

Another ſimilitude ſpake he vnto them: The kyngdome of heauen is lyke vnto leauen, which a woman taketh, and hydeth in three peckes of meale, til al be leauened. All theſe thinges ſpake Ieſus vnto the people by ſimilitudes, * and without a parable ſpake he nothyng vnto them: that it myght be fulfilled whiche was ſpoken by the Prophete, that ſayeth: I wyll open my mouth in parables, I will ſpeake forth thinges hydden from the begynnyng of the worlde.

The kyngdome of heauē likened vnto leauē that leaueneth al the batche of dowe.

The kyngdome of heauen is lyke vnto leauen. &c.

Againe Ieſus dyd ſtyll with theſe parables beate all vpon one matter, doyng them to vnderſtande by what meanes the ſtrength and myght of the doctrine of the goſpel ſecretly crepyng in, and diſperſed and ſet abꝛode by a fewe Apoſtels, ſhould altre and tranſfourme all the woꝛlde into the nature of the goſpell: and whan it ſhall ſeme moſte to bee conſumed and deſtroyed, than ſhal it chiefly ſette foꝛth and ſhew his ſtrength. The kyngdome of heauen (ꝙ he) is lyke vnto leauen, which beyng but a lytle quantitie, the woman put in thꝛee meaſures of meale, and there leaft it vntyll the lytle piece of leauen had changed by lytle and lytle the whole quātitie of the meale, ⁊ turned it into her owne nature. All theſe thinges Ieſus declared vnto the people in riddels, and cloudes of parables, and ſpake nothyng vnto them at that tyme without a parable: to the entente that he might both ſtirre vp and quicken theyꝛ myndes with derke ſpeaking, and make them the moꝛe deſirous to learne, ⁊ yet geue them no holde, (though they neuer ſo buſilye ſought occaſion,) vniuſtly to repꝛoue hym. And the ſoothſaying of the Pꝛophete tolde of this befoꝛe in tyme paſte, ſaying: I wyll open my mouth in parables, I will ſhewe foꝛth thynges which hath been hyd hytherto ſith the woꝛlde was made.

D

The texte.
Mark.iiii.

Apo. xiiii.

* Daniel iii
Wyſedome iii.
1.Coꝛ.xv.

Whan the people wer ſente awaye, Ieſus came into the houſe. And his diſciples came vnto hym, ſaying: Expounde vnto vs the parable of the tares of the field. He aunſwered and ſayd vnto them: He that ſoweth the good ſede, is the ſonne of mā. The field is the world. And the children of the kyngdome, they are the good ſede. The tares are the children of that naughtye one: The enemye that ſoweth them is the deuil. The harueſt is the ende of the worlde. The reapers be the aungels. As the tares therefore are gathered and brente in the fyer, ſo ſhall it bee in the ende of this worlde. The ſonne of man ſhall ſende forth his aungels, and they ſhall gather out of his kyngdome all thinges that offende, and them whiche doe iniquitie, and ſhall caſt them into a fornace of fyer: There ſhall be waylyng and gnaſhyng of teeth. * Than ſhall the righteous ſhyne as the ſonne in the kingdom of their father. Whoſoeuer hath eares to heare, let hym heare.

Than Ieſus departyng from the multitude wente home, and they folowed not, foꝛ that they vnderſtode not what he ment, neyther any occaſiō was geuen to charge hym with any falſe cryme. But now whan he was at home alone, his familiar diſciples came vnto him, requyꝛyng him to expounde vnto them the parable of the cockels miengled emong the good wheate. Foꝛ the parable of the ſede diuerſly ſowen beeyng once declared, and made playne vnto them, they had euen of themſelues a good geaſſe what Ieſus mente by the muſtarde ſede, and the leauen put in the meale.

The parable expouned of the cockell ſowed by the aduerſary emōg the good coꝛne.

He that ſoweth the good ſede, is the ſōne of man. &c.

Ieſus without any griefe declared it playnlye. The good houſebande (ꝙ he) whiche ſowed the good ſede, is the heauenly father: the fielde in whiche he ſowed, is the whole woꝛlde, and not onely Iewꝛye. Further, the good wheate that ſpꝛang vp of the good ſede, bee they whiche by the doctrine of the goſpell behaue themſelues woꝛthily foꝛ the kyngdome of heauen, agreyng to theyꝛ pꝛofeſſion in lyfe and dedes. The naughty cockels ſpꝛyngyng of the yll ſede miengled with theſe, bee the yll menne whiche pꝛofeſſe not purely noꝛ ſincerely the doctryne of the goſpell.

A And the aduerſarye whiche miengled hys ſede priuely in the nighte, wherof ſpryngeth peruerſe and il doctryne, is the deuill. The ſeruauntes which would gather the cockel before the time, be they which thinke that the falſe Apoſtles and chiefe heretikes ſhould be ridde out of the waie with ſweord and with deathe, wheras the good man of the houſe willeth not that they ſhould bee killed, but ſuffered, if percaſe they will repente, and bee turned from cockelles into wheate. And that yf they repente not, they ſhoulde bee kept and preſerued to their iudge, of whom at the ende they ſhall bee puniſhed. The time of harueſt is the ende of the worlde. The harueſt folkes bee the Aungels. In the meane ſeaſon therefore the ill miengled with the good, muſt be ſuffered, whan they be ſuffered with leſſe daungier and perill, than they be taken awaie. Further whan the laſt tyme ſhall cum, whan the good ſhal be ſeuered from the ill, when rewardes ſhal be geuen to euery manne according to his dedes: than the ſonne of man the iudge ouer al, ſhal ſende foorthe his Aungels to clenſe hys kyngdome, and they ſhal ſuffer none offenſe to remaine there. For than neither the good can profite the ill, nor the ill ſhall be ſuffered any more to trouble the good: but whoſoeuer liuyng emong the good had rather moleſte and trouble them, than to bee made better by theyr coumpaignie, he ſhall gather them together and ſhedde them from the others, and deliuer them to the fyer of helle. There ſhall they bee puniſhed worlde without ende for theyr ſhorte & falſe luſtes and pleaſures remoued from the floore of the churche, & caſt into the darke doungeon of hell, that is to ſaye, into the kingdome of theyr father, wheras now ouer late and vnprofitable penaunce, ſhall force thoſe miſerable people to wepe and to waile and to gnaſhe with theyr teeth. Futher they B that cum and ſpring foorth of the good ſede, and doe ſo perſeuer and continue vnto thende, althoughe in the meane tyme they appere here in this worlde vyle and abiecte, and bee afflicted of the euill ſorte: than al vilenes of mortalitie ſet aparte, they ſhall ſhyne lyke the bryght ſunne in their fathers kingdom. Theſe thinges becauſe they be great and weighty thinges, ought of bothe partes not to be heard negligently. They perteyne eyther to the euerlaſting felicitie, or to the euerlaſtyng damnacion of all menne. Wherefore whoſoeuer hath an eare, neyther deaf nor ſtopped with the deſyres of the worlde, leat hym heare, that he maye auoyde euerlaſtyng puniſhementes, and obteyne the life euerlaſtyng.

How the il men muſt or may bee ſuffered emong the good.

There ſhal be wailing & gnaſhyng of teeth.

Than ſhall the righteous ſhine lyke the ſunne in their fathers kingdome.

The texte. Agayne the kingdome of heauen is lyke vnto a treaſoure hid in the fielde, Which a manne hathe found and hyd, and for ioye therof goeth and ſelleth al that he hath, and byeth the fielde.

Beſydes the premiſſes, to the entente that he might the more enkiendle and ſtirre the mindes of them that wer his ſeruauntes, to the deſyre of the Euãgelical godlineſſe, he added two other ſimilitudes, wherby he teacheth that the profeſſion of the ghoſpell is a thyng not to bee deſired lightely, or after the common manier, but that this onely thyng ought to be laboured for with great ſtudie, all other thynges ſette aparte: and that this excellent good thyng muſt bee purchaced and obteyned by the loſſe of all worldely goodes. Whych thing though it chaunce not eaſily to euery man, yet whã it is once found, it hath an high felicitie. And although in the meane ſeaſon it be hid emong men, & ſetteth not furth it ſelfe, yet he that hath it, reioyceth ſecretely with himſelfe, looking ſikerly for that daye, in the which the felicitie that is now obſcure and darcke, ſhal after be made manifeſt & opẽ. The kingdome of heauen (ꝙ he) is lyke to a treaſoure hid in the fielde, which yf a man perchaunce doe geat, he blabbeth it not abrode to others, leſte any take it from hym, but ioying ſecretely and reioyceing to himſelfe, he goeth

The profeſſion of the goſpell is a thyng with all deſire and diligence to bee ſought for.

The kyngdome of heauen is like vnto a treaſure hid in the fielde. &c.

The kyngdome of heauen cõpared to a treaſure hidden in the fieldes.

C

to the Lorde of the grounde, and ſelling al that he hath ⁊ making aſmuche money, as he can, he byeth the fielde, in the whiche he knoweth the greate or precious treaſoure is hydden, and thinketh himſelfe happie, to looſe all his meane poſſeſſions, for to be enryched with one notable piece of groūd, although not knowen vnto many.

The texte.

Agayne, the kingdome of heauen is like vnto a marchaunt manne ſeking good pearles, which (when he had found one precious pearle) went and ſolde all that he had, and bought it.

The kyngdome of God compared to a marchaūte man byīg a precious pearle.

Againe the kingdome of heauen (ꝙ he) is lyke vnto a marchaunt man, whiche deliteth in goodly margarites or pearles. And when he had gotten a notable good one, byanby he ſolde all that he had, and bought it. And he thought not hym ſelfe the poorer, becauſe he had nowe leafte him nothyng of hys olde ryches. Nai than and neuer till than he thought himſelf riche, becauſe he knew in his owne mynde that he had in ſecret poſſeſſion, a precious Margarite, or pearle, whiche though it wer but litel, yet it paſſed the price and value of all the other poſſeſſions.

The texte.

Mat. xxii. ⁊ xxv.

Againe, the kyngdome of heauen is like vnto a nette that is caſt into the ſea, & gathereth of all kinde of fiſhes: whiche whan it was ful, men drue it to lande, and ſate downe & gathered the good into veſſels, but caſt the bad awaye. So ſhal it be at the end of the world. The Aungels ſhall cum and ſeuer the bad from emong the good, and ſhal caſt them into a fornace of fier, there ſhalbe wailling & gnaſhing of teeth.

D

The kyngdome of heauen cōpared to a nette catchynge all kynde of fiſhes.

The ſeparaciō of the good from the bad at the laſte daye.

The Aungels ſhall come and ſeuer the good from the bad, ⁊c.

Vnto theſe he hadded alſo an other parable, not vnlike vnto yͤ parable of the wheate ⁊ cockels, exortyng his diſciples, whō of fiſhers he had made apoſtles, that is to ſaye, fiſhers of men, that they ſhould ſtudie ⁊ endeuour to allure and drawe many to the profeſſion of the ghoſpel, ⁊ that they ſhould not byanby caſt away and deſtroye the il miengled with the good, but ſaue them ⁊ kepe thē to bee puniſhed of theyr iudge, if after that al thinges wer proued, they would not repent. Againe the kingdome of heauen (ꝙ he) is like a nette caſt into the ſea, which being ſpred abrode, dooeth take ⁊ catche al kinde of fiſhe. Which whan they now perceyue to be ful, thā they drawe it to the banke, ⁊ now ſitting vpon the drie land they choſe the good fiſhes and put them in theyr veſſels, the ill ⁊ vnprofitable fiſhes they caſt awaie. So ſhall it bee in the end of the worlde. The Aungels ſhall goe foorth ⁊ loke about what the net of the ghoſpel dooeth take ⁊ draw. They ſhal not ſuffer the good to be miengled with the il any more in one net, but they ſhal eſteme euery man by his merites, not by his profeſſion. They ſhal ſeparate the ill from the coumpaigny of the good, and ſhal lay vp the one ſafely for theyr maſter: the other they ſhall caſt into a burning fornace, there ſhalbe intolerable tormētes which ſhalbe teſtified by weping ⁊ gnaſhing of teeth.

The texte.

Ieſus ſaieth vnto them, haue ye vnderſtand al theſe thinges? They ſaye vnto him: yea lorde. Then ſayde he vnto them: therefore euery Scribe whiche is taught vnto the kingdome of heauen, is like vnto a man that is an houſeholder: Which bringeth furth out of his treaſoure thinges newe and olde.

Euery Scribe whiche is taught to the kyngdome of heauen, ⁊c.

Ieſus to the intent he might the more ſurely faſten theſe ſayinges in the mindes of his diſciples: aſked of thē whether they vnderſtode theſe thinges wel or not. Whan they made aunſwer that they vnderſtoode thē, he added yet an other parable, whereby he admoniſhed them that theſe ⁊ many ſuch ought to be learned, and ſurely remembred, to the entent that by ⁊ by vpon euery occaſion, they might readily take them foorth: whether the hearer ſhould be allured with rewardes, or els put in feare, by the feare of puniſhment. For the breſt of yͤ euangelical preacher ought to be (as it were) a certaine ſtore houſe ⁊ a riche, ⁊ as a plentiful treaſoure, from whence they maie eaſily take out diuerſe thinges, ſumtime out of the bookes of the olde teſtament, ſumtime out of yͤ Euangelical Philoſophy, as ſhalbe moſt expediēt

A for theyr hearers. For one thing muſt not be ſpoken at all times, nor after one faſhion, nor al men be not moued with all thinges, but ſome with one ⁊ ſome with an other. Therefore they haue nede of a certayne ryche treaſour furniſhed with al kynde of learnyng. The parable is thus. The Scribes of the Iewes (ꝙ he) when they bee conſulted, make aunſwer oute of theyr bookes. But whoſoeuer wil be a cunning Scribe in the kingdome of heauen, it is not ſufficient for him to bryng foorth olde thinges, vnles he bring foorth newe alſo, lyke a certayne riche houſeholder whiche hath al thinges in his treaſoure: whether a man deſyre newe thynges, or whether he would haue olde thynges, to ſatiſfie and contente all manier parties.

The texte.
* Mar.vi.
* Luk.iiii.
* Mar.iiii
Ihon.vi.

And it came to paſſe that when Ieſus had finiſhed theſe ſimilitudes,* he departed thence. And when he came into hys owne countrey, he taught them in their ſinagogues, inſomuche that they were aſtonied, & ſayde*: Whence cummeth this wiſedome and power vnto him? Is not this the carpenters ſonne?* Is not his mother called Mary? and his brethren, Iames and Ioſeph, and Simon, and Iudas? and are not al his ſiſters with vs? Whẽce hath he al theſe thinges? And they were offended at him. Ieſus ſayd vnto thẽ:* A prophet is not without honor, ſaue in his owne countrey, and in his owne houſe. And he did not manye miracles there, becauſe of theyr vnbelefe.

* Mar.vi,
Luke.iiii.
Ihon.v.

Whan that Ieſus had with theſe diuers parables, ſufficiẽtly taught both the people and his diſciples, he wẽt into his countrey, that is, to Nazareth: that by often chaungeing of the place, the doctrine of the ghoſpel might be the ferther ſpred abrode. In the which countrey of his, he beganne not his preaching, leſte he ſhould ſeme any thyng to folow mannes affeccion: and yet he would not paſſe it ouer, to teache that we ought to doe good vnto al folkes. Ieſus therefore enteryng into theyr congregacion, began to teache them as he had taught others. Here that thyng hindred the matter of the ghoſpel, which ought to haue furthered it, becauſe the common ſort of men had rather to enuie thinges that bee knowen and familiar, than to fauour them, wheras they make muche of ſtraunge thinges, fondely and foliſhely

Ieſus why he beganne not firſt to preache in hys owne countreye.

And whan he came in to his owne cõtrey, he beganne to teache thẽ in their ſinagogues

Straunge thiges are muche ſet by, and familiar thinges nothyng eſtemed.

B eſteming a thing therfore to be goodly becauſe it cummeth farre of. Therfore becauſe Ieſus was knowen here of certain, which knew the loweneſſe ⁊ ſimpleneſſe of his ſtocke, ⁊ the pouertie of his parentes, and alſo the arte whereby Ioſeph (commonly thought to be his father) founde ⁊ nouriſhed his wife ⁊ her ſõne: knowing alſo that Ieſus was of the ſame arte, ⁊ where as they neuer hard ſaie that he was brought vp in learnyng at any ſchole, thus they mutter and mourmur among themſelues: howe hath he this notable wiſdome? or frõ whence hath he power to ſhew miracles? Is not this Ieſꝰ the carpenter, Ioſeph ẏ carpenters ſonne? Is not his mother a poore ⁊ a meane woman emong vs, ⁊ is called Marie? Be not his couſins with vs, Iames, Ioſeph, Simon, and Iudas? Doe not as many as be his next kinſfolkes dwel here with vs? How is it thã that he ſodainly beying made an other man, returneth vnto vs a preacher ⁊ a mightie man in miracles? Doth he thinke that he is vnknowen vnto vs? So the kinred ⁊ the poore eſtate of Ieſus, dyd offend them, ⁊ made them to ſtumble, thinking as yet nothing of him but as of a mã, ⁊ one of the common ſort of people, ⁊ for the olde poorenes and lownes of his lyfe, enuying the newe renoune and honour. But Ieſus rebuking theyr groſſe ⁊ ouer rude iudgemẽt, in that they eſtemed a man, not for his vertues, but after his fortune, and for the nobilitie of birthe, ſaieth vnto them: A prophet is no where leſſe ſet by, than in his owne countrey, ⁊ in his owne familie, ⁊ emong hys owne kinſfolkes. And where in other places he was readily beleued, ⁊ ſhewed mani miracles, here he did worke none, but ẏ with laying on his handes, he healed a fewe that

Ioſephs occupaciõ.

Whence commeth this wyſedome and power vnto hym?

Is not thys the carpenters ſonne?

Ieſus not eſtemed becauſe of his fathers occupaciõ.

A prophet is not without honor but in his own countrey.

A prophete is leaſte ſet by in hys owne countreye ⁊ familie.

C

The peoples vnbelefe letted Chryſtes woorkyng of miracles.

And he did not many miracles there becauſe of theyr vnbelefe.

were ſycke. Not becauſe his power was ſtraighted or diminiſhed, or hys will chaunged, but becauſe theyr vnbelefe did lette it. For like as a phiſycian cannot profite the ſicke yf he reiecte his medicine, (not becauſe the arte of the phiſician is not effectuall, but becauſe the ſicke man is in fault:) ſo (becauſe it is the faythe vnto the whiche miracles be geuen,) vnbelefe is a lette to him to ſhewe them foorth, whiche lacketh neither power nor might, but that he was letted by the defaulte of others. Therfore Jeſꝰ reprouing them for ſo great malice, ſayde: This is no newe thyng that ye nowe dooe vnto me. Theſame chaunced in times paſt to the holy prophetes Hely and Heliſee, whoſe tumbes ye haue now in veneracion. For whan it rayned not three yeres and an halfe, and therfore a great famin was throughoute all that countrey: Helias beeing in daungier for hounger, was commaunded to go to none other wedow, (wheras there were many in Jewry,) but vnto the ſtraungier in Sarepta, in the coūtrey of the Sidonians. Of this woman onely was he receiued, and in hyr he founde faith, and wrought a miracle. Further in the tyme of Heliſee, there wer many lazares in the nacion of Jſraell: and yet for all thys there was none healed but onely Naaman a Sirian, whoſe faypth in a manier forced the Prophete to ſhewe a miracle.

Miracles are geuen to feyth onely

The .xiiii. Chapter.

The texte. Marke.vi. Luke.ix. *Mark.vi. Luke.iii.

At that time Herod the tetrarche heard of the fame of Ieſu, and ſayde vnto his ſeruauntes: This is Iohn the Baptiſt, he is ariſen from the dead, & therefore are myracles wrought by hym. *For Herod had taken Iohn and had bounde hym, & had put hym in prieſon becauſe of Herodias his brother Philips wife. For Iohn ſayde vnto him: It is not lawful for thee to haue her. And when he woulde haue put him to death, he feared the people, becauſe they counted him as a prophete. But whan Herodes birth day was kept, the daughter of Herodias daunced before hym, and pleaſed Herod. Wherfore he promyſed with an othe, that he would geue her what ſhe would aſke. And ſhe being inſtructed of her mother before, ſaide: geue me here Iohn the Baptiſtes head in a plater. And the king was ſory, neuertheles for the othes ſake, and them which ſatte alſo at the table, he commaunded it to be geuen her, and ſent tormentours, and beheaded Iohn in the priſon, and his head was brought in a plater, and geuen to the damſell, and ſhe brought it to her mother.

D

The diuerſe opinions that men had of Jeſus who he ſhoulde bee.

IN yͤ meane time, Herod the Tetrarche of Galilee, the ſōne of him whiche had ſlayn the childrē of Bethleem, heard the rumour ⁊ fame of the doctrine and miracles ⁊ wonders of Jeſus: of whō whan the multitude had diuerſe opinions, ſome ſaying that he was Helie, ſome that he was Hieremie, and ſome that he was one of the olde prophetes, and there were that ſaide that he was John, and that the ſame John beeyng reſtored agayn to lyfe, was becum now more mightie: Herod laughing them to ſkorne, ſaide: J did cut of Johns head, and how thynke ye that he is aliue, and not only aliue, but alſo to be mightie in working miracles? But ſhortly after whan he was certifyed by diuers, of ſo many and ſo notable wonders, that the rumour could not nowe appeare falſe, he ſayde vnto his ſeruauntes. He of whom they tel ſuche great wonders, is not Jeſus, which of late was killed of my father in the noumbre of the children of Bethleē, but it is John whiche is ariſen from death: ⁊ therefore he is now becum more diuine and godly, and is notable by dooing of miracles. For Herode had layed handes vpon John the Baptiſte, and had caſt hym into priſon, although he had the man in eſtimacion, and did many thinges after his aduyſe and counſell. But thys fauoure of the tiraunt was turned into hatered, for the vnchaſte woman, whoſe fauour ⁊ loue obteyned by fylthy ſeruyce, coulde doe more with the kynge, than the auctoritie of John. For he had taken vnto hym for diſpleaſure of hys brother that was alyue, Hero-

Herode layed Jhon in prieſon for a womans cauſe.

For herode had taken John, ⁊c.

Herod had John in eſtimacion a litell whyle.

dias

Herod had taken hys brother Phylippes wife being yet aliue, & hauing a doughter by her.

And whan he woulde haue putte him to deathe, he feared the people. &c.

Herod would faine haue ſlaine Jhon but for the people.

Jhon the Baptiſte was in high fauour wyth the people.

But whan Herodes birth daye was kepte, the doughter of Herodias daūced before hym &c.

Herodias doughter daunced before Herode and pleaſed hym.

A dias his brother Philippes wyfe:by whom alſo Philip had a doughter. John moniſhed the kyng frankly and freely,and told him that the mariage was vnlawfull, bothe becauſe his brother was alyue, and there was a doughter aliue alſo which his brother had had by her. For in dede Moyſes lawe bad that the brother ſhould marie the wife of the brother departed,if it chaunced him to die without childrē,otherwiſe not. Herode,louing the woman the more outeragiouſly becauſe it was nothing lawefull for him to loue her, was greatly offended with this libertie and franke ſpeakyng of John,inſomuche that he would haue ſlayne hym,but that he feared the ſtirring of the people,with whom he knewe that John was greatly in fauoure and credite,becauſe bothe he baptiſed many, and had manye diſciples,and was thought of many to bee Meſſias. Truly euery manne thought him to be a man indued with the ſpirite of prophecie,& of greate holyneſſe. But afterwardes exceſſe and riot,and vnreſonable loue toward the maide his niece,ſhaked of and put away this feare. For whan,after the manner of the heathens,he dyd ſolemnizate the daye of his birth,vpon the which daie there was all maner of voluptuous pleaſures vſed, Herodias doughter daunced before the kinges table,with wanton geſture,& ſo pleaſed Herode,beyng nowe through heated with wyne, that he ſwore that he would geue vnto the mayden whatſoeuer ſhe aſked,yea yf ſhe would aſke the one halfe of hys kyngdome. The wenche,leſte ſhe ſhoulde leſe ſo great oportunitie,and by and by to abuſe this filthie luſt of the kinges heart,ſhe counſelled with her mother what was to bee aſked. The mother fearyng leſt the kinges minde & fauoure beyng reconciled agayne to John, might B breake of the inceſt mariage,counſelled her doughter to aſke nothing,but that ſhe might foorthwith haue the head of John the Baptiſte geuen vnto her in a diſhe. The wenche by the counſell of her vngracious mother, came into the feaſt:and euery man looking what ſhe woulde wiſhe and deſyer,ſhe aſked foorthwith that ſhe might haue geuen vnto her the head of John in a dyſhe,as though her mother would eſteme & make more of this dyſhe,than of halfe the kingdome. Whan they heard thys,otherwiſe than they loked for,ẏ king coūterfeiteth a great heauineſſe in his countenaūce, & allegeth for a cloke of his crueltie,ẏ feare he had to breake his othe,chiefly becauſe he made it before ſo many geaſtes:& leſt he ſhould ſeme light or periured,he cōmaunded that the thing which the wēche deſired, ſhould be dooen. By & by the executioners wer ſent into the prieſon, & the head of the innocent man was cut of,& was broughte in a diſh,& geuen to the wenche: the wenche gaue it to her mother whiche was the chiefe deuiſer & doer of al this matter. And thus luckely was ẏ birth day of Herode celebrated. This rewarde was geuen vnto hym, that moued & prouoked Herod to honeſte thinges. With this ſight wer the yies of the geaſtes fed,whom the king did vouchſafe to ſet at his table. But thus ẏ vnchaſt woman had Johns head.

Herodias doughter aſketh of Herode Jhon the Baptiſtes head to bee geuen hyr in a diſhe.

And the kynge was ſory, neuertheleſſe for his othes ſake. &c.

Jhon the Baptiſte is beheaded.

The texte. *Mark. vi Luke. ix. Jhon. vi.

And his diſciples came and tooke vp the bodie, and buried it, and went and told Ieſus.*whan Ieſus heard of it,he departed thence by ſhippe vnto a deſert place,out of the waye. And whan the people had heard therof, they folowed hym on foote, & leaft the cities. And Ieſus went foorth & ſaw muche people,& was moued with compaſſion towardes them,and he healed of them thoſe that wer ſicke. And when euen drew on,his diſciples came to him,ſaying: This is a deſerte place, & the houre is nowe paſte,leat the people departe,that they may goe into the townes,& bie thē vitailes. But Ieſꝰ ſaied vnto thē:they haue no nede to goe away. Geue ye thē to eate. But they ſaie vnto him: we haue here but fyue loaues and two fiſhes. And he ſaied: Bring thē hither to me. And he commaunded the people to ſit downe on the graſſe, & he tooke the fiue loaues & two fiſhes,& lifted vp his yies towarde heauen, and bleſſed. And whā he had broken thē,he gaue the loaues to his diſciples, & the diſciples diſtributed thē to the people. And they did al eat,& wer filled. And they gathered vp of the fragmētes ẏ remained,xii.baſketes ful. And they that did eate were in noumbre about fiue thouſande men,beſides women and children.

C

And his diſciples came and tooke vp the body and buried it.&c.

Why Jeſus hearyng of John the Baptiſtes death went out of the waye.

But the diſciples of John caried away his bodie and buried it. Whan Jeſus by the report of Johns diſciples,knew of this ſo cruel a dede(for as man he ſuffered it to be told vnto him as though he knew it not,wheras he knew it in dede yea euẽ before it was dooen)he tooke ſhipping & departed: to thẽ entente that being ſeparated from the multitude,he might goe into ſome deſert & ſecret place,ſhewing a certain apperaũce of manly feare,but in dede cutting of & taking away occaſion from the wicked king,that he ſhould not heape mourder vpō mourder:Chiefely becauſe the time of Jeſus was not yet cōme:& therwith allſo teaching vs to geue place ſumtimes to the furiouſneſſe & outrages of princes,leſt they being prouoked & chafed with wel doinges,both hurt the innocentes,& allſo weaxe the wurſe men thẽ ſelfes. It is lawful to ſhũne the wicked,that are ready to do vngraciouſly, to the end that we maie profit & helpe the good ſort. And this going aſide declareth the notable faith of certayne. For as ſoone as it was heard that Jeſus had leaft the cities, & was abiding in deſert,(for feare of Herode as they thought,) they went out of the cities into wildernes to Jeſus whiche hid himſelf in ſecrete places:& becauſe they could not goe to him by bote or by wagon,and ſuche like,for the combrouſe places that letted thẽ,they folowed him on foote:neither affraied nor any thing diſcouraged by yͤ hardneſſe of yͤ waie,nor for the daungier to lacke foode & ſuſteinaunce. So gredely now they began to hounger for the doctrine of the ghoſpel. And Jeſꝰ well perceiuing theſame,cũmeth out of the darke corners,& cometh to mete thẽ that were deſirous of him, like as he withdrew himſelfe frō the wicked. And whã he ſaw a great multitude of mẽ flocking thither, which brought with them many perſones poſſeſſed with diuers diſeaſes, he being moued with pitie,and conſidering & perceiuing theyr faith in that that they ſticked not to come ſo ill a iourney, he euen of his owne accorde healedal that wer diſeaſed. And ſo great was the feruẽcie of the multitude,that wher as they brought with them into wildernes ſicke folkes,children,and many womẽ, yet they brought no vitaill with them to ſuſteine them withall. Therefore whan the night now drewe nere,& theyr ſtomakes wer pricked with hounger,the diſciples which had ſeene ſo many miracles of Jeſus workyng,yet neuertheleſſe not hauyng as yet throughly a perfect opiniō of Jeſꝰ(for ſo it was thought good vnto the diuine wiſdome to frame them by litel & litel vnto perfeccion, to the entente the faith and credite of thinges that were doone, might bee the more firme and ſure,and to teache them withall, by what meanes they ſhoulde heale and helpe the infirmities of others,) put theyr maiſter in remembraunce that night was at hand,and that the multitude was great,and that it was high time alreadie to take meate,and to ſende them awaye, that they might goe into the nexte villages,and euery man to prouyde hym of vitailes neceſſarie. But Jeſus,to the entente the miracle might be the more euidẽt and open,aunſwered: They nede not to goe any whither,rather geue ye them to eate. But the diſciples as though they had forgotten all that they had ſeene,nothing awaked at this ſaying, aunſwered veray groſſely, but ſo that theyr weakenes ſet foorthe yͤ greatnes of the miracle:ſhal we(ꝙ they)geue a ſupper to ſo many,where as we be but thirteene in noumber?we haue veray lyttel vytayle,truely nothing els,but fyue barely loaues,and twooe fiſhes. And although they woulde not deſpiſe ſuche a ſlender ſupper,but bee contented with it: yet howe may it ſuffice ſo greate a multitude whyche wyll ſcarcely ſuffice vs fewe. Than Jeſus commaunded whatſoeuer they had to bee broughte vnto hym.

The going aſide of Jeſus proued the feith of certayne.

D

Geue ye thẽ to eate.

We haue here but v. loaues.

The

A The diſciples obeying ſimply,not diſputing the matier with him nor ſaying,than ye kill vs with hounger if ye geue them this litell yͭ we haue, they brought furth al their vitailes ⁊ al their whole ſtore. Here Jeſꝰ exhibiting an Euangelical feaſt,in which like as it behoueth to be none exceſſe,ſo it is mete there be an indifferent diſtribuciō of al thinges : cōmaunded them all to ſitte downe vpon the graſſe,ſo yͭ fifties in a coumpaignie ſhould ſitte together,that the noumber of the geaſtes might yͤ better appere. And alſo he folowed the manier of thē, which making a feaſt or geuing a dole to many,deuide the multitude into coūpaignies,to the entent yͭ no man ſhoulde lacke,nor no man haue to muche. This dooē,Jeſus than at length taking vpon him to be a feaſter ⁊ a feder of the bodies alſo,which came to fede the ſoules,⁊ to teache in dede his diſciples that they ſhould neuer lacke foode, which being geuen vnto yͤ ghoſpel,regarded litel their vitaile:tooke in his handes the fiue barly loaues,⁊ the two fiſhes:firſte declaring vnto al men with what manier of vitaile ẏ Apoſtolical ambaſſadoures ought to be cōtent:⁊ ſecoundli ſhewing plainly before their yies,yͤ ſincere faith of ẏ multitude,which ſeeing howe litle vitayle ther was,⁊ alſo not ignoraunte how many thouſād mē there wer,yet being cōmaunded to ſit downe,ſat downe. Therfore Jeſus the feaſt maker,holding in his handes the bread and the meate,lifted vp his yies into heauen (ſhewing yͭ whatſoeuer is nedefull to the vſe of man,it cūmeth from the heauenly father:) *⁊ whan he had praiſed his bountifulnes ⁊ liberalitie,he brake yͤ bread ⁊ the fiſhes,⁊ ſo deliuered thē vnto his diſciples,yͭ they ſhould ſet the ſame before the people,putting thē in remēbraunce,(as it wer by a darke figure,) of what ſort the doctoures ought to be,which fede yͤ mindes of the ſimple wͭ goddes word. For as Chriſt loking vp into heauen,declared yͭ he taught nothing,but yͭ came B frō the heauenly father:ſo the Apoſtolical mē as often as they ſee yͤ people to depēd of theyr mouth,with a plaine ⁊ a ſimple faith,they ſhould deliuer nothing vnto them,which they haue not receiued of Chriſt,nor ſhould not propoſe vnto thē ſundrie deinties out of the ſhops of worldly philoſophie: neither bring out vnto thē humain doctrine after their owne affecciōs, but ſhould diſtribute vnto thē,the ſimple ⁊ plain Euāgelical doctrine, as they had receiued it of their maiſter:nor ſhould not otherwiſe cut it and mince it thā he had broken it wͭ his handes,for by ſuch manier of preparaciō bothe many be refreſhed,⁊ the glorie redoūdeth to Chriſt,⁊ not to yͤ diſtributour. Wouldeſt yͧ know the ende of this feaſt? The diſciples nothing ſticking at yͤ matier,made diſtribucion:⁊ the coūpaignies caſting no maner doubtes, fel to theyr meate on al handes,not to exceſſe,but to ſufficiēcy. And yͤ feaſt of ſuche a numbre lacked nothing,in ſo much,yͭ whan ſupper was dooen, yͤ ſcrappes furthermore that wer gathered vp,filled twelue baſkettes. And the noumbre of the menne was fiue thouſand,beſides women,and childrē.

The ordre of an euangelicall feaſte.

And he cōmaūded the people to ſitte down on the graſſe.

Why Jeſus commannded the people to ſitte down by fifties in a compaignie.

The ſincere feith of the people in obeyng the commaundement of Jeſus.

And lifted vp his yies towardes heauen. And bliſſed

Why Jeſus lyfted vp his yies to heauen.

And the diſciples diſtributed them vnto the people.

Jeſus breaking of the breade, ⁊ deliuerīg it to the diſciples,⁊ their diſtributynge to the people, what it teacheth vs.

Jeſus fedeth fiue thouſande mē beſides weomen ⁊ children, with fiue loues and two fiſhes.

The texte. Marke.vi. Jhon vi.

And ſtreyght way Ieſus made his diſciples to geat vp into a ſhip, & to goe before hym vnto the other ſyde, while he ſent the people away. And whan the people wer ſent away,he went vp into a mountayne alone to pray. And whan nighte was come,he was there alone. But the ſhip was now in the middeſt of the ſea, and was toſſed of the waues,for it was a contrarye winde. And in the fowerth watche of the night, Ieſus went vnto thē walking on the ſea. And whan the diſciples ſawe him walking on the ſea,they wer troubled,ſaying: It is ſome ſpirite,and they cryed out for feare. But ſtreyghte way Ieſus ſpake vnto them,ſaying: be of good chere,it is I,be not afrayde. Peter aunſwered,and ſayde: Lord yf it bee thou,bidde me come vnto thee on the water. And he ſaid,come. And whan Peter was come downe out of the ſhip,he walked on the water to come to Ieſus. But whan he ſawe a mighty winde,he was afrayde: And whan he beganne to ſinke,he cryed,ſaying: Lord, ſaue me. And immediately Ieſus ſtretched foorth his hande,and caught him, and ſayde vnto him: O thou of litel faith, wherefore diddeſt thou doubte?

Jeſus goīg vp vnto the hille whā he had fed the people, what it teacheth vs.

C

Jeſus made hys diſcyples to geat vp into a ſhippe.

¶ Theſe thinges dooen, Jeſus being deſirous to teache, that after that the neceſſitie of the body is ſatiſfied, we ought not to goe vnto wantonnes, or to ſlepe and ſluggiſhneſſe but vnto prayer, vnto whiche prayer ſolitarines is moſte mete: he forced hys diſciples (for it greued them to departe from their dere Lord) to go to the mere and to rowe ouer the water before, and ſayde he would come after, whan he had ſente awaye the people.

The diſciples obey the commaundemente of Jeſus without reaſoning or mourmuring.

But they although they departed from hym againſt theyr willes, yet they murmour not, they make not theyr excuſe that the nyght was at hand, they aſke not whan he would folowe, but they obey ſymply hys commaundementes. Therefore whan they wer gone, Jeſus ſendyng away the multitude, whō he had ſatiſfyed all manier of wayes, went vp to a hil to praie there alone.

He wente vp into a mountayne alone to praye.

For ſo he taught his diſciples to praie. Therefore in the top of the hill, Jeſus was alone a good parte of the nighte. And the diſciples in the meane time, (theyr lorde beyng abſent,) as they rowed on the water, wer in peryll. For as ſoone as they wer entred vpon the water, by & by there aroſe a contrarie wynde, and the ſhip was toſſed, not without perill of the ſwellyng waues of yͤ water. The night made theyr feare double.

Jeſus why he leaft his diſciples in peril of the water vntil the fowerth watche.

What ſhould they doe? They wer in daungier, and he was not there whoſe helpe they might call vpon. Jeſus leaft hys diſciples in thys peryll, almoſte all the whole nighte, to harden them by litel and litel agaynſt al feares, & to teache them that the helpe of God ſhall neuer lacke to them that be in perill, although it bee ſomewhat longe or it come.

And in the fowerthe watche of the nighte Jeſus went vnto them walking on the ſea.

Jeſus walketh on the waters.

Therefore at length aboute the fourthe watche of the nighte, they almoſt beyng in deſpayre, and now ſore amaſed in theyr myndes, and ready to geue ouer out of hande: Jeſus came, not in a bote, but walkyng vpon the waters. They when they ſawe one walkyng in the darke, and knewe not well that it was Jeſus, they wer more afeard and ſayde among themſelues: It is a ghoſte that we ſee, and not a manne.

D

And the common ſorte of ſhipmen thinketh that ſuche manier of ſyghtes, doe ſignifie vtter deſtruccion to them that rowe on the water. Therefore they wer ſo ſore afearde, that being almoſte beſyde themſelues, they cryed out for feare. But Jeſus ſuffered them not to bee in daungier any longer, but by and by ſpake vnto them, that they might knowe him by hys ſpeche, whom in the darke they could not ſee. Be of good chere (q̄ he) it is I, feare not. At thys worde by and by theyr mynde was coumforted.

Peter anſwered, and ſaied: Lord yf it bee thou, commaunde me to come vnto thee on the water. But whan he ſawe a myghtye wynde, he was afraid.

Peter walketh on the water at the commaūdemēt of Jeſus.

But Peter which alway had a ſynguler loue towarde Jeſus, thynkyng nothing at al harde that he would commaunde, ſaied: Lorde yf it bee thou, commaunde me to come vnto thee vpon the water. For he merueiled not yͤ Jeſus walked vpon the water, but he thought yͤ he himſelfe might doe ſo likewiſe, yf Jeſ⁹ would. But Jeſus framing & faſhioning his weaknes by al meanes vnto the ſtrēgth of perfeict faith, bad him come. At the which woord Peter nothing lingering, leapt downe out of yͤ bote, & began to haſt to Jeſ⁹, walking vpō the water. And as long as his faith nothing wauered, the moiſt element ſerued him.

Whan faith wauereth Peter is in daungier of drownyng.

But whan he caſt his yies a litel frō Jeſus, & began to looke about him, & to conſider the boiſteouſnes of the wynde, the rolling of the waues, and his owne feblenes, he was afraied again, & began to ſinke downe & to be in daungier of drowning. Feare came of the boiſteouſnes of the windes, peril came of feare, & feare of diſtruſt. And againe yͤ greatnes of peril rayſed vp the ſparke of faith, & now being almoſt ouerwhelmed wᵗ waues, he cried out: Lord ſaue me, I periſhe. But Jeſ⁹ putting his diſciple in remembraunce that the peril which he feared came not of the waues or windes, which before ſerued his turne, but of the weakenes of faith, rought out his hand, & caught Peter faſt and lift him vp, ſaying: O thou yͤ yet haſt litell

A litle truſted me, why diddeſt yͧ wauer? For it is not enough to haue a ſtrōg fayth for a tyme onely, but it muſt be continuall and conſtaunt: nor thou muſt not looke howe greate the perill is, or what thy ſtrength is hable to beare, but what I am hable to doe to hym that doeth truſt ⁊ beleue in me. Therefore forthwith as he entred into the ſhyppe, the wynde ceaſed. And they that wer in the ſhyppe, ſeeyng ſuche a meruaylous wonder, perceyuyng that there was ſomewhat in hym more than man, fell downe at his feete and wurſhipped him, ſaying: Thou art the veray ſonne of God. And whan they came to the banke, he wente into the countrey of Genezareth, where he had ſhewed many miracles before. The mē of Genezareth, after that they had knowlage that he whome they had ſene before, was nowe come againe, they ſent throughout all the countrey to tell that Jeſus was preſent, to the entent yͭ yf they had any ſicke folke, they ſhould bring thē to Jeſus. For now their fayth began to increaſe, by reaſon of the miracles yͭ had been done before. Therfore flocking together on euery ſyde, they offre vnto Jeſus as many as wer diſeaſed, deſyryng hym that at the leaſt they might touche the ſkirt of his garmēt, if it wer to paynful for him to touche them one by one, or to ſpeake vnto them. So ſtrong was theyr fayth, and theyr fayth deceyued them not: For as many as touched hym, wer healed.

O thou of litel feith, wherefore diddeſt thou doubt

Jeſus healeth as many as touche him

¶ The. xv. Chapter.

The texte. Marke. vii

Than came there vnto Ieſus Scribes and Phariſeis, whiche wer come from Hieruſalem, ſaying: wherefore doe thy diſciples tranſgreſſe the tradicion of the elders? for they waſhe not theyr handes whan they eate bread. But he anſwered, and ſayd vnto them: Why doe ye tranſgreſſe alſo the commaundemente of God, becauſe of your owne tradicion?

B Than came there vnto Jeſus Scribes ⁊ phariſees which wer come from Hieruſalē.

To the more glory of God that theſe thinges wer done, the more the Phariſeis wer fret with enuye agaynſt Jeſus, becauſe they ſawe that theyr glory was derkened thereby, by the which glory hitherto they had magnifyed themſelues among men. They hunted about in euery corner for a quarell, but the more they goe agaynſt Jeſus, the more they blaſe abrode theyr owne blyndneſſe, beeyng ſo manifeſt and open to be perceiued, that the groſſe people alſo eſpyed it. Therfore certayne Phariſeis of Hieruſalem (for there wer they moſt arrogaunt and proude) goe together vnto Jeſus, that the noumbre might make their falſe accuſacion to bee the ſoner beleued. And whereas Moyſes forbade that any thing ſhould either be taken away or els put to the wordes of the lawe, yet the Phariſeis, to thentent that they myght ſeme to be not only the expoūders of the lawes, but alſo the makers, they added certaine ſuche tryfling thynges of their owne deuice as be thoſe: That no man ſhould take meate wͭ vnpure hādes, which they called vnwaſhed, as who ſhould ſay, the hādes dyd defyle the meate or the mā: or as who ſhould ſay, the licour of the water ſhould waſhe away the filthineſſe of the mynde. Againe that no man returning frō the market if he had been emongeſt the cōmon people, ſhoulde eate meate, but he had firſt waſhed his bodye: as who ſhoulde ſay, the touching of men defiled man: or as who ſhould ſay, he is pure and cleane within whiche is waſhed with water without. Agayne, that theyr flagons, theyr pottes, their veſſels of braſſe, their ſtooles, their beddes, and theyr other ſtuffe which was dayly occupied, ſhould be oftē waſhed. With theſe and many lyke ſuperfluous and tryfling thinges, they burdened the ſimple people, whiche thynges they would haue ſo muche made of and ſo highly eſtemed ⁊ honoured, that for theſe preceptes, they neglected oftentimes the cōmaundemētes of God. Therefore whan they could no wayes laye to the diſciples charge, the tranſgreſſion of Moſes lawe, they fynde fault

The more that thīges were dooen to goddes glory, the more did the phariſees enuie.

The phariſees were moſte arrogaunt at Hieruſalē.

The phariſees conſtitucions and addicions to the wordes of the lawe.

faulte with their maiſter, becauſe he ſuffered his diſciples to neglect mans conſtitucions: not yͭ the diſciples deſpiſed the ſayd conſtitucions although they wer worthy to be deſpiſed, but that beeing geuen to ſerious ⁊ earneſt matters, ſometymes they paſſed lytle vpon thẽ. Therfore they ſpake vnto Jeſus and ſayd: Why doe not thy diſciples kepe the conſtitucions of their forefathers? For they waſh not theyr handes whã they go to meate. Chriſt not ſufferyng ſo malicious rebuking, for a thing of nothyng: payeth them home again with a more ſharpe rebuke, ſaying. Nay, with what face do ye, whiche pieke quarels for ſuche trifles, make ſo muche of mans conſtitucions, whiche can bring nothing els but paynful ſuperſticion, ⁊ yet for thẽ ye ſticke not to breake the greateſt commaundemente that God hath geuen?

C

Wherefore doe thy diſciples trãſgreſſe the tradicions of theyr elders?

For God commaundeth, ſaying: Honour thy father and thy mother. And he that ſhall curſe father or mother, let hym dye the death. But ye ſay: euery one ſhall ſaye to his father and mother: What gyfte ſoeuer ſhould haue come from me, the ſame is turned vnto thy profit. And ſo ſhal he not honour his father or his mother. And thus haue ye made the commaundemente of God of none effecte, becauſe of youre owne tradicion.

The texte. Exod. xx. Deute. v. Epheſi. vi.

For God confirmyng the lawe of nature, cõmaũded earneſtly that euery mã ſhould honour ⁊ ſuccour his father ⁊ mother, promiſing long lyfe and felicitie of this lyfe vnto the doer ⁊ fulfiller thereof: threatnyng death to hym that doeth the contrary. But you folowing your auarice, that ye may turne the thing to your gayne ⁊ aduauntage, which ſhould haue been beſtowed in helping of mens parentes: doe teache that it is an holyer and a better thyng for men to enriche the temple with gyftes, than to helpe theyr nedye parentes: and ye haue ſhewed a caſt, howe the children may defeate and beguyle theyr parentes aſkyng helpe ⁊ ſuccour of them, which ſhift is this, that mẽ ſhall thus ſay to the father or mother: The gift that I offre to the temple, thynke it beſtowed vpon you. For that, yͭ is offered to God the high parent, is rightly beſtowed: ⁊ the godlynes of the ſonne ſhall profite the parentes: ⁊ by this craft, vnder the coulour of falſe godlynes, agaynſt the cõmaundement of God, the father is forſaken, that the prieſtes may be the better fedde ⁊ maynteyned. The thing cũmeth to you, but to the helpe ⁊ ſuccour of the parentes, nothing cummeth but wordes. And ye colour a wicked dede vnder yͤ pretence of godlynes. What can be more arrogaũt, then to preferre your conſtitucions before the commaũdementes of God, ⁊ vnder yͤ pretẽce of thẽ, to hyndre ⁊ breake the holy cõmaundemẽt of God? It is a wycked dede to burden the people with ſuche maner of conſtitucions, whiche is ouer burdened alreadie with the burden of the lawe. But it is an intollerable wickednes vtterly to aboliſh Gods law, being agreable vnto the lawe of nature, through youre owne inuencions and tradicions.

The Phariſeis how they coulored the cõmaundemente, honoure thy father and mother, to defeate the ſame for their gaine

D

What gyfte ſoeuer ſhould haue come from me, the ſame is turned vnto thy profite.

And thus haue ye made the cõmaundemente of GOD, of none effect. ⁊c.

O Hypocrites, full wel dyd Eſay prophecie of you, ſaying: This people draweth nygh vnto me with theyr mouth, and honoureth me with theyr lyppes, but theyr heart is farre from me: in vayne doe they wurſhip me, teaching the doctrynes, the preceptes of men. But he called the people vnto him, and ſayed vnto them: heare ye and vnderſtande. That whiche goeth into the mouth defyleth not the man, but that whiche cummeth out of the mouth defyleth man.

The texte. Eſai. xxix. Mark. vii.

This is your counterfeite religioo, which is nothing leſſe, then as it appeareth. O ye Hypocrites, Eſay worthely prophecied of you, ſaying: This people honoureth me wͭ theyr lyppes, but theyr hert is farre frõ me. And they wurſhip me in vaine, teaching doctrines which be yͤ preceptes of mẽ ⁊ nothyng els. Jeſus whẽ he had ſpokẽ theſe wordes, as though he wyllyngly turned away frõ the Phariſeis, which hunted for nothing but for occaſiõ how to accuſe him falſely, cõmaunded the multitude to come nere, ſaying:

Heare

That whyche goeth into the mouth defileth not the man.

That whyche goeth into the mouth defileth not the man, but that that cõeth out of the mouth.

A Heare ⁊ vnderſtande how triflyng thynges they be whiche the Phariſeis preſcribe vnto you, as men curious ⁊ careful in lytle thynges, and neglectyng greate thynges. They with aukewarde iudgemente, put the chiefe poynt of godlyneſſe in outward thinges, as in choyce of meates, ⁊ neglect thoſe thinges yͭ apperteine to the ſoule. They abhorre vnwaſhed cuppes, and paſſe nothyng on vncleane ſoules: they waſh theyr handes and theyr ſkinnes oftentymes, but they ſuffer theyr myndes to bee defyled with all maner of vyces. That which entreth into the mouth maketh not man vncleane, but that which goeth out of the mouth maketh man vncleane. For it is no matter what meate a mã eateth, but with what mynde he eateth it.

The texte. Luke,vi.

Than came his diſciples, and ſayed vnto hym: Knoweſt thou not that the Phariſeis wer offended at the hearyng of this thy ſaying? But he aunſwered and ſayed: Euery plante whiche my heauenly father hath not planted, ſhall be plucked vp by the rootes. Let them alone, they be blynde guides of the blynde. If the blynde leade the blynde, both ſhall fall into the dyche.

knoweſt thou not that the Phariſeis wer offẽded at the hearyng of this thy ſaying?

Euery plãt whiche my heauenly father hath not plãted, ſhall bee plucked vp by the rootes.

Euerye plante that the father of heauen hath not plãted, ſhal be plucked vp by the rootes.

The lawe of the ghoſpell reſteth not in theſe viſible thynges, but in the affecciõ of the herte.

They bee blĩd guides of the blynde.

If the blind lede the blind, both falle in the dyche.

Jeſus ſemed by theſe woordes to haue geuen vnto the Phariſeis a iuſt occaſion to reproue hym, becauſe he tooke awaye the choyce of meates, whiche Gods lawe preſcribed. In whiche thyng alſo his diſciples dyd not diſagree from the Phariſeis, thynkyng it a wycked thyng to eate common and vncleane meates, whiche truely Chriſt dyd not yet condemne: but declared that they of theyr owne nature were neyther good nor ill, but of incidente cauſes onely, and therefore leſſe to be eſtemed then thoſe thynges, whiche alwaye and of theyr owne nature be godly or vngodly: and declareth alſo, that ſuche maner of preceptes of the lawe, whiche were ordeyned B for a tyme, and doe not ſo muche bryng holyneſſe, as ſignifye it, doe nowe begyn to be obſcured ⁊ darkened, ⁊ ſhortly ſhall vaniſhe cleane away and periſh at the clere light of the goſpel. The diſciples not yet vnderſtãding this thing, goe vnto their maiſter Jeſus, ⁊ moniſhe him ſecretly of yͤ daunger, ſaying: knoweſt thou not that the Phariſeis although they diſſemble the matter, be muche offended with this communicacion of thyne, yͭ meate defyleth not a mã? But Jeſus mynding to teache yͭ the offending of il mẽ, which ariſeth of thinges of nothing, ⁊ the doers of it alſo, ought manfully to be deſpiſed, (chiefly whan in obeying of thẽ, none other good aryſeth of it, but increaſing ⁊ nouriſhing of their malice, not without the vndoing of the ſimple people, whiche putting their cõfidence in ſuche maner of obſeruacions, do neglect the deuociõ of true godlines,) anſwered thus vnto his diſciples who wer ſomewhat offended alſo with theſame ſaying of Chriſt. Euery graffe that my heauenly father hath not graffed, ſhall be plucked vp by the rootes: euery ordinaũce that men haue inuented of themſelues for theyr owne glory, and not for true godlyneſſe, ſhall peryſhe and come to naught. Theſe thynges ſauour of the yearth, and be carnall, made and geuen for a tyme, to repreſſe and kepe vnder the exceſſe and outrage of groſſe folke. The lawe of the goſpel is ſpiritual and heauenly, nor reſteth in theſe viſible thynges, but in thaffeccions of the mynde. Theſe therefore ought chiefely to bee regarded: For without theſe the other profyte nothyng but to vayne oſtentacion. Seyng therfore ye haue begonne to profeſſe this heauenly philoſophie, ye haue nothyng to doe with the counterfeictyng ⁊ diſſemblyng Phariſeis, who promyſe perfect holyneſſe through ſuche obſeruacions, in whiche is no godlyneſſe, or ſurely veray litle. They ſhewe and boaſte themſelues to be doctours ⁊ captaynes to true religion, whereas they knowe not in what thynges true religion ſtandeth. Therefore they be blynde, and leaders of the blynde. And if the blynde leade the

blynde

C

blynde on the way, what ſhal happen? both together ſhal fall in the dyke. They knowe not what they teache, and they take vnto them folyſhe and groſſe diſciples. Therefore let the foliſhe Phariſeis goe, with theyr foliſhe and vnprofitable conſtitucions. Regarde and care ye for thoſe thynges whiche make a manne cleane or vncleane: that is to ſaye, for thoſe thynges whiche doe defyle or clenſe the mynde, rather than the bodye.

The texte. Marke. vii

Then aũſwered Peter, and ſayd vnto hym: declare vnto vs this parable. And Ieſus ſayed: Are ye alſo yet without vnderſtanding? Doe not ye yet vnderſtand that whatſoeuer entreth into the mouthe, goeth into the bellye, and is caſt out into the priuie? But thoſe thynges which goe out of the mouth, come forth from the herte, and they defile the man. For out of the herte come yl thoughtes, mourders, aduoutries, whoredomes, theaftes, falſe witneſſes, and ſkoldynges. Theſe be the thynges whiche defyle a manne. But to take meate with vnwaſhen handes doeth not defyle a manne.

Than aunſwered peter, &c. declare vnto vs this parable, &c.

To all this Peter made aunſwere, not yet perſuaded becauſe of the ſuperſticion which he had depely receyued of his forefathers, that theſe conſtitucions could not be neglected without daunger. And whereas he durſt not any ferther reſiſt the ſayinges of Ieſus, he required hym ientilly that he would vouchesafe to declare playnly the thyng whiche he had ſpoken derkely to the people, concernyng thinges that goeth in and cummeth out of the mouth. Ieſus myndyng to ſharpen the deſyre of his diſciples with a lytle chydyng, whiche ſhould haue been nowe more cunnyng in vnderſtandyng of parables, and by the exaumple of one to haue diuined and geaſſed an other, ſayed: Be ye alſo yet without vnderſtandyng? vnderſtãd ye not that meate whiche receyued and taken with handes waſhed or vnwaſhed, entreth into the mouth, and than goeth downe into the ſtomake, and afterwarde the groſſer parte of it is caſt out by the belly into the pryuie? Theſe are bodily thynges, and touche nothyng but the bodye. As for the ſoule they neither helpe nor hurt, vnleſſe a manne miſuſe them. And to miſuſe them is not the faulte of the meates, but of the miſuſer. But the thynges whiche goe out of the mouthe be the thynges whiche menne doe ſpeake. Talkyng cummeth not from the bellye, but from the herte. And what is in a mans herte, that ſame in dede is eyther pure and cleane, or els vnpure & vncleane. For from yͤ fountaine do ſpryng noyſome thoughtes, wherewith men goe aboute to lye in awayte to hurte theyr brother: from thence doe ſpryng mourdre, adultrie, rape, theft, fraude, deceite, enuye, arrogauncie, ſtrife, falſe wytneſſe, and blaſphemie. Theſe thynges though they goe not out by the mouthe, yet they make menne vncleane and abominable in the ſyght of God. If they burſt out in maner of a peſtilente breathe out of a filthy ſiege, lyke as they declare a man to bee vncleane, ſo with theyr infeccion and blaſting they doe defile others alſo. But whether thou take thy meate with handes waſhed or vnwaſhed, ſo thou take it to the vſe of nature, maketh not a man vncleane. Neyther drynke taken out of an vnwaſhed cup, defyleth not a man, ſo thou take it meſurably for thy neceſſitie & not for any exceſſe. Lykewyſe to ſytte vpon an vnwaſhed ſeate, doeth not defyle the mynde of a man, lyke as the waſhed ſeate, doeth not make pure and cleane hym that ſytteth in it. Therefore whereas the Phariſeis teache and obſerue ſuperſticiouſly theſe folyſhe trifles: yet they dooe not abhorre thoſe thinges, whereby the mynde is defiled in dede. They lye in awayte for hym that doeth them good, they doe ſubornate and prepare falſe wytneſſe, they doe backbyte the fame of theyr neyghbour, and ſo ſeke for theyr owne glory, that they enuie the glory of God, falſely reprouyng the workes which be done by his ſpirite, and aſcribing them to Beelzebub.

That that cometh out of the mouth frõ the hert defileth a mã.

D

But thoſe thinges which goe out of the mouth, come forth from the herte. &c.

To take meate with vnwaſhed handes defileth not the mynde.

But to take meate wyth vnwaſhed handes defileth not a man.

They

A They ſhould abhorre theſe thynges, yf they would ſeme cleane in dede. But what aukewarde kynde of holyneſſe is this, to haue waſhed and cleane handes, and to haue both mynde and tongue defyled with ſo many miſcheuous vyces?

The texte.

Mark.vii.

¶ And Ieſus goyng thence, departed into the coaſt of Tyre and Sydon. And beholde a woman of Canaan which came from theſame coaſt, cryed vnto hym ſaying: Haue mercye vpon me Lorde the ſonne of Dauyd, my daughter is miſerably vexed with a deuill. But he aunſwered her nothing at al. And his diſciples came and beſought him, ſaying: ſende her awaye, for ſhe cryeth after vs. But he aunſwered and ſayd: I am not ſent but vnto the loſt ſhepe of the houſe of Iſrael. Than came ſhe and wurſhipped him, ſaying: Lorde helpe me. But he aunſwered and ſayed: It is not mete to take the childrens bread, and to caſt it to dogges. She aunſwered and ſayed: Truely Lorde, for the dogges eate of the crummes whiche fall from theyr maiſters table. Than Ieſus aunſwered and ſayed vnto her: O woman greate is thy feythe, bee it vnto thee as thou wylte. And her daughter was made whole from that tyme.

And Jeſus going thẽce departed into the coſtes of Tyre and Sydon.

Tyrus and Sidon.

After that Jeſus had ſpoken the wordes aboue mencioned, he left that countrey, and went into the coaſtes of Tyrus and Sydon, in maner prophecying by his ſo doyng, that the Jewes through the ſuperſticion of theyr lawe, ſhould expell the doctryne of the goſpell, whiche the Gentiles through ſinceritie of faith ſhould take vnto them and enbrace. For Tyrus ⁊ Sydon wer inhabited of Idolaters. Jeſus went thyther, not to preache as he dyd in Jewry, for the tyme was not yet come for that purpoſe: but he went thither to be ſecrete and hyd there, for he entred into a houſe deſiring to be ſecrete, but yet neuertheleſſe the fame dyd vtter hym. This was done for the inuincible malice of the Jewes, leſte they myght cōplayne that the wycked and prophane Gentiles wer preferred before them. Therefore he would that the miracle that he ſhewed there, ſhould not ſeme to be ſought after or to be done of purpoſe, but offered by chaunce, and in maner extorted and obteyned of hym perforce. Therefore whā the rumour was ſpred abrode, that Jeſus was preſent, whoſe fame increaſyng by lytle and lytle went beyond the coaſtes of the Jewes: a certaine woman of Canaan cummyng out of the coaſtes of theſame countrey, durſt not come nere to Jeſus, leſte ſhe being vncleane myght ſeme to defile him which was cleane, but a farre of ſhe called vpon hym with a miſerable crye, and ſayde: haue mercy vpon me thou the ſonne of Dauid, tellyng hym that ſhe had a daughter at home miſerably vexed with a deuil. This Jeſus ſo merciful a man and eaſye to be entreated, which was wont to be prompte and readie vnto all men, to the entent both that he myght make open vnto all men the veray conſtant fayth of the woman, and alſo lay vnto the Jewes charge, theyr veray ſtyffe and obſtinate vnbeliefe, and to teache vs withall, of what efficacie and power importune and earneſt prayers powred out of an humble herte, be with God: he deſpyſeth the peticioner whiche cryed out for ſorowe of her herte, inſomuche that he woulde not vouchesafe to make her aunſwere: ſhewyng thereby a certaine faſhion of the Jewes arrogauncie, becauſe the Jewes counted the Cananees theyr olde enemyes, and wurſhyppers of Idolles, to be abominable, ⁊ themſelues to be defyled if they doe but talke with any of yͤ Cananees. And the Apoſtels at that tyme wer yet of theſame affeccion and mynde. But the woman ceaſed not although ſhe wer repelled ⁊ put of. For ſorow and fayth made her importunate, ſhe foloweth at his backe, and cryeth lamentably: haue mercy vpon me lorde, the ſonne of Dauyd. The diſciples not yet vnderſtandyng what was in doyng, moued with ſhame rather than with pitie, becauſe of the importune crying of the woman, that was of a ſtraunge countrey, ſpeake vnto

B

And behold a woman of Canaan ⁊c. cryed vnto hym.

Why Jeſus woulde not at the firſt heale the woman of Canaans doughter.

The Jewes had an auncient enmitee againſt the Cananees.

And hys diſciples came and beſoughte him ſaying: ſend her awaye for ſhe cryeth after vs.

The feith ⁊ importunitie of the woman of Canaan.

C

Ieſus, not deſyryng hym to haue mercye of the wretched woman, but becauſe of her importunitie to ſende her awaye with ſome aunſwere. Therefore Ieſus made an anſwere more ſore and harde then the former repulſe and ſhakyng of was: and that he dyd to the intent he myght make the cõſtancie ⁊ coldeneſſe of the ſtraunge woman more marueilouſe: and alſo by the exaumple of her, to charge the Iewes with theyr pryde and arrogauncie. I am not ſent (ꝙ he) but vnto the loſt ſhepe of the houſe of Iſrael. For the Iewes ſtoode meruayplouſly in theyr owne conceite, becauſe of this tytle, that they wer the ſtocke of Iſrael. The womã was not weryed with ſo many repulſes and denyals, inſomuche that ſhe durſt yet drawe nere vnto Ieſus, and fallyng downe at his knees, ſayde: Lorde ſuccour me. She did not confute the ſaying of Ieſus, but with often repetyng of her prayers ſhe wente aboute to ouercome hym. She layed not for her ſelfe ryght and iuſtice ſhe requyreth nothyng but mercye. Ieſus yet ſtyll ferther prouyng and tryyng her feith, goeth on ſtyl, to trye the ſore importunitie of the woman. It is not mete (ꝙ he) to take the chyldrens bread, and caſt it to the dogges: caliyng the frute of the goſpel whiche ſtandeth by faythe, bread: callyng the children, the Iewes, whiche dyd glorye that they had God to theyr father: callyng the dogges, ſtraungers, and aliens from the religiõ and frõ the wurſhypping of God. Whiche of the Iewes would not haue been ſtirred and angred with ſuch a rebuke? but the woman not refuſyng the name of a dogge, enuieth not the Iewes the honourable tytle of the children, but calleth them alſo Lordes whom Ieſus called chyldren. She embraceth the aunſwere, rebukeful in apperaunce, and taketh occaſion of it not to bee repelled, wherewith it appeared that ſhe was vtterly repelled and put of. I deny not (ꝙ ſhe) that the Iſraelites be the chyldren, ⁊ we the dogges: ⁊ therefore I am not vtterly to be repelled. I take not awaye frõ them theyr fyne ⁊ delycate bread, whiche they eate ſyttyng at theyr fathers table. This only I requyre, which maiſters are not wont to denye to theyr dogges. The table is riche ⁊ plentiful of ſuch thinges. It ſuffiſeth me, if I chaunce to haue the crummes whiche fall from theyr tables. Than Ieſus maruayling at the infatigable and great conſtauncie of the ſtraunge woman, in maner ouercome, ſayd: O woman, I can no longer reſiſt thy prayers: great is thy feyth, wherewith thou conſtrayigneſt me. Wherefore be it vnto thee after thy deſyre. And by and by euen at theſame houre, it was proued that her daughter was delyuered from the deuill.

I am not ſente but vnto the loſt ſhepe of the houſe of Iſraell.

It is not mete to take the childrens breade, and caſte it to dogges.

To take the bread of the children and caſte it to dogges.

Truely lorde, for the dogges eate of the crummes that fal, ⁊c.

D

Ieſus healeth the womans doughter of Canaan.

O woman greate is thy feith: bee it vnto thee as thou wilt.

¶And Ieſus goyng from thence, came nigh vnto the ſea of Galilee, and went vp into a mountayne and ſate downe there. And muche people came vnto him, bryngyng with them thoſe that were lame, blynde, deaffe, maymed, and others manye, and caſt them downe at Ieſus feete. And he healed them, inſomuche that the people maruayled whan they ſawe the dumme ſpeake, the maymed to bee whole, the lame to walke, and the blynde to ſee. And they glorifyed the God of Iſrael.

The texte.

Whan Ieſus in maner conſtraigned thereunto had wrought this one miracle in the borders of yͤ Sidonians ⁊ the Tirians, to prouoke ⁊ ſtirre vp his owne people, he returned again into Iewry, to declare how muche more ready he was towardes his owne countrey men, then to ſtrãgers: if they might haue been ouercomed and wunne with benefites. And he came vnto a mere which is called the ſea of Galile, and there going vp vpon an hill he ſate downe, that by goyng aſyde and by the difficultie of the place, he myght a lytle and a lytle ſtirre vp the feyth of hys diſciples, and make it firme and ſtable. Anon there flocked aboute hym many flockes of men, bryngyng with them dũme, blynde, lame, weake, and diuerſe others vexed with diuerſe diſeaſes: of whome there was ſo greate a multitude, that they

And wente vp into a mouñtaine ⁊ ſate downe there. ⁊c.

Ieſus healeth al maner of diſeaſes.

And caſte them at Ieſus fete.

caſt

A caſt them at the feete of Jeſus. He wel perceiuing theyr feyth by the harde and cũbrous iourney that they tooke to come thither, healed them all: and ſo ſpedely healed ſo many, that the multitude whiche came vnto hym was muche amaſed, whan they ſawe how ſodaynly the blynde receyued theyr ſight, the dumme ſpake, the lame walked, the feble were whole and ſounde of theyr lymmes. And they gloryfyed the God of the people of Iſrael, whiche dyd vouchesafe to beſtowe ſo greate benefites vpon his people.

The texte. Mark .viii

¶ Than Ieſus called his diſciples vnto hym, and ſayed: I haue compaſſion on the people, becauſe they cõtinue with me now three dayes, and haue nothyng to eate: and I will not let them departe faſtyng, leſte they faynte on the waye. And his diſciples ſaye vnto hym: whence ſhould we gette vs ſo muche bread in wyldernesse wherewith we myght ſuffice ſo greate a multitude? And Ieſus ſayeth vnto them: How many loaues haue ye? and they ſayd vnto him: ſeuen, and a fewe lytle fyſhes. And he commaunded the people to ſyt downe on the ground, and tooke the ſeuen loaues and the fyſhes. And after that he had geuẽ thankes, he brake them, and gaue to his diſciples, and the diſciples diſtributed them to the people. And they all dyd eate, and were ſuffiſed. And they tooke vp of the broken meate that was left, ſeuen baſkettes ful. And yet they that dyd eate, wer fower thouſande men, beſydes women and chyldren. And he ſente awaye the people, and tooke ſhyppe, and came into the coaſtes of Magdala.

The compaſſion of Jeſus towardes the people.

He called his diſciples and ſaied: I haue compaſſion on the people. &c.

B

This kyndeneſſe of the people cauſed hym to heape benefyte vpon benefyte, of his owne accorde. For whan Jeſus knewe that the multitude taryed and byd by hym three dayes (ſuche was theyr feruencie towardes Jeſus) and knewe alſo yf they had brought any vitayle with them, it was conſumed and ſpent a good whyle before, and that many wer in ieopardie for hounger: Fethermore conſyderyng that the iorney was long, and that there wer no villages nor townes nere hande: he called his diſciples vnto hym, and ſayed: I haue pitye on this multitude. For now it is three dayes, that they haue taryed with me in deſerte, nor they haue nothyng to eate, and I wyll not ſende them awaye faſtyng, leſte they faynte on the way, beyng longer than they be hable to goe faſtyng. With theſe ſaynges he put his diſciples in remembraũce of the former myracle, when he fedde certayne thouſandes of menne. But they beeyng yet rude and forgettyng thoſe former thynges, and beeyng ſtyll carefull and doubtfull as though they had been commaunded to fede ſuche a great multitude of men, doe thus make aunſwere: Why, where can we get ſuche a deale of bread that may ſuffice ſuche a greate multitude? This ſimplicitie and forgetfulneſſe of the diſciples, dyd ſet forth the greatneſſe of the myracle. They therefore beyng in deſpayre, Chriſte taketh in hande the matter of the myracle. He aſketh howe many loaues they haue. They aunſwered, ſeuen, and a fewe fiſhes. And forthwith he commaunded all the people to ſytte downe vpon the grounde. And takyng the ſeuen loaues, and the meate in his handes, after that he had lyfted vp his iyes vnto heauen and geuen thankes vnto his father, he brake them and delyuered them to his diſciples, and they diſtributed them to the people. Euery man dyd eate his fyl, and there was nothyng lackyng, inſomuche that ſeuen baſkettes wer fylled of the getheringes of ſcrappes, which remayned. And there wer of them that dyd eate, in noumbre fower thouſande, beſydes chyldren and wemen. But Jeſus, whan he had ſhewed ſo many myracles in the mount, leſte he ſhould ſtirre the people ouermuche to haue hym in veneracion and honour (chiefly whẽ theſe bodily benefites be applyed and geuen for none other entente, but to obteyne authoritie to the doctryne of the goſpell, wherebythe ſoules be healed and fedde:) after that he had ſent awaye the multitude, he went by boate into the lande of Magedon.

Chryſte fedeth fower thonſande mẽ beſides women and children with ſeuen loues and a few fiſhes.

And he ſẽt away the people, and tooke ſhippe.

The.xvi.Chapter.

C

The texte. Mar.viii. Jhon.vi. *Luke.xi. *Mar.viii Luke.xi. Matth.xii. ⁊.xvi. Jhon.ii. and.vi.

¶And the Phariſeis with the Saduceis came and tempted hym, and requyred of hym to ſhewe them a ſigne from heauen. But he aunſwered and ſayed vnto them: *whan the euentyde begynneth to drawe nere, ye ſaye: It wyll be fayre weather, for the ſkye is red. And in the mornyng: It will be troubleſome weather: for the ſkye is glowyng red. O ye Hypocrites, ye can diſcerne the face of heauen, and can ye not diſcerne the ſignes of the tymes? * The frowarde and aduoutreous nacion requyreth a ſigne, and there ſhall no ſigne bee geuen vnto it, but the ſigne of the Prophete Ionas.

The Phariſees and Sadduces though they were of cōtrarie ſectes, yet they coulde agree in perſecutīg of Chryſte.

IEſus being here in this place of Magedon aforeſayed, there came vnto hym agayne certayne Phariſeis ⁊ Saduceis, whiche wer two orders of men, ⁊ of two cōtrary ſectes, notwithſtādyng of one conſent and agreement to lye in wayte for Jeſus. And craftely they requyre hym to ſhew ſome token from heauen, as though yf he woulde haue ſo done, they would from hēceforth beleue in hym, whereas they went about nothyng els, but to ſeke an occaſion to reproue hym and to fynde fault with hym. But Jeſus whan he perceyued that after ſo many myracles they remayned ſtyll in theyr accuſtomed malice, mourned in the ſpirite and ſayed: O ye hypocrites, vtteryng one thing with your mouth, and cloking an other thing in your hert, in leſſe thinges when ye marke heauen, ye can tell before what weather ſhall folowe the next day after. For when ye ſee the ſunne go to glade, ye ſay: to morow ſhal be fayre weather, for the ayer is cleare and bryght. Againe whan ye ſee the ſunne aryſe in the morning, by and by ye geue ſentence, that that ſhal be a foule ⁊ a boyſteous day, becauſe the lowring ayre is read. Whan ye ſee the faſhion ⁊ countenaunce of heauen, ye can geaſſe whether the tyme wyll be mete for iourneying, rowing, ſowing, or mowing, or for any other thinges apperteyning to the vſe of the bodye: And are ye ſo dull and negligent in knowlage of the tyme, that maketh for youre ſoules health? Ye haue the ſcriptures, ye ſee what thynges be done, ye ſee how the worlde is renewed: and vnderſtande ye not yet, yͭ the tyme ſpoken of before by the Prophetes and ſo long tyme looked for, is nowe at hande? Of one ſigne ye geue ſentence, of fayre or foule weather: but of ſo many ſygnes, whiche ye ſee daylye wrought, doe ye not perceyue the thyng that is preſent? If ye would haue been made better by wonders and miracles, ye would haue beleued in me long agone. Now ye requyre a ſigne ⁊ a token to be the wurſe thereby. O naughty adulterous ⁊ baſtard generaciō, which goeth farre out of kynde frō her forefathers, of whoſe tytles they magnifie thē ſelfe. This generaciō ſeketh craftely for a wondre to be ſhewed out of heauē, yͭ they might thereby pycke a quarell to reproue the ſame. But in tyme to come it ſhall haue a ſigne that it ſhal feare and not reproue. In the meane tyme it ſhall haue no ſigne nor wōdre ſhewed but out of yͤ yearth, which ſhal fruſtrate and diſapoynte all theyr endeuours, whan they ſhall ſee him alyue again, whom they thought to bee dead and buryed, ⁊ for euer extincte. It ſemeth a monſtreous thing vnto them which chaunced to the Prophete Jonas: they ſhall haue a lyke monſtre, but more wondreful. By this ryddell and darke fygure, the Lord Jeſus ſignifyed that he ſhould be firſt ſlayne, and buryed of them, whom they thought to bee nothyng els but a manne, and forthwith ſhould aryſe againe, through power and myght of God.

O ye hypocrites, ye cā diſcerne the face of heauen. ⁊c.

The Jewes ⁊ Phariſes coulde diſcerne the weathers by the ſight of the ſkye, but they coulde not diſcerne the tymes by readyng of the ſcriptures.

D

And can ye not diſcerne the ſignes of the tymes?

And there ſhall no ſigne bee geuen vnto it, but the ſigne of the Prophete Jonas.

The texte.

¶And he lefte them and departed. And whan his diſciples were come to the other ſyde of the water, they had forgotten to take bread with them. Than Ieſus

ſayed

Mark.viii. Luke.xii.

A ſayed vnto them: Take hede and beware of the leauē of the Phariſeis, & the Sadduceis. But they thought in themſelues, ſaying: we haue taken no breade with vs. Which when Ieſus vnderſtode, he ſayed vnto them: O ye of litel faith, why take ye thought within your ſelues becauſe ye haue brought no bread? Do ye not perceiue nor remembre the fiue loaues, when there were fiue thouſand men, and how many baſkettes tooke ye awaye? Neyther the ſeuen loaues whan there were fower thouſand men, & howe many baſkettes tooke ye away? How happeneth it that ye doe not vnderſtande that I ſpake not to you concerning breade, that ye ſhould beware of the leauen of the Phariſeis and Sadduceis. Than vnderſtoode they how that he bad them not beware of the leauen of bread, but of the doctrine of the Phariſeis, and of the Sadduceis.

Beware diligentely of the leauē of the Phariſees and the Sadducees

Jeſus therfore leauing them with theyr blyndnes, went ouer the water by ſhip, and the diſciples had forgottē to prouyde themſelues of bread before they entred into the ſhippe. For they had but one lofe in the ſhippe. Jeſus therfore to put them in remembraunce, ſayde: Take diligent hede and beware of the leauen of the Phariſeis & the Sadduceis: noting and touching darkely theyr Jewiſhe ſuperſticion, becauſe they thought it a great matter to eate this kinde of meates, or that kynde of meates, whereas they had been taught before, that man was not defyled with the thynges that entred into the mouthe. The diſciples although they vnderſtood not what it ment, yet called to theyr remembraunce by reaſon of this ſaying, that they had forgotten to put vitayle in theyr ſhippe. Jeſus therefore chideth them, being carefull for this thyng, blamyng theyr dulneſſe, foraſmuche as they being ſo often taught bothe with ſayinges and dooinges, vtterly to caſte out of theyr minde al carefulneſſe for vitayle, wer yet neuertheleſſe encumbred with carke and care for ſuche manier of thynges. B O (ꝙ he) ye that ſo litel truſt to me, why doe ye vexe youre mindes with thys carefulneſſe, that ye haue forgottē breade, as who ſayeth, we ſhal lacke any thing, although ye prouide not for it? Haue not J taught you that firſt of al the kingdome of God muſt bee ſought for, and that theſe thynges ſhal be caſt vnto you? Haue ye not ſeene nowe twiſe alreadie that ſuche a great multitude lacked not meate? So many wayes taught and moniſhed, vnderſtand ye not yet? remēber ye not yet? Js your heart yet blinded with ſuche manier of cares? and are ye after the Phariſeis faſhion ſo blynde that ye ſee not that whiche ye ſee with youre yies? and that whiche ye heare with youre eares, is yt as though ye heard it not? haue ye forgot that, which hath ben ſo lately dooē, your ſelues beyng not onely witneſſes, but alſo the miniſters therof? Whā that fiue thouſande men were fully fed with fyue barely loaues and twoe fiſhes, the noumber of geaſtes being ſo great, the preparaciō ſo ſmall, how many baſkettes did ye fill of the ſcrappes whiche remayned of the feaſte? They aunſwere hym: twelue. And agayne when fower thouſande mē wer filled with ſeuen loaues and a few fiſhes, ye beyng the diſtributoures, how many baſkettes filled ye with ẏ ſcrappes? they aunſwere: ſeuen. Why, doe ye not yet vnderſtande the maner of my ſpeaking, whyche ye turne to the care of bodily thinges, wheras my talkyng ſtudieth and prouideth for the ſolles, rather then the bodies? Ye ſhould now by this time haue ben hable euen of your ſelfes to coniecture what my riddell ment when J ſayde: beeware of the leauen of the Phariſeis and the Sadduceis. J had nowe alreadie taught you that it litel ſkilled what kinde of meate we eate. J had now alreadie diuerſe wayes declared and beaten vpon it, that they which haue in hande the matter of the ghoſpell, ſhoulde vtterly caſt away all ſuche vile cares. The diſciples being made the more attent and diligent by thys litle chyding, vnderſtode that Jeſus mente that they ſhould take hede diligently, and ſhoulde beware of the doctryne of the Phariſeis, whiche had no-

Matth.vi.

O ye of litell feith, why take ye care within your ſelfes becauſe ye haue broughte no breade? &c.

Jeſus rebuketh the blyndeneſſe of hys diſciples.

Howe happeneth it that ye doe not vnderſtād? &c.

Thā vnderſtood they. &c.

The diſciples being chidden of Chriſte, vnderſtode better.

thing that was ſincere and clene, but was corrupt with ambicion, auaryce, enuie, and other vices: Wheras the doctrine of the ghoſpell taſted of no ſuche thing. For the Phariſees doctrine dooeth rather infecte a man, than fede hym: and therfore it muſt be taken hede of dilygently, becauſe they be woont for to deceyue vnware and ſimple men, by the falſe cloke of godlyneſſe, whiche is the veray poyſon of true godlineſſe. C

The texte. Mark. viii Luke. ix.

And whan Ieſus was come into the coaſtes of the citie whiche is called Ceſarea Philippi, he aſked his diſciples, ſaying: Whom doe men ſaie that I the ſonne of man am? They ſayde: ſome ſaye that thou art Iohn the Baptiſte, ſome Helias, ſome Hieremias, or one of the noumber of the Prophetes. He ſaieth vnto them: But whom ſay ye that I am?* Simon Peter anſwered: Thou art Chriſte the ſonne of the liuing God. And Ieſus aunſwered and ſayde vnto him: happie arte thou Simon the ſonne of Ionas, for fleaſhe and bloud hath not opened that ſaying vnto thee, but my father whiche is in heauen. And I ſaye vnto thee, that thou art Peter, and vpon thys rocke, I will buylde my Churche, and the gates of hell ſhall not preuayle againſte it. And I will geue vnto thee, the keyes of the kyngdome of heauen: and whatſoeuer thou byndeſt in yearth, ſhall bee bounde in heauen: and whatſoeuer thou looceſt in yearth ſhall bee looced in heauen.

*Mat. viii Luke. ix. Ihon. vi.

Ceſarea Philippi.

Ieſus aſketh of his diſciples who men ſaied, that he was.

Whom doe men ſaye, that I the ſonne of mã am? Some ſaye that thou art Ihon the Baptiſte. Some Helias. Some Hieremias. Hierem. i.

Here whan Ieſus was come into the coaſtes of the citie called Ceſarea, which Philippe the Tetrarche had ſo named in the honour of Ceſar, Emperoure of Rome, folowing his brother Herod, whiche chaunged the name, & called that Ceſarea, which before was named the tower of Straton: Ieſus thought good to proue how much his ſcholars had profited by hearing ſo muche communicacion, and by ſeeing ſo many miracles: and to know whether they had any higher or better opinion of him, than the vulgare ſorte of the people had. Therefore he demaundeth of thẽ, ſaying: whõ doe men talke that the ſõne of man is? They ſay: ſome ſay that he is Iohn the Baptiſte. For ſo the Herodians demed of hym. Some ſay that he is Helias, becauſe he was taken vp: & they iudge that he dooeth appere nowe accordyng to yͤ prophecie of Malachie. Some ſay that he is Hieremie, becauſe Hieremie was a figure of Chriſt, and that it was ſaied of him: Behold I haue ſette thee this day ouer nacions and kinges, to plucke vp and to deſtroie and to plante: whiche in dede ſhoulde be fulfilled in Chriſt. Ieſus whan he had heard theſe wordes, to thentent he would geat out ſome more certaine and ſome higher profeſſion, ſayeth: ye (ꝙ he) whiche ſhould knowe me better, who ſay ye that I am? Here Symon Peter as he loued Ieſus beſt, as one of the chiefe of the Apoſtolicall order, aunſwered for them all. Thou art veray Chriſt, the ſonne of God aliue: not ſpeaking of ſuſpiciõ, but profeſſing certainly & vndoubtedly that he was the Meſſias promiſed of the Prophetes, and the ſonne of God after a certayne ſingular maner. Ieſus beeyng delighted with this cherefull and ſubſtaunciall profeſſion, ſayde againe. Bleſſed art thou Simon the ſonne of Iohn. The affeccion of man taught thee not this woord, but the heauenly father put it in thy minde, by a ſecrete inſpiracion. For no man hathe a worthy opinion of the ſonne, but by the inſpiracion of the father, who onely knoweth the ſonne. And I agayne, beecauſe thou ſhalte not withoute condigne thankes honour me with ſuche a noble teſtimonie, aſſure thee of this, that thou arte veray *Peter, that is to ſay, a ſounde and a ſure ſtone, not wauering hither and thyther with ſundrie opinions of the vulgare ſorte: And truely vpõ this ſtone of thy profeſſion, wyll I buylde my churche, that is to ſaye, my houſe and my palaice: whyche beeyng ſette vpon a ſure foundacion, I will ſo fortifie, that no power or ſtrength of the kyngdome of hell ſhalbee hable to beate it downe. Sathan wyll come vpon you with many engines, he wyll reyſe

D

Peter aunſwereth for all the Apoſtles. Thou arte Chriſte the ſonne of the liuing god.

Simõ Peter aunſwered and ſaied: thou art Chriſt the ſõne of the liuyng god.

For fleaſhe and bloude hath not opened that ſame vnto thee.

No man hath a woorthie opinion of the ſoonne, but by the inſpiracion of the father.

*Petur, what it ſignifieth.

And vpon this rocke I will buylde my Churche &c.

A reiſe a compaignie of wicked ſpirites againſt you, but through my defenſe my building ſhall ſtande imprennable, onely leat this ſure and ſound profeſſion abyde in you. The kingdom of heauen is the churche, the kingdom of the deuill is the worlde. Of this no man nede to bee afeard, ſo that he bee Peter, that is to ſaye, lyke vnto thee. And the keyes of this heauenly kyngdome I will deliuer vnto thee. For it is mete that there he bee firſt in auctoritie, whiche is firſt in the profeſſion of the faithe, and firſte in charitie. And truely this kingdome of heauen is in yearth, but it hath to do with heauen, whereof it dooeth depende. Wherefore he that is entangled with ſinnes, dooeth belonge to the kingdome of hell, nor can not enter into the kyngdome of heauen. But he ſhall enter into the kingdome of heauen yf he profeſſe that whiche thou dooeſt profeſſe, and be looſed from his ſinnes by baptiſme, and ſo through thy leading and thy opening of the gates, he ſhall enter into the kingdome of heauen. This is my peculiar and proper power, to forgeue ſinnes: but thys power I wil geue vnto thee after a manier, that that whiche thou ſhalt looce, with my keyes receyued of me, vpõ yearth before men, ſhall bee looced alſo in heauen before God. On the other ſide, that whiche thou ſhalte binde in yearth, ſhall bee bounde alſo in heauen, for God will allowe thy iudgemente cummyng from hys ſpirite.

And I will geue vnto thee the keyes of the kyngedome of heauen.

He that is in ſynnes doth belong to the kingdome of hel and can not enter into heauen.

And what ſoeuer thou byndeſt in yearth ſhal bee bounde in heauẽ. &c.

The keyes of the kingdome of heauen.

The texte. Mark. viii

Than charged he his diſciples that they ſhoulde tell no man that he was Ieſus Chriſte. From that time foorth began Ieſus to ſhewe vnto his diſciples howe that he muſt goe vnto Hieruſalem, and ſuffer many thinges of the elders, and the highe prieſtes, and Scribes, and muſt be killed and reyſed vp agayne the thyrde daye: And whan Peter had taken hym aſyde, he began to rebuke him, ſaying: Maiſter fauour thyſelfe, thys ſhall not happen vnto thee. But he turned him about, and ſayed vnto Peter: goe after me Satan, thou hindereſt me, for thou ſauoureſt not the thynges that bee of God, but thoſe thynges that bee of men.

B Whan Ieſus had ſpoken theſe thynges, he commaunded his diſciples that they ſhoulde as yet kepe this godly opinion of him, ſecret with themſelues: nor open it to others that he was Meſſias. For firſt the ſacrifice of the croſſe muſt bee accompliſhed, and the veritie of hys manly nature declared, and farther by his reſurreccion, and the holy ghoſte, his diuine nature and godhead muſt bee declared. For although the voyce and ſentence of Peter, was prayſed of Chriſt, as the ſentence of them which nowe began to profit and ſprynge vp by litell and litel, vnto thynges of more perfeccion: yet they dreamed of a certayne kyngdome, not vtterly vnlike a worldly kingdome. And therfore Ieſus darkely, (and as it wer in a riddel,) promyſed vnto Peter the autoritie of the keyes, but he delyuered them not by and by. For as yet he was not mete to vſe them, as yet he was not ſufficiẽtly taught with the inſtruccion of the holy ſpirite. And therfore Ieſus calleth them backe to the miſterie of the croſſe and of his death, by the whyche miſterie that kingdome of heauen was to bee prepared, the deuil ouercomed, & ſinnes aboliſhed, that they might be yͤ leſſe troubled in theyr mindes whan they ſhoulde ſee ſuche thynges chaunce as they knewe ſhoulde come to paſſe ſhortely after. They deſyred rather to glorie in the mightie & high ſonne of the liuing God: but no man can truely glory in hym, but ſuche an one as is not offended with hys humilitie and lowneſſe. Ieſus therefore began to prepare hys diſciples to thys ſtorme whiche was at hande, ſhewing them that he muſt firſt goe to Hieruſalẽ, and that he ſhould haue many griefes and diſpleaſures of the Scrybes and Phariſeis, and alſo of the chief prieſtes, & finally that he ſhould bee put to death, but yet on the third daye he ſhoulde aryſe agayne. Whan the diſciples being yet carnall vnderſtood not fully thys cõmunicacion, (becauſe they iudged theſe thinges

He charged his diſciples that they ſhould tell no mã that he was Ieſus Chryſte.

Why Ieſus forbad hys diſciples to vtter that he was Meſſyas.

Ieſus warneth his diſciples afore hande and inſtructeth them of his deth.

No man can truelye glory in the high power of Chriſte, but ſuch an one as is not offẽded with his lowneſſe.

From that tyme forth began Ieſus to ſhew vnto hys diſciples that he muſte goe vnto Hieruſalem, &c.

C

Peter willed Chriſte to fauoure hymſelfe, and not to dye.

vnmete & vnworthie for him to ſuffer, who through ſo many miracles had declared hymſelfe to bee the ſonne of God,) yet they durſte not demaunde of theyr maiſter, what it ment to dye and to aryſe agayne. Therefore Peter who for the ſpeciall loue that he had to his maiſter, was euermore bolder then the reſt, taketh hym aſyde from the reſt of the Apoſtles, (as though he would haue tolde him ſome ſpecial matter more familiarly in ſecrete.) And there chyding him, and abhorryng the ſpeaking of death and of affliccions, ſayde: Lorde bee good to thy ſelfe and fauour thy ſelfe. Theſe thinges ſhal not happẽ vnto thee. For it lieth in thy power that they ſhal not come to paſſe. For although Peter pronounced hym to bee the ſonne of the lyuing God, rather by the inſtigacion of the father, then by hys owne reaſon or witte: yet he was farre from the vnderſtandyng of that miſterie, that Jeſus by his death ſhould redeme mankinde, & by his reſurreccion ſhould declare vnto the world the might of his diuine power. Therefore Jeſus to refourme this affeccion in his diſciples, turned vnto them, and beheld them whom he knewe to haue the like mynde and affeccyon that Peter had (albeit onely Peter durſt blame the Lorde) and ſayde vnto Peter: Come behind me Sathan. Be not againſt the will of my father: it is thy parte to folowe me, not to goe before me. Now thou dooeſt withſtande, and endeuour to lette that thing which bothe my father willeth to be dooen, and alſo whiche it behoueth me to dooe, for the health and ſaluacion of mankind. Thou deſireſt to be a felowe of the kingdome: and yet art againſt me making ſpede vnto the croſſe of myne owne accorde, to yͤ entent I may winne and geat thys kyngdome to my father. And what way ye ſee me goe, the ſame waye muſt ye goe alſo to the kyngdome of heauen. But thou ſauoureſt not yet the thinges whiche be of God: but beyng led with worldely affeccions thou repineſt agaynſt the will of God. Reſiſte not therefore, thou vnprofitable counſayllour, but folowe after me, become rather a ſcholar, then a maiſter.

Peter dyd not yet perfectely vnderſtãd the myſtery of our redempcion.

Maiſter fauour thy ſelfe, thys ſhall not happen vnto thee. &c.

But he turned him about, and ſayed vnto Peter: Goe after me Sathã. &c.

Jeſus calleth Peter Sathan.

Thou ſauoureſt not the thīges that bee of God. &c.

D

The texte. Matth. xvi. Mark. viii Luke. ix. and. xvii.

Than ſaide Ieſus vnto his diſciples: yf any man wil folowe me, leat him forſake hymſelfe, and take vp his croſſe and folowe me. For whoſo will ſaue his life ſhall looſe it. Agayne whoſo looſeth his life for my ſake, ſhal finde it. For what dooeth it profit a man yf he winne all the whole worlde, and looſe hys owne ſoule? For what ſhal a man geue to redeme his ſoule againe withal? *For the ſonne of mã ſhal come in the glorye of his father with his Aungels, and than ſhall he rewarde euery man according to his dedes. Veraily I ſay vnto you, there*be ſome ſtandyng here, which ſhall not taſte of death, till they ſee the ſonne of man come in hys kingdome.

* Mat. xvi. Luke. ix. Jhon. xi.
* Mark ix.

What Jeſus mente by ſaying to Peter: come behĩd me Sathã.

When Jeſus had with theſe ſayinges muche abaſſhed Peter for hys importune frowardnes, turning to all his diſciples he began to declare at large what it was that he had ſayde to Peter: come behinde me. Whoſoeuer (ꝙ he) will bee my diſciple and partaker of the kingdome of heauen, leat hym folowe my ſteppes: And lyke as he ſeeth me deſpyſing all the goodes of thys worlde, to beſtowe my lyfe alſo willingly for the ſaluacion of men and for the glorie of my father: ſo muſt he alſo refuſe and caſte of from hym all humayne affeccions, and bee ready to all kindes of death for the ghoſpels ſake, and muſt take his croſſe and folowe me, whiche am goyng to the croſſe. So to ſuffer is a bleſſed thyng: ſo to bee rebuked is a thyng of muche honour and of hygh glory: ſo to be killed is a winning of lyfe. I knowe there is nothing more dere then life: but ſo euery man muſte looſe hys lyfe, yf he will ſaue it: and except he loſe it, he ſhall loſe it in dede. He loſeth it for aduauntage, that loſeth it for the ghoſpels ſake. And ſuche an one loſeth it in dede, as forſaking the ghoſpel, prouideth for this temporall lyfe, and loſeth the life euerlaſting. There is no man ſo fooliſhe that would winne this whole worlde with the loſſe of this corporall and ſhorte lyfe.

If any mã will folowe me, leat him forſake him ſelfe. &c.

He that will bee Chriſtes diſciple muſte take his Croſſe and folowe Chryſtes ſteppes.

For whoſo will ſaue his life ſhal loſe it. &c.

He loſeth his lyfe with gaine, that loſeth it for the goſpels ſake.

For what doeth it profit a mã if he winne the whole worlde and loſe hys owne ſolle.

A life. To what purpoſe ſerue rycheſſe yf the owener periſhe? So it is a mad mannes parte to make ſo muche of hys affeccions, of rycheſſe, or els of hys bodie, whiche within ſhort time muſt periſhe, (yea though no man kill it:) that for mennes pleaſures he will loſe the life euerlaſting, whiche whoſo hath not, hath all other thynges in vayne. Therefore nothing ought to bee ſo dere vnto any mã, that he would chaunge the gaine therof with the loſſe of his ſolle. For the loſſe of other thinges may ſome waies be gotten vp againe: the loſſe of the ſolle cannot bee recouered. He that loſeth hys lyfe for my ſake, doeth not loſe it, but putteth it in my hãdes for auauntage, ⁊ therfore ſhal receyue it agayne with lucre, whan the Maieſtie of the kingdom of God ſhall appeare. Nor ye ought not to be diſcouraged in your mynde, becauſe I haue ſhewed you that ye muſt ſuffer much aduerſitie for yͤ ghoſpell. They ſhall haue an ende ſhortely, and euerlaſting glory ſhall folowe the temporall ſhame and rebuke. For the ſonne of man whom ye ſhall ſee oppreſſed ⁊ troden downe of all men ⁊ coumpted but euen for a wourme: ſhall come one daye in an other lykenes, and ſhall ſhewe vnto all men the Maieſtie and glorie of his father being garded and accumpaignied with his Aungels. Than he that was iudged here and condemned and puniſhed with a ſhamefull deathe, ſhall be the iudge of all men bothe quicke ⁊ dead, and ſhall geue a rewarde vnto euery man accordyng to the dedes of the ſame. Than ſhal they bee appoynted to euerlaſting deathe, which here regarded more theyr lyfe than me: and they ſhalbe rewarded with immortal life whiche for my ſake deſpiſed the temporal and tranſitorie life of the bodye. Now is the tyme of ſtrife and trauayle, hereafter ſhal be the time of rewardes. And truly this felicitie ſhal than be made abſolute and perfeict, whan it ſhall ſeme good vnto the father. For it belongeth not vnto you to knowe the tyme. And yet in the meane ſeaſon there ſhalbee geuen to you, a certayne taſte of this glorie. For bee ye aſſured of thys: there be ſome here ſtandyng whiche ſhall not taſte of death, before that they ſee the ſonne of B man ſhewing the maieſtie of his kingdome, at leaſt wiſe as it may be ſeene with bodily yies. Surely before death they ſhall ſee the kingdome of God ſhewe foorth his power: and nowe by litel and litell to vanquiſhe and ouercum the whole power of this worlde.

For the ſonne of man ſhall come in the glorye of hys father wyth hys Aungels. ⁊c.

Verally I ſaie vnto you: there bee ſome ſtandyng here, that ſhall not taſte of death. ⁊c.

The .xvii. Chapter.

The texte. Marke.ix. Luke.ix. ii.Peter.i.

¶ And after ſixe dayes Ieſus taketh Peter and Iames and Iohn his brother, and bryngeth thẽ vp into a high mountayne out of the way, & he was tranſfigured before thẽ, and his face did ſhine as the ſunne, & his clothes wer as white as the light. And beholde there appeared vnto them Moſes and Helias talking with him. Than anſwered Peter and ſayde vnto Ieſus: Lord here is good being for vs, if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moſes, and one for Helias. As he yet was ſpeaking, behold a bright cloude ſhadowed them. And beholde there came a voice out of the cloud, ſaying: this* is my welbeloued ſonne in whom I delight muche, heare him. And whã the diſciples had heard theſe thinges, they fell on theyr faces, and were ſore afrayed. And Ieſus came and touched them, and ſayd: Ariſe, and be not afrayed. And when they had lyft vp theyr yies, they ſawe no man ſaue Ieſus onely.

*Math.iii. Marke.ix.

After ſixe daies, Jeſus willig by ſome meanes as it were by a dreame, to ſhewe vnto his diſciples a certayne repreſentacion of that glorious ſight in whyche he ſhall once cum to be iudge of the worlde: he choſe oute three of the noumber of hys diſciples, Peter, James, and John hys brother: and when he had brought them vp into a veray high hyll, farre from the ſight of menne, he was tranſfigured before them. And hys face ſhyned lyke the ſunne, and hys garmentes were bryghte with whyteneſſe as whyte as ſnowe, ⁊ ſo whyte as no fuller can make vpõ the yearth:

Jeſus trãſfigured before Peter James and Jhon in the hill.

And he was tranſfigured before them.

and

Moſes and Helias talkyng wyth Chriſte, & what, and why.

C

And beholde there appered vnto them Moſes and Helias talkyng wyth hym.

Beholde a bright cloude ſhadowed them.

And beholde there came a voice out of the cloude.

The teſtimonie of the father on his ſõne Jeſus.

D

They fell on their faces and wer ſore afrayed.

and there appered alſo to them, Moſes and Helias talkyng with hym of the glorye of his death, whiche he ſhould ſuffer at Hieruſalem. This was thought good to Chriſte, that the Apoſtles ſhould bee confirmed by thoſe auctours, whom all the Jewes magnified moſt: and that they ſhould not ſuſpecte that he woulde aboliſhe the lawe, ſith Moſes ſtoode with hym: nor the prophetes, ſith Helias was preſent: neyther that they ſhoulde abhorre his deathe as a ſhamefull thinge, whyche ſo greate men of autoritie, as Moſes and Helias, did ſet foorthe, and ſhewe to be full of glorie. Theſe thinges wer ſeen to the Apoſtles, as to men newely a waked from ſlepe: for theyr yies wer heauy and grieued. For mortall febleneſſe was not of capacitie to receiue the greatneſſe and maieſtie of the viſiõ. The diſciples therefore beyng afeard and amaſed with ſuche a wonderfull & incredible ſight, Peter not yet fully well aduiſed, but all together rauiſhed with the pleaſure & maieſtie of the ſight, which ſemed to be farre from mencion of death, ſayde: Lord let vs buylde here three tentes or pauilions, one for thee, another for Moſes, and the third for Helias. This was thought vnto Peter more wiſedome than to bee ſlayne at Jeruſalem. Peter had not yet ended his communicacion, but beholde a bryght and a pleaſaunt cloud ouerſhadowed the Apoſtles, leſte they ſhoulde bee euen ſwalowed and ouercummed with the gloriouſneſſe of the ſighte. And beholde the voyce of the father ſounded out of the cloude, witneſſing of his ſonne, with yͤ ſame wordes with the whyche he witneſſed of hym, whan he was baptiſed in Jordane: This is my onely beloued ſonne in whom my mynde hath delight, heare hym. Whan the diſciples heard this voyce full of diuine maieſtie, and a voyce that mannes eares coulde not bee hable to beare, they fell doune groueling vpon theyr faces, and wer more afeard. For they wer afeard of theyr lyfe, becauſe they had learned that God ſayed thus: man ſhall not ſee me and liue. But Jeſus receiuyng agayn his former ſhape, touched them with his handes, leſte they ſhoulde ſuppoſe that he wer a ghoſte, and with his accuſtomed and knowen voyce he coumforted them, ſaying: Aryſe, and feare nothyng. Furthermore whan they wer cum to themſelues, and lifted vp theyr yies, they ſaw no man there but Jeſus alone, euen like as he came vnto the hyll.

The texte.

Malac. iiii

And whan they came doune from the mountayne, Ieſus charged them, ſaying: Shew the viſion to no man vntill the ſonne of man bee aryſen agayn frõ the dead. And his diſciples aſked him, ſaying: why than ſay the Scribes that Helias muſt firſt cum? And Ieſus aunſwered, and ſayd: Truely Helias ſhall firſte cum and reſtore all thynges. But I ſaye vnto you, that Helias is cum already, and they knewe hym not, but haue dooen vnto him whatſoeuer they luſted. In lykewyſe ſhall the ſonne of man alſo ſuffer of them. Than the diſciples vnderſtode that he ſpake vnto them of John the Baptiſte.

Why than ſaie the Scribes that Helias muſt firſte come?

And whan they came doune from the hyll, before they came to the coumpaignie of the other diſciples, he commaunded them to tel no man of theſe thinges that they had ſeene, vntill the ſonne of man were ariſen from death. For vntill that tyme the tale ſhould bee vnprofitable, and not beleued. And the diſciples kept it to themſelues, and conferred emonge themſelues what it might meane, that Jeſus ſayde: after that he bee riſen again from deathe. Theyr heart was ſo wrapped and entangled, that that word, though ſo often hearde, yet coulde not enter into theyr hearte. But a certayne doubt aroſe in theyr myndes of that that they ſawe Helias ſtanding with Jeſus: thys doubt they propoune vnto him on the way as they went. What meaneth it than (ꝙ they) that the Scribes teaching and tellyng of the comyng of Meſſias, bee woont to ſaie out of the authoritie of Malachie, that before the cummyng of Meſſias, Helias Theſbites ſhal cumme?

A And he wente not before thy cūmyng, but thys daye was ſeene in the hyll. Unto whom Jeſus makyng aunſwer, ſayed: Truly Helias ſhall cum like as Malachias ſayde: and accordyng to hys prophecie ſhall goe beefore my cūmyng, and ſhall reſtore all thynges, the reſidewe of the people of Jewes beyng conuerted vnto the goſpell, leſte the whole nacion ſhoulde be condenned. But this cūming ſhall bee in tyme to cum, when J ſhal bee here again with the maieſtie of my father, renderyng rewarde vnto euerye manne accordyng vnto his dedes. And yet a certayne Helias went before this my cūmmyng alſo, whom the Jewes deſpiſed, euen as they doe me, and dyd vnto him, not after his deſertes, but whatſoeuer it pleaſed them. And the ſonne of man ſhall be handeled of them with like mekenes. Than the diſciples vnderſtode that he called John Baptiſte Helias, for the likenes of lyfe, and freeneſſe in reprouyng of kynges.

Truely helias ſhal come and reſtore all thynges.

The cōmyng of Helias before Meſſias.

But I ſaye vnto you, that helias is come alreadye.

Jhon the Baptiſte was Helias.

The texte. Marke.ix. Luke.ix.

And whan they wer cum to the people, there came to hym a certayne man kneelyng downe and ſayed: Lorde haue mercie on my ſonne, for he is lunatyke, and ſore vexed, for oftymes he falleth into the fyer, and oft into the water. And I broughte him to thy diſciples, and they coulde not heale hym. Ieſus anſwered and ſayde: O faithles and croked nacion, how longe ſhall I bee with you? how long ſhall I ſuffer you? bring him hither. And Ieſus rebuked the deuil, & he went out of him. And the childe was healed from that ſame houre.

But now as Jeſus was goyng vnto his diſciples, he ſawe a great multitude of men about them, and the Scribes diſputyng with them. The people meruaillyng whither Jeſus had gone afore whan he was in the moūt abſent from them, ran vnto hym and ſaluted him. And he demaunded of them what the matier was that they diſputed among themſelues. Than one of the multitude made aunſwer: Maiſter J haue brought my ſonne to thee, whiche is miſerably vexed of an vnclene ſpirite: whiche as often as the ſpirite taketh hym, the childe is beaten agaynſt the grounde: ſumtyme B he is dryuen into the fier, ſumtime into the water, he fometh at the mouthe, he gnaſheth with his teeth, and conſumeth and pineth awaye. And becauſe J could not haue thyſelf preſēt to helpe him, J deſired thy diſciples to caſt out this deuil from hym, and they coulde not doe it. But Jeſus to heale the vnbeliefe of al men, crieth out in maner angerly: O nacion vnbeleuing and voyd of fayth, how long ſhall J be emong you in vayne? howe longe ſhall J ſuffer your vntractable and froward maners? J haue dooen ſo many miracles emong you, and ye profit nothing: and therewith he commaunded the childe to be brought, becauſe the miracle might bee the more euident and notable to all men. Whiche whan he was brought and ſeene of Jeſus, foorthwith euen there before them al, the ſpirite tooke hym, ⁊ the chylde was hurled vpon the grounde, and tumbled, and fomed, that a miſerable ſight it was to ſee. Than Jeſus the more to declare the greatenes of the diſeaſe, aſked the father how long it was ſith the childe began to bee vexed with this diſeaſe. The father made aunſwer and ſayed: from his infancie, and not without daungier of his life. For oftentimes he droue him into the fyer, ſumtyme into the water to deſtroye hym. J knowe that it is a ſore diſeaſe, yet yf thou canſt doe any thing haue mercie vpon vs and help vs. Jeſus hearing him ſaie (yf thou canſt) ſumwhat reprouyng the weakenes of his faith, as who ſaieth any diſeaſe were of greater mighte than the power of God, ſayeth vnto hym: Aſke not what J am hable to doe, but looke what thy ſelfe arte hable to beleue. For if thou beleue ⁊ truſte fully, nothing is ſo hard but it may cum to paſſe to him that doeth beleue ⁊ truſt. At this word the father cōceiuing a truſt, ⁊ a more ſure hope, with plētifull teres criyng out, made aunſwer: Lord J beleue, and yf any thing wante in my truſt and beliefe, ſupply thou it of thy goodnes, ⁊ helpe my vnbeliefe.

Lord haue mercie on my ſonne, for he is lunatike ⁊c.

O feithleſſe ⁊ crooked nacion, howe longe ſhal I bee wyth you? howe longe ſhall I ſuffre you?

Jeſus helpeth a childe diſeaſed wyth the fallyng euill.

In the

C

In the meane time whan Jeſus eſpied the multitude of people runnyng to gaſe, and deſyrous to ſee whether the thing that came not to paſſe by the diſciples ſhould cum to paſſe by the workyng of Jeſus: he threatened the vnclene ſpirite, ſaying: thou deafe and dumme ſpirite, I commaunde thee goe out from this childe, and returne not vnto hym from hencefoorth any more. But the ſpirite went frõ the childe with howlyng, yet he firſte tore the childe and vexed him ſo vehemently, that he laie for dead, and many of the compaignie ſaied plainly and warranted that he was dead. So ſtronge ⁊ tough was the violence of the diſeaſe. But Jeſus takyng the childe by the hande, lifted hym vp: and he aroſe. Like as the father did hardly beleue: ſo was his ſonne hardly healed.

And Jeſus rebuked the deuill ⁊ he wente out of him. Marke.ix.

Than came the diſciples a parte to Ieſus, & ſaied: why could not we caſt him out? Ieſus ſayde vnto them: becauſe of your vnbelefe. For verayly I ſay vnto you: yf ye haue faith as a graine of muſtard ſede, ye ſhall ſaye vnto this mountayne: Remoue from hence to yonder place, and it ſhall remoue: and nothing ſhall bee vnpoſſible vnto you. Albeit this kinde goeth not out, but through prayer and faſtyng.

The texte.

Luke.xvii.

In the meane ſeaſon the diſciples wer heauie in theyr mindes, fearing leſt through ſome defaulte of theirs they had loſt the power of dooing miracles, wheras before that time they had reioyced that deiuilles alſo wer obedient vnto theyr worde. And in dede, before the multitude they kepe ſylence for ſhame: but whan Jeſꝰ was cum into ỹ houſe, they goe vnto their maſter and demaund of him, ſaying: why could not we caſt out this deuil, ſith this power was once deliuered vnto vs by thee? Jeſus to confirme the fayth and truſt of his diſciples, whiche ought to be ſo great that ſumtyme it might helpe the diſtruſte of others, ſayeth: The weakeneſſe of your fayth was partely the cauſe. For the violence of the diſeaſe was vehement, ⁊ the fathers fayth weake and wauering, and your faythe was not ſo mightye, that it was equall and hable agaynſt both theſe difficulties. For it is ſumwhat wan and weriſh becauſe it is mingled with worldely affeccions, and faultie by the reaſon of the leauen of vaynegloryе. And yf he had faythe but as greate as the litel grayne of muſtarde ſeede, whiche being vile and litle, yet when it is brooſed, it ſheweth a ſharpe quicknes of her nature, and being ſowed in the grounde ſpringeth vp into a large tree: nothing ſhould be ſo hard, but that with a word it ſhould be brought to paſſe out of hand. Yea yf ye ſhoulde ſaye to the hil, remoue from hence, and goe into an other place: it woulde doe it foorthwith, as it was commaunded. But this kynde of deiuils wherewith the childe was poſſeſſed, is not caſt out, vnleſſe fayth be confirmed and ſtrengthned by prayer and faſtyng. The violence of the diſeaſe was ſtrong and tough, and by cõtinuaunce of time, it was tourned into a verai nature. Againſt ſuche manier of impedimentes we muſt fight with faſtinges, whiche doe ſubdue the bodie being brought lowe, vnto the ſpirite: ⁊ alſo with prayer, whiche obteyneth the help of God. By this communicacion Jeſus taught that greuous, vehement, and muche accuſtomed diſeaſes of the minde, muſt bee dryuen away with ſtronge and vehemente remedies.

Why could not we caſt him out? ⁊c.

D

Becauſe of your vnbeliefe.

Feith as much as a muſtarde ſede.

If ye haue feith as a graine of muſtarde ſede. ⁊c

Feith is hable to cauſe moũtaines to remoue out of their places.

This kinde goeth not oute but throughe prayer and faſtyng.

Some deiuils are not put awaye but with praier and faſting.

And whan they wer in Galilee, Ieſus ſayde vnto them: It will come to paſſe that the ſonne of man ſhalbe betraied into the handes of men: and they ſhall kill hym, & the thirde daye he ſhall ariſe againe. And they wer exceding ſorye.

The texte. Mathe.ix. Luke.ix.

Jeſus telleth hys deſciples afore of his deathe.

But now Jeſus whan he was in Galilee, to the entent he might fortifie, ⁊ make ſtrong the mindes of his diſciples, leſt they ſhould be ouer muche troubled with his death, he doeth iterate againe ⁊ beate it into thẽ with oftẽ reherſing, ỹ the ſonne of man muſt bee deliuered into the handes of men, ⁊ killed of thẽ, ⁊ how ỹ vpon the thirde day he ſhould ariſe again frõ death.

Thys

A This ſaying dyd grieue the mindes of the diſciples aboue meaſure, which ſo loued theyr Lorde (albeit theyr affeccion and loue was yet carnall) that theyr eares coulde not ſuffer any mencion of deathe. For they coulde not vnderſtande that Moſes and Helyas called the death of Jeſus a glorye and renoume, and that that death ſhould bryng health and ſaluacion to all the whole worlde. And although that lyke as they wer heauy and ſad at the mencion of death, ſo they ought to haue been cherefull and glad at the mencion of the reſurreccion: yet theyr mynde abhorred ſo muche from the remembraunce of death, that ſurely they vnderſtode not what it mente to dye, and the thyrd daye to aryſe againe. For they thought it better vtterly not to dye, ſeeyng that he was hable as well to haue wrought for hymſelfe that he myght not dye at all, as he was hable to reuiue agayne, and to aryſe from death to lyfe.

And they were excedyng ſory.

The diſciples coulde not abyde any mencion of death.

The diſciples would not haue had Chriſte to dye.

The texte. And when they were come to the citie of Capernaum, they that vſe to receyue the tribute money, called a didramme, came to Peter, and ſayd: doeth your maiſter pay the didramme? he ſayth, yea. And whan he was come into the houſe, Ieſus preuented hym, ſaying: What thynkeſt thou Symon? Of whome doe the kynges of the yearth take tribute or toll? of theyr chyldren, or of ſtraungers? Peter ſayth vnto hym: of ſtraungers. Ieſus ſayed vnto hym: than the chyldren be free. Notwithſtādyng, leſte we ſhould offende them, goe to the ſea and caſt an hooke, and take the fyſhe that cummeth firſt vp, and whan thou haſte opened his mouthe, thou ſhalt fynde a ſtater: take it, and geue it vnto them for thee and me.

After that he came to the citie of Capernaum, they that were the gatherers of the tribute in Ceſars name, beeyng afrayed to ſpeake to Jeſus becauſe of his authoritie, whiche he had gotten hym now by myracles: they wente to Peter whom they ſawe in maner next about hym, ſaying: Doeth youre maiſter (ꝙ they) pay the didramme or didrachma for trybute, as others doe? Peter whereas he had no money, and would not offende the gatherers of the trybute, made aunſwer that he payeth. For Jeſus hytherto had payed ſuche maner trybutes. And whan they wer now entred into the houſe (for Jeſus had an houſe there) Peter beeyng in a perplexitie and B doubte, thought in his mynde to ſpeake to Jeſus, as touchyng the payment of the ſayed trybute. For he had promiſed, and had not to pay. Than Jeſus not ignoraunt what Peter had in his hert, preuented his queſtion. Symon (ꝙ he) what thynkeſt thou? Of whome be kynges wonte to take tribute or ſubſidie? of theyr chyldren, or of ſtraungers? Of ſtraungers (ꝙ Peter.) Then (ꝙ Jeſus) the chyldren be free: ſignifying thereby though ſomewhat derkely, that he beeyng Lorde of the lande and the ſea, and of all thynges, oweth tribute or ſubſidie to no mortall prynce: and that his diſciples, as the chyldren of the kyngdome, be not bounde: but yet myndyng to teache that in ſuche thynges whiche make nothyng againſt godlineſſe, obedience ought to be geuen to this kynde of mē, leſte being prouoked they offende more grieuouſly, he added: yet (ꝙ he) leſte we offende thē, goe to the ſea, and take the fiſh which cummeth out firſt, open his mouth, and thou ſhalt fynde a piece of coyne called a Statere whiche is fower drammes or drachmes. Take it, and geue it for me and thee. By this dede Jeſus both ſhewed his power, whereby he was ſubiect to no man, and alſo his modeſtie. whereby he woulde geue place vnto them, whome it is not mete to ſtirre or prouoke for a thyng of lytle value, and nothyng to be ſette by. For he that can geue after that ſorte, is greater then he that ought to geue: and yet whan he geueth that he ought not, he teacheth that it is better ſometyme for to geue ouer thy ryght, then to ſtryue for thy ryght with them that bee frowarde, chiefly in thoſe thynges whiche

Didrāme or didrachma was a coine of moneye, and was as muche as a double dramme, or a piece of two drachmes.

Jeſus preuented him ſaying: what thynkeſt thou Simon? of whom doe the kynges of the yearth take tribute. &c

A ſtatere a coyne conteinyng fower drachmes.

Better ſometyme to geue ouer thy right thē to ſtryue agaynſte the frowarde.

diminiſhe

The ordre of poncies muſte not be troubled by occaſion of the libertee of the goſpel.

diminiſhe thy ſubſtaunce, but empaire nothing thy godlineſſe. The worlde hath his ordre, which muſt not be troubled in no caſe, by occaſion of libertie of the goſpell. C

¶ The.xviii. Chapter.

The texte. Mar.ix.a Luke.ix. and.xvii. *Mathe.x Luke.viii. *Mark.ix. Luke.ix. Jhon.xiii. *Mark.ix Luke.xvii.

¶ At theſame tyme came the diſciples vnto Ieſus, ſaying: Who is the greateſt in the kyngdome of heauen? Ieſus called a childe vnto hym, and ſet hym in the myddeſt of them, ſaying. * Verayly I ſaye vnto you, excepte ye turne and become as children, ye ſhal not entre into the kyngdome of heauen. * whoſoeuer therfore hūbleth hymſelfe as this chylde, theſame is greateſt in the kyngdome of heauen. And whoſo receyueth ſuche a chylde in my name, receyueth me. But * whoſo offendeth one of theſe lytle ones whiche beleue on me, it were better for hym that a milſtone wer hanged aboute his necke, and that he wer drowned in the depe of the ſea.

The Apoſtles strickē with a mocion of enuie and ambicion.

After that theſe thynges were thus done, there entered into the myndes of the Apoſtles, a certayne worldlye affeccion, and a pryckyng or mocion of enuye and of ambicion. They hearde of the kyngdome of heauen, they ſawe three Apoſtles ledde a parte into the mountayne, they hearde that the keyes of the kyngdome of heauen wer delyuered vnto Peter, and that it was ſayde vnto hym: *Bleſſed arte thou Symon Bariona, and vpon this ſtone I wyll buylde my churche*: they ſawe Peter talkyng with theyr maiſter Jeſus of certaine thinges both familiarly and boldely: and euen now already they ſawe hym preferred before the other Apoſtles in paiment of tribute, and in maner vſed as a felowe vnto Chriſt: therfore they ſomewhat enuyed Peter, vnto whome the principalitie of the kyngdome of heauē ſemed to be appoynted, whereas he was younger in yeares then diuerſe of them. Therefore they goe vnto Jeſus, and demaunde whiche of them ſhould be the chiefeſt in the kyngdome of heauen. For yet they dreamed vpon ſuche certaine dignities, as we ſee in prynces courtes of the worlde. But Jeſus to roote this affeccion vtterlye out of theyr myndes, called to him a certaine childe, and ſette him in the myddes of his diſciples, a lytle one, and yet farre from all affeccions of ambicion and enuye, ſymple, pure, and lyuing after the onely courſe of nature. Be ye ſure of this (qꝫ he) vnleſſe a man be wholy chaunged, and caſt awaye vtterlye all ſuche affeccions, and be transformed into the faſhion and ſimplicitie of this chylde, he ſhall not once be receyued into the kyngdome of heauen. So that in no wyſe preeminence and ſoueraintie ought ambiciouſly to be deſyred. Wherefore whoſo doeth ſubmyt hymſelfe and become lyke vnto this babe, in that he humbleth hymſelfe to be as the leaſt of all, he ſhall be greateſt in the kyngdome of heauen. For whoſo through modeſtie and ſobreneſſe, maketh himſelfe as leaſt, theſame is greateſt in vertue. Princes loue them that bee lyke vnto them, and with them ſuche an one is moſte eſtemed, as preferreth hymſelfe before others. I delyght in my lyke. In courtes of this worlde the prynce thynketh it to redounde vnto hys rebuke, yf a manne vſe any of his nobles contumeliouſlye: and he taketh the gentilneſſe to bee beſtowed vpon hymſelfe, whiche is beſtowed vpon any of hys. But the fauour of true, ſymple and humble menne is ſo great with me, that whoſoeuer receyueth any one of theſe for my ſake, I would it ſhoulde bee counted as done to my ſelfe, euen as though he receyued me. Contrarywyſe, whoſo hurteth or offendeth any one of theſe lytle ones whiche truſt in me, and depende wholy vpon me: he ſhall bee more grieuouſly punyſhed, then yf he ſhould be drowned in the depe ſea with a milſtone at hys necke. For what is more wycked then to offende

Who is the greateſt in the kīgdom of heauen. D

Excepte ye turne, and become as children, ye ſhal not enter into the kyngdome of heauen.

Soueraintie in no wyſe to bee deſired in thoſe that are preachers of the goſpel.

Humilitee and ſubmiſſion moſte accepted with Chriſt

Whoſo receyueth ſuche a child in my name, &c.

Chriſt ſhal reuēge the cauſe of the humble.

them

A them whiche beare to no man ill wil, which enuye no man, whiche preferre themſelues aboue no man, whiche loue all men indifferently?

The texte.

Marke.ix.

Matthe.v.
Marke.ix.

Woe to the worlde becauſe of offences. Neceſſarye it is that offences come. But woe vnto the man by whome the offence cōmeth. Wherefore if thy hande or thy foote hynder thee, cut it of, and caſt it from thee. It is better for thee to entre into lyfe halt or maymed: rather then thou ſhouldeſt, hauing two handes or two feete, be caſt into euerlaſtyng fyer. And if thyne iye offende thee , plucke it out, and caſt it from thee. It is better for thee to entre into lyfe with one iye, rather then hauyng two iyes to bee caſt into hell fyer. Take hede that ye deſpiſe not one of theſe lytle ones. For I ſaye vnto you, that in heauen theyr aungels dooe alwayes beholde the face of my father whiche is in heauen.

Woe to the worlde becauſe of offēces. &c

Woe to the worlde becauſe of offences.

Bee not an offenſe vnto thy ſelfe.

B

If thy hand or thy fote hindre the, cutte it of. &c.

Better to entre into heauē lame then wyth all the lymmes to goe to hell.

And if thine iye hindre thee, pluck it out. &c.

To cut of the hande or foote &c what it meaneth.

Take hede that ye deſpiſe not one of theſe littel ones.

Littel ones are not to bee deſpyſed in any wyſe.

But alas, woe be to the worlde for offendyng and greuyng of lyke lytle ones. The frowardneſſe of men is cauſe that offences muſt nedes chaūce. There ſhalbe men, whiche beeyng ſtirred vp with enuye and hatred, wyll perſecute them that doe for them, wil ſaye ill by them that wiſhe them wel, wyll kyll them that bryng euerlaſtyng health. And truely theſe offences and griefes ſhall profite them that ſhall ſuffer them, yea they ſhall be profitable to al the worlde. But yet it ſhall turne hym to diſpleaſure, through whoſe default this offence ſhall firſte aryſe and come. Therefore they that deſyre to entre into the kyngdome of heauen, let them diligently auoyde the offences and griefes of litle ones, & rather let them helpe one an other. And it is not enough to beware that a man offende not an other, but alſo to take hede that he offende not himſelfe. For thā they be offences in dede, whan a man is an offence vnto hymſelfe. Therefore let not affeccion be ſo dere vnto any man, but that forthwith it be cut of, yf it be an offence and a let to him that haſteth to the kyngdome of heauen. Inſomuche that yf thy hande or thy foote, that is to ſaye a membre moſte neceſſarye, be offenſiue vnto thee, it muſt be cut of and caſt away. For it is better for thee to be receiued into the lyfe euerlaſting maymed or lame, then with perfite handes and feete to be caſt into euerlaſtyng fyer. The iye is not onely a neceſſarye membre to bee vſed, but alſo veray pleaſaunte vnto man. And yet in caſe it offende thee, plucke it out, and caſt it awaye. It is better for thee to bee receyued into euerlaſtyng lyfe with one iye, then to bee caſt hedlong into hell fyer with bothe iyes perfecte and whole. But Jeſus ſpeakyng thus, mente not that any membre of the bodye ſhould be cut of, but that all affeccions ſhould be cut of, whiche withdrawe vs from the care of euerlaſtyng ſaluacion. For a frende whome thou canſt vneth forbeare, is as it wer a mans hande. Thy father, vpon whome thou ſtaigheſt, is thy foote: thy wyfe or thy chylde whom thou loueſt tenderly, is thyne iye. Therefore as there is nothyng that ought to be ſo precious, and nothyng that ought ſo highly to bee eſtemed of manne, whereby he ought to bee withdrawen from the kyngdome of heauen: ſo no manne be he neuer ſo poore, ſo baſſe and humble, ought to bee deſpiſed, but holpen rather to come forwarde to better and better. Ye haue an exaumple, ſee therefore that ye deſpyſe none of theſe lytle ones. Although with the worlde they bee abiectes, yet wyth God they be greatly regarded. For this I tell you certaynly, the aungels whiche as theyr miniſters haue charge of them, doe continually beholde the face of my father whiche is in heauen. Hereof ye maye eſteme howe muche they bee regarded with God, in that that he hath appoynted them ſuche kepers and guydes. They bee yet rude and rawe, they maye fall, they maye bee deceyued: but theyr ſymplicitie is woorthy helpe, and not punyſhmente.

The texte.
Luke. xix.

For the ſonne of man is come to ſaue that whiche was loſt. What thynke ye if a

man

man hath an hundred ſhepe, and one of them be gone aſtray, doeth he not leaue the fower ſcore and nyne in the mountaynes, and goeth and ſeketh it that was gone aſtray? And if he chaunce to fynde it, verayly I ſaye vnto you: he reioyſeth more of that ſhepe, than of nintie and nine which went not aſtray. Euen ſo it is not the wil of your father in heauen, that one of theſe lytle ones ſhould periſhe.

C

Luke. xv.

The diſcripciõ and tokens of the peruerſe ſorte.

For the ſonne of man came not into the yearth to deſtroy any man, but what in hym is to ſaue all men. But many wil not be ſaued, but do perſecute hym whiche is wyllyng to ſaue. Theſe be they whome the worlde hath in greate veneracion. They be high in autoritie, they be myghtye with ryches, they ſeme to excell in learnyng, they be commended and ſet forth with a certaine maruaylous counterfaytyng & colour of falſe holyneſſe. Truely ſuche muſt not bee prouoked willyngly, but muſt bee deſpiſed ſtoutely, if they fearyng leſte theyr owne power decay, be about to oppreſſe the power of God: yf they ſekyng theyr owne glory, enuye the glory of the goſpell: yf they folowyng theyr lucre, be againſt the profytes of all men: yf they boaſtyng theyr vayne learnyng, doe corrupt the doctryne of the goſpell: if vnder the pretence of falſe religion, they goe about to extinct true religion: if they were fierce and cruel by benefites and good turnes: Theſe maner of men muſt thanke themſelues for theyr owne deſtruccion. But this ought to be our ſtudye and endeuour that we ſuffer none to peryſhe of theſe lytle and weake ones, whiche ſo doe erre that they be in the waye of recouerye, beeyng more lyke to ſhepe then woulfes. Coniecture by youre ſelues what great care the father of heauen (which is naturally good) doeth take, leſte any man ſhould peryſhe, whome he created and made to the entente they ſhould be bleſſed. For if there be a true and a feythfull ſhepeherde, that is Lorde ouer an hundred ſhepe, and one ſhould be loſt of ſo great a noũbre, would he not leaue the nintie and nyne in the hylles, and ſeke her which is ſtrayed from the flocke? and is ſo greued with the lacke of one loſt ſhepe, that he woulde put the whole flocke beſyde in daunger to recouer the loſt againe. And if he ſhould chaunce to fynde her, certaynly I ſay vnto you, that he will reioyce more for that one ſhepe gotten and recouered againe, than for all the other whiche wer not loſt. Wherefore yf a manne beyng a ſhepeherde beare ſuche affeccion towarde his flocke whiche he doeth poſſeſſe onely, but created not: howe muche more is it my fathers will whiche is in heauen, that none of theſe lytle ones, whome he hath created, ſhoulde peryſhe? whome he regardeth ſo that he hath appoynted his Aungels to the kepyng of them, and hath beſtowed his onely ſonne to call them to ſaluacion?

The ſonne of man is come to ſaue that whiche was loſte.

None of the litell ones muſte bee loſte by our default

D

The carefulneſſe of the father of heauen towardes man.

So is it not the wil of your father that one of theſe litell ones ſhoulde peryſhe.

Moreouer if thy brother treſpaſſe againſt thee, goe and tell him his fault betwene him and thee alone. If he heare thee thou haſte wonne thy brother, if he heare thee not, take with thee one or two, that in the mouth of two or three wytneſſes euery matter may be eſtabliſhed. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, let him be vnto thee as an Heathen man, and as a Publican. * Veryly I ſaye vnto you: whatſoeuer ye bynde in yearth, ſhalbe bounde in heauen, and whatſoeuer ye looſe on yearth, ſhall be looced in heauen. Agayne I ſay vnto you, that if two of you agree in yearth vpon any maner of thing, whatſoeuer they deſyre, they ſhall haue it of my father whiche is in heauen. For where two or three are gathered together in my name, there am I in the myddeſt of them.

The text. Deute. xi. ii. Cor.

* Jhon. xx

The ordre of brotherly correccion.

Therefore away with offences from your coumpaignie, whiche breake brotherly peace: but let there be mutuall charitie, whereby ye may louyngly helpe and heale others faultes yf any chaunce: and the waye to heale them ſhall be this. If thy brother doe any thyng agaynſte thee whiche is worthy to be looked vpon as a faulte, lepe not out forthwith to vengeaunce: neyther on the other ſyde ſuffer hym not by thy ſilence to bee loſt,

If thy brother treſpaſſe againſt thee go & tell his faulte betwene hym and thee.

whyles

A whyles that he ſynneth freely and at large, as a manne drunken with his
owne affeccions: but firſt trye hym with a veray ientil remedie which ſhal
not ſo muche as put hym to any ſhame. Goe vnto hym alone, and reaſon
the mater betwixt you two, none other beeyng by. If he doe not acknowlage
his faulte, reproue hym and lay it before his iyes, howe muche he
hath erred from the duetie of brotherly charitie. And lette thy monicion be
ſuche that it may declare thee to ſeke nothyng els but his health, and the
reſtoryng of olde amitie betwene you. And if he bee ſo curable that he
come to hymſelfe at this ſecrete monició, there is no cauſe why thou ſhouldeſt
reuenge or put hym to open blame: it is enough for thee, that thou
haſt wonne thy brother. And in the meane ſeaſon thou haſt gayned by it.
For thou ſhouldeſt haue loſt a frende, and God ſhould haue loſt a ſoule.
But if his diſeaſe and fault be ſo grieuous that it cannot be healed with ſo
light a medicine as this: yet muſt not thou vtterly deſpayre, nor forthwith
runne to the extreme remedies. But if that he wil not heare thee alone, goe
to hym agayne, takyng with thee one or two, eyther that he may be amended
with ſome lytle ſhame whiche ſhalbe no infamie vnto hym, or els that
he may be confuted and ouercome by the teſtimonie of two or three. But if
he be ſo vntractable that he wyll be moued neyther with ſhame, nor with
feare of iudgemente, than bryng the matter to the congregacion, that he
maye bee refourmed eyther by the conſente of the multitude, or by the autoritie
of them whiche bee rewlers ouer the multitude. But yf he bee ſo
farre paſt cure that he wyll not bee corrected neyther by ſecrete and brotherly
monicion, neyther by the knowlage and conſent of two or three, neyther
by the ſhame of his faulte vttered and diſcloſed, neyther by the autoritie
of the chiefe rewlers, than leaue hym to his diſeaſe. Let hym be cutte
B of from the congregacion, and taken in none other wyſe but as an Heathē
man or a Publican. Let this be the moſte extreme punyſhmente emong
you, whiche not withſtandyng is vſed for none other purpoſe, but that the
brother eyther ſhould come vnto hymſelfe by ſhame, conſideryng that he
is ſhunned and fled of al men, or els leſte he beyng miengled in the flocke,
ſhould hurte others with his infeccion. No manne ought to ſaye vnto me,
the iudgementes of thy kyngdome be but weriſhe and weake: nay they be
veray ſeuere, and ſharpe and ſore, if a man wyll contemne them obſtinately.
For mannes lawes, when they punyſhe a grieuous offence with death,
they doe nothyng but kyll the bodye, and ſometyme they kyll hym whome
God doeth not condemne, and they kyll only and amende hym not, for he
is not alyue to bee amēded. But this condemnació although it procedeth
layſurely to punyſhmente: yet for this cauſe it is veray ſharpe and ſore,
that he that is condemned, vnleſſe he doe repente, is punyſhed with euerlaſtyng
payne, whiche by no meanes he can eſcape. Whome Ceſar doeth
condemne, God ſometyme doeth aſſoyle: & whom the prynce doeth aſſoyle,
God ſometime doeth cōdemne. The prince whom he doeth aſſoyle, he leaueth
in the coūpaignie of men, to make others like himſelfe: whom he kylleth,
he taketh frō the coumpaignie of men, not only not healyng hym, but
makyng hym in caſe that he cannot bee healed. Theſe bee mannes iudgementes,
rather neceſſarye than prayſe worthy. But youre ſentence ſo remoueth
a manne that is vncurable, that he cannot infect them that be good:
and yet he is in caſe that he maye repente: becauſe that ye haue power
to ſaue, and not to deſtroy. And yet they ſhall not ſynne vnpunyſhed,
whome ye ſuffre to haue theyr lyfe. He ſhall bee punyſhed eternally, God
beeyng his iudge, whoſe ſentence ſhall approue and confyrme youre ſentence,

If he heare thee, thou haſt wonne thy brother

Tell it to the Congregacion.

If he heare not the cōgregacion, let hym be vnto thee as an heathen man. &c.

The moſte extreme puniſhmēt to bee required in priuate offenſes or miniſtred by the Congregacion.

What ſoeuer ye bynde on yearth, ſhal bee bounde in heauen. &c.

The difference betwene the temporall ſweord, and the punyſhment of excommunicacion.

Eccleſiaſtical miniſters haue power to ſaue, but not to deſtroye.

And what ſoeuer ye looce on yearth, ſhal bee looced in heauen.

C

It is a terryble thyng to bee condemned of God.

The keies of heauen geuē to Peter, what they were.

If two agree in yearth vpon any maner of thing, ⁊c.

D

tence, vnleſſe the condemned perſon repente. For he that ſeketh not reuengyng, but the amendemente of his brother, he that is readye to forgeue the iniurye done agaynſte hym, he that wyllyngly cummeth vnto the ſicke to heale hym, being offended hymſelfe, he that once or twyſe repelled, yet ceaſeth not to helpe and heale, he that truſteth not to his owne iudgemēt, but taketh one or two vnto hym, not to reuenge, but to heale: this mans ſentence becauſe it cummeth from an Euangelicall mynde, God will allowe and neuer will breake it, vnleſſe the condemned perſon wil condemne that that he hath done. Although therefore your iudgement hath not in apperaunce ſuche ſeueritie and ſharpneſſe as the iudgementes of princes haue, yet it is more to bee feared then theyr ſentence, wherewith oftentymes the beſt be condemned and the moſte ſynful aſſoyled. It is a terrible thyng to be condemned of God: and he is condemned of hym, whoſoeuer is condēned of you, agreyng together with a ſincere mynde. For that that ye iudge by the ſpirite of God, is not your iudgement, but his by you: but if ye condemne a man by the ſpirite of man, than it is mannes iudgement and not Gods: and he that by your iudgement is caſt out of your coumpaignie, is not forthwith baniſhed from the coumpaignie of heauen. Therefore the ſtrenght of your autoritie reſteth in affeccions, whiche only God doeth beholde and ſee. Truely theſe be the keyes whiche I wyll geue vnto Peter profeſſyng me: wherewith that that ſhalbe bounde in yearth ſhalbe boūde alſo in heauen: and that that ſhall be loſed in yearth, ſhall be loſed alſo in heauen. This power though it be ſpecially mete for the heades and chiefe, yet I wyll geue it to all men, if ſo that they haue a conſent and agrement among them, not of man, but in my name. Yea and moreouer, I wyll ſay vnto you, youre conſente ſhall not haue autoritie onely in pardonyng and comdemnyng offences, if ye with me and among youre ſelues doe agree: but alſo yf any two be founde in yearth whiche doe truelye agree in my ſpirite, that is to ſaye, not moued with the affeccion of man, but ioyntly louyng the thynges that be of God: whatſoeuer they aſke they ſhall obteyne it of my father, whiche is in heauen. Suche loue hath the father towarde the Euangelicall and holy concorde. Therefore foraſmuche as ye may doe ſo muche with the prynce that is almightye, ye nede not to repent you of your power ⁊ autoritie, although before men ye appeare feble and weake. That whiche is aſked of Ceſar, is not forthwith obteyned, nor he is not hable to perfourme whatſoeuer is aſked of hym. For he cannot put awaye the agewe, or make the dumme to ſpeake agayne. But there is nothyng ſo harde or incredible whiche my father will not geue you, if ye aſke of hym with one conſent and agreement.

* The texte.

Than came Peter vnto hym, and ſayed: Lorde how oft ſhall I forgeue my brother if he ſynne againſt me? tyll ſeuen tymes? Ieſus ſayeth vnto hym: I ſay not vnto thee, vntyll ſeuen tymes, but ſeuentie tymes ſeuen tymes. Therefore the kingdome of heauen is lykened vnto a certaine man that was a kyng, whiche would take a coumpt of his ſeruauntes. And whan he had begonne to recken, one was brought vnto hym whiche ought hym ten thouſande talentes: but foraſmuche as he was not hable to paye, his lorde commaunded hym to be ſolde, and all that he had, and payment to be made. The ſeruaunt fell downe and beſought him, ſaying: Sir haue pacience with me, and I wyll paye thee all. Than had the lorde pytie on the ſeruaunt, and looced hym, and forgaue hym the debt.

After that Peter had hearde theſe thynges diligently, ſuppoſyng that al that Ieſus had reaſoned of condemnyng and aſſoylyng, pertayned chiefly vnto hym: he conceyued in his mynde a certayne doubte, becauſe that Ieſus ſaying (after the thyrde reprouyng, lette hym be vnto thee as

an Heathen

Lorde how oft ſhall I forgeue my brother, if he ſynne agaynſt me? ⁊c.

Howe ofte we muſt forgeue oure brother offendyng againſt vs.

I ſaie not vnto thee, vntil ſeuen tymes, but vntill ſeuētie tymes ſeuē times

Therefore the kyngdom of heauen is likened vnto a certayne man that was a king ⁊c.

The kyngdome of heauē likened to a certayne man that was a kyng.

A an Heathen man, or a Publican) ſemed to appoynte a certayne numbre, whiche whoſo paſſed, although he that had offended dyd repente, yet he ſhould not be receyued vnto grace, and fauoure agayne. Therefore to bee more exactly taught in this thyng, he went vnto Jeſus, and ſayed: Lorde (ꝙ he) howe often ſhall I pardon my brother if he offende me, and after what noumbre of faultes ſhall he be repulſed from pardon? After the ſeuenth faulte? This noūbre Peter did propoſe as a noumbre great ynough, whereas Jeſus made mencion but onely of the thyrd reproufe. Than Jeſus ſhewyng that in theſe thynges whiche be done agaynſt vs, we muſt be veray ientill ⁊ eaſye in forgeueneſſe: I doe not ſay (ꝙ he) that ye muſt forgeue vnto the ſeuenth faulte, but vnto the ſeuentye tymes ſeuenth faulte: ſhewyng that no noūbre ought to be preſcribed to a Chriſtian forgeuyng: but as often as he that hath offended doeth repent, ſo often euen with the herte his offence is to bee forgeuen: vtterly pluckyng out from a Chriſten mynde all deſyre to reuenge. And leſte that any mā ſhould thynke it harde and vniuſt, Jeſus teacheth it to bee veray equall and iuſt by a ſimilitude. For this is not ſo muche to bee called a clemencie as a recompence. For where we offende ſometyme agaynſte oure neyghboure as well as he doeth agaynſte vs, but muche more bothe oftener and more greuouſly we treſpace agaynſt God (whom as often as we offende our ſynne and offence is ſo muche the more grieuous, becauſe that God againſt whom we ſynne is greater then any man is: and becauſe that we receyue greater benefites at his hande, then any one man can doe for an other,) we ſhould be muche vnworthy to obteine ⁊ haue any pardone either of our neighbour, or of God (who doeth pardon hym yͭ ſynneth a thouſande tymes ſo that he be repentaunt) if we ſhould thynke it muche to pardon our brother offending much leſſe then we doe againſt hym: chiefly ſith God doeth forgeue vs our treſpaſſes on this condicion, that we beyng moued by his exaūple, ſhould be ientill ⁊ eaſie to be entreated towardes our neighbour. B Therefore (ꝙ he) the kingdome of heauen is lyke a ryche and a mighty manne: who hauing a great familie, thought good to take an accoūpt ⁊ rekoning of al his ſeruauntes. And whan he began to accoūpt, he founde one of his ſeruauntes yͭ ought him ten thouſande talentes. And ſeyng the ſūme was greater then yͤ dettour was hable to pay, the lord cōmaūded both him, and his wyfe, ⁊ children, ⁊ al that he had to be ſold, that the creditour might be contented with the money yͭ was to be made of the ſale. But the ſeruaunte fallyng downe with meke ſuite at the Lordes knees: I pray thee (ꝙ he) to graunte me ſome reſpite, and in proceſſe of tyme I wyll pay thee all. And the Lord hauing compaſſion of the ſeruaunt which humbled himſelfe before hym, graunted more than he deſyred. For he dyd not onely not bryng hym into the lawe, but alſo forgaue hym the whole ſumme of the debte.

The texte.

Theſame ſeruaunte went out, and founde one of his felowes, which ought him an hūdreth pence, and he layed hande on him, and wrythyng his necke, drew hym, and ſayed: pay that thou oweſt. And his felowe fell downe, and beſought hym, ſaving: haue pacience with me, and I will pay thee al. And he would not, but went and caſt him into prieſon, tyll he ſhould paye the dette. So whan his felowes ſawe what was done, they wer ſorye, and came and tolde vnto theyr Lord euery thyng that was done. Than his lord called hym, and ſayd vnto hym: O thou vngracious ſeruaunt, I forgaue thee al that dette whan thou deſyredſt me: ſhouldeſt not thou alſo haue had compaſſion on thy felowe, as I had pytie on thee? And his lorde was wrothe, and deliuered hym to the tormentours till he payed all that was due vnto hym. *So lykewyſe ſhall my heauenly father doe alſo vnto you: if ye from youre heartes forgeue not euery one his brother theyr treſpaſſes.

*Matth.vi Marke.xi.

But that ſeruaunte beeyng nowe free and at libertie, as ſoone as he was gone out of his maiſters ſight, met by chaunce with one of his felow ſeruaũtes which ought hym a lytle money: that is, an hundreth denaries, or pieces of ſyluer coyne. And this felowe forgettyng his maiſters clemẽcie towarde hym, forthwith layed hand vpon the other, & began to plucke the miſerable poore ſoule, ſaying: pay thy dette. This felow ſeruaunt fallyng downe at the knees of his felowe ſeruaunt, beſought him, wͭ as manye wordes as the other beſought his lord & maiſter, ſaying: deale paciẽtly with me, & I wil pay thee al. But the creditour would not be entreated, but put backe the hũble ſuitour, & haled him to prieſon, tyll he had payed his dette. Now the other felowe ſeruauntes, whiche had ſeen the merueylous clemẽcie of their maiſter towardes yͤ ſeruaunt, whã they ſaw ſo great crueltie of their felow ſeruaũt, they being moued wͭ great griefe & ſorowe, declared vnto their maiſter al yͤ matter toward his felow. Than yͤ maiſter being ſtirred wͭ anger, called vnto him his ſeruaũt, whom he had pardoned al his debt afore, & ſayd: Thou naughty ſeruaunt (ꝙ he) did not I beyng thy lord & maiſter forgeue the ſuch a great ſũme, for none other cauſe but that thou madeſt hũble ſuite vnto me? Was it not mete therefore that thou being a ſeruaunt, ſhouldeſt in lyke maner haue forgeuen thy felowe ſeruaũt a lytle ſmale ſũme of money, & ſhouldeſt haue had cõpaſſion vpõ the hũble ſuitour, like as I had cõpaſſion on thee? Surely ſo great ientlenes of myne towardes thee, ought to haue taught thee ientlenes towarde thy felow ſeruaunt. And now the maiſter being ſore angry, deliuered hym to the tormentours to be kept in prieſon vntyll he repayed the whole ſome that was forgeuen before. After this exaumple your heauenly father will deale with you. Euery of you is muche more in dette vnto hym, whom euery man doeth often times offende. Men alſo doe treſpaſſe againſt men, but yet ferre leſſe. But vnleſſe euery man forgeue his brother, (and that with all his hert) lighter offences done againſt hym: the father wil not onlye not forgeue you the greater treſpaſſes done againſt hym, but alſo wyll reuoke and call backe thoſe whiche he had forgeuen.

C

D

So lyke wyſe ſhall my heauẽly father doe alſo vnto you, if ye from your hertes forgeue not. &c.

Men ought to forgeue one another their offenſes from theyr hert.

¶ The .xix. Chapter.

¶ And it came to paſſe that whan Ieſus had finyſhed theſe ſayinges, he departed from Galilee, and came vnto the coaſtes of Iewry beyond Iordan, and muche people folowed hym: and he healed them there.

The text. Marke. x.

After that Ieſus with this cõmunicacion had inſtructed and framed his diſciples vnto well doyng towardes the ſimple, & vnto gentlenes towardes offenders, he left Galilee & went ouer Iordane, into the coaſtes of Iewry, as goyng towardes his death that was to come, which the Phariſeis ſecretly went about. And thither alſo folowed many flockes of people, bearyng with thẽ diuerſe ſicke and diſeaſed perſons: and Ieſus healed them there.

And the Phariſeis came vnto hym, and tempted hym, and ſayed vnto hym: Is it lawfull for a manne to make a diuorcement with his wyfe for what ſoeuer cauſe? He anſwered and ſayed vnto them: haue ye not read how he that made man at the begynnyng, made thẽ man and woman? and ſayed: For this cauſe ſhall a man leaue father and mother, and ſhal cleaue vnto his wife, and they twayne ſhalbe one fleſh. Wherefore now they are not twayne, but one fleſh. Let no mã therefore put a ſondre, that God hath coupled together. They ſayed vnto hym: why dyd Moſes than commaunde to geue a teſtimonial of diuorcement, and to put her away? He ſayed vnto thẽ: Moſes becauſe of the hardneſſe of your hertes, ſuffered you to put away your wiues, but frõ the beginning it was not ſo. I ſay vnto you: whoſoeuer putteth awaye his wyfe (except it be for fornicacion) and marryeth another, he cõmitteth aduoutry. And whoſo marryeth her whiche is diuorced, doeth commit aduoutry.

The text.

Gene. i.
Gene. ii.
Ephe. v.
i. Cor. vi.
Matth. v.
Marke. x.
Luke. xvi.
i. Cor. vii.

And agayne the Phariſeis ſeeyng ſo manye wondres, and the loue

of the

A of the multitude towarde Jeſus, beganne to renewe theyr envye agayne. Who craftily and ſubtilly came vnto hym, takyng occaſion of the communicacion wherewith he taught before, that the wife ought not to be diuorced nor caſt of. Therefore they propoune a two forked queſtion: whether it wer lawefull for a man to caſt of his wife for euery cauſe. And yf he had anſwered: It is laweful, he ſhoulde ſeme contrary to hym ſelfe, whereas he taught that diuorce is not lawefull: yf he had denyed it, he ſhoulde ſeme to haue been agaynſt Moſes lawe, whiche dooeth permitte for euery cauſe to geue a booke of diuorce, or a teſtimoniall, and to ſende her awaye. But Jeſus ſo dooeth temper and order the anſwere, that he neither hurteth the authoritie of Moſes, nor recanteth not hys owne doctrine, and yet by the autoritie of the lawe he ſtoppeth the mouthes of the Phariſeis, whiche were ſkilfull in the lawe. Haue ye not read (quod he) that whan God made mankynde, he ordered the fyrſt matrimonie ſo, that one was coupled vnto one with a knotte that might not bee broken? For he made bothe man and woman of one piece, that by the imbracyng of theſe, mankinde ſhould ſpryng foorth and bee multiplyed, and by and by expreſſyng the indiſſoluble knot of the manne and of the wyfe, not Moſes, but God himſelfe the maker of the mariage, ſayde: For this mutuall charitie, man ſhall forſake father and mother, and bee faſtened and coupled vnto his wyfe. And this couplyng ſhalbe ſo ſtreight and ſo faſte, that of two, in manier, ſhalbe made one perſone, whiche before wer two. Therfore beyng once ioyned in matrimonie, they bee not nowe two, but one bodie: in ſo muche, ſo that it is as farre agaynſt nature to ſeparate the wife from the houſebande, as it is to cut awaye a member from the bodie. Therefore that whiche God hathe once

Is it lawefull for a man to make a diuorcement with his wife for whatſoeuer cauſe?

Haue ye not read how that he which made mā at the begynnyng made them man and woman? &c.

The Phariſees propaund to Chriſte a two forked queſtiō cōcernyng diuorcemēt

Man & woman made of one piece at the begynnyng.

Beeyng coupled in matrimōie they bee not nowe twain but one fleaſh.

B knitte together with ſo ſtreight a bonde, leat no man ſeparate nor put a ſōder. Here the Phariſeis, thinkyng that they had nowe caught an occaſion to take Jeſus in a trippe: if God (quod they) ment this that thou doeſt ſay, why than did Moſes geue huſbandes leaue to caſt of theyr wyfe for euery cauſe, ſo that they gaue her a booke or teſtimoniall of diuorce? how durſte he permitte that which god would not to be dooen? Jeſus anſwered: Moſes did not permitte you this becauſe it was right and good of nature, but knowyng the hardnes of your heartes, he ſuffered the leſſer il, becauſe that ye ſhould not commit the greatter. For he dooeth not allow diuorce, which had rather ſuffer diuorce than mourder. And the booke of diuorce dooethe not make the diuorce to bee right and good: but it witneſſeth thy hardnes, whiche wilt caſt of thy wife for euery light cauſe, and it prouydeth her of a newe huſband, takyng away libertie from thee, that thou ſhalte not cal her agayne whom thou haſt once caſt of. * But from the beginning whan the maliciouſneſſe of man was not yet increaced, nor the nature of manne was not yet infected nor corrupted with ſo many vices: becauſe there was not ſo cruel hatred, that poyſoning or mourder ſhould be feared, there was no lycence of diuorce: and the ſame lawe ſhall not nowe bee looced and ſet at libertie, after that the doctrine of the Ghoſpell doeth renew and make perfeict the ſinceritie of nature. Moſes wiſſhed the ſame that I doe teache, but youre maniers being ouer muche bent vnto mourder, put him in feare, that he durſt not require this of you. I who doe not aboliſhe the lawe, but make it more perfeict, doe plainely ſaie vnto you, that it is vnlawfull and againſte the mynde of God, yea and alſo againſt the wil of Moſes, to doe that whiche ye doe commonly, refuſing your wyues for euery cauſe. And it is not therefore right that ye doe, becauſe ye doe it without puniſhemente. There be many grieuous thynges before God, whyche bee not punyſhed

Why dyd Moſes thā commaūde to geue a teſtimoniall of diuorcement & to putte hir awaye.

Moiſes becauſe of the hardneſſe of youre hertes, ſuffered you to putte awaie your wyfes. &c. * But from the begynnyng it was not ſo

Why and howe Moſes permitted diuorcemente.

The teſtimoniall of diuorcement what it dyd.

by mans

There bee many grieuous thinges before god, whiche are not puniſhed by mannes lawe.

Diuorcemente not laweful but for aduoutrie.

He that marryeth the diuorced womã cõmitteth aduoutrye.

C

Whoſoeuer putteth awaye hys wife except it bee for fornicacion &c.

And whoſo marryeth hir whiche is ſo diuorced, dooeth committe aduoutrye.

by mans lawes. Therefore ye ſhall vnderſtande that whoſoeuer caſteth of hys wyfe for euery cauſe, and marryeth an other, bothe committeth aduoutrie hym ſelfe, and geueth alſo a cauſe of aduoutrie to his wyfe: vnleſſe ſhe whom he dooth leaue of, hath deſerued diuorcement by aduoutrye. For ſhe that hathe geuen an other manne lybertie ouer her, ceaſſeth nowe to be a wyfe, and hath taken awaye from her ſelfe the right of matrimonie, the fleaſhe beyng deuyded, whyche God woulde haue to bee one and vndeuided. But that man whiche for ſuche cauſes leaueth his wyfe, for whyche ye oftentymes dooe caſt her of, yf he couple hymſelfe to an other, it is not matrimonie, but aduoutrie. And whoſo marryeth her that is ſo caſt of, he marrieth not his owne wyfe, but an other mannes, and therefore he dooeth not marrye, but committeth aduoutrye. But the wholle ſumme of al theſe miſchifes dooeth redounde to hym that is the refuſer & caſter of. For firſte he is ſtubberne and cruell, whyche neyther coulde beare hys wyues faulte, nor woulde goe about to amẽd it. Furthermore he geueth her that is drieuen out of his houſe, whyche cannot liue without an huſbande, an occaſion to committe aduoutrye.

The texte.

His diſciples ſayed vnto him: yf the matter be ſo betwene man and wife, than it is not good to marrie. He ſayde vnto them. Al men cannot comprehende this ſaying, ſaue they to whom it is geuen. For there are ſum chaſt, which are ſo borne out of theyr mothers wombe. And there are ſum chaſte, whiche be made chaſte of men. And there be chaſt, whiche hath made themſelfes chaſte for the kyngdome of heauens ſake. He that can take it, leat him take it.

It is good not to marrye.

D

He ſaied vnto them: al men cannot cõprehende this ſaiyng. &c.

Chaſtitee voluntarye or violent.

Thre kyndes of gelded perſones.

There are ſome chaſte whiche are ſo borne. &c.

The diſciples hearing theſe thynges, ſaye vnto Jeſus: If maried men be in this caſe, that they cannot bee diſpatched from theyr wyfe, though ſhe diſpleaſe them, it is better to forbeare matrimonie. For it is an harde bondage to ſuffer at home a waywarde, a brawlyng, and a drounken woman, or elles a woman that is tedious and greuous for ſome other lyke faulte. Jeſus did not reproue the anſwer of his diſciples, whõ he deſired to be free from the bondage of matrimonie becauſe of preaching of the ghoſpel: but he dooeth them to vnderſtande, that it is no ſafe ne ſure thing to flee from matrimonie, vnleſſe a man bee of ſo fyrme and ſtable minde, that he is hable vtterly to abſtayne from the act of matrimonie. But there be veray few that can doe ſo, becauſe that this affeccion of the bodye is ſo common to al men, that there is none affeccion more violente, or more inuincible. Therefore though it be a greatter fredome not to be clogged with matrimonye: yet is it more ſure to be kept within the bondes of matrimonye, than to bee defiled with lying here and there in fornicacion. Therfore Jeſus ſhewing what was beſt, and prouoking men to the beſt waie with the reward of libertie, dareth not yet exactely require yͤ, whiche in maner excedeth mannes power. Al men (ꝙ he) be not hable to receiue this worde, but they only vnto whom it is geuen of god: who haue ſo great a feruencie toward the holines of the goſpel, that of their own accorde & willinglye they can neglecte this affeccion. For chaſt ſinglenes hath no praiſe, vnleſſe it be takẽ for loue of the Euangelicall godlines. For there be thre kindes of Eunuches, that is to ſaie, gelded perſones. One of them which be ſo borne, & abhorre from wyues by reaſon of a colde nature, or ſome other ſecret affeccion of nature. An other kinde of them, whom menne hath gelded. The chaſtitye of theſe menne deſerueth no praiſe, becauſe it cummeth of neceſſitie, not of the loue of vertue. But the goſpel alſo hath his Eunuches & gelded perſones very bleſſed, which be not geldinges of nature, nor gelded of men, but they haue gelded themſelfes for the kingdom of heauen: not cutting of yͤ membre of the bodye, but for loue of the goſpell, ouercummyng the deſire of matrimonie.

He that can take it leat hym take it.

A monie. Ye ſee victorie ſet out before you, leat hym trye that wyll, and that knoweth his owne ſtrẽgth: Leat him beare away the game that can: They that contende valiauntly and willingly, ſhall not want the fauour of the maiſter of the game.

The texte. Marke. x. Luke. xviii

Than were there brought vnto hym young children, that he ſhoulde put hys handes on theym and praye, and the diſciples rebuked them. But Ieſus ſayde vnto them: Suffer the children and forbid them not to cum to me: for the kyngdome of heauen belongeth to ſuche. And whan he had laied his handes on them, he departed thence.

Diuerſe fathers and mothers broughte their children to Jeſus, that they might bee preſerued from miſaduentures.

That he ſhoulde put his handes vpon them, and praye.

And the diſciples rebuked them.

B

Suffre the childrẽ and forbid thẽ not to come to me.

Jeſus layed his handes on the children and ſo departed.

And whã he had laied his handes vpon them, he departed thence.

What Jeſus departyng after laiyng hys handes vpon the children ment.

And becauſe there had been communicacion nowe of the puritie of virgins, and of the highneſſe of that noble vertue, whiche chaunceth to fewe: as by occaſion there is brought in alſo an exaumple of perfecte clennes, & great modeſtie, without the whiche, virginitie deſerueth no prayſe. There wer preſent fathers and mothers, whiche deſired to offer theyr babes vnto Jeſus, that he might laie his handes vpon thẽ, and praye for them: thinking that likewiſe as they ſaw diſeaſes driuẽ away through his touching, ſo the touching of Jeſus ſhoulde preſerue them from diſeaſes, from falling of houſes or walles, or other lyke thinges vpon them, from euyll ſpirites, and from other hurtes, whereby that age oftentymes miſcarrieth. But the diſciples, (who though they had oft tymes heard many a good leſſon of great modeſtie and coldnes, yet had not vtterly ſhaken of from them mans affeccions) thinking it not mete that the greatnes or dignitie of theyr maſter ſhould bee letted or weried with the importunitie of babes, and of theyr mothers, kept them of, whan they deſired to cum nere. Jeſus marking this, to the entent that he might the better imprinte Euangelicall moderacion in the myndes of hys diſciples, whiche dooeth lothe no manne, bee he neuer ſo lowe: ſuffer (ꝙ he) the children to bee brought vnto me: nor let them not, to cum to me. For they that bee like vnto theſe, be moſt acceptable vnto me: whom though the worlde doth hate and deſpiſe, yet I voucheſafe to haue none other in the kingdome of heauen. What nature doth geue vnto theſe, the ſame muſt godlines geue vnto you, yf ye will bee receiued into the kingdome of heauen. Therfore yͤ litel babes wer brought vnto Jeſus, and he put hys handes vpon them, inſpiring into the litell babes (for the ſimple faythes ſake of theyr parẽtes) a ſecret power through the touching of his holy body. Whiche doen, Jeſus departed from thence, geuyng a leſſon by the ſame facte of his, that the litell babes muſt be ſatiſfied, but yet that we ought not to tarie long with them, but to make ſpede to thinges of more perfeccion.

The texte. Marke. x. Luke. xviii

¶ And beholde one came, and ſayde vnto him: Good maiſter what good thing ſhall I doe, that I maye haue eternall life? he ſayde vnto him: why calleſte thou me good? There is none good but one, and that is god. But yf thou wilt enter into life, kepe the commaundementes. He ſayeth vnto hym, which? Ieſus ſayed: Thou ſhalt not commit manſlaughter. Thou ſhalt not cōmit aduoutrie. Thou ſhalt not ſteale. Thou ſhal not beare falſe witnes. Honour father and mother. And thou ſhalt loue thy neighbour as thy ſelfe. The young man ſaieth vnto hym: Al theſe thynges haue I kept from my youth vpward: what lacke I yet? Ieſus ſayde vnto hym: yf thou wilte be perfeict, goe and ſell all that thou haſt, and geue it to the poore, and thou ſhalt haue treaſoure in heauen, and cum and folowe me. But whan the young man heard that ſaying, he went away ſorye. For he had greate poſſeſſions.

And loe, as ſoone as he had dooen with the children, there cummeth nexte after them a young man, which talketh of perfeccion. But Jeſus, like as in the litell babes he ſhewed hys diſciples an exaumple of ſimplicitie & modeſtie: ſo in the young man being in dede deſirous of perfeict godlines, but ouer ſore burdened with riches, he ſetteth before theyr yies, howe harde

C

it is for them that bee geuen to riches, to cum forward to the perfeccion of the Euangelical godlines: & how much more readie they be to the cauſe of the ghoſpel, which poſſeſſe nothing, or els veray littel, of the goodes of this world: and yet pouertie and riches ſtand not ſo muche in poſſeſſions, as in the affeccions of the mynde. The young man had a deuout minde: but becauſe he hearde of Chriſt certayne newe and ſtraunge preceptes, he wente vnto hym, and fallyng doune at his knees aſketh hym, ſaying: good maiſter what good ſhall I doe to obtayne euerlaſtyng lyfe? The young man called Ieſus GOOD, to obteyne his good will by fayre ſpeaking: wheras yet he tooke hym to be nothyng els but a veray man, although of more excellencie than other mē wer. Afterward wheras he demaunded what good thing he ſhould doe, he meaneth not of euery good thyng, but of ſome certayne notable good acte, whiche might deſerue euerlaſtyng lyfe. But no mortall man is abſolutely good: and there is no worke of man which can be ſo good, that it maie deſerue the rewarde of euerlaſting life. Ieſus therfore pricking forwarde the young man, to haue a better opinion of hym, and to call the ſame from the truſte of his weorkes, and to cauſe him to put the truſt of life rather in the free gift and benefite of God, who is naturally good, and freely beneficial towardes al men, aunſwered in this manier: Why calleſt thou me GOOD, or why doeſt thou aſke me of good? But yet yf thou deſireſt to be receyued vnto the eternall lyfe, kepe the commaundementes. And whan the young man aſked what the cōmaundementes wer, (for he had heard hym teache that the preceptes of Moyſes lawe be not enough to obteyne the kingdome of heauen) Ieſus to plucke awaye from all men the truſte of the lawe, aunſwered: Thou ſhalt not kyll: Thou ſhalt not committe aduoutrye: Thou ſhalte not ſteale: Thou ſhalte not beare falſe witneſſe: Honour thy father and mother: and loue thy neyghbour as thy ſelfe. Than the young man beyng ſumwhat chered, ſayde: All theſe haue I kept from my chyldehode: what lacke I beſyde? He looked that Ieſus ſhoulde haue aunſwered him: Thou lackeſt nothyng. But the Lorde ſhewyng what difference there was betwene the Iewiſhe righteouſneſſe, and the righteouſneſſe of the ghoſpel: betwene a good Iewe, and a good Chriſtian manne, ſayde: If thou wilt bee perfeict, goe and ſell all that thou haſt, and geue the money to yͤ poore. (And thou ſhalt not leſe thy money, though it bee diſperſed among many. So to diſperſe it, is to laye it vp: For in yͤ ſtede of worldely richeſſe, thou ſhalt haue a better treaſoure in heauen.) Whē thou haſt dooen this, beyng now at libertie, & diſpatched of all heauie carriage, and art bare and poore, cum and folowe me beyng alſo bare and poore. Whan Ieſus ſayeth: yf thou wilt: he ſhewed that it was a greate matier: but he added the rewarde. Thou ſhalt haue a treaſoure in heauen. Anone he moued hym to the loue of perfeicte godlynes: Come folowe me. Whan the younge man hearde this communicacion, he wente awaye with a diſcouraged and an heauye mynde, becauſe he was a Lorde of muche poſſeſſions, and he thought it hard to leaue them all at once. He was deſirous and fayne to obteyne euerlaſting lyfe, he deſired the honour of perfeccion: but the thornes of richeſſe ouerwhelmed and choked this affeccion whiche was a good ſede. Therefore he departed home heauily, not vnderſtanding that Ieſus did not condemne richeſſe, but the affeccion, and loue, and carefulnes of riches: to whyche they can ſcarcely bee any leſſe then bond, that haue them. And he would not that alwayes they ſhould bee forſaken, but yet alwayes ſet litell by: yea and forſaken alſo, yf they at any tyme withdrawe vs from the loue of the ghoſpell.

Rycheſſe are a great lettyng frō Euāgelical godlynes.

Good maſter, what good thyng ſhal I doe that I may haue eternall lyfe.

The young man called Ieſus GOOD, to obteine the more fauour at his hande.

No weorke of man is ſo good that it maye deſerue euerlaſtyng life.

Why calleſt thou me good?

D

If thou wilt be perfeict, goe and ſel al that thou haſt, & geue it to the poore.

If thou wilt be perfeict, goe & ſelle al that thou haſte and geue it to the poore.

The young mā thought it an hard waye to geue all that he had awaie that he mighte folowe Chriſte.

Whan the young man heard this, he wente away ſor

The vſe of richeſſe and howe they are to bee forſaken.

Than

The texte.

A

Than Ieſus ſayde vnto his diſciples : verily I ſaye vnto you, it ſhall bee hard for the riche to enter into the kingdome of heauen. And agayne, I ſaye vnto you: it is eaſier for a Camel to goe thorough the yie of a nedle, thā for the riche to enter into the kingdome of god. Whā the diſciples heard this, they wer excedingly amaſed, ſaying: who than can bee ſaued? But Ieſus beheld them and ſayed vnto them: with men this is vnpoſſible, but with God all thinges are poſſible.

It ſhal bee hard for the ryche to entre into the kyngdom of heauen.

It is more eaſie for a Camell to goe through the iye of a nedle. ⁊c.

It is eaſier for a Camel to goe throughe a nedles iye, then for a ryche man to goe to heauen.

*Rycheme reſembled to Camels

Whan the yonge man was gone, Jeſus tournyng to his diſciples (for he ſhewed this ſight for them, becauſe they ſhoulde at no tyme repente them of theyr pouertie, nor bee entangled with the loue of money,) ſayde: oh how hard a thyng it is (ꝙ he) for a ryche man to enter into the kingdom of heauen. Signifying, that the deſyre of money, and the deſyre of the Euangelicall philoſophie, hardely agree together: becauſe the one requireth the wholle man, and the other draweth vnto it almoſt the greatteſt part of man. And to make the difficultie of the thing the greater, his diſciples muſing muche at the ſaying, he ſayed more: Yea (ꝙ he) I ſay more vnto you: It is more eaſy for a Camell to go through the yie of a nedle, then for a riche man to enter into the kingdome of heauen. For the gate is lowe and ſtraight, ⁊ it receyueth no Cameles laden with burdens of rycheſſe. * For ſo he reproued the couetous riche menne, vnto whome riches bee rather a burden, thā profit, which they beare for others, rather than for themſelfes. This ſaying becauſe it was not well vnderſtanded of the Apoſtles, put in theyr myndes a certayne heauyneſſe, becauſe they were ſorie that ſo many menne for riches ſake, ſhould bee ſhut out from the kingdome of heauen.

Whan the Apoſtles heard thys, they were excedyngly amaſed. ſaying: who than can be ſaued?

B

With men this is vnpoſſible: but wyth God all thinges are poſſible.

Howe a ryche man maie come to heauen.

Therefore whan the diſciples maruayled muche what it ſhoulde meane that Jeſus ſpake of the Camel, ⁊ the yie of the nedle, they aſke him: If it ſo be, who than can be ſaued? For howe many men are there, whiche can caſte awaie the ryches that they haue, or not wyſhe for them yf they haue none? But Jeſus beholding them, to the intent he woulde aſſwage the heauines that they had cōceiued in theyr minde, declareth that there is ſome hope for ryche men alſo to come to the kingdome of heauen. To men (ꝙ he) this is impoſſible, no leſſe than for a Camel to goe through the yie of a nedle: but to God nothyng is impoſſible. Onely God chaungeth the myndes and heartes of riche men, that they will cherefully eyther caſt awaie that which they doe poſſeſſe, or els poſſeſſe them as common and not proper, euen ready to leaue them, if the matter of the ghoſpel at any time require the ſame. For why ſhoulde it grieue them to deſpiſe ryches, whom it greueth not to beſtowe theyr lyfe?

The texte. *Mat.iiii. Marke .x. Luk .xviii. *Luk .xxii *Luk.xviii. *Job.xlii. *Mark.x. Luke. xiii. Matth. xx.

Than aunſwered Peter, and ſayde vnto hym : Beholde, we haue forſaken all, and haue folowed thee: what ſhall we haue therefore? Ieſus ſayde vnto them: * Verily I ſaye vnto you, that whan the ſonne of man ſhall ſitte in the ſeate of his maieſtie, ye that haue folowed me in the * regeneracion, ſhall ſitte alſo vpon twelue ſeates, and iudge the twelue tribes of Iſraell. * And euery one that forſaketh houſe, or brethren, or ſiſtets, or father, or mother, or wyfe, or children, or landes, for my names ſake, * ſhall receyue an hundred folde, & ſhall enherite euerlaſtyng lyfe. * But many that are firſte, ſhall bee laſte, and the laſte ſhalbee firſte.

Behold we haue forſaken all, and haue folowed thee: what ſhall wee haue therfore?

This cōmunicacion which Jeſus had had with the young man (ſel that thou haſt, & folow me,) made Peter to conceiue an hope, of ſome good rewarde becauſe yͭ he althoughe he were not riche, yet that yͭ he was maiſter of, he had left cherefully, bothe his ſhyppe ⁊ his nettes, ⁊ had folowed the lord. lord (ꝙ he) beholde we haue doen that yͭ thou requyredſt of the young

man:

C

man: we haue leaft all thynges and haue folowed thee, what reward ſhal we haue therfore? But Jeſus willing to ſhewe that this high prayſe was not offered to riche men onely, but alſo to poore men: whiche gladly forſake all that euer they haue for the ghoſpels ſake, for as much as this vertue is more eſtemed of the affeccion of the leauer, than of the greatenes of the thyng that is leaft: did not reiecte the ſaying of Peter (although it was to high and ſtoute for ſo ſimple a matter:) but teaching that no ſmall rewarde ſhal be rendered for ſuch ſmall thinges, leafte of and forſaken with a good will, ſayeth: This I warraunte you, that ye whiche haue forſaken nothyng, for my ſake, but your boates and your nettes, but yet with ſuche a will that ye woulde haue forſaken veray greate richeſſe for my ſake, and hitherto you beeyng bare and poore haue folowed me lykewyſe bare and poore: yf ye perſeuer and continue, in the world to cum whan the dead ſhal aryſe, and euery man ſhall receyue rewarde after his deſertes, and whan that the ſonne of man, (his humilitie that ye now ſee, ſette a parte) ſhal ſitte in the ſeate of his maieſtie, ye fiſhers than beyng partakers of his honour, whiche are now partakers of afflicciones with him, ſhal ſit in twelue ſeates, and ſhall iudge the twelue tribes of Iſraell: becauſe they cumming of the ſame ſtocke, and hauyng knowlage of the ſame lawe, and beeyng prouoked with the ſame miracles, and benefites, yet coulde by no meanes bee brought to beleue: wheras ye beeyng meane perſones, and vnlearned, by and by at my ſimple bidding, haue left, yea thoſe thinges wherby ye ſuſteyned your lyfe. And thys rewarde ſhal not be youres onely, but whoſoeuer for the profeſſion of my name, forſaketh his houſe, hys brothers or ſiſters, his father or mother, hys wife or children, hys landes, or anye other poſſeſſion: he ſhall not looſe that which he left for my ſake: inſomuche, that he ſhall haue a great gayne thereby. For in thys world he ſhal receyue an hundred folde for the thynges that he hath leaft: and in the time of the generall reſurreccion, he ſhall poſſeſſe euerlaſting life. For in the ſteade of the thynges that he hath leafte, the whiche be caſual and vyle poſſeſſions, he ſhal poſſeſſe here in the meane time that precious margarite of the Euangelical mind, which is to be eſtemed and compared aboue all other yͤ marchaundiſes of thys worlde. In the ſteade of one houſe that ye haue leaft, the doctrine of the goſpel ſhal make open vnto you a noumber of houſes throughout the worlde. For one piece of ground, manye groundes ſhall ſerue your neceſſities. For one father or mother, ye ſhall haue ſo manye as there ſhalbe old men and old weomen, which ye ſhal conuert vnto the goſpel. Ye ſhal haue ſo many brothers, ſiſters, ſonnes and daughters, as your equals or yongers ſhalbe, which by your preaching ye ſhal bring to euerlaſting life, Theſe ſhal geue vnto you euery wher of their own accord, if ye ſhal nede any thing: ⁊ theyr affeccions ſhall far paſſe the affeccions of thē, whom only kinred of bloud hath ioyned vnto you. For the kinred of yͤ felowſhip of the goſpell, is more nere than fleſhly affinitie, ⁊ they loue more vehemently, whom godlines hath coupled together, than they whom carnal birth hath ioyned together. Unto this great reward, ther ſhalbee added alſo an other rewarde, whiche is the greatteſte of all: that for thynges whiche ſhortelye ſhall peryſhe, ye ſhall poſſeſſe euerlaſtynge lyfe. I ſaye not thys, that the profeſſyon of the goſpell dooeth teache vs to deſpyſe them whome nature hathe ioyned vnto vs: but ſuche maner of affeccions muſte bee neglected, as often as they withdrawe vs from euerlaſtyng ſaluacion. Thys great felicitie is ſet furth indifferently to al men. There is no difference of fortune, condicion, age or perſone. But in this eſtima-

The reward of the Apoſtles.

ye that haue folowed me, in the regeneracion ſhall ſytte alſo, ⁊c.

The reward of thē that forſake any thyng for Chriſtes ſake or the ghoſpels.

And euery one that forſaketh houſe or brethren, ⁊c.

D

Shall receyue an hundred folde.

What hundred folde they ſhal receiue that forſake any thyng for the goſpels ſake.

And ſhal inheryte euerlaſtinge lyfe.

The goſpel dothe not diſſolue the lawe of nature, nor any office therof.

But many that are firſt ſhall bee laſt, ⁊c.

Many that are firſte, ſhall bee laſt: and the laſt ſhal bee firſt.

A eſtimacion and iudgemente whiche ſhalbe made of God the equall iudge, many ſhalbe laſt whiche ſeme nowe to be firſte. Contrariwiſe, many which ſeme nowe vile, and of no reputacion with men, ſhall there bee coumpted chiefe. There ſhalbe preferred one that hathe once ben a common woman, before a Scribe: a Publicane before a Phariſie: an Heathē before a Iewe: a poore man before a riche: a plough manne before a king: and they that ſemed next to the kingdome of heauē, ſhal enter in laſt: ⁊ they yͭ ſemed farre of, ſhall enter in firſte. The Heathen men ⁊ Gentiles through fayth ſhal goe before: and the Sinagogue through vnbelefe, ſhalbe ſet beſyde.

The .xx. Chapter.

The texte.

❡For the kingdome of heauen is like to a man that is an houſeholder, whiche went out erely in the morning to hyre labourers into his vineyarde. And whan the bargayne was made with the labourers for a denarie piece of ſiluer a daye, he ſent them into his vineyarde. And he went out aboute the thirde houre, and ſaw others ſtanding idle in the market place, and he ſayed vnto them: go ye alſo into the vineyarde. And whatſoeuer is right, I will geue vnto you. And they went theyr waye. Againe he wēt out about the ſixth and ninth houre & did likewiſe. And about the eleuenth houre he went out, & founde others ſtanding idle, & ſayde vnto thē: why ſtād ye here al the daie idle? They ſaie vnto him: becauſe no mā hath hired vs. He ſaieth vnto thē: go ye alſo into the vineyarde, & whatſoeuer is right yͭ ſhal ye receiue.

The kyngdome of heauen cōpared to an houſholder.

The rewarde of euerlaſtyng life equally geuen to al that truely laboure in the vineyard of the goſpel whā they are called.

AND becauſe it ſemed a darke riddell that he had ſpoken concernyng the firſt and the laſt, the thing that he had ſpoken he declareth in a parable, whereby he ſheweth, that mē were called to the keping or obſeruing of righteouſnes in diuers ages: ⁊ yet all the ſeruauntes of righteouſnes haue one and the ſame rewarde of euerlaſtyng ſaluacion, ſo that the ſame whan they be called, labour diligently in the vineyarde of righteouſnes.
B For they haue no leſſe, whiche bee called in the time of Chriſt, than
they whiche bee called in the time of Abraham, or Moyſes, or Dauid. And they haue no leſſe whiche be called and drawen to the ſeruice of the ghoſpell beyng aged, than they whiche be children or younge men. One and the ſame denarie and rewarde of euerlaſtyng lyfe, is geuen vnto them all: and yet they that came late, ſeme to haue greatter honour by thys, that the liberalitie of the Lorde maketh them equall to them whyche came before. The Iewes were firſt called, but yet the Gentiles beyng called afterward, be not onelye made equall vnto them, but alſo preferred before the vnbeleuing Iewes. The parable is after this ſorte.

The kyngdome of heauen is lyke to a mā, that is an houſeholder.

The third houre.

The rekonyng of the houres of the daye emong the Iewes.

The kingdome of heauen (ꝗ he) is like vnto an houſeholder, which wēt abrode erely in the morning to hier weorkemē into his vineyarde. And geatting certayne and bargaynyng with them that they ſhoulde haue eche of them a denary coyne of ſiluer for theyr dayes weorke a piece, ſent them into his vineyarde. He wente out agayne about nyne of the clocke afore noone (for that was the thyrde houre in the rekoning of the daie that the Iewes vſed,) and whan he ſawe certayne ſtande idle in the market, he ſayde vnto them: goe ye alſo into my vineyarde, and I ſhall geue you that that ſhall bee conuenient.

The ſixth houre.

The nynth houre.

He wente out agayne about twelue of yͤ clocke (for that likewiſe was the ſixth houre of the daye,) and agayne about three of the clocke at after noone, (for that was the ninth houre) and did likewiſe as he had dooen at ſixe of the clocke in the mornyng, (whiche was the firſte houre,) ⁊ as he had dooen at nyne of the clocke, and at noone.

The eleuenth houre

Agayne going out about fiue of the clocke at after noone (for that was the eleuenth houre and was the houre well towardes night) he founde certayne other in the market, to whom he ſayde: why ſtande ye here all day idle? They ſaye: becauſe no man hath hired vs. He ſayeth to them: go ye alſo into my vineyarde.

So, whan

¶ The texte.

So, whan eauentyde was come, the lorde of the vyneyarde ſayeth vnto his ſtewarde: Call the labourers, and geue them theyr hyer, beginning at the laſt vntil the fyrſt. But whan they did cum that came about the eleuenthe houre, they receyued euery man a denarie. And whan the firſt came alſo, they ſuppoſed that they ſhould haue receyued more, and they alſo receyued euery man a denarie. And whan they had receyued it, they mourmured againſt the good man of the houſe, ſaying. Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden, and heate of the daye. But he anſwered one of them, ſaying: Frende I doe thee no wrong. Diddeſt thou not couenaunte with me for a denarie? Take that is thine, and go thy waye: I will geue vnto thys laſt, euen as to thee. Is it not lawfull for me to doe as I will with mine owne goodes? Is thyne yie euill becauſe I am good? *So the laſt ſhall bee firſt, and the firſt ſhalbe laſt. *For many bee called, but fewe are choſen.

*Marke.x
Luke.xiii.
*Mat.xxii
Marke.x.
Luk.xviii.

Further, towarde night the lorde of the vineyarde geueth commaundement to his baillife, ſaying. Call all the workemen, and paie them theyr hyer, beginning with the laſt, & ſo come to the firſt. Therefore they that came laſte, that is to wete, about fiue of the clocke at after noone, (which was the eleueneth houre as the Iewes rekoned the houres of the daie,) and had laboured in the vineyard the leaſte parte of the day, wer called firſt of al, & a denarie was geuen to eche of them. Whan they that wer called erely in the morning perceyued this, becauſe they came long before into the vyneyarde, they thought that after yͤ rate of the time, they ſhould receyue greater wages for yͤ daies worke. But a denarie was geuen vnto eche of them. Therefore whan they ſawe, that thoſe which were not like in ſpace of time, were yet made lyke in wages: they departe mourmuryng agaynſt the lord of the vineyarde, & ſaye. Theſe which came at the eleuenth houre, haue laboured but one houre, and yet thou makeſt them lyke and eguall vnto vs in wages, as haue continued all the wholle daie in labour, and haue ſuffered the heate of the daye, wheras they came but a lytell before nyght, when the heate was nowe paſte. But the houſeholder made aunſwere to one of them for all: Frende (ſayeth he) why haſt thou enuye that I am liberall vnto others? My free lyberalitie towardes others, hurteth not thee. For I doe thee no wronge. Did I not bargayne and couenaunte with thee, ſo that thou ſhouldeſte haue a denarye for thy dayes laboure? Thou haſte dooen thy laboure, and thou haſte thy hyer for it accordyng to thy couenaunte: I haue nothyng more to doe with thee. Take that that is due vnto thee, and departe. Thou wer hiered hither for wages to doe thy labour, not to appoynte me what I ſhall doe. It is my pleaſure to geue him that came laſte as muche wages as I geue thee. Thou dooeſte leeſe none of thyne yf I geue thys manne any thyng of my liberalitie: Shall I not bee at lybertie becauſe of thee, to doe with myne owne what I will? Is thyne yie therefore vexed with enuye, becauſe thou ſeeſt me liberall towardes whom it pleaſeth me? This ſimilitude Ieſus brought in becauſe he would depely graffe in theyr myndes that God beeyng naturally beneficiall towardes all menne, ceaſſeth not by diuerſe wayes and in diuerſe ages, to prouoke and moue all menne to thee continuall exerciſe of true godlyneſſe: In whyche they that haue exerciſed themſelues diligently, ſhal haue for rewarde euerlaſtyng lyfe, from the whiche none is excluded yf he geue eare and come whan he is called. Thys rewarde lyke as it is in no caſe due vnto oure merites, but is of the goodnes of God, yet it cometh not withoute oure endeuour: yea, and we bee bounde to the caller for thys alſo, that we come to the exerciſe of godlynes, and that we contynue in it vnto the eauentide of the daye. For they that bee called and refuſe to goe into the vineyarde, they diſappoynte themſelues of theyr hyre.

But whan they dyd come that came about the eleuēth houre

D

Diddeſt thou not couenaunte with me for a denarie?

Is thyne yie euill, becauſe I am good?

God ceaſſeth not diuerſe waies to prouoke all men to the continuall exerciſe of true godlyneſſe.

Thei that refuſe to goe into the vineyard diſappoynte themſelfes of their hire.

And al-

A And although emong the holye there is neyther enuye nor murmuryng agaynſt God: yet with theſe ſayinges he expreſſed the high honoure that was ſhewed to the laſt, whiche had the firſt place in rewarde. Which dignitie is ſo noble, that a manne myght haue cauſe to enuye. Yet the good Iewes alſo at the begynnyng murmured agaynſt the Gentyles, becauſe they cummyng of Idolatrers, ſtraungers from Moyſes lawe, finally vncircumciſed, ſhould ſodaynly be made equall vnto them in the grace of the goſpel, and be admitted to the ſame ſaluacion, without beyng incumbred with any burden of the lawe, whereas the Iewes hauing been a long time exerciſed in the ordinaunces of Moyſes, wer nothyng better than Gentyles, whiche wer nowe admytted to the profeſſion of the goſpel, whereas but euen a lytle before they wer of a wycked lyfe. Therefore the Gentyles had more forgeuen thẽ, but the Iewes haue no cauſe to braule with God therefore, ſith they alſo maye atteyne to lyke felicitie. And if they had rather enuye then folowe, let them thanke themſelues that they be caſt of for theyr vnbeliefe, the Gentyles in the meane tyme obteynyng for the readineſſe of theyr feyth, that thynge whiche the Iewes thought that they only ought to haue. Therfore whoſo is called, let him forthwith make haſte, or els he ſhall be called in vayne, excepte he take hede that he be alſo elected. And all be called, but fewe deſerue to bee accounted emong the electe. Therfore Ieſus ended this parable with theſame clauſe that he beganne with. So ſhall they be laſt that wer firſt, and firſt that wer laſt. For many be called, and fewe choſen.

So the laſt ſhall bee firſte, and the fyrſte laſt.

The good Iewes alſo at the firſt enuied the callīg of the Gentiles to the grace of the goſpell.

The laſte ſhall bee firſt, & the firſt laſt.

For many are called but fewe are choſen.

Many are called and fewe choſen.

B ❡ And Ieſus goyng vp to Hieruſalem, tooke his twelue diſciples aſyde on the waye, and ſayeth vnto them: Beholde, we goe vp to Hieruſalem, and the ſonne of man ſhall be betrayed to the chiefe of the prieſtes, and to the Scribes, and they ſhall condemne hym to death, and ſhall delyuer hym to the Gentyles to bee mocked and ſcourged, and crucified: and the thyrd daye he ſhall aryſe agayne.

The texte. Marke. x. Luke. xviii

After this Ieſus beeyng a whyle in Galilee, began to drawe nere to the place of his death, goyng towarde Hieruſalem. And now whã he had inſtructed and framed his diſciples many wayes, as concernyng deſpyſyng of ryches, neglectyng of parentes and kinſfolkes, in reſpect of the goſpel, and as concerning chaſtitie, great modeſtie, and concerning the rewardes that they ſhould haue alſo in this lyfe: he leadeth his twelue Apoſtles ſecretly aparte, whom he had choſen and thought mete to cõmitte the miſtetie of the croſſe vnto, which the multitude was not yet hable to beare. And yet he tolde of his death vnto the people, when he ſpake of Ionas, and of the pullyng downe of the temple, and of the makyng vp of it agayne in three dayes: but he tolde them of it in ſuche wyſe, that they vnderſtode not what was ſayed, before that they ſawe it come to paſſe. He had opened the miſterie of the croſſe vnto his diſciples, as to thẽ that wer more ſtrong and hable, now once or twyſe ſpeakyng vnto them playnly. But becauſe men forget lightly that, whiche they be not glad to heare of, & doe not lghtly let ſynke into theyr hertes, the thyng whiche the mynde abhorreth: the Lorde Ieſus to cõfirme his Apoſtles againſt the ſtorme that was at hande, openeth vnto them more playnly, and more expreſſely not only that his death was nere, but alſo telleth them of the mockes and affliccions which oftentimes be more grieuous then death it ſelfe. Beholde (ꝙ he) we are goyng vp to Hieruſalem, and the ſonne of manne ſhall be bettayed to the chiefe preiſtes and Scribes, whiche nowe goe about to laye awayte for hym. And they wil not reſt to blame and accuſe hym, vntill they haue brought hym to the condemnacion of death, and they ſhall delyuer hym vnto the

He tooke his twelue diſciples a ſyde on the way.

The multitude was not yet hable to beare the myſterie of the Croſſe.

Chriſte plainly telleth hys diſciples afore hande of his death

The ſonne of mã ſhal bee betrayed. &c.

Gentyles to mocke hym, to ſcourge hym, to ſpette vpon hym, and to nayle hym vpon the croſſe: and whan that he is dead and buryed, he ſhall aryſe agayne from death to lyfe on the thyrd daye. C

The texte. Marke.x.

Than came to hym the mother of Zebedes children, with her ſonnes, wurſhipping hym and deſyring a eertayne thyng of hym. And he ſayeth vnto her: What wylt thou? She ſayed vnto hym: Graunte that theſe my two ſonnes may ſitte, the one on thy ryght hand, and the other on thy left hande in thy kyngdome. But Ieſus aunſwered, and ſayed: Ye wote not what ye aſke. Can ye drinke of the cuppe that I ſhall drynke of? and be baptiſed with the baptiſme that I ſhall be baptiſed with? They ſaye vnto hym: We can. He ſayed vnto them. Truely ye ſhall drynke of my cuppe, and be baptiſed with the baptiſme, that I am baptiſed with: But to ſitte on my right hande and on my left hande, is not myne to geue: But it ſhall chaunce vnto them, for whom it is prepared of my father.

The mother of the twoo ſõnes of zebede, deſireth that they maye ſitte the one on the righte hande, and the other on the lefte hande of Chriſte in hys kyngdome.

In the meane ſeaſon, James and John the ſonnes of Zebede, becauſe they had hearde that the keyes of the kyngdome of heauen wer geuen to Peter, and had heard alſo of the honour of twelue ſeates: they beyng yet rude, and dreamyng of worldly thynges, and ſuppoſyng that this kyngdome and theſe honours ſhould come immediately after the reſurreccion, becauſe he ſayed, the thyrd day he ſhall aryſe: they to get themſelues now ſome excellent dignitie, procured and ſent forth theyr mother to be a ſuiter vnto Jeſus for her ſonnes. She after that ſhe had done her duetie, ⁊ had worſhypped hym, requyring hym not to denye her ſuite, beeyng requyred what ſhe would haue, ſayeth: Geue a graunt and commaundement, ſayeth ſhe, that theſe my two ſonnes maye ſytte in thy kyngdome, the one on thy ryght hande, ⁊ the other on thy left hand. Jeſus turnyng vnto the childrẽ, of whom he knew that the mother was procured and ſent forth, aunſwered them: ye knowe not what ye aſke. Ye delyght in the ſpeakyng of a kyngdome, which is farre of a muche other ſort then ye dreame: but at this preſent ⁊ here in this worlde we muſt rather talke ⁊ debate of affliccion, ⁊ of the croſſe, which is the way to the kingdome. Ye requyre the reward out of order, ⁊ before your tyme. For ye muſt firſt trauayle ⁊ ſtryue for it. J haue opened vnto you now what J muſt ſuffer. Can ye drynke of the cup that J ſhall drynke of? Can ye be baptiſed with the baptiſme that J ſhall be baptiſed wyth? They as yet lytle knowyng their ſtrength, but for the gredineſſe that they had to obteine theyr peticion, they aunſwere raſhly rather than valiauntly: yea forſouth can we. But Jeſus was content that they ſayed they wer readie to folowe his croſſe, but as touching the reward becauſe they vnderſtoode not what they aſked, ⁊ becauſe it was not for that tyme to common of it, he ſayth, that it is not in hym to geue them their aſking: but that ſuche dignitie ſhould not chaunce but vnto thẽ, vnto whom it was geuen of the father, for to deſerue the chiefe place through notable and excellente vertue. Truely to encourage all menne to clyme vnto the higheſt, he ſayeth: ye ſhall drynke of my cup, but to ſytte one on my ryght hand, and the other on my left hand, is not in me to geue, vnto thone or to the other: but this ſhall chaunce vnto them, to whome it ſhall be geuen of my father. Euery man as he doeth trauayle, ſo he ſhall be rewarded.

But Jeſus aunſwered and ſaid: ye wotte not what ye aſke.

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A mã muſt trauail and wynne the victory ere he haue the price.

Can ye drynke of the cuppe that J ſhall drynke of? ⁊c.

Euery mã as he doeth trauaill ſo ſhall he bee rewarded.

The texte.
*Marke.x.
Luke.xxii.
*Mark.ix and.x.
Luke.ix. and.xxii.
*Mark.x.

And whan the ten hearde this, they diſdeigned at the two brethren. And Ieſus called them vnto hym, and ſayed: *Ye knowe that the princes of nacions haue dominion ouer them. And they that be great men exerciſe power ouer them. It ſhall not be ſo among you: *but whoſoeuer wyl be great emong you, let hym be youre miniſter, and whoſoeuer wyll be chiefe emong you, let hym be youre ſeruaunte: as *the ſonne of man came not to be miniſtred vnto, but to miniſter, and to geue hys lyfe a redempcion for many.

Whan the other tenne afterwarde hearde theſe thynges, they were

agrieued

And whan the ten heard this, they diſdeigned at the two brethren.

Why Ieſus ſuffred his Apoſtles ſo long to be led with humayne affeccions.

ye knowe that the princes of naciōs haue dominion ouer them &c.

The worldly kingdom & the kingdome of the goſpell are muche contrary.

And they that bee great men exercyſe power ouer them.

It ſhal not bee ſo emong you: but whoſoeuer will bee great emong you &c.

He that will bee higheſt in the Euangelical kigdome, muſt bee a miniſter vnto al men.

As the ſōne of mā came not to bee miniſtred vnto, &c.

And to geue his life a redempciō for many.

Euāgelical miniſters, if thei haue honoure geuen thē, take it not thēſelues, but yelde it vnto God.

A agrieued at the two brethrē, becauſe they requyred ſo great a dignitie and preeminēce. They had not yet receyued the holy goſt: they wer led yet with certayne humaine and worldely affeccions, they wer ambicious, and they enuied one an other. And Ieſus ſuffered his diſciples to be troubled long with theſe affecciōs, to the entent he would plucke them vtterly out of the myndes of all ſuche as ſhould ſuccede in the roumes of the Apoſtles. And they thought, yea and wer glad alſo, that therefore the Lorde had reiected the requeſt of Iohn and Iames, not becauſe they dreamed of carnall thinges, whereas the ſpiritual kyngdom was in hand, but becauſe they requyred an honour aboue theyr merites, whiche ſome others there thought that it ought rather to be geuen to them. Therefore Ieſus lyke as he dyd repreſſe the ambicion of the foliſhe ſuitours, becauſe they knewe not what it was that they aſked: ſo he repreſſed the enuy and diſdeigne of the others, whiche diſdeigne iſſued out of theſame fountayne of ambicion: and he opened vnto them that there was a farre other and contrarye kynde of the worldely kyngdome, from the kyngdome of the goſpell. For here in the worldly kyndgdome, he that is leſſe, is oppreſſed with the tyrannye of the myghtyer: but in the Euangelicall kyngdome, the primacie is nothyng els, but the great deſyre to doe good vnto all men. In the worldely kyngdome, the prouder a mā is, the greater he ſemeth: in the other none is more meke in herte, than he that deſerueth chiefly to bee the higheſt. And to the entente he myght faſten this doctryne in all mennes hertes, he called vnto hym the other of the Apoſtles, and ſayed: Ye knowe (ꝙ he) that they that beare rewle emong the Gentyles, vſe lordlyneſſe and tyrannye vpon thē, B whom they rewle: & they that be the chiefe, doe exercyſe theyr power vpon theyr ſubiectes. For with the hurt and wrong of the people, they prouide for theyr owne autoritie, and ſette all theyr care vpon ſuche thynges, as doe nothyng profite the multitude, but make for the ſtoutneſſe and floryſhyng of theyr wealth and glorye. But it is not mete to bee ſo emong you: but whoſoeuer wyll beare rewle emong you, let hym be the miniſter of all men, not vſyng honour for his owne commoditie, but for the commoditie, of the people, whome he rewleth. And he that emong you wil haue the firſt place, let hym be the ſeruaunte and loweſt of all. For he taketh vpon hym the chiefe place for no nother entente, but to looke for the commoditie of all men: huntyng and ſekyng thereof, neyther honoure nor profit to hymſelfe. And if ye thynke it harde, looke vpon me, for whereas I am youre Lorde and Maiſter and the ſonne of God, (as ye truely profeſſe,) yet I take not vpon me any worldely dignitie and honoure, nor I abuſe not my power to myne owne commoditie. But for this I am come, to ſerue all mennes turnes, and to awayte theyr commodities, inſomuche that it grieueth me not to beſtowe my lyfe, to the ende that by the loſſe of one lyfe, I maye redeme manye. Emong ſuche menne therefore as bee thus mynded, there is no cauſe why any manne ſhould ſeke after honoure, neyther why any ſhould bee enuyous at another mans dignitie: for who can enuye hym which ſtudyeth vpon none other thyng, but to dooe an other manne good, yea and that to doe if nede be, with the loſſe of his lyfe? Alſo if honoure be geuen vnto them, they take it not vnto themſelues, but yelde it vnto God.

The texte. Marke.x. Luke.xviii

And whan they departed from Ierico, muche people folowed hym. And behold two blyndemen ſytting by the waye: whan they hearde that Ieſus paſſed by, they cryed, ſaying: O Lord the ſonne of Dauid, haue mercye on vs. And the people rebuked them, that they ſhould holde theyr peace. But they cryed the more, ſaying: Haue mercy on vs, O Lorde the ſonne of Dauid. And Ieſus ſtoode ſtyll and called them,

them, and ſayd: What wil ye that I ſhall doe vnto you? They ſay vnto hym: lorde that oure eyes maye be opened. And Ieſus had compaſſion on them, and touched theyr iyes, and immediatly theyr iyes receyued ſight, and they folowed hym. C

And whan he wente with his diſciples out of Ierico, a great multitude of men folowed hym. And beholde, two blynde mẽ ſate by the wayes ſyde, whiche when they perceyued by the noyſe, that it was a greate multitude, and by aſking what it ſhould be, knew that it was Ieſus which paſſed by: foraſmuche as they coulde not ſee hym, yea ⁊ though they had ſeen hym, yet they coulde not goe vnto hym for the multitude, they cryed vnto Ieſus with a loude voyce, ſaying: Lord Ieſu the ſonne of Dauid, haue mercye vpon vs. Ieſus made as though he hearde them not, to the entente that theyr fayth and feruentneſſe myght be the more manifeſt to all men. The people ſeyng that Ieſus made no aunſwere at theyr crying, ⁊ ſuppoſyng that it was peyneful to him, that two blynde common beggers made ſuche a clamout at his eares, rebuked them, ⁊ bad them holde theyr peace. But they through a conſtaunt truſt in Ieſus, whom they heard ſaye to be a man beneficiall towardes all men, cryed out louder, ⁊ ſo muche the more becauſe they wer bydden to holde theyr peace, and ſayed agayne: Lord the ſonne of Dauid, haue mercy vpon vs. Ieſus therefore whan he had ſufficiently declared theyr feyth to them all, and had taught vs by theyr exaumple, that we ſhould beate at the eares of god feruently and conſtauntlye, if we wyll obteyne any thyng of hym, ſtode ſtyll (for they coulde not folowe but onely with crying) and commaunded them to come to hym. At his worde they come. Ieſus aſketh them what they ment by theyr great crying, and what they would that he ſhould doe for them. Ieſus was not ignoraunte what they deſyred, but he would that the diſeaſe whiche they wer troubled with, ſhould be knowen to all men by theyr owne confeſſion, to the ende that the trueth of the miracle might be the more certaine. D Lord (ꝙ they) we deſyre that our iyes maye be opened by thy helpe. They ſpeakyng theſe thynges with a great affeccion, declare that blyndneſſe was a great griefe vnto them. And he is next vnto light, which is veray werye of his blyndneſſe. Than Ieſus ſhewyng his pietifull affeccion both in coũtenaunce and iyes, (with whiche affeccion euery goſpeller ought to be ſory for other mens harmes,) touched theyr iyes: and forthwith theyr iyes beyng opened, they ſawe, and with others they folowed Ieſus. So Ieſus with his touchyng healeth the mynde blynded with worldly deſyres: and lyght is geuen to this ende, that we maye folowe his ſteppes.

And behold twoo blind men ſittig by the waie ⁊c.

Why Ieſus woulde not at the firſt heare the crying of the twoo blinde mẽ.

And the people rebuked thẽ that they ſhould hold their peace.

But they cryed the more. ⁊c.

We muſte aſke feruently and conſtantly if we wyll obteine any thyng of God.

And Ieſus ſtode ſtill, called thẽ ⁊c.

Why Ieſus woulde the men to confeſſe theyr owne diſeaſe.

He is next vnto lyghte that is werie of his owne blindneſſe.

Ieſus reſtoreth ſighte to twoo blynd men.

Ieſus the curer of the hertes blindneſſe.

And Ieſus touched their iyes, and immediately their iyes receued ſighte.

¶ The.xxi.Chapter.

And whan they drew nigh vnto Hieruſalem, and wer come to Bethphage vnto mounte Oliuete: Than ſent Ieſus two diſciples, ſaying vnto them: Goe into the towne that is ouer againſt you, and anone ye ſhal fynde an aſſe bounden, and a colt with her, looce them, and bryng them to me. And if any man ſay ought vnto you, ſaye ye: The Lorde hath nede of them, and ſtreightwaye he will let them goe. All *this was done that it might be fulfilled, which was ſpoken by the Prophete, ſaying: * Speake ye to the doughter of Syon, beholde thy kyng cummeth vnto thee, meke, ſyttyng vpon an aſſe, and a colt, the fole of the aſſe vſed to the yoke.

The text. Marke.xi. Luke.xix.

*Ihon.xii. *Zacha.ix. Eſa.lxii. Iohn.xii.

Therefore Ieſus goyng forwarde towardes Hieruſalem, laboured aboute this thyng diligently, with his diſciples, to faſten in theyr myndes, that he wente to his death wyttyngly and wyllyngly, and that no mã ſhould be hable to hurte hym, if he wer diſpoſed to reſiſt. Therefore he beate it into them ſo often, that he muſt goe to Hieruſalem, and there ſuffer death. And whereas ſometime he ſemed to withdraw himſelfe from

Ieſus laboured muche to engraue in his diſciples mides that he went to his death wyllyngly, and wittyngly.

Jeſus ſometimes auoided peril, and why.

And whan thei drewe nygh vnto Hieruſalem. &c.

Jeſus rydyng into Hieruſalem what it mente.

And anone ye ſhall fid an Aſſe bounden, &c.

Why Jeſus ſent for the Aſſe & rode into Hieruſalem.

All this was doen, that it might bee fulfilled, which was ſpoken by the prophet &c.

A from peril, it was not for feare, but to kepe himſelfe vnto the time appoynted of the father. The whiche houre becauſe it was than at hande: he dyd not only not hyde hymſelfe, but wyllyngly put forth hymſelfe, and ſo put forth hymſelfe, that with the noueltie of his pompe, he ſtyrred the myndes of the whole citie againſt hym: and in the meane ſeaſon he ceaſeth not frō doyng myracles: he ceaſeth not from preachyng of the trueth: alſo he reproueth the lyfe of the Phariſeis more freely and frankly, then euer he had done before: he caſteth the marchauntes out of the Temple: by the whiche thynges he knewe that all theyr myndes would be the more vehemently ſtyrred agaynſt hym. Whom becauſe he had prouoked againſt hym with well doyng, he made them not vnfaultie, but ſuffered them and gaue thē lybertie that they myght doe the thyng whiche theyr heartes deſyred to doe. Therefore beeyng now nere to the citie of Hieruſalem, he came into the mounte of Oliues, where he thought good to frame a newe maner of pompe of his cummyng, by the whiche in maner he mocked the pryde of this worlde: and by this ſpectacle and ſyght he ſomewhat coumforted his diſciples, beeyng yet but weake, that they myght the more quietly beare the death of theyr Lorde. Therefore from this hyll he ſent two of his diſciples, ſaying: go ye into the village that is ouer agaynſt you, and as ſoone as ye enter in there, ye ſhall fynde a ſhe Aſſe tyed, and her foale with her, whereon neuer hath any man yet ſytten: looce them both, and bryng them hyther vnto me. And if any man ſaye any thyng vnto you, demaundyng why ye looce them, whither or to whome ye leade them, make none other aunſwere, but that the Lorde hath nede of them. At this woorde they wyll B ſuffer them forthwith to be brought. Theſe thynges wer done, partely becauſe they ſhould vnderſtande that nothyng is to hym vnknowen, and that he hath power to commaunde whome he wyll, and what he wyll, if he would vſe his power: and partely that the Jewes myght knowe, at leaſtwyſe by this veray token, that he was the Meſſias, becauſe they ſawe this ſtraunge kynde of entreyng prophecied in tyme paſt by the Prophete Zacharie. For thus dyd theſame Zacharie prophecie: *Saye ye doughters of Sion: beholde, thy kyng cummeth to thee, meke and humble, ſittyng vpon a ſhe Aſſe, and vpon a colte the foale of a yoked beaſt.*

The texte. Math. xi. Luke. xix. Jhon. xii.

*Pſ. cxvii.

The diſciples wente, and dyd as Ieſus had commaunded them, and they brought the aſſe and the colte, and layed on them their clothes, and ſette hym thereon. And manye of the people ſpred theyr garmentes in the waye. And others cutte downe boughes from the trees, and ſtrawed them in the waye. Ferther the people that wēt before, & they that came after cryed, ſaying: Hos anna to the ſōne of Dauid. *Bleſſed is he that cometh in the name of the Lorde: Hos anna in the higheſt.

The diſciples went, and did as Jeſus had cōmaūded them.

And brought the Aſſe and the colte.

The colt & the ſhe Aſſe that Jeſus rode on, what they ſignified.

The diſciples departed, they founde true all that euer Jeſus had tolde them before. By and by at the mencion of the Lorde, the beaſtes wer lette looce, whereas neyther the Lord was there preſent, nor the diſciples made any countenaunce of any autoritie that they had. In dede the owners of the beaſtes knewe no ſuche thyng: but yet in theyr hertes they perceyued that he whiche was Lorde ouer all, commaunded this. The diſciples becauſe the Lorde ſhould ſytte the more at eaſe, caſt on theyr clokes, and ſo ſet hym vpon the coltes backe, whiche colt dyd beare the figure of the heathen nacion beyng vncleane and filthy, folowyng all yll deſyres: whiche whan it was once couered with vertues Apoſtolicall, and Jeſus receyued vpon her backe, ceaſſed any longer to bee vncleane: ceaſſed to folowe her olde vyces, beyng made the bearer of hym who pourgeth and ſanctifyeth al thynges. This ſhe Aſſe is the dāme of the foale, (becauſe health and redempcion cūmeth out of the Jewes:) but theſame Aſſe was tied faſt to the

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letter of the lawe: Bare ſhe was of all Euangelicall vertues: but at the Lordes bydding they are both vntyed, and couered with the Apoſtles clothes. The Apoſtles as yet vnderſtode not theſe thynges, but yet this it was whiche was ſignifyed thereby, and ſhould more playnlye bee vnderſtanded afterwarde. Whan Jeſus was now come to the foote of the hyll, a greate multitude of men came out of Hieruſalem to mete hym. Yea and the multitude had ſuche a fauoure vnto hym, that the moſte parte of them ſtrawed the waye with theyr garmentes, ſome cutte downe boughes from the trees, and ſtrawed them in the waye. Ferther the coumpaignye that went before, and alſo that folowed, declaryng themſelues to bee glad of his cummyng, ſange vnto hym this ſaying out of the prophecie of the pſalme: Hos anna to the ſonne of Dauid, bleſſed bee he that cummeth in the name of the Lorde. Hos anna in the higheſt. Others cryed: bleſſed be the kyngdome of oure father Dauid, the whiche is come. Others cryed: Bleſſed be the kyng of Iſrael whiche is come: and they prayſed God for the myracles whiche they had ſeen done of Jeſus.

And put on their clothes and ſette hym thereon.

And many of the people layed theyr garmentes on the way, ⁊c.

Hos anna to the ſonne of Dauid.

Why Jeſus ſuffered to bee geuen vnto him the honour of ſyngyng vnto hym, Hos anna, ⁊c.

This honour the Lorde Jeſus, who had euer to fore lyued humble and lowe, ſuffered to bee geuen vnto hym: whereby he declared that he ſhould not bee without the glorye of this worlde, in caſe he wer mynded to haue it; but that he had rather to deſpyſe it, than to embrace it, to the ende it might be ſo muche the more ſhame that it ſhould be ſought for of ſuche as profeſſe themſelues to be his diſciples, whereas he deſpyſed it, whiche onelye deſerued it. Yet this honour was mete and ſemely for the cummyng of hym, who by his death ſhould redeme the whole worlde.

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The texte. Marke. xi. Luke. xix. Jhon. ii. *Eſai. lvi. *Hiere. vii.

And whan he was come to Hieruſalem, all the citie was moued, ſaying: Who is this? And the people ſayed: This is Ieſus, that Prophete of Nazareth in Galilee. And Ieſus went into the temple, and caſt out all them that ſolde and bought in the Tēple, and ouerthrewe the tables of the money chaungers, and the ſeates of them that ſolde doues, and ſayed vnto them: It is wrytten.* My houſe ſhall be called the houſe of prayer, *but ye haue made it a denne of theues. And the blynde and lame came vnto hym into the Temple, and he healed them.

Therefore whan Jeſus entred into Hieruſalem with this ſtraunge and vnwonte pompe, the whole citie was moued with this vncouth ſyght, ſaying: What manne is this? The multitude whiche folowed hym, aunſwered: This is Jeſus the Prophete of Nazareth, the citie in Galilee. This they thought a goodly prayſe, although that it was ferre vnder his maieſtie. For the people as yet coulde ſuppoſe nothing of hym that he ſhould be any other but a man. And Chriſte dyd purpoſely ſo ordre his lyfe, that he vttered not openly his diuine nature ⁊ his godhead, whiche he ſhould haue perſuaded in vayne, if they had ſeen hym afterwarde ſuffer death. Therefore with this maieſtie and traine, Jeſus entered into the temple, and there forthwith began to vſe a certayne kingdome. When he ſawe in the temple a faſhion of a market, ſome ſelling, ſome bying, and the chaungers of money ſittyng: Jeſus moued with the vngodlyneſſe of the thyng, accordyng to the ſaying of the Prophete: *The zeale of thy houſe hath eaten me*: he made a whippe of lytle coardes, ⁊ droue all the byers and ſellers with theyr marchandiſe out of the temple: he caſt downe the tables of the bankers and money changers, and ſcatered theyr money vpon the grounde: he caſt downe the ſeates of the doue ſellers, allegyng forth of Eſay a iuſt cauſe of his griefe, who ſayeth in the perſon of God: *My houſe ſhall be called the houſe of prayer*, but ye haue made it a denne of theues. By this acte Jeſus ment an other thyng. For the temple to bee polluted with marchandyſe of bullockes, ſhepe, goates, and doues, dyd not ſo greatly moue hym: but it

Chryſte woulde not yet vttre his godhed vnto the people of the Jewes.

And caſte out all them that ſolde ⁊ bought in the temple. Pſal. lxviii.

Jeſus beateth the byers and ſellers out of the temple.

My houſe ſhall bee called the houſe of praier, and ye haue made it a denne of theues.

Auarice the corruption of the churche by Chriſtes prophecie.

Whan the temple of God is turned into a denne of theues.

A was hys mynde to ſhewe that auarice and lucre would be a deadly poyſon vnto his churche in tyme to come, whiche was figured by that temple, whoſe religion ſhould ſhortly after be aboliſhed. For the temple whiche is conſecrate to offre vp to God ſpiritual ſacrifice, is than turned into a dene of theues: whan vnder the pretence of religion and prieſthode, the people is robbed. For nothyng can be ſincere and holy, where the loue of money doeth reigne. And this miſchiefe is than a thyng vntolerable, whan it is vſed vnder the roofe of the temple, whan rauine is couered with the ſhadowe of religion. There was no ſorte of men, agaynſte whome Jeſus at any tyme ſhewed any more rigour, then he dyd towardes theſe: & yet hath he reſerued them vnto hymſelfe to caſt thẽ out, whan hymſelfe ſhal thynke beſt. Then vnto Jeſus beeyng in the temple, there came the blynde and lame, whome the lawe debarred from entryng into the temple. But the temple of Jeſus receyueth all whiche make ſpede vnto health and ſaluacion. For the blynde came, that hauyng theyr ſyght they myght ſee Jeſus, whom they heard ſo ſpokẽ of. The lame came, that folowyng his ſteppes, they myght come into the kyngdome of heauen. As manye therefore as came to hym, he healed them.

And the blynde and lame came vnto hym, &c: and he healed thẽ.

Jeſus healed blynd & lame as many as came vnto hym.

The texte. Marke.xi.

Whan the chiefe prieſtes and Scribes ſawe the wonders that he dyd, and the children crying in the tẽple, and ſaying: Hos anna to the ſonne of Dauid: they diſdeigned, and ſayed vnto hym: heareſt thou what theſe ſaye? But Ieſus ſayeth vnto them: Why not? Haue ye neuer read? *Out of the mouth of infãtes and ſucklynges thou haſte ordeyned prayſe. And he left them, and wente out of the citie vnto Bethania, and abode there.

*Pſal.viii

The chiefe prieſtes and the Scribes through thoſe thynges whereby B they ought at laſt to repente, wer the more enkyndled with burning enuy, whan they ſawe the people reioyſyng ſo louyngly on euery ſyde, and ſawe the greate power of Jeſus in healyng of the lame and blynde, and his authoritie in caſtyng out of the merchauntes with theyr marchandiſe oute of the temple, no manne beeyng ſo bolde to reſiſt, and the chyldren alſo crying in the temple: Hos anna to the ſonne of Dauid. They takyng theſe thynges grieuouſlye, monyſhed Jeſus to ceaſe that crying, els it woulde come to paſſe that he ſhould ſeme to acknowlage ſuche honour, of whiche they iudged hym vnworthy: whereas it ſhould haue been theyr partes, rather more greatly to prayſe hym, and to ſpeake well of hym, whiche beyng auncient menne, and ſkilfull in the lawe and in the prophecies, and ſeeyng ſo many miracles, myght well vnderſtande that this was Meſſias whom they looked for ſo long tyme. Now the chyldren by the inſtigacion of nature, or rather by the inſpiracion of God, ſpake that thyng, whiche they coulde not vnderſtande for lacke of age. Therefore the Scribes and prieſtes beeyng blynded with enuye, and drounken with angre, ſayed vnto hym: heareſt thou what theſe chyldren ſaye? But Jeſus ſtoppyng theyr mouthe with a teſtimonye of ſcripture, ſayed: dyd ye neuer reade (ꝙ he) of *the mouth of infantes and ſucklynges thou haſte made perfecte thy prayſe?* wil ye therefore that J ſhould ſhutte theyr mouth, whiche God hath opened to prayſe his glory? J ſay vnto you: God wyll not ſuffer his prayſe to bee had in ſilence through youre enuye: inſomuche that if theſe holde theyr peace, the ſtones will crye, whoſe hardeneſſe ye excede. Therfore Jeſus leauyng them with theyr enuye, departed thence, and goyng out of the citie of Hieruſalem, he went vnto Bethania, and there taryed for a ſeaſon.

They diſdeigned, &c

The enuie of the Scribes & prieſtes againſt Jeſus.

Out of the mouth of infauntes and ſuckelinges thou haſt ordeined prayſe

The texte. Mark. xi.

¶ In the mornyng, as he returned into the citie agayne, he was an hungred: and whan he had eſpyed a figtree in the way, he came to it, and foũde nothing thereon but leaues onely, and ſayed vnto it: Neuer fruite growe on thee hence forwarde. And anon the fygtree withered awaye. And whan his diſciples ſawe it, they maruayled, ſaying: how ſoone the fygtree is withered. Ieſus aunſweryng, ſayed vnto them: * Verayly I ſaye vnto you: If ye haue fayth and doubt not, ye ſhall not onely doe this, that is happened vnto the fygtree, but alſo if ye ſhall ſay vnto this mountayne, remoue and caſt thy ſelfe into the ſea, it ſhall be done. And all thynges whatſoeuer ye aſke in prayer (if ye beleue) ye ſhall receyue them.

C

* Mark. xi. Luke. xvii.

In the mornyng by the way as he returned towardes the citie, he began to wexe hungry. And whan he ſawe a fygtree nere the waye, he came towarde it, hopyng to haue ſome foode thereon. And whan he came at it, he founde nothyng on it but leaues. Therefore beeyng grieued that he was deceyued of his hope, he curſed it, ſaying: Neuer mā ſee fruyte of thee hereafter. And whan the diſciples turned agayne theſame waye, ſeyng the fygtree whiche Jeſus had curſed, to bee euen than withered, and the leaues fallen of, maruayled and ſayed vnto hym: beholde the fygtree whiche thou dyddeſt curſe, is now withered. Jeſus ſuffered this to be done for this purpoſe, that he myght inculcate diligently fayth vnto his diſciples, without the whiche he knewe that his death ſhould be vnprofitable to men. For he thyrſted maruey louſly after the health and ſaluacion of mankynde, and therefore euē now already he deſyred ⁊ longed for his death. But whereas he founde an apperaunce of religiō in the Jewes, he founde not the fruite of feyth, whiche onely he hungred for. Unto hys diſciples therefore maruaylyng at the fygtree ſo ſodaynly withered, he made anſwer on this wiſe: why maruayle ye at this, whiche is no greate matter, for a fygtree to wyther? the might of fayth can doe more, which if ye poſſeſſe both ſtrong and conſtaunte, ye ſhall not onely doe that whiche ye ſawe chaunce vnto the fygtree, but alſo if ye ſaye to this hyll, remoue thee from thy place, and goe into the ſea, youre commaundemente ſhall be done and ſhall take effecte forthwith. And whatſoeuer ye ſhall aſke in your prayers, ſo that ye haue a ſure truſt, ye ſhall obteyne it.

Chriſt curſeth the figtree and maketh it baren.

And anon the figtree withered.

Why Jeſus curſed the figtree and ſuffred it to wither.

They merueiled ſayig, how ſoone the figtree is withered.

Without feith Chriſtes death is vnprofitable vnto men.

The curſed tre what it ſignifieth.

If ye haue feith and doubte not &c.

D

And whan he was come into the temple, the chiefe prieſtes and elders of the people came to hym as he was teachyng, and ſayd: By what autoritie doeſt thou theſe thynges? And who hathe geuen thee this autoritie? And Ieſus anſweryng, ſayed vnto them: I alſo wil aſke you a certaine thyng, which if ye tel me, I wyl alſo ſhew you with what autoritie I doe theſe thynges. The baptiſme of Iohn, whence was it? from heauen, or of men? But they thought with themſelues, ſaying: If we ſaye, from heauen, he wyll ſay vnto vs: Why than dyd ye not beleue hym? But if we ſay of men, we feare the people. For all men take Iohn as a Prophete. And they anſweryng to Ieſus, ſayed: we cannot tell. And he ſayed vnto them: Nor I doe tell you with what autoritie I doe theſe thynges.

The texte. Marke, xi. Luke, xx.

And whan he entred into the temple and taught the people, the chiefe prieſtes and certaine of the Seniours of the people, not ſufferyng hym to be there in his kyngdome freely, goe vnto hym ⁊ ſaye: By what authoritie doeſt thou theſe thynges? And who gaue thee this authoritie? For ſith no man gaue hym this authoritie, eyther he muſt ſay that it was geuē hym of God, or els of Belzebub. If he had ſayed of God, he ſhould haue ſayed trueth, but he ſhould haue done nothing but prouoked them to wrath. For they aſke not for any ſuche entent that they wil beleue, (as myght appeare by the thyng it ſelfe,) but falſely to reproue and accuſe hym. Jeſus therefore not ignoraunt of this thyng, requited theyr queſtion with an other, as if a man ſhould dryue out one nayle with an other. I wyl aſke you (ꝙ he) a certayne thyng, and if ye aunſwere me to that, I wyll aunſwere to youre queſtion. The authoritie whereby John dyd baptiſe, from whence came it vnto hym? from heauen, or from menne? They tooke deliberacion with

By what autoritie doeſt thou this, and who gaue thee thys authoritie?

The Phariſees aſke queſtiōs of Jeſus, not to beleue, but falſely to accuſe hym

The baptiſme of Jhō, whēce was it?

themſelues,

The ſubtelltee of the Phariſees.

A themſelfes, what they ſhoulde anſwere. For they ſawe it was a forked queſtion, and ſo doubteful, that they muſt nedes falle vpon the one pike or the other. They thought in theyr myndes, yf we ſaye from heauen, he wyll foorthwith ſaye vnto vs: why than did ye not beleue him? for he preached the kingdome of God, and witneſſed with me. But yf we ſaye, of men, it is to bee feared leſte the people wyll make a ſedicion, becauſe all men take Iohn for a Prophet. Therfore leſte they ſhoulde be reproued, they made anſwere that they could not tell. Than ſpake Ieſus: Neyther wyll I tell you (ꝙ he) from whence I haue this myne authoritie.

The texte.

Matth.iii.

And what thinke you? A man had two ſonnes, and came to the firſt, and ſaide: Sonne goe to daie, and worke in my vineyarde. He anſweryng, ſayde: I wil not. But afterwarde, he repented and went. Than came he to the ſecounde, & ſayde likewiſe. And he anſwered and ſayde: I will ſir, and went not. Whether of them twayne did the wyl of hys father? And they ſaye vnto him: the firſt. Ieſus ſayeth vnto them: veraily, I ſaye vnto you, that the publicanes & harlottes go before you into the kingdome of God. *For Iohn came vnto you by the waye of righteouſnes, and ye beeleued him not, and the Publicans and harlottes did beleue him. And ye when ye had ſeen it, wer not moued afterward with repentaunce to beleue him.

A man had twoo ſõnes &c:

The parable of the mã and his two ſõnes.

The Publicanes and harlottes goe before the Iewes into the kingdome of heauen.

The Publicanes and harlottes goe before you into the kyngdome of heauen.

The impenitencie of the Iewes.

For Ihon came vnto you by the waye of ryghteouſnes, and ye beleued hym not.

But becauſe a ſimple and a playne queſtion coulde not wrynge out the confeſſion of truth, Ieſus putteth foorth an other queſtion by a riddel, becauſe they ſhoulde ere the wer well aware, geue ſentence agaynſte themſelues. What thinke ye (ꝙ he) of that I wil propoune vnto you now? A certayne man had two ſonnes. He came to the one and ſayed: Sonne, go and worke this daie in my vineyarde. He anſwered frowardly: I wil not. But straygthwayes afterward repenting himſelfe, he went into the vineyarde. The father likewiſe came to the other ſonne and ſayde: go, and labour in my vineyarde this daye. He anſwereth readily: loe I goe ſir, and yet he wẽt B not. Therefore of theſe two, whether thinke ye fulfilled his fathers wyll? They not vnderſtãding to what end theſe wordes would come, anſwered: The firſt ſonne, whiche repenting foorthwith, went into the vineyard. Thã Ieſus turning the parable vpon them, ſayde: certaynely I tell you trueth, that the Publicanes and common weomen ſhall goe before you into the kyngdome of heauen. For they beeyng rebelles agaynſte God with theyr wicked lyfe afore, yet by and by wer touched and moued by penaunce to obey the doctrine of the ghoſpell: But ye whiche be the people of God in title and profeſſion, and ye which haue ſayed in times paſt, and at this day ſaye, we will doe all thinges whatſoeuer the Lorde ſayeth vnto vs: whiche alſo haue euer in your mouth the preceptes of God, and the lordes Temple, the Lordes Temple, the Lordes Temple, beyng ſo many wayes prouoked, cannot bee moued to penaunce. For Iohn came ſhewyng you the waye of righteouſnes, and that the wrathe of God was at hande, and the axe ſette at the tree rootes, vnleſſe foorthwith ye woulde repent. Ye ſaw the Publicanes & common weomen (being deſperate folkes after your iudgement,) and paſt al grace, and yet ye ſawe them doe penaunce as he aduiſed them. But ye could not be moued vnto penaunce, neyther by the great holynes of Iohn, neyther by hys hollſome doctrine, neyther by hys threateninges, neyther by the exaumple of the publicanes and common weomen. So it cummeth to paſſe, that they through fayth, take from you the kyngdome of God: and ye vaynely profeſſing God with your mouth, bee ſhut out for the vnbelefe of your heartes.

The texte.
Mark.xii.
Luke.xx.

Hearken an other ſimilitude. There was a certayne man an houſeholder, whiche planted a vineyard, and hedged it round about, & made a wine preſſe, and builded a tower, and leat it out to huſbandmen, and went foorth into a ſtraunge countrey. And whan the time of fruite drewe nere, he ſent his ſeruauntes to the houſbandmẽ to receiue the fruictes of it. And the huſbãdmen taking his ſeruauntes, did beat one, killed another, & ſtoned another. Againe he ſẽt other ſeruauntes mo than the firſt, &

they did vnto thē likewiſe. But laſt of al he ſent vnto them his owne ſonne, ſaying: They wil haue my ſōne in reuerēce. And the huſband men whan they ſaw the ſōne, they ſayed within thē ſelues? This is the heyre, cum leat vs kil him, & leat vs enioye his heritage. And they tooke him, and caſt him out of the vineyard, and killed him. Than whan the Lorde of the vineyarde cummeth, what will he doe vnto thoſe huſband men? They ſaye vnto him: Sith they bee ill, he will cruelly deſtroye them, and will leat out his vineyarde to other houſbande men, whiche ſhall deliuer hym the fruicte in due ſeaſon.

C

The parable of the houſeholder that planted a vineyarde.

There was a certayne man an houſeholder, whiche planted a vineyarde.

He put foorth vnto them another parable, euen as darke as the other afore was: and by this parable he dooeth recite ſecretely, and laieth before their yies, theyr notable vnkindenes, whiche beeyng prouoked by ſo many benefites of god, did not onely not emend, but alſo cruelly killed ẏ Prophetes one after another, whiche wer ſent, that at theyr preaching they might once repent. And not content herewith, finally they would kyll the ſonne of god himſelfe, and that after that he was caſt out of the vineyarde, ſhewing as it were by the waye in a byworde the place where he ſhoulde be crucified. By the which communicacion he declareth both that theyr inuincible malice was vnworthy pardon (ſeeyng that nothyng was omitted or leaſt vndooen that might call them backe to a better mynde) and that he ſhoulde ſuffer nothing of them, whiche he knewe not of before. And thys was the parable. There was (ꝙ he) a certayne houſeholder, whiche planted a vineyarde, and hedged it about, and digged in it a ceſterne to receyue the ſwete wine that was to be preſſed out of the cluſters of grapes, whā time ſhould come: and he buylt in it a lodge for the keping of the vineyarde, & ſo whan it was well garniſhed, he ſette it out to baillifes and gaue thē charge of it that they ſhoulde feithfully & truſtely tylle it, & render the fruictes vnto the Lord. This dooen, he wēt foorth into a ſtraunge countrey frō home. Now whan the time of gathering ẏ fruicte approched nere, he ſēt his ſeruauntes to receyue ẏ fruicte of thē. But the houſband men did not onely not deliuer the fruictes that wer due, but alſo layed handes vpon hys ſeruauntes & bet ſum, and killed ſum, and ſtoned ſum to death. This knowen the houſeholder did not foorthewith puniſhe them, but looking that they ſhoulde repente and emende, ſent vnto them a greater noumber of ſeruauntes than he had dooen before, truſtyng that they beyng kept vnder and in awe with the multitude, they woulde now doe theyr duetie. But they handeled them alſo no more ientilly, than they had handeled the other before. The houſeholder ſuffered this diſpleaſure alſo, & finally to ouercum them with mildneſſe and gentilneſſe, he ſēt vnto them his owne ſonne, ſaying within himſelfe in his minde: although they haue been cruell toward my ſeruauntes, yet at the leaſt they will vſe my ſonne reuerentely, whan they ſee that he is cum. But his baillifes or hindeſmen, the more occaſion they had miniſtred vnto them to take repentaunce, the more they wer ſtyrred vnto cruelnes. For whan they ſawe the ſonne, they did not reuerence hym, inſomuche that foorthewith they conſulted to ſleagh him, ſaying: this is the heire, cum leat vs kill him, and we ſhall take his inheritaunce. And by and by they laied handes vpon him, and plucked him out of the vineyard, and killed him. Therfore (ꝙ he) whan the Lorde of the vineyarde ſhall come, what ſhall he doe to thoſe baillifes or hindeſmen? The Phariſeis anſwered: thoſe ill men he ſhall ill treacte and ſhall deſtroye them, and ſette oute his vineyarde to better baillifes, which maye truſtely render the fruicte in due ſeaſon vnto the Lorde whiche leat it out. So they beyng deceyued by thys ryddel, condemned themſelues with theyr owne mouth, pronouncing that they themſelues for the inuincible frowardenes of theyr mynde, be worthy

Why Jeſus tolde the Jewes aforehande what he ſhoulde ſuffer at their hādes

D

Againe he ſent other ſeruāūtes mo thē the firſte.

Laſt of all he ſent vnto them hys owne ſonne &c.

This is the heire, come leate vs kille hym, &c.

puniſh-

puniſhment, and that the Gentiles bee woorthy to be receyued to the grace
A of the ghoſpell, which will till the vineyarde more truſtely than they dyd.

The texte. Pſal. cxviii Marke.xii Luke .xx. 1.Petur.ii.

Ieſus ſaieth vnto them: Did ye neuer reade in the ſcriptures? The ſtone which the builders refuſed, the ſame is made the heade of the corner: this is doone of the Lord, and is meruelous in our yies. Therfore I ſaye vnto you: the kingdom of god ſhalbe taken from you, and geuen to a nacion, whiche ſhal doe the fruictes therof. *And whoſoeuer falleth on this ſtone, ſhalbe broken in pieces. *But on whomſoeuer it falleth, he ſhalbe all to bruiſed.

*Zacha.xii *Danie.ii.

Chriſte the corner ſtone.

After theſe thinges, Jeſus ſhewed that through theyr frowardeneſſe he beyng condemned and reiected, ſhould dye a ſpitefull death: but by his reſurreccion, throughe the power of the father, he ſhould bee made notable throughout al the world, and ſhould be ſo ſounde and ſtronge, that whoſo ſtumbled agaynſte hym, ſhould be his owne deſtruccion. And to the entēt that in declaring of this, he might the leſſe offende them, he bringeth a prophecie out of the Pſalme. Neuer read ye in the ſcriptures (ꝙ he) The ſtone whiche the builders did refuſe and caſt away, the ſame is made the head ſtone of the corner? This is dooen of the Lorde, and it is Wonderfull in our yies: ſignifying that they builded the Synagogue, but in building it they caſt out Chriſt: without whō no buildīg was ſure: but yet the ſtone reiected of thē, ſhould bee in greate eſtimacion and price in the Churche of the Gentiles. And herupon Jeſus did adde theſe wordes: Therfore I ſaye vnto you, the kingdome of God ſhalbe taken from you, whiche ye deſpiſe beyng offered vnto you: and it ſhal be geuen to other people, whiche ſhall brynge furth fruictes mete for the goſpell. And as this ſtone ſhall bring health to them that obey the ghoſpell: ſo it ſhall bryng deſtruccion vnto them that are diſobediente to the ſame throughe vnbeliefe. For whoſo ſtumbleth at thys ſtone, ſhalbe broken. Againe, vpon whom thys ſtone falleth, he ſhal-
B bee bruiſed.

The Jewes in building theyr ſinagogue caſte awaye Chriſt, who oughte to haue been the chiefe ſtone of the foundacion

Therefore the kyngdome of God ſhall bee taken from you. &c.

The texte.

And whan the chiefe prieſtes and Phariſeis had hard his parables, they perceyued that he ſpake of them. *And they went about to laie handes on him, but *they feared the people, becauſe they toke hym as a Prophet.

*Jhon.vi. *Mark.ix Luke.xix. and.xx.

At length, by the concluſion of this cōmunicacion, firſt the chief prieſtes & Scribes vnderſtode that he ſpake the former parables alſo againſt thē, in the which they beyng deceyued, gaue ſentence againſt themſelues. And therfore theyr madneſſe was now ſo ſet on fier, that they would euen there furthwith haue layed handes vpon him: But they feared the people, beecauſe Jeſus was muche made of and highly eſtemed of many, and taken for a Prophete.

The .xxii. Chapter.

The texte.

¶ And Ieſus aunſwered, and ſpake vnto them againe by parables, and ſayed: The kingdome of heauen is lyke vnto a man that was * a kyng, whiche made a marriage for his ſonne*: & ſent foorth his ſeruauntes to cal them that wer bidden to the wedding, and they woulde not come. Againe he ſēt furth other ſeruauntes, ſaying: Tell them whiche are bidden: Beholde I haue prepaired my diner, myne oxen, & my fatte wares are killed, and all thynges are ready, come vnto the marriage. But they made light of it, and went theyr wayes, one to his farme place, another to his marchandiſe, & the reſidue tooke his ſeruauntes, and treated thē vngoodly. And whan the king heard therof, he was angrye, and ſent foorth his men of warre, & deſtroyed theſe mourderers, and brent vp their citie.

*Luk.xiiii *Apoc.xix

The kyngdome of heauen cōpared to a kyng that made a marryage for his ſonne and bidde geaſtes to his feaſte.

AGayne Jeſus added an other parable, to printe the more ſurely in the mindes of the Jewes, that it ſhoulde come to paſſe by theyr owne obſtinate malice, that they ſhoulde bee reiected from ſaluacion of the ghoſpel, and that the Gentiles to take and enioye, that that they made thē ſelues vnworthy of. There is none at the firſt vtterly excluded from the kingdome of God: but this honour was geuen to the nacion of the Iewes, that they wer called firſt of all, yea & ientilly called, not vnto ſower or vyle thinges, but vnto a marryage: that is, to honour, delicates, and libertie of the ghoſpell. And they were not inuited and bidden therunto onely by the prophet Iohn, and by Chryſt himſelfe, but alſo after his death, they ſhould bee called by the Apoſtles: and the preachers of the ghoſpel ſhould not goe to the Gentils, before that for theyr diligence and wel doing, they had been foule arayed long of the Iewes with many mockes, and puniſhmentes: ſo that they can impute it to none but them ſelfes, that afterward they ſhall be puniſhed with ſo many miſeries, whiche diſpiſed Goddes goodnes, ſo often and freely offered vnto them. And the ſimilitude is this. The kingdome of heauen (ꝙ he) is through you made like to a certayne kyng, who makyng a bridalle to hys ſonne, ſent out his ſeruauntes, to bidde and to call many frendes and geaſtes to hys ſonnes marriage. But the geaſtes whan they wer once called, woulde not come at the firſt callyng. Then the kyng ſent mo ſeruauntes to byd them more diligentely to make haſte vnto the weddyng, whyche was nowe in a readineſſe, and to ſaye to the geaſtes in hys name: Beholde, the diner is ready, myne oxen, and my pultrie be killed, and al other thinges bee in a readineſſe. Nowe nothyng lacketh but cumming of the geaſtes, that the preparacion be not made in vaine. But they again neglected the meſſagiers that came to bid them. And whan the meſſagiers called vpon them, euery man made his excuſe: one ſayed, he muſt go ſe his mainour or farme place, yͤ he had lately boughte: An other ſaied, he muſte goe looke vpon his oxen, whiche he had bought: Another ſayed, he had late marryed a wyfe, from whom he coulde not well abſent himſelfe. And theſe men wer only madde to themſelues, whiche preferred certayne vile & fylthy cares of frail thinges, before a feaſt of ſuche felicitie and bliſſe. But others ioyned crueltie vnto theyr vnkindneſſe. For the kinges ſeruauntes, whiche did iently & louingly once or twyſe inuite and bidde them vnto ſo great honour, they handeled and vſed veray ſore with many rebukes, and at length killed them alſo. The whiche dooyng when the kinge hearde of, he tooke it veray grieuouſly: and turnyng his gentilnes, whiche they had ſo diſpiſed, into a rage, and ſendyng furth men of his garde, he deſtroyed theſe mourderers: and not content with that, nor thynking it enoughe, ſet theyr citie a fyer alſo. Theſe thinges ſpake Ieſus prophecying vnto them couertely the diſtruccion of the citie of Hieruſalem: and by and by he geueth intellygence yͤ the Gentiles ſhalbe called on euery ſide vnto the ghoſpell, as thoſe whyche wer better woorthie than the Iewes.

C

The kyngdome of heauen is lyke vnto a man that was a kyng whiche made a marriage for his ſone &c.

Againe he ſente forth other ſeruauntes &c.

The reieccion of the Iewes and the receiuyng of the Gentiles to the goſpel, declared by a parable of a marriage feaſte prepared for geaſtes.

And they went theyr waies, one to hys farme place, another, &c.

D

And the reſidue tooke hys ſeruauntes & treacted them vngoodly.

And whan the kyng heard therof he was angrye.

Than ſayed he to his ſeruauntes: The marriage is prepared, but they that wer bidden were not worthye. Goe ye therefore to the hygh wayes, and as many as ye fynde, call to the marriage. Than his ſeruauntes went out into the high wayes, and brought together as many as they could fynde, both good and badde, & the wedding was furniſhed with geaſtes. The king came in to ſee the geaſtes, and whan he eſpied a man there whiche had not a wedding garmente on, he ſayeth vnto hym: Frende howe cameſt thou in hither not hauing a weddyng garmente? But he helde his peace: Than ſayde the kyng to the miniſters. Bynde him handes and feete, and caſt him into the vtter darkenes, there ſhalbee wepyng and gnaſhing of teeth. For many are called, but few are choſen.

The texte.

Then he ſayed vnto his ſeruauntes: the bridalle is ready, but becauſe they that wer called declared thẽ ſelues for to be vnworthy for this feaſt, which not withſtandyng I prepaired chiefly for them: runne ye abrode euery where in the ſtretes and croſſe wayes, and call hither to the bridalle indifferently, whomſoeuer ye fynde, worthye, vnworthye, feble, maymed, blynd,

and lame

It ſhall haue grieuous puniſhement not onely not to come to the goſpel, but alſo to turn awaie frõ it agayne.

and lame, euen til my houſe be ful. The ſeruauntes went foorth ⁊ brought A with them a multitude of all ſortes gathered together from al places, and the feaſte was repleniſhed with geaſtes. After this, Ieſus, becauſe he had ſhewed before that the Iewes ſhoulde be grieuouſly puniſhed, whiche afflicted the apoſtles, by whom they wer ſo often called, and at length killed them: he declareth alſo that they ſhalbee ſore puniſhed whiche once profeſſing the life of the ghoſpel, returne againe to the filthines of theyr old life.

The king came in to ſee the geaſtes.

The king (ꝙ he) went in for to ſee the geaſtes ſyttyng at the table, and emong others he eſpied one there, whyche had not his wedding garmente on. Frende (ꝙ he) howe cameſt thou in hither, ſith thou haſte not thy wedding garmẽt on? But he being put to ſhame ſat dumme, ⁊ had nothing to ſaye. Than the king commaunded his ſeruauntes that they ſhoulde bind him hande ⁊ foote, and haue him awaye from the feaſt, and caſt hym into great darkenes, where is weepyng and gnaſhing of teeth: the honour and the light of the feaſte beyng chaunged into a vile prieſon, and great pleaſure being chaunged into great torment. Ferther though many be called, yet fewe bee choſen: all be called freely, but none be choſen ſauing ſuche as obey theyr calling, and they that vnto the end anſwere vnto the goodnes of God towardes them, continuyng in the ſtudye and loue and exerciſe of the Euangelicall godlynes.

Many are called but fewe bee choſen.

The texte. Mar. xii. Luke. xx.

Than went the Phariſeis and tooke counſell how they might entangle him in his wordes: And they ſente furth to hym theyr diſciples with the Herodians, ſaying: Maſter, we knowe that thou arte true, and teacheſt the way of God truly, neyther regardeſt thou any man, for thou haſt not reſpecte of perſones. Tell vs therefore, how thynkeſt thou? Is it lawfull that tribute be geuen to Ceaſar, or not? And Ieſus perceyuing theyr malice, ſayed: why tempt ye me, ye Hipocrites? Shewe me B the tribute money: and they toke hym a denarye of ſiluer, and he ſayed vnto them: whoſe ymage is this, and ſuperſcripcyon? They ſayed vnto hym: Ceaſars. Than ſayed he vnto them: *Geue therfore vnto Ceaſar, the thynges whiche are Ceaſars, and vnto God thoſe thynges that are goddes. Whan they had hard theſe wordes, they merueyled, and leaft hym, and went theyr wayes.

*Mar. xii. Rom. xiii.

Enuie and ambicion twoo ſore miſchiefes

The Iewes though they perceyued that they wer touched with theſe parables, yet wer they not moued vnto penaunce, inſomuch that now they muſed in theyr myndes nothing els, but howe that Ieſus might bee conueyed to dye. So greate a miſchiefe is enuye and ambicion. They had a wyll to doe murder, but they lacked oportunitie. They feared not God the reuenger of ſuche miſchiefes, but they feared the people. They thoughte therfore to goe a contrary waye, and to doe the thyng with ſuche ſecrete vndermining, that the enuie of the dede ſhoulde redounde and reſte vpon Ceaſar and his officers, and not vpon themſelues. Therfore for the tyme, they diſſembled theyr anger and wẽt awaye. But conſulting emong themſelues, it was thought good that certayne ſhoulde bee ſet foorthe for the nonce to propoſe a queſtion vnto Ieſus, to the entent he mighte bee taken in hys anſwere, and might ſo be brought in daungier of the princes: to the ende that he might bee put to deathe by thẽ as a man guiltie of high treaſon, and an authour of ſedicion, the Phariſeis hauing nothing to doe with the matier. And theyr inuencyon was thys. Whan Iewerye began now to be tributarie to the Romaines, king Herod the ſonne of Antipater was made officer by Auguſtus the Emperour, to gather yͤ tribute: And of this thynge euery man had not like opinion. For ſome thought it not mete that the people dedicate vnto God, ſhoulde paie tribute vnto princes that wer

The ſubtell craft of the Phariſees to bring Ieſus to death.

Then went the Phariſees, and tooke coũſaill howe thei might entangle hym in hys woordes.

Idolatours

C Idolatours. And of thys opinion were they, whiche held with the Phariſeis. And contrarye wyſe, others there were, fauourers of Ceaſar, whiche ſayed that tribute ought to be payed: and the mainteners of this opinion wer called *Herodians, becauſe Herode was the officer to gather the trybute. A litle before there were two, Theudas and Iudas, whiche whyleſt they did defende openly that the Iewes, a people dedicate vnto God, ought not to paye any tribute to any prophane prince, wer put to deathe like ſedicious perſones. Now the Phariſeis truſted that Chriſt, fauouring religion more than Ceaſar, who was but a prophane and wicked prince, would pronounce and iudge, according to his accuſtomed libertie, againſt the Herodians, that tribute ought not to be payed to Ceaſar: and furthwith by them he ſhould bee accuſed vnto Herode, and ſo ſhoulde be puniſhed like as Theudas and Iudas had been beefore. And yf he had pronounced that tribute oughte to bee payed, than they woulde haue layed to his charge, that he had flattered wycked prynces, & not fauoured goddes religion. Therfore they doe ſubornate, and ſende foorthe certayne of theyr diſciples, who ſhoulde coulourably with faier ſpeaking and with wordes of flaterie, tolle and drawe Ieſus into theyr nette, in preſence of the Herodians, who accoumpaignied theim of purpoſe, and wer there preſente for the nonce, with a great noumber of men, becauſe they would be ſure that the thing ſhoulde not lacke witneſſes. So great was theyr blyndnes, that though they had ſo often attempted the matier in vayne, yet they woulde not deſiſt nor leaue. Neyther be they aſhamed of theyr inconſtauncie, now calling him maiſter, where before they had layed to his charge, yͭ he was poſſeſſed with the ſpirite of Beelzebub. And they commend his franke manier of ſpeakyng, becauſe he ſhould not feare to offende the Herodians.

*Herodiās what they were.

Theudas & Iudas put to death for ſedicion.

And they ſent foorth to him theyr diſciples wyth the Herodians, &c.

The blyndneſſe & inconſtancie of the Phariſeis.

D Maiſter (ꝙ they) we knowe that thou art true, thou flattereſt no man, nor thou telleſt no lyes: But thou dooeſte with greate libertie and boldeneſſe teache the pleaſure of god, and not the phantaſies of men. For thou feareſt no mortall man, nor haſte any reſpecte of perſones. Tell vs therefore as thou thynkeſt. Is it leefull for the people of the Iewes (whiche is dedicate to the religion of God,) to paye tribute vnto Ceaſar beyng a miſtroiaunt, or no? And ſhall we paye it fromhenſfoorth, or no? But Ieſus to ſhewe that theyr craftie flaterypng could not deceyue him, ſo ordered his aunſwer with woonderfull wyſedome, that he endaungered hymſelfe to neyther of the conſpiracies: but moniſhed them what did moſt appertayne vnto their ſaluacion: and that is, to paie vnto God the high Prince, the tribute of godlynes. Ye hipocrites (ꝙ he) why doe ye tempte me? Shewe me a coine of the tribute. For they went about to catche Ieſus in his wordes. But he contrarie wyſe caught them in theyr anſwers. Herupon they ſhewe hym a Denarie, whiche had the Image and name of Ceaſar coined vpon it. And to declare that he came not for this purpoſe to make lawes of theſe thinges, whiche pertayne nothyng vnto Godlynes, and the whiche maye as the times ſerue be well or ill dooen, when he ſawe the coyne, as though he knewe no ſuche letters nor Images, who went onely aboute heauenly thynges: he aſked whoſe title and Image it was. Aunſwer was made: Ceaſars. Than ſayed Ieſus: Render therfore vnto Ceaſar, yf any thyng apperteyne vnto Ceaſar: but fyrſte of all render vnto God, the thynges that appertayne vnto God: meanyng that it is no hurte to godlynes, yf a manne beeyng dedicate to GOD, doe geue trybute to a prophane Prynce, althoughe he oughe it not, deſyring rather to bee obedyent, than to prouoke and ſtiere hym: chiefly in that thyng whyche maketh a man poorer, but

Maiſter, we knowe that thou art true, & teacheſt the way of god truely, &c.

Is it lefull that tribute be geuen to Ceſar, or no?

Some thinke that the denarie was the ſame that in many places of the olde teſtamente is called a ſickle, & is in value as ſome thinke about ten pence ſterlyng.

Why tēpt ye me, yee hipocrites?

Geue vnto Ceſar the thynges whiche are Ceaſars & vnto god, &c.

To geue vnto Ceſar that is Ceſars what it meaneth.

A man poorer,but not vngodly.Otherwyſe yf he dooeth exacte that whyche maketh vs vngodly, it is not nowe the tribute of Ceaſar,but of the deuil. When they had this aunſwer they maruailed:Firſte becauſe they perceyued that theyr ſubtyll deuyſe was not hid from him:Furthermore for hys woonderfull wiſedome,whom mannes craftines did in vayne goe about to deceyue. They maruayled truely, but yet they wer not chaunged.But forſaking him, they ceaſſed to prouoke him, ſith they could not ouercome hym : but they did not leaue of to hate hym, whom they ought to haue loued.

They merуailed ,and leafte him, and wente their waies

The texte.
Marke.xii
Luke.xx.
Act.xxiiii
*Deut.xxv

The ſame daye came vnto him the Sadduceis (whiche ſaye that there is no reſurreccion)and aſked him,ſaying:Maiſter,*Moyſes ſayed:yf a man dye,not hauing a childe, that his brother ſhould marrie his wyfe, and rayſe vp ſede to his brother. There wer with vs ſeuen brethren,and the firſt married a wyfe, and dyed without iſſue,and leaft his wyfe to hys brother : likewiſe the ſecond,and the third,vnto the ſeuenth.Laſt of al died the woman alſo. Therefore in the reſurreccion, whoſe wife ſhal ſhe bee of the ſeuen?For they all had her. Ieſus aunſwered and ſayed vnto thē: ye doe erre not knowing the Scriptures,nor the power of God:For in the reſurreccion they neyther marry,nor be married,but are as the Aungels of God in heauen.

Therfore whan the Phariſeis and the Herodians wer departed, the Sadduceis came vnto hym. That faccion emonge the Iewes, is more groſſe and leſſe learned,and diſagreeing from the Phariſeis in this point, that they denye the generall reſurreccion: In ſomuche that they beleue not the Aungels to bee, nor the ſolles to haue any beyng after they bee once ſeparated frō the bodie:thynkyng nothyng to bee,but onely ſuche thinges as they maye ſee. They when they hearde Chriſte make often mencion of euerlaſtyng lyfe, and of the worlde to come, and of the reſurreccion of the B iuſte, they come vnto hym to trye whether he agreed with the Phariſeis, or taught contrary to them,that they might reproue him if he wer againſt them, or els laugh hym to ſkorne, yf h[illegible]greed with the Phariſeis. Therefore they doe obiecte vnto hym thys h[illegible] queſtiō.Maſter(ꝙ they)Moſes made this law:If a man hauing married a wife,departe without children, that then the brother of the dead ſhoulde marry the widowe leaft of hys brother,and couplyng with her in marriage, ſhoulde rayſe vp iſſue to his brother departed.There wer emonge vs ſeuen brethren,of whom the firſt married a wife, and departed without children. The nexte brother married her,who alſo died without iſſue.Lykewyſe it chaunced to the thirde,and the fowerth,vnto the ſeuenth,ſo that they all dyed without iſſue.At laſt the wife died alſo,whiche had been married to the ſeuen brethren one after an other. Therfore in the reſurreccion,whiche of all the ſeuen ſhall haue her to his wyfe?For ſhe cannot bee a common wyfe for them all,and all married her indifferently. To this queſtion becauſe it was more of ignoraunce than of malice,Ieſus did vouchesafe to make aunſwere.For he that erreth by ignoraunce, is woorthy to bee taught. But ſuche perſones as propoſe queſtions of mere malice,bee not woorthye to be aunſwered.Ye erre(ꝙ he) whyche reade the ſcriptures,but ye vnderſtande them not:and imagining nothing aboue bodily thynges whyche ye ſee, ye knowe not the power of God, who is muche more wonderfull in thynges, that are not ſeen. Here in this worlde where men by courſes bee borne to dye,wedlocke is vſed for multiplying and for bryngyng furthe of iſſue. But whan mortalitie ſhall nowe bee ſwalowed vp and conſumed,and men ſhalbee ſpirituall, (which thyng ſhall ſo come to paſſe in the reſurreccion,the whiche ſhall reſtore vs agayne, beeyng theſame in dede that we were, but yet chaunged after

another

The Sadduceis a ſecte that denied the general reſurreccion, and denye that there bee any Aungels.

The Sadduceis oppoſe Chriſt to reproue hym.

The lawe of Moſes that the brother ſhoulde marrye the wife of the brother departed without iſſue.

There wer wyth vs ſeuen brethren,& the firſt married a wife &c.

He that erreth of ignoraunce is woorthie to bee taught.

Ye doe erre not knowīg the ſcriptures nor the power of God.

They that putte forth queſtions of malyce, are not woorthie to bee aunſwered.

C

another ſorte,) there ſhall no man marrye, nor no woman ſhalbe married. For there ſhall nede no generacion, where no death ſhall be. Further, they that pertayne to the reſurreccion of the iuſt, liue withoute matrimonie lyke the Aungels of God in heauen: recording now here and myndyng to theyr power, that they ſhall come to in the reſurreccion. For they had rather geat ſoules to God, then bodies to the worlde.

The ſtate of mā after the generall reſurreccion.

For in the reſurreccion they neyther marry, nor bee maryed.

But as touching the reſurreccion of the dead, haue ye not read that whiche was ſpoken to you of God, who ſaieth? I am the God of Abraham, and the God of Iſaac, & the God of Iacob: God is not a God of dead folkes, but of liuing. And whā the people heard this, they wer aſtounied at his doctryne.

The texte. Exod. iii.

After this, Jeſus notyng ſecretly this ſo foliſhe a queſtion to ſpring of a falſe perſwaſion, for that they beleued not the reſurreccion: diſdaigned not but vouchesafed to weede this opinion alſo oute of theyr myhdes, teachyng them alſo that this is taken out of the bookes of Moyſes, by whoſe aucthoritie and wordes of the lawe they apposed Jeſus. Why haue ye an yll opinion of the reſurreccion of the dead, as though Moſes taught it not openly, whoſe wrytinges ye reade groſſely, & nothyng diligently? Haue ye not read in his bookes what God ſaieth? J am (ſaieth he) the god of Abraham, and the God of Iſaac, and the God of Jacob. If they had periſhed wholly by the deathe of the bodyes, God woulde not haue ſayed that he is theyr God, but that he was theyr God. But yf he be theyr God, truely their ſolles doe lyue, and they alſo doe wholly lyue in maner, vpon the hope of yͤ reſurreccion that is to come. God is lyfe, and therfore is he not God of the dead whiche nowe be not, but of the liuyng. Thus he taught them that a reſurreccion there ſhall be, but not to bee after ſuche ſort, as they imagined it to bee, whan they propoſed theyr foliſhe queſtion of the ſeuen brethren. The people whan they ſawe euery mannes mouthe ſtopped with wiſe aūſwers, they merueiled at his effectuall and readie doctrine.

But as touchyng the reſurreccion, &c.

The generall reſurreccion proued by ſcripture out of Moſes.

I am the God of Abraham. &c.

God is not god of the dead, but of the liuyng.

And whan the people heard this, they meruailed at hys doctrine.

D

But whan the Phariſeis had heard that he had ſtopped the mouth of the Sadduceis, they came together: and one of them being a Doctor of lawe, aſked hym a queſtion, tempting him, and ſaying: Maiſter, whiche is the great commaundement in the lawe? Ieſus ſayed vnto hym: *Thou ſhalt loue the Lorde thy God with all thy hearte, and with all thy ſolle, and with all thy mynde. This is the firſt and great commaundemente. And the ſecound is lyke vnto it. Thou ſhalte loue thy neighboure as thyſelfe. *In theſe two commaundementes hange all the lawe and the Prophetes.

The texte, Mark. xii.

*Deute. vi

*Leui. xix

Roma. xiii

The Phariſeis wer nothyng diſcontented that the Sadduceis were put to ſylence, chiefly in a matier wherin they were cleane contrary the one againſt the other. Therfore whan the Phariſeis ſawe the Sadduceis put to ſilence, and rebuked alſo for ignoraunce of ſcripture, they takyng hearte of graſſe agayne, gather to gether, and ſette forwarde a certayne doctoure of lawe, whiche ſhoulde goe vnto Jeſus with a clerkely queſtion, that eyther he might reproue him of ignoraunce, or els he himſelfe beare away the prayſe of learnyng. Maiſter (ꝙ he) whiche is the chief commaundemente in the lawe? Jeſus purpoſyng to ſhewe that they whiche crake of the profeſſion of the lawe, be fartheſt from keping of the greateſt cōmaundement in the lawe, whiche wholly flame with enuye and hatred agaynſte theyr neyghbour, and with other vices which haue none affinitie with Chriſtian charitie: and that no man loueth God, whiche is vniuſt to his neyghbour, aunſwered: Thou ſhalt loue the Lorde thy God with all thy hearte, and with all thy ſolle, and with all thy mynde: This is the chiefe and greateſt commaundement. The whiche commaundement no manne dooeth perfourme and kepe, vnleſſe he kepe alſo the ſeconde whiche is like vnto the fyrſt: For this: Thou ſhalt loue thy neyghbour as thy ſelfe: dooeth depend of the other.

They that moſt crake of the profeſſion of the lawe, are ſometyme fartheſt from kepyng of the lawe.

The chiefe and greateſt commaūdemēt in the law: and the ſecond.

In theſe twoo commaundementes hang al the lawe & the prophetes.

A And whatſoeuer is commaunded in the whole lawe, whatſoeuer the Prophetes teache, all that is compryſed in theſe two commaundementes. For whoſoeuer loueth God with all hys herte, wyll neglecte nothyng that he hath commaunded: And he that loueth his neyghboure as hymſelfe, he wyll not ſteale, he wyll not commytte aduoutry, he wyll not beare falſe wytneſſe, he wyll not deſyre his neyghbours ſubſtaunce. Finally he wyll dooe nothyng to an other, whiche he woulde not to bee done to hymſelfe. Than the Phariſey whiche was become now almoſte of a tempter a diſciple, ſayed: Maiſter, thou haſte ſpoken truely and rightly, that there is one God, and none other but he, and that he onely ought to bee loued aboue all thynges, with all oure power, and that we muſt bende all oure affeccions towardes hym onely: and that to loue oure neyghboure as oure ſelfe, is more then all the holocauſtes and ſacrifices. Jeſus ſeeyng that he had aunſwered wyſelye, and wente not forwarde to lye in awayte, ſayeth vnto hym: thou arte not ferre from the kyngdome of GOD. For he perceyued what was beſt, he lacked onely this, to folowe in affeccion and herte, that that he vnderſtoode. And in the meane tyme he touched ſecretelye the conſcience of certayne Phariſeis, whiche layed deadly a wayte for Jeſus. And therefore whereas they demaunded onely- B lye of the chiefe commaundemente, the kepyng and obſeruyng whereof they falſly tooke vpon them: he purpoſely added the ſecounde, concernyng the loue of theyr neyghbour, for as yet they ſuppoſed not that Chriſte was GOD: but that he was theyr neyghbour, and one that hadde done muche for them, they coulde not denye: agaynſte whome notwithſtandyng they dyd deuyſe that that no manne woulde haue to come vnto hymſelfe.

The texte. Marke. xii Luke. xx.

¶ Whan the Phariſeis wer gathered together, Ieſus aſked them, ſaying: what thinke ye of Chriſte? whoſe ſonne is he? They ſayed vnto hym: The ſonne of Dauid. He ſayed vnto them: How than doeth Dauid in ſpirite call him Lord? ſaying: *The Lorde ſayed vnto my Lord: ſitte thou on my ryght hande, tyll I make thyne enemyes thy foote ſtoole. If Dauid than call hym Lorde, howe is he his ſonne? And no manne was hable to aunſwere hym any thyng, neyther durſt any manne from that daye forth, aſke hym any moe queſtions.

*Pſal. cix.

What thinke ye of Chriſte, whoſe ſo͞ne is he?

Bothe natures of godhed and manhod in Chriſte.

But nowe whereas a greater coumpaignie of Phariſeis wer gathered together, Jeſus beyng tempted of them with ſo many queſtions, propoſed vnto them agayne a queſtion, ſignifying vnto them ſomewhat obſcurely and derkely, that whiche he left to bee declared afterwarde by his Apoſtles in tyme conueniente: that he had not not onely the nature of manne whiche they ſawe, and vpon whiche they would ſhewe theyr crueltie, but alſo that he had the nature of God, the which ſomewhat they myght haue coniectured of his dedes, had not enuye, hatred, ambicion, auarice, and other vices, blynded theyr hertes. Therefore he demaundeth of them beyng gathered together, what they thought of Meſſias, whoſe ſonne he ſhould bee: that is, of whoſe ſtocke he ſhould come. They aunſwere forthwith: of Dauid. Than ſayed Jeſus: what meaneth it than that Dauid inſpired with the heauenly goſte, dooeth in the myſticall Pſalme, call hym Lorde, whereas he is his ſonne? For it is wrytten: The Lorde ſayed vnto my Lorde: ſytte on my ryght hande, vntyl I make thyne enemyes the ſtoole of thy feete. Howe agreeth it if he bee the ſonne of Dauid, that the father calleth hys ſonne LORD? And there was not one of them that coulde looce this knotte, becauſe that they coulde as yet thynke nothyng of the godlye nature, of Jeſus. For Chriſte as he was the ſonne of Dauid, touchyng the body of man: ſo touchyng the diuyne nature, he was

If Dauid calle hym lorde, howe is he hys ſonne?

Chriſte the ſonne of Dauid, is called lord of Dauid.

Lorde

Lorde of all, and not of Dauid onely. So after this, no man durſt queſtion with hym, whan they ſawe that the baytes and ſnares whiche were layed for hym, redounded vpon theyr owne heades. C

¶ The.xxiii.Chapter.

Than ſpake Ieſus to the people and to his diſciples, ſaying: The Scribes and the Phariſeis ſit in Moyſes ſeate. Al thynges therefore whatſoeuer they byd you kepe, kepe and doe: but doe not after theyr workes, for they ſaye and doe not. For they bynde together heauy burdens, and hard to be borne, and lay them on mens ſhoulders, but they themſelues will not lyft at them with one of theyr fyngers. * And they doe all theyr workes to bee ſeen of men.

The texte.
Luke.xi.

*Mar.xii.
Luke.xx.

Therefore whan Ieſus had put them ſo often to ſylence, in the preſence of the multitude, leſte theyr authoritie ſhoulde vtterly decay with the people, (ouer whome they wer ſette to bee doctours and teachers,) he declared that they ought to bee heard, but not to bee folowed. For although it is moſte agreable, that he that taketh vpon hym the office of a teacher, ſhoulde gette credite and autoritie to hys doctryne, by vertuous lyuyng: yet it is not expediente vtterly to deſpyſe the holſome doctryne, for the naughtie lyfe of the doctoure. The reuerence whiche theyr maners doe not deſerue, muſt bee geuen vnto the autoure, whoſe commaundementes they recyte, ⁊ preache. For the lawe of God is not polluted, though it be vttered by the mouth of a naughtye preacher. Truely vnto hym it is vnprofitable, but it is profitable to the taker. Therefore Ieſus turnyng awaye from the Phariſeis, in whome he ſawe no hope of better lyfe, ſpeaketh vnto the people, and the diſciples, on this maner. The Scribes and the Phariſeis vtter thẽſelues what corrupt myndes they haue, how enuious, how couetouſe, how gredy of vayne glory they be. But yet for the authoritie of theyr office they muſt D bee heard. They occupye the chayre of Moyſes, whoſe lawe they teache. The thynges that they teache are holy: for they teache the doctryne of others, and not theyr owne: but theyr lyfe is ferre and wyde in diſtaunce frõ theyr doctryne. Wherefore whatſoeuer they preſcribe and appoynte vnto you by thautoritie of Moyſes, kepe it and doe it: but beware that ye frame not youre maners after theyr lyfe. If they lyued as they teache, ye ought wholly to folowe them. Now they doe not as they teache. They exact more then the lawe of other men with greate ſeueritie, ⁊ they pardone thẽſelues. They be veray rigorouſe towardes others, and ientill and fauourable to themſelues. For they bynde together heuy and intolerable bũdels of commaundementes, and laye them vpon other mens ſhoulders, whiche they wyll not voucheſafe themſelues to touche with theyr finger. For they lode the lawe heuy enough of it ſelfe, with theyr conſtitucions, to get them a fame of learnyng and holyneſſe. And if they perfourme any thyng accordyng to the commaundemente of the lawe, they doe it not with theyr herte, but for prayſe and fame of the people. They be as players, and as diſguiſed perſons they play theyr parte, with a counterfayte viſour of religion, to be ſeen of men. But no man kepeth the lawe, but he that doeth as as the lawe maker would: he requyreth chiefly a pure ⁊ ſincere herte. But theſe men, whatſoeuer they doe, they doe it to hunte for a vayne opinion of holyneſſe, emong the ſimple people.

Holſome doctrine muſte not be deſpiſed for the naughtie life of the preacher.

The law of God is not polluted though a naughtie mouth vtter it.

Thã ſpake Ieſus to the people and to his diſciples &c.

The phariſees doctrie and theyr life agreed not.

All therefore whatſoeuer thei bid you kepe, kepe and doe.

The Phariſees layed burdens on other mens ſhoulders which thẽſelfes would not put theyr figer vnto.

And they dooe all their workes to bee ſeen of mẽ.

No man kepeth the lawe but he that dooeth the lawe makers mynde.

¶ And they ſette abrode theyr Phylacteries, and enlarge the borders of theyr garmentes, and loue the vppermoſte ſeates at feaſtes, and to ſitte in the chiefe place in counſels, and gretynges in the market, and to bee called of men, Rabbi. But be ye not called Rabbi. For one is youre maiſter, that is Chriſte, and all ye are brethren.

The texte.

And

A And call no man youre father vpon the yearth. For one is your father whiche is in heauen: *neither be ye called maiſters, for one is your maiſter, that is Chriſt. He that is greateſt emong you, ſhalbe your ſeruaunt. *But whoſo exalteth himſelfe ſhalbe brought lowe, and he that humbleth hymſelfe, ſhalbe exalted.

*Jam.iii.
*Luke.xi.

For whan God (after that the commaundementes of the lawe were geuen) added: *Thou ſhalt tye thẽ in thy hande, and they ſhall not be remoued from thyne iyes:* meaning thereby, that we ought neuer to forgette the commaundementes of God, but after theyr rule to frame all the doynges of our lyfe: theſe men neglectyng vtterly to kepe the commaundementes of God, yet they magnifye themſelues emong the people with a falſe apperaunce. They walke vp and downe bearyng aboute brode Phylacteries, they goe with brode and gorgeous embroderynges, and ſhewe forthe the commaundementes of the lawe wrytten in them, whereas in theyr lyfe they neuer appeare. Theſe ſhould haue been written in their hertes, and expreſſed in theyr life. So they ſhould pleaſe the iyes of God, vnto whom onely our lyfe ſhould play her pageaunte. But this beholder and looker on deſpiſed, they ſeke after vile prayſe of the rude multitude. And whereas it becummeth a teacher euery where to expreſſe noble vertue in his maners and ſayinges, and alſo in his countenaunce: theſe menne doe nothyng els but that that is veray vayne, and alſo ſcante worthy and mete for man. If they bee called any where to ſupper, there they place themſelues ambiciouſly as it were chyldren, becauſe the more honourable place is offered vnto them. In the Synagogues and common councels, they loue the honoure of the high ſeate. Whan they be in the markette, they reioyce to bee ſaluted honourably. They ſette vp theyr combes as often as they heare of the people that honourable tytle, Rabbi: as who ſayeth, they onely be worthy of honour, B or be onely wyſe: whereas for this they be leaſt eſtemed with God, becauſe they ſeme to themſelues greateſt: and in this they be moſte folyſhe, becauſe they ſeme to themſelues moſte wyſe. Honoure is due onely to God, who onely is greate in dede, and to bee honoured. The prayſe of wyſedome is due onely to God, and authoritie is due onely to God. If any of theſe thynges be in menne, it is but a certayne ſhadowe onely, if it be compared to the greatneſſe of God, and it cummeth alſo from the bountifulneſſe of God. Therefore if menne yelde any honoure vnto menne for the gyftes of God, which they ſuppoſe to bee in them: he to whom it is geuen, ought not to chalenge it to hymſelfe, but to yelde the whole prayſe vnto hym from whom he hath al, (yea and that freely,) if he hath any goodneſſe. But I would not that ye my diſciples ſhould be like vnto them: but rather that remembryng myne exaumple and doctryne, ye ſhould flee the arrogaunte name of wyſedome, nor pleaſe not youre ſelues if any manne call you Rabbies: that is to ſaye, oure Maiſters. For there is one vnto whome this name truely agreeth, and this is maiſter to you all. But you in compariſon of hym bee nothyng els but felowe ſcholars and brethren together: emong whome mutuall charitie maketh all lyke. And it is not comely that any manne preferre hymſelfe before an other: but the contencion is ferre contrarye, that is to ſaye, that one geue honoure to an other, and one with ientleneſſe and duetie preuent an other. Therefore call no man maiſter in yearth, ſeeyng that whatſoeuer holſome doctryne ye haue, ye haue it all of GOD, and be bounde to hym for it. By hym he teacheth, whoſoeuer teacheth ryghtly. By his inſpiracion he profiteth, whoſoeuer truelye profiteth. Nor yelde not hereafter vnto manne in yearth, the honourable name of father, ſith ye haue once profeſſed the heauenly father,

vnto

And they ſette abrode theyr phylacteries, &c.

The Phariſaical kepyng of the lawe.

And loue the vppermoſt ſeates at feaſtes.

The pryde and ambicion of the Phariſees.

And to bee called Rabbi.

Rabbi.

Honour is due to god onely, who is onely great in dede.

If mã be honoured for any vertue, he ought to render the prayſe to god the geuer of that vertue.

But bee ye not called Rabbi.

For one is youre maiſter, that is Chriſt, and all ye are brethren.

No man oughte to preferre hymſelfe before an other.

And call ye no mã your father vpõ the yearth.

¶ Neither be ye called maiſters. &c.

Whan Chriſt forbade to cal father or maiſter on yearth, what he ment therby.

To bee greateſt in the goſpel is to bee moſte humble.

He that is greatteſt emõg you, ſhall bee your ſeruaunte.

vnto whome ye be bounde both for lyfe, and for whatſoeuer ye haue, and vpon whome ye doe wholy depende. Let no man therefore chalenge vnto hym the honoure due vnto God onely: let no manne geue that to manne, whiche is due to God only. To whom onely al prayſe honour, & thankes, muſt be geuen. If any man teache well, let the wyſedome of God be prayſed in hym, whiche doeth ſhewe furth and communicate it ſelfe by hym. If any man doeth the parte of a father in diligence and carefulneſſe, lette the goodneſſe of God bee prayſed in hym, whiche doeth prouyde for you by hym. But the Lorde Jeſus ſpake not theſe thynges as though it were a wycked thyng to cal a maiſter by the name of maiſter, or to cal a parent by the name of a parente: but by this communicacion he endeuoureth to plucke out vtterly from the myndes of his, theyr Phariſaicall ambicion, whiche chalenge vnto them that, that was Gods, and requyre honoure of the people for the doctryne, whiche was not theyrs, but Gods: as though they wer the authours, and not rather miniſters of the doctryne. Furthermore he noted the ſimplicitie and flaterye of the people, whiche praiſed them immoderatly, as though they wer more bounde to men, than to God. And becauſe he perceiued that there ſprang of ſuche ambiciõ, poyſon and deſtruccion of the congregacions: therefore he finiſheth his communicacion with this clauſe: he that is greateſt emong you, he ſhalbe your miniſter and ſeruaunte. For what he hath, he hath receyued it els where, & hath receyued it freely, & hath receyued it for this, that he ſhould geue it to others. D Therefore the greater he is by the giftes of God, he ſhal not be the more arrogaunt, but the more carefull to beſtowe them, & the more lowly and humble: leſte he ſhould leſe at once through his arrogancie, that that Gods liberalitie hath geuen vnto hym. Let hym geue all the glorye vnto God the autour, chalengyng nothyng vnto hymſelfe, but the diligence of an humble miniſter. He is greater in dede, whiche is leaſt in his owne conceyte. And he begynneth now to be leaſt with God, whiche is greate in hys owne conceyte. And if a man crake & auaunce hymſelfe of the free gyftes of God, beeyng ſpoyled of them whereof he maketh hymſelfe vnworthy, he is nowe of the greateſt, become the leaſt. Contrarywyſe, he that doeth ſubmyt and humble hymſelfe, acknowlageyng & ſetting forth his weakeneſſe, & acknowlageyng the gyftes of God, whereby he is great, or els ſhewyng and vtteryng them to the profite and commoditie of his brethren: ſuch an one becauſe he prouoketh Gods liberalitie through his modeſtie, the gyftes beyng increaſed, he is now of great, made muche greater.

He is greatteſt in dede that is leaſt in his owne conceipte.

But whoſo exalteth hymſelfe ſhall bee broughte lowe. &c

He that exalteth hymſelfe ſhall bee brought lowe, and contrarywyſe.

The texte. Luke. xi.

But woe vnto you Scribes and Phariſeis, Hipocrites: For ye ſhut vp the kyngdome of heauen before men. For ye neyther goe in youre ſelues, neyther ſuffer ye them that come to entre in.

Jeſus openly pronounceth woe vnto the Scribes & Phariſies, and why.

ye ſhutte vp the kingdome of heauen before men.

After theſe woordes, Jeſus turnyng to the Scribes and Phariſeis inueigheth, & ſpeaketh agaynſt theyr malice openly, & veray frankly, threatnyng them with the vengeaunce of God: that eyther they myght repente for ſhame, or els might turne to better for feare of punyſhmente: and that the counterfaytyng of holyneſſe ſet aparte, they myght begynne to bee the ſeruaũtes of the Euãgelical godlyneſſe. Woe be to you (ꝙ he) ye Scribes and Phariſeis, Hypocrites, who profeſſyng the knowlage of the lawe, and therefore in maner kepe the keyes of the kyngdome of heauen: ye doe not only not enter your ſelues, but alſo ye ſhut the dores againſt them that would come in, vnto whom ye ought to open the dores: and ye reſiſt them that be in a readineſſe of themſelues, whom if they wer ſlacke, ye ought to prycke forwarde. For whereas ye ſee that the lyght of the goſpell is nowe preſente, A preſente, yet for your glory and for youre auauntage, ye kepe the people in the ſhadowes of the lawe, excludyng them from the trueth.

The texte. Luke, xx.

¶ Woe vnto you Scribes and Phariſeis, Hypocrites. For ye deuoure wydowes houſes, and that vnder a pretence of long prayer. Therefore ſhall ye bee the more greuouſly punyſhed.

Woe be to you Scribes and Phariſeis, Hypocrites, who vnder the colour of religiō, deuoure wydowes houſes, whom ye dececeyue with a falſe cloke of holyneſſe. For ye counterfaite long prayer openly, whereas youre myndes in the meane tyme looke for naught els, but for a praye of the foliſhe women, which ſtill beleue that in the meane ſeaſō ye talke with God.

The hypocriſie of phariſaical praying.

The texte.

¶ Woe be vnto you Scribes and Phariſeis, Hypocrites, for ye wander about the ſea, and lande, to make one proſelyte: and whan he is become one, ye make hym two folde more the chlyde of hell, than ye your ſelues are.

Woe be to you Scribes and Phariſeis, Hypocrites, becauſe ye walke about the landes, ⁊ ſeas, to entice ſome one of the Gentyles to the profeſſion of the lawe: who, whan he is brought in with hope to learne the lawe, is brought in ſuche caſe through youre ſuperſticious doctryne, and peruerſe maners, that he is not onely not made a pure wurſhypper of God, ⁊ heyre of the kingdome of heauen: but alſo a more wicked Jewe then he was beyng heathen, ⁊ more in daunger of hell, than ye be. For it cūmeth to paſſe in maner, that the ſcholars oftentymes paſſe theyr naughtye maiſters.

B

The texte.

¶ Woe be to you, ye blynde guydes: For ye ſaye: Whoſoeuer ſweareth by the temple, it is nothyng: but whoſoeuer ſweareth by the golde of the temple, he is guiltie. Ye fooles and blynde: For whether is greater, the golde, or the temple that ſanctifyeth the golde? And whoſoeuer ſweareth by the aultar, it is nothyng: but whoſoeuer ſweareth by the gyft that is vpon it, he is guiltie. Ye fooles and blynd: For whether is greater, the gyfte or the aultar which ſanctifyeth the gyfte? Whoſo therefore ſweareth by the aultar, ſweareth by it, and by all thynges that are vpon it. And whoſoeuer ſweareth by the temple, ſweareth by it, and by hym that dwelleth in it. And whoſo ſweareth by heauen, ſweareth by the ſeate of God, and by hym that ſytteth vpon it.

Woe be to you ye blynde guydes, whiche take vpon you to be teachers, and knowe not what ye teache, ſwaruyng from the ſcope and ende of the lawe: and wreſtyng all thyng to none other ende, but to your owne lucre. For ye ſaye, whoſoeuer ſweareth by the temple of the Lord, is not bounde by his othe: but whoſo ſweareth by the golde, that is in the temple, he is bounde by his othe: leſſe eſtemyng, through a corrupte iudgemente, thoſe thynges that be holy of themſelues, then thoſe thinges that make for your auarice. Or els ye folyſhe and blynde, aunſwere me: whether of theſe two is holyer, the golde that doeth garnyſhe the temple, and is turned to your lucre, and into matter of your exceſſe and ryot: or the temple it ſelfe, whoſe holyneſſe cauſeth that the golde beeyng prophane in other places, is there counted holy? Alſo ye ſaye: he that ſweareth by the aultar, is not bounde by religion: but he that ſweareth by the gyfte that is ſette vpon the aultar, is bounde by his othe. O blynde teachers, for whether ought more to bee eſtemed? the gyfte, or the aultar whiche ſanctifyeth the gyfte? For the gyfte is holy by none other meanes, but becauſe it is ſettte vpon the holye aultar. And here through a corrupte iudgemente, ye wyll haue the gyftes eſtemed holyer than the aultar, becauſe they turne to youre profite: whereas the temple and the aultar bee buylt to the wurſhyppe and glorye of GOD, whiche ye lytle regarde. With theſe youre inuencions what els dooe ye, but ſubuerte the lawe of God, whiche forbyddeth all periurye? For lyke as by a gloſſe ye ſubuert the commaundement of honouryng the father and mother: ſo here ye teache periurye. It were high perfeccion

Whoſo ſweareth by the gold of the tēple he is guiltie.

The corrupt iudgement of the Phariſees in the eſteemyng of thynges.

He that ſweareth by the altare, ſweareth by all that is theron, &c.

vtterly not to ſweare: but yet whoſoeuer ſweareth by any thyng, whiche is eſtemed holy with hym to whome he ſweareth, he is periured, vnleſſe that he doeth perfourme his othe. Whoſoeuer ſweareth by the aultar, ſweareth alſo by the thynges that be on the aultar. So whoſoeuer ſweareth by the temple, ſweareth alſo by God, who dwelleth in the temple. Whoſoeuer ſweareth by heauen, ſweareth by the ſeate of God, and ſo it foloweth that he ſweareth by hym that ſytteth in it: whoſoeuer ſweareth by an other mannes head, ſweareth by a thyng conſecrate vnto God, whereof he that ſweareth hath no power. C

Whoſe therfore ſweareth by the altare, ſweareth by it, &c.

Woe vnto you Scribes and Phariſeis, Hypocrites: For ye tyth mynte, and anyſe, and cumyn, and haue left the weightier matters of the lawe: Iudgemente, mercye, and feyth. Theſe thynges ye ought to haue done, but not to leaue the other vndone: Ye blynde guydes, whiche ſtreigne out a gnatte, and ſwallowe a camell.

The texte. Luke. xi.

Woe be to you Scribes and Phariſeis, Hypocrites, whiche dooe exacte the leaſt thynges that perteyne vnto youre gayne, whiche make but lytle vnto true godlyneſſe: ye be ſo ſuperſticious in requyryng of tythes, that ye wyll gather your tythes of herbes, of moſte vyle pryce in eſtimacion: as of Mynte, Rue, Anyſe, and Cumyn: and in the meane ſeaſon, ye ſette lytle by thoſe thynges that be of moſte value, and whereupon dependeth true iuſtice, that is to ſay, iudgement, mercy, and feyth: iudgement, that ye doe iniurye to no man: mercye, that ye helpe the oppreſſed and nedye: feith, that ye deceyue no manne with periurie. Theſe thynges the lawe ſo requyreth, that it woulde haue them chiefly regarded, whereas for the other thynges the lawe added them as of the leſſe value, becauſe of the others. Therefore theſe thynges firſt of all ought to bee regarded earneſtly, ſyth it was thought good that thoſe ſmall thynges ſhould not be omytted. If ye obſerued and kepte all thynges to the vttermoſte, it myght appeare a religion: now for as muche as ye let paſſe theſe thynges, without whiche there is no ryghteouſneſſe, and care for thoſe thynges whiche be light and lytle worth, it is hypocriſie, not religion, yea it is the deſtruccion of religiō. D For before the tenthes wer ordeyned, yet vpryghtneſſe, well doyng, and feith wer requyred, and perteyned vnto the prayſe of ryghteouſneſſe. O blynde guydes, whiche beeyng of an aukwarde religion, doe ſtreigne out a gnatte, and ſwalowe vp a camell, ſuperſticious in a lytle thyng, and negligente in a greate thyng.

The phariſees ſcrupulous in tithyng, & negligēt in iuſtice.

For ye tithe mint, and anyſe, &c.

To paſſe on trifles & to neglecte the higheſt poyntes, is not religiō but hipocriſie.

Theſe thinges ye oughte to haue doen, but not to leaue the others vndoen.

To ſtreign out a gnat & to ſwalowe a camell.

Woe vnto you Scribes and Phariſeis, Hypocrites: For ye make cleane the vtter parte of the cuppe and the platter: but within they are full of bryberye and exceſſe. Thou blynde Phariſey, make cleane firſt that which is within the cuppe and platter, that the out ſydes of them alſo may be cleane.

The texte.

Woe be to you Scribes and Phariſeis, Hypocrites, becauſe ye be carefull for clenlyneſſe diſorderly. For ye clenſe youre cuppes, diſhes, & candelſtickes, with often waſhinges, whiche becauſe they be outwarde thynges, doe not defyle the mynde of man: and that that is within, ye leaue vnwaſhed, that is to ſaye, youre mynde and youre hertes. For it defyleth not the mynde of man, if he drynke of an vnwaſhed cuppe: but if he drynke wyne gotten with fraude, if he drynke wyne for exceſſe and not for neceſſitie. Lykewyſe ye waſhe the body, and the thinges whiche apperteine vnto the body: but ye purge not the mynde vncleane and defiled with rauine, filthy luſt, and with other veray filthy thynges. Thou Phariſee, I ſpeake to thee, I ſaye, thou blynde Phariſey, whiche by thy tytle and religion doeſt boaſt thy ſelfe to bee a maiſter ouer the people: Thou blynde guyde, fyrſt procure for this whiche onely perteyneth vnto the matter. Yf thou fanſye

For ye make cleane the vtter part of the cuppe, &c.

The prepoſterous & awkeward cleneſſe of the Phariſees:

Thou blind Phariſee, make clene firſte that whiche is within. &c.

A true cleaneſſe, clenſe firſte that whiche is within, and than if thou thynke good, clēſe the vtter thinges, the body, the apparel, the pottes, the cuppes, the ſeates, and the other ſtuffe: Otherwyſe to ſhewe forth cleaneſſe in theſe thynges, and to neglecte thoſe whiche onely make vs cleane or vncleane before God, is not cleaneſſe, but Hypocriſie, and the deſtruccion of true cleaneſſe. For with theſe your conſtitucions, ye corrupt the myndes of the ſimple, that they truſting vpon this cleaneſſe, deſpyſe thoſe thynges, which onely ought to bee regarded.

The texte.

❡Woe vnto you Scribes and Phariſeis, Hypocrites: For ye are lyke to peynted ſepulchres, whiche appeare beautifull outwarde, but within are full of dead mens bones, and all filthineſſe. So ye alſo outwardly appeare ryghteous vnto men, but within ye are full of diſſimulacion and iniquitie.

Woe be to you Scribes and Phariſeis, Hypocrites, whiche be ſo farre from true cleaneſſe, that ye be more lyke vnto whyted graues, and a fayre coueryng ſhewing outwardly a coūterfayted cleaneſſe, whereas inwardly they be full of bones of dead karkaſes, and full of all filthyneſſe. Euen ſo ye with long feigned praiers, with brode Phylacteries, with large gardes, with paleneſſe of coloure and faſtyng, and with other lyke coulours and coūterfeytinges, ſeme outwardly religious, & perfect, wheras your mynde and hert is ful of Hypocriſie on euery ſyde, defyled with all kynde of vice.

The Phariſees likened to painted ſepulchres.

The texte.

❡Woe be vnto you Scribes and Phariſeis: for ye buyld the toumbes of the Prophetes, and garniſhe the ſepulchres of the ryghteous, and ſay, If we had been in the dayes of our fathers, we would not haue been felowes with them in the bloud of the Prophetes.* And ſo ye be witneſſes vnto your ſelues, that ye are the chyldren of them which kylled the Prophetes. Fulfill ye alſo the meaſure of your fathers. Ye ſerpentes, ye generacion of vipers, how will ye eſcape the damnacion of hell?

*.i.Theſ.ii.

B Woe bee to you Scribes and Phariſeis, Hypocrites, becauſe through falſe boaſtyng of holyneſſe, ye buylde vp honorably the toumbes of the Prophetes, & garniſh the graues of the iuſt men, whom your forefathers hath ſlayne: and makyng as though ye fauoured the vertue of them that wer ſlaine, and deteſted the cruelneſſe of them of whome they wer ſlaine, ye ſay: if we had lyued in the tyme of our elders, we would not haue conſēted to the death of innocentes, whereas now ye goe about more cruel thinges agaynſt hym that excelleth the Prophetes: and in tyme to come, ye wyl endeuour no leſſe againſt them, which ſhall open you the way of euerlaſting health. For as muche as ye be of this mynde, truely ye declare that ye bee the veray natural chyldren of them which kylled the Prophetes, of whom they wer monyſhed frankly and freely: and ye would haue been no better than they, if it had chaunced you to lyue in their tyme. Goe to, be like vnto your elders: and what is lackyng to their extreme crueltie, fulfill ye theſame, that nothyng maye wante. They kylled the Prophetes, ye kyll hym, whom the Prophetes prophecied. O ſerpentes, the offſpring of vipers: O murtherers, the chyldrē of murtherers. Sith your malice is ſo inuincible, ſith ye can be amended by no benefites, by no myracles, by no ientil nor by rough ſpeakyng, by no promyſes nor threatninges: in caſe ye may eſcape in the meane ſeaſon the iudgemente of men, how wyll ye eſcape the iudgemente of hell? The whiche ye heape the more vpon you, becauſe ye bee not frayed from the deſyre of kyllyng, by the wycked exaumple of your elders. So manye Prophetes wer ſente, of whom ye haue ſlayne manye. At laſt I came my ſelfe, agaynſt whom ye knowe what ye haue attempted.

The hypocriſie of the phariſees.

And ſo ye are witneſſes vnto your ſelfes that ye are the childrē of them whiche. &c.

Ye ſerpētes ye generacion of vipers, howe wyll ye eſcape the damnacion of hell?

The inuincible malice of the Phariſees.

The texte.

❡Wherefore beholde, I ſende vnto you Prophetes and wyſemen, and Scribes: and ſome of them ye ſhall kyll and crucifie, and ſome of them ye ſhall ſcourge in

C

your Sinagogues, and perſecute them from citie to citie, that vpon you may come all the righteous bloud, which hath deen ſhed vpon the yearth: from the bloud of ryghteous Abell, vnto the bloud of Zacharie the ſonne of Barachias, whome ye ſlewe betwene the tēple and the aultar. Verayly I ſaye vnto you: All theſe thinges ſhall come vpon this generacion.

ii. chron. xxiiii.

And I not content with this (that it maye be the more euidente vnto all men, that ye be moſte worthy moſte cruell condennacion) beholde I wyll ſende agayne vnto you other Prophetes, wyſemen, and Scribes, whiche with greate ientilneſſe, maye reuoke you from this crueltie vnto a better mynde: and ſo the murdre of the former times ſhal not be layed vnto your charge, if ye dooe penaunce at theyr preachyng. But ye wyll not fauoure them, but ſome of them ye wyll kyll with the ſwearde, ſome ye wyll beate downe with ſtones, ſome ye wyll crucifie, ſome ye wyll whyppe in youre Synagogues, and wyll receyue them in no caſe, inſomuche that ye wyll perſecute them from citie to citie, vntyll ye compel them through your vncurable malice, to goe to the Gentiles. With the whiche thyng ye ſhall ſo prouoke the yre of God againſt you, that whatſoeuer manſlaughter hath been committed of your elders, from the firſt murther where Cain kylled his brother *Abel, vnto the ſlaughter of *Zacharie the ſōne of Barachias, (whom ye kylled betwene the temple & the aultar, beyng nothyng afrayed from murdre by religion and holyneſſe of the place) the punyſhment of al them beyng put of and differred, ſhall be powred vpon your heades, who haue not onely folowed, but alſo ferre paſſed the crueltie of all your forefathers. Therfore your miſerye ſhall be ſo notable, that the whole worlde ſhall vnderſtande what great cruelneſſe this nacion hath vſed agaynſt euery good man: and howe ſtiffe theyr rebellion hath been agaynſte God, ſufferyng them ſo long with ſuche ientilneſſe, and prouokyng them ſo often with ſuche benefites vnto better wayes.

I ſende you prophetes &c. & ſome of them ye ſhall kille, &c.

*Gene. iiii *ii. Chron. xxiiii.

I ſaye vnto you: all theſe thynges ſhall come vpon thys generaciō.

D

The texte.

¶ O Hieruſalem, Hieruſalem, thou that kylleſt the Prophetes, and ſtoneſt them whiche are ſent vnto thee: howe often would I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, and ye woulde not? Beholde your houſe is left vnto you deſolate. For I ſaye vnto you: Ye ſhall not ſee me hence foorth tyll that ye ſaye: Bleſſed is he that cummeth in the name of the Lorde.

Jeſus lamēteth the deſtruccion of Hieruſalem, and of the people of the Jewes.

After that theſe thynges wer ſpoken, the moſte meke Lorde Jeſus, who of his goodneſſe would no manne vtterly to peryſhe, conſideryng the miſerable deſtruccion now at hande of the citie of Hieruſalē, (for all thynges wer preſent vnto his yes) and therewith alſo theyr inuincible ſtubberneſſe wherewith they ſhould turne Gods ientilneſſe into furye and rage, doeth bewayle lamentably the deſtruccion of the nacion of the Jewes, geuyng an incklyng of his ſecounde cummyng: whan at laſt the Jewes ſhall repente them ouer late, and acknowlage Chriſte, whome nowe they denye: whereas it wer more for theyr profite, now to confeſſe theyr ſauioure ſente them from God, and to ſyng theſame hartely vnto hym, whiche they diſdaigne that the chyldren ſhould ſyng: Bleſſed bee he that cummeth in the name of the Lorde. Hieruſalem (ꝙ he) Hieruſalem, which killeſt the Prophetes, and ſtoneſt to death them that bee ſente vnto thee, howe often haue I trauayled to gather thy chyldren together, lyke as the carefull henne fearyng for her chickens, doeth clocke them together, and nouryſhe them vnder her wynges, and thou wouldeſt not? Nothyng is let paſſe on my behalfe, whereby thou myghteſt bee ſaued: but contrarywyſe thou haſte done what thou canſt to bryng deſtruccion vpon thy ſelfe, & to exclude ſaluacion from thee. But to whom free will is once geuen, he cannot be ſaued

Hieruſalē kylled the prophetes and ſtoned them that were ſente vnto hir.

Hieruſalē Hieruſalē &c. how often would I haue gathered thy children together, &c.

agaynſt

A agaynſt his wil. Your wil ought to be agreeable vnto my wil. Beholde a miſerable calamitie is hanging ouer your heades. Your dwellyng place ſhalbe left to you deſert. Ye ſhalbe left to your blyndnes, vntil that being once taught with ſo great miſeries, ye fal to repentaunce. For I ſay vnto you: hereafter ye ſhal not ſee me, vntil the time come, wherin ye beholdyng me with the eyes of your faith, ſhal ſaye: Bleſſed be he that cummeth in the name of the Lorde: whome now ye falſely accuſe, that he cummeth in the name of Beelzebub.

Beholde your houſe is lefte vnto you deſolate.

The.xxiiii. Chapter.

The texte.

And Ieſus went out and departed from the temple: and his diſciples came to hym for to ſhew him the buildinges of the temple. Ieſus ſayd vnto them. See ye not all theſe thinges? Verely I ſay vnto you: There ſhal not be here leaſt one ſtone vpon an other, that ſhal not be deſtroyed.

But Ieſus to repreſent with a certain ſygne and token that the temple and all the religion of the Iewes lawe ſhoulde ſhortely bee aboliſhed, departed out of the churche, and beegã to goe awaye. And the diſciples becauſe they heard ſome mencion of deſtruccion, they ſhewe theyr Lorde the hougeneſſe of the temple, beeyng ſuche a meruailous piece of worke, that it ſemed pitie it ſhoulde bee deſtroyed, and further ſo fyrmely and ſubſtancially buylt, that it ſemed not poſſible to bee hurled downe. But Ieſus aunſwered: ſee ye (ꝙ he) al theſe buyldynges? This bee aſſured of, there is none of al theſe, ſo ſtrong, ſo goodly, or ſo holy, which ſhal not be throwẽ downe, and ſo hurled in pieces, that one ſtone ſhall not ſtande on an other.

Ieſus prophecieth the deſtruccion of the temple of Ieruſalẽ.

The texte. Luke.xix. Epheſ.v. i.Cor.iii. Coloſſ.ii.

And as he ſatte vpon mounte Oliuete, his diſciples came vnto him ſecretely, ſaying: tell vs, whan ſhall theſe thinges bee: and what ſhal bee the token of thy cumming, and of the ende of the worlde? And Ieſus aunſwered, and ſayed vnto them: Take hede that no man deceyue you. For many ſhal come in my name, ſaying: I am B Chriſte: and ſhall deceiue many. Ye ſhall heare warres and tidinges of warres, bee not ye troubled. For all muſte come to paſſe, but the ende is not yet. Nacion ſhall aryſe agaynſte nacion, and realme agaynſte realme, and there ſhall bee peſtilence and hunger, and yearthquakes in all places. All theſe are the beegynninges of ſorowes.

Theſe thinges ſpoken, Ieſus went vp into the mount of Oliues. Here, as he ſatte, hauing the temple in his ſight, fower of his diſciples whom he called firſte of all, Peter, Iames, Iohn, and Andrewe, went vnto hym ſeuerally to knowe more certaynly of the time whan ſuche greate miſeries ſhoulde fall: for they ſuppoſed that byanby after the deſtruccion of the citie of Hieruſalem, and the hurling downe of the temple, Chriſte woulde come agayne in his maieſtie. But Chriſte to make them the more vigilaunt and ware, ſo tempereth his communicacion, that he willeth not that they ſhoulde knowe the tyme of the later cumming, and yet thorough the rehearſing of miſeries, he maketh them careful, and in a readines agaynſte the cumming of miſeries. The diſciples therfore ſaye: Tell vs whan theſe thynges whyche thou ſpeakeſt of, ſhall come to paſſe: and by what ſigne and token we maye knowe that thy cumming and the ende of thys world is at hande. But Ieſus not aunſweryng to that whiche they demaunded: turneth rather to thoſe thynges whyche ſhoulde prepaire theyr myndes to continuall watche in the ghoſpell. I ſhal come in dede (ꝙ he,) but beware leſte any man makyng a lye as touchyng my cumming, deceyue you. For many ſhall come, whyche ſhall take vpon them my name, and ſaye that they bee Chriſte, and ſhall fynde ſome to deceyue, foliſhe & lyght of beleſe.

Take hede that no mã deceiue you: for many ſhall come in my name, ſaying: I am Chriſt, &c.

Mani falſe Chriſtes ſhal come to deceiue men.

C

The tumulte and hurlyburly of all thynges ſhall ſhewe a certayne appearaunce, that the ende of the world is at hand. For ye ſhall heare of warres, and of ſundrie rumours of warres, more ſore and cruel (as it is wont to be) then the thinges ſelfes bee in dede. But leat not theſe thinges byanby diſcourage your myndes, that ye ſhould thinke the later time is now at hand. This troubleſome worlde muſt nedes ariſe, but the ende of illes ſhall not bee foorthwith. This ſtorme ſhall ſprede farder abrode. For not onely Hieruſalem ſhall bee deſtroyed, but the whole worlde ſhall buckell together with warres and ſlaughters. Nacion ſhall riſe againſt nacion, and kingdom ſhall ſkirmiſhe with kingdome, and the greatteſt parte of miſchiefe and miſerie, men ſhall ſuffer of men. Furthermore, God taking vengeaunce, ſhal put vnto his ſcourges, peſtilence, famine, and in diuerſe places earthquakes. And theſe thinges bee yet no certayne argumente of the worldes ende, but only ſignes and tokens of the ill and miſerie, and as it were a bredyng of that laſte and greatte ſtorme wherwith the worlde ſhall peryſhe.

Tokens of the ende of the worlde approching

Nacion ſhal aryſe agaynſte nacyon.

And there ſhall bee peſtilence & houngre and yearth quakes.

¶Then ſhal they put you to trouble, and ſhal kyl you, and ye ſhalbe hated of all nacions for my names ſake. And than ſhal many be offended, & ſhal betray one another, & hate one another. And many falſe Prophetes ſhal ariſe, & deceiue many, and iniquitie ſhal haue the vpper hand, and the charitie of many ſhalbe cold. But he that endureth to the ende, the ſame ſhalbe ſafe. And this ghoſpel of the kyngdome ſhal be preached in all the worlde, for a witneſſe to all nacions, and than the ende ſhall come.

The texte.

Marke, x. Luke .xxi. Ihon. xv. and. xvi.

Neyther ſhal ye in the meane ſeaſon be free from ſuch maner of illes and miſeries. For in this tumulte and hurly burly of thinges, men ſhal plucke you into diuerſe affliccions, and finally kyll you: and in the meane ſeaſon ye ſhal be hated not only of the Iewes, but alſo of al the Gentiles, not for your ill dedes, but becauſe ye profeſſe my name. In the meane time many being offended & greued wyth aduerſities, and ouercummed with puniſhmentes, ſhal ſwarue from the profeſſing of my name, and one ſhal betray another, one kineſman ſhall betray another, one frende an other, and whō nature hath coupled with ẏ bandes of charitie, they ſhal hate eche other. There ſhall be alſo another kinde of ill more greuouſe and intollerable. There ſhall ariſe falſe Prophetes and falſe teachers, who counterfeicting to preache my ghoſpell, ſhall ſee and prouide for their owne glory, their owne lucre, and theyr owne belly: and in ſtede of my ſpirite they ſhal inſpire theyr owne diſciples with the ſpirite of Sathan, & in the ſtede of the kyngdome of heauen, they ſhal teache the kingdome of this world. They whom puniſhmentes and tormentes could not ouercome, ſhal bee caught in the ſnares of theſe men. For there is not a more deadly enemy, than a familiar and a fayned frende. In theſe miſchiefes and miſeries, a mā ſhall not loke for muche coumfort of hys brothers and frendes. For the multitude of ſynnes beyng ſo greate, the charitie of many ſhal waxe colde. But yet as for you there is no perill, ſo that ye perſeuer and continue, vnto the ende with a conſtante & a valiaunt courage. No greatnes of aduerſitie can deſtroye any man, but hym that lacketh the ryght mynde. And I wyll not ſuffer you to periſhe, nor the ghoſpell to bee oppreſſed. Naye, by theſe tumultes and troubles, the ſtrength of the ghoſpell ſhall encreaſe more and more: and the ſtorme of ylles ſhall be hable to doe none other thyng agaynſte you, but to make your godlynes to be the better tried, and the more to appere. For the ende of the worlde ſhall not come beefore that this ghoſpell of the kyngdome of heauen, be preached throughout all the kingdomes of the worlde, and hathe come to all nacions: leſte they that

And ye ſhal bee hated of all nacions. &c.

D

Many ſhal bee offēded at the name of Chriſt & ſhall falle from the ghoſpell.

And than ſhall many bee offēded & one ſhall betraie an other.

Many falſe prophetes ſhal aryſe.

And many falſe prophetes ſhal aryſe.

There is none a more deadly enemie, then a feigned frend.

The charite of many ſhal weaxe colde.

And the charitee of many ſhall bee colde. But he that endureth to the ende ſhall bee ſafe.

The kyngdome of the goſpell ſall bee preached ouer al the worlde before the cōſummacion.

And thys kingdome of the goſpell ſhal be preached in all the worlde.

woulde

A woulde not obey, myght pretende ignoraunce. Whan this ſhall be doen, then ſhall come the ende of the worlde.

The texte. Daniel. ix. Whan ye therfore ſhall ſee the abhominacion of deſolacion, (that was ſpoken of by Daniell the Prophete,) ſtanding in the holy place, whoſo readeth it, leat hym vnderſtande.

Wherof if ye ſeke a token, this is it. Whan ye ſhall ſee the abhominable Idoll whiche ſhall endeuoure vtterly to ſubuerte the religion of the ghoſpel, (of the whych Idolle Daniell in times paſt prophecied vnto you, ſaying: And in the middes of the weeke, the ſacrifice and offeryng ſhal be taken awaye: and the abhominacion of deſolacions ſhalbe in the temple vnto the ende of the worlde:) whan ye ſhall ſee (I ſaye) this abominable Idoll ſet in the temple, that is, in the tower of holines: he that readeth the prophecie of the Prophete, leat hym vnderſtande. This worde is miſticall, and requireth a ſpirytuall reader.

The texte. Mar. xiii. Luke. xxi. Than leat them that bee in Iewery flee vnto the mountaynes: and leat not him whiche is in the houſe toppe come downe to take any thyng out of his houſe. And leat not him that is in the fielde, retourne backe to fetche his clothes.

Therefore whan this ſtorme ſhalbe at hande, they that be in the cities of Iewerie, leat them forſake the cities, and flee into the mountaines: and they that bee in the toppes of the houſes leat them leape downe, and not come downe to take any thyng awaye with them, out of theyr houſes: and they that be founde in the fielde at that time, leat them not runne backe to theyr houſe, to fetche theyr apparell. For than there ſhall bee no laiſure to prouide for theyr goodes. B For it is a greate matier yf they can ſaue theyr lyfe with ſpedie fleeyng. For the other thinges maye bee recouered, but the lyfe once loſte, cannot bee reſtored.

The ſodain commyng of the days of iudgemente.

The texte. Mar. xiii. Luke. xxi. Woe ſhalbe in thoſe dayes to them that are with childe, and to them that geue ſucke. But praye ye that your fleeyng be not in the winter, or on the Sabboth daye. For than there ſhalbe great tribulacion, ſuche as hath not been from the beginning of the world, vntill this time, nor ſhalbe. And except thoſe dayes ſhould be ſhortned, there ſhoulde no fleaſhe bee ſaued: but for the electes ſake, thoſe dayes ſhall bee ſhortened.

Wo ſhal be in thoſe dayes, to them that are wyth chylde.

Therefore weomen with childe, and weomen that geue ſucke ſhalbee in an yll caſe in thoſe dayes. For they that be great cannot caſt of from thē the burden of theyr belly to flee awaye ſpedely: nor they that geue ſucke cannot caſt of theyr childrē, whom they loue more tenderly then thēſelues, lyke as they dooe caſt of money or apparell. But as for you, whiche ſhall not be letted neyther with houſe, neyther with poſſeſſions, nor with childrē, ye muſt onely praye that it chaunce not ſo, that ye bee compelled to flee in the winter, or on the Sabboth day. For ye muſt flee ſpedely and farre. But the wynter by reaſon of the roughnes of the weather, and ſhortnes of the dayes, is not commodious for them that iourney: and on the Sabbothe daye the religion of your lawe letteth you, that ye cannot flee farre. For at that time, there ſhalbe ſo ſore and ſo vehemēt affliccion, as was neuer ſince the worlde was made vnto this daye, nor herafter neuer ſhall bee. That if the calamitie ſhoulde bee ſo continuall, as it ſhall bee vehemente: no man ſhould be leaft alyue. Theyr malyce did deſerue vtter deſtruccion, but for the electes ſake (bee they neuer ſo fewe) thoſe dayes ſhalbe ſhortened.

That it bee not in the wynter, or on the Sabboth day.

The texte. *Mar. xiii *Luk. xvii Than yf any man ſaye vnto you: *Loe here is Chriſte, or there: beleue it not. *For there ſhall aryſe falſe Chriſtes, and falſe prophetes, and ſhal ſhew great ſignes & wonders: inſomuche that (yf it were poſſible) the veray elect ſhould be brought into errour. Beholde I haue tolde you before. Wherefore yf they ſaye vnto you: loe, he is in the deſerte, goe not ye forth: Behold, he is in the ſecrete places, beleue it not. *Luk. xvii *For as the lightenyng commeth out of the Eaſte, and appereth vnto the weſte: ſo ſhall the comming of the ſonne of man bee. For whereſoeuer the dead carcaſſe ſhal bee, thyther wyll alſo the Egles be gathered together.

Mani falſe Chriſtes, & many falſe Prophetes ſhall aryſe in the later tymes.

C

Than if any man ſaie vnto you: loe, here is Chriſte, or there, beeleue it not.

In this confuſion and hurly burly of thinges, whan my cumming ſhall be looked for, men muſt take diligent hede, that thei be not deceiued through the craft of deceiuers. For there ſhal ariſe many falſe Chriſtes, which ſhal boaſt themſelues to be Chriſte, and bee not, but bee rather myne aduerſaryes. There ſhal alſo ariſe diuerſe that ſhal ſaye that they be Prophetes, & be not, but rather be the teachers of errours. They ſhal not bee onely furnyſhed with craftes, and with a falſe cloke of holineſſe, but alſo they ſhall counterfaicte my power with wonders, and magical meruailles: and they ſhall take vpon them my perſon, with ſo manye maruayplouſe iuglynges, that the electe alſo (yf it were poſſible) ſhal be brought into errour. Ye therfore being moniſhed, beware: for I haue now tolde it you before it come, to the intent ye ſhould beware. Than if they ſaye, Chriſte is in the deſerte, goe not out: loe, he is in the inner parlers, goe not in: loe, he is here or there, beeleue it not. The ſeconde comming ſhal not be after ſuch ſorte, as ye ſee this: that is to ſaye, ſofte, milde, and humble, but ſodayne and compaſſing the wholle worlde with the ſodayn light of maieſtie. For lyke as the lightning ſhynyng foorth flaſheth ſodaynly from the Eſte to the weſt: ſo ſhall be the commyng of the ſonne of man. And ye nede not to feare, leſt ye ſhall not be preſent with me in ſuche a confuſion & hurly burly of thinges. Whereſoeuer the bodie ſhalbe, thyther ſhall the Egles flocke and gather. The head ſhall not lacke his members.

Beholde, I haue told you before.

The ſecond coming of Chryſte, of what ſorte it ſhall be.

For as the lightenyng cometh out of the Eaſt.

The texte. Mark .xiii. Luke .xxi. Iohel .ii.

D

Daniel .iii.

Immediatly after the tribulacion of thoſe dayes, the ſunne ſhalbe derkened, and the moone ſhall not geue her light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhalbe moued. And than ſhall appere in heauen, the token of the ſonne of man, and than ſhall all the kynredes of the yearth mourne, and ſhal ſee the ſonne of man cumming in the cloudes of heauen with great power & glory. *And he ſhal ſende his Aungels with a great voice of a trumpet, & they ſhal gather together his choſen from the fower wyndes: from the higheſt parte of heauen, vnto the endes of them.

The ſignes that ſhal be in the heauens towardes the daye of iudgemēt.

The heauenly bodyes alſo ſhall feele the greatnes of thys calamitie. For both the ſunne ſhal be darkened, and the ſunne being darkened (of whome the moone boroweth her light,) the moone ſhall ſhewe no light at all. The ſtarres ſhal fall from heauen, and the powers of heauen ſhall ſhake, being in daunger of fallyng. Than emong the great and thycke darkeneſſe, the ſigne of the ſonne of man ſhall ſhine from heauen: the ſigne I ſaye, whereby he ouercame Sathan, and conſumed al his tyrannie: the ſigne, wherby Sathan craked in vayne that he had the higher hande. The whyche ſigne once ſeene, the nacions of the wholle worlde ſhall knocke and beate theyr breſtes for ſorow, whan the Iewes ſhal ſee whō they haue offended, whan the Gentiles ſhal ſee the maieſtie of yͤ croſſe, which they laughed to ſkorne. For they ſhal ſee the ſonne of man, whom they nowe deſpiſe, humble & ſimple, coming on high in the cloudes of the aier with a great armie of Aungels, with a wonderfull maieſtie and glorie. Than he ſhal ſend foorth his Aungels to gather to gether with a ſounding trump, all his elect from the fower windes, frō the high toppe of heauē, to the vttermoſt coaſt of yͤ ſame.

And than ſhal appere in heauen the token of the ſonne of man. &c.

The ſigne of the ſonne of man ſhal appere beefore the daye of iudgemēt.

A troumpette ſhall blow to the iudgemēt.

The texte. Mark .xiii. Luke .xxi.

*Mar .xiii.

Learne a ſimilitude of the figtree: whan his boughes be yet tender, & the leaues ſprong out, ye know that Soomer is nigh. So likewiſe ye, whan ye ſhall ſee al theſe thinges, be ye ſure that it is nere euen at the doores. Veraily I ſaie vnto you: this generacion ſhall not paſſe, vntill all theſe thinges bee dooen. Heauen and yearth ſhall paſſe, but my worde ſhall not paſſe. *But of that day and houre no man knoweth, no not the Aungels of heauen, but my father onely.

Learne ye a ſimilitude of the figtree.

But at what time theſe thinges ſhall come to paſſe, I maie not nowe exactely determine nor appoint vnto you. But yet of thoſe aduerſities which I haue recited, as of certaine preambles & tokens before, ye maye geaſſe that the time is not farre of. Like as the figtree dooeth declare before by

A certayne tokens, that Soomer is at hande, as whan at the blowing of the weſterne winde the boughes begin to wexe tender, and the buddes ſpring foorth, and the leaues deſire to ſprede abrode: ſo ye alſo whan ye ſhall ſee al theſe thinges whiche I haue ſpoken of, knowe ye well that the commyng of the ſonne of god is at hand. I aſſure you, this generacion ſhal not paſſe, but that all thynges whiche bee ſpoken before, ſhall come to paſſe. Heauen and yearth ſhall periſhe, rather than my worde ſhalbee vayne. Therefore it is enough for you to knowe the ſignes whiche doe betoken and ſhewe the daye of my comming, leſte it come vpon you vnawares. But it is not your parte to ſearche out exactly the daye or houre whan the ſonne of man ſhall come, foraſmuche as the knowlage of theſe thynges is not geuen to the Aungels of heauē, no the ſonne of man knoweth them not. The father hath reſerued this vnto himſelfe alone. And ſo it is expediēt for you, to the entent ye maye bee alwaye in a readineſſe.

This generacion ſhall not paſſe vntill all theſe thinges be dooen.

God ſhall ſend ſignes of the laſte daie that it maye not come vpon vs vnawares.

Heauē and yearth ſhal paſſe, but Goddes worde ſhal not bee vnfulfilled.

The texte. Luke. xvii. Gene. vi. & vii.

But as the dayes of Noe were, ſo ſhall alſo the cumming of the ſonne of manne be. For as in the dayes that went before the floud, they did eate and drinke, they did marrie, and were married, vntil the daie that Noe entred into the ſhip, & knew not tyll the flud came, and toke them all away: ſo ſhall alſo the cumming of the ſonne of man be. Than ſhall two bee in the fielde, the one taken, the other refuſed. Two weomen ſhalbe grinding at the mille, the one receiued, the other refuſed. Two in a bed, the one ſhalbee receyued, and the other refuſed.

As the time of Noe was, ſo likewiſe ſhal the cōming of the ſōne of man bee

The laſte daye ſhall come ſodaynly as the floud of Noe dyd.

That daie ſhall cum ſodainly, and vnawares vnto others. Like as in the time of Noe, whan the floud was tolde thē certayne yeares before, yet they thinking that it would neuer come, did eate and drincke, and marrie furth theyr doughters, and married wyues, vntil the laſt day, in the whiche Noe entred into the arke: and beleued not that the floud ſhoulde come to paſſe, vntill they ſaw it now come alreadie, wherwith al ſuch wer deſtroied, as by exaumple of Noe, would not prepare thēſelues againſt that daie. Like as B than a few that wer taken into the arke wer preſerued, the other which wer leaft without the arke, periſhed: euen ſo at that time whan the ſonne of mā ſhal come, they that ſhal periſh, ſhal ſodainli be deuided from thē that ſhal be ſaued. There ſhalbe two labouring in one fielde, felowes in worke and wages, of whom, the one ſhall bee taken, and the other ſhall bee forſaken. There ſhall bee two grinding in one mill, whereof the one ſhalbee taken, the other ſhalbe refuſed. Yea and of two that lye in one bed, the one ſhalbe taken, the other ſhalbe leaft behinde. For it is not the weorke, or the place, or the maner of life, but the affeccion and good deſire of the heart, that ſhal make a man happie and bleſſed.

Than two ſhall bee in the fielde, the one ſhal be receiued and the other ſhall be refuſed. &c.

Whan the laſte daye commeth, twoo ſhall bee together, the one taken & the other refuſed.

The texte. Mar. xiii.

Watche ye therefore, for ye know not what houre your Lorde wil come. Of this yet be ye ſure, that if the good mā of the houſe knew what houre the thiefe would come, he would ſurely watche, and not ſuffer his houſe to be brokē vp. Therfore, be ye alſo readie, for in ſuche an houre as ye thynke not, in the ſame will the ſonne of man come.

Watche ye therefore, for ye know not what houre your lorde wyll come. &c.

We muſte continually watche for the cōming of the laſte daye.

Wherefore ſeeing that theſe thynges vndoubtedly ſhal come to paſſe, and it cannot certaynly bee knowen vpon what daye they ſhall come: awake and watche ye continually, leſte that daie come vpon you vnwares and vnprepared. If men watch that theyr money periſh not: muche more ought you to wathe that your ſoule peryſh not. For what houſeholder is ſo negligent that yf he knewe that the thiefe would breake into hys houſe in the night ſeaſon, he would ſlepe al night, and ſuffer his houſe to be broken downe? Therfore ye muſt wake all your lyfe, becauſe ye be certayne that the daie wil come, whan ye looke not for it. For ſo muſt ye liue, that whanſoeuer the daie dooeth come, it maie finde you doing your dutie, that forthwith ye maye bee receyued vnto your rewarde.

The texte. *Luke.xii. *.i.Cor.v. Apocal.xvi

C

*Who is a faythfull and a wyſe ſeruaunte, whom his Lorde hath made reweler ouer his houſeholde, to geue them meate in ſeaſō.*Bleſſed is that ſeruaunt, whom his Lorde (whan he commeth) ſhall fynde ſo doing. Verayly I ſaye vnto you, that he ſhal make him reweler ouer al his goodes. But and yf that euel ſeruaunte ſaye in his hearte: my Lorde wyll bee longe in comming, (and ſo begyn to ſmyte hys felowes, yea, and to eate and drinke with the drounken) the ſame ſeruauntes Lorde ſhal come in a daye, whan he looketh not for hym, and in an houre that he is not aware of, and ſhall hewe him in pieces, and ſhall geue him hys porcion with Hipocrites: there ſhall bee wepyng and gnaſhyng of teeth.

A feithfull ſeruaunte and his rewarde, and alſo the reward of the contrarie.

Wyl not a wyſe and a faythful ſeruaunt doe the ſame, whom his maſter going farre from home, hath made reweler ouer his familie, to geue them meate in due ſeaſon? The maſter dooeth not poynte hym whan he wyll retourne home, leſt he ſhoulde bee ſlacke in hys office: but whanſoeuer the mayſter ſhall returne, ſhall not the ſeruaunt bee happy yf hys maiſter find him doing his duetie? Certainly I ſaye vnto you, that the maiſter hauing a triall of his truſtineſſe, will be bolde to truſte him with greatter thinges, and wyll make hym reweler ouer all his goodes. Contraryewiſe, yf the yll and vnfaithfull ſeruaunt will ſaye in his hearte: my mayſter is longe awaye, and perchaunce he wyll neuer returne: and vpon this hope, begynneth to beate his feloweſeruauntes, and neglecting the familye, eateth and drynketh with drounckardes, how vnhappy ſhall he bee whan his mayſter ſhall come at the daye whan he looketh not for hym, and the houre whā he thought that he woulde not returne? For he ſhall not onely ſet hym beeſide his office, but he will alſo cut him a ſoonder in the middeſt, and ioyne his parte with the Hipocrites, whiche hath the title and name of the office of the ghoſpell, wheras in theyr dooynges, they bee contrarye to the ghoſpell. And there, for his ſenſuall pleaſures of wrongſhaped ſwetneſſe, wherwith beyng inebriate and drounken he had not awayted for the comming of his mayſter, he ſhall bee puniſhed with intolerable torment: his laughyng ſhalbe turned into wepyng, and hys ſonges into gnaſhing of teeth.

But and if that euill ſeruaunte ſaye in hys herte: my lord wil be long in cōmyng, &c.

Hipocrites

And ſhall geue hym his porciō with hipocrites.

D

The.xxv. Chapter.

The texte.

Than ſhall the kingdome of heauen bee lyke vnto ten virgins, which taking theyr lampes, went foorth to mete the ſpouſe. But fyue of them wer fooliſhe, and fyue were wyſe. They that were fooliſhe, taking theyr lampes, tooke no oyle with them: but the wyſe tooke oyle with them in theyr veſſels with the lampes. whyle the ſpouſe taryed, they all ſloumbered and ſlept. And at midnight there was a crye made: Beholde, the ſpouſe commeth, goe foorth to mete him. Than all the virgins aroſe, and prepaired theyr lampes. And the fooliſhe ſayed vnto the wiſe: geue vs of your oyle, for our lampes are out. But the wiſe anſwered, ſaying: Not ſo, leſt there bee not enough for vs and you, but goe ye rather to thē that ſelle, and bye for your ſelues. And whyle they went to bye, the brydegrome came, & they that wer readie went in with hym to the marriage, and the doore was ſhut. Afterwarde come the other virgins, ſaying: Lorde, Lorde, open vnto vs. But he anſwering, ſaieth: Verayly I ſaye vnto you: I knowe you not. Watche ye therfore, for ye knowe not the daye nor the houre, in the whiche the ſonne of man ſhall come.

Mat.xxiiii Luke.xii.

The parable of the ten virgins that wente to mete the ſpouſe with theyr lampes.

And Jeſus to prynte depely in the myndes of his diſciples, that men ought not to be ſlacke or to ſlepe in thys lyfe, but that through the continuall exerciſe of godlineſſe and well doynges toward theyr neyghboure, they ſhould geat & prepare thē thinges neceſſarie for the waie to euerlaſting life: (for in the reſurreccion we ſhould ſeke it to late, vnleſſe we ſhould prepare in time:) he ſette furthe a parable of ten virgins, who taking theyr lampes, wente to mete the ſpouſe. But of theſe ten virgins, fyue were fooles, and they prouided them not of oyle againſte the commyng of the bridegrome, becauſe they thought he would not come ſo ſoodainly, but that they ſhould haue ſpace and leaſure enough to gette them oyle ſumwhere.

But

A But the wiſe virgins, knowing that the tyme was vncertayne whan theyr ſpouſe ſhoulde cum, leſte they might bee found vnreadie, carryed out with them in theyr veſſelles, oyle for theyr lampes, whereby they might refreſhe the lampes from time to time as ſoone as they ſhoulde beginne to fayle. Therefore whan the ſpouſe differred his cumming long: all the virgines beganne to nappe, and at lengthe they fell a ſlepe. In the dead nighte ſodainly aroſe a clamour and a noyſe emong the ſeruauntes, callinge them out to mete the ſpouſe: Behold the bridegrome is at hand, goe ye foorthe and mete hym. Than all the virgins wakyng from ſlepe, prepared theyr lampes. But the fooles whan they ſaw they muſt departe ſodainly at midnight, and had no oyle, theyr lampes now fayling of light, they deſyred the wyſe virgines to geue them parte of their oyle. But they made anſwer: we feare that we haue not enough bothe for our ſelfes and for you too. Goe ye rather to the oyle ſellers and by of them. And in the meane tyme as they went to bye, the brydegrome came and they that wer readie, entred in with him to the mariage, & foorthwith the gate was ſhut. At laſt come the foolyſhe virgins alſo, and knocke at the gate, and ſaie: Lorde, Lorde, open the gate to vs. Unto whom the bridegrome made anſwere: truely I know you not. Wherefore after the exaumple of the wyſe virgins, and of the faythful ſeruaunte, and the politike houſeholder, watche ye, and prepare in time the ſtoare of good workes, becauſe ye knowe not the daye, nor the houre of hys cummyng, and whan he ſhall ſodainly appere, there ſhalbe nowe no longer time of well doyng: but euery man ſhall haue rewarde according as his doinges hath been before in life time either good or bad.

Watche ye therfore for ye knowe not the day nor the houre, &c.

Prepare the ſtore of good workes in ſeaſon ere the bryde groome come ſodainly.

The texte. Math. xxv Luke. xix.

¶ Likewiſe as a certain man taking his iourney into a ſtraunge countrey, called his ſeruaũtes & deliuered vnto thẽ his goodes: * & vnto one he gaue. v. talentes, & to another two, & to another one, according to his abilitie, & thã ſtreight way departed. B And he that had receiued. v. talentes, wente & occupied with the ſame, & gained other. v. talentes. Likewiſe alſo he that hadde receiued two, gained other two. But he that had receiued one, went and digged in the earth, & hid his lordes money.

*Luk. xix.

Jeſus added alſo an other parable, ſtirring his diſciples to the continuall deſyre of good workes, that they ſhoulde not ſuffer the doctrine and gyftes that he gaue them, to bee barein and vnfruictefull throughe theyr negligence, but through their diligence and carefulneſſe, ſhould turne thẽ to the profite of theyr neighbour, and ſo make themſelues meete for greatter giftes, becauſe they had well beſtowed that thyng whiche they had receyued after theyr meaſure and capacitye, for theyr mayſters aduauntage, who deſyreth to bee enryched wyth ſuche gayne. A certayne manne (ꝙ he) goyng farre from home, called hys ſeruauntes, and deliuered them hys goodes, not to ſpende them and lauyſhe them out prodygally for theyr owne pleaſure, but to get ſome aduauntage thereof to theyr mayſter, of whome they had receyued the ſtocke. And to one he gaue one talente, vnto another twoo, and agayne to another fyue, as he thoughte euerye manne mete to receyue. This doone, foorthwith he tooke his iourney. He therfore that had fiue talentes cõmitted vnto him, ceaſſed not, but went foorthwith and lente foorth the money that he had taken, to vſury, ſo often that at laſt by the vſurie of that lendyng, he gayned as muche as hys ſtocke came to, and of fyue talentes he made ten. In lyke manier he that had two talentes cõmitted vnto him, ſo occupied them, that by leattyng them foorth to vſury, he made hys gaine as good as hys ſtocke. But he that had one talente deliuered vnto him, went hys wayes for ſluggiſſhenes, and hyd the talente that he had receyued, in the grounde: thinking it enough, yf he made good and reſtored againe the ſtocke to his mayſter.

The parable of the houſholder that wente from home and leafte his goddes wyth hys ſeruaũtes to occuppe wythall till he returned

C
The texte.
Luke.xvi.

After a long ſeaſon, the Lorde of thoſe ſeruauntes came and rekoned with them. And he that had receiued fiue talentes came, and brought other fyue talentes, ſaying: Lorde thou deliueredſt vnto me fiue talentes: Beholde I haue gained with them fye talentes moe. His Lorde ſayde vnto hym: O good and faythful ſeruaunt, thou haſte ben faythfull ouer fewe thynges, I will make thee reweler ouer manye thynges: Enter thou into the ioye of thy Lorde. He alſo that had receyued two talentes, came and ſayed: Lorde thou deliueredſt vnto me two talentes: Loe I haue wonne two other talentes with them. Hys Lorde ſayed vnto hym: O good and faythfull ſeruaunte, thou haſte been faythfull ouer fewe thinges, enter into the ioye of thy Lorde.

¶Therfore after his long iourney ended ⁊ dooen, the maſter returned home againe, ⁊ required an accoumpt of his ſeruauntes, of that he had deliuered thẽ, and what they had diſburſed and layed out of the ſame. Than came foorth he which had receyued fyue talentes, and brought other fyue which he had gayned by vſurye, making his accoumpt after this ſorte: Sir ſayeth he, ye gaue me a ſtocke of fiue talentes: loe, I haue gayned as muche more to thẽ. The maiſter prayſing the diligence of his ſeruaunte, ſayeth: O good ⁊ truſty ſeruaunt, becauſe I haue found thee truſty in a litel money, I wil truſt thee with mo thinges: enter into yͤ ioye of thy maſter. After him came the ſecond, vnto whõ the maſter had committed two talẽtes, ⁊ being commaunded to make his accoumpt, he ſaieth: Sir, ye cõmitted vnto me a ſtocke of two talentes: loe, I haue gayned as much againe by vſurie. The maiſter commending the diligence of this ſeruaunte alſo, ſayeth: O good and truſtie ſeruaunt, becauſe I haue founde thee truſtie in a litel, herafter I will truſte thee with greater thinges: enter into thy mayſters ioye.

D
The texte.

And he whiche had receyued one talente, came, and ſaied: Lorde I knewe thee, that thou arte an harde man, reapyng where thou haſte not ſowen, and gatheryng where thou haſte not ſtrawed: and therfore I was affrayed and went and hyd thy talente in the grounde: Loe, there thou haſt that is thyne. His Lorde anſwered, and ſayed vnto hym: Thou euill and ſlouthfull ſeruaunte, thou kneweſte that I reape where I ſowed not, and gather where I haue not ſtrawed, thou oughteſt therefore to deliuer my money to the exchaungers, and than at my cumming, ſhoulde I haue receyued myne owne with gayne. Take therefore the talente from him, and geue it vnto him whiche hath ten talentes: For to euery one that hath ſhalbee geuen, and he ſhal haue aboundaunce. But he that hath not, from him ſhalbe takẽ awaye that whych he hathe. *And caſte the vnprofitable ſeruaunte into vtter darkenes. There ſhall bee wepyng and gnaſhing of teeth.

Matth.xiiii
Mark.iiii
Luke.viii.
and xix.

Math.xiii
Mark.xiii
Luke.xx.

Finally came the third alſo, which had hidden in the grounde the talent that he had receyued, and beyng commaunded to render his accoumpte, dooeth not onely not acknowlage the faulte of ſlothfulneſſe, but alſo accuſing his maiſter of roughnes, and great couetyſe, doeth double the fault of his ductie neglected. Sir (ꝗ he) I knewe ye wer a rough ⁊ a ſore man, ye take harueſt there, where ye ſowed not: ⁊ ye gather gaine there, where ye did no coſt. Therefore fearing leſt if my ſtocke by any chaũce ſhould haue ben loſt, ye would haue ben cruel and ſore againſt me: I went ⁊ hid youre talente in the grounde. This had I rather doe, than to goe about to geat gaine by vſurie, ⁊ in the meane ſeaſon to be in daungier of the ſtocke. Loe yͧ haſt that yͭ is thine owne. If I deſerue not praiſe for increaſe of gain, yet at leaſtwiſe I haue prouided yͭ the ſtock ſhould be ſafe ⁊ ſure. This cõmunicacion the maiſter turneth vpon yͤ ſeruauntes owne head ſaying: Thou naughty ⁊ ſlouthful ſeruaunt, thou knoweſt as thou ſaieſt, yͭ I am griedie of gaine: ⁊ that I take my harueſt there, where I haue not ſowẽ: ⁊ gather gaine there where I beſtowed no coſt. The more therfore oughteſt thou to haue committed my money vnto the exchaungers, ⁊ I that hunt for gaine wher as I haue dooen no coſt, ſhould haue come ⁊ required my money wͭ gaine, ⁊ haue taken aduauntage there, where as I had ſowen ⁊ dooẽ coſt.

Thou kneweſt that I reape wher I ſowed not.&c.

The

Take therfore the talente from hym, and geue it vnto hym which hath x. talentes.

For to euery one that hath ſhall bee geuen, &c

A The ſtocke was myne, and not thyne: Thou wer bounde to bee a diligent ſeruaunte in thy maiſters behalfe. Than he turnyng vnto the other ſeruauntes, ſayed: take awaye the talente from this vnprofitable ſeruaunte, and geue it to hym that hath ten talentes. And as they meruayled that he commaunded more to bee geuen vnto hym whiche had alreadye aboundauntly, the maiſter ſayeth: ſo it ſhal come to paſſe in this kynde of ryches. Whoſo hath, he is worthy to receiue more, that he may abounde and haue plenty: but he that by ſlouthfulneſſe hath gotten hym no maner of gaine, ſhall bee robbed alſo of that, that he ſemeth for to haue, becauſe he is vnworthy to haue it. Ferthermore haue awaye that vnprofitable ſeruaunte out of my ſyght, and caſt hym into the outwarde derkeneſſe. There in the ſtede of the ioy of hys maiſter, whiche he woulde not deſerue, he ſhall bee peyned with weppyng and gnaſhyng of teeth. By ſuche parables as theſe, the Lorde Jeſus pricked forwarde his diſciples, aſwell with the greatneſſe of rewardes, as alſo with the feare of puniſhmentes, vnto the deſyre of the Euangelicall godlyneſſe, and alſo to dooe for theyr neyghbours: and to put them in feare aſwel of ſlouthfulneſſe, as alſo of boldeneſſe in doyng ill.

He that hath heauēly rycheſſe ſhal haue it encreaſed more and more.

The rewarde of ſuch as are ſlouthfull in beſtowīg the good talentes that god hath geuen them.

The texte.

¶ When the ſonne of man cummeth in his glorye, and all his holy Aungels with hym: than ſhall he ſytte vpon the ſeate of his glory, and before hym ſhalbe gathered all nacions. And he ſhall ſeperate one from an other, as the ſhepehearde doeth ſeparate the ſhepe from the goates: and ſhall ſette the ſhepe on the ryghthand, and the goates on the left hande.

And theſame thyng he dyd alſo ferre more manifeſtly and clerely in his laſt narracion, where he layeth before theyr eyes, both the maieſtie of his cummyng, and alſo the ſeperacion of the good from the ill, whiche nowe B lyue in the churche mixte together, and alſo the dyuerſe deſertes and rewardes of both partes: and to bee briefe he ſetteth before theyr iyes the whole maner of the latter iudgemente: (knowyng and conſideryng that the daye of his death was nowe at hande,) to the entente his diſciples beyng enſtructed with ſo manye leſſons, ſhoulde in no caſe bee diſcouraged in theyr hertes for the ſhamefull death of the croſſe: but ſhould comforte and ſolace this preſente affliccion and ſhame, with the conſideracion of the felicitie and glorye to come. And alſo that they ſhould not goe aboute or wiſhe any vengeaunce to the yll and wycked menne, foraſmuche as they knewe that accordyng to theyr deſertes, in that iudgemente they ſhoulde bee punyſhed eternally. When the ſonne of manne (ꝙ he) whome ye ſhall ſee ſhortly moſte lowe and abiecte, ſhall come in his maieſtie, the coumpaignies of all Aungels gardyng hym: than he ſhall ſytte as iudge ouer all men in the ſeate of his maieſtie, and all the nacions of the whole world ſhall be called before hym. For no man, (bee he neuer ſo high or lowe,) can eſcape that iudgemente. This ſhall be done not by mans coniectures, but by the exact iudgement of God, vnto whoſe eyes al thynges be open. And firſte he ſhall ſeperate the good from the ill, lyke as the ſhepehearde when he numbreth his flocke, doeth ſhed the ſhepe from the goates. And he ſhall ſette the ſhepe, that is, the innocentes and well doers, on the ryghthande: and he ſhall ſette the goates, that is, the hurtefull and ill doers, on the left hande. And ſo the whole numbre of mē deuyded into two rayes or ſortes, he wyll as a iuſt iudge ſhewe vnto both parties a iuſt cauſe of his iudgement: that the good may knowe by what well doynges they haue atteigned vnto ſo great felicitie, and that the ill maye heare with what offences they haue deſerued euerlaſtyng punyſhment.

Chryſte declareth to his diſciples the maner of the laſt iudgemēt, and why.

When the ſonne of man commeth in his glorie, &c.

No manne (be he high or lowe) ſhal eſcape the laſt iudgemēt.

And ſhall ſette the ſhepe on the righte hande, &c.

The ſeparacion of the good frō the ill at the laſte iudgemēt.

¶ Than

C

The texte.
*Eſa. lviii.
Eſec. xviii
*Eccl. vii.

¶Than the kyng ſhall ſay vnto thoſe that be on his ryghthand: Come ye bleſſed of my father, poſſeſſe ye the kyngdome prepared for you frō the begynnyng of the worlde: *for I was an hungred, and ye gaue me meate: I was a thirſt, and ye gaue me drynke: I was harbourleſſe, and ye tooke me in: I was naked, and ye clothed me: *I was ſicke, and ye viſited me: I was in prieſon, and ye came to me. Than the iuſt ſhall aunſwere, ſaying: Lorde, whan dyd we ſee thee hungry, and fedde thee? or a thirſt, and gaue the drinke? And whan dyd we ſee thee harbourleſſe and tooke thee in? or naked, and clothed thee? Or whan dyd we ſee thee ſicke, or in prieſon, and came vnto thee? And the kyng aunſweryng, ſhall ſaye vnto them: Verayly I ſaye vnto you, in aſmuche as ye haue done it vnto one of the leaſt of theſe my brethen, ye haue done it to me.

The reward of the iuſte in the laſte daye.

The good workes of a true Chriſtian man.

For I was houngrie, ⁊ ye gaue me meate.

The iuſte men doe ſo miniſter the workes of charitie, that they truſt not in them.

D

In as much as ye haue dooen it to one of the leſt of theſe my brethē ⁊c.

Chriſte honoureth the abiectes of this worlde wyth the name of his brethren.

And ſalutyng the ſorte on the righthande, with a mylde ⁊ a merye chere, he ſhal ſay: Come my frendes, whom the world tooke for vyle and execrable, but whom my father taketh for honourable, and prayſe worthy. Now for the illes and diſpleaſures whiche ye haue ſuffered for my ſake, take the inheritaunce of the heauenly kingdome, whiche by the prouidence of God and by his determinacion, was prepared for you of God the foreknower of al thynges, before the world was made. With this ſo great reward it is thought good to recompence the workes of your great loue towardes me, leſte ye myght thynke that they wer loſt. For in tymes paſt when I was hungry ye gaue me meate: Whā I was thirſty ye gaue me drynke: whā I was a ſtraunger, ⁊ deſtitute of harbour, ye tooke me into your houſes: whā I was naked, ye couered me: whan I was ſicke, ye dyd viſite me: whan I was in prieſon, ye came to comforte me: ye gaue me parte with you of ſuch thinges as ye had, ſimple though it wer: now I on the other ſyde do communicate and geue vnto you my whole kyngdome, whiche is common to me and my father. Whan the iuſt men ſhall heare theſe thynges (who doe ſo vſe the workes of charitie, that in maner they knowe not that they haue done them,) they ſhall aunſwere hym, ſaying: Lorde, whan dyd we ſee thee hungry, and fed thee? thirſty and gaue thee drynke? Whan dyd we ſee thee a ſtraunger, and brought thee into our houſe? or whan dyd we couer thee beyng naked? Whan dyd we viſite thee beyng ſicke? Whan dyd we come vnto thee beyng in prieſon? Than the kyng ſhal ſay openly, that he would it to bee accounted as done to hym, whatſoeuer is geuen to any one of thē, whome the worlde deſpiſeth for theyr pouertie and lowneſſe: yet he deſpyſeth them not, inſomuche that he doeth vouchesafe to honoure them with the name of brethren. Certaynly (ſhall he ſaye) I ſaye vnto you: although I haue no nede of mans helpe, whiche am Lorde ouer all: yet whereas ye haue done theſe thynges for my ſake to any of theſe my poore lytle brethren, ye haue done them to me.

The texte.
Matth. vii.
Luk. xiii.
Pſalm. vi.
*Ihon. vi

¶Than ſhall he ſaye to thoſe that ſhall bee on the left hande: Departe from me ye curſed, into fyer euerlaſtyng, whiche is prepared for the deuill and his Aungels. For I haue hungred, and ye haue not geuen me meate: I haue thirſted, and ye haue not geuen me drynke: I haue been harbourleſſe, and ye haue not taken me in: I haue been naked, and ye haue not clothed me: I haue been ſicke and in prieſon, and ye haue not viſited me. Than ſhall they alſo aunſwere to hym, and ſaye: Lord, whan dyd we ſee thee hungry or thirſtie, or harbourleſſe, or naked, or ſicke, or in prieſon, and dyd not miniſtre vnto thee? Than ſhall he aunſwere vnto them, ſaying: Verayly I ſaye vnto you: in as muche as ye dyd it not to one of the leaſt of theſe, ye dyd it not to me. *And they ſhall goe into euerlaſtyng puniſhment, but the iuſt into lyfe euerlaſtyng.

The reward of the wicked.

Departe from me ye curſed into euerlaſtyng fier

Than with an horrible looke turnyng to them that ſhall ſtande on the left hand, he ſhal geue a terrible ſentence: Hence away frō me ye whom the world flatered ⁊ prayſed, whereas ye are perſons execrable ⁊ curſed of my father and me: goe ye into the fyer that neuer ſhalbe quenched, which was prepared from the begynnyng of the worlde, for the deuill and his Aun-

gels, vnto

A gels, vnto whom ye had rather ſticke then vnto me. For whan I was hūgry, ye gaue me not meate: whan I was thirſtie, ye gaue me not drynke: I wandred and lacked harbour and ye tooke me not in: I was naked, and ye couered me not: I was ſicke and in prieſon, ⁊ ye dyd not viſite me. Than ſhall they aunſwere the iudge with as many wordes, as the iuſt men aunſwered: but it ſhalbe a contrary that they ſhall aunſwere: Lord (ſhall they ſaye) whan dyd we ſee thee hungry, or thyrſtie, or wanderyng, or naked, or ſicke, or in prieſon, and ſerued thee not? Than the kyng ſhal aunſwer them alſo: Whatſoeuer of theſe dueties or poyntes of ientilneſſe is denyed to any one of theſe lytle ones, lytle regarded of the worlde, and yet my brethren, I accounte it denyed vnto me. I was nedye in them, I would haue been refreſhed in them. This ſentence once geuen, from the whiche there ſhall be none appeale, they that be on the left hande, ſhall goe into euerlaſtyng fyer, and the iuſt men into euerlaſtyng lyfe.

For I haue houngred, and ye haue not geuen me meate.

The wicked dooe arrogātly truſte in theyr workes.

In as much as ye dyd it not to one of the leſt of theſe &c.

❡ The. xxvi. Chapter.

The texte. Mar. xiiii. Luke. xxii. Jhon. xi.

And it came to paſſe, when Ieſus had finiſhed all theſe ſayinges, he ſayed vnto his diſciples: ye knowe that after two dayes ſhalbe Eaſter daye, and the ſonne of man ſhalbe delyuered vp to be crucifyed.

Than whan Jeſus had ended theſe communicaciōs, by whiche he had ſo many wayes eſtabliſhed the myndes of his diſciples agaynſte afflicciōs nowe beeyng at hande, becauſe he would not haue them vtterly be diſmayed whan they ſhould ſhortly after ſee theyr Lord carryed awaye to a ſhamefull punyſhment: at laſt he was bolde to open vnto them both the daye and alſo the maner of his death. The mencion whereof he doethe earneſtly and often beate into his diſciples myndes, becauſe that whan they ſhould ſee it, he would not haue them to
B bee ſo amaſed and aſtonied at it, (as at a thyng coming vnwares and not looked for,) that they ſhould be vtterly diſcouraged thereby, eſpecially forſomuche as they ſhould perceyue that Jeſus came vnto his death wyllingly, which he mought haue eſcaped, nor could not be kylled before the day came, whiche he had himſelfe appoynted for his death. And that was the Paſche day, whiche emong the Jewes was kept with great deuocion, renewyng the yearely remēbraunce of yͤ day, vpon the which in tyme paſt emong the Egypcians, the poſtes beyng ſprynkeled with the bloud of the lambe, they wer deliuered from the kylling Aungell, ⁊ paſſed ouer ſafely the read ſea. In remembraunce of this thyng, they offered yearely a lambe of one yeare without ſpotte: and of the paſſyng by of the Aungell, ⁊ of the lucky paſſyng ouer the ſea, they called it Phaſe. But this was a figure of Jeſus Chriſt, which ſhould redeme the whole worlde with his moſte holy bloud, from the tyrannye of ſynne, who alone was cleane from the ſpottes of all ſynne. Jeſus puttyng his diſciples in remembraunce of this thyng, ſayeth: ye knowe that after two dayes the paſſeouer lambe ſhalbe offered, and theſame daye the ſonne of man ſhalbe delyuered to bee crucifyed.

Chryſte plainly opened both the daye & alſo the manier of his deth.

The bloud ſprynclyng on poſtes in Egypte by the Aungell, what it ſignified.

The texte. Luk. xxii. Jhon. xi. * mar. xiiii

Than aſſembled together the chiefe prieſtes and Scribes, and the elders of the people, into the palace of the chiefe prieſt, which was called Cayphas: and they helde a counſell to take Ieſus by deceyte, and to kyll hym. *But they ſayed: not on the Sabboth daye, leſte there be an vprore emong the people.

Than aſſēbled together the chiefe prieſtes. &c & they held a Counſail to take Jeſus, &c.

Therefore whan that holy and chereful day was nere, for the kepyng of whiche it was mete for men to prepare themſelues with godly workes: the chiefe prieſtes and ſeniours of the people aſſembled together, whoſe authoritie, if there had been any rage emong the people, ought foorthwith

to haue

The prieſtes dyd chiefly conſpire againſt Jeſus, & why.

C

to haue pacifyed it. And they aſſembled together in the court of the chiefe of the prieſtes, whiche was called Caiphas: For theſe chiefly conſpired agaynſte Jeſus, becauſe they feared leſte (if he ſhould bee preſerued) they ſhould leſe theyr lucre and authoritie. Therefore through wycked counſel it was there decreed, that they ſhould laye handes vpon Jeſus and kyll hym, not openly and violently, but by decepte and guyle priuely. Therefore foraſmuche as theſe great men vngraciouſly and wyckedly agreed emong themſelues of murdreyng of Jeſus, they conſulted of the tyme whan it ſhould be done. For although they thyrſted ſore for the innocente bloud, beyng mad with enuy & hatred, yet they thought beſt to differre the death to an other tyme, becauſe the chiefe holy daye, & the pryncipall feaſt of all the whole yeare emong the Jewes, was at hande. For they feared if they ſhould ſette vpon hym on ſuche a daye, whan the people be wonte to reſorte together, leſte ſome ſedicion or buſyneſſe myght aryſe thereof: becauſe there wer many emong the people, whiche ſeyng the miracles of Jeſus, and hearyng his meruaylous doctrine, and markyng the great ſoberneſſe, and gentleneſſe of his maners, had a greate opinion of hym. They feared the people, whiche feared not God: nor they feared not to defyle the holy daye with murdre, whiche durſt not eate leauen bread. Sathan gaue thē this counſayle, deſyryng to kepe cloſe that ſacrifice, which ſhould bryng health and ſaluacion to the worlde. But it pleaſed other wyſe to the prouidence and determinacion of God. For it was not ſemely that the ſacrifice ſhould be priuily caſt awaye, whiche the father would to be offered, not onely for the ſaluacion of the Jewes, but for the ſaluacion alſo of the whole worlde.

Why the Jewes would not kill Jeſus on the Sabboth daye.

But they ſaied: not on the Sabboth daye, leſte there bee an vproze emōg the people.

Sathan would haue had Chriſtes death & paſſion hidden.

D

The texte. Mar, xiiii. Jhon. xii. Luke. vii. *mar. xiiii Jhon. xii.

whan Ieſus was in Bethanie in the houſe of Symon the lepre, there came to hym a woman, hauyng an alabaſtre boxe of precious oyntmente, and powred it vpon his head as he ſate at the bourde.*But the diſciples whā they ſawe it, diſdeigned at it, ſaying: what nedeth this waſte? For this oyntment might haue been well ſolde, and geuen to the poore. whan Ieſus knewe this, he ſayed: What trouble ye the woman? For ſhe hath wrought a good worke towardes me. For ye haue alwayes poore folke with you, but me haue ye not alwayes: and in that ſhe hathe caſt this oyntment on my body, ſhe did it to burye me. Verayly I ſaye vnto you.* whereſoeuer this goſpell ſhall be preached in all the worlde, this dede alſo that ſhe hath done, ſhalbe tolde for a memoriall of her.

*Mar. xiiii

Simon the lepre.

Mary Magdalene poureth a precious oyntmente vpon the head of Jeſus.

There came to hym a woman hauyng an alabaſtre boxe, &c.

Therefore whan Jeſus was in Bethania, nere vnto Hieruſalem, where he ſhould be crucifyed, and ſate at meate in the houſe of one Simō, called Simon the lepre: a certayne womā came vnto hym, hauyng an alabaſtre of precious oyntmēt, who broke the alabaſtre boxe, and powred the oyntmente vpon his head. The diſciples ſeeyng a thyng of ſo greate pryce powred and caſt out at once, they diſdeigned & murmured at it. For they knewe that Jeſus was not wonte to vſe ſuche delicate niceneſſe, and that it ſhould haue been more for his appetite, if the woman had deliuered her alabaſtre whole, that the oyntment beyng ſolde, the poore folke might bee relieued with the value thereof. To what purpoſe is it (ꝙ they) to leſe ſuch a precious thyng? For it myght haue been ſolde for muche, and the value thereof geuen to the poore? Thus ſayd the diſciples not vnderſtanding to what purpoſe Jeſus ſuffered this to be done. For he was not in loue with ſuche delicacies, but he would haue his death to be adourned and ſet forth with ſuche honour, which death he would ſuffer of no neceſſitie, but of his owne wyll, for the redempcion and ſaluacion of the whole worlde. For whereas in all his lyfe he behaued hymſelfe moſte lowly, yet he honoured his death with a certayne magnificence and royaltie, by the whiche death he ſhould

But the diſciples whan they ſawe it, diſdeined at it, &c.

Jeſus pleaſure was to haue his death honoured, and why.

A he ſhoulde ouercome the deuyll. And therefore once he was carryed into Hieruſalem with a greate triumph: and now at this tyme, as preuentyng the honour of his buriall, he was embaumed with a ſwete oyntement: and whan he was dead, he would bee buryed in a newe ſepulchre hewed and grauen in ſtone: and he would be wynded in a cleane ſhete: and he would be buryed with the buſye care of a noble man. The kackaſes of ryche and honourable men, be wont to be embaumed with precious oyntmentes, eyther for honour, or els to preſerue theyr bodyes from corrupcion. And becauſe he ſhould reuiue and aryſe agayne, before that his frendes ſhoulde doe hym this honoure, he ſuffered this pompe of buryall to bee beſtowed vpon hym before his death: to the entente he myght imprynte by manye meanes in his diſciples myndes the mencion of his death, and by honour, to mitigate the horribleneſſe of the hearyng thereof. Therefore whan hys diſciples beeyng ignoraunt of theſe thynges murmured and grutched at the charges and expenſes, Jeſus refreyned them, ſaying: Why be ye grieued with this woman? She hath done a godly office and a louyng benefite to me, whiche ſhall ſhortly dye. It is not mete that ye ſhould haue enuye at this my laſt honoure. Poore folke ye haue alwayes with you, to whom ye may doe good, but ye ſhall not euer haue me. This oyntment is not loſt, but this womā geſſing that I ſhould ſhortly dye, hath with ſhewyng this ientilneſſe vnto me, preuented my buriall, and hath powred vpon me beeyng alyue, that that is wonte to bee powred vpon the dead. Therefore depraue not her godlineſſe, whiche is ſo acceptable vnto God, that whereas the goſpell of my death ſhall bee preached throughout all the worlde, this woman alſo ſhall be mencioned, whiche with a godly and an B holy duety, hath preuented my ſepulture and buriall.

What trouble ye thys woman, for ſhe hath wrought a good worke towardes me.

She dyd it to burye me.

The texte. Mar.xiiii. Luke.xxii.

Than one of the twelue which was called Iudas Iſcarioth, went vnto the chiefe prieſtes, and ſayed vnto them: What will ye geue me, and I will deliuer hym vnto you? And they appoynted to hym thirtie denaries. And from that tyme forth, he ſought oportunitie to betraye hym.

Whereas this communicacion had well repreſſed the diſdeigne of the others, whiche erred of a ſimplicitie, not knowyng the miſterie: yet it pacified not Judas Iſcarioth, whiche falſely pretended care for the poore, whereas lucre and gayne wer more pleaſaunte vnto hym. For he bare the purſe, and was wonte to ſteale ſomewhat of the thynges whiche wer geuen of the liberall frendes of Jeſus, to bee deſtributed emonge the poore: hereof by lytle and lytle he encreaſed his money. Therefore becauſe he was wholly geuen to the filthy diſeaſe of auaryce, myndyng to recompence with ſellyng of Jeſus that that he counted loſt in the oyntmente, he wente vnto the chiefe prieſtes and officers, whome he knewe with bente myndes had conſpired the death of Jeſus, and that there was nothyng to lette them, but that he myght be taken without tumulte or buſineſſe of an vprore. To bryng this to paſſe there wer none more mete, than ſome of the noumbre of them whiche wer familiar with the Lord, and next about hym, who knewe certaynly whither Jeſus was wonte to goe, and whan. For he had his ſecrete places to praye in. And in that choſen and picked noumbre of the twelue Apoſtles, who Chriſte tooke vnto hym to bee the chiefe ouer all, there was one founde which loued better wycked gayne, then ſo mylde and ſo beneficiall a Lorde. So greate a poyſon is auaryce, if it poſſeſſe wholly the mynde of manne. But Jeſus would ſignifie by this exaumple, that there ſhould be men, whiche beyng corrupt with the deſyre of money, would betraye the woorde of the goſpell; and this miſchiefe ſhould chiefly

Judas caryed the purſe, and was corrupte with couetiſe.

Thā one of the twelue which was called Judas Iſcarioth, wente vnto the chiefe prieſtes.

The poyſō of auaryce if it once poſſeſſe a mās minde how greate it is.

What Chriſtes will was to ſignifie by the exaumple of couetous Judas

C

come of them, who beeyng the chiefe and heades of the religion of the churche, ſemeth to bee priuie of the ſecretes of theyr Lorde: with whome they bee ſo familiar, that with wrong interpretacion they betray his doctryne to the wycked and prophane rewlers, whiche ſeke for nothyng els, but the deſtruccion of the trueth of the goſpell. Judas therefore goyng vnto the officers, ſayed: what rewarde wyll ye geue me, if I delyuer you hym into youre handes? And they bergayned with him for thirtie denaries. With ſo lytle wages coulde he bee hyered to ſo beaſtelye and ſo cruell a dede: ſo lyghtly and vilely was that precious bloud eſtemed, whiche was ſufficiente to redeme all mankynde. Therefore Judas beeyng gredye and gapyng for the money that was promyſed hym, byandby from that tyme forthwarde, ſought occaſion and oportunitie to betray Jeſus.

What wyll ye geue me and I wyll deliuer him vnto you?

The texte.

But the firſt day of the vnleauened bread, the diſciples came to Ieſus, ſaying vnto hym: where wilt thou that we prepare for thee, to eate the paſſeouer lambe? And he ſayed: Goe into the citie to ſuche a man, and ſay vnto hym: The maiſter ſayth: my tyme is at hande, with thee doe I kepe my Eaſter with my diſciples. And the diſciples dyd as Ieſus had appoynted them, and made ready the paſſeouer lambe.

Therefore whan the firſt of the ſeuen dayes was at hande, in whiche the Jewes wer accuſtomed to abſtaine from leauened bread, after the eating of the paſchall lambe, the diſciples goe vnto Jeſus, ſaying: Lorde where wylt thou that we ſhall prepare thee a place to feaſt and kepe thy Phaſe? ſo greate was the ſcarceneſſe, that neyther he, nor his diſciples, hadde any houſe of theyr owne there to goe to. But Jeſus to ſhewe that this wholle matter was miſticall, and not done by chaunce or neceſſitie, but that all thynges wer done by the preſcience and determinacion of God, aūſwered them: Goe ye into the citie, and anone as ye entre in, there ſhall mete you a certayne man bearyng a potte of water, folowe him, and whereſoeuer he goeth in, ye ſhall goe in, and ſaye to the houſeholder, the maiſter ſayeth: My tyme is at hande, at thy houſe I kepe my paſſeouer with my diſciples. He ſhall ſhewe you a greate and a fayre parloure, there prepare my Paſchall lambe. The diſciples wente and founde all thynges as Jeſus had tolde them before, and prepared hym a feaſt in the place that he commaunded.

D

The texte.
*Mat. xxvi.
Jhon. xiii.

Whan the euen was come, he ſate downe with the twelue, and as they wer eatyng, he ſayed: Verayly I ſaye vnto you: *One of you ſhall betraye me. And they wer excedyng ſorowfull, and began euery one to ſaye: Lorde is it I? He aunſwered and ſayed. He that dippeth his hand with me in the diſhe, the ſame ſhall betray me. The ſōne of man goeth as it is written of hym. But woe vnto that man, by whom the ſonne of man is betrayed. It hadde been good for that man, if he hadde not been borne. Than Iudas whiche betrayed hym, aunſwered and ſayed. Maiſter, is it I? He ſayed vnto hym: Thou haſte ſayed.

Mar. xiiii.
Luke. xxii.

Jeſus at his ſupper ſaied that one of hys diſciples ſhould betraie hym, and why he ſayed ſo.

One of you ſhal betray me.

And towardes nyght Jeſus went thither, and ſate downe to ſuppe with his twelue diſciples. And nowe as they wer at ſupper, Jeſus ſayeth vnto them: one of you ſhall betraye me. This he ſayed to declare that nothyng at all was hyd from hym, and alſo that the conſcience of yͤ traytour being touched, might be turned vnto repentaunce. At this worde all theyr hertes began to bee veray heuye. Euery man ſuſpected and diſtruſted hymſelfe, knowyng the weakeneſſe of manne. They deſyryng therefore to bee delyuered from this heauineſſe, beganne for to aſke ſeuerally: is it I Lorde? Than Jeſus ſomewhat to confirme and eſtabliſhe the others, beeyng muche aſtounied for feare, & to touche the conſciēce of Judas ſomewhat ſharpely, if perhappes he myght be moued vnto repentance, poynted the authour of the dede with a more certayne ſygne: and withall put hym in

And they wer exceding ſorowfull.

A remembraũce of the great familiaritie, which ought to haue withdrawen hym from ſuche a mad dede of miſchiefe, ſaying: He that putteth his hand with me in the diſhe, and is my felowe not onely of the table, but alſo of the diſhe, ſhall betraye me, and for the office of familiaritie, he ſhall rendre vnto me the office of extreme enmitie, whereas the communion and felowſhyppe of bread and ſalt be wonte for to ioygne men vnknowen and vnacquaynted, with the bonde of amitie. And that theſe thynges ſhoulde chaunce to the ſonne of man, it was ordeyned heretofore of the father, and prophecied before of the Prophetes. But yet woe be to that man, through whoſe wickedneſſe, the ſonne of man is betrayed. The diuine wyſedome doeth vſe the wyckedneſſe of Judas to the ſaluacion of mankynde, but yet he is no leſſe in faulte, whiche through his owne malice was brought to this dede, whereas I omitted nothyng whereby I myght heale and cure his euyll mynde. Wherefore for ſo wycked a dede, he ſhall be cruelly puniſhed, (vnleſſe he repente,) ſo that it had been better for hym neuer to haue been borne. This communicacion whiche with ſhame myght haue healed an ill man, or with payne myght haue feared a wycked man, made Judas nothyng the better, inſomuche that he ioyned impudencie and vnſhamefaſtneſſe to his wycked acte: and as though he had knowen hymſelfe to bee nothyng culpable, he alſo aſked the Lorde: Is it I? And here Jeſus not forgettyng his wont ientilneſſe, aunſwered: Thou haſte ſayed: geuyng an incklyng rather then expreſſyng playnly that it was he, and B maketh as though he had but a ſuſpicion and myſtruſt of the matter, and not a perfecte knowlage.

He that putteth his hande with me in the diſhe, the ſame ſhall betray me.

The ſonne of man goethe, as it is writē.

Thē Judas ye maiſter is it I.

Thou haſte ſaied.

The texte.
Jhon. vi.
Mar. xiiii
Luke. xxii.
i. Cor. xi.
a mar. xiii.

When they wer eatyng, Ieſus tooke bread, and whan he had geuen thankes, he brake it, and gaue it to the diſciples, and ſayed: Take ye, eate ye, this is my bodye. And he tooke the cup, and gaue thankes, and delyuered it to them, ſaying: drynke ye all of this, for this is my bloud of the newe teſtament, that is ſhedde for many for the remiſſion of ſynnes. But I ſaye vnto you: *I will not drynke henceforth of this fruyte of the vyne tree, vntill the daye whan I ſhall drynke it newe with you in my fathers kyngdome.

Therefore in this laſt ſupper that he made with his diſciples, before his death, he dyd inſtitute that moſte holy remembraunce of his death: to the entente that beeyng often renewed, it ſhould be a perpetuall memoriall emong them, of his greate charitie and loue towardes mankynde, whereby he ſticked not to beſtowe his lyfe to redeme vs: that the remembraunce of that godly ſacrifice ſhould neuer out of oure myndes, wherein that moſte pure and immaculate lambe, the newe and true Paſchall lambe, offered hymſelfe in the aultar of the croſſe for vs to God the father, whom beyng angry with vs, this lambe hath made mercifull to vs by his bloud, ſufferyng the peynes and tormentes hymſelfe for our offences, whiche wer due to our ſinfulneſſe, Jeſus did inſtitute and conſecrate this ſecrete ſigne and memoriall in two thynges, by meane of the whiche two thynges amitie emong menne is wonte to bee enterteyned: that the charitie by the whiche Chriſte gaue hymſelfe to his, ſhould couple vs together alſo: who oftentymes eate together of one bread, and drynke of one cuppe. And alſo ſhewyng by a certayne ſpirituall figure, the rites and maners of Moſes his lawe, in the whiche was no purgacion of ſynne, but by bloud of the ſacrifice: Ferthermore ſignifying that he dyd conſecrate a newe league of the Euangelical profeſſion by this miſterie. For whan Moſes had recited the rolle of the lawe, wherein the preceptes of the lawe wer conteyned, and the people had aunſwered: We wyl doe all thynges that the Lord hath ſpoken, and wyll bee obediente, he dyd with parte of the bloud of the ſa-

The inſtitució of the ſacrament of Chriſtes bodye and bloud.

Why Chriſt inſtituted the ſacramente in bread and wyne.

C

The effecte of Chriſtes death and paſſion.

crifices which they had kylled, receiued in a veſſel, ſprynkle the people, ſaying: this is the bloud of the league, whiche the Lorde hath made with you touching theſe wordes. And truely all theſe thinges had vnder certayne figures & ſhadowes, ſignifyed this moſt holy ſacrifice, wherein the lord Ieſus deliuering his body willingly vnto death, & ſheding his bloud, ſhould clenſe the ſinnes of the whole worlde, reconciling vnto God al men freely, whoſoeuer would profeſſe this league of the new teſtamēt. And he would that this ſacrifice and this league ſhould be commended, & ſet furth to the myndes of his diſciples with certayne myſticall ſigues, before that it was offered: to the entent that they ſhould vnderſtande that his death was not a cōmon or an idle ſacrifice, but an effectuall ſacrifice to pourge the ſinnes not onely of the Iewes, but alſo of all nacions and of all tymes. But (becauſe the death of Chriſt ought not to be iterated) leſte ſo greate a benefite might goe out of mens mindes, or leſte they might forget the holy league once entred, and the autoure of theyr ſaluacion therewith, he dyd inſtitute and ordeine, that with often communion of the holy bread, and the cup, the memorye of his death ſhould frō tyme to tyme be renewed emong the profeſſours of the Euangelical lawe. And he would that this ſigne ſhould be veray holy emong his ſouldiers, & to be had in ſuche veneracion, that lyke as muche godly grace ſhould be geuen to them whiche ſhould receyue the body & bloud of the Lord purely & worthily: ſo they that ſhould take theſame vnworthily, ſhould be the cauſe of theyr owne moſte greuous dānacion. Therefore Ieſus tooke the bread into his handes, and whan he had offered the ſacrifice of prayſe vnto God, he brake it & diſtributed it vnto his diſciples, ſaying: Take ye, eate ye, this is my body. Afterward he tooke the cup into his handes, & whan he had geuen thankes vnto the father, he dranke firſt himſelfe, & than reched it vnto them, ſaying: Drynke all ye of this cup. For this is my bloud of the new teſtament, which ſhalbe ſhed for many, for the forgeueneſſe of ſinnes. As often as ye ſhall doe this, doe it in the remembraunce of me. For as often as ye ſhall eate of this breade, and drynke of this cup, ye ſhal declare the lordes death vntil he come, not now as a ſauiour, but as a iudge. In the meane tyme none other ſacrifice for ſinnes ſhalbe looked for. For this one is ſufficent for to take awaye all the ſynnes of the whole worlde. And I ſaye vnto you: I wyll not eate of this bread hereafter, vntil I ſhal eate it with you complete and perfecte in my fathers kyngdome: and I will drynke no more of this fruite of the vyne, vntyll I ſhall drynke it newe with you in my fathers kyngdome. And the moſte meke & ientil lorde did not exclude Iudas the traitour frō this holy memorial, that by this ſo great clemencie & ientilneſſe, he myght be refourmed. But becauſe he receyued the ſigne of the league and teſtamente, hauyng treaſon in his herte, he departed more vncleane than he came to it.

When they wer eating Ieſus toke breade, &c.

D

I wyll not drinke hence foorth of this fruyte of the vine tree, vntil, &c.

Iudas becauſe he receiued the ſacrament with treaſon in hys hert, departed more vncleane then he came.

The texte. Ihon. xiii. Mar. xiiii. Luke. xxii.

And whan they had ſong the hymne, they wente out vnto the mounte Oliuete. Than ſayed Ieſus to them: All ye ſhalbe offended becauſe of me this night. For it is wrytten. *I will ſmite the ſhepehearde, and the ſhepe of the flocke ſhalbe ſcatered. But after I am aryſen againe, I wil goe before you into Galilee. *Peter aunſwered, and ſayed vnto hym: Though al men be offended becauſe of thee, yet wil not I be offended. Ieſus ſayd vnto him: Verayly I ſay vnto thee, that in this night before the cocke crowe, thou ſhalt denye me thryſe. Peter ſayed vnto hym: Yea, though I ſhould dye with thee, I wil not denye thee. Lykewyſe alſo ſayed all the diſciples.

*Zacha. xiii. *Mar. xiiii. Luke. xxii. Ihon. xiii.

Why Ieſus after the ſupper went into the mounte of Oliues.

And after that they hadde ſonge an hymne in the prayſe of God, they aroſe and wente into the mounte of Oliues, whiche place he knewe to bee well knowen vnto the traytour, leſte he ſhould ſeme to deſyre to bee hydden, as fearyng deathe: but purpoſely he withdrewe hymſelfe into

a ſolitarie

All ye ſhall be offended becauſe of me this night.

How Ieſus coũforteth the ſorowfull hertes of his diſciples that ſhould bee ſcattred abrod at his death.

Why Ieſus ſuffred his diſciples ſo to bee troubled at his paſſiõ.

Peter aunſwered and ſaied vnto him: Though all men be offended becauſe of thee. &c.

The frailte of Peter ioined with arrogauncie.

A a ſolitarye place, that he might bee taken without any tumulte or vprore of the people, whiche thyng they wente about and looked after. There he telleth his diſciples againe how it ſhould come to paſſe, that byanby they ſhould be ſore troubled, ſeeyng the puniſhement of theyr Lorde. Yet leſte thei ſhould be vtterly diſcouraged, he doeth coumfort them with a prophecie, and with the reſurreccion that ſhould folow foorthwith, appointing alſo the tyme and the place nere at hande, where they ſhould ſee him againe: Al ye (ꝙ he) ſhal be troubled this night for my cauſe. For ſo God the father prophecied by the mouth of hys prophete zacharye: I will ſtrike the ſhepehearde, and the ſhepe of the flocke ſhall bee ſcatered abrode: But ye nede not to deſpayre. My death ſhall trouble your mindes, but euen byanby my reſurreccion ſhall coumforte you agayne. For I will ariſe agayne the third daie, and after that I am ariſen, I wil goe before you into Galilee. There I wil offer my ſelfe to bee ſene of you. Ieſus ſuffered al his diſciples to bee thus troubled, to thintent he might teache them by the veray dedes ſelfes and by theyr owne experience, how greate the weakenes of mannes nature was, and howe fooliſh a thing it is for a man to truſt to himſelfe. And this he did to thẽ, to the entent that hauing experience of themſelues, they might learne to helpe & ſuccour other mennes weakenes. Peter therfore not well knowing himſelfe, dooeth with a certayne manly and worldly boldenes, ſtoutely denie that the thyng ſhall ſo come to paſſe, whiche Chriſte by the Prophecie ſayed ſhould come to paſſe: and (whiche was a poyncte of more raſheneſſe) he preferreth himſelfe before al others: If al be troubled (ꝙ he) B in thy cauſe, yet I wil not bee troubled. To whom Ieſus aunſwered: what ſayeſt thou Peter, wilt thou alone not bee troubled? Nay this I tell thee of a ſuertie: before that the cocke crowe twyſe this night, thou ſhalte denye me thryſe. Yet Peter not acknowelagyng hys weakenes for al this, dooeth eftſoones aunſwere ſtoutly: Yea though I ſhould die with thee, I wyl not denye thee. And the other of the Apoſtles folowed the raſhenes of Peter, who would haue denied Chriſte alſo, yf they had been brought to the lyke ſtreight that Peter was.

The texte.

*mar. xiiii. Ihon. xii.

Ihon. xix.

Than came Ieſus with them vnto a village whiche is called Gethſemani, and ſayed vnto the diſciples: Sit ye here, whyle I goe and praye yonder. And he tooke with hym Peter, and the twooe ſonnes of Zebedee, and began to wexe ſorowful and heauy: Than ſayed Ieſus vnto them. *My ſolle is heauy, euen vnto the deathe. Tarry ye here, and watche with me. And he went a litle farther, and fell downe on his face, and prayed, ſaying: My father, yf it bee poſſible, leat this cuppe paſſe from me: Neuertheleſſe not as I will, but as thou wilte.

Sitte ye here, while I goe and praie yõder.

And he toke wyth him Peter and the twoo ſonnes of zebedee.

Why Ieſus went a part from hys diſciples to praye afore his betrayng.

Why he toke wyth him Peter & the twoo ſonnes of zebedee.

Than Ieſus knowyng that the tyme drewe nere, that the laſte ſtorme ſhould come, led his eleuen diſciples a parte into a village called Gethſemany: (for Iudas was gone from him alreadie as ſoone as ſupper was dooen.) Here he commaunded eight of them to tary, whiche yet were lothe to departe from theyr maſter whom they loued heartely, but as yet for all that but with a worldly affeccion. Tary ye here in this place ſaieth Ieſus, whiles I goe into myne accuſtomed place, and praye there. For he durſte not make them priuie of his conflicte, ſith they wer yet but weake, leſte they ſhould be diſcouraged. And he taketh with him but only three, Peter, and the two ſonnes of zebedee, that he might haue them to be witneſſes of hys extreme manly weakeneſſe, whom he tooke with him into the mounte to beholde his maieſtie: and to teache withall, that as often as any greatter ſtorme of ſuche troubles, than mannes ſtrength can abide, is at hand, that we vtterly diſtruſtyng our ſelues, muſt commit vs wholly to the helpe of God. And the feare of death, whan it commeth vpon a man, is more bittur

The feare of death is a more agonie then death it ſelfe.

Jeſus was ſorowful and heauie vnto death.

C

And began to wear ſorowfull ⁊ heauy.

Tarie here ⁊ watche with me, ⁊c.

My father if it be poſſible leat this cuppe paſſe from me.

than death it ſelfe. Therefore this horryblenes began than to come vpon Jeſus, and he felt great ſorowe and heauines of mynde. For he would not that his choſen frendes ſhould be ignoraunte of the griefe of his mind, becauſe they ſhoulde playnly ſee that he was veray man, troubled with affeccions bothe of body ⁊ mynde. My ſoule (ꝙ he) is heauy euen vnto deathe. Tary ye here and watche with me. For thys time requireth not ſlepe, but wakyng and earneſt prayer. Therfore Jeſus goyng forward a litel, from his three diſciples, hangyng downe his head, bowed his face to the yearth: and ſo proſtrate, prayed vnto his father, ſaying: My father, yf it bee poſſible, take away this cup of death from me, for J fele the affeccion of the bodye muche abhorring from deathe. Notwithſtanding leat it bee, not as J wyll after the weakenes of the body, but as thou wilte, to the healthe and ſaluacion of mankynde.

The texte. Mar. xiiii. Luke. xxii. ✶ Mar. xiiii. Jhon. vi.

And he came vnto his diſciples, and founde them ſlepyng, and ſayed vnto Peter: Could ye not watch with me one houre? Watche ye and praie, that ye enter not into temptacion. ⋆The ſpirite is ready, but the fleaſhe is weake.

Watch and praye that ye falle not into temptacion.

Watch and praye, that ye enter not into temptaciō.

Whan he had thus prayed, he returned vnto his diſciples, and founde them ſlepyng, and ſayeth vnto Peter: Thou that diddeſt crake a litell before that thou wouldeſt dye with me, couldeſt thou not awake with me one houre? J watche and praye for you. Awake ye with me, and praye to the father that ye fall not into temptacion and bee ouercum. The victorie chaunceth not, but vnto them that watche. Therefore we muſt awake, leſt the fleſhe ouercome the ſpirite, and the ſpirite muſt bee ſuſteyned with the helpe of GOD.

D

The texte. Mar. xiiii.

✶ Mar. xiiii. ✶ Jhō. xiiii.

Agayne he wente the ſecound tyme and prayed, ſaying: My father, yf thys cup can not paſſe away from me, but that I drinke it, thy will bee dooen. And he came and founde them againe ſlepyng. For theyr yies wer heauy. And he leaft them, and went agayne, and prayed the thirde time, ſaying the ſame woordes: Than commeth he to his diſciples, and ſayeth vnto them: ⋆Slepe nowe and take your reſt. Beholde the houre is at hande, and the ſonne of man is betrayed into the handes of ſinners: ⋆Aryſe, leat vs be going. Behold he is at hande, that dooeth betraye me.

And he came and found them agayne ſlepyng.

Whan the ſtorme of temptaciō is at hand, than muſte we earneſtly praye.

Slepe now and take your reſte.

So whan Jeſus hadde awaked his diſciples, he wente agayne, and prayed agayne vnto his father with theſe wordes: My father, yf it bee not poſſible that this cup ſhal paſſe from me, but that J ſhall drynke of it, thy wil be dooen. Afterward he returned againe vnto his diſciples, and found them agayne ſlepyng. For theyr yies wer veray heauie, by the reaſon of ſorowe increaſyng theyr ſlepe. Therfore leauing thē, he went alone the third tyme to praye for hys diſciples, for the weakenes of the fleaſhe ouercame them. And he prayed likewiſe the thirde time, to teache vs to praie continually and vehemently, as often as the ſtorme of temptacion is at hand. For than the Aungels bee preſent and geue ſtrength to the ſpirite. Afterward he returned vnto his diſciples, and rebuked them for theyr ſlepyng out of tyme, ſith the time required great watching. For nowe (ſayeth he) the tempeſt is at hand which ſhall fynde you vnreadye, and therfore vnmete and ouermatched: now (ꝙ he) ſlepe ⁊ take your reſt. Lo the houre is come, that the innocent ſonne of man ſhall bee deliuered into the handes of the wicked. Therfore ariſe, let vs go mete the hurt and diſpleaſure that commeth agaynſt vs. Beholde, he is at hande whiche betrayeth me.

The texte. ✶ mar. xiiii. Luke. xxii. Jhon. xviii. ✶ mar. xiiii. Luke. xxii.

⋆While he yet ſpake, loe, Iudas one of the noumber of the twelue, came and with him a great multitude with ſweordes & ſtaues, ſēt from the chiefe prieſtes & elders of the people. ⋆But he that betraied him, gaue them a token, ſaying: whomſoeuer I kiſſe, the ſame is he, laye handes on him. And foorthwith he cōmeth to Ieſus, ſaying: Hayle maſter, and kiſſed him. And Ieſus ſayed vnto him: Frend, wherefore art thou come? Than came they and layed handes on Ieſus.

Jeſus had not ended this communicacion, but loe, Judas Jſcarioth one

of the

A of the noumbre of the twelue, came: who whereas he had folowed Jeſus his captaine a litle before, was now become ouer a wicked coumpaignye a more wicked captaine. For a greate coumpaignye of ſouldiars folowed hym with ſweordes and clubbes, whome the chiefe of the prieſtes, and the ſeniours of the people, had ſent for this intent, that Jeſus myght be taken without the vprore of the people. For although thei had purpoſed to differre this mattier vnto another tyme, yet hauinge oportunitye of the traytoure, they chaunged theyr myndes. And therefore Judas choſe bothe the nyght, and the place in the whiche Jeſus was wonte with a fewe to praye. Fynally leſte they ſhoulde fayle of the perſone, the traytoure taught them by what token they ſhoulde know Jeſus: whomſoeuer (ꝙ he) J ſhal kiſſe, he it is: laye handes vpon hym. Therefore Judas Jſcarioth wente before them, and came vnto Jeſus as though he would ſalute him, ſaying: Haile Rabby, and therewith kyſſed hym, which in tymes paſte was vſed in ſalutacions, becauſe of honour and duetye. Nowe Jeſus to geue a perfeict exaumple of mekeneſſe in euery place to his diſciples, dyd not repell the wicked dyſcyple from kyſſynge, nor dyd not rebuke hym for his madneſſe, but with ientle ſpeaking touched his conſcience, ſaying: Frende for what cauſe art thou cum? For he came with a kiſſe, after ſuch ſort as though he would haue tolde hym ſome newes. At this token the multitude came runnyng, & layed handes vpon Jeſus, and helde him faſte. The diſciples mindes wer ſore amaſed at this ruffling, whome Jeſus ſuffred to fall into this affeccion, becauſe he would vtterly plucke out of theyr heartes, al gredy deſyre to

Whom ſoeuer J kiſſe, the ſame is he.

Judas betraied Jeſus by kiſſyng hym.

How ientillie Chriſt ſpake to Judas betrayig him

Frende, for what cauſe art thou como?

B reuenge and to defende themſelues.

The texte. Mar.xiiii. Luke.xxii. Jhon.xviii. *Gen.ix. Apoca.xiii

And beholde, one of them whiche was with Ieſus, ſtretched oute his hande, and drewe out his ſweorde, and ſtroke a ſeruaunte of the high prieſtes, and ſmote of his eare. Than ſayed Ieſus vnto him: put vp thy ſweord in his ſheath. For all they that take the ſweord ſhall periſh with the ſweorde. *Thinke ye not that I can praye to my father, and he ſhall geue me more then twelue legions of Aungels? Howe than ſhall the ſcriptures be fulfylled? For thus muſt it bee.

And Peter, eyther becauſe he was more feruent euery where than the others were, or els beecauſe he had made ſtoute promiſes of himſelfe beefore, leſt he ſhould ſeme not to doe for his maiſter, plucked out his ſweord and ſtroke Malcus the ſeruaunte of Caiphas, and cut of his right eare, Jeſus ſo ordering the ſtroke, that both it was a light woũd, and whatſoeuer the hurte was, he healed it, and reſtored the eare againe. But Peter erred by the reaſon of a certayne good loue towarde the Lord, and this errour he tooke in maner of the woordes of Jeſus not well perceyued. For he cõmaunded them to ſell theyr coates and to by ſwerdes: and whan they aunſwered, there wer two ſweordes, he ſayed: it is ſufficient. But they thinking that he ſpake of a ſweorde of yron, whereas Jeſus mente a ſpirituall ſweorde, after ſupper they tooke foorth theyr ſweordes with them, readie to defende theyr Lord, yf the matier had ſo required, or yf he had cõmaunded. Therefore to plucke this affeccion vtterly out of the mindes of all his diſciples, he did chide Peter ſharpeli, ſaying: put vp thy ſwerd into his place. They that doe ſtrike with the ſweorde, periſh with the ſweorde, the recompence of vengeaunce turning backe vpon theyr owne heade. We haue no nede of this fenſe, whyche doe geat the victory better by ſuffering than by killing. Or els thincke you yͤ J coulde lacke helpe, yf it pleaſed me to haue this defenſe? Could not J make ſute vnto my father, & could not he ſend to helpe me in the ſtede of twelue diſciples, twelue legions of Aungels? But thus it is thoughte good to my father, thus it was ſpoken beefore of the Prophetes. And none of theſe thinges is dooen by chaunce or fortune, but by goddes determinacion.

Peter cut of Malcus eare.

They that ſtrike wyth the ſweord ſhal periſh wyth the ſweorde.

Than ſaied Jeſus vnto him: putte vp thy ſwerd into his ſheath.

The ſwerd is not the defenſe of the goſpell

And he ſhal geue me twelue legions of Aungels.

The texte.
C
*Mar. xiiii
*Luk. xxii
*Mar. xiiii
Luke. xxii.
*Iho. xviii

In that ſame houre Ieſus ſayed vnto the multitude: ye *bee come oute as it wer to a thiefe with ſwerdes and clubbes for to take me. *I ſatte dayly with you teaching in the temple, and ye tooke me not. But all this is dooen that the ſcriptures of the Prophetes might be fulfilled. *Than al the diſciples forſooke him and fled. And they tooke Ieſus and led hym to Caiphas the high prieſte, where the Scribes and elders were aſſembled. *And Peter folowed him a farre of vnto the highe prieſtes courte, and went in, and ſatte with the ſeruauntes to ſee the ende.

The Iewes toke Ieſus by night.

Than Ieſus turnyng to the multitude that wer come to take hym, ſayed: now weponed with ſwerdes ⁊ clubbes, ye come forth to take me. But whan I ſatte dayly emong you teachyng in the temple, ⁊ healyng the ſicke ⁊ diſeaſed, ye layed no handes vpon me. Now in the dead night, ye ſeke me out beyng quiete ⁊ ſtyl in a ſecrete place. But al theſe thynges be dooen, not by your violence, but by the ordinaunce of goddes wiſedom, wherof the ſcriptures of yͤ Prophetes haue prophecied long before. The diſciples hearing this, and ſeeing that there was no hope, for aſmuche as Ieſus offred him vnto deathe, they leaft theyr maſter and ran away. But the miniſters nothing mitigated with remembraunce of the doctryne and benefite of Ieſus, led him away like a priſoner, to the houſe of Caiphas the chiefe of the prieſtes, whither the Scribes and ſeniours dyd reſorte. But Peter alone (for the other diſciples beyng afrayed wer fledde euery man his waye) although his ſkirmiſhing with Malcus framed not veray wel ⁊ tooke ſmal place, yet he could not leaue of vtterly yͤ care of his maiſter, whō he loued hartely: and yet again he durſte not be preſent with him, not withſtanding he folowed as wel as he durſt a farre of, and at length, in the darke as vnknowen, he entred into the courte of Cayphas. Finally entring in he ſatte emong the miniſters warming him at the coles, that wheras he could not defende Ieſus, yet at the leaſt he might ſee what ſhould be the ende of the iudgement. For as yet Peter had ſome hope in his minde.

The diſciples forſake Ieſus and flee.

Than all the diſciples forſoke him and fled.

And Peter folowed him a ferre &c.

D

The texte.
Mar. xiiii.
*Mar. xiiii
Ihon. ii.

The chiefe prieſtes and elders, and all the counſell, ſought falſe witneſſe agaynſte Ieſus for to put him to death, but they found none: yea whan many falſe witneſſes came, yet they found none. *At laſt came two falſe witneſſes, & ſayed: he ſayd, I am hable to deſtroie the temple of god, & builde it againe in three daies. And the chiefe prieſte aroſe, and ſayed vnto hym: Anſwereſt thou nothyng? why doe theſe beare witnes agaynſt thee? But Ieſus helde his peace. *And the chiefe prieſte anſwered & ſaied vnto him: I charge thee by the lyuyng God, that thou tel vs whether thou be Chriſt the ſōne of God. Ieſus ſaieth vnto him: Thou haſt ſaied: *Neuertheleſſe I ſaie vnto you: here after ye ſhal ſee the ſonne of man, ſitting on the right hand of power, and comming in the cloudes of the ſkie.

*Mar. xiiii
Luke. xxii
*Luk. xxii
Ihon. vi.

The chiefe prieſte ſeketh falſe witneſſe agaynſte Chriſte.

The chiefe prieſte &c ſought falſe witneſſe agaynſte Ieſus.

Further the chiefe prieſtes and the whole counſell, to make ſome appearaunce of a lawful and iuſt iudgement, went about to ſet foorth falſe wytneſſes againſt Ieſus: whoſe innocēcy was ſo great, that it was very heard ſo to lye of hym, that the lye myght haue any coulour of trueth. And after that many falſe witneſſes came foorth, but of ſuche ſort that theyr teſtimonies and ſayinges wer ſo yll framed together, that they confounded themſelues, inſomuche that they wer not thought mete, neyther of thoſe iudges, neyther of that coumpaignye: At length commeth foorth two falſe witneſſes, whiche ſayde: He ſaide, I canne deſtroye the temple of God, and after three dayes make it vp again. They toke occaſion of this lye, by yͤ woordes of Chriſt, who ſaide: Looce this temple, and in thre daies I wil rayſe it vp, meaning thereby that he ſhould bee ſlaine of them, but within three dayes he would lyue againe. The witneſſes, to make the thing more odious, did depraue and miſtake theſe woordes whiche they vnderſtoode not. For he ſayde not: I can deſtroye, but looce ye: and he ſayde not, I wyll builde a-

Howe the falſe witneſſes miſreported Chriſtes woordes.

gayne

And the chief prieſt aroſe and ſaied vnto hym: aunſwereſt thou nothyng?

Ieſus held his peace whan falſe witnes was brought againſt him, and why.

I charge the by the liuing God that thou telle vs whether thou bee Chriſte, &c.

A gaine, but I wyll rayſe vp againe, appliyng it to his bodye which ſhould be ſlaine, and liue againe. Therfore at this teſtimonie becauſe it ſemed to be of ſome weight, and none other was found more mete and conuenient, the chiefe of the prieſtes rooſe vp, and counterfaictyng the perſone of a iuſt iudge, as though he would geue Ieſus libertie to defende hymſelfe, ſaide: Doeſt thou make no aunſwere to theſe teſtimonies whiche be broughte againſt thee? But Ieſus held his peace, knowing that whatſoeuer he ſayde, ſhould be reproued and miſtaken. Than the chiefe of the prieſtes deſiring to wryng out ſome wordes whereby Ieſus myght be condemned (for now his madnes was ſuche that all tariyng ſemed to long) ſayeth vnto hym: I coniure thee by the liuing God, tell vs whether thou bee Chriſte the ſonne of God. This was a craftye queſtion of the wicked byſhop.

The craftie queſtion of the wicked biſhop Caiphas.

Ieſus ſaieth vnto hym: Thou haſt ſaied

If he had denied hymſelfe to bee the ſonne of God, than woulde yͤ hygh prieſte haue cryed out: why than takeſt thou vpon thee, the thing that thou art not? If he had affirmed it, than would the high prieſt haue falſely accuſed hym of blaſphemye. If he had holde his peace beynge required and adiured, he ſhould ſeme to deſpiſe God, and the authority of yͤ high prieſt. And what was he that dyd adiure hym? A wicked byſſhoppe, whiche had bought of Herode for money the annuall honour: and ſuche an one which dyd aſſaulte the ſonne of God, adiured hym by the name of God. Yet Ieſus, as it were ſhewyng a reuerence to the honour that he dyd beare, being demaunded whether he wer Chriſt yͤ ſonne of God or no, anſwered: Thou haſt ſpoken: in ſuche wyſe confeſſyng hymſelf to be that he was, that yet he auoyded the faulte of arrogauncie. And he added a thing whiche oughte to haue reuoked the wicked biſhop frō his purpoſed wickednes: yet (ꝙ he) thys I ſaye vnto you: herafter ye ſhall ſee the ſonne of man ſittyng on the right hand of the power of god, & comming with maieſtie in the cloudes of B heauen. He gaue to vnderſtand, that he being than lowe & condēned of the wicked, ſhould once come with yͤ power of god to be iudge ouer al yͤ world.

The texte. Mar. xiiii, *Luk. xxii *. mar xiiii Luke. xxii. Ihon. xviii

Than the high prieſt rent his clothes, ſaying: He hath ſpoken blaſphemie, *what nede ye of any moe witneſſes? Lo, now ye haue heard his blaſphemie: what thinke ye? They aunſwered and ſayed: He is worthy to dye. *Than dyd they ſpette in hys face, and buffeted him with theyr fiſtes. And others ſmote him on the face with the palme of theyr handes, ſaying: Tel vs Chriſte, who is he that ſmote thee?

Ieſus adiudged of the high prieſte guiltie of blaſphemy.

Than did they ſpette in his face, &c.

The chiefe prieſte beyng the more prouoked with this ſaying, to the entēt that through the counterfaicted zele of religion, he might make yͤ crime of Chriſt the more ſore, he rent his garmentes, & ſaied: he ſpeaketh blaſphemouſly. He doeth vſurpe and take vpon him diuine honour, wheras he is but man. What nedeth there any more witneſſes? Beholde nowe ye haue heard manifeſt blaſphemie. What thinke ye? They aūſwered: he hathe deſerued deathe. Than they began to handle hym cruelly with mockes and ſkornes, as though he had ben lawfully condēned, which thinges alſo Ieſus ſuffered moſt mekely, to geue vnto his a perfeict exaumple of pacience. They did ſpette in his face, and couering his face, they gaue him buffettes & blowes. Agayne, ſome ſtroke him on the face with theyr handes, ſaying: prophecie and tel vs Chriſt, who is it that ſtriketh the? With theſe ſkornes & reuilinges they caſt him in the teeth, becauſe he would be taken for Meſſias, & becauſe he was honoured of the people, by the name of a Prophet.

The texte. Mar. xiiii. Luke. xxii Ihon. xviii

Peter ſate withoute in the courte, and a damſell came vnto him, ſaying: Thou alſo wer with Ieſus of Galile: but he denied it beefore them all, ſaying: I wot not what thou ſayeſt. Whan he was gone in to the porche, an other wenche ſaw hym, and ſayed vnto them that wer there: This felow alſo was with Ieſus of Nazareth. And he denied it again with an othe, ſaying: I dyd not knowe the man: A while after came they that ſtoode by, and ſayed vnto Peter: Surely thou arte one of them, for thy ſpeche doth bewraye thee. Than he began to curſe & ſweare, that he knew not the manne, and immediatly the cocke crewe. And Peter remembred the ſaying of Ieſus, whiche he ſpake vnto him: before the cocke crowe, thou ſhalt denye me thryſe: and he went out, and wept bitterly. C

The frailtie of Peter.

In the meane ſeaſon Peter ſate without in the courte, beholding a farre of the heauie ſight, and looking for the ende of the matier, for he durſte not come nere, leſt he ſhould be knowen of yͤ miniſters. And a certayne wenche came vnto hym, whiche partely knewe him, and ſayed: Thou alſo wer one of the folowers of this Galilean. Here Peter being amaſed at the wēches ſaying, and forgeatting that ſtoute worde that he ſpake to Chriſt: (and if I ſhould dye with thee, I will not denie thee:) denied his Lorde before them al, ſaying: I can not tell what thou ſaieſt. And forth with the cocke did crow. And as he prepared to ſhrinke awaye priuely, euen in the doore an other wenche eſpied him, whiche vttering him to the miniſters ſtandyng by, ſayeth: This man alſo was with Jeſus of Nazareth. And agayn he denied it, ſwearing that he knew not the man. And a litel after, certaine of them that ſtoode by, knowing Peter, ſayed: Truely thou arte one of this noumber: For not onely thy face but alſo thy ſpeche dooeth vtter thee to be a Galilean. Than Peter beyng wurſe and wurſe afrayed, beegan not onely to abiure and forſake Jeſus, but alſo to execrate ⁊ ban himſelfe, if euer he knew the man. And furthewith the cocke crowed agayn. After theſe, Jeſus dyd beholde him, and ſpeaking (as it wer) vnto him with his yies, moniſhed him. Than at length Peter comming to him ſelfe, remembred that Jeſus told him before, when he craked of his boldenes and valiauntnes: before the cocke crowe twyſe, thou ſhalt denie me thriſe. D But becauſe he ſinned thorough the weakenes of man, being amaſed with feare, and not of purpoſed malice, he deſerued mercie. Chriſte ſuffered this in hys choſen Apoſtle, that no man, (offende he neuer ſo ſore,) ſhould deſpayre of pardon, ſo that he repente, ⁊ waſhe the ſpotte of his mynde with teares. For Peter, whiche was halfe beſyde hymſelfe, at the looke of Jeſus by and by came to hymſelfe agayne and repented, and goyng foorth wept bitterly.

Whan he was gone into the porche, an other wēch ſawe hym and ſaied. &c.

And Peter remēbred the ſaying of Jeſus.

Whi Chriſt ſuffered Peter to fall.

The. xxvii. Chapter.

The texte. Mar. xv. Luk. xxiii. John. xviii.

¶ Whan the mornyng was come, al the chiefe prieſtes, and elders of the people held a counſayll agaynſt Ieſus, to put him to deathe. And brought him bound, and deliuered him to Poncius Pilate the deputie.

Therefore that nighte was throughly watched oute of the heades of religion, with theſe wicked and cruel dedes. And whan daye drewe nere, the chiefe prieſtes, and the ſeniours of the people, went agayne to counſall agaynſte Jeſus, to put him to deathe. Therefore they deliuered him bounde vnto Poncius Pilate the preſident, to take puniſhmente of the condemned man.

The texte. Actes. i.

Than Iudas whiche had betrayed hym, ſeeing that he was condemned, repented hymſelfe, and brought againe the thirtie plates of ſiluer to the chiefe prieſtes and elders, ſaying: I haue ſinned, betraying the innocente bloude. But they ſayde: what is that to vs? See thou to that: and he caſt downe the ſiluer plates in the temple, and departed and hong himſelfe.

Iudas confeſſion was enough to haue reuoked the Jewes frō theyr crueltee.

Here Judas that betrayed hym, ſeeing that he was nowe condemned, ⁊ that they went to extremities, moued with repentaunce, brought again the thirtie pieces of ſiluer to the heades of the prieſtes and ſeniours of the people, ſaying: I haue ſinned becauſe I haue betrayed the innocent bloude. Truely this mannes confeſſion ſhoulde haue moued the princes mindes. He confeſſeth that it was doen by the infeccion of auarice, ⁊ he confeſſeth yͭ

he hathe

A he hath be trayed an innocent. But they vtterly rageing, and thirſting after nothing els but innocēt bloude, aunſwered: what is that to vs, whether thou haſte beetrayed an yll dooer or an innocent? Looke thou to that. Iudas now repenting of his gayne, deſired to breake of his bargaine, but theyr crueltie coulde by no meanes be aſſwaged. Iudas therefore caſtyng the pieces of ſiluer at theyr feete departed awaye, heaping and increaſyng his wicked dede with a more wicked dede. He acknowlaged the greatnes of his ſinne, but he acknowlaged not the greatnes of Goddes mercy. Peter wept bitterly, and obtayned mercy: Iudas wept alſo, but with a deſperate minde, rather than a conuerted minde, and therfore he wente a ſyde, ⁊ hanged himſelf and burſt in the middes, and his bowels fel out.

Iudas acknowlaged the greatneſſe of his ſinne but not the greatneſſe of Goddes mercye.

The texte.

And the chife prieſtes tooke the pieces of ſiluer, and ſayed: It is not laweful to put them into Corbon, becauſe it is the price of bloud. And they tooke counſayll, and bought with them a potters fielde to burie ſtraungiers in. Wherefore the fielde is called the field of bloud yet vnto this day. Than was fulfilled that which was ſpoken by the Prophete Hieremie, ſaying: *They tooke thirtie ſiluer pieces, the priece of hym that was valued, whome they bought of the children of Iſraell, and gaue them for the potters fielde, as the Lorde appoynted me.

Hiere. xxii
Zachar. xi.

After this the head prieſtes went to counſayl againe, and that theyr crueltie might be the better knowen to all men, they dyd nothing withoute a common counſaill. They conſulte to what vſe the thirtie pieces of ſiluer ſhoulde goe, which Iudas had caſt at theyr feete. And being men of aukewarde religion, hauing no religion nor feare in killing of an innocent that had dooen ſo much for them: It is not lawefull (ꝙ they) to put this money into Corbon: that is, emong the gyftes of the temple, whiche they woulde haue eſtemed ⁊ regarded religiouſely and ſcrupulouſly. For it is the priece B of bloud ſayed they. But the holines of the temple muſte not be poluted with bloud. And in the meane ſeaſon, they diſcloſe theyr vngracious conſcience, confeſſing him to be innocent, whoſe betraiment they had bought. Therefore becauſe they would al bee partakers of the ſinne, they counſailed together, ⁊ with that money they bought a grounde of a certayne potter for godly vſes, that ſtraungiers might be buryed there: as though they would haue recompenced the ſinfull dede that they had in hand, with this good dede. And yet by this meanes they prouided veray yll for theyr good name. For they coulde not by any other meanes, more blaſe abrode theyr wickedneſſe. For the thing is come to ſuche a common ſaying, that at this daye that grounde is called of the Sirians, Acheldema, that is to ſaye, the grounde of bloude. Neyther was this thing dooen by chaunce, for Hieremie prophecied that it ſhould come to paſſe: *And they tooke thirtie pieces of ſiluer, the priece of him that was priſed, whome they bought of the children of Iſraell, and they gaue them for the grounde of a potter, as the Lorde appoynted me.*

The aukeward religion of the Iewes.

It is not lawefull to putte thē into Corbō

Corbon.

The price of blond might not into Corbō

And bought with them a potters fielde to buyrie ſtraungers in.

Why they bought the potters fyeld with the money that they had geuen for Chriſte

Acheldema

The texte.
*Mark. xv

Ieſus ſtoode before the deputie, and the deputie aſked him, ſaying: Arte thou the kinge of Iewes? Ieſus ſaieth vnto him: Thou ſayeſt. *And whan he Was accuſed of the chiefe prieſtes and elders, he aunſwered nothing. Than ſayed Pilate vnto him: Heareſt thou not how many teſtimonies they laye againſt thee? And he aunſwered him to neuer a woorde, in ſomuche that the deputie maruaylled greatly.

Therefore whan Ieſus ſtoode before the preſident arained at the barre, they accuſed hym buſilye of many thinges, but yet ſpeaking nothing all thys whyle of any blaſphemye, of the religion of the temple defiled and broken, and of the commyng of the ſonne of man: with the whiche thinges they knewe that Pilate, paſſing litell of ſuche ſuperſticion, woulde bee lytell moued: But they laye agaynſte hym other feygned faultes, whyche myghte ſtyrre the Preſydentes mynde agaynſte Ieſus, ſaying: we haue

The craftie accuſacion of the chief prieſtes againſte Ieſus before Pylate.

C haue founde thys man goyng about to ſubuert our nacion, & forbidding tributes to bee geuen vnto Ceaſar, and ſaying that he is Chriſt the kyng. Pilate hearing mencion of the king, becauſe this ſemed to touche Ceaſar, demaunded of Ieſus: Art thou the king of Iewes? Ieſus leſt he ſhould ſeme proud yf he ſhould make no aunſwere, ſayeth: Thou ſayeſt: not vtterly denying that he was king, but yet adding that his kingdome is ſpirituall, and not worldly, and that his king dome pertayneth nothyng to Ceaſar or Herod. Againe whan his accuſers called vpō the matier, Pilate deſiring to great out of him, whereby he might bee delyuered: Heareſt thou not (ꝙ he) how ſore faultes they laye agaynſt thee? But vnto all this Ieſus aunſwered vtterly nothing, inſomuche that the preſident maruelled greatly, that an innocent man in daungier of death, did kepe ſilēce with ſo great mekeneſſe. Pylate perceyuing by the countenaunce and behauiour of Ieſus, that he was far from ſuſpicion of deſiring of the kingdome, ſaieth vnto the heades of the prieſtes and theyr folowers: I fynde none offenſe in this man worthie of death. But they wer the more hote and vehement, ſaying: he is a ſedicious man, he hathe ſtyrred the people with his doctryne, walkyng ouer all Iewery, beginning from Galile vnto this place. Pilate perceyuing that Ieſus was innocent, but that the prieſtes & the Scribes went about the execucion of that theyr purpoſe of enuie and malice, and therefore ſeking occaſion to delyuer Ieſus, or at the leaſt to ſend him from the courte: whan he heard the name of Galile, he aſked him what countrey man he was: & whan he knewe that he came out of the coaſtes of Galilee, where Herod had rule and imperie, he ſente him agayne vnto Herod, who than, as it happened, was at Hieruſalem. Truely Herode ſeeyng Ieſus, D was veray glad. For he had of long time deſyred to ſee Ieſus, beecauſe the fame went that he dyd worke wonderful thynges. Therfore he hoped wel that he woulde woorke ſome miracle before hym alſo. And whan Herode aſked hym queſtions of many thynges, Ieſus aunſwered hym nothyng: who came not for this purpoſe, to delight the curioſitie of princes, but to ſee and prouide for the health and ſaluacion of men. And becauſe he was accuſed before him for many cauſes, and aunſwered nothing, Herode contemned hym, with hys garde: and putting vpon him a white garmente in ſkorne, ſent hym backe agayne to Pilate. And by this occaſion Pilate and Herode wer made frendes, wheras before they wer at ſtrife. Therefore Pilate callyng together the heades of the prieſtes, the magiſtrates, and the people, proteſted that he had found none of the offenſes in Ieſus, whiche they obiected agaynſt him: and that Herode alſo had ſente hym awaye as innocent, whiche he would not haue dooen, yf he had iudged him in daunger of a cryme deathworthie. And to pacifie the enuie of the Iewes, I wil doe correccion vpon hym (ꝙ he) and leat hym goe.

And the deputie aſked hym, ſaying: Art thou the king of Iewes?

Pylate would fain haue deliuered Ieſus.

And he aunſwered hym to neuer a word, inſomuche that the deputie meruailled greatly.

Pilate meruailled at the pacience and mekeneſſe of Ieſus.

Pilate ſendeth Ieſus to Herode.

Herod was glad to ſee Ieſus, and why.

Pilate and Herod wer made frendes, & how.

Pilate teſtifieth of the innocēcie of Ieſus

At that feaſt, the deputie was wont to deliuer vnto the people a prieſoner, whō they would deſire. He had than a notable prieſoner, called Barrabas. Therefore whan they wer gathered together, Pilate ſayed: Whether will ye that I geue looce vnto you Barrabas, or Ieſus whiche is called Chriſte? For he knewe that for enuie, they had delyuered hym.

The text. Mark. xv. Luk. xxiii. Ihon. xviii.

And whan he coulde nothyng preuayle by theſe woordes, he ſeketh an other waye and occaſion to delyuer Ieſus. There was a cuſtome emonge the Iewes, that vpon that holy daye, for religions ſake, the preſidente ſhoulde ſette at libertie ſome one of them whyche were kepte in holde. He had faſte in holde at that tyme a certayne notable and famous thefe, named Barrabas, whyche name he knewe was hated of the people.

Pilate ſeketh all wayes to releaſſe Ieſus from death.

Therfore

A Therefore callyng the Iewes vnto hym, he aſked thẽ whether they would haue geuen vnto them, and releaſed, Barrabas, or Ieſus: hopyng that in compariſon of ſo famous, and ſo ſtrong and violente a thefe, they would rather delyuer and releaſe Ieſus.

The texte.

*Mar, xv. *mark. xv. Luk. xxiii. Ihon. xviii. Actes. iii.

¶ Whan he was ſet downe to geue iudgemente, his wyfe ſent vnto hym, ſaying: Haue thou nothyng to doe with that iuſt man. For I haue ſuffered many thynges this day in my ſlepe, becauſe of hym.* And the chiefe prieſtes, and elders perſwaded the people, that they ſhould aſke Barrabas and ſhould deſtroy Ieſus.* Thã the deputie aunſwered and ſayed vnto them: which of the two will ye that I lette looce vnto you? They ſayed: Barrabas. Pylate ſayed vnto them: what ſhall I dooe than with Ieſus whiche is called Chriſte? They all ſayed vnto hym: Let hym bee crucified. The preſident ſayed: what euil hath he done? But they cryed the more, ſaying: Let hym be crucified.

His wyfe ſente vnto hi, ſaiyng: Haue thou nothyng to dooe wyth that iuſte man.

Pilates wife ſente vnto hym that he ſhould doe nothyng againſt Ieſus, & why.

But the preſidente ſyttyng agayne in iudgement, his wyfe ſendeth vnto hym one that ſhoulde ſaye to hym in her name, that he ſhoulde not defyle hymſelfe with the bloud of the innocente, ſaying that ſhe was vexed that nyght with horrible viſions for Ieſus ſake. And this chaunced not without cauſe, but by the ordinaunce of God, that there ſhould yet bee ſome, of whome Ieſus ſhould haue teſtimonie of his innocencie. For that was veray expediente for all menne to knowe, that his death was freely beſtowed to redeme vs. And whereas the people wer in doubte, whether of bothe they myght deſyre to be geuen vnto them, it came to paſſe by the counſell of the prieſtes and the ſeniours, that they aſked Barrabas, that Ieſus in his place myght be put to death: Suche is the iudgement, and this is the kyndneſſe of the people: this is the counterfeyted religion of the prieſtes, and the elders. It was a matter of religion to them to enter into the court of Pylate that they myght bee pure and cleane whan they ſhoulde eate theyr paſchall lambe: but it was no matter of religion with ſuche ragyng madneſſe to put hym to death, whiche was innocente, and throughly tryed with ſo manye vertues and benefites towarde them. Pylate therefore propoſed vnto them agayne, whether they would haue Barrabas or Ieſus ſette at libertie. They cryed vnto hym: Barrabas. Pylate agayne ſayed: What ſhall I than dooe with Ieſus whiche is called Chriſte? Truſtyng that they would bee contente with ſome more ientill punyſhmente. But they cryed with a greate conſente of voyces, lette hym bee crucifyed. This kynde of punyſhmente, was both cruell and veray ſlaunderous, and ſhamefull. Agayne (ꝙ Pylate) ſhall I crucifie an innocente? what hath he deſerued? I fynde nothyng in hym worthy death. Therefore I wyll chaſtice hym, and lette hym goe. With theſe woordes the madneſſe of the people was more ſtyrred, crying out, vp with him, vp with him, crucifie the felowe, crucifie hym.

The prieſtes perſwade the people to aſke Barrabas, and not Ieſus.

B

The peruerſe religion of the Iewes.

The texte.

*Mark. xv Luke. xxiii

Whan Pylate ſawe that he coulde preuaile nothing, but that more buſineſſe was made, he he tooke water and waſhed his handes, before the people, ſaying: I am innocent of the bloud of this iuſt perſone, ſee you to it. And all the people aunſwered and ſayd: His bloud be vpon vs, and our children.* Than let he Barrabas looce vnto them, and ſcourged Ieſus and delyuered hym to be crucifyed.

Pylate waſhyng his handes aſſoiled Chriſt ere he condemned hym.

I am innocent of the bloud of this iuſte perſone.

Pylate perceyuyng that though he proued all wayes and meanes yet he preuayled nothyng, but that the tumulte of the people was ſtyrred vp more & more, he aſſoyled Ieſus before that he condemned hym. For in the preſence of the people he tooke water and waſhed his handes, ſaying: I am innocente from the bloud of this iuſt manne: ye be the autours of his death, and not I: the vengeaunce of the innocente bloud ſhall lyght vpon youre head. Yet the vnhappy Iewes wer not feared with this ſaying,

but the

C

His bloude bee vpon vs and our children.

but the whole people cryed out altogether: Let his bloud lyght vpon vs, and vpon oure chyldren. They wyſhed deſtruccion to them and to theyr ſucceſſours. But Chriſte beeyng a man more tentill towardes them than they wer towarde themſelues, repelled none from pardon & forgeueneſſe, ſo that they would repent. For many afterwardes dyd wurſhyp the croſſe of Chriſte, whiche than cryed in the multitude, vp with hym, vp with hym, crucifie hym. But nowe Pylate beeyng ouercomed with theyr ſtiffe madneſſe, gaue vnto them Barrabas the authour of ſedicion, and a murderer, and a perſone condemned by all mennes iudgementes, yea, before iudgement. But after the maner of Rome, whan Jeſus was ſcourged, he delyuered hym to bee crucified.

And ſcourged.

The texte, Jhon. xix

*Math.

¶ Than the preſidentes ſouldiers tooke Ieſus in the common hall, and gathered to hym al the coumpaignie. And they ſtripped him, and put on hym a purple robe, and platted a crowne of thornes, and put it on his head, and a reede in his ryght hande, and bowed the knee before him, & mocked him, ſaying: All hayle the kyng of Iewes: *And whan they had ſpitte on hym, they tooke the reede, and ſmote hym on the head. And after they had mocked hym, they tooke the robe of againe, and put on hym his owne garmentes, and tooke hym awaye to crucifie hym.

Pilates ſoldiars handle Jeſus cruelly

And gathered to hym all the coumpaignie.

Than the ſouldiers of the preſidente, after that they had receyued Jeſus in the courte, gathered the whole garde aboute hym, cruelly to take theyr pleaſure by mockyng of the innocente: partely folowyng theyr owne naughtie diſpoſicion, and partely prouoked ſo to doe by the Jewes. And becauſe they hearde, that he made hymſelfe kyng of the Jewes, they in maner caſtyng hym in the teeth, becauſe that beyng ſuche an abiecte he would proudely clyme vp to a kyngdome, they ſpoyled hym of hys owne garmentes, and put vpon him a purple garment: that is to ſaye, ſuche a robe as kynges dooe weare. After that, in the ſtede of a diademe, they ſette a crowne vpon his head made of thornes. In the ſtede of a ſcepter they gaue hym a reede in hys ryght hande. And nowe as ſalutyng theyr newe kyng, they kneele downe before hym, and mocke hym, ſaying: Hayle kyng of Jewes. Nor beeyng contente with theſe deſpites, they ſpitte vpon hym, and ſtryke hys head crowned with thornes, with the reede that they hadde putte in hys hande in ſtede of a ſcepter. And whan they omytted no maner of deſpyte, he ſuffered all thynges with great mekeneſſe, to ſhewe vnto hys a perfecte exaumple of pacience. Therefore after that the ſouldiers had ſatiſfied the myndes and the iyes of the coumpaignie with all kyndes of mockes and ſkornes: they plucke of hys robe agayne and put on his owne apparel, that he myght be the better knowen of all menne.

D

And a reede in his right hande.

The pacience and mekeneſſe of Jeſus.

And put on him his owne garmentes.

The texte. Marke. xv. Luke. xxiii. *Jhon. xix.

¶ And as they came out, they founde a man of Cyren named Symon, hym they compelled to beare his croſſe. And * they came to the place, which is called Golgatha: that is to ſaye, a place of dead mens ſculles: and gaue hym vineger to drynke, mingled with gall. And whan he had taſted thereof, he would not drynke.

Simō a Cyrenian forced to beare Chriſtes Croſſe. Golgatha.

And they came to a place which is called Golgatha.

Pſal. lxviii

Than they bryng forth Jeſus out of the courte, bearyng hys croſſe. And as they wente, they founde one Symon a Cyrenian, whome they forced to beare the croſſe of Jeſus: and they came into the place where he ſhoulde bee crucifyed, whiche of the Syrians is called Golgatha: that is, the place of Caluarie, becauſe it was horrible with bones and ſculles of them that wer putte to death. Here to thentente that no parte of his body ſhould be free from tormenting, or that no mockyng or ſkornyng ſhould be let paſſe whiche myght be vſed, they offered him a cup of drynke tempered with vineger and gall, that it myght bee fulfilled whiche is wrytten in the Prophecie: *They gaue me gall to eate, and in my thyrſte they gaue me vineger*

A *me vineger to drynke.* But whan Jeſus had taſted it, he woulde not drynke.

The texte. Marke.xv John.xix. *Pſal.xxi.

¶ Whan they had crucifyed him, they parted his garmentes, and caſt lottes: that it myght be fulfilled which was ſpoken by the Prophete.* They deuided my garmentes emong them, and vpon my veſture dyd they caſt lottes. And they ſate and watched hym there, and ſet vp ouer his head the cauſe of his death wrytten. This is Ieſus the kyng of Iewes. Than wer there crucified with him, two theues, one on the right hande, and an other on the left hande.

Thei parted his garmētes and caſt lottes.

But after that they had crucifyed hym, they deuided emong them the garmentes of Jeſus. As for his coate whiche was ſo wouen that it coulde not bee rypped, they caſt lottes: that the ſaying of the Prophete myght be fulfilled. *They deuided my garmentes emong them, and vpon my coate they caſt lottes.* And ſyttyng by the croſſe they kept hym, that no manne ſhould take hym awaye. Alſo a tytle in mockage was ſette vpon the croſſe: *This is Ieſus the kyng of Iewes.* The whiche notwithſtandyng was more honourable then the Jewes coulde ſuffre. For they wer in hande with Pylate that this tytle myght bee corrected, and ſayed that it ſhoulde not bee put, *Kyng of Iewes:* but, *He made hymſelfe kyng of Iewes.* Alſo this was procured of the Jewes, that two theues ſhoulde bee crucified with hym, ſo that Jeſus beeyng in the myddeſt, ſhould haue one on the right hande, & an other on his left hande: that he myght be taken of all men, both vayne hymſelfe, and a deceyuer, and lyke vnto them with whome he was matched.

The ſouldiers deuide Jeſus garmentes emong thē.

Thys is Jeſus the kinge of Jewes.

Than were there crucified with hym, twoo theues. &c.

Why the Jewes procured that Chriſte might be hanged betwene two theues.

The texte. Mar.xv. Luke.xxiii

¶ They that paſſed by, reuyled hym, waggyng theyr heades, and ſaying: Thou that deſtroyeſt the tēple of God, and buildeſt it in three dayes, ſaue thy ſelfe. If thou bee the ſonne of God, come downe from the croſſe. Lykewyſe alſo the high prieſtes and the Scribes, and elders, mocked hym, ſaying: He ſaued others, hymſelfe he cannot ſaue. If he be the king of Iſrael, let him come downe now from the croſſe, B and we will beleue hym. He truſted in God, let him deliuer him now, if he wil haue him. For he ſayde: I am the ſonne of God. The theues alſo whiche wer crucifyed with hym, caſt the ſame in his teeth.

And thei that paſſed by reuiled hym. &c.

The crueltie of the Jewes was not yet ſaciated and filled with theſe ſo great miſchieues. They ſcorne and reuile hym beeyng crucifyed, and paſſyng by, they rayled on hym, and ſhakyng theyr heades, they mocked him, ſaying, fye on thee: art thou he that hurleſt downe the temple of God, and in three dayes makeſt it vp agayne? Thou dyddeſt promyſe health and ſaluacion to others, now ſaue thy ſelfe. Thou dyddeſt boaſt thy ſelfe to be the ſonne of God, nowe than come downe from the croſſe. Lykewyſe alſo the heades of the prieſtes, with the Scribes and the ſeniours of the people, mocked hym and reuyled hym, ſaying: he gaue health vnto others, but now he cannot preſerue hymſelfe. If he bee the kyng of Iſrael, (as he would appeare,) lette hym declare now what he can doe, lette hym come downe from the croſſe, and we wyl beleue hym. He truſted in God, whom he craked to bee his father, if God loue hym, lette hym now delyuer hym. And that of euery ſyde the moſte innocent Jeſus myght bee arayed with reuylynges, the theues alſo, felowes with hym in punyſhment, dyd in lyke maner rebuke and reuile hym. All whiche thynges Jeſus ſuffered with ſtiffe and ſtrong pacience, to bryng to paſſe and to offer for all menne that healthful ſacrifice. He kept ſtyl the diuine power, and ſette forth the whole nature humaine, to all maner of peynes and tormentes. And he dyd not requite or reuenge ſo cruell reuilyng beſtowed vpon hym, as he was dying, beeyng more bitter then the croſſe it ſelfe, inſomuche that he prayed vnto his father, for the ſouldiers and the Jewes that ſkorned hym: and one of the theues repentyng hymſelfe, he receyued into his paradiſe.

The vnſaciable crueltee of the Jewes.

If thou bee the ſonne of God come down from the Croſſe.

The theues alſo which wer crucified with hym, caſte the ſame in his teeth.

The theues alſo that wer crucified with Chriſte, raille on hym.

The texte.

¶ From the ſixt houre was there derkeneſſe ouer all the lande, vntill the nynth houre.

C

houre. And about the nynth houre, Ieſus cryed with a loude voyce, ſaying: * Hely Hely, Lamazabathani? that is to ſaye: my God, my God, why haſt thou forſaken me? Some of them that ſtode there, whan they heard that, ſayed: This man calleth for Helias. And furthwith one of them ranne, and tooke a ſpounge, and whan he had filled it full of vineger, he put it on a reede, and gaue it hym to drynke. But others ſayed: let be, lette vs ſee whether Helias will come, and delyuer hym. Ieſus whan he had cryed againe with a loude voyce, yelded vp the goſt.

Marke.xv Luke.xxiii Jhon.xix *Pſal.xxi.

The ſunne was derkened at the deathe of Chriſte.

The veray ſunne in the ſkye felt the punyſhment of this innocente, and coulde not abyde to beholde ſo wycked a dede. He couered his face with a blacke cloude, and all that countrey was couered with darkeneſſe, from the ſixth houre vntyll the nynth: that is, from noone, tyll three of the clocke after noone. And yet in the meane ſeaſō, the derkeneſſe of the Jewes hertes coulde not be ſhaken of. Ferther about the nynth houre, Jeſus cryed with a great voyce, ſaying this ſentence out of the pſalme: Hely, Hely, Lamazabathani: my God, my God, why haſte thou forſaken me? And certayne that ſtoode by, and hearyng a farre of, Hely, and ſuppoſyng that he had called to Hely for helpe, ſayed: This felowe calleth for Hely: Lette vs ſee whether Hely wyll helpe hym. Than Jeſus to ſhewe that it was a true death which he ſuffered for al men, cryed: *I am a thirſt. For this is wonte to folowe vpon woundes and ſhedyng of bloud, whiche oftentymes is a punyſhment more ſore and peynfull than death. And one runnyng to hym, put vnto his mouth, as he hanged, a ſpounge ful of vineger, put vpon the top of a reede. Jeſus thirſted ſore for the ſaluacion of man, but the Jewes offered hym nothyng but viniger and gall. Therefore he dyd forbeare from it when he had taſted, ſaying: all is nowe conſummate and finiſhed: ſignifying that nothyng was omytted whiche dyd apperteyne to the maner of the ſacrifice. And anone to declare that he lefte his lyfe of his owne accorde, after that he had commended his ſpirite vnto the father, he cryed with a loude voyce, and bowyng downe his head, dyed.

Why Jeſus cryed with a loude voyce ere he yelded vp the goſt

*Jeſus thirſted at his death.

Jeſus whā he had cried again with a loud voice yelded vp the ghoſte.

D

And beholde, the vayle of the temple dyd rente in two partes, from the toppe to the bottome, and the yearth quaked, the ſtones dyd rent, and graues dyd open, and many bodyes of ſayntes whiche ſlept, aroſe and went out of the graues after his reſurreccion, and came into the holy citie, and appeared to many. Whā the Centuriō, and they that wer with him watching Ieſus, ſaw the yearthquake, & thoſe thinges which happened, they feared greatly, ſaying: Of a ſuertie this was the ſōne of god.

The texte. Marke.xv Luke.xxiii

The partyng of the vaile of the Temple in twoe, what it ſignified

And forthwith all thynges dyd teſtifie the effectuall death of the Lorde Jeſus. For the vayle of the temple which deuyded the holy place from the other parte of the temple, of his owne accorde, was cutte in two partes: declaryng that the ſhadowes of Moyſes lawe, hereafter ſhould vanyſhe away at the bryght light of the goſpel. Furthermore the yearth did quake, and the ſtones brake a ſondre, reprouyng the Jewes for theyr innincible hardneſſe of herte. The graues dyd open, and manye bodyes of holy men whiche wer dead, dyd reuyue and lyue agayne, & goyng out of the graues after the reſurreccion of Chriſt, came into the holy citie of Hieruſalem, and appeared vnto many, beyng the preachers and folowers of the reſurreccion of Jeſus. Furthermore the Captayne and his ſeruauntes whiche wer there to kepe Jeſus, perceyuyng the yearthquake, the derkeneſſe, the breakyng of the ſtones and the other wonders, were greatly a fearde, ſaying: Doubtleſſe this was the ſonne of God.

And behold the vaile of the teple did rente in twoo partes.

Many bodies of holy meme that had been dead, aroſe with Chriſt & appered to many.

And many bodyes of Sainctes which ſlept aroſe, &c.

The Centurion acknowlaged Chriſt to be the ſonne of God.

And many women wer there, beholdyng a farre of, whiche folowed Ieſus from Galilee, miniſtring vnto hym: emong whiche was Mary Magdalene, and Mary the mother of Iames and Ioſes, and the mother of the ſonnes of Zebede. * When the euentyde was come, there came a ryche man of Aramathia named Ioſeph, whiche alſo was Ieſus diſciple. He went vnto Pylate, and begged the body of Ieſus. Than Pylate commaunded the body to bee delyuered to hym. And whan Ioſeph had taken the

The texte. Marke.xv Luke.xxiii *Marke.xv Luke.xxiii Jhon.xix

ken the

A

ken the body, he wrapped it in a cleane clothe, and put it in his new toumbe which he had hewen out of the rocke, and rolled a greate ſtone to the doore of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary ſyttyng ouer againſt the ſepulchre.

Ther wer alſo many women lookyng a ferre of, vpon the thynges that wer done, whiche women hadde folowed Jeſus from Galile, miniſtryng vnto hym neceſſaries: emong whome there was Mary Magdalene, and Mary the mother of Jacob and Joſeph, and alſo the mother of the ſõnes of Zebede, and diuers other with them. And whan the nyght drewe nere, a certayne ryche Captayne of Aramathia called Joſeph, (who alſo was a diſciple of Jeſus) wente vnto the preſidente, aſkyng of hym the bodye of Jeſus. Pylate maruaylyng if that he wer dead, a man of luſtie age, and not hauyng his legges broken, as ſoone as he knewe certaynly of the captayne that he was dead, he commaunded the bodye to bee geuen vnto hym. He receyued it, and wrapped it in a cleane ſhete, and layed it in a new graue, the whiche he had grauen in an whole ſtone. And rollyng a great ſtone to the doore of the graue, he departed awaye: And this was done by the prouidence of God, that they ſhould vſe no crueltie vpon the dead karkeſſe, or that no manne ſhould dygge vp the graue and ſteale hym awaye. And whan the others wer departed, Mary Magdalene, and an other woman continued there, ſyttyng ouer agaynſt the ſepulchre, and markyng the place where they layed the bodye, that at conueniente tyme they myght doe the duetie of annoyntyng to it: and the Lorde had ſtyrred vp theyr great diligence to this entent, that the beliefe of his reſurreccion myght bee the more certayne.

Ioſeph of Aramathia aſketh the bodye of Ieſus, and obteineth it of Pilate.

And rolled a greate ſtone to the dore of the ſepulchre. &c.

Chriſt why he was ſo buried in ſuche a graue.

B

The texte.

The next daye that foloweth the Paraſceue, the high prieſtes and Phariſeis came together vnto Pylate, ſaying: Sir we remembre that this deceyuer ſayed whyle he was yet alyue: after three dayes I wil aryſe againe. Commaunde therefore that the ſepulchre be made ſure vntill the thyrd daye, leſte his diſciples come and ſteale hym away, and ſay vnto the people he is aryſen frõ the dead. And ſo the laſt errour ſhall be wurſe then the firſt. Pylate ſayed vnto them: Ye haue a watche, goe your way, make it as ſure as ye can. And they wẽt and made the ſepulchre ſure with watchemen, and ſealed the ſtone.

Sir we remembre that thys deceiuer ſayd: after three daies I wil ariſe againe. &c.

But the daye after the Paraſceue, which is the daye of preparacion, the heades of the prieſtes and the Phariſeis come agayne vnto Pylate, confirmyng the trueth of the reſurreccion, whyles they goe about to let it, and they ſaye vnto the preſidente: Sir we remembre that this deceyuer beyng yet alyue, ſayed that he would ryſe agayne after three dayes. Therefore cõmaunde the ſepulchre to bee kept vnto the thyrd daye, leſte his diſciples come, & ſteale awaye his bodye, and perſwade the people that he is aryſen againe. Which if it come to paſſe, we ſhal preuayle nothing, but the latter errour ſhalbe wurſe then the firſt. Pilate ſayth vnto thẽ: ye haue a watche, goe and kepe as ye knowe. But they, whyles they go about to ſtoppe him that would aryſe agayne, they encreaſe the miracle, and the feyth of the reſurreccion. They ſette kepers and made ſure the ſepulchre, they ſealed the ſtone alſo, whiche dyd ſhutte the mouth of the ſepulchre, leſte there myght be any deceyte in the kepers alſo.

The Iewes whyle they labour to let the reſurreccion of Ieſus, doe moſt of all cõfirme the trueth therof.

The Iewes ſette ſure watche on the ſepulchre of Chriſt.

The. xxviii. Chapter.

The texte. Mark. xvi. Luk. xxiiii Ihon. xx

And vpon the euen of the Sabbothes whiche ſpryngeth in the firſt day of the Sabbothes, Marye Magdalene and the other Marye came for to ſee the ſepulchre. And behold there was a great yearthquake. Eor the aũgel of the lorde came downe ftom heauen, and came and rolled downe the ſtone frõ the doore, and ſate vpon it. And his countenaunce was lyke vnto the lightnyng, and his garmente whyte as ſnowe. And for feare of him, the kepers wer aſtonied, and wer made as dead men.

The Sabboth & the firſt daye of the Sabboth, what it is.

G

AND whan the euen of the firſt and principal Sabboth daye was come, after the ende of the whiche, was the mornyng of the day folowyng, which was the firſte daye of the weke nexte enſuyng, Marye Magdalene, & the other Marye, theyr ſwete ſpices prepared ouer night, went agayne in the mornyng to the Sepulchre, to ſee what was done, and to enbaulme the body of Jeſus. And there was a greate yearthquake. And when the womē deuyſed emong themſelues, how they might remoue the ſtone from the doore of the graue (for it was to great to bee remoued by the ſtrength of women) beholde the Aungell of the Lorde came downe from heauen, and remoued the ſtone from the doore of the graue, and than ſate vpon it. And the countenaunce of the aungell was lyke vnto the lyghtnyng, and his garmentes ſhynyng as whyte as ſnowe. The kepers of the Sepulchre lokyng vpon hym, wer afrayde, and ſo amaſed that they lay aſtonied lyke dead men.

An Aungell remoued the ſtone from the mouth of Chryſtes graue.

And for feare of hym the kepers were aſtonied.

The texte. Math.xvi.

And the aungell made aunſwere vnto the women, and ſayed: Feare ye not: For I knowe that ye ſeke Ieſus whiche was crucified, he is not here, for he is aryſen as he ſayed. Come ſee the place, where the Lorde was layed. And goe ye quickely, and tell his diſciples that he is aryſen againe from death. And beholde he goeth before you into Galilee, there ſhall ye ſee hym. Loe I haue tolde you.

The Jewes continuing in their vnbeliefe are woorthily afearde at the reſurreccion of Chriſt.

And the Aungel made aunſwere vnto the womē and ſayed: Feare ye not, &c.

But the Aungell coumforted the women, ſaying: Theſe men worthyly be amaſed at the glory of the reſurreccion, whiche doe perſeuer and continue ſtyll in theyr vnbeliefe: But feare not ye, for J knowe that ye ſeke Jeſus who was crucifyed. Now he hath left his ſepulchre, and hath perfourmed that he promiſed to dooe. This is the mornyng of the thyrde daye. Therefore he is aryſen. Come and ſee the place, which beyng voyde of the bodye, hath yet a ſigne where the bodye laye: It hath alſo the apparell of the bodye, the lynnen wherein he was wrapped. Lette theſe thynges make you beleue, if ye beleue not me. But ſpedily departe ye hence, and tell theſe thynges that ye haue ſene to the other diſciples, beyng ſad for the death of the Lorde, that he is aryſen agayne. Whome if ye deſyre to ſee, beholde, he will goe before you into Galilce, lyke as before his death he promiſed. There ye maye ſee hym alyue, for whome ye mourned when he was dead. Loe J haue tolde you before.

D

Come ſee the place where the lorde was laied.

Chriſte goeth into Galile after his reſurreccion.

The texte. Math.xvi. Luk.xxiiii

¶ And they departed quickely from the ſepulchre with feare and great ioy, and ranne to beare woorde to his diſciples. And as they wente to tell his diſciples, beholde, Ieſus mette them, ſaying: All hayle. And they came and helde his feete and wurſhypped hym. Than Ieſus ſayed vnto them: be not afrayde: goe ye and tel my brethren, that they goe into Galilee, and there they ſhall ſee me.

And they departed quickely from the ſepulchre with feare and great ioye.

And whan they had looked in the voyde graue, whiche they had founde ſhutte, ſpedily they returned, partely fearefull for the greatneſſe of the miracle, and partely rauyſhed with greate ioy, for the deſyre and hope to ſee theyr Lorde alyue agayne, and they runne to communicate this ioy to the diſciples of Jeſus. And as they wente, Jeſus mette them, that they might tell the more certayne tidynges. And to encourage them beeyng fearefull, he ſayed: All hayle. They ſeeyng and knowyng the Lorde, wente vnto hym, and embracing his feete, wurſhypped hym. Agayne Jeſus to take from them all feare, that they myght the better perceyue the thynges that ſhoulde bee ſpoken, he ſayeth: feare not, goe and tell my brethren the thynges that ye haue ſene, and byd them goe forwarde into Galilee, there they ſhall ſee me.

Jeſus meteth the Maries as they wente to hys diſciples warde.

And as they wente to telle his diſciples, behold Jeſus mette them, &c.

The texte.

Whan they wer gone, beholde ſome of the kepers came into the citie, and tolde the chiefe of the prieſtes all thynges that had happened: And they aſſembled together with

A ther with the elders and tooke counſell, and gaue muche money to the ſouldiars, ſaying: Saye ye that his diſciples came in the night, and ſtole hym awaye, whan ye wer a ſlepe. And if this come to the preſidentes eares, we wyll perſwade hym, and ſaue you harmeleſſe. And they tooke the money, and dyd as they wer taught, and this ſaying is noyſed among the Iewes vntyll this daye.

Beholde ſome of the kepers came into the citee. ⁊c.

The trueth of Chriſtes reſurreccio̅ confirmed by the teſtimonie of the aduerſaries alſo.

And whan they wer departed, to the entent the trueth of the reſurreccion myght be confirmed alſo by the teſtimonie of the aduerſaries, certayne of the kepers, leauyng the Sepulchre, went vnto Hieruſalem, and tolde the heades of the prieſtes, what thynges had been done, how the Sepulchre beeyng ſhutte and ſealed, the bodye was not founde there. And howe that an Aungell beeyng of merueilouſe beautie, remoued the ſtone from the mouth of the Sepulchre, and of the yearthquake, and how they wer amaſed for feare. And how they heard the Aungell talkyng with the women. Whan the prieſtes hearde theſe thynges of the kepers, they went to counſell agayne with the Seniours: foraſmuche as the thyng was to manifeſt to bee doubted, they bye a lye of the kepers for money, lyke as before they bought the helpe of the betraiour for money: but that they paye more for the labour of the lyers, than for the labour of the betrayour: kepe cloſe (ꝙ they) the thynges that ye haue ſene, but make a brute abrode, that his diſciples came in the night ⁊ ſtole hym awaye, whan ye wer aſlepe. And if this inuencion and ſleight be brought vnto your preſidente, we will perſwade hym, and deliuer you from all daunger of this matter. Therefore the ſouldiers receyuyng the money, dyd as they wer enſtructed, and this trieflyng and vayne ſleight was beleued of the people. For this rumoure is bruted
B abrode vnto this daye emong the vnbeleuyng Iewes.

Saye ye that his diſciples came by night ⁊ ſtole hym awaye.

The prieſtes practiſe to hide Chriſtes reſurreccio̅ wyth a lye.

And thys saiyng is noiſed emong the Iewes vntil this day.

The texte. ¶ Than the eleuen diſciples wente theyr waye into Galilee, into the mountayne where Ieſus hadde appoynted them. And whan they ſawe hym, they wurſhypped hym. But ſome doubted. And Ieſus came and ſpake to them, ſaying: all power is geuen to me in heauen and in yearth.

Nowe the eleuen diſciples beeyng monyſhed of the women, wente forewarde into Galilee, ⁊ wente vp vpon the hyl which Ieſus had appoynted them. And there he ſhewed hymſelfe. They ſawe and knewe hym to bee theyr Lorde, and honoured hym, as nowe beeyng on high and in heauen. Notwithſtandyng, ſome yet doubted, vntyl they wer made to beleue, with many and veray certayne argumentes. Albeit theyr doubtyng was profitable for the certaintie of our beliefe. Therefore Ieſus drawing nere vnto them, did not only offer hymſelfe to be ſene and touched preſently, but alſo ſpake vnto them with his knowen and accuſtomed voyce: declaryng that by his death, he had obteyned a kyngdome and authoritie both in heauen and in yearth. In heauen, where he reigned perpetually with the father: in yearth where hereafter he ſhould reigne, not by tirannicall powers and aydes, but through fayth of beleuers: and that he ſhould diſpoſe the office of this Euangelical kyngdome vnto his diſciples, who ſhould folowe his ſteppes, committyng vnto them the office to preache the goſpell, not onely to the Iewes, but alſo to all nacions: committyng alſo vnto them authoritie to baptiſe, and by the holy goſt, to forgeue ſynnes to all menne, that wyll profeſſe an Euangelicall lyfe with a ſincere herte: and to enſtruct and frame them, not after the lawe of Moyſes, nor after the conſtitucions of the Phariſeis, but after his preceptes, vntyl they wexed and grewe vp vnto the perfeccion of the wyſedome of the goſpell. And that they ſhould nothing diſtruſt, for that he ſhould not be continually conuerſaunt with thẽ, he promiſeth that theyr felowſhyppe ſhall neuer fayle, and that he wyll

But ſome doubted: And Ieſus came and ſpake to them. ⁊c.

Ieſus ſheweth hymſelfe to his diſciples in Galilee.

The doubtyng of the diſciples auailleth to the certaintee of our belief.

Al power is geuen me in heauen and in yearthe.

Chriſte had geuen vnto hym all power in heauen, and in yearthe.

The promiſes of Chriſt vnto his diſciples.

C

neuer forſake his, but bee alwayes preſente with his in ſpirite and power, vnto the laſt ende of the worlde. All power (ꝙ he) is geuen me in heauen and yearth. Ye haue ſeen me by the reaſon of the weakeneſſe of the fleſhe, hungry, thirſtie, weary, nedy, deſpiſed, taken, bounde, ſpetted vpon, condēned, beaten, crucified, ouer couered with all kyndes of ſpytefulneſſe, and in maner caſt downe beneath the loweſt ſorte of men. And becauſe I haue ſuffered all theſe thynges willyngly and of myne owne accorde, for the health of manne: my father hath reyſed me from death, and rewarded me with the glory of immortalitie, and hath lyfted me vp to the felowſhyp of his kyngdome, and hath ſubmytted vnto my power and rewle, al thinges that be in heauen and yearth. Ye haue an authour whom ye ought not to diſtruſt: ye haue a Lorde, of whom ye ought not to repent.

The texte. Mark. xvi.

Goe ye therefore and teache all nacions, baptiſing them in the name of the father, and the ſonne, and the holy goſt, teachyng them to kepe all thynges whatſoeuer I haue commaunded you.

By what meanes Chriſt willed hys Apoſtles to geat the worlde vnto hym.

Goe ye therefore teache all nacions.

What thinges Chryſte would haue taught and beleued of hym.

D

Lyke as I dyed for the health of all men: ſo there is no nacion whiche belongeth not to my ryght. It ſhall be youre parte to gette vnto me, (as muche as lyeth in you,) all kynde of menne. But ye ſhall not get them by weapons or warre, but by theſame meanes that I got vnto me this right, by wholſome doctrine, by a lyfe worthy and meete for the goſpell, with free well doyng, with paciente ſufferyng of illes. Goe ye therefore as truſtie ambaſſadours, and truſtyng me youre authoure, teache firſte the Iewes, than the nexte neyghbours vnto them, afterwardes all the nacions of the whole worlde. Teache what they ought to beleue of me, and what they ought to truſt of me. Firſt, to acknowlage the heauenly father, the maker, the orderer, and the reſtorer of all thynges viſible and inuiſible. Whoſe power no manne can reſiſt, becauſe he is almyghtie: whoſe knowlage no manne doeth deceyue, becauſe he ſeeth all thynges: whoſe iudgemente no manne ſhall eſcape: From whome, as from the fountayne, cummeth all goodneſſe in the worlde. To whome is due al honour, prayſe, and thankes geuyng. They muſt acknowlage alſo his ſonne Jeſus, by whom through his eternal and vnſearchable wyſedome, he hath purpoſed to deliuer mankynde from tyrannye of ſynne and death, and by the doctryne of the goſpell, to open the waye vnto euerlaſtyng felicitie. Who for this cauſe by his will, came downe into the earth, and was borne veray man, of the vyrgyn Mary, and being man long conuerſaunt emong men, taught the heauenly philoſophie, whiche onely maketh men bleſſed. And beyng an innocente, he was afflicted ⁊ puniſhed for the ſinnes of the whole worlde, ⁊ put to death vpō the croſſe. And beyng layed in his graue, he aroſe again the thyrd day, accordyng to the prophecies of the Prophetes. After that, beeyng conuerſaunte manye dayes with his diſciples, and the trueth of hys reſurreccion well approued and declared by ſure and vndoubted argumentes, he aſcended vp againe into heauen, where now as felowe of the kingdome and glory of his father, he ſitteth on the ryghthande of his father almyghtye. Once he ſhal come againe into the world, not lowe ⁊ abiect as before, but with the diuine maieſtie: not a ſauiour, but a iudge, both of thoſe whom at that day he ſhall finde alyue, and alſo of thoſe whom now beyng dead, the troumpe of the goſpel ſhal ſodainly call againe to life: that by his ineuitable iudgemēt, euery man may receiue rewarde worthy and mete for his doinges in this life. They muſt acknowlage alſo the holy goſt, whōe I haue now partely

The offyce of Jeſus Chriſte.

Chriſt veray mā borne of the virgin Marye.

A nowe partely geuen vnto you, and will geue more plenteouſly, after that
I come into heauen, whoſe ſecrete inſpiracion ſhall coumforte, teache, and
ſtrengthen the mindes of them that truſte in me: and being powred in-
to the heartes of all menne, ſhall glue and confederate them together with
mutuall charitie, as many as profeſſe hartely the fayth of the goſpell, of
what nacion ſoeuer they come of. And yf a man dooeth ſinne any thing
through the weakenes of man, he ſhal obteine forgeuenes of his ſinnes, ſo
that he dooeth not ſeuer himſelfe from the league and felowſhip of the ho-
ly coumpaignie. And whoſoeuer ioyneth himſelfe vnto this league, al the
ſinnes of his former life ſhall be forgeuen him frely. Finally leſte any man
ſhoulde thynke the rewardes of good dedes to bee deſyred in this lyfe, or
ſhould goe about to bee auenged agaynſt yll dooers, leat them know that
this hereafter ſhall come to paſſe in them, whiche ye ſee dooen in me. The
dead ſhall liue agayne, and euery ſolle ſhall bee reſtored to her owne bo-
dye. The whiche as ſoone as it ſhall bee dooen, whoſoeuer ſhall belong to
this holy feloweſhip, and ſticke conſtauntly vnto me, ſhall bee tranſlated
with me vnto euerlaſtyng life, to bee partakers of felicitie, which haue ben
felowes with me and partakers of manie afflictions. After that ye haue
taught theſe thinges, if they beleue the thinges that ye haue taught, yf they
repente them of theyr former lyfe, yf they be readye to embrace the doctrine
of the ghoſpel, then dippe them in water, in the name of the father, the ſōne,
and the holy ghoſt: that by this holy ſigne, they may truſt themſelues to be
deliuered from the filthines of all theyr ſinnes, freely through the benefite
of my death, and now to bee choſen to the noumber of the children of god.
Leat no man be circumciſed, leat no man bee baptized in the name of Mo-
B ſes, or of any man. Leat them all knowe to whom they be bounde for their
ſaluacion, vpon whom they ought wholly to hang. Leat them not be bur-
dened with the ceremonies of Moſes, or of man. Leat this token be ſuffici-
ent for all men that come to the profeſſion of the ghoſpell, whiche is ea-
ſye to bee had in euery place. But leſte any man myght thinke it ſufficient
to ſaluacion, once to bee baptiſed, and to profeſſe the faith of the ghoſpell,
they muſt bee taught agayne by what meanes they may kepe theyr inno-
cencie, by what meanes they maie goe forwarde to the perfeccion of the E-
uangelicall godlines. I haue omitted nothing whiche may make to the
obteyning of euerlaſtyng health. And that heauenly ſpirite whiche ye ſhal
receyue, will not ſuffer you to forgeate that whiche ye haue learned of me.
Therefore whatſoeuer I haue commaunded you, delyuer ye the ſame to
bee kept of them. I haue not preſcribed vnto you the ceremonies of Mo-
ſes lawe, which like ſhadowes muſt now vaniſhe away at the light of the
Euangelicall trueth. I haue not preſcribed vnto you any phariſaical con-
ſtitycions, but thoſe thinges, whiche onely bringeth true innocencie and
godlines, and whiche onely maye make you derely beloued of God, and
truely happy. Therfore teache theſe thinges to thē that profeſſe my name,
not onely in woorde, but allſo in life: as I, whatſoeuer I taught, I per-
fourmed it in dede.

The holy ghoſte and his office.

Remyſſyon of ſynnes in Chriſte vpon repentaunce.

The inſtitucion of baptiſme

Baptiſyng them in the name of the father and the ſonne, & the holy ghoſte

Teachyng thē to kepe all thinges whatſoeuer I haue cōmaunded you.

What thinges are to be taught after baptiſme.

Chriſte hath taught onelye thynges neceſſarye to ſaluacion.

¶ And lowe, I am with you alway, vntill the ende of the worlde.

Whiles ye be doyng of theſe thynges, and whyles ye bring mortal men to heauen, the worlde will ryſe agaynſte you, lyke as it roſe agaynſt me. For my ſpirite agreeth not with the ſpirite of thys worlde, and my doctrine is wholly agaynſt the affeccions of them, whiche loue the thinges that bee of this worlde. They will ryſe agaynſt you with great tumultes, but there is no cauſe why ye nede to diſtruſt, though ye bee but lowe and abiect, vn-

The ſpirite of Chriſte agreeth not wyth the ſpirit. of this worlde

Whan Chriſte ceaſſed to bee wyth vs in body, he is the more effectually wyth vs in hys ſpirite

learned, weake, and fewe. I haue ouercome the worlde, and ye ſhall ouer- C
come through my helpe, & by myne exaumple. Ye ſhall ouercome through
my myght, & not through your owne, whatſoeuer is terrible in this worlde.
And although I ſhall take vp this body into heauen, becauſe it is ex-
pedient ſo for you: yet I wil neuer forſake you. For after that I ſhal
ceaſſe to bee with you in bodye, than I ſhall bee more effectual-
ly with you in my ſpirite. And I will bee with you vnto the
worldes ende, but whan the worldes ende ſhalbee, it pro-
fiteth not, nor behoueth not you to knowe. In the
meane ſeaſon doe what is cōmaunded you, euer
ready agaynſt that daye. Whiche whanſoe-
uer it ſhal come, than ye alſo, your mor-
talitie layed apart, ſhall bee wholly
with me, felowes of my fathers
kingdome, which ſhal neuer
haue ende. D

⁂

The ende of the paraphraſe of Eraſmus vpō Saynct Matthewes Ghoſpell.

FINIS.

¶ To the moſt excellent and vertuous princeſſe quene Catherine, wyfe to our moſte gracious ſouerayne Lorde, Henry the eyght, Kyng of England, Fraunce, and Ireland, defender of the faythe, and of the Churche of Englande, and alſo of Irelande in earthe ſupreme heade, Thomas Key, her dayly Oratoure wiſheth perpetuall felicitie.

AMonge the innumerable benefytes whiche we haue receyued of almighty God, moſte worthye and excellente Pryncеſſe, there is none in myne opinion for the whiche we are more bounden vnto his merciful goodneſſe, then for that it hath pleaſed him, more clearely to illumyne vs of this age with the knowledge of his holy woorde, then oure forefathers and elders. For who knoweth not howe long this realme hath bene miſerably ſeduced thorough ignoraunce of the Scryptures? Who, euen amonge the vplandiſhe, perceyueth not what intollerable abuſes haue bene vnder pretence of true religion and Godlineſſe, mayntayned in this Churche of Englande, tyll ſuche tyme that God of hys infynite mercye, ſente vs a newe Ioſias, by whoſe ryghteous adminiſtracion, and Godly polycye, the lyght of Gods worde that ſo many yeares before was here extyncte, began to ſhyne agayne: to the vtter extirpacion of falſe doctryne, the roote and chiefe cauſe of all ſuche abuſyons? This Ioſias is our mooſt redoubted ſoueraigne Lord Kyng Henry theyght, a Prynce garniſhed with ſo many excellent gyftes of grace, nature, and Fortune, that he is in very dede, and therefore moſte worthely called the perfite mirroure, and pearle of all Chriſten Prynces. To wade here in the prayſe of his princely qualities, and noble actes atchieued to Gods honoure, and the publique weale of this realme, is not my purpoſe, for that I knowe it to bee an enterpryſe farre exceading the compaſſe of my ſymple learning, and barrayne eloquence: But onely to declare howe muche we are bounden, chiefly vnto God, and nexte vnto his mooſte excellent Maieſtie, that we haue the Scryptures in oure mother tongue, and are cured of our olde blyndneſſe, by the medicine of veritie. For nowe hauyng our ſpyrituall iyes opened, and dayly receyuing into the ſame the cleare lyght of Gods worde, we begyn to ſee, and perfectly to knowe our onely ſauyour Ieſus Chriſt: whom to know is euerlaſting lyfe and ſaluacyon. But ſo longe as the ſayde Scryptures were hyd, and kepte from the knowledge of the people, fewe knewe Chriſte aryght: and none leſſe then they, who appeared to bee the chiefe profeſſoures of chriſtian religion. For what els is it to knowe Chryſte, but to knowe and confeſſe that of hym onely, and by him commeth oure ſaluacion? that by him oure good dedes are acceptable vnto almightye God the father? that by hym the fathers wrathe is appeaſed? that by him we bee enfraunchyſed from the captiuitie and thraldome of the deuell? and to be ſhorte, that by him we are adopted and choſen to bee the chyldren of God, and enherytours of the kyngdome of heauen? Who ſo knoweth Chriſte aryght, ſurely beleueth to attayne ſaluacyon by him onely, who ſayeth: Come vnto me all ye that doe trauayle, and are charged, & I ſhal refreſhe you. The very office of Chriſte is to ſaue: and therfore he was called by the high wiſdome of God (Ieſu) that is as muche to ſaye, as a ſauioure, becauſe (ſo ſayeth the Aungell in Matthew) he ſhall ſaue the people from theyr ſinnes. So that it appeareth hereby, howe greatly they are deceyued that thynke to bee ſaued by any other waye or meane then by Chryſte, or that make themſelues quarter ſauiours with him, aſcrybing any parte of theyr ſaluacion vnto theyr owne workes and deſeruinges. Nowe howe coulde Chryſte bee knowen aryght, that is to ſaye, to be our onely ſauioure and iuſtifier, ſo longe as the ſcriptures were ſhut vp, and kept from the people: And Legenda aurea, with ſuche like trumperye lay open for them to paſſe the tyme withall, ⁊ reade in ſtede of the byble? For this cauſe chiefly, ⁊ alſo for lacke of good preachers, to preache and teache the truth, it came to paſſe, that he was almoſt cleane oute of knowledge in this realme: in ſo muche that (during the tyme of thys greate ignoraunce and blyndnes) many a thouſande putte more confidence of ſoulehealthe in workes that were but of mennes phantaſying, as in pardons, in pilgrymages, in kiſſing of relyques, in offeryng to ſaynctes, in halowed beades, in numbering of prayers, in mumbling vp of pſalmes not vnderſtand, in the merites of thoſe that called them ſelues religious, and in other like thynges diſalowed by god, and his holy word, then in Chryſt thonly auctor, as is aforeſaid, of mannes ſaluacyon. But now that by the gracyous permiſſion of oure ſayde ſouerayne Lorde, the ſcryptures are open for euery man to reade, ſoberly, and reuerently for hys owne edyfying in vertue and godly liuing, it is righte well knowen that the foreſayd abuſions wer doctrynes of Antichriſtes inuencion, ⁊ not of God: and that all ſuche as teache any other waye or meane to attayne ſaluacyon, then by hym who ſayeth: I am the waye and veritie, are falſe teachers, ſeducers, and liers. Nowe doe the commaundementes of God no longer geue place, as they were wonte to doe, vnto mans tradicions. Nowe haue we learned what is our dutie to god, and what obedience we owe vnto our prince, Gods chiefe miniſter, and ſupreme head in earth of oure churche and congregacyon. Now is idolatrye, hipocriſy, and ſuperſticion, cleane plucked vp by the rootes, and true religion euery where planted. Now is falſe doctrine exiled, and Gods worde truely ſet foorthe and preached. Nowe hathe Englande cleane forſaken Antichriſte of Rome, the greateſt enemy of gods holy worde, with all hys moſte vngodly deuyces, and deuilliſhe inuencyons. And all thys came of the mere mercy and goodnes of almighty God towardes vs, who vndoubtedly for thaſſertion of his holy worde, and the deliueraunce of vs hys people out of captiuitie, ignoraunce, ⁊ blyndnes, hathe rayſed vp in oure tyme this Chriſten Joſias, and ioyned vnto the ſame by moſt lawful matrimony, youre noble grace, a Lady, beſydes other ſpeciall gyftes, and ſinguler qualities, wholy geuen to the ſtudy of vertue and godlyneſſe. Wherfore all Englande hathe iuſte occaſion to reioyce at this your graces honorable aduauncemente: yea rather hyghly to thanke God, that oure moſte gracyous ſouerayne hathe matched himſelfe with ſo vertuous a Lady, in whome is the very expreſſe reſemblaunce of all his maieſties excellent vertues, but ſpecially of that hys graces ardente zele, and deuocion, in fauouryng and ſetting foorthe of Gods worde, the mother of all ioyfull proſperitie. A manifeſte argument wherof, beſydes many other, is that youre grace ſo muche deſyreth to haue the Paraphraſes of the renoummed clerke, Eraſmus of Roterdame, vpon the newe teſtament (a worke very fruitefull and neceſſary for the true vnderſtanding of thys parte of holy ſcripture) tourned into Engliſhe: and for thexploiture and ſpedy accompliſhment of thys your graces moſt Godly deſyre, hathe (as is ſayde) commaunded certeyne wel learned perſons to tranſlate the ſayde worke, the Paraphraſe vpon. S. Marke excepted, whyche the right worſhipfull maiſter Owen (a man of muche learnyng, and no leſſe honeſtie, and therfore worthyly Phyſycian to the kinges moſte royall perſon) moued me, your graces pleaſure firſt knowen,

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to go in hand withall, affirming that I ſhoulde doe a thyng right acceptable vnto your hyghnes, yf I would diligently trauell therin. The whyche thyng, beyng very deſyrous to gratify your highnes, and with my poore ſeruice and diligence to further, as muche as in me laye, the godly purpoſe of the ſame, I right gladly promyſed him to doe, truſting rather vpon the benigne acceptacion of youre gracious goodnes, then vpon the ſlenderneſſe of my wytte and learning, farre vnable worthely to atchiue ſo weighty an enterpriſe. For thauctour hereof was a man of incomparable eloquence: and therfore it is not poſſible for a perſon ſcarcely of meane learning (as I am) to ſet out euery thynge, ſpecially in oure Englyſhe tongue beyng very barrain of wordes and phraſes (I wyll not ſaye barbarous withall) ſo lyuely, and with like grace as he wrote it fyrſt in the Latine. Wherefore I minded nothing leſſe then to contend with him in ornate ſpeache, and eloquence: but haue done my dilygent endeuour, ſo to enterprete the ſayed worke, that it ſhoulde bee bothe playne and pleaſaunte vnto the reader: and not onely that, but alſo to diſcharge the chiefeſt office of an interpretour, whyche is faythfully to tranſlate, and expreſſe euery thing accordyng to the true ſence and meaning of thauctoure. If I haue, moſt vertuous Pryncеſſe, any where fayled thus to doe, it hathe ben rather for lacke of learnyng, and better knowledge, then of any good wyll & diligence. To ſpeake here any thyng eyther in the prayſe of thauctour of thys preſente worke, or of the worke ſelfe, in myne opinion ſhall not bee nedefull, for that thauthour is ſo much renoumed for his excellency in learning, that my prayſes can no more illuſtrate and ſet foorthe hys glory, then a candel (as the common prouerbe is) giue light vnto the ſunne: and the great vtilitie of thother, cannot ſo well be ſet out by any mans prayſe and commendacion, as it ſhall euidently appeare vnto them that wyll diligently reade and peruſe it. If this my good wyll and endeuour maye bee acceptable vnto youre highnes, as the greate fame of youre bountye, and gracious goodnes putteth me in comforte it ſhalbee, I wyll heareafter, God aſſiſting me, employe my whole ſtudy, and labours, in ſuche wiſe, that the fruite therof ſhalbee more worthy to bee preſented vnto your noble grace, then thys rude tranſlacion, the whyche I am bolde at thys preſent, throughe thaffiaunce of your naturall gentleneſſe, to dedycate vnto the ſame. I beſeche almyghty God longe to preſerue oure ſayde ſoueraygne Lord, youre grace, and that moſt comfortable flower of all England, noble Prynce Edward, in continuall honour, ioye, and proſperitie.

¶ To the moſte chriſtian prince Frauncis the Frenche King, the firſt of that name,

Eraſmus of Roterodame
ſendeth gretyng.

That I haue not tyl thys day (moſt chriſtian Kynge Frauncis) enioyed the commoditye of your maieſties ſpeciall fauour and beneuolence towardes me, hathe nether been thorowe my defaulte or negligence, neyther yet can the cauſe therof iuſtly bee aſcribed vnto youre excellency: but among ſondry lettes and impedimentes that hitherto haue chaunced, there hathe none ſo muche enuyed me thys felicitie, as hathe this troublous and vnquiet world. For I haue euer looked when that in theſe long ſtormes and tempeſtes of warres, there woulde ſome fayre wether or clerenes of peace ſhyne vpon vs out of one quarter or other. Neyther haue I thought my ſelfe at any tyme the leſſe bounden of an hear vnto youre bountefull goodnes, then if I had accepted whatſoeuer your grace of your princely liberalitie offered me. And I truſt ere it be longe to haue an occaſyon more euidently to teſtifye the earneſte zeale and good mynde I beare towardes youre hyghnes.

In the meane while, vntil oportunitie ſhal ſerue me ſo to doe, I haue thought good to ſende youre grace the Paraphraſe vpon the ghoſpell of Sayncte Marke, as an earneſte penny of thys my promyſe. And where I was of my ſelfe very prone and ready thus to doe, and as it wer running forward of mine owne accord, the verye fitnes of the matter dyd alſo not a lytle excite and moue me therunto. For after I had dedicated Matthewe vnto myne owne natural liege lord Charles themperoure, & John (vpon whome by and by after I had finiſhed Matthewe I made lykewyſe a Paraphraſe) vnto Fardinande hys maieſties naturall brother: and Luke (whyche was the thyrde that I wente in hande withall) vnto the kynge of Englande: then remained there Marke, who ſemed to bee lefte behynde for youre grace, becauſe the fower ghoſpels ſhoulde bee dedicated vnto the fower chiefe prynces and rulers of the world. And god ſende grace that the ſpirite of the ghoſpell maye lykewyſe ioyne the heartes of you all fower together in mutuall amitie and concorde, as youre names are in thys ghoſpell booke aptely conioyned. Some there bee whyche extende the byſhoppe of Romes dominion euen vnto hell or purgatory: other ſome geue hym impery and power ouer the Aungels: And ſo farre am I from enuiyng hym thys preemynente autoritie, that I woulde wiſhe hym to haue a greate deale more: but yet woulde I deſyre withall, that the worlde mighte once fele thys his power, good and holſome, in ſettyng chryſtian princes at one, and in conſeruing the ſame in peace and amitie, whiche haue a longe ſeaſon with no leſſe diſhonoure, then ſlaughter and effuſyon of Chriſtian bloud, warred one agaynſte another to the vtter decaye of Chriſtes religion.

And all thys whyle we curſſe and banne the Turkes. But what pleaſaunter ſight can there bee vnto the Turkes, (or yf any other nacyon there be of the myſcreauntes that are greater enemyes vnto Chryſtes relygyon) then to ſee three of the moſte floriſhing and moſte puiſſaunte prynces of all Europe, thus by reaſon of miſchieuous diuiſion, to purſue eche other with mortall battayle? It wyll ſcarcely ſincke in my brayne, that there is any ſo cruell a Turke, who wyſheth more miſchyefe vnto Chryſten menne, then themſelues weorke one an other.

an other. And all this whyle ariſeth there no peace maker whiche with his authoritie maye appeace this vngodly buſines and ruffling of the world: where as there lacketh not prouokers and ſetters on ynowe, and ſuche as poure oyle (as it is in the olde prouerbe) vpon the fyer. It is not my parte to make any ones title either better or worſe with my foreiudgement. I knowe ryght well that euery one thinketh his owne cauſe moſte ryghtfull and iuſte: I know alſo that in all ſuche iudgementes that ſame partie is euer wonte to haue more fauoure that defendeth him ſelfe from iniury offred him, then he that offreth the wrong: but yet woulde I very fayne that all chriſtian princes would debate the matter ryght, and would well conſider with themſelues howe muche he hathe gotten hereby whatſoeuer he bee, that had lieffer haue and embrace an vniuſte peace, then wage battayle bee it neuer ſo iuſt and lawfull. What is more brittell, more ſhorte, or more full of miſery and wretchedneſſe, then is this preſent lyfe of ours? I will not here ſpeake of ſo many kindes of diſeaſes as reigne in the worlde, ſo many iniuries, ſo many caſualties, ſo many fatall calamities & miſauentures, ſo many peſtilencies, ſo many diuers kyndes of lightninges, ſo many yerthquakes, ſo many ſortes of fyers, ſo many fluddes and inundacions of waters, with other like calamities out of all meaſure and numbre. For among al the euils that mannes life is vexed or troubled withal there is none whereof more miſchiefe and hurte enſueth, then of battayle, the whyche yet dooeth muche more miſchiefe vnto mennes maners, then it dooeth vnto theyr ſubſtaunce or bodyes. For he dooeth the leſſe harme of bothe, that bereaueth a man of hys life, then he that bereaueth him of his vertuous and good minde. Neither is battayle euer the leſſe deteſtable and leſſe to be abhorred, becauſe the moſte parte of the euils therof lighteth vpon poore folkes neckes, & ſuche as are of lowe ſtate and degree, as of huſbandmen, craftes menne, and waifaryng men. For the Lorde of all Ieſus Chriſt, ſhedde no leſſe bloude for the redempcion of ſuche, be they neuer ſo vile raſcals and abiecte perſons, then he dyd for the greateſt kynges and prynces that bee. And when at the dreadful daye of dome we ſhall come before the iudgement ſeate of Chriſt (where muſte ere long bee preſented all the potentates and rulers of this worlde, how mightie and puiſſaunte ſoeuer they be) that rigorous iudge wyll requyre as ſtreight an accoumpte for thoſe ſely poore wretches, as he wyll doe for the rulers and greate menne. They therfore that thynke it but a ſmall loſſe vnto the comon wealthe when theſe poore ſoules and vnderlynges are robbed, afflycted, dryuen oute of theyr houſes, burned, oppreſſed, and murthered, doe playnly condemne of folyſhenes Ieſus Chryſte, the wyſdome of the father of heauen, who for to ſaue ſuche, as the ſayde perſons are, dyd ſhede his preciouſe bloude and ſuffered paſſion. Wherefore in myne opinion no kinde of people is more pernycious to the common weale, then ſuche as put into prynces heades thoſe thynges that maye ſtyrre and moue them to warre, who the more hyghe ſtomaked and couragious they bee, the ſoner are they deceyued. And amonge all princely vertues, hyghe ſtomake and noble courage of mynde is rekoned the chiefe. For thys vertue was Iulius Ceſar of olde wryters hyghly commended. And for the ſame is noble kynge Fraunceys lykewyſe extolled in oure time with the full conſente and teſtimonie of all nacyons. Nowe what greater argumente is there of a very loftie and couragious mynde, then to bee able nothyng to paſſe vpon iniuries? The doughtynes and valyauntiſe of the olde Capitaynes who warred for empyre, and not for defence of lyfe, is muche renoumed and prayſed, but in Gentyle wryters, and of Paynyms or Gentyles.

Certes it is a muche more honourable and glorious facte for a chryſtyan prynce, to bye peace and tranquilitie of the common weale, with the loſſe of

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ſome parte of his dominion and enherytaunce, then for victory obteyned to be receyued with muche goodly tryumph, bought with ſo great diſpleaſures of yͤ people. Therfore ſuche as haue encenſed the mindes of princes with a deſyre to enlarge theyr empyre, what els haue they inuented but a continuall fountayne and quicke ſpring of warres? Agayne, as muche miſchief doe they in the worlde that miniſter vnto the ſame princes occaſion and matter of wrath, bearyng them in hande that it is a thing appertaining vnto pryncely manhod or couragiouſnes, to be auenged by force of armes for ſome folyſhe woorde ſpoken, whiche happely was vntruely reported, or at the leaſtwyſe made a greate deale worſe, and more haynous then it was ſpoken in very dede. But howe muche greater a poynte is it of a noble courage, for conſyderacyon to haue the peace and tranquilitie of the common wealthe conſerued, nothing to paſſe vpon a rayling worde? For if any hurte come therof, it is but a priuate hurt: yea, to ſaye the truthe, it hurteth not at all, yf it bee neglected and not paſſed on.

And in other matters concerning worldly affayres, kynges peraduenture may take ſome vacacyon, and nowe and then ſequeſter them ſelues from buiſineſſe, at leaſt wiſe yf it be lawfull for them to be any where idle and without buſines, vnto whoſe office it ſpecially beelongeth to watche, for the preſeruacion and ſafegarde of ſo many. But in takyng vpon them the daungerous enterpryſes & aduentures of warre, forſomuche as the ſame bryngeth with it a whole floud of great euils & miſchiefes, they ought with al the yien in theyr heades to watch, and to bee as circumſpect as is poſſible to bee, leſte they decree and determine any thyng vnaduiſedly. Neyther ſpeake I theſe thinges (moſte chriſten King) of any entent to plucke the ſwearde out of the handes of prynces. For peraduenture it is the parte of a good king ſomtymes to make warre, but that muſt be at ſuche time, when all other thynges hauyng ben aſſaied in vayne, extreme neceſſitie compelleth hym ſo to doe. The Lorde Jeſus tooke awaye the vſe of the ſweorde from Peter, but not from prynces. Sainct Paule alſo confirmeth theyr authorytie, commaunding ſuche as in the citie of Rome profeſſed Chriſtes religion, in no wyſe to contemne the autoritie of theyr ſouerаygne rulers, although the ſame were Gentiles and miſcreauntes, in ſo muche that he would not haue taken from them, being as the very miniſters of God, neyther theyr cuſtomes, theyr taxes or talages, nor theyr honoure. Taketh he the ſweord frõ them, who ſayeth: For he beareth not the ſweorde for naught? The ſelfe ſame thynge dooethe Peter alſo teache, beeyng one of the chiefe Apoſtles, ſaying: Submitte youre ſelues therfore vnto all maner of ordinaunce of man, for the Lordes ſake, whether it bee vnto the Kynge, as vnto the chiefe heade: eyther vnto rulers, as vnto them that are ſent of him, for the puniſhment of euyl dooers, but for the laude and prayſe of them that doe well. &c. Chriſte would haue Peter to haue no weapon ſaue the ſweorde of the ghoſpell, whyche is the heauenly worde, the whyche as ſaincte Paule teacheth in the epiſtle to the Hebrewes, is quicke and mightie in operacion, and ſharper then any two edged ſweorde: and entreth through, euen vnto the deuiding a ſonder of the ſoule and the ſpirite. For he that commaundeth the ſweorde to be put vp into the ſcabert, and taketh it not awaye, doeth more then yf he tooke it awaye. For why doeth he commaunde it to bee put vp? Truely becauſe theuangelyke paſtour ſhould in no caſe make warre. Why doeth he neither commaund it to be layde aſyde, nor yet forbyd it ſo to bee? Veraily to doe vs to vnderſtande that we ought not ſo much as then to goe about to be auenged, when we are of power to reuenge the iniuries done vnto vs. Wherefore I conclude, that the Euangelyke paſtoures haue the ſweord of the ghoſpel deliuered them of Chriſt, wherwith they ſleagh vices, and cut away mans carnall luſtes and deſires. Kinges alſo and

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temporal prynces haue theyr ſweorde by his ſufferaunce & permiſſion, to make euyll men afearde, and to preferre good men accordingly. The ſweorde is not taken from them: but the vſe thereof is preſcribed. They haue it for a defence and conſeruacion of the publyke tranquilitie, and not to bolſter, and mayntene therewith their owne ambiciouſneſſe. There are two maner of ſweordes, and lykewyſe two maner of kyngdomes. The prieſtes and biſhops haue their ſweorde, and alſo theyr kyngdome. In ſtede of Diademes and helmettes, they haue theyr Myters: In ſtede of a ſcepter they haue a croſyers ſtaffe: they haue theyr brygandyne, theyr ſouldiers gyrdle, and to bee ſhorte, all that complete harnes whiche that valiaunt warriour. S. Paule deſcribeth vnto them in ſondrye places. Theſe Euangelyke kynges are called paſtours, ſo lykewyſe are temporal kinges named of the Poete Homer, paſtours of the people. They bothe doe one thyng, and yet is theyr office and miniſterye diuers: euen lyke as we ſee that in theſame enterlude and play, ſome play one parte, & ſome an other. But if they both had eche of them theyr owne ſweorde in a readineſſe, I meane, if eche of them would vſe the power geuen them aright, and as they ought to dooe, I thynke verayly that we (who are rather chriſten menne by name, then in dede) would not ſo oftentymes drawe out our wicked ſweordes to thruſt them into the bellies of oure chriſten brethren. Nowe whyles they both, nothyng regardyng theyr owne duetye, haue eche one a deſyre to entermeddle with that, whiche in no wyſe appertayneth vnto theyr vocacion, it cummeth to paſſe that neyther of them both doe mayntayne theyr owne dignitie accordyngly, nor yet conſerue the publyke tranquillitie. Whan hathe a kyng more kyngly maieſtie, then at ſuche tyme as he ſytteth in iudgement, and miniſtreth iuſtice? then when he repreſſeth iniuries, endeth controuerſies, helpeth the oppreſſed? or when he ſytteth in counſayle ſtudying how to aduaunce the common wealth? On the other ſyde, when hath a byſhoppe more of hys dignitie, then at ſuche tymes as he preacheth the doctryne of the goſpell out of a pulpitte? For than is that Euangelyke kyng in hys ſeate royall. Looke howe vnſemyng a thyng it was for the Emperoure Nero to contende with the maſters of Muſyke and with harpers in the ſtage, or to proue maſteries with wagoners in the liſtes or turneying place called in latyne, Circus: ſo vnſemely a thyng it is for a kyng to meddle with lowe and peltrie matters, that perteyne vnto hys owne pryuate affeccions, and hurte the proſperous ſtate of the common wealth. Agayne, looke howe vncomely a thyng it wer if a philoſopher would with his cloke and long bearde ſcippe aboute the ſtage, and play a parte in an enterlude: or els holde a bill and a nette in his hande in the place where the ſweordplayers are wonte to fyght at vtteraunce, and ſyng theyr accuſtomed ſong: I would not haue thee, I would haue a fyſhe, cocke why flyeeſt thou from me? euen no leſſe vnſemely a thyng it is for the Euangelyke kyng to play the warryer, to bye and ſell, I wyll not ſpeake of other thynges more vnhoneſt, and leſſe agreable with his vocacion. Howe chaunceth it that there is any one byſhoppe in oure dayes that thynketh it a goodlyer thyng for hym to haue in his trayne. CCC. horſmen well appoynted with croſbowes, iauelyns, and handegunnes, then to bee accompanied with a good nombre of learned and vertuous Deacons, and to carrye aboute with hym bookes of holy ſcripture? Why doe they thynke themſelues greate by the pompous ſhewe and ſettyng foorth of thoſe thynges, by contemnyng whereof, ſuche as they ſucceded wer accompted greate and worthy perſons? Why haue troumpettes and hornes a ſweter ſounde in theyr eares, then the readyng of holy Scripture? Well then, what if a kyng in ſtede of a Diademe, and a robe of eſtate, putte on a Myter and a prieſtes attyre? and

contrary

contrary a biſhop in ſtede of a Myter and prieſtes attyre weare a Diademe, & a kynges robe or kyrtel? wil it not appeare a monſtruous ſight vnto vs? Now if the vnryght and diſordered vſe of ſuche thynges as are but ſignes of theyr office & miniſteries doe ſo greatly moue vs, why then are we not a greate deale more moued to ſee their offices turned cleane cam, & miſordred? Certes if either kyng or biſhop doe any thyng priuately, they muſt haue reſpecte to nothyng els, but to the health and conſeruacion of the people. For if they doe theyr duetye aryght, eyther they admoniſhe ſuche as are out of the way, correct ſuche as haue done amyſſe, or coumforte the diſmayed, or kepe vnder the proude & hye mynded, or ſtyrre vp idle perſons, or make thoſe that are at variaunce, frendes and louers agayne. This is the veray office of kynges, but ſpecially of the Euangelyke kynges, who in nowyſe ought ambiciouſly to deſyre this worldly kyngdome. And foraſmuche as the Lorde Ieſus was in veray dede bothe a ſpirituall and a temperall kyng (although he expreſſed in yearth but a ſpirituall kingdome alonely) it is both theyr partes to doe what in them lyeth to coũterfaite and folowe theyr prynce.

He wholly gaue himſelfe for his. And how then for ſhame dare any that calleth himſelfe Chriſtes vicar, lyue onely to his owne priuate wealth and cõmoditie? Chriſte whither he wer in the temple, or in the Sinagogues, or went abrode, or taryed at home in his ſeuerall houſe, or wer carryed by water, or continued in the wilderneſſe, dyd nothyng els all his lyfe long but play the parte of a ſauiour, of a comforter, of a well doer. He taught the multitude, he healed the diſeaſed, he clenſed the lepres, he reſtored the ſicke of the palſey, the lame, and the blynd. Further, he chaſed awaye hurtful ſpirites, rayſed the dead, deliuered thoſe that wer in peril, fylled the bellies of the hungry, reproued the Phariſeis, defended his diſciples, & alſo the ſynner that ſo lauiſhly poured out her oyntement vpon hym. He coumforted the ſynfull woman of Canaan, and her that was taken in adulterye. Peruſe all the wholle lyfe of Ieſus, and it ſhall euidently appeare that he neuer harmed any bodye, notwithſtandyng he had ſo many hurtes and diſpleaſures done to hym of others, and that he could eaſely haue been auenged if it had pleaſed hym. He euery where played the ſauiour, euery where the well doer.

He reſtored Malchus eare agayne whiche Peter cut of with his ſweorde. He would not haue his ſafegarde defended with the leaſt hurte or diſpleaſure that myght be to any body. He made Herode and Pylate at one. Hangyng on the croſſe he ſaued one of the theues. Whã he was dead he drewe the captaine of the gariſon vnto the chriſtian profeſſion. This was the veray office and parte of a kyng, to doe all menne good and hurte no bodye. His exaumple all chriſtian prynces ought, as nygh as they can, to folowe.

And foraſmuche as youre grace is called the moſte Chriſtian kyng, the veray name and tytle ſelfe that is geuen youre highneſſe, ought ſpeciallye to moue you to expreſſe in all your doynges as nere as ye can poſſyble, the prynce of all prynces, Chriſte. But what ſparcle of ſhame remayneth there in thoſe perſones, who albeit they haue a pleaſure to bee called the vicars of Chriſte, doe not withſtandyng requyre to haue (I ſaye not theyr lyfe or dignitie,) but theyr auaryce and pryde defended with great effuſion and ſhedyng of chriſten bloud? And this wryte I (ryght noble prynce) not for to defame or reproue any byſhops (albeit I woulde wyſhe of God that there were not ſome chriſtian byſhops of whome theſe woordes myght be iuſtely ſpoken) but onely to ſhewe wherein the true dignitie of kynges and byſhoppes conſiſteth, to the ende that bothe of them knowyng and maynteinyng theyr owne dignitie, maye happily paſſeouer this thanſitorye lyfe to Gods pleaſure and contentacion.

tacion. But muche farder are thoſe euangelyke paſtours from doyng of theyr duetie, who, where it had been theyr parte to make princes being at debate and variaunce at one agayne, doe of theyr owne accorde incenſe them to warre, & as it is an olde prouerbe, doe caſt brandes vpō the fyers or flames of battayle. Surely if euer it wer nedefull for a good paſtour or ſhepeherde any where to prouyde for the ſafegarde of his flocke with the loſſe and ſpending of his lyfe: if the example of that chiefe ſhepeherde Chriſt, in whoſe ſtede they are, wer any where to be expreſſed and folowed, here chiefly ought they to haue done theyr duetie, where ſo greate a ſea of miſchiefes guſſheth and floweth out into the worlde. But how chaunceth it that among ſo greate a noumbre of Abbottes, Byſhops, Archebiſhops, and Cardinals, not one ſteppeth forth that dare put, yea euen hys veray lyfe in haſarde, to make an ende of this great ſtirryng and troublous buſineſſe of the worlde? How happily dyeth he whoſo by his death cauſeth ſo manye thouſande mennes lyues to bee ſaued? There is no crueller a thyng, then is that fyghtyng hande to hande, and bucherly manglyng and cuttyng of ſwearde players: And yet was antiquitie ſo fondely delyted with this ſyght, that the moſte naughtie and deteſtable example remaynyng of the vſe of the Gentiles, continued a long ſeaſon, euen emong chriſten menne, namely in the Citie of Rome, whiche coulde not yet forgette her olde paganitie. But that this manoure of fyghtyng is vtterly ſet aſyde, we maye thanke (as wytneſſeth the hiſtorye called the tripartite hiſtorye) one Telemachus a manne of theyr order and profeſſion, who for Chriſtian ſimplicitie, and a deſyre they had to leade a ſolitarye lyfe, and to eſchewe the companye of the ſynfull multitude, were commonly called monkes or ſolitarye perſones. This Telemachus came for this purpoſe out of the Eaſt parties to Rome, and entryng into the place (whiche was called of them Theatrum, that is to ſaye, a place ordayned to beholde ſhewes and paſtimes in) when he ſawe two armed menne come into the fyghtyng place, and aboute to ſley one an other, he leaped betwixte them as they were in theyr furye and rage, crying and ſaying with a loude voyce: What doe ye brethren? why goe ye about lyke wylde beaſtes to murther one another? To make ſhort tale, whiles the good manne wente aboute to ſaue both theyr lyues, he loſt his owne beeyng ſtoned to death of the people: So muche dyd the dotyng multitude ſette by this cruell iye paſtime and pleaſure. But what came of this? Honorius the Emperour aſſone as he was enfourmed hereof, commaūded this maner of ſhewyng the people paſtime by couplyng or matchyng together of ſwearde players, to bee lefte and vtterlye abolyſhed. Nowe marke me well howe vnhoneſt a paſtime it was, and howe many thouſandes had by reaſon thereof been miſerably ſlayne and murthered, and then ſhall it euidently appeare howe muche the worlde is bounden vnto this one mans death. And for this facte was Telemachus worthely canonized and made a ſaincte. Howe muche more then by all ryght and reaſon ſhould he deſerue to haue lyke honour geuen hym, that would aduenture his lyfe to parte ſo myghtye, and puiſſaunte prynces, that thus warre and fyght continually one agaynſte an other? For the common wealth ſuſteyneth no greate loſſe if a ſweardplayer kyll a ſweardplayer, and one vngracious varlet ſleyeth an other: And yet as prynces cannot bee enemyes together without the vtter detrimente and annoyaunce of the whole worlde: ſo contrarywyſe maye they with leſſe ieopardye bee parted, then Telemachus parted the ſweardplayers: fyrſte bycauſe they are chriſten men, and ſecondarylye, becauſe the more noble courage and ſtomacke they bee of, the more tractable they are, if any byſhop, or els any other prelate of the churche goe a boute to perſwade them without crafte or diſſimulacion. Nowe if any

chaunce

chaunce vpon ſuche a prynce as can by no meanes be intreated, but is of a tyrannous and cruell nature:then let hym conſidre howe the greateſt hurte and diſpleaſure that the cruelleſt tyranne in the worlde is able to doe,is but death.

And where I pray you ſhall the ſucceſſours of the Apoſtles ſhewe an exaũple of an Apoſtolyke ſpirite,if they ſhewe it not in this caſe? Some wyll here ſaye: What ſhall my death preuayle, if I haue not my deſyre? I aunſwere: Chriſt the rewarde geuer wyll not ſee his champion to loſe his rewarde. Albeit manye tymes death obteyneth,what lyfe coulde neuer bryng aboute. For the death of vertuous men is of no ſmall power and efficacie. I wyll not here ſtande in the recitall of olde exaumples whiche are innumerable. John Baptiſt was beheaded for his franke ſpeakyng : but all prynces are not Herodes: nor all haue not ſuche peramours as Herodias was. Ambroſe byſhopppe of Myllaine ſhranke not to ſuſpende Theodoſius the Emperour out of the churche,for his cruell and raſhe ſentence agaynſt the Theſſalonians:and after he had ſharply rebuked hym,and commaunded hym to make ſatiſfaccion, he put hym to his penaunce. And forthwith the maieſtie of ſo mighty a prynce gaue place,and was obediente vnto the autoritie of a byſhoppe.

The holy man Babylas Byſhoppe of Antioche,attempted to vſe lyke ſeueritie agaynſt a kyng whiche had murthered an innocente, and he was ſlayne for his labour:but anone as he was dead,he began to bee feared, not onely of the heathen Emperour,but alſo of the deuyls, which wer as yet in theſe dayes worſhypped for Gods. I haue(right excellent prynce)ſuche an opinion of the Emperours maieſties nature, of your Graces diſpoſicion, and of the kyng of Englandes good nature and vertuous inclinacion, that I putte no doubtes but you all would long ere this haue folowed good aduertiſementes, if there had been any ſuche counſaylour, whiche would haue been playne and franke with you all with diſcrecion,and diſcrete with franke playnes.

And all this whyle there lacketh not greate plentye of ſuche as incenſe the myndes of prynces to battayle,namely of thoſe perſones, whome it behoueth, foraſmuche as theyr profite and lyuyng dependeth thereupon, to haue all the worlde in an vprore, and vnquieted with warres. One ſayeth : he ſetteth your maieſtie at naught:he gaue your grace ſuche a mocke . Another,if your highneſſe ioyne this parte vnto your dominions, you maye alſo at youre pleaſure eaſelye ioyne that. O vnaduiſed and raſhe counſaylour. Why doeſt thou rather put into his head howe farre he maye extende the boundes of his dominions,then put hym in remembraunce with how narrowe lymites the ſeignory, whiche he hath nowe at this preſente,was in olde tyme bounded? Why doeſt thou not ſhewe hym whiche waye that he hath may bee well gouerned, rather then enlarged?The extendyng of boundes is endleſſe:and therefore moſt true it is that Seneca reporteth : Manye Emperours and princes haue encroched vpon others,and taken theyr marches from them:and yet neuer none tyll this daye hath appoynted hymſelfe any limittes to be content with all. But the veray true commendacion of a prynce,ſtandeth in well gouernyng. Alexander the great whã he was come to the Occian ſea, wyſhed there had been another world for hym to conquere,as who ſaye this world was to lytle to ſatiſfie hys ambicíouſneſſe,and deſyre that he had to enlarge his Empier. Hercules neuer went beyonde the yles called Gades. But no Occiã,no Gades can boũde our vnſaciable ambicion. Howbeit agaynſte the peſtilente woordes of ſuche perſons,chriſtian prynces ought to haue theyr myndes diligently fortifyed aforehande with the decrees and ſayinges of Chriſte,as it were with triacles or preſeruatyues agaynſt poyſon,and in al theyr counſayles to haue ſpecial regard vnto the rule of the goſpell,as vnto a marke, Peraduenture your maieſtie wyll aſke what I meane to ſyng ſo long a ſong vnto your highneſſe, ſence theſame is moſte occupyed aboute the weightie affayres of the common wealth. Yea, my deſyre was to haue this ſong ſongen to all menne, for no cauſe els, but for that this vniuerſall calamitie of the worlde greueth me veray ſore, and alſo for that I muche deſyre to ſee more tranquillitie and quietneſſe in euery parte of Chriſtendome, but ſpecially in the realme of Fraunce, then whiche kyngdome I wot not whether there be any more excellent either in true chriſtianitie & good lyuing, or els in worldly aboundaũce and proſperitie. Now if ſuche rufflyng and troublous biuſneſſe dyd ſeldome when chaunce, lyke as great fluddes, earthquakes, or famine are wonte to doe, then wer it a thyng more tollerable: but ſo it is that the worlde is continually troubled, and neuer at quiet, by reaſon of ſuche diſcorde and diuiſion. The phiſicians whenſoeuer there chaunceth any newe bodely diſeaſes, doe wyttily ſearche out the cauſes of yͤ maladie, the which once knowen, then doe they eaſly cure it: And not onely contented thus to doe, they alſo inuente wayes to let that theſame plague may not often tymes begyn to rage a freſhe, or reigne again. Why therefore in theſe ſo greate euyls, and ſo many tymes chauncing, doe not men of great wyſedome and experience ſemblably ſearche out the welles that al this troublous buſyneſſe ſo ofte ſpryngeth out of into the world, to the ende that the rootes thereof beyng cleane cut vp and deſtroyed, they may perfitely cure & remedie theſame? why are we quicke ſyghted in thynges of litle weyght and importaunce, or none at all, and in the weightieſt thyng of all more then halfe blynde? Myne opinion is that battayle, for the moſte parte, ſpryngeth of vayne woordes or tytles as it were inuented to nouryſhe mannes pryde and vaynegloryе, as who ſaye, there were not ambicion ynough in the worlde, vnleſſe we fed and mayntayned this naughtye vice with newly inuented tytles, the whiche vice of it owne propre nature groweth to faſt in vs. Theſe, and ſuche other lyke rootes and chiefe cauſes of battayle beeyng once cut awaye, then ſhoulde it bee eaſye to conclude and eſtabliſhe a peace among chriſten prynces, with ſuche lawes and condicions that woulde neuer ſuffer ſuche rufflyng buſyneſſe and hurly burly to begyn agayne. By this meanes ſhould the prynces increaſe in rycheſſe, nowe beeyng common betwene them by reaſon of amitie and frendſhyp: and the chriſten people ſhould lyue in louely peace and tranquilitie vnder theyr moſte wealthy prynces. So would the Lorde Ieſus that true kyng of the whole world, be fauorable vnto vs: and cauſe al thinges to proſper and goe forwarde with vs. So ſhould we be feared of the enemies of Chriſtes religion, agaynſt whome we haue muche a doe at this daye to defende our owne: muche leſſe then are we able to diſcoumfite them & chaſe them away farre from vs: Albeit I had rather haue them refourmed of theyr myſbeliefe, then by force of armes chaſed awaye and put to flyght. But howe is it poſſible for vs to refourme other, if oure ſelues be (I had almoſte ſayed) worſe & more vicious in oure conuerſacion then they are? For I doe not here eſteme chriſten menne by the articles of the fayth whiche we profeſſe with mouth, but by theyr maners and lyuyng. Whereſoeuer ambicion, couetouſneſſe, pryde, wrathe, reuengemente, and a deſyre to hurte reygneth, there (ſaye I) lacketh the fayth of the goſpell. Nowe albeit this peſtilence haue infected euen thoſe, vnto whoſe office it chiefly apperteined to ſee a remedye for the decay of chriſtẽ religion, yet haue I ſome good hope of reformacion, becauſe I ſee the bookes of holy ſcripture, but ſpecially of the newe teſtament, ſo taken in hande, and laboured of all menne, yea euen as muche as of the ignoraunte and vnlettered ſorte, that manye tymes ſuche as profeſſe the perfyte knowledge of Goddes woorde, are not able to matche them in reaſonyng. And that there bee veray many readers of the bookes of the newe teſtament,this one thyng maketh me to beleue,becauſe not withſtandyng the prynters doe yerely publyſhe and put forth ſo many thouſande volumes,yet al the bookeſellers ſhoppes that be, are not hable to ſuffice the gredineſſe of the byers.For nowe a dayes is it wel ſolde ware whatſoeuer a man attempteth vpon the goſpell. This ſo ſtrong a medicine once receyued and dronken,cannot but worke and put forth his ſtrength. Wherefore me thynketh the worlde is in caſe lyke to a mans body vexed with greuous diſeaſes, after it hath receyued an herbe called Ellebore, or ſome other ſtrong purgacion. For then is it all together diſtempered ⁊ out of quiet, and fareth as though it would yelde vp the goſte. And God ſende grace that this Euangelyke Ellebore, after it haue once ſearched and entred into all the veynes of oure ſoule,maye ſo come vp agayne,that (the ſeedes of vices beyng thereby caſt out and auoyded) it maye reſtore vs made whole and pourged of all our ſynnes, vnto Jeſu Chriſte,and may alſo after this great ruffiyng and almoſte vncurable diſeaſes of the worlde,bryng agayne vnto all menne that ioyful and muche deſired tranquillitie. And veryly J woulde hope better that the common prayers of all good men to that ende and purpoſe ſhould not be made in vayne,if the chiefe eſtates of the worlde would lyke truſtie and faythfull Phiſicians doe theyr endeuour to helpe the worlde in this euyll caſe: that is to ſay,if the prynces,in whome it chiefly lyeth to rule the worlde as they wil, would call vnto theyr remembraunce that they ſhall ſhortly(for what thing is there in this preſent lyfe of any long continaunce) geue an accoũpte vnto that moſte ſoueraigne and high prynce,how they haue gouerned theyr dominions: Agayne if the biſhoppes, diuines and all eccleſiaſticall perſons would lykewyſe remẽbre howe they haue not ſucceded in the place of Annas ⁊ Chaiphas, or of the Scribes and Phariſeis, (who whyles they wyckedly defended theyr owne kingdome,went about to oppreſſe the kingdome of the goſpel: Whyles they vphelde and defended theyr owne glory,dyd theyr endeuour to burie and ouerwhelme Chriſtes glory: ⁊ finally whyles they laboured to approue theyr owne ryghteouſneſſe,made God vnryghteous:) but rather in the place of the Apoſtles, who had a pleaſure, euen with the leſyng of theyr owne bloud and lyues,to defende Chriſtes kyngdome,Chriſtes glory, and Chriſtes ryghteouſneſſe. Chriſte hath once ſuffered , once aryſen agayne from death to lyfe, and neuer wyll dye agayne. But he ſuffereth theſame paſſion afreſhe, ſo oft as the trueth of the goſpell is condemned, beaten,ſpytte vpon,crucifyed,and buryed. To be ſhort,he reckoneth done vnto hymſelfe whatſoeuer euyll or diſpleaſure is done vnto his membres. Peraduenture(moſte Chriſtian kyng) J haue ſpoken here more frankely,and more at large then it became me to doe: howbeit the greate loue J beare towarde your grace hath made me both lauiſhe of my woordes,and alſo more bolde to vtter my mynde vnto your highneſſe: J beeyng a Chriſtian man, doe wyſhe well vnto all Chriſten menne generally: but yet haue J a certayne ſpeciall loue and affeccion to the moſte noble and floryſhyng realme of Fraunce. J beſeche Jeſu thimmortall kyng of the whole worlde, vnto whome the heauenly father hath geuen all power in heauen and in yearth,to geue his holy ſpirite both to the people, and alſo to the prynces and rulers: to the prynces that they maye haue grace happely to paſſe ouer theyr lyues in mutuall amitie and concorde vnder theyr common kyng and prynce, Jeſu: vnto the other, that they maye lyue in reſt and peace vnder theyr moſte godly and wealthy prynces: and the ende of all to bee this, that chriſtian vertue and godlyneſſe beeyng well planted among vs, maye be enlarged and ſpred abrode as muche as is poſſible to bee, not by inuadyng or waſtyng of others dominions or crountreys(for ſo oure enemies become the poorer, but neuer the better and more godly:)but by preachyng euery where the doctryne of the goſpell ſyncerely and truely, by theyr miniſterye that haue in them the ſpirite of the goſpell:and by orderyng our lyues after ſuche ſorte,that very many may be allured to profeſſe our religion,euen by the ſwete ſmel or ſauour of our good lyuyng. So began the chriſtian empire,ſo encreaſed it, ſo was it greatly enlarged,ſo was it eſtabliſhed:and by the contrarye we ſee howe it is nowe almoſte at a poynte and come to nothyng, if we conſidre the greatneſſe of the whole world. Wherefore looke by what aydes it firſt began,by what meanes it was encreaſed,& eſtabliſhed,by theſame muſt we repaire it beeyng decayed, enlarge it being brought into narrowe roume,and finally,eſtabliſhe it againe beyng vnſtable and at no ſure ſtaye. Theſe thynges wryte I (moſte chriſtian prynce)of a pure zele and good mynde, neyther reprehendyng any man, ſence I beare all men my good wyl: neyther flatteryng with any, or courtyng fauour, becauſe I ſeke naught at no mannes handes. Almightye God graunt your highneſſe well to fare. Yeuen the firſt of Decembre,in the yeare of our Lorde.

M.CCCCC.xxiii.

The lyfe of .S.Marke,wrytten by S.Hierome.

MArke the diſciple and interpreter of Peter, beeyng deſyred of the brethren at Rome, wrote a ſhorte goſpell accordyng as he heard Peter preache & ſhewe euery thyng by mouth. The whiche goſpell theſame Peter, after he had heard it, dyd allowe and publiſhe by his autoritie,becauſe it ſhould be read of the congregacion, as recordeth Clemente in the ſixte booke of hys worke entitled: *Diſpoſitiones*. Of this Marke, Papias alſo biſhoppe of Hieruſalem maketh mencion. And Peter in his firſte Epiſtle, where vnder the name of Babylon,by a figuratyue maner of ſpeakyng he vnderſtandeth Rome, hath theſe woordes: The congregacion of them which at Babylon are companions of your eleccion,ſaluteth you, and ſo doeth Marke my ſonne. Wherefore he tooke the goſpell that hymſelfe had wrytten, & went into Egypt,and firſt of al men preached Chriſt at Alexādria, where he ordeyned a churche or congregaciō of ſuche pure doctryne and perfite lyuyng,that he made all that profeſſed Chriſte to folowe his example. To be ſhorte,Philo the eloquenteſt wryter of the Iewes, perceyuyng the firſt congregaciō of Alexandria yet to perſeuer in the Iewiſhe religion,wrote a booke of theyr couerſacion,as it were in the prayſe of his nacion: And as Luke ſheweth howe all thynges were common among the beleuers at Hieruſalem,ſo dyd he put in wrytyng all that euer he ſawe done at Alexandria duryng the tyme that Marke there taught and preached. He dyed in the eyght yeare of Neros reigne, and was buryed at Alexandria, in whoſe place ſucceded Anianus.

A The paraphraſe of Eraſmus vpon the ghoſpel of ſainct Marke.

The fyrſte Chapter.

IT is naturally geuen to all men, to deſire felicitie. Thys felicitie many worldly men right politique and wiſe, as touching a certayne kynde of wiſdom, haue hitherto promiſed: ſome, by ſuche lawes as they haue made and written: other ſome, by rules and preceptes that they haue giuen, to teache men howe to leade a vertuouſe and a godlye lyfe. But for as muche as they wer menne, they wer not able to perfourme theyr promyſe. For they neyther wiſt them ſelues what was the true and perfite felicitie of man, nor wherin it ſtoode. And for this cauſe it came to paſſe, that in ſtede of true felicitie, they embraced a certayne deceyuable image or ſhadow therof, and infected other with theyr errour, beyng bothe deceiued thē ſelfes, and deceyuers. Therfore bothe the lawe makers, and Philoſophers brought vs a certayne ghoſpell of theyr owne inuencion, but ſuche a one as was partly falſe, and deceyuable, and partely weriſhe and of no efficacie. Moyſes and the Prophetes wrote a more certayne and pithie ghoſpell than they, but to one nacion alone: and (as that tyme required,) wrapped with figures and ſhadowes, diſpoſing men onely to the knowleage of veritie, but vnſufficient to geue perfite ſaluacyon, neuertheleſſe ſumwhat promoting therunto: wherin goddes wiſdome reſēbleth nature, whiche bringeth vs, and as a man would ſaye, leadeth vs by B the hande, from the knowleage of thynges that are vnder oure corporall ſight, vnto the knowleage of thinges inuiſible. And yet theyr ghoſpel conteyneth in it more feare then glad and ioyfull promyſe, and hathe muche more bewrayed the wyckednes of man, than taken away the ſame, rather beaten into mennes myndes Goddes might and power, than ſet out hys mercy and goodneſſe, cauſed more rather dreade, than emplanted loue.

All men naturally deſire felicitee.

Man can not geue felicitee.

The philoſophers felicitee was a vain immaginacion.

The goſpel of Moſes & the prophetes was not ſufficiēt to geue perfect ſaluacion.

The worke and effecte of the lawe of Moſes.

For what could man do but feare, tremble and deſpayre, after he had learned by the lawe, that he was alwayes in bondage and ſubieccion of ſinne, and not able to refrayne therfro, and alſo did knowe howe no man coulde eſcape the iudgement of God, a very rigorous and ſore auenger of ſynne and vngodlyneſſe? Who is he that can fynde in hys harte to loue him whō he feareth? Nowe the dreade of Goddes iuſtice, although it be many times the beginning of ſaluacion, euē as a bitter medicine that vexeth the whole bodie of manne, is the entrie to health: yet is it not the thing which maketh man to haue perfite felicitie. The grace and beneficiall goodnes of God, cauſeth man to loue God, and loue to godward is the thyng that auaunceth hym to happye ſtate and felicitie. Therfore after the whole world was ſomwhat prepared, as wel by the prophecies and foreſayinges of the Prophetes, as by the commaundementes and figures of Moyſes, in theſe laſt dayes was opened and preached vnto the ſame, that verye ioyfull ghoſpell, that all menne ought to embrace, and moſt louingly to receyue, which of the owne accord, or without any deſeruyng on mans behalfe, bryngeth not only to the Jewes, but alſo to all nacions of the worlde, remiſſion of al ſinnes. And leſt haply any manne put doubtes in the certayntie of thys promiſe, it is God that maketh it, and no manne: neyther is hys ambaſſadour Moyſes, or any of the Prophetes, but the very ſōne of God him ſelf, Jeſus Chriſt, who for our ſaluacion came downe from heauen, and tooke

Whom men feare they loue not.

The drede of Goddes iuſtice is ofte tymes the entrie to ſaluaciō.

The worke and effecte of the goſpell.

C

Jeſus Chriſte the very ſonne of God, and wherefore he came into the worlde.

Jeſus Goddes owne oneli begotten ſonne.

Euangeliō what it is.

vpon him our corruptible fleſh, to thintent that he beyng giltleſſe, & without all ſynne, might by hys paſſion and death, freely geue innocencie and lyfe to all that beleue his promiſes, and put theyr whole affiaunce in him. For God, who is of his own proper nature gracious & beneficiall, woulde by this meanes, ſhew that excedyng great & ineſtimable kindneſſe that he bare towardes mankynd: which was ſo great, yͤ greater can neither be deſired ne ought to be loked for. He could not ſende a more honorable meſſenger than his owne onely begotten ſonne, nor ſhew more kyndneſſe, than through fayth onely, frely to releaſe al mennes offences, wer they neuer ſo many, neuer ſo great and heynous: yea & ouer this, through his holy ſpyrit, to choſe thoſe that were before ſlaues and bondmen of the diuell, to be felowes with his ſonne, by whome he hath geuen vs all thynges both in heauen and in earth. And bycauſe nothyng could be more ioyfull thē thys meſſage or tydinges, it is by right good ſkyl called of yͤ Grekes, Euangeliō, that is aſmuche to ſaye in Engliſhe, as glad & ioyfull tydynges, to cōfort you, leſt you feare agayne the yoke and burthen of Moyſes lawe.

¶ The begynnyng of the ghoſpel of Ieſu Chriſte, the ſonne of God, as it is written in the Prophetes: *Beholde I ſende my meſſenger before thy face, whiche ſhall prepare thy waye before the: *The voyce of a cryer in the wilderneſſe, prepare ye the waye of the Lorde, and make his pathes ſtreight. Iohn did baptiſe in the wilderneſſe, and preached the baptiſme of repentaunce, for the remiſſiō of ſinnes: *and all the lande of Iewrye, and they of Ieruſalem, went out vnto him, & were all baptiſed of him in the ryuer of Iordan, confeſſyng their ſynnes.

The texte.
*Mala. iii.
Math. xi.
Luke. vii.
*Eſaie. xl.
Math. iii.
Luke. iii.
Jhon. i.
*Math. iii.
Luke. iii.

D

John the Baptiſte came before Chriſt, as the day ſtar before the ſunne ryſyng:

Malachias prophecied bothe of Chriſtes comming & of Johns.

Jeſus Chriſte the ſōne of god ſent downe frō heauen into yearth.

John dyd baptiſe in the wilderneſſe, and preached the baptiſme of repentaunce.

Jhon the Baptiſtes preaching and office what it was.

And albeit ſome menne had leuer make a further reherſall of the hiſtorye of the ghoſpell, and beginne the ſame with the natiuitie and birth of Jeſu Chriſt: Yet me thinketh it ſufficient for that I woulde be briefe, to take my beginnyng of John Baptiſtes preachyng: For lyke as the daye ſtarre goeth before the Sunne, ſo came he and appeared vnto the worlde before Chriſtes preaching, not by chaunce & fortune, but by Goddes determinacion, to ſtyrre vp the myndes of the Jewes, to looke for Meſſias that would ſtreightwayes come, yea and to poynte hym vnto theim wyth hys finger, when he came: the whiche John, the Prophetes ſo many hundred yeares ſythens, prophecied & told before ſhoulde come. For the ſame prophetes whiche prophecied and ſpake of Chriſtes commyng, ſpake and prophecied alſo of John, the forewalker of Chriſt. For in Malachias the prophet, God the father ſpeaketh vnto his Sonne in this wiſe: Lo, ſaieth he, I ſende my eſpeciall and electe meſſenger before thy face, who ſhall make a way for the, that anon after ſhalt come, and take on thoffice of preaching the ghoſpel. Likewyſe the Prophete Eſay ſignifying the preachyng of John, ſayeth: The voice of a crier in wildernes: prepare ye the waye of the Lorde, make ſtraight hys pathes. In ſemblable wyſe the paciente is moniſhed before the cumming of the Phiſician, to knowlage his diſeaſe, and reuerētly to receyue him whan he commeth, and in al thinges to do after him, & to folow his counſayle. When therfore the tyme approched, that Jeſus Chriſte the ſonne of God, (who was not yet knowen vnto the world,) ſhould begin to take vpon him this miniſtraciō, for the which he was ſent downe frō heauē into earth: John (according as the Prophetes had prophecied and tolde before,) played the forecurrour, baptizing in wilderneſſe: not that he dyd therby waſhe awaye ſinnes, but onely ſtyrre & exhort men to be repentaunt for their former lyfe, that they knowleaging their diſeaſe, ſhould gredely deſire his cumming, whiche onely baptizeth with ſpirite and fyre, taking awaie at once through fayth in him al ſinnes:

endow-

A endowyng mennes ſoules with heauenly grace, whiche he poureth out of himſelfe, as oute of the well and fountayne therof: freely deliuering from vnrighteouſneſſe, freely geuing ryghteouſneſſe, freely delyueryng from death, and freely geuing life euerlaſtyng. The greater that thys loue and kyndnes was, whyche God ſhewed vnto mankynde, the greuouſer ſhall theyr puniſhment bee that haue ſet nought by the ſame, when it was offred them. And leſt any ſhoulde ſo doe, John came before to prepare and diſpoſe all men by hys carnall baptiſme, to the ſpirituall baptiſme of Chriſt: to cauſe them by exhorting, and making them afrayde, to forthinke, and hate theyr former lyfe: and finally to geue them forewarning, that Meſſias, and the kyngdome of God, wer at hand. John was not the lighte that ſhould lighten euery man, whiche commeth into thys world, but a meſſenger of the light that anone after ſhould appeare. He was not the phiſician whyche ſhoulde take awaye mennes ſynnes, and geue healthe, but made them inwardly to tremble in theyr cõſcience, in that he declared vnto them the greate daunger they ſtode in: Finally he ſtyred vp al mennes heartes, to the great deſire of euerlaſtyng ſaluacion, by preachyng vnto them, how he was not farre of, the which only ſhould delyuer from ſinne. He was not the brydegrome, but a forewalker of the bridegrome, to wake and call vp al men, to meete the brydegrome commyng. He was not the ſonne of God, but a voyce foreſhewing the ſonne of God, who anon after ſhoulde be diſcloſed vnto the worlde. Moyſes law was a fearful lawe, in ſo muche that the children of Iſraell coulde not abide the voyce of God, when he ſpake vnto them. John beyng a limitte or border ſet betwene the law and grace, and as a man mengled of bothe, did herin vſe a poynte of the olde lawe, becauſe in hys preachyng he manaced all men with euerlaſting death and B damnacion, vnleſſe they woulde turne in ſeaſon from theyr ſinful liuing. And agayne this had he of the new, that he moued not the people to ſacrifices, burnt offringes, vowes, or faſtynges, but to baptiſme, and repentaunce of the former lyfe: and ſhewed moreouer howe the moſte mercifull Meſſias was already come and preſent, who ſhould freely forgeue al men theyr offences, that would put theyr whole truſt and confidence in hym. The former law was written or publiſhed in wilderneſſe, and from thence alſo commeth the beginning of the newe. He muſte cleane forſake all the worlde, that wyll bee worthy to bee partaker of the grace of the ghoſpell, whiche compendiouſly geueth all thynges. In great cities are riches, delicacies, pleaſures, pride and ambicion. But ſpecially Jeruſalem had in it a famous temple, by reaſon wherof it was not a litell proude and ſtately. The ſame citie had alſo carnall ſacrifices, whereunto the people truſted. Furthermore it had holydayes, obſeruaunces of the Sabboth, a preſcribed choyſe of meates, and other ceremonies, wherby it ſuppoſed that man was iuſtifyed and made righteous beefore God: finally, there wer highe minded prieſtes, and diſſembling phariſees. But whoſo deſireth the baptiſme of the ghoſpell, muſte vtterly laye apart all truſte and confidence of theſe thynges. He muſt forſake al Jewry with her Hieruſalem, her temple, her ſacrifices, her prieſthod, and phariſaicall faſhions, and from thence depart into wilderneſſe, where he maye heare the moſt ioyful tidinges of our ſauiour, that ſtrayghtwayes wyll come. To returne to John, he cryed not in vayne: For he made a greate mainy ſo afrayed with hys crying and preachyng, that they forſoke theyr dwelling places and haſted to the water of Jordan: and that not alonely out of all the countrey of Jewrye, but alſo out of Hieruſalem it ſelfe. Thither flocked a great rablement of ſoul-

The greatter that the loue of god hath been towardes man, the more ſhall bee their puniſhmēte that haue deſpiſed it.

Jhon the foregoer to Chriſt.

Jhon the baptiſte a border or bounde marke betwene the lawe and Chriſt, and howe.

He muſte forſake all the worlde, that will be partaker of the goſpel.

Hieruſalē and the Temple therof. &c.

And they of Hieruſalem wente out vnto hym.

C

diers and Publicanes, and alſo certayne of the phariſeis. John receyued and taught as many as came, without choiſe or regarde of perſon, and did alſo baptiſe ſuche of them, as wer diſpleaſed with them ſelues for theyr offences, and confeſſed the ſame: expreſſing hereby as it wer by a certayn corporall figure, the very order of the newe lawe and ghoſpell. For the fyrſte office and miniſterie in chriſtian profeſſion, is to teache. When the chryſtian nouice (by thys name vnderſtande good reader ſuche a one as forſakyng eyther the Jewiſh or Panims religion, and intending to bee chriſtened, is newely enſtructed in the faythe: in the whyche ſtate he is called of thauncient fathers, catechumenus:) when I ſaye, the chriſtian nouice beeginneth once through the doctryne of the teacher bothe to knowe his owne filthie liuyng, and alſo the goodneſſe of God, than is he wholely diſpleaſed with hymſelfe, and perceyuyng no where els to appeare any hope of saluacyon, hathe ſtrayghtwayes recourſe for ayde and ſuccour to the beneficiall Lorde, who freely extendeth his mercy and goodneſſe towardes vs. It is a greate furtheraunce to the recouering of healthe, if the paciente knowe his owne infirmitie. It preuayleth not a lytle to the obtaynyng of light, yf a manne perceyue the preſente darkenes he is in. *He hathe already muche profited to puritie of lyfe and vertuous liuing, who ſo abhorreth his owne vncleaneſſe. *The preaching of John, figureth the chryſtian enſtruction, or firſte teachyng by mouthe of Chriſtes religion. Hys baptiſme repreſenteth the baptyſme of Chryſte. That he ſo gentlye receyued all that euer came vnto hym, betokeneth nothyng els, but lyke as euery man nedethe the grace of the ghoſpell, euen ſo no manne, of what degre or nacion ſo euer he be, ought to bee ſecluded from the ſame. *The Phariſeis had theyr waſhynges. They waſhed theyr handes at meale tymes, or whan they ſhoulde take theyr repaſtes: They waſhed theyr bodyes at theyr retourne home from the market: they waſhed oftymes theyr cuppes, dyſhes, ſtooles, tables, and the reſte of theyr houſholde ſtuffe, as thoughe cleanneſſe, and puritie of lyfe whyche God loueth, and alloweth in vs, ſtode in the obſeruacion of ſuche trifles: or as though a litle quantitie of the Phariſeis water, were of ſuche force and vertue, that it coulde make a manne euer the cleaner in the ſighte of almighty God. Suche maner of waſhinges and baptiſmes doe not make a manne cleaner in ſoule, then he was before, but rather more proude and arrogante. Happy therfore are they who haue vtterly forſaken Moyſes, and the Phariſeis waſhynges, and with all haſte runne vnto the bathes of Jordan. For in the Hebrue tongue thys worde (Iordan) is as muche to ſaye, as the floude of iudgement. He is not iudged of the Lorde, whoſo iudgeth hymſelfe. Thys is that ſame purifying floude whyche iſſueth oute of two fountaynes, that is, oute of the knowleage of oure owne vnrighteouſnes, and the remembraunce of the mercifull goodneſſe of God. Thys is that baptiſme of repentaunce, and floud of teares, whyche cauſeth ſtreames of bitter water, to flowe out of the moſt inwarde vaynes of mannes hearte: but it hathe ſuche ſtrengthe and vertue, that it dooeth as it were with the ſharpneſſe of saltepeter, ſcower and wype awaye all the ſpottes and fylthe of the ſoule. The Phariſeis alſo haue a confeſſion of theyr owne, but ſuche an one as playnly declarethe theyr pryde and arrogancie. I faſte, ſayeth the proude Phariſey, twyſe in the weke. I geue vnto the poore the tenthe parte of all my goodes, and I am not as other menne bee. The Jewes confeſſe other mennes ſinnes, and not theyr owne. Nowe they that prepare and make themſelues ready to receyue the baptiſme of the ghoſpell, wyll neyther bee knowen of theyr

owne

The firſt office in Chryſtian profeſſion is to teache

A nouice in Chriſtes religion what he is and how named

The waye to Chriſt.

To know a mannes owne infirmitee is a great fertheraunce to healthe.

*To abhor oure owne vncleneſſe is a great foredele to vertuous liuyng,

* Then the Baptiſtes preachyng and baptyſyng what they figured.

*The phariſees waſhynges & cleneſſe.

Jordan what it ſouneth in the hebrew toungue.

Who ſo iudgeth himſelfe is not iudged of the lorde

They that come to the ghoſpell confeſſe their ſynfulneſſe & take not vpon them ann theyr good dedes

And were baptiſed of hym in the riuer of Jordan.

D

Confeſſyng their ſinnes

A owne good deedes, nor make reherſall of other mennes faultes, but eche of them truly confeſſe theyr owne. It is a poynt of arrogancie, for a manne to ſtande in the recitall of his owne good dedes, euen as to diſcouer other mennes offences procedeth of malice, and euyll will. To bee ſhorte, to acknowleage thyne owne ſinne and iniquitie, is to glorifye the goodnes of GOD.

To acknowlage our owne iniquitee, is to glorifie the goodneſſe of god.

The texte. Math .iii. Luke.iii. Jhon.i.

John was clothed with Camels heere, and with a Gyrdle of a ſkynne, about his loynes. And he did eate locuſtes, and wilde hony, and preached, ſaying: He that is ſtronger thē I, commeth after me, whoſe ſhooe latchet I am not worthy to ſtoupe downe and vnleuſe, I haue baptiſed you with water, but he ſhall baptiſe you with the holy ghoſte.

And to the entent that John (who in lyke maniet came before the firſte commyng of Chriſte, as Helias according to the prophecie of Malachi, ſhall come before the laſte,) myght the more in holy and perfite liuing reſemble Helias, he led his lyfe in wyldernes, vtterly exchewing the ſinfull company of worldly people. He was not clothed with ſilkes, nor yet with wollen clothes, but with a garment made of Camels heere, and girded about the loynes with a lether gyrdle. And by this ſtraight maner of liuing, he ſhewed a certayne Euangelike and chriſtian perfeccion, euen before the ghoſpel was publiſhed or preached. His foode was agreable to hys dwelling place, and apparayle. For it was euen ſuche as came to hande, and was eaſy to bee gotten: ſuche as the place of the owne accorde, and withoute huſbanding or tilling, gaue hym: moſte commonly certayne flyes, called locuſtes, and wylde hony. And here the criar or preacher of Chriſt, did a great deale more then Moiſes law required. For that lawe made diſ-
B tinccion only betwene ſundrye kyndes of beaſtes: But he vtterly, and that without commaundemente, abſtayned from eatyng of all fower footed beaſtes, fowles, and fiſhes. That lawe forfended to weare any clothyng of linſaye wolſay: but he cleane depryued hymſelfe bothe from the vſe of wolle and flaxe. Suche a lyfe doubtles was conuenient for the preacher of repentaunce, who although he were ſanctifyed in hys mothers wombe, yet woulde he neuertheleſſe leade a ſtrayght lyfe, leſte hys preachyng ſhould haue bene littell eſteined and ſet by, yf hys liuynge and doctryne had in any poynte diſagreed. And by thys meanes he gate hym ſelfe ſo greate renoume, and auctoritie emonge the Jewes, that manye of them ſuppoſed he had beene very Meſſias in dede. But John, albeit he was a manne hyghly in the fauour of God, and endewed with many godlye gyftes and qualities, yet perceyuyng what a greate offence it was, for manne to chalenge that glorye whiche is dewe vnto God, or for one manne to put ayde of ſaluacyon in an other, openly preached in the preſence of them all, and ſayde: I am not he whom ye ſuppoſe me to bee. My doctryne is a baſe and a weryſhe doctryne. My baptiſme is not effectuall. I am nothyng els but a manne as ye are, conceiued in ſynne: nothyng elles but hys meſſenger, whyche wyll ſtraightwayes come, to geue ſaluacyon vnto all menne. He is behynde me in tyme, and after the eſtimacyon of the worlde, of much leſſe authoritie then I am: but he ſurmounteth me ſo farre in heauenly power, that I, whom you haue in ſuche reuerence and veneracyon, am not worthy to ſerue hym in the offyce of the vyleſte drudge or ſlaue: nor worthy (I ſaye,) to lye vpon the grounde, and vnleuſe the latchet of hys ſhooes. You oughte to honoure hym.

Malach. iii

Jhon why he went into wilderneſſe.

Jhon was clothed with Camels heere &c.

The clothing that John the Baptiſte was apparelled in, & his foode

Jhon liued more ſtraitly thē Moſes lawe required.

Why Jhon the Baptiſte liued ſuch a ſtraight life.

And preached ſayīg: he that is ſtrōger thē I commeth after me.

That Chriſt is god.

Jhon declareth himſelfe not to be Chryſt, and geueth preeminence.

Whoſe ſhoe lachet I am not worthy. &c.

You

Chriſtes offyce to whõ Jhon prepaired the waye.

I haue baptiſed you with water, but he ſhal baptiſe you wyth the holy ghoſt.

G

You ought intierly, and with moſt feruent affectiõ, to deſire his comming. I preache vnto you earthly thynges: He ſhal teache you heauẽly matiers. I haue hitherto baptiſed you, as touchyng the bodye, with water, preparing your mindes to repentaunce: When he once commeth abrode, he ſhal baptiſe you with the holy ghoſt, whoſe ſecret vertue ſanctifieth al thinges. For as no man hath righteouſneſſe of hym ſelfe, euen ſo can no man geue the ſame to an other. He muſt nedes be of more power and excellencie than man, whoſo geueth that thyng, whyche pertayneth to God alone to geue. Know you the difference betwene an vnworthy ſeruaunt, and the maiſter: betwene the miniſter, and the auctor: betwene the criar, and the kyng.

The texte. Matth. iii. Luke. iii. Jhon. i.

And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth of Galile, and was baptiſed of Iohn, in Iordan: and aſſone as he was come vp out of the water, he ſaw heauen open, and the holy ghoſt deſcendyng vpon hym, lyke a doue. And there came a voyce from heauen: Thou art my deare ſonne, in whom I delite.

Jeſus why he was ſuppoſed to be borne in Nazareth.

Jeſus came from Nazareth of Galilee.

Euãgelical thynges begynne lowely and growe to perfeccion, and worldly thynges contrarie.

Lucifers fall.

Adams fall

D

The hũbleneſſe of Jeſus, and of his firſt cõmyng.

After that John had with wordes of like ſentence, moued and ſtyrred vp the myndes of a greate mainye of them, to wayte for Meſſias that was commyng, then furth came Jeſus when his tyme was come, forſakyng the litell village of Nazareth in the countrey of Galile, where bicauſe of hys educacion and long continuaunce in the ſame, men thoughte he had bene borne. Certes this is the nature and propertie of all Euangelike thinges, to begyn very baſely, & from ſuche begynninges by lytle and litle, to come at the length to higheſt perfeccion: where as contraryly all thynges that euer the world and the deuell goeth aboute, are after marueylous goodly begynnynges, ſodainly caſte downe, and brought to nought. So Lucifer whiles he ſet his ſeate in the northe, imaginyng to be equal with the higheſt, was ſodainlye caſte downe headlong into hell. In ſemblable wyſe Adam, when that thorough the diuels inſtigaciõ, he deſyred to be equal with God, was by and by exiled, and caſt out of paradiſe. Therfore yf thou here conſider the high excellencie, & greatneſſe of Jeſus, it wil cauſe thee muche more to wonder at his ſinguler humbleneſſe of mynde and modeſtie. He came out of a poore and homely village, out of Galile, the vileſt countrey of al Jewrye. He that purifieth all thynges, came as one of the raſkal ſort, humble and lowly, to the baptiſme of repentaunce, emonge ſinners, ſouldiers, brothelles, and publicans, without any ſeruauntes to wayte and attend vpon hym. It was not ynough for him to bee circumciſed according to the ordynaunce of the lawe, and purifyed after the tradicion of Moyſes: He deſired alſo to receyue Johns baptiſme, teachyng and enſtructing vs hereby, that whoſo maketh hym ſelfe ready to bee a miniſter and preacher of the ghoſpell, muſte omitte nothyng whyche in any wyſe perteyneth to the increaſe of vertue and godlynes: And agayne muſte eſchewe all thynges, wherewith the weakelynges may bee offended. John taught vs thys leſſon, that a preacher of Goddes woorde ſhoulde not get hymſelfe eſtymacyon and auctorytie, by gorgeous apparell, or pompouſe lyuing, but by honeſte behauyoure, and godly conuerſacion. But the enſample that Chryſte ſhewed, was of muche more perfection, and farther from the Jewiſhe faſhion, then thys: for that he differyng nothyng at all from other, neyther in hys apparell, nor yet in dyet, dyd neuertheleſſe by hys godly liuyng, mekeneſſe, and beneficyall goodnes towardes all menne, vtterly duſke and deface the auctoritie of John. For that is of hygher perfection whyche is geuen by the grace of the ghoſpell, then that whyche procedeth from the auſteritie, and ſtraitnes of the lawe.

Jeſus was baptiſed of Jhon, and why.

And was baptiſed of Jhon.

A preacher wherewyth he muſte geate hym eſtimacion & autoritee

It is perfecter that is geuen by the grace of the goſpel, then that commeth from the ſtreightneſſe of the lawe.

The entent & purpoſe of Jeſus.

A The whole intent of the lord Jeſus was this, to make the world to knowe howe he was the onely aucthour of ſaluacion, to expreſſe and ſet out vnto vs, a certayne fourme of euangelike and true godlynes, to confirme the trueth and certentie of al that euer Moyſes and the Prophetes had written of thinges paſt, and to make vs, as it were with yͤ geuing of an earneſt peny, to haue a ſure hope and expectacion of thynges yet to come. For we right gladly beleue him, of whom we haue conceiued a maruelous good opinion, and vpon whom many witneſſes doe conſent and agree.

The deitee and godhed of Jeſus many waies teſtified.

Wherfore it was procured by the prouidence and wiſdome of God, that the Lorde Jeſus ſhoulde euery where, haue an euident record and teſtimonie of his deitie and godhead: Of the whole law of Moſes, of all the Prophetes, of the angels, of the ſheaperdes, of the wiſe men called Magiciãs, of the Scribes, of Simeon & Anne, of John the Baptiſt, of the father, of the holy ghoſt, and finally of Pilate, and of the deuils. The miracles alſo that he wrought, playnely declared him to bee the ſone of God.

Chriſte did many thiges, not becauſe he neded himſelfe ſo to dooe, but for oure exaumple.

He did many thynges, not bycauſe hym ſelfe had any nede ſo to doe, but for that he woulde ſet out vnto vs in his owne perſone, a certaine fourme and trade of liuyng: as when he faſted, when he was tempted, when he oftentymes prayed, when he came to baptiſme, when he obeyed his parentes, when he pacientlye ſuffred al iniuries and wronges, and finallye when he came to hys croſſe and paſſion. He performed many thynges that yͤ prophetes had prophecied of before, leſt the people ſhoulde doubt of the promiſes afterwardes to be accompliſhed: as when that in his baptiſme he receiued the holy ghoſt in the likeneſſe of a doue, lighting vpon the croune of his head, as when he aroſe againe from death to lyfe.

Jeſus was baptiſed where all ſiners were baptiſed.

In Jordan

B Wherefore he came as a penitente to John: he deſired his baptiſme, and obteined it. He was baptiſed in Jordan, wherein wer baptiſed both tanners, Publicans, and ſouldiers, a ſort of people ſo ſynnefull, that none are more blemiſhed or defiled wyth ſynne. Are not here the ſtatelye princes of this worlde aſhamed, who wyll haue nothing common with the vulgar people? There was neyther kyng nor prieſt that came to be baptiſed, and if it had lyked them ſo to doe, they would ſcarcely haue vouchſafed to receiue baptiſme in a baſen of golde, or adourned wyth precyous ſtones. Nowe oure ſauioure Jeſus, that fountayne of all puritye, that kynge of all kynges, that Lorde of all Lordes, diſdained not the common bathe, wherein the common ſorte were waſhed. But whoſo humbleth hymſelfe before manne, theſame is hyghlye exalted before God. Jeſus was baptiſed as the reſte, and euerichone of the common people there preſent.

And as ſoone as he was come vp oute of the water, he ſawe heauen opẽ & the holy ghoſte deſcending. &c

But the father of heauen diſſeuered hym frõ the reſidue, by a certayne notable ſygne, neuer ſeene ne hearde of before. For as ſoone as he was come out of the water of Jordan (whiche he halowed with the touche of his holie bodie) vnto land, as he was in his contemplacyon and prayers, John ſawe the heauens open, and the holye ghoſte flye downe from thence, and lyght vpon the holy croune of Jeſus heade, and there tarye.

* The pride of Adam ſhutte vp paradiſe from vs: & the humbleneſſe of Chriſt opened the gates of heauen to vs.

* The pryde of Adam cloſed the gates of paradyſe agaynſt vs. The humbleneſſe of mynde and modeſtye of Chriſte, hath for paradyſe opened vs the gates of Heauen. There was a viſible ſygne ſhewed vnto mannes eyes, but by theſame we wer taught what maner of mindes that heauenlye ſpyrite bothe loueth and maketh.

+ What manier of mindes the ſpirite of God loueth & maketh: and what manier hertes the ſprite of the deuill and the worlde.

The nature and propercties of the doue.

+ The ſpirite of the deuil, and the worlde maketh and loueth ſuche myndes as are haute, puffed vp wyth pryde, and ſuche as are fierce: but that heauenly ſpyryte loueth thoſe whiche are lowlye, meke, and peaſible. There is nothing more harmeles, and more without gyle, then the doue: Nothing whoſe nature worſe agre-

C

The abiding of the doue vpon Ieſꝰ head, what it ſignifieth.

And there came a voice from heauen. Thou arte my deare ſonne. ⁊c.

A wyſe child is the fathers ioy and coumforte.

eth with fighting and raueny. It was plainly expreſſed and ſet out in the Lorde by this corporall figure, what is ſpiritually wrought in all thoſe, that with a ſincere and pure fayth, receyue the baptiſme ot the ghoſpell. ¶The body is waſhed with water, but the ſoule is throughly anoynted with grace inuiſible. Moreouer that the doue abode ſtil vpon the croune of the Lordes head, ſignified that the holy ghoſt is geuen to al other godly men, and good liuers, ratably after the meaſure and proporcion of theyr fayth, as it is preſently expedient. But in Ieſus was the continuall fountaine of all heauenly grace. For the doue brought him not then any newe grace, whiche he had not before, but euidently declared how he was ful of grace, and ſhewed moreouer, from whence all grace and goodnes iſſueth, ⁊ commeth vnto vs. Iohn beeyng ſtablyſhed in mynde with thys ſo euident a ſigne, receiued of the father of heauen, doubted not to pronounce Ieſus to bee the very ſonne of God. ¶The witnes that he gaue vnto Chryſte, was of greate waight and auctoritie emonge the Iewes, but muche greater was the teſtimony of the father himſelfe, whoſe voyce ſouned doune from the heauens, ſaying: *Thou arte that ſame my dearely beloued ſonne, in whom my mynde delighteth.* For a wyſe childe is the fathers ioye and comforte.

The texte. *Math.iiii. Luke.iiii.

*And immediatly the ſpirite droue him into wildernes, and he was there in the wyldernes, fowertie dayes, and was tempted of Sathan, and was emong the wilde beaſtes. And the Aungels miniſtred vnto hym.

The ſpirite of god is not idle, nor ſlacke, but quicke to worke.

D

And immediately the ſpirite droue hym into wildernes. ⁊c.

The exerciſes of a Chriſten man after baptiſme.

The meane ⁊ waye how to ouercome the deuill.

And was emong the wylde beaſtes.

Abſteinyng frõ coumpaignye is expediente for taming of the fleaſhe.

Some men more noiſõ to lyue emong, thẽ the wylde beaſtes.

And the Aungels miniſtred vnto hym.

¶That ſame heauenly ſpirite of God is not idle, weake, faint, or feble, but of nature all fiery, and by and by worketh, and putteth foorthe hys vertue, as ſoone as it is once entred into the ſoule of man. ¶The ſpirite of man is ſlacke, and ſlowe, and thinketh vpon nothing but that whyche is lowe, vyle, and worldly. But they that haue the ſpirite of the fleſhe mortified, and are led with the ſpirite of God, doe forthwith goe in hande with highe thynges, and thinges of manly enterpriſe: that is to ſaye, doe fyght agaynſte the vncleane ſpirite, theyr ghoſtly enemy the deuill, whom they are not afrayde euen to prouoke to battayle, as men puttyng theyr whole confidence in the ayde and ſuccoure of the Heauenlye ſpirite, whyche is of muche more vertue and puiſſaunce, then all that withſtande the ghoſpel. Wherfore Ieſus plainly expreſſyng in him ſelfe, what he would haue vs to doe incontinent after we haue receyued baptiſme, was broughte by force of the holy ghoſt, into wilderneſſe. ¶There he made hys abode fortye dayes, and as many nightes, ſtill continuyng in prayer, and faſtyng, and in the meane ſeaſon, he was tempted of the deuill, whom (after he had diſcõfited, and ouerthrowne him) he deliuered vnto vs to ouercome: ſhewing vs alſo the verie waie, ⁊ meane, how to get yͤ victory. He is ouerthrowen by the ſpirite of Chriſt, by continual praier, ⁊ ſoberneſſe of life, ⁊ by the weapõ of holy Scripture. ¶The while that Chriſt continued thus in wilderneſſe, he liued emong ſaluage beaſtes, vtterly abſtaining from al comfort ⁊ ſolace, taken of the cõpany of man. There had ben no daunger for him if he had ben cõuerſaunt with the multitude of people: but he ſhewed hereby how expedient it is for a Chriſtian ſouldiour, to exchew the cõpanie of yͤ common ſort, vntill he haue ſufficiently tamed the fleſh, ⁊ ouercome the deuill, ⁊ by continual recording of goddes law, ⁊ deuout praiers, made him ſelf ſtrõg inough in ſpirite. For many are in more ſafetie whẽ they liue emõg beaſtes as Chriſt did, then when they be conuerſaunt with ſuche men as are more noyſome then any brute beaſtes. ¶The Lord ⁊ ſauiour Ieſus Chryſt kepte companie with beaſtes: but whiles he lacked the miniſtery of mẽ, Aungels were alwayes preſent, ⁊ ſerued him. ¶They yͭ vtterly deſpiſe al the paſtimes and pleaſures of thys world, neuer want Heauenly pleaſures, ⁊ ſolaces.

For vs

A For vs and oure profite Chriſte was baptiſed: For vs he prayed: for vs he was notably witneſſed of by the teſtimonie of the father, and the holy goſte: for vs he wente into wyldernesſe: for vs he faſted: for vs he was tempted: for vs he gatte the victorye ouer the deuyll. Here conſydre thou Chriſtian ſouldier, the veray true and ryght ordre of thy perfeccion. The fyrſte inſtruccion and teachyng by mouthe of Chriſtes religion, cauſeth hatred of the former lyfe, and hope of clenſyng or remiſſion of ſynnes. With theſe capitaynes thou runneſt to Jordane: and there thorough fayth in Chriſte, thou waſheſt awaye the filthyneſſe of all thy ſynnes. And anone after at thyne owne prayer, and at the peticion and prayer of the churche, thou haſte a newe ſpiryte geuen thee from Heauen, and by it arte admitted to bee of the numbre of the children of God, and emplanted into the bodye of Jeſu Chriſte, as a member of hym, who is the veray head of the churche. In the meane whyle it behoueth not the ſouldiour of Chriſte, to bee careleſſe. Thou haſte promyſed thy ſeruice to Chriſte thy Capitayne. Thou haſte renounced the deuyll. Thou haſte receyued the holye goſt as it were gyfte money, a bonde, and an earneſt penye of thy ſalarye. Thou muſt enforce thy ſelfe with thy vtter endeuour to get victorye. But that neuer chaunceth to the negligente and recheleſſe perſon. Thou muſt take to thee armoure and weapon, leſte thyne enemye whiche euery where lyeth in wayte for thee, come vpon thee vnwares, and when thou arte vnarmed. Thou ſhalt incontinente bee aſſaulted wyth the worlde, the deuyll, and the fleſhe. Thou muſt alwayes fyght, to the entente thou mayeſt alwayes gette victorye. For this battayle ſhall not ende, before B thou make an ende of thy lyfe. But yet the oftener thou chaunce to vanquiſhe thyne enemye, the weaker ſhall he departe from battayle, and thou the ſtronger. When thou haſte here behaued thy ſelfe valiauntlye, and played the manne a whyle, then at the length addreſſe thy ſelfe to the miniſtracion of the goſpel, ſpecially if thou feele that the ſpirite of God driue thee thereunto.

All that Chriſte did & ſuffred, he did and ſuffred for vs.

The ordre of a chriſtian mannes perfeccion.

The ſoldiar of Chriſte muſt not bee careleſſe nor idle.

With the deuill oure fight muſt not ende till our life ende.

Whan a mā muſte addreſſe hymſelf to the miniſtracion of the goſpel, and who.

The texte. Math. iii. and. iiii Actes. iii.

¶ After that Iohn was taken, Ieſus came into Galilee, preachyng the goſpell of the kyngdome of God, and ſaying: The time is come, and the kingdome of God is at hande, repente, and beleue the goſpell.

The Lorde Jeſus was mete to preache the goſpell (then whiche miniſterye, there is none of greater perfeccion) euen when he was a veray lytle chylde: But he ordeyned a patarne or an exaumple in hymſelfe, for vs to folowe: whereby we are taught, that we ought not by and by after our profeſſion, raſhely to haſten oure ſelfes to this ſo hygh and holy a miniſtracion. The lawe of Moyſes had her tyme. There was alſo a time when it behoued, that as the lyght of the Euangelyke veritie beganne by lytle and lytle to ſhyne furth vnto the worlde, euen ſo ſhould the ſhadowes of the olde lawe vanyſhe awaye: and the carnall lawe geue place vnto the ſpirituall, puttyng furth hir vertue. Lyke as in transformacions and naturall chaungynges of thynges, there is a certayne meane, whiche hathe ſome affinitie wyth both the extremes, to thintente that thynges of muche contrarietie maye eaſelye bee transformed, and turned one into an other: Euen ſo John came as a meane betwene the carnall lawe of Moyſes, and the ſpirituall lawe of the goſpell: to this ende, that menne myght the ſoner bee transformed, and brought from the fleſhe or litterall ſence of the lawe, to the ſpirite, and true meanyng of theſame.

Jeſus in hymſelfe gaue vs an exaumple whā to take vpon vs the preachyng of the goſpell.

John came as a meane betwene the carnall law of Moſes, and the ſpirituall lawe of the ghoſpell, and why.

For

Why Jeſus preached not openly till Jhon was taken.

No mã is a good maſter, except he haue bene an obedient diſciple before.

Johns goyng before, and Chriſtes commĩg after, what it ſignyfieth.

The ceremonies of the lawe vanyſhed whan the lyght of the ghoſpell came.

Jeſus why he preched firſt in Galilee.

Jeſus would not beginne his preaching in proude Hieruſalẽ.

After that Jhon was taken, Jeſus came.

Into Galilee.

Preachyng the kyngdome of God.

C For ayre is not ſodainly, and immediatly made of yearth, but in this trãſformacion water is the meane betwene both, whiche at the length by lytle and lytle is fined into ayre, a more pure elemente. Wherefore as long as the preaching of John (who partly vphelde the olde lawe, for as much as it alſo ſomewhat helpeth to bryng a man to Chriſt) floriſhed, our ſauiour Jeſus, leſte he ſhould haue ſemed to any, eyther to contende with John, or els to diſanul the lawe, whiche he came to make perfect, neuer preached opẽly, ne declared his diuine power, but with a fewe miracles, nor gathered together any diſciples, but rather behaued himſelfe as yͤ diſciple of John: teachyng vs hereby, that no mã can wel exerciſe the office of a maiſter, vnleſſe hymſelfe haue been before an obediente diſciple. But after that John was caſt into prieſon for his playne ⁊ franke ſpeakyng, then did Chriſt as it wer ſuccede him, ⁊ come in his place. It is mete that the carnal be firſt, ⁊ that thyng to be latermore, which is ſpiritual ⁊ goſtly. That which is vnperfect goeth before, ⁊ the perfect commeth after. Grace foloweth the propertie of Nature. Corne is fyrſt graſſe before it haue eares, ⁊ mannes ſtate foloweth after infancie. The ceremonies of the lawe, notwithſtãding they haue ſomewhat ſhadowed and figured Chriſte, yet nowe at the length drawe they to their ende, and the lyght of the goſpel ſhyneth abrode, whoſe onely auctour is Jeſus Chriſte. He went firſt to preache in Galilee. For it lyked hym that this newe lyght ſhould begyn to ſhyne out of that parte of Jewrye, whiche was counted vileſt of all other. Proude Jeruſalem deſerued not to haue this preeminence, whiche, albeit ſhe were in veray dede as blynde as a betell, yet thought her ſelfe to haue a perfecte good ſyght, and for that cauſe was more vncurable.

Jhõs ſhutting vp and byndyng in prieſon and ſtricking of of his head what it figured.

Jeſus preachyng in Galilee what it figured.

Galilee what it ſignifieth in the Syrian tongue.

Whoſo will heare Chriſt preache, muſt flitte from theyr old vſages ⁊ naughtie luſtes.

D But in theſe thynges whiche came not to paſſe by haſarde of Fortune, there lyeth hyd a certaine ſecrete ſignificacion of thynges to bee done. For what betokeneth it, that John is cloſed and ſhut vp in prieſon? Forſothe that the lawe of Moyſes ſhall at the appearyng of the moſte cleare lyght of the goſpell, be made darke, and vtterly looſe her lyght. What ſignifieth it that he is bounde? Truely that the carnall parte of the lawe ſhall bee bounde, and freedome leuſed and ſette at large, thorough the grace of the goſpel. What meaneth it that Johns head is ſtryken of? Certes that now is preſent the true head of the whole congregacion, whiche ſhall be aſſembled of al nacions of the whole world. What is this that Jeſus preacheth the kyngdome of God in Galilee? Undoubtedly he maketh a fore ſigne that the grace of the goſpel ſhall forſake the wicked Jewes, and goe from them to the Gentiles, becauſe the Jewes embraced ſtyll that olde head which was chopped of by the goſpell, and contemned Chriſt the very head of the whole lawe. For this worde (Galilee) in the Sirian tongue, ſignifyeth a flyttyng or chaungyng of habitacion. Before tyme grace laye hydde, and ceremonies were in higheſt eſtimacion. Nowe are they gone, and Jeſus cummeth abrode, the effectuall auctour and preacher of the grace of the goſpell. Therefore accordyng to the miſticall ſence hereof, whoſo wyll heare Chriſte preache, muſt flytte awaye from theyr olde vſages, and naughtye luſtes, to the intente they maye bee receyuable of this newe and heauenly doctryne. Let the Jewe caſt awaye the perſwaſion and ſure beliefe he hath conceiued of his owne holineſſe: the Phariſey, the pryde he taketh by truſtyng to his workes: the Biſhoppes, the glory of theyr temple, and ſacrifices: the Philoſophers, the vayne aydes of mannes wyſedome. Lette Kynges and tyrauntes caſt awaye that moſte folyſhe truſt, whiche they repoſe in theyr ryches. Lette all nacions laye a parte all vngodlye

cuſtomes,

And ſayig: The tyme is come.

A cuſtomes, all filthy luſtes, and hearken vnto this newe Preacher Jeſus, who teacheth not worldly, but heauenly thynges. He ſpeaketh indifferentlye to all men. Let all men therefore heare hym alyke.

How our ſalueoure Chriſt begynneth to ſette forth hys doctrine.

The manier of teachyng that the worldly Philoſophers vſe.

Here is it very expedient to conſydre how our ſauiour Chriſt begynneth to ſet furth his doctryne. Worldly Philoſophers doe firſt teache theyr audience, not thoſe thynges whiche are moſte fruiteful and profitable, but ſuch thynges as maye cauſe them to bee had in admiracion for theyr ſynguler wyſedome, myndyng nothyng ſo muche, as to gette themſelues a name by diſſentyng in opinion, from other famous teachers. But the Lord Jeſus would neither diſanul thauctoritie of ẏ olde lawe, (for he doth truely interprete theſame, which was before miſſe vnderſtande, rather makyng it perfite, then deſtroying it) neyther diſproued he Johns doctryne, although it wer vnperfite, but began his preachyng with the ſelfe ſame begynnyng, whiche John had vſed before. A man would haue ſayed he had been the very ſcholer and diſciple of John, who was in dede the maiſter, & autour of all. Now what preacheth he? what is the crye that the worde, and ſonne of the euerlaſtyng father maketh? The world had farre ſwarued from the right vſage of the lawe of nature, which God hath grauen and planted in all mens hertes. The wyſedome that the Philoſophers taught, increaſed the folye of the world. The religion which the Gentiles vſed before tyme, was moſte wicked, & deteſtable. The lawe of Moyſes cauſed muche hypocriſye with her ſhadowes, her ſacrifices, and her feates. The lawe ſignified or ment by her fygures, & the Prophetes tolde before by theyr prophecies, how one ſhould come, who ſhould offer vnto al nacions perfite ſaluacion. But becauſe this promyſe was ſo long differred, the world beyng as it were deafe, gaue no eare thereunto at al. Yet the Lorde of his gracious B goodneſſe forgate not to perfourme theſame. Nowe is the tyme alreadye fulfilled that he prefixed or foreapoynted vnto this buſyneſſe. You nede not from henceforth to awayte for the fulfyllyng of any other figures, or any moe darke ſayinges of the lawe. You nede not to looke after newe Prophetes. Loe, the kyngdome of God is now preſent. In ſteade of ſhadowes, veritie ſhall ſhyne abrode. In ſteade of the carnall lawe the ſpirite ſhall ſuccede & come in place. In ſteade of corporall ceremonies, true godlineſſe ſhal reigne. In ſteade of the deuils kingdome, gods kingdome ſhalbe enlarged. There is no cauſe why you ſhould lynger or ſtay, why any man ſhould looke backe vnto the aydes of his owne ryghteouſneſſe.

What Chryſte taught and ſignified in ſaying, the tyme is come.

And the kyngedome of God is at hande.

The kyngdome of God is at hand, what it ſignifieth

Repent and beleue the ghoſpell.

Perhaps as Moyſes lawe taketh righteouſneſſe, ſome are ryghteous in the ſight of the world: but as the newe lawe requyreth theſame, al men are ſinners, & vnryghteous. Yet for all that, there is no cauſe why you ſhould deſpayre. Knowe youre diſeaſe, and then receyue remedye: that is, onely be you repentaunte for youre former lyfe, and ſtedfaſtly beleue the goſpell. Now is there brought vnto you a meſſage ryght ioyfull, and muche to be deſyred, I meane free remiſſion of al your treſpaſſes. You haue no nede of burnte offerynges. Onely knowledge your vnryghteouſneſſe, and repoſe youre affiaunce in the ryghteonſneſſe of almyghtye God, who doubtleſſe wyll perfourme what he promyſeth by his goſpell. For that man ſhal ſufficiently deſerue to enioy the promiſe thereof, whoſo beleueth the promiſer.

Repente & beleue the ghoſpell.

The texte.

¶ As he walked by the ſea, of Galilee, he ſawe Symon, and Andrewe his brother caſtyng nettes into the ſea, for they wer fyſhers. And Ieſus ſayed vnto them: *Folowe me, and I wyll make you to become fyſhers of menne. And ſtreight waye they forſoke theyr nettes and folowed hym. * And when he hadde gone a lytle further thence, he ſawe Iames the ſonne of Zebede and Iohn his brother, whiche alſo were in the ſhyppe mendyng theyr nettes, and he anone called them,

*mat. iiii.
Luke. vi.
*Mat. iiii.

and they

and they left their father Zebede there in the ſhippe, wyth the hyred ſeruauntes, & C
folowed him.

After the Lorde Jeſus had with ſuche woordes moued and ſtyrred vp the myndes of the Jewes to receyue the newe Phyloſophie, and doctryne of the goſpell: he lykewyſe beganne after the enſample of John, to gather certayne diſciples, but fewe in numbre, and ſuche as wer vnlettered perſons, and of lowe degree: to the entent that when he had through theyr miniſtery conuerted all the whole world, it ſhould playnly appeare how this kyngdome was the veray kyngdome of God, & not a worldly kyngdome. Therefore as he trauailed on a day by the lake or ſea of Galilee, he eſpyed Symon, and Andrewe his brother, labouryng together, and about to caſt theyr nettes into the water: For they wer fiſher men, and by this occupació gatte theyr lyuyng. The baſeneſſe of theyr crafte, made for the aduauncyng of Gods glory. The concorde of the two brethren, ſignifyed the conſent and agreement of the churche. The craft of fyſhyng, bare the fygure of the miniſtracion of the goſpell, whiche by vertue of Gods worde, plucketh vp into the lyght of veritie, and loue of heauenly thynges, ſuche as are drowned in the darkeneſſe of ignoraunce, and the foule ſtynkyng puddell of worldly cares. And thus firſt of all fyſhed he for theſe two fyſhers. Come ye (ꝙ he) and folowe me, for I wyll make you begyn from this day forwarde, to fyſhe after menne. Aſſone as the Lord Jeſus had ſpoken the worde, the two brethren leauyng theyr nettes euen as they were, folowed hym without any tarying. For Jeſus voyce hath in it a certayne heauenly inchauntment or bewytchyng. And goyng thence a lytle forward, he ſawe other two, that is to wete, James the ſonne of Zebede, and John his brother, who wer alſo trymmyng and mendyng theyr nettes in the ſhyp, and makyng themſelues readye to goe a fyſhyng. And theſe two, not withſtandyng theyr myndes wer bent another way, he ſodeynly ſpake vnto, calling and commaundyng them to folowe hym. D Nowe to the entente it maye be knowen what an Euangelyke and perfite Chriſten fayth theſe younge felowes had, they made no tarying, but leauyng theyr father Zebede with his hyred ſeruauntes in the ſhyppe, ſtreyght wayes folowed theyr caller. Thus beganne Chriſt to gather the chiefe prelates, and miniſters of his Churche, cleane refuſyng the prieſtes, and Phariſes of Jeruſalem, with al theyr pompe and pryde.

Jeſus toke diſciples vnto hym, but fewe in noumbre, & thē alſo vnlettered, & why.

He ſawe Simon and Andrewe his brother caſtyng nettes, &c.

Simon and Andrewe called to be Jeſus diſciples.

What it figured that twoo brethren were called to be Jeſus diſciples, and that they wer fiſhers.

For they wer fiſhers

The force of Jeſus worde and voyce.

Folowe me and I wyll make you to become fiſhers of men.

James the ſonne of Zebede, & John hys brother called to be Jeſus diſciples.

He ſawe James the ſonne of Zebede and John his brother, &c.

And they came into Capernaum, and ſtreyghtwaye on the Sabboth daies, he entred into the Sinagoge, and taught, & they wer aſtonied at his learning? *For he taught them as one that had authoritie, and not as the Scribes.

The texte. Math. iiii. Jhon. ii. *Mat. vii. Luk. ii. iiii

And beyng accompanied with ſuche a felowſhyp, he came vnto Capernaum. This Capernaum was a citie muche floryſhyng in worldlye ſubſtaunce, but no leſſe proude, vngodly and vicious, than it was welthy. Here byanby he began to play the parte of an Euangeliſt, or preacher of the goſpell. For vpon the Sabboth day, he entred into the Synagogue, and taught the Jewes openly, not the vayne fables of the Phariſeis, but declared vnto them the veray true meanyng of the lawe, whiche was in dede ſpiritual, and not carnal. Anone the people perceiued him to be a new teacher, and his doctrine alſo to bee of a newe ſorte. They ſawe he was a man of lowe degree, and that ſuche as accompanied hym wer but fewe in numbre, veray raſcals, and menne of no reputacion: yet wondered they greatly at his wordes, for that they breathed a certayne godly vertue. For he dyd not after the maner of the Scrybes, teache tryflyng conſtitucions of menne, or olde wyues tales of genealogies, and pedegrewes, but hys

Capernaū a citee of much welth and full of all vice.

The preaching of Jeſus what it was.

On the Sabboth daies he entred into the Sinagogue and taught, &c.

And they were aſtonied at his learnyng.

The Capernaites wer aſtonied at Chryſtes learnyng.

For he taught thē &c and not as the Scribes.

woordes

A wordes wer pithy and of authoritie, and the wonderfull great miracles he wrought, cauſed thoſe verities that he ſpake to bee beleued. What thyng ſoeuer is humayne and worldly, theſame is of lytle pryce and eſtimacion, when Gods power begynneth once to put forth his ſtrenght and efficacie.

Worldely thiges leſe their price whet Goddes power begynneth to ſhewe it ſelfe.

The texte. Luke .iiii.

And there was in the Synagogue, a man vexed with an vncleane ſpirite, and he cryed, ſaying: Alas, what haue we to doe with thee thou Ieſus of Nazareth? Arte thou come to deſtroy vs? I knowe thee what thou art, euen the holy one of God. And Ieſus rebuked hym, ſaying: holde thy peace, and come out of the manne. And whan the vncleane ſpirite had torne hym, and cryed with a loude voyce, he came out of hym, and they were all amaſed, inſomuche that they demaunded one of an other among themſelues, ſaying: What thing is this? What newe doctryne is this? For with authoritie he commaundeth the foule ſpirites, and they obey hym. And immediatly, his fame ſpred abrode throughout al the region bordering on Galilee.

And there was &c a man vexed with an vnclene ſpirit

A man vexed wyth an vnclene ſpirit healed of Ieſus.

And loe, byanby there was occaſion miniſtred for hym to worke a myracle. For in that aſſembly, was there a certeyne felowe whiche was vexed with an vncleane ſpirite. This wicked ſpirite could not abyde the heauēly ſpirite ſpeakyng in Chriſte. For he beganne to clatter agaynſt his heauenlye doctryne, crying aloude, and ſaying: O Jeſus of Nazareth, what haſte thou to doe with vs? Art thou come to deſtroy vs before the time? I right well knowe who thou art. Certes the ſelfe ſame holy one, whiche the Prophete Daniell promyſed long ſythens, whom God hath ſingulerly ſanctifyed aboue al other. The Lord Jeſus, eyther becauſe the tyme was not yet come that he ſhould openly cõfeſſe who he was, or els becauſe he was not pleaſed with this confeſſiõ, being vndoubtedly true, but yet made through conſtraynte of feare, and of a wycked ſpirite (who ſyth he is of hymſelfe a lyer, and delyghteth to deceyue manne, was not to bee hearde in the preſence of the people when he ſpake the trueth, leſt any manne would haue B taken occaſion thereby to beleue hym afterwardes when he had lyed:) the Lorde Jeſus, I ſaye, rebuked hym, and ſayed. Holde thy peace & departe out of the man, and ſo ſhalt thou better declare who I am. And furthwith at the Lordes commaundemente, the vncleane ſpirite forſoke the man. But at his departure he tare hym, and cryed out with a loude voyce, ſo that it euidently appeared thereby, howe he fledde awaye not wyllyngly, but by force and conſtraynte of Gods power. And here was ſhewed the fygure of a manne poſſeſſed with the ſpirite of the deuyll. Is not he vexed with the worſte and cruelleſt of all the deuyls, whiche is wholly poſſeſſed with ambicion, couetouſneſſe, rancoure, malyce, hatred, pleaſure of the body, and ſuche other lyke deuilyſhe luſtes, and appetytes? Suche as are vexed with theſe ſpirites, canne in no wyſe abyde to heare the goſpell preached, but yell and crye out agaynſte it, as the deuyll dyd, ſaying: what haſte thou to doe with vs Jeſus? Arte thou come to deſtroye vs? For ſo manye as the ſpirite of this worlde poſſeſſeth, thynke themſelues vtterly forlorne, whenſoeuer they are conſtrayned to forſake thoſe thynges, wherein they haue ſette theyr falſe felicitie. Wherefore theyr myndes are ſore troubled, and as you would ſaye, tugged and haled into ſondrye pieces, whyleſt on the one ſyde feare of eternall damnacion moueth them to vertue and goodneſſe, on the other ſyde the venimous ſwetneſſe of ſuche vices as they haue of long tyme accuſtomed vnto, holdeth them faſt and withdraweth them from theyr godly purpoſe.

Daniel. ix.

And Jeſus rebuked him ſayĩg: holde thy peace, and depart out of the mã.

Jeſus commaunded the vnclene ſpirite to ſilence, and why.

And whan the vnclene ſpirite had torne him &c.

The cryyng out of the vnclene ſpirit whã he departed out of the man, what it ſignified

A figure of a man poſſeſſed with a deuiliſhe ſpirite of any greate vice.

Thoſe that are poſſeſſed wyth the ſpirite of the deuill, cannot abyde to heare the ghoſpell preached.

But yet no maner of deuyll taketh ſo faſt holde, but he wyll at the commaundement of Jeſu, flye awaye. It is a muche greater myracle to make of an ambicious man, a temperate, of a fierce felowe, a paciente, of the lecherous perſon, a chaſte liuer, of the extorcioner or one that lyueth by pol-

It is a greate miracle to recouer a mã from any great vice.

C

And they were all amaſed, in ſo muche that they demaũded one of an other, &c.

The Iewes wondre at Ieſus miracles and doctrine beeyng ſo effectuall.

And immediately hys fame ſpred abrode, &c.

lyng and pyllyng, a lyberal man, then to delyuer a mans body from a wicked ſpirite. But yet men wonder more at this, then at the other: not becauſe it is more wonderful & meruaylous in dede, but for that it is ſene with bodely yes. Therefore when he had thus chaſed awaye the vncleane ſpirite by commaundemente onely, then the Iewes greatly wondered at it, inſomuche that they demaunded one of an other, ſaying: What newe thing is this? we haue not read that euer the Prophetes dyd the lyke, caſtyng out deuyls by bare woorde of mouth onely. Or what newe kynde of doctryne is this, that hath ſo great vertue and power folowyng it? He preacheth the kingdome of God, & putteth furth Gods power, in that he treadeth vnder foote, and ſubdueth the power of the deuyll. Neyther is it by ſorcerye or inchauntmente, or by makyng of long prayers vnto God, nor yet by any other laborious meane, that he thus putteth to flyght the wycked fiendes: But he commaundeth them with worde onely, as theyr Lord and conquerour, and they incontinente whether they wyll or no, obey hym. Of this wonderfull facte, a greate fame of Ieſu was ſpred abrode throughout all the countrey of Galilee.

The texte. Math. viii. Luke. iiii.

¶And forthwith when they were come out of the Synagogue, they entred into the houſe of Symon, and Andrewe, with Iames and Iohn. But Symons mother in lawe lay ſicke of a feuer, and anone they tel him of her: and he came and toke her by the hand, and lyfte her vp, and immediatly the feuer forſoke her, and ſhe miniſtred vnto them.

Ieſus healeth Simons mother in lawe of an ague.

But Simons mother in law lay ſicke of a feuer, &c.

And becauſe it ſhould appeare that in hym is the welſpryng of godly power, which can neuer be conſumed, one myracle did ſtreyght wayes ſuccede and folowe an other. For anone as they wer departed out of the Synagogue, they came into the houſe of Symon and Andrewe, whither alſo Iames and Iohn folowed. Now Symons mother in lawe, as it then fortuned, laye ſicke & was ſore vexed with an ague. Aſſone as Ieſus was by them aduertiſed thereof, he went to the bed ſyde, & tooke the woman by the hand, and lifted her vp, & furthwith the feuer forſoke her, & euen as ſhe was ſodaynly, ſo was ſhe perfectly made whole. For ſhe was ſodeynly made as luſtye and ſtrong, as ſhe was before: inſomuche that ſhe dyd her accuſtomed office in the houſe, miniſtryng vnto Ieſu, and his diſciples.

D

It is a ſore ague to burne with the loue of carnall pleaſures. &c.

Eue was the firſt womã that was ſicke of the ague of burning in loue of carnall pleaſures.

*Our fleſh is our Eue, and why.

Peters houſe and mother in lawe what it ſignifieth and figureth.

He lyeth ſycke of a perilous diſeaſe, whoſe mynde burneth with the loue of carnall pleaſures: who by reaſon of ſuperfluitie and exceſſe, leadeth an ydle and a ſluggiſhe lyfe. It is a woman that lyeth ſycke. And at the begynnyng, the firſt woman deceyued with the pleaſaunt alluremente of an apple, began to be ſycke of this ague. * Our fleſhe that alwayes luſteth agaynſt the ſpirite, is our Eue. But happye are they whome Ieſus with the touche of his moſte holy ſpirite, lyfteth vp to the loue of heauenly thinges: that he whiche before tyme ſerued ydleneſſe, riotous lyuyng, and vncleanneſſe, may ſodeinly recouer his olde ſtrength, and luſtyneſſe, & being made a newe manne, maye hereafter become the ſeruaunt of clenneſſe, chaſtitie, and ſoberneſſe. For theſe are the meates, whiche Chriſte is refreſhed, and delyghted withall. Now we ymagyne, that the houſe of Symon, ſignifyeth the churche of Chriſte, in the whiche it is not conuenient that there be any feble and weake in ſpirite, but ſuche as are full of Euangelyke ſtrength, and luſtineſſe: And yet many tymes Peters mother in lawe, that is to ſay, the Synagogue, lyeth ſycke in the ſame. For he is a membre of the Synagogue, vnto whoſe corrupt taſtyng, the vnſauerye and weryſhe letter yet ſauoreth: who taſteth well the water of the Phariſaical vnderſtandyng, & can in no wiſe taſte the wyne of the ſpirit, and true meanyng of the goſpel.

They

And anone they tell him of hir.

That the diſciples tell Jeſus of Peters mother in lawes being ſick, what it ſignifieth.

A They yͭ wer in the houſe wͭ the lord Jeſu, deſyred hym to lyft vp the womã that lay ſicke in her bed. In ſemblable wiſe let vs al who are mẽbres of the churche, deſyre hys merciful goodneſſe with moſte humble prayers, that he wyll vouchesafe to put out his holy righthande, ⁊ therewith to lyft vp alſo thoſe timerous perſons, which cleuyng onely to the letter of ſcripture, and wholy geuẽ to the ſuperſticious obſeruaciõ of ceremonies, doe of a certaine vnryght iudgement, greatly deſyre thoſe thinges yͭ are hurtful ⁊ noyſome: and contrarily, hate ⁊ abhorre ſuche thynges as are onely to be deſyred: to lyft thẽ vp, (I ſay) to the freedome of the goſpel, whiche ſerueth not to this purpoſe, yͭ we ſhould with more libertie cõmitte ſinne at pleaſure, but to the intent we ſhould gladly, ⁊ with ryght good will, doe yͤ workes of Euãgelyke or chriſtian charitie, ⁊ cheriſh Jeſus in his membres. The Lord is alwayes readye to heale the ſoule, if he be deſyred, ⁊ called vpon. He loueth thoſe that call vpon hym, call they neuer ſo importunatly, ⁊ out of ſeaſon.

The liberte of the goſpell where vnto it ſerueth.

The lord is alwayes readie to heale the ſolle, if he bee deſired and called vpon.

The texte. Luke .iiii.

And at euen when the Sunne was downe, they brought vnto hym all that were diſeaſed, and them that were vexed with deuils, and al the citie was gathered together at the doore, and he healed manye that wer ſicke of diuerſe diſeaſes, and caſt out many deuils, and ſuffered not the deuils to ſpeake, becauſe they knewe hym.

Whan the ſunne was down. ⁊c.

And all the citee was gathered together at the dore.

And ſuffered not the deuils to ſpeake becauſe they knewe him

It was now late in the euenyng, and the ſunne was ſet, ſo that it might be thought a greate poynte of importunitie, to call vpon the Phyſician at that tyme. But the great deſyre of health had the vpper hande of ſhame. They brought vnto hym a veray great numbre of ſuche as were diſeaſed with all kyndes of infirmities, and among them alſo, ſome whiche were vexed with vncleane ſpirites. The whole citie of Capernaum came thicke and threefolde, to the gate of the houſe to ſee this ſyght. Jeſus without excuſe, healed veray many of them of ſondry diſeaſes, and caſt out many deuils. He was a quicke and a readye Phyſician, who with bare worde of mouth cured diſeaſes. Moreouer he putte to ſylence the deuils, who cryed with a loude voyce that he was Chriſt, vtterly deſpyſyng the teſtimonie of his enemyes, and of them with whom he would that his ſhould in no wiſe B haue to doe. He ſuffered the chyldren of the Hebrewes, ⁊ fyſhers, to deſcry hym: But he admytted no recorde of the deuils, though it were true. The noughtineſſe of the perſon that telleth the trueth, doeth hurt the ſame. And he doeth more harme with his lyes, whiche hath gotten hymſelfe credence afore, by ſome true tale tellyng. This was then done accordyng to the hyſtorye. But to open the ſecrete ſence and meanyng hereof: We ſee verye many euen now a dayes, that come flockyng vnto Simon Peters houſe: whiche, as I ſayed before, bare the fygure of the Churche. For the citie of *Capernaum repreſenteth the whole world: the ſetting of the ſunne, fygureth the death of Chriſt. The gate of the houſe, ſignifieth baptiſme, which is beſette with repentaunce of the former lyfe, and truſt to obtayne ſoule health of Jeſus. The ſycke people ſyt about the gates, that is to ſaye, the Publicans and ſynners deſyre to be receyued into the felowſhyppe of the Churche. They ſhould not deſerue to be healed, except they ſurely beleued that Jeſus both coulde ⁊ would geue them health. The churche of Chriſt conteined in it but a very ſmall numbre, ſo long as he the lanterne ⁊ light of the worlde, lyued in yearth. But after his death a greate multitude of people began thither to reſort, out of all regions ⁊ countreis of the world.

Jeſus healeth many ſicke folkes and poſſeſſed with vnclean ſpirites.

Why Jeſus would not ſuffre the deuils to teſtifie of hym, though they ſaied true.

The naughtineſſe of the perſon that telleth trueth, dooeth ofte tymes deface the trueth.

*The citie of Capernaum, Peters houſe the ſettyng of the ſũne, the dore of Peters houſe, and the ſicke people, what it figureth.

The texte.

And in the morning very early, Ieſus (when he was ryſen vp) departed, and went out into a ſolitary place, and there prayed: Symon, and they that were with hym, folowed after hym, and when they had founde hym, they ſayed vnto hym: all men ſeke for thee. And he ſayed vnto them: Let vs goe into the next tounes, that I may preache there alſo. For therefore I am come. And ſo he preached in theyr Synagogues, and in all Galilee, and caſt the deuils out.

These things ſo done: when the Lord Jeſus who came not for this only purpoſe to cure corporal diſeaſes, whiche he ſendeth many tymes to his, to the intent they maye be whole in ſoule: when, I ſaye, he ſawe the multitude greatly deſyre to be healed of theyr bodely diſeaſes, ⁊ not with like affecciō couet to heare his heauēly doctryne, wherewith the maladies ⁊ diſeaſes of the ſoule are cured: the nexte daye, as though he had been deſyrous to take ſome eaſe ⁊ reſt, he deceiued them, for he roſe very earlye in the mornyng, ⁊ went from Capernaum into a ſolitary place, where he made his prayers to the father, geuyng hym thankes for the benefites whiche he had decreed to geue vnto mankynde by hym. And here are ſundrye enſamples prepared for our enſtruccion. Firſt he teacheth vs yͭ we muſt aſſone as we haue done our neighbour good, departe away: leſt we ſeme to loke after any mede or rewarde, of thoſe yͭ we haue done good vnto. Secondarily we are taught many tymes to leaue of the teachyng of holſome doctryne for a ſeaſon, to ſtyrre vp a deſyre in yͤ myndes of our audiēce to heare the ſame. Finally we learne alſo that we ought to refreſhe ⁊ quicken the ſpirite, by often goyng aſyde into ſolitarye places: I meane not ſuche goynges aparte, as are for pleaſure ⁊ paſtime, but for prayer, ⁊ heauenly contemplacion: to the entent we may returne frō thence more wylling in ſpirite, ⁊ better diſpoſed to help the weake. Euery mā whiche hath chaūged place, is not gone into wilderneſſe, but he yͭ hath cleane ſeuered his mynde from worldly cares, ⁊ wholly bent hymſelfe to the ſtudy ⁊ contemplacion of heauēly thynges. Whē Simon Peter, ⁊ the reſt of the diſciples, vnderſtode that Jeſus was priuily departed, they folowed after til they had foūde where he was. For it is not beſeming yͭ the true diſciples of Jeſu be any tyme awaye frō their maiſter, whom they ought in all thinges to folowe. In the meane ſeaſon, when the people, which flocked early in the mornyng to the gate of yͤ houſe, had alſo learned how Jeſus was gone away, they lykewyſe folowed hym into the wildernes. Many there be yͭ folow Jeſus, but none fynde him out ſaue alonely his diſciples: who after they haue once foūd him, doe ſhew him vnto others. Wherefore they tolde the lord, how there was a great multitude of the citizens of Capernaū, come thither to ſeke him. The lord thē anſwered againe, ſaying: It is ſufficiēt at this preſent, to haue layde theſe foūdacions amōg the Capernaites. Now it is time for me to go in like maner, ⁊ viſit the lytle tounes, and villages here about, that I may lykewyſe there preache yͤ kingdome of God. For I came not to preache to one citie alone, but to declare ſaluaciō to al mē. For this cauſe the lord traueyled through the tounes, ⁊ villages of al Galilee, preachīg in theyr ſynagogues, curing diſeaſes, ⁊ caſting out deuils, becauſe the ignorant people ſhould by reaſō of his mighty dedes and miracles, gyue firme credence vnto his doctrine.

C

God ſēdeth many times diſeaſes of the bodye, that we maie bee whole in ſoule.

Jeſus praying what it was.

He departed ⁊ went into a ſolitary place and there praied.

Chriſtes departyng to praie ſecretely after hys miracles doing, what it teacheth vs.

What it is to goe into wilderneſſe

Simon and they that were wyth hym, folowed after hym. ⁊c.

D

Many folow Jeſus, but onely his diſciples fynde hym out.

And they ſaied vnto him: al men ſeke for thee.

For therefore am I come.

Chriſte came not to preache to one citee alone, but to declare ſaluacion vnto all men.

And there came a leper to him, beſeching him, & kneling downe, and ſaying vnto him: If thou wilt, thou cāſt make me cleane. And Ieſus had cōpaſſiō on him, & put furth his hand, touched him, & ſayth vnto him: I wil, be thou cleane. And as ſone as he had ſpokē, immediatly the leproſy departed frō him, & he ſent him away furthwith, and ſayth vnto him: See thou ſay nothing to any mā, but get the hēce, ſhew thy ſelfe to the prieſt, & offer for thy clēſing, thoſe thīges which Moſes cōmaūded, for a witnes vnto thē. But he (aſſone as he was departed) begā to tel many thinges, and to publiſhe the ſaying, inſomuche that Ieſus coulde no more openly entre into the citie. But was without in deſert places, and they came to him frō euery quarter.

The text. Math. viii Luke. v.

It chaunced on a tyme when Jeſus had taught the people in a certaine mountayne many goodly leſſons, concernyng the perfeccion of the Euangelyke or chriſtiā profeſſiō, that there met hym as he came downe again, a certayne man infected with leproſy, a diſeaſe vncurable, lothſome, ⁊ abhorred of all menne: in whome was ſhewed to the corporall iyes, a fygure of thoſe thinges which he wrought by inuiſible operacion, in the ſoules of the hearers. The leper hated hys filthy diſeaſe, and had a meruelous greate

And there came a lepre to hym beſechyng him ⁊c.

confidence in

The Lepre beſechyng Chriſte to heale hym, what he figureth.

And knelīg downe.

The pryde ⁊ hipocriſie of the Phariſees.

A confidence in Jeſus. Here thou ſeeſt a figure of a ſinner, whiche returning from vicious liuing, and entending to amend, is at the nexte dore to ſaluacion. The ſame leper feared not the people, although he knewe right well that they lothed ⁊ abhorred hys company, but onelye regarded the goodnes of Jeſus. Wherfore he ranne vnto hym, and fell downe at his knees. What woulde the proude Phariſey here doe? He woulde crye: hence with this ougly ⁊ lothſome creature, leſte he infect euē oure very iyes. He would call for water to waſhe awaye his noiſome, and contagious breathe. This woulde the Phariſe doe, more vncleane in ſoule, then any leper in body.

The goodneſſe of Jeſus towardes diſeaſed perſōs.

Lepres who they bee.

And ſaiyng to hym: If thou wilte thou canſte make me clene.

The lepres praier and ſaiyng vnto Jeſus meke ⁊ feithfull.

Jeſus had compaſſiō on hym, ⁊ put foorthe his hande ⁊ touched hym, and ſaieth: I wyll, bee thou clene.

Jeſus cureth a lepre.

True feith maketh not many wordes, and true charitee dooeth readily helpe.

The lawe of Moſes forbidding to touche a lepre what it ſpirituallye meaneth.

But what doth the moſte meke and gentill Lord, whiche onely was pure and cleane from all ſpot of ſynne? He commaundeth him not to be had out of hys ſighte, nor to bee remoued awaye from hys knees. It was not vnknowen vnto him what he deſyred: but his will was that the notable faith of this man, ſhoulde bee an enſample to all men. All ſuche as be lecherous perſons, couetous, full of hatred and enuy, or attached with other filthy luſtes and appetites of the body, are foule arayed with thys horrible and deteſtable leproſy. And ſuche as are herewith infected, let them heare, and marke the wordes of this leper, to thintent they maye folowe hym. If thou wilt, ſayeth he, thou caſt make me cleane. He knoweledgeth his diſeaſe, and doubteth not of the power, and goodnes of God. He wholy referreth the iudgement to the Lorde, to iudge of hym whether he be worthy to receyue ſo greate a benefite at hys handes, or no: readye to geue thankes yf he obtayne hys deſyre: and not to murmur, and grutche agaynſt hym, yf he obtayne it not. For he woulde ſaie thus: He is able to put awaye leproſy, who not onely cureth all kyndes of diſeaſes, but alſo caſteth out deuils: and he B wyll doe it, that ſo wyllingly helpeth all that are in diſtreſſe and miſery, wherſoeuer he commeth. But ſo greate is mine vnworthines, that I alone deſerue not that, whyche al other obtayne of hys moſte mercyful goodnes. This ſo perfite a beliefe, ioyned with exceding humblenes of mynde, ⁊ modeſtie, procured hym mercy of Jeſu. For our ſauiour ſhewing outwardly, euen with his countenaunce, a certaine affect of pitie ⁊ compaſſion, thereby to teache what affeccion of minde ought to be in vs towarde ſinners, helde out his hande, and therewith touched the leper, and by vertue of certein ſet ⁊ preſcribed wordes that he had determined to ſpeake, made him cleane. The leper ſayed: If thou wilt thou cāſt make me cleane. Jeſus anſwered: I wil, be thou cleane. True fayth maketh not many wordes: neyther grutcheth chriſten charitie to doe a good dede. And Chriſt had ſcarcely ſpoken theſe wordes (be cleane) but the diſeaſe was quite gone from the man, ſo yͤ no token therof remayned. The law of Moſes forfendeth to touche a leaper, the ſpirituall meanyng wherof, contayneth wholſome doctryne. We muſt abſtayne frō the company of vncleane perſons and ſinners, leſte we be infected by the contagiouſnes of theyr vyces. But the Lorde Jeſus is aboue the lawe: neyther can he bee defiled with touching, who purifieth whatſoeuer he toucheth. He touched the leaper with his hande, and furthwith he healed his whole bodye. Let vs therfore praye that he may in ſemblable wyſe touche our ſoules with his holy word, ⁊ therwith purifie oure inward vncleanes. O thou that vſeſt to haunt the cōpany of harlots, thou that art an adulterer, or polluted with like diſeaſes, run in like maner vnto Jeſus (for he commeth downe frō the heigth of his maieſtie, ⁊ meteth thee) and knowyng thyne owne filthines, fall downe at his knees, proſtrate thy ſelfe, ⁊ lie flat vpon the ground: Crye ⁊ call vpon him, but crye with moſte ſtedfaſt belief of heart ⁊ mind: lord, if thou wilt, thou cāſt make me cleane.

And anon thou ſhalt heare theſe wordes againe of thy merciful ſauiour: I will, be thou cleane. After theſe thinges were done in maner before rehearſed, the lord ſuffered not the man to folow him, but cauſed hym to departe, cōmaunding him ſtraitly to diſcloſe nothing of this matter to any creature liuing, but rather (ꝙ he) get the hence, ⁊ ſhew thy ſelf to the prieſt, by whoſe iudgement, according to the ceremonies of the law, thou waſt iudged to be a leaper. And if he geue ſentence that thou art clenſed in dede of thy leproſy, then offer that Moyſes hath cōmaunded to be offered, of thoſe yͭ ſhould fortune to be deliuered therof. Thus ſhalt thou with more credēce publiſh gods benefit towardes thee, thē if thou ſtrayghtwayes tel euery body that thou art made cleane. For by thys meanes it ſhall appeare, euen vnto the Phariſeis themſelues, which depraue my benefites, that thou waſt a verye leper, and haſt bene clenſed without eyther help of the phiſicians, or els of Moyſes lawe, by bare word of mouth, ⁊ touche onely: ⁊ ſo ſhall they know how there is one preſent yͭ farre paſſeth theyr prieſtes: who can eaſely cure leproſy, though it be deteſtable and lothſome, where as they haue muche a doe, truely to diſcerne the ſame. Thys felowe departed, in ſtede of a leper cleane in body, ⁊ went to the prieſt, and was ſene ⁊ iudged to be cleanſed of al leproſie. And anon after he conceled not this dede, but publiſhed it euery where, reportyng bothe this, ⁊ many other thinges of Jeſus. Some wyl here aske: Why did this man as he was commaunded in the one thyng, ⁊ in the other nothyng regarde the Lordes cōmaundement? Truely for that the one ſerued to confyrme the certayntie of the miracle: becauſe the prieſt not knowing as yet who had healed the man, ſhould pronoūce his health reſtored by Jeſus, to be a perfit health, who els peraduenture would haue depraued Chriſtes benefit, if the auctour therof had bene knowē, before he had geuen hys verdite. But after the myracle was once confirmed by his ſentence, then made it muche for gods glory to haue it publiſhed abrode. Wherfore then commaunded Jeſu that thyng to be kept ſecrete, whych in dede his wyl was ſhould be blaſed abrode and vttered? Forſoth to moniſh vs that we ought to ſeke no glory ⁊ prayſe of man for the benefites whych it pleaſeth god to worke by vs, becauſe the goodlyer prayſe euer foloweth them whiche refuſe the ſame. It procedeth of an highe courage ſo to doe a good turne, yͭ thou wouldeſt haue no thankes therfore yelden thee of him, whom thou haſt done good ⁊ pleaſure vnto: beyng onely contented with this, that it laie in thy lot to healpe thine euen chriſten in his neceſſitie. But he yͭ is holpen by ſuche benefite as he hath receyued at thy handes, ought with ſo muche the more diligēce to publiſhe and ſet out thy wel doing euery where to thy prayſe and cōmendacion. Chriſt was in no daunger to offend in vayne glory: and therfore this enſample was ordeyned for our inſtruccion, which are continually in very great ieopardie to fal therin. Neyther dyd this man contemne Chriſtes commaundementes: but the greate gladnes that he was in by reaſon of the reſtitucion of hys healthe, ⁊ a certaine feruent loue whiche he was kindled withal towardes Chriſt the auctour therof, woulde not ſuffer him to kepe ſilēce any longer. Verily it chaūceth for the moſt part that we are beſt beleued, when we tell thoſe thinges which we had rather in very dede kepe ſecret, then diſcloſe, yf the matter it ſelfe enforced not vs to vtter that which lieth hid in our ſtomackes. Nowe what came of it that this man did thus blaſe abrode this myracle? Truely by reaſon therof, euery man cōceiued ſuch an opinion of yͤ lord Jeſus, that he could not now for the great throng and preaſe of people that thither reſorted, openly enter into the citie, as he was wont to do: but was cōſtrained

to auoyde

C

See thou ſay nothing to any mā.

Why Jeſus willed the leper to ſhewe him ſelfe to the prieſte, and to offre that Moſes lawe commaunded.

For a witneſſe vnto them.

But he as ſoone as he was departed he began to tel many thynges, and to publiſhe the ſaying. ⁊c.

Why the lepre ſhewed him ſelfe to the prieſt as Jeſus byd hym, and yet kepte not the miracle ſecrete as Jeſus commaunded.

D

Wherefore Jeſ9 commaunded thynges to be kepte ſecrete whichneuer theleſſe his mynde and will was to haue publiſhed abrod.

The leſſe that the geuer of a benefite would haue it knowen, the more ought the receiuer to blaſe it abrode.

What moued the lepre to vtter Chriſtes miracle contrarie to his biddyng.

In ſo much that Jeſus coulde no more openly entre into the Citee.

A to auoide the good tounes, ⁊ make his abode in the wilderneſſe. Suche as go about to geat a name, ⁊ gaines by iuggling caſtes, ⁊ working of Magicall myracles, deſyre to be in thoſe cities, where as moſt haunt and reſort of people is. But our ſauiour Jeſus, in that he oft tymes ſhunneth muche aſſembly of people, plainlye teacheth vs what we ought to doe. He that is able to worke the myracles of the ghoſpell, doeth not ſo muche deſire the great multitude, as the feruent mynde ⁊ affeccion of beholders. In greate cities many reſorted vnto hym for this purpoſe onely, to delite theyr iyes with new ⁊ ſtraunge ſightes. No man foloweth Jeſus into the wilderneſſe, vnleſſe he long after him with a certayne vehement deſire ⁊ affeccion. He yͭ forgoeth all pleaſures of good tounes, ⁊ foloweth Chriſt through rough ⁊ cumberous places, foloweth him to his great vauntage ⁊ commoditie. For he that loueth him vnfainedlye, dothe in al thinges folow him, whom he loueth: through reproche, hunger, diſpoylyng of ſubſtaunce, baniſhmēt, impriſonment, tormentes and death. And ſuche folowers of Chriſte, were figured by thoſe that came flockyng oute of all countreyes, and partes of Galile, vnto Jeſus: who kepte hymſelfe cloſe, in deſert and ſolitary places.

But was without in deſerte places.

And they came to hym from euerie quarter.

*The true godly people doe not deſire to be in greate cities or places of much haūt.

Jeſus why he abode in wilderneſſe rather then in greate tounes.

What perſons folow Jeſus into wilderneſſe

The people that flocked to Jeſꝰ into deſerte places, what they figure.

The .ii. Chapter.

BUt whither ſoeuer a mā fleeth, vertue hath euer her fame ⁊ glory folowing her, euen as the ſhadow foloweth the bodie. For he yͭ is vnfainedly good, can neuer be but one maner of man, ⁊ like himſelf. And as there is alwayes light, whither ſoeuer the body of the ſunne remoueth: euē ſo, to what place ſoeuer true godlineſſe remoueth, there is alwayes greate reſorte of people. Now wilderneſſe was no longer B wilderneſſe, after the lord Jeſus the true light of this world, was gone thither. And yet the perſon in whom is the power to worke the miracles of the ghoſpell, ceaſſeth not (as muche as in hym lyeth) to auoyde ſuche places where as muche people is aſſēbled to beholde hym, for that he knoweth certaynly what a perilous vice vaynegloy is. Neuertheleſſe the feruēt deſire he hath to helpe and doe all men good, dooth ofte times cauſe hym, though it be agaynſt hys nature, to haue recourſe thyther agayne. And by this meanes commeth it to paſſe, that whyles the good man is compelled to remoue from place to place, the moe receyueth benefite at his handes.

Whereſoeuer a man become, vertue hath euer hir fame folowing hir.

Why the workers of miracles dooe auoid muche aſſemblee of people, if they maye.

The texte. Math.ix. Luke.v. Jhon.v.

After a few dayes alſo he entred into Capernaum agayne, and it was noyſed that he was in the houſe, and anon many were gathered together: in ſo muche that now there was no roume to receyue them, no not ſo muche as about the dore. He preached the worde vnto them. And there came certayne vnto hym bringyng one ſicke of the Palſeye, whiche was borne of foure men. *And when they coulde not come vnto hym for preace, they vncouered the roofe of the houſe that he was in. And when they had brokē vp the roofe, they did (with cordes) let downe the bed wherin the ſicke of the Palſey lay. *When Ieſus ſawe theyr fayth, he ſayde vnto the ſick of the Palſey: ſonne thy ſynnes be forgeuen thee.

*Luke.v

*Math.ix.

Wherfore Jeſus geuing vs enſample bothe to flie vayne glory, and alſo continually to doe good to oure euen chriſten, within fewe dayes after retourned agayne to Capernaum, from whence he ſemed to be driuen away before, by reaſon of the greate importunitie of the people, whyche euen in the night time, laie about the gates of the houſe wherin he ſoiourned. For as he made Bethleem muche renoumed by his byrthe, and Nazareth very famous by hys educacion, and the countrey of Egipt happye becauſe he fled thyther for his preſeruacion ⁊ ſafegarde: ſo did he as it were adopte, ⁊ choſe Capernaum to be his countreye, bothe by his ofte tarying there, and

After a fewe dayes alſo he entred into Capernaū againe.

Capernaū made as it wer Jeſus countrey, by hys often repatryng thither.

C

And it was noyſed that he was i the houſe: & anon many were gathered together.

alſo by ſhewyng of many fayre myracles in the ſame. He came agayne hither in maner by ſtealth, and fyrſte kept hymſelfe ſecrete in a houſe, before it was knowē in the citie that he was come. But as the Sunne cannot be hyd, ſo the Lorde Jeſus cannot be kept cloſe & ſecret. The rumour whiche (as it is commonly ſene) roſe of a fewe perſons, had nowe blowen abrode throughout the whole Citie, that Jeſus was in the houſe.

The people flocke very thicke to come to Jeſus at Capernaū.

And foorthwith thither flocked ſuche a multitude of people, that all the houſe was filled, & not onely the houſe, but alſo the porche, and all the places about the doore were not ſufficient to receyue them. It is a bleſſed houſe whither Jeſus is come to dwel, & neuer departeth thence agayne. That houſe is the churche.

Capernaum fygureth the world, and the houſe where Jeſus is therein, figureth the churche

For Capernaum beareth the figure of the wholle worlde, whereſoeuer the Gentyles inhabite. Certes at Jeruſalem the Jewes caſte Jeſus out of the Temple: and amonge the Gentiles, the kingdome of heauen ſuffereth violence, and the multitude of all ſortes of people entreth into it, after a certayne forcible faſhion. The Chriſtian Nouices ſit about the gates, greatly deſyryng to bee admitted into the Lordes houſe, muche hungryng and thyrſtyng after the righteouſneſſe of the kyngdome of heauen.

Jeſus excludeth nor debarreth from hym no ſorte of people, nor no degree.

And verily Jeſus excludeth no manne from this houſe, neither poore, nor riche, wholle nor ſycke, ſo that he haue a vehement deſire to heare hym.

He preached the worde vnto them.

Wherfore the Lorde teachyng vs that we oughte alwayes chiefly to care for oure ſoule healthe, and afterwarde for oure bodyes, fyrſt of all miniſtred vnto them the doctryne of the ghoſpell, wherwith the diſeaſes and maladies of the ſoule, are cured.

The ſoule is to be cared for afore the bodye.

For thys cauſe ſuche as are diſpoſed to geue almes to the poore, doe very well, if they geue them fyrſt a briefe exhortacion, that maye make them the better in mynde and ſoule, and then departe with their charitie.

D

For the common ſorte of people be of ſuche a diſordered iudgement, that they are more deſirous of thoſe thynges whiche are expedient for the bodye, then of thoſe that pertayne to theyr ſoule healthe.

Chriſte firſt taught & than healed, and ſo ſhould we.

The lord euidently declared vnto vs by hys enſample, that oure chiefe care ought to be for that parte, whiche is the chiefeſt parte or porcion of manne, in that he firſte taught, and then by and by healed ſuche as were diſeaſed.

And there came certayne vnto him, bringyng one ſicke of the paulſey whiche was borne of fower men.

Nowe whiles Jeſus was teachyng, and buſie about curing the diſeaſes of theyr ſoules, there came vnto him certayne men, bringing with them one that was ſicke of a Palſey, whoſe ſenowes were ſo reſolued in all partes of hys bodye, through the violence of the diſeaſe, that he coulde not ſtyrre out of his bed, but was fayne to be carried thither, vpon fower mennes ſhoulders.

The diſeaſe of the paulſey, & what it fygureth.

Here haſt thou playnlye ſet out, the very ymage and figure of a mynde, whyche is by worldly luſtes and deſyres, made ſo womanlike, and diſſolute, that it can in no wyſe lyfte vp it ſelfe, to doe any thinge that is good and godlye, but lyeth ſtil in the bed of low and filthy cares, and neuer remembreth any thing that is highe or celeſtial. Now whē they ſaw how they could not for preaſſe of people that ſat ſo thicke about the gate and porche, bryng thys ſycke man to the ſight of Jeſus, they lifted him vp vpon the houſe, and after they had remoued the ſlates, and made a waye in, they let hym downe bed and al, with a long corde, and layed hym at the feete of Jeſus: nothing doubting but that he of hys great mercy and goodneſſe, woulde helpe the ſelie wretche, aſſone as he once caſt thoſe his pitiful yes vpon him, and beheld howe he laye in his bed lyke a quycke karkas, impotente, and benummed in al his limmes. Jeſus ſaw this miſerable perſon, euē before he was brought vnto his preſence, and knewe rightwell the great faythe of thoſe that brought hym. He coulde yf it had lyked hym, withoute leauing of or breaking hys tale, haue ſignified his pleaſure vnto them, by whom he had

A luſte,in thys wyſe.Let the ſicke of the palſie ariſe,and beyng ſodainly healed,cary home his bed agayne.But hys wyll was to ſhewe al menne there preſent,that piteous ſight:and alſo to declare of what great ſtrength and efficacie,true beliefe vpon hym is,with almighty God the father.The diſeaſe was vncurable, and of long continuaunce:the commyng to Chryſte very cumberous.And yet the gracious goodneſſe of the Lord,ioyned with like power,putte them in a ſure hope to obtayne theyr requeſt. Wherfore after he ſawe theyr notable faith,the more he perceyued the man to be diſeaſed in ſoule then in bodie,the more pitie and compaſſiō he tooke on him. Euery man thought hym in a miſerable caſe,that thus lacked the vſe of al hys members:but more miſerable was his ſoule,beyng in ſubieccion and bondage of ſinne.They loked after nothing els but that the poore wretch ſhoulde be reſtored to perfite health of body, whiche was a thyng farre aboue mannes power.But Jeſus beyng highly pleaſed with ſo notable a faythe, & therefore willing to make hym all and in euery part whole,tourned vnto hym,and ſaid : Sonne,thy ſynnes are forgeuen.

Whan Jeſus ſawe theyr feith, he ſayed.&c ſonne thy ſinnes bee forgeuen thee.

Jeſus ſaied to the ſicke of the paulſey: Sonne, thy ſynnes bee forgeuen thee.

The texte. Luke.v.

But there were certaine of the Scribes ſitting there,and thinkyng in their heartes: Why dothe he ſpeake theſe blaſphemies? Who can forgeue ſinnes, but God onely? And immediatly when Ieſus perceyued in his ſpirite,that they ſo thought within themſelues, he ſaieth vnto them: why thinke ye ſuch thinges in your hertes? whether is it eaſier to ſaye to the ſicke of the Palſey,thy ſinnes be forgeuen thee, or to ſaye:aryſe,take vp thy bed and walke. But that ye maye knowe that the ſonne of man hath power in earth to forgeue ſinnes,he ſpake vnto the ſicke of the Palſey: *I ſaye vnto thee:aryſe,and take vp thy bed,and get thee hence vnto thyne owne houſe. And immediatly he aroſe,toke vp the bed, and went forth before them all, B inſo muche that they were all amaſed,and gloryfied God,ſaying:we neuer ſawe it on thys faſhion.

John.v.

There wer preſente in that aſſembly, certayne Scrybes, who for the knowledge they had in the ſcriptures,were neuer the godlier, and better in theyr lyuing, but rather more enclined to ſurmiſe matiers agaynſte hym. They had learned of the bookes of the Prophetes, and Moyſes, that it perteyneth to God alone to pardon ſinnes. For the prieſte dyd not releaſe ſinne,but made interceſſion vnto God for other mennes offenſes,and that not withoute ſacrifice. Becauſe the Scribes knewe this righte well, they had ſuche ſecrete thoughtes and imaginacions with themſelues : What newe ſaying is this that he ſpeaketh,whiche neyther Moyſes, nor Aaron, nor any of the auncient Prophetes,durſt preſume to ſpeake? For he ſaith: thy ſynnes are releaſed, Truely he is a blaſphemous perſon againſt God, that thus taketh vpon him goddes power.The lawe commaundeth ſome offēſes to be puniſhed with death.And other ſome there are, for the which ſatiſfaccion is made with burnte offringes,and diuers other kyndes of ſacrifyces,by the mediacion or interceſſion of the prieſte:But he paſſing nothyng vpon ſuche rites and ceremonies,dooeth at once forgeue all ſinnes, with bare worde of mouthe. Thys thynge that he taketh vpon hym, and promyſeth, pertayneth not to manne. It lyeth in Goddes power alone to perfourme it. Surely they were offended wyth the imbecyllitie and weakeneſſe of hys mannehode that they ſawe, and therefore coulde ſuppoſe nothyng of hym, aboue the ſtate and condicyon of manne. Neyther had the vulgare people any greater opinion of hym, whyche yet by reaſonne of theyr ſymplicitie,were not ſo muche enclyned to pyke quarels,as the other were. The ſpirite of thys worlde put thoſe thoughtes in theyr myndes, who whyles they ſtycked harde to the lytterall ſenſe of Moyſes lawe, were farre from the ſpirite, and true meanynge thereof:

and were

The Scribes what maner mē they wer.

The prieſte prayed for the ſynnes of the people,but he coulde not forgeue ſynnes.

Why doeth he ſpeake theſe blaſphemies?

Who cā forgeue ſinnes but God onely?

They that ſticke to the litterall ſēce,can not well take the ſpirituall meaning therof.

C

An ill enſtructed Scholar is wurſe to be taughte, thē one that was neuer taughte.

and were ſo muche the more vnapte to bee taught the ſame, becauſe they thought themſelues very well ſkylled in the Scriptures: in ſomuche that the ſame thing hathe here alſo place, and is verified, whych we ſee chaunce amonge paynters, and ſinging men, who are wonte to take leſſe for teachyng of one that is altogether rude, & ignoraunte, in theyr arte or ſcience, then for hym who hathe bene euyll enſtructed of an other mayſter in the ſame: and the reaſon is, becauſe in teachyng of the ignoraunte, there is but one labour to be taken: whereas yf a man take vpon hym to enſtructe the other, as it is the fyrſte, ſo is it the more paynfull labour to teache hym to forget, what he hathe learned before, then to teache him.

Why the Scribes thought ſo euill of Chriſte forgeuyng ſinnes, and yet kepte it ſecrete.

And theſe vngodly thoughtes, they of a certayne worldly policie, kept in theyr ſtomackes, for feare of the people, in whoſe preſēce they muche aduaunted and magnifyed themſelues for theyr greate knowledge and vnderſtandyng.

And immediately whē Jeſus perceiued in his ſpirite, that they ſo thoughte within thē ſelfes, he ſaieth vnto them: why thynke ye ſuch thīges in youre hertes.

The Lord Jeſus, who rather deſyred to declare hys diuine power by dedes, thē to vtter the ſame by wordes, beecauſe he woulde playnly ſhewe vnto the Scribes howe there is nothing ſo cloſely hydde in mennes breſtes, bee they neuer ſo ſuttel and craftie, but that his holy ſpirite (whyche ſearcheth, and throughly ſeeth all thynges) knoweth it, tourned hym vnto them, and as thoughe they had ſpoken oute thoſe thynges, whyche they inwardlye thought in theyr mindes, ſayed in this wiſe: Why haue you ſuche ſlaunderous imaginacions in your heartes? why doe you rather iudge me by thys weake and feble body of myne, then by my dedes? Why doe you not gather of theſe my workes whyche you ſee with youre iyes, and cannot denye, that thoſe thynges are of trueth, whyche can in no wyſe bee ſeene with youre corporall iyes? You are offended with me becauſe I ſayde: Thy ſynnes are forgeuen: and deme it to bee a vayne ſaying, and of none effect, becauſe you ſee not the efficacie therof, whych putteth foorthe and ſheweth it ſelfe in the ſoule of manne. But you that haue youre bodely iyes whole and faultleſſe, haue ſpiritual iyes faultie and blemiſhed.

D

What if I ſpeake lyke wordes vnto the other, & make the efficacie therof appeare vnto your iyes? Is it not then reaſon that you beleue the thynge whyche you ſee not, beeyng therunto enduced by the thynge you ſee? There is nothyng that manne can eaſelyer doe, then ſpeake: and contrarilye, there is nothyng ſo harde, as to perfourme what is ſpoken. God alone can as eaſely doe the one as the other. And though hytherto he neuer gaue thys power to man, yet it is not oute of hys power to geue it to whom it pleaſeth hym. And longe ſythens he promyſed by the Prophetes, that he woulde ſende hys Meſſias, who ſhoulde cure the diſeaſes of the people of Iſraell, and aboliſhe and cleane take awaye ſynnes.

Phylacteries were certeine ſcrolles of Parchment wherein the commaundementes of god wer written, which the Jewes vſed to weare abowt their heades and on theyr garmentes

Therefore regarde you not thys ſymple bodye of myne, lyke in al poyntes to yours: neyther behold ye my garmente, not decked and trymmed wyth Philacteries, and embroudered hemmes: nor yet my ſpeache nothynge differynge from other mennes. Lette the thynge ſelfe bee the grounde and foundacyon of youre iudgemente.

Whether is it eaſier to ſaie to the ſicke of the palſei: Thy ſinnes be forgeuē thee, or to ſay: ariſe, take vp thy bedde and walke.

It is no mayſterye for a manne to ſaye vnto a ſynner: Thy ſinnes are pardoned. And it is lyke eaſy to ſaye vnto the ſycke of the Palſey: Aryſe, take thy bedde, and walke. You haue hearde me ſpeake the one ſaying, and fynde faulte therewyth. Nowe heare ye the other, whyche ye cannot lykewyſe fynde faulte withall, when you ſee euydently with youre iyes, howe the thynge enſueth immediatly of my woordes. And thys will I doe, not to boaſte and bragge vpon my power, but to the entente you maye perceyue that GOD hathe geuen power vnto the ſonne of manne, who appeareth vnto you an vnderlynge and a weake perſonne, A to releaſe ſynnes with worde, (which power your prieſtes neuer had) and that not in Jewry alonely, but alſo in all regions and countreyes of the worlde, in ſuche wyſe, that whatſoeuer he releaſeth in earthe, is releaſed in heauen, and whatſoeuer he leuſeth not in earthe, the ſame remayneth ſtyll bounde and vnleuſed in heauen. You haue no cauſe to picke quarels, and ſurmyſe matters agaynſt me: but to reioyce and to be glad for your ſinguler welthe and commoditie, yf god of his infinite mercy haue encreaſed his bounteous goodnes towardes you. If you ſaie that god cannot thus doe, then doe you derogate or diminiſhe his Maieſtie. If you ſaye he wyll not, you offende hys goodneſſe. If you ſaye he dooeth not, albeit he hathe once promyſed ſo to doe, then doe you make hym a lyar. Finally yf you be voyd of beliefe in ſuche thynges as are ſpirituall and perteyne vnto the ſoule, whereas ye cannot thwarte and cauyll in the thynges you ſee doone before youre iyes, thē do you plainly declare your obſtinate malice. When Jeſus had ſpoken theſe wordes, and they diligently marked what he would doe, he tourned him to the ſicke of the Palſey, and ſayde: I ſaie vnto the, ariſe, take vp thy bed, and goe hence into thy houſe. And he had ſcarcely ſpoken theſe wordes, but an effectuall vertue thereof, manifeſtlye enſued. For the ſicke man began not by litle and litle, and at the length with muche a doe to moue hymſelfe: But aſſone as Jeſus had ſpoken the worde, he rayſed hym ſelfe, and ſtode vp as luſtie and couragious, as though he had neuer felte any Palſey at all. Then lifted he vp hys bedde, and layed it on hys ſhoulders, and ſo went out through the preaſe of the people, ſhewing thē all a newe ſight, that neuer had bene ſene before that daye, in as muche as he who was a litle before bedred, ⁊ carryed lyke a dead karkaſſe on fower mennes ſhoulders, was nowe cranke, and luſtie: yea, and able ynough withoute any helpe, to carrye ſo greate a burden. They made hym roume B to goe out, who would geue him none to come in. And bothe theſe thinges were right expedient to be done. Fyrſte that the people ſhoulde not let him haue entraunce, becauſe to make the greatneſſe of hys faythe manifeſte to them all: then, that roume ſhould be made him to go out through the middeſt of the preaſe, becauſe euery body might ſee this wōderful ſight and miracle. The Scribes ſaw theſe thinges, and were not onely neuer the better therfore, but alſo more enuious, and maliciouſly ſet agaynſt Jeſus. The reſidew, ſo manie as were preſent, being greatly amaſed with this ſtraunge miracle, glorifyed God, who had geuen ſuche power to manne, with bare word of mouth both to forgeue ſinnes, and alſo to heale an vncurable diſeaſe: truly confeſſing that amonge all the marueylous dedes, whiche were eyther reported to be done of the holye men that were before theyr daies, or els of ſuche as liued in theyr tyme, there was none comparable vnto thys. Nowe yf we ſtand ſtyl many tymes when we ſee thinges wrought by grauers ⁊ painters, ⁊ diligently behold ⁊ vewe euery poynt of the workemanſhip, alwayes eſpying ſome newe thing, that we ſawe not before: me thynketh it right expedient that we ſtaye and tarrie here a while, to behold this notable ſighte, and with godly curioſitie, to conſider euery thing: becauſe whatſoeuer the Lorde did in earth, he did it for this purpoſe, that we ſtudying the miſteries therof, ſhoulde picke out for our inſtruccion whatſoeuer conduceth to vertuouſe and godly liuing. And this ſhall we doe with muche more profite, yf we firſte conſider what was outwardelye ſhewed vnto the corporal iyes: thē, what was ſignified by this figure to be inwardly wrought in mens ſoules. Let vs therfore firſt of al ponder the violence and greatneſſe of this diſeaſe, whiche the Lorde Jeſus cured with worde.

What a greate offence it was in the Scribes to ſaye that Chriſte could not forgeue ſynnes.

He ſpake vnto the ſicke of the palſey: ⁊c ariſe and take vp thy bedde, and geate the hence into thine own houſe.

Jeſus cureth the paulſey after it had long continued ⁊ was rooted.

And immediately he aroſe, toke vp the bedde and went forth before thē all.

The ſicke of the paulſey carrieth awaye his owne bedde

Why the ſicke of the paulſey had no entreaunce to Chriſte and had roume made to geat out.

In ſomuch that they were all amaſed and glorified God ſayīg: we neuer ſawe it on thys faſhiō

To what ende Chriſt did al that euer he did on yearthe.

For the

For the palſey is nothyng els but a noyſome humour, that taketh and aſtoyneth C
the ſinowes of the body, which are the inſtrumentes of mouing, ſo
that he that is ſicke of this diſeaſe, hathe members not to vſe, but to payne
hym with greuous burthen, and doth almoſt appeare to be a lyue carkas,
lyuyng only to his payn and torment. And for the moſte parte, this diſeaſe
eyther riddeth a man ſodaynly out of the worlde, or els if it chaunce not ſo
to do, then after long continuaunce, it maketh an end of him, with a more
cruell and paynful death: and is one of thoſe diſeaſes, that the phiſicians
recken vncurable, & for that cauſe wyll not by theyr good wyl, medle with
all: or els if they aſſaye to ouercome it, then at the lengthe, after they haue a
greate whyle ſtriuen therewith in vayne, they as the weaker parte, geue it
ouer, and forſake theyr cure, ſpecially if the ſayd diſeaſe haue once takē not
one or two partes, but the whole bodye. Now how vncurable this mans
diſeaſe was, it playnly appeared in that he kepte his bed continually, and
was borne lyke a dead carkas, on fower mēs ſhoulders. Furthermore this
kinde of diſeaſe, many times maketh a man ſpeachleſſe, and alſo febleth &
dulleth the quickneſſe of the wit. And ſo did it fare (as it ſemeth) with thys
pacient, who albeit that he was in this euyll takyng, yet neuer deſired he yͤ
lord to helpe him. Who is ſo hard hearted, whom ſo pitieful a ſight would
not moue to compaſſion? who would not thinke ſuche a one to be in better
caſe dead, then after this maner alyue? But nowe, chriſtian man, behold
a lytle whyle with thy ſpiritual iyes, and conſider how muche worſe is the
palſey of that mannes ſoule, whoſe powers are altogether entangled with
the moſte trifling cares of tranſitory thynges, and worldly vanities? in ſo
muche that when he ſhoulde doe any charitable dede or worke of mercye, D
then is he altogether benummed & taken with a palſey, ſo that he hath neyther
handes to releue the pore at theyr nede, nor feete to goe to Jeſus, nor
tongue to deſire his ſauiour to helpe hym: but as one cleane dead to Juſtice,
is carryed about hither & thither, whither ſo euer it pleaſeth the ſenſual
luſtes and appetites of hys body, whiche be as it were his porters to carry
him. What ſhal the ſely ſoule doe, which becauſe it is altogether diſſolute,
and weakened by ſuperfluitie, by carnall pleaſure, by inordinate deſire of
vayne glorye, and worldly riches, hathe no ſtrength at al to lifte vp it ſelfe
from the filthy cares of this worlde, to the loue of heauenly thynges? It is
altogether faſtened to the naughty bed of carnall luſtes, & therin it lieth, &
reſteth. And being in this caſe, it far paſſeth mānes power to helpe it. Only
Jeſus is hable with his almighty commaundement, to put away al the
violence of this diſeaſe. Wherfore we ought to reſorte vnto this phiſician,
vnto whome no diſeaſe is vncurable, but not without a great faith, which
maie doe ſo muche with him, that this pacient was holpen euen for the beliefe
of other men. They prayed not with wordes, but yet were they earneſt
ſuters in dede. When fayth heartely deſireth any thyng of Chryſte, her requeſt
is very effectuall, and no meruayle ſyth that euen we mortall menne,
fele great carefulneſſe in oure mindes (ſuche are the naturall affections of
man) when we ſee one that hangeth vpon vs with al his heart and minde,
and hath put his ſure confidēce and truſt in vs. God requireth of ſinners,
neyther burnt ſacrifices, nor offered gyftes. Onely acknowleage thy ſycknes,
and truſte in thy phiſicyan: and yet no man can make thee hable thus
to do, but God alone. For after that he of his ineſtimable goodnes, hathe
once decreed to heale the ſoule taken with the palſey, he fyrſt of all putteth
into it, a certayne wonderfull heauyneſſe, and yrkeſomneſſe of ones ſelfe,
in ſo muche that the ſinner hateth him ſelfe, and is wery of his former life.

The paulſey what a ſore & vncurable diſeaſe it is, if it continue with a man and deerooted.

The phiſicians dooe not gladly medle with curyng the paulſey, becauſe it is ſo harde a diſeaſe to cure.

The paulſey dulleth the wittes as well as it enfebleth the mēbres of the body

The paulſey of the ſoulle howe ſore a diſeaſe it is.

What is to bee dooen to haue the paulſey of the mynde cured.

what great thinges feith maye dooe.

What thing God requireth of ſiners to heale them

Now

A Nowe he ſeeth in what ignoraunce and darkeneſſe he hath been of long ſeaſon, what greuous offences he was wont to commyt: and ſo he abhorreth hymſelfe, and would without doubt, be in vtter diſpayre of ſaluacion, vnleſſe he that put in the vinegre of ſorowe, dyd alſo geue hym the oyle of good hope. The iuſtice of God, ſore troubleth the ſynfull ſoule. It threatneth with vengeaunce, and puniſhmente due vnto the ſynnes: It threatneth with hell and damnacion. But on the otherſyde, the remembraunce of the goodneſſe and great mercye of God, calleth backe the ſynner from deſperacion, for that God ſeketh not the death of a ſynner but wylleth rather that he turne and lyue. The Lorde Jeſus who reſtored the lawe of nature, and deſtroyed not Moſes lawe, but made it perfite, dyd alſo apply hymſelfe to the common reaſon and iudgement of the vulgare people. As the pocion miniſtred by a faythfull Phyſician, ſore vexeth the whole bodye, and bryngeth it out of quiet, ſpecially in a ieoperdous diſeaſe, and the more it worketh, and troubleth the paciente, the more hope is there of health: euen ſo the nearer vnto deſperacion the penitent ſynner is, the nearer is he to his ſoule health, Jeſus beyng his Phyſician. Nowe marke me well a ſhamefaſt vnſhamefaſtneſſe. For ſhame, (as it is commonly ſayd,) is vnprofitable to the nedye man. Shame putteth awaye ſhame, euen as one nayle dryueth out an other. It is an vnprofytable ſhame that cauſeth a manne to hyde and kepe ſecrete his syckneſſe. This ſhame is put awaye by the long weryneſſe of the diſeaſe, and the greate hope that a man hath, to recouer his health: and now is he not aſhamed to confeſſe his ſickneſſe, becauſe he is aſhamed to bee ſycke. What manne if he be greuouſly diſeaſed in his bodye, hath any regarde of ſhame at all? Doe not men in ſuche caſe diſcouer, euen the moſte priuye membres of theyr bodyes, and ſuffer B the Phyſician to handle them? Lyke affeccion of mynde is in hym, who hath begonne to knowledge the filthy diſeaſe of hys ſoule. For what lewder pageaunt or pranke coulde there be played, then to clyme vp vpō another mannes houſe, to caſt downe the tyles, to make an hole, and conuey downe from aboue, a foule lothſome ſyght that euery body abhorred, and to lay it before al theyr eyes? What would the proude Phariſey haue ſayd here? Certes he would haue cryed: Oh vilaynous dede: and ouer this would haue rayled out of meaſure agaynſt theyr lewdneſſe, who had contrarye to the common lawe, made an hole, and had forcibly entred into an other mans ſeueral houſe, and with ſuche a deadly ſyght, both interrupted the holy preachyng of Gods worde, and alſo defiled the iyes of the audience. He would haue commaunded the karkaſlyke ſicke man to bee had away, ⁊ then haue al to waſhed hymſelfe wͭ water. But with thoſe thynges, in as muche as they wer an euidente profe ⁊ argument of a notable fayth towardes hym, the Lord Jeſus was hyghly delited, which they that crake vpon the ryghteouſneſſe of Moſes lawe, would haue been offended withall: inſomuche that he, and that not lookyng to be deſyred, healed this miſerable creature: and firſt of all he cured the diſeaſes of hys ſoule, whiche are ſynnes, and then forthwith delyuered his bodye of the palſey: becauſe that as there are manye vices, whiche after they haue taken theyr begynnyng of the body, doe from thence redounde into the ſoule: ſo it chaunceth oftentymes that the body is infected with the diſeaſe, that is firſt bred and ingendred in the ſoule: As when lecherye whiche is engendred of the humours of the fleſhe, defyleth the ſoule, and from thence returneth agayne her maladye and euyl effect into the body, there cauſyng eyther the palſey, or the

How the ſynner is called from deſperaciō

ſhame how it putteth awaye ſhame in a ſinner.

As ſomeſtyme the ſoule is enfected with a diſeaſe growing in the bodye, ſo cōtrarywyſe the vice of the ſoule ſometymes infecteth the body.

or the fallyng euyll: or els when that enuy, whiche taketh her begynnyng C of a vicious ſoule, doeth alſo waſte the bodye, and bryng it to a conſumpcion. He onely is able to cure both the partes of man, whiche made both. Here is it alſo to bee conſydered, howe greate was the largeſſe of Ieſus in forgeuyng of ſynnes. For when he ſayeth: thy ſynnes are remytted, he lewſeth them altogether. Neyther is there any mencion made of the merites paſte, nor any requyryng of ſacrifices, or ſatiſfacciō, but mencion of fayth onely. It is ynough humbly to haue come to the feete of Ieſus. That mā hath made ſufficiente ſacrifice, who wᵗ perfect fayth hath ſhewed hymſelfe vnto Ieſus, then which ſacrifice, there is none more acceptable vnto hym. The ſycke of the palſey was wholly diſpleaſed with himſelfe, both for that he knewe his owne ſynfull lyuing, and alſo becauſe his body was oppreſſed with ſo miſerable a ſickneſſe. All his truſt was in the myghty goodneſſe of Ieſus, who made hym all whole, becauſe he wholly cōmytted hymſelfe vnto this Phyſician: he conſydered not howe vncurable was his diſeaſe, but onely regarded howe myghtye, and good was the Phyſician, vnto whome he commytted hymſelfe. Nowe, what hope of recouerye is there in thoſe perſons, that cheryſhe, and make muche of theyr diſeaſe, that flye out of the Phyſicians ſight, yea that hate, and abhorre hym? If thou bee aſhamed to acknowledge thy ſickeneſſe to a manne Phiſician, or els if thou haue any miſtruſt in hym, who peraduenture when he knoweth thy ſickeneſſe, wil rather hit thee in the teeth there with, then cure theſame, yet hyde it not from Chriſt, who diſcloſeth no mans offences, but healeth al men, and that freely: ⁊ thus doe thou, to thentent it may lykewiſe chaūce vnto thee, as it chaunced to the ſicke of the palſey. What dyd he? He all thyuges now turned cleane contrary, lyfted vp his bed on his ſhoulders, as one rulyng his ſenſuall appetites and paſſions, which he ſerued before. D For this is the very thyng that is ment by bearyng of the croſſe. This is it that is vnderſtande, by crucifying the fleſhe with her vices and concupiſcences. Nowe nedeth he no more fower porters to carrye hym. He walketh on hys owne feete, whitherſoeuer the ſpirite of Chriſte leadeth hym, neyther goeth he, but whither he is commaunded to goe. For what is it to walke, but by continuall encreaſe of vertue, ſtyll to goe forwarde, and euery daye to waxe better and better? What is it to returne into the houſe fro whence he came? but to knowlage in what caſe he came out from thence, and by whoſe benefite he returned thither agayne ſodaynly chaunged, and altered, both in bodye and ſoule. For it is the propertie of the Phariſeis, to dwell without in ſtretes, markette places, and where as conuenticles and vnlawfull aſſembles bee. He dwelleth at home in hys owne houſe, who ſo knoweth howe nonght and vertuleſſe he is of hymſelfe, and wholly aſcrybeth what vertue and goodneſſe ſoeuer he hathe, to the free liberalitie of our ſauioure. Now wyl I diſmiſſe thee from any longer beholdyng of this ſyght, after I haue reherſed vnto thee by waye of epilogacion and gatheryng of the whole matter into a briefe ſūme, the perſons of this ſcene or pageaunte. The ſycke of the palſey, ⁊ they that carrye hym, be made ſhameleſſe through theyr great fayth, and obtayne theyr peticion. Ieſus is ſo muche delyted with theyr fayth, that euen of his owne accorde, and not deſyred of them, he doubleth hys benefyte. The ſymple and vnlearned people, diſcernyng nothyng in hym, whome they beleued to bee nought els but a manne, onely merueyleth at the power of God. The Scribes alone muttre ſoftly with themſelues agaynſte Ieſus. Let vs therefore exchewe the enſample of the ſayed Scribes, who whyles

they

Only fayth required to the forgeuenes of ſynnes.

How farre they bee from recouerye, that flee from the Phyſician and hide their diſeaſe.

The ſicke of the palſey bearing of hys bedde on his ſhoulders, what it figureth

To walke at Chriſtes biddyng, what it ſignified in the ſicke of the palſey. ⁊c.

Dwellyng at home in ones houſe what it ſignifieth.

The difference betwene the people and the Scribes or Phariſees whan Chriſte wrought any miracles.

A they ſtudye to aduaunce theyr owne glory, goe about to duſke and deface the glory of Jeſus. Let vs be of the ſymple ſorte of people, and with them glorifie God, not only if it pleaſe hym at any tyme of his greate mercifull goodneſſe to heale the infirmytie of our ſoules, but alſo whenſoeuer we ſee any other, through his ſayde bounteous goodnes, forſake theyr olde vicious lyuyng, and come to amendemente.

The texte. Matth. ix. Luke. v. * Math. ix. Luke. v. and. xvi.

¶ And he went agayne vnto the ſea, and all the people reſorted vnto him, and he taught thē. And as Ieſus paſſed by, he ſaw Leui the ſonne of Alphei, ſitting at the receipte of cuſtome, and ſayed vnto hym: folowe me. And he aroſe and folowed him. * And it came to paſſe that when Ieſus ſate at meate in his houſe, many Publicans and ſinners ſate alſo together at meate with Ieſus, and his diſciples. For there wer many that folowed hym. And when the Scribes and Phariſeis ſawe hym eate with Publicans and ſinners, they ſayed vnto his diſciples. Howe happeneth it that he eateth and drynketh with Publicans and ſynners? When Ieſus hearde that, he ſayed vnto them? * They that bee whole haue no nede of the Phiſician, but they that are ſicke: I came not to call the righteous, but ſynners to repentaunce.

* Math. ix. Luke. v. i. Timot. i

And he went again vnto the ſea.

Why Jeſus forſooke the people and went to the ſea, and what it teacheth vs.

After that this ſo notable a myracle was wrought at Capernaum, Jeſus, to thentente he myght doe good to moe, departed thence agayne, and wente to the ſea. He dyd not conuey hymſelfe awaye, becauſe he would not helpe menne and dooe them good, but whyle he forſoke the vncurable Scribes, he prouoked the godly by his departure, the more to deſyre hys preſence. For there lykewyſe reſorted a greate numbre of people vnto the ſea: teachyng vs that we ought in lyke maner to forſake all thynges, and to folowe Jeſus whither ſoeuer he goeth. For he is euery where a ſauiour, whether he bee reſidente in cities, or trauayle thorough tounes, and villages, or continewe in the wilderneſſe, or goe vp to mountaynes, or come downe into the playne, or els repayre to the ſeas ⁊ waters. When he ſawe therefore that ſo great a multitude of people was come thyther, ⁊ knewe ryght well the cauſe of theyr cummyng, he taught them on the ſhore. And as he there walked, he paſſed by a certayne cuſtome houſe, where thoſe are wont to ſyt that demaunde cuſtome, and tolle, of ſuche as ſayle by: and eſpyed in that houſe a certayne man named Matthewe, who was alſo called Leui, the ſonne of Alphei, ſyttyng at the receipte of cuſtome, for he was a Publican or cuſtomer. And albeit this ſorte of menne was euery where muche hated of the people, yet ſpecially among the Jewes, they were coūted abhomynable. For they vſe to bye this office of the prynce, for an vnreaſonable ſūme of money, ⁊ therefore to thentent theyr aduauntage and gayne may be the more, for the moſte parte they take and extorte of all mē, without pitie and conſcience, and put maryners, and wayfaryng menne to muche buſyneſſe, vnto whom many tymes damage, ⁊ diſprofyte enough otherwyſe happeneth. There wer veray many emong the Jewes, who denyed that the Jewes beeyng the holy people of God, ought to pay trybute vnto the Emperour, ſince he was an heathen prynce and a worſhipper of Idols. And for this cauſe they greatly abhorred the Publicans, who to haue the gaynes of the money which they leuied ouer and aboue that was due, ſerued hym in gatheryng of tolle and cuſtome. The Lord which had before imbrayded the Scribes with theyr vnbeliefe, for ẏ they murmured agaynſte his myracle, whereas the ſymple people glorifyed and prayſed God therefore, becauſe he would now eftſones ſhewe that none be farther from true holyneſſe, then ſuche as thynke themſelues perfyte holy menne, called Matthewe out of the cuſtome houſe, and commaunded hym to folowe hym. Matthewe beyng ſodaynly chaunged, and made a newe man, forſoke his gaynyng ſeate, ⁊ folowed poore Jeſus, to thentent he might be

And all the people reſorted vnto hym.

Jeſus is euery where a ſaueour.

B

And he taught thē.

He ſawe Leui the ſonne of Alphei ſittyng at the receipte of cuſtome. ⁊c

The Publicans or tole takers a people muche hated of the Jewes, and why.

The Jewes thoughte they ought to bee excepted frō paiyng tole to the Emperour.

And he aroſe and folowed hym.

Matthewe otherwyſe called Leui is called of Jeſus frō the cuſtom houſe.

enryched

enryched with the ryches of the goſpell. All menne dyd not ſo greatly merueyle at this facte, and yet was it in dede more wonderfull then that, which they ſo muche merueyled at a lytle before, when the ſycke of the palſey was healed. For conſydre me well what a palſey he hath, whoſe mynde is faſtened to couetouſneſſe. Neyther is it vnknowen howe intricate, and buſie, the accomptes of Publycans be: ⁊ therfore that he ſodeinly chaunged, went out of his cuſtome houſe, forſakyng al that euer he had, and folowyng Jeſus, was more to bee merueyled at, then the ſicke of the palſey when he whipt out of his bed, and went home vnto his houſe. The Phariſey heareth Jeſus reaſonyng or diſputyng on manye matters, and ſeeth hym worke ſondry miracles, and yet diſtruſteth, and murmureth agaynſt hym. The Publycan who neuer hearde ne ſawe ſuche thynges before, obeyed the only worde of Jeſus. And beholde an other occaſion, whereby both the wickedneſſe of the Phariſeis, and alſo the bounteous goodneſſe of Jeſus, may the better be ſet forth ⁊ knowen. For Mathew beyng nowe the aſſured diſciple of Jeſus, to thentent he myght commende hys maiſter to moe, and bryng ſuche as wer his late companyons, and felowes of theſame ſtate and condicion that he was, to the lucre of the goſpell, was not afearde to deſyre the Lorde that he would vouchеſafe to bee his geaſt at home in his houſe. Jeſus lyghtly condeſcended vnto his requeſt, becauſe that before, he ſo wyllyngly obeyed, when he was called. Mathew ſuppoſyng that he had obteyned no ſmall thyng, prepared a ryght ſumptuous and a royal feaſt, whiche ſhould ſuffice a great mainy: that is to wete, certayne diſciples whome the lorde had now gathered, and beſydes them diuerſe others, whiche then folowed Jeſus and went with hym as vnbyddẽ geaſtes to this feaſt: and many Publycans, yea and ſinners too, whom for olde familiaritie and acquayntaunce Matthew had bydden therunto, beyng nothyng aſhamed what manour of companyons he once had, ſith he was then departed from them to an other felowſhyppe. For he truſted it would come to paſſe, that lyke as he was called of the Lord, ſo ſhould he through the Lordes merciful vocacion, haue many of them ſcholefelowes with hym in learning the doctrine of the goſpel (whereby is geuen aboundaunce of heauẽly treaſure) who wer before his felowes in vicious lyuing and in gettyng of ſlaunderous gaynes. He receyued this great confidence through the gracious goodneſſe that he perceyued in Jeſus towardes all men. Truely it was mete this ſhould be a great feaſt, whiche repreſented the churche yͭ ſhould be gathered together of the Gentyles. For the feaſtes of the Jewes bee ſmall, and receiuable but of fewe perſones, becauſe they onely folowe the fleſhe or literall ſence of the lawe, whereas the ſpirite and true meaning thereof, dilateth it ſelfe in moſte ample wyſe, and receyueth all ſortes of people. All men loue libertie and haue nede of mercye: fewe haue ryghteouſneſſe, ⁊ yet dyd the Phariſeis chalenge theſame, not withſtandyng they lacked it, ⁊ wer in very dede vnryghteous: who when they ſawe Jeſus feaſting with Publicans and ſynners (whome they as men of great perfeccion ⁊ holyneſſe would not vouchеſafe ſo muche as to ſpeake vnto) went vnto his diſciples, beyng then but ſymple ignoraunt perſons, and ſuche as they thought might eaſely be plucked from theyr maſter: and them dyd they hunt after and aſſay to wynne with theyr venemous whiſperyng. Why (ꝙ they) doeth your maſter, whom you (John forſaken) folowe as the more holy and perfite man, eate and drynke with ſinners, ſince that the communion of table is the greateſt token of familiaritie that may bee? Hath not he read this ſcripture folowyng: with the holy thou ſhalt bee

holy,

C

Couetiſe is a ſore Paulſey.

Matthewes folowyng of Jeſus was more merueylous, then the healping of hym that was ſicke of the palſey.

The Publicãs ferre better then the Phariſees.

And it came to paſſe that whẽ Jeſus ſate at meate in his houſe ⁊c.

Matthewe deſired Jeſus to hys houſe, and made him a great diner

Why Matthewe had Publicans and ſinners at his feaſt with Jeſus

And many Publicans ⁊ ſinners, ſate alſo together at meate with Jeſus. ⁊c.

D.

For there wer many that folowed hym.

Mathewes feaſte that he made to Jeſus what it ſignified

The Phariſees diſdeigned ſinners as though themſelues were no ſinners.

And when the Scribes ⁊ Phariſees ſawe him eate with Publicans and ſinners. ⁊c

How craftily the Phariſeis would haue withdrawẽ Jeſus diſciples frõ hym.

Howe happeneth it that he eateth ⁊ drynketh with Publicans ⁊ ſynners? Pſal. xvii.

A holy, and with the frowarde thou ſhalt be frowarde? Doeth not he conſydre howe that by reaſon he is thus familiar, & kepeth companye with ſinners, he doeth encourage them to contynewe ſtyll in ſynne, whiche els peraduenture, if men would auoyde theyr companye, would amende theyr lyues? When the diſciples, who wer as yet rawe in theyr profeſſion, had no readye aunſwere to make them, but onely with a ſymple playne faythe hanged vpon theyr Lorde, then Jeſus (vnto whome neyther the ſecrete wordes, nor yet the hyd thoughtes of the Phariſeis wer vnknowen) made anſwere for them in this wyſe: O you Phariſeis, why doe you grudge and murmour agaynſt me, for that I rather feaſt with them whome you take for wycked and abhomynable perſons, then with the Prieſtes, Scrybes, & Phariſeis? The Phiſicians are prayſed, who beyng themſelues in good health, goe yet vnto the ſicke when they are ſent for: And am I blamed for goyng vnto them who acknowledge the diſeaſe of theyr ſoule, and deſyre a Phyſician to cure them? Suche as are in good health, doe not quarell with the Phyſician and ſaye: Why vyſiteſt thou ſuche, and ſuche, and not vs? For they that are whole haue no nede of a Phyſician. The facultie of phyſicke muſt alwayes bee readye for thoſe that be euyll at eaſe. Theſe folkes whiche acknowledge theyr diſeaſe, are ryght glad that the Phyſician is come. For you ſawe by that I did vnto the ſycke of the palſey, how I haue power geuen me to take away ſynne. You that thynke your ſelues whole, and take vpon you to bee ryghtwyſe men, haue no cauſe to quarell with the Phyſician if he come not vnto you. I was ſent into the worlde, to take awaye the ſynne of the worlde. Whoſo knowlageth his ſyckneſſe, and deſyreth the Phyſicians helpe, hym wyll not I fayle at his nede. Nowe he that thynketh hymſelfe faultleſſe, if he be in a ryght beliefe, nedeth nothing
B that I can doe. But if he be deceyued in his opinió, or els knowe right wel his inwarde infirmitie, & yet diſſembleth theſame, then is he paſte al hope of recouery. And for this cauſe the Phyſician ſhould but loſe his labour, if he went vnto hym. For who can heale a man agaynſt his wyll? Therefore the Phyſician is vniuſtly reproued, if he folowe the rules of his facultie, but they are very vncurteous, who when themſelues are in good health, haue great diſdayne & enuye that the Phyſician ſhould be preſent with the ſicke. And this my facte ought not to ſeme ſtraunge & vncouthe vnto you, which profeſſe yͤ knowledge of yͤ lawe. For you reade therein as foloweth: I will mercy rather then ſacrifice. God ſpake theſe wordes by his Prophete, ſignifying thereby that the carnall iuſtice of the lawe, whiche ſtandeth in abſtaynyng from open offences, & the obſeruacion of ceremonies, ſhould be ſet aſyde and abolyſhed. He that neyther commytteth murther, theft, nor aduoutry, he that reſteth on the Sabboth day, faſteth vpon dayes apoynted, waſheth and maketh ſacrifice, is righteous after theſtimacion of man: But God requyreth an other maner of ryghteouſneſſe, whiche ſtandeth in free beneficence or well doyng to oure neyghboure, in forgeuyng them that haue offended vs, in mekeneſſe and gentle demeanour. Nowe howe farre are they from this prayſe, whiche doe not onely themſelues not helpe theyr neyghboure in hys neceſſitie, but alſo haue greate deſpite, and bable agaynſt it, if any manne ſo doe? God promyſed to ſende you ſuche a Meſſias, not as ſhould excell the Phariſeis in ſacryfices, phylacteries, faſtynges, and long prayers, (for the obſeruacion whereof they magnifye and ſette out themſelfes vnto the people,) but ſuche a one as ſhould be beneficiall to all menne, a lanterne to them that be out of the waye, an helper to oppreſſed perſons, a comforter to ſuche as are in aduerſitie, a Phiſician

When Jeſus hearde that, he. &c. Thei that be whole haue no nede of the Phyſician. &c.

Jeſus knewe the thoughtes of the Phariſees.

They that are wholle haue no nede of the Phyſician.

I came not to calle the righteous, but ſinners to repentaunce.

Chriſte came to cal ſinners to repentaũce

He that knoweth his owne infirmitie and hydeth theſame, is paſt hope of recouery ſo long as he ſo doeth.

The enuie of the Phariſees.

Oſeas. vi.

I will mercie and not ſacrifice, what it meaneth.

The righteouſneſſe after mans eſtimacion, and the ryghteouſneſſe afore God.

What a Meſſias was promiſed.

C

Wherein we are beholdyng to the Phariſees.

to al that are contryte in hert: and finally, ſuche a one as ſhould ioyne vnto God, thoſe that ſemed to be farre from God: and contrarywyſe, declare that ſuche as appeared to bee nexte to God, and moſte holyeſt, were verye farre from true godlyneſſe. With theſe woordes the Lorde Jeſus bothe ſtopped the mouthes of the Phariſeis, and alſo taught his diſciples howe charitably they ſhould demeane thẽſelues towarde ſinners. For this cauſe we are muche bounde to the wycked Phariſeis, who ſo ofte prouoke the Lorde to expoune the doctryne of the goſpell.

The texte. Matth. ix. Luke. v.

And the diſciples of Iohn and the Phariſeis did faſt: and they come and ſay vnto hym: why doe the diſciples of Iohn and of the Phariſeis faſt, and thy diſciples faſt not? And Ieſus ſayed vnto them: can the chyldren of the weddyng faſt whyle the brydegrome is with them? As long as they haue the brydegrome with them, they cannot faſt. But the dayes wyll come when the brydegrome ſhall bee taken awaye from them, and then ſhall they faſt in thoſe dayes.

Certain of Jhons diſciples wẽt vnto Jeſus wyth the Phariſeis.

Why dooe the diſciples of Jhõ &c, and thy diſciples faſte not?

Why Jeſus in defẽce of his diſciples ſpake ſharply, & in his owne defence myldely.

The office of a chriſtian Biſhop.

D

Can the children of the weddig faſt whyle the brydegrome is wyth thẽ?

Moyſes was a ſeruaunte, and no brydegrome.

The ſinagogue is a ſeruaunte and not a bryde.

As long as they haue the brydegrom with them they cannot faſt.

To haue the brydegrome preſent, what it is.

The ſpirite & charitie taketh away al fleſhly carefulneſſe.

Beholde there went alſo vnto Jeſus, certeine of Johns diſciples in cõpany with the falſe accuſyng Phariſeis. For they alſo wer attached with a ſpice of humayne enuy, for that Jeſus ſemed to deface the great eſtimaciõ of theyr maiſter John, notwithſtandyng his lyfe and rule appeared to be ſtraiter then Chriſtes was, and that he had moe diſciples then the other. Wherefore they went vnto Jeſus, & moued vnto hym this capcious queſtion. Why (q they) doe Johns diſciples, & the Phariſeis, oftetymes faſt, & thy diſciples not faſt at al? Unto this queſtion, becauſe they aſſayled hym, and not his diſciples, the Lord made a gentler aunſwere, then he dyd a lytle before, when he defended his diſciples: teachyng vs hereby, that Chriſtian charitie, which vſeth all myldneſſe in the euils and diſpleaſures done vnto her ſelfe pryuately, is more diligente in defendyng other from theſame. For the Chriſtian Byſhoppe muſt be pacient, and meke, in ſufferyng all iniuryes done vnto hys owne perſone: but yet ought he with diligent endeuoure to helpe hys flocke, whenſoeuer it is in ieoperdie. Wherefore Jeſus ſayed: You that haue diligently hearde John Baptyſte preache, ought to call to remembraunce howe he preached that J was the brydegrome, and he the brydegromes frende. It is mete that al heauineſſe be awaye when the brydegrome is preſent. Moſes is a ſeruaunt, and no brydegrome, & therfore faſtynges wer conuenient for hym, becauſe theſame doe cauſe ſadneſſe, and abate mirthe. It is well done that they faſt, which continewe in the Synagogue, beyng a ſeruaunte, and not a bryde. For ſuche are not abydyng in the brydegromes chamber. But the free borne childrẽ, who are abydyng in the weddyng chamber, cannot faſt, as long as they haue the brydegrome hymſelfe preſent with them: becauſe theyr myrthe is ſo greate, that it wyll not ſuffer them to remembre heauy thynges. He that for dreade of punyſhment doeth hys duety, can in no wyſe be meary. Now the chyldren who haue receyued the ſpirite of libertie, perceyuing that they are dearly beloued, and cared for of the brydegrome, be neuer careful leſte they offende in thoſe thynges whiche were commaunded for a tyme, to menne of a ſeruile nature: as for as enſample, in waſhynges, in the obſeruacion of the Sabboth, in choyſe of meates, in apparell, in holy dayes, in ſacrifices. They put theyr confydence in the myght and goodneſſe of the brydegrome, who is able without all theſe thynges, to geue them perfyte ryghteouſneſſe. Spirituall beliefe taketh away fleſhly carefulneſſe. Charitie that maketh all thynges pleaſaunte, cauſeth gladneſſe. The brydegrome hath his owne propre meate, frõ the whiche his companyons cãnot abſtayne. The worde of God, & the fleſhe of the brydegrome, is the meate and fode of the ſoule, and hys bloud is the drynke of theſame, Suche as

cleaue

A cleaue nygh vnto me, are euer deſyrous to eate theyr fyl of this meate: and they that be abydyng in the brydegromes weddyng chãbre, doe alwayes couet to be drunken with this drynke. But lyke as corporal meate cauſeth not ryghteouſneſſe, euen ſo faſtyng maketh not a man iuſt: yea, it is oftentymes ſene that he which eateth his meate, is more ryghteous then the faſter. Suche faſtynges as are commaunded by the lawe, are full of heuyneſſe, & therfore diſpleaſaunt to almyghty God, who loueth a chereful geuer. He can in no wyſe be mery & chereful, that feareth and trembleth. But whoſo knoweth that he is ſet at lybertie in theſe thynges, eyther to doe thẽ, or not to doe them, & yet moued by charitie faſteth, theſame vndoubtedly faſteth with great myrth & gladneſſe: not bycauſe his faſtyng is ſo preſcribed by the lawe, but for that charitie moueth hym ſo to doe. When my diſciples are once come to that ſtrength of mynde, that I now goe about by my teachyng and preachyng to bryng them vnto, then ſhall charitie cauſe them to doe more of theyr owne free wyl, then nowe doeth the preſcripcion eyther of the lawe or els of John, yet of you by compulſiõ. But as yet they are not come to this ſtrength & perfectiõ. They are yet tender, & weake: for the preſence of my body letteth them to attayne thereto. The day ſhal once come, when the corporal preſence of the brydegrome ſhall be taken awaye from them: and then beyng made ſtronger by receyuyng the holy goſt frõ heauen, they ſhall not onely faſt, and that of theyr owne accorde, but alſo gladly and with ryght good wyll doe thynges, in the atchiuing whereof, more ſtrength and conſtaunte courage of mynde ſhall be ſhewed, then in faſtyng. But foraſmuche as this doctryne is ſpirituall, it cannot be receyued of them, who all theyr lyfe long haue enured themſelues with Phariſaicall ceremonies. And for this cauſe I pyked out ſymple, and ignorant B young men to bee my diſciples. For I ſhould but loſe my labour, if I dyd commit ſpirituall & heauenly doctryne vnto theyr myndes, that are ſo ſuperſticious in kepyng of carnall ceremonies. Olde thynges beſt agreeth with olde, and newe thynges with newe, the whiche if a man myngle together, he doeth not onely laboure in vayne, but alſo maketh thoſe perſons worſe, whome he goeth about to refourme. For it is better for them ſtyll to continewe in theyr olde ſuperſticiouſneſſe, then whyles a manne doeth hys endeuour to bryng them to the freedome of the ſpirite, to prouoke them (al feare of tranſgreſſion layed aſyde) to committe ſynne at libertie. For as it is more a doe to teache ſuche a one any craft or occupacion as hath conceiued a wrong opinion of hymſelfe, thynking that he hath good ſkyll therein, and hath none at al, then hym who is altogether ignoraunt in theſame: euen ſo is it the hardeſt thyng that maye bee, to teache ſuche perſons the ryghteouſneſſe of the goſpell, whiche for the obſeruacion of certayne folyſhe carnall ceremonies, beleue ſurely they haue attayned perfite ryghteouſneſſe. And this doubtleſſe is the cauſe, that I fynde fyſhermen, Publicans, ſynners, vnchaſte women, and Ethniques, more apt to learne this ſpirituall Philoſophy, then the Scrybes, Phariſeis, & Prieſtes, who ſuppoſe that perfite godlineſſe ſtandeth in the obſeruacion & kepyng of mans ceremonies. John, as a meane betwene the olde lawe and the newe, wente about to mengle together two ſundry doctrynes. For he durſt not cõmytte this lyuely Philoſophye, pure and vnmengled as it was, vnto them that wer weake of mynde: Now all is weake that is humayne and carnal. And contrarily that is full of lyfe, vertue, and ſtrength, whatſoeuer is godlye, ſpiritual, and heauẽly. Wherefore vnto my diſciples (whom I choſe rude and ignoraunte, to the entente I myght the ſoner inſtructe them in this

As corporall meate maketh not righteouſneſſe, ſo faſtyng maketh not a mã iuſt.

The libertee of the goſpell and euãgelicall faſtyng.

But the daye ſhall come whan the brydegrome ſhal bee taken away frõ them, and than ſhall thei faſt in thoſe daies.

Why Jeſus choſe and tooke vnto him ignoraunte and ſimple mẽ to hys diſciples.

They are nothyng apte to the doctrine of goſpell, that thinke thẽ ſelues righteous.

Why Jhon miengled the old and newe doctrine together.

All is weake that is humaine & carnall.

Ieſꝰ made no preſcribyng of ceremonies to his diſciples.

ſtrong and pithfull Philoſophy) I preſcribe none of theſe thynges folowyng: Eate theſe meates, forbeare theſe: nowe reſt, nowe labour: vſe ſuche apparell: touche not this thyng, handle not that. And the cauſe is, for feare leſt they would alwayes continewe weake, if they once learned of me, theyr maiſter, to put any truſt in ſuche corporall thynges. C

The texte.

No man alſo ſeweth a piece of newe clothe vnto an olde garmente: els taketh he awaye the newe piece thereof from the olde, and ſo is the rent worſe. And no man poureth newe wyne into olde bottels: els the newe wyne doeth burſt the bottels, and the wyne runneth out, and the bottels are marred. But newe wyne muſt be put into newe bottels.

No man ſeweth a piece of newe cloth to an olde garmente.

No man ſeweth a piece of new cloth vnto an old garmente. &c.

New wine is not to be putte into old bottels.

And no man poureth new wyne into olde bottels, &c.

It is a thyng very vnprofitable to ioyne thynges together, whiche diſagree one with an other. For there is no manne ſo farre from reaſon, that if he be diſpoſed to amende an olde garment, wyl ſewe thereunto a patche of newe cloth. And why ſo? certes for that he perceyueth if he ſhould ſo doe, he ſhould both loſe the newe cloth, & alſo make the hole of the olde garmēt, bigger then it was before. For beeyng offended with the notable diuerſitie betwene the piece of cloth ſewed on, & the yll mended garment, he ſtreightwayes plucketh of the piece that he ſewed to, and ſo the hole of theſame garment gapeth fowler then it dyd before. Neyther is there any manne ſo foliſhe as to put newe wyne in olde bottels. And why? becauſe he ſeeth that he ſhould ſuſtayne double loſſe thereby. For the newe wyne worketh ſo feruently, through the vehemencie of the fumes therein encloſed, that it breaketh the bottels beyng weake by reaſon of age, all to pieces: and ſo are both bottels and wyne cleane loſt and ſpilte. Howe doeth he then prouyde both for the ſafetie of the one, and the other? Truely he putteth the newe wyne into newe bottels. Euen ſo they whoſe myndes haue of long tyme D been accuſtomed to the naughtie wyne of Phariſaical ſuperſticion, can in no wyſe awaye with the newe wyne of heauenly, and ſpirituall doctryne, but loth and abhorre theſame, ſtyll callyng after a taſte of the worſe wyne that hath been theyr accuſtomable drynke.

The texte. Matth. xii. Luke. vi. i. Kyn. xxi

¶ And it chaunced agayne that he wente thorowe the corne fieldes on the Sabboth dayes, and his diſciples beganne by the waye to plucke the eares of the corne. And the Phariſeis ſayed vnto hym: Beholde, why dooe they on the Sabboth dayes that which is not lawfull? And he ſayed vnto thē: haue ye neuer read what Dauyd did when he had nede, and was an hungred, both he, and they that wer with hym? howe he wente into the houſe of God in the dayes of Abiathar the hye prieſt, and dyd eate the ſhewe bread, whiche is not lawfull to eate, but for the prieſtes onely, and gaue alſo to them whiche wer with hym? And he ſayed vnto them: the Sabboth was made for man, and not man for the Sabboth: therefore is the ſōne of man, Lorde alſo of the Sabboth.

The ſuperſticious Phariſees were offended that Ieſꝰ diſciples rubbed the eares of corne on the Sabboth dayes.

As the vertues of the ſcholars, ſo theyr faultes are imputed to theyr maſters.

Beholde, why dooe they on the Sabboth daies that whiche is not lawfull.

And that Ieſu ſpake the trueth herein, the Phariſeis themſelues many tymes declared by theyr dedes. For as it chaunced on a certayne ſeaſon, that hys diſciples trauayled thorough a corne fielde, and that vpon the Sabboth daye, on the whiche daye it was a matter of conſcience among the Iewes to doe any maner of worke, they wente before, and Ieſus theyr maiſter folowed. And anon prouoked by hunger, they beganne to plucke the eares of the corne, and with the chafyng of theyr handes, to rubbe out the corne and eate it. Nowe heare howe the olde bottels wer offended with the newe wyne of the lybertie of the goſpell, callyng after the olde wyne of kepyng the Sabboth, that hadde cleane loſt hys verdure. For the Phariſeis, who as menne verye ryghteous in theyr owne conceiptes folowed Ieſus, beholdyng what the diſciples dyd, wrongfully blamed the Lorde in them. For lyke as the vertuouſneſſe of the ſcholers is a greate commendacion to the maiſter: euen ſo theyr myſbehauioure, and

lewde

A lewde taches are reproched and layed vnto thoſe that enſtructed them.
They tolde the Lord and pointed vnto hys diſciples, as though they had
done a greuouſe offence, for that they brake the Sabboth day: to the ende
that he ſhould cauſe them to leaue worke, and by that meanes approue yͤ
Phariſaical ſuperſticiō: or els yf he would not ſo do, then might they take
ſome occaſion to picke a quarel, or ſurmiſe ſome matter againſt him. The
Lord ſo defended his diſciples, that he diſproued the learned in the law of
Moyſes, by thauctoritie of the lawe, and of his gentleneſſe vouchſafed to
teache them the true meanyng therof, whyche in dede deſerued ſharpely to
be rebuked. With what face (q̄ he) doe ye accuſe my diſciples, for that thorough
conſtrainte of hunger, they plucke a fewe eares of corne, beeyng by
chaunce in theyr waye, for theyr reliefe & ſuſtenaunce: ſithe there is expreſſe
mencion in the very lawe it ſelfe, (whereof you profeſſe your ſelues to bee
teachers) howe * Dauid when he was in lyke neceſſitie, dyd a thyng which
ſoundeth muche more to the breache of the lawe then this. For he being almoſt
famyſhed, and in great daungier to periſhe for lacke of foode, fledde
for ſuccour vnto the houſe of God: and although he were a laye man, was
not afrayd to deſire Abiathar, then chiefe of the prieſtes, to geue hym thoſe
moſt holy loaues called the ſhewe breade, the whiche it was not leful for any
man to eate of, but the prieſtes onely, & that but during the little whyle
that they were within the precinct of the Temple, occupied about making
B of ſacrifice. Abiathar was not here ignoraunt what the lawe had cōmaunded,
and yet feared not he to deliuer vnto Dauid, and his trayne, the ſayed
holy loaues, to be eatē in the holy place. If you know not that this is ſcripture,
or els if you haue it not in memorie, how thē for ſhame dare you profeſſe
the knowledge of the lawe? If you knowe, and remember it, why doe
you in a lyke caſe quite Abiathar, and Dauid, yea, & alowe theyr facte, and
yet accuſe my diſciples as giltie of an heynouſe treſpaſſe? If the rigorouſneſſe
of the law did then geue place vnto the neceſſitie of the neyghboure,
when the law was of moſt force and ſtrength, how muche more then ſtandeth
it nowe with reaſon, that the ceremonies of the ſame lawe geue place
therunto, whenſoeuer charitie moueth a man to helpe his euen Chriſten?
Moreouer it is likewyſe commaunded in the lawe, that euery man ought
to loue hys neyghbour with lyke affeccion as he loueth hymſelfe. Nowe
ſince this is the moſt principall and greateſt of all the commaundementes
in the whole lawe, why doe you then of an vnryght iudgemente, breake
that whiche is chiefeſt, and alwayes continueth, for thobſeruacion of thoſe
thynges whiche are of leſſe value, and ſhall not endure for euer? The time
once hathe been when the Sabboth was not holy daye. And the tyme ſhal
come when to all true and Godly menne, euery daye ſhalbe lyke holy. But
the tyme neuer was, nor neuer ſhalbe, when it hathe not or ſhall not bee an
holy dede for manne to ſuccoure his neyghbour in his nede. The lawe forbiddeth
murther. Truely he murthereth, who ſo when it lyeth in his power
to ſaue a manne, dooethe not ſuccour hym at all. And thys lawe is permanente,
and ſhall continue for euermore. The ſame lawe forbiddeth alſo
to weorke vppon the Sabboth daye. Nowe what a wronge ſhapen holyneſſe
is thys, yf a manne whyles he feareth to breake the Sabboth, ſuffer
hys brother to peryſhe, when he wil not ſtycke to plucke out his aſſe fallen
by chaunce into a dyche vpon the ſame daye, without any feare, or ſcruple
of conſcience to breake the ſeuenth, or Sabboth daye? When Jeſus had
with theſe, and ſuche like manifeſte reaſons, declared howe aukewardly
deuoute and holy they were, he added this generall ſentence: The Sab-

Haue ye neuer read what Dauid dyd whan he was in nede &c.

Why the Phariſeis cōplayned to Chriſt of hys diſciples for breakyng the ſabboth daye.

The gentle mildnes of Jeſus in āſweryng to the Phariſeis, whom allegig the law, he cōfuted by the lawe.

* Dauid in neceſſitye, ſpared not to eate the ſhew bread

The ceremonies of the lawe muſte geue place to charitie.

Al dayes to true godlye menne are lyke holye.

To ſuccour the neyghbour is alwayes an holy dede

Charitie is aboue kepyng of the Sabboth daye.

The Sabboth was made for man, and not man for the Sabboth.

C

The Sabboth was made for man, & not man for the Sabboth.

All conſtitucions geue place to charitee.

How a mã may godly breake the Sabboth daye.

Faſting how it may bee deteſtable.

A vow how it is to be broken.

Offeryng at the altar how it may bee ill.

Meat was made for man, & not man for meate.

both daye(ꝗ he)was inſtituted for mennes cauſe,and not menne made for the Sabboth day. The ſonne of man came not to deſtroy men,but to ſaue them. And for that cauſe hathe he power, yea, cleane to take awaye the Sabboth,ſo ofte as mans health ſo requireth. And that whyche I haue ſpoken of the Sabboth,is to be thought and demed of all like conſtitucions. They were all inſtituted for a ſeaſon,to thys ende that the ſturdy and diſobedient people ſhoulde by lyttle and lyttle,accuſtome themſelues to obey goddes commaundementes,to thintent that they mighte by corporall figures,be broughte,and as it were ledde by the hande, to the vnderſtandyng of ſpirituall thynges. He breaketh the Sabboth daye godly, who nothyng troubled with euyll luſtes,breaketh it onely for the good zeale he hath to helpe his euen Chriſten. Faſtyng is a godly thyng: but the ſame is made vngodly, and deteſtable,yf it beyng onely inſtituted for mans ſoule helth,be abuſed to the deſtruccion bothe of body & ſoule. Againe, a vow is a holy thing,but the ſame is made vnholy,if a manne by reaſon of a ſuperſticious minde he hath to perfourme it, be withdrawen from the perfouremaunce of ſuche thynges,as nerer appertayne to true godlineſſe. He doth well,and like a good holy manne,who ſo maketh hys oblacion at the aulter. But agayne, that is an vnholye gyft whiche a man offereth, before his neyghbour bee made at one. So is it alſo well done to paſſe litel vpon the colour and faſhion of apparell,ſo oft as it behoueth a manne ſo to doe:becauſe manne was not made for the garmentes ſake,but the garment fyrſte inuented for the vſe,and commoditie,of man. In like maner, meate is ordayned for mans cauſe,and not manne made for meates ſake. Wherefore it is lefull to eate all kyndes of meate when mans neceſſitie ſo requireth.

D

Therfore is the ſonne of man lorde alſo of the Sabboth.

For all theſe corporall thynges, wherin you put perfite ryghteouſnes, as your temple,ſacrifices,meate,clothing,holy dayes, faſtynges,vowes,and offered gyftes,are vnholily obſerued,if for the obſeruaciō therof,the health of youre euen chriſten bee in any wiſe hurt or appayred. And agayne they are well and holilye kept,yf charitie towardes your neyghbour ſo requyryng,you nothyng regarde what ſo euer is carnall, but truly perfourme in your heartes, that whyche ſuche corporall thinges bee fygures and ſignificacions of. Of ſuche maner of conſtitucions, Moyſes was the miniſter, and not the authoure : the ſeruaunte,and not the mayſter. Suche as with a ſeruile mynde cleue ſtill vnto hym,doe very ſuperſticiouſlye keepe thoſe thynges,that are compriſed in the letter of the lawe. But they that ſticke vnto the ſonne of man (who is Lorde ouer the wholle lawe, and teacheth howe all thinges whiche were figured by thoſe corporall ſhadowes and figures,ought to bee obſerued after the ſpirituall ſenſe and meaning) are free, and cleane diſcharged in conſcience,from any longer obſeruing of ſuche Jewiſhe ceremonies.

The .iii. Chapter.

The texte.

Matth. xii. Luke. vi. iii. Kin. xiii.

And he entred agayne into the Synagogue,and there was a manne there, whyche had a withered hande. And they watched hym, whether he woulde heale him on the Sabboth daye, that they myghte accuſe hym. And he ſayed vnto the manne whyche had the wythered hande: Aryſe, and ſtande in the myddes. And he ſayeth vnto them: whether is it lawfull to doe good on the Sabbothe dayes, or to doe euyll? to ſaue lyfe, or to kyll? But they helde theyr peace. And when he had looked rounde aboute on them with anger,mournyng on the blyndeneſſe of their heartes,he ſayeth to the manne : ſtretche foorth thy hande:and he ſtretched it oute. And his hande was reſtored euen as wholle as the other.

A VIth ſuche wordes the Lorde Jeſus as he walked on the waie in the fielde, bothe diſproued yͤ falſe reprofe of the Phariſeis, and alſo defended hys innocente Diſciples. But to thentente we ſhoulde playnelye learne that none are more geuē to picke quarrelles, then ſuche as haue conceyued a wronge opinion of theyr owne holineſſe, after Jeſus was entred into the Synagoge, there to teache the people according vnto his accuſtomed maner, occaſion was eftſones miniſtred, both to him to doe a good and a charitable deede, and alſo to the Phariſeys to ſurmyſe ſome matter againſt hym. For there was one there preſent emong the people, who had (whyche was a pitifull ſyghte to beholde) a withered and a lame hande, and therefore carryed aboute with hym, a dead member that dyd him no ſtede: and ſomuche the more miſerable was he, becauſe he was wont with hys handie labor, to fynde bothe hymſelfe, and alſo al his poore houſholde. But oh malicious and wicked Phariſeis, quycke ſighted to depraue, and fynde faulte with Chriſtes benefites, but blynd to vnderſtande the heauenly doctryne. By thoſe thynges that they ſawe with theyr corporall iyes, they knewe that he was a naturall manne: and yet by hys deedes and miracles that he wrought, they perceyued not hys diuyne power.

None more ready to picke quereles, then ſuche as thynke thē ſelues to bee perfeict.

There was a man there whiche had a withered hande.

The malicioſneſſe of the Phariſees.

They ſawe howe the ſely felowe was in a miſerable caſe, and knewe right well that Jeſus was mercyfull, and ſtrayghtewayes geſſed what woulde come of it. And nowe are they aboute to ſeke a quarell, not agaynſt the diſciples, as they dyd before for pluckyng the eares of corne, but agaynſte the Mayſter himſelfe, who defended them. They marke whether he, beyng B of nature ready to helpe all that are in dyſtres and myſery, dare in the preſence and ſyghte of the Synagogue, heale a manne vpon the Sabboth daye: becauſe that if he ſo doe, they maye accuſe hym of breakyng the Sabboth, for aſmuche as they ſhal haue the people to beare witneſſe with them what is done. That pitifull creature deſyred not Jeſus to helpe hym, but yet to ſaye the truthe, it was a kinde of deſyre for him to come into the ſight of mercyfull Jeſu. The Lorde, becauſe he woulde haue them all to take good hede vnto the miracle that he entēded to worke, called forth the man with the lame hande, and ſayed: aryſe, and ſtande in the middes of the people. And with that he aroſe, and conceyued good hope that he ſhoulde bee made wholle. Then Jeſus turned hym to the Phariſeis, whoſe ſecrete thoughtes he was priuye vnto, and ſayed vnto them: What is youre opinion whiche take vpon you to knowe the lawe? Howe? with what thinges is the Sabboth daye broken? With doing of good dedes, or of euyll? by preſeruyng of a mans lyfe, or deſtroying the ſame? They knewe ryght wel for what purpoſe he moued this capcious queſtion. If they had anſwered that it had bene better for the reuerence and ſolemnitie of the Sabboth, to ſuffer theyr neyghbour to periſh, then without ſcruple of conſcience to help him in perill and neceſſitie: the people coulde not haue ſuffered ſo vnreaſonable an anſwere, cleane repugnaunte to the law of nature. Againe if they had ſayde he might lawfully haue done it, then had they broughte them ſelfes in caſe that they coulde not haue charged him with any falſe ſurmiſe, as theyr entente and purpoſe was to doe. Therfore they thoughte good to holde theyr peace, and ſaye neuer a worde. And yet whyles they ſo dyd, they playnely declared vnto the people, theyr malycious wylynes, for that beeyng prouoked by thys queſtyon to amendemente of lyfe, they of an obſtynate mynde were ſtyll deſyrous to picke quarels.

And they watched hym whether he would heale him on the ſabboth.

The phariſees watch Jeſus whether he would heale on the ſabboth day

That they myghte accuſe hym.

Jeſus demaundeth of the Phariſeis, whether it wer lawfull to do good on the ſabboth daye.

Whether is it lawefull to dooe good on the ſabboth day or to dooe ill?

Nowe to thintente that this queſtion ſhoulde the eaſlier be aſſoyled and anſwered to, he put furthe another lyke queſtion, aſkyng whether there were any amonge them that kept the Sabboth daye ſo hygh and holy, that if a ſhepe of his chaunced to fall into a dyche on that daye, he would ſuffer it to peryſhe, and in no wiſe bee ſo hardie as to drawe it oute. There was none ſo blynde in that aſſembly, but he knewe right well howe muche the health of man ought to bee regarded, before the helth and preſeruacion of a ſhepe. Truely he kylleth, whoſo maye ſaue that thing whiche he ſuffereth to periſhe. Wherfore after the lord had loked for an anſwere, and perceyued howe all the Phariſeis like confederates, not becauſe they were ignoraunte of the trueth, but of an obſtinate malyce held theyr peace: he looked rounde aboute, and behelde them, ſhewyng outwardly with his countenaunce how wroth and sory he was, for theyr vncurable wickednes, who when they toke vpon them to be gides of the blinde, had thē ſelues heartes ſo blinded with worldly luſtes, that they willingly refuſed to ſee the moſte radiant, and cleare lyght of veritie. For there is no blyndnes more vncurable, then when a man is bothe wittynglye, and willyngly blynde. They ſawe that the dumme beaſte myght lawfully bee drawen out of the hole, leſte it ſhoulde peryſhe, without any violacion or breache of the Sabboth: and woulde in no wyſe ſee, that it was like lawfull to prouyde for mannes healthe vpon the ſame daye. Therfore the mooſte gracious Lord, to teache vs that we ought not to withdraw our ſelues from helping of oure neighboure for the vncurable frowardnes of the euil, (the Phariſeis contemned) turned hym to the man with the withered hande, and in the audience of the people, who were deſyrous to ſee the ende of this matter, ſayde vnto hym: Stretche out thy hande. That voyce was ſcarcely hearde: But he ſtretched it out ſodaynely chaunged, and ſeruyng him aſwel to doe euery thyng withall, as the other whyche was neuer lame. Whome would not theſe reaſons haue conuerted, and brought from hys erroure? whom woulde not ſo euident a miracle haue moued to glorifye god? But the Phariſeis infected with the leuē of enuye, were thereby prouoked to imagyne more miſchiefe.

C

But they helde theyr peace.

He killeth that wilfully ſuffereth any to periſhe.

And when he had looked rounde aboute vpon them with angre. &c.

Chriſte mourned for the blindneſſe of the Phariſees heartes.

To be wittingly & willingly blind, is a blindeneſſe vncurable.

Jeſus healeth a man that had a withered hande.

He ſayeth to the man: Stretche forthe thy hande.

D

Certes, theſe are thoſe ſame corrupt, and alwayes vnryght iudgementes of the Phariſeis. They paſſe more vpon a dumme beaſte, then vpon a manne: more vpon the apparell, then the body: more vpon meate, then life: more vpon the body, then the ſoule: more vpon worldly thinges, then heauenly thynges: more vpon the fleſhe, then the ſpirite: more vpon men, then God: So true is it that there is no greater miſchiefe in the worlde, then is peruerſe and aukewarde holynes. Amonge men it is counted to come of a wonderfull vertue, with worde onely to reſtore a mans lame hande, and make it wholle agayne. But it is a muche greater vertue, and benefite, to reſtore the dead, and lame powers of the ſoule. What a pitifull lame hand hath he? howe dead? howe voyde of all pitie and compaſſion? who when he ſeeth his neyghbour in neceſſitie, doeth not geue him his almes? when he ſeeth hym erre and ſtraye out of the ryght waye, doeth not teache and refourme hym? when he ſeeth hym oppreſſed with iniuries, dothe not helpe hym? when he ſeeth hym ydle, doth not ſtyrre hym to good workes? Suche handes had the Phariſeis, who woulde rather enuye the Lord, then be reſtored by hym, vnto the healthe of theyr ſoules. Suche feble and weake perſones hathe the ſynagogue. But the churche of Chryſte receyueth neyther deafe, dumme, blynde, feble, halte, nor lame. Whoſo is diſeaſed, and vexed with any euyls, let hym come into the ſyght of Jeſu, and he ſhalbee cured, He wyll inſpire vs with his holy ſpirite, and that whyche was before

The corrupte and peruerſe iudgement of the Phariſeis, to allowe ſauig of a beaſt, & dyſallowe ſauyng of a man.

There is no greatter miſchiefe in the world then aukeward holyneſſe.

To haue the hand of the ſoule lame, what it is.

The church of Chriſte receueth nether deaf, dumme, blinde, feble, halte, nor lame.

lame

A

He that is lame in the ſolle what he ſhal doe.

lame and withoute lyfe, ſhall then bee made quycke, and alyue agayne. They that with true fayth wholly commyt themſelues vnto the Lorde, do returne home, cured of theyr diſeaſes. Contrarywyſe, ſuche as truſte to theyr owne ryghteouſnes, are made worſe by other mennes benefites and good dedes. They that are puffed vp with a Phariſaicall ſpirite, willeth wel to none, but to thē ſelues. Agayne ſuche as haue receyued the ſpirite of Jeſus, goe aboute nothyng els, but to doe good to all men.

The texte. Matth. xii. John. x. *Math. iiii Luke. iiii. and. vi. John. vi.

And the Phariſeis departed, and ſtrayght waye gathered a counſell with them that belonged to Herod, agaynſte hym, that they myght deſtroye hym. But Ieſus auoyded with his diſciples to the ſea. * And a greate multitude folowed hym from Galile, and from Iewery, and from Ieruſalem, and Idumea, and from beyonde Iordane, and they that dwelled aboute Tyre and Sydon, a great multytude of menne, whiche when they had hearde what thynges he dyd, came vnto hym.

And the Phariſees. &c. and gathered a cōſel with them that belonged to Herode.

The Herodians, expert deuiſers of miſchiefe.

The Phariſees cōſulte with the Herodians how to deſtroye Jeſ9.

The Phariſees & the Herodians though they loued not together, yet they agreed to diſtroie Chriſt

For aſſone as the Phariſeis were departed out of the temple, albeit in the preſence of the people, they durſte not ſpeake one worde agaynſte Jeſus, yet nowe after they had ſent for ſuche as belonged to Herode, to the intent theyr conſpiracy ſhoulde bee the ſtronger (for none knewe better the feate howe to worke myſchyfe then the Herodians.) they all layde theyr heades together, and ſecretly debated the matter betwene them ſelues, howe they myght deſtroye Jeſus, whom as they ſawe ferre to excell them in myghtye dedes, ſo they perceyued that it was not poſſible for them to diſproue him with wordes. The Phariſeis, and ſuche as were of Herodes retinue, were not louers and frendes together, and yet for to deſtroie the author of helth, they agreed all in one. O myſchieuous concorde. O blyndenes, muche in deede to bee lamented. What ſhall the pryuey traynes of worldly decepte

B

But Jeſus auoyded with hys diſciples to the ſea.

Place is mani times to be geuen to the vncurable obſtinacie of the euill, & why.

*Jeſus goyng aſyde was to the encreaſe & not to the hinderaūce of the ghoſpell.

preuayle agaynſte hym, vnto whom nothyng is vnknowen? The Lorde teachyng vs by hys enſample, that we oughte many tymes to geue place for a ſeaſon to the vncurable obſtinacie of the euell, leſte throughe farther prouocacion they become more myſchieuous, conueyed hymſelfe thence, and wente aſyde agayne vnto the ſea. *The goynge aſyde of Jeſu, is no hinderaunce to the ghoſpell, but an encreaſyng, and furtheraunce of the ſame. For if ſo bee that the Phariſeis had not dryuen hym away, he would

And a greate multitude folowed him from Galilee and from Jewrye. &c.

A foreſhew & figure of the churche that ſhould afterwarde bee gathered.

not haue come to the multitude of the gentiles. Therfore after that Jeſus had forſaken the enuious and narrowe ſynagoge, and was gone vnto the ſea, there came vnto hym oute of euery quarter, a greate number of people, not onely oute of Galile, but alſo oute of Jewrye, yea, and from Jeruſalem ſelfe, from Jdumea, and all the countryes lying beyond Jordane, and moreouer from ſuche places as bordered on the cities of Tyre and Sydon. For here was made a foreſhewe of the churche, that ſhoulde bee gathered together of the Gentiles, becauſe the ſynagogue dyd throughe her vnbeliefe, repell the Ghoſpell. Oute of all theſe places there came a greate multitude of people, whyche moued by the bruite that was ſpread abrode of the merueylous doctrine, and mighty dedes of Jeſus, drew them ſelues together, and aſſembled at the ſea ſyde. The Lorde, who is bothe bounteous, and ryche towardes all menne, ſecluded no man, neyther from

Whyche whan they heard what thynges he did, came vnto hym.

Jeſus receiueth all perſones equally and indifferently.

hys doctryne, nor fro receyuyng the benefite of healthe. The people were ſo eager and haſtie, by reaſon of the greate deſyre they had to bee cured of theyr ſyckeneſſes, that one of them thruſte an other oute of place, and by force preaſed in where Jeſus was, to the intente they myghte at the leaſte wayes but touche hym, becauſe that by the onely touching of his garment, diſeaſes were alſo cured and put awaye. There was no difference neyther betwene diſeaſe, nor perſon, with this mightye and liberall Phiſician.

For who

For who ſoeuer they were that were troubled with any maner of euyls, or infirmities, the ſame were furthwith deliuered therof, yf it chaunſed them to goe to Jeſus. And the ſelfe ſame thynge we ſee ſpiritually done, euen in theſe dayes. Howe many bee there oute of all the nacyons of the whole worlde, and what deteſtable vices are they ſubdued vnto, whyche flye vnto hym for ſuccoure, and by touche of faythe, are healed. Furthermore, the vncleane ſpirites after they had ſene Jeſus, could not abyde his puiſſaunt vertue, but fell downe at hys knees, and cried out, ſaying: Thou art euen that ſelfe ſame ſonne of God, whyche was promyſed to come. Jeſus, who in no wyſe would ſuffer the wicked ſpirites to diſcloſe him, ſtraightly commaunded them to kepe ſylence, and in no caſe to diſcry hym before the time were come. His wyll was to bee knowen vnto the worlde, by humble and poore perſons, vnto whom he ſayed: He that heareth you, heareth me. He wylleth vs to geue no credence at al to wicked ſpirites, no not ſo muche as then, when they ſpeake the truthe. For this buſines was not done at all auentures, but God by his high wiſdome, ordered euery thing with certaine degrees, and procedynges, for our ſaluacion.

C

No credence to be geuen to wicked ſpirites, no though thy ſpeake trueth.

And Ieſus commaunded his diſciples that a ſhip ſhoulde wayte on him, becauſe of the people, leſt they ſhould throng him. For he had healed mani: in ſo muche that they preaſed vpon hym for to touche him, as many as had plages. *And when the vncleane ſpirites ſaw him, they fell downe before him, & cried, ſaying: thou art the ſōne of god. And he ſtraightly charged thē that they ſhould not make him knowē.

The texte.

*Luke. iiii

Wherfore when Jeſus was thruſte with the preaſe of people, anon he commaunded his diſciples to prepare him a ſhip, becauſe he would not be diſquyeted with the diſordred and clamorous multitude, which rather deſired bodely healthe, then the healthe of theyr ſoules, and thronged him rather then touched him. Suche as cōfeſſyng theyr diſeaſe, go to Jeſus with a ſincere fayth, doe touche him, and are made whole. Agayne they whyche troubled as yet with worldly luſtes ⁊ deſires, come ruſhing in with noiſe and hurly burly, doe greue, and greatly diſquiet hym: Therfore the diſciples who were wont to be familiarly conuerſaunt with the Lord, prepared him a ſhip of a more pure congregaciō. Jeſus is better pleaſed with a few cleane, and quiet perſones, then with a great mainy that are troubleſome ⁊ vnquiet. But yet he ſo gat him away, that he neuertheles taughte the multitude out of the ſhip. When thou ſeeſt Jeſus teaching out of the ſhip, vnderſtand hereby a biſhop, preaching to a multitude of all ſortes, which cōtaineth chriſtian nouices, and ſuche as are poſſeſſed of ill ſpirites, bothe of the Jewes and Gentiles. Happy and bleſſed are they that doe ſpiritually touche Chriſt. None toucheth him ſo, but thoſe whome he fyrſt toucheth. For whom ſo euer he toucheth, the ſame are healed of all theyr ſynnes: and now beyng of vnquiet perſones, made quiet, they ſhalbe receyued into the ſhip of the Churche, there to haue the continual fruicion of his company, and alwayes to ſyt at hys table. The ſhyppe wherein Jeſus preacheth, is very narrowe and roumles to vncleane and ſynfull perſons, and contrarily mooſte wyde and large, vnto ſuche as are in cleane lyfe and purged of theyr ſynnes. The Lorde refuſed the publycacyon of deuyls, and auoyded the ſinful and vnquiet multitude of people. And yet theſe thynges euidently ſhewed that the kyngdome of God was come, into the whiche both worthy perſons and vnworthy, wente about violently to enter.

And Jeſus commaunded his diſciples that a ſhippe ſhould wait on hym. ⁊c.

D

What perſons touch Jeſus, and who throng hym.

The ſhip that the diſciples prepaired for Jeſꝰ, what it ſignified

In ſomuch that they preſſed vpō hym to touch hym.

Jeſus taught out of a ſhippe, what it meneth.

The ſhip of the church, and what perſons ſhall bee receiued therinto.

And when the vnclene ſpirites ſawe him, they fell downe before hym. ⁊c.

Therefore he prepared him certayne capitaynes whyche ſhoulde helpe by theyr ſeruyce and mynyſterye, in defendynge or ſettynge at libertye the ſpi-

What Captaynes Chriſt prepaired to enlarge his heauenly kingdome.

the ſpi-

A the ſpirituall kyngdome of Goddes worde, ſignified and vnderſtande by the kyngdome of heauen, and bee ſufficient to teache ſo many nacions, as anon after ſhoulde come full and whole oute of all partes of the worlde, to profeſſe the Philoſophy and doctrine of the ghoſpel. So haue the princes of thys worlde been wonte to choſe them certayne head rulers and capitaynes, to winne, enlarge, gouerne and defende theyr empyres and kingdomes by. It is requiſite that the ſayd rulers bee ryght truſty, wyſe, polytique, and diligent, and in eſpeciall that they knowe the kynge theyr maſters wyll and pleaſure.

The texte. Math. x. Marke. vi. Luke. ix.

And he went vp into a mountayne, and called vnto him whome he woulde, and they came vnto hym. And he ordeyned the twelue, that they ſhould bee with him, and that he might ſende them furthe to preache, and that they mighte haue power to heale ſickeneſſes, and to caſte out deuils. And he gaue vnto Symon to name, Peter, and he called Iames the ſonne of zebede, and Iohn, Iames his brother, and gaue them to name, Boanarges: whiche is to ſaye, the ſonnes of thunder. And Andrewe, and Philip, and Barthelmewe, and Mathewe, and Thomas, and Iames the ſonne of Alphe, and Thaddeus, and Simon of Canaan, and Iudas Iſcarioth whyche alſo betrayed hym.

And he went vp into a mountayne.

Ieſꝰ goyng vp into the moũtayne, what it ſignified.

And called vnto hym whom he woulde.

What men Chriſt called to be his diſciples.

The mountayne that Chriſt & his diſciples wẽt vp vnto ſignifieth the contempte of al worldly thinges. &c

And he ordeined the twelue, that they ſhoulde be with hym.

*No mã cã mounte vp to the Euãgelical hil, except Ieſꝰ calle hym.

And that they might haue power to heale ſickeneſſes.

The poorenesse and baſeneſſe of the diſciples, and yet theyr great power and autoritee.

And he gaue to Simon the name of Peter.

The namig of Simon, Cephas, what it ſignifieth vnto vs.

Therefore Ieſus(who had oftymes before, becauſe to allure manye vnto hys doctryne, humbled himſelfe, euen to the baſeneſſe of the comon people, ſhewing therby that the teachers of the ghoſpel ought to doe the like:) Ieſus I ſaye nowe callyng foorthe to the highnes of the Euangelike perfection, wente vp into a mountayne, and called vnto hym, not euery raſcall of the multitude, but ſuche as it pleaſed hym, and thoſe that he had ſpecially choſen and ſorted oute before, for this offyce & miniſtery. For he called not menne of greate ſubſtance, head rulers, and great eſtates: not prieſtes, B Phariſeis, or Scrybes: but poore menne, vnlearned perſons, and ſuche as were of lowe degree. For theſe were mete to folowe hym, and to goe vp to the mountayne, from whence whatſoeuer thys preſente worlde hath in it worthy admiracion, is contemned: from whence, as oute of a nigh place, the voyce of the father of heauen, is hearde: and to bee ſhorte, from whence the glory of immortalytie, and euerlaſtyng lyfe, is beholden. They that were called, obeyed, and came to Ieſus beyng on hyghe. *No manne can mounte vp to thys hyl, except Ieſus call hym. For hym ſelfe is the mountayne, vnto whome no manne commeth, vnles he drawe hym. Thys that kinge of kynges, and Lorde of rulers did choſe oute twelue heade officers and deputyes, the whyche as loyall and faythfull garders of hys perſonage, ſhoulde neuer departe from hys perſon, to the intente, that when the affayres of the ghoſpell ſo requyred, he myght ſende them oute as hys famyliare and howſholde Ambaſſadors, to preache ſuche thynges, as they had learned of hym theyr kynge, and ſhoulde publyſhe abrode theyr princes commaundemente throughout the whole worlde. Nowe for as muche as they were homely fyſſhers, vnlearned perſons, poore men, and ſuche as in outewarde apparaunce, ſhewed no poynte of kynglines, not withſtandyng they promyſed the kyngdome of God: oure ſauioure, leſte theyr autorytie ſhoulde haue been nothyng regarded, gaue them a power, that no prynces of thys worlde can geue theyr ambaſſadours: the whyche power was, that they ſhould in the name of Ieſu, heale all maner of diſeaſes, and alſo put to flight vnclene ſpirites. The firſte of theſe legates or meſſengers was Simon, whoſe name he chaunged, and called hym Cephas: the which word implieth aſmuch as this latine name Petrus, yͭ is to ſaie, a rocke or a ſtone: to the intent that we ſhoulde learne by the name ſelfe, how the chiefe grounde woorke and foundacion of the doctryne of the ghoſpell, is an vnmouable ſtedfaſtnes of faythe.

The

James and Jhon called of Chriſte Boanarges, that is to ſay, the ſonnes of thundre, & what it prophecied

C

And he called James. &c. & gaue them to name Boanarges.

The ſeconde was James the ſonne of zebede, with his brother John. To theſe he gaue alſo new names, & they bothe were called Boanarges, whiche is as muche to ſaie in the Syrian tongue, as the ſonnes of thundre: ſo that theyr name was a very prophecie to declare yͤ they ſhould in time to come, ſend out of that Euangelike hil into all the world, the thunder of the preaching of the ghoſpell, whiche ſhould moue and ſtyrre vp all mens mindes to the deſire of heauenly thinges. For like as thunder ſoundeth from an high: ſo the preacher of the ghoſpel ſoundeth, and preacheth nothyng that is low & carnal, but all that he ſpeketh, is high & heauenly. Be you penitent, the kingdome of heauen is at hand. This ſaying is a thũder clap. For aſſone as this worde is ſpoken, euery man feareth the daunger of lightning: but there foloweth a ſhower, & that is: Beleue ye the ghoſpell, and you ſhalbe ſafe.

The names of the twelue Apoſtles.

Why Chriſt renewed the worlde by ſuche baſſe men as the Apoſtles.

The fourth legate or meſſenger was Andrew, brother vnto Peter, the fifth Philip, the ſixt Barthilmew, the ſeuenth Mathew, the eight Thomas ſurnamed Didimus, the nynth James the ſõne of Alphe, the tenth Thaddeus, the eleuenth Simon of Canaan, yͤ twelfth Judas Iſcarioth, the which betrayed the Lord. By theſe fewe baſely borne, vnlearned, and weake perſons, it pleaſed the Lord to renew the whole worlde, leſte that mannes wiſdome or power, ſhoulde chalenge any prayſe in this heauenly buſines.

The texte. Math. xii. Luke. xi

And they came into the houſe, and the people aſſembled thither agayne, ſo that they had no leaſure, ſo muche as to eate breade: and when they that belonged vnto him, hearde of it, they went out to holde him, for they ſayed: he is beſides himſelfe. And the Scribes whiche came downe from Hieruſalem, ſayed: he hath Beelzebub, and by the chiefe deuill he caſteth out deuils.

Why the Apoſtles wer aſſigned to theyr miniſtery in the mountayne

The cõing down of the Apoſtles from the mountayne with Chriſt what it teacheth vs.

The Apoſtles goyng into the houſe with chriſt, what it teacheth vs.

And they came into the houſe

D

And the people aſſembled together agayn &c.

Theſe thinges thus done in the mountayne, to monyſhe vs that in choſyng the miniſters of the ghoſpell we ought in no wyſe to bee moued and led with low and priuate affections, Jeſus came doune with his elect head officers, and they all together came into a houſe, beyng as now the familiar frendes, & of houſholde with God. This example was ſhewed to teache vs how the teachers of Gods worde ſhoulde not grutche to deſcende from theyr highnes or perfectiõ, and abaſe themſelues euen to the lownes of the weake, therby to wynne very many to theyr Lorde. Let vs alſo folowe Jeſus into the houſe, for this intent, that we maie perfectely knowe what they ought to hope after, and whereunto to prepare their mindes, who take vpon them ſincerely to preache the heauenly ghoſpell. The multitude wente not vp to the mountane. For that thing pertayneth to them onely, whom the Lorde hath ſpecially choſen out for that purpoſe. But aſſone as Chriſt and his diſciples were come doune lower, all the whole multitude of people reſorted vnto hym agayne, ſo importunatly crying and callyng vpon hym, partly for to heare his doctryne, and partly to bee delyuered of theyr diſeaſes, that the Apoſtles had no leaſure ſo muche as to eate theyr meate. There can bee no pleaſaunter ſight vnto the teachers of the ghoſpell, then when the people beyng deſirous to learne, doe diſquyet the prieſtes: then when a greate multytude of chriſten nouices ſytteth rounde aboute the churche doore: then when there is not roume ynoughe in the Churches, to receyue all maner of folkes, that reſorteth vnto the biſhops ſermon.

The people ſo called on Chriſt, that he and hys Apoſtles had ſcarcelye leaſure to eate

A pleaſant ſighte for a biſhop or a preacher of the goſpel.

Jeſus kinſfolkes cam to holde hi, as a manne dyſtraught of hys wittes.

And whan they that belonged vnto hym heard of it, they wente out to hold hym.

After that all theſe dedes were through the great bruite therof, broughte to hys kynſfolkes and coſens eares, who knewe right well the infirmitie of hys fleſhe, whereas for groſſenes of vnderſtandyng they coulde not ſuppoſe any thynge of hys godly myghte and power: after, J ſaye, they hearde tell howe he wandred vp and downe wyth a ſorte of raſcall ſlouens, and vyle felowes folowyng hym at the heles, and hearde ſaye alſo howe he cauſed muche people to folowe hym, taughte newe learnynges, A and ſuche as had not been hearde before, put awaye diſeaſes, and caſt out deuyls, they aſcrybed all to furye and madneſſe: becauſe beeyng offended with the weakneſſe of his body, they could in no wyſe referre theſe thinges vnto the power of his Godhead. They knewe his father and mother, they knewe his houſe, and all his familie: they knewe that in all other thynges he differed nothyng from others, and perceyued alſo how all that was reported of hym, farre exceded the compaſſe of mans power. Wherefore for as muche as they wer his kynſfolkes, they thought it accordyng to mans lawe, to be theyr parte ⁊ duety to bynde him wͭ cheynes, as one diſtraught of hys wyttes, and poſſeſſed with ſome euyll ſpirite. For they ſayed: he is become furious or madde. Truely they whiche contemnyng all earthly thynges, yea and lyfe it ſelfe, doe embrace with all theyr hartes the heauenlye Philoſophy ⁊ doctryne, doe appeare to bee beſyde themſelues, to thoſe perſones, vnto whome nothyng ſauoureth but that whiche is earthly, and tranſitorie. He that ſpendeth his lyuelode to helpe the poore at theyr nede, ſemeth madde vnto hym who hath repoſed the ayde of this preſent lyfe in worldly ryches. He that wyllyngly for the goſpels ſake vpon hope to bee rewarded with euerlaſtyng bliſſefulneſſe, bryngeth hymſelfe to banyſhmente, pouertie, empriſonmente, tormentes, and death, is ſtarke madde in the opinion of ſuche an one as beleueth not that there is a more bliſſefull lyfe after this preſent lyfe, ordayned for thoſe whiche are good lyuers, and vertuous perſons. He that ſetteth naught by honours geuen of prynces, and the people, to the ende he maye purchaſe hymſelfe glorye with God in heauen, ſemeth out of hys wytte vnto ſuche as bee madde in verye dede, whyles that by brybes geuyng, by craft and decepte, by hooke, or by croke, by ryght or by wrong, they deſyre Lordſhyp, ſoueraigne rule, ⁊ dignities: the whiche anon after, they muſt nedes forgoe. And the Lord ſuffered his B kynſfolke to haue this wycked opinion of hym, leſte that hys diſciples ſhould be offended, if it chaunced them at any tyme afterwarde to heare lyke woordes of theyr kynſfolkes. Howbeit the wyckedneſſe of the Phariſeis was more maniſeſt, who wer themſelues witneſſes of theſe ſo greate miracles that he wrought. For hys kynſfolkes erred rather of a certayne groſſeneſſe of vnderſtandyng, naturally geuen vnto the cōmon ſorte, then of any obſtinate malyce, and wyckedneſſe. But the Phariſeis whiche came from Jeruſalem (who becauſe of the knowlage they hadde in the Prophetes, ought to haue knowen by ſuche dedes and miracles, as they ſawe hym worke, that the thyng was already come and preſent, which was promyſed of theſame Prophetes: ⁊ alſo for the ſoueraigntie of religion which they wer not a lytle proude of, ought to haue honoured Gods power that all men proued healthſome and to doe them good:) the Pharſeis, J ſay, blaſphemouſly ſpake agaynſt Jeſus, ſaying: Theſe dedes that he doeth, be farre aboue mannes power: howbeit he doeth them not by the vertue and power of God, but hath ſome myghtye and notable deuyll, by whoſe ayde he worketh theſame. For he hath vndoubtedly the ſpirite of Beelzebub, the maſter deuyll of all: and through his helpe, putteth other deuyls to flyght whiche are not ſo ſtrong and myghtye.

For they ſayed: he is beſides himſelfe.

Why Jeſus appered to his kinſfolkes to bee diſtraught.

All true Euāgelike preachers and folowers of the ghoſpell, appere to the worldeliges to be diſtraught.

Why Jeſus paciently ſuffred hys kinſfolkes, hauing ſuch a wicked opinion of hym, as to thynke him diſtraught.

Jeſus kinſfolkes that thoughte him beſides hym ſelfe, erred of groſſe ignoraunce, but not of malice as the Phariſes ⁊ Scribes did.

And the Scribes that came down from Hieruſalē ſayed: he hath Belzebub. ⁊c.

The Phariſees myght and oughte to haue knowen Chriſt by the miracles he did.

The Phariſees ſaye that Chriſt hath Beelzebub.

The texte. Matth. xii Luke. xi.

¶ And he called them vnto hym, and ſayed vnto them in parables: Howe can Sathan dryue out Sathan? And if a Realme bee deuyded agaynſte it ſelfe, that Realme cannot endure. And if a houſe bee deuided agaynſt it ſelfe, that houſe cannot continewe. And if Sathan make inſurreccion againſt himſelfe, and be deuided, he cannot contynewe, but hath an ende. No man can enter into a ſtronge mans houſe and take awaye his goodes, excepte he fyrſte bynde the ſtronge manne, and then ſpoyle his houſe. * Verayly I ſaye vnto you, all ſynnes ſhall be forgeuen vnto

*Math. xii Luke. xi.

mennes

mens children, and blaſphemies, wherewith ſoeuer they haue hlaſphemed. But he that ſpeaketh blaſphemie agaynſt the holy goſt, hath neuer forgeueneſſe, but is in daunger of eternall damnacion. For they ſayed: he hath an vncleane ſpirite.

C

This ſhameleſſe and blynde blaſphemye, becauſe it was not onely ſpoken agaynſt Jeſus (whome they reckoned to bee nothyng els but a man) but agaynſt God hymſelfe, whoſe glory they enuying at, aſcribed the miracles that were wrought by his diuine power, vnto the vncleane ſpirite the deuyll, the Lorde earneſtly reproueth: and vſeth alſo certayne parables, to the entente that all menne ſhould clearly perceiue the matter. Sith that the whole kyngdome of deuyls, ſayeth he, is agaynſte the kyngdome of God, howe maye it then bee that Sathan caſteth out Sathan? excepte peraduenture the fiendes make battayle, and goe together by the eares among themſelues: as though it wer lyke to bee true, that they whiche ſerue one prynce in his warres, doe violently put one an other out of his holde or fortreſſe. If that among mortall menne, that Realme whiche is deuided through ſedicion, and inwarde diſcorde, verye ſhortly cummeth to ruyne, becauſe lyke as vnitie and concorde is the chiefe keper and patroneſſe of a Realme, euen ſo diſcorde bryngeth any thyng to deſtruccion, be it neuer ſo ſtrong, and well fortified: How then ſhall the kyngdome of Beelzebub endure, if one deuill caſt out an other. What ſpeake I of a Realme? Whereas ſedicion raigneth, there euery thing is ſo vnſtable, that not ſomuche as a priuate houſe can long proſper & continewe, if thinhabitauntes thereof be at ſquare, and one of them hate an other? Wherfore if I caſt out deuyls by the helpe Beelzebub (as you falſly reporte, and laye vnto my charge) then is it a ſure profe that his kyngdome ſhall ſhortly come to ruyne, and deſolacion: And the kyngdome of deuyls once deſtroyed, what then remayneth but that it become Gods kyngdome? But if I (whiche thyng is moſte true) dooe chaſe awaye deuyls, enemyes to God and mankynde, by the vertue and power of God, then is it euidente that the kyngdome of God is preſent, whoſe power the fiendes are compelled maugrie of theyr heades, to geue place vnto. For they geue not place wyllyngly, or becauſe they haue couenaunted ſo to doe. There canne be no league or couenaunte betwene God and the deuyls. They warre continually together, and can in no wyſe bee reconciled: as it fareth when there chaunceth battayle betwixte two very doubtye, and couragious Capitaynes, whiche be mortall enemyes, and at vtter defyaunce one with an other. Neyther of them ſuffereth hymſelfe to bee taken of the other, vnleſſe it bee by ſtrength, and when he is ouerthrowen in battayle. For what couragious and bolde Capitayne wyll ſuffer hys enemye to enter forciblie into his houſe, beeyng ryght ſtronge, and well fortifyed, vnleſſe hys ſayde enemy wyn theſame by violente aſſaulte, and then caſt hym, nowe ouercome and vanquyſhed, into prieſon. By this meanes ſhall he ryfle his houſe, and carye awaye with hym the ſpoyle and pray. If ye ſee the deuyls crye out, and make a greate noyſe when they are caſt out and expelled, if you ſee alſo manye forſake theyr ſynnes wherewith they ſerued the deuyll, and come to the freedome of innocencie, and good lyuyng: why doe you then take all the glory from God the conquerour, and geue it vnto Beelzebub who is conquered and ouercome? Doeth Beelzebub the enemye of mankynde chaunge his olde condicions, and nowe prouyde for the health and preſeruacion of manne? is not this a manifeſt blaſphemye agaynſte God? Be you ryght well aſſured of this: there is no kynde of blaſphemye, but it maye bee pardoned of God, becauſe that in all other blaſphemies, eyther

Chriſt made no aunſwer to hys kinſfolkes that thought hi diſtraught: but to the Phariſeis that ſayd he had Beelzebub, he aunſwered.

Howe can Sathan drieue out Sathan?

A realme deuided agaynſte it ſelfe muſte nedes come to ruine.

Where ſedicion reigneth there is al thynges vnſtable.

There can bee no league betwene God and the deuils.

The miracles that Chriſte wrought, did plainly argue and proue that he was the cōquerour of Beelzebub.

To geue vnto Belzebub the glory of miracles, due to god for mannes health, is a manifeſt, blaſphemie

Howe can Sathan drieue out Sathan?

And if a Realme be deuided againſte it ſelfe, that realme can not endure.

D

And if Sathan make inſurreccion againſt himſelfe, &c. he can not cōtynue, &c.

No man can entre into a ſtrōg mannes houſe and take awaye his goodes excepte he firſt bynde the ſtrong man, &c

All ſinnes ſhal be forgeuen vnto mēnes children & blaſphemies, &c.

A ignoraunce or elles the weakeneſſe and frayltie of mans nature, leaueth a place for the obtaynyng of forgeueneſſe. But he that blaſphemouſly hath ſpoken agaynſt the holy goſt, ſhall neuer obtayne pardon. That manne ſpeaketh blaſphemye agaynſt the holy goſt, who beyng hardened and obſtynate through malice, aſcribeth thoſe workes vnto the ſpirite of Beelzebub, whiche he ſeeth playnly cannot otherwyſe be done, then by the ſpirite of God. Errour and ignoraunce are pardonable. But howe is it poſſible that a prepenſed malyce agaynſt the goodneſſe of almyghty God, prouokyng vs to ſaluacion, ſhall gette any pardon at all? The weakeneſſe of mannes body ſhall excuſe ſuche blaſphemye as is commytted agaynſt the ſonne of manne. But to aſcribe Gods power (the whiche playnly appeareth in the dedes ſelfe, to the health ⁊ ſaluacion of mankynde,) vnto Beelzebub the enemye of God, is a kynde of blaſphemye, for the whiche no amendes or ſatiſfaccion can be made. Theſe wordes ſpake Jeſus vnto thē, defendyng the fathers glorye, and nothyng in the meane whyle paſſyng vpon hys owne. He meante that theyr offence myght be better excuſed and borne with all, whiche had an euyl opinion of hym, as hys kynſfolkes and coſyns had, who ſayed: He is become furious, ⁊ prepared cheynes to bynde hym withal: then the wyckedneſſe of the Phariſeis, who of a certayne vncurable malice, aſcribed thoſe workes vnto the ſpirite of Beelzebub, which they coulde in no wyſe fynde faulte with, nor ſaye but they were worthy to procede of God. They yet perceyued not the diuine nature and Godhead that was in Chriſte. For he would not as yet haue it vttered and knowen. Certes God hath oftetymes by vertue of hys holy ſpirite, and the miniſterye of good lyuers, wrought myracles, wyllyng therefore to be gloryfyed among menne. Nowe if any manne not by reaſon of ignoraunce, but of B verye malice, doe aſcribe ſuche myracles vnto the ſpirite of Beelzebub, then is his peruerſe and malicious naughtineſſe paſt all hope of amendemente. Wherefore they myght haue been excuſed if they had ſayed that Chriſte had been nothyng els but a man: or that he had been no kyng, nor Meſſias. But in that they depraued and ſpake yll of hys workes, they offended God ⁊ his holy ſpirite, in aſmuche as the ſpirite of God can worke by whome ſoeuer it luſteth. Nowe when they ſawe ſo many myracles merueylouſly wrought, the people glorifye God, ſo many holpen of theyr infirmities, ſo many delyuered of vncleane ſpirites, ſo many turne from vicious lyuyng to a godly deſyre to lyue well and vertuouſly after the goſpell, and that by the preachyng of Chriſte: yet they obſtinately ſayed, he hath a deuyll, and not the ſpirite of God.

Who blaſphemeth agaynſt the holy ghoſt.

But he that ſpeaketh blaſphemie againſt the holy ghoſte hath neuer forgeueneſſe.

He that ſpeaketh blaſphemie againſt the holy goſte, ſhal neuer haue remiſſion.

Chriſt ſpake in defence of his fathers glorye, nothyng paſſyng of his owne glorye.

Chriſtes kinſfolkes knewe not yet his diuine nature and godhed

For they ſaied: he hath an vnclene ſpirit

The texte. Matth xii. Luke.viii.

There came alſo his mother, and his brethren, and ſtode without, and ſente vnto hym to call hym out, and the people ſate about hym, and they ſayed vnto hym: beholde, thy mother, and thy brethren ſeke for the without. And he anſwered them, ſaying: who is my mother, and my brethren? And when he had looked rounde about on his diſciples, whiche ſate in compaſſe about hym, he ſayd: beholde my mother and my brethren. For whoſoeuer doeth the wyll of God, the ſame is my brother, and my ſiſter, and mother.

After the Lord Jeſus had with theſe, and many other wordes, defended the glorye of the heauenly father agaynſte the wycked blaſphemye of the Phariſeis, and imbrayded the Jewes with theyr obſtinate, and incorrigible vnbeliefe, whiche they perſiſted ⁊ continued in, notwithſtandyng that thorowe fayth alonely all ſynnes are leuſed ⁊ forgeuen: in the meane tyme there befel occaſion for hym alſo to declare, that in the high miniſtraciō of the goſpel, there ought no regarde at all to be had to humayne affeccions, the whiche in other matters to bee muche moued by, is counted a thyng

By faythe only ſinnes are forgeuē

In the miniſtraciō of the goſpell, there ought no regarde at al to be had to any humain affeccions of kynred or otherwyſe.

C

Ther came alſo hys mother ⁊ brethren, ⁊ ſtode without, ⁊c.

And he aunſwered thē ſaying: who is my mother, ⁊ my brethrē ⁊c.

The ſpiritual kinred of the goſpell.

And whā he had looked roūd about ⁊c. he ſayd: Behold my mother and my brethrē

What perſons are Chriſtes mother ⁊ brethren.

D

For whoſoeuer doeth the wyll of God, the ſame is my brother, ⁊ my ſiſter ⁊ mother.

The doyng of the father of heauens wil maketh vs Chriſtes brethrē ⁊ kiſfolkes

prayſe worthy, and ryght cōmendable. For there came vnto hym his kynſfolkes in companye with hys mother, who becauſe there was no waye for thē to entre in for preaſe of people, ſtode without: and theyr voyce paſſyng from man to man, came vnto thē that ſate about Jeſus, who ſhewed hym how his mother, and brethren wer come, and deſyred to ſpeake with hym. There wer ſome, euen among his nere kynſmen, whiche had an euyll opinion of him, yea and many of them ſuppoſed he had been out of his witte. Yet they thought by reaſon of kynred, they myght lawfully at any tyme when they would, call hym out to ſpeake with them. The Lorde to teache vs that the buſineſſe of the goſpel, which was done by the ſpirite of the father, for mannes ſaluacion, and Gods glory, ought not to be lefte of for any affeccions humayne, aunſwered as though he had been angry, and in a great fume, ſaying: who is my mother, ⁊ who are my brethren, and kynſfolkes? In this buſyneſſe whiche I haue now in hande, I knowledge no fleſhly kynred. The goſpel hath a ſpirituall kynred of it owne, the whiche ioyneth and coupleth mens myndes together with ſtreighter bondes, then doeth the other theyr bodyes. And when he had looked rounde aboute on his diſciples, who ſate in compaſſe next hym as he was teachyng, he ſayd: Beholde, theſe are my brethren, and my mother. As the goſpell maketh a newe byrth, ſo doeth it alſo a newe kynred. For whoſo beleueth the goſpel, and therein obeyeth the wil of my heauēly father, although he be not only fartheſt frō me, as touching kynred of ſtocke or familie, but alſo the ſtraūgeſt alyaunt that is, to al our nacion, theſame is my brother, theſame is my ſyſter, theſame is my mother. For this kynred is not eſtemed after the degrees of bloud and conſanguinitie, but by the degrees of the ſpirite. I acknowledge none to be of my kynred, except he be borne afreſhe of the heauēly father through faith: ⁊ then as a very natural ſonne, doe obey his father when he calleth him to euerlaſting thinges. As euery man wil in moſt perfect wyſe perfourme this, ſo ſhall I take hym for my neareſt kynſman.

¶ The.iiii. Chapter.

The texte, Luke .v. Math. xiii Luke .viii.

¶ And he began agayne to teache by the ſea ſyde: And there gathered together vnto hym muche people: ſo greatly, that he entred into a ſhyp, and ſate in the ſea, and all the people was by the ſea ſyde, on the ſhore.

The houſe that Chriſt went into, bare the figure of the ſinagogue, and the water figured the large rōme of the Gentiles.

And he began againe to teache by the ſea ſyde.

Chryſtes beeyng ſo oft expelled of the Jewes, what it ſignified.

What a multitude and ſorte of people Jeſus loueth, ⁊ contrarywiſe what multitude he loueth not.

Therefore Jeſus forſoke the houſe whiche bare the figure of the Synagogue, wherein he was blaſphemed of the Phariſeis, ⁊ interrupped thorough thimportunacie of his kinſfolkes: and eftſones went vnto the water, as one that deſyred the large roume of the Gētyles. He is oftymes expelled of yͤ Jewes: he maketh oftetymes a foreſygne that the goſpell ſhalbe tranſlated from the Jewes vnto the Gentyles. For as long as he was in the houſe, that is to ſaye, in Jewrye, verye fewe dyd ſtycke vnto hym: none but thoſe onely, whome he calleth his brethren, his ſyſters, and his mothers. Many muttred agaynſt hym, many rayled vpon hym, very many laye in wayte for hym, and his neareſt kynſfolkes of all interrupted hym in his teaching. Jeſus loueth no ſuch houſes. He loueth a multitude, not that ſtandeth in theyr owne conceyte, as the Phariſeis did: not that vſeth to backbite, and make yll reporte of theyr neighbour, as dyd his kynſfolkes (who beyng groſſe of capacitie through fleſhly wyſedome, interpreted his heauenly wiſedome to be nothing els but furye and madneſſe:) not that moued by worldly affeccions doe cauſe a man to leaue of any godly enterpryſe or buſyneſſe, as his mother, ⁊ kynſfolkes dyd. He loueth a multitude whiche is deſyrous to heare the goſpel, and worde of God, ⁊ wholly

And there gathered together vnto him muche people, ſo greatly that he entred into a ſhippe.&c.

A hangeth vpon the beliefe thereof. Wherefore when the Lorde Jeſus was come vnto the ſea, and there taught as he dyd before, thither aſſembled againe a great numbre of people, inſomuche yᵗ he was conſtrained through the noyſe and hurly burly they made, thruſtyng one an other out of place, to take a boate: out of the whiche, as it had been out of a pulpit, he taught them ſitting thicke together on the ſhore, as if it had been in a rounde ſtage or place ordayned for mē to behold ſyghtes & ſhewes in. Learne here thou that art a preacher and teacher of the goſpel, what is meant by this figure. Auoyde yᵘ ſo the rablement of clamorous, & vnquyet people, that yet thou ceaſe not to doe thy duetye in preaching & teaching of Gods word. When there is any ieopardy leſte thou be thruſt downe, & ouerwhelmed with the trouble of worldly buſineſſe, ſo that thou canſt not now teache, get the into the ſhyp of the goſpell, whiche knoweth no maner of yearthly ruſſlyng, & out of that pulpit, yᵘ ſhalt quietly teache the weake, & rude multitude. Goe not farre frō the ſhore: be nygh vnto the ſame, alwayes attēpering thy ſelfe aſmuche as thou canſt, vnto the capacitie of the people. For they are not as yet able to folowe thee. Fyrſt of al thou muſt attempre thy doctryne, accordyng as theyr rude and ignoraunt myndes can away withall, tyl ſuche tyme that they haue wel profited therein. For whom dyd Jeſus teache out of the boate, but a rude and an vnlearned multitude of al ſortes of people.

Chriſt preched and taught out of a boate as out of a pulpit, and what exāple it geueth preachers.

The texte. Math.xiii. Luke.viii.

B And he taught them many thinges by parables, and ſayed vnto them in his doctrine: Herken to, beholde there wente out a ſowier to ſowe. And it fortuned as he ſowed, that ſome fell by the way ſyde, and the foules of the ayer came, and deuoured it vp. Some fell on ſtony grounde, where it had not muche earth, and immediatlye ſprang vp becauſe it had not depth of earth: but aſſone as the Sunne was vp, it caught heate, and becauſe it had not rootyng, it wydred awaye. And ſome fell among thornes, and the thornes grewe vp, and choked it, and it gaue no fruyte. And ſome fell vpon good grounde, and dyd yelde fruyte that ſprang vp, and grew, and brought forth, ſome thyrty folde, and ſome ſyxty folde, and ſome an hūdred folde. And he ſayed vnto them: he that hath eares to heare let him heare.

And he taughte them many thinges by parables.

He put forth vnto them parables, that is to ſaye, ſimilitudes of thynges moſte knowen to all menne. For this is the playneſt maner of teachyng and moſte conuenable for the rude, inſomuch that it appeareth at the firſt ſyght to the wyſe of this worlde, a chyldyſhe thyng, and to bee laughed at. But yet this maner of teachyng, pleaſed the euerlaſtyng wiſedome. The Philoſophers made all thynges darke vnto theyr hearers, with argumentes fourmed by greate arte and ſubtiltie. The Rethoricians enforced mennes myndes, with a merueylous plentifulneſſe of eloquente ſpeache. The Phariſeis gathered together certayne hyd miſteries, farre excedyng the capacitie of the vulgar people. But the Lorde choſe vnto hym thys kynde of doctryne as playneſt, and farre from all maner of player lyke oſtentacion, to the entente that all the glorye gotten by renewyng of the world through the goſpel, ſhould wholy appertaine and be aſcribed to the myght and power of God. Wherefore he moued them by many parables to receyue with ſincere beliefe, and cleane myndes, the doctryne of the goſpel: from whence the begynnyng of our ſaluacion procedeth. And becauſe it behoued to haue this thyng faſt ſetled and prynted in all theyr myndes, before he beganne to teache them, he commaunded them diligently to attende and heare what he would ſaye. Herken (ꝙ he) if any haue eares to harken withall. It is a fable and not a parable, excepte a man geue eare thereunto. Neyther hath euery manne eares to heare the parables of the goſpell: whiche are ſubtelly playne, wyſely folyſhe, and darkely manifeſt. For they hyde heauenly wyſedome, vnderneth an homely and folyſhe co-

Teachyng by parables and ſimilitudes, is the plaineſt and moſte familiare waye of teachīg the ignoraunt people.

Why Chriſt taught after ſuche a plaine and familiare waye.

Chriſte bid the people to geue eare to hys teachyng.

Hearkē to.

C

The parable of the ſowier that went furth to ſowe his ſeede.

Beholde, there went out a ſowier to ſowe.

Some fel by the wais ſyde. ⁊c.

Some fell on ſtonye ground. ⁊c.

And ſome fell emong thornes. ⁊c

D

And ſome fell vpon good groũd ⁊c.

neryng. Neyther thought Jeſus it ſufficient if they gaue diligent eare: he would alſo they ſhould beholde and ſee with theyr iyes thoſe thynges that he purpoſed to ſaye. Bleſſed are they that haue both purged eares, and cleare iyes, when Jeſus ſpeaketh. Beholde ſayeth he, there wente out into the fielde a certayne ſowier to ſowe hys ſeede, the whiche he had very pure, and good. And whiles that deſyrous of plentiful encreaſe, he caſte it euery where, it chaunced that ſome of it fell by the hye waye ſyde, whiche ioyned vnto the fielde. And that ſeede, becauſe it remayned ſtyl aboue grounde, by reaſon the way was hearde and ſeere, the foules that thither came anon after, picked vp, and deuoured. Agayne an other porcion therof, fell vpon a ſtony ground, which becauſe there laye many ſtones vnderneath, couered with a litle mould or duſt, ſprang vp to tymely. For the warmeneſſe of the weather, brought it out of the ground. And anon as the heate of the ſunne waxed once feruente, the corne that thus ſprang vp before due ſeaſon, was hurte and partched therwith. And becauſe it could not for ſtones take rootyng, but lacked rootes to drawe moyſture out of the deapth of the earth, therwith to nouriſhe, and defende it agaynſt the heate of the ſunne, it withered awaye before it came to earyng. Agayne an other porcion of this ſede fell vpon a grounde, the whiche in dede was ranke and fertile, but yet ouergrowen with thornes and breers. Nowe when theſe thornes were once growen verye thicke in heygth and breadth, it came to paſſe that the yong corne which ſprang therof was ſmouthered before it appeared in ſight, not for want of moyſture, but for lacke of aier. And ſo the ſowier had not anye profit at all of thys ſede neyther. But yet for al thys, the labour of theſame ſowier was not altogether vtterlye fruſtrate and in vayne. For there was ſome of the ſeede that light vpon a good groũd, and therof ſprang graſſe, the which grewe, and waxed vntil it came to it ful ripenes. And of this ſede there was not one vnfruitful grayne, notwithſtandyng that al yelded not lyke increaſe: For there were many eares which of one grayne, yelded thirtye, ſome other three ſcore, and a great ſort an hundred.

The texte. Mat. xiii. Luke. viii.

*John. xii. Act. xxviii. Eſay. vi.

¶ And when he was alone, they that were about him with the twelue, aſked hym of the parable, and he ſaid vnto them: to you it is geuen to knowe the miſteries of the kingdome of God. But vnto them that are without, al thinges happen by parables* that when they ſee, they may ſee, and not dyſcerne: and when they heare, they may heare, & not vnderſtande, leſt at anye tyme they ſhould turne, and theyr ſinnes ſhould be forgeuen them. And he ſayd vnto them: knowe ye not this parable? And howe then will ye knowe all other parables?

And when he was alone, they that were about him with the twelue aſked hym of the parable

The doctrine of the goſpel how it is to bee diſpenſed.

To you it is geuen to knowe the myſteryes.

When the Lorde had ſpoken theſe wordes, then to thentent they ſhould not be forgotten, but that euery man ſhoulde ſearche out with hymſelfe the meanyng of the parable, he ſayde moreouer: He that hath eares to heare, let hym heare: declaryng vndoubtedly herby, that they all hearde not that thyng whiche they hearde. Nowe when not thoſe twelue ſpeciallye choſen Diſciples themſelues vnderſtode wel (by reaſon they were as yet rude and ignorant) what this ſimilitude ment: yet durſte they not openlye aſke hym anye queſtion. But after they had once gotten hym alone, then were they bolde to deſyre hym that he woulde vouchſafe to expounde them the myſterye and ſecrete meanyng thereof. Then Jeſus puttyng vs in remembraunce howe all thynges are not to be dyſcloſed to all perſones, but that the doctrine of the goſpel ought to be diſpẽſed accordyng as tyme ſerueth, and the capacitie of the hearers can away withal, ſayde vnto his diſciples: The princes of this world make fewe prieuie vnto theyr ſecretes, none but ſuch as are pieked felowes, ⁊ tryed perſons, whom they may ſafely make of theyr counſayle. If they haue anye ſecrete thynge, that keepe they from

the

A the knowelage of the comminaltie. It is geuen vnto you (whome I haue ſorted and picked out from among the common people) to knowe the miſterye or priuitie of the kyngdome of heauen, becauſe you are familiarlye conuerſaunt with me. But vnto the common ſorte, and ſuch are not familiare companyons of my courte, whether I do or ſpeake any thing, al is in parables. For they neyther haue meete eares, nor meete iyes. What they heare, they beleue not: what they ſe, they depraue and find fault with. And ſo is verifyed in them that the prophete ſayd before ſhoulde come to paſſe, that when they ſee beſte, yet ſee they not, and when they heare beſte, yet they heare not, becauſe they vnderſtand not. Truly he vnderſtandeth not, whoſo beleueth not. Nowe ſynnes are not releaſed, but to ſuche as beleue that ſynnes are freely releaſed by vertue of the goſpel. Therfore through theyr vnbeliefe, it cummeth to paſſe that they are not turned to god, becauſe they turne themſelues away from god: nor are deliuered from theyr ſynnes, becauſe they refuſe the medicine wherewith all ſynnes are healed. By theſe wordes Jeſus ſignified thoſe perſons, whome a litle before he vnderſtode by the grounde that for ſundry cauſes is barrayne and vnfruitful. And to make his diſciples more apt to receiue his doctrine, he chydeth them a litle for theyr dulnes. Doe you not yet, ſayth he, geſſe what is ment by this parable, ſith the ſenſe therof is eaſy to be coniectured? And how then will you boult out the true meaning of al the reſt, ſince that I neither ſpeake, nor do any thing that hath not in it a ſignificaciõ of ſome ſecret matter? B I will expound vnto you thys parable, to thentẽt that you may likewiſe accuſtome your ſelues to ſearche out the ſecret meaning that lyeth hyd in others.

But vnto them that are wythout, al thinges happen by parables. &c.

Why to the diſciples it was geuen to knowe the miſteries, and to the others not, but in parables.

Eſay.vi.

To whom ſinnes are releaſed or not releaſed

What perſones are ſignified by the vnfruitefull grounde.

And he ſaid vnto them: know ye not this parable? &c.

The texte. Mat.xiii. Luke.viii.

The ſowier ſoweth the woord, and they wherof ſome be rehearſed to be by the way ſyde, are thoſe where the woord is ſowen: and when they heare, Sathan cummeth immediatlye, and taketh away the woorde that was ſowen in their heartes: And likewiſe the other that receiue ſede into the ſtony groũd, are they, which whẽ they heare the woord, at once receiue it with gladnes, yet haue no roote in themſelues, and ſo endure but a tyme. Anon when trouble and perſecucion aryſeth for the wordes ſake, they fal immediatly. There be other alſo that receiue ſede into thornes, and thoſe are ſuch as heare the woord: and the cares of this worlde, and the diſceitfulnes of riches, and the luſtes of other thinges, entre in, and choke the word: and it is made vufruitfull. And other there be that haue receiued ſede into a good groũd, they are ſuch that heare the word, and receiue it, ſo that one corne doth bring furth thirtye, ſome ſixtie, ſome a hundreth.

The field is the world, wherin are verye many vnmete hearers of the doctrine of the goſpel. The ſowier is the ſonne of man, who came downe from heauen into earth. The ſede is the woorde or doctrine of the goſpell, by the which the will of god is declared vnto the world. His will is thys, that all menne diſtruſting theyr owne ſtrength, dooe truſt with all theyr heart and mynde the promiſes of the ghoſpell: that is to ſaye, that through faythe all mennes ſynnes are forgeuen: if after the trueth once knowen they geue themſelues to the ſtudye of true vertue and godlyneſſe. Therefore by the ſede which as I ſayde, fell by the hye waye ſyde, they are vnderſtande, and ſignifyed, who ſlightly, and as men otherwyſe occupyed, heare the goſpel, lyke as they woulde heare any fable or phantaſy of mans inuencion. And among al, none heareth goddes woord with leſſe profit, then they doe. For anon as they haue heard it, cũmeth Satan, and putteth other thoughtes ⁊ imaginacions in theyr mindes, ⁊ by that meanes plucketh out the ſede before it haue gotten roote, ⁊ be faſtened therin, ſo that they do not ſo muche as remẽber what they haue heard. Now ẏͤ ſede that is receiued into a ſtony groũd, betokeneth thoſe perſons who gredely enough heare the goſpell, ⁊

The parable of the ſowier and the ſede expouned.

The ſowier ſoweth the woorde.

The ſede what it is.

The will of God.

And they wherof ſome are reherſed to bee by the waies ſide. &c.

The ſede that felle by the high waies ſyde

And lykewyſe the other that receiued ſeede into the ſtonye ground. &c.

The ſede that fell on the ſtonie ground.

gladly deuoure the ſame, perceiuing it to be both true, & holeſome: but becauſe they laye it not vp in theyr heartes, by depe cogitacion, (for they are letted ſo to doe by other affeccions, whiche wholly poſſeſſing theyr mindes, wil in no wyſe giue place vnto the worde of God) they cõtinue not in that they feruẽtly and couragiouſlye began: neither do they bryng forth any fruite of euangelike or chriſtiã godlineſſe, but ſuch fruit alonely as laſteth but for a ſeaſon: & al is becauſe they haue no rootes. And ſo cummeth it to paſſe, yͭ in proſperitie they beleue the goſpel, & as graſſe newly ſprong vp, cauſe men to haue a good opinyon of them, that they will proue wel: but aſſone as any aduerſitie or perſecucion for yͤ profeſſion of gods word doth aryſe & aſſaulte them, byanby they offended therwith, doe vtterlye forſake theyr former purpoſe. The ſede that fel vpon the thorny ground, ſignifieth thoſe yͭ diligentlye heare, and beare in mynd the wordes of yͤ goſpel: But yͤ loue of deceitful riches, & the inordinate deſires of other thinges, whiche alure & tolle mẽ vnto them, with a falſe apparaunce of vertue, do entre into theyr mindes, & there daily (as their propertie is) encreaſing, at yͤ length ouergrow the ſede, ſo that it cã neuer ſpring vp, & cum to be corne. Finally the ſede that light vpõ a good groũd, betokeneth thoſe that geue good eare vnto the doctrine of the goſpell, and beleue al that they heare, and conuey it into the moſte inwarde corners of theyr heartes, vntil that it ſpring vp, & bring foorth the worthie fruites of the goſpell, not euery where alike, but diuerſely, according to yͤ diuerſitie of the ſoile, & diſpoſicion of the heauẽly ſpirite: ſo that this manne bryngeth furth fruite meanelye, that man more plentifullye, an other greateſt aboundaunce thereof: lyke as if one grayne bring furth thirtye, an other three ſcore, and the thyrd an hundred. He that bryngeth furth great plentifulnes of fruite, hath cauſe to render thankes vnto god almightie: there is no cauſe why he ſhoulde ſtande in hys owne conceit. He that bringeth furth meane ſtore, hath no cauſe to repyne at him which is muche happier, and bryngeth furth more aboundaunce then he. For god, who is bound and debtour to no man, doth of his moſte bounteous liberalitie, geue euery man his giftes as it lyketh hym. What encreaſe ſoeuer cummeth, the ſame is due vnto him that firſt ſowed the ground, and by whome what fruite ſoeuer is brought furth, daylye increaſeth. My deſyre is to haue al the corne grounde of the whole worlde ſowen, when the tyme ſhal come, with this ſeede: and that this doctrine, which I now ſecretly teache you a few perſons, may through your diligẽt miniſtery be enlarged and ſpred abroade, as muche as may be, to thentent that you alſo may ſhew your ſelues, lyke a good grounde, if you diſtribute that you haue receiued of me, to as many as ye can poſſible. For there is no fruite wherwith god is better pleaſed. Ye muſt therfore be wel ware, that the ſeede ſowen in your myndes, peryſhe not through forgetfulneſſe, or negligence. Ye ought diligently to lay it vp in memory, that it may ſpryng vp in due ſeaſon, and bryng foorth fruite moſt plentifullye.

C

The ſede that felle on thorny ground. &c.

There bee other alſo that receiue ſede into thornes. &c

The ſede that fel vpon good ground.

And other there bee that haue receiued ſede into good groũd &c.

D

God geueth his giftes to all men as lyketh hym.

And he ſaid vnto them: is the candle lighted to be put vnder a buſſhel? or vnder the table? is it not lighted to be put on a cãdleſticke? *for there is nothing ſo priuie that ſhal not be opened: neither hath it bene ſo ſecrete, but that it ſhall come abroade. If any man haue eares to heare let him eare. And he ſaid vnto them: take hede what ye heare. *With what meaſure ye meate, with the ſame ſhall other men meaſure vnto you agayne. And vnto you that heare, ſhall more bee geuen. *For vnto hym that hath, ſhal it be geuen: and from him that hath not, ſhall be taken awaye, euen that which he hath.

The texte.
Matth. v.
Luke. viii
and. xi.
* Matth.
Luke. viii.
* Mat. xiii.
and. xxv.
* Luke. viii
and. xix.

And becauſe this monicion ſhould the depelier be printed in their mindes, he added a parable. Thinke you not, ſayd he, that I wil haue thys thynge

A whyche I doe nowe ſecretly committe vnto you, alwayes kepte ſecrete. Dothe a manne lyght a candell becauſe to hyde the ſame when it is lighted, vnderneathe a buſhell, or vnder the table? or els doth he rather light it to thentent it maye be ſet in a candelſticke, and geue light to al that bee in the houſe? The ghoſpel is the ſede, whych is therfore committed vnto you, becauſe it maie bring forth fruite with greate encreaſe. I haue light yͤ candel in you, that through your miniſterie, it may put away the darkneſſe of the whole worlde. At this preſent I hyde many thynges frõ the multitude, becauſe they are not as yet apt to receyue them: and though they were, the time is not yet come. But aſſone as yͤ time ſhal once come, there is nothing ſo hid amongeſt vs, yͭ then muſt not be diſcouered, nor any thing ſo ſecret, that then muſt not be openly preached to all men. For there muſt nothing feare you from ſpreading abrode, or preaching of the ghoſpell: but all other thynges ſet a part, this thing only muſt you go about bothe daye and night. For wo be to that man, who hath not multiplied the good ſede betaken vnto hym: who hath hidden the light that was geuen him. Therfore if any of you haue eares to heare, let him heare theſe wordes: and when he hath heard them, let him beare thẽ wel in memorie. Agayne leſt the wordes that he ſpake, ſhould be forgotẽ, he ſaid moreouer: Marke wel what thing you heare, and take hede that you heare not in vayne. For you heare not vayne fables and phantaſies of mens inuencion, but heauenly doctryne: whiche by your miniſterie, muſt be ſpread abrod throughout al the whole worlde. Preache you trulye the doctrine whiche you haue receyued, & teach nothing yͭ is diſagreable therunto. It ſhal auaile you muche to heare theſe thinges, if you retaine them wel in memory, & diligently diſtribute to other what you heare of me. Againe you heare them to your great perill, yf you ſtriken either with feare humaine, or els delited with the commodities and pleaſures of thys preſente world, doe ſuppreſſe and kepe in, that you haue receyued. Be not ye niggiſh, & ſlothfull diſtributours of the doctryne that B I giue you, but put it forth lauiſhly. For youre liberalitie ſhal nothing diminiſhe, but rather encreaſe that yͭ you haue, & make it more. The treaſure of gold & ſiluer is at the lẽgth waſted by liberalitie: but the more liberally you diſtribute this heauẽly treaſure, the greater ſhal the heape thereof be. Neither foloweth it that like as he is the poorer yͭ giueth awai his goodes vnto the neadie, ſo in like maner is he the wurſe learned whiche diſtributeth the doctryne of the ghoſpell to as manye as he can poſſible: but as he that carrieth light before manye, hath not therfore any whit the leſſe light him ſelfe: euen ſo he that by preaching the doctrine of the ghoſpell, openeth a waye for all men to come to the knowleage of the truthe, doeth not only not loſe that light which he alreadie hath, but alſo hath a great deale more giuen him, to thentent he maye profite, and doe good vnto moe. The treaſure that you haue, is non of youres, but his who gaue it you to diſtribute. And if you diſtribute it to other with large meaſure, he that gaue you the ſtocke & principal part, wil alſo with like meaſure geue you encreaſe therof. God loueth to haue his giftes prodigallye layed out: & here cleane cõtrarie to the maner of worldlye riches, he waxeth richeſt, who ſo is lauiſheſte in laying out. For ſuche is the beneficial goodneſſe of God, that he whiche gaue vs muche before, doeth in moſt ample wiſe augment his giftes, beecauſe he right wel perceyueth, that whatſoeuer was geuen, the ſame is diſtributed & beſtowed to the great vtilitie of manye. Therfore let him which hath the gift, bountuouſly diſtribute it, to thentente that he maye haue aboundaunce. No manne doeth wel to geue goodes to him that aboundeth

Is the candel lighted to be putte vnder a buſſhell? &c.

A candell is not lighted to be putte vnder a buſſhell.

For there is nothyng ſo priuie that ſhall not be opened.

There is nothyng ſo priuie that ſhal not bee opened.

Woe vnto hym that hathe not multiplyed the ſede, or hath hidden the lyghte that was geuen him.

And he ſayed vnto thẽ: Take hede what ye heare. &c.

They that heare the ghoſpell preached muſte take hede, & not heare in vayne.

And vnto you that heare, ſhall more be geuen, &c.

The more that one diſtributeth of the heauenly treaſure, the more ſhal be hys owne treaſoure.

With what meaſure ye meat, with the ſame ſhall other meaſure vnto you agayne.

With what meaſure ye meate with the ſame ſhall other meate vnto you agayn.

Vnto hym that hathe ſhall it bee geuen.

For vnto hym that hathe ſhall it be geuen. &c.

with

C

with riches: but ſuche as bee liberall in very dede, are wonte to geue vnto the poore, & neadie. Here it is cleane contrary. For vnto hym that hathe, and hathe not that thyng whyche he hathe to hys owne vſe and commoditie alone, but liberallye departeth therewith to other, to hym, I ſaye, as to a truſtie diſtributour, ſhall more bee geuen: becauſe he maye abounde, and haue much plentie. He that hath not (ſuche a one is he that hydeth his treaſure, and kepeth it to hym ſelfe) the ſame ſhall not alonely be neuer a whit yͤ richer therfore, but alſo that thing which he thought he had for his owne vſe, and no mans els, ſhall be quite taken from him. Neither let this make you euer the ſlacker or worſe wylling to diſtribute the gyftes of faythe, yf the people be vnkynde, and not anſwerable to your diligent endeuour. Your wages ſhall be ſafe for you with God, who the more that euery one of you hathe trauayled in ſettyng foorth the ghoſpell, the more bounteouſly will he rewarde hym, in the worlde to come. Albeit neyther ſhall you in the meane tyme bee vtterly defeated of youre rewarde, whyche are daylye more and more enryched with the riches of the ghoſpell.

The texte.

And he ſayed: ſo is the kingdome of God, euen as yf a man ſhoulde ſowe ſede in the grounde, and ſhoulde ſleape, and riſe vp night and daye, and the ſede ſhoulde ſpring, and growe vp while he is not aware. For the earth bringeth foorthe fruite of her ſelfe, firſt the blade, then the eare, after that the full corne in the eare. But whē the fruit is brought forth, anone he thruſteth in the ſickle, becauſe yͤ harueſt is come.

The kyngdom of god compared, as yf a man ſhould ſowe ſede. &c.

So is the kyngdome of god, euē as yf a man ſhould ſowe ſede. &c.

D

The courſe of nature in growing of ſede tyll it be corne.

For the yearthe bringeth forth fruict of her ſelfe.

The beginning, going forewarde, and cōſummacion of the ghoſpel

Chriſt was the ſower of the ſeede of the ghoſpell.

Moreouer the Lorde added another parable, wherby he taught his diſciples that they ſhould care for nothing els, but onely go about with al that they might, to haue the ghoſpell ſpred abrode and preached thorowe out all the whole world, telling them that harueſt time ſhoulde once come, when it ſhoulde pleaſe the lord. The kingdom of the ghoſpell, ſaieth he, is after this maner, as yf a man ſhoulde ſowe his ſede, and caſte it vpon the grounde in the daye time. Anon after that the ſeede is put into the earthe, he that ſowed it, ſlepeth careleſſe, & taketh hys reſte. And in the meane while that he is thus a ſlepe, the ſeede groweth neuertheleſſe both nyght & daie, with ſecrete encreaſynges without mannes laboure, and nowe ſpringeth the corne, and ſhoteth vp, haſtyng vndoubtedlye of the owne accorde, and by a certayne priuie operacion of nature, to bringe forth fruite. Certes nature hath her degres, the which ſhe alwayes after the ſede be once ſowē, kepeth of courſe without the huſbandemannes laboure. For firſt of al, the ſeede, after it is putrified in the grounde, ſpringeth vp into graſſe. That is the firſt hope of encreaſe. Then when the blade is ſhot vp, therunto groweth an eare, but ſuche a one as hathe as yet no corne in it. At the length the huſkes of the eare are filled full of wheate cornes. And theſe thinges are ſo ſecretly wrought by the procuremēt of nature, that a man can not perceiue when they grow, and yet ſenſiblye perceyue that they haue growen and encreaſed. Therfore when the corne is ripe, he that ſowed the ſede, thruſteth in his ſickell to reape that is come vp, becauſe he knoweth that harueſt tyme is alreadye come. By this darke parable, the Lord couertly taught his diſciples, the beginning, going forwarde, and conſummacyon or perfit ende of all the whole ghoſpell: of the whiche three partes, himſelfe would openlye perfourme bothe the firſt, and the laſt, with his viſible bodie: and the other, that is to ſaye, the going forward, order with the inuiſible grace of the holy ghoſte. For that ſame prince ſowed abrode the ſeede of the ghoſpell, thorowout all Iewry. Anon as he had ſo done, he ſlepte, firſte dying, and then afterwarde riſing agayne into euerlaſting quietneſſe. And thus farre foorth ſpringeth the ſeede of the ghoſpell, whiles he that firſte ſowed it, is as it were aſlepe, & ſecretly encreaſeth bothe daye and night: that is to ſaye,

bothe

A bothe in proſperitie, and in aduerſitie, what occaſion ſoeuer be miniſtred eyther on theyr behalfe that promote and aduaunce it, or els of ſuche as reſiſte theſame. For it can not bee choſen but that ſeede muſte nedes come vp, which he ſowed, whoſe wil no man reſiſteth. Moreouer, where as there is nothing in this worlde vnknowen vnto hym, yet in that he ſuffereth the worlde to make buſineſſe agaynſt the goſpell, and hys Apoſtles to be perſecuted, and ſlayne: he ſemeth vnto the faithleſſe not to knowe what is here done, and to be in maner a ſlepe, whereas in very dede, he doeth euen nowe by yͤ inuiſible power of his holy ſpirite, more effectually worke al thinges in all. He will not in viſible forme retourne into the worlde, vntill the time that (the ghoſpel being firſt ſo much enlarged, & ſpread abrode, as he hath determined before, and onelye knoweth it ſhalbee) all menne ſhall ſee hym come agayne vnder the ſelfe ſame forme and likenes, that he had when he aſcended vp into heauen: to deuyde the godly and good people from the wicked: and to laie vp the godly, as good corne, in the barne of euerlaſting quietneſſe. We ſee how ſmall beginninges the kyngdome of the ghoſpell is ſpronge of, yf a manne eſteme the thing as it appereth vnto the worlde. This was, as a man woulde ſaye, the graſſe that ſprang of the ſeede of the ghoſpell, whyche the Phariſeis, Scribes, Prieſtes, Elders, Rulers, Prynces, Kynges, and Philoſophers, dyd what they could to oppreſſe and kepe vnder that it ſhoulde neuer come vp. But whyles they ſtroue agaynſt the ſtreame, thys ſeede began to bee ſowen in all partes of the worlde, and wyll not ceaſe to growe before the worldes ende, vntyl the corne be al ripe. Then the ſickell of iudgement that cannot be auoyded, ſhall bee thruſte in, to the entent that when all are cut downe, it maye delyuer the cockell vnto the fyre, and ſafely laye vp the pure wheate. This parable although it doe B ſpecially pertayne vnto Jeſus, the auctour, promotour, and finiſher of the kingdome of the ghoſpell: Yet dothe it alſo touche bothe hys Apoſtles, and theyr ſucceſſoures, whom he willeth wholly to bend themſelues hereunto, that Goddes worde maye be ſowen abrode, and preached as muche as maye be. For this ſede tyme laſteth euen tyll the worldes ende: and they alſo as helpers of Jeſus Chriſte, bee ſowiers, ſaue alonelye that they ſowe not theyr owne ſeede, but ſuche as Chriſt deliuered vnto thē. And becauſe yͤ ſeede is celeſtiall, it can in no wiſe be ouerlated or oppreſſed. The Phariſeis alſo & Philoſophers had ſeede of theyr owne, but thoſe ſedes could by no meanes (no not whē the world fauoured them) growe & proſper: whereas the ſede of the heauenly doctryne, wareth euery daie more ſtronger thē other, euen when the world with all the puiſſaunce and aydes that it hath, aſſaulteth it. Therfore the Apoſtles doe likewiſe ſowe after their faſhion, & for that purpoſe they are ſent out, who by oft remouing frō place to place, go about nothing els, but to haue the ghoſpel as muche dilated & ſpred abrode as is poſſyble to be. God geueth the encreaſe when they be a ſlepe. That foreſayde ſede hath in euery one, euen of yͤ Chriſtians, his graſſe, his eare, & his harueſt. In him that is a chriſtiā nouice, the corne is yet vnperfite, & lacketh hys naturall ſhape. In them that be lately borne agayne in Chriſt through baptiſme, the ſede is ſprongē into graſſe, which by yͤ grenenes of innocēcie, putteth euerie man in a ioyeful hope that it wil proue wel, and come to good. Now when they are growen vp higher, by going forewarde in Chriſtian vertue and godlineſſe, then bee they eared. And when eche of them is ripe after his maner, then is he cut downe with the ſickle. This ſickle is death, after which the wheat neyther wareth more ne leſſe: neyther is made worſe, nor better. The barne ſignifieth the life celeſtiall.

But whan the fruicte is broughte forthe, anone he thruſteth in the ſickle, becauſe the harueſte is come.

Though the Scrybes, Phariſees, &c. ſtriued to choke and to kille the ſeede of the ghoſpel, yet it grewe vp to the ripeneſſe.

The Apoſtles alſo & theyr ſucceſſours are ſowiers of the ſeede of the ghoſpel.

The corne groweth whyle the houſebandmanne is in ſlepe, and howe.

The degrees of growing of the corne that is ſowed.

This ſickle that cutteth downe the corne whan it is rype.

C

The texte. Math.xiii. Luke.viii. *Mat.xiii.

And he ſayde: wherunto ſhall we lyken the kyngdome of God? or with what compariſon ſhall we compare it? It is like a grayne of muſtarde ſeede, whyche whē it is ſowen in the yearthe, is leſſe than al ſeedes that be in the earthe. When it is ſowē, it groweth vp, and is greater than all hearbes, & beareth greater braunches, ſo that the foules of the ayre maye make theyr neſtes vnder the ſhadowe of it. *And with manye ſuche parables ſpake he the worde vnto them, after as they might heare it, but without parables ſpake he nothyng vnto them. But when they were alone, he expounded all thynges to hys diſciples.

The proſperous going forewarde of the ghoſpel declared by a parable of a grayne of muſtarde ſede.

Furthermore, the Lorde Ieſus ſhewed them by another parable, a figure of the ſucceſſe and proſperous going forwarde of the Ghoſpel: to the entent that they, who as then vnderſtoode not his ſayinges, ſhoulde afterwarde knowe by the ende and profe of the matter, that theſe thinges were not done at all aduentures, nor by worldlye policie, but by the prouidence of goddes wiſedome. And becauſe he would make his hearers to take better hede vnto his wordes, he leatyng as thoughe he had ſtande in doubte vnto what thyng he might beſt compare the kyngdome of heauen, ſayde: Vnto what thyng ſhall we ſaye that the kyngdome of heauen is lyke? or what compariſon ſhall I vſe, wherby I maye expreſſe the nature and vertue therof, vnto them that perceyue nothing ſaue alonly what they ſee with theyr iyes? It is lyke (ſayth he) a grayne, or corne of muſtarde ſeede, whiche (when it is ſowen) is leſſe then all other ſedes of hearbes, that are ſowen in the earth: in ſo muche that if a man marke the quantitie or forme therof, he loketh not that any great thing ſhould come of it. But as ſone as the ſame is once ſprong vp, and gottē out of the grounde, then draweth it to the nature of a tree, waxyng harde from the ſtemme or ſtalke, and ſpreading abrode his braunches beyonde the quantitie ⁊ meaſure of al other hearbes, in ſo muche that it geueth ſhadowe vnto the fowles, and alſo conueniente places for them to buylde, and make theyr neſtes in. With theſe and many other like parables, the Lorde Ieſus ſhewed the rude and groſſe people, a figure of the ſucceſſe ẏ the Ghoſpel ſhould haue, attemperyng his wordes vnto theyr capacities. He ſpake nothing vnto thē at that tyme but in darke parables, becauſe they were not as then receiueable of playne communicacion. For yf he had ſayde, that he ſhoulde ſhortely haue bene ſlayne of the Iewes, but would anone after reliue, ⁊ ſpreade abrode his glory throughoute all the worlde, ſo that he, who then ſeemed loweſte, and moſte abiecte of all perſons, ſhould be right well knowen to be the ſouerayne gouernour of the whole worlde, and that no man, were he neuer ſo hyghe in dignitie, ſhoulde fynde any quyetneſſe, or ſure harborowe, vnleſſe he fled for ſuccour vnderneth his boughes or braunches: yf he had, I ſaye, ſpoken thus plainly vnto them, not one of them all woulde haue abyden hys wordes, nor geuen any credence therunto. And yet was it very expedient for them, as it were in a dreame, to remember theſe thinges: beecauſe afterwarde the thyng ſelfe ſhoulde teache them what was meante by the ſame parables. He ſhewed them in ſecrete communicacion, the ſecrete vnderſtandynge of euerye parable that he ſpake vnto them.

And he ſaid: wherunto ſhal we like the kyngedome of God.

It is lyke a grayne of muſtarde ſeede.

D

And with many ſuche parables ſpake he the worde vnto them. &c.

Why Ieſus taught not the people but in parables.

But when they were alone, he expouned all thynges to hys diſciples.

The texte. Luke.viii.

And the ſame daye, when euen was come, he ſayed vnto them: let vs paſſe ouer vnto the other ſyde. And they lefte the people, and toke him euen as he was in the ſhip: And there were alſo with hym other ſhippes. And there aroſe a greate ſtorme of winde, and the waues daſhed into the ſhip, ſo that it was nowe ful, and he was in the ſterne a ſlepe on a pillowe, and they awaked hym, and ſayde vnto hym: Maſter, careſt thou not that we periſhe? and he roſe vp, and rebuked the wynde, & ſaid vnto the ſea: peace, be ſtill: and the wynd ceaſed, and there folowed a greate calme. And he ſayd vnto them: why are ye ſo fearefull? *how happeneth it that ye haue no faith? and they feared exceadingly, *and ſayd one to another: who is this? For both wynde, and ſea, obey hym.

*Mat.viii. *Luke.viii.

A Thus was that daye ſpente. When it was nowe almoſt night, he commaunded his diſciples to rowe him ouer to the other ſyde of the water. Becauſe faythe towardes Chriſte, and by Chriſte to Godwarde, is the originall cauſe of the encreaſe of the ghoſpell: the Lord perceyuing that his diſciples (who were as yet but rude, ⁊ weaklynges,) did geue no credence vnto his doctrine, attempted many wayes to bring forth in them, and ſtabliſh this faith. Whenſoeuer night, that is to ſaie, the ſtorme of worldly trouble, or aduerſities commeth vpon vs, then haue we chiefely nede of a ſtrong ⁊ ſtedfaſt faith towardes Chriſt.

Night, figureth the ſtorme of worldely trouble.

And there were alſo with him other ſhippes.

Therfore the diſciples obeied his cōmaundemente, and ſo after the people (who coulde not folowe hym) were ſente awaie, they accompanied with certaine other boates, began to row him ouer to the farther ſyde, in the ſame ſhip that he had then taught and preached in. The Apoſtles cary ouer Jeſus, whenſoeuer they goe frō place to place, to ſet forthe and preache the Ghoſpell.

The Apoſtles whan they carrie Jeſus ouer the ſea.

He knewe right well that agaynſte ſuche as ſo doe, and be miniſters of Goddes worde, there ſhoulde in tyme to come be muche ſore buſineſſe ⁊ trouble ſtirred vp, by them that loue better the vanities of this worlde, then thoſe thynges that appertaine to euerlaſting ſaluacion. Wherfore to hearten, ⁊ ſtrengthen his diſciples againſt ſuche perſecutours, ⁊ to teache them alſo, that no power, be it neuer ſo cruell and terrible, ought to be feared of thoſe that with ful heart and minde put theyr affiaunce in the lord Jeſus, he ſuffered them to be in daunger, euen to deſperacion.

No power ne crueltie is to be feared of them that putte theyr full affiaunce in Jeſus.

And ther aroſe a great ſtorme of wynde. ⁊c.

For after they had ſailed far frō the ſhore, there ſodainly aroſe a great ſtorme of windes, which ſet the water in ſuche a rage, yͭ the waues enforced by the violence of the tēpeſt, daſhed into the ſhip, ſo that they wer then in greate daunger, leſte the ſhippe already filled with the great ſourges of the ſea, would haue ſouncken.

And he was in the ſterne a ſlepe on a pilowe.

The humayne nature in Chriſte.

In the meane while Jeſus laied hys head vpō a pillow, ⁊ ſlept in the ſhip. This was no famed ſlepe, he ſlept in verie dede, being weried with trauaile, ⁊ watchinges, as one that had a B very naturall bodie of man, ſubiect to al ſuche paſſions as oures are ſubiecte vnto.

Chriſt knew all thynges what would betyde.

But he was not ignoraunt what woulde betide. He wiſte well there would a tempeſt ariſe. He knew that the Apoſtles would be ſore afraied, ⁊ waken him out of his ſlepe. He could not more effectuallye teache thē, that nothing is to be drad of thoſe that ſtedfaſtly beleue in hym.

That the diſciples in peril of periſhing called to chriſt, was an argumente of faith, but of vnbeliefe that they myſtruſted whā he was in ſlepe.

Maſter, careſt thou not that we periſhe?

The diſciples therfore pynched hym as he ſlepte, ⁊ when they had awakened him, ſayde: maſter ſlepeſt thou ſo ſoundely while we periſh? ⁊ thinkeſt thou that it maketh no matter to thee, yf we be drouned? It was an argumente of faythe, that whē they were in daunger of deathe, they fled vnto Jeſus for ſuccour: But of an vnperfit faith, for as muche as they beleued that they were not in ſufficient ſafegarde, as long as the lord was a ſlepe.

And he aroſe vp and rebuked the winde ⁊c.

Jeſus rebuketh the wyndes and ceaſſeth the tempeſte.

When Jeſus was wakened, becauſe he woulde by dede declare yͭ he was the Lord of al the elementes, he rebuked the windes ⁊ commaunded thē to ceaſe. Then he ſaid vnto the ſea: peace, be ſtill. Theſe two elementes which are obedient to no mortal man, knewe the voyce of theyr maker. And by ⁊ by the winde alayed: the waues ⁊ ſourges of the water left theyr raging, ⁊ fel downe, ⁊ there folowed a greate calme.

Jeſus rebuketh hys diſciples for theyr vnbeliefe.

And he ſayed vnto them: why are ye ſo fearful?

Then the Lord tourned him vnto his diſciples, ⁊ rebuked them for theyr vnbelefe. Why (ꝙ he) are ye ſo afrayed? haue you not yet, after that you haue ſene me worke ſo many miracles, confydence in me? Now whē the diſciples, and the other that were with him in the ſhip, ſaw this ſtraunge wonder, how the ſea being a dumme, and an vnruly element, ⁊ the winde likewiſe a violent elemente, forthwith as he had rebuked them, ceaſed frō further raging, ⁊ were ſtill: perceiuyng that it was a thing paſſing the ſtate, and condicion of manne, ſayde one of them to an other.

The wynde ⁊ ſea obey vnto Jeſus.

The ſtate of Jeſus as touchyng his mannes nature.

Chriſtes ſlepyng in the ſhippe, what it figureth.

Chriſt whā he ſlepeth.

What biſſhoppes are faſte in ſlepe, and whyche awake.

C

Who is thys? For bothe wind ⁊ ſea obeye hym.

Who is this, whoſe commaundemētes not onely diſeaſes, and the diuels, but alſo the dumme elementes obey vnto? He that was the ſonne of man (as touching the naturall appetites of man) had not in this worlde where to reſt his head. For euen dying on the croſſe when he had nothing to laye hys head on, he caſt it downe, and ſo yelded vp the Ghoſt: But here in the ſhyp he dyd not onely take his reſt, but alſo layed a pilowe vnderneth hys head, and ſlepte theron: and anon a ſtorme aroſe, becauſe we ſhould know what greate daunger hangeth ouer the churche, ſo oft as Chriſte ſleapeth in vs. He ſleapeth verily, whē the ſhepeheardes and paſtours of Chriſtes flocke delited with the commodities, and pleaſures of this world, are in a ſound ſlepe, ſo that if a man pinche them, or crie vpon them neuer ſo much, yet can they not be wakened. Howe faſt a ſlepe are thoſe Biſhops, who beyng altogether geuen vnto ſenſualitie, dronken with an vnlefull deſyre to rule and playe the Lordes, and wholy ſet to heape vp money, neyther take any care for the flocke to them committed, nor haue anye remembraunce of theyr owne ſoule healthe, nor yet are moued any whit at al with the cōmon peril, to awake out of theyr ſlepe, and thinke thus with themſelues? What doe J mad man that J am? The Lordes flocke is committed vnto me to be fed: ⁊ ſhortly muſt J come to the iudging ſeate of the euerlaſting iudge, who ſhed his precious bloud for theſe ſhepe, which he put me in truſt withal. What anſwere ſhal J thā make him? J ſhould with enſample of good lyuyng haue caryed lighte before them to euerlaſtyng ſaluacion: and by my naughtie ſinneful life, J haue bene theyr guide to hel, and damnacyon. J ſhoulde haue fed thē with the doctrine of the ghoſpell, ⁊ did not fede them a whit, but plucked of theyr wolle by the rootes, but ſpoyled them of that they had, but ſlewe them. Jn ſtede of a father, J behaued my ſelfe like a tiraunt: for a Byſhop, J was a woulfe and a robber.

Chryſtes ſlepyng in the ſhippe, ⁊ the ſtorme therewhile ariſing, wel moraliſed.

D

And in the meanewhyle the tempeſt diſordereth al thinges, and maketh a greate confuſion. Jeſus who is the true heardeman of the churches and congregacions, ſlepeth diſſemblyng the matter, and ſufferyng the ſtorme to aryſe: but he ſlepeth ſo, that he ſtreightwayes awaketh at the crye, and calling of his.

Moe ſhippes accompaignyng chriſt, what it ſignifyeth.

No ſhippe is drowned that foloweth Chriſt.

The tempeſt ⁊ night what they ſignifie.

There maie ariſe a tempeſt alſo in euery mans owne ſoule priuately, as well as in the ſhip of the Churche.

Chriſt how he maye be wakened.

The ſhyppe that Chriſt (as pertayning to the body) is caried in, is one: but ſhe hath mo accompaniyng her. There is one catholike or vniuerſall church, and agayne there be many churches. Chriſte is lykewyſe in them all: And as many as doe cleaue vnto the ſame heade, be one congregacion. No ſhip is drowned that foloweth Chriſte: Be they neuer ſo muche toſſed with the waues of yͤ water, neuer ſo muche in ieopardie of drownyng, yet haue they at the lengthe good arriuall, and come ſafe vnto the hauen. But all thys whyle, the tēpeſt and night doe plainly teache vs, that we can haue no maner of ayde and ſuccour of our owne ſtrength, and that all hope of ſaluacion is in Chriſte onely, yf a man with ful heart and mynde put hys truſte in hym. The deuill cauſeth oftimes ſuche tempeſtes priuately to ariſe in euery mannes ſoule. For after that the night doth once darken our mindes with errours: after the light of fayth doth faile, and the ſtrēgth of theuanlike ſpirite be (as ye would ſay) a ſlepe, and layed to reſt in vs: then doe the windes of naughty luſtes ariſe, and greatly diſturbe the calme of yͤ mind. The ſoule ſelfe is nowe in great haſarde: there is no helpe, neither in towyng nor in ſayles. There is no remedy, but it muſte nedes peryſhe and goe to wrecke, yf Chryſt be not wakened out of his ſlepe by feruent and importune prayers. Jf he heare not ſtreightwayes when he is called on, yet ceaſe thou not, but pricke, and pinche hym tyll he bee awake. By hym onely the calme and quietnes of the minde, ſhal in continent be reſtored.

The .v. Chapter.

A

The texte. Matth.viii Luke.viii.

And they came ouer to the other ſide of the ſea, into the countrey of the Gaderenites: and when he was come out of the ſhippe, immediately there met hym out of the graues, a man poſſeſſed of an vncleane ſpirite, whiche had his abiding emōg the graues, and no man coulde bynde him: no, not with cheynes, becauſe that when he was often bounde with fetters, and cheynes, he plucked the cheynes aſunder, and brake the fetters in pieces, neyther coulde any man tame hym. And alwayes nighte and daye he was in the mountaynes, and in the graues, crying, and beating himſelfe with ſtones. But when he had ſpyed Ieſus afarre of, he ranne and wurſhipped him, and cryed with a loude voyce, and ſayd: what haue I to doe with thee Ieſus thou ſonne of the moſte higheſt God? I require thee in the name of God, that thou tourment me not. For he ſayde vnto hym: come oute of the manne thou foule ſpirite. And he aſked hym, what is thy name? And he anſwered, and ſayde vnto hym: my name is Legion, for we are many. * Luke.viii *And he prayed hym inſtauntly, that he woulde not ſend them awaye out of the countrey.

AS this tempeſt hath taughte vs that all trouble ⁊ buſineſſe whatſoeuer the worlde would ſtirre vp agaynſt the ghoſpell, ought by the ayde of Chriſt to be ſuffered with conſtant courage of mynde: ⁊ that ſuch trouble ſhould at one time or an other, be turned into greateſt tranquillitie and quietnes: So folowed there in continent a figure, wherby was ſignified that there ſhould be in ſome partes of the worlde ſo vplandiſhe and cruell people, that they would at the firſt brount, by reaſon of theyr natural crueltie, refuſe and abhorre the doctryne of the ghoſpell: and yet ſhoulde it come to paſſe in proceſſe of time, that they alſo ſhould waxe gentle and cyuill people, ⁊ ſhould louingly receyue the ſwete yoke of the Lorde, after they once knewe it.

B Wherfore aſſone as this ſtorme was alaied, whiche fygured the ſtorme of perſecucion that princes ſhould ſtirre vp, raging agaynſt the ghoſpel, Jeſus, and ſuche as accompanyed hym, arriued on the other ſyde of the water. That countrey was called the countrey of the Geraſites, of a famous towne of Arabie, named Geraſa, ioynyng vnto mount Galaad, in the tribe of Manaſſe, not farre fro the lake or ſea of Tiberias. For nowe the Lorde Jeſus maketh a foreſhew of the brutiſhe and cruell barbarouſneſſe of certayne nacions, of whom it maye bee doubted, whether they deſerue to haue the name of menne, or no: yet is there none ſo fierſe and ſaluage crueltye that we ought to deſpayre of. Wherfore after that Jeſus was cummen out of the ſhyppe, and entred into this countrey, by and by he ſawe a ſight, whiche plainly declared the maners, and naturall diſpoſicion of that nacion. For when he was hearde commyng, there ſtarte oute a certaine felow, vexed with a ſpirite of paſſing vnclenneſſe, ⁊ crueltie. This wretched creature woulde not come where as any reſorte of people was, but liued in ſolitary places, lurkyng, and hydyng hymſelfe in dead mennes tumbes that were by the highe waye ſyde. Neyther was there any that aſſayed any more to bynde hym, becauſe he had bene ofte tymes bounde before, and alwaies plucked the cheynes aſunder, and brake the fetters in pieces. Neyther was there any violence that coulde ſo reclayme hym, but that he beeyng in caſe not able to rule hymſelfe, woulde gad abrode at libertie, whither ſoeuer the wicked fyend enforced him to goe. For this cauſe he was vnboūd, and wandered vp and downe bothe night and daie emonge dead mennes tumbes, and in wylde mountaynes, crying and beatynge hymſelfe wyth ſtones. Nowe yf anye reken thys to bee (as it is in verye dede) a miſerable,

The countrey of Geraſites.

Geraſa a towne of Arabia.

And when he was come out of the ſhippe, there mette him oute of the graues a man poſſeſſed with an vncleane ſpirite.

A man poſſeſſed with an vncleane ſpirite.

And all wayes night and daie he was in the mountaynes, ⁊ in the graues, crying. ⁊c.

and a

C

What is to be poſſeſſed with an vncleane ſpirite,

and a terrible ſighte, lette hym conſidre with hymſelfe, howe muche more miſerable a ſight in the iyes of almighty God, is he that hath nothyng els of a man, but the name only. He, I ſay, that is marde & caſt away through riottous liuing, wod vpõ harlottes, mad vpon the diſe, & beſide himſelfe by reaſon of dronkennes, a brauler, a robber or praye taker, a breaker of the peace, a violent felowe, ſuche a one as can neyther be reſtrayned by Gods lawe, ne mannes: neyther let and brideled from his ſenſuall wilfulnes by any ſhame, reuerence, or feare: bolde to doe what hym liketh: who for ſmal wages is hired to go to what warfare ſoeuer it be, to ſley and murder ſuch as he knoweth not, and neuer did him harme, to burne villages and good tounes, to rifle churches, and finallie to deſtroye all that euer holy is, or not holy. Put here vnto periuries, blaſphemies, and inceſte, with the which vices ſuche leude ruffians as are of this ſorte, be wel acquainted. Put hereto treaſons and poyſonynges, with the practiſe of arte Magike or Sorcerie, and then ſhalt thou euidently perceyue howe muche leſſe was the furye of the man thus vexed with the deuill, then of this wretched & vnthriftie caytife.

Whether we ought to deſpayre of helpe at Ieſus hande.

But what? Ought we to diſpayre of ſuche a one? No truely, yf it maye chaunce hym at any tyme to ſee Ieſu. He is ſene by faythe.

The man poſſed with an vncleane ſpirite, recured.

But when he had eſpied Ieſus a farre of, he ranne and worſhipped him.

For when the ſame wretched felow at the noyſe that the ſtraungers made, was come out of his denne, violẽtly to aſſault them according vnto his accuſtomed maner, anon as he had afarre of eſpyed Ieſus, he drawen with an heauenly power, and ſodainly chaunged, ranne vnto hym, and wurſhypped hym.

D

I require thee in the name of God, that thou tormente me not. &c.

And ſtraightwaies the fiend began to crie with a loud voice by the mãnes mouth, and to ſaye: What haſt thou to doe with me thou Ieſus the ſonne of the higheſt God? I require thee by the name of God, that thou torment me not.

The deuils tormẽt was to be byddẽ auoyde out of the man.

For Ieſus voyce was vnto that deuill, a torment, becauſe he ſayd: Thou foule ſpirite, departe oute of the man. So great was the malice of the deuil, that it was the greateſt tourment to him that might be, if he now coulde no lenger be ſuffered to vexe and tourment the ſely wretche. He felte Ieſus voyce effectuall, and almightie, the whiche he was conſtrayned to obeye vnto, whether he woulde or no.

Suche as haue delight i hurtyng other, are poſſeſſed with an vncleane ſpirite.

Nowe I reporte me to you, whether there be not like affeccion of minde in ſuche as be extremely malicious perſons, who haue a great delight to doe other men harme, yea, thoughe it be to theyr owne diſpleaſure. And yf they be reſtrayned from theyr wilfull deſyre, ſo that they can not be ſuffered to doe what miſchiefe they would, then are they ſore vexed in mynde.

Legion, the name of an vncleane ſpirite.

My name is legion, for we are many.

Ieſus demaunded of the foule ſpirite what was his name. The ſpirite made aunſwere: my name is Legiõ, becauſe we bee many. Thou knoweſt (good reader) that this worde Legion, is a word or terme of warre, whiche implieth a foule rablement of ruffians, confedered together, to deſtroye men.

Ieſus putteth awaye a legion of deuils as ſoone as one deuil and as eaſely.

But no power of a multitude preuayleth agaynſt the might of Ieſus. He as eaſely putteth a Legion to flight, as one man.

The deuill aſketh not mercie of Ieſus, but requireth that he maie ſtill doe ill.

And he prayed him inſtauntly, that he woulde not ſende hym awaye oute of the countrey.

Then that capitayne deuell who ſpake for all the reſte, greatly beeſoughte Ieſus, whome he acknowledged to bee hys conquerour, that he woulde not cleane exile him out of that countrey. O peruerſe malice of the deuell. He deſyreth not forgeuenes, nor any other benefite, wherby he may bee in better caſe. He counteth it a pleaſure and benefite, yf he maie be ſuffered there to continue, wheras moſte occaſion is for hym to doe harme: Euen as though a ſort of ſnaphaũſes ſet al on miſchefe, enforced by a greater power of the prince, and commaunded to breake gariſon, or forſake theyr hold and fortreſſe, woulde make this peticion: We deſyre no wages, but only that youre grace wil ſuffer vs to raunge abrode in the countrey, and robbe and reaue at oure owne peryll.

A

The texte. Matth. viii. Luke. viii.

But ther was there nigh vnto the mountaines, a great heard of ſwyne feadyng, & al the deuils beſought him, ſaying: ſende vs into the heard of ſwyne, that we may entre into them: And anon Ieſu gaue them leaue, and the vncleane ſpirites went out & entred in to the ſwine. And the heard was caried hedlong into the ſea. They wer almoſt two thowſand and were drouned in the ſea, And the ſwineheardes fled: and tolde it in the citie, and in the fieldes. And they went out for to ſe what had happened, and came to Ieſus, and ſaw him that was vexed with the fiend, and had the legion, ſit both clothed and in his right mind, & they were afrayd: and they that ſaw it, told them how it happened to him that was poſſeſſed with the deuil, and alſo of the ſwine. And they began to pray him that he would depart out of theyr coaſtes.

But ther was there nigh vnto the mountaines, a great heard of ſwyne fedyng.

Swyns what they ſignifie in figure.

Why Jeſus ſuffered the legion to entre into the heard of ſwyne.

And anon Jeſu gaue them leaue

To ſaue one man we ought not to paſſe on any worldly loſſe beſides.

And the vnclene ſpirites &c. went into the ſwyne.

When that vnto this requeſte and peticion of the deuell, Jeſus made no anſwere, there was not farre of a great hearde of ſwyne, nighe vnto the moūtaine feading in the fieldes. Thou knoweſt here good reader, yͤ beaſt that was abhorred of all the right Jewes, and wherewyth the Gentiles, a people geuen to ydolatry, were chiefly delited. Therfore the deuils deſyred that they might be ſuffered at the leaſtwyſe to entre into the ſwyne. And if we may not (ſay they) deſtroy the man whom thou deliuereſt from vs, yet geue vs leaue ſumwhat to wreake oure malyce by deſtroying of the vncleane beaſtes. That Jeſus graunted them without any ſticking, who cared not for the ſafegarde and preſeruacion of ſwine, but of men: teachyng vs hereby, that for to ſaue, euen but one man, we ought not to paſſe vpon the loſſe of other worldly thynges, be it neuer ſo great. The Legion of the vncleane ſpirites, forſoke the man, who remayned to bee purifyed with the ſpirit of Chriſt, and went into the heard of ſwyne, which were furthwith caried headlong with great violence, downe the ſtepe hil into the lake or ſea,

B

and there drowned. The ſwine were almoſt two thouſand in number. Let men beware that they be not found lyke vnto ſwyne. For into ſuche ſoules the deuils are right glad to enter. Nowe the ſwyneheardes after they had ſene this wonderful fact, did not help their ſwine, but fled away for feare in to the next citie, & into the countrey there about, & ſhewed euery body what they had ſene. That good ſhepeheard helpeth his flocke being in ieoperdy. But when the paſtoures or ſhepeheardes are themſelues as bad as theyr naughty flocke that is paſt al grace and goodnes, then both the flocke goeth to wrecke & vtterly periſheth, & the ſhepeheardes doe nothyng els but flee awy for feare. Aſſone as this thyng was noyſed abrode, yͤ people came running thicke & threfolde out of yͤ towne & countrey, deſyrous to ſee with theyr eyes, what they had heard before with their eares. For al ſemed vnto thē incredible that the ſwineheardes had tolde them. Wherfore they came themſelues vnto Jeſus, & ſaw the man whom they al knewe before vexed with a ſpirit of exceding cruelnes, and wont by reaſon of his great furye & madnes, to braſte all his chaynes and fetters in pieces, to rente and teare a ſondre his clothes, to beate himſelf wyth ſtones, violently to aſſault thoſe that paſſed by, and to make al the places there aboute to ryng with his furious crying, & roaring: ſaw him, I ſay, then ſit quietly at Jeſus fete both clothed, and in his right mind. Nowe they whiche were preſente, and ſawe what was doone, recounted to ſuche as came thither, the whole hiſtorye of all that befell, euen from the begynnyng, bothe howe the Legion of Deuels was caſte out of the man, and alſo how the hogges were drowned in the water. Wherfore when they (the matter now diligently examined and tryed out) were throughlye perſwaded that all was of trueth whiche had bene tolde them of the ſwineheardes, then were they afrayed, and beganne to deſyre Jeſu to departe out of theyr quarters. Thys wycked and groſſe nacion, knewe not Jeſus throughly. They perceyued hys power, but they

Into men that are lyke vnto ſwyne the deuil doth gladly entre.

And the ſwyneheardes fled. &c.

Naughty heardes men helpe not their flocke

And they wente oute to ſee what was happened. &c.

And they begonne to praye hym that he would departe out of theyr coſtes.

marked

marked not his goodnes manifeſtly declared, in that he reſtored thys man to his right mind: ⁊ they were a great deale more moued in theyr myndes for the loſſe of theyr ſwyne, then glad of the mans health ⁊ recouery. They feared theyr Oxen, theyr Aſſes, and theyr hogges, and toke great care for the belye, ⁊ none at al for the ſoule. And yet for all that, it is a certayne begynning of ſaluacion, ſumwhat to ſtand in drede of Gods power. C

Somewhat to ſtande in drede of goddes power is a certain begynning of ſaluaciõ

And whan he was come into the ſhip, he that had the deuill, praied him that he mighte be with him, howbeit Ieſus would not ſuffre him, but ſaide vnto him: go to thyne owne howſe and to thy frendes, and ſhewe them how great thinges the lord hath done for the, and howe he hath compaſſion on thee. And he departed, and began to publiſhe in the .x. cities, how great thynges Ieſus had done for hym, and all menne did meruayle.

The texte, Luke. viii

The lord, teaching vs by dede, that the roſes of goddes woord and the goſpel, ought not in any wiſe to be caſt vnto hogges, reculed vnto the water ſyde and toke ſhyppe. In the meane whyle the felow which was deliuered from the deuil, perceyuing the authour of his health to departe, began to deſyre him, that he might be one of his trayne. The lordes pleaſure was that he ſhould rather be a publiſher of hys mercye, and goodnes, then one that ſhould accompany him in his iourneies, becauſe it was expedient for the ſoule health of many that he ſhoulde ſo be. Get the hence rather (ꝙ he) vnto thy houſe and to thy kinſfolkes, and acquaintaunce, and ſhewe them how muche god hath done for the, and how he toke compaſſion vpon the when al menne pitied the, but yet demed the paſt all remedy. That coũtrey conteyned in it ten cyties, and therfore was called in the Greke language, Decapolis. The manne obeying the commaundement of Ieſu, departed: and tolde in all thoſe cities bothe what caſe he was once in, and in what caſe he was nowe made agayne through the benefite of Ieſus. Euerye man beleued that hys wordes were true, by reaſon very many of the ſame countrey knew him before, and alſo becauſe he ſhewed by his outward behauiour, that he was by the power of Ieſus, perfectlye reſtored vnto hys right mynd. He was not aſhamed to ſpeake of hys olde calamities, whiles he went about to ſet furth gods glory. Heare theſe thinges thou wurſhipper of Idols, thou whoremonger, thou dyſer, thou ryotous felowe, thou waſter, thou extorcioner, thou robber, thou houſe burner, thou warrier, thou poyſoner, thou murtherer: dyſpayre not, onelye runne vnto Ieſus. Conſider not the multitude and grieuouſnes of thyne offences: onelye regarde that Ieſus is he that came to ſaue all men, and is able to doe all thynges with a becke. When the legion of deuils hath forſaken the, when thou arte reſtored to thy right mind agayn, thẽ blaſe, eſpecially among thy frendes, and acquayntaunce, the great mercy of god towardes thee. Be not aſſhamed to confeſſe thy former lyfe. For thys alſo ſhall make greatlye for the aduaunceyng and ſettyng furth of the mercy of Ieſu, if it be knowen to as many as may be poſſible, how abhominably thou liuedſt before. Knowe ledge and confeſſe what thou haſte bene: And where as thou art nowe ſodaynly chaunged, and become an other manne, aſcrybe it not vnto thyne owne deſeruinges, but vnto the free mercye of god: who taketh mercy and compaſſion vpon whomſoeuer it pleaſeth hym, for aſmuche as he is debtour and bound to no manne.

He that had the deuill praied hym that he might bee with hym.

And he departed, ⁊ began to publiſhe it in the ten cities.

And all mẽ did meruaille.

D

Decapolis and why it was ſo called.

We ſhould not bee aſhamed to ſhewe of our owne calamites, whyles we goe aboute to ſette foorthe Goddes glorie.

To renne to Ieſus is to geat ſaluaciõ what ſo euer the ſynne bee.

¶ And when Ieſus was come ouer agayne by ſhyppe vnto the other ſyde, much people gathered vnto hym, and he was nygh vnto the ſea: and beholde there came one of the rulers of the ſinagoge, whoſe name was Iairus: and when he ſaw hym, he fell down at his feete, and beſoughte hym greatlye, ſaying: my daughter lyeth at poynte of death. I pray thee come and laye thy hande on her, that ſhe maye be ſafe and liue: And he went with him, & much people folowed him, and thronged him.

The texte. Math. ix.

A

And whan Jeſus was come ouer agayn. ⁊c.

Jeſus ofte chaūgeyng of place maketh for the aduaūcyng of the ghoſpell.

Muche people gathered vnto hym.

And behold there came one of the rewlers of the ſinagogue whoſe name was Jairus.

Jairus a rewler of the ſinagogue hath a doughter lying at the pointe of death.

He felle down at his fete, ⁊c ſaying: my daughter lyeth at the poynte of death.

Jairus beſecheth Jeſꝰ for his daughter.

Jairꝰ feith was as yet but weake.

B

Jeſꝰ going with Jairꝰ what it teacheth vs.

And he went wyth hym.

Howe Jeſꝰ confirmed Jairus feith.

And muche people folowed hym ⁊ thronged hym.

Why ſo greate a multitude folowed Jeſꝰ going with Jairꝰ

When thys ſeede (as a manne maye call it) was ſowen among the Geraſites, the Lorde Jeſus paſſed eftſones the water. That he ſo oftentimes chaungeth place, maketh for the aduaunceing of the goſpel: and the varietie of miracles, moniſheth vs how the teacher of the goſpell ought buſilye to doe his deuoure whenſoeuer occaſion ſerueth, to bring whomeſoeuer he can to ſaluacion. Nowe when he was brought ouer to the other ſyde, thither reſorted afreſhe, a great multitude of people. For lyke as yͤ lodeſtone draweth vnto it yron: ſo doeth beneficence and well doyng allure all men vnto her. Whiles the lord was by the water ſyde, there came vnto him one of the rulers of the Sinagoge, called Jairus. This Jairus moued by the fame of Jeſus, came thither with the reſt of the multitude. For there was a thing whiche grieued his heart very ſore, wherin he much deſyred yͤ preſence of Jeſus. Therfore when he ſaw yͭ Jeſus was brought agayn vnto the ſhore, ⁊ ſet a land, he was right ioyous, and (as they are euer lowly and crouching which greatly deſyre any thing) although he were a ruler of the Sinagoge, that is, a primate among ſtately felowes, yet fel he downe at yͤ feete of Jeſus, and beſought him, ſaying: Lord, my daughter a mayden of twelue yeres olde, in whom J repoſed the chiefeſt ſolace of mine olde age, is in as great peril of life as may be, ⁊ lyeth now at the mercy of god: come and laye thy hande vpon her, that through thy touching ſhe may be ſafe, ⁊ liue. Jeſus perceiuing wel by his wordes how weake his faith was as yet, in aſmuch as he made mencion of the extreme ieoperdy that ſhe was in, as though he had not bene able to relieue her, if ſhe had beene dead in dede: ⁊ in that he required his preſence, ⁊ alſo the touching of his hand, as though he coulde not beyng abſent, yea and with a becke, make whole whomeſoeuer him lyſt: Jeſus, J ſaye, promiſed him to come, and ſo folowed him going homeward a good paſe: geuyng thereby an enſaumple howe readye the paſtour of Chriſtes flocke ought to be, in procuryng ſoule health to al menne, bothe to Grekes, and to barbarous nacions, to them which are deſcended of noble parentage, and of baſe linage, to ryche, and to poore, to learned and to vnlearned. And as he went, there was occaſion geuen hym wherby to refourme the vnperfit fayth of the ſayd ruler of the ſynagogue, and that by the enſample of a woman, which the leſſe that ſhe knew Chriſt by the law, the more was ſhe to bee borne withall, and excuſed for her vnbeliefe. There folowed Jeſus as he wente to the ruler of the Sinagoges houſe, a merueylous greate multitude of people: partelye beecauſe it was not poſſible to diſſeuer them from hym, and partlye to beholde the miracle whiche ſhoulde be wroughte. The nobilitie of the ſuiter made them more deſyrous to beholde. Wherfore as eche of them preaſed to be next Jeſu, ſo was he payned with the thronging of the people.

The texte.

¶ And there was a certaine woman which had bene diſeaſed of an iſſue of bloude xii. yeares, and had ſuffered many thinges of many Phiſicians, and had ſpent al that ſhe had, and felte none amendmente at all, but rather was wurſe and wurſe. When ſhe had hearde of Ieſus, ſhe came in the preaſe behynde hym, and touched his garment. For ſhe ſayde: if I maye but touche his clothes, I ſhalbe whole. And ſtrayghtway the fountayn of her bloud was dried vp, and ſhe felt in her body that ſhe was healed of that plage.

And there was a certain womā whyche had been diſeaſed of an iſſue of bloud, ⁊c.

A woman diſeaſed of an iſſue of bloud commeth to Chriſt for remedie.

In thys preaſe was there a woman that had a filthye, a lotheſome, and alſo an vncurable diſeaſe, and had bene ſycke thereof the ſpace of xii. yere (for it was the bluddye flixe:) whiche was in ſo muche the wooſe takyng beecauſe whyles ſhe put great hope of recouery in Phiſicians, that made her manye fayre promiſes: and whyles dyſpoynted of one, ſhe wente vnto an other for boote that putte her in more aſſuraunce of healthe, and from

C

hym agayne to an other, beyng continually fed with good hope, and cōfortable wordes, ſhe ſpent all that euer ſhe had vpon them: and yet for all this, ſo lytle was ſhe holpen by Phyſicke, that ſhe was in muche worſe caſe then ſhe ſhould haue been if it had not chaunced her to medle with the Phyſicians at all: who whyles they made many large promyſes, & payned the poore wretche with theyr ſeruiceable diligence, both encreaſed her olde griefe, & alſo added thereunto a newe: that is to ſay, vnto her bluddy flyxe, pouertie. Suche vndoubtedly are the commune ſorte of thoſe that profeſſe humayne medicine. But it is oftetymes ſene that health is gotten by vtter diſpayryng of health. After ſhe beganne once to diſtruſt the Phyſicians, and they perceyuing that ſhe had nothyng left to geue them, had now at the length geuen ſentence that there was no hope of her recouerye: than began ſhe to be nearer vnto health, then ſhe was before. For God helpeth none more wyllyngly, then ſuche a one as is cleane deſtitute and forſaken of all worldly ſuccours. This woman hearde but tell of Ieſus, and furthwith ſhe conceyued a wonderfull great confidence of hym, and preaſed in among the thyckeſt of the multitude. The baſhefulneſſe of womanhode, and the fylthineſſe of her diſeaſe, would not ſuffer her to doe as the ruler of the Synagogue dyd: but ſhe came behynde Ieſu, and at the length when ſhe had with muche a dooe wounde her ſelfe out of the preaſe of people, whiche dyd thruſt, and throng one an other, then touched ſhe his garment. For ſhe had ſuche confidence in hym, that ſhe ſayed ſecretely to her ſelfe in this wyſe: If I may touche but the onely hemme of his garment, I ſhall be delyuered of my diſeaſe. When all the Phyſicians whiche tooke muche money to put her to payne, had geuen her ouer, ſhe happened to mete with an other Phyſician, who ſodaynly reſtored her to perfite health, and that for naught. She was not deceyued in her truſt. For aſſone as ſhe touched the Lordes garmente, the yſſue of bloud ſtaunched, the humour beyng ſodaynly corrected, which was wont to yſſue, and wel out, as it had been out of a quicke ſpryng. Moreouer ſhe felte now againe the ſelfe ſame ſtrength and luſtineſſe in all her bodye, that ſhe was wonte to haue before, or euer ſhe beganne to bee ſycke of this diſeaſe. Lette ſuche as bee effeminate perſones, and made womanlyke through exceſſe, and worldely delicacies or pleaſures, haue recourſe no whyther els for ſuccour, ſaue vnto Ieſus. If they truſt to Phyloſophers, Lawyers, arte Magike, or Phariſaicall ceremonies, then ſhall they after bothe tyme and wytte conſumed herein, dooe nothyng els but encreaſe theyr diſeaſe, and wynne pouertie: excepte peraduenture ſuche pouertie bee leſſe grieuous vnto them, by reaſon that age is nowe ſpente, and wytte cleane decayed and gone. The woman hyghly reioyſed when ſhe hadde, as it were, ſtollen this benefite of Chriſte, whome ſhe thought myght (as a manne) be deceyued, and kept from the knowledge of the thyng that was done: or els if he coulde not ſo bee, then truſted ſhe verely that he would of hys goodneſſe, pardon the ſhamefaſtneſſe of womanhode.

And had ſuffered many thinges of many Phyſicians, and had ſpente all that ſhe had, &c.

Phyſicians beyng mē, dooe ſome tymes deceiue theyr pacientes & make them poore, and yet cure them not.

God moſte readily helpeth ſuche as are deſtitute of al worldely comforte.

When ſhe had hearde of Ieſus, ſhe came in the preſſe behynd him

Why the womā with the iſſue of bloude dyd not ſpeake to Ieſus openly.

D

And ſtreight waye the fountaine of hir bloud was dryed vp, &c.

The womā wyth the bloudie iſſue cured of Ieſus.

Who ſo hath any diſeaſe leat hym ſeke onely to Ieſus for helpe and cure.

The womā thoughte to haue ſtolen a benefyte vnknowen to the people.

And Ieſus immediatly felyng in himſelfe that vertue proceded from hym, turned hym about in the preaſe, & ſayd: who touched my clothes? And his diſciples ſayd vnto him: thou ſeeſt the people thruſt thee: and aſkeſt thou, who dyd touche me? And he looked rounde aboute for to ſee her, that had done this thyng: but the woman fearing, and tremblyng (knowyng what was done within her) came, and fell downe before him, and tolde hym all the trueth. And he ſayed vnto her: doughter thy fayth hath ſaued thee, goe in peace, and be whole of thy plague.

The texte.

Luke. viii.

The Lorde hauyng more regarde to Gods glorye, and the health of a greate many, than to the ſhamefaſtneſſe of one woman, knowyng ryght

well that

Chriſt perceiued a vertue to procede out of hym ſecretely.

A wel that he was touched, and that the woman had receiued the benefite of health therby, turned him to the multitude preaſing behind him, and ſayd: Who touched my clothes?

And Ieſꝰ ſaied: who touched my clothes.

The diſciples thinking nothing vpō thys that befel, aunſwered the lord agayn, ⁊ ſayd: Thou ſeeſt a great preaſe of people thruſting and thronging thee on euerye ſyde, and yet aſkeſt thou who toucheth thee?

Thou ſeeſt the people thruſt thee ⁊ aſkeſt thou, who did touche me?

Who touch Chriſt.

All are not healed that touch Chriſte.

They that reade the goſpel do touche Chriſt. Suche as doe conſecrate or receiue hys holy body do yͤ ſame: but al are not healed which doe touche hym. The woman alone that touched him with a ſtrong fayth, was healed. Ieſus required no other rewarde for hys benefite, but onely a confeſſiō of the diſeaſe, and a knowledge of gods mercy.

Ieſus requireth a confeſſion of benefites receiued of hym.

Therfore when yͤ womanne conſtrayned by ſhamefaſtnes, helde her peace, truſting that ſhe might ſtil haue bene vndiſcried, he looked rounde about on the people, as though he had bene deſyrous to know her yͭ had touched hym. This looking about of Ieſus, was a geſture of hym yͭ courteouſly required a confeſſion of the benefite receiued.

Why Ieſus woulde not vtter the woman by name, and why ſhe held hir peace.

He woulde not vtter her by name, leſte he ſhould haue ſemed to haue hit her in the teeth, with the good turne he dyd her. The woman, of a womanly ſhamefaſtnes, ⁊ not of any vnthankefulnes, held her peace. Thē was there a pricke or prouocacion geuen, to make her to put away that vnprofitable ſhamefaſtnes, and to wryng out of her an holeſome confeſſion.

And he looked roūd about for to ſee hir.

For what is not the loke of Ieſus able to doe? In this wiſe he beheld Peter, ⁊ furthwith he came vnto hymſelfe agayn.

B

But the woman fearing and trembling ⁊c. came ⁊ fell downe before him and tolde hym all the trueth.

The woman knowing in what caſe ſhe came vnto Ieſu, and what greate benefite ſhe had receiued of hym, durſt not diſſēble the matter, but al womanly baſhefulnes layed a part, came fearyng, and tremblyng before hym. For ſhe ſtode in great dreade, leſt he would haue rebuked her for her leudnes.

The womā wyth the blouddie iſſue declareth all the matter to Ieſus.

Then fell ſhe downe at hys knees, and in the audience of them all, ſhewed the whole matter as it was, in euery poynte, without any diſſimulacyon or colouryng: how long the dyſeaſe had hanged vpon her, how phiſicke had bene practiſed in vayne, how ſhe touched his garment priuely, and what a great truſt ſhe had conceiued of hym.

What confeſſion god requireth of a ſinner.

The lord Ieſus loueth ſuch a confeſſion as cauſeth the ſinner to knowe hymſelfe, and to geue all the glorye vnto God for the reſtitucion of his health, and finally that maketh hym to prouoke many moe to haue lyke fayth: puttyng vs in remembraunce, that of him onely cummeth free healthe and ſaluacion, and that it maketh no matter how many, and howe abominable mannes enormities be, but how much confidence one hath, either in the power, or els in the goodnes of almightie God.

If the diſeaſe of the mynde bee ſecret, yet cōfeſſe it vnto Ieſus.

If the diſeaſe of thy minde be ſecrete and vnknowē, yet confeſſe it vnto Ieſu, who neither vttereth it again, nor imbraideth the therwͭ but maketh the whole.

An open offenſe confeſſe opēly.

If thou haue openly offended, thē make thou open confeſſiō, that like as yͧ haſt entiſed many by thy naughty enſāple, to vice ⁊ ſinful liuing: ſo cōtrary wiſe being turned frō ſinne, thou maieſt prouoke many to amend their liues. That ſhamefaſtnes is vtterly to be put away, which both enuieth god his glory, ⁊ our neighbour his ſoule health. Aſſuredly thou ſhalt be well apaied yͭ thou art rid therof, when thou once feleſt thy ſelfe more quiet in conſcience through thy confeſſion thē thou waſt before, as though thou hadſt heard the ſelfe ſame woordes of the Lorde Ieſu, that the womanne hearde.

And he ſaid vnto hir: Doughter, thy feith hath ſaued thee.

What hearde ſhe? Daughter, the fayth thou haddeſt in me, hath reſtored thee vnto health, whiche phiſicke was not able to geue thee. Depart with a ioyful and a quiet mynde. I will that thou enioy this my benefite cōtinually. O thou ruler of the ſinagoge, ſeeſt thou not? Heareſt thou not theſe woordes? For all thys was doone to inſtructe thee, and ſuche as thou arte. The womanne was ſicke of an vncurable diſeaſe,ſhe waxed daylye worſe and worſe,and yet for the notable faythe ſhe hadde in Jeſus,ſhe was healed by the onely touchynge of hys garmente. And thou calleſte, as one woulde ſaye, the Phiſician home to thy houſe: thou commaundeſte hym to laye hys hande vpon the paciente, and requireſt haſte. C

The texte.

¶ While he yet ſpake,there came from the ruler of the ſinagoges houſe,certayne whiche ſayd:thy doughter is dead:why diſeaſeſt thou the maſter any further? And aſſone as Ieſus heard the word that was ſpoken, he ſayd vnto the ruler of the ſinagoge:Be not afrayde,onely beleue. And he ſuffered no man to folow him,ſaue Peter,and Iames,& Iohn the brother of Iames:and he came vnto the houſe of the ruler of the ſinagoge,and ſaw the wondring, and them that wept and wayled greatly,and went in,and ſayd vnto them:why make ye this a doe,and wepe? The damoſel is not dead,but ſlepeth:and they laughed him to ſcorne. But he put them al out, and taketh the father and the mother of the damoſel,and them that wer with him, and entreth in where the damoſell laye, and taketh the damoſell by the hande,and ſayth vnto her:Tabitha cumi:which is(if one do interprete it)damoſell,I ſay vnto thee,ariſe. And ſtraightway the damoſel aroſe,and walked. For ſhe was of the age of twelue yeres . And they were aſtounied oute of meaſure : and he charged them ſtraightlye that no manne ſhould know of it,and commaunded to geue her meate.

Jairus hath woord by the waye that hys doughter was deade.

Thy doughter is dead.

Whiles Jeſus was aunſwering the woman,there came meſſengers from the ruler of the ſinagoges houſe,whiche ſayde vnto hym:Thy doughter is deade. Why dooeſt thou putte the maiſter to further paynes in vayne? Theſe wordes ſpoken,the ruler of the ſinagogue who had before a doubtful hope mēgled with much feare,being now as a man in deſpayre, durſt make no farther ſuite vnto the Lord. The meſſengers put him in diſpayre, ſaying:She is dead. So many are wont to ſpeake by thoſe perſons which haue fallen to yͤ committing of ſome hainous enormitie:as for enſaūple,of aduoutry,inceſte,theft,or māſlaughter,ſaying:He is at a poynt:he is paſt all goodneſſe. D

Jeſus ſuffereth none to falle into deſperaciō but ſuch as refuſe to beleue in hym.

Surelye Jeſus ſuffereth none to fall into deſperacion,but ſuche a one as refuſeth to beleue in hym. It is the propertye of Jewes to deſpayre. The good Chriſtian who knoweth the goodneſſe of the Lorde to bee equall with hys power,neuer deſpayreth . Chriſte therefore holpe and lifted vp the faynting hope of the ruler of the Sinagoge, with ſweete and comfortable wordes,ſaying:be not afrayde,although it be ſo that thy doughter be dead in dede. Onely haue beliefe. It ſkilleth not in how euil caſe ſhe be,but how ſtrong and ſtedfaſt thy faythe is.

Bee not afraied only beleue.

And he ſuffered no mā to folowe hym ſaue Peter and James and Jhon, &c.

When he had thus ſpoken,he came vnto the ruler of the Sinagogues houſe, and entred in, but leauyng all the rablement of people without doores,ſufferyng not ſo much as his diſciples to goe in wͭ him,ſaue alonly Simon Peter,James, & John,who was James his brother. Theſe folowing him,he entred into yͤ ruler of the ſinagoges houſe:there found he all thynges right gorgeouſly,and with great pompe,prepared for the buriall of the mayden:and beſyde thys,many of her kinſmen and kinſwomen lamentably bewayling her ouertimely death.

To dye in youth.

It litell forceth how long a man liueth but howe wel & vertuouſly.

For the common ſort are wont to take the deathe of yong folkes much grieuouſlyer then of old:where as in dede nothing is more to be deſyred of god,then in yͤ age to dye,when it is moſt pleaſure to liue,or euer the ſoule be blemiſhed with the manifold euils of thys preſent life. For it litle forceth how long a man liue, but how wel and vertuouſly. Jeſus therefore teachyng vs that we ought not to bewayle the dead with vaine funeral ſonges,cauſed the mourners to ceaſe theyr noyſe.

And he went in and ſaid vnto them: why make ye thys a do, & wepe?

Why ſaith he,make you ſuche a clamoure and noyſe in the houſe with your weping,& wayling? The mayd is not dead,but a ſlepe. Truely vnto him ſhe did but ſlepe,who could much eaſelier waken,and relyue her with a woord of his mouthe, then one of vs can wake an other out of hys ſlepe. And ſlepe is in

euerye

A euery poynt a reſemblance ⁊ meditacion of death. For it bryngeth to reſt yͤ powers of the ſoule, ⁊ taketh away ſence: ſo that if it were continual, it wer very death in dede. But ſuche as ſtoode by when ſhe dyed, not perceiuing what Jeſus ment by theſe wordes, laughed him to ſcorne, becauſe he beliued ſhe was yet aliue, ſith it euidently appeared that ſhe was dead. Jeſus droue al theſe folkes out a doores, which fylled the houſe ful of noyſe and dinne with their vaine weping, ⁊ wayling, and did not onely nothing at al profit the dead body therwith, but alſo encreaſed the woefulnes of her parentes, and laughed him the authour of health to ſcorne. There nedeth not the preſence of ſuche people, where the ſoule being dead through ſynne, is to be called agayne to the lyfe of innocencye and vertuous liuyng. Thys thyng dyd Jeſus then in an other mans ſeuerall houſe. What woulde he nowe doe, if he ſaw the great pompe that ſome vſe in funerals, euen to very madnes? There are certayn perſons hiered to fayn mourning and wepyng, to crye out, to teare the heere that manye tymes is none of theyrs, to knocke themſelues on the breſt, to ſcratche theyr faces, to caſt out woordes that no franticke man would ſpeake the lyke, ful of diſtruſt and vnbeliefe. They ſet mylke by the deade karkes, therwith to allure the ſoule, ſtraying and wandryng abrode, into the body agayne. They oftetymes crye and call vpon the dead body by name: Phylyp cum agayne: Come agayn to vs good Phylipe. They chyde and braule wyth hym, ſaying: Why haſte B thou forſaken thy frendes? Why wouldeſt thou kyll vs wyth mourning? Thou lackeddeſt nothyng to liue all at pleaſure, neither ryches, nobilitie, honorable aduauncemẽtes, beautie, nor age. O thou cruel felowe: O wretches yͤ we be. ⁊c. Nowe put me hereunto the trumpettes that ſounde vnto the deafe, the ſinging menne that ſing vayne funerall ſonges vnto yͤ dead bodie, which heareth them not: ⁊ dooe not therby take away the ſorowe of the liuing, but encreaſe it. Furthermore put hereto the long rowes of torch bearers, and the raye of thoſe that are clad all in blacke, and mournyng apparell: Yea, there be ſome alſo whiche cauſe horſes trapped in blacke to be brought into thys pompous ſhew, to cary the deade mannes flagge and coate armoure, and with theyr downe lookyng, (for theyr neckes are faſt bounde vnto theyr legges) to make as though they ſoughte for theyr maiſter that is deſcended and gone downe to hell. What ſhall I rehearſe the great feaſtes, and ſolemne bankettes that they are woonte to make? The royal, and coſtlye buildynges of toumbes, as though there were litle pompe, and ſuperfluitie vſed in lyfe, excepte deade folkes dyd alſo declare themſelues to bee attached with theſe vyces. Nowe ſithens euen thoſe that are of the wyſeſte ſorte of the heathen, ſuppoſe theſe to be madde and fonde cuſtomes: howe muche more then oughte they not to be had in vſe among chriſten menne? whiche doe all ſlepe rather then dye, and ſhall awake agayne the laſte day at the ſownding of the Aungels trumpet. Therfore, to retourne to the ordre and proceſſe of the hyſtorye, when Jeſus had putte al theſe folkes out a doores, he toke the parentes of the mayden, and went into the ſecrete chaumber where as the corpſe laye. For hys pleaſure was that they ſhoulde be witneſſes of the miracle which he entended to worke. Here the lord toke the mayden by the hand, and as though he would haue wakened her out of her ſlepe, ſaid vnto her: Tabitha cumi: the which in the Syrian language, is aſmuche to ſaye, as: howe mayden, aryſe. Suche as are in a depe or ſounde ſlepe cannot manye tymes bee wakened, although a manne call them ofttymes with a loude voyce, and pynche them neuer ſo much: and when they be called vp, yet dooe they not by and by awake,

The mayde is not dead but ſlepeth

Slepe, a reſemblãce ⁊ meditacion of death.

And they laughed hym to ſcorne.

Than he putte them all out.

Why Jeſus putte the mourners for Jairus daughters death, out of doores.

The vanite of funerall pompes in manye places vſed

Hired mourners at the death of greate folkes.

The vayne artes of ſome to reuiue the dead again

And taketh the father ⁊ mother of the damſel and them that were wyth hym ⁊c.

Tabitha cumi, what it ſoundeth in the Syrian toung.

but beeyng a good whyle halfe a ſlepe or drouſye, gape, ſtretche theyr armes, nodde with theyr heades, that manye tymes the chynne ſtryketh the breſt: and if a man call not ſtyll vpon them, they fall aſlepe agayne. This dead mayden aroſe furthwyth, and walked at the voyce of Jeſus, being not only reliued, but alſo very mery, ⁊ iocunde. For the ſoule whiche through the enforcemente of the dyſeaſe had forſaken the body, knewe the voyce of his maker, and wythout delaye retourned agayne into the houſe that it wente out of. The more ſorowfull that her deathe was by reaſon of her yonge age, (for ſhe was but twelue yeare olde) the greater was the myrth and ioye which was made for her relyuyng. Her father and mother were greatly amaſed wyth thys ſtraunge, and wonderfull ſyghte. Jeſus who neyther requyred rewarde or mede of them, nor yet thankes for hys laboure, onely commaunded them to geue her meate, becauſe it myghte thereby more certeynely appeare, howe ſhe was reſtored to lyfe. For eating is not onelye a ſure token of lyfe, but alſo of welfare, and good healthe. He lykewyſe charged them that they ſhoulde not blaſe thys thyng abrode whyche was pryuely done, and in the preſence of a fewe perſones: eyther becauſe he woulde haue it rather publyſhed by ſuche as he putte out a doores, then by the ruler of the Synagoge (who ſhould haue bene more enuyed, but leſſe beleued, if he had beene the publiſher hereof:) eyther becauſe in that he commaunded them to keepe the thyng ſecrete, whiche he knewe ryghte well they woulde not dooe, hys wyll was to teache vs how that in all the good deedes we do, we ought vtterlye to exchewe all vayne glory and worldly prayſe. If a manne wade deper herin, and ſearche what ſecrete learning lyeth hid in this miracle, (for euen the very doinges of Jeſus be parables) it ſhall appeare that thys dead mayden of twelue yeare olde, and ſcarcely yet mariable, ſignifyeth a manne, whiche by frayltie of nature hath fyrſt fallen to the committyng of ſome priuie cryme or ſynne, and therfore, becauſe he is not yet paſte regarde of honeſtye, nor by longe cuſtome rooted in ſynne, may with the medicine of ſhame eaſely be holpen and cured thereof. When anye ſuche offendeth, it becummeth the Curates and Paſtoures to folowe the gentle demeanoure of Jeſus, who without makyng anye greate a dooe, rayſed the mayden at home in the preſence of a few witneſſes. It ſhalbe ſufficiēt to rebuke ſuch as haue thus offended ⁊ doen amyſſe, ſecretely: leſte theyr fault beyng once dyſcloſed, they eyther ſet al ſhame a part, or els pyne away through ouermuch ſorow and heauyneſſe. The fyrſt offenſe if it happen through frayltye and weakenes, is very ſoone amended. It is muche harder to cure hym whoſe wyckednes is once come to the knowledge of the people: and hardeſt of al to heale ſuch a one as is hardened and rooted in ſynne by long cuſtome of ſinning. And therfore he rayſeth the mayden by vertue of his bare woord in her fathers ſeueral houſe, ſufferyng few to be preſent therat. But he maketh more a do when the yong ſpryngalt, whiche was borne out vpon mens ſhoulders to be buried, is reſtored to lyfe agayn. His mother and al the people that goe with her, make great mone ⁊ lamētacion. The yong man is had out to burying, ⁊ fyrſt his mother heareth Chriſt ſay: wepe not. Thē Chriſt toucheth the coffen, and cauſeth the porters to ſtaye. Anon he calleth the dead man, with a loude voyce, ſaying: Howe, I ſay to the, ariſe. Then fyrſte he rayſeth hymſelfe, and ſitteth in the coffen: afterward he begynneth to ſpeake: at the length he whippeth out of the coffin, ⁊ is deliuered vnto hys mother. But Chriſte commaundeth Lazarus graue to be ſhewed hym, as though he knew not where it wer: he wepeth once or twiſe. He is troubled, ⁊ groneth in

C

D

Jairus doughter reuiued of Jeſus.

And ſtreight waye the maiden aroſe, and went on hir feete.

And they wer aſtoniſed at it out of meaſure.

Why Jeſus commaunded to geue Jairus doughter meate.

Why Jeſus cōmaunded Jairus to tell no body how he had reuiued his doughter, ⁊ what it teacheth vs.

And he charged thē ſtreightely that no mā ſhoulde know of it, and commaunded to geue hir meate.

Jeſus verie dooynges are parables.

The dead maiden of twelue yeres of age, what ſhe ſignifieth.

Jeſꝰ ſecret reuiuing of Jairus doughter, what it teacheth vs

It is harde to cure one that is rooted in a cuſtome of ſynnyng.

Jeſus reuiuing of the younge ſpringalte openly, what it teacheth vs.

Jeſus maner in reuiuing Lazarus ⁊ what it ſignifieth.

A ſpirite. He cōmaundeth the graue ſtone to be remoued, ⁊ calleth oute Lazarus with a loud voyce. The dead man commeth out, but bounde: At the length he is vnbound, ⁊ falleth to his meate. It was no more maiſtrie for Chriſt to raiſe vp yͤ karkas which had laine fower dayes dead, thē the body newly dead, who at the daie of dome wyl by the voyce of yͤ Aungel, reiſe ⁊ cal to life againe, al mens bodies that haue ben buryed in ſo many thouſand yeares before. But by this figure his wil was to ſhew vs, how muche a doe it is for them to turne from ſinfull lyuyng, who of longe tyme haue been accuſtomed to vices: not to the ende that we ſhoulde deſpayre of ſuche perſons, but becauſe we ſhould endeuoure to amende oure liues in ſeaſon, and more earneſtly goe about to bryng al that are in ſuche caſe, to amendment. Moreouer I thynke it alſo here worthie to be noted, that where as Jeſus woulde haue his benefite publiſhed of the Geraſite poſſeſſed of the deuill, yet commaunded he the ruler of the Sinagoge to kepe ſylence. For the enuious Sinagoge went about by al meanes, to ouerwhelme and oppreſſe the glorye of the Lorde Jeſus, the whyche Sinagoge did alſo afterwarde beate the Apoſtles, and charged them that they ſhoulde not bee ſo hardy as once to ſpeake of hys name. But theyr enuye preuayled nothyng at al. The more they wente aboute to oppreſſe his holſome name, the more was it preached emong the Gentiles. The prieſtes holde theyr peace: The Phariſeis crye oute, and ſpeake agaynſte hym: The Scribes rayle vpon hym: Herod laugheth hym to ſkorne: but wurſhyppers of Idoles, theues, extorcioners, and ſuche as are attached with the vyces of inceſte and adoutrye, ſodaynly delyuered by the grace of the ghoſpell from theyr olde ſynnes, as from moſt fell and cruell diuels, doe magnifie and prayſe him.

Why Jeſus commaunded the Geraſite to publiſh the benefite that he had receyued, yet wylled the rewler of the ſinagogue to kepe ſilēce of the miracle.

The Phariſees and Scribes are hard to bee conuerted, but hainous ſinners cōuerte.

¶ The. vi. Chapter.

B ¶ And he departed thence, and came into his owne countrey, and his diſciples folowed him: and when the Sabboth daye was come, he began to teache in the ſinagoge. And many that hearde hym were aſtonied, and ſayde: From whence hathe he theſe thinges? And what wiſdome is this that is geuē vnto hym, and ſuche vertues as are wrought by his handes? *Is not this the carpenter, Maries ſonne, the brother of James, and Ioſes, and of Iuda, and Symon? and are not his ſyſters here with vs? And they were offended with him. Ieſus ſayd vnto them: *a Prophet is not deſpyſed but in his owne countrey, and emong his owne kinne, & in his owne houſhold. And he coulde there ſhew no miracle, but layde his handes vpon a few ſicke folke, and healed them, and merueyled becauſe of theyr vnbeliefe.

The texte.
Math.xiii.
Luke.iiii.

*Mat.xiii.
Luke.iiii.
John.vi.

*Mat.xiii.
Luke.iiii.
John.iiii.

What occaſyon ſoeuer Chryſte haue to goe any whyther, he is alwayes after one faſhion, and lyke hymſelfe: that is, he euer bryngeth healthe, to teache hys diſciples that accōpany him, how we chriſtiās ought neuer to ceaſe to doe the buſyneſſe of the ghoſpel, but ſtyl to goe about whenſoeuer occaſion ſerueth thereunto, to make of euell men good, and of good better, whether it happen vs to contynewe and leade oure lyues at home in oure owne houſes, or els in foreyne and ſtraunge countreyes: in publyke place, or in pryuate. Moreouer, he that is vnfaynedly indewed with ſuche vertue and goodneſſe as belongeth to chryſtian profeſſion, whether it chaunce hym to bee in ſhippe, or in wagon, or to haue familiar talke and communicacion, or els to be preſent at feaſt or at banket, yea, to make ſhorte tale, euen when he bourdeth to, or maketh any game or paſtyme, he ſo demeaneth hymſelfe, that euer ſome departe awaye from hym, muche amended in theyr maners and conuerſacyon, by reaſon of his companye. Therfore Jeſus, whoe attempted to goe vnto the Geraſytes,

Wherſoeuer Chriſt becometh, he euer bryngeth helthe, and teacheth vs therby howe we ſhoulde doe.

forſoke the places nighe vnto the water ſyde, and returned backe into hys owne countrey, leſte he ſhoulde haue ſemed readier to doe ſtraungers and forreyners good, then hys owne countrey menne. For Nazareth deſerued to haue thys honorable name to bee called hys countrey, becauſe he was foſtred and continued there a longe ſeaſon. There wente with hym hys diſciples, the whyche then folowed hym euery where contynually. Nowe whan the Sabboth was come, vpon the whyche daye the Jewes were wonte accordynge to an aunciente, and ryght laudable cuſtome they had, to aſſemble together, not becauſe they woulde paſſe the holye tyme, that is to ſaye, loſe it with the beholding of foliſhe ſyghtes, tellyng of vayne and vnfruitful tales, vſyng of vnholy paſtyme, or ſyngyng of ydell balades & ſonges: but by holy communicacō eyther to learne goddes law them ſelues, or els to teache the ſame to other: Jeſus entred into the Sinagoge in like maner as other dyd, to geue an enſample to hys, wherby all menne ſhoulde perceyue what a greate ſhame and diſhoneſtie it ſhoulde bee for vs chryſtian menne, ſithens the Jewes ſo earneſtly laboured throughly to learne and knowe a carnall lawe, whyche neyther was perfite ne ſhoulde continue for euer, and was wrytten but of Moyſes a mortall manne: yf we woulde not with ſemblable or rather more diligence, ſtudy to knowe the Philoſophye and doctryne of the ghoſpell, whyche the very ſonne of God his owne ſelfe taught and ſet forth vnto the world. Wherfore when Jeſus was teaching in the temple, his authoritie was the leſſe eſtemed of many, becauſe he was ryght well knowen vnto them, as pertaynyng vnto the fleſhe. They knew his poore parentes, and the ſymple and homely houſe that he came out of, But they neuer ſuppoſed any thing at all of his heauenly father, and euerlaſting houſe, from whence he came downe for oure cauſe. They knew his fathers occupacion, wherwith Joſeph mayntayned and founde his houſe, the whych ſcience hym ſelfe alſo practiſed in his fyrſt yeares. He was a carpentoure, a conuenient occupacion for hym, by whome the heauenly father once made thys whole worlde. By a carpentour mankynde was created and made, and by a carpentour mete it was that man ſhould be repaired. Therfore when thoſe that knewe Jeſus (who vntill he was almoſt thyrtye yeres olde, liued emong his frendes, & neuer appeared to haue any knowleage in the Pharyſeis learnyng) hearde hym teache with grete authoritie, ſuche thinges as they neuer had hearde before, of the excellently well learned Phariſeis, they wondered greatly, ſaying one to another: howe is thys felow ſo ſodaynly chaunged, and become another man? from whence hath he all theſe thynges? and what newe kynde of wyſdome is this that is geuen him? from whence hath he this mighty and effectual power to worke myracles, ſo greate as we neuer hearde the like to haue bene in any of the prophetes? Sythe he hathe bene from vs but a ſhort whyle, how commeth it to paſſe that he is come agayne ſodainly altred, and cleane chaunged? Is not thys the ſelfe ſame Jeſus the carpentour, the ſonne of Joſeph the wright, and of Mary a poore ſymple woman? Dyd not we knowe hym, & all hys kynred, and progenye? Doe not the next of his kyn, that is to ſaye, his brethren and ſiſters, dwell here emonge vs? And ſo they had halfe dyſdayne at Jeſu, that he, who not long before was taken for an vnderlyng and a perſone of no reputacyon, was now ſodaynly exalted to highe eſtymacion, and authoritie. For they were offended with the imbecillitie, and weakneſſe of his fleſhe, wherof they had ouer muche knowleage. When the lord Jeſus perceyued this, he ſayde vnto them: A prophete is no where more diſpyſed then in his owne countrey emong his alyaūce, kinneſmen, &

famy-

Why Jeſus returned into hys owne countrey.

Nazareth why it was called Jeſꝰ countrey.

Jeſus on the Sabboth daye teacheth in the Synagoge.

Why the people ſhoulde come to the Sinagoge on the Sabboth daye.

Jeſus why he came to the Sinagogue on the Sabboth dayes aſwell as the other people.

Jeſus the very ſonne of God the heauenly father.

Jeſꝰ poore parentage, and occupacion.

Carpētrie a veray fitte occupacion for Jeſus.

The Jewes merueilled at Jeſus learnyng, becauſe they knewe hys parentage and bryngyng vp in carpentrie.

The Jewes wer offended with Jeſus becauſe of his ſodain teaching.

A prophet is not diſpiſed but in his owne cōtrey. &c.

C

And he departed thence, and came into hys owne countrey, & his diſciples folowed hym.

And whan the Sabboth daye was come, he began to teache in the Synagogue.

D

And many that hearde hym were aſtonnied, & ſayd: From whēce hath he theſe thinges. &c.

And are not his ſiſters here with vs?

And they were offended wyth hym.

A prophet is not deſpiſed but in hys owne countrey. &c:

Ghoſtely buſineſſe ill agreeth with fleſhly affection.

Jeſus could not worke many myracles emonge hys owne countreimẽ, and why.

And he could there ſhew no miracle, but layed hys handes vpō a few ſicke folke. &c.

A famylyares. Ghoſtly buſyneſſe yll agreeth with fleſhlye affections, neyther is it in anye wiſe beſeming that a true prophete or preacher of the ghoſpel, who teacheth vs to ſet nought by this worlde, who promyſeth the ioyes of heauen, who teacheth that we muſte be newly borne throughe baptiſme in Chryſte Jeſu, who teacheth alſo that we ought to mortifye our membres whiche we haue vpon earth, to thentent we maye lyue ghoſtlye in heauen: it is not beſemyng, I ſaye, yͭ ſuche a one here know either countrey, houſe, acquaintaunce, kynrede, or frendes. Neyther is it any maruayle yf earthly citizyns knowe not hym agayne, ſynce he is nowe made a deniſen of an other countrey. Wherfore Jeſus, thoughe he were almightye, and deſyrous to ſaue as many as might be, yet coulde he not there emonge his countreymen worke many miracles, for that he was letted ſo to doe by the vnbeliefe of his acquaintaunce and kinſfolkes. For where as being emong alienes, he had eaſely cured very many of all kyndes of diſeaſes, caſte oute dyuels, and healed leapers: here in his owne countrey, he onely healeth a few ſicke folkes, and that with the laying of his handes vpon them.

The texte. Matth. x. Luke. xiii. *Math. xi. Luke. ix. x.

And he went about by the townes that laye on euery ſyde, teaching: and he called the twelue, and began to ſend them furth, two and two, and gaue them power agaynſt vncleane ſpirites. *And commaunded them that they ſhould take nothing in theyr iourney, ſaue a rod onely, no ſcrippe, no bread, no money in theyr purſe, but ſhould be ſhooed with ſandales: And that they ſhould not put on two coates.

And he wẽt aboute by the tounes that laye on euery ſide, teaching.

Jeſus taught in euerye toune as he wente, and what he taught hys Apoſtles by ſo doing.

In what places the hearing of the ghoſpel bryngeth forth fruict aboundaũtly.

And he called the twelue, and begonne to ſende them foorth two and two.

Jeſus ſendeth foorth his twelue Apoſtles two ⁊ two to preache, and why.

Why Jeſus ſente hys Apoſtles forthe weaponleſſe to preache.

And gaue thẽ power agaynſt vncleane ſpirites.

For thys cauſe he, as one merueylyng at ſo great vnbeliefe of his countreymen, departed from thence and trauayled throughout al the tounes ⁊ borowes there about, ſowing euery where as he wente, the ſede of the ghoſpell. Hereby were the diſciples couertly moniſhed, that in thynges concernyng the preaching and ſettyng forthe of the ghoſpell, they ſhoulde in no wyſe truſte vnto worldly affections (for the ſelfe ſame thynge whyche then chaunced vnto Jeſus in his countrey, ſhould afterwardes betyde them in Jewrye) but goe whereſoeuer they ſawe any hope, and lykelyhode of plentifull encreaſe. There the preaching of the ghoſpell bryngeth foorth fruite moſt aboũdauntlie, whereſoeuer the hearers are enclined to beleue. Such inclinacion to beleue, is there neither emong kinred, Phariſeis, nor kinges. B Kynred deſpyſeth, the Pharyſeis haue diſdain and enuye, ⁊ kynges laugh to ſkorne the foolyſheneſſe of the croſſe. Nowe was it highe time that the Apoſtles, whiche were by Chriſt appoynted to the miniſtracion of the ghoſpell, and had already a good whyle folowed him continually, ſhould as it were, make a flouryſhe before of theyr office and miniſterie, and geue theyr captayne an aſſaye of theyr diligence, and loyaltye. Wherefore he called vnto him thoſe twelue, whom as moſte worthie perſons, he ſpecyally choſe and pyeked out to take this charge vpon them: ⁊ beyng aſſembled before him, he enſtructed them all with one ſermon or leſſon, to thentent that they ſent of one maſter, ⁊ hauing lyke commaundementes geuen them, ſhould not in any wiſe diſagre in theyr preaching one from another. And becauſe they ſhoulde the more profite and edifie, he ſent them out by two and two: puttyng vs in rememberaunce by this couplyng of them together, of brotherly charitie, without which there cummeth no profyt of the ghoſpell. He lymited vnto euery couple, as it had bene to certayne deputies, or lieuetenauntes, theyr prouince. For this was verye expedient to be done, for the enlarging of the kingdome of the ghoſpell. He ſent them out weaponleſſe, leſte that mannes aydes ſhoulde chalenge any thyng in this heauenly buſyneſſe. Further, leſt theyr authoritie ſhoulde haue bene litle eſtemed, for as muche as they were but fiſhers, vnderlinges, ſimple folkes, and vnlettered, he gaue them that power, which worldly prynces are not able to geue to theyr ambaſſadours, and deputies. For he gaue them power to deliuer men of dyſeaſes, & to caſte out diuels. What like thing can the Emperour geue? He can giue aboundaunce of golde, and ſiluer, hooſtes of men, battayle axes, and al manere of artylarye, and engynes belongyng to warre, wherof he hathe greate ſtore and plentye. But there is no head officer, or deputie of hys, who hathe ſo great vertue, that he canne by callyng vpon themperours name, heale ſo muche as mennes iyes when they be bleared. And he gaue thys power vnto hys diſciples, vnder condycyon that they ſhoulde therewith, freely and without rewarde taking, helpe all thoſe that neded the ſame. Nowe to thentent they ſhoulde bee the better prepared to take in hande, and execute that office whyche requyreth ſuche a miniſter as is quicke and ſpedie, and not a luſkiſhe loyterer or ſluggerde, he charged them to carry no manier of baggage, vittaile, or weapon with them in thys iourney, ſaue a rodde onlye: not a ſcryppe to put theyr vytayles in, not ſo muche as breade whyche maye bee carried aboute withoute a ſcrippe, nor gyrdels laden with money, neyther weare any bootes vpon theyr legges, but only bee ſhod with ſandals, to kepe the ſoles of theyr fete, that neyther the ſtones ſhoulde hurte, nor thornes pricke them: and fynally to content them ſelfes euery manne with one garmente. The entente of Jeſus who gaue theſe enſtructions, was nothing els but after a groſſe manere to inculke and beate into the heades of his diſciples (whoe were as yet raw and ignoraunt) howe ſuche a one as taketh on hym the mynyſtration of the ghoſpell, ought to bee diſburdened, and free from all care of corporall thynges, leſte any ſodayne chaunce befall, that maye hyndre the encreaſe and proceding of the heauenly doctryne. As thys buſyneſſe was farre dyuerſe from worldlye affayres: euen ſo was this kind of ambaſſade or legatyon new, and ſuche a one as had not bene vſed before. They receyued a fourme of doctryne, leſte they ſhoulde preſume to teache any thyng whyche theyr mayſter had not taught them before. And this thynge helde they commune with the legacyons of manne, where it is death to paſſe the limytes of the commaundementes, or commiſſion. They are ſent all of one Lorde with lyke power, leſt any dyſdayne or priuie malice ſhoulde aryſe amonge them. They are ſent by two and two together, becauſe they ſhould remember brotherly charitie and one brother ayde an other. They are ſent to ſundrye places and coũtreys, to thende that moe ſhoulde take profite of the ghoſpell. They haue power geuen them to heale dyſeaſes, but in the name of Jeſu: becauſe that lyke as they receyued another mannes learning to diſpence and teache faythfully, and not theyr owne: ſo ſhould they knowe that it was Goddes power, and not theyrs, wherewith they cured diſeaſes. He forbad them to carrye aboute eyther ſcrippe, breade, money, or two coates, becauſe they ſhoulde wyth full affyaunce hange vpon the promyſe of theyr mayſter, and haue ſure confydence to bee ſafe from all the force and violence of theyr enemyes throughe hys helpe: and perfytlye knowe that by hys prouidence, they ſhoulde wante nothyng pertaynyng to the temporall neceſſytie of the body. For where as nothynge is able to ſuffyce ſenſualytie and pleaſure, ſo the leaſt thyng that maye bee, ſuffyſeth the neceſſitye of nature. Neyther dyd the Lorde ſpeake theſe wordes, meanyng therby as thoughe it ſhoulde neuer bee lefull for thoſe that bee miniſters and preachers of the ghoſpell to carrye aboute wyth them any neceſſarie lytle fardell or money, ſynce the Apoſtles, and byſhops are not in oure tyme afrayed ſo to doe: (Yea paraduenture it is more prayſe worthie

yf a

C

The giftes that Emperours can geue, are farre vnder Goddes giftes.

Jeſꝰ willed hys diſciples freely to help ſuch as had nede of theyr helpe.

And he cōmaunded that they ſhould take nothing in theyr iourney, ſaue a rod onely. &c.

Why Jeſus willed hys Apoſtles to take no ſcrippe nor girdle with thē in theyr iourney to preachyng.

D

The Apoſtles receyued of Chriſte a fourme of theyr doctryne, and why?

All poyntes in ſendyng forthe the Apoſtles to preache, to what good purpoſe it was.

As ſenſualytee cānot bee ſatiſfied with any thīg, ſo nature is ſuffiſed with litell.

Chriſte did not vtterly forbidde to hys preachers all prouiſion of neceſſaries.

A yf a manne woulde on hys owne propre coſte and charge, teache the ghoſpell:) but by ſuche maner of figuratiue ſpeakynges called of the Grekes *Hyperbole, hys entente was to plucke oute of hys diſciples myndes (who were as yet groſſe and rude) all carefulneſſe for thoſe thynges that are wont to be an hinderaunce or let vnto the mynde, when it goeth aboute any heauenly enterpryſe: els wyſte he well that they woulde not forgette to ſpeake as foloweth: Thou ſendeſt vs oute to countreyes that we know not, and makeſte vs, who are naked and weaponleſſe, to bee many wayes in ieoperdye of oure lyues. But who ſhall feede vs yf hounger come vpon vs? who ſhall defende vs yf any vyolence bee vſed agaynſte vs? who ſhall clothe vs yf it chaunce to bee colde weather? Thou wylte haue vs to teache freely. Thou wilte we cure menne for naught. But he that liueth in a ſtraunge countrey neadeth manye thynges.

* The figure hiperbole is, whan a man doeth mynde effectually to expreſſe a thynge, and doeth therfore ſpeake more then trueth, or more then nedeth: as for exaumple, yf one ſhould ſaye that the Apoſtles carried nothig at all wyth them, when he meaneth that they had wyth them no maner of ſuperfluitie, nor any thyng more then neded.

Thys penſyue and fylthye carefulneſſe, becauſe for the moſte parte, it ſpryngeth of dyſtruſte, he earneſtly wente aboute to wede oute of theyr myndes, as a thynge not beſemyng the greateneſſe and weyght of ſuche a buſyneſſe as they were deputed vnto. Furthermore the figuratyue manere of ſpeakyng that he vſeth, ſerueth herunto, that ſuche thynges as he teacheth them, maye the depeliar bee faſtened in theyr rude and ignoraunt myndes. For the teacher of the ghoſpell ſhoulde nothynge offende yf he ware ſhooes, or had two cotes, beyng amongeſt the barborous people called Getæ: or els yf he dyd take vytayle and a good ſumme of money wyth hym, beyng in gate to the ſandes of Afrike, or to ſome nacyon where as there is no gentle entertainmente, and receyuing of ſtraungers. But what thing ſo euer hyndreth the proceding of the ghoſpell, theſame is vtterlye to bee renounced. Nowe conſydre me, wyth howe greate a burthen they goe charged to the myniſtracyon of the ghoſpell, who carrye aboute wyth them pryncely ryches, dignities, promocions, worldly pleaſures, and a gredye deſyre to bee auenged, yf any thynge happen to theyr griefe and B dyſpleaſure. Thys fardell that Chryſte ſpeaketh of here, is rather in the mynde, then in caryng aboute of ſcrippes, and ſuperfluous clothyng.

What ſo euer hidreth the ghoſpel, the ſame is vtterly to bee renounced.

Who ſo wyll not caſte awaye all theſe fardels, (I meane of mynde) the ſame is not mete to bee the meſſenger, and ambaſſadoure of Ieſus Chriſt. Lykewyſe there is a figuratiue ſpeakyng in the thynges whyche he lycenceth them to vſe. For he geueth them leaue to vſe eche one a wande, and a payre of ſandals. The lighteſte maner of ſhooe that is, is the ſandall: and it ſo ſaueth the feete from takyng any harme, that it letteth not a man to make quycke ſpede in hys iourney. Therfore it is but one thynge that he monyſheth, whyche permytteth them to vſe ſandals, and forfendeth to weare ſhooes. For he forbyddeth nothyng els, but ſlackneſſe in doyng of theyr dutye, and exhorteth them to vſe ſpedineſſe therin. Agayne it is but one thynge that he warneth them of, whyche geueth them leaue to carie a wande, and taketh awaye from them the vſe of ſtaues. For a wande ſuccoureth and ſtayeth the walkyng manne, and nothyng hyndreth hym in hys iourneye, but rather cauſeth hym to make quycker ſpede. Nowe the ſtaffe as it burtheneth a manne to beare it: ſo is it wont to be carried againſt vyolence. Therfore he that permitteth them to vſe no other weapon but a wand onely, and forbiddeth them to carrie a ſtaffe, willeth vndoubtedlye that the preacher of the ghoſpell bee by no other ayde ſafely fenſed agaynſte thaſſaultes of yuell menne, then by the only helpe of Chryſte. A wand is mete for a wayfaryng man, and a ſtaffe for a fighter. Moreouer,

Chriſt ſpeaketh many thinges figuratiuely.

A ſandal the eaſieſt kynde of ſhooe that can bee worne.

he that

he that hathe the handeling of the ghoſpell, muſt alwayes goe forward to thinges of higher perfection, and be fardeſt from deſire of reuengement.

He that ſhal preach the ghoſpel muſte in no wyſe bee a reuenger of wrōges.

C

And he ſaid vnto them: wheresoeuer ye enter into an houſe, there abyde ſtyll tyll ye depart thence. And whoſoeuer ſhall not receyue you nor heare you, when ye departe thence ſhake of the duſt, that is vnder your feete, for a witnes vnto them. Verely I ſaye vnto you: it ſhall bee eaſier for Sodom and Gomor in the daie of iudgement, then for that citie. And they went out and preached that men ſhould repent, and they caſte oute many deuils, and enoynted many that were ſicke with oyle, and healed them.

The texte. Math.x. Luke.x. Math.xi. Luke.x.

After that Chriſte had plucked this carefulneſſe oute of the myndes of his Apoſtles, then wente he aboute to ſhewe them a waye, howe it ſhoulde come to paſſe that they ſhoulde neuer nede to be careful for ſuche thinges. Take ye no thoughte (ſayth he,) neyther for harborough, ne ſuſtenaunce: but after ye once bee entred into a village, or citie, wherſoeuer it bee youre chaunce to bee receyued, bee the houſe neuer ſo poore and homely, there abyde you till ſuche time as you thinke it mete for you to depart ſome whither els, moued through deſire to ſet forth and aduaunce the ghoſpel. And beyng but fewe in number, and contented with a litle, you ſhall not bee chargeable geaſtes to anye manne. It is in maner impoſſible that there bee any where any good towne or citie ſo far paſt al grace and goodneſſe, wherin there can not one manne be founde who wyll bee glad to receyue ſuche geſtes as ye are, ſynce there are many whyche will not ſticke to wage a phiſician with a large ſalarie, and ſend for him a greate waye of. Yf you chaunce to come to any ſo vnkynde a citie, or houſe, that the inhabitauntes therof will not receyue you, not withſtandyng you brynge them of youre owne accord an heauenlie gyft or preſent, wherwith bothe bodies & ſoules are healed: yet ceaſſe you not for a fewe harde hearted perſons, to doe the buſineſſe you haue taken in hande: but yet departe you out of that citie for a ſeaſon, to other cities: and or ere you goe awaye, embrayde ſuche perſones as woulde not receaue you, with theyr great folie, and madneſſe. Gette you out into the ſtretes, and ſhake of the duſt ſticking on your feete, that they maye call to remembraunce howe there came ſome vnto them, who freely offered them healthe and ſauetie, and brought them the ioyfulleſt meſſage that coulde bee: and maye further perceyue, that lyke as ſo excellente a good thyng cannot by any maner of rewarde bee worthylye recompenſed: euen ſo ſuche precious ware and marchaundiſe ought not to be thruſte to any whyche lotheth the ſame, and is not willing to receyue it: and thys doe you, to thintent they maye blame them ſelfes for theyr owne damnacion, becauſe they would rather peryſhe, when they might haue ben ſaued: and alſo knowe perfitely howe you ſought for nothyng els emong them, but only the health and ſaluacion of your neyghbours, in ſo muche that you woulde not endamage them as muche as with the loſſe of a little quantitie of duſt. It becommeth well ynoughe my ambaſſadours to vſe ſuche manoure of proude demeanure agaynſte frowarde, and diſdaynful perſons. At your departure ſpeake vnto them this one thyng folowyng, althoughe they be not wyllyng to heare it: Knowe you that whither you receyue vs, or receiue vs not, the kyngdome of God is come. If you receyue vs, it is come to your greate wealth and commoditie. But yf you receyue vs not, yet ſhall the ſame come to your great euyll, and confuſion.

Wherſoeuer ye enter into an houſe, there abyde ſtyll till yee departe thēce.

Good preachers are not chargeable to any man.

There are few townes, but one or other good mā is therin.

A preacher not beyng receyued what he ſhall doe.

And whoſoeuer ſhall not receyue you nor heare you, whan ye departe thēce ſhake of the duſte, &c.

D

The preaching of the ghoſpell is not mete for them that lothe it, or diſpleaſe it.

For a witneſſe vnto them.

Whē Chriſtes meſſengers wer fourniſhed with theſe neceſſaries for their iourney, they toke theyr leaue of theyr mayſter, and as it was geuen them in cōmaundement, they moued and exhorted all menne to be repentaunte

A for theyr former life, ſhewyng them how the kingdome of God was alrea-
dye preſente, whych through faythe of the ghoſpell, woulde brynge vnto al
men perfect righteouſneſſe. For the chiefe and principal part of preaching
of the ghoſpel is, for a manne to geue fayth vnto the doctryne that he hea-
reth, and to beleue the promyſes. When the Lorde Jeſus had with theſe,
and many other lyke leſſons, diligently enſtructed hys diſciples, then the
ſame twelue head men of the kingdome of heauen toke theyr iourney, and
the matier wente forward, and had good ſucceſſe. They preached vnto all
menne that they ſhoulde bee penitent for theyr former ſinnes, and that no
man ſhoulde truſte vnto hys owne dedes and merites, but onely haue ſure
beliefe in the promiſes of the ghoſpel. And they found ſome that liſtened
and gaue diligēt eare vnto theyr preachyng. There lacked not here a rea-
dy power to worke myracles, whyche made theyr wordes to bee beleued,
though them ſelues were neuer ſo ſimple perſons, and vnknowen. They a-
noynted the ſicke people with oyle, and theſame were healed. They com-
maunded the hurtfull ſpyrites to goe out in the name of Jeſus, and they
wente oute. That oyle was not a medicine (for who healeth al maner of
diſeaſes with one medicyne) but a ſacrament. The ſkynne was outwardly
anointed with viſible oyle, & the body was made whole. But theyr ſoules
whiche anon after ſhould be delyuered from the diſeaſes of vice and ſinne,
were to be anoynted with the oyle of grace inuiſible, by oure anoynted Je-
ſus Chriſt. Wherfore it was not by vertue of ſuche praiers, and enchaunt-
mentes as wytches or magicians vſe, that they caſte oute dyuels, but by
wordes pythie and effectuall through an euangelyke faythe. Thys was
vndoubtedly the verye power of the kyngdome of heauen. What was
more abiect, vile, and leſſe regarded then the Apoſtles were? But the leſſe
that theyr power was, the more manyfeſtlye dyd it appeare that all that e-
B uer was done, came to paſſe by the myght and power of God. They ney-
ther had ryches, learning, office, garde to defende them, nobilitie, fame nor
authoritie. To be ſhorte, they had nothyng els but a playne and a ſymple
faythe in Jeſus, whome they as yet knewe not perfitlye.

The chiefeſt parte required to the preachyng of the ghoſpell.

And they went oute & preached that menne ſhoulde repente. &c.

The Apoſtles whan they were ſente forth of Chriſte, what they preached.

The Apoſtles confirmed theyr preachyng with miracles.

And they caſte oute many deuels, and anoynted many that were ſicke with oyle.

The oyle that the Apoſtles anoynted and healed withal, was not a medicine but a ſacrament.

And healed them.

The texte. Math. xiiii Luke. ix. *Luke. ix. *Mat. xiiii Luke. iiii.

And kynge Herod heard of him (for his name was ſpread abrode) and he ſayde: Iohn Baptiſt is riſen agayne from the dead, and therfore miracles are wroughte by hym: others ſayde, it*is Helyas: ſome ſayd, it is a prophet, as one of the prophetes: But when Herod heard of hym, he ſayd: *it is Iohn, whome I beheaded, he is ryſen from death agayne. For Herod hym ſelfe had ſent furth menne of warre, and had layed handes vpon Iohn, and bounde hym, and caſt him into priſon for Herodias ſake, his brother Philippes wyfe (becauſe he had maried her.) For Iohn ſayde vnto Herode: It is not lawfull for thee to haue thy brothers wyfe. Herodias layed wayte for him, and would haue kylled hym, but ſhe coulde not. For Herode feared Iohn, knowyng that he was a iuſt man, and an holy, and gaue him reuerence. And when he hearde hym, he dyd many thynges: and hearde him gladlye.

By theſe thynges Jeſus waxed euerye daye more famous then other, ſo that his name was nowe knowen euen vnto kyng Herode. For it is very late ere kynges knowe Jeſus, whome it behoueth firſte and chiefly to knowe him: neyther are there any that know hym worſe, and leſſe for theyr ſoule healthe, then they doe. After that Jeſus had wrought ſo manye and ſo euident miracles that no man coulde cauill, and ſaye they were fayned thinges: and the ſame miracles had done ſo manye menne good, that no man coulde ſclaunderouſlye reporte and ſaye, they were done by the power and operacion of euyll ſpirites: And after diuerſe menne had diuerſely ſpoken theyr myndes and conceytes, what they thoughte of hym, at the lengthe Herode ſhewed alſo hys opinion. John, ſayeth he, is ryſen from deathe: and therfore nowe hathe he power to worke miracles.

And kyng Herode hearde of hym. &c.

It is very late ere kinges will knowe Jeſus.

And he ſaid: John Baptiſte is a riſe again.

Herodes opiniō who Jeſus was.

Agayne,

Agayne, other there were who takyng coniecture of the prophecye of Malachie, ſayde howe Jeſus was Helyas, whiche is promiſed in ſcripture to come agayne before the greate and terrible daye of the Lorde. There were other ſome, whiche denied him to be Helye, who was of greateſt authoritie emong the Jewes, auouchyng hym to be one of the meane ſorte of prophetes, relyued and ryſen agayne. When Herode had heard all theyr opinions, yet ſtacke he ſtyll vnto hys owne, and ſayde: Yea, this is the ſelfe ſame John whoſe head I cauſed to be ſtriken of. He is aliue agayne, and being now made a ſainct, worketh ſuche thinges as paſſeth mannes power. There was none of all thoſe whyche beleued not that the bodies ſhall relyue. And yet are there many at thys daye, who beleue not that Chryſte roſe againe from deathe to life. And to the entent thou maiſt here perceiue how vnright are the iudgementes of the wicked, they beleued that John, who neuer had any name for working of miracles, was aliue agayne: and moſte ſtifly denyed the reſurreccion of Jeſu, whoſe godly power was ſo manye wayes declared. Conſidre alſo the fondneſſe of wicked kinges: Herode affirmeth John to be alyue againe, and confeſſeth he hath now greater power then he had, when he was firſt alyue: and yet for all that, he in a maner maketh his vaunt howe he cauſed him to be put to death, ready to ſlea him afreſhe yf it laye in his power. Here is it expediente to heare what occaſion Herod had to committe ſo haynous a dede. For at the prouocacion of an vnchaſte woman, he commaunded John to be taken, and layed in prons, not for anye offẽce committed on his behalfe: but to gratifye Herodias the daughter of kynge Areta, the whiche Herodias, not withſtanding ſhe was maried beefore vnto Phylippe, one of the fower rulers of the countreis of Iturea and Trachonitis, the kinge her father, by reaſon of a certayne debate that befell bitwixte them, toke away from hys ſonne in law, Philippe (by whome ſhe had as then a daughter) and maried her to this Herode, brother vnto the ſayde Phylippe, but yet hys enemy: John, to thentent he might the better reſemble Helye, who verye frankely rebuked Achab and Jezabela, could not abyde thys vnchaſt and fylthye matrimonye, but ſayd vnto kyng Herode: It is not lawfull for the to kepe ſtill in houſe with thee thy brothers wyfe, ſince he is not barrayne, & is yet alyue. Herodias, who was then diuorced frõ her former huſbande, fearing leſt ſhe ſhould by Johns procurement be lykewiſe diuorced from this, wẽt aboute to entrappe him, and ſought occaſion to make hym awaye, but all that euer ſhe went about, came to none effecte. For albeit Herod loued not John hartely, yet did he feare him. True vertue is of ſuche force, ỹ kinges, and mighty princes feare it. Herod knewe right well he was a iuſte man, and an holy lyuer, and therfore had him in awe and reuerence, & folowed hys counſayll in many thynges, and gladly hearde hym ſpeake. Theſe thynges letted the wicked woman to deſtroye hym according as ſhe purpoſed to doe. She entended miſchiefe, but occaſion woulde not ſerue therunto, which is the thing, that onely lacketh vnto euil folkes to doe harme.

C

Others ſaide, it is Helias.

Helias, a prophet of greate autoritie emonge the Jewes.

But whan Herode hearde of hym, he ſaide: It is John whom I bee headed. &c.

None of the Jewes doubted of the reſurreccion, wheras nowe many beleue it not.

The greate folye and blindneſſe of Herode.

For Herod hymſelfe had ſente foorth men of warre & had layed hãdes vpon John. &c.

Herod by the prouocacion of an vnchaſt woman, caſte John the Baptiſte in priſon.

D

For John ſayde vnto Herode: It is not leful for thee, to haue thy brothers wyfe. &c.

Helias frankely rebuked Achab & Jezabel.

Herodias layed await for him. &c. But ſhe coulde not.

Herode though he loued not John, yet feared him.

For Herode feared John. &c.

True vertue is of ſuche force, that kinges and princes haue it in reuerence.

Euil folkes lack nothĩg to doe miſchiefe, but power and occaſion.

The texte, Math. xiiii.

And whẽ a conuenient daye was come, that Herod on his birth daie made a ſupper to the lordes, high capitaines, and chiefe eſtates of Galile, and when the daughter of the ſame Herodias came in, and daunced, and pleaſed Herod, and them that ſatte at borde alſo, the kyng ſayed vnto the damſell: Aſke of me what thou wylte, and I will geue it thee, and he ſware vnto her: Whatſoeuer thou ſhalt aſke of me, I wil geue it the, euen to the one halfe of my kingdome. And ſhe went forth, & ſaide vnto her mother: what ſhal I aſke? ſhe ſaide: Iohn Baptiſtes head. And ſhe came in ſtreight waie with haſt vnto the king, & aſked, ſaing: I wil that thou geue me by & by in a charger, the head of Iohn Baptiſt, and the king was ſorye: howbeit for hys othe ſake, and for their ſakes whiche ſat at ſupper alſo, he woulde not caſt her of.

And

A And immediatly the kyng ſent the hangmanne, and commaunded hys head to bee brought in: and he went & beheaded him in the prieſon, and brought his head in a charger, and gaue it to the damoſel, & the damoſel gaue it to her mother. And whē his diſciples heard of it, they came and toke vp his body, and layed it in a graue.

And whan a conuenient daie was come, that Herode on his birth daye made a ſupper. &c.

Herodes day of natiuitee, a mete tyme for a wicked dede.

And whan the doughter of the ſame Herodias came in & daunced, &c

Herodias daughter daunced before Herod

The kynge ſaied vnto the damoſell: Aſke of me what thou wylte. &c.

Herode biddeth Herodias doughter to aſke of him what ſhe woulde.

Nowe was Herodes byrth daye come, a time very propice, and meete to worke this vngracious dede in. It was beſeming that the day of a wicked kynges natiuitie, ſhould be polluted with the death of a man of moſt holy liuing & godly conuerſacion: & that the myddes of the exceſſiue banketting and courtly delicacies, ſhould be diſtayned with the cruell murtheryng of an innocent, and gyltleſſe perſon. Wherefore when that in the honoure of his birth day, he made a ſupper of gorgious and exceſſiue furniture, to the prynces, capitaynes, and great eſtates of Galile, becauſe there ſhoulde be the moe preſente to beare witnes of hys crueltie: there came into the place where they feaſted, a yong damoſel, daughter vnto Herodias and Philip, to make the geaſtes mirth and paſtyme with her vncomelye, and wanton dauncynge. And the more vngoodly ſhe daunced, the more ſhe delyted the geaſtes, and the kyng ſpeciallye, who was nowe double madde: becauſe beſydes that he was in a mours with the vnchaſte woman Herodias, he was alſo dyſtempred and ſette in a furye with wyne. Wherefore he ſayde vnto the damoſell ryghte magnificentlye as became a Kynge: Aſke of me whatſoeuer thou wilte, thou ſhalte haue no denyall thereof. And to make her the bolder to deſyre what ſhe woulde, he bounde hys dronken promyſe with an othe. Whatſoeuer (ſayth he) thou ſhalt deſyre of me, though it be thone halfe of my Realme, I will geue it thee. Oh fonde and foolyſhe ſaying, woorthy to come out of ſo foolyſhe and drounken a Kynges mouthe. But the younge damoſell as ſhe beganne to playe thys parte at

And ſhe came in ſtreighte way wyth haſt, vnto the kyng and aſked, ſaying: I will that thou geue me by and by in a charger the head of Jhon Baptiſte, &c

Herodias biddeth his doughter aſke Jhon the Baptiſtes head.

And the kyng was ſorie, howbeeit for his othes ſake, &c,

Herode which paſſed not to breake his othe in other thinges thought it a matter of conſcience to breake his othe in headyng of Jhon.

B the prouocacion and ſettyng on of her mother (whiche diligentlye awayted the daye, place, and houre, and trymmed her daughter of purpoſe to daunce) ſo durſte ſhe not by and by tell the Kynge what ſhe woulde demaunde, but departed oute of the feaſtyng chaumbre, and aſked her mother counſayle, ſaying: The kynge my father in lawe hath bounde it with an othe, that he will geue me whatſoeuer I will deſyre of hym. What ſhall I therefore aſke? Here was vndoubtedlye a iuſt occaſyon to doubte, and take good deliberacyon, leſte ſo greate an oportunitie ſhoulde haue beene loſte. But the vnchaſte womanne her mother, vnto whome nothyng was ſo deare, as the deathe of the moſte holye and innocente manne, without further deliberacion takynge, aunſwered: Deſyre of hym John Baptiſtes head. Oh wicked daughter, ſoone taught, and readye to obeye for a myſchiefe. She retourned ſtraightwayes into the kynges priuye chaumbre (for her mother priuily aduertiſed her to make haſte, and ſpeake with Herode becfore that the greate heate of hys Pryncely courage were cooled agayne.) And then wente ſhe vnto the Kynges preſence, and deſyred a rewarde for her wanton and laſciuious dauncyng, ſaying: I deſyre but one meſſe alonelye, I will thou geue me without farther delay, John Baptiſtes head in a charger. Here marke me well the aukewarde conſcience of the wicked Kynge. Where as there is nothyng that ſuche kynges are oftner wont to do, then to breake all bondes of leagues, couenauntes, and religion: yet here he thynketh hym ſelfe bounde in conſcience (whiche was a thyng agaynſt al conſcience) to perfourme his mooſt foolyſhe othe, eſpeciallye ſyth it was made in the audience of ſo manye witneſſes. Wherefore leſte menne woulde haue thoughte hym to haue beene a manne of no credence, yf he hadde refuſed to perfourme what he promyſed by an othe to doe, ſwearing perchaunce eyther by hys diademe, the ſpirite whiche had the gouernaunce of hys body, or the head of the damoſell that daunced beefore hym: or els leſt he ſhoulde haue ſeemed vncurteous, and voyde of all good maners, if he had eyther let the mayde departe from hym all heauye and ſadde, or with ſome cloude of heauineſſe abated the myrth & ſolace of the geaſtes, whom ſhe had pleaſed with her paſtime: (O wurſhipful fayth, and conſcience: O good maner and curteſy worthye to be put in chronicles) leſt I ſay, theſe thinges ſhoulde haue chaunced, the hangmanne was furthwith ſent oute, and the holye head of the moſte innocent perſon, brought vnto the kyng, as it had bene a meſſe of meate in a charger. The kyng toke it vnto the damoſell, and ſhe to her mother: vnto whom it was a derer preſent, then thone half of Herodes kingdome. With this deadly ſyght, this foliſh doting & mad kyng did gratify the vnchaſte woman, and celebrate or worſhyp hys natiue daye. The king cauſed him to be ſlain, the hangman brought the head to the king, the damoſel obteyned it, and in concluſion the ſame deadly reward was geuen to her mother, the worker and wel of al thys miſchiefe. Oh worthy geaſtes al this while, and meete for ſuche a feaſt maker. There was none of them all ſo frendlye to the king, that would goe about to let him to doe this miſchieuous dede. And ſhall we hereafter maruayle if kynges otherwhiles bee not afearde to commit outrageous enormities, if they be of diſpoſicion lyke vnto Herod, that is to ſay, enflamed with vnchaſte loue, and geuen to ryot and ſenſualitie, and ouer thys haue ſuche daylye companions, as bee eyther fearefull perſones, or elles fauourers of theyr crueltie. When the bruite of this hainous dede was come to the eares of Johns diſciples, they toke awaye the carkas, and buried it honorably. Howbeit in theſe thynges lyeth hyd ſome miſtery and ſecret meaning. John although he bare the figure of the lawe and ſignified the ſame, yet in as muche as he was a forecurrour of the goſpel, he was rewarded with the rewarde thereof: that is, with a glorious death, but yet farre dyuerſe from the deathe of Chryſte. For Johns head was priuyly ſtrieken of after he hadde layne a whyle faſte gyued in prieſon. Chryſte was openlye lifted vp vpon the Croſſe. The darkeneſſe of the prieſon agreeth well with the ſhadowes and figures of the lawe. It was meete they ſhoulde geue place vnto the lyghte of the Ghoſpell, whyche beganne to appeare and ſhyne abroade. It was conuenient that carnall ceremonyes ſhoulde be diminiſhed, to the entente that ſpirituall freedome ſhoulde bee encreaſed. And it was lykewyſe nedefull that all which proceded of feare, ſhoulde be bounde, becauſe the fayth and charitie of the goſpell, ſhoulde the farther be ſpredde abroade and extended. Finally, it was meete that mannes head ſhoulde be ſtrieken of, leſt the churche ſhould acknowledge any other head ſaue alonelye Jeſus. And ſo the lawe beyng in a maner ſlayne, and honorably buryed, gaue place vnto the lorde Jeſus, when he beganne to preache hys ſpirituall philoſophy and doctryne. For in that we doe beleue the ghoſpell, we are muche bounden vnto the olde Teſtamente, which ſo many yeres a goe ſet foorth Jeſus Chriſte vnto vs, with ſhadowes and fygures, and promyſed and deſcrybed hym with the prophecies and darke ſayinges of the Prophetes.

C

Jhon the Baptiſtes head brought in to Herode in a charger and by hym geuen to Herodias doughter.

And he wente and beheaded him in the prieſon, and brought his head in a charger. &c.

Jhons diſciples hearyng of his beheadyng, came & buried his bodye.

D

And whan his diſciples heard of it, they came and tooke vp his bodye & layed it in a graue.

The miſterie of Jhons beheadyng, & what it figured.

Jhon the Baptiſtes deathe and Chriſtes death compared together.

The lawe gaue place to Jeſus, begynnyng to preache the goſpell

❧ And the Apoſtles gathered themſelues together vnto Ieſus, and tolde hym all thinges, both what they had done, & what they had taught. * And he ſaid vnto thē: come ye alone out of the way into the wildernes, and reſt a while. For there were manye cummers and goers, and they hadde no leaſure, ſo muche as to eate. And he went by ſhip out of the waye into a deſert place, and the people ſpyed them when they

The texte.
Luke.ix.
* Mat.xiiii
Luke.ix.
Jhon.vi.

*Math. ix.

A they departed, and many knew him, and ranne a foote thither out of all cities, and came thither before them, and came together vnto him. *And Ieſus went out, and ſaw muche people, and he had compaſſion on them, becauſe they were like ſhepe, not hauyng a ſhepeheard, and he began to teache them many thinges.

And the Apoſtles gathered themſelues together vnto Ieſꝰ.

All thinges procede frõ Ieſus, ⁊ to hym muſte all bee referred.

The Apoſtles as thei departed from Ieſus al of one mynd, ſo they returne vnto hym.

And he ſaid vnto them: come ye alone out of the way into the wilderneſſe and reſte a whyle.

Ieſꝰ goyng a parte into the wilderneſſe wyth hys diſciples, wherfore it was.

A teacher of the ghoſpell muſte care veray litel for the bodye.

Solitarineſſe and ſtudy, neceſſarie for a preacher of the ghoſpell

Whiles theſe thinges were doone, the Apoſtles after they had finiſhed theyr meſſage, drew thẽſelues together, and returned to Ieſus, the head of the whole buſines. Al thinges procede from him, ⁊ to him al thinges muſt be referred. From him, after they had receiued theyr cõmiſſion, they departed al of one mind ⁊ accord, to thentent that whatſoeuer it ſhoulde fortune them to do, they ſhould likewiſe do it in his name: and to him they returned with ſemblable concorde of myndes, deſyrous to haue al yͭ they had done, by him approued. And ſo at theyr returning, they recounted vnto him the whole hiſtory ⁊ proceſſe of their legacion, ſeuerally rehearſing euery thing that they had taught ⁊ done, with great ioye ⁊ gladnes, and ſhewyng alſo how yͤ matter had taken ſucceſſe euen as thẽſelues deſyred. The lorde after he had alowed theyr ſincere faith, but yet reſtrayned them from glorying or reioyſing in theyr actes, toke thẽ away with him into a ſolitary place, which was the wildernes of the towne of Bethſaida, to thintente that after theyr great trauaile and labour, they ſhould there reſt a whyle, and ſumwhat refreſhe themſelues. This going a part into wildernes, was not for recreacion and paſtyme, but becauſe they ſhould quicken ⁊ renewe the ſtrength of the ſpirit by ſecrete contemplacion and prayer, that they might be the more able to ſuſtayne ſuche trauayles and paynes as they ſhould ſoone after be put vnto a freſhe. For the teacher of the goſpell muſt very litle care for the bodye. Moreouer, foraſmuche as he that exerciſeth the office of an Apoſtle or preacher of gods word, is compelled to haue to doe both with weake ⁊ B ſtrong, with learned and vnlearned: with good ⁊ bad, it cannot be choſen, but he muſt otherwhiles be greatly wraſted from that perfit quietnes, and tranquilitie of mynde. And whenſoeuer it ſo chaunceth, then muſt he ſeuer hys mynd from worldly matters, and wholly geue himſelfe to ſecrete and moſte deuoute prayers, and to pureſt contemplacion of heauenly thinges: that being made ſtronger in ſpirite therby, he may ſoone after returne from this his godly meditacion, to the helpe and coumfort of hys euen chriſten.

For there were many cũmers, ⁊ goers, and they had no leaſure, ſo muche as to eate.

Ieſus had ſo muche reſort vnto hym, that he nor hys Apoſtles had ſcarce laiſure to eate.

And he went by ſhip out of the way into a deſerte place

The light of the Euangelicall verytie can in no wiſe bee hidden.

And the people ſpied them whan they departed, ⁊c.

The goyng of Ieſus apart made the people more gredy to folowe hym.

For vnto the place where as at that ſeaſon they founde the Lorde Ieſus, there reſorted an vnnumerable multitude of people, ſo that it ſeemed as it had bene an ebbing and flowing of cummers and goers, the which would ſuffer the Apoſtles being then weary by reaſon of theyr iourney, to take no reſt: no not ſo much as to eate theyr meate. Wherfore after the people were ſent away, they toke ſhip, and ſealed to the ſyde nygh to Bethſaida, ⁊ from thence went with the lord into a ſolitary place. But neither chaunced it thẽ here long to kepe themſelues cloſe and ſecrete. For the light of the euangelike veritie can in no wiſe be hid. This goyng aparte dyd nothyng els but make the people more gredy to folowe them. Some there were who diligently marked whither they went: that is, howe they toke theyr gate to the wilderneſſe marchyng on the citie of Bethſaida: ⁊ byanby as it was noyſed abroade that Chriſte would make hys abode there, a greate multitude of all ſortes of people reſorted thither on foote, out of all the townes there aboutes, who made ſo good ſpeede in theyr iourneye, that manye of them came thither ſooner a foote, then Chryſte and hys Diſciples, whiche had the vauntage of the water. A manne woulde haue ſayde that the tyme hadde bene alreadye preſente, when the people woulde goe about forcibly to entre into the kyngdome of heauen. When Ieſus perceyued howe

an vn-an vnnumerable multitude of people was aſſembled together, which had with very muche payne and difficultie trauayled thither a foote:ſo true is it that he gate hym not out of the way, nor commaunded them to departe for theyr importunacy,that he came out of the ſecrete place, where he was, in maner to meete them:goyng about to teache hys Diſciples by ſundrye wayes and meanes,how they ſhould at all times be willyng and readye to ſet furth the goſpel. And ſo whē the moſt gracious lord Jeſus came furth, and ſawe a verye great,but a confuſe,rablement of al ſortes of people(for there were men,weomen,and chyldren) he was moued with compaſſion,& ſhewed with eyes,countenaunce,and as we commonly ſaye,euen with the very forehead,an vnfayned ſorow of mynd, faſhionyng the affeccyon that ought to be in him,who is a teacher of the goſpel. The people thyrſted after holeſome doctrine. And that was playnlye declared both by the quicke ſpede they made,and alſo by the paynes they tooke in theyr iourney. Loue made them ſwift of foote:But they wer as it had bene a ſort of ſhepe wandryng hither and thither,for lacke of a good ſhepeheard. For the prieſtes, Phariſeis,and Scribes,nothyng regardyng theyr flocke,fed theyr owne belies. Therfore Jeſus taking compaſſion on theſe ſimple, and dyſordred people,began to exerciſe the office of a faythfull ſhepeheard. Fyrſt of al he refreſſhed theyr myndes with great aboūdaunce of the meate of holy doctrine,and then immediatlye healed the ſycke folkes,whome they broughte with them.

C

Jeſus beeing folowed vnto the wilderneſſe came forth to the people and taught thē.

And Jeſus went out & ſawe much people,and he had cōpaſſion on them.

The affection of hym that ought to bee a teacher of the goſpel.

Becauſe they were lyke ſhepe, not hauing a ſhepeheard.

D

¶And when the day was now farre ſpent,his diſciples came vnto him,ſaying:this is a deſert place,and now the tyme is farre paſſed,let them departe , that they maye goe into the countrey round about,and into the townes, and bye them breade,for they haue nothing to eate:he aunſwered and ſayd vnto them:geue ye them to eate: And they ſayd vnto him:ſhal we goe and bye two hundreth penyworth of bread, and geue them to eate?He ſayd vnto them:*howe manye loaues haue ye ? goe and loke. And when they had ſearched,they ſaid:fiue and two fiſſhes. And he commaūded them to make them al ſit downe by companies vpō the grene graſſe. And they ſate downe,here a rowe,and there a rowe,by hundredes,and by fifties. And whē he had taken the fiue loaues,and the two fyſhes,and looked vp to heauen, he bleſſed, and brake the loaues,and gaue them to his Diſciples to ſette beefore them:and the two fiſſhes deuided he among them al. And they al did eate,and wer ſatiſfied,and they toke vp twelue baſkettes full therof,and of the fiſhes. And they that did eate, were aboute fyue thouſand men.

The texte. Matt.xiiii Luke.ix. Jhon.vi.

*Math.vii

After that much tyme was ſpent herin,and now the thyng it ſelfe gaue a watchword that the multitude had lykewyſe nede to be fed with corporal foode,the diſciples folowyng the mercye and pitifulnes of theyr Maſter, aduertiſed hym therof,ſaying:Lorde, thou ſeeſt how a very great nūber of people is come thus farre without anye vitayles and puruеyaunce. And thys is a deſert place,and meale tyme is paſt. They deſyrous to heare thy doctryne,forgeat themſelues, and can in no wyſe bee ſeuered from thee. Wherfore let them depart,to thintent they may repayre into the countrey, and villages next here aboute,to bye them cates to eate. Then Jeſus teachyng hys diſciples how a multitude ſhould be fed, made aunſwere: Nay, doe ye rather,who ſhalbe ſhepeheardes in tyme to come, nowe accuſtome your ſelues to play the ſhepeheardes:geue them of your owne vitayles to eate. The diſciples not perceiuing for what purpoſe he ſpake theſe wordes, aunſwered agayne accordyng vnto theyr rude capacitties , ſaying:Thou commaundeſt vs to do a thyng vnpoſſible. For thou knoweſt ryght wel, how ſlenderly we be prouyded of vitayles neceſſary for our iourney. Shal we goe and bye two hundred peniworth of bread for thys multitude,the whiche wil not be enough to ſuffyce them,inſomuche that euery man ſhall

He aunſwered and ſayed vnto them:geue ye them to eate.

ſcarcely

A ſcarcely haue a litle morſel to ſauour his mouth? Then Jeſus preparyng
theyr myndes by litle and litle vnto the miracle, ſayde: Howe many loaues
haue you in ſtore? and becauſe they had not theyr aunſwere readye: Goe ye
(ſayed he) and looke how well ye be prouyded of vitailes. They looked, &
ſhewed hym that there were fyue loaues, and two fyſſhes. It was not vnknowen
vnto the Lorde what they had: but hys will was to haue the Apoſtles
perfectly to knowe, how ſmall ſtore of vitayles there was, to thyntent
they myght the more acknowledge goddes power in the miracle. And
becauſe they might the better diſcerne what a great multitude and companye
there was, he commaunded them to bid al the people to ſit downe vpō
the greene graſſe, ſo deuyded into compaignies, that in euery compaignie
ſhould ſitte an hundred perſōs, or els fiftie together. The Apoſtles did as
the lorde bad them, & lykewiſe the people were obedient vnto ỹ Apoſtles:
ſo greate was the confidence they had in theyr guyde, and ſhepeheard Jeſus.
Then tooke he the fiue loaues, & two fyſſhes, and lifting vp his iyes,
accordyng vnto hys accuſtomed maner, to heauen, gaue thankes vnto the
father, through whoſe beneficiall goodnes the buſines of the ghoſpell dyd
ſo well goe foreward. That done, he brake the loaues, and gaue them vnto
hys diſciples, that they ſhould ſet them before the multitude. In lyke
maner deuided he the fiſhes into ſundry porcions, and gaue them vnto his
ſayd diſciples, to be lykewiſe diſtributed among all the people. Al were refreſhed,
and dyd eate theyr fyll: none of them all lacked, inſomuch that after
B the feaſt was done, the Apoſtles by the Lordes commaundement, gathered
together the reuerſion, & therewyth fylled twelue baſkettes. Further
more, the number of the people (whych myght eaſely be knowen, by reaſon
they were thus deuided into compaignies, and ſatte in rowes) was fyue
thouſand men, beſides children and wemen. By thys myracle Jeſus both
preſcrybed vnto his diſciples a fourme or rule howe to feede a multitude
wyth the foode of the Goſpel, and alſo pulled out of theyr myndes al penſiue
carefulnes to prouide for corporal ſuſtenaūce. * Therfore whoſoeuer
thou be that art a Biſhop, curate, or paſtour of Chriſtes flocke, thynke not
thus with thy ſelfe: I am a doctour of diuinitie: I am an excellēt cunning
expounder of holy ſcripture: I haue great ſtore of learnyng wherewith to
enſtruct the people, and may take enough out of my ryche ſtorehouſe ſtuffed
with cunnyng, to fede them with all, be they neuer ſo hungrye. Yea rather
loke and acknowledge how ſmal ſtore of vitayles thou haſt at home,
for the whiche, what ſoeuer it be, thou art a debtour vnto the Lorde. But
brynge ſuche ſtore as thou haſt vnto the handes of Jeſu. Deſyre hym to
vouchſafe to handle, and breake it. That done, what he hath deliuered the,
the ſame doe thou, euen as he tooke it thee, ſo miniſter thou it vnto the people
as the Lordes meate, and not thyne: and minyſter it not miſtruſtyng,
not putting difference betwixte thys meate and that, not truſtyng to thyne
owne ſtrength: and ſo in concluſion ſhall it be a verye euangelike banket:
and the myndes of the faythful ſhalbe more refreſhed, and fylled with this
holeſome foode, thus minyſtred by a ſymple perſone, then if the ſuperſticious
Phariſey, the arrogant Philoſopher, or eloquent Rethorician, woulde
for the aduauncyng and ſettyng forth of themſelues make vnto the people
an artificial oracion or ſermon, whiche they had diligently ſtudied, and
long tyme prouided for aforehande. Now foraſmuch as he commaunded
his diſciples before to come vnto the miniſtery of the ghoſpel, without any
prouiſion of corporal foode, here hath he declared by very dede, how thoſe
ſhal want nothing, who whiles theyr mindes be wholly ſet vpon the king-

How many loues haue ye? goe and looke.

Why Jeſus aſked what ſtore of bread the Apoſtles had, and bade them goe looke.

And he cōmaunded them, to make them all ſitte down. &c

And whā he had taken the fiue loaues. &c.

He looked vp to heauē he bliſſed, & brake the loaues.

Jeſus fedeth fiue thouſande men wyth fiue loaues and twoo fiſhes.

Twelue baſkettes of broklettes remaynyng of fiue loues and twoo fiſhes whā fiue thouſand men had eaten their fill.

And they that did eate were abont fiue thouſand men.

Jeſus by fedyng ſo many thouſandes with fiue loaues and twoo fiſhes what ferther thyng he taught to his Apoſtles.

*The office of a preacher what he ſhoulde thynke of hym ſelfe dome of god, and the righteouſnes therof, do not paſſe vpon theſe tēporal thinges, for ẏ which the common ſort of people taketh great thought and care: if ſo be there lacke not in them a ſyncere, ⁊ true faith in the lorde Jeſu.

C

¶ And ſtraightway he cauſed his diſciples to goe into the ſhip, and to goe ouer the ſea before vnto Bethſaida, while he ſent away the people. And as ſoone as he had ſent them away, he departed into a mountain to pray. *And when euen was come, the ſhippe was in the middeſt of the ſea, and he alone on the land, and he ſaw them troubled in rowing, for the wind was contrary vnto them. And about the fourthe watche of the night, he came vnto thē walking vpon the ſea, and would haue paſſed by them. But when they ſaw him walkyng vpon the ſea, they ſuppoſed it had bene a ſpirite, and cried out, for they al ſaw him, and were afrayd. And anon he talked with them, and ſayde vnto them: be of good chere, it is I: be not afrayd. *And he wēt vp vnto them into the ſhip, & the winde ceaſſed, and they wer ſore amaſed in them ſelues beyond meaſure, and maruayled, for they remembred not the loaues, becauſe their heartes were blinded.

The texte. Math.xiiii *Lu.v.⁊ vi Jhon.vi.

*Mat.xiiii

It was but a ſmall benefite that he filled their hungry belies, in reſpecte of thoſe benefites which they dayly receiued of his moſt bounteous goodneſſe. It procedeth of a greater liberalitie to fede the mynde or ſoule, then the bellie. And yet for al this, the groſſe common ſorte of people are wonte (ſuch is their vnright, and aukeward iudgement) to ſet moſt ſtore of al by that which is of leaſt price and value. Therfore Jeſus knowyng it would come to paſſe that they woulde nowe after theyr bellies were fylled, imagyne howe to make hym a Kynge, compelled hys Diſciples (for it was muche a dooe to ſundre them from ſo louelye, and amiable a Lorde) to take ſhyppe, and goe ouer the water before hym vnto Bethſaida, whyles he in the meane whyle ſent awaye the people: whome beeyng dyſmyſſed, he conueyed hymſelfe priuilye to a mountayne, there to praye alone, and make peticion vnto the father, that lyke as the affayres of the goſpell had begoonne well, and proſperouſlye, ſo myghte they with lyke ſucceſſe goe forwarde. In the meane tyme the night approched, and the Diſciples ſayled in the myddes of the ſea without theyr maiſter: and as they were ſaylyng, there aroſe a tempeſt. Howe can it be choſen but there muſt nedes bee nyghte, where that Sunne and lyghte of the worlde Jeſus, is not preſent? Howe can it be choſen but that ſhyppe muſt nedes be in ieopardy, wherein Chriſt lacketh? How can it be choſen but the Apoſtles muſt nedes be troubled, when that coumforter of all men Jeſus, is awaye? how can it be choſen but contrary wyndes muſt nedes ſtay and hyndre the ſucceſſe of mans diligence, if Jeſus helpe not forward? He is manye tymes awaye: but yet dooeth he not forſake ſuche as be hys vnto the ende. He ſemeth ſometimes to forſake them for a ſeaſon, becauſe to exerciſe them in aduerſities, and to learne them to haue ſure beliefe and confidence in hym. For nowe was he come down from the mountayne: now ſtode he on the ſea banke, but alone without any companye. The Diſciples ſawe hym not: neuertheles he ſaw them. Wherfore we muſt not diſpayre, what trouble or diſtreſſe ſoeuer we be in: but in our heartes conceyue this ſtedfaſt beliefe, ẏ the lord (although he no where appeare, and ſhewe hymſelfe viſiblye) will not fayle to helpe hys when tyme requireth. Nowe ſtandeth he on the ſhore, and ſeeth what laboure and payne they take in rowynge. For the wynde was agaynſte them. When therefore they hadde thus ſtrieuen a preaty whyle with the waues and boyſteous wyndes of thys worlde, and were at the nexte doore to deſperacion, aboute the fowerth watche of the nyghte, that is, a litle before the dauning of the daye, Jeſus came vnto them, not in a ſhyppe, but quietly walkynge on the water (for the element knewe it maker) and made ſemblaunte as though he woulde haue paſſed by them. For ſo doeth he o-

And ſtreighte waye he cauſed his diſciples to goe into the ſhip.⁊c.

Jeſus whan he had ſent awaye the people, wēt into a mountaine to praie, and what he praied.

He departed into a mountaine to praye.

D

It muſte nedes bee night wher Jeſus the ſunne of the worlde is not preſente.

He ſaw thē troubled in rowing, for the wynde was contrarie vnto them.

The ſhippe muſt nedes bee in ieopardi wher Chriſte lacketh.

Chriſte ſemeth to forſake for a ſeaſon, becauſe he woulde exerciſe oure beliefe.

We muſte not deſpaire in troubles, but truſte in Chriſte.

And aboute the fowrth watche of the nyght, he came vnto them walking vpon the ſea.

The fowerth watch of the night.

Jeſus walketh vpon the ſea.

A ther whyles ſuffer his to continue in aduerſitie and tribulacion, as though he paſſed not vpon them at all, whereas in dede, he neuer ſtynteth to care for them. The Apoſtles after they had ſpyed him in the darke walking vpon the water, forgettyng ſo many miracles as they had ſene hym worke before, and beleuing it to be vnpoſſible for the liquide element to beare the maſſi body of a man, ſuppoſed he had bene ſome ſpirite or goſt, which had deceiued theyr eye ſight with a vayne and phantaſtical illuſion. Wherfore they were ſore afrayde, and for feare cryed out. For they all ſawe the verye ſhape and lykenes of Jeſus, and yet belieued not it was he. The Lorde is euer terrible vnto thoſe that beleue he is an auenger, and knowe hym not to be a ſauiour. Neyther is it poſſible for him to bee knowen in the greate darkenes of thys worlde, vnles he bryng hymſelfe into oure knowledge. Wherfore he ſuffered not his diſciples to be any lẽger diſmayd with feare, but ſtrayghte wayes ſpake vnto them with the voyce whiche they knewe ryght wel, and ſayde: Be of good chere, it is I, feare ye not. And then came he vnto them into the ſhyppe, and furthwith the tempeſt ceaſed. Now after theyr feare was paſt and gone, then began they to meruayle how a mans body might walke vpon the water. They were ſo dull, ſo rude, and forgetfull, that they remembred not ſo much as the miracle whiche they ſaw him worke a litle before, when he fylled ſo manye thouſande folkes belies with fyue loaues and two fyſſhes. And theyr heartes were ſo blynded, that they thought it a thyng much to bee woondred at, to ſee Jeſus walke vpon the water: where as in dede it was a much more woonderfull fact, to ſuffyce ſo muche people with ſo litle meate. The lorde ſuffered this brutiſhe dulnes to continue in his diſciples, to the entent they alſo ſhould enure themſelues to beare with the dulnes and ſimplicitie of weakelinges, til they were come to more perfeccion.

But whan they ſawe hym &c, they ſuppoſed it had been a ſpirite. &c.

The Apoſtles thought Jeſus walkyng on the water to bee a ſpirite.

The lorde is alwaye terrible to ſuch as beleue he is an auẽger, & knowe hym not to bee a ſaueoure.

And anone he talked with them. &c.

Chriſt can not bee knowen in the greate derkeneſſe of thys worlde, vnleſſe he bryg himſelfe into our knowelage.

And he wẽt vp into the ſhip, & the wynde ceaſſed.

Why Jeſus ſuffered his Apoſtles a long time to continue in groſſe dulneſſe.

And they wer ſore amaſed in thẽ ſelfes. &c.

B

The texte. And when they were ouer the water, they came into the land of Genazareth, and drewe vp into the hauen. And aſſone as they wer come out of the ſhippe, ſtraightway they knew him, and ranne furth throughout all the region round about, and began to carry about in beddes, thoſe that were ſycke, when they hearde that he was there: and whitherſoeuer he entred into tounes, cities, or villages, they layd the ſicke folkes in the ſtreates, *and prayed him, hat they might touche and it were but the hemme of his veſture: and as many as touched him, were ſafe.

*Mat. xiiii

In the dauning of the daye, they came vnto the ſhore, and arriued at the hauen where they appoynted to arriue, in the land called Genazareth. Jeſus was ſcarcely entred the lande, but thither were come dyuerſe of the inhabitauntes that knewe hym. For nowe was the ſunne dyſcloſed, and the nyghte gone, whiche hadde darkened the myndes of the Diſciples: and many there were who marked hym, whither ſo euer he wente. Beſyde thys, he was nowe knowen vnto very many, euen by the phiſnamy: but a great mainy moe knewe hym by the fame of hys doctrine, and miracles. Nowe thoſe that ſaw hym, and knew who he was, byanby, as though they hadde come as ſpyes, departed away from hym, and went through all the region and ſhewed howe Jeſus was landed. Aſſoone as thys rumour was once noyſed abroade, verye manye began to cary about ſycke folkes in beddes. And whither ſoeuer Jeſus wẽt, whether it were to the countrey, townes, or cities, there was euer preſent a great noumber of importune and vnquiet people, more careful to be deliuered of theyr bodily diſeaſes, then to bee cured of the diſeaſes and maladies of theyr ſoules: which laid out in yͤ ſtretes pitifull ſyghtes of ſycke folkes, dyſeaſed with dyuerſe ſyckeneſſes: and beſought Jeſus as he paſſed by, that they myght touche euen but the hemme of hys garment. For there was ſuche a buſines, and throng, among them,

And aſſone as thei wer come out of the ſhip, ſtreightwaye they knewe hym &c.

And began to carry aboute in beddes thoſe that wer ſicke.

Whereſoeuer Jeſus became, a greate multitude of ſicke folkes wer brought vnto hym.

And praied hym that thei might touche and it were but the hemme of hys veſture.

C

that hard and ſcarce any one could be ſuffered ſo to do. It came not of any daungerouſnes, or difficultie on his behalfe, yͭ they could not touche hym, who grudged not to touche and handle the Leper: but the enſaumple of theyr faith highly pleaſed hym, yͭ which his pleaſure was to haue ſet furth and commended to all men: and good cauſe why it ſhould ſo be. As many as touched hym were healed, what diſeaſes ſoeuer they were payned withal. They with perfite beliefe touched the hemme of his garmēt, (which afterwarde thoſe perſons chaunced to haue, who crucifyed him, and put him to deathe:) and by touchyng thereof, were ryd of theyr corporall diſeaſes. Howe muche more then ought al men to endeuoure themſelues to touche Ieſus hymſelfe with hearte and mynde, to the intent they maye bee healed of the infyrmities of theyr ſoules? Touchyng auayleth nothyng withoute fayth. The cruell Iewes that buffeted hym, that bound him, that ſcourged hym, that nayled hym on the croſſe, touched his bare body: but that they ſo touched hym, did nothing profit any of them at all. Thou readeſt the goſpel, and in ſo dooyng thou toucheſt Ieſu: but thou readeſte it to thys ende to dyſproue it, or elles thou readeſt it negligently, and takeſt no hede therunto: and therfore thou toucheſt Ieſus in vayne. Reade it with a pure and a ſyncere fayth, and then ſhalt thou anon be healed. But thou muſt ſue vnto Ieſus by prayer and peticion, that thou mayeſt touche hym. That man is neuer the better for touchyng hym, whome he hath not foretouched. If thou be not able to attaine that ſecrete wiſedom, which S. Paule ſpeaketh of among ſuche as are perfite, then the hemme of hys garment touched, ſo that thy fayth be perfit withal, ſhal reſtore thee to health. The hemmes of the Phariſeis garmentes, bee they neuer ſo broade, are not of power and vertue to doe the lyke. There is nothyng ſo lowe in the Lorde Ieſu, that through fayth geueth not health.

As many as touched Ieſus were healed whatſoeuer diſeaſe thei wer pained withall

And as many as touched hym were ſafe.

To touche Ieſus with heart and mynde by feith.

The Iewes touched Ieſus wyth the bodye ⁊ wer not the better therfore.

To touche Ieſus in vain how it maye bee.

There is nothyng ſo lowe in Ieſus, but throughe feith it geueth health

¶ The. vii. Chapter.

D

Thus wēt the goſpel forward among the ſimple, and lyghtly beleuyng people. But it had not lyke ſucceſſe among the Scribes, and Phariſeis, who counted themſelues moſte excellent in al poyntes of religion and learnyng: and ſcantlye eſtemed the vnlearned, and ignoraunt ſorte of the common people, for menne. For of the Prieſtes there is ſcarcelye anye where anye mencion made, but when Ieſus ſhoulde bee putte to death. Therefore lyke as in Comedyes or playes there are dyuerſe ſcenes, and pageauntes, to the entent that by the comparyng together of ſondrye perſones and matters, euerye thing maye the playnelier appeare: ſo in this euangelike buſines, the lord Ieſus ſo ordred all thynges that were doone from tyme to tyme, that it ſhould playnly appeare to al men after they ſaw how readye the ſymple people and Gentiles were to beleue, how vncurable was theyr froward obſtinacye, who of congruence, oughte to haue reformed other, if they had beene harde of beliefe. To the vnlearned and common ſort, it was ſufficient for the recoueryng of theyr health, that they touched but the hem of Chriſtes garment. But the Phariſeis were neuer the better, neyther for that they vnderſtoode the prophecies ⁊ foreſayinges of the Prophetes, neyther beecauſe they had ſo ofte tymes hearde Ieſus preache vnto them the heauenlye doctrine: nor for ſo manye myracles, as they had ſeene hym woorke before.

The Phariſees were neuer the better neither for readyng the Prophetes, nor for Chriſtes preachyng, nor for hys miracles.

¶ And the Phariſeis came together vnto hym, and dyuerſe of the Scribes, whiche came from Ieruſalem. And when they ſaw certayne of his diſciples eate bread with common, that is to ſaye, with vnwaſhen handes, they complayned. For the Phariſeis, and

The texte. Matth. xv.

A riſeis, and all the Iewes, excepte they waſhe theyr handes ofte, eate not: obſeruing the tradicions of the elders. And when they come from the market, excepte they waſhe, they eate not. And many other thynges there be, whyche they haue taken vpon them to obſerue, as the waſhyng of cuppes, and cruſes, and braſē veſſels, and of the tables.

And the Phariſees came together. &c. which came from Hieruſalem.

*Now after al this was done, thither came certayne of the Phariſeis ⁊ Scrybes in company together: forſothe a worſhypfull ſorte of gentilmen, and worthie to be had in great reuerence: and the more a greate deale beecauſe they came frō Jeruſalem, where they bare men in hande that the wel of godlynes and holy doctryne was: where as in dede there was the very wel ſpring and head of al ambiciō, al hipocriſy, and al vngodlines. Theſe felowes, becauſe they thought them ſelues righteous men, and well learned, came not hither to learne any thyng of Chriſte, neyther to bee healed, but to picke quarels. And loe, byanby was there a ready occaſion for them ſo to doe. This occaſion (being muche deſirous therof) they toke of the ſuperſticious obſeruacion of ceremonies, wherof had ryſen almoſt al quarellinges, and wrongful accuſacions emonge chriſtian men. The Jewes cal that common whiche is vncleane and vnholy, abhorring al impuritie, and endeuoryng in no wiſe to ſeme to haue any where any maner of vncleane or fylthy thyng. And this cleaneſſe they meaſured, not by puritie of mynde (the whyche is the onely and true puritie before God) but by corporall ceremonies. And of theſe ceremonies a few wer cōmaunded by Moſes lawe, not to this ende that they ſhoulde be earneſtly obſerued for euer, but partly to the entent the ignoraunt, ⁊ diſobedient people ſhould by this meanes accuſtome them ſelues to obey Gods commaundementes: and partly beecauſe they ſhoulde by ſuche maner (as a man would ſay) of ſhadowes, and B rudimentes, bee by litle and lytle enſtructed to thoſe thinges that belonge vnto true godlynes, whyche is in the ſoule of man. Now ſome of them not contented with the ceremonies commaunded by the law, added thereunto conſtitucions of theyr owne making, out of numbre, whyche the Phariſeis more rygorouſly compelled the people to kepe, then ſuch thynges as were commaunded by God, alwayes, and euery where to be obſerued. And for ſuche foliſhe trifles, they chalenged the prayſe of holynes, and brought the people in a fonde beliefe, that they were made holy therby, and finally (the whyche was a muche wyckeder deede) they wente aboute to forge a matter of vngodlynes, or hereſy agaynſt theyr neyghbour, for the breache of ſuch ceremonies, the obſeruacion wherof conduced nothing at al vnto true godlynes.

And whan they ſawe. &c. eate bread with cōmon, that is to ſaye, with vnwaſhē handes, they complained.

For when they ſawe certayne of hys diſciples eate meate with vnwaſhed handes, that is, as they vſe to ſpeake, with commune, and vncleane handes, they rebuked thē as wicked perſons, and theyr maiſter too, who had naughtely inſtructed them. They condemned not thys facte beecauſe it was either of it own propre nature vicious, or els forbidden by almighty god, but becauſe it diſagreed with theyr vſe and cuſtome. Aſſuredly the worſte rule that can be to iudge by, is to diſalow any thyng, becauſe thou vſeſt not to doe the ſame. For it chaunceth many tymes that the fooliſheſt thinges of all, growe to a commune cuſtome, which ought not in any wyſe to be made the rule of godlynes, in aſmuche as puritie is to be eſtemed, not by cuſtome, but by thoſe thynges whyche are true, and commaunded by God. But the Scribes, Phariſes, yea, and almoſte all the whole packe of the Jewes, moſte foliſhely iudgeing puritie of mynde to ſtand in corporall thynges, did contrarye to this, ſuperſticiouſly obſerue the maner taughte them, not of God, but of theyr forefathers, and elders, in ſuche wyſe, that if they had bene in daunger to ſterue for hunger, they

*At Hieruſalem was the headſpryng of al ambicion, hipocriſie, and vngodlyneſſe.

The Phariſees and Scribes came not to learne of Chriſte, but to picke quarels againſt hym.

The obſeruacion of ceremonyes, a great occaſion of quarels ⁊ wrōg accuſaciōs.

What the Jewes calle cōmō, and howe they meaſured cleneſſe.

The ceremonies of Moyſes lawe wherfore they were commaunded.

The Phariſaicall ceremonies.

The Phariſees made the people more ſtreightly to obſerue theyr ceremonies, thē thinges cōmaunded of God.

The Phariſees quarell againſt Chriſt, beecauſe hys diſciples dyd eate with vnwaſhed hādes.

The wurſt rule to iudg thīges good or bad is, to diſallowe a thynge beecauſe thou dooeſt not the ſame thynge thy ſelfe.

Many thynges growe to a cuſtome, whyche ought in no wyſe to bee made a rule of Godlyneſſe.

True puritie wherby it is to bee eſtemed.

The Jewes prepoſteroꝰ iudgyng of thīges clene or vncleane.

C

For the Phariſees & the Jewes except they waſhe their handes oft, they eate not, &c.

woulde haue eaten no meate, vnleſſe they had firſt waſhed theyr handes. And if they be compelled to take theyr repaſt ofte times a daye, then waſh they ofte tymes, and therfore ſuppoſe that they come cleane vnto the table. Further, yf they returne home from the market, then doe they (as thoughe they had gathered ſome filthe by touching of the people) waſh theyr whole bodies afreſhe, before they eate any meate: where as all thys whyle hauing theyr ſoules moſt polluted with hatred, enuy, ambicion, couetouſnes, hipocriſy, and many other deteſtable vyces, they neuer haue any mind of waſhyng at all. Theſe, and ſuche other like tradicions, were taught thē of theyr forefathers, beſydes the conſtitucions of the law: wheras the law expreſly forfendeth that any thyng be eyther added or taken awaye from Gods cōmaundementes. Neyther thought they it ſufficient oft times to waſh theyr bodyes, therby to appere the cleaner. They waſhed alſo theyr cruſes, theyr braſen veſſels, and theyr tables.

The Jewes thought thē ſelues clene by waſhing theyr cuppes and pottes and veſſels.

The texte. Matth. xv. *Eſai. xxix.

Then aſked hym the Phariſeis and Scribes: why walke not thy diſciples according to the cuſtome ordeined by the elders, but eate bread with vnwaſhen handes? He aunſwered, and ſayd vnto them: well prophecied *Eſay of you hypocrites, as it is written: This people honoreth me with their lippes, but theyr hearte is far from me. Howbeit, in vayne do they ſerue me, teaching the doctrines, and commaundementes of menne: for ye laye the commaundemente of God a parte, and obſerue the conſtitucions of men, as the waſhing of cruſes, and of cuppes, and mani other ſuch lyke thynges ye doe.

The Phariſees quarel with Chriſt becauſe his diſciples eate wyth vnwaſhen handes.

There is none a more miſchiuous kind of quarelling, then vnder pretence of holyneſſe to finde faulte wyth well dooinges.

D

Well prophecied Eſai of you hipocrites, &c.

Nowe could they no lenger kepe in this foule ſcabbe of falſe reprouing, yet quarelled not they with the diſciples, but aſſayled the maſter himſelfe, as though he had committed ſome haynous enormitie. Why, ſay they, doe not thy diſciples who folow thee, and hange vpon thyne inſtruction & teaching, kepe the cuſtome begon of our elders: but eate theyr meat with vnwaſhen and vncleane handes? Jeſus entending to teache vs that there is no more noyſome or miſcheuous kinde of quarelling, thē when a man vnder pretenſe of godlynes, findeth fault with the wel doinges of his neighbour, ſharply reproueth theyr malice, and coloured righteouſnes: By your dedes ſayeth he, you playnly declare, that the prophet Eſay prophecied of you hipocrites, ful well and worthely: whyche make an outwarde ſhew of holines, wheras inwardly ye are repleniſhed with al ſinne and wickednes. In this Prophet, God complaineth in this wiſe: This people honoreth me with theyr lippes, but theyr heart is far from me. And as thēſelues do liue, ſo doe they inſtruct others. I paſſe nothing vpō this cleanes of theyr bodies, & houſhold ſtuffe: but require of them inwarde puritie & cleanes of ſoule. They ſerue me in vaine with this coloured kynde of godlines, auaunting and magnifying it, as though it wer a thing of great worthines, & wherin perfite godlines did ſtand, teaching mans tradicions, which make no man commendable, and prayſe worthy before god: and of a ſuperſticious mind they haue to obſerue the ſame tradicions, nothing paſſing vpon Gods cōmaundementes. Looke how muche difference there is betwene god & man, and ſo much difference ought there to be betwene mens conſtitucions, and Gods commaundementes. God is a ſpirite, and that whiche is ſpiritual & goſtly continueth for euer, and ought neuer to be neglected. Againe, what thing ſoeuer is corporall, the ſame laſteth but for a ſeaſon. If it be lawfull to paſſe litle vpon the ceremonies which god himſelfe hath commaunded to bee kepte, whenſoeuer charitie towardes the neyghbour exhorteth ſo to doe: Howe muche leſſe then is it mete to breake the commaundementes of God, for keping of mans tradicions? It is a wrong ſhapen godlines, and an vnholy holynes, to bee ſuperſticious in kepyng of ſuche ceremonies as

It is the pureneſſe & cleneſſe of ſoule that God requyreth, & not of outward thynges.

Howbeit in vayne do they ſerue me, teachig the doctrines and commaundementes of menne.

So muche differēce as is betwene God & man, ſomuche is there beetwene gods commaundementes & mannes cōſtitucions.

For they laye the cōmaundemēt of god a parte, and obſerue the conſtitucyons of men. &c.

An vnholy holyneſſe to breake goddes cōmaundementes for mannes cōſtitucions.

A youre forefathers inſtituted ⁊ taught you of theyr owne minde, and in the meane while litle to regarde thoſe thinges which God himſelfe hath commaunded you to obſerue. You thinke it to be one of the chiefeſt pointes of godlynes, to waſhe your handes, your cuppes, youre cruſes, and to obſerue manye other lyke thynges: the which youre doinges, by reaſon they haue a certayne counterfayte apparaunce or viſure of holynes, doe highly ſet you furthe and make you ſeeme prayſe worthy vnto the worlde: ⁊ thys prayſe ſo gotten by coloured holynes, you ſet more by then by Goddes authoritie. For you loue your ſelues: and nether ſeke goddes glorie, nor the ſoule healthe of the people, whoſe guydes and teachers, you profeſſe youre ſelfes to bee.

The texte. Matth. xv. *Exod. xx. Deuter. v. *Leuiti. x.

And he ſayed vnto them: well, ye caſte aſyde the commaundemente of god, to mayntayne youre owne conſtitucions. *For Moyſes ſayde: Honour thy father & thy mother, and * whoſo curſeth father or mother, let him dye the deathe. But ye ſaye, a man ſhall ſay to father or mother, Corban: whiche is, what gift ſoeuer commeth from me, ſhalbe for thy profite. And ſo ye ſuffer him no more to doe oughte for his father or his mother, and make the worde of God of none effect, throughe your owne conſtitucion, whiche ye haue ordayned: and many ſuch thinges do ye.

Therfore it is no maruayle yf ye diſanull, and cleane take awaye that God hath commaunded to be obſerued of al men for euer, to thentent that mannes tradicions, which procure you great gaynes and authoritie, maie ſtill contynue. Doth not all the worlde ſee that you thus doe? Did not god geue thys lawe by Moyſes? Honor thy father and thy mother: And he that curſeth his father or mother, ſhall dye the deathe. Thys god commaundeth not in one place, but dothe ofte times repete it, and put euery manne in remembraunce therof, becauſe that children ſhould to theyr power, help their parentes when they be olde, and impotent, or fallen into pouertie, or otherwyſe ſo ofte as they are oppreſſed with any maner of neceſſitie, and by thys meanes paye them home agayne, the benefite of theyr nouriſhyng. The ſame thing the law of nature commaundeth, which is likewyſe emplanted B in many brute beaſtes, as in Storkes. But you hauig an iye to your own peculiar vauntage, doe with your fayned doctryne, make Gods commaūdemente of none effecte: and require that this lawe (which God woulde ſo fayne haue euery body to kepe) ſhoulde geue place vnto your ſayd coloured doctryne. God him ſelfe cryeth: honour thy father and thy mother: and ye are bolde to ſaye the contrary: Honor not thy father, ⁊ thy mother. You crie not ſo with wordes, but ye doe it in very deede. So muche the more deteſtable is your wickednes, becauſe you cloke the ſame with an image or coloure of godlynes. For to the intente your treaſurye (wherewithal your exceſſe and pride is maintayned) may bee filled, you craftily alure whomſoeuer you can, to bryng very many gyftes vnto the temple, by defeatyng euen of theyr owne parentes, whome they ſhoulde accordyng to Gods cōmaundement, ſuccour at theyr neede: perſuading them that by this meanes the commaundement is fulfilled, as though the thyng whiche is dedicated vnto the temple, were geuen to God, and that God were the very naturall father of all men. Wherfore vnto hym who hathe caſt any money into the treaſury, you ſaye, that he nowe nedeth not to geue any thyng to the reliefe of his poore parentes, becauſe the commaundement is otherwiſe fulfilled: and in the meane while you ſo feare the parentes with vayne ſuperſticion, that they dare not requyre of theyr children any thing whiche ſemeth once dedicated vnto god leſt in ſo doing they ſhould bring them ſelues in daūger to be accuſed of ſacrilege. Doubtles god hath no nede of your money, neyther is the ſame employed to hys glorye, but turned to your owne pry-

To honour the father ⁊ mother is cōmaunded by goddes law, and by nature.

But ye ſaie: a man ſhall ſaye to father or mother, Corban, ⁊c.

The Phariſees made the commaūdemēt of honourīg father and mother, fruſtrate for theyr owne lucre.

And ſo ye ſuffer hym no more to doe oughte for his father or hys mother.

The Phariſees clogged the parentes with ſuche feare, that they durſte not claime the help of their children.

God will in no wiſe haue the parẽtes neglected.

C

uate commoditie:and though it were beſtowed vpon the buildyng of the temple, yet with God there is no temple ſo holy,that for the maintenaunce therof,he would haue the children forſake theyr parentes at theyr nede. Doe not you, when that by ſuche fayned doctrynes,ye bothe ſo deceyue the children, that they refuſe to helpe theyr parentes, and alſo ſo feare the parentes that they dare not touche any thing once conſecrated vnto the temple:doe not you,I ſaye,whiles you thus ſtablyſhe and vpholde your own commaundementes, diſanull and put oute of place goddes commaundementes? Thys thing haue I brought you foorth for an enſample,whyche ye cannot denye. But you offende not herein alonely. For in many other thynges you doe the lyke,as in that you nowe doe. Goddes commaundemente is: Thou ſhalte loue thy neyghbour as thy ſelfe. And you for trifling waſhynges, taught you of men, goe aboute to ſurmyſe mattiers bothe agaynſt me,and my diſciples,nothyng regardyng goddes commaundemẽt in thys behalfe.

And make the word of God of none effecte. &c.

And many ſuche thinges doe ye.

The. texte.

And when he had called al the people vnto him,he ſayde vnto them:Herken vnto me euery one of you,and vnderſtande:there is nothing without a man that can defile him when it entreth into hym:but the thynges whyche procede out of a mã, thoſe are they that defile the man.If any mã haue eares to heare let him heare.*And when he came into the houſe,awaye from the people,his diſciples aſked him of the ſimilitude. And he ſayd vnto them:are ye alſo ſo greatly without vnderſtandinge? Doe ye not yet perceyue that what ſoeuer thyng from without entreth into a mã, it cannot defyle hym, becauſe it entreth not into hys hearte, but into the belly,and goeth out into the draught,purgyng oute all meates?

*Math.xv.

After the Phariſeis were with theſe wordes vnto them priuatly ſpokẽ, rather put to ſilence then cured of theyr maliciouſneſſe:he eftſones called al the people vnto him. For his pleaſure was to haue thẽ al moniſhed of the premiſſes, leſte they ſhoulde at any tyme afterwarde, haue bene by Phariſaical tradicions,withdrawen from the puritie of the ghoſpel. Heare you al(ſaith he)& vnderſtand my wordes. You ſaw how I was accuſed of hereſie or vngodlineſſe,for yͭ ſome of my diſciples dyd eate bread with vnwaſhen handes:as who ſaye,he that ſo eateth,were by ſuche meat polluted and made vncleane before God. The cleanes and vncleaneſſe of manne, ſtandeth not in outwarde, but in inwarde thynges. Neyther can the ſoule of man be defyled with corporall thynges. Therfore nothing that is withoute man,and entreth into the bodie, can make hym vncleane before God. But ſuche thynges as be within man,and commeth out of hym,declareth hym to be vncleane. By this darke ſaying,the Lorde Ieſus gaue the people occaſiõ diligentely to enſearche what was the meanyng of his wordes, & to make them more diligent,he ſayde moreouer:who ſo hathe mete eares to heare, let hym heare: meaning that the foreſayd ſonge was ſongen in vaine to the deafe Phariſeis. But after the multitude was ſent awaie,and he gone into a houſe,then the diſciples deſyred him a part,to expounde thẽ the parable of the differẽce betwene the thinges entring in and comming oute of man. Ieſus here folowing thenſample of a faythfull and diligent ſcholemaſter, after he had geuen them a litle checke, and by that meanes made them to take better hede vnto his wordes, then did he teache thẽ the miſterie, and ſecret meaning therof. What, ſayeth he, are you alſo, whome I haue ſpeciallye choſen out to teache other, ſo voyde of vnderſtandyng? Truly ye your ſelues ought to haue geſſed what was meante by thys parable, by ſo manye as I expounded to you heretofore. Perceyue you not that mannes cleanneſſe, and vncleaneſſe can neuer bee knowen by thoſe externall thynges whych e entre into hym? For whatſoeuer entreth in by

D

Herken vnto me euerie one of you, & vnderſtande.

Ther is nothing without a man that can defile him.

The cleneſſe or vncleaneſſe of man ſtãdeth not in outwarde thiges.

If any man haue eares to heare let hym heare.

Are ye alſo ſo greatly without vnderſtãdinge?

the mouthe

A the mouthe, is not conueyed into the hearte, but into the ſtomake, & anone after into the belye: from thence, yf there be anye thynge that is vncleane and filthy, it is auoided oute into the preuie: ſo that to the eater euery meat is cleane, becauſe nature purgeth whatſoeuer is here vncleane, and filthy.

The. texte. Matth. xv.

And he ſayde: that whiche commeth oute of a man, defyleth the man. For from within, euen from the hearte of men, procede euell thoughtes, aduoutry, fornycacyon, murther, thefte, couetouſneſſe, fraude, deceypte, vncleaneſſe, a wicked iye, blaſphemies, pryde, fooliſheneſſe: all theſe euell thynges come from within, and defyle a manne.

That which commeth out of a mā defileth the man.

It is that that goeth out of a mā that defileth man.

But thoſe thynges that come oute from the moſte inwarde partes of man, bee tho that bothe make, and declare hym, to bee vncleane. The ſeat of the ſoule or mynde, is in the hearte: and in the ſoule is true cleaneſſe and vncleaneſſe. For this cauſe he is not forthwith cleane, whoſo hath waſhed his handes, but who ſo hathe a waſhen, and a cleane hearte. Therefore all that commeth from thence, doeth verely declare manne to be cleane, or vncleane. For oute of the moſte ſecrete corners of the hearte, doe iſſue euell thoughtes, aduoutrie, fornicaciō, manſlaughter, thefte, couetouſneſſe, gile, falſhod, vnchaſte lyuing, a naughty and an enuyous iye, rayling wordes, pryde and foliſhneſſe. The meate whiche is eaten with vnwaſhen handes, bringeth in none of all theſe enormities, but they ſprynge euen of the man hymſelfe, that is to ſaye, of the hearte: and when they once come oute, then doe they playnlye declare hym to bee vncleane in dede, whoſe hearte is defyled with ſo many fylthy vices. If they be kept in, and hyd, yet is the man neuertheleſſe vncleane in the ſight & iyes of almighty god, who throughly ſeeth the entrailes and bowels of the heart. But yf they fortune to come oute either by wordes, or dedes, thē doe they not onely teſtifie that the perB ſones from whom they procede, are vncleane, but alſo many times doe defile other moe, whiles that by the iyes, and eares, they entre and crepe into the mindes of the hearers, and ſears. Wherfore let your chiefe care bee, to kepe youre heart cleane, and then ſhall it not ſkyll, whether you eate your meate with waſhen handes, or vnwaſhen.

For from within. &c. procede euel thoughtes, aduoutrie. &c.

The hyding of ſine maketh not the man the leſſe vncleane.

So the hearte bee cleane, it ſkilleth not whether one eate with vnwaſhen handes or not.

The texte. Mat. xv.

And from thence he roſe, and went into the borders of Tyre and Sidon, and entred into an houſe, and woulde that no man ſhoulde haue knowen. But he coulde not be hyd. For a certayne woman (whoſe doughter had a foule ſpirite) aſſone as ſhe hearde of hym, came and fell at his feete. The woman was a Greke, oute of the nacion of Syrophenicia. And ſhe beſoughte him that he woulde caſte oute the deuell from her doughter. But Ieſus ſayde vnto her: Let the children firſte be fed. For it is not mete to take the childrens bread, and caſt it vnto whelpes. She anſwered, and ſayde vnto hym: Euen ſo Lorde, neuertheleſſe the whelpes alſo eate vnder the table of the childrens crummes. And he ſaide vnto her: for this ſaying, go thy waie, the deuel is gone oute of thy doughter. And whē ſhe was come home to her houſe, ſhe founde that the deuell was departed, and her doughter lying on the bed.

And from thence he aroſe & went into the borders of Tyre & Sidon.

After theſe thinges were thus done, Ieſus ſignifying euen by ẏ veri chaūging of place, how wery he was of the Iewiſh honouring & ſeruice, which was almoſt altogether eſtemed by thobſeruaciō of foliſh corporal ceremonies, & coarcted within the very narowe limites of Iewrie: ſignifying alſo how much he deſired to be at large emong the Gentiles (where he ſhould be honoured in ſpirite, & truth:) gat himſelfe thence, & went into the borders of Tyre, & Sydō, but as a priuie geaſt becauſe of the enuious Iewes, who by reaſon they counted the Tirians, and Sidonians for dogges and abhominable people, would not haue ſuffred hym to haue tranſlated & had awaye the doctrine of the ghoſpell vnto them. Wherfore beyng there, he vſed not to be conuerſaunt in open and common places, as he was wonte to be emong the Iewes, but wēt into a houſe, as though he had bene deſirous to kepe him ſelfe ſecret, & vnknowen, Albeit he could in no wiſe ſo do.

Ieſus departing frō Iewry to Tyre and Sidō, what it ſignified.

And entred into an houſe, and woulde that no manne ſhould haue knowen.

So great-

C So greatly had the fame of his wordes, and dedes ſpred abrode, and ſtretched forth it ſelfe, euẽ beyond the boundes ⁊ limites of Jewrye, as though it had then deuiſed to ouerrunne the whole worlde. In thys wyſe is the glorye and prayſe gotten by leadyng a godlye lyfe after the ghoſpel, beſte of all ſprede abrode, when that of it owne accorde it foloweth him, who excheweth and ſhunneth the ſame. For a certaine woman of Canaan, as this rumour was bruted, and noiſed abrode of Jeſus, came oute of the coaſtes of her countrey, and anone conceyuing a greate confidence of hym, haſted her to the place where he was: and beyng with muche a doe leat into the houſe, fel downe at his fete. This woman was not of the Jewiſhe, but of the heathẽ religiõ: not a Jeweſſe borne, but a Siropheniſſe. Here thou ſeeſt a figure of the churche, whyche anone after ſhould be aſſembled and gathered together of the Gentyles. The Jewes droue Jeſus oute of theyr countrey: but thys Syropheniſſe forſoke her countrey, and went to mete hym. It is but loſte laboure to come to Jeſu, vnleſſe thou haue fyrſte forſaken thyne olde vices beyng nowe famyliar, and of houſholde with thee. Thou muſt flit out of thyne owne houſe, to thentẽt thou mayſt come vnto the houſe wher Jeſus abideth. This woman had a daughter at home vexed with an yuell ſpirite, by the whiche daughter are vnderſtande the people geuen to idolatrye. Wherfore ſhe deſired Jeſu that he woulde vouchſafe to deliuer her frõ the ſpirite. How muche perfiter was the faith of this heathẽ womã, then of the ruler of the ſinagogue? Jeſus becauſe he would make the fayth of thys woman more apparaunte to al men, ſhaped her an anſwere as thoughe he had bene of a Jewyſhe mynde, ſaying: ſuffre the children firſte to be filled. It is not beſemyng that I take the bread of the children, and caſt it to dogges. For the Jewes doe glorie, ⁊ make their D vaunt that they alone be the children of God, and eſteme the gentiles, who are of a contrary religiõ to theyrs, for dogges. He calleth the vertue of the ghoſpell bread, whyche by the heauenly doctrine, and pure fayth, healeth all diſeaſes, and expelleth all kynde of diuels out of mennes ſoules. The woman nothyng offended with thys rebuke, tourned his wordes into an argument to obtaine her peticion, the whiche he ſpake (as it ſemed) becauſe to ſhake her of, that ſhe ſhould make no further ſuite and requeſt vnto him herin. Thou ſayeſt very well, ſayeth ſhe, Lorde. We heathen people haue not diſdayne at the Jewes, that they (as children) doe honourably ſyt at the table of theyr exceding riche father, ⁊ eate theyr fyll of the holy loaues. But yet dogges are permitted to eate the crummes which fall downe vnder fete from the childrens table. Jeſus, as though he had bene ouercome with ſo great faithe, pacience, humbleneſſe of minde, and conſtancie of the woman, anſwered, and ſayde: By reaſon of thys anſwere thou obteyneſte that perforce, whiche it was not yet time for me to geue the. Get thee home, thy daughter is nowe deliuered of the ſpirite. The woman gaue credence vnto his wordes, and ſo departed thence with great ioye and gladneſſe, ⁊ proued al thinges true, that Jeſꝰ had tolde her. For ſhe found her doughter at reſt in her bed, nowe cleane delyuered from any further vexacion of the fiende. Aſſuredly the faythe of the mother, enforced Jeſu to heale the daughter. Aſſone as the euel ſpirite is once put to flight, thẽ foloweth there in continent quiet of minde and conſcience. For that euer foloweth innocẽcy and cleane life. So at this day the congregacion of godly folkes, reſorteth vnto Jeſus, ⁊ maketh interceſſion for ſuch as are no leſſe vexed with Idolatrie, ambicyon, wrath, couetouſneſſe, and a furious deſire to make warre, then yf they were vnder the thraldome of ſome foule ſpirite.

Glory and fame is begotten by ſhunnig it.

But he could not be hyd.

For a certayne woman whoſe doughter had a foule ſpirite, ⁊c.

The womã of Canaan what ſhe figured.

The Jewes droue Jeſꝰ out of their cõtrei, but the Syropheniſſe forſooke hir countrey to come to Jeſus.

Thou muſte departe out of thyne owne houſe yf thou wilt come to the houſe wher Jeſus is.

But Jeſus ſaied vnto her: let the childrẽ firſt bee fed, ⁊c.

How Jeſus proued the feith of the Syropheniſſe.

The Jewes tooke the Gentiles for dogges.

The vertue of the ghoſpell is called bread whiche healeth ſoules.

The feith of the woman of Canaan.

Neuertheleſſe, the whelpes alſo eate vnder the table of the chyldrens crummes.

Jeſus expelleth the deuil out of the woman of Canaans doughter, for the mothers feith.

For this ſaying, get thy waye, the deuil is gone out of thy doughter.

Quiete of mynde and conſcience euermore foloweth innocencie and clene life.

She founde that the deuel was departed, and hir doughter lying on hir bed.

A The Iewes thought it not beſeming, that they whiche a lytle before were enforced to doe all miſchief at the will and pleaſure of dyuels, ſhoulde ſodaynly through the grace of the ghoſpell, be receyued to the dignitie, ⁊ felowſhip of the children of god: and the cauſe why was, by reaſon they perceyued not howe this highe preeminence ought not to be eſtemed by conſanguinitie or kinred, but by feruentneſſe, ⁊ conſtancye of fayth, towardes the Lorde Ieſus. Chriſte was promyſed vnto the children of Iſraell, and to the poſteritie or ſucceſſours of Abraham. But they are the poſteritie of Abraham, whiche folowe the faith of Abraham. They are the children of Iſrael, whiche require not heauen gates to be opened vnto them for their merites ſake, but go about violently to entre in by force of an Euangelike faithe. For Iſraell is as muche to ſaye in the Hebrue tongue, as a manne ſtrong or valiaunt agaynſt god. For when the Gentiles (who before tyme were blemiſhed with all kindes of vyces, and had no good dedes at all, wherby they might make any iuſte title or clayme vnto the kyngdome of heauen) were by the iuſtice of God cleane excluded ⁊ ſhut out: then brake they in by the wyndowe of mercy, and made them ſelues a way in by conſtaunt fayth, as it had ben with ſome toole or weapon, violently breaking vp the walles of the ſame kingdome. The time was not yet come that they ſhoulde be openly called to the feloweſhip of the kingdome of heauen: but yet the Lorde maketh many foreſignes of theyr vocacion, as one deſirous to preuent the thing, which he chiefly deſireth.

To bee receyued to the dignitie of the chyldren of god or to the ghoſpel, cōmeth not by kinred, but by feith.

The poſteritee of Abrahā who they bee.

The childrē of Iſraell who they bee.

Iſrael what it is by interpretaciō

The texte.

And he departed agayn from the coaſtes of Tire and Sidon, and came vnto the ſea of Galile, thorow the middes of the coaſtes of the ten cities. And they brought vnto him, one that was deafe and had an impediment in his ſpeache. And they praiſed hym to put hys hande vpon hym. And when he had taken hym a ſyde from the people, he put his fingers into his eares, & did ſpit, and touched hys tongue, & loked B vp to heauen, and ſighed, and ſayde vnto hym: Ephata, that is to ſay, be opened. And ſtreyght waye hys eares were opened, and the ſtring of his tongue was leuſed, and he ſpake playne. *And he commaunded them that they ſhould tel no man. But the more he forbad them, ſo muche the more a greate deale, they publiſhed, ſaying: He hathe done all thynges well: he hathe made bothe the deafe to heare, and the dumme to ſpeake.

a Math. ix.

After thys ſeede was priuely, and as a man woulde ſaye, by ſtealth, ſowen emonges the Tyrians, Sidonians, and Cananites, the Lorde reculed and went agayne vnto the lake of Galile: leauyng Sidon, and paſſyng alonge by the countrey of Decapolie or ten cities, where as before he healed a manne vexed with a ſpirite. And when he was hither cummen they brought him a pitiful ſight, that is to wete, a man both deafe, and dumme. For he muſt nedes be dumme, who ſo is of nature deafe. But more miſerable is his deafneſſe, whyche lacketh meete eares to heare the worde of god. *He his worſe dumme, who hath no tongue to confeſſe his owne filthie liuyng and gods mercye. By the hearyng of fayth, beginneth our ſaluaciō: and by confeſſion of mouthe, is the perfection of ſoule health. The Iewes albeit they daylye heard Ieſus ſpeaking, yet they hearyng, heard him not: becauſe folowyng thenſample of a ſerpent called an Aſpike, whyche ſtoppeth her eares agaynſt the voyce of the wiſe enchaunter, they woulde geue no credence vnto ſuche thynges as they hearde. And therefore had they a tongue to backbite, ⁊ to make yl reporte: but none at al to profeſſe the holſome faith of Chryſt. But what ſhal this ſely poore wretche doe, who hath neither tongue to deſire the lord to geue him health, nor eares to heare that voyce of Ieſus, whyche reyſeth to lyfe euen the dead? Other that had both tongue ⁊ eares holpe him. They brought him vnto Ieſus: they beſought

* Dumneſſe of the wurſt ſorte.

By the hearing of feith begynneth our ſaluacion, ⁊ by confeſſiō of mouth is it made perfecte.

The Iewes thoughe they hearde Ieſus daily ſpeakyng, yet they hearde him not.

The Iewes had a toung to backbite, but none at all to profeſſe the feith of Chriſt.

And they broughte vnto hym one that was deafe.

C.

him

him of his gracious goodneſſe, to vouchesafe to laie his hand vpon hym. C So pleaſeth it the mooſt mercifull lorde to helpe ſinners, euen at the contemplacion of other mennes fayth. The chriſtian nouice is brought vnto Jeſu. He hath made an ende both of yl doyng, and naughtye ſpeakyng, but yet hath he not learned to do wel: Yet hath he not learned to confeſſe yͤ goodneſſe of the goſpell. For howe can he ſo doe, vnleſſe Jeſus laye hys hande vpon hym? Men do but labour in vayne, yf Jeſus put not to hys ſecrete power and vertue. The lord could euen with the bare worde of his mouth, haue eaſlye healed this deafe and dumme felowe: but this fourme of healyng was ſet out for our enſtruccion. For lyke as the wordes of Jeſus are moſt commonly parables or miſteries: euen ſo be many tymes his doinges too. He toke him by the hande and led hym aſyde from the multitude of people. Safe is he whom ſoeuer Jeſus hath taken, and ſeuered from the ruffling of this troublous, and vnquyet world. Then put he his fingers into his eares, and touched his tongue wyth hys ſpittell. Nowe is health very nere whē Jeſus by vertue of his ſpirite (which is the finger of God) vouchesafeth to touche the eares of our minde: when the ſpettell of heauenly wyſedome (whyche is hymſelfe) cummyng oute of the mouthe of the higheſt father, daineth to touche the tongue of our ſoule, to thentent that all godlye thynges maye relice and ſauoure vnto vs. For wythoute thys humoure, there is no taſte: and if mannes ſpettell be fautye, then maketh it a wrong iudgement in taſtyng. This ſpettell doth not onely leuſe the tongue, but alſo open the iyes of the blind borne perſon, as often as it is mingled with earth, and the iyes are therewythall anointed: where as yͤ ſpettell of the Philoſophers, and the Phariſeis, doeth rather put oute the iyes all together. As Chryſte dyd, ſo in maner do the teachers of the ghoſpell. They take men and leade them awaye from the multitude, when they call them backe from the brode way (by the which very many walke vnto damnacion) to the felowſhyp of the litle flocke of true Christians. They put theyr fingers into their eares, when perſwadyng them to put no truſt in thinges tranſitory, they ſtyrre and exhort them to embrace the heauenly doctryne. They laye ſpettell vpon their tongues, when they exhort men to profeſſe the Euangelike and Chriſtian faythe. They laye on their handes, when they geue the holy ghoſte to them that be baptiſed: by whome theyr ſinnes are taken awaye, and innocencie is conferred. But the teacher doeth all thys in vayne outwardlye, except Chriſte worke within, ⁊ ſende down his godly vertue from heauen. Jeſus willing to ſhewe vs as it were a certayne fygure herof, when he had taken the man, and firſt put his fingers into his eares, and then ſpit on his tongue, he lifted vp his iyes to heauen, and ſighed. This ſighing came not of any miſtruſt to cure the man, but was a paſſion or point of him that greuouſlye bewailed mans calamitie. For what thing is more miſerable and wretched then they, whoſe inwarde eares are ſo occupied ⁊ encumbred wyth worldly luſtes, that they cannot heare the word of God? Whoſe tongue is ſo entangled, and infected with naughtie affeccions, that they ſauour not of heauēly thinges, but are al together dumme to confeſſe theyr owne ſinfulneſſe, ⁊ dumme to ſet out yͤ mercy of god? Therfore the ſighing of Jeſus, putteth vs in remembraunce in what caſe we wer: but his loking vp into heauen, taketh awaie deſperaciō, ſhewing vs from whence cometh oure readie ſuccoure, and alſo whome we ought to reken our ſelues bounden vnto, that we, whiche had before open eares to heare detraccions, ribaudrye, fond tales, Phariſaicall doctrine, opinions of Philoſophers, ⁊ the ſuggeſtions of the diuel, haue now yͤ ſame opened,

God ſometymes helpeth ſiners at the contemplacion of other mens feith.

Mannes labour is in vaine vnleſſe the ſecret power and vertue of Jeſus be put therto.

Jeſus doinges are a kinde of parables, as well as his ſayinges.

The finger of God.

The ſpittle of heauenly wiſdome.

Howe and when the preachers of the goſpel leade mē aſide from the multitude.

Jeſns ſighyng what it mente.

Jeſus lookyng vp into heauen, what it meaneth.

And when he had takē hym aſyde frō the people, he put his fingers into hys eares.

And did ſpit and touched his tōgue.

D

And looked vp to heauen, ⁊ ſighed.

A opened, to heare the heauēly doctrine of the goſpel: and that we which had before our tong ſo infected with the ſpetell of the fleſhe, that we lothed the delicate foode of the heauenly Philoſophie: ſo tied with the deuils bondes, that we coulde neyther knowledge our owne offences, nor ſet out goddes glory: doe now confeſſe how nothyng is due vnto vs for our deſertes, but onely hel: and how it cummeth whollye of the boūteous goodnes of god, that we be choſen both to the name, and alſo to thinheritaunce of the chyldren of God. Wherefore let the prieſte in lyke maner rather mourne, then rage agaynſt other mennes ſynnes: rather ſorow then be angrye. Neyther let hym chalenge vnto himſelfe the power to geue abſolucion: but loke vp to heauen, confeſſing and teſtifying therby, that al that euer is doone, thorow ſacramental rites, and ceremonies, is done by Gods power alone, and not by mannes. Jeſus ſayd vnto the man: Ephata, which woord ſignifieth in the Hebrue tong, be opened: And by and by of hys woord there enſued a vertue. For anon hys eares were opened, and the bande of hys tong was leuſed, and he ſpake readely. They had open eares, who after the lord ſayed vnto them (come after me) forſooke all that euer they had, and folowed hym. They had a ready tong, which after they had receiued the holy goſt, ſpake with ſundry languages the wonders of god, and aunſwered the rulers, charging them that they ſhould not from thencefurth be ſo hardy, as to preache the name of Jeſus, on thys wyſe: whether we ought rather to obey god then men, iudge you. Theſe thynges were done aſyde from yͤ people. For we muſt not make a wicked multitude witnes bearers of our firſt profeſſing of the goſpel, leſt they haue in deriſion, yͭ they as yet beleue not. Therefore Jeſus charged them they ſhoulde tell no body hereof: not for that he would not haue his myracle diſcloſed and knowen, but becauſe the thyng ſelfe dooeth better declare the power of God, then any publicacion or ſettyng foorthe of manne. They all knewe thys deafe and dumme perſone. B Nowe he hearde, and had hys tongue at will. And ſo dyd he blaſe, euen when he ſpake neuer a woorde of the matter, the great benefite receiued of Jeſus. Further, Jeſus was in thys worlde conuerſaunte vnder the ſhape and likenes of manne, becauſe he would enſtruct menne, and teache them what they ſhoulde dooe. What thyng ſoeuer a manne doeth that is excellent and prayſe worthy, let hym couet to haue no wordes made therof: to thentent that mans glory may be vtterly ſuppreſſed, and onely goddes glorye aduaunced. It is ieopardye to magnifye and extoll manne, but the power and goodneſſe of God is euermore moſte woorthelye prayſed. Albeit neyther is the glorye and prayſe of manne (if anye bee due vnto hym) cleane ſuppreſſed: Yea ofte tymes the more it is auoyded, the more it foloweth. But a chriſtian teacher muſt be of this mynd, to deſyre, as muche as in hym lyeth, to bee knowen to God alone: and in ſo dooynge, he is the more woorthye to be prayſed to euery body. For whoſo deſyreth glory and prayſe among men, theſame in that he is ſo deſyrous thereof, deſerueth to haue none at al. Wherfore in that Jeſus forbad them which brought the dumme man vnto him, to tel anye body what was done, he thereby more prouoked them to publyſhe, and tell it abroade to al menne: And ſo much the more had they hys greatneſſe and excellencye in admyracyon, becauſe that he, who both was able to dooe, and wroughte in dede ſuche feates among them, dyd not onely not require of them anye meede or rewarde for his labour, but alſo would not ſo muche as take the fruicion of that glory & prayſe, which he moſt worthely deſerued, for ſo notable a miracle. But as it is yͤ propertye of hym, who is beneficial in dede, to require no prayſe

To haue our eares opened what it is.

A preachers or a paſtours office

And ſaied vnto him: Ephata.

Ephata in Hebrewe what it ſignifyeth. Jeſus healeth the deafe and dumme man.

And ſtreyghte waye hys eares were opened. &c.

Why Jeſus healed the deafe and dumme mā a parte frō the people, and what it teacheth vs

And he cōmaunded them that they ſhould telle no mā

Why Jeſꝰ willed that they ſhould telle no mā of curyng the deafe and dūme man.

If a man dooeth any thyng that is excellēt, leat hym not couet to haue many wordes made therof, but to Goddes glorye.

But the more he forbad thē, ſo muche the more a great deale they publiſhed, &c.

Jeſus by forbidding mē to publiſhe hys myracles, dyd the more prouoke them therunto.

As a true beneficiall man requireth no praiſe nor mede for his benefit: ſo a thankefull perſon wil rendre both.

for his benefite:ſo is it agayne the parte of a thankfull perſone,ſo muche the more earneſtly to render hys hartie thankes,becauſe the authoure of yͤ benefit loketh for none at al. Therfore thoſe felowes reported euery where of Jeſu,ſaying:He hath done all thynges well,and hath reſtored to the deafe theyr hearyng,and to the dumme theyr tongue and ſpeache. Thys praiſe is agreable to none, but to god alone. No earthly manne dothe all thynges a righte. All the miracles that Jeſu wrought,were vndoubtedly our benefites:whiche miracles if a man weye and ponder after yͤ outward apparaunce of corporall thynges,in dede there were many of them,that farre paſſed this,wherwyth he made the deafe to heare,and the dumme to ſpeake. But accordyng to the ſpirituall meanyng hereof:the ſumme of a chriſten mannes felicitie ſtandeth in this poynt,that with his eares he may heare the wordes of the goſpell,and then with his tongue,vttre,& ſpeake what he hath learned,and geuen credence vnto.

C

Jeſus magnified for hys miracles.

To dooe all thinges wel is a prayſe belongyng to God alone.

The ſũme of mannes felicitee wherin it ſtandeth.

He hath dooen all thynges well, and hath made bothe the deaffe to heare,and the dumme to ſpeake.

The.viii.Chapter.

The.texte. Matth.xv.

In thoſe dayes when there was a very great company,and had nothing to eate, Ieſus called his diſciples to him,and ſaid vnto them:I haue compaſſion on the people,becauſe they haue now bene with me three daies,and haue nothing to eate,and if I ſend them away faſting to theyr owne houſes,they ſhal faynt by the way.*For diuerſe of them came from farre.And his diſciples aunſwered him:where ſhoulda manne haue bread here in the wylderneſſe to ſatiſfie theſe?And he anſwered them. How many loaues haue ye?They ſayde,ſeuen.And he commaunded the people to ſitte downe on the grounde:And he toke the ſeuen loaues:And whan he had geuẽ thankes,he brake them,and gaue to his diſciples to ſet before them.And they dyd ſette them before the people.And they had a fewe ſmall fiſhes:and when he had bleſſed,he commaunded them alſo to be ſette before them.And they dyd eate,and were ſuffiſed,and they toke vp the broken meate that was left,ſeuen baſkettes ful. And they that did eate,were about fower thouſand.And he ſent them awaye.

*Tobi.xiii Eſai.lx.

D

Why ſo oft mencion is made of fedyng the people.

The Lorde Jeſus exhorteth hys dyſciples by dyuerſe enſamples,to continuall beneficence and well doyng, the chiefeſt part wherof is to fede yͤ ignoraunt people wyth the doctrine of the goſpell.Therefore he repeteth thenſample of feedyng, becauſe the thyng ſo oft tymes prynted in theyr mindes, ſhoulde in no caſe oute of memorie.For it fortuned on a certayne ſeaſon,that a gret multitude of people came vnto him to wildernes, bringing with them many ſicke folkes,pained with diuerſe diſeaſes.The moſte gracious Lorde cured all their corporall ſickeneſſes,and fed theyr ſoules with the heauenly doctrine. And by reaſon he was ſo ready to dooe good,he ſo wanne yͤ hertes of the multitude,that they could by no meanes be ſeuered from hym.And whyles theyr myndes were whollye fixed vpon the kyngdome of God, they remembred not to make prouiſion for vitayles,inſomuche that when theyr bodyes were healed, and theyr ſoules fedde,they were in greate daunger to ſterue for hunger. Aſſuredly hounger is a ſore thyng,eſpeciallye when it chaunceth among a multitude. Jeſus myndyng to teache the Apoſtles by dede ſelfe,that ſuche ſhall want no thyng,as cleaue vnto hym by ſincere fayth, ſayde vnto them:J haue compaſſion vpon thys multitude.For loe,they haue beene with me,nowe thys three dayes,& haue nothing to eate. If J ſend them away faſtyng as they be,it is ieopardy leſt they faynt,and tyar by the way,before they get home. For ſome of thẽ came a great way hẽce. By theſe wordes Jeſus prouoked his diſciples to attend vnto yͤ miracle,which he purpoſed to worke. Howbeit,they beeing yet rude and ignoraunte,had cleane forgotten howe that

Jeſus both cured the corporall diſeaſes of the people, and fedde their ſoules with heauẽly doctrine.

Wherefore the people ſo gathered vnto Jeſus.

Famin chauncyng emong a multitude is a ſore thyng.

In thoſe daies whan there was a verai great compaignie,& had nothing to eate.&c.

J haue cõpaſſion on the people becauſe they haue nowe been with me three daies and haue nothyng to eate.

before

A before he hadde fedde a great number of people with fyue loaues and two fyſhes: and therefore aunſwered in this wiſe: Where ſhould a manne haue bread here in wildernes to ſatiſfye ſo great a multitude, and ſo houngrye withal, by reaſon of two dayes faſtyng, although there lacked not money enough to bye it?

Where ſhoulde a man haue bread here in the wilderneſſe to ſatyſfye theſe?

Here thou heareſte an aunſwere procedyng of forgetfulnes, and dyſtruſte. Jeſus aſked them agayne: howe manye loaues haue you? They looked vpon theyr vitayles, and aunſwered: ſeuen. Doubtleſſe thys was the true Euangelike bread, not of barlye, but of wheate, lyke as were the loaues before mencioned, wherwith the chyldren are fedde, which is not caſt to dogges. Barlye hath in it his proper floure, but couered with a tough huſke, or couervng. The fyue bookes of Moſes called the Pentateuche, haue alſo in them a ſpirituall vnderſtandyng, but the ſame is wrapped and couered, with darke figures.

Barly bread, and wheaten bread what they ſignifie.

The noumber of the loaues was multiplyed, but the couerynge was taken awaye, in token that grace was encreaſed and ceremonyes diminyſhed. Nowe whereas the diſciples thought that theſe vitayles would not haue bene ſufficient for ſo greate a multitude of peole, Jeſus, that not withſtandyng, commaunded them all to ſyt downe vpon the grounde.

And he cõmaunded the people to ſit down on the grounde.

It is a bleſſed feaſte where the houngrye multitude ſytteth downe at Jeſus commaundement. That is done, whenſoeuer the people deſyrous to heare Goddes woorde, come to the temple, there to heare Jeſu ſpeakyng by the mouthe of a good preacher.

A bleſſed feaſte it is where the people ſitte down at Jeſus commaundemente, and whan that thyng is ſo doen.

For many do come with no more deuocion to the ſermon, then the common ſort be wont to goe vnto yͤ ſtage, there to beholde a play or enterlude, of ſome vngoſtlye matter. He that will haue his bely filled with the loaues of Jeſus, muſt ſit downe, and that vpon the ground. He muſt come hither with quiet affeccions. They deſerue not to be fed with thys meate, whiche lye all at pleaſure in the beddes of the Phariſeis, and Philoſophers doctrine.

To ſitte downe vpõ the ground at Jeſus feaſt what it is.

B O thou that art but earth and aſhes, why art thou proude? why art thou puffed vp with vayne glorye, by reaſon of thy vayne philoſophy? why putteſt thou confidence in theſe thynges, wherein is no ſafetye? knowe thy ſelfe: Humble and caſt down thy ſelf vnto the ground from whẽce thou cameſt. Let all fleſhely luſtes be ſettled and quiete in thee: and then ſhalt thou bee filled with Chriſtes meate. Al this that I ſpeake of was done.

Jeſꝰ fedeth fower thouſand people with ſeuen loaues and a fewe ſmal fiſhes.

The whole multitude ſate down vpon the ground. Beholde now, and marke me well what Jeſus doeth. He toke the ſeuen loaues, and to ſhew that al cummeth of God, whatſoeuer conduceth vnto mannes ſaluacion, he lyfted vp hys eyes to heauen (for there dwelleth the father, of whome he commaunded thys bread dayly to be craued) and gaue hym thankes: not takyng vpon him as of himſelf, the autoritie of this miniſtery, leſt pure man ſhould take ought vpõ him.

And he toke the ſeuen loaues, and whã he had geuẽ thankes he brake them &c.

Why Jeſus woulde not take vpon him ſelfe the auctoritee of doing his miracles, but gaue thankes to God the father.

For he might iuſtly haue taken vpõ him this autoritie, as equal with yͤ father (albeit concerning alſo his diuine nature whatſoeuer he is, or hath, he is debtour for the ſame, vnto the father) but thenſaũple that he ſhewed, was more expediẽt for our inſtruccion.

Jeſꝰ equal wyth hys father.

After he had geuen thankes, he brake the loaues, and being broken, deliuered them vnto hys diſciples: yͭ euen as they receiued thẽ, ſo ſhould they ſet them before the people.

And gaue them to his diſciples to ſette before them.

Mannes woordes are not pithye and effectual, except they be handled before with Chriſtes handes. Thou haſt eloquence: Thou haſt knowledge in Philoſophie: Thou haſt a good witte: Thou haſt knowledge in holye Scripture, in the lawes ciuill, and canon: whatſoeuer thou haſte, fyrſte delyuer it vnto Chriſtes handes: lette hym bleſſe, and halowe it, let hym breake it: and then do thou miniſter the ſame vnto the people: not as thyne owne, but as receiued, and deliuered thee of him. For there are ſome, which

Mannes wordes are not effectuall except they bee handled afore wyth Chriſtes handes.

breake the

G breake the bread of holy ſcripture not as they ought to doe, writhing and wreſtyng it to the luſtes of man, and not to the will and pleaſure of Jeſus. For Jeſus doth ſo breake it, that the hungrye multitude may be filled, and not that the ambicion and couetouſnes of Prynces may be therewith bolſtred and mayntayned. Whoſo teacheth the goſpel for gayne, or for to get glory and prayſe of man, or els for any other worldlye affeccions, the ſame receiueth not loaues broken of Chriſt. Therfore in preachyng the woorde of God, and Chriſtes Goſpel, let vs folowe hys diſciples. As Chriſte commaunded them, ſo dyd they ſet the loaues readye broken to theyr handes, before the multitude. Here ſome man wil ſay: what, is there no meate? Is it onely a bread feaſt? There muſt not be muche added vnto the loaues of the goſpel. There is nothyng of more vertue and efficacye, nothyng more ſwete and pleaſaunt in taſtyng, then they are: And yet through the bounteous liberalitie of the feaſt maker, there are added vnto the ſame a fewe ſmal fiſhes. Peraduenture the Apoſtles wil put herto certayn epiſtles, howbeit theyr puttyng to will not be much, and but a verye ſmall matter or tryfle, in reſpect of the euangelike prouiſion. Thys addicion was permytted for the lothſomenes of certayne perſones: but we muſt require it no more. We ought to content our ſelues with the meate already prepared, leſte if anye would ſtil put to of hys owne prouiſion whatſoeuer hym luſteth, it ſhoulde then become the feaſt of menne, and not of Jeſus Chriſte. For Jeſus dyd lykewyſe halowe theſe litle fyſhes, albeit they were but fewe and ſmal, and commaunded them to be ſette downe before the people: whiche thyng if he had not done, they ſhould not haue bene ſet before them at all. D Do not here complayne of the frugalitie, and ſlēder prouiſion of meate: els if thou wilt permit the knackes and tunckets of the Rethoricians, the royall dyſhes of the Philoſophers, & the vnſauerye potage of the phariſeis to be ſerued in, then ſhal it be ieopardye, leſt the bread of the Ghoſpell ſauer not vnto the mouthe that is infected and brought out of taſt with ſo many ſortes of diuerſe meates. Nowe that we may depart with full bellies from thys euangelike feaſte, let the teachers do as the apoſtles dyd, and lykewyſe the people, as dyd that multitude. What dyd the apoſtles? As they receyued thys meate of the lorde, ſo dyd they ſet it downe before the people, without anye doubtyng or reaſonyng. The multitude was alſo quiete, and receyued it without murmuryng and grudgyng agaynſte theyr miniſters, and tooke wel a woorth whatſoeuer was geuen them. And ſo in concluſyon, beſydes that euery one of them had enough, there were alſo ſeuen baſkettes fylled with the meate that remayned when euery man had eaten hys fyl. Moreouer the people (which a man maye more meruayle at) that were ſatyſfyed and fylled herwith, drue almoſt to the number of fower thouſand perſons. Certes thys was the largeſſe of goddes woorde and the goſpel. Whenſoeuer there cummeth a proude teacher fournyſhed with no ſmall prouiſion and furniture, aſwell of liberall ſciences, as of other good learning, lawes and conſtitucions, ſo that he hath in all thinges exceading great ſkyll and knowledge, crying oft that he ſhall not haue time enough to proſecute his matter, that hys audience is not receyuable of ſo hygh miſteries, that he is drowned with copie of matter, and ſtādeth in doubt where he may beſt begyn: Doe not we ſee it come to paſſe, that hys audience departeth awaye hungrye? muche leſſe then remayneth there ought, when the feaſt is ended. But of thys frugall, and ſparyng feaſt of Jeſus, there are leaſt ſeuen baſkettes full of broken meate, vnſpent. The aboundaunce and plenty of the euangelyke feaſte, ſtandeth not in the multitude of ſciences, as it were in

ſundrye

What perſons breake the bread of holy ſcripture wrong.

Jeſus to what ende he breaketh bread for the people.

Who receiue loaues not broken of Chriſte.

There muſt not be much added to the loaues of the ghoſpell.

The Apoſtles fewe ſmall fiſhes what they ſignifie.

The frugalitee of Jeſus feaſt is not to bee complained on, & why.

Howe we may depart from the Euāgelike feaſte well satiſfied.

The Apoſtles ſet the bread and meate before the people, euē ſo as they had receiued it of Jeſus.

The largeſſe of Goddes woord, and of the goſpell.

Of Jeſus frugal feaſt all are filled and yet there remaineth, wheras of mennes plentifull feaſting the people remaine houngrye.

And they dyd ſette them before the people.

And they had a fewe ſmal fiſhes &c.

And whā he had bliſſed, he cōmaūded them alſo to bee ſette before them.

And they dyd eate & were ſuffiſed

And they tooke vp the broken meate that was leaft, ſeuen baſkettes full.

And they that dyd eate were aboute fower thouſande.

A ſundry kyndes of meates,ſo many in number, that the ſighte of them will take awaye a mannes appetite, and prouoke hym to lothſomeneſſe:nor in ſauces made of the menglyng together of al maner of humayne and ſecular learnynges,but in the vertue of the word deliuered vs of god,and truly miniſtred without any fraude, or couine. When Jeſus had thus fed the people,then he ſent them away. This is alſo ſomewhat,happely to depart from the feaſt or banket of Jeſus. So are they ſent away,who tẽder hym hearty thankes:who lay vp his benefites in theyr ſoules, and there digeſt the meate whiche they haue receiued:who after they bee come home (theyr bodyes being nowe,as it were wel fedde)do by good workes doing,practiſe ſuche thynges as they haue learned.

The aboundaunce of the Euangelike feaſt wherin it conſiſteth & wherin not.

And he ſent thẽ awaye.

To bee ſent away from the feaſte of Jeſus,and who are ſo ſente.

The. texte. Matth. xvi Jhon. ii. and. vi. *Math. xvi and. xii. Luke. xi

¶Anon he entred into a ſhip with his diſciples,and came into the parties of Dalmanutha. And yͤ Phariſeis came furth,& began to diſpute with him,ſeking of him a ſygne from heauen,tẽpting him. *And when he had ſighed in his ſpirite, he ſaith: why doth this generacion ſeeke a ſygne? Verely I ſay vnto you,there ſhal no ſigne be geuen vnto this generacion. And he left them,and went into the ſhippe agayn. And departed ouer the water.

Anone he entred into a ſhippe wyth hys diſciples. &c.

These thynges ſo done, Jeſus forthwith departed thence ,and haſted an other way. The heardman muſt neuer be conuerſaunt with his flocke,but when it is to be holpen. He hath healed the ſycke,taughte the people,& fed thoſe that were in ieopardy to peryſhe for hunger. After all theſe benefites ſtyll to tarry with them,ſemeth to bee a poynt of ſuche a one as loketh for ſome thankes or gramercies. The neceſſitie of the multitude,whether it be bodily,or goſtly,is by all maner of meanes to be holpen:but the nature of the people is ſuche,that for the leaſt good tournes of all,they are woont to geue moſt hearty thankes. It is the ſmalleſt benefite that can bee,to feede and nouriſhe the bodye:it is a greater to heale it:and the greateſt of all to heale and feede the ſoule with holye doctrine. None of them made hym a B kyng for the doctrine that he preached,and the dyſeaſes he cured:But for meate,they gaue hym a kyngdome. And leſt they would now haue doone the lyke agayne,he departed ſtraightwayes from them, and takyng with him his dyſciples,(whome he choſe becauſe they ſhould alwayes accompanye hym)he toke ſhyppe,and ſo came vnto the coaſtes and borders of Dalmanutha or Magedan. And that the vnbeliefe of the Phariſeis may the oftner appeare,they came lykewyſe hither out of theyr countrey,not to bee healed,but to pyke quarels. For they had enuye at hys miracles,and enuyed alſo the people whiche were holpen with ſo manye of hys benefites. For thys cauſe they began to reaſon the matter with hym,as though the miracles which he ſhewed,had not bene wrought by the heauẽly power,becauſe they were, (as they ſayde) but baſe,and after a common caſte. Wherfore in caſe he would haue them,being menne farre aboue the common ſorte,and as you woulde ſaye, heauenlyke felowes,to belieue in hym, they required hym to ſhewe ſome ſygne from heauen,as Moyſes obteined Manna from thence:and Hely brought to paſſe by hys prayers, that fyre ſodaynly deſcended from the ſame place, and conſumed both the burnt ſacrifice,and the wood,and to be ſhort, al the water that was in the trenches or ceſterns by the altare. The lorde knowyng ryght well that whatſoeuer he had doone , they woulde haue hadde a quarell to hym therefore , for if there hadde beene anye woonderfull ſygne or token ſhewed them from aboue where the Princes of darkeneſſe dooe reygne, they might with much more apparaunce of trueth, haue aſcrybed it vnto Beelzebub, then thoſe thynges whiche they ſawe with theyr eyes,hearde with theyr eares, and handled with theyr handes:chiefly becauſe it is a common practiſe among

The paſtours preſence wyth his flocke whan it is to bee required.

And the Phariſees came foorth

And began to diſpute wyth hym.

Dalmanutha and Magedan all one place.

The vnbeliefe and enuie of the Phariſees.

The Phariſees diſpute and reaſon with Chriſt requiring a ſigne.

Sekyng of him a ſigne from heauẽ

C

the expert in art Magike, to cauſe ſodayne ſhowers, and daſhes of rayne, thunder, lightning, hayle, and tempeſt: the Lorde, I ſaye, perceyuing thys, ſighed in his ſpirite, ſhewing therby how woeful he was, for theyr ſo obſtinate vnbeliefe. And as though he had bene in a fume, and chafed with anger, ſpake vnto hymſelfe on thys wyſe: What a frowarde nacyon is thys, which after ſo many miracles ſeene, yet neuertheles requireth a ſygne, as though ſhe had neuer ſene none before? Thē he turned hym to yͤ phariſeis, & ſaid: Of this one thing I aſſure you: there ſhal no ſygne be nowe geuen vnto this nacion, yͤ which only to tēpt me, ſhe requireth from heauen. But ſhe ſhal haue a ſigne geuen her that ſhe looketh not for, from beneath. And it ſhal be yͤ ſigne of Jonas. For thys Jonas after he was ſwalowed vp yͤ ſpace of three dayes, and beleued to haue bene dead, was deliuered agayn out of yͤ whales bely, whē no man thought it: euen ſo the ſonne of man after he hath bene hid about three dayes ſpace in the bellye of the earth, ſhall ryſe vp aliue agayn, contrary to al your expectacion & wening. When the Phariſeis vnderſtode not theſe wordes, Jeſus departed from thē, as from deſperate perſons, & returned vnto the ſhyp, and ſo paſſed ouer the water. Thus the lord Jeſus deſirous of mans health, oft tymes chaungeth place, not ſeking for ſacrifices, wherof he had long a goe his fill, but true faythe. This ſcarcely found he in yͤ world, but yet euery where rather then among the Prieſtes, Scribes, Phariſeis, and head men of the people. So il doth the fayth of the goſpel agree with them, that haue the world at will.

Jeſus ſighyng what it mente.

The Phariſees ſought of Jeſus a ſigne from heauen, only to tēpte hym.

The ſigne of Jonas the prophet and what it figured.

Jeſus often chaungeing of place was onlye for mannes health.

And whan he had ſighed in his ſpirit, he ſaith: why doeth this generacion ſeeke a ſygne.

Verelye I ſaye vnto you: there ſhall no ſigne be geuen vnto this generacion. &c.

And he left them, and wente into the ſhyppe agayne. &c.

¶ And they had forgotten to take bread with them, neyther had they in the ſhip with them more then one loafe. *And he charged them ſaying: take heede, beware of the leauen of the phariſeis, & of the leauen of Herod: *and they reaſoned among themſelues, ſaying: We haue no bread: and Ieſus knew it, and ſaith vnto them: why take ye thought becauſe ye haue no bread? perceiue ye not yet, neither vnderſtand? *haue ye your heartes yet blynded? haue ye iyes and ſee not? And haue ye eares and heare not? Doe ye not alſo remember when I brake fiue loaues, among fyue thouſand men? How many baſkets ful of broaken meate toke ye vp? They ſayde vnto him, twelue. When I brake ſeuē among fower thouſand, how many baſkets of the leauing of the broken meate toke ye vp? They ſayd, ſeuen. And he ſayd vnto them: how happeneth it that ye do not vnderſtand?

The texte.
*Mat. xvi.
Luke. xii.
*Mat. xix.
Luke. ix.

D

*Marc. xiii.

Here, as they ſayled, the diſciples called not to remembraunce how they hadde forgotten to prouyde themſelues of bread. For they hadde but one loafe with them in the ſhyppe. Jeſus perceyuing how they were careleſſe, by reaſon of forgetfulneſſe, and not for the fayth they had in hym, gaue them warnyng therof, and by that meanes cauſed them to bee carefull afreſhe. Albeit this theyr carefulnes came not ſo much of dyſtruſt, as it dyd of an humayne negligence, and forgetfulneſſe. For hauyng theyr myndes whollye fixed vpon the woordes and dedes of Jeſus, they had no remembraunce of bread: and it was expediēt for vs that they ſo oft tymes forgat how a great number of people was ſuffyced with fiue loaues, to thyntent it ſhoulde the depelyer bee faſtened in oure myndes, how thoſe perſones ſhall wante nothynge, who with pure hearte and mynde, continuallye cleaue vnto Chriſte. That ſhyppe is ſufficientlye prouyded for, that hath in it that one loafe, whiche is Chriſte Jeſus. Wherefore hys pleaſure was to ſtyrre vp thys carefulnes in them, becauſe he woulde heale them therof. And for thys purpoſe he gaue them a charge, ſaying: Loke diligently that you beware of the leauen of the Phariſeis, and of Herode. Thys woorde leauen (whiche they hearde, but wiſte not what he mente thereby) cauſed them now when it was to late, to be careful, and to take thought a freſhe, howe they ſhoulde make prouiſion for vitayles. Therefore they beganne to whiſper, and ſaye ſoftlye: we haue no bread. For one thyng broughte an

And they had forgotten to take bread with them. &c.

Whoſo with a pure and cleane heart cleue vnto Chriſt, ſhall wante nothing.

Beware of the leauē of the pharyſees, & of the leauen of Herode.

And thei reſoned amōg themſelfes, ſaiyng: wee haue no bread.

A other into memorye. After they hearde hym once make mencion of leauen, ſtrayghtwayes it came to theyr remembraunce that they had forgotten to bye themſelues bread. Of this matter they talked ſoftly one to an other, as though they had made a fault through forgetfulnes, becauſe they bought no bread. Howbeit this forgetfulnes pleaſeth Ieſus very wel, whenſoeuer through the great deſyre we haue of heauenly thinges, we forget corporal and worldly matters. They feared leſt they ſhoulde haue bene checked for theyr negligence: but they were rebuked for theyr vayne and ſuperfluous carke and care. Wherefore, ſayeth the Lord, do you thus reaſon the matter among your ſelues, beyng carefull becauſe you haue no bread? Haue you as yet after I haue inſtructed you with ſo manye preceptes, taughte you with ſo manye enſaumples, and ſo oft warned you, no perceueraunce and vnderſtandyng at all? Are your heartes yet blynded? and bee you in caſe, that you haue eyes and ſee not? eares and heare not? Dooe you not at the leaſt wyſe remember the thyng which was twiſe doone of late before your eyes? You ſaw, not long agoe, how fyue loaues broken with my handes & dealt of you, ſuffyſed fyue thouſande people, in ſuch wyſe that euery body had hys fyll. And how many baſkettes full of broken meate dyd you then take vp? They ſayd, twelue. Afterwarde, whan ſeuen loaues lykewyſe ſuffyſed fower thouſande perſones, how many baſkettes fylled you with the reuerſion, and meate that was left? They aunſwered, ſeuen. Then ſayde Ieſus: how then chaunceth it, that ſith you haue bene ſo oft, and ſo manye wayes taught, you do not perceiue how this care for your foode and liuing is ſuperfluous: and that the monicion which I gaue you of the auoyding the Phariſeis and Herodes leauen, perteyneth nothyng at al to bread, but to the ſchewing of theyr doctryne, leſt you be likewiſe deceyued as they deceyue many a one? A very ſmal piece of leauen maketh al yͤ dowe ſower, or B ſauery. If yͤ leauen be naught, thē is al yͤ dowe marde. They make a ſhew & ſemblant of godlines: notwithſtanding they bee very farre frō true godlines, and they diſſent in opinions among themſelues, wheras both of thē do ſhamefully erre, & be out of the way. For the Herodians do many times erre by reaſon they be ignoraũt in holy ſcripture, beleuing not that the bodies ſhal ryſe agayne: and al is becauſe they beleue nothyng, but what they ſe with theyr eyes. The Phariſeis, although they haue yͤ ſcriptures at their fyngers end, yet blinded with euil luſtes & deſyres, do withſtand true godlynes. You muſt be chiefely ware of theyr doctrine, leſt both your ſelues be infected therewith, and alſo other moe hereafter, by the contagyouſnes of your infeccion. But embrace you the bread made ſauery with the leauen of the goſpel: that you may lykewiſe diſtribute this pure bread to other.

What forgetfulneſſe pleaſeth Ieſus well.

Why take ye thought becauſe ye haue no bread? &c.

The dulneſſe of Ieſus diſciples and their groſſe vnderſtandyng.

And he ſayeth vnto them, howe happeneth it that ye dooe not vnderſtād?

The leaue of the Phariſees and of Herode, what it is.

The Herodians errour.

The Phariſees errour.

The texte. Matt.xiiii. Luke.ix. Marke.vi. Jhon.vi.

¶ And he came to Bethſaida, and they brought a blynde manne vnto hym, and deſyred him to touche hym: and he caughte the blynde manne by the hand, and led him out of the towne, and when he had ſpitte in hys eyes, and putte hys handes vpon hym, he aſked him if he ſaw ought. And he loked vp, and ſayde: I ſee the men. For I perceiue them walke as they were trees. After that, he put hys handes agayne vpon hys eyes, and made hym ſee, and he was reſtored, and ſaw euery manne clerely. And he ſente hym home to his houſe, ſaying: neyther goe into the toune, nor tell it to any other.

In the meane whyle they arriued, and came to Bethſaida: and beholde howe euerye where is readye matter and occaſion miniſtred to ſhew mercye. Here in a certayn ſtrete, they brought hym a blynde manne, and deſyred hym to touche hym. Thys blynd body deſyred nothyng hymſelfe, but interceſſion was made for hym, by other menne. No man deſyreth healthe of the Lorde Ieſus, but ſuche a one as he toucheth. For the fyrſte touche

And they broughte a blynde man vnto hym. &c.

A blynde mā brought to Ieſus at Bethſaida to bee cured.

The decay blynde in dede haue nede to bee broughte to Jeſus and ledde.

C

bryngeth a manne to the knowledge of hymſelfe. Thys manne was not purblynde, or a lyttle appayred, and decayed in ſyght, but as byſome as was poſſible to be. They that be ſo blynd, haue nede to be ledde to Jeſus by other men, which by prayer may procure them theffectual touche of hys holye hande.

Why Jeſus healed not the blynde man by and by as ſone as he was broughte.

Jeſus, who coulde with a becke haue healed what blynd manne ſoeuer hym luſte, reſtored hym not by and by to hys ſyghte: becauſe he woulde vnder a figure, ſhewe hys diſciples how muche a dooe it is, ere ſuche perſons can be broughte to the knowledge of the trueth, as of longe tyme haue continued in theyr errours. Suche a blyndnes was the blyndenes of the Paynyms, and Gentiles, who ſo many hundred yeres embraced the wurſhipping of Idoles, in ſteade of great godlines. Suche a one alſo was the blindnes of the Jewes, whiche coulde not be made to forſake the ſuperſticion receyued of theyr elders, whereunto they had ſo manye yeres accuſtomed. Therfore when the Biſhop and preacher of Gods word, ſhal chaunce to meete with ſuch a blynd man, what muſt he dooe? marke what Jeſus dyd.

Jeſꝰ leding of the blynd man oute of the toune, what it ſignified. The wurſte enſaumple that maye bee is to folowe the multitude.

And he caught the blynde man by the hand and led him out of the toune.

Fyrſt he toke the blynd manne by the hande. O bleſſed guyde: But whither dyd he leade him? he led him out of the towne. That man ſetteth before hys eyes the worſt enſaumple or patarne that can be, whoſo foloweth the trace and ſteppes of the multitude. They fauoure themſelues to theyr owne peryll, that ſaye thus: I do not thys thing alone. Euery man dooeth ſo, as wel as I. I hadde leauer playe the vnwyſe manne with the multitude, then be wiſe with a fewe. Suche as are blind, are dyuerſe waies in ieoperdye, ſo long as they bee among companye. They are laughed to ſcorne: they are runne vpon: they runne, and ſtryke agaynſt other: they are thruſt out of place, and haue manye a fall. Therefore fyrſt of all the blind manne muſt bee led out of the place, whereas muche companye and reſorte of people is. He walketh nowe ſafely that hath ſuche a guyde.

How Jeſus cured the blynd man.

D

And when he had ſpette in his eyes, and putte his handes vpon hym, &c.

What dyd the lorde moreouer? he ſpit in hys eyes, and then putte to hys handes, and touched them. Neyther were hys eyes yet opened: ſo greate was hys blyndnes. Then Jeſus aſked him whether he ſaw ought. As he had ſpoken the woord, the blynde man lyfted vp hys eyes, conceyuing as it were ſome litle hope to be reſtored to hys ſyght, and ſayde: I ſee men walkyng lyke trees.

I ſee the men. For I perceiue them walke as they wer trees.

They that haue not perreceiued the lyghte of the goſpel, eſteme worldely thynges greater thē they bee.

They that haue not yet perfitlye receyued the lyghte of the goſpel, whatſoeuer they ſee in thys worlde, ſeemeth muche greater then it is in dede. They ſee a ryche man, he ſeemeth a plane tree. They ſee an headofficer or a prynce: they thynke they ſee an Apple tree, or a Cypreſſe tree. They ſee a Stoicke Philoſopher, with a greate bearde, or a Phariſei trymmed with broade hemmes and Philacteries: they belieue he is a fygtree. Nowe if theyr eyes were clenſed, and thynges woulde ſhewe and appeare vnto them in theyr proper lykenes, and as they be in dede, then ſhould they perceyue what maner of tryfles and vanities ſuche thynges were, as ſeemeth ſo great vnto him, whiche is halfe blynde.

He putte his handes againe vpon his eyes, and made hym ſee, &c.

But the Lorde who quencheth not the ſmokyng flaxe, nor forſaketh hym that hath but halfe a ſyght, vntil he ſee perfitlye, dyd eftſoones putte hys handes to the blynde mannes eyes, and foorthwith he beganne to haue a clearer ſyght, and at the length attayned ſuche perfitnes thereof, that he ſawe all thynges clearelye.

Bleſſed is he whoſe hearte is lightened by Chriſte, that he maye ſee al thinges clerely and plainly as they bee.

Bleſſed is he, who hauyng the eyes of hys hearte lyghtened by Chriſte, ſeeth euerye thyng playnlye. Unto hym thoſe thynges ſeeme leaſte, whiche vnto the worlde appeare greateſte. Unto hym thoſe thynges ſeeme foule and filthy, that make the goodlieſt ſhew vnto the worlde. Unto him thoſe thynges appeare greateſte, whiche ſeeme vyle and nothyng woorth vnto the ſame. Whoſoeuer thou bee that art a teacher of the Ghoſpell, deſpyſe

not the

A not the weakenes of them whiche are newe beginners in learning the philoſophie and doctrine of the ghoſpell. At the firſte tyme it is ynoughe for them to be brought out of the towne: that is to ſaye, to haue departed from theyr olde ſinnes. Then muſt the doctrine of the ghoſpel be ſtrayghtwaies put forth, & preached vnto them, wherby theyr iyes may be lightned: & firſt of al, the rudimentes and firſt principles of the Euangelike perfection, are to be taught, vpon ye profeſſing wherof, ſuche as entre in to Chriſtes religion, and be nouices of the ſame, may receyue the ſacrament of baptiſme. Anone after, there muſte be taught them a more ſecrete and pithy doctryne, whiche ſhall make them to ſee, and perceyue euery thyng clearely. Theſe thynges ſhall the miniſters of Jeſus Chriſte doe. But Jeſus himſelfe will voucheſafe to touche the blynde mans iyes, with an hid and ſecret vertue, that he maye receyue his ſight agayne. After the Lord had done this good dede, he bad the man retourne home to his houſe, forbidding him to tel any body what was done. As ofte as he commaundeth any facte of his to bee conceled, he teacheth the prieſtes therby howe they ought not to ſeke for any prayſe and glorye emonge men, yf they haue done any thyng well, and prayſe worthy, in the miniſtracion of the ghoſpell. Agayne yf at any tyme he commaunde his facte to be publiſhed and tolde abrode, it is a monicyon for hym that is healed of his ſynnes, bothe to knowledge his owne fylthynes, and alſo to diſplaye and ſet out the goodnes of god, vnto whome onely he is a debtour, for that he is chaunged, and made a new man. Now to retourne into his owne houſe, is nothing els, but after the tyme he hathe once receyued grace from heauen, not to forget what he was before, and to what inconuenience he ſhall fall agayne, yf he be not preſerued thoroughe B the grace and benefycyal goodnes of almighty God. If it chaunce him in hys retournyng homewarde to come into any toune, that is to ſaye, emong a ſinfull & a wicked multitude of people, whiche wyll rather laugh Chryſtes religion to ſcorne, then beleue in Chriſt, there ought he not vndiſcretely to bable out the miſteries of our firſt profeſſion. Jeſus ſayd vnto hym: go vnto thy houſe, and yf thou enter into any towne, tell no bodye. He healed one before, whiche was both deaffe, and dumme. The ſame felowe hearde the word of the ghoſpell, and ſpake redilye. Nowe hath he healed a blynd man, who notwithſtanding his ſight bee good and perfite, yet is he commaunded to kepe ſylence emonge vngodly perſons & ſynners, foraſmuche as when he is come home, the thyng it ſelfe ſhall open the myracle to ſuche as knewe hym blynde. For there is a time when it behoueth a manne to profeſſe the miſteries of the ghoſpel. Againe there is a tyme when it is better to concele the ſame.

A teacher of the ghoſpell maye not deſpice the weake.

The weakelynges how they are to bee trayned in the doctrine of the ghoſpell.

Jeſus willed the man that was cured of his blyndeneſſe neyther to enter into the toune, nor to tell the miracle to any other, but to goe home to his owne houſe.

And he ſent hĩ home to hys houſe, ſayĩg: Neither go into the toune, nor tel it to any other.

As oft as Chriſte forbiddeth his miracles to bee vttred, what he teacheth therin.

Whã Chriſt willeth any of his miracles to bee publyſhed, what he teacheth therin.

To returne into ones owne houſe, what it ſignifieth.

To come into a tõne what it figureth.

There is a tyme when the miſteries of the ghoſpel are to be ſhewed: & a time whan they are to be hidden.

The. texte. Math.xvi. Luke.ix.

And Ieſus wente out, and his diſciples, into townes that belonge to the citie, called Ceſarea Philippi. And by the waye, he aſked his diſciples, ſaying vnto them: whome doe men ſaye that I am? And they anſwered: ſome ſay thou art Iohn Baptiſte, and ſome ſaye Helias: agayne ſome ſaye that thou art one of the noumbre of the Prophetes. And he ſayde vnto them: But whome ſaye ye that I am? *Peter anſwereth and ſayeth vnto hym. Thou arte very Chriſt. And he charged them that they ſhoulde tell no manne of hym. *And he began to teache them howe that the ſonne of manne muſt ſuffer many thynges, and be reproued of the elders, and of the hie Prieſtes, and Scribes, and be killed, and after thre dayes, ariſe agayne. And he ſpake that ſaying openly. *And Peter toke hym aſyde, and began to chyde hym. But he tourned aboute, and loked on his diſciples, and rebuked Peter, ſaying: Goe after me Satan, for thou ſaucreſt not the thinges that bee of God, but the thynges that bee of menne.

*Math.xvi John.vi.

*Math.xvi xvii.& .xx. Luke,ix.

*Math.xvi

Now maketh he a triall how muche his diſciples haue profyted ghoſtly, prouing whether ſuche thinges be done in them ſpirituallye, as in other

Jeſus taketh tryall of his diſciples, howe they had profited.

C

haue bene wrought corporally, & by darke figures. Therfore he departed from Bethſaida, and wente accõpanied with his ſaide diſciples to the litle toũes belonging to the citie of Ceſarea, ſurnamed Philippi.

Ceſarea Philippi.

And by the waye he aſked his diſciples, &c.

As he wẽt by the waye, he aſked thẽ what the people ſuppoſed of him. For nowe after ſo many miracles wrought, euen the common ſorte ought to haue conceiued ſome merueilous greate opinion of hym. Jeſus was not ignoraunt what the common opinion was of hym: but his intent and purpoſe was, to ſhew vs whiche is the true euangelike faith, that ſaueth the faithfull: and how muche it differeth from the inconſtante, and variable opinion of the common people.

Jeſus by aſkyng hys diſciples who he was, mẽt to ſhew vnto vs which is the true Euangelike feythe.

Whom doe mẽ ſay that I am?

Whom (ſayth he) do men ſaye that I am? The diſciples anſwered playnly, as they had hearde. Some men (ꝙ they) ſuppoſe thou art John Baptyſt, whoe is reuyued agayne. Other ſome take thee to be Helie the Theſbite, whoſe comming was promyſed by Malachy the Prophete. And agayne other there are, whoe thynke not that thou art Hely, but ſome other of the olde Prophetes riſen agayne from death to lyfe.

Some ſaye thou arte John Baptiſte.

The ſõdrie opinions of menne who Jeſus was.

Theſe were the opinions of thoſe men, who as then, had the greateſt opinion of hym. For being them ſelues but men, they could ſuppoſe nothing of him aboue the ſtate and condicion of man. They ſuppoſed hym to bee a man of great excellencye, but as yet they beleued not how he was Meſſias, yͤ very ſonne of God, and ſauiour of the world.

Jeſus the Meſſias and the verai ſonne of God, and ſalueour of the worlde.

Yet was this a rudiment and fyrſt principle (ſuche as it was) of the euangelike and chriſten profeſſion, the miſtery wherof, was not as yet to be diſcloſed to the common ſorte. For it beyng once diſcouered, no man can be ſaued, ſaue he which beleueth that Jeſu is the authour and originall cauſe of all healthe and ſaluacion.

D

The well of Euangelike ſaluaciõ, is a ſure beeliefe in Jeſus Chriſt.

The well of the Euangelike ſaluaciõ, is a ſure beliefe on Jeſus Chriſt the ſõne of god, inſpired vs by the heauenly inſpiracion. And to wryng this beliefe out of yͤ Apoſtles, he ſayde: The common people, as I perceyue, are waueryng in theyr faith, hauing no conſtant opinion of me: and yet haue they a greater opinion of me, then ſuche as ſayde I was nothing els but a Carpenters ſonne: then ſuche as ſayd I was furious and madde, and ſought me oute to the intent to haue bounden me with cheynes: then ſuche as ſayde, I had the ſpirite of Belzebub.

But whom ſaye ye that I am?

But what ſay you, who be of houſehold and of familiar acquaintaũce with me, and haue bene alwayes witneſſes of al that euer I haue done, and taught, whom ſaie you that I am?

Peter in the name of al the Apoſtles confeſſed that Jeſus was the veray Meſſias and the ſonne of the liuing God.

Thou arte veri Chriſt.

Then Peter the chyefe profeſſoure of the ghoſpell, made anſwere in all theyr names, and ſayd: Thou arte that ſelfe ſame Meſſias long agoe promyſed of the Prophetes, the ſonne of the liuyng God, by whom onely healthe and ſaluacion was promiſed vnto the worlde. When the lord had greatly allowed thys open confeſſion of hys, as inſpyred of God, & had geuen therunto a worthy teſtimony of bliſfulneſſe, and pronounced it to be the foundaciõ of the Churche, and euangelike citie, whych no puiſſaunce of the deuell ſhoulde euer be hable to ſhake:

And he charged thẽ that they ſhoulde tell no man of hym.

Chriſt charged his diſciples not to publyſhe abrode that he was the Meſſias.

Then charged he them ſtraightly, that they ſhould in no wiſe diſcouer what they knew, by thinſpiraciõ of the father, before the time were come. It behoued that the people ſhould awayte for Meſſias, & beleue that he ſhould ſhortely come: Howbeit as yet, it was not expediente to be knowen that Jeſus was Meſſias.

Why it was not expedyent that Jeſus ſhoulde at the firſte bee knowen to bee the Meſſias.

For thus was it neceſſary for our inſtruccion, that glory ſhould ſprynge of baſe and humble eſtate. The diſciples of an humaine affection, abhorred the diſpleaſures of theyr maſter, much deſyrous to haue him greatly eſtemed, and taken for a ioly felow of euery bodi. But it pleaſed the euerlaſting wiſedom to obſerue the other order.

And he began to teach them that the ſonne of man muſte ſuffre many thynges.

Therfore Jeſus begã to teache them what he ſhould ſuffer, before he would haue hys greatneſſe and excellencye knowen vnto the worlde.

A The ſonne of manne(ſayd he) of whome you haue conceyued ſo hygh an
opinion, muſt ſuffre great reproche,many paynes and tormentes , be con-
demned as a felon, of the Scribes, Prieſtes,and head men of the people:
and in concluſyon,be put to a ſhamefull death,as an euyll doer:inſomuch
that emong worldly mē, it is not poſſible for any man to be counted more
vile, abiecte, and deſperate then he. But for all this,there is no cauſe why
ye ſhoulde deſpayre. Kepe ſtedfaſtly in mynde your confeſſion, whiche ye
haue made before me. After they haue perſecuted me to deathe, I wyl ryſe
and bee alyue agayne,on the thirde daye. And where as he had nowe and
than before,ſumwhat darkely,moniſhed them of the premiſſes,at this pre-
ſent he ſpake his mynde playnely,becauſe it appered they coulde nowe a-
waye with ſuche communicacion, ſith they had geuen ſo noble a verdicte
and ſentence of theyr mayſter. But for all that,they coulde not yet abyde to
heare any mencyon of hys deathe,although they ſhoulde thoroughe hope
of hys reſurrection haue taken comforte agayne. The loue wherwith they
enbraced Ieſu,was great:but yet was the ſame a very worldely loue, and
an humayne affeccion. For as yet they had not receyued the holye Ghoſte,
whych ſhould make perfite in them, whatſoeuer was vnperfite. Wherfore
when Peter hearde ſuche fell and cruell wordes of condenining,tournen-
ting,& ſleing,he was not afearde to take Ieſus aſyde,as though he would
ſecretly moniſhe hym of ſome thyng whiche ſhoulde be for his weale, and
profyte. Forſoth this is mans wiſdome, whyche oftimes ſtudieth to go be-
fore the wiſdome of God. Yea he was bolde to rebuke his lord, as though
he had not bene well aduiſed,for that he woulde dye,ſith he might auoyde
death. And albeit he beleued he would be aliue agayne on the third daye,
yet he thought it muche better for hym not to dye at all,then after death to
B reliue. This leude tache of Peter, although it proceded of a certain heartie
loue towardes Ieſus, yet dyd Chryſt openly, and ſharply reproue, to thē-
tent we ſhoulde learne in al thynges obediently to folowe the wyl of god,
and not with oute fonde iudgement,to goe before his determinacyons. It
is not mans parte to take Ieſus aſyde, and rebuke hym, for feare leſte he
doe, what he hathe determined to doe. But we ought reuerently to beſeche
hym, that he wyl vouchesafe to take and leade vs, whyther ſoeuer it pleaſe
him. Therefore becauſe he would cleane wede out of al theyr myndes, this
naughty affection, he fyrſte tourned from Peter to his diſciples,and then
beholdyng them (whome he knewe right well not to diſſent in opinion frō
theyr ſpokeſman,though he bolder,and more preſumptuous then the reſt,
was not afearde to ſpeake hys mynde)he rebuked Peter agayne,of whom
he was rebuked before,ſaying: Why letteſt thou me Satan? That worde
in the Sirian tonge,ſignifieth an aduerſary:as who ſaie: Whi doeſt thou
yͭ art but a diſciple,aſſaye to go before thy maſter? Thou that arte a man,
attempte to goe before god? folow rather behind. This is not mans buſy-
nes which is now in hand. Thine affectiō and loue is as yet a worldly af-
fection:neyther ſauereſt thou of thoſe thynges which are of God. If thou
wylt be my diſciple, it becommeth the to folow my death,and in no wiſe to
hinder it. And not the alone(albeit chiefely the and the other whō I haue
ſpecialli choſen)but alſo al that wil profeſſe them ſelfes to be my diſciples.

Ieſus declared afore howe he ſhould ſuffre many thynges, & what thinges he ſhoulde ſuffre.

And he ſpake that ſaying openly.

Peter adniſed Chriſt that he ſhoulde not ſuffer hymſelfe to bee putte to deathe.

And Peter toke hym aſide and began to chide hym.

Mannes wiſedome oftē times ſtudieth to goe beefore the wiſdom of God.

But he turned aboute.

Man ought not to take Ieſus aſide and rebuke him. &c.

And looked on his diſciples.

Ieſus calleth Peter Satan, who had beefore confeſſed hī to be the Meſſias.

And rebuked Peter, ſaying: goe after me Satan.

Satan in the Syrian tonge what it ſignifyeth.

Goe after me Satan.

For thou ſauoureſte not the thīges that are of God. &c.

The. texte.

And when he had called the people vnto hym, with his diſciples alſo,he ſayde vnto them: *whoſoeuer will folow me,let him forſake himſelfe,and take vp hys croſſe,and folowe me: *for whoſoeuer will ſaue his lyfe, ſhall loſe it. But whoſoeuer ſhall loſe his life for my ſake and the ghoſpels, the ſame ſhall ſaue it. For what ſhal it profite a man if he winne all the worlde,and loſe his owne ſoule? For what ſhall a man geue to redeme his ſoule with all againe? *whoſoeuer therfore ſhal bee

*Mat. xvi. Luke. ix. and. xiiii.
*Luke. ix. Iohn. xii.
*Luke. ix.

aſhamed of me, and of my wordes, in this aduoutrous, and ſinfull generacyon: of hym alſo ſhall the ſonne of man be aſhamed, when he commeth in the glory of his father, with the holy aungels. C

When Jeſus had thus ſpoken, he commaunded the whole multitude to be preſent with his diſciples, leſte any ſhould ſuppoſe yͤ thoſe wordes pertained onely to thoſe ſpecially choſen perſons. And when they were now al together, Jeſus ſpake vnto thẽ with an audible voyce, on this wiſe: Many there be which doe folow me rather with feete, then by imitaciõ of life. Neither doe al men come to me for one cauſe or purpoſe. For ſome are entyced hither by the noueltie and ſtraũgenes of my miracles: ſome with the deſire of bodely health: & other ſome by a great deſire to heare my doctryne. But whoſo will bee a true folower of me, yf he intend to be aſſociate with me in bliſſe & glorye, let the ſame in the meane time diſpoſe him ſelfe to bee my felow or partner, in ſuffering afflyctions, & death. Let him vtterly renie himſelfe, reſeruing nothing vnto himſelfe in this world, but cleane renouncing al thinges euen to the contẽpt of life: and finally let euery man take vp his croſſe, and folow me. Let not the diſciple be aſhamed to folow his teacher, nor the ſeruaunt to folowe his maſter. Neyther let any intende to come to glory by any other waie or meane then that, by the whiche he ſhal ſe me go thither before hym. Whoſo thynketh that he hathe in himſelfe wherby he is able to attayne ſaluaciõ, ſhal periſhe. And contraryly, whoſo diſtruſting al his owne aides, wholly putteth himſelfe to my mercy, ſhalbe ſaued. For it is not inough for my ſake litle to paſſe vpõ landes, tenementes, parẽtes, wife and children: but life it ſelfe (for the preſeruacion wherof man forgoeth al that euer he hath) muſt likewiſe be forſaken. Be ye of good comfort, that neuer periſheth which is geuen to me: no rather ye ſhall preſerue that by loſyng, whyche you ſhoulde otherwyſe loſe in dede, by euyll kepyng. D

Why Jeſus called the people vnto hym aſwell as hys diſciples.

Many folowe Jeſus rather with feete than by immitacion of life.

And whã he had called the people vnto hym, wyth hys diſciples alſo, &c.

Whoſoeuer will folowe me, leat hym forſake hym ſelfe.

Leat not the diſciple bee aſhamed to folowe hys teacher, nor the ſeruãt his maſter.

And take vp his croſſe, and folow me.

Whoſo thynketh himſelf hable to ſaue himſelfe, ſhal periſh.

For whoſoeuer will ſaue hys life, ſhall loſe it, &c.

Life and al muſt be forſaken for Chriſtes ſake.

Through fayth of the goſpel, to all men is geuen life euerlaſting. Therfore he that ſetteth more by this preſent lyfe, then by the grace of the goſpell, althoughe he ſeme for a tyme to wynne the ſame, yet dothe he in very dede, loſe it. For no man can here prolong his life beiond the tyme appointed. Albeit to ſaie the trueth, neyther in the meane time, & before his death, liueth a man in dede, except he liue well and vertuouſly. And after this life (whiche to al men is very ſhort and tranſytory) he ſhalbee condemned to euerlaſting deathe. Nowe, whoſo for my ſake, and for that he is a ſtedfaſte profeſſor of the goſpell, putteth his life in haſard of death, ſhal preſerue it by me, whyche els ſhoulde verely periſhe. Therfore, yf there be nothyng ſo dearely beloued of man in this world, but he wyll be content to raunſome tẽporal life with the loſſe therof, debatyng the matter with him ſelfe in this wyſe: What ſhall it auayle me to haue houſe, landes, goodes, precyous ſtones, wife and children preſerued, if my ſelfe peryſhe, and ſhal not enioye that I am owner of? Though all theſe thynges be in ſafety, yet doe they periſhe to me warde, if I fortune to dye. For what thyng can be ſo dearly beloued, and much ſet by of man, that is not to be contemned for the preſeruacion of life? If one woulde offer another as great riches and treaſure as euer had Midas and Creſus, the beautie of Abſolon, the Monarchy & empyre of the whole world, and finally all ſortes and kindes of pleaſures, and therewith ſay: Take theſe thinges, & die: woulde not the other by and by refuſe this offre made him with ſuche condicion, and anſwere agayne? I loue my life alone, better then al theſe thinges. Sythe, I ſaye, that euery man doth wiſely conſyder theſe thynges with himſelfe, ſo oft as there is any imminent daunger of bodely life, why doe they not then more earneſtly loke vpon, examyne, and waye the matter, whenſoeuer it concerneth that

No man liueth ĩ dede, no not in hys lyfe tyme, except he liue well.

What profiteth it a manne to winne all the whole world, and loſe hys owe ſoule?

For what ſhal it profit a man if he winne al the world and loſe his owne ſoule?

Or what ſhall a man geue to redeme hys owne ſoule with all agayne?

A lyfe ineſtimable? Nowe euerlaſtyng lyfe is profered vnto thy ſoule: ⁊ wilt thou not exchaunge therfore the ſhorte, and wretched life of the body? eſpecially ſith that euery man ſhal an other daie receiue his owne bodi againe, reſtored to a more bleſſed life? Al men muſt not of neceſſitie dye for the profeſſion of the ghoſpell: but yet euery man ought to be ready in will ⁊ mind ſo to do, to the intent, that if the caſe requyre, they maie paſſe nothyng vpon corporal life, ſo that the life of the ſoule may be ſaued. Whenſoeuer the ſtorme of perſecuciō aryſeth, then muſt this croſſe be taken vp. Albeit neyther, euen when all thinges be quyet, and perſecucion ceaſeth, ſhal any mā be without his croſſe, vnleſſe it be counted an eaſy thing to renounce al natural affections, with all worldly pleaſures and inticementes, to cut of the inordinate luſtes of the fleſh, to brydle exceſſe, to repreſſe ſenſualitie ⁊ pleaſure of the body, to ſubdue haſtines, and to leat paſſe reuengemente. For theſe thinges alſo muſt euery man doe, that wil be my diſciple, euen at that time, when the worlde is moſt quiet and without buſynes. But truthe it is that the worlde ſhal with all maner of engines ryſe agaynſt thoſe whiche profeſſe my name, and threten them with reproche, banyſhement, impryſōment, tormentes, attayndour, and deathe. For this is a naughty nacyon, ⁊ ſhall euer haue in it moe reprouable, and naughty diſpoſed perſons, then good men: emong whome it ſhal be counted the greateſt offenſe that maie be, to profeſſe my name. And yf any man, the worlde being thus ſet, ⁊ bente againſte me, wil be aſhamed to confeſſe hym ſelfe to be my diſciple in thys vngracyous, and conterfeyte nacion, where after ſhort afflyction foloweth euerlaſtyng bliſfulnes, him the ſōne of man wil requite, and be likewyſe aſhamed to take hym for hys diſciple, when he ſhall eftſones come, not low, ⁊ contemned as he is now, but wonderful and merueylous in the royaltye and glory of hys father: not accompanyed with a fewe poore diſciples, but enuyroned with innumerable companies of holy Aungels.

Euery man ought to be readie in wyll and mynde to dye for the ghoſpels ſake.

The office of euery true chriſtian man.

Perſecucion of neceſſitee aryſeth agaiſt the profeſſours of Chriſtes Ghoſpell.

Whoſoeuer therefore ſhal be aſhamed of me and of my wordes ⁊c.

To profeſſe Chriſtes name ſhall be thought the greateſt offenſe that cā be.

The wicked [illegible]racion of worldliges

B

¶ The .ix. Chapter.

The texte. Matth. xvi Luke. ix.

¶ And he ſayde vnto them: verely I ſaye vnto you: there bee ſome emonge them that ſtande here, whyche ſhall not taſte of deathe, tyll they haue ſeene the kingdom of God come with power.

They ſhal not be partakers of thys glory, who wyl not now ſuffre yͤ infamy of my croſſe. * The Iewes loked for a merueylous kyngdome of the chyldren of Iſraell, whyche they ſuppoſed ſhoulde beegyn, aſſone as Meſſias was come, and therfore they coulde not beeleue that Ieſus * was Meſſyas, beecauſe he came ſo poorely, and like an outcaſte of the worlde: and much more were they offended with the mencion of hys paſſion, and deathe. * They vnderſtode not how there were two commynges of Meſſias, the fyrſte, whiche after the eſtimacyon of the worlde, was low, and reprochefull, and another full of maieſtie, and glory, whych ſhalbe in the ende of the worlde, to thentent he may ioyne vnto hym his whole body delyuered from al euils, in the glory of the father: and throwe downe Satan with al his membres, into the fier of hel. He would that the daie of his latter comming ſhould be vncertaine to al men: but yet would he haue euery man to be in a redines againſt yͤ ſame. Therfore foraſmuche as there were ſome emonge the people whyche by inwarde ymaginacion ſaid thus to them ſelues: when ſhall this tyme of glory come which he promiſeth?

They ſhall not be partakers of the glorye, whiche wil not nowe ſuffer the infamie of the croſſe.

* The Iewes looked for a greate worldely kyngdome at the commyng of Meſſias.

* The Iewes diſdaigned and woulde not beleue Chriſte to bee the Meſſias, becauſe he came ſo poorely.

* Two cōminges of the Meſſyas.

And

C And peraduenture many of them beleued not that it ſhoulde euer come at all: Ieſus ſtablyſhed theyr waueryng myndes with ſuche wordes as here enſue. Be ye ryght well aſſured of the thyng I tolde you, that the ſonne of man (whom ye nowe ſee humble and lowe, and very ſhortly ſhall ſee more abiect then all other) ſhall appeare in the fathers maieſtie, with all his holy Angels, and choſen diſciples. Neither is that tyme ſo farre of. For there bee ſome here in this companye, whoe or euer they dye, ſhall perceyue that the kingdome of God is already come with power. Therfore let euery mã make him ſelfe redy, to thentent he may be founde worthy to be of the ſame kyngdome. Theſe wordes that the Lorde ſpake, the Apoſtles them ſelues as then vnderſtode not, becauſe there was in them double vnderſtanding. For after his death, reſurreccion, ⁊ aſcencion: and after the ſẽding doune of the holy ghoſte frõ heauen, then that vertue of the corne of muſterdſede, yͭ is to ſaye, of the euangelyke doctrine, began to ſhewe ⁊ put furthe it ſelfe.

There bee ſome emõg them that ſtand here, whiche ſhal not taſte of deathe, tyll they haue ſeene the kyngdome of god come with power

Let euery man be readie that he maye bee worthie to bee of Goddes kyngdome.

The Apoſtles vnderſtoode not Chriſtes woordes.

The texte. Mat. xvii. Luke. ix.

And after ſixe dayes, Ieſus taketh Peter, and Iames, and Iohn, and leadeth them vp into an high mountayne oute of the waye alone, and he was tranſfigured beefore them, and his raiment dyd ſhyne, and became very white, euen as ſnowe, ſo white as no fuller can make vpon the yearthe. And there appered vnto them Helyas, with Moyſes, and they talked with Ieſus. And Peter anſwered, and ſayde to Ieſus: Maſter, here is good being for vs. Leat vs make alſo thre tabernacles, one for thee, and one for Moyſes, and one for Helias, for he wiſte not what he ſayde. For they were afrayde. And there was a cloud that ſhadowed them, and *a voice came out of the cloud, ſaying: This is my beloued ſõne, heare hym. And ſodainly, when they had loked rounde about, they ſaw no man more then Ieſus onely with them.

*Mat. iii. and xvii. Marke. i. Luke. iii. and. ix.

Nowe becauſe the diſciples ſhould put no doubtes, but he woulde once perfourme what he promyſed, concernyng the maieſtie of his ſecond comming, his pleaſure was to geue them ſome taſte therof, ⁊ that beefore theyr deathe, ſo farforthe as mans nature was able to receiue or to awaye withal. D Wherfore after ſixe daies, Ieſus toke vnto him three of his twelue ſpecially choſen diſciples, as the chiefe and worthieſt perſons: vnto whome his pleaſure was to ſhew this ſight, becauſe they would make no wordes thereof, tyll the time were come that they myght lawfully diſcloſe it. Theſe wer Peter, Iames, ⁊ Iohn. Thẽ onely he toke away with him into a very highe mountayne. For they muſte be farre from all carefulnes of low and yearthly thinges, whome Ieſus vouchſaueth to ſhew ſuche a ſyght vnto. He dayneth euen in theſe dayes to geue by ſecrete inſpiracyõ, vnto certaine electe perſons enhaunced to the mountayne of pure contemplacyon, ſome taſte, and ſyght of the euerlaſtyng blyſſefulnes. The people whiche abyde benethe in the playne, know nothyng therof, and if a manne tell them, they beleue not. When the Lorde and his diſciples were come to the toppe of the mountayne, fyrſt of al they fel to theyr prayers. For prayer is the thing which chiefly prepareth the ipes of the hearte, and maketh them mete to behold ſuch a ſight. And loe, as Ieſus was in his praiers, the ſhape of his body was ſodainly chaunged. For his face, whiche before ſemed not to diffre frõ the common phiſnami of others, ſhone as bright as the ſunne. Thẽ did his clothes gliſter with whitnes, ſurmounting yͤ whitenes of the ſnow: ſuch as no fuller can by his craft make the like vpõ clothe. Neither was Ieſus ſene thus alone, but with him Hely, ⁊ Moyſes talking together. It was Moyſes office to talke with god. And we reade how Hely was takẽ vp ⁊ caried into heauẽ with a fiery chariot. Doubtles theyr cõmunicacion with Ieſus, ſignifieth the agrement of the lawe ⁊ the Prophetes. For the lawe ſhadowed ⁊ drew out Chriſt with miſtical fygures, ⁊ the prophetes ſhewed before by theyr prophecies, how Chriſt ſhoulde come ſuche a one, ⁊ like in all poyntes as Ieſus came: and yet the Iewes woulde not beleue.

Ieſus why he toke Peter, Iames ⁊ Iohn with hym vp to the mountaine at his tranſfiguracion.

And after ſixe daies, Ieſus taketh Peter and Iames and Iohn, ⁊ ledeth them vp into an high mountayne. ⁊c.

The taking of Peter Iames and Iohn vp into an high mountaine, what it ſignifieth,

Prayer chiefli of al thiges prepareth the ipes of the heart to ſee heauenly thinges.

Ieſus is tranſfigured in the mountaine.

And he was tranſfigured before them. ⁊c.

And there appeared vnto them Helyas with Moſes, ⁊ they talked with Ieſus.

Moſes and Helias talkig with Ieſꝰ, ⁊ what it ſignifyeth.

The matter

A The matter where vpon they talked, was his glorious death and departyng, whyche he ſhoulde in ſhorte ſpace after fulfill at Jeruſalem vpō the croſſe: ſo that here the mencion of death did lykewiſe aſſuage that exceding great pleaſure, whereof mans minde was in no wyſe receyuable. Peter beyng rauiſhed with this vnſpeakeable ſyght, and therefore not well hable to rule his affectes, brake theyr communicacion begonne of death, ſaying: Maſter ſpeake nomore of Jeruſalem: Here is good beyng for vs. Therefore let vs make three tabernacles in this place, one for thee, an other for Moyſes, and the thyrde for Hely. Theſe wordes of Peter, partly proceded of the feare of deathe, whiche was depely ſuncken into his mind: and partly of the greate pleaſure he had in beholdyng of this ſighte, wherewith he was as it were dronken. For lyke a man beſyde himſelfe and rauiſhed of his wittes, he wiſte not what he ſayde. So great was the feare wherewith theſe mortall men, not yet receyuable of the diuine maieſtie, were aſtonied. Therfore becauſe they ſhould not bee ouercomme with this paſſyng great brightnes, there aroſe a cloude whiche ouerſhadowed them, and tempred that vnſuffrable lighte, ſo as they might awaye with it. This taſte of the diuine maieſtie, was geuen to theyr corporall iyes. There was alſo ſomewhat geuen vnto theyr eares. For there ſounded out of the cloudes, the fathers voyce, beyng likewiſe ful of maieſtie, whiche ſayde: This is my mooſt dearly beloued ſonne, geue eare vnto hym. Now, howe for very ſhame doe the Jewes to this preſent daye, ſpeake againſt Chriſt, ſith bothe Moyſes, and Hely, whyche are of greateſt authoritie emong them, beare him witneſſe? ſith the father (whome they woulde be ſene deuoutly to ſerue ⁊ worſhyp) gaue by hys voyce, the whole authoritie to hys onely begotten ſõne?

And Peter aunſwered ⁊c. Maiſter here is good beeyng, leat vs make alſo thre tabernacles. ⁊c.

For he wiſte not what he ſayde.

For they wer afraid.

And ther was a cloud that ſhadowed them ⁊c.

And a voice came out of the cloude. ⁊c.

Moyſes ⁊ Helias cõmunicacion with Jeſus, whereupon it was.

That Peter deſired to make thre tabernacles in the mountaine, for Jeſus, Moſes, ⁊ Helias, wherof it proceded.

The cloude that ſhadowed the diſciples at Jeſus trãſfiguracion in the moũtayne what it mente.

A voyce frõ heauẽ heard to the diſciples in the mountayne at Jeſus tranſfiguracion.

B The Apoſtles were delighted with this glory: but let hym that wyll come therunto, heare Jeſus whan he exhorteth to the innitacyon of hys croſſe. O Peter, doe not thou from henceforthe rebuke thy Lorde: doe not thou goe before Gods determinaciō. Thou heardeſt the fathers voyce, which ſayd: heare him who is my dearly beloued ſonne: as who ſaie, hitherto you haue heard Moyſes, and the Prophetes prophecying of Chriſt, they haue now played theyr partes. He is alredie come, whome they promyſed. Hereafter geue no eare vnto ſuche as promiſe thynges to come: but heare you hym that is preſente, and ſpeaketh my wyll and pleaſure. No man ſhall ſpeake truer thinges. Whatſoeuer diſagreeth with his wordes, that vtterly refuſe you. Anone as this voyce of the father was heard, al thinges were ſodenly chaunged agayne into another ſhape and likenes: for when they loked rounde about them, like menne awakened out of theyr ſlepe, they ſawe not one iote of al that euer they ſaw before, ſaue alonely Jeſus, whoe was preſent with them agayne, hauing the ſelfe ſame ſhape that he was wonte to haue. He ſhewed them his greatnes onely through a cloude, and they were not able to behold it. What would they haue done, if he had ſhewed them his very highnes and maieſtie, euen as it is in dede? Therefore Jeſus effſones humbled hym ſelfe to theyr lownes, and forſakyng the toppe of the mountayne, came downe to the reſt of his diſciples, and the multitude. Here remembre thou that art a preacher of the ghoſpell, how muche more it becummeth the to humble ⁊ abaſe thy ſelfe to the capacitie of the weake, the whiche waſt once lyke weake as they be: and if thou haue any hygh or excellent qualitye in thee, the ſame is Chriſtes, and none of thyne.

Thys ſayeing: This is my derely beloued ſõne, heare hym, what it meneth.

And ſodainly whã they had looked rounde aboute, they ſaw no mã, ⁊c.

The excellente gloryouſneſſe of Jeſus maieſtie which man can not beholde.

What thing the preachers ought to learne of Chriſtes cõing down out of the mountaine.

The texte.

And as they came doune from the hyll, he charged them that they ſhoulde tell no manne thoſe thynges that they had ſene, till the ſonne of manne were riſen from deathe agayne: *And they kepte that ſaying with them, and demaunded one of

a Luke. ix.

another,

another, what the ariſing from death agayne, ſhoulde meane. And they aſked him, ſaying: *why then ſaye the Scribes that Helyas muſt firſte come? He anſwered, and ſayde vnto them: Helyas verely when he commeth fyrſt, reſtoreth all thynges. And the ſonne of man (as it is written of hym) *ſhall ſuffer many thynges, and bee ſette at naught. But I ſaye vnto you, that Helias is come, and they haue done vnto hym, whatſoeuer they would, as it was written of hym.

C

*Mat. xvii
*Mat. xvi. and .xvii. and .xx.
Mar. viii.
Luke. xviii

As they were commyng doune from the hyll, or ere they came to the multitude, the Lorde Ieſus forbad thoſe three to tell any bodie what they hadde ſene, tyll after the tyme that the ſonne of manne were ryſen agayne from the dead. Other heretofore when they were likewiſe commaunded to holde theyr peace, did ſo much the more blaſe abrode thoſe thynges, which they were charged not to diſcloſe. But theſe three becauſe they hearde the fathers voyce ſaying: heare him. &c. did (as they were commaunded,) kepe ſecret what they had ſene, inſomuche that they diſcloſed it not to the reſidue of the Apoſtles before the time appointed. They wiſt not what the matter meante: but yet they ſuppoſed there was ſome earneſt cauſe, why Ieſus would not haue it publyſhed vnto the people, before his reſurrection were knowen. For what other good ſhould they haue done by telling it abrode, but made them ſelues a laughing ſtocke vnto the faythles? Who woulde haue beleued it to haue bē matter in dede, that Ieſu had appeared in ſuch wyſe, ſith menne ſhoulde ſee hym ſone after putte to ſo muche ſhame and villany, and in concluſyon ſuffer deathe vpon the croſſe? But the diſciples (who durſt not after they had once hearde the fathers voyce, diſtruſte the wordes of Ieſu) not vnderſtandyng what he meante by theſe worde enſuyng: when the ſonne of man ſhall ryſe from death. &c. fell to reaſoning the matter emong them ſelues, and ſuppoſed verely that incontinent after his reſurrection, the glory of that kyngdome ſhoulde begynne, whereof they had nowe taken a ſaye: howebeit there was a certayne ſcruple or doubte whiche made muche agaynſt them, and that was, becauſe his deathe was at hande, the whiche he had ofte tymes warned them of before, promyſyng he woulde reliue on the thirde daye after the ſame. But they had learned of the prophecy of Malachy, howe Hely ſhoulde come before the greate daye of the Lorde. And becauſe they coulde not aſſoyle thys doubt emong them ſelues, they moued the queſtion to Ieſus: Lorde (ſaye they) thou haſt perfourmed thy promyſe: We haue ſeene the bryghtnes of the kingdome of God. Therefore we beleue that after thy reſurrection, thou wylt come in ſemblable likenes, and ſuche a one as thou diddeſte whilere appeare vnto our ſyght. But what is the cauſe that the Scrybes, takyng theyr authority of the prophecy of Malachy, doe ſay, that the ſame daye ſhal not come, vnleſſe Hely the Theſbite come before, to make the people in a readines agaynſt the comming therof, leſt the Lord ſmyte al men with curſing? Certes Hely, whō we ſaw with thee in the mountayne, is not yet come. Neyther is there as yet any thyng done by hym. Therfore, eyther the kyngdome of God ſhall not come byanby after thy reſurrection: or els there is an other ſenſe and meanyng of the prophecy, then the Scrybes doe teache. Unto this queſtion of the diſciples, the Lorde Ieſus made a doubtfull anſwere, for that they were not as yet receyuable of the whole myſtery hereof. For abhorrynge thoſe thynges whyche pertayned a greate deale more vnto theyr ſaluacyon, they dreamed onely vpon the glory of that kyngdome, whereof they had taken a taſte: perceyuing not how this is alſo the kingedome of God, when the holy ghoſte (the ghoſpel being ſpread abrode and euery where preached) ſubdueth all the puiſſaunce, bothe of thys worlde, and alſo of oure ghoſtly enemy the deuyll,

He charged them that they ſhould telle no mā thoſe thinges that they had ſeene, till. &c.

Peter, James and John, being commaunded to kepe ſecrete the ſighte of Chriſtes transfiguracyon, dyd as they wer commaunded, & why.

And they kepte that ſaying with them.

And demaunded one of an other, what the ariſyng frō death again, ſhould meane.

The diſciples reaſon one with an other what thing the ariſing from death again ſhoulde meane.

D

And they aſked of hym, ſaying: why than ſaye the Scribes that Helias muſt firſte come?

The diſciples queſtion what it mente that Helias muſte firſte come.

The Apoſtles dreame of a worldly kyngdome.

The kyngdom of god what it is, and whan it beegoon to appere.

He anſwered, &c. Helias verely when he cometh firſt, reſtoreth all thinges.

A That kyngdome beganne to appeare, what tyme the lame walked, the
blynde ſawe, the dumme ſpake, the lepres were clenſed, and the deuils caſt
oute. Nowe whan thys kyngdome ſhoulde come, whereof they hadde a
litle beefore taken a taſte, the Lorde woulde not haue them to knowe: yet
to thintent they ſhoulde more pacientlye take hys death, whome they
loued out of meaſure, he ſuffered them to dreame for a while, that the
brightnes of the ſame kyngdome ſhould ſhortly come, whereof there was a ſaye
geuen in the mountayne. Therfore he tempereth hys aunſwere ſo dyſcretely,
that he approueth the prophecye, and yet doth not altogether condemne
the interpretacion of the Scrybes, but onely reproueth theyr vngodly
argumentacyon, whereby they concluded that the kyngdome of God was
not yet come, becauſe that ſame Hely, whiche was promiſed long a goe of
the Prophete Malachy, hadde not as then appeared in the worlde. For
nowe the ſpiritual kyngdome of God (whyche thyng the proude Scrybes
and Phariſeis vnderſtoode not) beganne to come. Nowe was Hely
after the miſticall vnderſtandyng, alreadye come. Therefore Jeſus ſayde:
bothe that whiche Malachy prophecied of Hely, and alſo that whiche the
Prophetes ſpake before of the ſonne of manne, ſhall come doubtles. You
reade of Hely howe he ſhall come beefore the greate, and dreadefull daye
of the LORDE, to tourne the heartes of the fathers to theyr chyldren,
and the heartes of the chyldren to theyr fathers, to thyntente that the
yonger ſorte and poſteritie, maye perceyue howe that is alreadye come and
perfourmed, whiche theyr forefathers and elders awayted for.
Therefore thys Hely goyng beefore, reſtoreth all thynges, and amendeth whatſoeuer
B is not ryghte, leſte the Lorde come to the greate myſchiefe and
vengeaunce of all menne, if he fynde them vnprepared. But lyke as the
Prophecye of Malachy ſpeakyng of Hely the forecurrour is true: euen ſo are
the Prophecyes of other Prophetes lyke true, whyche foretell howe it ſhal
come to paſſe, that the ſonne of manne or euer he ſhewe hys maieſtye, ſhal
ſuffer manye thynges, ſhall bee ſette at naughte, bee mocked, and in
concluſion putte to deathe. Yea, to ſaye the truethe, whatſoeuer was
prophecyed of Hely to come, is already accomplyſhed and fulfylled: the which
thynge beeyng as yet vnknowen vnto the Scribes and Phariſeis, I
dyſcloſe vnto you my deare frendes. For Hely is alreadye come, who
ſhewed howe the kyngdome of God was preſente, and moued all menne to
bee repentaunte for theyr former lyfe. And yet, thys not withſtandyng,
they whiche boaſte and crake vpon the perfite knowledge of the
Prophecye, knewe hym not: And they whiche loued better theyr owne kyngdome,
then the kyngdom of God, delt by him, not as he deſerued, but as them
lyked. For he came accordynge to the Prophecies of Eſay, and Malachy,
crying in wilderneſſe howe the greate and terrible daye of the Lorde, was
preſente: howe the axe was alreadye putte to the roote of the tree, and that
euerye man ſhoulde ſpedely endeuour himſelfe to auoyde the vengeaunce
of god coming. But thys Hely (who openly without regarde of perſon,
rebuked euery mans vyces) they deſpyſed, and putte to death. Neyther will
they more gently entreate Meſſias, then they haue doone hys forecurrour.
Hereby Jeſus declared how John was Hely, not after the body, but after
the ſimilitude of ſpirit: who whiles he neither ſpared kinges, ne Phariſeis,
was caſte into prieſon, and beheaded. As they did by the forewalker, ſo wil
they doe by hys lord: The ſame thing wil they likewiſe doe by thoſe
Apoſtles, that ſhal folowe him. For whoſoeuer hath ſincerelye preached yͤ gods
kyngdome ſhoulde come, the ſame hath ſuffered manye afflictions of the

Jeſus ſuffered hys diſciples a while to remaine in doubte of his kyngdome to come, and why.

Helyas comyng before the great daye of the lorde reſtoreth al thynges.

And the ſonne of mã. &c. ſhal ſuffre many thynges.

But I ſaye vnto you, that Helias is come, & they haue doen to hym whatſoeuer they woulde.

Helias is alreadye come.

Helias vſed of the Jewes as them liked, and not as he deſerued.

Jhon the Baptiſte was Helias, not after the bodye, but after the ſimilitude of ſpirite.

vngod-

Whoſo will preache ſyncerely, ſhall bee ſure to ſuffre much afflictions of the vngodly.

vngodly. And whoſo ſyncerely preacheth that it is already come, muſt nedes ſuffre the lyke. With theſe woordes Jeſus called backe hys diſciples from the dreame of glorye, to the remembraunce of the ſtorme that was to come, and that hanged ouer theyr heades: that is to ſaye, from pleaſaunte thynges to neceſſarye. C

The. texte. Math. xvii *Mat. xvii Luke. ix.

And when he came to his diſciples, he ſaw much people about them, and the Scribes diſputing with them. And ſtraightway, al the people (when they behelde hym) were amaſed, & ranne to him, and ſaluted him. And he aſked the ſcribes: *what diſpute ye among them? And one of the company aunſwered, and ſaid: Maiſter, I haue brought vnto the my ſonne, which hath a dumme ſpirit, and whẽſoeuer he taketh him, he teareth him, and he fometh, and gnaſheth with his teeth, and pineth away. And I ſpake to thy diſciples that they ſhoulde caſt him out, and they coulde not.

And he aſked the Scribes: what diſpute ye emong thẽ?

A young man poſſeſſed with the ſpirite of the fallyng euill.

The diſciples aſſaie to driue oute a deuill, and coulde not.

In the meane while that they had thus commoned together, they were come into the ſight of yͤ people, at what ſeaſon a great multitude were gathered about the diſciples, whom Jeſus left beneath in the playn. He ſawe alſo the ſcribes reaſoning the matter, I wot not wherupon, with hys diſciples. Nowe when the people had eſpyed Jeſus, vnlooked for on theyr behalfe, foraſmuche as he had priuely conueyed himſelfe awaye with a fewe of his diſciples, they were aſtonied, and met hym coming ful and whole, & ſaluted him. Jeſus was not ignoraunt what the ſcribes dyſputed on, but yet he aſked what the matter was werupon they reaſoned, to thintente yͤ euery body might know what was done. And when both the diſciples and the Scribes held theyr peace for very ſhame: the diſciples for that they aſſayed to caſt out a diuel and could not bring it to paſſe, and the other becauſe that in the preſẽce of the diſciples they depraued the name of Jeſus, as a thyng vertuleſſe, and of no efficacye: one of that multitude, who miniſtred the occaſion of yͤ reaſoning, ſhewed the whole matter euen as it was, D vnto Jeſus. Maiſter, ſayth he, I brought hither my ſonne vnto thee, who is vexed with a dumme ſpirite, of whome he is pitifullye tourmented. For whenſoeuer the ſpirite taketh him, he daſheth hym agaynſt the grounde, and then the chylde fometh at the mouth, gnaſheth with hys teeth, and cryeth out, and all thys whyle he pyneth and conſumeth awaye, by reaſon he is thus vexed. Becauſe thou waſt not here, I deſired thy diſciples that they would chace away thys ſpirite, and deliuer my ſonne. They aſſayed to doe it, and coulde not.

The. texte. Math. xvii. Luke. ix.

¶He aunſwereth him, and ſaith: O faythles nacion, how long ſhal I be with you? how long ſhal I ſuffre you? Bring him vnto me. And they brought him vnto him. And aſſone as the ſpirite ſaw him, he tare him, and he fel down on the ground walowing and fomyng. And he aſketh his father, how long it is a goe ſince thys happened him. And he ſayd, of a childe: and oft times it hath caſt hym into the fyer, and into the water, to deſtroy him. But if thou canſt doe any thing, haue mercye vpon vs, and helpe vs. Ieſus ſaid vnto him, if thou couldeſt beleue, al thinges are poſſible to him that beleueth. And ſtraightwaye the father of the chylde cryed with teares, ſaying: Lord I beleue, helpe thou my vnbeliefe.

O feithleſſe nacion, how long ſhall I bee wyth you? howe long ſhall I ſuffer you?

Jeſus chideth the nacion of the Jewes for theyr vnbeliefe.

When the lord heard thys, to ſhew that feblenes of fayth was the very cauſe why the yong manne was not deliuered of the ſpirite, he makyng as though he had bene wroth & in a fume, ſayd: O faythles nacion, which yet canſt not by ſo many miracles as I haue done, be brought to beliefe. How long ſhal I liuing here in earth, ſtriue with your vnfaythful obſtaclenes? howe long ſhall I beare with you? when will you come forwarde in thoſe thynges that bee of the ſpirite? when wyll you beeleue thoſe thynges that you ſee not, ſyth you belieue not the thynges whiche you ſee with your corporal eyes? bryng him hither to me. And they broughte hym vnto

A hym. That ſynne cleaueth faſt, wherunto the ſynner hath from hys chyldhode accuſtomed. But after he was brought vnto Jeſus, he was woorſe vexed then he was before, by reaſon of the conflict which aroſe betwene the ſpirite deſyrous to amende, and ſenſualitie tollyng and alluryng hym agayn, to his accuſtomed ſinfull liuing. For anon as the fiend ſawe Jeſus, he feelyng a contrary power to hys, tooke the young manne, and ſore vexed hym, inſomuch that being daſhed agaynſte the grounde, and rolled to and fro, he fomed at the mouth. Thys was a pitifull ſyght to all the people. But it is a much more pitiful ſight, whē the ſinner poſſeſſed with grieuous ſynnes, and of long continuaunce, is lykewiſe vexed in ſoule. Howebeit there is no ſynne vncurable vnto Jeſu. The Lorde becauſe the other ſhoulde alſo knowe in howe euil caſe he was, aſked hys father how long it was, ſince his ſonne fyrſt beganne to be thus vexed. He aunſwered againe, of an infant. And the ſpirite doeth not onely, ſayeth he, thus vexe hym as thou ſeeſt, but alſo caſteth hym oft tymes headlong into the fyer, and many tymes into the water, becauſe to deſtroy hym. Here thou heareſt a verye ſore and cruel malady tourned into nature: and therefore the father feared leſt it had bene vncurable. For he ſaid moreouer: But if thou be able to do anye thyng, haue mercy on vs and helpe vs. He dyd wel to deſyre the mercye of Jeſus, who could alleage no merites: howbeit thou heareſt a waueryng fayth when he ſayeth: But if thou be able to do anye thyng. &c. That fayth Jeſus refourmeth, ſaying: doubt thou not what J am able to dooe. For if thou couldeſt beleue, there is nothyng but ſtrong and ſtedfaſt fayth may obteyne it. As ſoone as Jeſus had ſo ſayd, the father had better hope and coumfort then he hadde before, and declaryng the great deſyre of hys mynde with teares and wepyng, ſayd: J beleue Lorde, and if my beliefe be B vnperfit, helpe thou my weakenes.

And as ſone as the ſpirite ſaw hym, he tare hym, & he fel down to the ground. &c.

The ſynne cleueth faſt, wherunto the ſinner hath been accuſtomed of a childe.

How it happened that the mā poſſeſſed wyth the ſpirite, beeyng broughte afore Jeſus was wurſe vexed then he was before.

Ther is no ſinne vncurable vnto Jeſus.

And he aſketh hys father, how long it is a goe ſence this happened hym?

Jeſ9 aſketh of the yōg mannes father howe longe hys ſonne had been poſſeſſed of that ſpirite.

But if thou bee hable to dooe any thyng, haue mercye vpō vs. &c.

An exaumple of a wauering feythe.

If thou couldeſt beleue, all thynges are poſſible &c.

Al thynges are poſſible to hym that beleueth.

¶ When Ieſus ſawe that the people came running together vnto hym, he rebuked the foule ſpirite, ſaying vnto hym: Thou dumme and deafe ſpirite, I charge thee come out of hym, and enter no more into him. And the ſpirite (when he had cryed, and rent him ſore) came out of him, and he was as one that hadde beene dead, in ſomuche that manye ſayde, he is dead. But Ieſus caught hys hande, and lifte hym vp, and he roſe. And when he was come into the houſe, his diſciples aſked hym ſecretlye: why coulde not we caſt him out? And he ſayd vnto them: this kynde can come furth by nothing, but by prayer, and fayſtng.

The texte. Matt. xvii. Luke. ix.

Jeſus chaceth awaye a dumme and deafe ſpirit of the fallīg euill, out of a young mā that had beē poſſeſſed therwith from his childhood.

In the meane ſeaſon, the people came runnyng together on euerye ſyde, to ſee thys ſyghte. When Jeſus ſawe they were come (for hys will was to haue them all to bee witneſſes of the miracle) then putte he foorth that almyghtye voyce, wherwith he calleth to lyfe agayne when it pleaſeth hym, euen the dead. He threatned the foule ſpirite to handle hym accordyngly, vnleſſe he woulde incontinent departe, ſaying: Thou deafe and dūme ſpirite, J charge thee to gette thee out of the manne, and that thou neuer from hencefoorth enter into hym agayne. Jeſus is in a fume with the ſpirite, becauſe he may ſhewe mercy vpon the man: geuyng vs a leſſon what we oughte to dooe in healing of ſynners. A man muſt ſo rebuke vice, that he may ſeme to loue the ſoule health of the perſon. And becauſe we ſhould know that manne laboureth and ſpeaketh in vayne, vnleſſe Jeſus ſpeake with hym by hys ſecrete vertue and power, the Diſciples commaunded the ſpirite to goe out, but all was in vayne, beecauſe Jeſus was awaye. He is awaye ſo ofte as oure fayth is colde, and waueryng, by the whiche faythe, hys wyll is, that we obtayne all thynges. What was doone at the emperious voyce of Jeſus? By and by the ſpirite wente oute.

He rebuked the foule ſpirite, ſaiyng vnto hym: Thou dumme and deafe ſpirit I charge thee. &c.

What is to bee done of vs in healyng of ſinners.

Mannes doynges & ſayinges bee all in vain except Jeſus ſecretly ſpeake and worke with all.

Jeſus is awaye ſo oft as ones feith is cold & wauering.

But to

C

But to thintent it ſhould appeare that he went out agaynſt his wil, he cried, and vexed the ſely wretche very ſore at his departure. For now laye he vpon the ground for dead, inſomuch that many ſayd he was dead in dede.

An example of a penitent perſon, and the nature of true repentaunce.

Thou ſeeſt here a figure of a penitent perſon, and him who turneth from great and accuſtomed ſynnes, to amendemente. Nowe hath the hatred of ſynne deliuered hym from ſynne: howbeit he is at the nexte doore to deſperacion, whoſo bothe knowlageth hys owne filthynes, and alſo hath Gods iuſtice in remembraunce.

Happily lyeth he dead, that is dead, to ſinne.

But yet lyeth he happelye dead that is dead to ſynne. For then remayneth there nothyng elles, but that he begyn to lyue agayn to ryghteouſnes. And thys benefite geueth alſo our moſte bounteous ſauiour Ieſus, without whom there is no ſafetie.

But Ieſus caught hys hand, and lift hym vp, & he aroſe.

He caught the felow by the hande, and lifted hym vp as he laye in thys traunce, and furthwith the ſame, who before ſemed dead, recouered his former ſtrength: & through the benefite of Chriſt, roſe vp ſtrong and luſtye. But vnleſſe Ieſus hadde nowe geuen hym newe grace to leade a godly lyfe, it had bene to no purpoſe that he was deliuered from the deuil, at the contemplacion of hys fathers fayth.

An example of a ſinner refourmed & reſtored to grace.

Nowe heareth thys deafe manne, whiche beefore hadde his eares ſtopped with worldlye luſtes agaynſte the doctrine and woorde of the goſpell. Nowe ſpeaketh this dumme felowe, who before was tong tyed and ſpecheles, by reaſon of the paſſions & wilful pangues of the fleſhe. Nowe is the ſame at reſte and quiet, who before ſtyrred with the furious rages, ſometyme of ſenſualitie and pleaſure of the body, ſometyme of ambicion, and deſyre of worldly aduauncement, otherwhyles of wrath, now of enuy, now and then of couetouſnes, was as it had bene rauiſhed and caried by the conſtraynt of ſome vncleane and violent ſpirite.

D

All theſe thinges ſaw the Apoſtles, and ſayd neuer a word, for that they durſt not interrupt the lorde. The Scribes alſo helde theyr peace, beyng nowe aſſured by the thing ſelfe, how it was not by reaſon the name of Ieſus was vneffectuall and vertuleſſe, that thys felowe was no ſooner rydde of the ſpirite: but for the weakenes of fayth. And as it chaunced vnto thys yong man bodelye, ſo chaunced it to the Phariſeis ſpirituallye.

The Phariſees why they were not healed of theyr ſynnes.

They were not healed of theyr ſynnes, becauſe they beleued not the woorde, by the onelye vertue whereof, they myght haue bene healed.

The diſciples aſke Ieſus why they coulde not caſt out the euill ſpirite.

And when he was come into the houſe, hys diſciples aſked hym ſecretely: why coulde not we caſte hym out?

But when Ieſus was come into the houſe, the diſciples nowe beyng with hym alone, aſked hym what was the cauſe why they could not caſt out the deuil, ſith they had afore caſt out ſo many in hys name. For they were diſquieted in mynde, with a certayne humayne carefulnes, leſt they had vnwares offended the Lord, and by that meanes loſt the power, whiche he once gaue them to woorke miracles.

*Certain kindes of deiuils cannot bee chaced awaye, but by praier & faſtyng.

Prayer and faſtyng two forceable engines agaynſte euill ſpirites.

And he ſaid vnto them: This kinde can come foorth by nothyng, but by prayer and faſtyng.

Ieſus who is not woonte to take awaye agayne, what he hath once geuen, but to encreaſe the ſame (yet wil not he haue his giftes negligentlye kept, and after a rechleſſe ſorte: and now hath he ſufficiently declared, in the father of hym that was healed, how weakenes of fayth was the onelye impediment why the deuil wente not furth, the whiche fayth was not as yet ſo ſtrong in the diſciples, as it ought of congruence to haue bene:) Ieſus, (I ſay,) aunſwered, *that there was a certayn ſpecial kynd of diuels, whiche coulde not otherwyſe be expelled, then by prayer and faſtyng. For theſe be the two engynes whiche are of moſte force agaynſte wicked ſpirites. For by prayer, the ſtrength of faythe is renued and quickened, as it chaunced vnto the young mannes father, who ſayed: Lorde helpe my vnbeliefe. And by faſting, becauſe it conteineth a certayn forbearyng of al carnal pleaſures, the rebellion of the fleſhe is ſubdued.

Who ſo goeth about to caſte out vncleane ſpirites, muſt haue a cleane ſpirite hymſelfe.

He muſt haue a cleane ſpirite hymſelfe: whoſo goeth about to caſt out vncleane ſpirites of other. Ieſus and the

three

A three diſciples, were newly retourned from prayer. The reſte of them kepte companye with the multitude, and dyd neyther faſt ne praye, and for that cauſe were not able inough, to caſt out a diuel which had ſo faſt hold, and was ſo familiar. The more the truſt of our ſelues ẽcreaſeth in vs, the more the power to woorke miracles decreaſeth. The more the power of the fleſh is mortifyed in vs, the ſtronger is the holy ghoſte by whoſe onelye power, foule ſpirites are expelled. We muſte therefore ofte tymes praye, that the ſtrength of fayth may in vs be increaſed: we muſt alſo mortifye our fleſhe continuallye, to thintent that the ſpirite of Jeſus Chriſte may lyue in vs. To be ſhorte, Chriſt doth now prepare hys diſciples agaynſte that houre when they ſhalbee commaunded to watche, and praye, leſt they fall into temptacion. But becauſe they tooke a nappe after ſupper, the weake fleſhe had the vpper hande.

The more that the truſt of our ſelfes encreaſeth in vs, the more decreaſeth the power to worke miracles. &c.

The texte. Math. xvii. Luke. ix. *Mat. xvii. & xvi. and. xx. Mark. viii. Luke. xvii. and. xviii.

And they departed thence, and tooke theyr iourney thorow Galile, and he would not that any man ſhould know it. For he taught his diſciples, and ſaid vnto them: *the ſonne of man ſhalbe deliuered into the handes of men, and they ſhall kill hym, and after that he is killed, he ſhall aryſe agayne the thirde daye. But they wiſte not what he ſayd, and were afrayed to aſke him.

And he woulde not that any man ſhould knowe it

Jeſus why he paſſed priuely throughe Galilee towardes Jewrie.

These thynges done in maner before rehearſed, Jeſus being accompanied with his diſciples, began to take hys iourney to Jewry warde: who priuilye, and as it were by ſtealth, paſſed through the countrey of Galile, not becauſe he feared death (which in dede he moſte feruently deſyred) but leſt he ſhould haue ſemed to prouoke the Prieſtes, and Phariſeis to conſpyre hys death before the tyme appoynted. This outward apparaunce of feare ſhewed he, becauſe he woulde cleane delyuer hys diſciples from all feare: B and alſo declare the weakenes and frayltie of the nature whiche he had taken vpon hym. As he wẽt by the way, he repeted vnto them the ſame thing whiche they had diuerſe tymes hearde hym ſpeake of beefore. For he ſayde as foloweth: That muſt nedes come to paſſe, whiche I haue ſo ofte tymes tolde you: the ſonne of man ſhalbe deliuered into the handes of menne to be taken, condemned, mocked, ſcourged, and ſlayne. You muſt make your ſelues ready in mynde agaynſt the cummyng of theſe thinges, whiche vndoubtedlye bee at hande. But it is vnpoſſible for anye of you ſo to dooe, vnleſſe the ſame be free from all worldly affeccyons, and be alſo ſtabliſhed with the ſtrength of the ſpirite. I knowe that the myngyng of death troubleth you very ſore. But you muſt be of good coumfort, and take mennes heartes vnto you. I wil not long forſake you. For I will be alyue agayn on the thyrd daye. The diſciples were ſo dull, and feeble witted, that they vnderſtode not theſe wordes (not withſtanding they were playnly ſpoken) ſuppoſyng there had bene ſome darke miſterye in them, becauſe it came to theyr remembraunce, how they had bene ſometymes before deceyued with ſuche figuratiue maner of ſpeakynges: as when they were commaũded to beware of the Phariſeis leauen. Neyther coulde they yet conceyue in mind the miſtery of ẏ croſſe, nor geſſe for what purpoſe he would be ſlaine, if he would ſoone after his death reliue agayne, ſith that he who can reliue when hym luſt, can alſo if it pleaſe hym, not dye at all. Therefore albeit they were greatly offended with theſe woordes, yet durſt they not aſke him any queſtion, feared with thenſaumple of Peter, who to hys diſpleaſure queſtioned with the Lord herin. For they heard Chriſt ſay vnto hym: Goe after me Satan. They yet ſauoured of the worlde: for goddes determinacion was, to be reconciled to mankynde, pardoned of all hys offences thorow fayth, by the ſacrifice of an vnſpotted lambe. The diſciples dreamed

Jeſus why he ſhewed hymſelfe to bee afearde.

For he taught hys diſciples &c. the ſonne of man ſhal bee deliuered into the handes of men. &c.

Jeſus repeteth vnto his diſciples how he ſhoulde bee deliuered into the handes of the Jewes and ſuffre death.

And after that he is killed, he ſhal aryſe agayne the third daye.

Jeſus afore telleth of his reſurreccion.

But they wiſt not what he ſaid.

The diſciples vnderſtoode not Chriſtes woordes of hys death and reſurreccion.

And were afraid to aſke hym.

The diſciples why they were afraid to aſke Jeſus of the miſtery of his death & reſurreccion.

The diſciples by the way reaſon of ſuperioritee and preeminence.

C

vpon a certayne worldlye kyngdome, and therefore as they trauayled by the way, they fel a reaſoning among themſelues, who ſhould haue the preeminence, and vpper hande in the kyngdome of God, whiche they hoped ſhould very ſhortly begyn. They ſaw a litle before, how the three diſciples were preferred afore the reſt in going vp to the mountayn: they ſaw howe Peter had the preeminence when the keyes of the kingdom of heauen were deliuered, and yet ſome of them were his auncientes, yea and beſydes that, were of kynne vnto the Lorde.

The texte.

And he came to Capernaum. And when he was come into the houſe, he aſked thē: what was it that ye diſputed among your ſelues by the waye? And they held theyr peace. *For by the way they had reaſoned amonges themſelues, who ſhould be the chiefeſt. And whē he was ſet down, he called the twelue to him, and ſaid vnto thē: if any deſyre to be firſt, the ſame ſhalbe laſt of al, and ſeruaunt to all. And he toke a childe, and ſet him in the middes of them. And when he had taken him in his armes, he ſaid vnto them: whoſoeuer receiueth any ſuche childe in my name, receyueth me: And whoſoeuer receiueth me, receiueth not me, but him that ſent me.

*Mat.xviii. and.xx. Luke.ix. and.xxii. Marke.x.

When they were come to Capernaum, the lord aſked them a part what was the matter whereupon they reaſoned ſecretlye betwene themſelues, as they went by the way. But they holding theyr peace, and aſhamed to make hym an aunſwere (for they knew wel that he being the authour of all modeſtie and humblenes of mynd, would diſalowe this theyr ambiciouſnes:) Jeſus becauſe he would cleane wede out of theyr myndes, this moſt damnable and naughty affeccion, ſate hym downe as one that woulde teache ſome earneſt matter with autoritie, and commaunded them all twelue to come vnto him, and then ſayd: If any of you deſyre to be the fyrſt or chiefe manne in the kyngdom of heauen, the ſame ſhalbe laſt, and ſeruaunt to al: ſo farre wyde is it, that the kyngdom of heauen ought to be eſtemed after thys worldly kyngdome. And anon, becauſe he would the depelier faſten thys doctrine in theyr myndes, he called vnto him a litle childe, and ſet him in the middes of them. And when he had embraced him, ſignifying therby how much he defyed proude perſons, and loued ſuche as are humble and meke in ſpirite, then ſayd he vnto them: Doe you ſee thys litle babe? what is more abiect, and vyle, after the eſtimacion of the world? yet they that are ſuche in humblenes of mynde, ſimplicitie and godlye liuyng, as thys is in age, thoſe doe I ſet moſt ſtore by. For reaſon will that I loue them beſte, whiche be lykeſt vnto my ſelfe. This prerogatiue is not eſtemed by riches, reuenues, power, ſtatelines, and violence. For ſuche as haue theſe thinges, as they moſt reſemble heathen princes, euen ſo are they hyghlieſt eſtemed of the ſame. Lyke as yearthly kinges beleue that they are eyther honoured or diſhonored in theyr great eſtates: ſo in thys Euangelike kyngdome I thynke my ſelfe to be eyther honoured or diſhonoured in ſuche lytle babes, whome the world ſetteth naught by becauſe of theyr innocency, ſimplicitie, and humblenes of mynde. If you know any to be more humble and lowe then I am, hym count you for yͤ chiefe man in the kingdom of heauē. But if ye fynde none, then take you me for the very ſouerayne: And as euerye man moſt reſembleth me in contemning of thoſe thinges which great men ſue for in princes courtes, ſo iudge you him to be the moſt ſoueraigne perſon. Therfore whoſo receiueth one of ſuch litle babes, in my name, the ſame receiueth me. For it reioyceth me to bee receyued in thoſe, whome I loue as them that are lyke me. Agayne, whoſo receiueth me beyng loweſt of all menne, after the eſtimacyon of the worlde, receyueth not me, but hym that ſent me. For as the maiſter is honoured or dyſhonoured in the ſcholers: ſo is the father lykewyſe dyſhonoured or honoured in the ſonne. By theſe

And he came to Capernaum &c. he aſked thē: what was it that ye diſputed amonge youre ſelues by the way?

And whē he was ſet downe, he called the twelue. &c.

Whoſo deſireth to bee chiefe in heauen, muſte bee ſeruaunte vnto all.

D

If anye deſyre to be firſt, the ſame ſhall bee laſte of all.

And he tooke a childe, and ſette hym in the middes of them. &c.

Chriſt ſheweth furth a child and willeth all his to be hūble lyke chyldren.

Whoſo euer receiueth any ſuche child in my name, receiueth me

Who ſo euer receiueth a child in Chriſtes name, receiueth Chriſt

Who ſo receiueth Chriſt, receiueth hī that ſent hym.

And whoſo euer receiueth me, receiueth not me, but hym that ſente me.

woordes,

A woordes,Ieſus tooke not awaye authoritie from ſuche as be prelates,and haue the charge or ouer ſyght of the Lordes flocke,but plucked out of the diſciples myndes,all deſyre of worldlye auauncemente.For the lownes of thys ſort of litle ones is not eſtemed after the quantitie and ſtrength of the bodye,but after the humblenes of ſuche a mynde,as claymeth nothyng in this world that is high,nor truſteth any whit to his own ſtrength,but with ſyncere fayth hangeth vpon Chriſt.

What Chriſt meneth by requirynge lowlines in his diſciples.

The texte. Luke.ix.
i. Cor.xii
Math.x.

¶Iohn aunſwered hym,ſaying:Maiſter,we ſaw one caſt out diuels in thy name and he foloweth not vs,and we forbad him,becauſe he foloweth vs not.But Ieſus ſaide:forbid him not.*For there is no man whiche (if he doe a miracle in my name) can lightly ſpeake euil of me:for he that is not againſt vs,is on our parte:*whoſoeuer ſhal in my name geue you a cup of water to drinke,becauſe ye belōg to Chriſt,verely I ſay vnto you,he ſhal not leeſe his reward.

Iohn aunſwered hi,ſaying: Maſter, we ſaw one caſt out diuels in thy name,and he foloweth not vs.&c. But Ieſus ſayed: Forbid him not.

By occaſion of theſe woordes,there aroſe an other doubt among the diſciples,the whiche Iohn propouned in this wyſe:Maſter(ꝙ he)when thou ſenteſt vs out to preache the kyngdome of God,we ſawe a certayn felowe caſte out diuels in thy name,and yet was the ſame neyther of the numbre of the twelue,nor of the ſeuenty,whome thou dyddeſt afterwarde chooſe,and ſende out,nor none of all the diſciples whiche folowe vs.Wherefore hym,as one of another ſecte,and none of thy feloweſhyp,we forbad:but whether we dydde well or no,we wot not.Ieſus aunſwered:Forbydde ye none ſuche as are in anye wyſe good to ſpreade abroade and preache the ghoſpell.For you muſt not bee dyſdaynefull in receyuyng of thoſe,whiche goe about,by what endeuour ſoeuer it bee,to auaunce the woorde of god.You muſt not conſidre whether he folowe me as a diſciple,but whether he preache my name.If he caſt out diuels by calling vpon my name,he cannot lyghtlye ſpeake euil of me.And if he ſo dooe,then wil the thyng it ſelfe reproue hym.For it ſhalbe ſayd vnto him:how dareſt thou for very ſhame
B backebyte that name whiche thou haſt proued myghtye,and effectuall in woorkyng of miracles?Therefore dooe ye not vpon lyghte occaſion ſuppoſe hym to woorke for a naughtye purpoſe,whoſo dooeth a godlye dede.He that reſyſteth not the Ghoſpell,in thys poynte furthereth it,becauſe he aydeth not them,whiche take parte agaynſt the ſame.Whoſoeuer is not agaynſt you,maketh for you.Thys newe doctrine muſt be ſet furth whenſoeuer occaſion ſerueth:but with what ſynceritie of mynd it bee promoted,it is no matter to you,ſo that the preacher dooe by anye maner of meanes further the buſines whyche you goe aboute.For not onelye they ſhall bee rewarded for furtheryng of the Ghoſpell whiche ſhall caſte out diuels in my name,but they alſo who accordynge to theyr habilitye,will put theyr helpyng handes neuer ſo litle to the aduauncyng thereof.For who ſo will geue you euen but a cuppe of colde water in my name,that is to ſay,in reſpecte that ye are my diſciples,and dooe my buſines,bee you ryghte well aſſured,the ſame ſhall not lacke hys rewarde.

The good ſort are in no wyſe to be forbydden to preache the Ghoſpel,& why.

For he that is not agaynſt vs,is on our parte.

Who ſo is not agaynſte the ghoſpel,is on the goſpels part.

Al ſhall be rewarded that by any menes further the goſpel.

Whoſoeuer ſhall in my name geue you a cuppe of water to drynke.&c.

The texte.
*Mat.18.
Luke.xvii
*Math.v.
and.xviii.
Eſai.lxvi.
Ezech.xx.

¶*And whoſoeuer ſhall offende one of theſe little ones that belieue in me,it were better for hym if a mylſtone were hanged about hys necke,and he were caſte into the ſea.*Wherefore if thy hande hindre thee,cutte it of.It is better for thee to enter into lyfe maymed,then (hauyng two handes) to goe into hell,into fyre that neuer ſhall bee quenched,where theyr woorme dyeth not,and the fyer goeth not oute. And if thy foote bee a hynderaunce to thee,cutte it of. It is better for thee to goe halte into life,then (hauynge two feete) to be caſt into hel,into fyre that neuer ſhal be quenched,where theyr woorme dyeth not,and the fyer goeth not oute:And if thyne eye hynder thee,plucke it oute:It is better for thee to goe into the kyngdome of God with one iye, then(hauyng two iyes) to bee caſte into hell fyer, where theyr woorme dyeth not, and the fyer goeth not out.

C

Whoſo offendeth any of thē by whome the goſpell is furthered, ſhall not bee vnpuniſhed

And whoſo euer offend one of theſe littell ones &c. it were better for hym, if a milſtone wer hāged about hys necke, &c

Agayne if anye ſhall chaunce to lette them, by whome the Ghoſpell is aduaunced (truelye it is aduaunced not by thoſe whome the worlde counteth greate, but by little ones, ſymple perſones, vnderlynges, and menne of no reputacyon:) if anye, I ſaye, offende anye of theſe little ones who haue repoſed theyr affyaunce in me, ſo true is it that he ſhal not auoyde puniſhmente, that he ſhoulde bee muche eaſelyer punyſhed, if there were a mylſtone tyed vnto hys necke, and he caſte into the ſea. The Princes of thys worlde cruellye punyſhe ſuche, as lette theyr deputies to put thoſe thynges in execucyon, whiche they haue commaunded to bee doone. They hang them on a ieobet, and alſo manye tymes quarter them, or caſte them down headlong from ſome hyghe rocke, or elles drowne them in the ſea with a ſtone tyed vnto them, for cummyng vp agayne: ſo true is it that they will not haue theyr greate menne offended, whome they vſe as miniſters of theyr tyrannye, that is to ſaye, to oppreſſe the people. But God will much grieuouſelyer punyſhe ſuche as will lette hys litle ones (whome he would to haue the handelyng of the affayres of the heauenlye kyngdome for all mennes ſaluacyon,) that they cannot putte theyr kynges commaundementes in execucion. For albeit they ſhall ſeeme for a tyme ſo to dooe vnpunyſhed: yet at the lengthe ſhall they not eſcape the punyſhemente of hell. The tyrauntes of thys worlde coulde inuente no kynde of death comparable to that punyſhemente, whereby bothe bodye and ſoule ſhall ſeeme to dye with continuall tourmentes, and yet neuer can dye. Therefore ſtudye you not howe to bee reuenged. Dooe your buſyneſſe, and God ſhall punyſhe thoſe that wyll lette you. Nowe if there aryſe anye lette and impedymente, not of anye perſecutoure, but on theyr beehalfe, whiche appeare to be your frendes, there ought nothyng to bee ſo deare vnto you, that the loue thereof maye cauſe you to leaue of the minyſtracyon of the Ghoſpell. Admytte it bee thy ryghte hande, that is to ſaye, thy father or verye nere frende, whome thou canſte not ſpare: putte caſe it bee thy ryghte eye, that is to wete, thy welbeloued wyfe, and ſwete children. Admytte it bee thy foote, that is to ſaye, thy ſeruaunte or factour, whoſe ſeruyce thou canſte not lacke for the exploiture of ſuche affayres, as thou haſte to dooe in thys worlde: Cutte of thy hande, plucke oute thyne eye, choppe of thy foote that hyndreth thee to dooe the buſyneſſe of the Ghoſpell. If thou canſt brynge with thee to the euangelyke ſaluacyon, thy father, thy mother, thy brethren, and thy ſyſters, dooe it. But if the tender affeccion thou beareſte towardes them, withdrawe thee from the minyſtracyon of the Ghoſpell: and agayne if it ſhoulde ſo come to paſſe, that whyles they refuſe to bee ſaued by thee, thou ſhouldeſt alſo peryſhe, and bee damned with them: then caſte awaye naturall affeccion, and let the charitie of the goſpell ouercome the charitye of manne: doe the ſame thynge in peryll of thy ſoule, that thou wouldeſt dooe in the ieoperdye of thy bodye. If thou were at ſuche an exigente, that thou ſhouldeſte eyther bee ſlayne, or elles thy lyfe bee ſaued with the loſſe of thy hande, thou wouldeſt not ſticke in this caſe to choppe of thy hande, and ſo with the loſſe of one membre, were it neuer ſo neceſſarye, to redeme thy lyfe. It were a thynge more to bee wyſſhed to attayne ſaluacyon with thy parentes and frendes, by the Ghoſpell: but if that can not bee broughte to paſſe, then is it muche better for thee to forſake thy parentes (who dooe not only refuſe to bee ſaued themſelues, but alſo goe

D

If thy frēd hinder thy miniſterie in the goſpels buſineſſe, forſake hym.

Wherefore if thy hand hinder thee, cutte it of.

The righte hande to lette a mā, what it meaneth, & lyke wyſe the yie, or the foote.

It is better for thee to entre into life maimed, then hauyng two hādes to goe into hell.

It is better to entre into lyfe maimed, then with whole lymmes to goe to hel.

Wher their wourme dieth not, & the fier goeth not oute.

The wourme of repentaūce that gnaweth the cōſcience neuer dieth.

And yf thy foote be an hindraūce to thee, cut it of.

If thy foote hinder the frō the buiſyneſſe of the ghoſpell, cutte it of.

And yf thyne ye hindre the, plucke it oute.

If thyne ye hindre the, plucke it oute.

All loſſe of thynges corporall are to bee rekoned for gaines, yf heauē may be purchaced therby.

It is no delicate and pleaſaunte thynge to profeſſe Chryſtes name to the worldewarde.

*He that wyll bee a meete miniſtre of the ghoſpell, muſte wholly yeld hym ſelfe to the wille of God.

I about to bryng the to like confuſiō) and ſo to entre into life euerlaſting, as a man would ſay, maimed: then with thy ſayd parentes, and frendes, to be caſt into hel, yͤ is to ſay, into fyre which can neuer be quenched. There the worme repentaunce that gnaweth the conſcience of yͤ wretched creatures, dieth not. For they liue onely to theyr tourment and paine. There the fyre wherwith the damned ſowles are tourmented, is neuer put out. There ſhal both thy parentes and thou repent, but to late, and in vaine: thou, for that thou folowedſte theyr vnlawfull affections to thyne owne damnacion: and they becauſe they would not be aduertiſed by thee, when thou exhorteddeſt them to ſaluacion. Neyther ſhal theyr calamitie helpe thee, nor thy tormēt any thing releaſe or diminiſh theyr payne. Moreouer the damnacion of the parent that would not be ſaued, ſhall not be layed vnto hys charge who haſtned to do the buſineſſe of the ghoſpel. Lykewiſe after this maner cut of thy foote, conſyderyng with thy ſelfe that it is better for thee to come halt & lame to lyfe euerlaſtyng, then with whole feete to be throwē into hell, where neyther the fyre can be quenched, nor the worme dyeth. There is nothing dearer to man then his ye, nothing more pleaſaunte, thē wyfe and children. But yf thou be brought to this ſtrayte, that eyther thou muſte nedes for theyr pleaſure forſake the ghoſpell, and be damned with them, or els forſake them, then whome (as touching worldly affectiō) there is nothing more deare vnto thee: in this caſe ſticke not to plucke out thyne ye, and caſte it awaye: reckening it to be muche better for the, to enter with one ye into the kyngdome of heauen, where there is lyfe eternall, then to haue bothe thyne yes whole, and with them to be throwen into the fyre of hell. Leat not here the wepyng and waylyng of thy wyfe, nor the ſweete wordes of thy children, any whit moue thee. They are fooles to wepe bee-
B cauſe they are forſakē, ſith they might haue folowed the if they had would. All worldly affections muſte be ſet aſyde, when goddes commaundement compelleth it ſo to be. All loſſes of corporall thynges ought to be counted for gaynes, when ſoeuer euerlaſtyng life is to be purchaſed. It is no delycate and pleaſaunt thyng to profeſſe my name. Perſecucions, and worldly afflictions ſhall ariſe on euery ſyde, whiche maye withdrawe you frō youre purpoſe. But ſuche as take in hande the miniſtracion of the ghoſpel, muſt vanquiſhe all theſe thynges. *He that wil be a mete miniſtre or preacher of the euangelike doctryne, muſte wholly yelde him ſelfe to the wil of God, to thentente he maye in no wiſe, neyther for feare of perſecution, nor by reaſon he is corrupted with any entiſementes of fleſhely appetites, ſwarue frō the pure veritie of gods worde, and the ghoſpell.

The texte. * Leuiti.ii Hebru.xii. *Matth.v. Luke.xiiii Euery man ſhal be ſalted with fier, and euery ſacrifice ſhal be ſeaſoned with ſalte, &c.

Euery manne ſhal be ſalted with fier,*and euery ſacrifice ſhal be ſeaſoned with ſalte.*Salt is good, but yf the ſalte bee vnſauery, what ſhall ye ſeaſon therwith? Haue ye ſalt in your ſelues, & haue ye peace emong your ſelues, one with an other.

Eueri man ſhall be ſalted with fier.

A preachers office.

For as no ſacrifice after the lawe of Moyſes is lawfull, ſaue alonely that whiche is ſalted either with fier or ſalte, or els with bothe: euen ſo whoſoeuer will profeſſe the philoſophie & doctrine of the ghoſpell, muſt nedes be pourged with fyre from all worldly affections, & bee alſo poudred with ſalte, that he maye in no wyſe bee corrupted with the infection or contagiouſneſſe of euyll menne. Worldly wyſdome is vertuleſſe and vnſauoury, and neyther preſerueth him that hath it from worldlye corrupcion, nor yet is of force to preſerue other. Nowe muſte the teacher of the ghoſpell, doe bothe: that is to ſaye, bothe fynde the meanes that he be without corrupcion hymſelfe, and alſo take awaye the ſame from other. This can neyther bee done by the Philoſophers wiſedome, nor by the Phariſeis doctryne, C but only by the vertue of the euangelike philoſophie: which with the tarteneſſe of truth, byteth awaye and conſumeth what thing ſoeuer is in man in daunger of corruption. The ſame thing doeth alſo that fier of the ſpirite of God, whiche likewiſe conſumeth all carnall affections, and purgeth mens ſoules therof: yea, and in maner transformeth into God, what thynge ſo euer it hathe once caught, in ſo muche that they whoe were before tyme entangled with the cares of worldlye vanities, are nowe (the ſame vtterly cōtemned) all togethet rauiſhed with the loue, & deſyre of heauenly thinges. Who ſo is ſeaſoned with this ſalte, can by no maner of inticementes bee corrupted, and fall from the puritie of the ſpirite of the ghoſpell. He that is pourged with thys fyre, wyll deſpyſe whatſoeuer the perſecutoure canne threaten hym withall. There is nothyng better then fyre, yf a man vſe it aright: nothing more profitable then ſalte. But if the fyre be colde, yf the ſalt bee made vnſauery, and vertuleſſe, what then remayneth to ſeaſon the vnſauerie, and ſimple people withall? If they that profeſſe the ſpirite of the ghoſpell, frayed with the threateninges of menne, doe forſake theyr profeſſion, and for feare of diſpleaſure, feede and vpholde with theyr flattery, the follye of princes, whome theyr dutie had been boldly to rebuke, what hope then remayneth? If ſuche as profeſſe the ſalte of the ghoſpel, doe not onely not heale the corrupte affections of other with the tarteneſſe of truthe, but alſo fall themſelues, for theyr parentes and frendes pleaſures, and becauſe to obtayne earthlye vanities, from the hope of the kingdome of heauen, and winne hell, expounnyng and wreſtyng the doctryne of the ghoſpell (whiche is the greateſt offenſe of all) after thaffections, and luſtes of man: What then is there lefte to ſeaſon mannes folye with all? ſithe that bothe they who ought to haue been the ſeaſoners are them ſelues corrupted, and D the thynge is alſo taynted, whiche onely was left in the world to brynge it at one tyme or an other to amendemente. Therefore to thentent you maye bothe ouercome cruell perſecucions, and alſo contemne all worldly affections for the ghoſpels ſake: and to thentent alſo you maye bothe prouyde for youre owne ſoule healthe, and bryng as many as maye bee to ſaluaciō, lette eche of you haue in hym the ſalte of the ghoſpell. Lette there be peace, and mutuall amytie emonge you. Salte ſhall make you without corrupcion: and concorde, ſtronge and mightie. Whereas variaunces doe raigne, there is not the ſalt of the ghoſpell. Where as the vice of ambicion is, there is neither peace, nor ſalte. Therfore the Philoſophers be at contencion and braule one with an other, becauſe they haue not thys ſalte. For thys cauſe alſo the Phariſeis cannot agre with the Saduceis and the Herodians, becauſe they all corrupted with naughtye affectyons, lacke the ſalte of the ghoſpell. Your doctryne ſhall ſeaſon the folye of the worlde, yf the people perceyue nothyng in youre affectyons, that is corrupted and rotten, eyther by deſyre of glorye, loue of money, gredineſſe of reuengemente, feare of deathe, deſyre of life, or to bee ſhorte, by any other worldely affection. And yf they alſo perceyue that lyke as youre lyfe and doctryne ſhall agree, ſo in ſemblable wyſe you wyll agree one with an other. Undoubtedly you ſhall agree, yf you vtterly abandoning all ambicyon (wherwith ſuche perſones are attached as deſyre to rule and to plaie the Lordes in this world) doe ſyncerely preache and teache other, the heauenly doctryne whiche you haue receyued of me.

The tarteneſſe of the euangelike Philoſophi pourgeth awaye all corrupciō, and ſo doth the fier of the ſpirite of God.

Salte is good yf it bee ſauourie.

If the fyer of the ſpirite be culd, and the ſalt of euangelike trueth vnſauourie, wherewith ſhall the foly of the worlde bee ſeaſoned?

Salte is good, but yf the ſalte bee vnſauourie, what ſhall ye ſeaſon therewith?

Leat euery preacher haue in him the ſalte of the ghoſpell.

Haue ye ſalt in youre ſelues.

Leat there bee peace and cōcord emong the miniſters of the ghoſpell.

And haue ye peace emong youre ſelues one with an other.

The Philoſophers whi they be at diſcorde one with an other, and likewyſe of other ſectes.

¶ The .x. Chapter.

¶ And when he roſe from thence, he went into the *coaſtes of Iury, throughe the region that is beyond Iordan; and the people reſorted vnto hym a freſhe: & as

The texte. *Mat. xix.

A he was wont, he taught them agayne. And the Phariſeis came, and aſked hym: Is it lawful for a man to putte awaye his wyfe? to proue him. And he anſwered & ſaid vnto thẽ: What did Moyſes bid you do? And they ſayd*: Moyſes ſuffered to wryte a teſtimoniall of diuorcemente, and to putte her awaye. And Ieſus anſwered, and ſaid vnto them: for the hardneſſe of youre hearte, he wrote this precepte vnto you: but at the firſt creacion God made them, man and woman. Therfore ſhall a manne leaue hys father and mother, and abyde by his wyfe, and they twayne ſhall bee one fleſh. So thẽ are they now not twayne, but one fleſh. Therfore what god hath coupled together, let not man ſeperate. And in the houſe, his diſciples aſked him again of the ſame matter. And he ſayeth vnto them: whoſoeuer putteth awaye his wife, and marieth an other, breaketh wedlocke to herward. And if a woman forſake her houſband, and be maried to an other, ſhe committeth aduoutrye.

*De xxiiii. Matth.v. and.xix. i.Cor.vi and.vii. Ephes.vi.

After the Lorde Jeſus had with ſuche leſſons ſufficiently prepared the mindes of his diſciples againſt the ſtorme that was at hande, he departed oute of Galile, and went into that parte of Jewrye whyche lyeth beyond Jordan, wher as John firſt taughte. Nowe was Jeſus ſo muche renoumed in all places, that he coulde no where be hid. Therfore anon as he was comen, the people came flocking hither in lyke maner as they were wonte to doe in other places. Neyther was he at any tyme wery of doing al men good, of curing theyr bodyes, of enſtructing theyr ſowles. There lacked not here the Phariſeis, euery where one maner of menne, and like themſelfes. The multitude ſought for health, and were deſirous to heare his doctrine: but the other deſired more to take hym in a trip, then to be healed: to proue hym, rather thẽ to learne. And whiles they ſo did, they colored theyr maliciouſneſſe with a viſure of holyneſſe, and cloked theyr diceptfulneſſe with a pretenſed deſyre to learne. Oh wiſdome vnapte to receyue doctryne. They came to Jeſus with body, whome they were farre from with mynde. They put forthe vnto hym a captious queſtion, ſaying: What is thyne opinion, our Maſter? Is it leful for the houſbande to forſake his wife? This captiouſe queſtion deuiſed they emonge them ſelfes: truſting the end woulde be, that anſwering therunto he ſhould be driuen to graunte eyther one inconuenyence, or an other. Before, he pronounced thoſe bleſſed, who gelded them ſelfes for the kingdome of God. Therfore yf he beyng a fauourer of chaſtitie had nowe giuen ſentence that it had bene leful for a man to caſt of his wife becauſe to mary a newe, as the Jewes vſed communely to doe: then ſhoulde he haue ſemed to haue taughte contrary doctrines. Agayne, yf he had anſwered that it had bene in no wiſe lefull ſo to doe, then would they haue layed agaynſte hym howe he had made the lawe of none authoritie, which geueth the huſband libertie to put awaie the wife. The lord becauſe he woulde take theſe craftie felowes in theyr owne craftineſſe (for they prepared a ſnare for hym out of the lawe) aſked them againe: What nede you to aſke me this queſtion, ſynce your ſelfes doe profeſſe the knowlage of the lawe? What commaundemente hathe Moyſes geuen you touching theſe matiers? They anſwered: Moyſes ſuffered the huſband, yf there wer any thing in the wife that offended him, by and by after a libell of diuorcement geuen vp, to put her awaye, and marie an other, yf it pleaſed him ſo to doe. The Phariſeis did ſo interprete this ſufferaunce of the lawe, as thoughe thoſe men dyd very well, who for euery trifling cauſe, woulde be diuorced from theyr wyues, and marie agayne, not vnderſtandyng the mynd of the lawe maker, whyche they myght haue perceyued by the beginning of the boke of Geneſis. Jeſus therefore ſayde vnto them: In that Moyſes gaue

The multitude reſorted to Jeſus to bee cured of hym: and the Phariſees to take hym in a trippe.

B And the Phariſes came and aſked hym: Is it lawefull for a man to putte away hys wyfe?

The Phariſees demaunde of Chriſte whether it bee lawfull for a man to putte awaye hys wife, to take Chriſt in a trippe.

What dyd Moſes bidde you doe?

Jeſus aunſwereth the capcious queſtion of the Phariſees, concernyng diuorcementes.

you this libertie to forſake your wyues, he fauoured not diuorcement, but ſuffered the huſbandes to doe, what carnall deſire, and ſenſualitie moued them vnto: and woulde rather permit the leſſe euell, then open a wyndowe to more greuouſe enormities. He would rather ſuffre vnlawfull ſeparacyon, then manſlaughter, poyſoning, or deteſtable murthering of wiues. For he knew the hardneſſe of your heartes: vnto the which vice, this thing was geuen as a remedie, leſt greater miſchiefe ſhoulde haue enſued. But in paradiſe before the nature of man was fallen to this wyckedneſſe, matrimonie was not ſo inſtituted, that diuorce ſhoulde be made at the ſenſual wyll and pleaſure of the huſband: but for euer to continue betwene manne and wyfe, and neuer to bee diſſolued. For at the firſte tyme God ioyned one to one, that is to ſaye, manne to woman: betwene whome he woulde haue ſo greate loue and charitie to be, that no ſeparacion might chaunce. For this cauſe, ſayeth he, a man ſhall leaue hys father, and hys mother, and ſticke vnto hys wyfe, and they bothe ſhall become one fleſhe, ſo that beyng now conioyned in body and ſoule, they are no lenger two perſons, but one, to thentent ther maye be a mutual participacyon of weale and woe, betwene them. Theſe wordes plainly declare that God was not pleaſed with dyuorce, els would he diſanull his firſt ordinaunce. But Moyſes permitting diuorſe beſides the will of God, prouided for a ſeaſon for the hardneſſe of youre heartes: ſuppoſyng aduoutry to bee a ſmaller offenſe then murthering of wiues. If this gentle permiſſion of Moyſes doe pleaſe you, know you alſo the cauſe compellyng hym to geue you thys libertie. Therefore what god him ſelfe hath ſo conioyned at the beginning, that it ſhoulde alwayes continue vndiſſolued, leat not man parte aſonder. Put awaye the hardneſſe of youre hearte, and then ſhall there be no nede of diuorce: then ſhall ſeparacyon of manne and wyfe, haue no place. With ſuche a ſobre and a diſcrete anſwere, Jeſus defended goddes commaundement, and yet neither condemned Moyſes, nor miniſhed the praiſe of chaſtitie, nor finallye brought him ſelfe in daunger to be taken in the Phariſeis ſnare: but rather ſnarled them with theyr owne grynne, who came purpoſely to entrap hym. But after he and hys Apoſtles were come into the houſe, and they beynge wyth hym alone had aſked hys opinion herein, then did he more playnely condemne diuorcemente. Whoſo euer, ſayeth he, putteth awaye hys wife and maryeth an other, committeth aduoutrye to her ward. Again yf the wyfe forſake the houſbande, and marye an other, ſhe committeth aduoutire to her former huſband warde. For it is not mete for chriſten menne to bee ſo harde hearted, that they neyther can awaie with theyr wyues condicyons, nor wyll by fayre meanes correct them when they doe amyſſe, but for euery triflyng cauſe conceyue diſpleaſure agaynſte them, and ymagyn theyr deathe, except they departe, and get them awaye. Thys is a Jewiſhe mynde, whyche my diſciples muſte in no wyſe haue. The Jewe putteth awaye his wyfe for ſtenche of breth, for blearnes of the ipes, or for any ſuche lyke fautes: whereas emonge chriſten menne, there is but one cauſe onely, whiche diſſolueth wedlocke, and that is, the breache of the faythe, and promyſe of matrymony. For that wyfe whyche hathe letten an other manne haue the vſe of her body, is nowe no longer a wyfe, althoughe ſhe bee not yet diuorced: and that huſbande whych hathe letten an other woman haue the vſe of hys body, is nowe beefore any ſeparacyon bee made, nomore an huſbande. As fyre is not fyre vnleſſe it bee hotte, ſo wedlocke is not wedlocke excepte that of two bee made one. There cannot bee one fleſhe made of thre or fower.

To geue a teſtimõiall of diuorcement, how and wherfore it was permitted by Moſes.

C

For the hardneſſe of your heart he wrote thys precepte vnto you.

But at the firſte creacion God made them man & woman.

The firſt inſtitucion of matrimonie in paradiſe.

Man and wyfe are one fleaſh.

D

Therfore what God hath coupled together, leat not manne ſeparate.

And in the houſe hys Apoſtles aſked hym agayne of the ſame matier.

Diuorcemente vnlawfull and condemned of Chriſte, but for aduoutrie cõmitted.

The toleracion that ought to be in wedlock.

And

The texte. Matth. xix Luke. xviii

A And they brought children vnto hym, that he ſhoulde touche them. And his diſciples rebuked thoſe that brought them. But when Ieſus ſaw it, he was diſpleaſed, and ſayde vnto them: ſuffer the children to come vnto me, forbid them not: for of ſuche is the kingdome of God. Verely I ſaye vnto you, whoſoeuer doethe not receyue the kyngdome of god as a childe, he ſhal not enter therin. And when he had taken them vp in his armes, he put his handes vpon them and bleſſed them.

And they broughte childrē vnto him that he ſhoulde touche thē.

The people broughte theyr yonge children to Jeſus that he ſhoulde touche thē, and why.

And hys diſciples rebuked them that broughte them.

The diſciples rebuked the people that broughte childrē vnto Jeſus.

But when Jeſus ſawe it, he was diſpleaſed.

Suffer the children to come vnto me. &c.

Jeſus wylled his diſciples to ſuffer the children to come vnto him, & why.

Whoſoeuer dothe not receiue the kyngdome of God as a childe, he ſhal not enter therin.

Unleſſe a mā become in maners ſimple as a childe is in age, he ſhal not come to heauen.

Jeſus takig of the children vp in his armes, what it teacheth vs.

He put hys handes vpon them & bliſſed thē.

When he had ſpoken theſe wordes, there were certayne perſons come thyther, who had brought vnto hym yong children, to the entent he ſhould lay his handes vpon them, and bleſſe them. They ſawe howe diſeaſes wer put awaye by vertue of hys touching, and therfore beleued they that the ſame touching ſhoulde alſo bee good and holſome for ſucking children agaynſte manye ſuche inconuenyences as thys weake and tender age is wonte to be indaungered with. The diſciples ſuppoſing it not to be ſitting that theyr Lorde, for ſo muche as he was occupyed aboute wayghtier affayres, ſhoulde be weryed with ſuche triflyng matters, kept awaye the children that they coulde not approche hym, and further rebuked ſuche as brought them, as thoughe they had diſquieted him with their importunytie. Verily a little before he prayſed lytle babes vnto them. Therfore when he perceyued howe they woulde not ſuffer the children to come vnto him, becauſe it was oute of theyr remembraunce what he had ſayde before of ſuche little ones, he put them vnto ſilence, ſaying: Suffre ye the children to come vnto me, and kepe them not awaye from my touchyng. For vnto ſuche belongeth the kyngdome of heauen. Thoſe haue in them an enſample of innocencie and ſimplicitie, after the patarne wherof, proude malicyous perſons muſte bee forged a newe, yf they deſyre to bee admitted into the kingdome of heauen. Leat no manne thinke that theſe are to bee ſette
B naughte by, for theyr weakenes or ſimplicitie. Thys one thynge I aſſure you of: Unleſſe a manne bee borne agayne, and all wilyneſſe, couetouſnes, ambicyon, hatred, wrath, deſyre of reuengement, and enuy put awaye, become ſuche a one in mynde, as theſe are in age, he ſhall not bee receyued into the kyngdome of heauē. And to thentent he might the more commend vnto all menne ſimple innocencie, he toke eche of them in his armes, and layed hys handes vpon them euery chone, & bleſſed them: teaching hereby howe Biſhops ought not to diſdayne the ſimple vnlearned people, nor any other, bee they neuer ſo very vnderlinges, or abiecte perſons after the eſtimacyon of the worlde, but cheryſhe them in euery behalfe, til they come forwarde to a better ſtate of perfectyon. And aboue all thynges we ought to deſire the Lorde Jeſus, that he will voucheſafe to laye hys holy handes vpon ſuche perſons, and bleſſe them. He will vndoubtedly geue vnto little ones wilyneſſe, wherby they maye eſcape the diuels ſnares. He wyll geue them a tongue that goddes prayſe maye bee made perfite by the mouthe of infantes, and ſuckelynges.

The texte. *Mat. xix. Luke. xviii

*Exod. xx. Deuter. v.

Act. ii. & iiii

*And when he was gone forthe into the waie, there came one runnyng and kneled to him, & aſked him: good maſter what ſhal I doe, that I maie inherite eternal life? Ieſus ſaid vnto him, why calleſt thou me good? Ther is no mā good but one which is god. Thou knoweſt the cōmaundemētes: *Breake not matrimony: Kil not: Steale not: Beare no falſe witnes, defraude no mā: honour thy father & mother. He anſwered & ſaid vnto him: maſter, al theſe I haue obſerued frō my youth. Ieſus beheld him & fauoured him, and ſayd vnto him: one thing thou lackeſt. *Go thy waie, ſell that thou haſt, & geue to the poore, and thou ſhalt haue treaſure in heauen, and come & folow me, and take vp my croſſe vpon thy ſhoulders. But he was diſcomforted becauſe of that ſaying, and went awaye mourning. For he had great poſſeſſions.

Now whē theſe thinges wer done in the houſe, & he gone forth into yͤ waie, thē came ther vnto him a certaine young ſprigalt, becauſe yͭ after childhod was cōmended, this age ſhould likewiſe be called frō good beginninges, to thinges of higher perfection.

C

He fell doune at his feete, and ſayed: Good maſter what ſhall I doe to purchaſe me eternall lyfe? The aſkyng of this queſtion, ſmelled ſumwhat of that vyce, wherwith all ſuche are attached, as ſtande in theyr owne conceypt. But gentill teachers are wonte to wynke at thys faute, yf it be meane and tolerable, for the greate hope and likelihod that is in this age to come forwarde. For he deſyreth not ſo much to be taughte of the Lorde, what he ought to doe, as to be prayſed for the thynges he hathe already done. And he calleth hym good, whom he beleueth to bee nought els but a man: as who ſaye, that man had any good thyng of hymſelfe. Therfore Ieſus, as though he were offended with this arrogant name, ſayeth vnto hym: why doeſt thou call me good? This name is farre aboue the ſtate and condiciō of man. For there is none verily good ſaue god alone. For this cauſe, as he is an arrogant perſon, who ſo taketh this name vpon him: euen ſo he that geueth the ſame vnto man, geueth hym more then it beecommeth hym to doe. With this proheme Ieſus diſcouraged the yonge man, whiche in his owne conceit thought himſelfe not muche vnworthye to haue this goodly title, or name, geuen him: and forthwith aſked him this queſtion: Knoweſt thou the cōmaundementes? Then to hym demaunding what they were, he anſwered, recityng theſe commen cōmaundementes folowyng, for keping whereof the Iewes chalenged the prayſe of goodnes ⁊ iuſtice. Thou ſhalte not cōmit aduoutrye: Thou ſhalt not kil: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe: Thou ſhalt not begile thy neighbour: Honour thy father and thy mother. Here this yong manne hoping to haue bene greatly commended, anſwered againe with a glad and ioyfull hearte: Maſter, I haue euer kept all theſe, ſince I was a litle child. Ieſus beholdyng his great towardnes (for he cloked not the matter, nor did not, as the Phariſeis, of a naughty mynde, or proude ſtomake, ſtande in his owne conceite:) Ieſus, I ſaye, ſignified that he was delited, euen with thonely endeuour of this age. Therfore he made ſemblant that this godly affection of hys, albeit it was vnperfit, dyd neuertheleſſe highly pleaſe hym, who as it were, embraced yͤ great likelihode he eſpied in him to profit ⁊ come forwarde in the doctrine of the ghoſpel: (for as that age ſeldom applieth godly liuing, ſo is the ſtudy therof right cōmēdable in the ſame:) teaching vs hereby, how we ought not in any wiſe ouerſharply to rebuke yong folkes, in whom we ſee any inclinacion to theuangelike and chriſten godlynes: ⁊ by that meanes cauſe them to withdraw theyr yong ⁊ tender mindes from the ghoſpell, as ſome ouer wayward ſcholemaſters are wont to doe, whyche by reaſon of theyr crueltie ⁊ roughnes, be wont to teache good wittes to hate learnyng: but with all gentilnes to ſet them forward, and bring them to better thinges, commending theyr diligence, but yet neuertheles ſhewing them withall what they muſt endeuour themſelfes to attayne vnto. Then Ieſus tēpred the gladnes of this yong mā, who reioiced ouer timely, ſaying: That thou haſt obſerued theſe thynges, I commende thee. But perfite righteouſnes ſtandeth not, as thou ſuppoſeſt, herin. Thou lackeſt yet one thing. Thē to him merueling, and aſkyng what that ſhould be, the Lorde anſwered: Returne home, and make ſale of all that euer thou haſte, and deale the money whiche thou makeſt therof, emong poore folkes. Thou ſhalt not loſe ſuch doles, but for earthly poſſeſſions hord vp great treaſure in heauē. And being lighted of thy burden, ⁊ free from al encumbraunces, come and folow me. For then wil I knowledge thee to be a diſciple of yͤ ghoſpel. The yong man wanted many thinges: but Ieſus entended to ſhewe by touchyng of this one ſore, howe farre he was as yet from the perfection of the ghoſpell.

Good maiſter, what ſhall I dooe, that I maye enherite eternall life?

Why calleſt thou me good?

The name of good, is not to bee geuen to any ſauing to god onely.

Thou knoweſt the cōmaundementes: breake not matrimonie. ⁊c.

Maiſter, al theſe I haue obſerued fro my youth. Ieſus beheld hym, ⁊ fauoured hym. ⁊c.

D

Ieſ9 commendyng of the yōg mā though he wer not perfeicte, what it teacheth vs.

Waywarde ſchooleмaiſters oft times driue away good wittes from learnyng.

yet one thyng thou lackeſt: goe thy waye, ſelle that thou haſte, ⁊ geue to the poore, ⁊c.

If thou wylte bee perfeict, goe ſelle that thou haſte, and geue to the poore.

After

But he was diſcõforted becauſe of that ſaying, & went awaye mourning.

A After he had hearde hym ſaye ſo, he wente his waye mourning, bycauſe he was diſapoynted of the prayſe of righteouſneſſe, whiche he well hoped he ſhoulde haue had. For he was a man of great ſubſtaunce, and therfore it ſemed vnto him a very ſore thing ſodainly to forgoe the ſame. Yet departed he not as one vtterly to be deſpayred of. For he was neyther wroth, nor murmured agaynſt Chryſt, but went his waye with mournyng chere and ſilence. He was cõmended for his vertuous and godly endeuour: but that he mourneth commeth of mans frailtie and weakenes. For he vnderſtode not Jeſus wordes, the meaning wherof was not yͤ a man ſhoulde ſo much forſake his goodes, as his affections. Whoſo is redy and willing to leaue all that he hath, yf the caſe ſo require hath forſaken all thynges.

They that haue great poſſeſſions are very lothe to leaue them for the ghoſpels ſake. The forſakynge of goodes cõſiſteth more in affection of the mĩd, then in the goodes ſelues.

The texte. Math. xix. Luk. xviii.

And when Ieſus had loked rounde about, he ſayd vnto his diſciples: How vneaſy ſhall they that haue money entre into the kingdom of God? And the diſciples wer aſtonied at his wordes. But Ieſus anſwereth againe, and ſaieth vnto thẽ: children, how harde is it for them that truſt in money to enter into the kyngdome of God? It is eaſier for a Camell to goe thorow the iye of a nedle, then for the riche to entre into the kingdom of god. And they were aſtonied out of meaſure, ſaying betwene them ſelues: who then can be ſaued? Ieſus loked vpon them, and ſayed. with men it is vnpoſſible, but not with God. For with God all thinges are poſſible.

They that haue money ſhall hardly enter into the kingdom of God.

How vneaſye ſhall they that haue money enter into the kingdom of God? And the diſciples wer aſtonied at hys wordes.

With this enſample, Jeſus frayed his diſciples from couetouſneſſe. Therfore when the yonge man was gone away all ſadde, and heauy, Jeſus looked rounde aboute on hys diſciples (for all this was done for theyr inſtruction) and ſayde: he is gon. Howe muche a doe ſhall it bee for them that haue aboundaunce of money, to enter into the kyngdome of God? Theſe wordes greatly amaſed the diſciples, who ſuppoſed that vnnethe any one coulde bee founde, whiche woulde ſodainly laſhe out great riches for the kingdome of God, although themſelfes had forſaken a fewe ſmal thinges of little price or value. Therfore Jeſus repeteth yͤ thinges which he ſpake before, mittigatyng the ſharpnes therof with pleaſaunt wordes,

B

and expounyng the darke ſaying, whyche they vnderſtode not. My children ſayeth he, howe harde is it for them that haue greate ſubſtance, and truſte vnto it, as the common ſort doe, to enter into the kyngdoms of God? And leſte thys ſeme to ſore a ſaying, J wyll yet ſpeake muche ſorer wordes then theſe, but moſte true withall: Jt is eaſier, J ſay, for a Camell to goe thorowe a nedels iye, then for a ryche man to enter into Godz kingdome. The diſciples after they had hearde hym ſay ſo, were muche diſquieted in theyr myndes, and reaſoned thus amonge them ſelues: Jf no man can be ſaued vnleſſe he enter into the kingdome of God, and if no manne can enter into Goddes kyngdome, excepte he haue forſaken hys ryches: then ſith we ſee all men ſo inordinately loue the ſame, that it ſeemeth they wyll in no caſe forgoe them: what riche man can there bee ſaued? Thys carefulnes of the diſciples, ſmelled of the godlye charitye of theyr Lorde (for they wer deſirous that as many as might poſſible, ſhoulde enter into the kyngdom of God,) but as yet they vnderſtode not the nature and vertue of the chriſtyan profeſſion, whyche commaundeth vs nothyng to paſſe vpon wyfe, children, parentes, no nor life to, if the caſe ſo require. Jt is the eaſieſt thing that maye be, yf a manne weigh and pondre the thynge ſelfe, to contemne and ſette naught by rycheſſe: and agayne it is the moſte greuous thynge of all, yf we regarde the maners of the people. Therfore the Lorde perceyuyng hys diſciples to bee carefull, and heuy, by reaſon of the wordes he ſpake vnto them, and at the next doore to deſperacyon, recomforteth them agayne. But fyrſte he looketh vpon them as he is wonte to doe, ſo ofte as he is about to ſpeake any notable thyng, or of great importaunce.

It is harde for them that truſte in theyr money to come to the kyngdome of God.

It is eaſier for a Camel to enter through a nedels yie, then for a ryche man to enter into heauen.

It is eaſier for a camel to entre through the iye of a nedel, then for the riche. &c.

With men it is vnpoſſible, but not with God.

Why

Ieſꝰ beyng aboute to ſpeake any weightie thynge or notable, vſeth to looke vpon his diſciples, becauſe they ſhould note it.

God requireth thynges aboue mānes power, but he putteth to his helpe that man maye bee hable to accōpliſhe that he requireth.

For wyth God all thinges are poſſible.

C

Why deſpayre ye, ſayth he, of the ſaluacion of riche menne? The thinges which I require, be of much difficultie: but there are much harder thinges to bee perfourmed. There is nothing harder, then to ſet naught by life for the ghoſpels ſake. Herein you ſhall haue me your capitayne. If there ſhall ſome be founde, vnto whom the ghoſpell ſhal be more deare then life, wyll you then deſpayre, that there ſhalbe ſome who will ſet leſſe by theyr riches, then by the ghoſpell? Theſe thynges ſeme vnpoſſible to humayne affectyons: But all this is eaſily brought about by goddes helpe. God requireth hard thynges, and ſuche as be farre aboue the ſtrengthe ⁊ power of man: but the ſame putteth to his helpyng hande, that man may be able to accōpliſhe his commaundementes. And ſo cōmeth it to paſſe, that man can doe that by god almighties helpe, which of himſelfe he is in no caſe able to do. Who ſo with all the heart of his body truſteth hym, ſhalbe able to doe all thinges by hym. Therfore he yͤ paſſeth not vpon his goodes for the kingdome of god, ſuſtayneth no loſſe therby, but hath great profite and vauntage. And to knowe this, is a thing pertaynyng, not to mans wiſdome, but to feith geuen vs from heauen. For whoſoeuer he be that with hearte and mind beleueth that for the goodes forſaken, which hindred vs from doing the buſines of ſaluacion, a hundreth fold ſo much is geuen vs here in this world, and in the world to come life euerlaſting, the ſame wyll with right good wyll make ſuche an exchaunge.

The texte. Math. xix. Luk. xviii.

¶And Peter began to ſay vnto him: Loe, we haue forſaken al, and haue folowed the. Ieſus anſwered, & ſaid: verely I ſay vnto you, ther is no man that hath forſakē houſe, or brethren, or ſyſters, or father, or mother, or wyfe, or children, or landes for my ſake and the Goſpelles, but he ſhall receiue an hundred folde: nowe in this life, houſes and brethren, and ſiſters, and mothers, and children, & landes, with perſecucions, & in the world to come, eternall life. *But many that are firſt, ſhalbe laſt, and the laſt firſt. And they wer in the way goyng vp to Ieruſalem, and Ieſus went before them, and they were amaſed, and folowed, and were afrayde.

*Mat. xix.

Peter aſketh of Ieſꝰ what rewarde he and the Apoſtles ſhoulde haue for forſakyng their goodes.

The Apoſtles forſoke al that they had ⁊ folowed Chriſte.

He forgoeth veraye much that wyth herte and mynde forgoeth al that he hath foreuer.

D

And Peter beegan to ſaie: Loe, we haue forſakē al, and haue folowed thee. ⁊c.

Of theſe wordes wherby Ieſus brought hys diſciples out of diſpayre, the ſame receyued more courage, and boldeneſſe, then they ſhoulde haue done. For nowe Peter by cōparing him ſelfe to the yonge man who departed away all heauy and mournyng, began to ſtand much in his owne conceyte, ſaying: Loe, we haue forgone all that euer we had for thy ſake, ⁊ folowed the. We haue done what thou whileere requiredſt of yͤ yonge man. To him thou promiſedſt treaſure in heauen: what rewarde then ought we to hope after? If a man regard the valuaciō of the Apoſtles goodes, they forſoke not muche, eſpecially Peter, who was a fyſher man, ⁊ with muche a doe gat his liuing, with his daily trauayle ⁊ labour. But vnto euery mā his own propre ſubſtance is greateſt. And he forgoeth very much, whiche ſo forſaketh all his goodes ⁊ riches, that he hath no mind, neyther to reſtore, nor to encreaſe the ſame agayne. He that hath cleane put away al affection, ⁊ gredy deſyre of riches: the ſame hath forſaken, not onely ſo muche as he was worth, but alſo ſo much as he might haue deſyred. The lord after this rule eſteming the goodes forſakē of the Apoſtles (who with right good wil did alſo forſake ſuche thinges as were muche dearer vnto thē, as theyr parentes, theyr wyues, and their kinſfolkes) anſwered in this wyſe: I tell you this for a ſuretie: Not onely you ſhall not be defeated of youre rewarde, but alſo there ſhall be none who for my ſake, ⁊ the loue of the ghoſpell, hath forſaken houſe, brethren, or ſiſters, or father, or mother, or childrē, or landes, but he ſhal receyue for euery of theſe thynges ſo forſaken, a hundreth folde ſo muche, and that euen in thys preſente life, be the ſtormes of perſecuciō neuer ſo great. For muche more ſhal encreaſe through the charitie of the ghoſpel, then was taken awaie by the crueltie of perſecutours.

Whoſoeuer forſaketh any thyng for Chriſtes ſake ⁊ the goſpelles, ſhall receiue an hundred folde, and how.

There is no mā that hath forſakē houſe, or brethren ⁊c. but he ſhall receaue an hundred folde.

For

A For one carnal brother or ſiſter forſaken, he ſhall haue ſo many brethren, ⁊ ſyſters, as felowes in profeſſyng of the goſpel. The affeccions of the ſpirit be more vehement, and pleaſanter withal, then are thaffeccions of nature. For one father and mother, he ſhall haue ſo manye fathers, as teachers: for one houſe forſaken, he ſhall haue euery where a houſe, whereſoeuer the euangelike and chriſten charitie ſhall reygne, whiche doubtles maketh all thynges common. For a litle piece of land forſaken, he ſhalbe partaker of all the landes which the true profeſſours of the goſpell haue poſſeſſion of. And if theſe thinges came not to paſſe, yet the loſſe of tẽporal goodes ſhalbe ſufficiently recompenſed, with yͤ goſtly giftes of the ſoule, ſo that a man had a hundreth times leuer haue yͤ thinges receiued, then yͤ thinges forſaken. There is no compariſon betwene ſuch thinges as be tranſitory, ⁊ will ſone periſh, (although no mã take thẽ away,) ⁊ the riches of yͤ ſoule, which no man can geue but god alone: no manne can take away, but he yͤ geueth them. And if this ſeme but a ſmall gayne, there ſhalbe added therto, yͤ poſſeſſion of eternal life in yͤ world to come. With theſe ſaynges the lord ſtayed the weake mindes of his diſciples, leſt they ſhould either forthinke that they had forſaken ſuch thinges as they forſoke, or els fal agayne in time to come, to yͤ loue of worldly riches, and going about to be enriched with vile thinges, waxe miſerable poore, as touching yͤ goodes ⁊ riches of the ſoule. It is a naughty chaũge or alteracion of thinges, whẽ a man falleth again from the loue of the goodes of the ſoule, to the deſyre of the goodes of the body: from true riches to vayne and deceyuable riches: from euerlaſtyng commodities, to fading ⁊ tranſitory. Now leſt that by prayſing of his diſciples for forſakyng theyr goodes, ⁊ maſteryng theyr affeccions, he ſhould haue geuen them occaſion to be careles, he ſpake further a litle ſentence of

No mã can geue the rycheſſe of the ſoule but god alone, nor none els take them awaye.

It is a naughtie falle from the loue of godly rycheſſe, to the loue of worldly rycheſſe.

B lyke tenour as here enſueth: But many that nowe ſeme fyrſt, ſhal once bee laſte. Neyther are they to bee deſpayred of, who bee not yet hable to perfourme what the vertue and ſtrengthe of chriſtian perfeccyon requireth: neyther ought ſuch to truſt themſelfe, as haue profited to a certayn degree therein. For there are ſome who haue doone the lyke as you haue, and yet for all that, they ſhall fall agayne to a more myſchieuous couetouſneſſe. And there be ſome, who at thys preſente, cannot contemne and ſet naught by theyr goodes (of the whiche ſort that young manne was one) the which in tyme to come, ſhall excell ſuche as appeared to haue forſaken all the world. Finally it ſhalbe found that thoſe were pooreſt of all, who after the iudgemente of the worlde, ſemed richeſt: and contrarily, ſuch as appeared to contemne al worldly thinges, were moſt gredy and deſyrous therof. For thys prayſe and commendacyon ſtandeth not in thynges, but in affeccyons. He is the poorer manne of bothe, who poſſeſſeth ſuche goodes as fortune hathe lente hym, as though he hadde them not: readye to departe therewith, ſo ofte as hys neyghboure is to bee holpen, not reioycynge ouermuche if anye encreaſe bee, nor pynyng awaye for ſorowe, if any thyng bee taken from hym: then he that ſetteth greate ſtore by that litle he hath, and neuer maketh an ende to augemente and encreaſe the ſame. Hereby he ſeemed to meane Judas, who albeit that he forſooke all that euer he hadde, as the other dydde, and folowed Jeſus, yet afterwarde was he perceyued to bee a more naughtye couetous wretche, then thoſe whyche after the iudgemente of the worlde bee rycheſte. With ſuche woordes Jeſus framed the myndes of hys Dyſciples by litle and litle, agaynſte the moſte grieuous ſtorme of all that was at hande, the mencyon wherof they vtterlye abhorred. For nowe beeganne he to goe vp to Hieruſalem

But many that are firſt ſhall bee laſte, ⁊ the laſte firſt.

True pouertee maye bee in hym that hath much.

Judas how he forſooke all that he had, and folowed Chriſte.

And they were in the way going vp to Hieruſalem.

In other places the diſciples went afore Chriſt, but vp to Hieruſalem they folowed hym.

*To go vp to Hieruſalem is a peinfull iourney.

C

And they wer in the way goyng vp to Hieruſalem. And Ieſus wente before them.

And they wer amaſed, and folowed, and were afraied.

The weake are muche to be borne withall.

The groſeneſſe of the diſciples at the firſt begynnyng

ſalem, the whiche name the Diſciples hated, becauſe they had hearde ſaye howe theyr maſter ſhoulde there ſuffer muche ſhame and vilanye. In other places of the goſpel it is oft tymes mencioned, how they went before, as when beeyng houngrye they plucked the eares of corne. In thys vyage they coulde not ſo doe. *For it is a paynefull iourney to goe vp to Ieruſalem. It is for them that be of valiaunte courage, and ſtrong in ſpirite, and ſuche in whome thys worlde hath nought that is hys. Therefore Ieſus nowe goeth before, and the diſciples folowe after all heauye, and murmuryng agaynſte hym, becauſe he would willyngly put hymſelfe in manifeſt daunger of lyfe. They both meruayled what mynde he had ſo to doe, and alſo feared theyr own partes, leſt he would bryng them into lyke daũger. Suche diſciples, ſo groſſe, and weake withal, ſuffered Ieſus: and doth it grieue vs, ſith we bee weake our ſelues, to beare with the dulnes of the weake? They gaped after a kyngdom, they deſyred to be partakers of glorye, and reaſoned who ſhoulde haue the chiefe place or preeminence: but they vtterly abhorred that thyng which was moſt neceſſarye for theyr ſaluacion.

The texte. Matth. xx. Luke xviii.

¶And Ieſus tooke the twelue agayne, and began to tel them what thinges ſhould happen vnto him. Behold, we goe vp to Ieruſalem, and the ſonne of man ſhalbe deliuered vnto the hie prieſtes, and vnto the Scribes, and they ſhal condemne hym to death, and ſhal deliuer him to the Gentiles, and they ſhall mocke hym, and ſcourge him, ſpit vpon him, and kill him. And the third day he ſhal ryſe agayne.

Preachers of the goſpell muſte teache rather neceſſarye thynges, thē delectable.

And Ieſus tooke the twelue agayne. &c.

Ieſus foretelleth hys diſciples of his delyueryng to bee putte to death, and of the ordre of al his paſſiō, and reſurreccion.

D

Behold we goe vp to Hieruſalē, ⁊ the ſonne of man ſhall bee deliuered to the high prieſtes. &c

Two cauſes why it was neceſſary for the diſciples to bee foretold of Ieſus death ⁊ reſurreccion.

And the third daye he ſhall ariſe again

Ieſus therefore to geue vs an enſaumple how we ought in inſtructyng of our neighbour, to teache him rather neceſſarye thynges then delectable, rather holeſome thinges, then pleaſaunt: After he had called vnto hym the twelue, whome hys will was ſhoulde not onely bee witneſſes, but alſo in ſome poyntes partakers with hym of thys ſtorme: Ieſus, I ſay, prynted in theyr myndes what he had fyrſt couertly, and anon after playnly foreſhewed vnto them, ſaying: Loe, the tyme is now come, that I haue ſo oft tolde you of: We go vp to Ieruſalem, to thintent you may perceyue that I willyngly and wittingly, wil ſuffer what tourmentes, ⁊ paſſion ſoeuer I ſhall be put vnto. For I muſt not flee, ſith the tyme appoynted of God, is preſent: This ſacrifice ſhalbe made at Ieruſalē, becauſe that place is appoynted therunto. And the ſonne of man ſhalbe deliuered into the handes of the chiefe Prieſtes, Scribes, Phariſeis, ⁊ elders of the people. They ſhal condemne hym as a felon, and a wicked perſone, and at the length, after they haue accuſed him of dyuerſe crimes, iudge him to deathe. And then incontinent ſhal they deliuer him as a notorious myſdoer, to the heathen people, that they may mocke him, ⁊ ſpit vpon him. To be ſhort, he ſhalbe ſcourged, and ſlayne: but on the thyrd day he ſhal aryſe agayn from death to lyfe. It is nedeful for you to knowe, and remembre theſe thynges, ſpecially for two cauſes: partly leſt ye thinke that the ſame beeyng altogether wrought accordynge to Gods determinacion, be done by haſarde of fortune, vnknowing to me, or agaynſt my wil: and partly leſt this ſtorme when it is come, trouble you out of meaſure, as men that thought nothyng thereon. For it is not mete you ſhoulde take it grieuouſly, that I wil willinglye ſuffer for your cauſe, accordyng as my father hath determined I ſhal doe: neither is it conuenient that you ſhould be diſmayed, as at a thing which hath chaũced vnlooked for, ſith I haue ſo oft tymes warned you herof before.

The texte. Matth. xx.

¶And Iames and Iohn, the ſonnes of zebede, came vnto hym, ſaying: Maſter, we would ẏ thou ſhouldeſt do for vs whatſoeuer we deſyre. He ſayd vnto thē: What would ye ẏ I ſhould do for you? They ſaid vnto him: Graũt vnto vs ẏ we may ſit, one on

A one on thy right hande,and the other on thy left hande in thy glory. But Ieſus ſayd vnto them; ye wot not what ye aſke. Can ye drinke of the cup that I drinke of?and be baptiſed with the baptiſme that I am baptiſed with? And they ſaide vnto hym: That we can. Ieſus ſaid vnto them: ye ſhal in dede drynke of the cup that I drynke of,and with the baptiſme that I am baptiſed withal, ſhal ye be baptiſed in. But to ſit on my right hande and on my left hande, is not myne to geue,but it ſhal happen vnto them,for whome it is prepared.

Nowe when the Apoſtles were all in theyr dumpes, and lyke men amaſed by reaſon of theſe wordes,and durſt not now counſail him to the contrary: two of them,that is to wete, Iohn,and Iames the ſonnes of zebede,came vnto hym alone. Theſe two, after they heard him ſpeake of hys reſurreccion,conceyued good hope,that thatſame kyngdome which he had ſo oft times promiſed to come,ſhould very ſhortly begyn. For as yet they had not cleane caſt out of theyr myndes the deſyre of worldly aduauncement. For they ſet theyr mother a worke, and by her deſyred him to haue ſome preeminence and ſoueraigne dignitie geuen them in the ſame kyngdome:but or euer they vttered theyr mind,they dyd what they could to get a faythful promiſe of him before hande to haue theyr requeſte graunted,beecauſe it ſhould not then be lawfull for him to denye it them. The Lord making as though he would denye them nothyng whatſoeuer they demaunded,bad them tell on hardelye what great thyng it was that they ſued for . For it ſemed ẏ they would deſyre ſome weighty thyng,or hygh promocion. Lord ſay they, our peticion and ſuite is,to haue thys honourable preferment in thy kyngdome,that we may ſit next thee, the one of vs on thy ryght hand, & the other on thy left. Ieſus by aſking them a queſtion,playnly bewrayed theyr ignoraunce & rudenes. For as yet they dreamed vpon a certayn B corporall kyngdome:as yet theyr mindes were vpon the primacy. Howbeit it was then no tyme to rebuke them for theyr groſſe imaginacion: but yet bringeth he them agayn to the remembraunce of death, the whiche they ſo much abhorred. Becauſe ſayth he, ye perceiue not what maner a thyug the kyngdome of God is, therefore ye wot not what ye deſyre. You ſeeke after vaynegloryе,and conſidre not by what meanes the true glory of my kingdome is attayned. I wil open you the way,and if the ſame do lyke you,thē truſt ye verely to haue the glory that you deſyre,ſaue alonely that it ſhalbe a true glory,and not ſuch a one as you dreame vpon,and imagine it to be. Can you drinke of the cup which I now make my ſelfe readye to drynke of? Can ye be baptiſed with the baptiſme that I ſhal,ere it be long,be baptiſed withall? They of a greedy deſyre to haue theyr peticion graunted,as they foolyſhely deſyred thys preeminence,euen ſo dyd they raſhely promiſe for theyr behalfe, and ſay they coulde:notwithſtandyng as yet they knewe not themſelues aryghte. Neyther did the moſt gracious lord rebuke them for thys theyr great folye, for aſmuche as the tyme was not yet come,that they ſhould be receiuable of theſe miſteries. As yet whatſoeuer they heard, they hearde it as it were in a dreame:and yet dyd he with neuer the leſſe diligence,teache and inſtruct them, euer attemperyng hys woordes to theyr weakenes,becauſe they beyng afterwardes,as a man would ſay, wakened out of theyr ſlepe,and manifeſtly perceiuyng the trueth by the holye goſt, ſhould with more entiere affeccion loue theyr Lorde, who beeyng ſuche a one as he was, woulde ſo gentelye beare with ſuche maner of Diſciples: and alſo becauſe they beeyng once growen to more perfeccion, ſhoulde agayn folowe hys gentlenes in bearyng with the weakeneſſe of theyr euenchriſten,whom they ſhoulde happen to inſtruct, hauing alwayes in theyr remembraunce,how ignoraũt,how forgetful,and how dull they alſo them

ſelues

Iames and Ihon the ſonnes of zebedee came vnto hym.

Ihon and Iames the ſonnes of zebede by helpe of their mother deſire of Ieſus that they maye ſitte in his kigdome, the one on hys right hand and the other on his left hande.

Maſter we would that thou ſhouldeſt doe for vs whatſoeuer we deſyre. &c.

Graunte vs that wee may ſytte, one on thy right hand. &c.

How Ieſꝰ damped the vayne glorious deſire of Iames and Ihon.

ye wot not what ye aſke.

Can ye drynke of the cuppe that I drink of?

The vnaduiſed aunſwer of Iames and Ihon whereof it proceded.

We can.

Ieſus ſtyll tempereth his wordes to the weakeneſſe of his diſciples,and why.

ſelues ſometyme were. Thys was an ambicious ſaying: Let vs ſytte next C
thee in thy kingdome. It was vnaduiſedly ſpoken when they ſayd: we can
do it. For it was ſpokē of them, who would ſone after denye theyr lord and
maiſter for feare. But ſuch errour as ſpryngeth not of malice or obſtinate
euilnes, but of ſimplicitie, muſt eyther bee cured, or elles borne withal for a
ſeaſon. Therfore Jeſus aunſwered: Truely ye ſhall drynke of my cup, and
ye ſhalbe baptiſed with the baptiſme that I am baptiſed with: but in tyme
to come. For as yet ye are not able to do ỷ thing, which ye beleue ye can do.
Therfore prepare your myndes hereunto: but leaue all the iudgemente of
your rewarde to God the father. Let your onely endeuour bee to counter-
feit me, and folow my trace. He hath for euery man hys peculiar rewardes
alreadye prepared, and will diſtribute the ſame as it ſhall pleaſe hym. For
thys matter is not ſo ordred in the kingdome of heauen, as it is in princes
courtes, wheras he is not alwayes chiefe in dignitie, which deſerueth ſo to
to be: but he whome the prince or kyng chiefly fauoreth. Sumtimes he fa-
uoreth the naughtieſt perſon of all. But with my father there is no regard
of perſon. Neyther is it your parte to regarde the meaſure or multitude of
your merites and deſeruinges, ſith you are able to doe nothing of your ſel-
ues: nor to conſidre how farre ye paſſe other. You muſt onely doe your en-
deuour accordyng to the power that god hath geuen you, to folow me. Ye
ſhal not be defeated of your reward, although you thinke not theron at al.
For he that fighteth for the rewardes ſake, and would not els fyght vnles D
he thought he ſhoulde bee rewarded for hys labour, cleane dyſappoynteth
hymſelfe of the rewarde. Let no man be hys owne iudge, but doe what he
can: and then remit the whole iudgement vnto God.

Suche errours as ſpringeth not of malice, but of ſiplicitie, muſte either bee cured, or els borne withall for a ſeaſon.

We muſte doe oure deuour and remitte our reward to God.

Rewardes goe not wyth God as ſome time emōg the temporal princes, by fauour and not by worthyneſſe.

Jeſus ſaide vnto the: ye ſhall in dede drink of the cup that I drinke of, but, ⁊c.

But it ſhal happen vnto them for whom it is prepaired.

¶ And when the ten heard it, they began to diſdayne at James and John. But Ieſus when he had called them to him, ſayde vnto them: *ye know that they whiche are ſene to beare rule among the people, raigne as Lordes ouer them. And they that bee great among thē, exerciſe autoritie vpon them: neuertheles ſo ſhal it not be among you. But whoſoeuer of you will bee great among you, ſhal be your miniſter. And whoſoeuer of you wil be chiefe, ſhalbe ſeruaunt of all. For the ſonne of manne alſo came not to be miniſtred vnto, but to miniſter, and to geue his life for the redempcion of many.

The texte. *Luk. xxii

And loe, how one euil ſprang of an other. The ſimplicitie of theſe two diſciples, bewrayed a greater rudenes and ignoraunce of the reſte. For after it was come to the others knowledge what the two brethren, (although theyr requeſt was not graunted them,) had deſyred of the Lord, they all in maner diſdaynyng hereat, were angrye with them, and in theyr toppe: becauſe not regardyng theyr ſymplenes ⁊ meane eſtate, they preſumed to deſyre the firſte or chiefe place, which was rather due vnto the others. There was none of them al but hoped he ſhoulde haue had that preferment himſelfe, accordyng as eche of them fauoured hys owne gyftes, and deſertes. Doubtles theſe are the very affeccions of ſuche perſons, as leade theyr lyues in prynces courtes. Euery man there highly eſtemeth hymſelfe: euerye man warranteth hymſelfe the moſt honorable aduauncementes, and hath great heart burning and diſdayne at others preferment: ſaue that the ambiciō of courtiers is ſpiced with malice, wheras the diſciples ambicion was nothing els but mere ignoraunce and ſimplicitie. And whyles they ſtroue thus for the preeminence ⁊ primacy, they had cleane forgotten the wordes that Jeſus had ſpoken of the leaſt and greateſt in the kyngdome of heauen, and of the imitacion and folowing of the litle one. *If any man aſke the queſtion why the Lorde ſuffered ſo great ignoraunce, ſo long whyle to continue in hys diſciples, by whoſe miniſtery he purpoſed to haue the doctrine of the

The reſt of the diſciples dyſdeigned James and Jhon, becauſe they had made ſuche requeſte to Jeſus.

And when the ten heard it, they begon to diſdeigne at James and Jhon.

The ambicion of the diſciples was mere ignoraūce and ſimplicitee.

*Jeſꝰ why he ſuffered ſo greate ignoraūce ſo longe whyle to continue in hys diſciples.

A trine of the goſpell preached and taught throughout al the whole world: Truely, the chiefe cauſe was, becauſe he would by litle & litle, cleane wede out of theyr mindes this, and ſuche other naughty affeccions: and therfore doth he ſuffer them ſo oft to fall agayne into the ſame affeccion, that is to ſay, into ambicion, or deſyre of dominion and preferment: euen as if a man be ſone deliuered of an ague, he ſoone forgetteth both hys diſeaſe, and alſo the benefit of the Phiſician that cured hym. Agayne if he oft tymes recidiuing and fallyng into the ſame diſeaſe agayn, be at the length with much a doe rid and healed therof, then doth he the more hate hys dyſeaſe, and alſo the more acknowledge the benefite of hys healing, and ſhal better know how to cure others that are likewiſe diſeaſed. Therfore Jeſus perceiuyng that the fond peticion of the two, & the diſdainful wrath of the others, iſſued both out of one welſpring, called thē al vnto hym, becauſe he would miniſter phiſicke vnto them all with one medicine. As oft ſaith he, as ye heare me ſpeake of the kyngdome of heauen (whiche verely is a ſpirituall kyngdome, and differeth no leſſe from thys worldly kyngdome, then the yearth differeth from heauen) do not you by vayne and phantaſticall imaginacion, fayne ſuch a lykenes and an apparaunce of thynges, as you ſee here in earthly kyngdomes. For ye know that thoſe which ſeme to be chiefe rulers among the heathen people of thys world, play the lordes ouer ſuche as bee vnder theyr obeyſaunce, and ſubieccion. And they whiche are great men among the heathen, doe exerciſe theyr power and authoritie ouer them, that they haue rule and gouernaūce of. Beware there be no ſuch thyng among you. Here a deſyre to helpe the neyghbour, maketh a man greater, and not
B the deſyre of worldly preferment. Therfore as I haue alſo taught you before tyme, whoſo deſyreth to be great in very dede among you, let the ſame be your miniſter: let hym, I ſay, not exalte him ſelfe to beare rule, but humble himſelfe to doe all men good. And whoſeuer wil be chiefe among you, let the ſame be the ſeruaunte of all the reſte: lette hym not chalenge any ſoueraigntie or preeminence, but ſerue, to thende he may doe al menne good: not ſeeking herby hys owne honour, but referryng al the whole prayſe and glory vnto god, whome he ſerueth in hys membres. Let it not grieue you to counterfayt the enſaumple which you ſee playnlye expreſſed in me. For the ſonne of man came into worlde not to rule, nor to lay the yoke of bondage vpon other mennes neckes, but to be a miniſter for euery mans ſaluacion: and not onelye to ſerue for al mennes wealth and commoditie, but alſo to geue and beſtowe hymſelfe for the enfranchiſyng of bondmenne, to thys ende, that by the death and loſſe of one, a great mayny ſhoulde be ſaued. Of a trueth thys is the verye Euangelike and chriſtian ſoueraygntie, whiche whoſo wyll deſyre, lette hym deſyre it as I doe, and looke for a rewarde, not ſuche a one as he appoynteth vnto hym ſelfe, but ſuch as it ſhal pleaſe the father to geue hym: lyke as I withoute condicion obeye my fathers commaundementes, euen to the croſſe, wholy referryng the rewarde of myne obedience vnto hys wil, and godly arbitrement. It ſhalbe a great ſhame for you to deſyre dygnitie as you ſee worldlye princes dooe, and to ſeeke for a rewarde of the father of heauen. Eyther deſyre you the kyngdome of heauen, and looke after an heauenly reward: or elles if you deſyre thys worldlye kyngdome, then require ye not the reward of the kingdome of heauen. With ſuche leſſons and monicions they were beforehande inſtructed and taught, who went with Chriſte to Jeruſalem. For the cleaner that euery man is from all affeccions, the better appoynted is he to goe to the battayle of the Croſſe.

The diſciplees are ſuffered often to falle into ambicion and deſire of preferemēt, and why.

But Jeſus whē he had called them to hym &c. ye knowe that they which are ſene to beare rule among the people, &c.

The kyngdome of heauen & of the world, differ as muche as heauen and yearth differ.

What thing maketh a man greatter then an other in the kingedome of heauen.

Whoſo euer of you wyll bee greate among you, ſhall bee youre miniſter.

Whoſo wil bee greate in the kingdome of heauen, muſte bee as a ſeruaunt vnto others.

For the ſonne of man alſo came not to bee miniſtred vnto, but, &c. And to geue his life for the redēption of many.

Chriſte came not into the worlde to bee a reweler, but to bee a ſeruaunt vnto al others.

The veray true Euangelike ſoueraigntee.

The rewardyng of oure dooynges we muſte referre wholly to God.

The clerer that euery man is frō all affeccions, the better appointed he is to goe to the battaill of the croſſe.

¶ And they came to Hierico. And as he went out of the citie of Hierico with his diſciples, and a great number of people, blind Bartimeus the ſonne of Timeus, ſate by the hie way ſide begging. And when he heard that it was Ieſus of Nazareth, he began to crye, and ſaye: Ieſus thou ſonne of Dauid, haue mercye on me. And many rebuked him, that he ſhould hold his peace. But he cryed yͤ more a great deale: thou ſonne of Dauid haue mercy on me. And Ieſus ſtoode ſtil, and commaunded hym to be called. And they called the blynd, ſaying vnto him: Be of good coumfort, aryſe, he calleth thee. And he threw away his cloke, and aroſe and came to Ieſus. And Ieſus aunſwered, and ſaid vnto him: what wilt thou that I doe vnto thee? The blind ſaid vnto him: maiſter, that I might ſee. Ieſus ſaid vnto him: goe thy way, thy faith hath ſaued the, and immediatly he receiued his ſight, and folowed Ieſus in the way.

¶ The texte. Matth. xx. Luke. xviii

Nowe were they come to the citie of Hierico, which is not farre from Ieruſalem. Hierico in the Sirian tong ſignifieth the Moone. By the Moone is figured this preſent life, which is nothing elles but the common courſe and chaunging of the worlde, where ſome be borne and ſome dye: ſome be ſycke and ſome be whole: ſome grow towarde mans ſtate, and ſome drawe in age: ſome times chaunceth glad thynges, and ſome tymes heauye. For our cauſe Ieſus came downe from that heauenlye tranquillitie, yet wil he not tarry here, but haſteth to Ieruſalem, being very deſyrous of mannes ſaluacion. And hitherto his diſciples, and with them a great multitude of people, folowed hym. Marke well howe Ieſus is euerye where as he is called. Eyther he teacheth, or healeth, or elles reſtoreth to lyfe agayne. What hys death ſhoulde cauſe through the beliefe of the goſpel that was preached, he ſhewed now playnlye by a corporal fygure. Mankynde was blynd through ignoraunce of the trueth: and poore and beggerly for lacke of al vertues. Vnleſſe Ieſus had paſſed by vs, there had bene no hope of light. For a certayn blynd begger wel knowen of the people, called Bartimeus, the ſonne of one Timeus, ſate by the high wayes ſyde, who when he perceiued Ieſus to come, began to crye, and ſaye: Ieſu the ſonne of Dauid haue mercy vpon me. Fyrſt the bruite or preaching of the goſpell, ſheweth vs that Ieſus paſſeth by: then yͤ great confidence which we ſtraightwaies conceyue of hym, will not ſuffer vs to holde our peace when he goeth by. For the ſynner knowledgyng and confeſſyng hys wretched liuing, cryeth vpon the mercifull ſauiour, and deſyreth hym to take mercy and compaſſion vpon hym. He is at the nexte doore to lighte, whoſo knowledgeth hys owne great blyndnes. To ſaye, Lorde haue mercye vpon me, is not a ſaying of the Phariſeis, who thought themſelues to be men of a perfit ſyghte, but an Euangelike and chriſtian ſaying. Neither vſe the Phariſeis to ſay: O thou ſonne of Dauid. For they ſaye: is not thys the carpenters ſonne? *That blynd man ſawe a great deale more in the darke, then the Iewes doe at thys preſente daye, whiche boaſte and bragge vpon the knowleage of the law, ⁊ profeſſe themſelues to be guydes of the blynd. *But the multitude of people is an impediment ⁊ hinderance to the ſely wretch, thus crying and calling for mercye. For what other thing can they do but diſturbe and trouble? Hys conſcience alſo cryeth out agaynſte hym, not with one voyce, but with as many as are the offences that he knoweth himſelfe gyltye of, ſaying: what haſt thou to doe with Ieſus, which art defyled with ſo many ſynnes? The lawe cryeth and barketh againſt him, ſaying: thou cryeſt in vayne: God is iuſte: looke after puniſhement for thyne offences. The rulers of the Synagogue crye out agaynſte hym, commaundyng that no manne preache, no nor be ſo hardye as once to name thys name, Ieſu, ſaying: there is no health and ſaluacion in Ieſus, but in Moyſes. To be ſhort, the ſame thyng dooe the Philoſophers and heathen Princes. But that a

And they came to Hierico.

Hierico what it ſignifieth in the Sirian toung, and what it figureth

Chriſt haſteth to Hieruſalē for mannes ſaluacion.

With hys diſciples ⁊ a greate multitude of people ⁊c.

Ieſus is euery where a ſalueour.

Blynde Bartimeus what he figureth.

D

Blynde Bartimeus the ſonne of Timeus ſate by the high wayes ſide begging. ⁊c.

Ieſus paſſeth by vs whan the ghoſpell is preached.

Lorde haue mercy vpō me, is a righte Chriſtian mannes ſaying.

Ieſus thou ſōne of Dauid, haue mercy vpō me.

The Phariſees ſayd not, O thou ſōne of Dauid haue mercy. ⁊c.

* Bartimeus ſawe more in the derke, then the Iewes in the light daye.

* The multitude rebuked and letted Bartimeus crying to Chryſt, and what it ſignifieth.

And many rebuked hym that he ſhoulde holde hys peace.

A manne may knowe a very euangelyke and chriſten faythe in thys blynde manne, he gaue not ouer, when the people thus cryed agaynſte hym, inſomuche that beeyng rebuked, and commaunded to holde hys peace, he cryed louder thē he did before, ſaying: Thou ſonne of Dauid haue mercye vpon me. The people were offended with hys crying: Jeſus alone was nothyng offended herewith, but ſtode ſtil, and commaunded him to be called vnto him. He hearde hym crye as he paſſed by: but he made as though he had not hearde hym. This came not of anye daungerouſnes on Jeſus behalfe: but was the act of hym, who went about to wring out of the man a notable fayth, for the enſaumple of others: and hys pleaſure was to teache all menne by the ſame blynd perſone, how and by what meanes light may be extorted or gotten perforce of Jeſus. The fyrſte hope to obtayne lyght, is to haue Jeſus to ſtand ſtill at our crying: The ſeconde, to be called vnto him, eyther by the teachers of the goſpel, or elles by the ſecrete inſpiracions of the holye goſte. For the blynde manne coulde not goe vnto hym, vnles he had bene led and guyded by holye ſcripture, whiche we ought in no wiſe to deſpyſe, although it be miniſtred by manne. The Apoſtles and preachers of the goſpel, doe happely cal a blind man, when they cal him at the commaūdement of Jeſus. But now adayes they cal without hys commaundement, not vnto hym, but to the aydes of humayne Philoſophie or Heathen learnyng, to thobſeruacion of Moyſes law, and to the commodities and pleaſures of thys preſente lyfe. Aſſuredlye theſe callers make the blynd more blind then he was before. But the Apoſtles obeying theyr maſters commaundement, called this man vnto Jeſus: and ſo true is it, that they dyd not crye, and brable agaynſt him, as the people dyd, that they put him (hauing good hope already) in more hope ⁊ coumforte, ſaying: Be of good chere, aryſe, Jeſus calleth thee. The blinde manne conceiued ſo great hope herewith, that he caſt awaye hys cloke which defended him agaynſte the cold weather, and ſkypped out of the place where he ſate, and ranne to Jeſus. Here wil I ſtay thee a litle while good reader, becauſe thou mayeſt marke the great readines of mind, and feruent courage of thys blynd begger. How oft art thou called vnto Jeſus, and doeſt neyther caſt away thy cloke or mantel, nor ſkyppe out of thy denne of miſery, nor runne vnto him that calleth thee, but turneſt thy backe, but lingreſt from daye to daye, but caſteſt doubtes, but fyndeſt cauillacions and fayned excuſes, but wareſt luſkyſhe in thy fylthe and darkenes, and hadſt rather aſke an almes of the world in a foule beggerly cloke, then receiue light of Jeſus, wherin is conteyned the ſūme of al felicitie? What a goodlye ⁊ fayre veſture is the garment of innocency, ⁊ cleane life? What a foule mantell hath he that is clothed with Lechery, with couetouſnes, with exceſſe, and ambicion? How vile and wretched a begger is he, who for a ſmal ⁊ corporal commoditie, croucheth ⁊ kneleth vnto this world? How miſerably blinde is he, that neyther knoweth himſelfe, nor almighty god hys maker? As oft as thou art called from this miſerable wretchednes vnto Jeſus, either when thou readeſt the goſpel, or heareſt the ſame preached, or els when thou art drawen by a certayn ſecret inſpiracion of the holy goſt, why doeſt thou not then (al thinges layd apart, that are wont to let ⁊ hynder a man to attayn ſo great felicitie) leape vp vnto the hope of a better lyfe? Why runneſt thou not with moſte ſure fayth vnto Jeſus, whiche onely is able to geue the light, and wil geue it to al men? Jeſus cometh vnto thee, he calleth thee ⁊ doeſt thou agayn for thy part grutche to mete him? Thou pineſt and widdreſt away euen til thy dying day in thy darkenes: but thou ſhalt not euer haue Jeſus paſſing by

But he cryed the more a greet deale: Thou ſonne of Dauid.

Jeſus why he paſſed by blynde Bartimeus making as thoughe he hearde hym not.

And they called the blynde.

To calle blynd men at the commaundemente of Jeſus or wythout hys commaundemente.

Bee of good cōfort, ariſe, he calleth thee.

B

And he threwe awaye hys cloke, ⁊ aroſe, and came to Jeſus.

Many beyng many wayes called to Jeſus, wyl not caſte away theyr beggerie cloke to rēne to him

Innocencie of lyfe a goodly ⁊ a faire veſture, and ſynne a foule beggerly cloke

Jeſus is hable to geue lighe and lighte to the blid, and will geue it to all men that come to hym.

thee. Certes after death he calleth no man to ſaluacion, but to iudgement. When he paſſeth by here in this world, he heareth him ẏ crieth: haue mercy vpō me: here he ſtādeth ſtil, here he calleth, here he geueth light. This begger hath made the aſhamed of thy ſlothfulnes, vnto whom ẏ lord, when he was come vnto him, ſaid: What ayleth the to crye? what wilt thou haue me to do vnto the? What? knew not Jeſus why he cryed? knew not he what he ſhould do? That is not ſo: but al this was done for our enſtrucciō. Many beleued ẏ this blind man loked for an almes of the lord, becauſe he was a begger. For ſo now a dayes many crye vnto Jeſus: Lord haue mercy vpō me. And being demaunded what they ſue for, what they deſyre to haue, one ſaith: graunt that I may be riche: an other, that I may geat an offyce: this man, that I may haue a wife with a good dowry: an other, geue me bodely ſtrength, geue me long lyfe, or graunt that I may be auenged on myne enemy. But theſe thinges Jeſus many times taketh away from his frēdes, becauſe it ſo behoueth for their ſaluacion. The euangelike begger deſired none of al theſe thinges. For he knew right wel what ought to bee deſyred of Jeſus. Therfore let vs both heare ⁊ folow hym: Rabboni ſaith he, (ẏ is aſmuch to ſay, as my maſter) make me to ſee. For being careles for al other thinges, he deſyred nothing els but light, wherby he might ſe God and his ſonne Jeſus, whome to know is euerlaſting life. For in ſcripture to know God, is nothing els but to ſee god. O very Euangelike ⁊ chriſten prayer. How few wordes hath it? but how great fayth? Doubtles thys is ẏ ſhorte prayer which pearceth ẏ heauens. Therfore Jeſ⁹ anſwered: Goe thy way, thy faith hath purchaſed the health. He is not by ⁊ by a man vndoen, ⁊ caſt away, which ſeeth not a whit with bodely eis: but whoſo ſeeth nothing at al with ẏ ies of his ſoule, the ſame cannot be ſaued. To haue recouered theſe eies, is life euerlaſting. Heare this ſaying ẏ Phariſaical felow whoſoeuer thou be, that ſayeſt: I aſcribe my ſafetie to myne oft faſtynges, to my long prayers, to mine almeſdedes ⁊ my ſacrifices, and for that cauſe thou cryeſt not with ẏ begger, haue mercy on me: but ſayeſt, geue me the rewarde due vnto my deſeruinges. Now Jeſus doth contrarily aſcrybe ſaluacion vnto fayth, ⁊ not vnto workes. The blynd man ſtraight waies recouered hys ſyght, not becauſe he deſerued it, but for that he beleued. And beyng commaunded to goe hys waye, he folowed Jeſus. Lyghte is geuen thee frelye: thy blyndeneſſe is taken awaye for naughte. Afterwarde thou art lefte to thyne owne arbitremente, whether thou wilte vſe the gyfte of God arighte or no. Thou arte not compelled to folowe: thou haſt onlye power geuen thee to ſee Jeſus: goe nowe whither thou wilte, but at thyne own aduenture. What dyd that bleſſed blynd man? He returned not backe agayn to hys beggerlye cloke, or mantell: he returned not to hys old beggerye, but forgotte all theſe thynges, and folowed Jeſus in the waye. It auayleth but litle to haue knowen Jeſus, vnles thou do thy deuoyre to folowe him, whome thou ſeeſt. Jeſus goeth ſtraight to the croſſe, hither muſt thou folow him, after thou haſt once recouered thy ſight again. As long as thou art blind, thou mayſt crye: Jeſu haue mercy vpō me: but thou canſt not folow him this way, before thine eie ſight be reſtored. For who would folow hym that willingly geueth his ſoule to death, vnles he ſawe by fayth, that worldlye reproche were the waye to euerlaſtyng glorye: that bodelye tourmentes, and afflicciōs, were the way to euerlaſtyng ioyes: that death were the waye to lyfe eternall? Theſe thynges the quycke ſyghted of thys worlde, ſee not perfitly, who dooe not only with al their eien loke after rule, riches, honours, pleaſures, and long lyfe, but alſo endeuoyre them ſelues

to geat

After death God calleth no man to ſaluacyon, but to iudgemēt.

Why Jeſus aſked of Bartimeus what he woulde hym to doe vnto him.

The vaine deſyres of menne.

The Euangelike begger what he deſyred of Jeſus.

To ſee, what it meaneth in ſcripture.

To lacke ſight of the bodyly yies is not miſerable, but to lacke ſight in the ſoule.

Saluacyon cometh of fayth ⁊ not of workes.

Jeſus reſtoreth ſighte to blind Bartimeus.

Bartimeus what he did whan he had hys ſyghte reſtored vnto hym.

To knowe Jeſus litell auailleth, vnleſſe a man dooe his deuoyre to folowe hym.

What perſones ſee to folowe Jeſus.

C And Jeſus anſwered and ſaied: what wylte thou that I doe vnto thee?

The blynd ſayde vnto hym: Maiſter, that I might ſee.

D Jeſ⁹ ſaied vnto hym: Goe thy waye, thy feith hath ſaued thee.

And immediately he receiued his ſighte.

And folowed Jeſus in the waye.

Ato get the ſame by vnleful meanes, as by counſailing before with Aſtronimiers, Soothſayers, Inchaunters, or Necromanciers. These thinges, I ſaye, they onely ſee which beleue the doctryne of the ghoſpel, and haue ſure truſt that they ſhall receyue and enioye the rewarde promyſed in the ſame.

The .xi. Chapter.

The texte.
Math.xxi.
Luke.xix.

And when they came nie to Ieruſalem vnto Bethphage, and Bethany, beſydes mount Oliuete, he ſendeth forthe two of his diſciples, and ſayeth vnto them: Goe youre waye into the toune that is ouer agaynſte you, and aſſone as ye be entred into it, ye ſhal fynde a Colte bounde, whereon neuer man ſatte, lewſe hym, and bring hym hyther. And yf any man ſaye vnto you: why doe ye ſo? ſaye ye, that the lorde hath nede of him, and ſtreight waye he will ſende hym hither. And they went their waye, and founde the Colte tyed by the dore without, in a place where two waies met. And they leuſed him. And diuers of them that ſtode there, ſayd vnto thē: what doe ye leuſing the Colte? And they ſaid vnto them euen as Ieſus had commaunded: And they let them goe. And they brought the Colte to Ieſus, and caſte theyr garmentes on him. And he ſat vpō him. * And many ſpred theyr garmentes in the waie, other cutte downe braunches of the trees and ſtrawed them in the waye. And they that wente beefore, and they that folowed, cryed, ſaying: Hoſanna. Bleſſed is he that commeth in the name of the lord. Bleſſed be the kingdome, that cōmeth in the name of hym, that is Lorde of our father Dauid: Hoſanna in the higheſt.

* John.xii.

That thyng was not yet wrought in the mindes of the diſciples, whiche Jeſus expreſſed and ſet out by a figure, in the blynde man. They yet ſawe not perfitely with theyr inward iyes, howe happy is the deathe of thoſe that folowe Chriſtes deathe. They yet dreamed vpon thys worldely kyngdome. The Lorde therfore, because he would ẏ better faſten this in theyr mindes,
B howe ſuche as wyll folowe hym, ought in no wyſe to deſyre the kyngdome of thys worlde, ſhewed them a ſpectacle, whereby he derided and laughed to ſkorne all worldely pompe and glorye, as a thing that laſteth but for a ſeaſon, & ſoone ſhall periſh: yet by the ſame he plainly declared, that he coulde haue commaunded whomſoeuer he woulde, to do what it hadde pleaſed him, ſaue that hys wyll and pleaſure was, rather to obeye the wille of the heauenly father. Fynally he woulde haue all menne to knowe howe he was the ſelfe ſame perſon, whome the Jewes awayted for to come ſo many hundred yeares before, (accordyng to the prophecyes and foreſayinges of the prophetes) for the ſaluacyon of the whole worlde. When therefore he approched, and was nye vnto Hieruſalem (for he was by Bethphage, and Bethanie, whiche are two litle townes in the mountayne called mounte Oliuete, from whence a manne might haue ſene Jeruſalem) he ſente oute from thence two of hys diſciples, geuing them in cōmaundement to doe as foloweth: Goe ye, ſaythe he, into that towne which you ſe yondre directly agaynſt you, and byanby as ye be entred in, you ſhal finde an Aſſes foale tied at the gate, the whiche is not yet broken, & where vpon no man hath ridden vnto this daie: leuſe it, and bringe it hither vnto me. And yf any man aſke you the queſtion why you vntie it, ſay agayne: The lord hath nede of this, and ſtraightwaies he ſhal ſend it hither to me. The diſciples went theyr waye as they were bydden, and ſo came, & founde an Aſſes foale tyed before the gate, in a place whereas two waies met, and leuſed it. In the meane while ſome of thoſe that ſtode by, when they ſawe ſtraunge menne vntie the foale, ſayde vnto them: Syrs what meane you? Why vntie you the foale? The diſciples made no other aunſwere, then the Lord had commaunded them to make, ſaying: the Lord hath nede hereof. The other notwithſtanding it was vnknowen vnto them, whom they cal-

Chriſte both ſhewed an example that he contēned al worldely pompe, and alſo that he was Lorde of al.

And whan they came nyghe to Hieruſalē vnto Bethphage.

Bethphage Bethanie.

Goe youre waye into the towne that is ouer againſt you &c.

Jeſus ſendeth two of his diſcyples to fet the Aſſe & her foale.

C

led theyr Lorde, dyd yet let the foale goe without any further queſtioning, or reaſonyng the matter with them. The diſciples after they had vntied it, brought it vnto Jeſus. Here I woulde haue the earneſtly moniſhed, good reader, that not onely the wordes which Jeſus Chriſt ſpake, but alſo whatſoeuer he dyd all hys lyfe long, was not done at all auentures, but by the counſayle & wyſedome of god, for mannes erudicion. For there is nothing that hath not in it, either an enſample ſet out to thentent to moue and ſtirre vs to vertue, and godly lyuing, or a repreſentacion of the olde prophecies, or a fulfillyng of the fygures, wherwith the lawe dyd as it had bene, with certayne darke miſteries or riddels, ſignifie Chriſt: or els a ſignificacion of thynges that afterwardes ſhoulde happen and come to paſſe. And whereas the miſticall ſence of euery thyng is diligentelye to be ſearched oute, yet the more he approched vnto the tyme of hys deathe, when the buſineſſe of our ſaluacyon ſhoulde chiefly be wrought, the more holyer miſteries were all thynges full of. For nowe was that tyme at hande, the whiche he greatly thyrſting, & deſyryng al mennes ſaluacion, ſpake of before, ſaying: Whē I ſhalbe lifted vp from the earth, I will drawe all thynges vnto me. For there was not roume ynoughe in Jewrye for hys charitie: And there the fruite of the ghoſpel did not counteruayle the labour, and diligence of the tyller. For this cauſe Chriſt ſente for the wylde, and vnbroken aſſes foale, whereupon no man had ſytten before. This foale ſignifieth the Gentiles, who neyther obeyed the lawe of nature, nor wer vnder Moyſes lawes. For vpon the aſſes backe, that is to ſaye, the Synagoge, bothe Moyſes, and the prophetes had ridden. Certayne of the newe diſciples are nowe ſent out to call the Gentyles, who call them, not to Moyſes, but to Jeſus. Here woulde there not lacke ſome whyche woulde brable and ſpeake agaynſte them, and ſaie: What doe you? why vntie you the foale? For this foale had both many, and alſo vncertayne Mayſters, and was tyed, and ſtode wher two waies met. Who ſo is not obedient vnto goddes commaundementes, hath as many maſters, as he hath vices that he ſerueth & is ſubdued vnto: and is ſo tied, that he hath no houſe, but ſtandeth in ſight where two waies mete, readie for euerye man that wyll take hym. But when Jeſus calleth, no man hath power to reſiſte. The Jewes cryed and ſayde: This ſaluacion is oures by promyſe. Why then are the Heathen Idolatours ioyned with vs? Unto them aunſwere was made: He that is the Lorde of all, hath nede of ſuche foales. He is nowe wery with labouryng in vayne emonge the Jewes, and deſyreth to reſte hym vpon the vnbroken foale. That this foale is vnbroken, doeth not diſpleaſe hym, ſo there lacke not obedience of faythe. A new rider hath nede of a newe beaſt to ryde vpon. The diſciples who as yet wot not what the mattier meaneth, doe neuertheleſſe with their diligente miniſterie, helpe forthe and further the matier. They couer the foale with theyr mantels, becauſe he ſhoulde not ride vpon his bare back. O, who ſoeuer thou bee that art a preacher, and teacher of the ghoſpel, folow thys diligence of the diſciples. Wherſoeuer thou ſhalte ſee an vnbroken Aſſes foale tyed where two wayes mete, ygnoraunt of the lawe of the ghoſpel, and ſubiect to many vices, but for foly, and ſimplicitie, rather then of any malice or obſtinate euelneſſe: & ſuch a one as wil obey if a man leade it awaie, loke thou vntie it, and bring it vnto Jeſus. Caſt vpon it the mantel of holſome doctrine: & then Jeſus the Lord of al, wil vouchſafe to ride vpon his backe. Folow thou alſo the diligence of the other, who againſt yͤ Chriſt ſhould ryde forth, couered the way with their garmentes, yͭ is, with enſample of theuãgelike & chriſtiã godlineſſe. Many there wer alſo which

decked

The diſciples leadig the colte to Jeſus.

Al Chriſtes actes as well as hys ſayinges were doone by the wiſedome and prouydence of God, and what they conteyne in them.

The nerer that Chriſt approched to deathe, the more full of miſteryes was all that he ſayd or did.

Jewrie was not large enough for the greate charitie of Jeſus. &c.

The vnbroken foale of the aſſe, what it figured.

The Apoſtles are ſẽt to call the Gentiles to Jeſus.

Who ſo is not obedyente vnto God, hathe ſo many maſters as he hath vices whyche he is ſubiecte vnto.

Whan Jeſus calleth, no manne hath power to reſiſte.

A preachers office where ignorauntes bee, that knowe not the goſpel, and are oppreſſed with vices.

The Apoſtles caſting of theyr garmentes vpon the Aſſes colte, what it ſignifieth.

The peoples ſpredig of their garmentes in the waie, what it ſignifyeth.

And they broughte the colte to Jeſus.

D

And caſte theyr garmentes on hym.

And many ſpred their garmentes in the waye.

Other cut down braūches of the trees, and ſtrawed them in the waye.

Palme trees, and trees cuttynge down, what it ſignifieth.

A decked the waye with boughes, cut downe from trees, eſpecially from the Palme trees, which beare the figure of virgins, & Martyrs. Jeſus the lord of al, thought it a roial thing to ride through ſuch a waie vpō ſuch a beaſt. Now ſtaie a litle while, good reader, & compare me with this ſpectacle, or ſight, one of thoſe that were chiefe emonges the Jewiſhe prieſtes: & firſt of al regard what maner of perſonage is he, & how great which rideth vpon the Aſſes foale. It is the ſonne of God, vnto whom the father hath geuē al power in heauen, and in earth. It is the ſauiour & gouernour of the whole world. It is the authour, Lord, and king of al thinges that are created and made: a prieſt for euer after the order of Melchiſedech, who with a becke was able to doe what ſoeuer he would: whoſe maieſtie al the orders of Aūgels do adoure and worſhip: who ſitteth on the right hand of the father almighty. With his dignitie compare mē a biſhop of one tēple, which hathe bought the prieſthod or prelacie laſting but for one yeare of a wicked and Heathen king, for a filthie ſūme of money. Cōpare the bare head of Jeſus, with his tiar, or miter, al gliſtering & ſhining with gold, & precious ſtones. Compare that ſobre & milde countenaunce of Jeſus, with his face puffed vp with pride, with his grim forhead, with his frowning browes, with his ſtately looke, with hys contencious or vncharitable mouth. Compare the bare handes of Jeſus, with his fingers laden wͭ ringes, & precious ſtones. Compare the courſe and homely garment of Jeſus, with his tragicall or maſkyng apparayle, who weareth nothyng courſer then clothe of gold, or purple ſilke and crimeſin. Compare the diſciples mantels, with his goldē B ſadels, with his couering clothes of crimaſin ſilke, with his ſiluer ſtiropes, but ouer gilted. Cōpare this commune Aſſes foale that caried Jeſus, with ſo many Mules trapped with ſilke & clothe of golde: with ſo many royall courſers and great horſes: with ſo manie Palfrayes of great pryce, with ſo many wagons, wͭ ſo many chariottes, with ſo many chayres of eſtate prepared to cary one man. Cōpare me the few, & poore ſimple diſciples of Jeſus, with the ſolēne pompe, paſſing the pompe of any worldy prince, of ſuch as go before the Biſhop, of his henſemen, of Trumpettes of ſundry tunes, of ſuch as enuiron & gard his perſonage, of the bend of horſemen, & footemen: emong whom as euery of thē is moſt proud, hie minded & ſtatelye, ſo is the ſame next the biſhoppes owne proper perſon, & in greateſt fauoure & concepte with him. Compare the ioyful cryinges of the children that wēt before & folowed Jeſus, who being inſpired with the holy ghoſt, ſong this ſaying takē out of the Prophecie of Dauid: Hoſanna, that is to ſaie, make vs ſafe. Bleſſed is he that commeth in the name of the Lord: Bleſſed be the kingdome of our father Dauid that cōmeth. Hoſanna in the higheſt. Cōpare, I ſaye, theſe ioyful cryinges with the vnghoſtly acclamacions, wherwith the multitude of flatterers crye vpon an vngracious Jewiſh biſhop, ſaying: God ſend the moſt holy father in God, long life. God graunt hys higheſt prieſt the victory. I praie god that the moſt bleſſed & chiefe prelate of religion maie reigne in proſperitie. How much Jeſus defieth ſuche byſhops, thys one thyng plainely declareth, becauſe he cōmaunded all that coloured & ſtately prieſthod, with the temple therof, vtterly to be aboliſhed & deſtroyed. For theſe be they by whome euē now in our daies, Jeſus (who wil bee the only head of prieſthod,) is ſlaine in his membres. He ſeketh for ſuche miniſters as maye brynge vnto hym the Aſſe, that maye couer the foale wyth theyr mantels, that may ſtrowe the way with Palme boughes, and with godly acclamacions and cryinges, knowlage that yͤ kyngdome of the ghoſpell promyſed of the prophetes, is come and preſente. Neyther

A liuely cōpariſon of Chriſtes riding into Hieruſalē, and of the pompous rydyng of the pope & his cardinalles, &c.

The diuine maieſtie of Chriſte.

The Biſhop of Romes pompe is couertly deſcribed.

And they that went before and they that folowed, cried ſaying: Hoſanna.

Hoſanna, what it ſignifieth by interpretacion.

Bleſſed is he that cōmeth in the name of the Lorde, &c.

What perſones they are by whō Chriſt is at thys daye ſlaine in his membres.

What maner miniſters Chriſt ſeketh for and requireth.

C

geueth he any eare to the Phariſes muttring againſt him, ⁊ not contented wyth theſe ioyfull cryinges of the people: but ſayth that the very ſtones ſhall ſoner crye out, then goddes glory be conceled.

The very ſtones ſhall ſoonce crye out, then goddes glory be conceled.

And the lorde entred into Hieruſalem, and into the temple. And when he had loked round about vpon all thinges, and nowe eauentyde was come, he went out vnto Bethanie with the twelue. And on the morow when they wer come out frõ Bethanie, he hungred. And whan he had ſpied a figge tree a farre of, hauing leaues, he came to ſee if he might fynd any thyng theron. And whẽ he came to it, he found nothing but leaues, for the tyme of fygges was not yet. And Ieſus aunſwered, and ſaid vnto the fygge tree: neuer manne eate fruite of the hereafter whyle the World ſtandeth. And his diſciples hearde it.

The texte. Matth. xxi Luke. xiii.

With ſuche a pompe the king Jeſus entred into the royal citie of Hieruſalem, the heauenly prieſt entred into the temple, and there as it was beſeming for a king, ⁊ prieſt, taught the people, healed the ſicke, made ſtrong the weake ⁊ feble, as one vſurping violent rule in an other mannes kingdome. In yͤ meane while yͤ wicked prieſtes, phariſeis ⁊ headmẽ of the people, freated at the mattier, but the ſimple people eaſie to be enſtructed, cried ioifully vpõ him. Jeſꝰ as though he would haue reſtored yͤ decaied religiõ of the temple, which the Phariſes thought that time chiefely to flouriſh, beheld euery part therof, diligently viewing ⁊ marking if any thing wer done therin, not beſemyng the houſe of god: not becauſe he paſſed ſo much what were done in that tẽple, which he knew very well ſhould within ſhort ſpace after be deſtroyed: but his pleaſure was to declare by a certayne corporall figure, what maner a churche he would haue his to be, which he builded of lyuely ſtones. Among theſe ſtones it is mete that the chriſtian byſſhop bee conuerſaunt ⁊ walke, hauing alwaie a diligent iye, and ſeyng that there be nothing emong them, which maye defyle the temple dedicated vnto god. The thinges that defile it are ambicion, filthie gaine, couetouſneſſe, ⁊ falſehode. Theſe abhominacions the lord Jeſus doth not ſuffer in his temple. Now when the eauenyng drew nighe, he retourned into Bethanie, becauſe that in ſo riche, and roial a citie, he could finde no place to be harboured in. O flower of religion, which cannot awaye with the chiefe prelate of al relygion. Oh miſnamed Hieruſalẽ, which blinded with worldly luſtes, knoweth not her pacifier. O happie Bethanie, which without the workes of the law, through the only obedience of faith, deſerued to haue Jeſus to be her geaſt. When on the nexte daye in the morning early, he returned from Bethany to Jeruſalem: as he trauailed by the waye, he beganne to waxe hungry, who in very dede hungred mannes ſaluacion: ⁊ the ſweteſt bread vnto him that could be, was to redeme mankinde, accordyng vnto the fathers wyll and determinacion: albeit he was alſo, touchyng the nature of man whiche he had taken vpon hym, verely pangued with bodely hunger, and felt the griefe therof as other men dooe, by reaſon of the drieth of hys bodie. Therfore whẽ he ſaw a far of a figge tree, which becauſe it was full of grene leaues, appeared to haue had ſome fruite: he ran therunto to ſee whether it had any thing to aſſwage his hunger withal. It is a ſore pain whẽ a man is very hungry, ⁊ hath nothing to eate. But it is a much greater griefe for one to ſee thoſe miſcarie through theyr vnbeliefe, whom he is very deſyrous to ſaue. And when he came vnto the figge tree, and deceiued with the allurement of the leaues, found no fruite theron, he curſed it, ſaying: Neuer man eate fruite of thee hereafter while the world ſhal endure. The diſciples ſecretly meruayled betwene them ſelues why he thus curſed the tree, eſpecially ſyth the time was not yet come, when this kinde of tree is wont to haue fruite. Corporall honger hath her proper angre: But the Euangelike and ſpiritual honger, hath a more ſharpe, and biting teſtineſſe.

Jeſus what he did whan he was entred into Hieruſalẽ.

And the lord entred into Hieruſalem, ⁊ into the temple.

And whan he had loked round aboute vpon al thinges. ⁊c.

Jeſus by viewing all thynges in the temple of Hieruſalem, what he figured.

D

And nowe eauentyde was come, he went out into Bethanie with the twelue

Chriſt why he went out of Hieruſalem to Bethanie whã eauen tide was come.

And on the morow. ⁊c. he hongred.

Jeſus houngred, and what it ſignifieth.

The ſweteſt breade that coulde bee vnto Chriſt, was to redeme mankynde.

And whan he had ſpyed a figge tree afarre of, hauing leaues.

Chriſt accurſeth the figtree becauſe that hauīg leaues it bare no fruitte.

Chryſtes accurſynge of the figge tree that bore no fruite but had leaues onely, what it ſignifyeth.

For the tyme of figges was not yet.

¶ Chriſt thought euery taryng ouer long wherby mans ſaluaciō was prolonged. And trees haue due times appointed thē of nature, when to bring forth theyr fruite, ſo that he maie appeare vnreaſonable to pray yͤ it might be euermore barayne, becauſe it brought not forth fruite before due ſeaſō. Furthermore, for what purpoſe rāne Jeſus to yͤ figge tree to ſhake downe the fruite if there had bene anie, ſithe he knewe right wel there was none? But this acte which in outward apparaunce ſemed fonde, & vnreaſonable, occaſioned the diſciples not onely to be more attent & take better hede, but alſo to enſearche the miſterie therof. The lord Jeſus moſt hungry and deſirous of mans ſaluacion, found fruite in the barayne trees, where there was no hope of fruite, that is to ſaie, in commen wemen, in Publicans, in ſinners, in heathen folkes, in the woman of Canaan, and in the Samarytanes. Onely in the prieſtes, Scribes, and Phariſeis, of whom all men had conceyued greateſt hope that in thē ſhould be the ſweteſt fruite of the Goſpel, founde he none at al. They were taken for the moſte religious & holieſt people yͤ were: they were continually in the tēples: they had knowledge of the lawe, & prophetes: they loked pale with faſtinges: they vſed long praiers: they gaue great almes, & beſides this, theyr robes and brode Philacteries, made a wonderful ſhew, as though they had ben altogether geuen to the ſtudie of vertuouſe & godly liuing. Truly theſe were yͤ leaues which promiſed the world timely ripe fruite, euen before due ſeaſon. But yͤ lordes entēt was to ſhew yͤ ther is nothīg farther paſt al grace, & goodnes, then is vngodlineſſe couloured wͭ a counterfait ſhew, or viſure of holines. This figge tree deſerueth to be curſed of Jeſu, leſt any man deceiued with the goodly ſhew of her leaues, would frō henceforth hope to haue of thys ſorte of people, any ſwete fruite of the Euangelike, and Chriſtian charitie.

And hys diſciples hearde it.

Chriſt found fruite in the Publycanes & Samaritanes, &c. but in the Phariſees and prieſtes he found none.

The Phariſes and prieſtes had faire leaues, but of good fruite they wer al barein.

There is nothynge more paſte grace, then vngodlyneſſe cloked with a pretenſe of holyneſſe.

B

The texte. Matth. xxi Luke. xix. John. ii. *Eſay. lvi. Hiere. vii. iii. king. ii.

And they came to Ieruſalem, and Ieſus went into the temple, and began to caſt out thē that ſolde & bought in the tēple, & ouerthrew yͤ tables of the moneichaungers, & the ſtooles of thē that ſolde doues, & would not ſuffer that any man ſhould cary a veſſel thorow the tēple. And he taught, ſayīg vnto thē: Is it not writtē? *my houſe ſhal be called the houſe of praier vnto al naciōs: But ye haue made it a dē of theues.

And they came to Jeruſalem.

Therefore he departed from the figge tree which deſerued no il, and came to Jeruſalem, wherin was the morall figge tree that had bene ſo long time nouriſhed, and dunged in vayne, and yet brought foorth nothing els but leaues. And when he was entred into the tēple, he ſhewed againe another figure, wherby to declare what puritie beſemeth the church of the goſpell, & alſo what cleaneſſe becōmeth an heart dedicated vnto yͤ ſpirite of Chriſt. For with a ſcourge or whyppe of cordes, he droue and whipped out of the temple, the rablement of biers, and ſellers, & alſo ouerthrewe the tables of the moneychaungers, and the ſtooles of the doue ſellers, & ſuffred none to carie any prophane or vncleane veſſell thorowe the temple. And leſte he ſhould haue ſemed to haue bene angrye with them cauſeleſſe, he alleaged the teſtimonie of the prophete Eſay: Is it not, ſayth he, wrytten? My houſe ſhal be called a houſe of prayer vnto al nacions: but ye haue made it a denne of theues, deceitfully doing the ſame thyng therin vnder couloure & pretence of the honoure and ſeruice of god, that theues do to waye faryng men in theyr iourneys. The lord cared not greatly for the puritie of yͤ tēple, which his wyl was ſhould be deſtroied with the rites & ceremonies therof: but he ſet forth vnto vs the notable puritie of the new temple, whereof hymſelfe would be the chiefe workeman & builder: couertly ſignifying withal, how yͤ Prieſtes, Scribes, & phariſeis, ſhould be worthely depoſed frō the principalitie of religiō, who had ſo defyled, euen that auncient, & figuratiue religiō, with theyr couetouſneſſe, falſhod, hypocriſie & al kindes of filthyneſſe.

Hieruſalē the morall fygge tree.

And Jeſus wente into the temple, and began to caſte out them that ſolde and bought.

Chriſt caſte all byers & ſellers out of the temple, & what it figureth.

And he taught thē, ſayīg: Is it not written? my houſe ſhall bee called the houſe of prayer. &c.

To make the temple a denne of theues, how it is dooen.

Chriſt couertly prophecieth the depoſing of the Phariſees. &c. frō theyr preeminence & principalitee.

We

The corrupcion of Chriſtes churche at this daie.

C

We neuer reade that euer Jeſus was ſo moued: neuer that he vſed like ſharpeneſſe. What woulde he nowe do yf he ſawe hys ſpouſeſſe the churche (whiche he waſhed with his owne precious bloude, to make her clene vnto himſelf, without any ſpot, or wrinckle) ſo to be araied, polluted, and defiled with all maner of filthineſſe, and that by the very biſhops the rulers of the ſame? Who haue not onely cattell, & pigions to ſel, but alſo al holy thinges, whiche in very dede, can neyther bee bought, nor ſolde for money. He ſeeth it vndoubtedly although he winke therat for a ſeaſō. Neither ſhal ſuche perſones therefore eſcape vnpuniſhed, becauſe god of hys great lenitie and gentleneſſe ſuffreth them, to thend they ſhould repente, & come to amendmente. The daye, the daye ſhall come, when that terrible ſcourge ſhal be made, to whyp al thoſe into the fyre of hell, that be defilers of the holy Temple.

The texte. Matth. xxi. Luke. xix.

And the ſcribes and high prieſtes heard it, and ſought howe to deſtroye hym, for they feared him becauſe all the people meruayled at his doctryne. And when eauen was come, Ieſus went out of the citie. And in the mornyng as they paſſed by, they ſaw the figge tree, dried vp by the rotes, and Peter remembred, and ſayd vnto him: Mayſter beholde, the figge tree whiche thou curſedſt, is withered awaye. And Ieſus aunſwered, and ſayd vnto them: Haue confidence in God.

And the Scribes & high prieſtes hearde it, & ſought how to deſtroye him.

The Scribes & high prieſtes ſeke how to deſtroye Chriſt for whipping of the biers and ſellers out of the Temple.

The wrong ſhapen holyneſſe of the Jewiſh prieſtes.

D

For they feared him becauſe all the people meruailled at hys doctryne.

And that it maye appeare what a great miſchiefe the couetouſeneſſe of prieſtes & Phariſeis is: when the chiefeſt of the prieſtes, & ſcribes, who had the greateſt porcion of the gaines, ſawe theſe thinges, they ſought a meane how they might deſtroie Jeſus. Oh figge tree, baraine, and curſed in dede. They boaſt & aduaunt themſelues for the chiefe prelates of pure religion, and yet, in the name of God, be they ſore diſpleaſed, that the defylers of the temple are driuen out a doores. There lacked not in them a wicked mynde readie to cōmit hainous murdre: but they ſought occaſion how they might ſafely accompliſh theyr deſyre. They alone could not finde in theyr heartes to loue that louely and amiable Jeſus, who hurte no body, but did al men good. They feared hym, onelye becauſe the people meruayled at his doctrine, & conceiued an high opiniō of him for the miracles they had ſene him worke before. Oh wrong ſhapē holineſſe in them that were profeſſours of holineſſe. After they had purpoſed to do ſo wicked a dede, they were not afrayed leſte God (vnto whome nothing is vnknowen) would be auenged: and yet ſtode they in dreade of the people. Why dyd they not at the leaſtwiſe feare Jeſus himſelfe? They hadde bothe ſeene, & heard tel of the great numbre of miracles that he wrought, which were an euidēt teſtimonie that goddes power was preſētly with him, ſo oft as he would himſelfe. He that is able to chaſe awaie diuels, and put them to flight, can muche eaſlier put them in. He that with the bare worde of his mouth raiſeth the dead, & calleth them to lyfe agayn, can with much leſſe difficultie, take away the lyfe. If they beleue he is ſo gracious & mercifull, that though he be able yet will he hurt no bodye: why then goe they about to put ſuche a one to death? If they beleue that he will alſo doe, what he is able to doe: why doe they not, euen for very feare of puniſhement & vengeaunce, refraine from ſo wicked a purpoſe? Doubtleſſe this was that vncurable blindneſſe of them, who thought in their owne conceptes none had iyes, and coulde haue ſene but they.

The vncurable blindneſſe of the Jewiſhe prieſtes & Phariſeis.

Why Jeſus ſo ofte forſaketh the citie of Jeruſalem & ſo oft reſorteth thither agayne.

And when eauen was come, Jeſ9 went out of the citie.

Now when the night eftſones approched, Jeſus, who had bene al the day in the temple faſtyng and without meate, departed from Hieruſalem. So ofte forſaketh he the citie, offended with the obſtinate vnbeliefe of the inhabitauntes: ſo ofte cometh he thyther, to finde ſome fruite, if it woulde bee, in ſo goodly a ſhewe of leaues. But would god this curſed figge tree had bene nothing els but barayne, and not brought foorth deadly poyſon.

Chriſt paſſed all the day in preachyng, and the night in prayer.

And in the mornīg. ⁊c they ſawe the figtree dryed vp by the rootes.

A Jeſus, the time of his death ⁊ paſſion being now at hande, ſuffered no time to paſſe awaie fruitleſſe. He ſpent al the daie in the temple, and beſtowed yͤ night in praier, ⁊ priuatly animating and encouraging of his diſciples. Againe whan early in the morning they retourned frō Bethany to Hieruſalem, and paſſed by the figge tree, the diſciples perceiued how it was withered, euen from the very rootes, to the higheſt top. Peter called to remembraunce what Jeſus had done the daye before, and knewe right well how he had curſed the tree, ⁊ yet merueyling that it was ſodainly withered in al partes frō the very rootes, ſayd to the lord: Maſter, lo the figge tree that thou curſedſt is now withered. Peter meruayled here at, not withſtanding he had oft times before ſene hym do far greater thinges than this. Surely he had forgottē this leſſon, how there is nothyng ſo hard, that fayth is not able to bring to paſſe. Of faith ſpringeth all the fruite of the ghoſpel. And becauſe the Sinagoge wanted this faith, we ſee howe ſhe is cleane withered. The churche of the Gentiles bloſſometh ⁊ braunchethout with many crownes of Martirs, with many precious ſtones of virgins, with many enſamples of vertue. On the other ſide, what is further paſt al grace ⁊ goodneſſe, more abiect, vile, ⁊ bareyn, then the Jewes are? Where is the authorytie of the law become? where is the merueylous ſhew of religion or holyneſſe? where is the temple? where are the ſtately Scribes, ⁊ Phariſeis? Is not the figge tree all withered? Therfore, ſayth he, yf ye wil bloſſome, and bring forth fruite, put confidence, not in your owne ſtrength, but in God.

Maſter beholde, the figgetree which thou curſedſt, is withered awaye.

Peter merueilled that the figtree whyche Chriſte had ſo curſed was withered vp by the rootes.

The feithleſſe Synagogue is clene wythered vp, and the Churche of the Gentiles doeth plenteouſly bloſſom.

The Jewes vtterly decayed and made barayne.

The texte. Matth. vii and. xxi. Luke .xi. John. xiiii. and. xvi.

Verely I ſaie vnto you, that whoſoeuer ſhal ſay vnto this mountaine, remoue & caſt thy ſelfe into the ſea, & ſhall not doubt in his heart, but ſhal beleue that thoſe thinges which he ſaith ſhal come to paſſe, whatſoeuer he ſaith, he ſhal haue. Therfore I ſaie vnto you: what thinges ſoeuer ye deſire whē ye praie, beleue yͭ ye receiue thē, and ye ſhal haue thē. And whē ye ſtād & praie, forgeue if ye haue ought againſt any mā, that your father alſo which is in heauē, maie forgeue you your treſpaces.

Whoſoeuer ſhall ſaye vnto thys mountayne, remoue and caſte thy ſelfe into the ſea. ⁊c.

The great effectes ⁊ workes of feythe.

B I aſſure you of this one thyng, yf a man hauing a ſure beliefe in god cōmaunde this figge tree to wither (whiche thing you meruaile at, now it is done:) not onely that ſhall forthwith come to paſſe, but alſo yf he ſaye vnto this mountayne: Auoyde out of thy place, ⁊ caſt thy ſelfe into the ſea, albeit it ſeme a thyng very impoſſible, yet if he ſpeake the word nothing doubting or miſtruſting in his heart, but haue cōceaued a ſure beliefe of minde, that whatſoeuer he ſaie ſhall in very dede come to paſſe, then vndoubtedly whatſoeuer he cōmaundeth, ſhal be done. This beliefe towardes god, ſhal cauſe that ye ſhall deſyre nothing of him in vayn. Therfore truſt ye on my waraūtiſe, that whatſoeuer ye demaund of the father, not miſtruſting but he wil graunt you your requeſt, you ſhal obtaine it, ſo that your mindes be free from deſire of reuengement: ⁊ on condicion, ye deſyre but what ſhal be expedient for your ſoule health. He that diſtruſteth, obtaineth nothing. For ſuche a one beleueth that the father eyther cannot accompliſhe his deſyre (where as in dede he is able to doe al thinges with a becke) or at the leaſtewiſe, wil not let him haue what he lawfullie aſketh. That mā alſo obtaieth not his requeſt, (⁊ if he beleue his faith is a naughty ſhameleſſe faith), who ſo deſireth yͤ father to pardone the treſpaſes that he hath cōmitted againſt his maieſtie, where as he wil not againe for his part releaſe vnto his chriſtian brother, ſuche offenſes as his ſaid brother hath cōmitted againſt him. Wherfore whē ye ſettel your ſelues to prayer, forgeue wͭ all your heartes, if any body haue ought offended you. For vnder this condiciō ſhal youre father in heauen releaſe you youre treſpaces. If you wil not forgeue youre neighbour the fault which he hath committed againſt you, neither wil the father of heauē pardō the offēces, wherby ye haue treſpaced his goodneſſe.

What ſoeuer is aſked of God in faythe without any miſtruſtyng ſhall bee obteyned ⁊ come to paſſe.

What perſones obteyne not theyr requeſtes and peticyons of God.

And whan ye ſtande ⁊ praye, forgeue yf ye haue ought agaynſte any manne.

The ways to make our prayer acceptable, is to forgeue ſuche as haue offended vs.

C The texte. Mat. xxi. Luke. xx.

And they came agayne to Ieruſalem. And as he walked in the temple, there came to hym the hie prieſtes, and the Scribes and elders, and ſayde vnto hym: by what authoritie doeſt thou theſe thynges? And who gaue thee this authoritie to do theſe thinges? Ieſus aunſwered and ſayd vnto them: I wil alſo aſke of you a certayn thinge, and anſwere ye me, and I will tell you by what authoritie, I doe theſe thinges. The baptiſme of Iohn, whether was it from heauen, or of mē? Anſwer me. And they thought in themſelues, ſaying: yf we ſaye from heauen, he will ſaye: why then dyd ye not beleue him? But if they had ſayde of menne, they feared the people. For all men counted Iohn that he was a very prophet. And they anſwered and ſaid vnto Ieſu: we can not tel. And Ieſus aunſwered: neyther tell I you, by what authoritie I doe theſe thinges.

The preſence of Jeſus in the Temple, what it figureth & ſignifieth.

What miniſters are in the temple, & whā.

The Phariſees and Scribes as touchyng theyr bodely preſence, were ofte in the temple, but in ſpirite they wer a great waye of.

And they came again to Jeruſalem.

And as he walked in the temple, there came to hym the high prieſtes, &c.

Theſe thynges done on the waye, they came agayne to Jeruſalem: and Jeſus, according to his accuſtomed maner, went vnto the temple. The preſence of Jeſus in the temple, is ſoule health in the churche. Neyther beſemeth it ſuche as are in Chriſtes ſtede, to bee any where oftner, then in the temple. They bee in the temple, whyche entermeddell with thoſe thynges that pertayne to God, and not vnto this worlde. What maketh a Biſhop in a campe amonge warriers? what hathe he to doe in theatres, that is to ſaye, in ſtaiges, and places ordayned for the people to beholde ſightes and enterludes in? what maketh he in princes courtes? The Phariſeis, Scribes, Prieſtes, and elders, were by bodily preſence ofte in the temple: but as touchynge the ſpirite, they were a greate waye of. Therfore when the hye prieſtes ioyning vnto them the Scribes, *and headmen of the people, becauſe the mattier ſhoulde ſeme to bee done by a lawfull counſayle, ſawe howe Jeſus had all the multitude in the temple, diligently harkening and liſtenyng vnto hys doctryne, and alſo howe, by reaſon of hys myracles, he raygned and played the kynge, as it had bene in an other prynces kyngdō (for he droue oute marchantmenne, and ſuche as carried veſſels throughe the temple:) they wente and interrupted hym in hys preachyng, renewyng theyr olde maner of falſe reprouyng, and ſaying: by what authoritie doeſt thou theſe thynges? And who hathe gyuen thee lycence thus to doe? They were not able to diſproue hys doctryne: neyther coulde they denye hys miracles, beyng ſo many, and ſo euydente withall: nor fynde faute with them, ſithe he wrought them all for mannes preſeruacyon, and that freely. They ſoughte occaſion of authoritie, whereby they myghte haue ſome quarel agaynſt hym. For they woulde not in any wiſe that thys glory ſhould haue ben geuē vnto God: but al theyr whole dryfte was, to haue theyr owne authoritye euery where highlieſt eſtemed. If Jeſus (whome they beleued to be nothyng els but a man) had taken vpon hym Goddes authorytie, then woulde they byanby haue made a matier of blaſphemy of it. If not, then had there not bene to ſeke a forged matter of ſedicion to laye agaynſte hym, for that by his owne pryuate authoritie, without leaue and lycence of the prieſtes, and elders, he preſumed to doe ſuche a thynge in the temple. What neded them to moue this queſtiō of authorytie? Sith hys very dedes declared that all that was done, was done by the myghte and power of God? ſythe the thynge it ſelfe playnlye ſhewed, howe thys was he whom God by hys Prophetes promyſed longe agoe to come: ſithe the father after hys baptyſme, declared wyth hys owne voyce, that thys was hys ſingularly beloued ſonne, whom they ſhould obeye. *Nowe the authorytie of the pryeſtes, whyche authoritie they myſuſed, was good for nothyng els but to lette Goddes glorye. Howebeit theyr frowarde wylfulneſſe, dyd alſo make muche for the aduauncynge and ſettyng foorthe of hys power, and goodneſſe.

*The Scribes & Phariſees why they came to Jeſꝰ accompanyed with the head men of the people.

D

The prieſtes aſke of Jeſus by what authoritie he did hys thinges.

And ſayde vnto him: By what authoritie doeſt thou theſe thinges?

The Jewiſh prieſtes ſought to haue their owne glory & not gods glorye eſtemed.

*The autoritee of the prieſtes as they miſuſed it, to what end it ſerued.

The frowarde wilfulneſſe of the Jewiſh prieſtes made much for the aduauncyng of Chriſtes power.

A Jeſus therfore, becauſe he was not ignoraunt wherabout they went (for what aunſwere ſoeuer he had made, they would haue foũd fault therwith: and as yet the tyme was not come for hym to dyſcloſe and confeſſe who he was:) Jeſus I ſaye, auoyded this deceitful queſtion, with an other wiſe demaunde. On this condicion ſaith he, wil I make aunſwere vnto youre queſtion, if you wyll aunſwere me firſte vnto mine. The baptiſme of Jhõ, whether was it from heauen, or of men? Soyle me this queſtion. Marke howe eaſlye goddes wyſdome ſnarleth mannes wylineſſe, which vſeth all the crafte & policie that may bee, againſt it. They had heartes repleniſhed wyth al worldly ſubtiltie: they deuiſed al the guilefull waies that could be inuented: And yet whiles they made traynes to entrap him, they perceiued that ther wer ſnares prepared and layed for themſelues. For they thought thus in theyr myndes: If we ſaye, from heauen, then wyll he replie: Why dyd you not then beleue hym, when he bare witneſſe of me? If we ſaye of men, we ſtand in ieopardie to be aſſaulted of the people. For Jhon was of very great authoritie among the people, and the memorie of him was reputed bleſſed and holye, becauſe no man doubted but he was a prophet in dede. And for this cauſe, albeit they were proude felowes and of an haulte courage, yet thought they it better to be a litle aſhamed, then openly to bee reproued, or ſtoned to death. Therfore vnto Jeſus, who required an aunſwere, they ſayd: We can not tell. Then Jeſus paying them home againe with a lyke aunſwere, ſayd vnto them. If you knowe not to me warde that ye knowe, neyther wyll I ſhew you by what authoritie I do theſe thinges B that I dooe. Compare my dedes with Johns, and then waye and pondre with your ſelues whether it be mete, yf ye doubted not of his authoritie, to doubte of myne.

Jeſus aunſwered, &c. I wyll alſo aſke of you a certayne thyng. &c.

The baptiſme of Jhon, whether was it from heauẽ or of men?

And they thoughte in themſelues ſaying: If we ſay, frõ heauen, &c.

Jeſ9 auoydeth the wilie queſtion of the Jewiſhe prieſtes with an other wyſe demaunde.

Goddes wyſedome euermore taketh mannes wylineſſe in his owne ſnare.

Jhon was of greate autoritee among the people, and hys memorie holden bliſſed and holy.

¶ The.xii. Chapter.

The texte. Eſai.v. Matth.xxi Luke.xx. Jeremie.ii

¶ And he began to ſpeake vnto them by parables. A certayne man planted a vyneyarde and compaſſed it about with an hedge, and ordeined a wynepreſſe, and builded a toure, and let it out to hier vnto huſbandemen, and went into a ſtraunge countrey. And when the tyme was come, he ſent to the huſbande men a ſeruaunte that he myghte receyue of the huſbande menne of the fruicte of the vineyard. And they caught hym, and beat him, and ſent him awaye agayn emptie: And moreouer he ſent vnto them another ſeruaũt, and at hym they caſt ſtones, and brake his head, and ſent him away agayn all to reuiled: And agayn he ſent another, & him they killed, and manye other, beatyng ſome and killing ſome. And ſo when he had yet but one beloued ſonne, he ſent him alſo at the laſt vnto them, ſaying: they wil feare my ſonne. But the huſbandmen ſayd among themſelues: this is the heyre, come, lette vs kill him, and the inheritaunce ſhalbe ours. And they tooke him, and killed him, and caſt him out of the vineyard.

After the prieſtes, Scribes, and head menne, hadde by reaſon they perceiued the traine that was made for thẽ, auoyded, as wel as it would bee, ỹ inconuenience of this queſtiõ, the lord Jeſus put forth vnto them another queſtion by way of a riddle or darke parable, whereunto whiles they vnaduiſedly aunſwered, they both cõdemned theyr own wickednes, and alſo graunted that the authoritie (whyche they hadde hitherto ſo muche bragged and boaſted on) oughte woorthily to be taken awaye from them, and geuen vnto others. The parable was ſuche. A certayne man planted a vyneyarde, & hedged it rounde aboute, leſte it ſhould be open for man and beaſte to runne into, and digged therein a ceſterne to receyue the newe wyne, and builded alſo a tower to defende it with all.

And he began to ſpeake vnto them by parables.

A certaine mã planted a vineyard &c.

The parable of the vineyarde that was planted and hedged about, & of the houſebandemen that it was leat vnto.

C

When it was in this wiſe ſufficiently furniſhed with al neceſſaries therunto belõging, he let it out to hier to huſbandmen, ⁊ anon as he had ſo done, he went into a ſtraunge countrey. And when grape time was come, he ſent his ſeruant to ẏ ſame huſbandmen, vnto whom he had ſet it out, to receiue of them ẏ fruite therof. But they being in a conſpiracy, toke the ſeruaunt ⁊ al to beat him, ⁊ ſent him home agayne emptie. Thys notwithſtanding, ẏ gentle landlord ſent again an other of his ſeruaũtes. But they now made worſe through his lenitie ⁊ gentlenes, caſt ſtones at him, ⁊ brake his head, ⁊ ſent him likewiſe away agayn al to reuiled, without any fruite, but ladẽ with iniuries. Yet for al that, the ſame moſte gentle lord went not about in al haſt to be auenged, but nowe the thyrd time ſente an other ſeruaunt, ⁊ him alſo they ſlewe. Againe after he had ſent diuerſe of his ſeruauntes, one after an other, the ende and concluſion was, that eyther they bette thẽ al, or els ſlew thẽ. He had then left his onely ſonne whõ he loued tenderly. Therfore becauſe that of his wonderful gentleneſſe, he would proue al ẏ waies ⁊ meanes yͭ mighte be to reconcile thẽ, laſte of all he ſent him alſo vnto thẽ, thynking thus with him ſelfe: Althoughe they haue diſpiſed my ſeruaũtes, yet at the leaſtwiſe they wyl reuerence this my ſonne. But the malice of the huſbandmen paſſed all the lordes clemency and goodneſſe. When they ſaw how his ſonne was come, then fell they in a conſpiracye together, for a more miſchieuous purpoſe. Here now ſaid they is the heyre: come let vs kil hym, and by thys meanes the whole heritage ſhalbe ours. Then layd they handes on him, and caſt him out of the vineyard, and ſlewe hym.

And ſo whẽ he had yet but one beloued ſõne, he ſent him alſo, ⁊c.

The texte. Pſa. cxviii. Matth. xxi. Actes. iiii.

¶ What ſhal therfore the lorde of the vineyard doe? He ſhall come and deſtroy the huſbandmen, and let out the vineyard vnto other. Haue ye not read this ſcripture? The ſtone whiche the builders dyd refuſe, is become the chiefe ſtone of the corner. This is the lordes doing, and it is merueylous in our eies. *They went about alſo to take hym, and feared the people, for they knew that he hadde ſpoken the parable agaynſt them. And they left him and went their way.

* Math xxi Luke. xx.

D

The Scribes by their owne aunſwere geue ſentence agaynſte thẽſelfes.

When the lord had made an end of this parable, he aſked the prieſtes, and Scribes: What ſhal therfore the lord of the vineyarde do vnto ſuche huſbandmen? They not marking wherunto the parable or ſimilitude tẽded, ſo aunſwered ẏ lord that they gaue ſentence directly agaynſt themſelues. He ſhal come, ſay they, and punyſhe the huſbandmen, and ſet out the vineyard vnto other more faithful ⁊ truſty perſons. When Jeſus had alowed thys aunſwere, he added a teſtimony out of the pſalme, ſeekyng for an interpretacion of them who profeſſed the knowledge of the law. Haue ye not read, ſaith he, this ſcripture folowing? The ſame ſtone which the builders refuſed, is made the head ſtone of the corner. This was the lordes doing, and it is merueilous in our eies. Here awakened they and perceyued how theyr myſchieuous pourpoſes were not vnknowen vnto Jeſus: ⁊ vnderſtoode alſo that theyr vncurable malice was plainly deſcribed by this darke parable. God committed vnto them hys people, as a vineyarde diligentlye fournyſhed with all thynges beelongyng to the diſcipline of godlyneſſe, to bee well huſbanded. Then he, as though he hadde bene in a ſtraunge countrey, ſuffered them to dooe therewith what them lyked. But they huſbanded it to theyr owne profyte and commoditie, and nothyng for the Lordes behoofe, who ought of ryght to haue receyued the fruite thereof. When they were ſlacke and negligent in doing of theyr duetye, he warned them therof by dyuerſe prophetes: but for all that they waxed euery day woorſe and woorſe, and at the length were ready to expulſe Jeſus hys onely ſonne, out of Jeruſalem, and put hym to death: perſwadyng themſelues that he being once ſlayne, they ſhoulde bee the onelye lordes and proprietaries of the vineyard.

Haue ye not read this ſcripture? The ſtone which the builders did refuſe, ⁊c.

The people committed of God to the prieſtes as a vineyarde to bee tilled.

The parable of the vineyearde and houſebande men morally expouned.

A vineyard. But contrary wiſe it was then to come to paſſe, that by the moſt iuſt vengeaunce and puniſhment of god (whome they had ſo many tymes and oft deſpiſed) the temple, and ſoueraigntie of religion, ſhould be taken quite from them, & geuen to the Apoſtles. For afterward Jeſus (who was by them as a naughty ſtone, caſt out of yͤ building of the Sinagoge) was contrary to theyr expectacion, choſen by the wil of God, to be the head corner ſtone, in the building of the church, that ſhould be builded both of the Jewes & Gentiles: to thentent that he beyng the myddle, and vnmouable ſtone, ſhould hold together thoſe two peoples, as it wer both the walles of the ſame churche, in one euangelike and chriſten faith. They vnderſtoode the parable, they knew the Prophecy, and yet blynded with obſtinate malyce, woulde not tourne from theyr wickednes, but for feare of the people that ſtode round about them, went theyr waye from Jeſus, entendyng to bring about by priuie traynes and ſubtiltie, what they coulde not openlye doe. Surely there is none ſo miſchieuous a kynd of manſlaughter, as that which is cloked with a colour of iuſtice and holyneſſe.

Jeſus the ſtone refuſed of the Jewiſhe builders, but of god made the head corner ſtone.

To bee the head corner ſtone, what it meneth.

They went about alſo to take hi.

The prieſtes goe about to take Jeſus.

There is none ſo miſchieuous a kynd of mā ſlaughter, as that that is couered with a cloke of holineſſe.

The texte.

¶ And they ſent vnto him certayn of the Phariſeis, and Herodes ſeruauntes, to take him in his wordes. And aſſone as they were come, they ſayd vnto him: Maiſter, we know that thou arte true, and careſte for no mannne, for thou conſidereſt not the outwarde apparaunce of menne, but teacheſt the waye of God truely. Is it lawfull to paye tribute to Ceaſar, or not? ought we to geue, or ought we not to geue? But he vnderſtode their ſimulacion, and ſaide vnto them: Why tempte ye me? Bring me a penie that I may ſe it. And they brought it. And he ſaith vnto them: whoſe is this image and ſuperſcripcion? And they ſaid vnto him: Ceaſars. B And Ieſus aunſwered, and ſaied vnto thē: *Geue to Ceaſar the thinges that belong to Ceaſar: and to God, the thinges which pertaine to God. And they maruailed at him.

* Mat. xxii. Luke. xx. Rom. xiii.

And they ſente vnto him certain of the Phariſees, and Herodes ſeruauntes to take him in hys woordes.

Wherefore makyng as though themſelues had beene quyete, and no medlers, they ſette a woorke certayne notable wicked perſons of the Phariſeis, and the Herodians, which diſſented in doctrine among them ſelues, but in hatyng of Jeſus agreed all in one. Oh foolyſhe wyſedome of thys worlde. They that haue beene ſo oft tymes putte to the woorſe, dooe oft tymes come agayne, and aſſayle hym, to thentente it maye appeare that they are at all aſſayes vanquiſhed, and in concluſion departe theyr way, as vnequall matches to cope or to encountre with Goddes wyſedome. For nowe was it tyme that Sathan (who of late aſſayled the Lorde, but wente awaye with loſſe of victorye) ſhoulde by hys garde and miniſters, bryng foorthe all hys artyllarye and engins agaynſte hym. Therfore they that are ſette vp to playe thys parte, goe vnto Jeſus, and propoune vnto hym a capcious queſtyon, becauſe to ſeeke ſome occaſyon of hys woordes and aunſwers thereunto, whereby they maye haue hym condemned beefore themperours deputie. They begyn with a very flattering proheme, as though he coulde bee deceyued with fayre woordes, who ſo ofte tymes declareth howe there is nothyng that he knoweth not. Maiſter, ſaye they, we knowe ryghte well that thou arte a teller of trueth, and feareſte no manne, but frankelye ſpeakeſte the trueth without regarde of perſone. Neyther art thou any whit moued with the dygnitie, or hygh auctoritie of any manne (as many other be, that flatter and coury fauour with potentates and great men) but (men contemned) thou truely teacheſt what god hath commaunded. Therfore tel vs alſo we pray thee: Is it lawfull for vs to pay tribute vnto themperour, or is it not lawfull? The Phariſeis held ſtifly that the Jewes, being a people dedicated vnto god, ought not to be tributaries vnto Heathen Emperours, & worſhippers of Idols. On the otherſide, the Herodians defēded the Emperours right. This deceiptful proheme tented to this end, that if he had geuen ſentence for the phari-

The prieſtes ſende certayne Phariſees & ſeruauntes of Herode to Jeſus to take hym in hys woordes.

Maiſter we knowe that thou arte true, and careſte for no man.

The Phariſees aſſaile Chriſt with flateryng woordes.

For thou conſidereſt not the outwarde aperaunce of men.

Is it lawefull to paie tribute to Ceſar or not?

A capcious queſtion of the Phariſees and Herodians propouned to Chriſte, concerning the paying of tribute to the Emperoure.

ſeis, then ſhould he haue bene accuſed of the Herodians for an authour of rebellion, or inſurreccion agaynſt the Emperour. Jeſus, vnto whome their craft and wylineſſe was not vnknowen, being not contented with them, for that they came not to learne, but to tempte hym, aunſwered: Why doe you tempte me? bryng me foorth a penye that J maye ſee it. And by and by it was brought hym. Theyr ſeruice was not to ſeke in makyng of the trayne, whiche came purpoſely to take hym in a tryppe. Then loked he on the peny, and ſayde: whoſe is thys ymage, and ſuperſcripcion? They aunſwered: the Emperours. What is thys? knewe not Jeſus (vnto whome nothyng is vnknowen) the image, or tytle of the Emperour? and dyd the Phariſeis and Herodians know it? Yes verely he knewe it well enough, and that before he loked thereon. But he ſoughte an occaſyon to make a conueniente aunſwere, vnto theyr deceiptfull queſtion. Here was an enſaumple geuen, to declare howe they ought to knowe nothyng of Princes affayres, whoſe duetie it is, for aſmuche as they profeſſe themſelues to bee Chriſtes vicars in yearthe, to preache and teache heauenlye matters. Nowe heare an aunſwere woorthye to come out of Chriſtes mouth. Yelde ye, ſayeth he, thoſe thynges that pertayne to the Emperour, to the Emperour: and thoſe thinges that belong to God, vnto God. He diſaloweth not, if ſuche as are dedicated vnto God, geue vnto the Emperour, be he neuer ſo vngodlye and wicked a Prince, that whiche is due vnto hym for gouernyng of the common weale, or what he otherwyſe violentlye exacteth (beecauſe that loſſe of money doth not make menne vngodly:) but he moniſheth vs, occaſion ſeruing hym, of a thyng whiche is more to the purpoſe: that is, how all ought to be yelden to God, that is due vnto God. The piece of coyne which was but of ſmal valewe, had grauen in it a tytle, and ymage of the Emperour. If thou knoweſt thys tytle, and art content to geue vnto hym hys duetye: howe much more then oughteſt thou to yeld vnto almyghtye God (whoſe Image euery man beareth) what he ought of duetye to haue? When thou receyuedſt Baptiſme, Gods image was printed and grauen in thy ſoule. Why dooeſt thou then geue it vnto the deuill? Thou glorieſt in the name, and tytle of a chriſtian man: Why yeldeſt thou not vnto Chriſt, that thou oweſt him by reaſon of thy profeſſion? All that were there preſent marueyled at this diſcrete and wyſe aunſwere. Two ſectes of the Jewes were now putte to ſylence with one ſaying.

C

But he vnderſtoode their ſimulacion, and ſayed vnto them: Why tempte ye me? Bring me a penie that J may ſee it.

Why Jeſꝰ aſked whoſe Image and ſuperſcription was on the coyne.

Whoſe is this image and ſuperſcription?

An enſaumple that biſhops and prieſtes ought not to embuſie themſelues with worldly affayres of princes.

Geue to Ceſar the thynges that belong to Ceſar, &c.

Chriſte forbiddeth not to obey wicked princes.

D

Euery mã beareth the image of God, and therefore the ſoule is to bee yelded to god.

There came alſo vnto him the Saduceis, which ſaye that there is no reſurreccion. And they aſked him, ſaying: Maiſter, Moyſes wrote vnto vs, if anye mans brother dye, and leaue his wyfe behynde hym, and leaue no chyldren, that hys brother ſhould take his wyfe, and raiſe vp ſeede to his brother. There were ſeuen brethren, and the fryſte tooke a wife, and when he dyed, lefte no ſeede behynde hym. And the ſeconde tooke her, and dyed, neyther lefte he anye ſeede. And the thyrde in likewiſe. And ſeuen hadde her, and lefte no ſeede behynde them. Laſte of all the wife died alſo. In the reſurreccion therefore, when they ſhall ryſe agayne, whoſe wife ſhal ſhe be of them? for ſeuen had her to wife. And Ieſus aunſwered, and ſayde vnto them: Doe ye not therfote erre becauſe ye vnderſtand not the Scriptures, neither the power of God? Eor when they ſhall riſe againe from deathe, they neyther marye nor are maried, but are as the Angels whiche are in heauen. As touchyng the dead, that they riſe agayne, haue ye not read in the booke of Moyſes, howe in the buſhe God ſpake vnto him, ſaying? *I am the God of Abraham, and the God of Iſaac, and the God of Iacob. He is no God of the dead, but the god of liuing. Ye are therfore greatly deceiued.

The texte. Math. xxii Luke. xx. Actes. xxiii Deut. xxv.

*Exod. iii Actes. iii and. vii

Then came the ſecte of Saduceis, who denied the reſurreccion of bodyes, auouchyng man wholy to peryſhe after death. Neyther belieued they that there was any ſpiritte or Angel, wherein they dyſſented in opinion from the Phariſeis.

The Saduces deny that there is any reſurreccion of the body.

A Phariſeis. These groſſe felowes had alſo a capcious queſtion wherewith to tempte Gods wiſedome. Jeſus dyd then take vpon hym, the perſone of an vnlearned and ignoraunte perſone: but that thyng whiche in hym was loweſt, was hygher, and of more excellencye, then that whiche in menne is hygheſt. They aſſayled hym on thys wyſe: Maiſter, Moyſes in the booke entituled Deuteronomium, hath left vs this lawe, that if any maried man dye without iſſue, hys next brother in age, ſhoulde marye the widdow, and of her beget chyldren to beare the dead mannes name. And if he deceaſſe without chyldren too, then the next vnto hym ſhould ſucceade in hys place or roume. It chaunced that of ſeuen brethren the eldeſt maryed a wyfe: he dyed without iſſue: Then came the nexte brother in age, accordynge to the preſcripcion of the lawe, and maryed the widow: and he being likewyſe departed without chyldren, the thyrd brother ſucceded: and after hym all the other by courſe, vnto the ſeuenth and laſte man. Eche of them one after another, maried her, and eche of them deceaſſed without iſſue. At the lengthe the woman alſo dyed her ſelfe. Therfore when the time of reſurreccion ſhal come, and the ſeuen brethren, and the woman ſhall reuiue, which of them al ſhall chalenge her, for hys wyfe? for in her lyfe tyme ſhe was equally maried vnto them all ſeuen. The Saduceis thought they woulde by thynconuenience that they inferred of thys caſe, make the reſurreccyon of the dead to appeare a very fonde thyng: and diſagreable to reaſon: ſpecially if there ſhould then aryſe ſtryfe and debate among the brethren for the wife, which euery one of them had had in theyr lyfe tyme. Jeſus grutched not to teache B thoſe groſſe felowes, ſaying: Doeth not thys queſtion playnly declare that you be in a wrong beliefe, and altogether out of the waye, foraſmuche as ye neither vnderſtand the ſcriptures, nor yet perceiue the power of almighty God? The ſcripture is ſpirituall: and god who made manne of naught, can rayſe hym agayne at hys pleaſure, from death to lyfe. He wil not onely make the dead alyue agayne, but alſo rewarde them with lyfe euerlaſtyng. Nowe wedlocke was inuented among men for this purpoſe, becauſe the thyng (I meane mankynde) whiche of it ſelfe, and owne proper nature continueth not for euer, might by procreacion and increaſing of the world, be multiplyed, preſerued, and continued. But wheras men neyther dye, nor be borne after the common courſe of the worlde, what needeth there anye matrimonye? For after the reſurreccion of the dead, neyther ſhal anye man mary, nor anye man geue his daughter in mariage to an other; but as the Angels of God in heauen, becauſe there is among thē no mortalitie, know not the vſe of matrimony: ſo ſhal they that ſhalbe reuiued in the general reſurreccion, be made lyke vnto the Angels, theyr bodies beeyng altogether ſpiritual and immortal. Furthermore, why do you thinke it diſagreable to reaſon, to beleue that the dead ſhal aryſe agayn? Haue ye not read in holye ſcripture (the auctoritie wherof is counted among you holye, and inuiolable) what God ſayde when he ſpake vnto Moyſes oute of the buſhe? I am, ſayde he, the God of Abraham, the God of Iſaac, and the God of Iacob: they were then dead, and yet doth he call hymſelfe theyr God. Therfore euen the dead do verely lyue, becauſe theyr ſoules remayne ſtyll alyue. And if it be ſo, that theyr ſoules remayne, what great maſterye is it then for god to call them agayne into theyr old bodyes, wherein they dwelt before? But if the dead be vtterly periſhed, ſo that neyther bodye nor ſoule remayneth aliue, then ſtandeth it not with reaſon, that he is called the god of the dead. As no man glorieth that he is a kyng of thoſe that are not: ſo is God the god of the liuing, and not of the dead. Wherfore you Saduceis are farre

The Sadduces and the Phariſees diſſented in opinion cōcerning the reſurrecciō of the body and concernyng Aungels. &c.

There were ſeuen brethren, & the firſt tooke a wife. &c.

The capcious queſtion of the Sadduces, concernyng the reſurreccion of the bodye.

Jeſus aunſwer vnto the Sadduces concerning the reſurrecciō of the body

And Jeſus aunſwered &c doe ye not therfore erre because ye vnderſtāde not the ſcriptures nor the power of God?

Ignoraūce of the ſcriptures, and of the power of God, is the cauſe of all errours.

Wedlocke why it was inuented among mē.

For whan they ſhall ariſe again frō death, thei neither marry, nor are maryed. &c.

That the dead ſhall ariſe again is not diſagreable to reaſon.

Exod. iii. Haue ye not read in the boke of Moſes, how in the buſhe God ſpake vnto hym. &c

The reſurreccion of the dead proued by holy ſcripture out of Moſes bookes.

He is no God of the dead, but &c

Thoſe thynges haue a more true beyng that are not ſeen, then the thynges that are ſeen.

deceyued, imagining that there ſhalbe nothyng in the lyfe to come, otherwyſe then you ſee in this preſent life. Thoſe thinges no doubt haue a more true, and bleſſed being, which are not vnder mēs corporal ſight, then thoſe which are ſene with bodely eies. There is nothing that more truely is, then god, and yet he is not ſeene, but felt or perceyued.

C

Ye are then ſore greatly deceiued

The texte. Math. xxii * Exod. xx. Deuter. vi. Luke. x.

¶ And when there came one of the Scribes, and heard them diſputing together, and perceiued that he had aunſwered them well, he aſked him: whiche is the firſt of all the commaundementes? Ieſus aunſwered him. The firſte of all the commaundementes is: Heare O Iſrael: * The Lord our god, is Lord onelye: and thou ſhalt loue the lord thy god, with al thy hearte, and with al thy ſoule, and with al thy mynde, and with al thy ſtrength. This is the firſt cōmaundement. And the ſecond is like vnto this: Thou ſhalt loue thy neighbour as thy ſelfe. There is none other commaundement greater then theſe. And the Scribe ſayde vnto him: well Maiſter, thou haſte ſaid the trueth, for there is one God, and there is none but he. And to loue him with al the heart, and with al the minde, and with al the ſoule, and with all the ſtrength, and to loue a mans neighbour as himſelfe, is a greater thing, thē al burnt offringes, and ſacrifices. And when Ieſus ſaw that he aunſwered diſcretely, he ſaid vnto him: Thou art not farre from the kingdome of God. * And no man after that durſt aſke him any queſtion.

* Mat. xxii Luke. xx.

And when there came one of the Scribes, & heard them diſputyng together. &c.

The Phariſes & the Scribes arrogate & take vpon them the true knowlage of the lawe.

Yet for al this, theſe wicked felowes made not an end to tempt Chriſt. After the Saduceis came the Phariſeis, and the Scribes, who were encouraged to take hym in hande, becauſe he hit the Saduceis in the teeth with ignoraunce of the law. For the Scribes and the Phariſeis auaunte themſelues more then other, for the great knowledge they pretende to haue in the ſame: and diſſenting in opinion from the Saduceis, dooe beleue there are Angels, and ſpirites: and that mens ſoules remaine aliue, after the bodies be dead, and finally that the dead ſhall ryſe agayn. Theſe felowes being ryght glad, that the Saduceis were put to a foyle and blancked, and that Jeſus had aunſwered to theyr myndes, dyd lyke learned menne, proponne and put furth vnto hym by one of the Scribes, ſet vp for the nones to playe thys parte, a notable queſtion out of the moſt inward miſteries of the law. They aſked hym what was the chiefe, and greateſt commaundement in the whole lawe. Jeſus ſtraight wayes aunſwered them out of the booke intitled Deuteronomium, where as it is written on thys wyſe: Heare O Jſrael: *The Lorde thy God is one God, and thou ſhalt loue the Lorde thy God with all thy heart, and with all thy ſoule, and with all thy mynde, and with all thy ſtrength.* This is the chiefe & the greateſt commaundement: next vnto thys, is that that foloweth. *Thou ſhalte loue thy neighbour none otherwiſe then thy ſelfe.* There is no other commaundemente greater then theſe two, beecauſe they compryſe the ſumme and effecte of the whole lawe. When the Scrybe hearde hym saye ſo, he ſayde agayne: Thou haſte well and truelye aunſwered, howe there is one God, and none other but he, and that to loue hym with all the hearte, and with al thunderſtandyng, and with all the ſoule, and with all the ſtrength, is a thyng whiche paſſeth all burnt offerynges, and other ſacrifyces. Jeſus perceyuyng that he had ryght diſcretely aunſwered, ſayde vnto hym: Thou art not farre from the kyngdome of God. For the Euangelyke godlyneſſe ſtandeth not in ſacrifyces of beaſtes, but in cleannes of ſpirite. He is not farre from thys meanyng, whoſo preferreth that commaundemente whiche is ſpirituall ſymple or playne, beefore all other preceptes, which be rather figures and tokens of true godlines, then the thing ſelfe. But the common ſort of the Jewes, beleue verely yͤ the chiefeſt parte of vertue & godly liuing, ſtandeth in viſible thynges, as in waſſhinges, in keping of the ſabboth day, in choyce of meates, in offered giftes, in ſacrifices, in holy dayes, in faſtynges, and in long prayers. Who ſo with all hys

D

The Scribe oppoſeth Jeſus whych was the chiefe & greateſt commaundemente of the lawe.

Thou ſhalt loue the lorde thy God wyth all thy herte. &c.

The chiefe and principall commaundementes of the lawe.

Wel maiſter, thou haſt ſayed the trueth, for there is one God. &c.

The Scribes aunſwere alowed of Jeſus.

Euāgelike godlyneſſe wherin it conſiſteth.

The common ſorte of Jewes meaſured godlyneſſe by outward thynges.

And when Jeſus ſawe that he aunſwered diſcretely, he ſaid vnto hym: thou arte not ferre from the kyngdome of God.

hearte

And no mā after that durſte aſke hym any queſtion.

A hearte loueth God, for Gods ſelfe (the which can neuer be loued inough,) and hys neyghbour for Goddes ſake: the ſame hath made ſufficyente ſacrifyce. After that Jeſus had thus with hys wiſedome euerye where confounded and ouercome them, then ceaſſed they to tempte hym, leſte they ſhould haue departed with greater ſhame, if they hadde beene ſtyll reproued in the preſence of the people. They counted Jeſus for an ignoraunte perſone, and auaunted and ſette out them ſelues among the ſymple and vnlearned people, what with theyr magnifique and hye tytles, and what with theyr tragicall and maſkyng apparell, as though they hadde beene almoſte God almyghtyes peeres. Howbeit theuangelyke and godly wiſedome, ſtandeth not in the multitude of ſciences, but in purenes of ſpirite. As Jeſus was reputed among the Scribes, phariſeis, prieſtes, and headmenne of the people, ſo afterwarde were the Apoſtles taken for rude and ignoraunt perſons among the Philoſophers, rulers, and Princes.

To loue god aboue all thyng, and the neighboure as ourſelf. is an hygh ſacrifice.

Jeſus ſo confounded the Scribes and ſtopped their mouthes, that they durſte not any more to oppoſe him

The. texte. Mat. xxii. Luke. xx. *Pſal. cix.

¶ And Ieſus aunſwered, and ſayde, teaching in the temple: Howe ſay the Scribes that Chriſte is the ſonne of Dauid? For Dauid hymſelfe inſpired with the holy goſt, ſayd: *The lorde ſayd to my lorde, ſit on my righthande, tyll I make thyne enemies thi foote ſtoole. Dauid himſelfe calleth him lord, and how is he then his ſonne? and much people heard him gladlye.

Howe ſaye the Scribes, that Chriſte is the ſonne of Dauid?

But although the Scribes and Phariſeis ceaſed to tempte Jeſus, yet ceaſſed he not to teache them. For when he had propouned vnto them beeing aſſembled altogether, a queſtyon, and aſked whoſe ſonne was Meſſias whome they wayted for, and they hadde aunſwered agayne out of the Prophetes, the ſonne of Dauid: he moued a doubte that none of them all coulde aſſoyle, ſaying: howe ſtandeth it that Meſſias is the ſonne of Dauid, ſince Dauid hymſelfe inſpyred with the holye Ghoſte, ſpeaketh in the Pſalme as foloweth: *The Lord ſayd vnto my Lorde: ſytte on my right hand til I make thyne enemies thy foote ſtoole.* Sith the auctoritie of the progenitours is greater then is thauctoritie of the offpryng & neuewes, by what reaſon thē doth Dauid call hym, who ſhalbee borne of hys ſeede, hys Lorde? It is a lyke thyng as though the father woulde call the ſonne Lorde. The Scribes, and the Phariſeis, (who hadde in them the ſpirite of the fleſhe,) as yet vnderſtode not this miſtery. B Dauid inſpired with the holy goſt, ſaw in Chriſt, who was not then borne, a thyng farre aboue the nature of manne, wheras hymſelfe was nothyng elles but a manne. Nowe when the Scrybes and Phariſeis held theyr peace, and could make no aunſwere hereunto, the moſt part of the people fauoured Jeſus, and had a great delight to heare hym dyſpute and reaſon the matter.

Jeſus ceaſſeth not to teache in the temple.

Dauid hym ſelf calleth him lorde, and how is he then his ſonne?

Dauid beeyng enſpired with the holy goſte, ſawe in Chriſte that the carnall Phariſees could not ſee.

The. texte. Mat. xxiii. Luke. xi. and. xx.

¶ And he ſayde vnto them in hys doctrine: beware of the Scribes which loue to goe in long clothing, and loue ſalutacions in the market place, and the chiefe ſeates in the congregacions, & the vppermoſt roumes at feaſtes: which deuoure widowes houſes, and vnder a pretenſe, make longe prayers. Theſe ſhall receiue greater damnacion.

And he ſaied vnto them in his doctrine: Beware of the Scribes whyche loue to goe in longe clothyng.

Wherfore Jeſus perceyuyng them to be curable: and knowyng alſo how the Prieſtes, Scribes, and Phariſeis, of a prepenſed malyce, continued in theyr vngracious purpoſe, beegan openlye to dyſcloſe theyr naughtines in the audience of the people: not becauſe to backebyte and ſlaunder them, but he tooke from them the viſure of counterfayte vertue and holyneſſe, leſt they ſhould from thencefurth anye more deceyue the people. For nowe the tyme required that he ſhould ſo doe. Therfore putting furth and preachyng vnto them hys owne doctrine, that is to ſaye, a franke doctrine, and ſuche a one as flattereth and coueteth fauour with no man, he ſayd: beware leſt the royal ſhew of the Scribes and Phariſeis, deceiue you. They ſtudy

Chriſte openly diſcloſeth the naughtineſſe of the Scrybes and Pharyſes, and why.

Chriſtes doctrine what, and of what ſorte, it was.

not poure ſoule healthe, but theyr owne glorye. For they couet to goe in long roabes downe to the ancle, to thentent they may appeare to bee men of great perfeccyon: & they ſeke after ſalutacions in the market place, & the preferment of the chiefe ſeate in aſſembles: and in all feaſtes, and bankets the fyrſt place or vppermoſt roume of the table. They vſe alſo long prayers, becauſe they may ſeme holyer then others. And by reaſon of ſuche couloured holynes, they crepe into the fauour of bleſſed and godlye widowes, but ſymple withal: whiche for dyuerſe cauſes are apt to be deceyued, eyther beecauſe of the weakeneſſe of theyr ſexe and kynde, or for that they bee wiedowes, and lacke houſbandes to defende them, or els beecauſe they be ryche and wealthye. To them come they of theyr owne ſwynge, vnder pretenſe to bee theyr patrones, and defendoures, and with theyr counterfayte holyneſſe deuoure vp theyr houſes. But ſo litle ſhall thys theyr Hypocriſye profite them, that they ſhall bee more grieuouſlyer damned of God, for ſomuche as they couered theyr naughtyneſſe with a couloure of holye and vertuous liuyng. Therefore take ye good heede of thoſe, leſt ye bee deceyued.

C

The Scribes goyng in lõg robes, what it mente.

The ambicious faſhions of the Scribes & Phariſeis.

Simple wydowes are apte to be deceiued

Which deuoure wedowes houſes.

These ſhal receiue greater dãnation.

The Phariſeis and the ſcribes ſhall for their Hipocriſie receiue greater damnation.

¶ And when Ieſus ſate ouer againſt the treaſurye, he behelde howe the people putte money into the treaſurye, and manye that were riche, caſt in much. And there came a certayne poore widowe, and ſhe threwe in two mites, whiche make a farthing. And he called vnto him his diſciples, and ſayeth vnto them: verely I ſay vnto you, that this poore widow hath caſt more in, then al they which haue caſt into the treaſury: for they al did caſte in of theyr ſuperfluitie, but ſhe of her pouertie did caſt in all that euer ſhe had, euen al her liuing.

The. texte. Luke. xxi.

These thynges doone, Ieſus wente into that parte of the temple where the treaſurye was, wherein the offered gyftes were kepte: and ſyttyng directlye agaynſte it, beeheld thoſe that made theyr oblacyon, and caſte in gyftes. And manye ryche folkes caſte in great gyftes, whome the prieſtes woulde therefore ſhoulde be counted, as it were, more holyer then other, meaſurynge theyr godlyneſſe, after the rate and meaſure of the gyfte that they offered. In the meane ſeaſon there came alſo a certayne poore wedowe, and threwe in two litle pieces of coyne, whiche made a farthyng. There was none amonge them all that preferred not thoſe ryche folkes beefore thys poore womanne. But Ieſus iudgemente farre dyffereth from the iudgement of the Scribes and Phariſeis, the whiche thyng he would not haue hys Diſciples ignoraunte of. I tell you, ſayeth he, for a certayntye: thys widowe, be ſhe neuer ſo poore, hathe geuen more to the treaſurye, then all the other, whiche ſeeme to haue geuen moſte lauyſhelye. For the other gaue of theyr aboundaunte ſuperfluitie. They gaue much, howbeit they reſerued more to themſelues. But thys woman of her litle poore ſubſtaunce, hath geuen altogether, reſeruyng nothyng vnto her ſelfe. For God dooeth not eſteme the gyfte after the meaſure and value of the thing that is geuen, but after the affeccyon and mynde of the geuer. Ieſus is pleaſed with ſuch a widowe, and dayneth to bee her ſpouſe and coumforter. The Synagogue like a proude houſwyfe boaſteth and craketh vpon the rycheſſe of her ryghteouſneſſe: ſhe boaſteth vpon her riche ornamentes of good woorkes: She gloryeth in her houſbande Moyſes, vnto whome ſhe was neuer obediente: She auaunteth her ſelfe beecauſe the prophetes were her ſonnes, whome ſhe eyther ſlewe with wicked murther, or at the leaſtwyſe perſecuted: She hath euer in her mouthe: the Lordes Temple, the lawe of God, the Patriarckes, Abraham, Iſaac, Iacob, and Iſraell: She goeth with her garde of Prieſtes, Scribes, and Phariſeis.

D

Ieſus ſitteth beholdyng them that caſt in offerynges into the treaſurie.

And many that were riche, caſte in muche. And there came a certayne poore wiedowe, and ſhe threwe in two mites.

A certaine poore wiedow caſteth twoo mites into the treaſurie boxe.

Ieſus commẽdeth the poore offeryng of the poore wedowe aboue the greate gyftes of the ryche.

This poore wedowe hath caſte more in the all they which haue caſte into the treaſurie. &c.

God meaſureth giftes and offeringes by the affection of the geuer.

The Synagoge compared to a proud wife, and the churche to a poore wedowe.

But the

A But the churche lyke a poore widowe hathe nothyng to boaſt vpon. She knowledgeth lack of good woorkes, & yet that litle that ſhe hath, ſhe wholy dedicateth and offereth vnto god. Now what can be poorer then ſuche a widow, as leaueth her ſelfe nothing at al? She knowledgeth not Moyſes to bee her huſband, becauſe ſhe knoweth not circumciſion, becauſe ſhe abhorreth the ſacrifices of beaſtes, being contented whollyto haue offered vp her ſelfe vnto almightye God. The lord her ſpouſe, inaſmuche as he hath forſaken the yearth, and is returned into heauen, ſemeth to haue forſaken his wydowe, whyche nowe, lyke a woman deſtitute of all ſuccour, is ſpoyled, baniſhed, impriſoned, afflicted, and oppreſſed bothe of the Jewes and Gentyles. She heareth dayly: where is thy ſpouſe? It ſemeth that ſhe wyl ſtarue for hunger, which hauing ſo ſmall ſubſtaunce, hath clene forgone that lyttle ſhe had, and left her ſelfe nothyng. It ſemeth ſhe wil dye ſhortly with reproche of baraines, which hath loſt her huſband. But this widowe whiche after the iudgement of the world is paſte all helpe, and vtterly vndone, the prophete Eſay comforteth on this wyſe: *Be thou glad thou barayne that bringeſt forth no fruit: breake foorth and crie thou that trauaileſt not: for the deſolate hath many mo children then ſhe that hath an huſband.* Doe not we ſee that this prophecy is fulfylled? The ſinagogue is hongry, and dyeth. The churche is encreaſed, and ſpred abrode, trioumphing in Martyrs, flouriſhing in virgins, and reioicig in ſo many thouſandes of Cõfeſſours. She hath not one farthing of her owne proper riches: but of her ſpouſes riches, ſhe hath tryed golde, fyne, and pure: ſhe hath precious ſtones ineſtimable. For throughe ſincere and pure fayth towardes her riche ſpouſe, whatſoeuer he hath, ſhe hath the ſame. B The ſynagogue, albeit ſhe ſemed to geue muche vnto God, yet dyd ſhe reſerue more vnto her ſelfe then was ſufficient. Wilt thou ſe the Sinagogue geuyng her giftes? heare the Phariſey praying: I thanke the lord, ſaith he, that I am not ſuche a one as other men be. Nowe marke me howe much he reſerueth vnto himſelfe when he ſayth: *I faſte twyſe in the weke. I geue the tenthe parte of all my goodes vnto poore people.* On the other ſyde, marke me the faſhion of the widowe. She knocketh her breſt, ſhe dareth not once lift vp her iyes to heauen warde, ſhe dooth nothyng but crye: *God be mercifull vnto me a ſinner.* The Synagogue, whiles ſhe craketh vpon her owne iuſtyce, hathe neyther any of her owne, nor yet gods iuſtice. The churche whiles ſhe renounceth & putteth awaye from her all glory of righteouſnes, and knowledgeth her owne vnrighteouſnes, is enriched with the iuſtyce and ryghteouſnes of her ſpouſe.

The Synagogue cõpared to a proud wife, and the Churche to a poore widowe.

For they al did caſte in of theyr ſuperfluitie but ſhe. &c. caſte in all that euer ſhe had.

Eſay. liiii.

Chriſtes widowe is not leafte deſolate nor barain.

The Sinagogue ſterueth for houngre, the Church encreaceth dayly and flouriſheth

The offerynges of the Synagogue and of the Churche

The. xiii. Chapter.

The texte. Mat. xxiiii. Luke. xix. and. xxi.

And as he went out of the temple, one of the diſciples ſaid vnto him: Mayſter, ſee what ſtones, and what buildinges are here. And Ieſus aunſwered, and ſayed vnto hym: Seeſt thou theſe great buildinges? There ſhal not be left one ſtone vpon another, that ſhall not be throwen downe. *And as he ſatte on mounte Oliuete ouer agaynſte the Temple, Peter, and Iames, and Iohn, and Andrewe, aſked him ſecretly: tell vs, when ſhall theſe thynges bee? And what is the ſigne when all theſe thynges ſhalbee fulfylled? And Ieſus anſwered them, and began to ſaye: *take hede leſt any manne deceyue you. For manye ſhal come in my name, ſaying: I am Chriſt, and ſhal deceyue many.

*Ma. xxiiii. Luke. xxi.

*Ma. xxiiii Luke. xxi 1. Cor. iii. Epheſ. v.

There was nothyng in the temple that pleaſed Jeſus, ſaue the poore widowe onely, in the which temple there was nothyng els, but counterfayte deuocion, and fayned holynes. Leat vs alſo who profeſſe our ſelues to bee the diſciples of Jeſus, departe oute of the Jewiſhe temple. Leat vs ſet aſyde al truſt of carnall workes, and embrace the righteouſnes of the Euangelike and chriſtian faith. Therfore our ſauiour departed thence to builde an other temple, which ſhould be holy ⁊ ſpirituall in dede: and of building ſo ſubſtancial, ſure, and ſtrong, that the very gates of hell ſhould neuer be able to preuaile againſt it.

C

And as he went out of the temple, one of the diſciples ſaied vnto hym: maiſter ſee what ſtones and what buildynges are here.

When he was gone out, one of his diſciples ſayde vnto hym: Mayſter, behold how greate and houge are the ſtones of this temple, ⁊ what a ſtronge buylding is here: couertly meaning that it was a ſtronger piece of worke, then that it could by proceſſe of time fal in decaye or ruyne. Oh Jewiſhe iyes. They outwardly maruailed at ſtones couched and heaped together by mans hande, as though Jeſus had ben delighted with ſuche a buildyng. Jeſus anſwered agayn: Seeſt thou this great and curious piece of worke? There ſhal a time come when there ſhall not one ſtone remayne vpon an other vnthrowen down: muche leſſe then ſhall the ſame buyldyng continue for euer.

Chriſt foreſheweth of the deſtruction of the Temple of Hieruſalē.

There ſhall not be leaſt one ſtone vpon an other.

Nowe Jeſus lotheth and contemneth all that euer is ſeen with bodily iyes, for the greate deſyre he hath of hys ghoſtly ⁊ ſpyritual temple. As he ſat in that part of mounte Oliuete (where he choſe his lodging for that night) from whence the temple of Jeruſalem might bee ſene, the diſciples called agayne to theyr remembraunce hys wordes, whereby he had tolde before howe it ſhoulde come to paſſe, that the ſayd Temple ſhould be deſtroyed bothe ſticke and ſtone, euen from the veray foundacion. For they ſuppoſed that the kyngdome of God, wheron they ceaſſed not as yet to dreame, ſhoulde come immediatly after the deſtruccion therof.

As he ſate on mounte Oliuet. ⁊c. Peter and James. ⁊c.

Fower of the diſciples aſke of Jeſus whan the temple ſhal be deſtroyed, and whan hys kingdome ſhal begin.

Therfore fower of them, that is to wete, Peter, James, John, and Andrew, went priuyly vnto hym as he there ſate, to the entent that like as he had ſhewed vnto a fewe perſones a part, the myſterie of hys transfiguracion: ſo ſhould he likewiſe diſcloſe vnto them, beyng but a few, al the ſecretes concerning the time when his kingdome ſhould come and begin: which thyng he would not perhappes open vnto al the others.

D

Tell vs, when ſhall theſe thinges be.

And for thys cauſe they ſayd vnto hym: Tell vs when theſe thynges ſhall come to paſſe, and by what token we maye knowe when the ſame tyme is already come and preſent. The Lorde who had already weded out of hys diſciples al carefulnes for ſuſteinaunce, deſyre of reuengement and prouydence of lyfe, or forecaſtyng howe to lyue, woulde alſo wede oute of theyr myndes all ſuche curioſitie as maketh a man ouer buſy and inquiſitiue to know ſuche thinges, as nothing appertaine vnto his ſaluacion.

Jeſus wedeth all curioſitee out of his diſciples mides, that they maie not be inquiſitiue of ſuche thinges as appertayne not to thē.

Therfore he ſo tempreth his wordes, that by the ſame he ſignifieth not onely that the citie of Hieruſalem ſhal one day be deſtroied, but alſo that after his departure, greuous ſtormes of perſecucion ſhal riſe agaynſt the preachers of the goſpel: and finally that the ende of the world, or domes daye ſhall come. But as it is expedient for all men to know howe they ſhall one daye make an ende of thys preſent lyfe, to thentent they maye euer make them ſelues ready agaynſt the ſame: ſo his wil and pleaſure was to haue hys diſciples fullye perſuaded that a tyme ſhould likewiſe come, when he would returne into the worlde agayne, a iudge bothe of the quicke and dead: but when that time ſhoulde come, becauſe it was not expedient, he would in no wyſe haue it knowen.

Chriſte woulde in nowiſe opē the time of his ſecound cumyng.

Take hede leſt any mā deceyue you.

Therfore he began to ſpeake of theſe matters, in ſuch wiſe as here enſueth. Beware, ſaieth he, leſt any man deceiue you. For there ſhal manye come who wyll chalenge and take vpon them my name, and euery of them wyll fayne hymſelfe to bee Chryſte, and by hys craftye deluſyon, deceyue manye vncircumſpecte perſons.

The texte.

When ye ſhall heare of warres, and tidynges of warres, bee ye not troubled. For ſuche thinges muſt nedes be, but the end is not yet. For there ſhal naciō riſe againſte nacyon, and kyngdome agaynſte kyngdome. And there ſhalbe yearthquakes in all quarters, and famiſhment ſhal there be and troubles. Theſe are the beginning of ſorowes. *But take ye hede to your ſelues, for they ſhal bring you vp to yͤ counſailes, and into the ſinagogues, & ye ſhalbe beatē, yea, & ſhalbe brought before rulers and

*Matth. x. Luke. xii. and. xxi. Jhon xv. and. xvi.

kynges

A kynges for my ſake,for a teſtimonial vnto them.*And the Ghoſpell muſt firſte bee
Mat.xxiiii publyſhed emonge all nacyons.

The great buſines and rufflyng of the worlde, wil ſhewe that my commyng approcheth,and the worlde is nighe at an ende. But you muſte not ſtraightwaies when warres are moued,or when there is any terrible bruit or rumoure of warres to be moued,be ſo diſmaied therwith,as though the ſame time were already preſent. For theſe thinges ſhall come,and yet ſhall not thende of the worlde furthewyth enſue. They ſhall onely bee as ſignes and profres of the end that is to come,euen as in an olde mans bodie,diſeaſes oft times chauncing,are foretokens that his body ſhall ſhortely decaie and periſhe. The temperature of the qualities,is the thing which preſerueth bodely health. But when by reaſon theſame qualities do ſtryue one againſt an other,the whole bodie is diſtempered,then is it an argumẽt that the diſtruction therof approcheth. There ſhal nacion riſe agaynſt nacyon, realme agaynſt realme,and one of them goe about with great powers,and hoſtes of men,to deſtroie an other. Moreouer the yearth it ſelfe,as though it were not content to noriſh ſo wicked and vngodlye people,ſhalbe ſhaken with yearthquakes, and ſo ſhall there be in ſondry places of the worlde,greate dearthe and famyne,becauſe it ſhall denye men theyr natural foode and ſuſtenaunce. Furthermore the aier, as though it wer angrye with the ſame vngodly folkes, vnworthy of lyfe and breathe, ſhalbe noyſome,and deadlye. When ye ſee many of theſe ſignes,and tokens,yet loke ye not by ⁊ by for domes daye. For theſe euils ſhalbe onely the beginning of the calamitie to come. Neyther ſhall your ſelues be free from ſuch euils ⁊ troubles. And therfore loke wel about ye,leſte you bee clapt in the neckes
B ere ye be ware. For men ſhall accuſe you,and bring you before counſels, ⁊ Sinagogues:and ye ſhal bee preſented before kynges and rulers, to anſwere in cauſes of lyfe and deathe : not for any offence, or euyll dede done on your behalfe,but onely for the profeſſiõ of my name:and this ſhal they doe,becauſe all the worlde maye knowe,howe they wer worthily caſt oute of the kingdome of god,ſithens they ſo perſecuted yͤ preachers of the ſame. But leat not theſe thynges muche trouble your myndes. The cruelnes of wycked perſons, ſhall brynge nothyng to paſſe agaynſte the procedyng of the ghoſpell. Neyther can anye man ſlea you before youre tyme. For domes daye ſhall not come, before the ghoſpell be preached throughoute all the worlde.

Foretokens of the ende of the worlde.

For ſuche thynges muſt nedes bee, but the ende is not yet.

There ſhall naciõ ariſe agaynſte nacion. ⁊c.

Naciõ ſhal riſe againſt nacion.

yearthe qwakes.

Derth and famin.

Signes in the aier and the ſunne.

Theſe are the beegynnynges of ſorowes

For they ſhall bryng you vp to the counſailles. ⁊c.

Greate perſecucion towardes the ende of the worlde for profeſſynge of Chriſtes name.

The goſpel ſall bee publiſhed to al naciõs afore the ende of the worlde.

But when they leade you, and preſent you, take ye no thought, neyther ymagin afore hand what ye ſhal ſaye,but whatſoeuer is geuen you in the ſame houre,that ſpeake. For it is not ye that ſpeake,but the holy goſt. The brother ſhall deliuer vp the brother to death,& the father the ſonne, and the children ſhal riſe againſt theyr fathers,and mothers,& ſhall put thẽ to death. And ye ſhalbe hated of al mẽ for my names ſake. But whoſo endureth vnto the ende,theſame ſhalbe ſafe.

The.texte. Math.x. Luke.xi.

You nede not therfore to prepare you any worldly ſuccours agaynſt the violence and tirannie of perſecutours, or to take thought howe to eſcape theyr iudgementes. When there is any accion commenſed agaynſte you, loke ye goe,⁊ appere,leſt ye ſeme to deſpiſe the publike authoritie. For thys thing alſo ſhal make muche for the enlarging and ſpreding abrode of the ghoſpell. But when ye are goyng to appere, be you not carefull,ſtudying with your ſelfes what anſwere to make, and how to tell your tale, for that ye are not ſene in the lawe, but men ignoraunt in ciuill pleaes:as the common ſorte of people are wonte to be careful in ſuche caſe,who make Oratours and Rhetoricians theyr atturneys, and proctours in pledyng of matters. But whatſoeuer cometh vnto your myndes,that ſpeake you.

What a Chriſtian preacher ſhall dooe whan he is preſented ⁊ broughte afore the magiſtrates.

But whan they leade you, ⁊ preſente you, take ye no thoughte.

C

For it is not ye that ſpeake, but the holye ghoſte.

For your ſelfes ſhal not be authours of ſuche wordes as you ſhal ſpeake, but inſtrumentes onely. The holy goſte ſhal ſpeake by you, ſuche thinges as ſhalbe expediente for the buſynes of the goſpell. But ſuche perſecucions muſte ye not onely looke for of alyantes, and enemyes, but alſo of youre frendes, and kinſfolkes. For one brother ſhall take the lawe of an other, and accuſe hym of deathworthy crymes, al naturall loue and affeccion caſt aſyde. And the father ſhall lykewyſe accuſe the ſonne, contrarye to naturall loue and kyndnes. Furthermore the chyldren ſhall alſo riſe agaynſt theyr parentes, and cauſe them to ſuffre death. And where as ye hurte no body, but brynge the tydynges of ſaluacion to all men: yet ſhall ye be hated of al them that loue thys world, onely for the diſpleaſure & malyce they beare to my name, which you ſhal preache. But in al theſe euils it ſhalbe nedefull for you to be armed with perſeueraunce and conſtancye of mynde. For who ſo continueth in hys good beginninges to the ende, ſhalbe ſafe, becauſe no calamytye is able to deſtroye hym, that with conſtante hearte and minde beleueth the ghoſpell.

The brother ſhall deliuer the brother to death. &c.

The brother ſhall accuſe the brother, & the father the ſo͂ne, for Chriſtes names ſake

Whoſo endureth perſecucyõ to the ende ſhall bee ſafe.

The texte. Mat. xxiiii. Luke. xxi. Daniel. ix.

¶ Moreouer, when ye ſee the abhominacion of deſolacion (wherof is ſpoken by Daniell the Prophet) ſtand where it ought not, let him that readeth, vnderſtande. *Then let them that bee in Iewry, fle to the mountaynes, and let hym that is on the houſe top, not go down into ẏ houſe, neither entre therin to fetche any thĩg out of his houſe. And let him that is in the fielde, not turne backe agayne vnto the thinges whiche he lefte behynde hym, for to take his clothes with hym. Wo ſhalbee then to them that are with chylde, and to them that geue ſucke in thoſe dayes.* But praye ye that your flyght be not in the winter. For there ſhalbe in thoſe dayes ſuche tribulacion, as was not from the beginning of creatures, (whych God created) vnto this time, neither ſhalbe.* And except that ẏ lord ſhould ſhorten thoſe dais, no fleſh ſhould be ſaued. But for the electes ſake whome he hath choſen, he hath ſhortened thoſe dayes.

*ma. xxiiii. Luke. xxi.

*ma. xxiiii

*ma. xxiiii

D

The abominacion of deſolacion mencioned in Daniels prophecie.

Whã ye ſee the abominacion of deſolacion &c. leat him that redeth vnderſtãd.

If ye require a ſigne to geue you knowledge when this extreme calamitye hangeth ouer youre heades: when ye ſhall ſee the abhomynacion that maketh deſolacion, ſtãding in the place where it is not beſemyng it ſhould ſtande, then leat him which readeth Daniels prophecy, vnderſtand it. For then it ſhalbe highe tyme for euery man al other thinges omitted and lefte vndone, to ſhyfte for himſelfe by flying awaye, and to ſaue hys lyfe, not by worldlye aydes, but by ſwyftneſſe of flight. Then let al that bee in Iewry, the flouriſhingeſt, and mooſt famous parte of the countrey, flye vnto the deſerte and wylde Mountaynes. If this calamitie take any manne on the houſe top, let hym not go downe into the houſe, nor enter into his parloure, or chambre to fetche out any thyng from thence: but as he is founde, ſo let hym gette hym awaye, and be gone. And yf at that ſeaſon anye manne bee labouring in the fieldes naked, & without clothes, let him not runne home againe to fetche awaie his cloke, or mantel, but flie ſtraight way ſome whither els: ſo ſwift ſhal the floud of the miſery and calamitie be, whiche ſhall ouer flow this countrey. Therfore in woful caſe ſhall they bee whyche are great with childe, and they alſo that haue childrẽ ſucking on their breſtes, becauſe nature wil not let ſuche as are with childe to caſt away theyr burthen: nor naturall kindneſſe ſuffer the other to flye away frõ theyr children. And the onely waye to ſaue the lyfe ſhalbe to flie without any tarying. Therfore deſyre you of God, that this calamitie chaunce not in the winter ſeaſon, nor vpon the Sabboth daye. For ye muſt not onely flye awaye as faſt as your legges will beare you, but alſo a great waye of. But wynter ſeaſon becauſe the daye is than ſhorte, is an yll tyme to flye farre in. And the lawe forfendeth to trauayle farre vpon the Sabboth daye. All that the Lorde hathe hitherto ſayed, is ſpoken in ſuche wyſe, that it ſemeth partlye to

Then leat them that bee in Jewrie flee to the mountaines.

The ſodain cõmynge of the ende of the worlde and the extreme ſoreneſſe therof

Woe ſhall bee than to them that are wyth childe.

The greate miſerye of them, vpon whome the daungyers of the later tymes ſhal light being with child.

But praye ye that your flight maye not bee in the wynter

lye to

A ly to pertayne to the diſtructyon of the citie of Hieruſalem : partelye to the tymes of perſecucions whyche were mooſte ſharpe, and vehemente, at what ſeaſon Stephan was ſtoned to death: and partly to the laſte ende of the worlde or to domes daye. Yet is there included in the ſame wordes, a morall ſenſe, whyche teacheth vs, howe that beyng delyuered from all worldlye impedimentes, and encumbraunces, we ought alwayes to wayte for the coming of that daie, whē we ſhalbe preſented before almighty god to receyue oure dome and iudgemente. He can neuer be prepared agaynſte the ſame, who eyther for loue of temporall thynges, or els thorowe thenforcemente of carnall affections, that is to ſaye, for hys parentes, wyfe, or chyldrens ſakes, is called backe agayne to the daunger of the loſyng of euerlaſtyng ſaluacyon. He is laden with a veſſell, whoe being ouercharged and letted with worldly ryches, ceaſſeth to doe thoſe thinges whyche pertayne to eternall healthe. He is burthened with a mantell, whoe for taking hede vnto the body, regardeth not the ſoule. He is ſlow of foote by caryng of an infaunte, who by reaſon of naturall affections, refreyneth not from thoſe thynges whych he knoweth ryght well are by all maner of meanes to bee exchewed: ne haſteth to the atteynyng of thoſe, whyche he knoweth ought (all lettes and impedimentes ſet aſyde) greatly to bee deſyred. Winter taketh them flying, who for the lytle lyght that theyr weake faythe geueth, and becauſe charitie is colde and faynt in them, doe not finiſhe their iourney, and manfullye goe thorowe whither they began to goe. Moreouer the ſuperſticious obſeruacion of yͤ Sabboth bryngeth thoſe perſons into daunger, who by reaſon of an vnryght and aukewarde iudgemente, tremble and quake for feare, where there is no cauſe of feare: and where B they oughte chiefly to feare in dede, are feareles: as when a manne is bold to tranſgreſſe the commaundemente of God, for feare leſte he breake mannes conſtitucions. For the lorde himſelfe taught openly, yͤ the Iewes Sabboth was well contemned, and broken, for mans health and preſeruation. Furthermore the woordes that enſue, ſeme rather to pertayne to the laſte daye of the worlde, before the whiche daye, great buſynes, and hurly burly ſhall vniuerſally happen for the cummyng of Antichryſte. Thoſe dayes, ſayeth he, ſhall be ſo full of miſeries on euery ſyde, that there hathe not bene the like tribulacyon and affliction from the creacion of the worlde vnto thys daye, nor hereafter ſhalbe. If this affliction ſhould long whyle continue, as it ſhalbe fell and cruell for the ſeaſon, there ſhould not one man bee ſaued. But God of hys infinite mercye and goodnes, hathe prouyded that this ſtorme ſhall ſhort whyle endure, for theyr ſakes, whom he hath choſen to lyfe euerlaſtyng. For of theſe wil he ſuffre none to periſh, what ſtorme of euyls ſoeuer ſhall aryſe. Wherfore there is no cauſe why any manne ſhoulde feare hym ſelfe, ſo that he perſeuer and abyde ſtyll in the euangelike and chriſtian faythe, as nighe vnto the ſhoteanker or ſureſt refuge. No puiſſaunce ſhall caſte them downe, whyche haue a conſtante beliefe in me.

The morall ſenſe and applying of the time of perſecution in the laſt dayes.

What perſones cannot be well prepared againſt the later daies.

To bee laden wyth a veſſell, mantell, or carrying of an infaūte, what it meaneth.

Fleeing in wynter.

Fleeyng on the Sabboth daye.

For there ſhall bee in thoſe daies ſuche trybulacion as was not ſence. &c.

The Sabboth daye howe it maye bee broken.

Extreme tribulacion towardes the ende of the worlde.

God ſhall ſhorten the dayes of tribulacion & perſecution for the electes ſake.

But for the electes ſake &c. he hath ſhortened thoſe dayes.

No puiſſaunce ſhall caſt them down, that haue a conſtaūt belief

The texte. mat. xxiiii. Luke. xvii. *ma. xxiiii

And then, yf any man ſay to you: lo, here is Chriſte: lo, he is there, beleue not. *For falſe Chriſtes and falſe prophetes ſhall riſe, and ſhall ſhew miracles, and wonders, to deceyue, if it were poſſible, euen the electe. But take ye hede: beholde, I haue ſhewed you all thinges before.

If any mā ſaye: loe, here is Chriſte, &c. beleue not.

Onely take heede that in ſtede of me, you embrace not another Chriſte. There ſhalbee more ioperdy of deceyuers, then of perſecutours. For there ſhall aryſe in thoſe dayes falſe Chriſtes, who ſhall vntruly chalenge, and take vpon them my name, and perſon.

There ſhall bee more ieoperdie of deceiuers then of perſecutours in the laſte tymes.

False prophetes ſhall aryſe in the later dayes, and woorke miracles.

C

If any man ſay, lo here is Chriſt, beleue not. ⁊c.

Howe doe the Papiſts then ſe him in the ſacramente?

The commynge of Chriſt, and how it ſhall bee.

But take ye hede, behold, I haue ſhewed you all thynges before.

Beware of counterfeite Chriſtes.

There ſhall aryſe alſo falſe prophetes, which vnder a cloke and coloured ſhewe of holynes, ſhall fayne themſelfes to be Prophetes, and in working of Magicall wonders, and miracles cloked by the craftie illuſions of deuels, folow the prophetes, and me: ſo that euen the very elect (yf any power coulde preuayle agaynſt God) may be deceyued by ſuche ligierdemayne, and iuglyng caſtes. Therfore yf any man ſhal ſaye vnto you: Loe, here is Chriſt, beleue him not: or yf any call you backe to an other place, and ſaye: loe, here he is: what place, what apperaunce of thinges, or what maner of honour or ſeruing of God ſoeuer he ſhewe you, beleue him not. For after that Chriſt hath once forſaken the worlde, he cannot be ſhewed nor pointed to with fingers, but will lye hid in mens ſoules, ⁊ this ſhalbe the ſigne and token to knowe where he is: when any doth with his lyfe, and conuerſacion expreſſe hys doctryne, and put it in execucion. Howbeit he wyll not come at domes daye, ſo as he now cometh: but wil ſodainly ⁊ vnloked for, ſhew himſelfe frō an high after the maner of a flaſhe of lightening, dreadfull to the wycked, who ſhall bee caſt into euerlaſting fyre: and agayne amiable and louely to godly perſons, whiche ſhalbe called to the felowſhip of the heauenly kingdome. Therfore yf you chaunce to lyue in theſe daies, beware ye embrace not in ſtede of me, ſome counterfayte Chryſte. Loe, I haue tolde you all thinges before hande. There remayneth behynde, that you retayne and kepe my woordes in memory.

The texte. Mat. xxiiii. Luke. xxi.

Moreouer in thoſe dayes after that tribulacion, the Sunne ſhall waxe darke and the Moone ſhall not geue her light, and the ſtarres of heauen ſhall fall, & the powers whiche are in heauen ſhall moue. And then ſhall they ſee the ſonne of man coming in the cloudes with great power and glory. And then ſhal he ſende his aungels, and ſhall gather together hys electe from the fower windes, from the endes of the yearth, to the vttermoſte parte of heauen.

D

All Elemētes ſhall in the later tymes bee ſet agaynſt the wickednes of the worlde.

The ſunne ſhal waxe darke, and the moone ſhall not geue her lyghte. ⁊c.

And the powers which are in heauen ſhall moue.

The dreadfulnes of domes day.

And than ſhall they ſe the ſonne of man comming in the cloudes. ⁊c.

The ſodaine comming of Chriſt at the daye of Iudgemēt.

Nowe after theſe foreſayde calamities, warres, perſecucions, famine, peſtylence, and earthquakes bee paſte, there ſhall alſo enſue many other wonderfull ſignes and tokens out of heauen, all the elementes beyng, as it were, prefully ſet to take vengeaunce vpon the wycked people. For the Sunne, the fountayne of lyght, ſhal wexe darke, therby as it were embrayding the vngodly with theyr blyndnes, becauſe they would not ſe the euerlaſtyng Sunne and lanterne of the worlde. Neyther ſhall the Moone, whiche is wonte to ſhyne in the night, and put awaye the darkeneſſe therof, geue her light that ſhe boroweth of the ſunne. Furthermore, men ſhall ſee the ſtarres fall downe from the firmament to the yearth, whyche haue bene ſo many hundred yeares there faſtened for mans behoufe and commoditye. And beſides thys, the powers of the heauens (by vertue whereof thoſe merueylouſe bodyes haue continued, euen from the creacyon of the worlde, theyr courſes and offices appoynted them of God) ſhalbe moued: ſo great ſhall the feare be of the dreadful day of dome approching. Theſe thinges done, al that be then aliue, ſhall ſodainly, and with the twinkeling of an iye, ſee the ſonne of manne (who is nowe taken for an vnderling, and not regarded) appeare in the higheſt cloudes with greate puiſſance, and in the glory of the father, and with him innumerable multitudes of Aungels. Then wyll he ſende oute hys Aungels, who wyll let none of hys choſen be awaye, but wyll aſſemble them altogether from euery quarter, whether they bee quycke, or els dead, but muſte ſodaynly bee reliued agayne: he wyll ſende them out, I ſay, to gather all the membres of the myſticall bodye vnto theyr head, to thentent that they whyche haue bene partakers of afflictions, and perſecucions for the ghoſpelles ſake, maye lykewyſe be cōpanions and partakers with hym, of euerlaſtyng ioye and blyſfulneſſe.

It ſkylleth

A

* And then ſhall he ſēd hys Aungels. &c.

The Aungels of god ſhall at the laſte daye gather the ſoules of the electe together.

It ſkilleth not whither that good mennes ſoules haue gone, neyther into what place theyr karkaſes haue bene throwen: Aungels ſhall fynde them out, and gather them together from the fower quarters of the worlde: and againe from the hygheſt pole of heauen, to the lowmoſt. Euery ſoule ſhalbe ioyned vnto his owne proper body, and al the electe and choſen people ſhall lykewiſe be conioyned vnto theyr head.

The texte. Mat. xxiiii Luke. xxi. Iohel. ii.

*Ma. xxiiii Luke. xxi.

Learne a ſimilitude of the figge tree: when his braunche is yet tender, and hathe brought forth leaues, ye knowe that ſummer is neare. So in like maner when ye ſee theſe thinges come to paſſe, vnderſtande that he is nye, euen at the dores. Verely, I ſaye vnto you: that this generacion ſhall not paſſe, till theſe thinges be done. *Heauen and yearth ſhall paſſe, but my wordes ſhall not paſſe. But of the daye and time, knoweth no manne, no not the Aungels whyche are in heauen; neyther the ſonne hymſelfe, ſaue the father only.

Vnderſtād ye that he is nigh euen at the doores.

That the laſte daye ſhall ſurely come.

Heauē and yearth ſhal paſſe, but Goddes worde ſhall not paſſe.

Nowe leſt this day come ſodainly vpon you, when ye are nothing at al prepared for it, you maie geaſſe by certaine foreſignes ⁊ coniectures, when it is nere hande, euen as ye maye coniecture and gather by the fygge tree that ſummer will ſhortly come. For when the braunches of this tree begin once to waxe ſoft and tender, beyng about to bryng forth theyr fyrſt fruite of young figges called *groſſi*, ⁊ when the leaues be alreadie budded out, ye knowe that ſummer is not far of. But it is much more certayne yͭ that daye ſhall come, then it is certayne, that ſummer foloweth after wynter. Thys thing do I auouche vnto you: This age ſhal not paſſe til al theſe thinges ſhall happen. Among corporall thinges there is nothing more ſtable and ſure then heauen: nothyng more vnmouable then is the earth: but yet both heauen, and yearth ſhall ſooner alter and chaunge theyr nature, then my wordes be vayne, and of none effect. Be ye not careful to know certaynely when that ſame laſt day ſhal come, foraſmuche as it is not geuen vnto the Aungels to know it: no nor yet to the ſonne himſelfe. For yͤ father hath reſerued this ſecret knowledge to himſelf alone, becauſe he perceiued it was expediēt for your ſoule helth he ſhould ſo do. Be you moſt certainli aſſured yͭ it ſhal come: but aſke ye not when, leſt by this meanes ye become careles.

B

Heauen ⁊ yearth ſhal paſſe, but my wordes ſhall not paſſe.

Neyther manne nor Aūgel maie knowe the veray time of the laſt daie. &c.

The texte. Mat. xxiiii and. xxv. Luke. xii. *Luke. xix *Luke. xxi

Take hede, watche, & pray, for ye know not when the time is. *As a man which is gone into a ſtraunge countrey, and hathe left his houſe, and geuen hys ſubſtaunce to hys ſeruauntes, and euery manne hys worke, and commaunded the porter to watche. * Watche ye therfore. For ye knowe not when the mayſter of the houſe wyll come, at euen or at midnight, whether at the cocke crowyng, or in the dawnyng: leſte yf he come ſodaynlye, he fynde you ſlepyng: and that I ſaye vnto you, I ſaye vnto all, watche.

Take hede, watche and praye.

We muſte take hede, watche and praie, becauſe we knowe not whan the laſte daye ſhall come.

Howe we ſhal watch.

Howe we ſhall praye.

Satan hath his craftes to deceyue, yea, euen wiſe mē to.

The worlde ⁊ the fleſhe haue theyr enticementes.

Contempt of God, or els deſperacion, wherof it cometh.

Beware alwayes and take good hede: watche ⁊ pray continually, ſynce you are vncertaine when that dreadful daie ſhal come vpō you. You ſhall take good hede, yf you wyll not truſt vnto worldly aydes, neyther put confidence in any worldly creature: but wholy hang vpon me, ⁊ my cōmaundementes. You ſhal watche, if by refrayning frō ſuperfluitie, ⁊ all bodely pleaſures, you wil wholy bend youre ſelfes to holines of ſpirite, ⁊ vertuous liuing. You ſhal pray, if you wil moſt feruently deſyre thoſe thinges, which are promiſed vnto them yͭ ſtill perſeuer ⁊ continue in the profeſſion of the ghoſpel. Satā hath his craftes to deceiue, euen wiſe ⁊ circūſpect perſons. Againſt theſe craftes you muſt vſe yͤ wiſdom, ⁊ policy of the ſerpent. The world, ⁊ the fleſh haue their entiſinges, wherwith they ſo delite yͤ mindes of rechles folkes, yͭ (as I maie cal it) ſlepe, ſecuritie, ⁊ forgetfulnes of thinges eternall, crepeth vpon thē ere they be ware. Of theſe thinges ſpringeth eyther cōtempt, or els deſperance of the kingdō of heauen. God wil not clene forſake his choſē, but he loueth wakeful ⁊ hedeful perſons: yet wil he that when they haue done what may be done by mans endeuoure ⁊ diligence, they neuertheles ceaſſe not to pray, fully perſuadyng themſelfes howe it is

God that geueth the beginning, proceding, ⁊ consummaciō of euerlaſting bliſſfulnes. So watche you, as though god will forſake you for a time: ſo praye you, as though whatſoeuer ye goe aboute, ſhall come to none effect, without he put to his helping hand. And becauſe yͤ lord Jeſus would the more depeli faſtē this doctrine in the mindes of his diſciples, he added a ſimilitude very fit for the purpoſe. Whē J ſhal forſake you, ſaieth he, ſo demeane your ſelues, as faithful ⁊ wiſe ſeruaūtes would do, vnto whom the lord beyng about to make a voyage into a ſtraunge countrey, hath geuen authoritie to order ⁊ guide his houſe: and hath aſſigned to eche of them his worke and office. Furthermore he hath cōmaunded the porter to watch for feare of night theues. Theſe ſeruaūtes, becauſe they be vncertayne of their lordes returning home, do ſtil endeuoyre them ſelues to do theyr office and duetie, yͭ whenſoeuer it ſhal chaunce him to come home again, he may find them watchyng. It is more certayne that J ſhal come agayne to you, then that theyr lord ſhal eftſones returne vnto them. There maie ſome chaunce befal, that he miſcary whiles he is frō home in the ſtraunge countrey. But as ſure as god is in heauen, J wil come agayn, albeit the daye when, be to you vncertayne. Therfore doe you as good ⁊ thriftie ſeruauntes are wont to doe. Euer watche and loke after my retourning. You cannot tel when yͤ lord wil come, at euen, or at midnight: whether at the Cocke crowyng, or in the dawning of the daie, leſt if he come ſodaynlye (as he wil come in very dede) he fynde you ſleapyng, and ſlacke, or negligent in doyng of your duetie. That J ſpeake to you, J ſpeake by you, to all that ſhalbe borne vntyll the worlde be at an ende: watche ye. Euerye man muſte watche that wil be ſaued: Euery man muſt doe the worke that the lord hath committed vnto hym, but eſpecially and aboue all others, it behoueth the porter to watche, who watcheth for the ſafegarde of yͤ whole familie. And although the people doe ſumtimes take a nappe, yet hath the ſhepcheard no leaſure to ſlepe. Nowe is all thys preſente lyfe (wherin is no certayne difference betwene good thynges and bad, ⁊ wherin is exceding much ignoraunce or blindeneſſe, and verie litle lyghte:) al thys lyfe, J ſaye, is in compariſon of the life to come, nothyng els but nyght. And albeit that in the ende of the worlde the lord wyll come once for all, to al men generally, yet commeth he alſo to euery man ſeuerally at the houre of death. Therfore euery mā particularly ought to watche againſt this his comming, becauſe it is euen as vncertayne as the other. For he commeth vnto ſome late in the euenyng, as in growyng age: to ſome at midnight, as when they are in their flowers, and beſt liking: to other ſome at the Cockecrowing, that is to wete, in olde age. Ye muſt neyther truſte to your ſtrength, nor to youre age. The tyme and houre of death is lyke vncertayne to all menne.

Praier a thyng moſt neceſſarye againſt all euils.

C

As a man whiche is gone into a ſtraunge countrey. ⁊c.

How euery mā oughte to demeane hymſelfe vntyll the laſt daye.

Watche ye therfore, for ye know not whā the maiſter of the houſe wyl come. ⁊c.

D

That Chriſte ſpake to his Apoſtles, he ſpake to all men.

And that J ſaye vnto you, J ſaye vnto all: watche.

The paſtour aboue all others muſt watch ouer hys flocke.

This life in compariſon of the lyfe to come, is but nighte.

Chriſtes commyng in the euenyng, at midnighte, and at the cocke crowyng, what it is.

The tyme and houre of death is lyke vncertayne to all men.

The. xiiii. Chapter.

¶ After two dayes was Eaſter, and the dayes of ſwetebread: And the hie prieſtes and the Scribes, *ſought how they might take him by craft, and put him to death: But they ſayde: not in the feaſt daye, leſte any buſineſſe ariſe emonges the people.

The texte. Math. xxvi. Luke. xxii. *Jhon. xi.

Nowe that moſte holye, and ſolemne feaſte of Eaſter, drue nyghe, that is to ſay, of Phaſe, whiche worde ſignifieth in the Hebrue tongue, a paſſingouer: on the which daye the holy bloude of the vnſpotted lambe ſhoulde delyuer vs from the vengeaunce of the ſlaying ſwerde, and beeynge brought oute of Egipt through the read ſea, and wilderneſſe of this worlde, bryng vs vnto the heauenly Hieruſalem, into a countrey flowing with mylke and honye.

Phaſe what it ſouneth in Hebrewe.

After twoe dayes was Eaſter, and the dayes of ſwete breade.

For the

A For the Jewes paſſeouer, which they yerely celebrate and kepe moſt high and holye, was nothyng elles but a figure and ſhadowe of thys ſacrifice: lyke as was thys ceremonye, that they dyd on theſe dayes forbeare leauened bread: exhorting vs hereby, to ſuche puritie and cleaneſſe of lyfe, as becummeth a profeſſour of the goſpell. After two dayes expired, the day that they called the preparyng day, ſhoulde be. But as the chiefe prieſtes and Scribes, deuoutly prepared and made themſelfes readye to celebrate this corporall paſſouer: ſo dyd they lyke vnwyſe felowes, wickedlye make haſt to offer vp that ſame true lambe, which that ſolemne ſacrifice had ſo many hundred yeres figured: For now were they at a full poynte to ſlea Jeſus: but becauſe they durſt not opẽly do it, for feare of the people, they thought good to lay handes vpon hym, and put hym to death by gyle and treaſon. And for thys theyr purpoſe, that day of al other was moſt conuenient: to thintente the thyng of the newe teſtamente, ſhoulde agree with the figure of the olde. They themſelues did not choſe this daye, but it was foreappoynted vnto thys ſacrifyce by the eternall decre and ordinaunce of the father. For they counſeyling together how to ſlea Jeſus, ſayed: Not on the feaſt day, leſt there aryſe any buſines and hurly burlye among the people. Doubtleſſe it is a Jewiſhe feare, to ſtande in awe of menne, and all thys while nothyng to dreade God at all.

And the highe prieſtes and Scribes ſoughte howe they might take hym by craft, and put hym to death.

But they ſaye: not on the feaſt daye, leſte &c.

The Jewes paſſouer lambe a fygure of Chriſte to be offered.

The preparyng daye of the Jewes.

The preparing day why it was a moſt fitte time for the Jewes to ſleaghe Chriſte by guyle.

A Jewiſhe feare to dreade man & not God.

¶And when he was at Bethania in the houſe of Simon the Leper, euen as he ſat at meate, there came a woman hauing an alabaſter boxe of oyntmente, called Narde, that was pure and coſtlye: and ſhe brake the boxe, and powred it on his head. And there were ſome that were not contented within themſelues, and ſayde: what nede B this waſte of oyntemente? For it myght haue beene ſolde for more then three hundred pence, and haue bene geuen vnto the poore, and they grutched againſt her.

The texte. Mat. xxvi. Luke. vii. Jhon. xii.

Jeſus knowyng the tyme was come, in the which it was the fathers wil to haue yͤ ſame euerlaſting ſacrifyce to be made, departed not from Jeruſalem, leſt he ſhould haue ſemed to haue failed at yͤ place foreappoynted vnto this buſines. When he therfore toke a repaſt at Bethanye with hys frẽdes, in the houſe of Symon ſurnamed the Leper, one of the geaſtes that feaſted with hym, was Lazarus. * This houſe repreſenteth vnto vs, the agreeing, and frendly felowſhyp of the church: the which being vncleane, he waſhed & purifyed with hys precyous bloud: & beyng dead through ſinne, and vnryghteouſnes, he made alyue agayne by hys deathe and paſſyon. With ſuch perſons, Jeſus loueth to ſyt at table, rather then with the prieſtes, and Phariſeis, who thoughte themſelues cleane, and alyue, not withſtandyng they were ſuche in ſoule, as Symon and Lazarus were in bodye. As they were thus at theyr repaſte, there came in a certayne womanne hauyng an alabaſter boxe, full of pure, good, and precious oyntmente, called the oyntmente of ryghte Narde: whiche brake her boxe, and powred all the oyntemente vpon the Lordes head, as he ſate there at the table. Jeſus who was neuer delyted with the pleaſures and delicacies of thys worlde, loueth to bee anoynted with ſuch maner of oyntmente, after the ſpirituall meanynge. The Churche is lauyſhe and prodygall in beſtowyng thys oyntmente vpon her deare and welbeloued ſpouſe. What precious thyng ſoeuer ſhe hath, the ſame reſerueth ſhe not to herſelfe, but powreth it vpon Jeſus head, vnto whome all honour and glory is due. The houſe of the Churche is in moſt ample wyſe enlarged & ſpred abrode throughout al the whole world: but the ſwete ſauour, & fragrant ſmel of this oyntment hath filled euery corner and part therof. This ſwete ſauor allureth & cauſeth many a one to deſyre that they may bee admitted into the ſame houſe: wherin Jeſus ſitteth at meate with hys frẽdes.

And whan he was at Bethanie &c

Euen as he ſate at meate, there came a woman hauyng an alabaſtre boxe, &c.

And ſhe brake the boxe and poured it vpon hys heade.

Chriſt taketh hys repaſt at Bethanie in the houſe of Simon the lepre.

Lazarus one of the geaſtes wyth Chriſt in Simon the lepres houſe,

*Chriſtes eatynge in Simon the lepres houſe and Lazarus with hym, what it ſignified.

Marye Magdalen commethe to enoynte Chriſte &c into Simõ the lepres houſe.

The pouryng of Narde vpõ Chriſtes head by Marye Magdalens what it meneth.

Judas murmoureth within hymſelfe agaynſt the pouryng of Narde vpō Jeſ⁹ head.

It is coſtle well loſte that is poured and emploied vpon Chriſtes glorye.

The Synagogue is ſparyng to Chriſtward ⁊ prodigal vpon hyr own perſō: but the Churche contrarye wyſe.

The poore wiedowes offreyng ⁊ Marye Magdalēs offreyng compared together.

C

And there were ſome that were not contēted within them ſelfes, and ſayed: what nede thys waſte of oyntemente.

But there be ſome which of ſpite and enuie, ſpeake agaynſt the delicacies of Jeſus: as the Jewes, who rather ſeke theyr own profit, glory, and commoditie, then the glory and honour of Jeſus Chriſt. For ſo dyd certayn of hys diſciples that yet ſauored of the fleſhe, but ſpecially Judas Iſcarioth: who being not contented in hys mynd, ⁊ muttring with himſelfe agaynſt this womans fact, ſayd on this wyſe: what neded it to waſte or caſt awaye this ſo pure good oyntment? For it might haue bene ſold for thre hundred pence, ⁊ with that money, many a poore body haue beene relieued. And the loſſe of thys oyntment grieued them ſo much, ꝧ they made a great murmuring agaynſt the godly prodigalitie of the womā. That thing is wel loſt, which is employed vpon Chriſtes glory: Yea, to ſay the trueth, there is nothing that leſſe periſheth. The ſinagoge is ſparing to Chriſtward, ⁊ waſtful or prodigall to her own perſon. Contrarily, the church regardeth not ꝧ price and value of that ſhe hath receiued of Chriſt, but breaketh the veſſel, and raſhly powreth out al that euer ſhe hath vpon her ſpouſes head. The poore widow which caſt a farthing into the treaſury, pleaſed Chriſt highly. So doth this woman content him alſo, which for hys loue ⁊ ſake, hath loſt her precious oyntmēt. The widow knowlaging her pouertie, brought foorth all the poore ſubſtance ſhe had, and caſt it into the treaſurie: and the other beyng now riche and wealthy through the lordes liberalitie, dyd not onely geue hym al that euer ſhe had, but alſo ſuſtayned the loſſe of her veſſel. The one gaue her goodes ⁊ liuing: the other gaue euen body ⁊ ſoule, if that can periſhe whiche is geuen vnto Jeſus. Where bee they nowe that grudge and murmour agaynſte this prodigalitie, whiche is ſo pleaſaunte and acceptable to the authoure of grace? Chriſt geueth of hys owne plentifully, to thentent that the good ſauour of hys liberalytye, maye the more be ſpread abroade. He requireth no rewarde for anye thyng he geueth: but here onely he is ambicious or deſyrous of honour. He willeth ꝧ we knowledge his wel dooing and benefites, not becauſe he hath anye nede of ſuch prayſe and commendacion, but it hath pleaſed hym by thys meane to geue vs hys giftes and riches.

D

The. texte.

¶ And Ieſus ſaied: let her alone, why trouble ye her? She hath done a good woorke on me. *For ye haue poore with you alwayes, and whenſoeuer ye wil, ye maye doe them good, but me haue ye not alwaies: She hath done that ſhe coulde, ſhe came aforehand to anoynt my bodye to the burying. Verely I ſay vnto you: *wherſoeuer this goſpell ſhalbe preached thorowout the whole worlde, this alſo that ſhe hath done ſhalbe rehearſed, in remembraunce of her.

* Deut. xv.

* Mat. xxvi.

Jeſus defendeth Marye Magdalen againſt his diſciples murmouryng and muttreyng againſt hir.

And Jeſus ſayed: leate hir alone, why trouble ye hyr?

For ye haue poore with you alwayes, but me. ⁊c.

The Lorde (of whome alone it is ſufficient to bee alowed) defendeth the godly diligence of the woman agaynſt his Diſciples muttryng and murmuryng agaynſte her. Why, ſayeth he, make you thys buſyneſſe with thys woman? Suffer her to take her pleaſure. She hath done me a good turne. For whereas you cloke your couetouſnes with a pretenſe to ſuccoure the poore, know ye that whatſoeuer is geuen to me, theſame is geuē to a poore bodye. Theſe common poore folkes and beggers, you ſhal euer haue with you, whome you may doe good vnto, and help as oft as ye wil: but ye ſhal not alwayes haue me preſente, to wynne my fauour by ſuche corporall benefites. I haue bene but once in my lyfe tyme thus honoured: ⁊ the thyng that is doone, is not doone to thyntent that many ſhould take enſaumple therby, to vſe ſuch maner of bodely refreſhinges: but becauſe al mē ſhould after the ſpiritual ſenſe and meanyng, doe the lyke. Thys woman wotteth not what ſhe doth, and yet with a godly endeuoyre and diligence, doth ſhe aſmuche as lyeth in her to dooe. My death is nere hande, then will ſhe deſyre to anoynte my bodye that muſt be buried. And becauſe ſhe ſhall not

Chriſt why he ſuffred to haue Narde powred on hys heade.

She hath dooen what ſhe coulde, ſhe came afore hande to enoynte my bodye to the buriyng.

A then haue time ſo to do, ſhe preuenteth the time: and yeldeth me that honor whiles I am aliue, which ſhe can not geue me whẽ I am dead. But ſo true is it that her godly endeuoyre (which you ſpeake & murmour agaynſt) ſhal not lacke it condygne and woorthye prayſe, that when my deathe ſhall by preachyng of the Goſpell, be renoumed and ſpoken of throughout all the whole world, ſhe ſhal likewiſe be remembred and ſpokẽ of, becauſe ſhe honoured it with ſuche a gyft and preſent before I dyed.

Marye Magdalenes enoiting of Ieſus, to what vſe it was.

The texte. Mat. xxvi. Luke. xxii.

¶ And Iudas Iſcarioth one of the twelue, wẽt away vnto the hie prieſtes to betray hym vnto them. When they hearde that, they were gladde, and promiſed that they would geue him money. And he ſought how he myght conuenientlye betray him.

Iudas Iſcariothe &c. wente away vnto the hyghe prieſtes to betraye hym vnto them.

With theſe wordes the Lord cauſed his diſciples to ceaſſe theyr muttring. But Iudas Iſcarioth one of the twelue (who vntruely diſpenſed the common money geuen for the reliefe of the poore) coulde in no wyſe ſuffer the loſſe of thys oyntment, but wẽt ſtreightwayes vnto the high prieſtes, to betray Ieſus vnto them. For it was not vnknowen vnto hym, how they ſtudied to take hym by deceite & treaſon. After the hygh prieſtes heard thys, they were ryght glad. It pleaſed them very wel that one of houſhold with Ieſus, ſhould be the chiefe woorker of thys miſchiefe. They agreed of the ſumme of money that Iudas ſhoulde haue for his labour. And there was mutual faith found in that wicked counſel & conſpiracy, whiche is ſeldome kept in honeſt & leful couenauntes. Iudas beleued the bare promiſe of the prieſtes, without eyther wrytyng, witneſſes, or ſureties. He ymagined with himſelf which way he might betray Ieſu vnto the ſaid prieſtes & Scribes, after ſuch a ſort as they deſyred: that is to ſaye, in tyme and place conuenient, leſt any buſines or inſurreccion ſhould ryſe hereof. For thys condicion was expreſſed in the couenaunt.

Iudas goeth to the hygh prieſtes to betraie Ieſus vnto them, and why.

When they heard that, they were glad, and promiſed to geue hym money.

Iudas couenaunteth ſo to betray Ieſus as no buiſyneſſe maye ariſe thereof.

The texte. Exo. xii. Math. xxvi Luke. xxii.

¶ And the firſt day of ſwete bread (when they offered paſſeouer) hys diſciples ſaide vnto him: where wilt thou that we goe & prepare that thou mayeſt eate the paſſeouer? And he ſendeth furth two of hys diſciples, and ſaith vnto them: Goe ye into
B the citie, and there ſhal mete you a man bearing a pitcher of water, folow him: and whitherſoeuer he goeth in, ſay ye to the good man of the houſe, the maſter ſaieth: where is the geaſt chaumber where I ſhal eate paſſeouer with my diſciples? And he will ſhew you a great parlour paued, and prepared. There make ready for vs. And his diſciples went furth and came into the citie, and found as he had ſayd vnto thẽ, and they made ready the paſſeouer.

In the meane time, whiles Iudas & the hye prieſtes counſayled together how for to deſtroy him, Ieſu went about the buſynes of mans ſaluacion. Now was the firſt day of the feaſt of ſwete bread come, on the which daye the Iewes were wont to offer vp their eaſter lambe. Therfore Ieſus diſciples ſaid vnto him. Whither wilt thou that we goe, & prepare the thy eaſter ſouper? Ieſus ſent out two of them to make prouiſion therefore, ſaying vnto them: Goe ye into the citie, and aſſoone as ye bee entred in, there ſhall mete you a man caryng a pitcher of water: hym folowe ye, and into what houſe ſoeuer he entreth in, ſay theſe wordes to yͤ good man of the houſe in my name. The maiſter ſaith, where is the ſouping chamber where I may eate my eaſter lambe with my diſciples? & he ſhal ſtraightwaies ſhewe you a large ſouping chaumber, paued, & already prepared for the feaſt yͭ ſhall be made therin. There prepare you for vs our Eaſter ſouper. Here marke me the ſymple obedience of the Apoſtles, ſuche an obedience as they alſo ſhewed beefore, when they were ſente out to fetche the Aſſes foale. Marke alſo this, that there is nothyng hyd and vnknowen vnto the lorde: ſo that it is manifeſt and playne hereby, that he both foreknew, and willingly ſuffered whatſoeuer he ſuffered for our cauſe. Further, marke hys autoritie. At the namynge of thys woorde (Lorde, or, Maiſter) the Aſſe was by

And hys diſciples wnt foorth and came into the citee.

The obedience of the Apoſtles vnto Chriſtes biddinges.

Nothyng vnknowen vnto Chriſt and that he willyngly & wittyngly ſuffred for vs.

and by

The auctoritee of the lordes name.

The ſouping chaumbre prepaired for Chriſt, what it figured.

C

And ſo dyd as he had ſaied vnto thē, & they made readye the paſſouer.

and by lette goe. Agayne at the namyng of the ſame woorde, the ſoupyng chaumber was furthwith ſhewed them: ſo that it appeareth hereby, that it was in hys power to dooe whatſoeuer he woulde. He could with a becke haue reſtrayned the Prieſtes, and Phariſeis, who went about cruellye to tourment hym and put hym to death. The diſciples wente theyr waye and came into the citie, and found one carying a water pitcher: whome they folowed, and entred into the houſe where he wente in, and declared vnto the goodman of the houſe, theyr maiſters commaundement. He without anye taryng ſhewed them a ſouping chaumber, wherein the diſciples prepared theyr eaſter lambe: that is to ſay, the laſt and miſtical ſouper, which ſhould both repreſent the figure of the olde lawe, and alſo ſacramentally preſente and exhibite vnto them, the ſacrifice of the newe lawe and goſpell.

The texte. * Jhon. xiii * Mat. xxvi Luk. xxii.

¶ And when it was nowe euentide, he came with the twelue, and as they ſate at board, & did eate, Ieſus ſaid? * Verely I ſay vnto you, one of you (that eateth with me) ſhal betray me: * And they began to be ſory, and to ſay to hym one by one: Is it I? And an other ſayde, is it I? He aunſwered and ſayde vnto them: it is one of the twelue, euen he that dippeth with me in the platter. The ſonne of man truely goeth as it is written of him, but woe to that man by whome the ſonne of man is betraied. Good were it for that man, if he had neuer bene borne.

Chriſt foreſheweth at hys laſte ſouper who ſhoulde betraie hym.

Verely I ſaye vnto you, that one of you ſhall betray me.

D

And they began to be ſory and to ſaye to hym one by one: Is it I?

Iudas alſo emong the reſt, ſayed to Chriſte: Is it I?

It is one of the twelue, euē he that dippeth with me in the platter.

Ieſus would not bewraie Iudas to the reſidue of his diſciples, and why.

The great gentilneſſe of Ieſus was the more encourageing to Iudas to dooe miſchiefe.

Woe be to hym by whō Chriſt is betrayed.

The ſonne of man goeth truely as it is wrytten of hym. But woe bee to the man by whome the ſonne of man is betrayed.

In the euentide Ieſus folowed with his twelue diſciples, whom only as choſen felowes, his pleaſure was ſhould be witneſſes of al that ſhoulde be done in thys moſt holy feaſt or maundye. When they were all ſet at the table, and takyng theyr repaſt, Ieſus ſayd vnto them: I aſſure you that one of you that eateth with me, ſhal betray me. As he had ſo ſayd, eleuen of thē were ſtricken with great ſorow and penſiefenes. For there was none of thē all that knewe hymſelfe faultie, ſaue Iudas onely. But yet durſte they not truſte to the weakenes and frayltye of mannes nature. Therefore eche of them beeyng deſyrous to bee deliuered of thys penſiue carefulneſſe by the lordes diſcryyng of the traytour, ſayd vnto him: Is it I? Neyther was Iudas, who knewe himſelfe culpable, aſhamed to ſay with the reſte: Maſter, am I he? Ieſus, to ſhew vnto hys diſciples a perfect enſaumple of lenitie and mekenes, thought it better to ſuffre them a while to bee troubled with heauineſſe, then to bewray the traytour: vſyng all the wayes and meanes he coulde, to cauſe hym to retourne from hys wicked and myſchieuous purpoſe. Therefore he ſayde: It ſhal bee one of the twelue, who is ſo familiare with me, that he dyppeth in the ſame platter that I dooe: And thys is the rewarde which he wil geue me for my gentle and familiar entertaynement. Now Iudas perceyued that it was not vnknowē vnto the lord wherabouts he went: and he ſawe alſo ſuche mekenes in hym, as the lyke had not bene hearde of before. Ieſus would not diſcrye him (of whom he ſhould anon after be moſt falſely betrayed vnto death) vnto the reſidue of his diſciples, becauſe they would peraduenture, if the treaſon had bene opened, haue cruelly handeled him for theyr maſters ſake. But oh vncurable malice. What ſtone, what Diamounde woulde not ſo great gentlenes make to relent: ſpecially of hym who could hurt & dyſpleaſe with a becke? But the ſame gentlenes more encouraged the wretch to dooe thys wicked and miſchieuous dede. Then went Ieſus furth with hys tale in thys wiſe: howbeit as concerning me, nothing ſhalbe doen otherwyſe then I wil my ſelfe: but as the Prophetes haue ſayd and prophecied of the ſonne of man, ſo ſhal it be. It is expedient for a great mayny, that he be delyuered and betrayed to death. But yet woe be to hym through whoſe malice and wickednes, he ſhalbe betraied. He procureth a thing which ſhalbe ſoule health to other, and to hymſelfe vtter confuſion. It had beene better for hym, that

A he had neuer bene borne. Howbeit thys wicked mynd and purpoſe of Iudas, was neuer a whit refourmed, neyther with ſo great mekenes of yͤ lord, nor yet for dreade of the great horrible puniſhemente whiche he threatned him withal: ſo great a miſchiefe is couetouſnes.

Couetiſe what a greate miſchiefe it is.

The texte. Mat.xxvi. Luke.xxii. i.Cor.xi.

Zac.xiii.

*Mat.xxvi Luke.xxii. Jhon.xiii.

¶And as they did eate, Ieſus toke bread, and when he had geuen thankes, he brake it, and gaue it to them, and ſayde: Take, eate, this is my body. And he tooke the cup, and when he had geuen thankes he toke it to them, and they al dranke of it, and he ſayd vnto them: This is my bloud of the newe teſtament, which is ſhed for many. Verely I ſay vnto you: I wil drinke no more of the fruit of the vine, vntil that day that I drinke it newe in the kingdome of god. And when they had ſayd grace, they went out to mount Oliuet. And Ieſus ſaieth vnto them: All ye ſhalbe offended becauſe of me this night. For it is written: *I wil ſmite the ſhepeheard, and the ſhepe ſhalbe ſcatered. But after that I am riſen agayne, I will goe into Galile before you. Peter ſayd vnto him. *And though all menne be offended, yet will not I. And Ieſus ſaith vnto him. Verely I ſaye vnto thee, that this day, euen in this night before the cocke crowe twiſe, thou ſhalt denie me three tymes. But he ſpake more vehemently: no, if I ſhould dye with thee, I wil not denie thee. Lykewiſe alſo ſaid they all.

And as they did eate Ieſus toke bread.&c.

The inſtitucion of the ſacramente of the lords ſupper.

He toke the cup.&c. and they all dranke thereof: than he ſayde vnto them: This is my bloud &c.

I wil drinke no more of the fruite of the vine vntyl that daye.&c.

Furthermore in thys ſouper, Ieſus commended vnto his diſciples that moſt holy ſacrament or ſygne of his death, and of the perpetual couenaunt made with thoſe that would continue in the euangelike & chriſten faith: for thys cauſe he toke bread, & after thankes geuen to god the father, he brake it, and gaue it to eche of them, ſaying: Take, eate, this is my body. Alſo he toke the cup, & after thankes geuen, gaue it them, & they al dranke thereof. Then he ſayd vnto thē. This is my bloud of yͤ new teſtament which ſhall be ſhed for many. Be you wel aſſured of this that I ſhal tel you: frō hencefurth I wil drynke no more of yͤ fruite of the vine, till yͤ day that I drynke it newe in the kingdome of god. When yͤ ſouper was done, & grace ſayde in the laude & praiſe of god, accordyng to their maner & cuſtome, the ſame B night they departed from Ieruſalem vnto mount Oliuete. We muſt euer thanke & praiſe god both in weale & woe. There Ieſus knowing the frailtie & weakenes of hys diſciples, prepared & ſtrengthened theyr myndes, yᵗ they might bee able to ſuffre the ſtorme of perſecucion which hanged ouer their heades. All ye, ſaith he, ſhalbe troubled this nyght for my cauſe. And this thing did Eſai alſo prophecye of before. I wil ſmite, ſaith he, the ſhepeherde, and the ſhepe ſhalbe ſcattered abroade. But dyſpayre ye not. As my death ſhal trouble you, & cauſe you to diſperſe & ſcatter abroade, ſo ſhal my reſurreccion recōfort you, & gather you together agayne. For I wil reviue, as I ſayd, on the third day, & being revived, will goe before you into Galile. After ye haue there ſene me, you ſhall put away all ſorow and heauines. When Peter, who as yet knew not his own weakenes, heard hym ſaye ſo, he anſwered agayn very mãfully, but yet raſhly withal, ſaying: Although al the reſidue be offended with thy death, yet truely will I not be troubled therwith a whit. Ieſus deſyrous cleane to weede & plucke out of our myndes al truſt of our ſelues, ſaieth vnto hym: O Peter, thou denieſt that that thing ſhal be done, which both the Prophetes, & I my ſelfe (whome it had bene thy parte to beleue, & in no wiſe to gaynſay or contrary with wordes) haue told before ſhal come to paſſe. O thou raſhe promiſer: Yea the ſtronger thou thinkeſt thy ſelfe to bee, the more notablye ſhalt thou be troubled aboue al other. This thing I aſſure thee of: before the cocke crowe twyſe this ſame very night, thou ſhalt thryſe denye me. Yet is the preſumpcion of Peter nothing abated herewith, inſomuche that he maketh a more ſtout, and greater promiſe of hymſelfe, then he did before, ſaying: Yea, if there be no remeady, but I muſt nedes euen dye with thee, yet I will neuer denye thee. As Peter ſayd, ſo ſayde the reſt of hys diſciples, to the entent that they

All ye ſhall be offended becauſe of me thys nyghte.&c.

Chriſt prophecieth of hys betrayng aforehande.

Peter ſayd vnto hym: And though all men bee offēded, yet wil not I.

Peter raſhly promiſeth, not to be offended with Chriſtes death.

Before the cocke crow twyſe, thou ſhalt denye me thre tymes.

Howe Ieſus admoniſheth Peter of his raſhnes in promiſīg not to be offended with his deathe.

C

erryng together, ſhould be all reformed together of theyr erroure, ⁊ knowe how vnable they were to do any thing by theyr owne ſtrength and power: and finally perceiue how it was not poſſible for any thing to bee vayne or vntrue, which came out of Chriſtes mouth. A litle before, they al agreed together in confeſſing truely who Chriſte was, and the common opinion of them al was prayſed in Peter. Here they agree altogether in a raſhe confidence and truſt of themſelues: and in Peter alone the raſhenes of them all is rebuked. Onely Peter denyed Jeſus, and the reſt would haue done the like, if occaſion had bene miniſtred to them ſo to doe. For they would haue denyed hym, if they had not fled awaye. The bolde ſtomacke of Peter, the whiche was more conſtaunte in hym then in the other, broughte hym into this daunger. None of al theſe thinges chaunced vnto the diſciples of any ſet malice, as it happened to Judas, but onely through mans imbecillitie and weakenes. *And therfore Jeſus vſed the obſtinate wickednes of Judas, to our ſaluacion: and would haue the weakenes and frailtie of his Apoſtles diuerſly declared, becauſe to teache al other by them, howe no man ſhould warrand hymſelfe ought of his owne ſtrength: but whenſoeuer the ſtorme of euils and aduerſities aryſeth, whollye to hang vpon the heauenly ayde and ſuccour: which ſo much the more preſently helpeth man, as he diſtruſteth his own ſtrength and power. The Apoſtles could not yet be reproued by woorde: but the tyme woulde come when the experience of the matter ſhould at the length, make them to knowe themſelues.

Nothinge coulde bee vaine or vntrue that came out of Chriſtes mouth.

As Peters fayth was alowed for all the reſt in confeſſynge Chriſt: ſo in Peter for all is rebuked the raſhenes of promyſyng not to be offended in hys death.

*Jeſꝰ vſed the obſtinat malyce of Judas to oure ſaluacion.

The weakenes of the Apoſtles diuerſly declared, and why.

No, if I ſhoulde dye with thee, I wyll not denye thee.

Lykewyſe alſo ſaide they al.

D

The texte.

¶And they came into a place whiche was named Gethſemani. And he ſaith to his diſciples: Sit ye here while I goe aſide, and pray. And he taketh with him, Peter, & James, & John, and begã to waxe abaſhed, & to be in an agony, and ſaith vnto thẽ: *My ſoule is heauy, euẽ vnto the death. Tary ye here & watche. And he went furth a litle, and fel down flat on the grounde, & prayed, that if it were poſſible, the houre might paſſe frõ him. And he ſaid: Abba father, al thinges are poſſible vnto thee, take away this cup from me: *Neuertheles not that I will, but that thou wilt be done.

*Mat. xxvi. John. xii.

*Luk. xxii. Jhon. vi.

Therefore they came into a place called Gethſemani. Thys Gethſemani is a valley lying at the foote of mount Oliuete. No man can mount vp to the croſſe of Jeſus, vnles he firſt come downe vnto thys valleye: vnles he humble and abaſe himſelfe by renouncing of al the aydes and ſuccours of mans pride and loftines. Here commaunded he the other eight to tarry, ⁊ taking vnto him three, that is to ſay, Peter, James, and John, he gate him away not farre of, becauſe he would geue hymſelfe to prayer and contemplacion. Behold here the engines, and artillery of the goſpel, agaynſt the violence of perſecucions. There were two thinges in Jeſu moſte contrary: that is to wete, hys diuyne maieſty, thẽ which there was nothing higher, or of more excellency: ⁊ his humain weakenes, then which there was nothing more vile, or of leſſe reputacion. Beecauſe vnto theſe three diſciples he had geuen before ſome taſte of his highnes and diuine maieſtie, it was his wil and pleaſure they ſhould now be witneſſes of his greateſt abaſing of himſelfe, and humilitie: to thentent that in the ſame Chriſt, they ſhould learne, both what they ought to folowe and enſue, ⁊ alſo what to hope after. Here no where appeared his face all ſhynyng, and gliſteryng like the ſunne: no where hys apparell whyter then the ſnow: no where Moyſes and Hely cõmoning with him: and to be ſhorte, no where was heard the fathers voyce as it was before: but as a man vtterly forſaken and deſtitute of all helpe ⁊ ſuccour, he began to be ſore troubled with feare, and diſmayed with great anguiſh ⁊ agony of mind: for he was a very natural man, and notably expreſſed in himſelfe, what is wont to chaunce vnto thoſe perſones, who are nothing elles but menne, whenſoeuer any ſuch ſtorme hangeth ouer them.

Gethſemani what place it is and where.

No man can mounte vp to the croſſe of Jeſus vnleſſe he fyrſte come doune to the vale of Gethſemani.

The armour of the ghoſpell againſt the violence of perſecucions.

The diuine maieſtye ⁊ humaine weakenes, in Chriſt.

Chriſt a very naturall manne.

And they came into a place which was called Gethſemani.

Sit ye here while I goe aſyde and praye.

Neyther

My ſoule is heauye euen vnto the death.

Jeſus feleth the tediouſneſſe of death. One kynd of comforte it is, to ſhewe our griefe to our frendes.

Tarye ye here, and watche.

And he wẽt forth a lytle ⁊ fell downe flat on the ground and prayed. &c.

Chriſt prayeth to his father to be deliuered from death.

God willeth nothing but that is moſt expediente.

A Neyther did he cloke and dyſſemble the thing among his frendes. I thorowly, ſayd he, fele in my mind ſorow and heauines likeſt vnto death. He ſought for comfort euery where, and found none at all. But yet is it a certayn kynd of ſolace and comfort, to complayn vnto our frendes of our calamitie, though they wil not help vs. Therfore he commaunded alſo theſe three to tary here, and watche. That done, he went furth a litle, and as one cleane deſtitute of al worldly comfort, ⁊ vtterly forlorne and paſt helpe (as touching mans help) fled vnto ẏ father for ſuccour: of whom yet he ſhould not byanby be eaſed of his griefe. Wherfore he fel down flat on the groũd: and lying groueling, prayed the father, that (if it were poſſible) the tyme of this battayle myght paſſe awaye. The nature of his body feared the tourment and death, that was nye at hande. Abba father (ſayd he:) Thou canſt doe al thinges: take away this cup from me, that I drynke not therof. Neuertheles let that be done that thy wil hath decreed, which willeth nothyng but what is moſt expedient and beſt: and not as the weakenes of thys body deſyreth.

The texte. Mat. xxvi. *John vi.

And he came and found them ſleping, & ſaith to Peter: Simon, ſlepeſt thou? Couldeſt not thou watche one houre? watche ye, and pray, leſt ye enter into temptacion. *The ſpirite truely is ready, but the fleſhe is weake. And agayne he went aſide, and praied, and ſpake the ſame wordes. And he returned, and found them aſlepe againe. For their eies were heauy. Neyther wiſt they what to aunſwere him. And he came the third time, & ſaid vnto them: ſlepe hencefurth, and take your eaſe, it is enough. The houre is come, beholde the ſonne of man is betrayed into the handes of ſinners, riſe ye vp, let vs goe. Loe, he that betrayeth me is at hand. *And immediatly, while he yet ſpake, cometh Iudas (whiche was one of the twelue) and with him a greate number of people, with ſweordes and ſtaues, from the hie prieſtes, and ſcribes, and elders. And he ẏ betrayed him, had geuen them a general token, ſaying: Whoſoeuer I doe kiſſe, that ſame is he, take him, & leade him away warely. And as ſoone as he was come, he goeth ſtraight way to him, & ſaith vnto him: Maſter, maſter, & kiſſed him. And they layed their handes on him, and toke him. And one of them that ſtode by, drue out a ſweorde, and ſmote a ſeruaunt of the hie prieſt, and cut of his eare.

B *Mat. xxvi. Luke. xxii. John. xviii.

And he came and found them ſleping. &c.

Judas ſlept not his matters.

Watche ye and praye leſt ye entre into temptacion.

Watch and pray leſt ye entre into temptaciõ.

The ſpirite truely is ready, but the fleſh is weake.

The ſpirite muſte bee ſtaied with watching and prayer leſte the fleſhe ouercome.

Chriſte eftſons prayeth to be delyuered frõ the cuppe of death.

And he returned and found them aſlepe againe.

*Chriſt eftſons findeth his diſciples ſlepynge.

Neither wiſte they what to anſwere him. &c.

Why Jeſus rebuked his dyſciples for ſleping.

When he had thus prayed, he returned vnto his three diſciples whome he left behind him, ⁊ found them now ſleping. And then called he Peter, who a litle beefore had made ſo ſtoute a promyſe, ſaying: Simon, ſlepeſt thou? Couldeſt thou not watche as much as one houre with me? Thys time admitteth no ſluggiſhnes. For he ſlepeth not that goeth about to deſtroy vs. Watche, ⁊ pray, leſt ye enter into temptacion, becauſe ye ſhalbe in ieoperdy to be ouercomen therwith, if it come vpon you when ye are nothing prepared. The perel is like commune vnto vs al. I watche and praye for youre health ⁊ ſafety: Doe you likewyſe watche ⁊ pray as I do, that you may ouercome with me. The ſpirite is ready, and willing, but the fleſh is weake. The ſpirite muſt be ſtayed and ſtabliſhed with watchyng, and prayer, leſt the fleſh haue the vpper hand. When Jeſus had thus ſpoken, he went eftſones to ẏ place from whence he came, ⁊ made his prayers vnto the father, with like tenour of wordes as he did before: deſyring him ẏ he myghte not drinke of the cup which was at hand: *⁊ anon he returned to his diſciples, and found them again ſleping. They napped in the beholding of his maieſtie, inſomuch ẏ Peter wiſt not what he ſaid. In like maner doe they here ſlepe in the beholding of his infirmitie ⁊ weakenes, ⁊ know not well what aunſwere to make him rebuking them. Jeſus returned the third time from prayer vnto hys ſayd diſciples: and the third tyme he founde them aſlepe. Both they and we had periſhed, vnles Jeſus had watched, and prayed for vs all. Therefore after they were wakened, he rebuked them, beecauſe he would by them ſtyrre vp and awaken al ſlouthful perſons. Slepe ye, ſayd he, from hencefurth, and take your reſt. You haue ſlept inough. The thing ſelfe will nowe waken you whether you will or no. The verye poynte, and moment of the tyme is alreadye come. Loe, the ſonne of manne ſhall anon be betrayed, and delyuered into theyr handes that are all ſet on miſchiefe. Ryſe vp, and lette vs goe mete them. For now the Lorde Ieſus hadde by prayer made hymſelfe ſtrong in mynde agaynſte the ſtorme of afflictions that was at hande. Neyther ſhewed he anye tyme afterwarde anye token of feare, or weeryneſſe: but gaue vs an enſaumple of moſt conſtaunt and ſtedfaſte pacience vnto the laſte houre. He had no ſooner ſpoken theſe woordes, but Iudas Iſcarioth, one of the noumber of the twelue choſen diſciples, and amonges them taken for the chiefe, was come, and with him a great bend of ſouldiers fenſed with ſweordes and ſtaues agaynſt Ieſus, being without armour and weaponles. Neyther lacked there here authoritie. The hye prieſtes, ſcribes, and headmen of the people, ſente thys power. Here marke me (good reader) the notable conflicte of the euangelyke and chriſtian godlynes, againſt famed & counterfaite holines. Thus is ẏ truth of the goſpell dayly aſſaulted: thus dooeth it alwayes ouercome and geat the victorye. There is none meter to betraye it then he, who profeſſyng himſelfe to bee a preacher and teacher of the ſame, teacheth thoſe thynges that are of the fleſhe. There is much more ieoperdy of falſe doctrine, then of the ſwordes and ſtaues of ſouldiours that are notorious and open miſdoers. Yet did not Iudas wel truſt to his owne ſtrength, and policie, when he ſhoulde betray the lord. He ioyned vnto hym a great bend of ſouldiers wel weaponed: and beſides them, the autoritie of both the ſtates, that is to ſay, both of the ſpiritualtie, and temporaltie. And al theſe thynges did they in the night, hauing awaited aſwel oportunitie of place, as of time. * Ther muſt nedes be moſt horrible darkenes, where Ieſus is bounde and taken. Thys was the the power of darkeneſſe: and Sathan was ſuffered a while to ſeeme to haue vanquiſhed and ouercome Chriſte. What greater blindnes could there be, then to goe about by mannes policye to betraye hym, vnto whome nothynge is vnknowen? Then with ſweordes, and ſtaues, to aſſaulte hym, who with a becke can dooe what hym luſte? Iudas did not openlye ſhewe hymſelfe to bee the captayne of thys vngracious companye, but gaue them fyrſte a token, ſaying: whomeſoeuer I kyſſe, the ſame is Ieſus: Lay ye handes vpon hym, and leade hym charelye, leſte he ſcape from you. The prieſtes were wel ware of this, that the money ſhould not bee dyſburſed, vnleſſe Ieſus were in theyr handes and cuſtodye. Then began Iudas to goe a preaty waye before the ſouldiers, as though he had gone about ſomewhat elles: but yet he wente ſo beefore them, that he was euer in theyr ſyghte. And anon as he was come vnto Ieſus, he ſaluted and kyſſed hym, accordyng vnto hys accuſtomed maner. Neyther dyd Ieſus here abate anye parte of hys gentlenes towardes the traytour. He onelye nypped hym by the conſcience, ſaying: My frende, for what entent art thou come? He knew ryght wel how he woulde neuer tourne from hys wyckedneſſe, and yet vſed he all the meanes that myghte bee, to reforme hym: teaching vs herby to vſe al the gentleneſſe and fayre meanes we can poſſyble towardes ſynners, beecauſe we bee vncertayne whether they will one daye tourne and come to amendemente. If they amende, then haue we wonne the ſoule healthe of our euen chriſten: if they amende not, yet ſhal not our gentle demeanour be vnrewarded. * A kiſſe is a ſygne of mutual loue & charitie. Charitie declareth vs to bee the diſciples of Ieſus. Wherefore there is no greater poynte of enmitie, then a fayned kyſſe.

Certes

C

Slepe ye from hencefurth & take your eaſe, it is enough.

And immediatly while he yet ſpake, commeth Iudas. &c.

Iudas with a great power commeth to apprehende Ieſus.

From the high prieſtes and Scribes & Elders. &c.

Who is a moſt mete betraier of the goſpel.

There is much more ieoperdy of falſe doctrine, then of ſweordes and ſtaues.

Iudas ioyned vnto hym, both the ſpiritualtee and temporalte to betraye Chriſte.

D

* There muſt nedes be horryble darkenes, wher Chriſt is bounde.

And he had geuen them a general token, ſaying: whoſoeuer I doo kyſſe. &c.

Iudas betrayed Chriſt by a kyſſe.

Ieſus mildeneſſe towardes Iudas betraying him, & whi.

Maſter Maſter and kyſſed him.

* A kyſſe what it ſignifieth.

Charitie declareth vs to be Chriſtes diſciples.

A Certes ſuche a kyſſe doe falſe prophetes, euen in theſe dayes, gyue vnto Jeſus, whiche vnder pretence of chriſtian godlyneſſe, ſerue theyr belies, & ſeke after the prayſe of the worlde: and in ſtede of the ſpirituall fredome, teache a verye Jewiſhe religion. At the token of thys venimous kyſſe, the ſouldiours layde handes on hym, and bounde hym. The diſciples when they ſaw thys rufflyng and buſineſſe, waxed fumiſhe and angry. And now Peter cleane forgettyng what the Lorde had tolde hym before, thoughte the time was come wherin it ſhoulde be his part to doe ſome worthy feact, according as he had right couragiouſly and lyke a bold man promyſed to doe. He drewe out his ſwerd, and ſtrake the highe byſhops ſeruaunt called Malchus, becauſe he more fierſe then the reſt, firſt haſted to laye handes on Jeſus. Howbeit the Lorde ſo ordred the ſtroke of hys ryght hand, that he did Malchus no other harme, ſaue alonely cut of his right eare: yͤ which the ſame moſte gracious lorde anone as he had rebuked his diſciple, reſtored agayne, and ſo made hym amendes for the hurt of this ſmall & daungerles wounde. So beneficiall was Jeſus to all men, that we ought to be aſhamed to haue ſo muche as a wil or an entent to be reuenged vpon any man: J wyll not ſay to hurte ſuche, as hathe not deſerued our diſpleaſure.

No greater enmitie thē a feygned kyſſe.

Falſe Prophetes doe euē in theſe dayes geue a Judas kyſſe vnto Jeſus, and howe.

And one of them that ſtode by, drew out a ſweorde, & ſmote a ſeruaunt of the highe prieſte. &c,

Peter ſtrake of Malchus eare.

Chriſtes example teacheth vs not ſo much as to mynde reuengemēt.

The texte. Mat. xxvi. Luke. xxii.

And Ieſus anſwered, and ſayde vnto them: ye be come out as vnto a thefe, with ſwerdes and with ſtaues for to take me: I was dayly with you in the Temple teachyng, and ye toke me not. But theſe thynges come to paſſe, * that the ſcriptures ſhoulde be fulfilled. And they al forſoke hym, and ranne awaie. And there folowed him a certayne yongman clothed in lynnen vpon the bare, and the young menne caught hym, and he left his linen garment, and fledde from thence naked. And they led Ieſus awaye to the hie prieſte of all, and with him came all the hye prieſtes, and the elders, and the Scribes. And Peter folowed hym a great waie of (euen til he was come into the palace of the hie prieſt) and he ſatte with the ſeruauntes, and warmed himſelfe at the fyre.

* Eſay. liii. Marke. xv

B

Further, as Jeſus will not be defended with any other aydes, then with the ſwerd of the ghoſpell, the whiche pearceth to the innermoſt partes of mennes heartes: ſo was it his will that this armed companye of ſouldiers ſhould knowe, that he could not haue ben apprehended by any puiſſaunce or power of man, vnleſſe he had bothe wyllingly and wittyngly put hymſelfe into theyr handes to be taken. Therfore he turned hym vnto them, & ſayed: Syrs what ayleth you to come out hyther to me at midnight, wyth ſweardes, and ſtaues, as vnto a thefe that woulde ſtande at hys defenſe with lyke weapon? J was dayly at Jeruſalem, not priuilye, but openlye where euerye bodye myght ſee me: in the place where moſt haunte & reſort of people is, J meane in the temple: healyng ſicke folkes, and teaching the truthe. J was euer weaponleſſe, and accompanied but with a ſmall number of diſciples, who were likewiſe without armour and weapō. Why did ye not there take me? Surely you might haue done it then with leſſe buſyneſſe, yf it had been ſo decreed. But this is your tyme: in ſo muche that you maye by goddes ſufferaunce, doe nowe to me what ye luſte. And that it ſhould ſo be, the ſcriptures, which cannot lye, haue foreſhewed many yeres ſithens. When he had ſayd ſo, there was but who might firſt lay handes on hym: and anon the diſciples fearing themſelfes, forſoke theyr lord, and ranne awaye, ſome to one place, & ſome to an other. It is lawful for weake perſons to flye, who are not as yet mete and able to ſuffer perſecucion. Albeit there chaunceth a tyme, when that to flye, is nothyng els, but to denye Chriſt. There muſt we not flye, but euen of our owne accorde haſtē to dye. When that by thy deathe the ghoſpel taketh more diſprofite, then commoditye, then flye awaye, and hyde thy ſelfe. But when that by the ſame, the

Howe Jeſus declared that excepte it had bene hys owne wyll he could not haue bene takē by any power of manne.

ye be come out as vnto a thiefe with ſweordes and ſtaues. &c.

J was dayly with you in the temple teaching. &c.

The diſcyples forſake Jeſus and rūne away from him.

And they al forſoke him and ranne awaye.

Some tymes it is lawefull to flee, & ſome tymes to flee is to deni Chriſt, and whan.

C

ghoſpell hathe muche profite, and contrarylp great diſprofite and hinderaunce yf thou auoyde the daunger therof, then ſticke not to go and mete the hangman. There was emong the twelue, a certayne yong ſtripplynge that loued Ieſus more then the reſt, and folowed hym beyng led with hys armes bounde like a captiue or pryſoner: whoſe bare bodye was clothed with one fine linnen garmente onelye. Hym they knewe, and toke. But he caſte of his linnen veſture, and ſo eſcaped out of theyr handes, ſauing hys lyfe by the loſſe of hys garment. He that ſo flyeth after the ſpirituall ſenſe, flyeth happely. For what els is this bodye, but the veſture and garment of the ſoule? As oft as Sathan layeth hande vpon the ſoule, paſſe not vpon the linnen garmente, and ſo ſaue thy ſelfe, and ſcape out of his daunger.

And there folowed him a certayn young man clothed in linen. &c.

To ſaue the life with the loſſe of the garment in the ſpirituall ſence.

Nowe beholde howe theuangelike veritie is handeled, after it is betrayed of a wicked diſciple. The cruel gariſon of ſouldiers leadeth it bound to the chiefe menne of both the ſtates, who are in a conſpiracie to deſtroy it. Fyrſt it is brought vnto the higheſt prieſt. There is no more mortall an enemy vnto Ieſus, then is a wycked Byſhop. Nowe becauſe the matter ſhoulde ſeme to bee done with more autoritie, thither aſſembled all the prieſtes, Scribes and elders. This is the autoritie of thys worlde, whiche is in a conſpiracie agaynſt the poore, ſimple, and playne veritie, but yet inuincible withall. All this whyle Peters heart fayled him not. Howebeit he folowed Ieſus aloufe, and was nowe a cloked diſciple: and no meruayle, ſithe the time drewe nere, when he would deny him. For mannes bolde ſtomacke is good for nothing els of it ſelfe, but to make the ſinner more outrageouſely to offende. Therfore he preaſed into the palace of the higheſt prieſt, & there ſatte amidmong the lewde and vngracious companye of ſeruauntes, and warmed hymſelfe by the fyer: as one that woulde bee rather a beholder of the Lordes paſſion, then a folower.

How cruelly Ieſus was handeled after his apprehenſion.

And they led Ieſus awaie to the high prieſte of all.

Peter why he nowe waxeth a cold and a cloked diſciple.

Mans bold ſtomake dooeth nothynge but make a ſinner the more boldely to offende.

And Peter folowed him a great way of.

The. texte. Mat. xxvi. Actes. vi.

And the hie prieſtes, and all the councell, ſought for witneſſe agaynſte Ieſus, to put him to deathe, and founde none: for many bare falſe witneſſe agaynſt him, but their witnes agreed not together. And there aroſe certayne, and brought falſe wytneſſe agaynſte him, ſaying: We hearde hym ſaye: *I will deſtroye this temple that is made with handes, and within thre dayes, I will builde an other, made without handes. But yet theyr witneſſes agreed not together

D

*John. ii.

In the meane ſeaſon ſuche of the prieſtes as were chiefe in dignitie (emōg whom as euery one was higheſt in auctoritie, ſo was the ſame more wicked then the other) and with them the reſidue of the councell, leſt they ſhoulde haue ſemed to be rather murtherers, then auengers of hereſy, and vngodlineſſe, ſought for ſome witneſſe agaynſte Ieſus, wherby they might put hym to deathe. They deſyred nothing els, but his death and deſtruccion, who frely offered al men life euerlaſting. Yet could there no mete witneſſe be found. Ieſus onely was he, agaynſt whom mans craftines could finde no conuenient witneſſe: For nowe there came in many before the Iudges, who depoſed agaynſt him, but theyr witneſſe was ſo ſimple & ſlender, that it appeared not to thoſe mooſte vniuſte felowes them ſelues, ſufficiente to condemne him, whom they had in very dede condemned already emonge them ſelfes, before he was brought vnto his arraignement. At the lengthe there roſe vp certayne perſons, who gaue ſore euidence agaynſte hym, ſaying: we wyll denounce vnto you, ſuche thinges as we knowe certaynly to be true. For we heard him ſaye (with theſe eares:) I will deſtroye this temple made by mannes handes, and after thre daies expired, I wil builde an other, that ſhall not be made with the handes of man. They woulde that this ſaying ſhould appere to be a blaſphemye ſpoken agaynſt the Lordes temple. Yet dyd not theyr witneſſe (albeit to aggrauate the haynouſnes of

The high prieſtes ſeke for witneſſe agaiſt Ieſus.

And the hie prieſtes. &c ſought for witneſſe agaynſt Ieſus.

Many falſe witneſſes depoſe againſt Ieſus.

For many bare falſe witneſſe againſt him, but theyr wytneſſe agreed not.

But yet theyr wytneſſes agreed not together.

the crime,

A the crYme, it conteyned ſome truthe) ſeme lawfull, and ſufficient. A manne would haue ſayed, that the iudges had taken conſcience in the matter, and fauoured the defendaunte: Howebeit this diligence of the prieſtes was for nothyng els, but becauſe Jeſus ſhould not by any meanes be quit and eſcape this iudgemente.

The pryſtes pretended a conſcience in condemning Chriſt, becauſe they woulde not haue hym to eſcape.

The texte. mat. xxvi. Luke. xxii.

And the hie prieſt ſtode vp emongeſt them, and aſked Ieſus, ſaying: anſwereſt thou nothing? How is it that theſe beare witneſſe againſt the? But he held his peace and anſwered nothing. Agayne the higheſt prieſte aſked him, and ſaied vnto hym: Arte thou Chriſt, the ſonne of the bleſſed? And Ieſus ſayd: I am.

Who deſtroieth Jeſus, but the chyefe prieſte?

And the hygh prieſt ſtode vp emonge thē. &c.

Yet all this while is there nothyng done againſt him. There nedeth the helpe of the higheſt prieſt or biſhop of all, to deſtroye Jeſus. He therfore perceiuing that the matter went but eaſily forward, roſe vp in the middes of the councel, and began to ſpeake vnto Jeſus, ſeking ſome occaſiō of his wordes, wherby he might condēne him. Heareſt thou, ſaith he, what crimes are layed vnto thy charge? Haſt thou no anſwere to make herunto? Jeſus helde his peace, and gaue him not a worde to anſwere. For, for what purpoſe ſhoulde he haue anſwered to thoſe thinges, which them ſelues iudged but light matters, and of no waight? Therfore the higheſt Byſhoppe ſtyll ſought occaſion, and queſtioned with him, ſaying: Art thou that ſelfe ſame Chryſte the ſonne of God, who is euer to be prayſed? Jeſus confeſſed, he was. For it was not hys parte to denye that thyng, whyche it behoued all menne to knowe.

Why Jeſus made no anſwere to the falſe wytneſſes that came agaynſt hym.

Arte thou Chriſt the ſonne of the bleſſed?

Jeſus confeſſeth himſelfe to bee the ſonne of GOD.

The texte. Mat. xxvi. Luke. xxii. John. vi.

And ye ſhall ſee the ſonne of man ſitting on the right hande of power, and comming in the cloudes of heauen. Then the hye prieſt rent hys clothes, and ſayed: what nede we of any further witneſſes? ye haue heard a blaſphemy, what thinke ye? And they all condemned hym to be worthy of death, and ſome began to ſpyt at hym, & to couer hys face, & to beate him with fiſtes, & to ſaye vnto hym: Areade. *And the ſeruauntes buffetted hym on the face.

ii. Reg xxii Job. xvi.

B And becauſe he knew they woulde not beleue in hym, or at the leaſtwiſe woulde contemne hym, by reaſon of the weakeneſſe of his body: he added an other ſentence to feare them withal. You ſhal ſee (ꝙ he) the ſonne of mā ſittyng on the right hande of the diuine maieſtie, and coming on hyghe in the cloudes of heauen, with great glory, and many aungels waityng vpon him. He ment of his ſecond comyng: when he wyll retourne, not likewyſe low as he was then, but in hys diuine maieſtie, a iudge both of the quicke, and the dead. The wicked prieſtes were ignoraunt in the lawe: yet myght they haue learned of the Phariſeis, that bothe the cōminges of Meſſias, were prophecied of by the prophetes: the one not regarded and paſſed on, the other royall, and dredfull. But they had no leaſure to compare Jeſus dedes with the prophecies, & foreſayinges of the Prophetes. All that euer they went aboute was nothyng els, but to brynge him to deſtruccion. Here the higheſt prieſt clokyng his wickedneſſe with a viſour of godlineſſe, rent and tare his clothes, therby to make the blaſphemy to appeare more haynous & deteſtable. What nedeth there, ſayth he, any further witnes? youre ſelues haue hearde an open blaſphemy. The wickyd Biſhop deſyrous to ſet forth his owne glorye, could not abide to heare Chriſtes glorye aduaūced: ſuppoſing that what glory & praiſe ſoeuer had bene geuē vnto Chriſt, the ſame ſhould haue bene to the great derogaciō & miniſhing of his maieſtie. Woodneſſe cauſed him a litle before to riſe out of his place: and yet in ſo doing, he gaue reuerence vnto ỹ ſōne of god. *Now doth he rent his clothes, prophecying hereby, how it ſhal come to paſſe, that the true biſhop reigning, the carnal & figuratiue biſhophod ſhalbe clene aboliſhed and ſet aſide. The glorious ſynagogue was rent, but Chriſtes coat remaineth ſtil whole. What is farther frō blaſphemie, then to ſet forth ỹ glory of the ſōne of god?

And ye ſhal ſee the ſōne of man ſyttinge on the right hande of power.

Chriſtes ſeconde cōmyng foreſhewed.

Both commynges of Chriſt foreſhewed of the Prophetes.

Than the hygh prieſt rente hys clothes, and ſayde: what nede we of any further witneſſe?

ye haue hearde a blaſphemy, what thinke ye?

*The rētig of the highe preſtes clothes what it figured. The gloryous Synagoge was rente, but Chriſtes coate remaineth ſtyll whole.

C

And they all condemned hym to bee worthy of deathe.

Howe euyll the Euangelyke veritee is handeled in a wycked counſel. &c.

The wycked Iewes ſpette at Chriſt.

And ſome began to ſpytte at hym.

of god? then to teſtifie that al ſhal come to paſſe, whatſoeuer the prophetes haue prophecied to come? And yet the vngracious biſhop iudgeth this to be ſuche a blaſphemie, as nedeth no witneſſes. What, ſayeth he, thinke you herein? All they with one conſent gaue iudgement that this ſaying was an offenſe worthy of death. Forſoth a mete and a worthy counſell for ſuche a prieſt. Now is it to be conſidered, how yͤ Euangelike veritie is entreted in ſuche councels, where as a wycked prieſt, who faine would be taken for a god, cannot abide to haue the glorye of the ſonne of god auaunced: where the Scribes doe not vtter what they haue learned of the prophetes: where the head men, and elders of the people, bee in a conſpiracie with the chiefe prelates of the temple: where ſuch waged ſeruauntes, and hyred ſouldiers beare a ſtroke, as are of theyr owne naughty diſpoſicion enclined to al miſchief. For now ſome of them beganne to ſpette at Ieſus, as though he had bene lawfully condemned: and other ſome coucred his face with a vayle, & after they had buffeted him, ſayd: Prophecie, and areade who hath ſtriken thee. Thus they reprochefully ſcorned hym, becauſe he ſuffred the people to take hym for a prophete. Furthermore the prieſtes ſeruauntes dyd lykewyſe beate and buffet hym. Theſe thynges were more fell, and cruell then death: but thys enſample was ordeyned for our enſtruccion. In ſufferyng of reproche and vylany none paſſed Ieſus: but in workyng of miracles there were ſome, that wente beyonde hym.

The texte. Mat. xxvi. Luke. xxii. Iohn. xviii.

D

Mat. xxvi. Luke. xxii.

And as Peter was benethe in the palace, there came one of the wenches of the hieſt prieſt, and when ſhe ſaw Peter warming hymſelfe, ſhe loketh on him, and ſaith: waſt not thou alſo with Ieſus of Nazareth? And he denied, ſaying: I knowe hym not, neyther wot I what thou ſayeſt: And he wente out into the porche, and the Cocke crewe. And a damoſell (whan ſhe ſawe him) began agayn to ſaye to thẽ that ſtode by: this is one of thẽ. And he denied it againe. And anone after they that ſtode by, ſayde agayne to Peter: ſurely thou arte one of them, for thou art of Galile, and thy ſpeache agreeth therto. But he began to curſe, and to ſweare, ſaying: I knowe not this man of whome ye ſpeake. And agayne the cocke crewe, *and Peter remembred the worde that Ieſus ſayd vnto him. Before the cocke crow twyſe, thou ſhalt denye me thre tymes. And he began to wepe.

Peter denyng Ieſꝰ was emong the wicked Byſhops ſeruaũtes.

A wenche eſpieth Peter and bewraieth him to be one of Ieſus dyſcyples.

Peter denieth that euer he knew Chriſte.

The fal of Peter what & how expediente it was.

Peter the ſecõd tyme denyeth Chriſte.

Ther came one of the wenches of the highe. prieſt. &c.

And he wẽt oute into the porche & the cocke crewe.

And a damoſel when ſhe ſawe him, began againe. &c.

While all theſe thynges were done vnto Ieſus, Peter being a fearfull beholder, ſat in the neather part of the palaice emong the wicked biſhops ſeruauntes. For there was a conuenient place for hym, ſithe he would denie Ieſus. Hither came a certayne wenche of the higheſt prieſt, whiche as ſone as ſhe had eſpyed hym warmyng himſelfe with other by the fier, and had iyed hym diligentlye, began to knowe his ſhape and phiſnamye, and ſaied vnto hym: Yea thou too waſt with Ieſꝰ of Nazareth. Peter being afraied with theſe wordes, denied it, ſaying: I knowe not the manne, nor wote not what thou meaneſt. It was conueniente that this ſtoute promiſer, becauſe he might the better know his owne frayltie, ſhoulde be made afearde of a wenche: to thentent that he afterwarde boldly profeſſing the name of Ieſus before rulers, & prynces, ſhould know that his boldneſſe and conſtante courage of minde, came not of mannes ſtrength, but of the holy ghoſte. He therfore being now afeard, and halfe miſtruſtyng that place, gate him out of the hal. Yet departed he not out of yͤ biſhops palace. Whiles he abode here, the cocke crew. Peter heard that, and yet remembred not what Ieſus had tolde him: ſo greatly was he afrayed. Then a certayne other damoſell (when ſhe ſawe him) began to detect him agayn to them that ſtode aboute her, ſaying: This is one of theyr number. Peter eftſones auoyded her ſaying with a lye, denying flat that he was any of yͤ Apoſtles. And anon after when the ſeruauntes which ſtoode by whiles the damoſell knewe and diſcried him, had thẽſelues wel viewed his fauour & apparayle, they likewiſe

A began to knowe hym, and ſayde: Verilye thou arte one of them. For thou art of Galile. The firſt that detected him was a woman. Oh what a peril it is for Chriſtes diſciple, to bee knowen in biſhops, and princes courtes. Unleſſe he vtterly denie himſelfe to be Chriſtes diſciple, he ſtandeth in ieopardie to loſe hys life. Peter is alſo in ieopardie, by reaſon of hys mother tongue and countrey language. Suche maner of courtes can abyde no ſincere and pure veritie. Nowe ſhall Peter at the length, be made a righte courtier vp and downe. For he begynneth to ſweare depely, and to curſe withall, that he neuer in al his life time knew this Jeſu, whom they ſpake of. And as he had ſpoken the worde, the cocke crewe agayne. Peter came not to himſelfe againe before Jeſus loked vpõ him. Therfore at the lẽgth callynge to hys remembraunce the wordes that Jeſus had ſpoken vnto hym, when he ſayed: before the cocke crowe twyſe, thou ſhalt thryſe denye me: he wente forthe of Capphas houſe, and braſte out a wepyng. Yet went he not to hang himſelfe, as Judas did, becauſe he fel not of obſtinate euilneſſe, but by mannes frailtie and weakeneſſe, and that by the ſufferaunce of God, bicauſe hys fall ſhoulde bee oure inſtruccion. But this ſhowre of teares whyche braſte out of hys iyes, quenched the lightnyng of Goddes wrathe and anger. He wept not before he was gone oute of Capphas palace. For there the more naughtie packe that euerye one is, the more he eſtemeth and fauoureth hymſelfe.

No ſmall perylll for a diſciple of Chriſt to be knowen in the houſes of Biſhops, or in Princes courtes

But he begãto curſe and to ſweare, ſaiyng: I know not the mã.

Peter the thirde time denieth Chriſt with ſwearing & curſyng.

And Peter remembred the worde that Jeſus ſaied, &c.

Peter wepeth that he had denied Chriſte.

The.xv. Chapter.

B

The texte.
*Pſalm.ii.
Mat. xxvii
Luke. xxiii
John.xviii.

And anon in the dawning, *the hie prieſtes held a counſayle with thelders and the Scribes, and the whole congregacion, and bounde Ieſus, and led hym awaye, & deliuered hym to Pylate. And Pilate aſked hym: Art thou the kyng of the Iewes? And he anſwered and ſayde vnto hym: thou ſayeſt it. And the hye prieſtes accuſed hym of many thynges. So Pilate aſked hym agayne, ſaying: Anſwereſt thou nothynge? Beholde howe manye thinges they laye vnto thy charge. Ieſus yet aunſwered nothyng, ſo that Pilate meruayled.

AL that night was ſpent in Caiphas houſe, about yͤ caſting awaie of Jeſus in deuiſing of his deathe, ⁊ in mocking ⁊ ſkorning of him. In the morning earlie after they had counſailed together a freſhe, yͤ hye prieſtes, with the elders, Scribes, ⁊ al the whole aſſemblie, led him awaie with his armes bound, ⁊ deliuered hym vnto Pilate to be iudged: whom they had with theyr foreiudgement already condemned. Nowe are they of iudges become accuſars. Pylate, their accuſacions ⁊ complaintes heard, called Jeſus, ⁊ aſked him: Art thou that ſame kynge of the Jewes? Jeſus aunſwered: Thou ſayeſt: couertly knowledgyng and confeſſyng that he was the ſelfe ſame. Yet was Pilate not a whit moued with this anſwer, becauſe there appered nothing in him wherby he ſemed deſyrous of any worldely kyngdome. Furthermore the hye pryeſtes, leſte he ſhoulde by any meanes haue been quit, gathered together diuerſe criminall articles againſt hym, to the entente that emongeſt many matters, there ſhould at the leaſtewyſe bee ſome thing in fyne which woulde moue any iudge not beyng to vniuſte, and parcyall, to geue ſentence agaynſte hym. Pilate perceyuing howe all was done of priuate diſpleaſure and malyce, ſoughte occaſyon to diſcharge him of ſuche matters as he was arraygned for. Therefore when he came agayne vnto Jeſus, and Jeſus would geue hym neuer a worde to anſwere, then ſayde he vnto him: Makeſt thou no anſwere, ſith thou art in ſo great daunger to loſe thy lyfe? See howe many articles theſe felowes laye againſt thee. Jeſus from

Jeſus delyuered by the prieſtes to Pilate to be iudged.

Pilate was nothynge moued agaynſt Chriſt by confeſſing hymſelfe to be the ſõne of GOD.

And the hygh prieſtes accuſed hym of many thinges.

So Pylate aſked him againe, ſaying: aunſwereſt thou nothing? &c.

thencefor the

Why Jeſus would make no aunſwer to the falſe articles that were brought againſt hym.

Pilate would faine haue deliuered Jeſus from Judgmente.

then ceforth made no anſwere, who deſired not to eſcape thys iudgemente, leſte the vtilitie of his deathe ſhould haue bene letted or hyndered thereby: and alſo becauſe he knew right well that the malyce of the prieſtes would not yet haue ceaſed, although they had not this waye preuayled agaynſte him. For this cauſe his wil & pleaſure was ſo to dye, that it might appeare that he died willingly. The Emperours deputie, albeit he were a Painim, yet did he abhorre the murthering of a man, whome he iudged to be an innocent and gyltleſſe perſon: and therefore vſed he al the wayes & meanes he coulde poſſible, to deliuer him. For he ſawe well there was no helpe to be had on his behalfe, wherby he might ſo doe.

C

Jeſus yet aunſwered nothyng, ſo that Pilate meruayled.

The. texte. Mat. xxvii. Luke. xxiii

At that feaſt Pilate did delyuer vnto them a priſoner, whome ſoeuer they would deſire. And there was one that was named Barrabas, whyche laye bound with thē that made inſurreccion: he had cōmitted murther. And the people called vnto him, and began to deſire hym that he woulde doe, according as he had euer done vnto them. Pilate anſwered them, ſaying: wil ye that I let leuſe vnto you the king of the Iewes? For he knewe that the hie prieſtes had deliuered him of enuie. *But the hye prieſtes moued the people that he ſhould rather delyuer Barrabas vnto them.

*Mat. xxvii

A cuſtome emonge the Jewes, that agaynſte Eſter one that were guiltie of deathe ſhoulde bee deliuered.

At that feaſte Pilate did deliuer vnto them a priſoner, &c.

There was a cuſtome emong the Jewes that at the feaſte of Eaſter, one of them ſhoulde bee lewſed whyche laye in pryſon for any deathe worthy offenſe: whome ſoeuer the Jewes deſyred to be geuen vnto them. At that ſeaſon there was in duraunce a certayne notable felon, muche ſpoken of for hys vngracious dedes, named Barrabas, whoe had bene a ſtirrer vp of ſediciō in the citie, and in the buſines, and hurly burly that he made, had committed manſlaughter. Pilate determined with himſelfe to vſe this occaſion to ſaue Jeſu. Therfore when the people were cummen together, accordyng to theyr auncient cuſtome, to deſire to haue ſome felon pardoned, in token of theyr ſafe delyueraunce and ſcaping out of Egipte: Pylate anſwered in this wiſe: J haue two priſoners, Barabas whome ye know, and Jeſus, whome men call the kynge of the Jewes. Wyll ye therefore that J lewſe vnto you Jeſus? Pylate perceyuing that he coulde haue no ayde & helpe of the prieſtes, went vnto the people, becauſe to haue had ſome ayde and aſſiſtence of them, truſting that by theyr fauoure, Jeſus ſhoulde haue ben deliuered. And ſo had he been without fayle, if the malycyous biſhops (neuer weary to worke miſchiefe) had not moued them rather to deſyre to haue Barrabas pardoned, then Jeſus.

And there was one that was named Barabbas, &c.

D

Barabbas a ſeditious mourderer deliuered, & Chriſte put to deathe.

The texte. Mat xxvii Luke. xxiii

Pilate anſwered agayne, and ſayd vnto them: what will ye then that I doe vnto him, whom ye call the king of the Iewes? And they cryed agayne: crucyfy hym. Pilate ſayde vnto them: what euyll hath he done? and they cryed the more feruently: Crucify hym. And ſo Pilate willing to content the people, let loſe Barrabas vnto them, and deliuered vp Ieſus (when he had ſcourged him) for to be crucyfyed.

*The Biſhops by crafte had brought Jeſus out of the fauoure of the people.

The practiſe of wicked Biſhops.

The moſte ſhamefull deathe that coulde bee, was deuyſed for Jeſus.

Acurſed was he by the lawe, that hanged on wood.

What will ye than that J doe vnto hym, whom ye call the kinge of the Jewes. &c.

And they cried agai, crucifye him.

When thys thynge had ſo chaunced, contrary to the deputyes expectacyon (for he hearde ſaye that Chryſte was highly in grace and fauoure with the people) yet ceaſſed not he to helpe hym, as muche as in hym laye. What then, ſayde he, wyll ye that J doe with the kyng of the Jewes? lokyng to haue heard of them a more fauourable and gentler ſētence. *But here the wyly biſhoppes wer very circumſpect, who had before hand infected the myndes of the communaltie with theyr wickedneſſe. Neyther is the auctoritie of ſuche biſhops good for any thyng els, but to moue Prynces, & the people againſt the truthe of the ghoſpel. The people therfore cried again: crucifye him. The biſhops had alſo beaten into theyr heades, that yͤ ſhamefulleſt kind of death of al, ſhould be choſen out for hym: bycauſe his name ſhould hereby be counted deteſtable & curſed emong all the Jewes. For the lawe pronounced him curſed, who ſo hanged in wood. So ſtudied they not onely to bereaue hym of his lyfe, but alſo vtterly to extincte and

aboliſhe

A aboliſh his good name, which was a facte much crueller then death. They could not abide that any mans name ſhould be counted holy, ſaue theyrs. Neyther did Pilate here yelde vnto theyr furye, but ſpake harde agaynſte thē, ſaying: I am the Emperours deputie. It is not lawful for me to put any man to death, vnleſſe he be duely cōuicted. What offence hath he done wherfore he ought to be crucified? Here yͤ deputie nothing preuayled. For they cried out more furiouſly: Crucify him. Yet for al yͤ Pilate ſhranke not in Chriſtes cauſe, til they layd vnto his charge treaſon agaynſt the Emperour. It was not conuenient that Jeſus ſhould be done to death, except yͤ Emperours authoritie had ſerued the furie of the biſhops. Pilate perceyuing what daunger hanged ouer his head, on the one ſide, of yͤ Emperour, on the other ſide, of the clamourous people, albeit he knew right wel that Jeſus was an innocent and harmeles perſon: yet willing to yelde and confourme himſelf to the mortal hatred of yͤ Biſhops, Scribes, elders, & people, gaue ſentence of death againſt him: but with the ſame ſentence he both clered the innocent of al crimes, and alſo condemned the prieſtes & the people. For he pronounced hym to be innocent & giltles, whom he let thē haue to crucifie. Such maner of Pilates ſhal the truth of the ghoſpel euermore haue: & would to God there did not aryſe emonge vs ſome biſhops, whych are far beyond thoſe biſhops in al miſchiefe & vngraciouſnes. When therfore Jeſus was condemned to deathe, he was fyrſt beaten with ſcourges. But when the Jewes were not herewith ſatiſfied, Pilate deliuered him to the gariſō of the ſouldiours, to be crucified. So it pleaſed the high wiſdom of god, that Jeſus the fountayne of all glory, ſhould be put to al kindes of B vilany, by al ſortes of people: to the entent we ſhould not be diſmaide with any maner of worldly euils or aduerſities. Judas betraied him: yͤ biſhops, Scribes, and headmen of the people, counſayled together: the ſeruauntes toke him: Caiphas the higheſt prieſt, chiefe worker of all this miſchief, condemned him: the Councel, and theyr ſeruauntes, ſcorned him as a condemned perſon: the people cried out againſte him like mad folkes: the Emperours name maketh yͤ iudge afraid: Herod deſpiſeth him: the Emperours deputie geueth ſentence: and in al theſe is Cayphas, and in him the deuyll.

Pilate ſaid vnto them: what euell hathe he doen?

And they cried the more feruently, crucifie him.

Pylate laboureth to quit Jeſus.

The Biſhops laye high treaſon to Jeſus.

Pilate ſo gaue ſentence of death vpon Jeſus, that he declared him innocēt of al crimes.

Jeſus the fountayne of all glorie put to all kindes of vilanie in this world.

Cayphas the chiefe worker of all Chriſtes calamitie.

The texte. Mat. xxvii John. xix.

And the ſouldiours led him away into the common hall, and called together the whole multitude, and they clothed him with purple, and they platted a croune of thornes, and crouned hym withall, and began to ſalute him: hayle kynge of the Iewes. And they ſmote hym on the head with a reede, and did ſpit vpon hym, and bowed theyr knees, and worſhipped him.

Now remayneth there behynde, that the wicked gariſon of ſouldiers doe lykewiſe playe theyr partes, and emonge them alſo was Caiphas. Al the ſhame and vyllany that Jeſus was put vnto, al his deſtruccion (if it maye be ſayd that he was deſtroyed) came of Caiphas, who vnwares wrought a thing moſte bleſſed and holy. For he made this ſacrifice, without which no man could haue attained ſaluacion. When therfore Jeſus was caſt & iudged to dye, Pilates ſeruauntes led him into the hal of the palace. For yͤ Jewes, who were deſyrous to ſeme holy, durſt not entre into yͤ palace of a Pani, becauſe they would come pure & clene to celebrate theyr Paſſeouer. And yet was theyr myndes in the myddes of the Palace, and in the very handes of yͤ ſouldiers, whome being of theyr own inclinacion ready to do all miſchief, they prouoked and incenſed therunto. After Pilate had once deliuered his handes of Jeſus, he thought it made no greate force how he wer done to death. So did Herode fauour the vertue & goodnes of John, that at the requeſte of a peuiſhe gierle, he cauſed his head to be ſtryken of. Howbeit the fauour of Pilate was more conſtant then ſo, but yet in con-

cluſion

All ſortes and degrees of people doe equally villanie vnto Jeſus.

And the ſouldyers led him awaye into the comon hall. &c.

The awkeward pureneſſe & cleneſſe of the Jewes.

The Jewes thought they would not come into the cōmō halle of Pilate a Panim, yet wer their heartes all there.

C

Chriſte in mockage clothed in purple.

Ieſus ſuffred al vilanie for oure offenſes.

And called together the whole multitude &c. they clothed hym with purple &c.

cluſion he deliuered hym to be crucified. And this was done, leſt any that profeſſeth the trueth of the ghoſpell, ſhould truſte vpon any worldly ayde and ſuccour. Then the ſouldiours, becauſe they would the more take theyr pleaſure on him in puttyng hym to ſhame and villany, called together the whole gariſon of theyr companions: and in mockage, clothed him with a garment of purple, as it had bene with a kinges robe: then put they on his head a croune platted of thornes, in yͤ ſtede of a diademe, & being thus diſguiſed, they began with one voyce to ſalute him, ſaying: Hayle kyng of the Iewes. Furthermore they ſtrake hys head with a rede, whiche they gaue hym in his hande in the ſtede of a ſcepter: and dyd alſo ſpyt vpon hym, and bowyng theyr knees, worſhipped hym. Ieſus all this while helde hys peace, and paciently yelded to all theyr diſpitefull doinges, tranſportyng vnto hys owne perſone that ſhame and villanye, whyche was due vnto our offenſes, becauſe to aduaunce vs vnto his glory.

The texte. *Mat. xxvii. Luke. xxiii.

And when they had mocked him, they toke the purple of hym, and put his owne clothes on hym, & led him out to crucifie him. *And they compelled one that paſſed by called Symon of Cirene (the father of Alexander and Rufus) which came out of the felde, to beare hys croſſe. And they broughte hym to a place named Golgatha, which is (yf a man interprete it) the place of dead mennes ſculles. And they gaue hym to drynke wyne myngled with Myrrhe, but he receyued it not.

The ſouldiers why they eftcõs put Ieſus clothes vpon hym.

And putte his owne clothes on him.

The ſouldiers cõpelle Simon of Cyrene to beare Chriſtes croſſe, and why.

D

And they compelled one that paſſed by, called Simon of Cirene, to beare hys croſſe.

Violence ſometyme driueth mẽ to Ieſus.

Golgatha in the Sirian toungue what it ſignifieth.

And they broughte hym to a place named Golgatha. &c. And they gaue hym to drynke, wine mingled with myrrhe.

Ieſus refuſynge to drynke of the wyne miengled with mirrhe what is figured. What wine Ieſus thirſted after.

But he receyued it not. &c.

Theſe thinges done, they toke of agayne the purple garment, and put on hys owne clothes, to thentent that carying his croſſe emong miſdoers, he might bee diſcerned, and knowen of euery body. And this the malicious prieſtes cauſed to be done, becauſe they would the more alienate and withdraw al mennes mindes from him. As they were going to the place of execucion, they met a certayne felowe called Symon of Cyren (the father of Alexander, and Rufus) comyng from his ferme: whom makyng refuſall to beare Chriſtes croſſe, the ſouldiers (notwithſtanding he was a ryche mã and of theyr acquayntaunce) did of a ſouldiourly malapertnes compell maugre hys head to beare it: not becauſe to fauour or eaſe Ieſus, but for the ſpedier finiſhyng of the execucion. Some men, neceſſitie conſtrayneth to embrace the croſſe of Ieſus: But this is a bleſſed neceſſitie that dryueth a man to ſaluaciõ. The Apoſtles enforced no man to go to Chriſt: but the ſouldiers vſed compulſiõ. Howbeit the violence of theſe naughtie packes hath bene many a mans ſaluacion. They brought hym into a place ſlaunderous & reprochefull, by reaſon that ſuche as treſpaced the law there ſuffred execuciõ, called in the Syrian tong, Golgatha, and in Latin *Caluaria*, the which word implieth in Engliſhe, a place of dead mens ſculles. There gaue they him wine mingled with myrrhe, to drinke. For wine is cuſtomablie geuẽ to men, whẽ they be a paſſing. How be it, that wine, for ſo much as it was corrupted with the bitternes of the Iewes, Ieſus receiued not whã it was offered him. For a litle before he dranke with his diſciples, & would not drinke agayne of the fruit of the vine, til he ſhould drinke it new in the kingdom of god. He hated the bitter wine whiche the vine of yͤ Iewiſh ſinagogue brought him furth, that was become bitter vnto her Lord, & tiller: and in ſtede of ripe grapes, yelded the fruite of the wilde vine. He hated the vine of wicked perſons, & thirſted for another kinde of wine. That was the newe wine of the ſpirite of the Ghoſpell, the which ſpirite after hys aſcending vp into heauen, he moſte plenteouſly powred vpon his diſciples.

The texte. *Pſa. xxii. Mat. xxvii. John. xix.

And when they had crucified him, *they parted his garmentes, caſting lottes vpõ them, what euery man ſhoulde take: and it was about the third houre. And they crucified hym. And the title of his cauſe was written: the kinge of yͤ Iewes. And they crucified with him two theues, the one on the right hand, & the other on his left. And yͤ ſcripture was fulfilled which ſaith: *he was coũted emong the wicked.

*Eſay. liii.

A

And whan they had crucified him, they parted his garmētes. &c.

The pouertye, of Jeſus at hys crucifiyng, and what it teacheth.

Dauid whē he ſhoulde fyghte with Goliad caſt away al the armoure of Saule.

When Jeſus was lifted vp on the croſſe, thoſe yͤ crucified hym, parted his clothes among them: & for his coate (which was wrought in ſuch wiſe yͤ it could not be diuided) they caſt lottes, whoſe fortune it ſhould be to haue yͤ whole. Nowe conſidre the pouertie of Jeſus, who had nothing left him in earth. He hangeth in the middes betwene heauē and earth. So muſt he be naked, ſo muſt he be lighted of al burthens, ſo muſt he be high, that wil encountre with yͤ enemy of mans ſaluacion. When Dauid ſhould fight with Goliad, he caſt away al the armour and weapon of Saule, which did rather burthen him then do him anye ſtede. It was yͤ third houre of the daye whē they nailed him on the croſſe. There was ſet vpon the croſſe, yͤ title of yͤ cauſe wherfore he ſuffred, which was this: *THE KING OF THE IEWES: written in three languages, that is to ſay, in Hebrue, Greke, & Latine. And with hym they crucified two theues, in ſuch wiſe yͤ one of them hong on his right ſide, & the other on his left, on either ſide enuironing him hanging in the middes. And this was done by the procurement of the wicked prieſtes, beecauſe to make hys name ſhamefull. The prophete Eſai prophecied it ſhould ſo bee, ſaying: *He was reckoned among the vniuſt and wicked.*

And it was about the thyrd hour. And the title of hys cauſe was writtē: the kyng of the Jewes.

Jeſus about what houre of the daye he was crucified.

*The title that was ſet on Jeſus croſſe.

The texte. Mat. xxvii Luke. xxiii

¶ And they yͤ went by, railed on him, wagging their heades, and ſaying: A wretch, thou that deſtroyeſt yͤ temple, and buildeſt it in three daies, ſaue thy ſelfe, and come downe from the croſſe. Likewiſe alſo mocked him the high prieſtes among themſelues, with the Scribes, and ſaid: He ſaued other men, hymſelfe he cannot ſaue. Let Chriſte the king of Iſrael deſend now from the croſſe, that we may ſee and beleue. And they that were crucified with him, checked him alſo.

B

And they that went by rayled on hym.

The Jewes paſſing by Chriſtes croſſe, rayled on hym.

Neyther could the malicious Biſhops, and Scribes yet be ſatiſfied with theſe ſo great euils & manifold diſpleaſures. For firſte the Jewes paſſyng by the croſſe, rayled on him as he hong theron: and as it were vpbraydyng him now ouercome, ſaid vnto him in deriſion and mockage wagging their heades withal: A wretche, thou that deſtroyeſt Gods temple, and buildeſt it agayn within three dayes: Now ſhewe what thou canſt dooe: Put furth this might and power wherupon thou braggeſt: ſaue thy ſelfe if thou be able, and come downe from the croſſe. Neither did the high biſhops or prieſtes vſe any gentler language vnto him, who with the ſcribes ſcorned him among thēſelues, ſaying: He hath ſaued others, but hymſelfe he is not able to ſaue. He hath made hys vaunt how he was Chriſte: he bragged that he was the kyng of Iſraell. If hys promiſes be true, let vs ſee hym now come downe from the croſſe, and then wil we beleue on hym. The prieſtes entended by theſe reprocheful woordes, cleane to withdrawe all menne from the beliefe of Jeſus. So are the Martyrs euen at this daye oft tymes ſcorned, and with like reprochefull woordes rayled on in theyr Martyrdome, and corporall tourmentes: ſo is the veritie of the goſpell berated, and laughed to ſkorne of the miſcreantes, whiche is many tymes ſo hardly handeled, that it ſemeth to be vtterly oppreſſed. Yet ceaſed not this outrageous rayling againſt Jeſus. The two theues that were crucified with him, rebuked the innocent as they hong on the croſſe. But here alſo did Jeſus accordyng vnto hys name. For he ſaued one of them.

The Biſhops and Prieſtes among thēſelues raile on Jeſus, and howe.

He hath ſaued other men, but hymſelfe he can not ſaue.

Martyrs rayled on, euē at thys day in theire martirdom

And they that were crucified with hym, checked hym alſo.

The theues alſo that were crucifyed with Jeſus, raile on him.

The texte. mat. xxvii. Luke. xxiii *Pſal. xxii *mat. xxvii *John. xix

¶ And when the ſixt houre was come, darkenes aroſe ouer al the earth, vntil the ninth houre. And at the ninth houre, Ieſus cried with a loude voice, ſaying: Eloi, Eloi, Lamazabathani, which is (if one interprete it) *my god, my god, why haſt thou forſaken me? And ſome of them that ſtode by, when they heard that, ſaide: beholde he calleth for Helias. *And one ranne and filled a ſpounge ful of vineger, and put it on a rede, and gaue him to drinke, ſaying: *let him alone. Let vs ſee whether Helias wil come and take him downe.

And when the ſyxte houre was &c.

The ſunne darkened in the midde day at Jeſꝰ crucifying.

At the ſixt houre there aroſe a darkenes which couered al that land: and endured til the ninth. Then Jeſus deſtitute of all mans helpe, cryed vnto the father with a loude voyce, reciting out of yͤ pſalme the prophecy which

was ſpoken

Heloi. &c. and what it is by interpretacion.

C

was ſpoken of him before: Heloi, Heloi, Lamazabathany: the which wordes interpreted, are as muche to ſay in Engliſh: as my God, my God, why haſt thou forſaken me? When ſome of them that ſtoode by hearde hym ſpeake theſe woordes, and underſtode not wel the Hebrue tong, they ſayd: He calleth vpon Hely. There be many ſuche falſe prophetes, and interpreters of ſcripture, euen in our tyme, and euer ſhalbe til the worldes ende, whiche expound the woordes of Jeſus, no better then thoſe ſcorners dyd. After thys when he cryed agayn: I am a thyrſt: there came one vnto him, and raughte hym a ſpounge ful of vineger, faſtened to a rede, ſaying: Let him alone: let vs ſee whether Hely wil come, and take hym down from the croſſe. When he had eftſones taſted the vineger, he would not drynke therof. He thirſted another wine, which they would not geue him, yͭ refuſed to beleue yͤ goſpel.

The Jewes howe falſe interpreters of ſcryptures they be, and haue theyr lyke at this daye.

Beholde he calleth for Helias.

Vineger geuen Jeſus to drike in a ſponge.

¶ But Ieſus cried with a loude voyce, and gaue vp the goſte. And the vayle of the temple did rent in two pieces, from the top to the bottome. * And when the Centurion (which ſtode before him) ſaw that he ſo cryed, and gaue vp the goſte, he ſaied: truely this man was the ſonne of God. There were alſo weomen a good way of beholding him, among whome was Mary Magdalene, & Mary the Mother of Iames the litle, and of Ioſes, and Mari Salome (which alſo when he was in Galile, had folowed him, and miniſtred vnto him) and many other women which came vp with him vnto Ieruſalem.

The texte. * mat. xxvii Luke. xxiii

Jeſus (al thinges fulfilled) gaue a great ſkryke, and therwith yelded vp the goſt. And byanby the vayle of yͤ temple which diſſeuered thoſe thinges that the Jewes counted moſt holy, from the ſight of the multitude or common people, was rent from the vppermoſt part to the loweſt. Shadowes ceaſe, and vaniſhe away, as ſoone as veritie cometh once to light. Neither ſhould it be any more nedeful for any prieſt to enter into yͤ ſanctuary, after that ſacrifice was once offered vp ⁊ made: whiche alone was ſufficyente to pourge yͤ ſinnes of the whole world. Nowe when the capitayne that ſtode right agaynſt Jeſus, as a miniſter, and witnes of his death, who had ſene many a one before put to execucion, ſaw how yͭ contrary to the maner of others, he yelded vp the goſte and dyed immediatlye as he had geuen thys great ſtrike, he ſayd: Truely this man was the ſonne of god. See here the firſt fruites of the Gentiles, confeſſing the vertue, and power of Chriſt. He that confeſſeth hym to be a man, and the ſonne of god: confeſſeth him to be both god ⁊ man. Albeit the captayn as yet underſtode by the ſonne of god, a man notably beloued of god. Marke this alſo, how our ſauiour is euery where a ſauiour. When he was a dying on the croſſe, he ſaued one of the theues. And anon as he was dead, he drew the captayn vnto the profeſſion of the chriſten fayth. There were alſo weomen that ſtode a good waye of, and beheld al that was done: among whom was Mary Magdalene, and Mary the mother of James the leſſe, ⁊ of Joſes, and Mary Salome, the which al the while that Jeſus continued ⁊ taught in Galile, folowed him, and miniſtred vnto hym of theyr ſubſtaunce: and beſydes theſe, dyuerſe other, which lykewiſe folowed him in hys voyage to Jeruſalem.

The vayle of the temple renteth at Jeſus death, and what it ſignifieth.

And the vayle of the temple dyd rente. &c.

The veritie comming to lighte, al ſhadowes ceaſe.

D

Centurion the fyrſte fruites of the Gentiles cõfeſſyng Chriſt to be the ſonne of God.

And when the Centurion. &c. ſawe that he ſo cried. &c.

There were alſo weomẽ a good way of, beholdig hym. &c.

The three Maryes that behold Jeſus hangyng on the croſſe.

¶ And now when the euen was come (becauſe it was the day of preparyng, that goeth before the Sabboth) * Ioſeph of the citie of Aramathia, a nole counſailour, which alſo loked for the kingdome of god, came and went in boldlye vnto Pilate, and begged of him the body of Ieſus. And Pilate merueiled if he were already dead, and called vnto him the Centurion, and aſked of hym, whether he had beene anye while dead. And when he knew the trueth of the Centurion, he gaue the bodye to Ioſeph. And he bought a linnen clothe, and tooke hym downe, and wrapped hym in the linnen cloth, and layed him in a ſepulchre that was hewen out of the rocke, and rolled a ſtone beefore the doore of the ſepulchre. * And Mary Magdalene and Mary Ioſes, beheld where he was layde.

The texte. * mat. xxvii Luke. xxiii John. xix.

* mat. xxviii

When the euentide drewe nye, for aſmuch as it was the preparyng day, Joſeph of the Citie of Aramathia a noble counſailour &c.

And Pilate merueiled, if he were already dead.

He gaue the body to Joſeph.

Joſeph of Aramathia a noble counſailour requireth of Pylate the body of Jeſus.

A ſo called, becauſe it was the euē of the great Sabboth: there came one Joſeph of the citie of Aramathia, a noble, and a right worthy ſenatour, who lykewiſe hoped after the kingdome of god. Thys manne becauſe he had a good opinion of Jeſus, was bolde through affyaunce of hys nobilitie, to goe vnto Pilate, and deſyre of him the body of Jeſus. Pilate merueiled if Jeſus being but a yong man, were already dead: becauſe many had bene wont to liue two or three dayes after theyr legges were broaken. Therfore he called vnto hym the capitayne, who ſtoode by the Croſſe, and demaunded of hym whether he were alreadye dead, or no. And when by hys information he was wel aſcertayned that he was dead in verye deede, he gaue the body to Joſeph. For Jeſus as long as he liued, ſuffered hymſelfe to be beaten and ſpytte vpon of wicked perſones. But anone as he was dead, he claymed hys dygnitie, and woulde not be handeled but of godlye perſones: no not ſo muche as be ſeene, but of hys diſciples, who were appoynted to lyfe euerlaſtyng: teachyng therby, that no man ſhould chalenge his dignitie in this world. Let a man by honour and diſhonour, by glory and reproche, onely endeuour hymſelfe to finiſh the buſines of the goſpell. For dignitie begynneth neuer to floryſhe tyll after death. Joſeph beeing ryght ioyful that he had obteyned ſo precious a gyft, bought a piece of fyne lynnen cloth, and therein wrapped the bodye, and layed it in a newe ſepulchre hewed out of free ſtone: and then rolled a great ſtone to the doore or entrye of the ſepulchre, ỹ no man ſhould lightly conuey away the body by ſtealth. But of the weomen which beheld the lord when he died, two folowed hym vnto the ſepulchre, that is to wete, Mary Magdalene, and Mary Joſes, markyng where the bodye was layde, to thentent that they myght at tyme conueniente thither repayre, and honourablye perfourme the ſolemnities and ceremonies belongyng vnto burials, accordyng to the maner and vſage of that nacion.

Chriſt after hys deathe woulde not be touched, no nor ſene, but of godly perſons.

And he bought a lynen cloth, &c.

Dignitye beginneth neuer truely to floriſh tyll after death.

And he rolled a ſtone before the doore of the ſepulchre.

Joſeph buryeth the body of Jeſus.

B

Mary Magdalene and Mary Joſes folowe Chriſt to his Sepulchre.

¶ The. xvi. Chapter.

The texte. Mat. xxviii. Luk. xxiiii. John. xx.

¶ And whē the ſabboth was paſt, Mary Magdalene, and Mari Iacob, and Salome, bought ſwete odours, that they might come & anoynt him. And early in the morning, the firſt day of the ſabboth, they came vnto the ſepulchre whē the ſunne was ryſen, and they ſaid among them ſelues: who ſhal role vs away the ſtone from the doore of the ſepulchre? And when they looked, they ſaw how that the ſtone was rolled away. For it was a very great one. And they wēt into the ſepulchre, and ſaw a yong man ſitting on the right ſide, clothed in a long garment, & they wer afraid.

And whan the Sabboth was paſſe.

BEcauſe that on the preparyng daye (on the whiche day the lord was buried a litle before the euentide, immediatly after the ſunne ſetting) it was not lawful to do any worke, for the reuerence and high ſolēmnitie of the ſabboth: theſe weomen ceaſed for ỹ time to make further prouiſion for ſpyces, as they began to do, awayting for the end of ỹ next day folowing. And anon as ỹ ſunne was gone to glade, & the time come agayn when men might lawfullye returne to theyr buſines, then came Mary Magdalene, Mary of James, and Salome, with ſpices ready prepared, to enoynt Jeſus. And early in ỹ mornyng vpon the fyrſte daye of the Sabbothes (the which folowed next after the Sabboth was ended, and was the thyrde daye from the preparing daye) theſe wel diſpoſed weomen came to the ſepulchre, what tyme the element waxed nowe fayre and bryght, about the ſunne ryſyng, & ſaide one

Than came Mari Magdalene and Mary of James & Salome with ſpices readye prepared to anointe Jeſus.

Mary Magdalene and Marye of James come with ſpices to embalme Jeſus in his ſepulchre.

of

The Maries finde the ſtone of Jeſus Sepulchre remoued to theyr handes.

The Maries were afrayde at the ſyght of the Angell.

C

And they ſayd amõg them ſelues: who ſhall rolle vs awaye the ſtone?

And they were afrayde.

of them to an other: Who ſhal rolle vs away the ſtone, from the doore of the Sepulchre? The ſtone was great, and houge: and it paſſed womang ſtrength to remoue it. And they looked about if they coulde geat anye bodye to helpe them: and in the meane whyle that they thus looked backe, they ſawe the ſtone already remoued to theyr handes. Then anon as they were entred into the doore of the ſepulchre, they ſawe a young manne ſytting on the ryghte ſyde of it, clothed with a long whyte garmente. With thys ſyghte, though it were a ryghte ioyfull ſyghte, and a token of good lucke, yet becauſe it appeared ſodaynly, ⁊ at vnwares, they were amaſed.

The texte. Mat. xxviii. Luk. xxiiii.

¶ And he ſayeth vnto them: bee not afrayde, ye ſeeke Ieſus of Nazareth whiche was crucified. He is riſen, he is not here. Beeholde the place where they had putte hym. But goe your waye, and tell his diſciples, and Peter, he goeth beefore you into Galile, there ſhall ye ſee him, as he ſayde vnto you. And they went out quickely, and fledde from the ſepukchre. For they trembled, and were amaſed, neyther ſayde they any thing to any man, for they were afrayde.

The Angel in Jeſus ſepulchre recomforteth the Maries beeing afrayde.

ye ſeke Jeſus of Nazareth, &c.

Tell hys diſciples & Peter, he goeth before you into Galilee, &c.

D

But by and by an Angell recomforted them with ſwete and pleaſaunte woordes, ſaying: you haue no nede to bee afrayde. You ſeke Jeſus of Nazareth, who was nayled on the croſſe. He is ryſen: he is not here. Beholde the voyde place where they had put hys bodye. Therfore al thys that you haue prepared to honour and reuerence hym withall, is ſuperfluous. Get you hence rather, to ſhew vnto his diſciples, being greatly dyſmayed with theyr Lordes deathe, but eſpeciallye vnto Peter (who beecauſe he denyed hym thryſe, is twyſe as ſorye as the reſt:) Geat you hence, I ſaye, to ſhew them how Jeſus wil goe before them into Galile. Thither let them folow. There ſhal you ſee him alyue, whome ye nowe bewayle as dead. But theſe weomen, what for great ioye and gladneſſe, and what for the feare they were in by reaſon of thys ſtraunge ſyght, fledde out of the Sepulchre, and ſpake not one word as long as they were there: ſo greatly wer they afeard.

The texte. Mat. xxviii Luk. xxiiii 1. Cor. xv.

¶ When Ieſus was ryſen earlye the firſt daye after the Sabboth, he appeared firſt to Marie Magdalene, out of whome he had caſt ſeuen deuilles. And ſhe wente and tolde them that were with him, as they mourned, and wept. And they, when they heard that he was aliue, and had appeared vnto her, beleued it not. After that appeared he vnto two of them in a ſtraunge figure as they walked, and went into the coũtrey. And they went & told it to the remnant. And they beeleued not theſe alſo.

Jeſus after hys reſurrection apereth firſt to Marye Magdalene.

The diſciples beleued not Mary Magdalene, that Chriſt was reuiued frõ deathe agayne. &c.

He appeared firſte to Marye Magdalen &c.

And they when they hearde that he was aliue &c. beleued it not

And they beleued not theſe alſo.

As yet Jeſus had not appeared to any body: but after he was riſen, he appeared fyrſt of al to Mary Magdalene, out of whom he had caſt ſeuen diuels: and thys appearyng was the fyrſt day after the great Sabboth, earlye. She in continent ſhewed the diſciples (who wept and mourned for theyr Lordes death,) what ſhe had ſeene. But when they heard her tel how he was alyue, and that ſhe her ſelfe had ſeene hym, and heard hym ſpeake, they gaue no credence vnto her woordes. So cleane out of memorye was the thyng whiche he hadde ſo ofte tymes promiſed: that is to ſaye, howe he woulde ryſe agayne on the thyrd day. The ſame day that he appeared vnto Mary Magdalene, he appeared alſo vnto two diſciples in the lykenes of a ſtraunger and wayfaryng man as they went from Jeruſalem into the coũtrey. But they knowing at the length that it was the lord, returned to Jeruſalem, and ſhewed vnto the reſidew of the diſciples, what they had ſene. Neyther was ſuch thinges as they told, beleued of the moſt part.

The texte. Luk. xxiiii mat. xxviii John. xx.

¶ Afterward he appeared vnto the eleuen as they ſate at meate, and caſt in theyr teeth their vnbeliefe, and heardnes of heart, becauſe they belieued not them whiche had ſeene that he was aryſen agayne from death. And he ſayed vnto them: Goe ye into al the worlde, and preache the goſpell to all creatures: he that belieueth, and is baptiſed ſhalbe ſaued. But he that beleueth not ſhalbe damned.

Chriſt after hys reſurrection

Laſt of al when he was ready to departe hence, and to returne into heauen, he appeared vnto ẏ eleuen Apoſtles as they ſate at meate (for Judas was

A then dead) ⁊ hit them in the teth with their vnbelefe, ⁊ hardnes of heart, becauſe they would not beleue thoſe perſones, who had ſene that he was ryſen again from death. *For it was not requiſite that al ſhould ſe his death and reſurreccion, but ſufficient for the fayth and certaintie of the goſpel, yͭ the thyng was once proued by mete and conuenient witneſſes: Els howe ſhal the heathen geue credence to thoſe thinges yͭ were done, if they would likewiſe diſcredite the Apoſtles reporte, as Thomas, and ſome other of thē did at the beginning. And Jeſus ſaid vnto them: After al theſe thinges are now at the length proued, ⁊ right wel knowen of you by ſure argumentes and profes: goe your way into al the world, ⁊ preache this goſpel to al the nacions therof. For I dyed for al men, ⁊ lykewiſe for al men haue I ryſen agayn. It is not now nedeful to kepe the ceremonies of the olde law. It is not nedeful to vſe any moe ſacrifices, ⁊ burnt offeringes, to pourge ſinnes. Whoſo belieueth the goſpel (which thorow my death offereth to al that beleue in me, fre remiſſion of al ſinnes) ⁊ being waſhed with water, receiueth a ſigne or token of this grace, the ſame ſhalbe ſaued. Whoſo belieueth not the goſpel (there is not why he ſhould truſt to the obſeruacion of Moyſes law, or heathen learning ⁊ philoſophie,) yͤ ſame ſhalbe damned. This way is open for euery man to goe to ſaluacion by: but it is but one waye onely.

He appeared vnto the eleuen. ⁊c. and caſt in theyr teeth theyr vnbeliefe. ⁊c.

Becauſe they beleued not thē whych had ſeen that he was aryſen agayne frō death.

He that beleueth and is baptiſed ſhal bee ſaued.

But he that beleueth not ſhal bee damned.

appeareth to the eleuē Apoſtles ſittyng at meate.

Jeſus caſt the vnbeliefe of hys diſciples in theyr teeth.

*It was not requiſite that all ſhoulde ſee Chriſtes death and reſurreccion.

He that beleueth and is baptiſed ſhalbe ſaued.

He that beleueth not ſhal be dāned.

¶And theſe tokens ſhal folow them that beleue. In my name they ſhal caſt out deuils: *they ſhal ſpeake with newe tongues, *they ſhal dryue awaye ſerpentes, and if they drinke any deadly thing, it ſhal not hurt them. *They ſhal lay theyr handes vpon the ſicke, and they ſhal recouer.

The texte Act. v. viii xvi and. xix *Act. ii. *Luke. x. and. xxiii. Act. xxviii. *Act. xiiii.

And leſt your preaching ſhould not be belieued, there ſhalbe ioyned thereunto a power to worke miracles: ſo that there lacke not in you an Euāgelike faith: and ſo that the thing ſelfe do require miracles. The chiefe power and vertue of the Euangelike grace, lyeth hid in mens ſoules: but yet whē B for the aduauncing of the goſpel there ſhal nede any miracles, yͤ ſame ſhal not lacke for the weakes ſake. They that wil beleue in me, ſhall caſt out diuels, not in theyr owne name, but in myne: they ſhall further ſpeake with newe tongues, and driue awaye ſerpentes: and if they drynke any deadlye thyng or poyſon, it ſhal not anoy them. They ſhal lay their handes vpon yͤ ſicke, and they ſhalbe whole. When theſe thinges are wrought and doen in mens ſoules, then is there a muche greater miracle wrought, but the ſame is hid ⁊ not ſene. Couetouſnes, pleaſure of yͤ body, ambicion, hatred, wrath and enuy, be very poyſons, and deadly diſeaſes of the ſoule. Theſe diſeaſes ſhal they cure and put away in my name, and that continually. But for the weakes ſake, and ſuch as are hard of beliefe, the other miracles ſhall alſo be oftetimes wrought, to thintent the groſſe ſort of people maye perceiue, yͭ in my diſciples is a ſpirite more puiſſaunt, then al mans ſtrength ⁊ power.

A power to worke miracles geuen to them that beleue in Chriſte.

In my name ſhall they caſt out deuyls. ⁊c.

Miracles wrought on the ſoules of men aſwell as on the bodies.

¶So then, when the lord had ſpoken vnto them, he was receiued into heauen, and is on the right hande of god. And they went furth, and preached euery where, *the lord woorking with them, and confirming the word with miracles folowing.

The texte. Luk. xxiiii Acte. i. vii, *Heb. ii.

When the Lorde Jeſus had ſpoken theſe, and other moe wordes to hys diſciples, he aſcended vp into heauen, where he ſytteth on the righte hande of god the father. The diſciples after they had receiued the holy goſt, preached as they were cōmaunded, not only in Jewry, but alſo in al other regions ⁊ countreies: and the mater went forward, notwithſtanding the world reſiſted, ⁊ was bent agaynſt them: the lord Jeſus putting furth his mighty power by his holy ſpirite, and theyr miniſtery: and euerye where confyrmyng with ready miracles, whatſoeuer they promiſed to doe with wordes.

So then ⁊c he was receyued into heauen ⁊ is on the right hande of GOD.

Jeſus aſcēdeth vp into heauen

Chriſt confyrmed the prechyng of the Apoſtles with ready myracles.

Finis.

To the moſt verteous Lady/and moſte gracious Quene Katherine, wife vnto the moſte victorious and moſt noble Prince, Henry the.viii. Kyng of Englande, Fraunce, and Ireland.&c.

Nicolas Udal wiſſheth proſperous health, and long continuaũce,
with grace, peace, and al goſtely comforte in
our Lord Jeſus Chriſt.

Lyke as our maiſter Chriſte in the ghoſpell, moſte gracious Quene Katherine, whan the woman that had liued wickedly, being nowe by hys grace called from her ſynneful lyfe to perfite repentaunce and amendment, came vnto hym ſitting at hys repaſte in the houſe of Symon the Leper, and waſſhed hys feete with the teares of her eyes, wyped the ſame with the heere of her head, poured furth vpon hys head a precyous ſweete oyntmente, and alſo anoynted hys feete therewith, dyd ſo well allowe her deuocion, her earneſt zeale, and her tender compaſſion which ſhe had to coumfort him, that he dyd not onely among all the companye declare her preſente coumforte in forgeuyng her euen there all her offences and wickednes afore paſt, but alſo promyſed that ſhe ſhoulde not leſe the condygne rewarde of renoume for her tendre gentlenes to hym ſhewed, in ſo muche that afore all the preſence, he openlye proteſted, that whereſoeuer throughout all the worlde the ghoſpell were afterwarde preached, there ſhoulde ſhe in ſuche wyſe at all occaſyons bee hadde in mynde, that the remembraunce of her good heart & thankefulnes towardes him, ſhoulde neuer dye nor bee forgotten: So Luke the Euangeliſt, and Paule with the other Apoſtles of Chriſt, dyd in theyr holy wrytinges, not onely make mencion of ſuche men and preachers, as were faythful workers or miniſters in Chriſtes vineyard, but alſo by whatſoeuer good matrones and deuout weomen they ſaw and found eyther that God was glorifyed, and hys honoure aduaunced, or the Goſpell preferred, the woorde of God furthered, the preachers of the ſame maynteyned, the younglynges in the faythe cheryſhed, the true chriſtians in theyr pouertye refreſſhed, the nede of the faythful relieued, or the vnfeyned beleuers in aduerſities cõforted and ſuccoured: to ſuche godlye weomen they dyd not forget ne let paſſe to geue laude, prayſe, and commendacion, aſwel for the due rewarde of the parties ſelues, as alſo for the good enſaumple and encouragyng of others to doe the like. For thys cauſe doeth Luke in hys goſpell more then once make mencion of Mary Magdalene, of Johanna, the wyfe of Chuſa, of Suſanna, and Mary the mother of James. And in the Actes he neyther forgetteth ne omitteth to commende Priſcilla, Tabitha, Lidya, Damarys. For thys conſideracyon Paule commendeth vnto the Romaynes, Phoebe, Marie, Triphena, Triphoſa, Perſys, and others. For thys reſpect dyd Hierome write a whole treactyſe entytled of noble and famous weomen, whoſe nobilitie and alſo renoume, he eſtemeth and meaſureth by none other thing, but by theyr godlines, deuocion, zeale, and endeuour to ſette furth Chriſtes holy goſpel, and by theyr godlye conuerſacion ioyned with moſte ſtudious diligence in reading the ſcriptures. Wherfore moſt gracious ladye, although here now to renue the memory and prayſe of the manifold moſt excellent vertues, and of the ardent zeale of your hyghnes towardes the promotyng of the knowledge of gods holye woord and goſpel, be a thyng more due to your moſte woorthy deſertes, than eaſy for my rude penne to expreſſe them, and more apperteyneth to my duety then it ſtandeth with myne habilitie and power, accordingly to ſet them furth: yet ſo to doe at this preſent, I haue thought partly a thing nede-les:becauſe your excellencye doeth ſo ferre ſurmount and paſſe al prayſes whiche my ſlender vtteraunce is able to geue you, that I ſhoulde therein ſeeme to dooe a muche lyke thynge,as if I woulde brynge foorthe a ſmouldryng ſmokye fyerbrande in a bryghte ſunnye daye,of purpoſe to helpe augmente the clearenes of the ſunne:and partelye ſuperfluous,becauſe that on the one ſyde all men dooe already knowe your incomparable vertues,and dooe with one accorde magnifye the ſame:and on the other ſide,for that your highnes doth ſo much tēder and ſeke gods glory,that ye euidently declare your ſelfe nothyng leſſe to mynde or deſyre, then the vayne prayſes or commendacion of thys world.Yet lyke as the ſhadowe doth neceſſarily folow and accompany the body in the ſunne lyght:ſo glory and renoume doth conſequently folow and aſſociate excellent vertue.And where the deſertes of true vertue are ſo great and ſo iuſt, it cannot be choſen but that glorye and renoume muſt aryſe, and ſo muche the more,becauſe your highnes,(as much as in you lyeth,)doth flee it. For glory (ſayeth the philoſophical poyſee,) is of the nature of a Crocodile,whiche beeyng a beaſte in the floude of Nilus in Egipte, hath thys propertye,that if one purſue hym to ſuppreſſe hym, he fleeth and will not abyde:and if ye flee, than will the Crocodile folowe and ouertake you.And foraſmuche as glorye is by the philoſopheers dyffyned to bee a conſtaunte and perpetuall prayſe geuen to anye partye by a common conſente of good people, for the excellencye of vertue euidentlye ſhewyng it ſelfe in the ſame partye,(as in dede vertue cannot be hydden but wil appeare,)how can it bee poſſible that your renoume ſhoulde dye, whoſe manifolde excellent vertues,dooe from daye to daye more and more encreaſe?Howe can youre prayſe decaye, whoſe actes and monumentes are conſecrated to immortalitie, as thynges not builded vpon the ſande of ambicious ſeekyng,nor(lyke bubles in the rayne water) puffed vp with an vncertayne blaſte of worldelye vanytye: but founded vpon the ſure rocke of Goddes woorde,from whence iſſueth the lyuely and the ſame euerlaſtyng fountayne of true glorye in dede?Neyther maye youre hyghnes in thys caſe refuſe any mannes woordes of prayſe and commendacyon,for as muche as it is a matter as laudable to acknowledge the good thynges,whiche in dede are in vs prayſe woorthye:as it is vncommendable throughe vayne arrogancye to take vpon vs that we haue not . And thoughe youre grace is ſo farre from all ambicyon and alſo affeccion of thys worldes rewarde, that ye haue no iye to any mortal mannes recompence,yet cannot good folkes but extolle and magnifye the ineſtimable noumber of diuyne gyftes of grace,ſo plenteouſly heaped and couched in ſo noble a Princeſſe.Though ye woulde haue your well doynges hydden,and vnſpoken of, yet cannot the gratitude of the people holde the peace, or paſſe it with ſylence.Though your gracious benignitie require no thankes, yet cannot the honeſt heartes of the people forbeare or refrayne by open proteſtacion to acknowledge by whome they dayly receyue incomparable benefites.Though your modeſtie nothyng leſſe ſeeketh then the fame of your good actes to bee blowen abrode,yet can not our duetyes but braſt out into wordes of teſtifying how much we thinke our ſelues bounde vnto your hyghnes:ſo that although the great and manifold benefites which I haue priuately receyued at your graces handes,dyd not now moue me,yet could I not in this moſt iuſt occaſion of the publique gratulacion hold my peace.For your vertuous liuyng euen from youre tender yeres embraced, folowed, and ſtyll continued, your pregnaunt wittineſſe ioyned with ryghte woonderfull grace of eloquence, your ſtudious diligence in acquyryng knowledge as well of other humayne diſciplines, as alſo of holy ſcriptures,not onely to your owne edifying,but alſo to the moſte godly enſaumple ⁊ inſtruccion of others,your incomparable chaſtitie, whiche as a moſt precious iewell ye haue by auoyding al occaſions of idlenes,⁊ by contemnyng prouocacions of al vayne

paſtymes

paſtimes, kept not only from al ſpot, but alſo from all ſuſpicion of ſtainyng, your ſingular modeſtie coupled with paſſing great integritie and innocency of al your behauiour, your other manifold vneſtimable giftes of grace, and emonge them moſt principally your ſtudious ſeekyng to promote the glory of God and of hys moſte holy ghoſpell, haue bene the thinges that haue moued the moſte noble, the moſt renoumed, and the moſt godly Prince of the vniuerſal world, our moſt gracious ſoueraigne Lord kyng Henry the eyght, to iudge and eſteme your grace a mete ſpouſe for his maieſtie, and emong ſo many women of nobilitie, of honour, and of muche high pryce and worthineſſe, you alone to picke out to be his moſte deere beloued and moſte lawfull wife. Neyther doe we doubte, moſt gracious ladie, but that as the prouidēce of god hath fourmed and aptified your grace to bee a worthy and mete ſpouſe for ſuche an houſbande: ſo hath it by a ſpeciall eleccion deputed and preſerued the ſame to ſome highe and notable benefite of the common weale, and to be an inſtrument of his glory. The towardnes and lykelyhode wherof, lyke as in mens opinions vndoubted, ſo doeth it already begin to ſhew it ſelfe in a noumbre of thynges, which otherwiſe were not to bee loked for to procede from any woman: muche leſſe from a woman of nobilitie brought vp in the courte of a kynge, where Fortune commonly nourceth, cockereth, and pampereth her derlynges, ſuche as by her wyll ſhe myndeth and laboureth to corrupt with wealthe, idleneſſe and vanitie: and leaſte of all from a Quene, beyng ſet in place, where yf ſhe would become fortunes wanton, ſhe might without controllemente ſwymme in the delices of all ſuche proſperitie as mighte occaſion hir to dote on worldely felicitie, and to forget god. But the Pſalmes and contemplatiſe meditacions, on which your highneſſe in the lieu and place of vaine courtely paſtimes and gaming doeth beſtowe your night and daies ſtudie, and whiche ye haue ſette forth as well to the incomparable good exaumple of all noble women, as alſo to the ghoſtly conſolacion and edifying of as many as reade them, doe well declare not onely the thinge to be true whiche Socrates affirmed, that is to wete, that women, yf they doe ſo apply theyr myndes, are no leſſe apt, no leſſe wittie, no leſſe hable, no leſſe induſtrious, no leſſe actiue, no leſſe frutefull and piththy in the acquyryng or handlyng of all kyndes of diſciplines, then men are: but alſo how godly ye beſtow your time, how littell ye ſet by the world, how much ye thirſt righteouſneſſe, howe carefully ye ſeke the kingdome of God in the middes of a thouſande occaſions, whyche otherwyſe might withdrawe your high eſtate there from. And becauſe ye ſo much tender the glory of God, that accordyng to the leſſon of Chriſt ye doe firſte of all other thynges and principally ſeke the kingdome of heauen: therfore hath he, according to his promeſſe in the ſame place cōteyned, and doeth, and ſtyll wyll of hys owne prouiſyon encreaſe vnto you all kyndes of neceſſary coumforte and conſolacion, in muche better wiſe then youre grace coulde deuiſe, in muche larger maner then youre owne ſelfe woulde wyſhe, and in farre other ſorte then ye coulde imagine to loke for. Theſe bleſſinges hathe hys eternal truth and vnfallyble promyſſe perfourmed vnto youre hyghnes, becauſe ye ſeke hym more then the worlde, becauſe ye more mynde godly contemplacyon then courtely ſolaces, becauſe ye more tendre hys glory than any temporall commodytyes, beecauſe ye eſteme the knowlage of hys worde more precyous then perle, golde, or any treaſoures ſubiect to corrupcyon, becauſe ye preferre the aduauncyng of hys holy word before and aboue all other thynges, becauſe ye ceaſſe not wyth al youre power, wyth all youre dilygence, and wyth all youre induſtrye, to ſette foorthe to all mennes knowlage hys holy ghoſpell and teſtamente, the onely foode and coumforte of oure ſoules. And not onely dooeth youre grace with moſte erneſte zele, from the fyrſte houre of the daye to the twelfthe, laboure in the vineyarde of Chryſte, ſuſteynyng the burden of all the whole daye, and the parchyng heate of the ſmouldring nonetide in youre owne perſone: but alſo at youre exceding great coſte and charges doe hyre other workemenne to laboure in the ſame vineyarde of Chriſtes ghoſpel: to the ende the ſame maye fructifye and ſo plentuouſly bring forthe, that all Englyſhe people maye to theyr healthe and ghoſtly conſolacyon bee aboundauntely replenyſhed wyth the frute therof. And as a good captayne partly to the encouragyng of hys forwarde ſouldyers, and partly to the ſhaming of daſtardes, or falſehearted loyterers, ledeth and guideth his armye and goeth hymſelfe before them: ſo your grace, farre otherwyſe then in the weake veſſelles of woman ſexe is to bee looked for, doe ſhewe vnto menne a notable exaumple of forwardeneſſe in ſettynge penne to the boke, partely to the greate coumfortynge of ſuche as fayne woulde doe good yf they durſte, and partely to the ſhame and contumelye of ſluggardes, who hauyng good talentes dooe kepe them faſte lapped vp in theyr napkyns, and lyue idely. And by thys meanes doth youre hyghneſſe ryghte well declare that all youre delyte, all youre ſtudy, and all youre endeuour is by all poſſyble meanes enployed to the publyke commoditie of all good Englyſhe people, the kynges moſte louyng and obedient ſubiectes, to bee nouſled and trayned in the readynge of Goddes worde, and in the meditacyon of hys moſte holy ghoſpell. For thys ghoſpell is the ſame treaſure hydden vnder the cloddy hard grounde in the fyelde of the letter, whyche youre grace after ye had founde, dyd for ioye ſell all that ye had to bye that ſame fyelde withall. And well maye ſuche perſons bee ſayed to haue ſolde all that they had, who ſette leſſe by all the worlde then by the ghoſpell, and aſwell for the obteynynge of the knowlage to themſelfes, as alſo of deſyre to helpe make the ſame common to others, dothe not ſpare to ſpende oute the treaſoures of theyr golde and ſubſtaunce. Thys is that ſame precyous margarypte that Chryſte ſpeaketh of, whyche youre grace ſeekynge for wyth greate deſyre, (whan ye had once founde) ſolde all that ye had to bye, and thought youre treaſoures well beſtowed, yf it mighte ſo fortune that ye might fynde meanes to make all Englyſhe menne whyche woulde reade or heare it, to bee partakers of the ſame. Thys is the grayne of muſtardſede, whiche whan it was ſo fyne and ſo lytle that the vnlearned ſorte of Englyſh menne could ſcarce poſſibly fele or ſee it, ye of youre exceding charitye and zele towardes youre countrey folkes, dyd in ſuche wiſe helpe to ſowe in the fielde of Englande, and did ſo cheryſhe wyth the fatte batleyng yearthe of the Paraphraſe, that where before it was in the iyes of the vnlettred, the leaſte of all ſeedes, it is nowe ſhotte vp and growen muche larger in bredthe, then any other herbe of the fyelde: ſo that it now ſpredeth the braunches in ſuche a coumpace, that all Englyſhe readers may therin fynde many places where to lyght, and to buylde them neſtes, in whyche theyr ſoules and conſcyences maye to theyr ghoſtely coumforte, quietly repoſe themſelfes. Thys is the ſpirituall leauen, whyche youre grace beeyng a ghoſtly houſewyfe for the behoufe of all the whole royalme of Englande, and other the kinges maieſtyes domynions, hathe in ſuche wyſe hydden in all the whole fower peckes of Englyſhe meale, Eaſte, Weſt, North, and Southe: that by the benefyte and meane of thys Paraphraſe, it is nowe all made ſauoury and of a pleaſaunte relyce to all Englyſhe peoples taſte. Where the texte of the ghoſpell afore was in ſome partes (though alwayes ſpecyall good and holſome foode and very reſtoratyue to ſuche as were able to brooke it,) yet to the complexcyon of groſſe, rude and grene ſtomaked Engliſhmen, dyſagreing and harde of digeſtyon, yet ye by procurynge the whole Paraphraſe of Eraſmus to bee diligently tranſlated into Englyſhe, haue mynced it, and made it euery Englyſh mannes meate, though his ſtomake bee neuer ſo weake or tendre. Where afore in ſome partes agayne it ſeemed to bee ſo lyght meate, that the groſſe ſtomakes dyd no leſſe lothe it, then the chyldren of Iſraell dyd Manna in deſerte, whan they ſayed: Oure ſoule is qual-

myſhe

miſche ouer thys meate beyng toto lyght,and is readye to caſte it vp agayne,your godly cure in conceruyng it with the Paraphraſe of Eraſmus in Englyſhe, hathe made ſo ſounde and ſubſtauncyall meate for all complexcions of people, that it maye bee to euery body lyke the aboundaunce of quailles,rayning downe in wilderneſſe from heauen,ſuche as beſte ſtoode with euery bodyes ſtomake, appetyte, and moſt deſire to be plenteouſly fedde withall. Where of it ſelfe it is a meat moſt pure and ſimple, and therefore to ſome deyntie mouthes vſed to none but fyne termes, to the paynted colours and exornacyons of Rethorike, it ſemeth drye and vnpleaſaunt,it is nowe by the eagredulce ſauce of the Paraphraſe,made more lyquyde to runne pleſauntly in the mouthe of any manne whyche is not to muche infected with indurate blyndnes of hearte,with malicious cancardnes,and wyth toto muche peruerſe a iudgemente. For Eraſmus lyke as he dooeth in all hys workes excell and paſſe the moſte parte of all other wryters : ſo in thys woorke of the Paraphraſe vpon the newe Teſtamente,he paſſeth hymſelfe. Therefore moſt gracious Lady although youre demerites are ſo ferre aboue all prayſes of man, that howe farre ſoeuer I wade in magnifying youre vertuous diſpoſycyon,youre deuout ſtudy and endeuour to doe good thynges, I ſhalbe ſure not to incurre any ſuſpycyon of flatery : yet doe I at thys preſente,omyttynge all other thynges, onely in Englandes behalfe make one emonge the reſte in rendrynge publyque thankes to youre hyghneſſe,as well for your other godly trauayle in furtherynge the knowledge of Goddes woorde, as alſo moſte ſpecyally in ſettynge menne in woorke to tranſlate the Paraphraſe of Eraſmus vpon all the newe Teſtamente, wherein ye doe both to the young and to the olde,as wel to the high as to the low, and no leſſe to the ryche then to the poore, ſhewe muche more bounteous liberalytye in delyng aboute and in making commen vnto all good Englyſhe people the heauenly Iewels of Chryſtes doctryne,then yf ye ſhoulde open all kynges cofers of worldly treaſures,and deale to euery one ſuche aboundaunce as mighte make them all welthy and ryche for euer in thys worlde. And as ye haue herein doen a dede worthy ſuch thankes and rewardes as lieth in none but onely God to repay, and a dede to vs youre moſte louynge and obedyent ſubiectes ſo beneficiall as no heart can eſteme,(muche leſſe any tongue or penne expreſſe:) ſo doubte I not but that ye haue done a good thynge to youre moſte regall ſpouſe the kynges maieſtye ſo acceptable, that he wyll not ſuffre it to lye buryed in ſylence, but wyll one daye whan hys godly wyſedome ſhall ſo thynke expediente, cauſe the ſame Paraphraſe to bee publyſhed and ſet abrode in prynte to the ſame vſe that youre hyghneſſe hathe mente it,that is to ſaye, to the publyque commoditie and benefyte of good Englyſhe people,nowe a longe tyme ſoore thyrſtyng and houngrynge the ſyncere and playne knowledge of Goddes worde. For hys moſte excellente Maieſtye being a manne after the hearte of the Lorde,being a right Dauid choſen to deſtroye Golyah the huge and cumbreous enemy of Iſraell wythoute any armour,and with none other weapon but the ſtone of Goddes worde caſte oute of the ſlyng of the diuine ſpirite workyng in hym and hys lawes made here in Englande,and beyng the elected inſtrument of God to plucke downe the Idoll of the Romyſhe Antichryſte, who folowyng the ſteppes of hys father Lucyfer hathe not onely vſurped a kynde of ſupremitie and tyrannye ouer all prynces on yearthe,aſwell chryſten as heathen:but alſo hathe enſourged agaynſt heauen,and hathe lift vp and exalted hymſelfe aboue all thynge that is called God, makyng voyde the playne commaundementes for the aduauncynge of his owne more then Pharyſaical tradicyons, peruertynge the true ſence of the holy ſcryptures, and wreſtyng them to the maintenaunce of hys abomynacyons beyng bothe afore GOD and manne deteſtable : hys hyghneſſe beyng oure Ezechias by the prouydence of god deputed and ſente to bee the deſtroyer, not onely of all counterfayte relygions (who ſwarmed emonge vs lyke diſguiſed maſkers, and not mummers, but mumblers, who vnder the cloke of holynes ſeduced the people, and deuoured the houſes of ryche widowes, and were mainteners of all ſuperſticion, idolatry and rebellion) but alſo to roote vp all Idolatry doen to dead images of ſtone and tymber as vnto God, and committed to other creatures in ſtede of the creatour, directely agaynſte the expreſſe woordes of the precepte: Thou ſhalt haue no moe Goddes but me: his moſte excellent maieſtie (I ſay) from the firſte daye that he wore the emperiall Croune of this realme, foreſawe that to the executing of the premiſſes it was neceſſary, that hys people ſhoulde bee reduced to the ſynceritie of Chryſtes religyon by knowynge of Goddes woorde: he conſidered that requiſite it was his ſubiectes were nouſled in Chriſte, by readyng the ſcriptures, whoſe knowlage ſhould eaſily induce them to the clere eſpying of all the ſleyghtes, of the Romyſhe iuglyng. And therfore as ſoone as myght bee, his highneſſe by moſte holſome and godly lawes, prouyded that it might bee lefull for all hys moſte faythfull louing ſubiectes, to reade the worde of God, and the rules of Chriſtes diſcipline, whyche they profeſſed: he prouided that the holy Bible ſhoulde bee ſet forthe in our owne vulgar language, to the ende that Englande might the better attayne to the ſinceritie of Chryſtes doctryne, whyche they myght drawe out of the clere fountayne and ſprynge of the ghoſpell, rennyng euermore clere without any mote or mud: rather then out of the muddie lakes, and puddles purpoſely infected with the filthy dregges of our Philiſtines, the papiſtes, who had ſtopped oure ſprynges to dryue vs to theyr poyſoned muddy gutters and forowes. By thys hys maieſties moſte godly prouyſyon it hathe come to paſſe, that the people whyche longe time had been led in errour and blyndnes by blynde guides, Monkes, Fryers, Chanons, and papiſticall preachers, doe nowe ſo plainly ſee the clere light, that they doe willingly abhorre idolatry and ſuperſticion: they doe now know theyr dutye towardes God and theyr prynce: they doe nowe enbrace the verytie, for verityes ſake: they ſee where and howe the leauen of the papiſtes hathe by contynuaunce of tyme and for defaulte of ſcripture, ſoured all the whole batche of Chryſtes doctryne: they ſee howe beyng led by blynde guydes and paſtours in the derkenes of ignoraunce, they fell dayly in the depe pitte of manyfolde errours with the ſame guydes: they ſee that lyke as the olde Phariſeis in the time of Chryſtes beyng vpon earth, had corrupted the ſincere doctryne of Goddes word, and the pure vnderſtandyng of the lawe, teachyng the people to leaue theyr poore fathers and mothers deſtitute, contrary to the playne commaundemente, rather then to let theyr treaſurie to bee not enriched, whyche kynde of offryng, them ſelues of mere couetiſe had inuented, and dyd apply the ſame to the mainteynaunce of themſelfes in gluttony and ſenſualitie: ſo now had the wicked papiſtry deuiſed a meane to picke the rych folkes purſes, and the poore vulgare people cleane to deuoure vnder the colour of goyng on pilgremage to thys or that ſtocke of mannes handymaking, and vnder pretence of ſekyng healthe of the ſoule and remiſſion of ſinnes, at the handes of Peter, James, John, and Marie, whiche coulde not geue it, but whan ſuche thynges were aſked them, bluſhed to heare God thonly autour and geuer of all good thinges to be ſo blaſphemed. They ſee nowe that lyke as the couetous Phariſeis paſſed leſſe at the violacion or breakyng of Goddes preceptes, then of theyr tradicions, and put more iuſtice in waſhyng the oute ſyde of theyr diſhe or theyr cuppe, then in the innocencie of lyfe and purytie of the conſcience within, in offryng of myntes and rue for theyr lucre, then in perfourmyng the office of charitie to the neyghbour, ſooner to wynke at theyr owne blaſphemies agaynſte God, then to rempt a ſmall treſpace committed by theyr weake brother agaynſte the fonde ceremonies whyche they and the lawyers had deuyſed and added beſydes the lawe: ſo the beaſte of romyſhe abominacyon to had clene ſubuerted the true

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interpretacion of Chryſtes ghoſpell, and by hys mere tirannye ioyned with moſt crafty deluſyon, to had iniected into Chryſtes churche and holy congregacyon, all thynges that were contrary to Chryſte: that is to wete, in ſtede of pure faythe ſuche as Chriſte requireth, a faythe lapped in a patched cloke of beggerly workes and ceremonyes of hys owne dreſſynge: and ſettyng foorthe in ſtede of relygyon, ſuperſtycyon: offrynges in ſtede of charytie: buyldynge of chauntryes in place of releuyng and maynteynyng the lyuely temple and image of GOD in the poore: encenſynge of images, in ſtede of the pure ſacryfyce of an innocente lyfe: in ſtede of truſtynge in Goddes mercyes, truſtyng in trentalles and maſſes of ſcala celi: in ſtede of heauen, a purgatory conſyſtyng of materyall fyer, and the ſame to bee redemed with money geuen to hym: in ſtede of declarynge oure free redempcyon in Chryſte and by Chryſte, ſealed wyth hys moſte precyous bloude, the Antychriſt of Rome ſeduced the ſymple people to putte theyr affyaunce for remyſſyon of ſynnes and obteynyng the ioyes of heauen, by hys pardones conteyned in a piece of parchemente or paper, wyth a lumpe of leade hangyng at it, and to bee bought of hym or of hys generacyon, the Monkes and Fryers, for money: in ſtede of the holy Byble, Legenda ſanctorum, the miracles of oure Ladye, and Martiloges, whyche themſelues deuyſed, and neuer durſte ſette foorthe vntyll the partye of whom they were made, had been an hundred yeres dead, for feare of beeyng taken in a lye: in ſtede of obeying oure lyege Lorde and ſoueraygne, to bee ſubiect to forem potentates: wyth other abuſes ſo innumerable, that no tyme or wordes maye ſuffyce to declare or reken them vp. And in thys blyndenes had England ſtyll contynued, had not GOD of hys infynyte goodnes and bottomles mercy reyſed vp vnto vs a newe Ezechyas to confounde all idoles, to deſtroye all hylalters of ſuperſtycyon, to roote vp all counterfayte religions, and to reſtore (as muche as in ſo lytle tyme maye bee) the true relygion and wurſhyp of God, the ſyncere preachynge of Goddes woorde, and the booke of the lawe, that is to ſaye of Chryſtes holy Teſtamente, to be read of the people in theyr vulgare toungue. That yf in ſo lytle tyme hauing no more helpe but the mere texte of the Bible, the people throughe the goodneſſe of God and the inſtincte of hys holy ſpirite haue had the iyes of theyr heart and ſoule ſo opened, that they haue not onely eſpied the abuſes afore mencyoned, and thouſandes moe, in whyche the Romyſhe Babilon hathe certayne hundred of yeres holden all chriſtendome captiue and thrall: but alſo haue ſo conformed themſelfe to the ſyncere doctryne of Chryſte, that they doe with moſte glad wyll, wyth moſte earneſt zele, and wyth moſte ſtudious diligence enbrace the truthe, abhorre the errours wherin they were afore drouned, deteſte the ſuperſtycyons, wherewyth they were afore delyted, hounger and thyrſte the ſyncere knowlage of Goddes worde by the goodnes of GOD, and the gracious prouiſyon of oure moſte noble Ezechias, Kynge Henry the eyght, now dayly mynyſtred vnto them: howe is it lykely that they woulde profyte in godly knowlage yf they had ſome other godly expoſycyon or declaracyon of ſome good ſyncere wryter vpon the newe Teſtamente for theyr ferther edifying? Of whyche ſorte truely there cannot one manne bee pieked oute more apte and mete, then Eraſmus, eſpecyally in thys his Paraphraſe,, whyche youre hyghneſſe of a moſte godly zele hathe thus procured to bee tourned into Engliſhe: whoſe doctryne as it is not in any poynte (after my poore iudgemente.) corrupte: ſo dooeth it withoute violence or extremitie of wordes, vtter the doctryne, edifye the conſcyence, declare many abuſes, detecting the enemyes of Goddes worde and ſupplanters of hys Ghoſpell, by ſuche true and lyuely markes, that they maye bee eaſylye knowen: ſo that it cannot bee doubted, but it ſhoulde bee vncredible furtheraunce towardes the ryppyng of the knowelage of Goddes woorde, yf it myghte or ſhall ſo ſtande wyth the pleaſure of oure ſayde moſte gracyous

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ſouerayne Lorde, beyng nexte and immediately vnder God, our ſupreme head. Whyche thynge verily I woulde wyſhe and praye to God myghte ſo frame for two conſideracions: the one, becauſe that the people hauing the Paraphraſe of Eraſmus, ſhall haue the pyth of all the doctours and good wryters, that haue any thynge ſette forthe for the declaracyon of the ghoſpels, the Actes, and the Epiſtles, ſo that Eraſmus maye ſtande one alone in as good ſtede as a greate noumbre of other expoſitours ſetfoorth together: and the other, becauſe my hearte doeth wyſhe that the ſettynge foorthe of Goddes glory, the deſtroying of idols, the confounding and defacyng of all popyſhe trumpery, the publyſhing of the bible, and ghoſpell of Chryſte, ſo godly by hys highneſſe entended, ſo ſtoutly entred, and ſo luckyly begon, myght by the ſame oure moſte gracyous ſouerayne bee in ſuche wyſe proſecuted and broughte to effecte, that whan heauen no longer wyllyng to ſpare hym to the worlde, but that he muſte geue place to nature, ſhall call hym to receyue a croune of immortalytie, and he for deſyre therof ſhall willingly ſurrendre and geue vp thys emperyall croune of worldely dygnitie, to the moſte regall Impe hys ſonne, oure noble prynce Edwarde, he maye delyuer to the ſame a people ſo well framed, and trayned to hys hande, that the ſame maye with al eaſe and proſperous ſucceſſe, and withoute any let of ſtumblynge blockes to bee layed in hys waye by papyſtrye, continue the godly trade nowe at thys daye wel begonne, and (thankes to God) luckyly procedynge. I woulde wyſhe (as in dede I hope no leſſe) that he myghte not nede to bee put to any ferther trauayle or cure, but well to conſerue and kepe thinges in the ſame ſtaye and ordre that hys moſte noble father myndeth to leaue all vnto hym. Oure Dauyd Henry theyght, hathe alreadye ſo ſubſtanciallye caſte the foundacyon, and reyſed the buyldynge of the Temple, that I truſte it ſhalbe no burden for oure younge Salomon to conſummate and fyniſhe the ſame whan hys tyme ſhall come. But nowe I perceyue my ſelfe, while I entre into openyng the deſyre and prayer of my heart, to haue entered into ſuch a large fielde of talke, whyche the experyence of kynge Henryes exaumple concernyng the trade of relygyon, and the hope of prynce Edward to bee a righte folower of ſo ryght a ledynge father, doothe myniſter vnto me, that excepte I here ſodainly breake of, I am drawen to wade ſo ferre in theyr prayſes, that I were not hable in longe tyme to fynde any waye oute againe. Omyttyng therefore at thys preſente the moſte worthye and moſte iuſtely deſerued prayſes of them both, I ſhall tourne my ſtyle ſomwhat to treate of Luke, whome it pleaſed your highnes to commypt vnto me to bee tranſlated. Whyche commaundemente whan it came fyrſte vnto me in youre graces name, althoughe I knew howe lytle it was that I coulde doe in thys kynde, yet was I glad that youre commaundemente dyd ſo iuſtlye concurre wyth the determynacyon of myne owne mynde and purpoſe. For I had longe tyme afore wyth mature delyberacyon, and alſo with aduiſed eleccyon appoynted with my ſelfe to tranſlate thys Paraphraſe vpon Luke, aſſoone as any ſuche lybertye myghte bee, and to make it vnto youre grace a teſtyficacyon of my dutye and thankefull remembraunce of youre manyfolde benefytes afore doen to me of youre mere bountie. And two thynges there were that had moued me to take thys prouynce moſte ſpecyally in hande: the one, becauſe that as Luke is the longeſte of all the Euangeliſtes, ſo is he of al menne noted to haue wrytten hys ghoſpell moſte exactely, aſwell by relacyon of the Apoſtles whych were preſente and conuerſaunte wyth Chryſte whyle he lyued on earth, as alſo by the inſtruccyons of Paul, who was moſte earneſte and full in the iuſtifycacion of feyth, and moſte piththy agaynſt the iuſtificacion of workes (albeit they doe al in this poynte of doctryne throughly conſent and agre.) The ſecond was, for ẏ Eraſmus, who did in this paraphraſe beſtow more diligence then in moſt of ẏ others, had ſpecially dedicated ẏ ſame vnto our moſt noble king Henry theight.

And I thought I could not deuyſe any apter gyfte to preſent hys moſte dere beloued wyfe wythall beyng of the lyke zele, affeccion, godlynes, and deuocion that he is, then theſame worke, tranſlated into Englyſhe, whiche I certainly knewe his maieſtie to had ſingularly well allowed, and moſte graciouſly accepted in latine, and in peruſyng therof to bee daylye excedyng muche delyghted. And I nothing doubte, moſte gracyous Lady, but that the readyng therof ſhoulde cauſe no leſſe delectacyon of mynde to you, yf the thyng were ſo well doen as ſome man of more learnyng perchaunce coulde haue doen it. And in thys behalfe none other refuge I haue, but to youre moſte benigne fauour and pardone, well to accept myne honeſt hearte, mine earneſte zele, and willing labours. For as touchyng the tranſlacyon ſelfe, though I iudge and playnly confeſſe my ſelfe to be by many degrees inferiour in knowledge and facultie to all the others whom I heare that youre highnes hathe appoynted to the tranſlatinge of the other partes, and thoughe I cannot of my ſelfe promeſſe any hablenes to take ſuche a prouince in hande: yet (my heart better ſeruing me hereunto then perchaunce my hand hath doen) whan I ſaw that your graces reſolucion and pleaſure did helpe to myniſter courage to myne owne heartes deſire, I conceyued boldeneſſe to attempt and enterpryſe the thyng, and thought it moſt expedient to ſhew myne obedience and prompte good wyll to doe your commaundement: truſting that thoughe I haue not bene hable in all behalfes and poyntes requiſite, fully to diſcharge the office of a good tranſlatour, yet I haue expreſſed the ſence and meaning of the autour. As for the grace of the latine tonge, I thinke vnpoſſible to be liuely expreſſed, as this autour doth it in the latine, by reaſon of ſundry alluſions, diuers prouerbes, many figures, and exornacions retorycall, with Metaphores innumerable, whyche cannot with the lyke grace bee rendred in any other language then in the latine, or greke: beſydes that an infinite ſorte of wordes there bee, whoſe full importyng cannot with one mere Engliſhe worde equiualently be interpreted. And this imperfeccion I haue to my litle power ſo laboured to redoube, that I truſte there bee not any poynte of pythye ſignyficacyon any where conteyned, whyche I haue not in one or other place of the ſentence by ſome meanes throughly touched. And for as muche as I conſyder it to bee a Paraphraſe, that is to ſaye, a playne ſettynge foorthe of the ſence of the texte wyth as many woordes as the cyrcumſtaunce thereof, for the better lynkynge of one ſentence to an other, doothe requyre: I haue not ſo precyſely bounde my ſelfe to euery woorde and ſyllable of the letter, but that I haue taken more reſpecte to thexplanacyon and declaryng of the ſence, then to the nombre of the latyne ſyllables. In tranſlatynge of the very texte, I thynke it requyſite to vſe ſome ſcrupuloſytye (and yf the tranſlatours were not altogether ſo precyſe as they are, but had ſome more regarde to expreſſyng of the ſence, I thynke in my iudgemente they ſhoulde doe better:) but in a Paraphraſe, whyche of it ſelfe is a kynde of expoſycyon and of commentary, I thynke it nothynge nedefull to bee ſo precyſe in the wordes, ſo the ſence bee kepte. And thys I dare auouche, that yf any interpretour ſhoulde in ſome places bee as briefe in the Englyſhe tranſlacyon, as the autour is in the Latine: he ſhoulde make thereof but a darke pyece of worke. For that is the onely thynge that maketh the very texte ſelfe ſo darke as it appeareth to bee. In Luke I haue had ſomewhat the more buſyneſſe, beecauſe that the Latyne exemplaryes (thorough whoſe defaulte or neglygence I am vncertayne,) doe vary and not well agree, ſome hauynge more or leſſe then others, ſome hauynge an other woorde than an other copye hathe, ſome beeyng otherwyſe poynted then the reſte. Whereby I haue in ſome places been dryuen to vſe myne owne iudgemente in rendrynge the true ſence of the booke, to ſpeake nothynge of a greate noumbre of ſentences, whyche by reaſon of ſo many membres, or parentheſes, or digreſſyons, as haue come in place, are ſo longe, that vnleſſe they had been ſomewhat deuyded, they woulde haue beene to harde for an vnlearned brayne to conceyue, muche more harde to conteyne and kepe it ſtill. As touchyng the ſtyle (becauſe the iudgementes of readers bee diuerſe,and ſome loue length, ſome deſire breuitie,ſome can well awaye wyth elegaunte ſpeache, ſome hate all curioſitie, ſome commende an eloquente ſtyle, ſome thynke nothyng to be playne enough,ſome wyll bee buſie iudges of other mens wrytynges and doe nothyng themſelues:) it maye pleaſe your moſte gracyous pacyence to ſuffer me to ſaye my poore iudgement,for the ſatyſfying of them that are reaſonable. Fyrſte I woulde not haue euery reader to require in euery wryter to bee lyke hys owne wytte or conueyghaunce, or ſtyle ,or phraſe of ſpeakynge: but rather to conſyder that euery man hathe a veyne of hys owne,eyther by imitacyon ſo confirmed, or by longe vſe ſo rooted, or of deſyre to bee playne and clere,ſo growen into an habite:that he cannot otherwyſe wryte then he doeth. Some wryters hate breuitie, and ſome thynke all longe thynges to bee tedious: and yet is neyther of theſe two ſortes to bee reproued,ſo the matier bee good, the makyng fyne, the termes apte, and the ſtyle flowynge wyth oute curioſytie or affectacyon.For like as Cicero was ſo copious that nothyng myght bee added vnto hym:ſo was Demoſthenes ſo briefe that nothyng myght bee taken away.The ſame in latine is betwene Cicero and Saluſte. But Tully woulde not leaue tyll the iye,the eare,and alſo the mouth of the reader were full,euen in euery ſentence: Saluſte was lothe to tyer any of theſe with a whole oracion. The Lacons could abyde no length,the Sophiſtes of grece coulde throughe theyr copiouſnes make an Elephaunt of a flye, and a mountayne of a mollehyll.And thys I ſpeake rather in commendacyon of eloquence,of coppye,of elegancye of ſtile where it is,then to clayme that there is any ſuche here.Ouide,Tullie,Eraſmus coulde haue proceded in any theyr inuencyon, euen infinitely: ſome other wyttes coulde not ſo. Some loue it when it is ſtyle lyke, and ſome care for no more but the bare ſence. But eloquence of it ſelfe, and copie (that is to ſaye ſhyft of termes) is a vertue in an oracyon,and that thynge chyfely geueth to bokes that the latyne menne call genium: that is,lyfe and continuaunce, that euery man wyll an hundred yeres after ſet ſtore by it,and eſteme it worth manytimes reading ouer.What other thing commendeth Chaucer, and cauſeth hys woorkes to bee more ſet by then thouſandes of other freaſhe haſtye bokes haſtily ſhootyng forth lyke Maye floures, and not wytherynge, but vtterly dying with the firſt readyng? Neuertheleſſe no man of oure tyme,and in our Engliſhe toungue(whyche none but oure ſelfes for oure owne vſe doe much paſſe on,)wryteth ſo ornately, but that he hath in ſundry woordes and phraſes ſome ſmatche of his natiue countrey phraſes, that he was borne in. Yet this notwithſtandyng,ſome there be,whiche haue a mynde to renew termes that are nowe almoſte worne cleane out of vſe,whyche I doe not diſalow, ſo it bee doen with iudgemente.Some others would ampliate and enriche theyr natiue language with moe vocables,whyche I alſo commend,yf it be aptely and wittily aſſayed. So that if any other doe innouate and bryng vp a woorde to me afore not vſed or not hearde, I woulde not diſprayſe it : and that I doe attempte to brynge to vſe, another man ſhoulde not cauayle at. For an eaſy thynge it is to deprave,and a ſmall glory for one man, in matters of nothynge, to labour to deface an other. But for as muche as both doe our beſte, we ought rather thus to thynke the one of the other. Thys manne hathe ſeene that I haue not : I ſee no manne is ſo barrayne,but he is able with ſome woorde or other to helpe garniſhe hys mother tongue: wyth other lyke ſayinges procedyng from humanytye and fauoure, to encourage ſuche as are ſtudyous. And what yf one laboure to enriche hys countrey language, as Tullye gloryeth that he dyd amplifye the Latyne tongue, is he therefore to bee blamed, and not rather to bee commended?

Thus

Thus much I ſay for the defence of wryters and ſtyles, in general. As touchyng myne owne ſtyle in thys preſent woorke, if I ſhoulde be ſo ſtraightlye examined, I am (as the Greke prouerbe ſayeth) in lyke caſe as a man that ſhould hold faſt a woulfe by both eares. For if he holde hym ſtyll, he hath a ſhrewe in handelyng, and cannot ſo continue euer: if he let hym goe, he is in ieoperdye: So ſhould I in this matter ſtande in a ſtrayte brake, eyther to incurre ſuſpicion of arrogancye, if I mayntayne myne owne, and by ſtandyng in defence therof to be demed opinatiue, or ambicious of ſyngularitie: or els I muſt be driuen to graunt an errour, where perchaunce none is. Lettyng paſſe therfore all ſuch kynd of trauerſyng, I ſhal remitte thys whole cauſe (as Tullie doeth of his booke whiche is entitled *De officiis*) to the iudgement, fyrſt of your hyghnes, whome if my labours doe ſatiſfye, I ſhall the better lyke my ſelfe: and than of others, others I ſay, in whom reſteth humanitye to take and interprete al thinges to the beſt: in whome is moderacion, rather to pardone ſome faultes, then to condemne the thyng whiche though they can, they wil not amende: in whome is facultie and knowledge to iudge ryghte: in whome reſteth fauour to winke at a litle trippe or ſtumbling in a long piece of woorke: in whome learnyng and ſkilfulnes doeth worke indifferency of affeccion: and finally in whome dwelleth reaſonable conſideracion of mans infirmitie, that the beſt learned doth ſometymes erre, and no man at all tymes doeth all thynges ryght. For vnto ſuch an one as wil be a more ſeuere and heauy iudge on an other mans labours, then himſelfe eyther would be, or would haue others to be on his owne, I can ſay nothyng but thys: I for my parte can doe no better, if I coulde I woulde: and in caſe ye will eyther for reſpecte of the publike benefite whiche is ment herein, or elles for loue towardes me, or elles for anye other iuſt conſideracion, take youre penne and amende anye faulte that ye ſhall ſee: I ſhall not onelye not thynke anye wronge doone to me, but alſo I ſhall with all my hearte geue you thankes for that ye ſo muche tender eyther my poore honeſtye, or the thyng ſelfe, that ye woulde putte to youre helpyng hande to make it well. And thus I ſurceaſſe with my vayne talke anye longer to deteyne your hyghneſſe from the fruitfull readyng of Eraſmus, wherof maye redounde ſuch edifying and encreaſe of knowledge to the ſame, as the labour of reading may be wel beſtowed, and the booke through youre graces commendacion bee one daye ſette foorthe to the publique vtilitie and benefyt of al the whole deuout congregacion of this church of Englande. Yeuen at London the laſte daye of Septembre, in the yere of oure Lorde.

M.D.xlv.

The preface of Eraſmus vnto hys paraphraſe vpon the Ghoſpel of Luke.

Vnto the moſt puiſſaunt and moſt
victorious Prince Henry the eighte, Kinge of En-
gland, Fraunce and Irelande, and defendour of the Catholike
fayth, Eraſmus of Roterodame wiſheth long health,
with all honour and proſperous
continuaunce.

MOſt regal and princely Kyng Henry, I ſend vnto your highneſſe Luke the phiſician, not anye other Luke then ye had of hym heretofore, but the ſame Luke ſpeakyng ſomewhat more playnely, and alſo more at large, vnto the eares of ſuch as are vſed to good latine. Neither doe I ſuppoſe it any thing nedeful for me here now in thys matter to ſpend labor, appeacing and ſatiſfying theſe kynd of people, whiche commonlye allege vnto ſuche as I am, that it was a ſentence by right great learned men, very well taught, that in geuing of giftes or preſentes, men ought to haue a ſpecial iye and regarde, that the thynges whiche we geue, be apt for the parties that they are geuen vnto. I for my parte dyd thys thyng not long ſence, at what tyme I dedicated the Paraphraſe vpon Matthew vnto Charles the Emperoure: yea and before my tyme alſo it hath of ryghte excellent clerkes, by preſcripcion of aunciente cuſtome and vſage, bene playnely declared, that any kynde of argumente, what euer it be, is ryghtly and wel dedicated vnto Princes: whome though we knowe that they wil neuer reade it, yet is thus much vtilitie and benefyte gotten thereby, that vnder the tytle of theyr names, the woorke is the better habled to the fanſies of ſtudious perſones, according as Plinius finelye wrote, certayne thynges euen for ſuch onely reſpecte to be reputed very precious, becauſe they are dedicated for iewels in temples. But certes the waywardnes of ſome perſons towardes bokes, when they come newly furth, is ſo great, that they wil bidde away with the bokes out of theyr ſyght, ere they take any aſſay or taſt of the ſame. And by thys meanes there peryſheth aſwell to the wryter, the fruite whiche he hoped to haue thereby, as alſo to the reader, hys due profyte and vtilitie. And at ſuche mennes handes, one thyng at leaſt wyſe ſhall the tytle of noble Prynces obteyne whan it is ſette in the fyrſt frounte of anye booke, that they will not geue ſentence on it to be vtterlye naughte, that they will not dyſdayne it, that they wyll not ſpette on it beefore they haue read it. Albeit euen otherwyſe alſo the godly zeale and affeccion of ſome Prynces dooeth make, that whoſo ſendeth the ghoſpell to anye Kynge for a preſente, ſhall not ſeeme to dooe agaynſt good reaſon. For by menne of ryghte good credite, and ſuche as vſe not to lye, it hath bene reported vnto me, aſwel that Charles the Emperoure, in caſe anye vacante tyme of lapſure maye in ſo greate vnquyetenes and troublous ſtate of the world bee gotten, dooeth gladly beſtow the ſame in readynge the Ghoſpell booke: as alſo the moſte renoumed Prynce Ferdinando, brother to the ſame Charles, muche and often to haue in hys handes, the Paraphraſe vpon the Ghoſpel of Saincte John, whiche not very long agone I dedicated vnto hym: yea and furthermore that the ryghte noble Kynge of Denmarke, Chriſtierne, whiche thyng maye to youre hyghneſſe alſo bee well knowen,

who would to lawleſs pleaſures rove
that knows the ſweets of virtuous Love
mary King her Book

knowen, hath bookes of chriſtian religion oftentymes in hys handes, and that he with greate deſyrefulneſſe vſeth to reade my paraphraſe vpon the Ghoſpell of Matthew. Why than ſhoulde the Ghoſpell ſeme to bee vnaptlye ſente vnto thoſe whiche are handelers and louers of the goſpel, whiche goſpell certes is to be had and vſed in the handes of al perſones, as many as remember and thynke themſelues to be chriſtians. Now although after the rate of worldlye dealyng, ſuche a thyng is mooſte chiefelye to bee geuen, as the partye hath nede of to whome it is ſente, yet after the rule of the Ghoſpell, whoſo hath alreadye, to hym muſte nedes bee geuen, that he maye haue plentye. Wherefore me thought I ſhoulde dooe but as myghte beſte ſtande with congruence, to ſende thys Euangelicall phiſicion vnto youre hyghneſſe, for aſmuche as the ſame is ſo farre from diſdaynyng holye ſcryptures, that (as youre owne wrytynges dooe teſtifye,) ye haue aboue the meane rate profited in the ſame: ſo that if a manne geue vnto your Grace anye thynge to holye Scripture appertaynyng, he ſhall not ſeeme ſo muche to geue a gyfte, as to make amendes and recompence for a pleaſure receyued. Moreouer if thys bee a thyng ſpecyallye aboue others in all haſte prouyded for, that in the Kynges and Emperours courtes, there maye from tyme to tyme bee phiſicions readye and preſte at hande (beyng menne exactelye learned and of approued fidelitie) to take charge that the Prynces bodye be preſerued and kepte in healthe: howe muche more dooeth it ſtande with congruence, that Luke the phiſicion ſhoulde there be reſiaunte, who dooeth not with ſcammonye or ellebour, preſerue the healthfull ſtate of the bodye, but dooeth with an heauenlye pocyon deliuer the ſoule from diſeaſes that violently hale men to death euerlaſtyng, that is to wete, the vnknowing of the trueth, miſtruſtfulneſſe, and vnbeliefe towardes God, the loue of thys worlde, ambicyon, auarice, ryotous exceſſe, hatred, enuye, and ſuche others. For theſe dyſeaſes is all the lyfe of mortall men ſubiecte vnto, and daylye in daunger of fallyng into them, as John thapoſtle ſayeth, where he bewayleth that all the whole worlde is ſette in naughtyneſſe, neyther anye thyng elles to reygne therein, but concupiſcence of the fleſhe, concupyſcence of the eyes, and pryde of the lyfe. And in ſomuche the more peryll and haſarde of the ſayde diſeaſes doe the prynces ſtande, as they are more then others made wantons and derelynges of fortune, and haue libertye withoute checke or controllemente to fulfyll theyr owne ſenſuall luſtes and appetites. But now me ſeemeth I ſhall not ſpende my laboure in vayne, but to good purpoſe, if I ſhall in a fewe woordes commende and ſette foorth vnto youre hyghneſſe, fyrſte Luke hymſelfe beeyng the Phiſicion, and then the pocyon or medicyne that he bryngeth with hym: albeit I putte no doubtes, but that aſwell the one as the other is already (as in dede they oughte to bee) vnto your godlye zeale and deuocyon in moſte beſte wyſe accepted. Forſooth thyſſame is that excellente manne Luke, an Antiochian by the countrey and nacyon that he was borne in. And Antioche is a citie which was in old time of ſo great fame and power, that ſo muche part of all the countrey of Siria as reacheth vnto Cicilie and butteth vpon it, had the name geuen it therof: And the ſayd Antioche was in thys behalfe more happy and fortunate then very Rome it ſelfe, that Peter the Apoſtle had his firſt ſee here in this citie of Antioche: and that Paule and Barnabas, did in the ſame citie receiue their dignitie of the charge and funccion Apoſtolical. Now to our preſent purpoſe, this Luke was of familiare acquayntaunce and conuerſacion with all the Apoſtles, but moſt ſpeciallye a folower and diſciple of Paule, and alſo a companion of his in al his peregrinacion, neuer ſeparated nor deuyded from hys companye. By liuing in companye with the Apoſtles, he wrote hys goſpell: and by the thynges whiche Paule wroughte and dyd, Luke beeyng a preſente witneſſe of them, he wrote the booke whiche he entitled, *the actes of the Apoſtles*. And that hyſtorye of the

Actes, he continued vntil the ſeconde yere of Paule abydyng at Rome: that is to ſay, vntil the fowerth yere of Nero, the Emperoure there. Whereof men gather a coniecture that the booke was written in the ſame citie. And fullye agreed it is among the learned menne, that thys ſame verye Luke it is, of whome Paule the Apoſtle doeth ſo often tymes make mencyon: as for exaumple, in hys ſeconde 2.Cor.8. Epiſtle to the Corinthians, where he thus ſaith: we haue ſent with him our brother, whoſe laude is in the goſpel throughout al the congregacions. Agayne, where he writeth to the Colloſſians, he ſaith: deare Lukas the phiſicion greteth you. And Collo.3. agayne in the ſeconde Epiſtle to Timothe: For Demas hath forſaken me, louing 2.Tim.4 thys preſent worlde, and is departed vnto Theſſalonica: Creſcens is gone into Galacia: Titus into Dalmacia: onelye Lukas is with me. Yea and thys poynte moreouer is left to vs by auncient writers, that as often as Paule calleth it by the name of hys goſpel, (as he doeth to Timothe, where he ſayeth: Remember that 2.Tim.2 Jeſus Chriſte of the ſeede of Dauid aroſe agayne from death accordyng to my goſpel, &c.) he meaneth of the goſpel of Luke: becauſe that lyke as Marke wrote the hyſtorye of the goſpell at Peters woorde, and by hys ſettyng on, ſo did Luke at the woord and biddyng of Paule. Hierome is of the opinion and iudgemente, that Luke was more expert in the Greke tong then the other were, and by reaſon thereof wrote the diſcourſe and proceſſe of the ſtory after a more exact and groũdly ſort then the others dyd, that is to wete, takyng hys enteraunce at the firſt concepcion of John the Baptiſt, and making relacion of very much matter touching the natiuitie, and concernyng the babehoode, yea and certayne poyntes furthermore concerning the childehood of Jeſus, makyng alſo rehearſal of many parables and miracles whiche the other euangeliſtes for loue of briefeneſſe had lette paſſe, ne any thyng ſpoken of. And where as not one of all the others wente anye whit ferther then the tyme of the Lorde Jeſus being aſſumpted into heauen, this manne alone dyd in an other ſeconde booke make a further continuacion of the ſtory concernyng the churche, howe it firſt ſprang vp, and how it grewe more and more to ſpreade and ſhewe it ſelfe. Thus muche moreouer the wryters affyrme: that lyke as Matthew wrote hys goſpel, and Peter his epiſtles, chiefely vnto the Jewes: ſo dyd Luke wryte hys goſpell moſt ſpecially to the Gentiles, as one that was a diſciple of Paules, which Paule as he was the teacher of the Gentiles, ſo dyd he wryte al hys epiſtles vnto Gentiles, except the onely one epiſtle to the Hebrues: of the authour and wryter wherof, it hath euermore bene doubted whether it were Paule or not. He wrote his goſpel after Marke, but yet before that John wrote hys: by reaſon whereof being but a diſciple, he is ſet before John who was an Apoſtle. And to conclude, it is written that a long liued manne he was, which thyng was in a phiſicion, euen as of congruence it ought to bee. For he folowed the counſayle of Paule, which wrote: It is good not to touche a wyfe: he liued a ſyngle man fower ſcore and fower yeres. The bones of hym after he was dead, were remoued and conueyed out of Achaia, to Conſtantinople, together with the bones of Andrewe the Apoſtle, in the twentith yere of Conſtancius. Ye haue nowe a phiſicion for the ſoule, of a phiſicion for the body: a man by hys familiaritie of conuerſacion, with the Apoſtles habled, and by moe teſtimonies then one of Paule the Apoſtle, commended and prayſed, and by the whole conſent of all the faythful congregacions, allowed. For where the goſpels of manye were reiected and refuſed, Luke was by the conſent of al the congregacions voyces receiued, to make vp that ſame holye and miſticall quaternitie, which Moyſes in olde tyme limited out, whan he expounded vnto vs the fower fluddes or riuers welling vp out of one ſpryng in Paradyſe, whiche fluddes doe water all the earth vniuerſal: and the which quaternitie the Prophete Ezechiel afterward ſaw, whan he plainly ſette out vnto vs (as it had bene in a pycture) the fower miſticall beaſtes and the

fower

fower wheles in one. Now if it be ſo thought good, let vs in fewe woordes, ſomewhat ſpeake of the pocion or medicine that he hath geuen vs. He had bene wont out of Hipocrates to take medicines wherewith to remedy dyſeaſes of the bodye: but thys medicine of the goſpell, wherewith to cure and heale our ſoules, he tooke of the Apoſtles, whiche had both ſeene and hearde Chriſte, yea or rather of the very holy goſte hymſelfe. There was among the phiſicions of olde tyme, a certain kynde of medicyne of paſſyng greate efficacye and vertue, whiche medicyne they called in Greke, *theon Cheiras*, that is to ſay, Gods handes: lyke as there is nowe a confeccyon that is called, *manus Chriſti*. But yet was there neuer anye medicyne inuented by the phiſicions, that was able to remedye al diſeaſes of the body, though they make neuer ſo much vauntes and boaſte of that ſame which they cal, *panacea*, a medicine (as they affirme) effectual and of much vertue, but knowen to no man. Once the ſyckenes of olde age, geueth place to no phiſicke. But thys ſame medicine of the goſpel, is in very true dede, the *manus Chriſti*, which thorow ſincere fayth dooeth once for altogether take awaye all dyſeaſes of the ſoules, and geueth immortalitie: whiche thyng appertayneth onelye vnto God to dooe. And certes it was a thyng not vnfeatlye ne vnſkylfully ſpoken in the prouerbes of the Grekes, that woordes and talke is the phiſicion of a mynde beeyng dyſeaſed and ſycke: yea and ſome there hath beene, whiche beleued that the dyſeaſes of the body alſo, myght bee driuen awaye with certayne heartye woordes aduyſedlye ſpoken, hauyng a certayne magicall vertue and efficacye in them. The Lorde Jeſus was a phiſicyon, who whyle he liued here on yearthe, dyd with hys woordes put awaye dyſeaſes of the bodyes, were they neuer ſo ſore, or of neuer ſo long continuaunce rooted in them. Yea and with hys woordes he rayſed dead folkes to lyfe agayne. For hys woorde was no worde of magike: but the almyghtifull woorde of the omnipotent father. The ſame Chriſte dyd alſo with hys woorde dryue away diſeaſes of the ſoules, whan he ſayde: Sonne thy ſynnes are forgeuen thee: and in an other place: Goe thy wayes, thy fayth hath made thee whole. And in conſideracion hereof, the Prophecye had afore promyſed that Chriſte ſhoulde bee a phiſicion. For it ſayeth in the booke of Sapience: For neyther anye hearbe, ne anye ſupplyng playſter hath healed them, but thy woorde, O Lorde, whiche healeth al thynges. Thys ſame verelye is that true *panacea*, that the phiſicyons ſpeake of, as afore ſayde. Alſo the miſticall Pſalme hath thys ſentence. *He ſente hys woorde, and he healed them from theyr vtter peryſſhynges*. The lyuelye woorde of the father is Chriſte. He had ſent Moſes and the Prophetes: and by them was the nacion of the Jewes taken in cure to be looked vnto, but they were not cleane healed. Onelye the woorde of the father was of ſufficient vertue and efficacy, to heale the diſeaſes of manne, and not onely the lyghte dyſeaſes, but alſo the mortal and deadlye ſyckeneſſes. For it is a marke whereby to knowe that it ſpeaketh of deadlye ſyckeneſſes, whan the Prophete addeth: *from theyr vtter peryſſhynges*. At ſuche tyme as the ſtomacke is ſo cleane fallen awye that it abhorreth and refuſeth all kynde of meate, than groweth the ſycke partye towardes hys death: and of ſuche maner a dyſeaſe, was al the whole vniuerſall worlde ſycke, before the cummyng of the heauenly phiſicion. Whiche thyng had the Pſalmyſt a litle tofore ſpoken: *Theyr ſoule abhorred all kynde of meate, they were drawen nere, euen to the gates of death*. There hadde beene manye ſoondrye drenches tempered by the Philoſophers, as for exaumple, by the ſecte of Pithagoras, by the Academikes, by the Stoikes, by the Epicureans, and by the Perepatetikes, promiſyng perfecte healthe of the mindes, yea and heauens bliſſe too. Moyſes tempered many pocions, preſcribing and appoyntyng ſoondrye ceremonyes of religion and of ſeruyng God: the prophetes alſo made muche and manye temperynges to the ſame ende and purpoſe: but by reaſon of dyſeaſes growyng ſtrong and preuaylyng, the phiſicke and medicines auayled not, ne dyd any other good, ſauing that it increaſed the diſeaſes, and bewrayed the ſame that it myght appeare. The ſtomacke of the ſoule beyng corrupte with naughtie deſyres, as it had bene with euill and hurtfull humours, dydde on the one ſyde turne theyr face awaye from the morall preceptes and leſſons of the philoſophers, compoſed with greate labour and ſtudye: and on the other ſyde by the ordynaunces and preſcripcions of Moſes, they were made the more ſuperſticious, but nothyng the better men. As for the bittur chidyng which the Prophetes miniſtred, had no good relice ne taſte in theyr mouthes, and therfore was there no credyte geuen to theyr promyſſes. Whiche thinge the father of heauen whan he ſawe, beecauſe he woulde not haue any thynge to peryſhe of all that he had created, ſent foorth hys woorde who ſhulde with an heauenlye medicine delyuer all people from all dyſeaſes of theyr ſoules, onely requiring of vs to acknowledge our dyſeaſe, and putte aſſured truſt and confidence in the phiſician. And lyke as the louing ⁊ frendly phiſicians, if at any time they cãnot ſtil remayn to be euermore preſent with theyr pacientes, do commonly vſe to leaue ſome boxe or receipte of phiſicke with them, whereby the parties that are ſycke, may bee theyr owne phiſicians, if the caſe ſhould ſo require: So the lord Ieſus when he returned into heauen, left vnto vs by hys Apoſtles, a medicinable electuary of the goſpel, both eaſy and ready for euery bodye that will take it, but of great vertue and effect, if a man receiue it as it ought to be: and certes to take it to ones profite and benefite, the chiefe thing that woorketh it, is his aſſured truſt and affiaunce in the phiſician. Neyther is it enough to haue taken a ſlender taſte or aſſaye thereof, but it muſt be receyued and conueyghed into the veraye bowels, that aſſoone as it is receyued within the ſtomacke, the vertue thereof maye haue full courſe to renne euerye waye throughout all the vaynes. At ſuche tyme and neuer tyll than it begynneth to roumble and ſhake all the partie from toppe to toe, with the hatred of his former lyfe: but after thys greate troublyng and confuſion, immediatelye enſueth great tranquillitie of mynde and quiet of the conſcience. The phiſicians of the bodyes, haue practicioners, and Poticaries that dooe miniſter theyr arte vnder them: and themſelues are the preſcribers and appoynters what it is that muſte bee geuen to the ſycke: Chriſte alone it is and none elles, that hath preſcribed the medicine of euerlaſting ſaluaciõ. The Apoſtles, and their ſucceſſours the biſhops, are no more but miniſters, they temper in due proporcion, they fyne ⁊ beate to pouder, they lay to the places diſeaſed, not receiptes of theyr owne, but of Chriſtes. They baptiſe in water, but Chriſte it is that waſheth the ſoule cleane: They teache the thinges which he taught ⁊ deliuered vnto thẽ, but Chriſtes own ſelfe it is, which maketh that theyr wordes may take effect. The corporall phiſicians do oftentimes vary aſwel in their iudicials of the diſeaſes, as alſo in appointing medicines for the ſame: yea ⁊ many times in ſtede of medicines, they appoint thinges yͭ are veray poyſon to yͤ ſicknes, according to yͤ ſaying of the Greke poet.

Many of the medicines be good that are wrought.
And many of them agayne are ſtarke ſtaring nought.

But of the phiſicke and medicine Euangeltall, there is but onelye one receipte, whiche ought of no mortall creature to bee eyther corrupted or altered. And fynallye to conclude, it is confect of no moe but one ſymple, ſo that although they, whoſe part and duety it were to be miniſters of the ſame, woulde be ſlacke to doe theyr offyce, euerye manne maye take it and mynyſter vnto hymſelfe, ſo that he haue a mynde feythfullye truſtyng, a mynde ſyncere, and deſyrous of health. For euen that ſame chiefe and head phiſician of all, who alone and none but he is of power able to heale all the whole manne, dyd at ſome ſeaſons geue healthe by hymſelfe in hys owne perſone, and manye tymes alſo by the miniſtery of hys Apoſtles and diſciples. Now ferthermore al the whole facultie and arte of phiſicke,

hath two

hath two markes that it pryncypallye ſhooteth at: the one that it maye delyuer the bodye from dyſeaſes, and from ſuche thynges as dooe breede dyſeaſes: and thys parte is by the phiſicians tearme, called *therapeutica*, that is to ſaye, the arte of curing or healyng diſeaſes: ſecondlye theyr arte is to preſerue and continue the healthful ſtate of the body, and to encreaſe the ſtrength: and thys part of phiſicke they place in yͤ ordering of the dyete. For the phiſicians do not euermore ſere with hoate yrons, or cutte, they doe not euermore geue pocions of ſcammonye to conſume and waſte the fleſhe as menne in maner fleaghing and martiryng the body, to keepe it in lyfe: but ſometymes they minyſter ſuche thynges as maye make the hearte light and merye, yea and alſo they geue the body ſuſtenaunce at large: So there is fyrſte of all minyſtred vnto vs the pocion of fayth, whiche troubleth the ſoule and conſcience with repentaunce, and emptying vs, dooeth dyſcharge and vnlade vs of oure ſynne. Than immediatly thereupon is geuen an electuarye of conſolacion, of exhortynge and of more perfecte doctryne. For if a phiſician, as ſoone as he hath made the body emptye by purgacion, ſhould ſoodaynelye geue vp the ſycke pacyente and leat hym alone, it is an hazarde and ieopardye leſte whan it is deſtytute of all the ſtrength, ſome power and rage of a greater ſyckeneſſe maye take it, as for exaumple, the paulſey, the generall takynge or dyſſolucion of all the lymmes and ſenewes, wherupon menne lye bedred, or a conſumpcion. So after that repentaunce hath caſt doune our combe, and hath well ſhaken oure diſeaſe, whan baptiſme hathe ſcoured or pourged vs and made vs emptye and voyde from all ſynnes, there bee ſuche thynges minyſtred, and geuen to vs, as maye holeſomelye replenyſhe the ſoule agayne beeyng nowe well clenſed and made voyde. Wrathfulnes is voyded out, and gentlenes and mekenes is in ſtede therof infuſed. Enuye is ſucked out, and taking of al thinges to the beſt, put in for it. Pieling and polling is voyded out, and in place therof ſucceedeth liberalitie. The feruent deſyre of makyng warre, is conſumed away, & the earneſt zeale of peace cometh in for it. The loue of ſenſual pleaſures of the fleſhe is expelled, and in theyr ſtede entreth the loue of thinges celeſtial. Wil ye heare what is yͤ ſcammonye Euangelical? *Doe ye penaunce. The axe is now already ſet at the roote of the tree. And euery tree that bringeth not furth good fruite, is cut vp.* And Paule in lyke maner: *Mortifye your members whiche are vpon earth, whorehunting, vnclennes, wanton luſt, euil concupiſcence, and auarice.* And within fewe woordes after it foloweth: *ſpoyling your ſelues of the olde man with al his actes.* He hath nowe voyded out the yll humoures, howe doeth he fyll vp the emptie place agayn? *Doe vpon your ſelues* (ſayth he) *as the ſaintes and the elected of god, the bowels of mercy, bounteouſenes, ſubmyſſion, humilitie, pacience, ſupportyng one an other, and forgeuing your ſelues among you, if any perſone haue a querel agaynſt an other, like as the lord alſo hath geuen to you. And aboue all theſe thinges haue ye charitie, which is the bande of perfeccion, and lette the peace of Chriſt reioyce in your heartes.* Suche maner an houſe ſwept cleane with bromes and replenyſhed on euery ſyde with ſuch ornamentes, the euill ſpirite ſhal not eftſones enter vpon, whan he returneth with ſeauen woorſe than hym ſelfe. Thus than the Euangelical medicine hath wine of it owne, wherwith to ſcoure the matter of our woundes that they ſmart agayn: *Auaunt, come behinde me Satan, thou ſauoureſt not tho thinges which are of God, but whiche are of men.* Nowe ſee the ſuppleyng oyle of the ſame. *Haue ye a perfect truſt and confidence, for I haue ouercomed the world. A heere of your head ſhal not periſhe. Be ye not afeard litle flocke, for yours is the kingdom of heauen.* Paule hath meate, wherwith he coumforteth and cheryſheth ſuche as are but newelye conuerted to Chriſt, that they maye not fal agayne into diſeaſes, for aſmuche as they are yet weake: he hath alſo ſound and ſubſtauncial meate that maye keepe them in perfect ſtrength, growyng forwarde from daye to daye vnto the meaſure of the fulneſſe of Chriſte. Thoſe perſones had gathered perfect ſtrengthe, of whome it is thus written in the actes of the Apoſtles: *They went reioycing out of the ſighte of the* *counſel, in that they had bene reputed worthy to ſuffer reproche for the name of Jeſus.* That man alſo had gathered perfect ſtrength, which ſayd: *I can doe al thinges, in him that maketh me ſtrong.* And for this conſideracion the lord Jeſus in the goſpel exhorteth men to the eating of the bread that was come from heauē, the eating wherof geueth immortalitie. He exhorteth men to the eating of his fleſhe, & to the drinking of his bloud, meaning vndoubtedly of hys doctrine, whiche being as bread to the ſoule, doeth make the ſame luſtie and ſtrong, and (as effectual ſtrong wine) doth inebriate mē and bring thē in a godly kind of dronkennes, euen to the contempt of this world, in like maner as fleſhe hath ſound nouriſhment for the bodye, and lyke as bloud hath a vertue and effect vnto life. And though al the ſcripture of god haue a medicinable vertue and power in it: yet hath it none a more effectual electuary or receipt then that pertaineth to the goſpel. One and the ſame ſpirite it is, that is in al the ſcriptures of god, but yet in the goſpell eſpeciallye hys pleaſure was, that the thing ſhould remayn, wherin he myght ſpecially ſhewe furth his owne power: becauſe there ſhould appeare ſome difference betwene the ſeruauntes and the maſter, betwene the puddels or litle gutters, and the ſpring or fountayne. And truelye it is a labour well beſtowed, to conſider how great a thing the vertue of this medicyne is. Euerye common weale is (as ye woulde ſaye) a certayne bodye. The peſtilente dyſeaſes and ſickeneſſes of a common weale, are euil maners. Againſt whiche dyſeaſes, ſuche menne as haue excelled others in wiſedome, haue in ſondrye regions ordeyned and ſet lawes, as it were certayne medicynes and remedyes for the ſame: as for exaumple, among the Atheniens, Solon made lawes: among yͤ Lacedemonians, Licurgus: among the people of Crete, Minos: among the Romaynes the tenne Commyſſioners called in theyr tongue, Decemuiri. Yet not one of all theſe menne, was hable to bryng to paſſe, that other nacions alſo woulde enbrace and receyue the lawes that he had made. No neyther dyd anye of them ſo muche as attempte ſuche a thyng, leſt beſydes ſpendyng of labour in vayne, he ſhoulde alſo haue woonne an opinion of a ſhameles act in hys ſo doyng. Solon was fayne to lyue tenne yeres a banyſſhed manne for thruſtyng hys lawes into the citie of Athens alone to bee vſed there. Plato a manne ſo well learned and ſo eloquente, coulde neuer bryng the people of Athens in mynde to receyue hys lawes. And yet is there no doubtes to bee made, but that euery one of them perſwaded themſelues, that the lawes which they had made were true, & that they wiſhed (if it might poſſibly haue bene brought to paſſe) that al the world ſhoulde haue enbraced and receyued the ſame. No nor the lawes of Moyſes neyther were ſpred abroade or receyued anye ferther, then within onely one nacion, althoughe in deede the Phariſeis dydde with greate hygh ſuite hunte to winne and geat vnto them a fewe proſelites, that is to ſaye, foreyns and alyens wonne to theyr religion. Finallye, not the violent authoritie of the Emperours neyther, was hable by violence or compulſion to obteyne, that theyr lawes might haue weighte and force with all nacions. And the thyng whiche all the ſayde perſones by the lawes that they made dydde endeuoure to bring about, the ſame dydde alſo the Philoſophers attempte by theyr morall rules and leſſons, with greate iudgemente, and with incomparable diligence and labour written and publyſhed. Of all whiche neuertheleſſe, not one hath there beene ſo eloquente or ſo well learned, that he hath beene hable to bryng anye one nacyon in the mynde that he woulde haue them in, ſo weryſhe and vneffectual was the vertue of the medicine of phiſicke which they brought. Only the truth Euangelical did in proceſſe of a fewe yeres poſſeſſe, perſwade, and ouercome al nacions of the world ful and whole, drawing vnto it the Grekes, and the barbarous peoples, the learned and the vnlearned, the inferiour common people, & kynges and al. So piththy & ſo effectual was the electuary of this trueth, that ſo manye thouſandes of people

forſaking

forſakyng the lawes of theyr owne countreyes, renouncyng the relygyon that theyr forefathers had vſed, leauyng aſwell the ſenſuall pleaſures and vyces, whyche from theyr cradels they had been accuſtomed vnto, they enbraced a newe and a forein doctryne: and oute of diuerſe toungues, and ordinaunces of contrarie ſorte, they did conſente to the receyuyng of a certayne lowe and baſſe Philoſophie: eſpeciallye at ſuche a tyme as neuer was there any of the lyke ſorte, furniſhed nor armed eyther with the maintenaunce and ſupportacyon of learning and eloquence, or with the power and autoritie of princes: and at ſuch a tyme ferthermore whan all the world with all the ſtrength that it had, fought agaynſte the trueth of the ghoſpell beeyng vnarmed and naked: yet neuertheleſſe it coulde not poſſiblye bryng to paſſe, but that the ſayde trueth after that it fyrſte entred poſſeſſyon vpon the countrey of Grece, inuaded alſo the citie of Rome, and the veraie court of Nero, ⁊ furthwith ſpred it ſelfe abrode throughoute all and ſingular the prouincies of the Empire of Rome, euen vntyll the Iſles called Gades, lying in the fertheſt parte beyonde Spaigne, and vnto the Indians, vnto the peoples of Afrike, and Scithians, and the Iſle of Britannia, now called England, beyng a countrey vtterlye diuided and cutte of from all the reſte of the worlde. Theſe nacions and peoples dyd verye muche differ one from another in theyr languages, lawes, rytes, vſages, ordeynaunces, Goddes, relygion, and faſhyons: and anon beyng from ſuche greate diſcorde broughte to a generall vniformitie, they begonne to ſing al one ſong, extolling wyth laudes and prayſes Ieſus Chryſte the onely Lorde and ſalueour of the world. And all thys whyle, the ſpoylyng of theyr goodes, theyr baniſhementes, empriſonynges, tormentes, deathes, were none other thyng but good proceedyng and goyng forewarde of the ghoſpell. What perſone hathe there euer been founde, that hathe been content to ſuffre death for the lawes of Solon, or the moral preceptes of Zeno? But for the ſimple and plaine doctryne of Chriſt, how many thouſandes of men, both olde and younge, howe many thouſandes of matrones and vyrgins, haue willyngly offered and holden out theyr neckes to bee chopte of? And yet howe muche more wondreful, and more abhorrynge from commune reaſon, are the thinges which the ghoſpell teacheth, then which the Paradoxes, that is to ſaye the ſtraunge opinions of the Philoſophiers, doe teache? And the ſayd Philoſophiers doctryne not one of the prynces did euer make anie a doe to deſtroie or ſuppreſſe, and yet of it owne accorde it banyſhed awaye, lyke as dyd alſo theyr lawes, and the arte magicall, and the rites of ſacryfyces. For what creature dooeth at thys daye ſacryfyce vnto the Goddes of the Heathen, or ſlaygheth beaſtes in ſacrifice as the Iewes did? What perſon dooeth nowe knowe of Zoroaſtes? What man ſetteth an heare by the miſtical riddels of Pithagoras? Who readeth the lyfe of Apollonius Tianeus, any otherwyſe then as a certayne dreame? Yea or rather who voucheſalueth to reade it at all? For where Ariſtotell is at theſe dayes of greate name and fame in the ſcholes, leat hym neuer thanke his owne ſecte therefore, but the Chriſtians. For euen he had periſhed too, yf there had not been made a medley of Chryſte and hym together in oure ſchooles of diuinitie. Agaynſte the philoſophie Euangelycall, beeyng yet but tendre, and euen but newly ſpryngyng vp, the worlde aroſe at the fyrſte chop with all hys force and power, by meane of the Iewes, vnder the pretexte and coulour of religion fightyng agaynſte the fountaine of all relygion: by meane of the Philoſophiers beyng hable muche to doe in all kyndes of learnyng: by meane of the Sophiſters, being felowes vnpoſſible to bee ouercommed in ſtiffeneſſe of holdyng argumentacions: by meane of the Rhetoricians, beyng meruaylous in the force of eloquence: by the tyrannes beyng armed wͭ al ſortes of ſhewing crueltie: by meane of kinges, lieutenauntes, magiſtrates: by ſuche as were cunnyng in magyke and ſorcerye,and perfect in the ſleight of caſtyng myſtes ouer mennes iyes and other ſenſes:and by meane of eiuyll ſpirites beyng the lordes of thys worlde. All ſuche tumultuous buſyneſſe as theſe,(as a ſea of euils ſwelling vp and ouer flowing,)didde the power of the truethe Euangelicall receyue, endure, breake through,and vtterly ouercome. For at the lighte of the ghoſpell whan it came,it was reaſon that all counterfaictes of worldly power ſhoulde clene vanyſhe awaye. Vp ſhot that ſame ghoſpell and ſhewed it ſelfe beeyng playne and lowe, whyche all menne with great a doe endeuoured to ouertrede and kepe downe.The bokes of ſuch perſons,as with ſingular highe witte, with woondrefull learnyng, and with exquiſite eloquence wrote agaynſt the ghoſpell, baniſhed awaye of theyr owne accorde as it had been certayne dreames, inſomuche that they are not at thys daye remaynyng to bee had neyther,excepte yf any fragmentes or ſmal pieces haue been ſaued of the Chryſtians,by reaſon of wrytyng agaynſt them in confutyng them. The kynges and princes doe nowe boughe downe to honoure the thyng,whyche to fore they went about to deſtroye:the power of magike is vanyſhed awaye and gone: the euyll ſpirites are caſt out that they howle and rore agayn:philoſophy hathe confeſſed her ignoraunce: and geuyng ouer the fooliſhe wyſedome of the worlde, it hathe enbraced the wyſdome of the croſſe: the Rethoryciens write oracions in the praiſe of Jeſus Chryſt: the Poetes doe hiſſe the olde goddes out of place, and in the lieu and place of Goddes innumerable,all theyr ſong and compoſyng is nowe of Jeſus Chryſte alone.Thiſſame ſo greate a chaunge of the worlde, begoonne within a fewe yeares after Chryſt was putte to deathe,to be made generall and common through all the whole worlde,and withoute any maintenaunce or ſupportacyon of man,it encreaced from time to tyme ſtyll more and more,vntyll the piece of leauen being miengled in three peckes of meale, did leauen and turne all the whole batche: and vntill the grayne of muſtard ſeed beyng digged into the yearthe, did ferre and wyde ſpleygh his boughes abrode ouer Aſia,ouer Afrike,& Europe. And ouer and beſydes all this,thoſe perſones who layed theyr battrey agaynſte the trueth Euangelicall to caſte it downe and to deſtroye it, not onely had diuerſe & ſondry kindes of terroures,wherwith euen very manly ſtomakes alſo might haue been quayled,that is to wete open commaundementes by proclamacyon, conſiſtoryes and places of iudgemente, forfaityng of all theyr goodes to the princes, attaindres and depriuacions, baniſhementes, prieſons, tormentes of burnig plates,ſcourging with roddes,axes wherwith to chop of theyr heades, ieobettes,fiers to burne them,wylde beaſtes to caſt them to, that they might be deuoured,deathes:but alſo they had diuerſe and ſoondrye allurementes,wherwith an heart though it wer right continent,might be corrupted. Ceaſar would ſaye to ſome one of them:Reneague thou and forſake Chryſt,and be thou the chiefe emong all my piers, and except thou ſo doe, all thy gooddes ſhalbe forfayte to my behouſe. I wyll ſhewe all extremytye of rigour towarde thy wyfe and chyldren, and thy ſelfe for thyne owne part ſhalt bee caſt to wylde beaſtes in a denne. Who did in ſuch caſes as theſe perſwade ſo many thouſandes, and brynge them in mynde with reioycyng to take it whan theyr promocyons and dignities were taken from them, whan theyr goodes were ſpoyled, that whan they ſawe thoſe parties haled with all violence to huige tormentes and execucion of deathe,who nexte after God were moſte derely beloued vnto them,they ſhoulde geue thankes to God:and finally that themſelues whan they myghte eaſly haue eſcaped,and whan they might haue enioyed ſuche highe commodities,ſhould of theyr owne voluntary willes offre themſelues to be cruelly martyred. No power of humayne eloquence could thys haue dooen:but the godlye

power

power of the trueth was hable, whyche laye hydden in the grayne of muſtardſeede. Neyther did the Philoſophiers doctrine lacke alluremente. The Stoykes promyſed libertye and fredome, true rycheſſe, healthe, reigne, and other thynges magnificent and royall to bee ſpoken. The Epicureans made hyghe woordes and promyſes of pleaſure to the eares of menne. The Peripatetikes dyd couple the good gyftes of the bodye with vertue. But the doctryne of the Ghoſpell, as it did not drawe any body vnto it with any worldely terrours: ſo on the contrary parte, how ferre was it from hauyng any thyng commendable in outewarde ſhewe to ſee to? naye rather howe many thynges dyd it conteyne vttrely vncredible? It telleth newes of one Jeſus naylled on yͤ croſſe, who had by hys deathe delyuered mankynde, and thys Jeſus to bee bothe God and manne, borne of a virgin, and one that had returned agayne from deathe to lyfe, and was nowe ſyttyng at the ryght hande of God the father, and the ſame Jeſus to had been a manne that had taught ſuch perſones to be in bliſſed caſe, as for the profeſſion of hys name dyd mourne and wayle, dyd ſuffer thyrſte or hunger, were put to afflyccion, wer euyll ſpoken of, or were putte to death: and that all menne ſhall in tyme to come aryſe to lyfe agayne, and that the godly ſorte at that daye (theſame veray Jeſus beyng theyr iudge,) ſhall haue immortalitie to theyr lotte, and the wicked ſhall haue the peynes of hell for euer withoute ende to endure. What Philoſopher durſt haue enterpryſed to propoune ſuche thynges as theſe, ſo ferre contrarye to all mennes opinion or thinkyng, and thynges ſo vntouthſome for menne to bee fonde on, or to make anie great countenaunce vnto. Yet all theſe thynges neuertheleſſe dyd the lawe talke of, the ghoſpell dyd in ſuche wyſe perſwade, that ſuche an one is taken for mad and cleane oute of hys wyttes, as dooeth not beleue it: and that ſo manye thouſandes of people wyl ſooner forſake theyr lyfe, then the profeſſion of the trueth Euangelycall. And by what maner felowes at laſte dyd ſo great a chaunge of the worlde fyrſte come vp? By meane of a fewe diſciples beeyng menne vnknowen, men of low degree, men of pouertie, and vnlearned. To what purpoſe is it to ſpeake of the reſte, whan Peter the chiefe of them was a fiſher, and of no ferther knowlage but hys bare mother toungue, Paule a leather ſewer, and not one of them all, a man of rycheſſe, or a man of power, or a ientle man? And eyther nothyng at all had they of thys worldes, or in caſe they had afore times had, they clene forſooke it. And by what wayes was it poſſible for ſuche men to bryng ſo great a matier to paſſe? certes they brought a medicine in a vile boxe, but it was throughe godly vertue, a medicine of greate power and effycacye. The talke Euangelicall is of a playne homely ſorte, and of no eloquent compoſyng, whyche in caſe a manne examine and trye by the ſtorye of Thucidides in greke, or of Titus Liuius in latine, he ſhall fynde a lacke of many thynges, and wyth many pointes ſhall he bee offended. What a noumbre of thynges doe the Euangeliſtes leat paſſe, howe manye thynges doe they touche with three woordes and no more, in how many places dooth the ordre diſagree, and in howe many places doe they appere to bee one contrarie vnto an other? It was poſſible that ſuche thynges ſhoulde haue turned awaye the mynde of the reader from the readyng of it, and ſhoulde haue cauſed it neuer to be beleued. Contrariwiſe they that haue written ſtoryes of worldly affayres, howe carefull are they wherof to make the fyrſte begynnyng of the matter, what labour and diligence doe they beſtowe, that they maye not tell anye thyng otherwyſe then is ſemyng, that they maye not tell any thyng vnlykely, that they maye not tell any thynge not ſtandyng together, or any thynges contrary vnto reaſou? Than ferther, with what euidence doe they laie the thing plaine before mennes iyes, with what ſwete pleaſaunte knackes and conceyptes doe they contente

⁊ retaine the readers mynd, that no poynte of tediouſneſſe maye come ſtealing vpon hym: But the monumentes of all this ſorte of wryters, hauyng ben compoſed with greate labour and ſtudie, are a great porcion of them loſt: and thoſe that remayne are read neyther of all perſones, and yet withoute geuyng any credite vnto them. For what perſone is there ſo lyght of beliefe, that he wyll auouche and waraunt, that in all Titus Liuius there is no poynte conteyned of telling an vntrueth: But ſo many thouſandes of people there haue ben found, whyche woulde with better wyll tenne tymes ſuffre deathe, then to admytte or graunte any one falſe clauſe to be conteyned in the wrytynges of the Ghoſpell. Haue we not than of theſe premiſſes an euydent marke whereby to knowe the matter not to be of worldly auctoritie or wiſedome, but of the vertue ⁊ power of god: There is a ſecrete vertue ⁊ efficacie lying hidden in the medicine, which whan it was once poured into the body, ſpred it ſelfe abrode ouer al the vniuerſall nacyons of the worlde, as yf it were by reſemblaunce, throughoute all the membres. We haue nowe the cauſe why the veritie euangelicall dyd within ſo fewe yeares by menne of lowe degree, ſprede it ſelfe abrode all the world ouer, whan theſame worlde rebelled agaynſt it with all kyndes of extreme crueltie. And nowe maie it come in ſome mannes mynde greately to meruayle, by what reaſon it hathe come to paſſe, that in thoſe later ſeaſons, whan the worlde had Chryſtian princes, Biſhops, men of learnyng, welthye and ryche perſones, and endued with greate authorytie, the dicyon of Chryſte is ſo ſhrounken together into a narowe roume. For the cauſe of thys matier beeyng well knowen, a remedie myght perhappes the ſooner bee founde. But I hauyng a good whyle ſence forgotten my ſelfe, do paſſe the limites and boundes of a preface. I therfore returne nowe to oure phiſicion Luke, whome lyke as I doubte not to bee ryght acceptable vnto your grace: ſo woulde I by my good wyll, haue him by meane of theſame your grace, to bee made the more acceptable vnto al people. The wyſe Eccleſiaſticus ſpeaketh in this manier: *Honor thou the Phiſicion for neceſſities ſake.* Howe muche more than oughte condigne honour to bee ſhewed to thys phiſicyon, who hath ientilly geuen vs ſo effectuall a receypt of phiſicke, whych is to euery creature neceſſary, except yf any ſuche perſone there be, which is withoute all faulte and hathe no nede to waxe a better man than he was: And certes it wyl alſo be effectual, if we beyng vttrely wery of our diſeaſes and infirmityes, ſhall oftentymes byte of thys medicyne, yf we ſhall continuallye chawe it, yf we ſhall conueye it to paſſe into our ſtomake and into the botome of oure hearte, yf we ſhall not vomite vp agayne that hathe been taken therof: but ſhall kepe theſame ſtyll in the ſtomake of oure ſoule, vntill it caſt abrode the vertue that it hathe, and chaunge vs altogether into it ſelfe. This poynte by experience haue I founde in mine owneſelfe, that litle fruite there commeth of the ghoſpell, yf a man reade it but ſluggiſhely, and ſuperficially renne it ouer. But in caſe a man do with diligent and exquiſite meditacion kepe himſelfe occupied therin, he ſhall fele a certayne vertue and pith, ſuche as he ſhall not fele the lyke in any other bookes. Nowe to preuente makyng of myne aunſwer vnto the ſuſpicious deminges of menne, for that I haue dedicated euery particular Paraphraſe of the ghoſpels ſeuerally to particular princes, it is veray chaunce, and not anye ambicion or ſekyng on my behalfe. For theſame thyng hathe fortuned vnto me in this matier, that fortuned in the epiſtles Apoſtolycall. Whan I wrote the Paraphraſe vpon Matthewe, I looked for nothyng leſſe, then that Iohn ſhoulde bee earneſtly required, and immediatly after hym thys Lukas. But nowe to thentente there ſhal not any glaſewyndoore or gap bee ſeene emonge the Euangeliſtes, I wyll adde Marke alſo vnto the other three: albeit he that dedicateth ſondry ghoſpels to ſondry men, maye ſeme to do

neuer

neuer a whyt more contrarye to reaſon, then did Sayncte Hierome, who dedicated, yea euen the leſſer Prophetes, vnto ſeuerall perſones. I haue elſwhere geuen aduertiſement, and doe nowe eſtſones geue warnyng vnto the reader, that he eſteme no more auctorytie to bee in any Paraphraſe of myne, then he would geue to the commentaries of other writers. For I doe not for any ſuche purpoſe wryte paraphraſes, becauſe I woulde ſhake or ſtryke the ghoſpel out of mennes handes, but to thentent it maye be read the more commodiouſlye to a mannes mynde, and with the more fruite: like as meates are ſauced, to the ende they maye bee taken with the better wyl, and the more delectacyon. Yea and of one ferther poynte alſo muſt I here warne a reader that is ſomewhat groſſe of vnderſtanding: whych is, that it bee not myne owne wordes that I doe any where ſpeake in the Paraphraſe, leſt the thyng whyche vnder the perſone of the Euangeliſte is humbly and truely ſpoken, maye ſeme to bee arrogauntlie ſpoken vnder myne owne perſone. The Lord Ieſus geue hys ſpirite vnto you, moſte noble Kyng, to the end that vnder your proteccio̅ beyng a true Chriſtian Prince in dede, the veritie of the Ghoſpell maye from daye to daye more and more reygne and floryſhe. Yeuen at Baſyll the.xxiii.daye of Auguſt, in the yeare of oure LORDE.

M.D.xxiii.

The lyfe of Saincte Luke wrytten by Saincte Hierome.

Luke a phiſicion, and borne in Antioche, Was not ignoraunte of the Greke toungue (as hys wrytynges doe ſhewe:) he was a folower and diſciple of the Apoſtle Paule, and a cōpanion of all hys peregrinacion: He wrote a volume of the Ghoſpell, of whome the ſame Paule ſayeth in thys maner. We haue ſente wyth hym a brother whoſe prayſe is in the Ghoſpell throughoute all the congregacions. And agayne to the Coloſſians: Moſte dere Luke the phiſicion greteth you. And to Timothie. Luke is with me alone. He ſette foorthe alſo another ſpecyall goodlye booke, whyche is entitled the Actes of the Apoſtles, the ſtorye wherof came euen full to Paules tyme beyng and tarying two yeares at Rome: that is to ſaye, vntyll the fourthe yeare of Nero the Emperour there. Whereby we doe well perceyue that the ſayde booke was made in the ſame citie. Therfore as for the circuites of Paule and of Tecla the virgin, and al the tale of Leo by hym baptiſed, we rekon emonge the ſcriptures that are called Apocripha. For what manyer a thynge is it, that a companion whyche neuer wente from hys elbowe, ſhoulde emonge hys other matiers bee ignoraunte of thys thynge alone? Tertullian whiche was nere vnto that tyme, reporteth that a certayne prieſte in Aſya beeyng an affeccionate fauourer of the Apoſtle Paule, was conuicte before Iohn, for beeyng authour of the ſame booke, and that the prieſt confeſſed himſelfe to had dooen the thynge, for the loue that he bare to Paule, & the booke by reaſon therof to had eſcaped him. Some writers deme, that as often as Paule in hys Epiſtles ſayeth: accordyng to my Ghoſpell, he ſygnyfyeth of the woorke of Luke, and that Luke learned the Ghoſpell not onely of the Apoſtle Paule, who had not ben conuerſaunte wyth the Lorde in the fleſhe, but alſo of the reſt of the Apoſtles, whyche thynge Luke hymſelfe alſo declareth in the beginnyng of hys owne woorke, ſaying: As they haue delyuered them vnto vs which from the beginning ſaw themſelues with theyr iyes, and were miniſters of the thinges that they declared. The Ghoſpell therfore he wrote as he had hearde: but the Actes of the Apoſtles he cōpoſed as he had ſeene. He liued. lxxxiiii. yeares not hauyng any wife. Buried he was at Conſtantinople, vnto whyche citie his bones were remoued and conueied out of Achaia, together with the bones of Andrewe the Apoſtle, in the. xx. yere of Conſtantius the Emperour.

A

The Paraphraſe of Eraſmus vpon the Ghoſpell of Saincte Luke.

The prologue.

¶For aſmuch as many haue taken in hande to ſette forthe the declaracion of the actes that are come to paſſe emong vs, like as they deliuered them vnto vs that firſt ſawe them themſelues with theyr yies, and were miniſters of the thinges that they declared: I thought good alſo (nowe that I had gotten the knowlege of all thinges from the begynnyng) to wryte them diligentlye vnto thee in ordre, good Theophilus, to the ende that thou mighteſt knowe the trueth of thoſe wordes, of the which thou art enfourmed.

IN the hiſtories of worldly affaires, vpõ conſideraciõ, that not a litle, aſwel delectaciõ as alſo profite, is takẽ of yͤ knowlege of thinges: there is cuſtomably required an vpright truth of reportĩg theſame. But much more ought this vpright truth to bee in makyng relacion of yͤ ghoſpel: the which not onely doeth much delite the mind hauĩg litle els to do, or is very cõmodious ⁊ profitable vnto this tranſitory life: but alſo is neceſſary vnto true godlineſſe, without the which no mã atchiueth eternal ſaluacion, and the bliſſe that neuer ſhall decaye of the life euerlaſting. For it were no matier of daungier, though a mã did not know what mã Hannibal was, or Alexãder: what actes Epaminondas or Scipio did: what matiers Solon, Licurgus, or Draco wrote: what doctrine B Socrates, Plato, or Ariſtotle taught, albeit the knowlage of theſe thinges alſo, after the rate of mans ſtate ⁊ caſe in this world, hathe their fruite. But whatſoeuer perſon ſhal not knowe the father, the ſonne, ⁊ the holy ghoſte: whoſoeuer ſhal not learne what actes the ſonne of god Jeſus Chriſt hathe doen on yearth for the ſaluacion of mankinde, what he hath taught, what he hath promiſed vnto ſuch as doe conſtauntely cleue to the doctrine of the ghoſpell, what he hath threatned vnto ſuch perſones as doe either litle regarde, or els doe plainely deſpiſe the ſame: ſuch an one ſhal not poſſibly be hable to auoyde, but yͤ being excluded out of the cõpaignie of gods chyldren, ⁊ ſhut out from the ioyes of the heauẽly life, he ſhalbe adiudged with yͤ wicked, to the tormẽtes of the diep pit of hel, which neuer ſhal haue ende. And in dede at the firſt, by meane of yͤ Apoſtles being therunto choſẽ and deputed of our lord himſelf, ⁊ by the reſidue of his diſciples being enſpired with yͤ holy ghoſt, the ghoſpell (in dede by liuely voice ⁊ by mouth onely, but yet wͭ moſt vpright certaintie ⁊ aſſured trueth) is begon to be ſpred abrode throughout al coſtes and countreies of the world, ⁊ doeth dayly yet ſtil ferther and ferther ren abrode. Yet foraſmuch as the ſinceritie of reportyng (the which going frõ man to man by mouth onely iſſueth ſucceſſiuely to a great noumber) is more lightlye corrupted, then ſuche reporte as is ſet out ⁊ left from one to another in wrytyng: therefore Matthewe yͤ Apoſtle, one of the twelue, whom our lord Jeſus being yet conuerſaunt on yearth, had ſpecially appointed ⁊ choſẽ to this office: and alſo Marke the diſciple of Peter yͤ Apoſtle, were by inſpiracion of yͤ holy ghoſt admoniſhed to put the ſũme of the whole ſtory of the ghoſpell in wryting: not minding ne going about by preuencion to take awaye frõ others any libertie to write of yͤ ſame matters: but rather, leſt any perſõ being craftily deceyued by falſe Apoſtles, ſhould folow yͤ Jewes faciõs, or fond fables in ſtede of yͤ ghoſpel.

In wrytyng of humayn hiſtoryes there is trueth required in the wryter, but muche more in the wrytyng of the ghoſpel, and why.

To knowe Chriſt is neceſſarye for euery one that wyll bee ſaued.

The goſpel by whome it was fyrſt ſprede abroad in the worlde.

That the goſpel was put in wrytĩg was neceſſarye, and why.

Mathewe ſpecially choſen and appoynted of God to the office of writing the Goſpell.

Marke the dyſciple of Peter ſpecially choſẽ to wryte the Goſpel.

Not with-

Corrupte wryters of the ghoſpel haue ben as well as euyll preachers.

C

Foraſmuch as many haue taken in hande to ſet forth the declaracyon of the actes that are come to paſſe emõg vs.

Notwithſtanding, like as not euery man dyd at that tyme with egual ſynceritie & pureneſſe preach the ghoſpel: ſo thoſe that wryte, do not euery man with lyke faythfulneſſe and truethe handle the ſtorye of the ghoſpell. For many an one hath attẽpted after lyke ſort to patche & to make a medley of the diſcourſe of reportyng Chriſtes ghoſpel, as other wryters are woont of mortal mens actes: that is, entremedling oftentimes falſe thinges emong the true, & telling for matiers of approued certaintie, ſuch thinges as they had afore taken onely of the vncertaine rumoures and voyces of the common people: yea, & many times inuẽting of theyr owne braines ſome thing to tell, eyther of a delyte & luſt to lye, or els being corrupted with ſome other affeccion. And (as mortal mennes matiers are of nature apte and readie to be corrupted) there ſhal perchaunce hereafter alſo ſome perſone ſtert vp, whyche through makyng lyes on the actes and doctryne of Chriſte & of his diſciples, ſhall cauſe that true matiers ſhal not be credited neyther. Therfore the ſpirite of Jeſus hathe (as it wer) nipped my heart alſo with a litel twinge, ẏ after Matthew & Marke, (which two with al poſſible truth and vprightneſſe, wrote as much as at that tyme they iudged to be ſufficient, & yet neuertheleſſe of a ſet purpoſe and entent, left vnto others certaine thinges to be written, ſupplying in the meane time with the office of liuely voice, that lacked in theyr wrytinges:) & alſo after ſome others which haue not with ſembleable vprightneſſe attempted the ſame: of which perſones ſome haue euerye where entermyngled many pointes muche contrary to ẏ doctrine of the ghoſpel: & many haue rather had an yie to fil vp ẏ holes of the ſtory with fables & tales vnſeming for the grauitie of the ghoſpel, then to tel ſuch thinges as ẏ holy ghoſt hath iudged to be auailable towardes the bliſſe euerlaſting: I Luke alſo ſhould by compoſing a certaine ordre & proceſſe of the ſtorie euangelical, bothe ſupplye ſuche matiers as haue ben omitted by the others, & alſo debar the authoritie of other perſones, whiche eyther heretofore haue writen, or herafter ſhal write for matiers of certaintie, and for matiers of euident trueth, eyther fantaſies of theyr owne imagining, or els thinges none otherwiſe knowen but by the rumoure & bruite of the people, who is commonly an authour and brynger vp of thynges not al of the fineſt. And yet do not we our ſelues ſo frame ẏ proceſſe of this ſtorie, that we leat paſſe no maner point at al of the thinges that haue ben ſayde or doen: But we make relacion of ſuche thinges onely, as we knowe to concerne the godly deuocyon of the ghoſpell, and the fruicion of the lyfe euerlaſtyng. For an infinite and endleſſe matier it wer, throughly to wryte euery thing that Jeſus hath doẽ or taught. Some pointes there be, which without the preiudice of ſaluacion maye not bee vnknowen: ſome other thinges againe there be, the knowlage wherof bringeth very much profite to the zele & deſire of perfect godlineſſe: and ſome pointes finally there bee, that maie be vnknowen without anie perill of ſaluacion, and without any greuous empechemente or hynderaunce of a Chriſten mannes perfeccion: as in dede (for an exaumple) al that euer we know in diuine matiers, is but a litle litle porcion, in reſpect & compariſõ of that that we know not. Therfore neither will we touche and treate of euery matier to the vttermoſt, nor yet tell or recite thynges vncertayne: but thoſe thynges onely wyll we declare, of which there hathe ben moſt aſſured and euident certayntie ſhewed vnto vs by the vndoubted Apoſtles and diſciples of Chriſt, the which had not onely themſelues with theyr owne yies ſeene a great part of the thinges that they tolde vnto vs, and had heard theſame with theyr owne eares, & had the handeling & doing of much parte therof with theyr owne handes: but alſo

Luke alſo moued by the holy ghoſte to wryte the ghoſpell of Chriſte.

Luke why he wrote his ghoſpel.

D

The people is commonly an autour of corrupt matiers.

Lyke as they delyuered them vnto vs that firſt ſawthẽ them ſelues with theyr yies.

To wryte all that Jeſus ſpake or did, were infinite.

Some thinges there bee whyche maie not be vnknowen without the preiudice of ſaluacyon.

And were miniſters of the thinges that they declared.

The Apoſtles were miniſters & doers of part of ſuch thynges as they wrote of Chriſt.

A but alſo had themſelues bene a parte of the ſame actes that they reported were done, as men that had done manye thynges at the commaundement of the lord, & had ſuffered not a few thinges for hys ſake, becauſe they were in al matiers inſeparable companions and folowers of Jeſus Chriſte, almoſt neuer out of his preſence. Neyther ought there the leſſe credite to bee geuen vnto me: for that I doe wryte ſuch thinges, not as I haue ſeene my ſelfe, but as I haue learned of others. It was requiſite to a matier beeing ſo ferre out of al vſe, and ſo ſtraunge, and ſo vncredible: that fayth ſhoulde fyrſt be acquired and woonne out of al the ſenſes of the body, and than the ſame feith to be confyrmed with euident wonders and miracles. But this kind of tokens or proues cannot euermore continue ne endure. For on the one ſyde, Chriſt did not long exhibite himſelfe to be ſene in this world: and on the other ſyde, miracles are thynges but for a time geuen to mens hardnes of beliefe, and afterward once to ceaſſe and to haue an end. It is ſufficient that the rudimentes and fyrſte principles of the feith, proceded from ſuch beginninges as theſe. Thomas the Apoſtle ſawe Chriſt after his reſurreccion, hearde hym and felt hym with hys handes, and than belieued: but our Lord and maiſter Chriſt pronounceth ſuch perſones to be bliſſed, which although they haue not bodely ſene the thinges doen, yet neuertheleſſe doe geue aſmuche credite to the woordes of the goſpell, as if they had perſonally bene preſent at the doing of the ſame. For otherwiſe, if onely the yes ſhould be belieued, euen veray they that were bodely conuerſaũt with

Bleſſed are they that geue credite to the wordes of the goſpell.

The Apoſtles ſelues and Euangeliſtes did not ſee and heare al that they wrote, of Chriſte.

B our lord, do report many matiers, at the doing of whiche themſelues were not preſent, but learned it of other perſons being ſubſtancial, credible, and true of theyr reporte: as (for an exaumple) of the natiuitie and petigrew of Chriſte, of the wyſe menne that were called *Magi*, (whiche came from the Eaſte to ſee Chriſt being newe borne,) of the flying of Joſeph and Mary with Chriſte into Egipte, of Satan how he tempted Chriſt. We Euangeliſtes, though we ſawe not the beginnynges of thynges, yet haue we ſeene the ſequeles and endes of them. We haue ſene in the Apoſtles, al that euer our Lorde had promyſed of them in the goſpel. We haue ſene them being enſpired with the holy goſt, geue the ſame holy ſpirite of God to other perſons alſo being baptiſed, by laying theyr hande ouer them: yea, and in our owne ſelues haue we founde and felt the effectual power and ſtrength of the holy goſt. We haue ſene deuils drieuen out of men at the name of Jeſus: we haue ſeene diſeaſes put away: we haue ſene poyſons voyde of al effect or force to doe harme. We haue ſene that the maieſtie of the goſpel, by men of ſlender ſubſtaunce in worldly riches, by men of lowe degree borne, by men priuate, that is to ſay, by men hauing no ſeculare autoritie at all, is yet neuertheles in a few yeres famouſly notified throughout the whole vniuerſal yearth, and that the great and mighty princes of the world haue in vaine ſtriued and wreſtled to ſuppreſſe it. And verely euen the ſame thing alſo, had our lord ſpoken afore and prophecied: *whan I ſhal be lifted vp from the yearth* (ſayde he) *I ſhal draw al thinges to my ſelfe*. Such autours and auouchers of thinges, and the growing of the ſame thynges to ſuch an ende & proufe as afore is ſayde, doeth not ſuffer vs to doubt, neyther of tho thynges that haue paſſed beefore our tyme, ne yet of ſuche thynges, as for manye hundredes of yeres to come are promyſed. Whatſoeuer hadde of long tyme afore beene foreſayde by the godlye ſayinges of the Prophetes, Jeſus at hys cummyng into the worlde dyd perfourme and fulfyl: and whatſoeuer thyng Chriſt towarde hys departure from hence vp to heauen, ſayde afore to the Apoſtles that it ſhoulde come to paſſe, hathe in dede come to

Deuilles dryuen out of men by the Apoſtles and others in the name of Jeſus.

The goſpel why it is oute of all maner doubtes to be beleued.

paſſe:neyther is it to be doubted,but that he wil with ſēblable vprightneſſe C
and trueth,accompliſh al other thinges, which he hath dyfferred vntyl his
ſecond coming to be perfourmed,concernyng the reſurreccyon of oure bodies,
and concerning the rewardes of the godly perſones,and the punyſhmentes
of the wicked.Therfore as for the ordre and proceſſe of the goſpell
matiers,I haue with earneſt ſtudie throughly boulted out of the mouthes
of ſuch,whoſe wordes are vndoubted and certayn to wryte vpon. And out
of theſe haue I picked ſuch pointes as ſemed to be moſt effectual,and moſt
helping to the fayth,and to the deuout godlines of the goſpell : not as one
that woulde geue it but a litle touche here and there as it were at rouers,
and as men gather floures here and there one , at auenture as they come to
hand:but folowing the order of the tyme, and the due courſe or proceſſe of
matters,I haue diligētly compyled the ſtory,yea euen ſomewhat ferre fetyng
the matier from the firſt ground,that is to wete from the concepcion
of him,which went before the coming of our ſalueour,lyke as in birth,ſo in
preaching alſo,and in death. And than furthermore I treate of the ſtraūge
concepcion of Chriſte within the wombe of the virgin, of the byrthe of the
chylde,of hys circumciſion,of the purificacion of Mary, of ſondry prophecies
ſpoken vpon the chylde,and of certayne tokens of godly towardneſſe
whiche euen very then alreadye dyd lyke certayne litle ſparkes appeare in
the child:of which thinges the other Euangeliſtes that with vpright truth
and certaintie wrote before,had touched almoſt nothing at al. After al this,
how Iohn baptiſed and preached, and than of the baptiſing of Ieſus,of
hys being tempted,of his doctryne, of woonders that he wroughte,of hys
death,of hys beeyng layed in graue,of hys aryſyng agayne from death to D
lyfe,and of hys returning vp into heauen.Theſe thynges wel ſet in an order,
eche in hys moſte conuenient place, I ſhall in an other*treatiſe adde,
how he ſent the holy goſte,and what were the fyrſt rudimentes and principles
of the primitiue Churche whan it fyrſt came vp,and begonne,and alſo
as it grewe from time to time greater and greater,what the chiefe Apoſtles,
Peter, Iames,Paule and Barnabe dyd,what they taughte, by what
myracles,and by what afflictions they glorifyed the name of oure Lorde
Ieſus:not for that I ſuppoſe that theſe thinges wil be ſtraunge vnto thee,
moſt honeſt Theophilus , but partelye to the entent that thou mayeſt efteſones
peruſe in an order tho thinges which thou haſt by piecemele learned
of others:and partly to the end that thou mayeſt of a more perfect,and aſſured
credence,throughly percepue by my wryting,theſame thinges which
thou hadſt heard of others afore tymes by theyr liuely voyce, and word of
mouth,and mayeſt refuſe the fablinges of a great ſorte which dooe at thys
preſent, vnder the falſe counterfeyte name of the goſpel,ſet out theyr owne
peynted ſheath:and not thou alone,O Theophilus , (for we doe not write
theſe thynges to anye one ſole perſone onelye) but alſo all other perſones,
eyther at thys preſent tyme beyng, or hereafter to come,whiche eyther be or
ſhalbe the ſame in deede, that thou arte called in name,that is to wete,the
louers of god:whiche renouncyng and vtterly geuyng vp the deuill,dooe
with preſt readines of beleuing,and with godlye applying themſelues,ſue
to the frendſhyp of god: and the whiche deſpyſyng aſwell the euils as alſo
the good thynges of thys tranſitory world,do bend al theyr deſyre to thoſe
thynges,that are euerlaſting and heauenly.

I thoughte good alſo (nowe that I had gottē the knowelage of al thinges frō the beginnyng) to wryte them dilygently.

The dilygence of Saincte Luke in wrytynge hys hoſpell at large.

* In the actes of the Apoſtles.

To the ende that thou myghteſt knowe the truth of thoſe wordes, of the which thou art enfourmed.

Theophilus in Greke,is in engliſh the louer of GOD.

The

The firſt Chapter.

A VHan the tyme by the purpoſe and appoyntemente of God prefixed, and by ſondry ſage ſawes of the prophetes afore tolde and promiſed, and by the ſpace of ſo many hundred yeres greatly wiſhed for of holy ⁊ deuout people, was now come, that the ſonne of god ſhoulde take vpon hym the nature of man, for to redeme mankinde by his death, and aſwell by his doctrine as alſo by his exaũple of doyng, for to enſtruct vs towardes the knowledge of the trueth, and the earneſt loue and deſyre of the godly trade of the goſpel, and finally by hys promiſes for to ſette vp our heartes towardes the hope of the life euerlaſting in heauẽ: for becauſe al this ſame that was to be done was ſtraunge, nor the lyke heard of in any age or time afore, (ẏ wyſedome of God by ſecret wales ⁊ meanes ordreing all thynges) there was leat paſſe no pointe at al, of any tokens or euydent ſignes, which might to a matier of it ſelfe incredible, purchaſe credite, ⁊ cauſe it to be beleued among mẽ. For who hath euer heard a man to haue bene borne of a woman on earth, which ſhoulde for euermore raigne God in heauen? The hiſtories euẽ of ẏ Gentiles alſo be ful of ſtraunge thinges that haue happened againſt the common courſe of nature. In the bookes of the olde teſtament we learne that fyre hath bene caſt doune from heauẽ: we learne the ſea to haue opened and deuyded it ſelfe into two partes: B water to haue bene gotẽ furth of a drye ſtone, by touching it with a long rod, ⁊ dead men to haue bene reſtored agayne to lyfe. But who hath euer heard a vyrgyn to haue brought foorth a chylde without mannes helpe? Yet in dede the chiefe article of our ſaluacion it was, that thys ſame poynt were to al perſons throughly perſwaded: that is to wete, Jeſus to be ẏ ſame Meſſias, whoſe coming all foretellynges of the Prophetes had promyſed, and whome al the lawes of Moyſes had by way of a ſhadow expreſſed, and of whome onely al perſones muſt hope and truſt to haue theyr ſaluacion.

The texte i.Pa.xxiiii

¶There was in the dayes of Herode the king of Iewry, a certayne prieſt named zacharie, of the *courſe of Abia, and his wife of the daughters of Aaron, and her name was Elizabeth.

The excellencye of John the Baptyſte.

Wherfore by the high wiſedome and prouidence of god, there was one prepared, the which being for his owne part alſo borne into this world after a wonderful ſtraunge ſort, ſhould goe before the heauenly chyldebearing of the virgin Mary: and the whiche through the noblenes of hys linage, through ſuche hys holyneſſe of liuyng as had not afore that tyme bene heard of, and by his auctoritie, through hys rare gyftes of grace gotten among al the people, myght vnto Chriſt being not yet borne, procure the firſt knowledge and fayth among the Jewes whiche were hard of beliefe: euen as the doctrine of the goſpell (whereof Chriſt was the head, the fyrſt founder, and fyrſt brynger vp) was at the fyrſte beginning made acceptable vnto the world, by the teſtimony of the olde lawe, the figure of the which old law, Zachary and John did repreſent. But in ſhorte proceſſe of tyme, (the courſe of thinges being chaũged a contrary way) lyke as Chriſt whan his vertues and gyftes of grace were ſhewed furth, dyd darken the glory of John: ſo the brightnes of the maieſtie of the goſpel, as ſoone as it once opened it ſelfe vnto the world, dyd (as ye would ſay) cleane abrogate the autoritie of Moyſes lawe. And ſo it was that where Jacob the Patriarke a litle before he ſhould dye, being endowed with the ſpirite of prophecye, dyd foreſaye veray many thynges which ſhoulde afterward come to

The goſpel dyd abrogate the autoritie of Moſes lawe.

paſſe, whan

paſſe, whan it was now come to the mencionyng ⁊ naming of Juda, (out of whoſe trybe our lord Jeſus ſhould iſſue and procede by lineal diſſent) he ſpake theſe wordes of the prophecy, folowing: *The ſcepter* (ſayd he) *ſhal not bee taken from Juda, ne the head ruler from the thigh of him, vntil he come that muſt bee ſent, and verai he ſhalbe the expectacion of al nacions.* This prophecye did euidently enough betoken that Meſſias ſhoulde at ſuche tyme come, whan the people of the Jewes (which had afore from time to time euermore bene rewled and gouerned by captaynes, iudges, kynges, and prieſtes of theyr owne nacion) ſhould now be ſubiect to a prince borne in a foreine countrey. And theſame Prophecy dyd al vnder one geue a token, yͤ the grace of the goſpel (which the Jewes woulde deſpiſe and ſet at nought) ſhoulde paſſe and goe from them vnto the Gentiles. But fyrſt of all others, Herode the ſonne of Antipater, where as he was neyther deſcended of the bloude of the Jewes, and yet was beſidesforth an vngodly and a wicked perſon, was not onely enfraunchiſed ⁊ called to the honour to be a deniſen of the countrey of Jewry, but alſo through the fauour of Ceaſar Auguſtus, than Emperoure of Rome, obtayned the kyngdome and rule ouer the Jewes. Therefore euen by this token alone (though there had bene no moe, nor no other) the ſcribes and the Phariſeis, (whiche toke vpon them the exact and perfit knowledge of the law,) might haue geaſſed, that the tyme was now come, whan that ſame man ſhould be borne, who defacing and vanquiſhing al terrene or earthly kingdomes, ſhould bring into the world an heauenly kingdom: and which in the place and ſtede of tirannes, ſhoulde create paſtours, and in ſtede of lordly maſters, ſhould make tender fathers. Furthermore, wheras the dignitie of the Judaical prieſthood was in exceding high honour ⁊ in wonderful eſtimacion among al perſones: the holy goſt had by the prophetes declared afore, that thys prieſthood alſo of the Jewes ſhoulde bee abrogated ⁊ abolyſhed, after that he were once come, the which not being enoynted by men with material or bodelye oyle, but beeyng enoynted by god in ſpirite with the oyle celeſtiall, ſhoulde through a ſacrifyce (being in dede no moe but one ſole ſacrifice, but the ſame neuertheleſſe a ſacrifice of moſte abſolute efficacie and vertue) take away al the ſynnes of the world: and ſhould through the fayth of the goſpell, and the bounteous geuing of the ſpirit of god, ſanctifye and make holy al thinges. For Daniel had prophecyed, that after the wekes or ſeuen doubles of yeres, that is to ſay, after ſeauen times ſeuen yeres by god prefixed, it ſhoulde come to paſſe, that the holy of al holies ſhoulde be enoynted, and than from thencefurthe ſhoulde the hoſtes and ſacrifices of the olde lawe ceaſſe. Whan the thynges eternal ſhalbe once come, thynges tranſitorye ſhall haue an ende: whan goſtelye thynges ſhalbe come, thynges carnall ſhall ceaſſe: whan the trueth ſhalbe come, feygned counterfeites ſhal geue place: whan the light ſhalbe come, ſhadowes and darkenes ſhal vanyſhe away: whan Chriſte ſhal haue begonne to ſpeake, the voyce of the groſſe lawe ſhall play mum, vntill that it too, doe openly profeſſe him, whom vntil now, it did rather (as who ſhould ſay) with certayn tokens of becking, nod at or poynt vnto, then by expreſſe wordes pronounce and declare to be he. At ſuche tyme therfore as Herode, being firſt a foreyner and an aliene borne, and ſecondarilye a wicked perſone, and with many manſlaughters and haynous murders, polluted, had al vnder hys rewle and obeyſaunce among the Jewes, not by the authoritie of god, but by the fauour of Ceaſar Auguſtus: and at what time the religion of the Jewiſh temple, which conſiſted in externall figures and ceremonies, did moſt chiefely of al flouriſh among men: at what tyme extreme wickedneſſe

C

In the dayes of Herode the kynge. ⁊c.

Chriſt by Prophecie appointed to come whan Jewrie wer vnder a foreyn kyng.

Herode the ſōne of Antipater, how he was made kyng of the Jewes.

D

A certayne prieſte named Zacharye.

Daniels prophecye of the enoitinge of Chriſt, and of the ſacrifyces of the lawe to ceaſſe.

Daniel.ix.

Whan Chriſte begynneth to ſpeake, the lawe muſte ceaſſe to ſpeake.

Herode kĩg of Jewrye by the fauour and deputacyon of Auguſtus Ceſar.

There was in the daies of Herode the kyng of Jewrie. ⁊c.

What ſtate the worlde was in at the cōming of Chriſt.

A wickedneſſe and al vngodlye faſhions did before the face of god, reigne emong the Scribes, the Phariſeis, the elders, & the biſhops, vnder the falſe pretenſed coulour and cloke of holineſſe: euen than dyd the comyng of the Lord Jeſus, after this ſort as we ſhal now tel, begin firſt to be knowen to the worlde. There was vnder a wicked kyng a godlye prieſte, euen (as ye would ſay) the laſt remaynes that was left of the olde ordre of prieſthood, not being yet corrupted with ſo many vices: thys Prieſtes name was Zacharie, whome the ordre of lottes coming about agayn by courſe, dyd at þ preſent time cal to the miniſtring of the ſacres and holye rites in the tẽple. For ſo had Dauid ſorted al the whole order of prieſtes into two principal families, that is to wete, of Eleaſar, and of Jthamar. The other families being ſubiect vnto theſe two, he deuided into fower and twenty lottes, that euery of them in order one after an other, ſhoulde in theyr courſes miniſter the ſacres in the temple, eight dayes ſpace a piece: abſteyning al that while from al thinges, which by the rites of Moyſes preſcripcion ſemed to make a man vncleane: refrayning alſo from companying with their wiues, and not ſo muche as once coming within theyr owne houſe, but abyding ſtil in the temple, to the end that they might with the more chaſtitie and with the more puritie handle the ſeruice of god: but to all the reſidue of the Prieſtes (beſides him whoſe courſe it was to miniſter for that weke) it was lefull in the meane ſpace to attend to theyr wiues and theyr chyldren, and to bee occupped about theyr owne ſecular affayres, ſo that it were thinges neceſſary and requiſite to be dooen. And ſo it was, that whyle this ordre was thus in diuiding by lottes, emong the fower and twenty families, the eyght place B fel by lot to Abia, of whome zacharie was lineally deſcended, & into whoſe place zacharie had by courſe ſucceded. al thyſſame, though it ſeemed to bee done by mere chaunce at auenture, yet was there no one poynt thereof, but was wrought by the high prouidence and determinacion of God, yea not ſo muche as the very number of the courſe, but it was for a purpoſe and a conſideracion. For like as the noumber of ſeuen for many cauſes hath the figure and ſignificacion of the olde lawe, ſo doeth the number of eight wel accorde to the grace of the goſpel, foraſmuche as the euerlaſtyng blyſſe of heauen is nowe geuen, not through the workes of the lawe, but freely and frankely through feith. And zacharie had alſo a wife named Elizabeth, not onely þ better to be eſtemed for the reſpect of her noble birth (*for ſhe came of the ſtocke & bloud of Aaron the firſt prieſt of the people of Jſraell) but alſo worthy to be had in reuerence and worſhyp for her integritie and perfect womanlines of behauiour, to the intent that ſuche an holy man as zacharie was, ſhould not be without a wife according.

A certayne prieſt named Zacharie.

Zacharie the father of John Baptiſt.

i. Cronicles xxiiii.

The whole ordre of prieſtes diuided by Dauid into two pryncipall famylyes.

The lottes of the prieſtes deuided into fower and twentie lottes.

The ordre of the prieſtes miniſterie whan they ſerued in theyr courſes.

Of the courſe of Abia.

The courſe of Abia was in the eight place.

Zacharie John Baptiſtes father lineally deſcended of Abia.

The noumbre of ſeuen hath the figure of the law, and the noumber of eight doeth ſignifie the grace of the ghoſpell.

And his wife of the daughters of Aaron.

* Elizabeth deſcended of Aaron.

The texte.

¶ They were both righteous before god, and ſo walked in al the cõmaundementes and ordeynaunces of the lord, that no man coulde finde faulte with them. And they had no chylde becauſe that Elizabeth was baraine, and they bothe were now well ſtrieken in age.

For it was in very dede an holy wedlocke knit and made vp, not ſo muche by copulacion of theyr bodies, as by lykenes of theyr myndes and heartes, and by the felowſhip of godlines, becauſe they were both of them veraye good folkes and iuſt: not with the iuſtice of the Phariſeis (whiche Phariſeis vnder a falſe colour and counterfaite ſhewe of holyneſſe, did ſet foorth theyr peynted ſheathe to the eyes of men for lucre and for worldly prayſe, deformyng theyr faces and makyng them vnſyghtly for the nonce, a troũpette blowynge before them at all ſuche tymes whan they gaue theyr almes, ſekyng to be eſtemed holy by reaſon of long prayers made in corners of the ſtretes, wheras theyr heart was drowned in al filthines of haynous

They wer bothe righteous before God.

Zacharie & Elizabeth bothe of the righteous.

The iuſtice of the Phariſees.

C

And ſo walked. ⁊c. that no mā coulde fynd faulte with them.

John the Baptiſte borne by the ſpeciall prouidence of god.

The merueylous byrth of John the Baptiſte.

D

And they hadde no chylde.

Zacharye and Elizabeth ferre growen in yeares without hauyng any children. Barainneſſe muche deteſted emonge the people of the Jewes, and why.

Becauſe Eliſabeth was baren.

Elizabeth was reconed and called baraine to her great reproche.

And they both were nowe wel ſtricken in age.

offenſes and treſpaces agaynſt god:) but zacharie and Elizabeth with vncorrupt heartes, dyd in ſuche wyſe obſerue and kepe al thinges whiche the Lord had commaunded by the law: that neither they gaue vnto men anye holde or title to finde fault with them, and yet (the whiche is a poynte of no ſmal difficultie) they did alſo by the puritie ⁊ clennes of theyr liuing, ſhewe themſelues pleaſing in the ſyght of God. Yea ⁊ this very poynte alſo was wrought by the high wiſedome of God, and of a ſpeciall prouiſion, to the end that ſuch an one as ſhould afterward geue teſtimony vnto Chriſte at his cumming, might on his owne behalfe be in all maner degrees worthie acceptacion emong the people of the Jewes: firſt, for the nobleneſſe of his linage, being deſcended of yͤ order of prieſthod aſwel on the fathers ſide as on the mothers ſide: ſecondarely for yͤ liuing of both his parētes, being vnreprouable: thirdlye for the vertues ⁊ giftes of grace in his owne ſelfe, being wonderfull, ⁊ ſuche as were but in fewe perſones to be found: ⁊ finally for his glorious death, whan he ſhould ſuffer for the truthes ſake. Such a crier veraily it was mete yͭ he ſhould haue, which came to allure to himſelfe the whole world, with yͤ fauour, as it were, of the good fame ⁊ opinion that ſhould ſpring of him. Ferthermore by the prouidence of god, this poynt alſo was wrought, that the ſtraunge maner of his natiuitie ſhoulde ſtiere vp the mindes of men to haue a ſpeciall regard of Jhon: ⁊ no ſuche common matiers or faſhions as were in other folkes to be loked for at his hand, the which was borne into this world, not after yͤ common courſe of nature, but by the onely benefite of god. For although the holy conuerſacion of zacharie ⁊ Elizabeth was ſpecially well approued ⁊ allowed of al perſons: yet in this one poynt their godlines ſemed to haue but harde happe, that both of them were veray ferre growen in age, without hauing any iſſue or child in al theyr time. For emong the Jewes, like as the fruitfulnes of matrimonie was reputed for a certayn thing of great royaltie: ſo was barainneſſe in as much reproche as any thing, and was rekoned in the number of the chiefe miſſehappes ⁊ euils of this life. For the moſt parte of the people did interprete and take thoſe perſones to be reiected ⁊ caſt out of the fauour of god, which had not had the fortune ⁊ happe, with ſome kind of iſſue to encreaſe and multiplie the people of the Jewes, being a people ſpeciallye choſen ⁊ dedicate vnto god. For the Jewes being altogether groſſe ⁊ carnall, had not yet learned, that a ſpiritual and goſtly people it was, which god would haue by an heauenly generacion ſtil from time to time more and more to be multiplied with continual ſucceſſion of iſſue. They had not yet hearde that bliſſed were tho perſons, which had gelded themſelues for the kingdom of heauen. And this matier did not a litle grieue them both in theyr mindes, ⁊ eſpecially Elizabeth, who was now euen already by a muche reprochefull name in euerye bodyes mouthe, called baraine, and was rekoned in the number of weomen of hard happe, as one of ſuche baraynes, that ſhe was now paſt al likelihod or hope to haue any child, becauſe that verye manye yeres hauing paſſed in the company of her wedded houſband, ſhe had yet brought furth no fruite of matrimonye. For the reproche of barainneſſe is wont moſt ſpecially to light on the weomen. And thys deſpayre of hauing any chylde, the olde age of them both had encreaſed.

The texte.

* Exod. xxx. Hebr. ix.

And it came to paſſe, that whan zacharie executed the prieſtes office before god, as his courſe came, according to yͤ cuſtome of the prieſtes office, his lotte fel to burne incenſe. *And he went into the temple of the lorde, and the whole multitude of the people were without in prayer, while the incenſe was in burning.

But the bounteous goodneſſe of God, dyd of tender fauour geue vnto the deuoute prayers and deſyres of theyr heartes, that thyng whiche the

A ſtrength and power of nature dyd not geue to the compaignying of theyr bodies. Therefore whan zacharie executed the office of the prieſt in the order of his courſe, which (as we haue ſayde) was in the courſe of Abia: and continuing in the Temple in the ſight of God, attended the miniſtring of the ſacres, lyke a pure and a chaſte manne: and now accordyng to the cuſtome and maner, there was one to bee choſen to goe into the innermoſte and priuieſt place of the Temple (whiche is called *Sancta ſanctorum*, that is to ſaye, the holy of holyes, or the principal holy place) the chaunce of the lotte ſo fell, that he was choſen to enter into the principal holy place, (whiche it was not leeful for any perſon to entre except the Biſhop, or ſuch an one as were appoynted in the Biſhops ſtede) and there, on the altare that ſtoode in the ſecrete inner parte of the temple, to laye holy incenſence made of certayne ſwete odours in the olde law appoynted: that is to wete, of baulme, onicha, ſwete galbanum, and frankencenſe of the clereſt ſort. For this kind of ſacrifice was eſtemed emong the Jewes to be the moſt holy aboue all others, inſomuche that the laie people were not admitted to come in to the ſeeing of this ſacrifice whan it was in doing, no nor yet any of the Leuites neyther. But all the reſidue beſydes the prieſt that did execute, taried without, beeing ſeparated and diuided from that place with a vayle, makyng theyr deuout prayers al the meane while, that god would vouchſafe to ratifie that, that was than in offering for the health ⁊ ſafegarde of the whole people: ⁊ ſo remained they without, vntil the prieſt after the ſacrifice in the B inner place cõpleted, came furth again to the people, to finiſh the reſidue of thinges, whiche to the ordinary obſequies and rites of ſacrifice did apperteine. And the prieſt did not onely praie for the people, but alſo for himſelf, according vnto the preſcripcion of the lawe, as one beeing a mortall man himſelfe aſwel as the reſt, and in daunger of falling into the errours and vices of this world, aſwel as other perſones were.

When Zacharye executed the prieſtes offyce before God.

Sancta ſanctorum.

His lotte fel to burne incenſe. ⁊c.

The incenſe for to be burnt in ſacrifice, wherof it was made.

Exod. xxx. Hebr. ix.

And the whole multitude of the people wer withoute in prayer, ⁊c.

The ordre of burninge incenſe at the alter of incenſe.

The prieſts in the olde lawe praied aſwel for himſelfe as for the people.

The texte. And there appeared vnto him an Angel of yͤ lord, ſtanding on the right ſide of yͤ altare of incẽſe. And whã zacharie ſaw him, he was abaſhed, & feare came vpõ him.

Therfore wheras zacharie had many yeres afore with moſt earneſt deſires often cryed vnto God to deliuer aſwell his wife from yͤ reproche of barainnes, as alſo himſelf from the grief and penſifnes of being without iſſue: yet (notwithſtanding a certayne deſpaire many a daye ſence conceiued in his mind of hauing any childrẽ,) he did euen at that preſent time with moſt ardent prayers require of god, as though he had than been preſẽt before his face, yͤ publike redẽpcion of yͤ people, which had now many hundred yeres been loked for. And in dede the fume of yͤ incenſe mõuting vp from yͤ altare was caſt abrode in yͤ aier on euery ſide, but yͤ deſire of this deuout biſhop, perced vp euen to god, yͤ Angels carrying it, whoſe office it is to conueigh vp to almighty god the prayers of yͤ godly, ⁊ agayn to bring down to vs, yͤ bounteous largeſſe ⁊ benefites of god. An Aũgel therfore yͭ had been ſẽt from heauen, ſtode at the right end of the altare, wheron yͤ ſwete ſauours of incenſe was burned, as one ready to declare ſome glad tidinges (beecauſe thinges that chaunce to be on yͤ right ſide, haue commonly a luckie ſignification of ſome good happe to come.) Zacharie, whã he had ſodainly eſpied this Angell ſhining with celeſtiall brightnes (for he came not in openly in a bodely fourme as men vſe to doe, but ſodainly and vnawares ſhewed himſelf viſible,) truely he was ſore diſmayed in his mind, and taken with a great feare: not that the Aungell made a ſhewe of any manier thing to bee feared, but for that the infirmitie of mannes body is not hable to abyde the maieſtie of the ſpirites or Aungels of heauen.

Zacharies praier for the redẽpcion of the worlde.

The office of Angels.

And there appeared vnto him an Aungel of the lord.

An Aungell ſtandeth at the righte ende of the alter whan Zacharie burned incenſe.

And whan Zacharie ſawe him, he was abaſhed, and feare came vpon him.

Zacharie why he feared when he ſawe the Aungell of God appeare.

¶But the Aungell ſayed vnto him: feare not zachari, for thy prayer is heard. And thy wife Elizabeth ſhal beare a ſoonne, and thou ſhalt cal his name John. And thou ſhalt haue ioy and gladnes, and many ſhal reioyce at the birth of him. For he ſhalbe great in the ſight of the lorde.

The texte. ¶

But lyke as it is a poynt of mannes weakeneſſe to fall in a trembling and quakyng at the ſoodain ſighte of an Aungell: ſo is it the propertie of the great goodneſſe of them, with gentil and familiar ſpeakyng vnto vs, to take awaye our feare. The Aungell therefore with a gracious loke, and with gentil faire woordes ſpeaking vnto zacharie, ſayde in this wyſe: Zacharie, there is no cauſe why thou ſhouldeſt bee afearde, but there is cauſe why thou mayeſt bee glad and ioyful. For I bring glad tydinges both vnto thee, and to all the people for whome thou art nowe makyng interceſſion. God hath graunted thy deuoute and godly peticion. The ſame Meſſias the deliuerer and ſauer of hys people, whiche long and manye dayes gone hath been promiſed, and many hundred yeres already looked for, is nowe at hande to come in dede. And not onely that thyng whiche thou haſt made peticion for, is obteyned: but an other thing alſo dooeth the goodneſſe of God adde to the heape of thy deſyres, whiche thing thou durſt not be ſo bolde as to aſke, becauſe thou were nowe cleane out of all hope that it might by any poſſibilitie come to paſſe. Thou madeſt peticion for the redemer of the world: thou ſhalt receyue alſo, one that ſhall declare and publyſhe the redemer vnto the worlde. The fruitefulneſſe of thy wife Elizabeth that hath been hitherto by the wyſedome and prouidence of God delaied and putte of, ſhall bryng vnto thee no ſmal increaſe of ioyes: and a general gladnes of al the people, ſhalbe coupled with the particular reioyſing of thine owne priuate houſhold. Hir fruitfulnes that al folke deſpaired of, ſhal haue a commoditie, and ſhal do good for this purpoſe, that al perſons may vnderſtand thiſſame child bearing not to be of the commõ rate: but the childe which ſhalbe borne, to be ſo borne that God himſelfe is the worker and doer of it. In dede thy wife ſhal bring furth to thee a child, but ſhe ſhal not bring furth childe to thee alone: ſhe ſhal bring furth to the whole people in general: ſhe ſhal bring furth to God, by whoſe prouidence al this matier euery whit of it is tempered and wrought. So much yͤ more to the woonder of the worlde ſhall ſhe bring foorthe, that it is ſo ferre paſt tyme of her age, beefore ſhe bryng foorth: ſo muche the more to the pleaſyng and reioycyng of all parties, that ſhe hadde no ſuche hope: ſo muche the more to her good happe and fortune, that ſhe ſhal bryng furth a ſonne, and not a ſoonne at all aduentures, but the great publiſher, and foregoer, and (as who ſhoulde ſaye) the huſher and maker of waye, and the purſeuaunt of the moſte great Meſſias that is to come. To the office of ſuch an high preeminence, is he by the free and franke fauour of God, pieked out and deputed: and for that cauſe ſhalt thou call his name John, that the people may euen therby at leaſtwiſe bee aduertiſed, that he ſhall be veray wel accepted of God, and plenteouſly heaped with manye heauenly gyftes of grace. Therfore the ſorow which the baratnneſſe of thy wyfe hath hitherto brought vnto thee, ſhalbe redubbed with plentiful ioy, & with much reioycing. Neither ſhal this ioy be kept or incloſed within the walles or precinct of thyne owne houſe onely. There ſhall at thy ioye a great mainy of thy frendes reioyce, which wer ſorowful afore for thy ſorow. There ſhal leape for ioy at the birth of thy ſoonne, al ſuch as do thirſt the coming of Meſſias. This Meſſias being as it were the ſũne in the ſkye, thy ſoonne ſhal goe before him as it were a certaine day ſterre, to geue knowledge afore by his

woonderful

The Angell biddeth Zacharie not to feare.

Feare not Zacharie, for thy prayer is heard.

An Aungell foreſheweth to Zacharie that Elizabeth ſhall beare a ſoonne.

Thy wife Elizabeth ſhall beare a ſoonne.

D

John the foregoer & way maker to Chriſt.

The name of John appointed to Zacharies ſoonne by the Angel, and why.

And thou ſhalt cal his name John.

John what it ſignifieth.

And many ſhal reioyce at the birth of him.

A wonderful brightneſſe, that the ariſyng of him is euen at hand, which ſhal on euery ſyde, put awaye the darkeneſſe of all the whole vniuerſall world. In dede the other ſhal be out of al compariſon moſt greatteſt: but yet thy ſoonne too, like as he ſhalbe much inferiour to the other: ſo ſhall he in dignitie excell and paſſe all the reſt of the other Prophetes that hitherto haue been. For he ſhall in veray dede be greate, not onely in the opinion of men, but alſo in the yies and ſight of the lord, vnto whom no man is great, but by the vertues and giftes of grace which himſelf dooeth frankly geue. For he ſhall be great, not in worldly richeſſe and ruffleyng port of this lyfe, or in worldely dominion: but rather by the contempte and deſpiſyng of thoſe thinges, which make certain perſones great in the yies of men. And the leſſe that he ſhal deſyre the commodities or welth of this world, ſo muche more plenteouſly ſhall he bee heaped and couched full of gooddes and treaſures heauenly.

For he ſhall be great in the ſyght of the Lorde.

The excellencye of John the Baptyſte.

No man is great afore God but by the gyftes of grace which God hymſelfe geueth him

The texte

Wyne alſo and ſtrong drinke ſhall he not drinke, and he ſhal bee repleniſhed with the holy ghoſt euen from his mothers wombe: and many of the children of Iſraell ſhal he turne to their Lord God. And he ſhal goe before him in the ſpirite & power of * Helias, to turne the heartes of the fathers vnto the children, and the vnbeleuers to the wiſedome of the iuſt men, to make ready a perfect people vnto the lord.

* Mala. iiii
Math. xi.

And as for all kynde of exceſſiue or delicate fedyng, with all the other oblectacions and pleaſures of the body, he ſhall ſo muche abhorre, that he will not at any tyme drinke any wyne, or any other delicious or ſtronge drinke, ne any liquour at all, that is hable to take awaye ſobrietee from a man, or to diſtemper his braine. For theſe filthy delites of ſenſualitie haue no place in ſuche an one, in whoſe breſt the holy ghoſt hathe taken poſſeſſion afore to dwel in: which holy ghoſt ſhall repleniſhe the minde and ſoule of thy ſonne, euen while he lyeth ſecrete within the encloſure of his mothers wombe: that he may play the parte of a Prophete in geſture, before he bee B hable to haue any vtteraunce of wordes by ſpeaking. And in ſhort proceſſe of yeres, whan yͤ giftes of the ſpirite of god ſhal haue growen as his yeres and age ſhall growe, he ſhall weorke woondres: on the one ſyde, by the exaumple of his moſte holy life, and on the other ſyde, through ſuch his preaching as mē ſhal maruaille at. For (according to yͤ prophecie of Malachias,) many of the children of Iſrael beyng fallen from the fauour of God, (by reaſon that whyle they bearyng themſelfes bolde on the carnall lawe, tooke no regard to doe thoſe thinges, which the figures of the law doe ſignifie) he ſhal conuert to theyr lord God, preaching with great frankeneſſe ⁊ plaineſſe, the kingdome of God to be at hand: exhorting them to the repentaunt emendyng of theyr former life: making with outward baptiſyng in water, a foreprofer to the aboliſhyng of ſinne, which aboliſhing of ſinne was to come through Meſſias: and finally vnto al perſones openly ſhewyng that ſame man, whom God for this purpoſe would ſhortly after ſende into the world, that by him alone ⁊ onely him, euerlaſting ſaluacion ſhould come vnto al men. Thiſſame Meſſias ſhall firſt come as a poore humble man of lowe degree, to the end that he maie conferre and geue euerlaſting ſaluacion vnto all perſons, putting theyr truſt and affiaunce in him. Then afterwardes ſhall he eftſones come in his maieſtie to geue rewardes vnto euery one accordyng to their dedes: that is to wete, to the good ⁊ the godly, euerlaſting life, and to the vnbeleuyng and wicked perſones euerlaſting death. And like as by Malachias prophecie, Helias ſhalbe the foremeſſagier of his ſecound coming, to prepaire yͤ heartes of men by his preaching, againſte that ſame great and terrible daie of the Lorde: right ſo ſhall thy ſoonne be the foremeſſagier of the former comming, in whiche God by his

Wyne alſo and ſtronge drynke ſhal he not drynke.

The temperaunce of John the Baptiſte.

And he ſhal be repleniſhed with the holy ghoſt euen from hys mothers wombe,

Senſualytie hath no place wher the holy ghoſt dwelleth.

John Baptiſte repleniſhed with the holy ghoſte euen from hys mothers wombe.

And many of the chyldren of Iſraell ſhall be turned to theyr Lorde god.
Mala. iiii.

Johns lyfe and preaching.

The aboliſhing of ſinne is throughe Meſſias.

And he ſhal goe before hym in the ſpirite and power of Elias, &c.

John the foregoer of Meſſias in the ſpirite and power of Elias.

Mala. iiii.

Meſſias ⁊ hys double commynge.

C

Iohn thoughte of many to be Helias, and why.

To turne the heartes of the fathers to the childrẽ, and the vnbeleuers to the wiſedome of the iuſt.

Iohn the Baptiſtes office.

To make readie a perfect people vnto the LORDE.

D

The prouidẽce of God in bringing menne vnto his waies.

ſoonne Meſſias, ſhall deſcend downe into the yearth, to lure and prouoke all perſons in generall without excepcion, by Iohns preachyng, vnto the knowelage and loue of himſelfe. And for this poynte he ſhall of a greate mainy, be thought to bee Helias. Neyther ſhall he without good cauſe bee ſayd to bee Helias, in that he ſhall in the ſpirite and power of Helias come before the commyng of the Lorde, to the ende that (as the Prophete Malachias hath writtẽ) he maie turne the heartes of the fathers to the childrẽ: wherby the Iewes, who haue ſo farre growen out of kind and fallen from the holy trade of their forefathers, may emend, and returne to better grace: and that theſame Iewes beleuyng in the woordes of Meſſias (by whom God ſhall ſpeake vnto them) may truely deſerue to bee called the children of Abraham, in that they folow the prompte readyneſſe of beleuyng, which was in Abraham: and alſo that all ſuche perſones, as whyle they cleaue faſt to the outward rinde or barke of the law, doe not vnderſtand the mind and effectuall pith of the lawe, he maye conuerte and bryng vnto the wiſedome of the iuſt, whiche haue learned, that vnder the vtter playſter or pergettyng of the lawe, there lyeth hidden ſome higher pointe, and ſome holyer matier, the which ſhall ere longe, be vttered abrode by the preachyng of Meſſias, who ſhal perfeictely accomplyſh and fulfyll the law in the right kinde as it ought to bee: but thy ſoonne beyng as a waye leader vnto the heauenly preaching of thiſſame Meſſias, ſhal prepaire the heartes of men, that he may delyuer vp vnto Meſſias at his coming, a people not vtterlie vntraded or vnentred in his diſcipline, but ſomewhat prepaired already, & inſtructed therunto, with the agniſyng and knowelageyng of theyr owne ſinfulneſſe, with the expectacion of the kingdome of heauẽ, and with felyng a great miſſe and lacke of the Meſſias to come. For ſo was it thought beſt vnto almightie God, by caſtyng firſt of al, certaine entreinges and principles to bring man, which had ben fallẽ to vtter ignoraunce & wickedneſſe, a litel and a litel by degrees, vp to the higheſt pointes of godly perfeccion.

The texte
*Gen.xvii. and.xviii.
Iudi.xiii.
*xiiii. re.vii

And Zacharie ſayd vnto the Aungell: by what token ſhall I knowe this? *For I am olde, and my wife is well ſtrieken in age. And the Aungell aunſwered, and ſaied vnto him: I am Gabriel that doe ſtand in the preſence of god, and am ſent to ſpeake vnto thee, and to ſhew thee theſe glad tydinges. And beholde, thou ſhalt be dõme, and not hable to ſpeake vntyll the daye that theſe thinges come to paſſe, *becauſe thou diddeſt not beleue my woordes, whiche ſhalbe fulfilled in theyr time.

Zacharie requireth of the Aungell a token of his promiſſe.

And Zacharie ſaid. &c. by what token ſhall I know this?

For I am old, and my wife is wel ſtricken in age.

And the Angel aunſwered and ſaide vnto him.

By reaſon that the Aungel vſed all thiſſame frendely talke, zacharie hath now put awaye the feare that he was in. But forbecauſe it wer great high pointes that the Aungell promyſed, and by courſe of nature, not credible: zacharie both after the manier and vſe of the Iewes, and alſo repreſẽtyng a figure of their Sinagogue, requireth to haue ſome weightie thing to be annexed to the promiſes, by ſome euidente token: whiche was doone to this end, that one miracle ſhould obtaine aſſured credite vnto an other. Wherfore he aunſwered, and ſpake vnto the Aungell in this ſorte: By what preſent token now out of hande maye I know, that thiſſame which thou doeſt promiſe to come, is a matier of perfeict certayntie? For other wiſe the veray felyng of nature ſaieth the contrarie. For I for my parte am already a veray aged man: and my wife alſo is alreadie ouer ferre ſtrieken in yeres, to haue any childbearing hoped for of her bodie. Howe ſhall that thing now chaunce vnto me and hir, beeyng bothe of vs old and paſte hauyng any fruicte, the whiche did not chaunce vnto vs whan we wer younge, and in perfeict luſtineſſe of oure bodyes? Then ſaied the Aungell agayn: If a mortall man beeyng ſent from an other mortall man ſhoulde promiſe vnto thee ſuche thynges as theſe, thou mighteſt well, and not without good

A cauſe, doubte of the promyſſe. For I graunte that thiſſame thyng, whiche I promiſe, is aboue mannes power, and aboue the common ordre and courſe of nature. But neyther is it poſſible for an Aungell to bryng a meſſage of vanitie, nor any thyng there is ſo vncredible emong men, but that God can eaſily perfourme it vnto them, that beleue in his promiſſes. For I am the ſame Aungell Gabriell, many yeres gon, ſent to the Prophete Daniell, the whiche from time to tyme doe ſtande in the ſight of God, emong the ſeuen principall ſeruitours of heauen, in a readineſſe to doe all manier obedient ſeruice at the will and pleaſure of God: and at this preſent tyme eſpecially deputed and appoynted by God vnto this office, to bee the meſſagier betwene God and man in this preſent matier, then the whiche, neuer was there at any tyme any other acte dooen more greatter, or more to bee meruayled at. Therfore to the ende that thou ſhalt not bee in any manier diſtruſte, it is God that is the maker of this promiſſe: and I the meſſagier ſent from the ſame, to make relacion of the matier vnto thee, and to bryng thee glad tidynges. And ſence thou dooeſt ſo muche require, thou ſhalte haue geuen vnto thee, that ſhall bothe bee a true token of the promiſſe in tyme commyng to bee perfourmed, and alſo a puniſhemente for thy miſtruſtfulneſſe at this preſent declared. Beholde, thou ſhalt ſodainly, euen from this inſtant, become dumme, nor ſhalt not haue power to bryng a woorde out of thy mouthe, vntill thy ſoonne beyng borne into this worlde, ſhall haue diſcharged my credite and promiſſe, of the whiche there ought not any doubt to haue been made on thy behalfe. For the time is nowe at hande, that the Sinagogue whiche is ſo hard to bee brought to beliefe, ſhall kepe ſilence, and no perſones ſhall haue toungue to ſpeake withall at libertie, ſauing onely ſuche as with ready towardnes to beleue,
B ſhall obey and folowe the preachyng of the ghoſpell.

An Aungell of God can bryng no meſſage of vanitie.

God cã perfourme all thinges to the beleuers.

For I am Gabriell that doe ſtand in the preſence of god.

Gabriel the meſſagier of god in al the cauſe of mannes redempcion.

And am ſet to ſpeake vnto thee. &c.

And behold it ſhal come to paſſe that thou ſhalt be dumme. &c

Zacharie ſoodainly ſtrickẽ with dumneſſe of goddes hande, and what it ſignified.

The texte.

And the people were awaiting for Zacharie, and merueiled that he taried in the Temple. And when he came furthe, he could not ſpeake vnto them. And they perceyued that he had ſeene a viſion in the Temple, And he beckened vnto them, and remained dumme.

Whyle theſe thynges were in doing betwene zacharie and the Aungell, within the innermoſte tabernacle of the Temple, all the whole body of the people ſtood awayting and lookyng, that the prieſte ſhould come foorth accordyng as the manier was, to execute and miniſtre the reſt of the rites that wer yet to be dooen abrode in the preſence of the multitude. And truely they wer ſtrieken in a greate woondre, that he made ſuche taryng in the tabernacle a longer ſpace, then the woont vſe was. At length foorth commeth zacharie, with a countenaunce in dede, ſhewyng an vnwoont gladneſſe, but the vſe of his ſpeach clene taken from him. By the which thinges the people rightwell vnderſtoode, that ſome viſion had appered vnto him while he was within. For the preſence and beyng together with any parte of the maieſtie of God, or with any Aungell of heauen, is woont to make a greate alteracion in the ſtate and moode of a mortall mannes face and countenaunce, as in old time it chaunced alſo vnto Moyſes. And whan he had no power to ſpeake with his toungue, he wrought by ſygnes and tokens of poyntyng and noddyng with his head, whiche was, that the ſacrifice had been doen to the contentacion of God, and that god was highly pleaſed therewith, and that they ſhoulde therefore rendre thankes vnto him, in that he had graciouſly heard the deuout praiers of his ſeruauntes.

And the people wer awaityng for Zacharie, & merueilled that he taried in the Temple.

And whan he came foorthe, he coulde not ſpeake vnto them.

And they perceiued that he had ſeen a viſion. &c.

The preſent ſight of god or of an Angel, altreth a mannes countenaunce.

And he beckned vnto them.

And then did zacharie (euen dumme as he was) remayne ſtill within the Temple, executyng his office in miniſtryng the ſacres, vntill the noum=

And remained dũme.

Zacharies remaining dumme, what it ſignified.

C

bre of his eight daies wer completed and ended. The people of the Iewes, al that meane while during, had a prieſt that could not ſpeake, as an inclig and a token of the lawe in ſhorte proceſſe of tyme afterward to ceaſſe, and to geue place vnto him, which bringing the trueth abrode to lyght, ſhould put awaye all ſhadowes of thinges, and make them to vaniſhe.

The texte.

And ſo it was, that whan the dayes of his miniſtryng were expired, he departed into his owne houſe. And after thoſe daies, his wife Elizabeth conceyued, and ſhe hidde hir ſelfe fiue monethes, ſaying: Thus hath the Lord delt with me in the daies wherin he hath loked vpon me, to take a waye my reproche emong men.

And after thoſe daies his wife Elizabeth cōceiued. &c.

Zacharies enbracing of Elizabeth was chaſt.

Holy coūpaignyig of man ⁊ wife it is that ſeketh nothing but fruicte and iſſue.

And ſhe hidde her ſelfe fiue monethes.

D

Elizabeth aſhamed of her beeinge conceiued with childe, and why.

Saying: this wiſe hath the Lorde delte with me.

In the daies wherin he hath loked vpon me.

But the ordinarie time of his miniſtring in the Temple beeyng expired, zacharie returned home to his owne houſe: and there, vpon confidence and truſt of the Aungels promiſſe, he enbraced his baraine ⁊ aged wyfe Elizabeth. For here in this caſe, there was no geuyng of themſelues to the wanton deſire of the fleaſhe, but great lacke and deſire there was of that childe which ſhoulde bryng the glorie of god to light and knowelage by his life, and his preaching: and which ſhould bee the foregoer of him, who hauing been a long ſeaſon looked for, ſhould at laſt bryng perfeict ſaluacion vnto all creatures. Chaſte enbracinges of the houſebande and wyfe it is, whiche the promiſſe of god doeth couple, and not wanton luſt of the bodie. An holy compainying together of man and wife it is, that ſeketh nothing els, but fruicte of iſſue: and godly is the loue and deſire of ſuche iſſue, as is borne, not to oure owne pleaſures and appetites, but to the publique benefite and welth of all creatures. Now whan Elizabeth had accordyng to the Aungels promiſſe, conceyued: ſhe hidde hir ſelf out of coumpaignie, keping the matter cloſe from the ſight of the people, by the ſpace of fiue monethes, in dede no leſſe than a glad woman that ſhe was conceyued with childe, but yet (as vertuous diſpoſicion ⁊ ſhamefaſtnes commonly go together) more then halfe aſhamed, for becauſe that to ſuche perſones, as did not yet know al thiſſame matier to be done, God being the worker and doer of it, ſhe being now already an aged woman, might ſeme to had wholly geuen hirſelf yet ſtill vnto the ſatiſfying of the wanton luſt of her body. For ſhe was not ignoraunt, how muche inclined the moſt parte of folkes are, aſwell to miſdeme the wurſt, as alſo to ſpeake naughtily. And the prudent minde of the woman, had alſo a ferther iye, and regarde vnto this poynte too, that there was no vauntes ne bragues to be made emong the people of the gifte of God, vntill it were aſſuredly paſt all doubtes: leſte, if the thing had afterward quailed, or gon a wry in any behalf, the reproche of hir barainneſſe ſhould be double, for that beyng ſo fer ſtricken in yeres, ſhe had conceyued ſuche a vain hope to haue a childe. Neuertheleſſe, whan by ſundry aſſured tokens, ſhe perfeictely knewe hirſelf to be with childe, ſhe did in ſuche wiſe at al times ſhewe hirſelf glad of her happie chaunce, that all this matier euery whit of it, what ſoeuer it wer, ſhe referred vnto the onely goodneſſe of god. I haue hitherto (ſayeth ſhe) been diffamed with the reprocheful name of a barain woman, and one that neuer ſhould haue childe emong the people of Iſrael, in whoſe opiniō the baraines of the body, is a thing of more diſhoneſtie and ſhame, then naughty diſpoſiciō of the minde. But the lord (I ſee well) hathe for this purpoſe made a delay of my fruictefulneſſe, that a childe borne now whan no man looked for it, not onely might deliuer me from the reproche of barainnes, but alſo ſhould cauſe vnto me the more aumple ioye. For plainly the free gyfte of God it is, who at ſuche time as beſte pleaſed himſelf, hath vouchedſafe to caſt a fauourable yie on me his ſimple handmaide, in ſuch ſorte, that by reaſon of my chylde (though being but one alone, and borne whan it was almoſte paſte ſeaſon, yet neuertheles

les a child

A les a childe ſpecially to bee marked and regarded) whom I haue borne in Goddes behalfe, I ſhall from hencefurthe in folkes communicacion bee reported to bee a mother muche happier then a great maignie of others, the whiche doe with a great ſorte of children a piece, enriche their houſebandes.

To take awaye my reproche emong mē.

The texte Math. i.

And in the ſixth moneth was the *Aungel Gabriel ſent from God into a citie of Galile, the name whereof is Nazareth, to a virgin eſpouſed to a man, whoſe name was Ioſeph, of the houſe of Dauid, and the name of the virgin was Mary. And the Aungell came in vnto her, and ſayd: haile thou full of grace, the lorde is with thee. Bliſſed art thou emong women.

Theſe thinges thus dooen, it remained, that the holier and greatter piece of this miſterie, ſhoulde bee procured by the Aungell: that is to wete, that the ſonne of God beeyng God immortall, ſhould of a virgin, beeyng a creature ſubiecte vnto deathe, bee borne a man mortall: the like wherof had neuer afore ſence the creacion of the worlde been hearde, ne to the laſt ende of the worlde agayne ſhoulde bee hearde. Therefore whan the tyme from without beegynnyng by God prefixed, drewe nere, that God the father would by his ſonne deliuer the whole vniuerſall worlde from the tyrannie of deathe and of ſynne: he ſent the ſelfſame Aungell Gabriell, as a broker or procurer and maker vp of this godly copulacion with the ſaide virgin. And this was dooen in the ſixthe moneth after that Elizabeth was conceiued with John. Unto this heauenly matter there was ſpecially deputed a tendre young virgin, not ſet forth to the world with aboundaunce of riches or poſſeſſions, not by famouſnes of name, not with portlyneſſe of lyfe, ne with the other thynges whiche this worlde vſeth to haue in highe regarde: but endewed with excellent vertues of the minde, the whiche doe B make a man acceptable in the ſight of God: that is to ſaie, with puritie of lyfe vndefiled, with maidenly demurenes, and with godly deuocion. Hir habitacion was in an homely baſſe litle toune of Galile, called Nazareth, a people nothyng regarded ne ſet by emonge the Jewes. And the virgin was eſpouſed vnto a mā of no fame ne port in any behalfe to the worldes eſtimacion: but for his vertues of the mynde, a man to bee accepted afore God: a carpenter by occupacion, and his name Joſeph, being lineally deſcended of the ſtocke of Dauid: from the which ſtocke of Dauid, the eſpouſed virgin alſo had hir progenie, to the ende that the caſe might not diſagree with the prophecie, whiche had promiſed that Meſſias ſhoulde bee borne of the ſtocke of Dauid kinge of Iſrael. And the name of the virgin was Marie. God had for the nons pieked out twoo perſones of lowe degree and of ſmall porte, to thentente that the worlde might not in this heauenly matier, clayme or chalenge to it ſelf any poynte or parte therof. He had alſo pieked oute perſonnes of moſte faultleſſe and moſte pure behauiour, to the ende that no poynte of cryme might be layed to their charge. He had pieked out perſons coupled together in chaſte and leefull matrimonie, to the entēt partely that the priuetie of a child to be borne by a pure virgin, might be ſecrete vntil the due time therof: & partely ỹ the caſe being otherwyſe vnbeleuable (which was, that a virgin had without coumpaignying with any man brought furthe a childe,) myght not lacke a witneſſe conuenient. At a tyme whan this virgin was in hir contemplacion within hir priuy cloſet (as virginitie loueth to be ſecrete) the Aungell Gabriell apperyng viſible with muche bryghtnes, came in to the place where ſhe was, and hayled her with a ſtraunge ſorte of ſalutacyon. Reſte thou well (ſayth he) and reioyce, o virgin beeyng full of grace, and hyghly in

That is Chriſt is god immortal.

And in the ſixth moneth was the Aungell Gabriel ſent from God. &c.

Gabriell ſente from God to Marie the virgin, and what time it was.

The riches of the virgin Mary.

Into a citie of Galilee named Nazareth.

Nazareth of Galilee.

Joſeph wat man he was, and of what occupacion.

To a virgi eſpouſed to a mā whoſe name was Joſeph.

Both Joſeph & Marie deſcended of the ſtocke of Dauid but yet poore, and why.

And the name of the virgin was Marie.

Chriſt was borne in lawful matrimonie, and why.

True and pure virginitie loueth to be ſecrete in cōtemplaciō.

Haile full of grace the Lorde is with thee.

ly in fauour. Thou haſt the Lorde ryght fauourable vnto thee, and much thy frende. And therfore ſhalt thou be ſingularly renoumed, and ſhalt bee of a name laudable emong all weomen.

C

The texte.
*Gen. xvi. xvii.
Iudi. xiii.
Eſa. vii.
*Math. i.
*Philip. ii.
*Eſay. ix.
*Dan. vii.
Mich. iiii.
Hebru. i.

When ſhe ſawe him, ſhe was abaſhed at his ſaying: and caſt in her minde, what manier of ſalutacion this might bee. And the Aungell ſaid vnto her: Feare not Mary. For thou haſt foūd grace afore god. *Behold, thou ſhalt cōceyue in thy womb, and beare a ſonne, and* ſhalt call his name Ieſus. He ſhalbe greate, and ſhalbe called the ſoonne of the higheſt. And the Lorde God ſhal geue vnto him *the ſeate of his father Dauid, and he ſhal reygne ouer the houſe of Iacob for euer, *and of his kingdome there ſhalbe none ende.

But the virgin, at the ſodayn ſight of the Aungell, and agayn alſo at the fourme and tenour of his ſalutacion beeyng ſtraunge and ſuche as neuer had been heard of afore, foraſmuche as ſhe on her owne behalf conceiued no great opinion of her ſelf, was ryght much diſmayed in her minde. For that ſhe was ſore adrad at the entryng of one in yͤ likeneſſe of a young man, not looked for, was a poynte of a certaine veray true maidenly and tendre ſhamefaſtneſſe: and that ſhe made not anſwere out of hand, but caſt with hir ſelf in hir minde, what thing ſo ſtraunge and ſo high a ſalutacion might mene, was partely a poynte of wiſdome, and partely of demure ſoftneſſe. But foraſmuche as the Aungell right well knewe what ſhe was caſting in her minde, he would not ſuffre hir any longer to ſtand in doubte or perplexitie: but bothe tooke awaye her feare with ſpeakyng ientilly vnto hir, and alſo declared at large the cauſe of that his vnquoud and ſtraunge gretyng. Marie (ſayeth he) there is no cauſe why thou ſhouldeſt be afeard. The precious iewell of thy virginitie and maydenhood, whiche thou art ſingularly in loue withal, is ſafe vnto thee without any daungier of leſyng it. Neither am I come to pleaſe thee, or to ſet thee a gog with a vaine ſalutaciō: but I am come vnto thee as a meſſagier of a matier both paſſing ioyfull, and alſo verai great. Ponder not thine owne deſertes. Of the mere fauour of god it is that is offered vnto thee, and not of thine owne merite. And euen in this veray point thou doeſt pleaſe god, that thou ſtandeſt not in any high conceipte of thy ſelf. And leat this ſuffice the, that thou haſt atteigned grace and fauour at gods hand. And now herken a thyng neuer heard afore, but yet a true thing. Thou ſhalt conceiue a babe in thy wombe, and ſhalt bryng foorth a ſonne, and ſhalt call his name Ieſus, beecauſe he ſhall bryng ſaluacion vnto his people. And although he ſhalbee borne in an homely place, and of a mayden eſtemed to be of lowe degree: Yet by reaſon of his heauenly gyftes of grace, he ſhal euery waie be moſte greateſt: inſomuch, that after he ſhal once be knowen to the world, he ſhalbe called, not by the name of a Prophete, but the ſonne of the higheſt. The ſurname ſhall be greatter then any other manne maie haue, forbecauſe the childe that muſt be borne, ſhal fer ſurmounte and paſſe the common rate & degree of mortal mannes ſtate. In this childe certes will the lord god perfourme and accompliſhe the thing, which the prophecie, being to thee not vnknowen, hath promiſed. *A man borne of the ſtocke of Dauid ſhal ſit in the throne of his father.* He ſhall not through the aide and mainteinaunce of the worlde, vſurpe or take vpon him a tranſitorie dominion and reigne of this world: but his heauenly father wil geue him the heauēly reigne of Dauid: and he ſhal reigne ouer yͤ people of Iſrael for euer without end. Neither ſhal there euer come any ende of his reigne, as the Prophete Eſay hath prophecied.

The humilitee of Mary.

And caſt in hir minde what manier of ſalutaciō, &c.

The Aungel biddeth Marie not to feare.

And the Aungel ſaied vnto hir: Feare not Marie.

D

For thou haſt founde grace afore god.

Marie deputed to the bearing of Chriſte not of hir owne merite, but of goddes fauour.

Jeſus, and why he was ſo named.

Beholde thou ſhalt conceiue in thy wombe and beare a ſonne, &c.

He ſhalbe great, &c.

The dignitee and excellencie of Chriſte.

The kingdome of Chriſte.

And of hys kingdome ther ſhal be no ende.

Eſai. ix.

The texte

Than ſayed Mary vnto the Aungell: how ſhall this come to paſſe, ſeyng that I know not any man? And the Aungel anſwered, and ſayd vnto her: The holy ghoſt ſhall come vpon thee, and the power of the higheſt ſhall ouerſhadowe thee. And therfore the holy that ſhalbe borne, ſhalbe called the ſonne of God.

A The hearte of this virgin dyd not throughe theſe ſo high promiſes of the Aungell, weare any whit the more hault to take highly vpon hir: neither yet did ſhe, on the other ſide, of the highnes of the matiers conceiue any diſtruſt. She conceyued not in her mynde any ſuche preſumpcion, that whan her ſoonne ſhoulde bee a kynge, ſhe on hir partie alſo ſhoulde bee made a quene: neyther was ſhe vnknowyng, that nothyng there was of ſuche high difficultie to bee dooen, whiche God was not hable with a mere becke to brynge to paſſe. All hir care and thought was onely for the iewel of her virginitee, on whiche ſhe had ſo muche ſette hir loue. And therfore ſhe dooeth not require a token of the Aungell, as zacharie had doone: but dooeth with maidenly ſhamefaſtnes, and alſo accordyng to wiſedom, no more but enquire, to knowe of the Aungell the manier howe the thynge ſhoulde bee wrought and dooen: and maketh anſwer vnto him in this manier: By what meane or waye ſhall it come to paſſe (ſaieth ſhe) that I ſhall brynge foorthe a ſoonne, foraſmuche as I am in ſuche ſorte eſpouſed to my good man, whom I doe now lyue withall, that yet neuertheleſſe I haue no conuerſacion of his bodie, ſuche as wedlocke requireth? For continencie liketh vs bothe, and this poynte of blyſfulneſſe, (if it might bee,) we woulde full faine haue perpetually to endure betwene vs. The Aungell therfore teacheth howe it ſhoulde bee dooen, and taketh awaye from the virgin all doubtfulneſſe concernyng hir virginitie. O virgin (ſayeth the Aungell) nothyng ſhall in this matier bee dooen or wrought after the common courſe of nature. An heauenly childe bearyng ſhall it bee, and by an heauenly weorker ſhall it from the firſt ende to the laſte bee executed. Thou ſhalt continue in chaſte loue towardes thy chaſte ſpouſe. B Fruitefulneſſe of iſſue, the happieſt that euer maye bee, ſhall come to thy lotte without any violacion or ſtaining of thy virginitie. For thou haſt not an houſband geuen vnto thee for any ſuche purpoſe, either that he ſhoulde make thee a mother, or els thou make him a father: but the prouidence of God hathe thought good by this meanes to make a ſure waye for thy ſafegarde and preſeruacion, for thy good name and fame, for thy virginitie and maidenhood, & for thy conuenient quietneſſe. It was goddes pleaſure that an vndoubted witneſſe of this ſtraunge childe bearing ſhoulde bee bothe preſent and aſſiſtent to the thyng: he would in no wyſe, but that thou ſhouldeſt haue one, who with chaſt and continent liuing in thy coumpaignie, and with all pointes of faithful ſeruiceableneſſe, ſhoulde geue diligent attendaunce aſwell on thee, as on the childe that is to bee borne: and finally, it was his pleaſure, that by this deuiſe and pretenſe, this miſterie ſhoulde bee kepte ſecrete from the vnbeleuing ſorte, and alſo kept ſecrete from the wicked ſpirites. And this holy copulacion of the diuine nature with the nature of man, ſhall not violate thy chaſtitie, but ſhall make it altogether holy. The father of heauē hath determined, after a ſtraunge ſort, eftſones to beegette his ſoonne on thee. Neither ſhall there any ſeede of a manne mortall bee requiſite or nedefull to this diuine concepcion, but the holy ghoſte ſhall from heauen come downe into thee: and in thy wombe, (as it were in an heauenly woorkehouſe) ſhall accompliſhe the working of this holy babe: and in ſtede of the bodelie or carnall embracing of an houſeband, the higheſt ſhal ouerſhadowe thee, in ſuch wiſe tempering and qualifying his infinite power and vertue to the meaſure and capacitie of mannes nature: that it maye be hable to abyde the metyng together & the conioyning therof. Where filthy luſte is in the carnall copulacion of man and wife, there whatſoeuer is borne, is borne vncleane, and thrall to ſinne.

The humilitee & feith of Marie.

Marie principally tendred the Jewell of hir virginitye.

Than ſaide Marie vnto the Aungell: howe ſhould this come? &c.

Mary why ſhe required not a token of the Aungels promiſe aſwell as Zacharie did.

And the Aungell anſwered. &c. The holy goſt ſhal come vpon thee.

The order & manier of Maries conceiuyng of Chriſt.

The greate prouidēce of God in that that Marie was eſpouſed vnto Joſeph.

And the power of the higheſt ſhal ouerſhadowe thee.

But this

But this that ſhal be borne of the, (becauſe it ſhal be conceiued of the moſt holy embracing of the higheſt: becauſe it ſhalbe conceiued by the working of the holy ghoſt, who maketh al thinges holy: becauſe it ſhal be conceiued of a virgin moſt pure, whom of al women God hath purpoſely heretofore picked out, being clere frō all ſpotte of ſinfulneſſe:) for theſe cauſes (I ſaie) this that ſhalbe borne of thee ſhall immediatly be holy as ſone as it ſhalbe conceiued. And at the firſt, by reaſon of the humaine bodie takē of the ſubſtaunce of thy body, it ſhall rightly be called the ſonne of a virgin, and the ſoonne of man: but after the miſterie of this birth once perceiued & vnderſtanded, he ſhall not be called the ſonne of Ioſeph, but the ſoonne of God, and that truely, not after the common guyſe, as iuſt perſones being pourged frō ſinnes, & iuſtified by the free fauour of god, are by adopcion called the ſoonnes of god: but he ſhal by a ſingular reaſon and manier, be called the ſonne of god, of whō he is in veray true dede double begottē: once without beginning or time, & eternal, of his eternall father: & now in time, mortal, of a mortal mother, and a veray naturall man of a veray woman. And like as in this ioygning together, the diuine nature ſhal be vnited & knitte with the nature humain: ſo ſhall the child reſemble the nature bothe of the one parent, which is God, and alſo of the other, whiche is man. This miſterie of goddes deuiſe and conueighaunce is of an higher ſorte, then that it maye bee perceiued euen of the veray Aungels. It is for thee ſufficient, to ſhew a minde belieful & ready to obey. All the reſidue ſhall he accompliſhe and bryng to effecte, who is of power to doe whatſoeuer his will is.

C

The holy ghoſt where it worketh, maketh all thynges holy.

Chriſt the very ſonne of God naturally.

Chriſt both GOD and manne.

Therfore alſo that holy thynge which ſhall bee borne, ſhall be called the ſonne of GOD.

D

The texte.

And beholde, Elizabeth thy couſin, ſhe alſo hathe conceiued a ſonne in her olde age. And this is the ſixt moneth with her that is called baraine. *For nothing ſhal be vnpoſſible with God. And Mari ſaied: behold, I am the handmaiden of the lord, be it vnto me according to thy worde. And the Aungell departed from her.

* Zach. viii. Math. xix. Marke. x. Luke. xviii.

And now to the end that bothe thy ioye may be more aboundaunt, and thine affiaunce & feith of the more certaintee: take a freſh & newe exaumple euen veray nere at hand. Beholde, thy couſin Elizabeth, that aged womā, being now a long time of barainneſſe vncurable, hath (euen I my ſelfe being the meſſagier) otherwiſe then euer ſhe hoped for, and aboue the power of nature, cōceiued a ſonne, which ſhal be as a troumpet & an opener of thy childebearing. Her conceiuing with childe is now a good while ſence of vndoubted certaintie: her bealy is vp, and the childe is quickened and ſtirreth within her. For this ſame is the ſixt moneth, ſence ſhe hathe conceiued which was commonly called by the name of barain, euen before ẏ ſhe was fer ſtrieken in yeres, yea & now ferther growen in age, then that ſhe might hope to haue any iſſue, although ſhe had not to fore been barain. This to almighty god hath ſo been thought good, to thentēt that al creatures maie vnderſtand, nothing to be ſo vnbelieuable emong mē, which the power of God is not hable to bring to effecte, if it be his pleaſure. As eaſlie ſhall he geue concepcion to the a virgin, as he hath geuen to her being baraine, ſauing that it hath pleaſed him, that thy exaumple ſhould be ſingular & pereleſſe, becauſe thy childe muſt be alone without pere. Certain barain weomē haue heretofore by the ſpecial gifte of god, brought forthe childe, but they haue brought forth nothing but mere men. Neuer hath any virgin yet vnto this daie brought forth childe, nor neuer ſhal any doe after thee, becauſe that he whiche being but one perſon, ſhal in himſelf comprehend bothe the nature of god, & the nature of man, is no more but once to bee borne. After that Gabriel had al this ſayed, the maiden made aunſwer in fewe wordes, but wordes of ſuche ſort, as might be a witneſſe of exceding great demureneſſe in hir, coupled with paſſyng great affiaunce and zele towardes God.

And behold Elyzabeth thy couſyn, ſhe alſo hath conceyued a ſonne, &c.

Elizabethes conceiuing with childe aboue the courſe of nature, whē it was wrought.

For nothyng ſhall be vnpoſſible with GOD.

Nothing is vnpoſſyble with God.

Both natures in Chriſte.

The obedience & faith of Mary in aunſwerīg to the Aungell.

And Mary ſayde: Beholde, I am the handemayden of the Lorde.

I knowe

A I knowe it (ſaieth ſhe) to haue been promiſed by the mouth of Eſai, that a maiden ſhould conceiue and bring furth a ſoonne: and I haue no doubt, but that god is hable to doe al thinges that his wil is, and that he wil not be falſe in his promiſes. That if it hath ſo pleaſed him, to the executing of this myſtery, to chooſe & depute me beeing a maiden of the loweſt ſort and degree of al others, there is nothing that I can hereby chalenge or claime vnto my ſelf, either of merite, or els of grace. It ſhal euery whit come of the goodnes of God: it ſhall euery whit come of the mightie power of God. I doe nothing but willingly offre my ſelf as an handmaiden to the lord (vnto whom I am for altogether dedicated) ready to be at all his cõmaundementes. I dooe beleue that thou doeſt promiſe: and I wiſhe that with all ſpede it may fortune vnto me, as thou dooeſt promiſe. And euen with the woorde ſpeaking, that ſame heauenly conceiuing of childe, was without any her feling or perceiuing accompliſhed: ſhe had in her wombe the ſonne of God: ſhe was replentiſhed of the holy goſt. And anon ye Angel leaft her. Of this holy communicacion of a virgin with an Angel, it was the wil of God to beginne al the matter of reſtoring mankind, becauſe thatſame firſt peſtiferous talking of a virgin with the ſerpente, had broughte into the world the ground and matier of mannes confuſion and miſchiefe.

Be it vnto me accordyng to thy worde.

The miſterie of reſtoring mankind, why it was begonne by the holy communicacion of an Aungell with a virgin.

The texte.

¶ And Mari aroſe vp in thoſe daies, and went into the mountaines with haſt, into the citie of Iuda: and ſhe entred into the houſe of zachari, and ſaluted Elizabeth. And ſo it was, that whan *Elizabeth* heard the ſalutacion of Mari, the babe leapt in her wombe. And *Elizabeth* was filled with the holy ghoſte, and cried with a loude voyce, and ſayed: bliſſed arte thou emong women, and bliſſed is the fruite of thy wombe. And wherof happeneth this ſame vnto me, that the mother of my Lorde
B ſhould come to me? For loe, as ſoone as the voyce of thy ſalutacion ſouned in myne eares, the babe leapeth in my wombe for ioy. And bliſſed arte thou, that thou haſt beleued: for thoſe thinges ſhalbe perfourmed in thee, whiche haue been tolde thee from the Lorde.

Mary beeing by reaſon of this gifte of God, become the more ſad and womanly, and alſo the more courteous and ready to dooe any thing that ſhe ought to doe, becauſe ſhe had of the Aungels woordes learned, Elizabeth to be with childe, and this now to be the ſixt moneth thereof: ſhe leafte hir owne houſe, and tooke hir waye vp into the high countrey, and with great ſpeede came into the citie of Iuda where zacharie did inhabite: and entring into hys houſe, ſhe offered and gaue vnto her couſin Elizabeth, woordes of greeting, and how that ſhe did muche reioyce and was very glad that Elizabeth was with childe. For true godlineſſe dooeth rather reioyce at the happie fortune of an other body, then ſette the mynde to make vauntes or bragges of it owne. Virginitie loueth ſecrecie: it cummeth not furth of the inmoſt partes of the houſe for any calling, vnleſſe duetie moue it thereunto: and beeing abrode it maketh haſt, in doing any poynt of duetie, it taketh more laiſure. Marie in all her iourney viſited ne ſaluted not one body by the waie, vntill ſhe was come to Elizabeth. Neither was that ſame a ſalutacion or greting of the common ſort. All good happe and bliſfulneſſe did of this greeting eyther other, encreaſe vnto them bothe, and the efficacie of the ſpirite of God, dyd in them both the more plentcouſlye abounde. Marie carried with hir in hir wombe, the fountayne of al goſtly giftes of grace, and through the inſpiracion of the babe in her bealye, ſhe was nowe altogether in caſe that nothyng came oute of her hearte or her mouth, but onely of God. Therefore it came ſo to paſſe, that as ſoone as the ſalutacion of the virgin Marie had once ſouned in the eares of Elizabeth, the babe, which ſhe being an aged woman had than in her bealy,

And Marie aroſe vp in thoſe daies & went into the mountaines with haſte.

Marie beeing conceiued with Jeſus, goeth vp into the high countrey to viſit Elizabeth.

And ſaluted Elizabeth.

The mutuall greeting of Marie & Elizabeth.

dyd leape

John ſpringeth in Elizabethes wombe at the ſalutacion of Marie.

C

Whan Elizabeth hearde the ſalutacion of Marie, the babe lepte in her wombe.

Elizabeth filled with the holy goſt, acknolageth and praiſeth Chriſte in Maries wombe.

And Elizabeth was filled with the holy ghoſt.

And cryed with a loud voice: Bliſſed art thou emonge weomē. ⁊c.

D

And whence happeneth this vnto me, that the mother of my Lorde ſhoulde come to me?

For loe, as ſone as the voice of thy ſalutacion ſouned in mine eares, the babe ſprange in my wombe for ioye.

And bleſſed art thou that haſt beleued.

dyd leape and ſpryng,(as ye woulde ſaye) ſkipping for ioye and gladnes. John not yet beeing borne,felt the diuine power of his Lorde but euen a litle afore conceiued: and within the encloſure and tabernacle of his mothers wombe dooeth with geſture magnifie him, whome he ſhoulde afterwarde ſet furth and magnifie with his voice. Neither did Elizabeth without fruict perceiue and fele the holye leappyng of her litle babe within her. Through hir babe enſpired from heauen,the mother alſo is inſpired, and altogether is ful and whole ſodainly taken with an happy and bliſſed kind of infeccion. Through the voyce of Marie, the heauēly power of god perceth into the babe within the wombe of Elizabeth: and through the babe with this ſodayne blaſting ſo taking, the mother too is adblaſted,in ſuche ſort,that ſhe on her partie alſo being repleniſhed with the holy goſt,did not now kepe in the ioyes of her hearte: (although ſhe had afore kept her ſelfe within doores,and had no talke with her,as one that would not for ſhame be acknowen to be conceiued with chylde:) but with a mighty great voyce (whiche voyce her mighty great affeccion and zeale did woorke in her) ſhe cryed out,and vttered ſuch thynges through the mocion of the ſpirite,as ſhe neither coulde deme of the ſwelling of hir bealie, ne yet had learned of any mortal man. And euen as though ſhe had heard the Aungel talking with Marie,thus dooeth ſhe beginne her gratulacion. O happie and bliſſed mayden(ſayeth ſhe)thou ſhalt haue and enioy the chiefe prayſe emong al weomen worthy commēdacion. And holy is the fruict alſo of thy virginly wombe,out of whiche ſhal come furth that ſame wonderfull floure,who by the voice of al nacions,ſhalbe preached throughout all the whole vniuerſal world:of whome long ⁊ many a day gone,the Prophetes haue prophecied:⁊ he ſhal haue the chiefe laude and praiſe emong al thinges, both that are in heauen and that are in yearth. I acknowlage it to bee a greater thing,and of more excellencie then a mortall man,that thou beareſt encloſed within the chaumber ⁊ tabernacle of thy wombe. If age or yeres onely be eſtemed in vs twayn,it is not vnmete for a yong damoſel or mayden to come to an aged woman:but if yͤ dignitie or worthines of both our babes that we goe withal,be compared:it had been my duetie in al haſt to come ⁊ viſite the. I truely on my part was happy and fortunate enough with this benefite of god,that I goe with a childe,the which ſhal in time to come,be a perſon of no ſmal dignitie ⁊ eſtimacion:but of what my deſert is ſo great happineſſe chaunced vnto me,that ſhe which muſt be yͤ mother of my lord, ſhould thus of hir own accorde take paynes to come to me? For by an vndoubted token haue I felt the coming hither of my lord. For loe, immediately whan yͤ voyce of thy ſalutacion ſouned in mine eares,I felt my yong childe ſtiere and leape vp in my wombe, as one ſhewing an earneſt deſire and gladnes,to goe mete his lord,and to doe vnto him his bounden duetie of reuerence and homage. And thou too forſoth being a mother,dooeſt not vnlike to the childe in thy bealy: for he being the lord and maiſter, dooeth vouchſafe to come ſee his ſeruaunte, of purpoſe to ſanctifie him, and to repleniſhe hym with the holy Ghoſte: And thou beeyng ſo ferre the ſuperiour in dignitie, dooeſt not thynke it peynefull to come to me that am thyne inferiour:ſo muche the more lowly behauing thy ſelf,as thou dooeſt ſurmount and excel in heauenly giftes of grace,whiche giftes,thou dooeſt beraye well, in that thou dooeſt not impute them to thyne owne merites, foraſmuche ss they are thynges geuen thee of the free bounteouſeneſſe of God. And certes in thys behalfe art thou muche happie, that thou diddeſt not miſtruſt the promiſſes of the Aungell, though they

ſemed neuer

A ſemed neuer ſo much vnlikely to be beleued. Thou haſt cõceiued without help of man, and doubt is there none, but that the reſidue of thinges which the Aungel hath promiſed vnto thee in the lordes name, ſhal with ſembleable trueth and ſuertie be perfourmed vnto thee.

The texte. Eſay. lxi.

¶ And Mari ſayde: *My ſoule magnifieth the Lord: and my ſpirite hath reioyced in God my ſauiour.

And Mary ſayde.

Whan Elizabeth had by the ſpirite of prophecie ſpoken theſe woordes, Mary alſo, (who through maidenlye ſhamefaſtnes had hitherto conceled the ioyes of her heart,) being now ſodainly rauiſhed with the holy ſpirite of god, of whome ſhe was ful ⁊ had bene a good while erſt, could no longer temper herſelfe ne forbeare, but that with an hymne of reioycing ⁊ thankes geuing, ſhe muſt braſt out into the laude ⁊ praiſe of God, to whoſe goodnes it is to be attributed, whatſoeuer high or eſpeciall good thyng dooeth chaunce to any man or woman of this world. O Elizabeth (ſaith ſhe) not without good cauſe doeſt thou reioyce in my behalfe: but yet this cometh euery whit of the gift of god, yea ⁊ of his fre gift, and not one iote of it there is, that I can preſumpteouſly impute to mine owne deſertes. And therfore not my tongue onely, but alſo my ſoule, acknowlaging it own weaknes, doth euen from the botome of my heart rootes, magnifie ⁊ exalte the lorde with prayſes: and how much the leſſe of merite it acknowlageth in it ſelfe, ſo much more vehemently doth it meruayle at the greatnes of gods benefites. I haue cauſe wherefore to geue hym thankes, I haue cauſe why to talke largely of his beneficial goodnes, but cauſe haue I none wherefore to reioyce to my ſelfeward. Yet neuertheles my ſpirite being enflamed with the ſpirite of god, dooeth for ioy not poſſible to be vttered in woordes, ſkip and leape within my body, not in it ſelfe, but in god, who is both to me and B to al perſones the onely cauſe and worker of al ſaluacion.

Mary aſcrybeth all to Gods fre gyft, that ſhe ſhoulde beare Chriſte.

My ſoule magnifieth the Lorde.

And my ſpirite hath reioyced in god my ſauioure.

The texte.

For he hath looked vpon the low degree of his handemayden: for beholde, from hencefurth ſhal al generacions cal me bleſſed: becauſe he that is mighty hath doone great thinges for me, and holy is his name.

For wheras I was the moſt abiect of al weomen, yet he of his owne mere goodnes hath caſt a merciful yie on his poore handmayd being of low degree, and hath vouchſaued to geue me ſuch a great ⁊ high gift, that from this time furthward, accordyng to the woordes of thee ⁊ of the Aungell, I ſhal in folkes talke be called a woman moſt happie ⁊ fortunate, not onely of the Iewes that are now at this preſent day aliue, but alſo in all yeres ⁊ ages to come, and of al nacions of the wholle world, to whome a ſauiour ſhal happen to be borne of my body. For we may truely be called happie ⁊ bliſſed in any ſuche thyng as is beſtowed vpon vs, not by meanes of oure own induſtrie, not for our own merites, but of the free fauour of god. Al yͤ laude ⁊ prayſe therfore of this happie fortune, ſhal redound to hys laude ⁊ commendacion, that hath frely conferred ⁊ geuen the ſame. I ſhalbe reported happie and bliſſed, but yet happie through hys mere bountie ⁊ goodnes. And what ſhal the nacions of the wholle worlde in all the proceſſe of yeres to come talke of me? verauly yͭ he which by his exceading great power is able to dooe al thinges, hath in me being the meaneſt ⁊ ſimpleſt of al maydês, wrought and perfourmed a thing wonderous, and ſuch as neuer tofore hath been heard of. And therfore ſhal my name be numbred emong the wemen of good happe: but his name ſhal euery where be holy, and to be adoured ⁊ wurſhipped: at the whiche name euery knee of thinges heauenly, yearthly, and alſo infernal, ſhal humble it ſelf and bough down: and through whiche name onely, ſaluacion ſhal come to the vniuerſal worlde.

From hence furth ſhal all generacions call me bleſſed.

It is a true bleſſednes to bee endewed with gods gyftes without any of oure merites ⁊ deſertes.

Becauſe he that is myghtye hath doone greate thynges for me.

And holy is his name.

Bleſſed and holy is the name of God, and why.

For the

For the profeſſion of this name, ſhal perfectly geue ſaluacion and holines vnto al creatures. At the calling on of this name, ſhall diſeaſes be drieuen awaye, venomes ſhall leſe theyr ſtrength, deuils ſhal flee, and dead bodies ſhall reuiue agayne. C

And his mercy endureth from generacion to generacion, vpon them that feare him. The texte.

The mercie of God frõ generacion to generacion apon all that feare hym.

From generacion to generaciõ.

The felowſhip & brotherhod with the Iſraelites wherin it conſiſteth.

And this alſo ſhalbe a thyng of free gyft and mere gratuitie, and not of any dette or duetie: it ſhalbe of mercy and not of merite: which he ſhal moſt largely powre furth, not onely to the nacion of the Jewes, whiche hath loked for his cummyng to themſelues and no moe, ne to one age alone, but his mercy ſhal ſprede abroade euery way, and iſſue from nacion to nacion, vnto the fertheſt endes of the world: and from age to age vntil the laſt day of this world. In dede the Iſraelites onelye were once they that looked for this ſaluacion which was promiſed by the prophetes: but whatſoeuer perſone (in what nacion ſoeuer it be) hath forſaken vices, & beginneth to haue in him the feare of god, the ſame ſhalbe reckoned in the felowſhip and brotherhod of the Iſraelites. This ſaluacion ſhal extend vnto al ſuch, as miſliking themſelues, ſhal ſubmit them through feyth vnto the lorde, whether they be Greks, or Frenchmen, or Engliſhmen, or Scithians. And contrarywiſe, ſuche perſones as puttyng theyr affyaunce and truſt in theyr owne dedes, ſhal proudly ſet vp themſelues agaynſt the greatnes of god: ſhalbe repelled and put away from the felowſhip and partaking of this benefite, yea though they ſhalbe deſcended euen of Abrahames ownſelfe, or elles of Dauid. For this benefite of God is not beſtowed or geuen, eyther for the valuacion of ſubſtaunce and riches, or for the eſtimacion of kynred, or for the woorkes of the lawe, or for anye other deſertes or hablyng of mannes power: but by the commendacion of an humble heart, and an heart that is ſory in it ſelfe, that it is ſo corrupt, and ſuche an hearte, as through ſyncere and perfeict fayth, dependeth on gods mere mercy. D

Truſtyng to our owne merites debarreth frõ the felowſhip of the Iſraelites.

The benefite of ſaluacion to whom it belongeth.

He hath ſhewed ſtrength in his arme, he hath ſcatered the proude in the imaginacion of theyr owne heart. The texte.

He hath ſhewed ſtrength in his arme

For god being in minde and wil to caſt downe the arrogaunt preſumpcion of worldly wiſedom and power, hath ſtretched furth the ſtrength and puiſſaunce of his arme through his ſonne being now brought in ſtate and fourme of humilitie: and the wiſedom of this world he hath made foolyſh, and hath vanquiſhed it: declaring hymſelfe euen whan he dooeth humble himſelfe moſt lowly of al, yet neuertheles to bee of more myghte and puiſſaunce, then the higheſt ſtate imperial of al worldly power: and that ſame which in him ſemeth fooliſhe, to be more wyſe then anye wyſedome of this world be it neuer ſo woonderful greate. Yea and thoſe perſones, who bearyng themſelues bolde on theyr owne wiſedom, and truſting in theyr own power haue ſturdely lifted vp theyr neckes agaynſt god, he hath wonderfully diſperpled and ſcattered with theyr veray own deuiſes and appoyntmentes, according as he had long afore promiſed by the prophete, ſaying: *I wil take and enſnare the wiſe in their owne wiſedome.* For whyle they doe with theyr ſubtile wilineſſe ſtryue agaynſte the purpoſe and woorkyng of God, they haue both bewrayed theyr owne foolyſhenes, and alſo vnawares renoumed the ſapience of God. And whyle they dooe by the mayntenaunce and ſupportacion of this world, attẽpt and labour to oppreſſe the ordynaunce of god, they haue declared how much vnhable this world is, any thing at al to dooe agaynſte the puiſſaunce of God, whiche by theyr rebellion they haue eſtabliſhed and made ſtrong for euer,

The puiſſaunce of Goddes arme.

The fooliſh of god, more wyſe then any wiſdome of the worlde.

He hath ſcatred the proude in the imaginacion of theyr owne hearte.

He hath

The texte. 1.Reg.ii. Eccle.x.

He hath put down the mightie from their ſeate, & hath exalted them of low degre.

A

So, (the courſe of thinges being chaunged the contrarie waie) ſuch perſons, as aforetimes ſate like mē of high eſtate in their thrones, puffed in pride of their worldly wiſedome, and to bee feared as touching the power and authoritie of man, he hath plucked downe out of their high ſeate: & ſuch as to the worldward were of low degree, thoſe hath the bounteous goodnes of god, exalted vp and ſet aloft. They that appeared to be in the top of the caſtel of godlines, are manifeſtly founde to be wicked: and they that ſemed to be ſuche as had nothyng to dooe with God, nor God with them, are nowe ſodainly made the children and ſoonnes of God.

The texte

*Gen.xxii.

He hath filled the houngrie with good thinges, and the riche he hath let goe emptie: His ſeruaunt Iſrael he hath taken to him in remembraunce of his mercye. * Euen as he ſpake vnto our fathers, Abraham, and to the ſeede of him for euer.

He hath filled the hungrie with good thinges, and the rich he hath let go emptie.

God filleth the hungrie and letteth the riche go emptie.

Circumciſion turned into vncircumciſion, and vncircumciſion into the honour of circumciſion.

Such perſones as acknowlageing theyr own vnrighteouſnes did hounger the iuſtice of God, thoſe hath God plenteouſly filled with his heauenly treaſoures of al goodneſſe: and on the other ſide, ſuche as in their owne conceiptes thought themſelues to be great riche men, and highly to abound in good weorkes, (& therfore did nothing hounger yͤ grace of the goſpel:) thoſe hath he caſt of from him, hoūgreſterued. For circumciſion is turned into vncircumciſion, and vncircumciſion hath ſucceded into the glory and honour of circūciſion. The Iſraelite borne truſting to himſelfe, is ſhut a part and debarred from the kingdome of God: and the Gentiles are elected and taken to the honour of the children of Abraham. The proude Phariſee is refuſed & caſte of, the harlots & the lowly Publicane is receiued and takē in. The ſtif ſtanders, and the ſturdy holders vp of their ſnoute, he hath caſt downe: & thoſe that lay as outcaſtes nothing regarded, and ſuche as were in perill of miſcarrying, thoſe he putting furth his mercifull hand, hath raiſed vp & holpen. Suche as had their ſight, he hath made blinde: and to ſuch as lamented their blindneſſe, he hath opened their eies. To thoſe that acknowlage their infirmitie and ſickenes, he hath geuen health: and ſuch as in their own conceiptes ſemed to be perfectly whole, ſuch hath he euen leaft to their diſeaſe. Thoſe that vaunted thēſelues to be the children of Abraham, he hath playnly declared to be the children of the deuill: and ſuche as had no poynt of kynred with Abraham, as touching the fleaſhe, thoſe hath he through the feith of the goſpel, made the very true children of Abraham in dede. Thoſe that vaunted themſelues by the glorious name of Iſrael, thoſe hath he reneagued and put awaye from the inheritaunce of the promiſſes made vnto Iſrael: but whatſoeuer perſone, of whatſoeuer nacion, whether being bond or being free, did willingly offre himſelf to the goſtly ſeruing of God, him hath God taken vnto him, and in euery ſuche hath he perfectly ſhewed his long delaied mercie, which mercie he had afore promiſed by his woord (being vttered by the mouthes of the Prophetes) to the people of Iſraell, whom as a people more derely beloued and fanſied euen for his owne tooth, he doeth in the holy ſcriptures call his ſeruaunt. He had neuer been forgetful of his promiſe, but by reaſon of yͤ long delay, as though he had forgotten it, deſpayre had creped vpon men: but now hath he euidently declared himſelfe to be in no poynt vnmyndeful of his people. For this is that ſame veray true ſucceſſion of Abraham. This is that ſame true Iſrael, whom not yͤ nerenes of bloud doth make acceptable to God, but the ſinceritie & purenes of fayth, by which faith onely god is ſeene.

B

His ſeruaunte Iſrael he hath taken to hī.

The true people of Iſraell.

By feith onely god is ſeen.

C

The true ſeede of Abraham.

Euen as he ſpake vnto our fathers Abrahã. &c.

And to his ſeede.

For euer.

is ſeene. And theſe thinges are not wrought ne doen by chaunce or by caſualtie, but yͤ thing is now ſhewed in fact, which long & many yeres paſt, God hath promiſed vnto our fathers, Abraham, and his ſucceſſion. For to Abraham it was ſaid: *In thy ſede ſhal al nacions be bleſſed.* And to Dauid it was ſaied: *Of the fruite of thy body wil I ſet vpon thy ſeate.* Theſe thinges, long time afore promiſed, and of good men looked for, and of many an one deſpaired, it hath pleaſed God nowe in theſe daies to perfourme vnto the true poſteritie of Abraham, the ſtocke and kinred of whiche poſteritie: ſhall neuer decay ne faile vnto the end of the worlde.

The texte

¶And Marie abode with her about three monethes ſpace, and retourned againe to her owne houſe.

Marie ſpeakinge in the ſpirite of prophecie.

And retourned againe to her owne houſe.

All theſe thinges which were yet to come, Mary did in the ſpirite of prophecie, ſpeake furth in playn woordes, euen as though it had been come to paſſe and effect already. And than much like about the ſpace of three monethes did ſhe make her abode with her couſin Elizabeth, coumforting the old woman, both with holy and vertuous communicacion, and alſo with all louyng and frendly attendaunce. And euen but a litle before the time of her ſayd couſins deliueraunce, Marie returned home to her owne dwelling place agayn. For on the one ſide, to helpe plaie the midwiues part at a womans labour, was no fitte nor decent office for a mayden that had neuer borne child: and on the other ſide, ſhe got her away from the great reſorte of weomen that were to come ſhortly after, to be at Elizabethes child bearing.

D

The texte

Elizabethes time came that ſhe ſhould be deliuered, and ſhe brought furth a ſonne. And her neighboures and kinſfolke heard howe that the Lorde had ſhewed great mercie vpon her, and they reioyced with her.

Elizabeth is deliuered of a ſoonne.

And her neighbours & kinſfolke hearde. &c.

And they reioyced with her.

And nowe was the full time come, that Elizabeth ſhoulde bee deliuered of childe. And a ſoonne in dede borne, did aſſuredly verifie the promiſſes of God. The matier was by a common bruite or noyſe ſpred abrode by meane of hir neighbours and kinſfolkes, whome euen like as the baraineſſe of Elizabeth had grieued afore, ſo did it now reioyce the ſame, that of the great mercy of god, by reaſon of a manchild now borne, the name of a mother had happened vnto an olde woman of baraineſſe deſperate, and ſeemyng to bee paſt al recouerie, to whom it had been an happie chaunce to haue brought furth a wenche, but a muche more luckie happe it was, to haue brought foorth a ſonne. And euen in thys poynt alſo appeared the promiſſe of the Aungel, who had ſaied, that it ſhould come to paſſe, that many an one ſhould bee glad in the birth of that childe. For thither came renning many an one, and declared themſelues to reioyce that ſhe had well ſped, and had broughte foorth a ſoonne. And good reaſon it was that many ſhoulde reioyce in the birth of him, who had been borne to the high benefite of a veray great maignye.

The texte.

Gene. xvii. and xxi. Leui. xii.

¶And it fortuned that on the eight daye they came to circumciſe the childe, and they called him zacharie after the name of his father. And his mother making aunſwere, ſaide: not ſo, but he ſhalbee called Iohn. And they ſaide vnto her: there is no man in thy kinred that is called by that name. And they made ſignes to hys father how he woulde haue him named. And he called for writing tables, and wrote, ſaying: Iohn is his name. And they did al meruaile. And immediatly was hys mouth opened and his tong alſo, and he ſpake and praiſed God. And feare came vpon al thẽ that dwelt nigh vnto them. And al theſe ſayinges were noyſed abrode throughout all the whole countrey of Iewrie. And al they that heard the ſame, layed them vp in theyr heartes, ſaying: what maner a childe, trowe ye, ſhall this childe bee? And the hand of the Lorde was with him.

And nowe

A And nowe was come the eight daie after Elizabeths deliueraunce, in the whiche daie by the preſcripcion, and appoyntment of the lawe, the childe muſt be circumciſed, and muſt haue his name geuen him. Her kinſfolkes therfore reſorted thither, which by the order ⁊ courſe of kynred, thought it their partes to ſee that the childe were duely circumciſed as it ought to bee. And becauſe the childes father had his ſpeche taken from him, (who commonly vſeth at hys pleaſure to appoynt how the child ſhalbe named,) the kynſfolkes ſuppoſyng and demyng the father to bee of the mynde and wyll, to haue that that commonly is woont to bee moſte to mennes contentacions: called hym zacharie, after the name of his father. But his mother contrarye wyſe beeyng taughte that thynge by the inſpiracion of the holye ghoſte, whyche of her houſebande beeyng than dumme ſhe could not learne, contended that he ſhould not be called zachary, but *John*: wherin the holy ghoſte did ſignifie, that he whiche was borne ſhoulde be a publiſher of a newe law, which newe law ſhould abrogate the tradicions of men of olde time, and ſhoulde turne the carnall vſage therof, into grace of the ſpirite. For *zacharias* ſouneth in Hebrue, myndefull of the Lorde: and IOHN hath hys name of grace. The ryghteouſneſſe of the lawe dyd conſiſte in woorkes preſcribed and appointed: and the righteouſnes of the goſpel conſiſteth in grace through feith. The kinſfolkes did not geue place to the authoritie of the mother, but on the contrary part contended that he ought rather to be called zacharie, becauſe that in all the ſtocke of zacharie there was not one that was called John. And in any childe it is a common vſe, that the remembraunce either B of the father or of the graund father, or of the vncle by the fathers ſide, or of ſome other nere kinſman, be renewed. Yea and yet at this preſēt day, ſome ſuch there bee, whome the name of *zacharie* doth more delite, then the name of *John*: that is to wete, ſuch perſones as cannot yet wel abide, that circumciſion, new chaunges of the moone, waſhinges, holy dayes, faſtes, choſe or difference of meates, and ſacrifices, ſhould be aboliſhed, euen as it were men in dede ⁊ facte crying with open mouthes: *The name of John, we wil none of it: our olde zacharie wil we haue*. For aſmuche therfore as the woman that lay in childebed, and her kinſfolkes, could not agree, it was requiſite to haue the authoritie of the father to end this contencion. The father had not yet the vſe of his tong, although it was now much neceſſarie for him to ſay his mind. In ſuch ſort therfore as it might be, he had beckes ⁊ ſignes made vnto him, to declare by ſome meanes what name it pleaſed him to haue geuē to his ſonne. Zacharie as ſoone as he vnderſtode the matier, made ſignes to haue writing tables, to the entent he myght by dumme letters, in writing ſignifie vnto them the thing, which he had as yet no power with liuely voyce to expreſſe. Whan the tables were brought him, he wrote in this wiſe. John is his name, ſignifying and meaning that ſame name to had been geuen vnto hym by the Aungel, before he was conceiued. And they did euery one of them much wonder, aſwel that a ſtraunge newe found name did like him, as alſo that the mother which had her toung at libertie, and the father who coulde not ſpeake, did ſo agree vpon the childes name. And nowe did the time drawe nere, that the lawe of Moyſes ſhoulde beegyn to ſpeake, whiche hitherto onelye by figures and dumme paterns, had after a ſort poynted and marked out the grace of the goſpel. The time was now come, that beliefe ſhoulde

And they called him Zacharie after the name of his father.

John at the firſt called Zacharie after the name of his father.

Elizabeth willeth her ſonne to be called John

And his mother. &c. ſaid: not ſo, but he ſhall bee called John.

The worde IOHN what it ſignifieth.

Zacharie what it ſouneth.

The righteouſnes of the law and the goſpell.

And they ſayde vnto her: There is no man in all thy kinred, that is called by that name.

Some euen yet to this day delighte more in Zazarie then in the name of John.

And they made ſignes to his father how he would haue him named.

John is his name.

Zacharie writeth that his ſoonnes name bee called John.

Zacharies toungue boundē and looced, what it ſignified.

C

Zacharie as ſoone as his tounge was looced, beegonne with prayſing of god.

And immediatly was his mouthe opened, and his tounge alſo, and he ſpake and praiſed GOD.

Onleſſe the Jewiſhe toungue kepe ſilēce, the Euangelicall toungue cannot ſpeake.

They that dwelte nigh vnto Zacharie feared at the wonderful birth of his ſonne, and why.

And feare came vpon all them that dwelte nigh vnto them.

D

And al they that hearde the ſame, laied them vp in theyr heartes.

Sayinge: what maner of child trowe ye ſhall this childe bee?

And the hand of the Lorde was with him.

The hande of the lorde was with John the Baptiſte.

open the mouth of zacharie, whiche the hardenes of beliefe had according to the promiſſe of Gabriell, ſhutte vp. As ſoone therefore as he had written in the tables, by and by alſo was the tying of hys tounge looced. And the firſt power that he had to ſpeake, he dyd of none other thyng beegynne, but of prayſing God, by whoſe free bounteouſneſſe ſo great an heape of ioyes had chaunced vnto him. Onles the Jewiſh toungue kepe ſilence, being both the doctrice and auauncer of carnall obſeruaunces, and alſo an auoucher of mannes righteouſneſſe, the Euangelicall toungue hath no power to ſpeake, whiche is a preacher and a ſetter foorthe of grace, of feyth, of charitie, and preacheth not the woorkes of the lawe, whiche lawe dooeth not recouer or geue vnto any manne the prayſe of righteouſneſſe by hys owne factes, but preacheth the righteouſneſſe of God by innocencie, freely conferred, and geuen through feyth. But all theſe thinges, fyrſt of an aged woman bearing a childe, of the ſtraungeneſſe of the ſame childes name, of a ſonne borne by the promiſſe of an Aungell, of the childes father, fyrſt made ſodaynely dumme wheras he coulde afore ſpeake well inough, and than agayne of a dumme manne ſodaynlye made eloquente to the praiſyng of God: all thiſſame was by a bruite and a common rumour ſpred abroade, not now emong their kinſfolkes and neighbours onely, but alſo throughout all that ſame coaſte of Jewerie, that is called the hille countrey, inſomuche that not onely a greate wonderyng, but alſo a certayne kinde of beeing amaſed, and of beeing in a tremblyng feare, (whiche was conceiued by reaſon of ſo manye and ſo vnwoonte miracles) did poſſeſſe the heartes of all folkes in thoſe parties. For of theſe preambles they gathered in their mindes, that this child which was nowe borne, was like in proceſſe of time to dooe great thynges, and thynges that had afore not been hearde of, foraſmuche as hys conception and birth too, was ſo ſoone made notable by wonders ⁊ miracles. They ſawe his father to bee ſo ferre ſtrieken in age, that he was veray vnlike to haue bene a geatter of children: ⁊ as for his mother, beſides that ſhe was an old woman, thei ſaw her baraines to be ſuch, that euery body thought it paſt all hope that euer ſhe ſhould haue brought furth any child: thei cōſidered the miracle of zacharias ſpeche, whiche had been ſodainly taken from him, and was ſodainly reſtored again, thei had heard that the Aungel Gabriell was a worker and a dooer in yͤ matier, they wel perceiued the inſpiracion of the holy goſt to be both in the father ⁊ in the mother of the childe: they perceiued euerywhit of the matier to be aboue the common rate and ſorte of the birth of other children, and euery part therof to haue great tokēs of the vertue ⁊ power of God. And theſe poyntes euery body in their own heart earneſtly conſidering and weighing, ſaid ſecretly within themſelues: what manier one is this child like to be an other day? Not one of yͤ prophetes was borne after ſuch a wonderful ſtraunge ſort. For the veray miracles of thinges that haue been wrought about his birth, dooe euidently declare all thiſſame geare to be doen by the power of god, which ſhal aſſiſt the child being one ſpecially appoynted by God to the executing and dooing of ſome veray high thinges. Neither did they without good cauſe thus reaſon theſe matiers with themſelues. For the hande of God did in veray dede extende and ſhewe furth his heauenly power into the child, and by the child into the parentes, mynding no leſſe then in due tyme to ſhewe thinges of greater woondre.

¶And

The texte.

And his father Zacharie was filled with the holy ghoſt, and prophecied, ſaying:

A Praiſed bee the Lorde God of Iſrael: For he hath viſited and redemed his people.

And his father Zacharie was filled with the holy ghoſte, and prophecied.

Zacharie alſo is enſpired and ſpeaketh in the ſpirite of prophecie.

Praiſed be the Lorde God of Iſraell.

The people of Iſraell the people of GOD, what it is.

For he hath viſited his people.

Sathan, ſynne, ⁊ the world reigned ouer mankinde til the commyng of Chriſte.

And to the intent that altogether might both be ful of miracles, and alſo repleniſhed with all ioifulneſſe, Iohns father Zacharie alſo beyng altogether enſpired with the holy ghoſte, braſte out into this himne, ſouning wholly to the honour and prayſe, and magnifying of almightie God. Openly to be ſhewed and ſpoken (ſaieth he) is the goodnes of God, and with all kindes of praiſynges to bee magnified: who wher as he is the God of al peoples, yet his pleaſure was to bee of a ſpeciall purpoſe called the god of Iſraell: not as though he wer not the Lorde of all other nacions alſo, but becauſe it hath pleaſed him that the people of Iſrael ſhal bee a figure of that heauenly people, whiche by renouncyng and deſpiſing the yearthly thynges of this world, doe labour to atteygne and to come vnto that eternall citie of Hieruſalem, where God is wurſhipped with thinges inuiſible. Of all ſuche, what countrey ſoeuer they lyue in, and out of what nacion ſoeuer they be borne, is God to be prayſed, who after ſo long proceſſe of time, hath at laſt voucheſalued in ſuch ſorte as hath not been ſeen afore, to viſite his people being nowe in great agonie, and almoſt clene tyred with the tediouſnes of moſte carefull and long continued bondage, and beyng euen nowe at the veray poynt of vtter diſpaire. Agaynſt the which people, Sathan, ſinne and the world, had ſo mightily preuailled, that no manier hope did nowe remaine, neyther in the Phariſeis, nor in the Philoſophiers, nor yet in the ceremonies of Moyſes lawe. He hath now caſte his yie lyke a mercifull Lorde vpon his ſayd people, and hath freely redemed them from all theſe euils.

The texte. Pſa. cxxxii.

And hath reiſed vp an horne of ſaluaciō vnto vs, in yͤ houſe of his ſeruaunt Dauid.

B

In the houſe of his ſeruaunt Dauid.

Oure ſaluacion reiſed vp in the houſe of Dauid.

The enemies that chriſten mē haue to fight againſte.

A mightie tiranne it was which hauing a trayne of an houge coumpaignie of ſouldiers to garde him, did ruffle, ⁊ playe the king ouer all ſortes of men: out of whoſe clawes it was not poſſible by any power of man to recouer the deliueraunce of the Iſraelites. Onely god beeyng of more puiſſaunce then our ghoſtely enemy, gaue ſtrength vnto them that wer weake, ſending a capitayn moſte victorious, who through the puiſſaunce of his godly mightineſſe, ſhoulde ouerthrowe the power and ſtrength of his aduerſaries: and by ouercoming death ſhould freely, through feith, geue vnto al perſones euerlaſting ſaluacion. And this ſure warant and fortreſſe of ſaluaciō, he hath reiſed vp for vs in the houſe and generacion of Dauid, who truely ſerued and worſhipped him: vnto the whiche Dauid he had afore made ſure promiſſe, that from his ſeede ſhoulde this benefite aſſuredly come vnto al ſuch perſones, as after the ſpirite deſerue to be the children of Dauid, not growyng out of kinde, nor ſweruing from the tendre loue that their ſaid father Dauid had towardes God. Dauid valiauntely ⁊ luckily fought againſt forein nacions, ⁊ agaynſt the enemies of the people of Iſrael. And ſemblably vnder this our capitaine muſt we fight agaynſt enemies muche more pernicious and hurteful, that is to wete, againſt ſuche enemies, as deſtruie and ſleagh mennes ſolles, Sathan with his armie of wicked ſpirites. And ſuch enemies be alſo yͤ corrupt affeccions, ⁊ naughtie deſires of the minde: prouoking and buſilye ſtieryng men to ſuche thinges as are odious and hatefull afore God. Suche enemies alſo are thoſe perſones (whatſoeuer they be) whiche haue more loue and deſire to the thinges of this worlde, then to ſuche thynges as are godly: by whiche perſones, as by his inſtrumentes and tooles, the deuill putteth his ſtrength in vre.

The texte.

Euen as he promiſed by the mouth of his holy prophetes, whiche wer ſens the worlde began. That we ſhoulde be ſaued from our enemies, and from the hande of

C

GOD by all the prophetes ſens the beginnyng of the world, hath promiſed our redēpcion in Chriſte.

all that hate vs.

Neither do theſe thinges by chaunce or at al auentures come thus to paſſe: but the thing that God doth now perfourme, theſame had he many a long yere ſence promyſed by the mouthes of all the prophetes, whom he had endewed with his ſpirite, as many as haue prophecied ſens the firſt creacion of the worlde. For he had made promiſe, that by a captain of might & puiſſaunce, which ſhould one day be ſent, we ſhould be ſaued frō oure enemies, and ſhould be deliuered oute of the handes of them al, which did beare vs ſuch extreme malice, that they did continually wraſtle and labour to draw vs vnto death euerlaſtyng.

The text. *Gene. xxii.

That he would deale mercifully with our fathers, and remember his holy couenaunte. And that he woulde perfourme the othe* which he ſwore to our father Abraham, for to geue vs: that we deliuered out of the handes of our enemies, mighte ſerue him withoute feare, in ſuche holines and righteouſnes, as are accepted before him, all the dayes of our lyfe.

That he woulde deale mercifully with our fathers, and remembre his holy couenaunte.

D

GOD couenaunted with Abraham to bleſſe his poſteritie.

And yet was not this of the merite or deſeruyng of vs, that are nowe at theſe preſēt daies liuing, to whom god hath perfourmed this ſame ſo high a benefite: nor yet of the deſeruing of our fathers, to whō he had afore promiſed theſame thing whiche he hathe nowe dooen vnto vs. But thus hath it pleaſed his gracious goodneſſe, boūteouſly to geue this ſo great a thing vnto vs not deſeruyng theſame. Thus hath it alſo ſemed good vnto hys righteouſneſſe: at ſuche time as beſt pleaſed himſelfe, to perfourme yͤ thing that he had promiſed, to the entent he might therby of all creatures be perceyued to bee not onely mercifull and beneficiall, but alſo true and iuſte in kepyng his promiſſe. For beſides his earneſt promiſſe, he did alſo make a plain bargain and couenaunt with our fathers. For being delited with the wonderful affiaunce and truſt of oure chief father Abraham toward him, (which was ſo great, that bearing himſelf bolde vpon goddes promiſſe, he made no manier bones ne ſticking, but went in hand to offre vp his onely ſonne Iſaac in ſacrifyce,) he ſwore by his owne ſelf, to the ſame Abraham, ſaying in this wiſe: *I make an othe, and doe ſweare by my verai owne ſelf, becauſe thou haſt dooen this ſame thing, and for the reſpecte of me and my commaundement haſt not ſpared thine onely begotten ſonne: I ſhal bliſſe thee, and I ſhall multiplie thy poſteritie and iſſue, as the ſterres of the ſkie, and as the ſandes that are liyng on the ſea ſhores. Thy ſeede ſhall poſſeſſe the gates of theyr enemies, and throughe the name of thee, ſhall all nacions on the yearth be bliſſed, becauſe thou haſt beene obedient vnto my voice.* For in veray dede, this is the true poſteritie and the right ſede of Abraham, which is obedient vnto God, not by the ceremonies of the lawe, but by the obedience of beleuing in God, who, by the meane of the ghoſpell, dooeth ſpeake vnto the worlde. And vnto ſuch of vs is geuen the promyſed victorie ouer oure enemies, as beeing deliuered from the tirannie of ſinne, deliuered from all errours, deliuered from the yoke of the deuill, haue the grace and happe to renounce oure former naughty liuyng, to the end that from henſfoorth beyng out of all care and feare, vnder the wing and ſafegarde of our capitaine, we maye nowe ſerue no mo maiſters but him alone, (to whom onely we are bounden debtours for all the goodneſſe that euer we haue,) where in tymes paſt we had been bondeſeruauntes to ambicion, (whiche is the deſire of worldely honoure, pompe and glorie) we had beene bondeſeruauntes to the carnal luſt of cōcupiſcence, to couetiſe, & vnto the deuil. Therfore we muſt now truely ſerue our ſaid capitaine, not as our forefathers did with idle ſolemniſing of holy dates, not with ſuperſticiō of honouring the firſt daie of euery new moone, not with abſteinyng frō one meate more then frō an other, not with killing of beaſtes in ſacrifice, whiche thinges haue nothing but an outward ſem-

Gene. xxii.

The true ſeede and poſteritie of Abrahā.

That we deliuered out of the handes of our enemies, mighte ſerue him without feare.

Ambicion what it is.

In what holineſſe and righteouſnes wee oughte to ſerue God.

In ſuche holines and righteouſnes as are accepted afore him.

blaunce

A

blaunce, ⁊ ſhewe of holyneſſe in the ſighte of men: but with pureneſſe of cõſciẽce, and with perfeict cleneſſe of life, which is the ſeruice moſt acceptable in the ſight of god, who hath no regarde vnto carnall oblacions, but vnto the godly deuocion of the heart, as one that loueth to haue ſacrifice dooen vnto hym, of his owne giftes. Neither muſt this ſeruing of God be ſhewed or dooen, at theſe or that daies by our owne ordeinaunce therunto prefixed or appointed (as hitherto cuſtomably hath beẽ vſed:) but cõtinually al our life throughout. For at no time ſhould there bee any ceaſſyng or ſlacking from doing ſuch ſacrifice as this: but loue and zele to godward being once freely geuen vs, ought with holy conuerſacion, and with deuout applyng of our ſelues from tyme to tyme, to bee ſtyll more and more encreaſed.

Al the dales of our life.

We muſt ſerue God al the daies of our life.

The texte.

*Eſai.ix. Math.iiii.

And thou child ſhalt be called the Prophete of the higheſt, for thou ſhalt goe before the face of the Lorde, to prepare his waies, to geue knowelage of ſaluaciõ vnto his people, for the remiſſiõ of ſinnes, through the tendre merci of our god, wherby the daie ſpring from an high hath viſited vs, *to geue light to them that ſate in darkneſſe, and in the ſhadowe of death, to guide our feete into the waye of peace.

And thou childe ſhalt bee called the Prophete of the higheſt.

For thou ſhalt go before the face of the Lorde.

B

To geue knowlage of ſaluacion vnto his people for the remiſſion of ſynnes.

Iohns preaching and baptiſyng prepared the heartes of many to the Lorde.

Through the tendre mercie of oure God.

Saluacion is geuẽ, not for any mãnes merites, but of Goddes mere mercie.

To geue light to thẽ that ſate in darkenes, ⁊ in the ſhadowe of death.

To ſitte in darkeneſſe and in the ſhadowe of death, what it is.

Happie therefore by the free goodneſſe of God, and bliſſed are we, to whom, accordyng to the ſayinges of the Prophetes, is now thus geuen a mightie redemer, ⁊ a ſalueour, whom no power maie vanquiſhe or withſtande. But by the free goodneſſe of theſame God, happie and bliſſed art thou alſo, o my litell babe, whiche art thus ſpecially choſen and appoynted to bee the foregoer and meſſagier of ſo greate a capitaine. For lyke as the daie ſterre goeth before the ariſing of the ſunne, cauſing mẽ to awake that lye ſluggyng in ſlepe, and to looke for the clere daielight whiche draweth nere: euen ſo the coming of the Lorde beyng now at hande, who hath fully decreed and entended by his onely ſoonne to come and viſite this preſent worlde whiche we are in, thou ſhalte goe afore him to prepaire mennes heartes to the receiuyng of ſuche a great ſaluacion, leſte if theſame coming of the Lorde ſhould fynde the heartes of men ſlouthfully ſluggyng, ⁊ vtterly vntoward, the health that is now offred, might percaſe be turned into a manyfold caſtyng away ⁊ periſhing of the ſolle. For truely by thy baptiſyng, and by thy preaching, thou ſhalt bring to paſſe that men ſhall well perceiue themſelfes to be ſinners, that they ſhall knowe themſelfes to haue nede of a Phiſician, and that they ſhall knowe him to be now preſent here, who alone will through the faith of the ghoſpel, bounteouſly geue vnto al perſones, euerlaſting health and ſaluaciõ, freely remitting and pardoning our ſinnes, (whiche cauſe the death of the ſolle,) and freely conferring and geuing his righteouſnes vnto vs. And vnto all true beleuers ſhall this ſame come, not by any poſſible merites of men, but for thexceding greate mercie of the lord our god, who would not haue thẽ to periſh, whom he had created. Of the almightie wer we created, and by the moſt merciful are we reſtored. We had vtterly bene loſte, onleſſe he according to the goodneſſe that of his propre nature is rooted in him, had extẽded his mercie vnto vs: onleſſe he in manier of the bright ſunne ariſing to vs from heauen, had on euery ſyde drieuen away the derkeneſſe of our ignoraunce, onleſſe he had put away the dimme miſte of ſinne, ⁊ had enkiendled our cold heartes with the feruente burnyng fyre of his dere loue and charitie. We were lying in darkeneſſe, ⁊ had no power to lift vp our yies towardes him: he humbled himſelf doune to vs, ⁊ by ſending downe his bright ſhining beames vpon our heartes, he gaue clere ⁊ healthful light vnto vs: wheras we afore that time ſate in the derkeneſſe of ſinne ⁊ in deſpaire of any recouerie, as in the blacke ſhadow of death: we wer vtterly blinded with manifold idolatries, ⁊ al derkened ouer and ouer with worldely deſires, we ranne from wicked-

C

The waie of the ghoſpel the waie of peace, and howe.

To guide our feete into the waie of peace.

nes to wickednes, groping in moſte foggie miſtines, enbracing earthly thinges in ſtede of heauenly, ỹ ſhadowes of thinges in ſtede of the thinges ſelfes, thinges carnal in ſtede of ghoſtly thinges, peſtiferous & ful of poyſō, in ſtede of hollſome. And loe in the botomeleſſe night of deſpaire is now ariſen vp vnto vs that ſame euerlaſting ſunne: to directe and to ſet the fete of our heartes into the waye of the ghoſpell, whiche is the waye of peace, that through faith and charitie maketh a perfeict agreemente and vnitie betwene god and man: breaking the ſtrife and enmitie that was afore betwene them: knitting al nacions of the worlde together in the profeſſion of oue name, and of oue feyth: and finally in ſuche wiſe qualifiyng and appeacing all the troubleous affeccions of the mynde, that euery man maye bee at a perfeict ſtaigh of quietneſſe, and of atonement within himſelf.

The texte.

And the childe grewe and waxed ſtrong in ſpirite, and was in wildernes tyll the daye came, whan he ſhould ſhewe himſelfe vnto the Iſraelites.

John grew and waxed ſtronge in ſpirite.

And the childe grew and wexed ſtronge in ſpirite.

John wente into wilderneſſe & lyued there oute of the haunte of men, & why.

And he was in wilderneſſe.

D

The ſtreight life of John in wilderneſſe.

Till the daie came whan he ſhould ſhew himſelf vnto the Iſraelites.

John at what time he came foorthe of the wilderneſſe to preache.

Theſe thinges did this godly old man pronounce out of his propheticall breſte: and folowing the exaumple of the old auncient prophetes, did in ſuche a plain ſort declare & ſet forth the ſame thinges before they came, as though al together had ben euen at that veray preſēt houre alreadie dooē. And with theſe ſo wondrefull beginninges of the matier, the proceedinges of the ſame did in moſt beſt wiſe agree. For the childe John which had bē after a wondreful ſtraunge manier borne, like as he grewe in bodye according to the rate of his yeres, euen ſo did he through the inſpiracion of God, from time to time, proſper ſtill better and better in ſtedfaſtneſſe, & ſtrength of the ſpirite. Neither did he any long time kepe himſelf at home with his father and mother in theyr houſe, but euen byanby from his childhood, he withdrewe himſelf awaye from the common haunte of people, to the entent that he might not take ſo muche as the leaſt ſpot of filthineſſe that may be, by coumpaigniyng with the multitude, foraſmuche as he had bene ſanctified in his mothers wombe. He neuer drounke wine nor any other ſtrong drinke, whereby to be diſtempered: he neuer taſted of any worldely pleaſure: he neuer taſted of any worldly honour. Al worldly deſires and carnal appetites he paſſed not vpon, but vtterly refuſed them, & liued emong the ſaluage beaſtes with locuſtes and wild honey: his wede and clothing was of Cameles hides, and not of ſilkes or veluetes: his gyrdle was of an hearie thong of leather, his communicacion was continually with God. And forſouthe ſuche a lyfe was comely for him that was ordeined to be a preacher of repentaunce. And the place which he pieked out, did accordingly agree with the prophecie, that calleth him the voice of one criyng in wilderneſſe. In this place did he kepe himſelfe out of knowelage by the ſpace of mani yeres: here did he liue in ſilence, to ỹ end that whā his due time ſhould be, he might ſhewe himſelf, & ſpeake with the more authoritie. He did not of his owne head haſtily ſteppe foorth to the office of a preacher: but at ſuche time as the ſpirite of god had put in his minde to ſhew forth his light, and to open vnto the people of Iſrael how great a man he was: & than did he ſtreight waies beginne to doe ỹ parte of a foregoer, with no ſmal autoritie.

The ſecond Chapter.

The texte.

*i. Reg. xvi. and. xx

¶ And it chaunced in thoſe daies, that there went out a commaundement from Auguſtus the Emperoure, that all the worlde ſhoulde bee taxed. And this taxing was the firſt, and executed whan Syrenius was lieutenaunte in Siria, And euery mā went vnto his owne citie to bee taxed. And Ioſeph alſo aſcended from Galile, oute of a citie called Nazareth, into Iewrie, vnto the * citie of Dauid whiche is called Bethleem, (becauſe, he was of the houſe & linage of Dauid,) to be taxed, with Marie his ſpouſed wife whiche was with childe, A THus haſte thou heard the wondrefull birth of John, which was as a foregoer to Chriſt, and as a meſſagier afore his coming: nowe ſhalt thou heare the muche more wondrefull birth of Jeſus Chriſte himſelf, who ſhould afterward be the onely Prince of al the wholle world, & ſhould moue all nacions on the yearth to the profeſſiō of his name, not by meane of threatening or putting thē in feare, but with benefites & with holſome doctryne.

And it chaunced in thoſe daies.

A generall taxe of all countreyes in the tyme of Auguſtus.

By the workyng therefore and prouiſion of God it was ſo conueighed that vnder the Emperour Auguſtus, (who at that time was lord of many countreyes and royalmes in all parties of the world, & al thinges beyng euery where in perfeict peace and tranquilitie, helde and gouerned the Empire of the Romaines,) al the prouinces & countreyes, as many as helde of the Empire of Rome, ſhould be ſurueighed and noumbred by the polles, to the entente they might acknowelage Auguſtus for their Lord & Soueraigne: and that (as we cal it here in England) they might be ſworne to be true liege people to the Emperour Auguſtus, and to his ſucceſſours Emperours of Rome.

That there went out a commaundement frō Auguſtus the Emperour.

The difference betwene Chriſtes reigne, and a temporall empire.

Which thing god wrought euen of purpoſe, that it might appeare howe muche wyder in circuite and how muche larger the dominion of Chriſt did reache, then the dominion of Ceaſar: & how much more quiete and ientil Chriſtes manier of reignyng ouer men is, (who taketh nothing awaie from vs, and yet geueth vs heauenly thinges too) thē the reignyng of Ceaſar, who although it lye not in his power to geue heauenly thinges, yet neuertheleſſe catcheth awaie our worldely commodities, and by extort power enforceth mē to take him for theyr Soueraigne, wher
B as the heauenly Emperour Chriſte, doth ientilly allure men vnto him by his beneficiall goodnes towardes them. In that the people of all nacions are regiſtred and booked emong the ſubiectes of Ceaſar, what other thing doe they, but acknowelage a veray ſtate of ſeruitude and bondage, & daily find their worldely ſubſtaunce pared away and diminiſhed?

They that regiſtre thē ſelues as ſeruauntes to Chriſte what they receiue by it.

But they that regiſtre themſelues as ſeruauntes to this newe prince, doe receiue perfeicte freedome, with a ſure waraunt of euerlaſtyng ſaluacion. And, few wordes to make, yͤ Emperour Octauius Auguſtus, although he was emong all the Emperours of Rome, a man of moſt good policie and conueighaunce in paſſing al his affayres, yet many nacions there wer, which he could not ſubdue for al his great armies, and for al his valiaunt mē of warre: whereas our capitayne Chriſt hath without any force of armes, and without any garriſons of worldly puiſſaunce, gathered together into one church, as into one kingdome, all the wholle vniuerſal worlde, ſo many ſundrie languages, ſo many ſundry rites, ſo many ſundry ſectes of ſeruing this God & that God of mennes owne deuiſyng, and ſo many barbarous nacions lyuyng in ſundrye priuie corners.

Chriſt hath ſubdued all the wholle vniuerſall worlde into one church.

Quirinus ſent of Auguſtus to ſurueigh & taxe Jewrie being lieutenaunt of Syria.

And this taxe was the firſt, & executed whan Quirinus was lieutenaūt of Siria.

But now (to goe foorth in our matier,) for the executyng of this generall ſurueigh and taxe that ſhoulde be taken in the countrey of Siria, there was ſent aſwel by the autoritie of Ceaſar Auguſtus, as alſo by a decree of the wholle Senate of Rome, one Quirinus, the rewler and lieutenaunt of that prouince. And this was euen the veray fyrſt taxe that euer this rewler toke in Siria: (For diuerſe & ſundry others were taken afterwarde in theſame prouince within the tyme of the ſame mannes beeing lieutenaunt there.) At the commaundement than of Ceaſar, which this Quirinus had cauſed to be euerie where proclamed, al perſons take theyr iourney, and goe euery one to theyr owne tribe and kinred that they came of, and to the citie that properly belonged to the ſame tribe.

C

Becauſe he was of the houſe and linage of Dauid.

And thither reſorted they euery one to acknowlage Auguſtus the Emperour of Rome, for theyr lord and head gouernour on yearth, as the cuſtome was to doe. And ſo it was, that Joſeph the ſpouſe of the virgin Marie, wher as he was of the tribe of Juda, and his wyfe Marie of the ſame tribe alſo, yet neuertheleſſe dwelled in Nazareth: which was a poore litle citie in Galilee. Joſeph therefore ſhuttyng vp his doores and leauing his houſe, reſorted towarde his owne tribe, that is to wete, into Jewrye, towardes a litle preaty citie called Bethleem, of king Dauids buildinge, becauſe that both Joſeph & alſo the virgin Marie, did not onely belong to the tribe of Juda, but alſo wer by liniall deſcente come of the progenie and ſtocke of Dauid, of whoſe ſede it was promiſed yͤ Chriſt ſhould bee. But of all theſe thinges was there no one point that chaunced by blinde caſualtie, but euerywhit of it was procured and purpoſely dooen by the prouidence & determinaciō of god, to the entent that the end & concluſiō of al together ſhould in euery behalfe agree with the holy ſayinges of the Prophetes, which diuided the glorie of ſo great, and ſo high a matier, betwene two cities: that is to wete, the king of the world to be conceiued & bred vp in Nazareth, & the ſame king to be borne in Bethleem according to the prophecie. To the ſame place than did the virgin Marie alſo being great with childe, & now euen verai nere hir time, accōpaignie hir ſpouſed houſeband Joſeph. This virgin thoughe ſhe had a great bealie, yet refuſed not to trauaill ſuche a great iourney with hir houſebande: ſhe forbore not to be or to come in the ſight of mē, knowing hirſelf in hir owne conſcience to be clere frō al ſpot of ſinne: ſhe thought not ſcorne to be obedient & ſeruiceable to hir houſeband, though the time was at hande, whan ſhe ſhould bee a mother, and bryng foorth god: ſhe diſdeigned not to be taken and vſed as the wife of a poore Carpenter, though ſhe wer a woman full and wholle conſecrated to God.

Joſeph and Marie both deſcēded of the ſtocke of Dauid.

Chriſt by Prophecie was promiſed to bee borne in Bethleem, and to bee brought vp in Nazareth.

With Marie his ſpouſed wife which was with childe.

D

The humilitie of Marie and obedience to her houſbande.

The texte.

And it fortuned, that while they wer there, hir time was come that ſhe ſhoulde bee deliuered. And ſhe broughte foorth hir firſt begotten ſonne, and wrapped hym in ſwadling clothes, and laied him in a maungier, becauſe there was no roume for them in the Inne.

And ſo, whyle they by occaſion herof made their abode there for certain daies, and remained in the citie of Bethleem: it fortuned that the ful monethes of hir going with childe expired, and the time of hir deliueraunce was now come: which thyng God wrought to the entent it might the more euidentely bee knowen and ſeen to all perſones, that he whiche was then borne there, was naturally veray man in dede. The Lorde of heauen and yearth picked out for himſelf to be borne in a ſlender and baſſe litle toune, in whiche neuertheleſſe he had no houſe at all: he choſe out parentes of the pooreſt and loweſt ſorte. It was alſo his pleaſure to be borne in a ſtraunge place from his owne home, to the entente that we ſhould be aſhamed bothe of our pride, and alſo of our auarice, and that we might at leaſtwiſe by his exaumple learne, that mannes felicitie is not to be meaſured or eſtemed by theſe cōmon goodes of this tranſitorie worlde, which though they be not taken awaie from vs, yet we firſt or laſt are taken away from them: but the bliſſe of man to bee eſtemed by ſuche good thynges and treaſoures, as endure for euer: yea and that it might ferther be a leſſon for vs to gather and laie vp treaſoures to that ſame countreiward, to the end that we maie there continually without ende, haue the fruicion of thē. For yf we wil vprightly make compariſon of the matier with true iudgementes, there was more dignitie and high eſtate, more power, and more maieſtie, in this ſame moſt humble and poore birthe of Chriſte, then in all the pompes, triumphes,

By what occaſion it fortuned Chriſt to be borne in Bethleem.

And it fortuned that while they were there, her time was come that ſhe ſhoulde bee deliuered.

The Lorde of heauen & yearthe Chriſte borne in a litle baſſe toune.

Chriſt why he would be borne in a baſſe village & from his owne home, and what it teacheth vs.

More royaltie in the poore birth of Chriſte, then in all the pompe of al worldly Princes.

and ſo,

A and ſolemne ſhewes of royaltie, of all the Emperours that euer were. Thus than in Bethleem (whiche is called the houſe of bread) did this holy young virgin bring forth vnto vs that ſame heauẽly bread, of which whoſo eateth, doeth neuer dye. And this was that ſame onely childe bearing of a virgin, the like preſident or enſaumple wherof, neuer went afore, nor neuer after folowed. And the child was to his mother hir onely ſonne, and in reſpecte to vs hir firſte begotten: in reſpecte of vs (I ſaie) whom he hath in ſpirite ioygned to himſelfe, & made vs bothe his brethren & alſo partakers with him of his euerlaſting inheritaũce, becauſe he would not come alone to his father, but he, as the firſt begotten ſonne on his owne partie, would bring with him many moe brethrẽ beſides himſelfe, to the feloweſhip and partaking of euerlaſting ſaluacion. Now whan this litel babe was borne, the mother did not put it foorth to the nourcing of other weomen, (for on the one ſyde, for tendre motherly loue that ſhe bare to it, ſhe would none other nources but hirſelf, and on the other ſyde, by reaſon of hir pouertie ſhe had none,) but her veray owne ſelfe with hir owne handes, lapped it vp in ſwadling bandes and cloutes, ſuch as ſhe had. And becauſe that in the cõmon Inne, where hoſtery and lodgeing was kept, there was by reaſon of the great reſort of welthier geaſtes, none other roume ne place void for hir beyng but newe deliuered of childe: ſhe layd doune hir younge babe in a maungier that was there by, in ſtede of a cradle. Geue eare thou proud rich man what euer thou bee, that heapeſt together poſſeſſions and landes vpon landes: and that art in euery corner a builder of houſes, of fermeholdes, of mainours, & of palacies. He that is bothe the Lorde and alſo the maker of heauen and yearth, and to whom thou thy ſelf haſt in baptiſme profeſſed
B and acknowelaged thy ſelf a diſciple and ſeruaunt, is borne in a ſtraunge place from his owne home, & hath not ne can geat ſo muche as a litell corner of good roume in a common hoſterie. If thou acknowelage thy ſoueraigne Lord and maiſter, whoſe commaundementes thou haſt by a feithfull othe bound thy ſelf to obey and fulfyll: leat it not greue thee to folowe his exaumple, but rather bee thou aſhamed of thyne owne proude minde.

And ſhe brought foorth her only begottẽ ſonne.

Bethleem what it is by interpretacion.

Ieſus Maries onely begotten ſonne, and howe to vs her firſt begottẽ ſõne.

And wrapped him in ſwadling clothes.

Marie her ſelfe nourced her childe.

And laied him in a maungier, becauſe there was no roume for them in the Inne.

Chriſte laied in a maungier inſtede of a cradle.

A warning to riche builders.

The texte. And there were in the ſame region, ſhepeherdes watching and keping their flocke by night. And loe, the Aungel of the Lord ſtoode hard by them, and the brightneſſe of the Lorde ſhone round about them, and they wer ſore afrayed. And the Aungell ſayd vnto them: bee not afrayed, for beholde, I bring you tidinges of great ioye, that ſhall come to all peple. For vnto you is borne this daye in the citie of Dauid, a ſalueour, whiche is Chriſt the Lorde. And take this for a ſigne: ye ſal finde the child wrapped in ſwadling clothes, and laied in a maungier. And ſtreight way there was with the Aungell a multitude of heauenly ſouldiers praiſyng God, and ſaying: glorye to God on high, and peace on the yearth, and vnto men a good wille.

Herken now howe this humble poorenesſe of birthe is altogether full of all princely royaltie. There was a Toure not ferre from Bethleem, called in the Hebrewe toungue the Toure of ADER, (as if ye ſhould ſaie in Engliſhe, the Toure of the flocke:) and it was ſo named, becauſe that by reaſon of the good paſture groundes that laye in thoſe parties, there was veray great ſtore of ſhepe and other cattall paſtured there. And in dede of thys Toure ADER, dooeth the Prophete Micheas alſo make mencion, lyke as he dooeth of Bethleem. There wer therefore in thoſe quarters diuerſe ſhepeherdes that watched abrode in the night ſeaſons for ſafegarde of their flockes. Veraily euen by the thing ſelfe geuing a good leſſon, what thyng Byſhops ought of theyr bounden duetie to doe for the helthe of the people committed to theyr ſpirituall charge, yf they will folowe the enſaumple or ſteppes of Chriſte, the Prince and head of all ſhepeherdes.

How full of al princely royaltee Chriſtes birth was.

The toure of Ader in Bethleem, and what it ſouneth.

And there were in the ſame regiõ ſhepeheardes, watchyng & kepinge theyr flocke by nighte.

The ſhepeheardes of Bethleem watching their foldes what they teache vs.

And in

Chriſte borne in the night, and woulde his birth to bee knowen to ſhepherdes rather then to greate men.

C

And in the night time was thatſame moſte bright ſunne of righteouſneſſe borne, which ſhould on euery ſyde, put awaie yͤ derkenes of the world. And his pleaſure was firſt of al to haue his birth knowen, rather to men of low degree, becauſe he was borne after a poore ſoort, ⁊ to ſhepeherdes, becauſe himſelf was a ghoſtly paſtour: thē to Emperours, to kinges to rewlers or deputies of countreies, to Phariſeis, to Scribes, to Biſhops.

And loe the Aungell of the Lorde ſtode harde by them, ⁊c.

And loe, ſodainly the Aungell Gabriel ſtod on high directely ouer their heades, ⁊ beſides him alſo a certain ſtraunge light ſoodainly fluſhed ⁊ ſhone round about the ſhepeherdes, whiche was neither the light of the ſunne, nor of the moone, ne of any candel.

The ſhepeherdes whā they ſawe light ſhine rounde aboute thē in the night, wer afraid.

And they wer ſore afraied.

But although thiſſame wer a thing that ſemed no leſſe thē to betoken ſome good luckie thing to be toward, yet yͤ ſhepeherdes, by reaſō of the vnwonted ⁊ ſodain miracle, wer al at once throughly taken with a verai great feare. But yͤ Aungel anon taketh away this feare with ſpeaking amiablie vnto thē, Doe awaie al feare (ſaith he) there is no cauſe why ye ſhould drede.

An Aungell biddeth the ſhepherdes not to feare.

Bee not afraid, for beholde I bringe you tydinges of great ioye, that ſhall come to all people.

For I am come to be vnto you a meſſagier of a moſt gladſome matier, ⁊ ſuche ioye as neuer yet hath been heard of, do I bring, not to you onely, but alſo to all the people of Iſrael. The godly mouthes of the Prophetes long and many yeres gon, had promiſed you a ſalueour. Many a long yere hath Meſſias beē loked for. And this night is thatſame Meſſias borne, ⁊ borne he is vnto you al. And this is the verai true Meſſias, the prince ⁊ lord of al, a king ⁊ a prieſt enoincted of god from aboue.

Vnto you is borne this daie in the citie of Dauid a ſalueour, whiche is Chriſte the Lorde.

And in dede borne he is in the citie of Dauid, called Bethleem, accordyng to the holy ſayinges of the Prophetes, euen thiſſame veray night. Go ye, ⁊ enquire of him.

The ſhepeherdes ſent to Bethleem by the Aungell to ſeke Ieſus.

I wil geue you a tokē wherby he maie be knowē. Go ye to the cōmō inne, ⁊ there ſhal ye finde the litel ſucking babe lapped in ſwathing cloutes, ⁊ laied doun to reſte in a maungier.

D

Aſſone as Gabriel had thus muche ſaied, immediately was heard a great multitude of heauenly ſouldiers, (that is to ſaie, of Aungels, who are yͤ miniſters and ſeruauntes of the Lorde beyng myghtye and puiſſaunt in battail, and the which alſo do warre and fight for vs againſt the Princes of this world.)

Aungels ſing at the birthe of Chriſt: Glorie to God on highe.

Praiſing God, ⁊ ſaying: Glorie to God on highe, ⁊c.

Theſe Aungels with ſuch an heauenly armonie, ⁊ with ſuche a melodious ſwete noyſe as no toūgue can expreſſe, did ſing ſonges of praiſe vnto god, magnifying and ſetting foorth his vnſpeakable loue towardes mankinde, ⁊ declaring the great ioye ⁊ gladnes that they had conceiued on the behalf of the ſame mankind, to whom ſo great bliſfulnes had through Goddes mere fauour and mercie ſo happened. And the himne forſouth which that ſame heauēly quier of Aungels with ſuche ſwete tunes ſong all together in one charme, was this: *Glorie on high to God, on yearth peace, and in men good wille.*

All glorie due to God alone.

Whiche ſonge of the Aungels doth muche in effecte ſignifie vnto vs veraily that in this matier no poynte at all of glorie is due neither to yͤ Aungels ne yet to mā: but al the whole glorie and laude therof is due vnto the onely goodnes of god, who of his mercie ⁊ loue towardes vs whom he hath created, dooeth by wonderful waies and conueighaunce prouide for vs frō heauen, to the entent that we ſhould well perceiue, yͤ whatſoeuer thing, either for our honour ⁊ auauncemēt, or els for our health ⁊ ſaluacion doth happily chaunce vnto vs, it cometh vpon vs from heauen:

And peace on the yearthe.

What we on yearthe ought to deſire from heauen.

And vnto men a good wille.

⁊ that we ought here on yearth to wiſhe or deſire none other thing but peace, whiche maie aboliſhe ſinne, and bring vs into the fauour of god, and the which maie knit vs together with mutuall loue and charitie of one towardes another. For thiſſame is truely the peace, (not of the worlde, but of god) whiche dooeth excede and paſſe al the compace and reache of mannes vnderſtanding, and ferre out weigheth al poinctes ⁊ degrees of any bliſful ſtate that may be in this preſēt world.

A And this peace is freely offered vnto vs through this reconciler ⁊ maker of atonement betwene god and man: not by any meane or helpe of our owne merites and deſertes, but of the ready and willing goodnes of god towardes vs, whome it hath pleaſed after this wonderfull maner, to prouyde for the recouerie and ſauing of mankinde.

The texte.

¶ And it fortuned, as ſoone as the Aungels were gone away from thē into heauen, the ſhepeheardes ſaid one to another. Let vs goe nowe euen vnto Bethleem, and ſee this thing that we heare ſay is happened, which the lord hath ſhewed vnto vs. And they came with haſt and found Marie, and Ioſeph, and the babe layed in a maungier. And whan they had ſeene it, they publiſhed abroade the ſaying whiche was tolde them of that childe. And all they that heard it wondered at thoſe thinges which were tolde them of the ſhepeheardes. But Marie kept all thoſe ſayinges, and pondered them in her hearte. And the ſhepeheardes returned, prayſing and lauding God for al the thinges that they had heard and ſeene, euē as it was told vnto them.

The ſhepeherdes ſaid one to an other: let vs go nowe.

B Euen to to Bethleē and ſee this thyng. ⁊c.

The ſhepeherdes by a common conſente go to Bethleē to Jeſus.

And whan they had ſeene it, they publiſhed abroade the ſaying which was tolde them of the child.

The Aungelles aſſoone as they had with their moſte ioyfull and gladſome noyſe begoonne vnto the ſhepeheardes with ſingyng thys ſong in honour of the childes birth, returned agayn into heauen. Thys done, the ſhepeheardes being a ſort of good homely playne folkes, came and layed theyr heades together in coūſail, not doubting of the wordes that the Aungels had ſpoken, but coueting more fullye to knowe the thing yͤ they had heard. Thus therefore ſpake they emong themſelues, and ſayde one to an other. Let vs doe as the Aungel hath aduertiſed vs, leat vs goe hence euen ſtreight to Bethleem, that the thing whiche we haue with our eares heard to be happened, we may euen there preſently ſee and beholde with our yies, to the entente, that we maye with the more ready and perfect trueth and credite, ſpeake and declare vnto others, the thing that the Lorde hath vouchſalued to geue vs knowledge of, by hys Aungelles. This godlye deuice lyked them all. And ſo foorth on their way goe the ſhepeheardes with all haſte. Deuocion and godlye zeale, was a ſpurre to theyr heartes to pricke them forewarde. Anon were they come to Bethleem, and come they were into the Inne appoynted. And there (euen as the Aungell hadde promiſed) they finde Marie newlye deliuered of childe, and Joſeph a witneſſe of the virgins deliueraunce, and the babe alſo bounde vp in ſwathing clothes, and layed there by in a maungier. Theſe deuoute and godlye ſhepeheardes are nothing at all offended, neither with the bare pouertie of the tendre young virgin, nor with her houſbande, beeyng to the ſyghte and eſtimacion of the worlde, a manne of the meaneſt and baſeſt ſorte, ne yet with the poore litle babe, whome for defaulte of a more commodious place, the parentes were faine to laie downe in a maungier, (whiche thynges woulde haue made the proude Phariſeis and Scribes to take vtter ſcorne and diſdeigne at the matier:) but yͤ ſhepeheardes are by al theſe thinges the better confirmed to beleue yͤ matier more ſtedfaſtly, whan they by witnes of their own yies, perfectly knew and found that it were no fables ne lyes that the Aungel had tolde thē tydinges of. And here may we note, that tendre loue ⁊ zeale towardes God, hath in all perſones (be they neuer ſo ſlender or lowe of degree) a certaine wiſedome and worldlye caſt of it owne in thynges. For theſe ſhepeheardes dyd not euen by and by publiſhe abroade the thing that they had heard: but aſſone as they perfectly knew yͤ thing to be certain and out of doubte, than dyd they not feare to talke the thing that they had heard, abrode alſo emong other cōpaignies. Chriſt loued to haue

The ſhepeheardes did not publiſh that the Aungel had ſpokē vnto thē, til they had ſeen Jeſus.

the talke of his birth, & coming, firſt to aryſe and beginne of ſuche reporters and publiſhers, as were men of ſuche ſimplicitie and plainnes, that no man woulde ſuſpect or miſtruſt any of them eyther of fablyng and lying, or elles of clokyng and counterfeicting. They had no ſuche witte, as to inuente a lye of theyr owne braines, they coulde no ſkylle to deuyſe or to putte any thyng more then trueth to that that they had ſeene: but the thyng that they had hearde and ſeene, euen as they had heard and ſeene it, euen ſo and none otherwiſe did they ſhewe tidinges of it vnto men of good heartes and diſpoſicions. And among no ſmall noumbre of menne, did the woordes of the ſhepeheardes find credence, inſomuche that it made a great maignie veray deſirouſe and fayn to haue a ſyghte of the childe. And here in thys behalfe marke thou and conſider the wyſe ſobreneſſe and demureneſſe of the holy tendre virgyn Marie. She learneth of the ſhepeheardes what newes the Aungels tolde them, and what ſong the quier of the heauenly ſouldiers did ſyng, and ſhe alone on her owne partie, holdeth her peace, keping cloſe in her breſte, and with diligente conſideracion weighing and conferring in her owne hearte, all theſe thynges that hadde fortuned aſwell nowe at thys preſente, as alſo afore whan the Aungell appeared vnto her ſelfe. She kepeth ſecret (vntill the due tyme ſhoulde come to open it,) al the myſterie of her beeyng conceyued with chylde: ſhe was yet a pure virgin, ſhe maketh no vauntes ne bragges in compaigny emong other folkes, of her happie fortune. She hadde afore vnto the Angell Gabriell, promiſed her ſelfe a ready handmayden for God to woorke hys will vpon, and euen like an humble handmaiden ſhe vſeth her ſelfe. She maketh no woordes at all, but depely conſidereth in her mynde, the ſtraunge courſe of Gods woorking and drift in this matier. She conſidereth al thinges to be ful of ſtraũge miracles, ſhe ſeeth in euery parte of it two extreme contraries miengled together: that is to wete, on the worldes behalfe exceading lowneſſe, pouertie, and abieccion, and on Goddes behalfe vneſtimable hyghneſſe and maieſtee. For a young babe is conceiued in the womb, but an Aũgell was the meſſagier that ſo it ſhoulde bee, and the holy ghoſte the woorker of it: A childe is borne, but the mother of it is a mayde: it is layed in a maungier, but the Aungelles beeyng full of all godly reioyſing, dooe ſing from heauen in honour of it. It lyeth vnknowen in a blynd corner of no regarde, but all heauen bougheth down to wurſhippe the maieſtie of it, aſſone as it is borne. Nowe theſe thynges thus beeing doone, the ſhepeheardes returne backe againe to theyr flockes, glorifying and prayſing God, as concerning al the thynges that they had hearde of the Aungels, and for that they had truely founde euery thyng euen as they had hearde afore of the ſame Aungelles.

C

Why Chriſt woulde ſhepherdes to be the firſt publiſhers of hi.

And al they that hearde it wondred at thoſe thinges whiche wer tolde thē of the ſhepeherdes.

But Marie kepte all thoſe ſayinges.

Marie kepeth ſecrete al the miſterie of bearing Chriſt, and maketh no vauntes ne bragges therof.

D

And pondered them in her heart.

And the ſhepherdes returned preaſing & laudinge GOD. &c.

¶ And whan the eight day was come, that the childe ſhould be circumciſed, his name was called Ieſus, * which was named of the Aungel, before he was conceiued in the wombe.

The texte.
Gene. xvii.
Leui. xii.
* Luke. i.

But aſſoone as the eight daye after her deliueraunce was come, at the whiche eight daye, the lawe of Moyſes commaundeth euery manne childe to bee circumciſed, that is to ſaie, to haue the foreſkynne of his fleſhe pared awaye rounde about (for thys thing from Abraham foorthwarde it pleaſed God, that it ſhoulde bee the ſigne & the marke of al ſuch as ſhould be reputed or taken to be of his

Ieſus is circumciſed the eighte daie according to the lawe.

Gene. xvii.

ſeede and

A ſede & generacion)the law was ſatiſfied in this poynt alſo, in cōſideracion that he was not come to breake or to fordooe the lawe,but to fulfyll it. Neyther dyd he diſdeigne to take the accuſtomed remedie appoynted by the lawe,euen as though he had been ſubiecte to ſinne as his parentes were:whereas he alone and none but he,was free and cleare from all corrupcion of ſynne, and he alone that ſhoulde take away al the ſinnes of the world,and ſhould choſe vnto him a newe people,whiche ſhoulde haue an heart well clenſed from all the deſyres of the fleaſhe: and that not with kniues of edge as blounte as ſtone,but with the ſharpe ſweorde of the woorde Euangelicall, whiche pourgeth and clenſeth all thynges through fayth.Yea,and a name was geuen hun too,as the cuſtome and the manier was to dooe to others. For he was called in Hebrue IESVS, whiche ſouneth in Engliſhe, Saluiour. And this name was not by a caſual chaunce at al auentures, or elles by mannes will geuen vnto thys childe, but by the autoritie and commaundemente of God,it had been appoynted & geuen him afore of the Aungel Gabriel,ere he was conceiued in ẏ virgins womb: which was doone to the ende that men mighte euen at the firſt,by the veray woorde of hys name,bee aduertiſed and doone to wete , that thyſſame was veray he whiche ſhoulde throughlye geue vnto all perſones true health and ſaluacion,and ſhoulde in ſuche wyſe repreſente the true guyde and capitaine Joſue,that whan hys people were clene B pourged from al filthineſſe of vice and ſinne,he ſhoulde conueigh and bryng them into the lande of heauen,flowing moſte plenteouſlye with ioyes euerlaſting.

Jeſus diſdeigneth not the remedie apointed by the lawe, wheras he alone was without ſinne.

His name was called Jeſus which was named of the Aungel before he was cōceiued in the wombe Mat. i.

Chriſt at his circumciſion named Jeſus, and what Jeſus ſignifieth.

The texte. Leui.xii.

¶And whan the time of their purificacion(after the law of Moſes)was come, they brought him to Ieruſalem,to preſent him to the Lorde (as it is written in the lawe of the Lorde:*Euery manchilde that firſte openeth the matrice, ſhalbe called holy to the Lord:)and for to offer(as it is ſayd in the lawe of the lord)*a payre of turtle doues,or twoo young pigions.

*Exod. xiii and. xxxiiii Num. viii. *Leui. xii.

Hitherto(that is to ſay, vntil the circumſicion of Jeſus,the eyght day after his birth,)al that was dooen,was nothing but as it wer makig of ſignes and profres vnto the goſpel vnder certain figures,the which Ghoſpell was of neceſſitie to bee preached fyrſt vnto the people of the Jewes. On ẏ fifth day after the circūciſion,there came three Magians (that is to ſaye, Philoſophiers of hygh learnyng and profoundly ſene in the priuities of Aſtronomie, and the other ſciences mathematicall:) and theſe Magians had by the ſhewyng and poynctyng of a certaine newe ſterre , been halfe enforced to come from a farre place out of the Eaſte countreyes,purpoſely to ſee thys childe . They kneled downe and wurſhypped the newe borne ſoueraigne of the worlde, and honored the ſame with myſticall preſentes or gyftes:ſignifying by a certayne ſhewe and ſemblaunce of thynges,(ſuche as myght be made,) that the Gentiles ſhoulde in tyme to come,embrace the grace of the Ghoſpell, whan the Jewes beeing manquillers and mourderers of Jeſus,had wilfullye caſt of and forſaken the ſame. Agayne,whan the fowertieth daye from Maries deliueraunce was come,at which fowertieth day,the law of Moſes willeth & biddeth any manchild,being the firſt borne child of a woman,to be preſented vnto the lord,& ferther appoynteth a gift or a preſent to be offered for the purifying aſwel of the chylde newe borne, as of the woman that laye in (becauſe the

common

The goſpel was of neceſſitie to be preched firſt vnto the Jewes.

The Magians that came to ſee Chriſt after hes birth what they were.

The Magians comming and offering to Jeſus what it figured.

And whan the time of their purification after the law of Moſes was come.

The lawe of Moſes that the firſte borne manchild of a woman ſhal be offered vnto the Lorde.

C

common childbearing & deliueraunce that weomen haue, is not without much vnclennes of the body:) this tendre young virgin being one of moſt ſinguler demurenes and mildnes, refuſeth not in this behalfe, neither to ſeme like vnto other women, which after the common courſe of nature doe bring furth children, ne auoideth to doe as they doe: whereas in this her childbearing there was nothing at all defiled with any ſpotte of vncleannes, but euery part of it repleniſhed with heauẽly puritie and with holynes. For what poynt of vnpurenes could that woman haue in bearing chylde, which without ſo much as once touching of any man, had conceiued by the onely power & vertue of god embracing her through the weorkyng of the holy ghoſt? And as touching the childe, I pray you, was it poſſible for any ſpot of filthines to be in ſuch a childe, as being borne from heauen, was come into thys world euen for this onely purpoſe, that he alone and onely might pourge all mankinde from al filthines of ſynne? But partely it was the wil and pleaſure of God, by ſuch notable exaumples of ſobrenes and humilitie as theſe be, to breake the pride of man: and partly it was conuenient that he which was come to pergette and cloſe vp both the broken walles, that is to ſay, was come to ioygne and knit the people of the Jewes & the people of the Gentiles both together into one profeſſion of the goſpel, ſhould in al behalfes and in al poyntes ſatiſfie the law of Moyſes, from which the firſt faith and autoritie ſhould afterward procede and D come vnto the goſpel. The mother therefore and Joſeph, (who by the determinate and aduiſed working of God, was yet ſtill thoughte and ſuppoſed of euery man to be the father of Jeſus,) brought theyr young babe vnto Jeruſalem, to the end he might in the temple there be preſẽted in the ſight of the lord, to whome he was dedicated and halowed: not as though God wer not the Lord and true owner of all thynges, but by a myſtycal fygure to teache vs, that ſuche heartes and none others, be throughly accepted afore God, as after the ſubduing & vanquiſhyng of al the inordinate deſires of the fleſhe, (in whiche reigneth naught but the corrupcion of nice tendernes) doe with manly ſtrength of the ſpirite, ſtoutly ſet foorth towardes thoſe thinges which are heauenly and euerlaſting. The law of Moyſes meaning this ſame thing, had preſcribed and appoynted, that euery male kynde, as ſoone as it had once opened the matrice of the dame, & were come into the world, ſhould be reputed and taken for halowed and conſecrated to the lorde, whether it were brought furth by a woman or by any brute beaſtes: to the entent that euen of theſe alſo the firſt fruites ſhoulde bee allotted vnto the prieſtes, and yet vnder ſuche condicion, that the fyrſt borne of mankynd might be redemed with a ſmall offering and bought oute of the prieſtes handes, except it were a chylde of the tribe of Leui. But yͤ law ſelf doeth openly diſcharge and deliuer thys holy childewife from the bande of the law, whan it ſaith in the third booke of Moyſes entitled Leuiticus: *If a woman haue conceiued, and borne a manchilde. &c.* For this mother was neyther properly to bee called a woman, for aſmuche as ſhe knew no part of any mans body, nor had brought furth chylde by receiuing ſeede from any other partie: and agayne whan it ſaieth: *Euery one of the male kind that firſt openeth the matrice. &c.* It dooeth ſufficiently declare it ſelfe to meane of the common manier of deliueraunce that mothers haue of their children: which mothers, by reaſon that the ſeale of their virginitie is broken vp afore by the man, doe bring furth child neither without

Marie though her childebearing were full of all cleanes, yet refuſed ſhe not to do all thinges according to Moſes law for her purification.

Chriſt though he were without ſpotte of ſinne, yet was purified according to the lawe.

Joſeph ſuppoſed of euery mã to be the father of Jeſus.

They broughte him to Hieruſalem to preſent him to the lord.

The law of Moſes for conſecrating & halowing the firſt borne male of euery kinde vnto the lorde.

Exod. xiii. and. xxii. As it is written in the law. Num. viii.

Marie was iuſtly to be exempted from the bond of the lawe to redeme her firſt begotten ſonne.

Leui. xii.

Exod. xiii. Euery mã childe that firſt openeth the matrice, ſhal be called holy to the Lorde.

A without much vnclennes, nor yet without a certayn kynd of beeing put to ſhame. And as for this heauenly child, neither whan it entred, nor whan it came furth, did by any meanes pollute the encloſure and tabernacle of the maidenly wombe of his mother: but rather did conſecrate yͤ ſame and ſeale it vp, that from hencefurth neither hir body, being a temple once for euer dedicated vnto god, ne yet her ſoule, being (as ye would ſay) a cloſet for the holy goſt, repleniſhed with al odoriferous ſwete ſauours, might be open to receiue any ſtaynyng or corrupcion of worldly filthines. He therfore which was the lorde of al thinges that are both in heauen and in yearth, was preſented and offered in the temple, as one ſubiect and bound vnto the lawe. And he was agreed for, and redemed out of the prieſtes handes agayn for a ſmall price, whiche ſhoulde afterwarde redeme al the whole vniuerſall worlde with the price of his bloud. For the law had preſcribed, that the parentes might bye out the firſt borne manchild with a lambe of one yere old, which was geuen to be a burnt offering: and than beſides the lambe, there ſhould be brought a male Pigeon or a turtle doue, for the pourgeing and dooyng away of ſynne, if any ſpotte thereof had bene gotten, eyther in the carnal copulacion at the begettyng of the childe, or elles afterwarde. For it ought on euery ſide to be pure, whatſoeuer thing is to be offered vnto the Lorde. That if the penurie ⁊ lacke of ſubſtaunce on the parentes behalfe, could not wel ſuffer a lambe to bee geuen, than in ſtede of the lambe there was geuen a turtle doue, or a young pigeon, for the redeming and bying out of the childe, and the other bird was offered for the purgeing of ſinne.

And to offre (as it is ſayd in the lawe of the lord) a payer of turtle doues, or two pigions.

A mãchild being the firſt begotten, might be redemed out of the prieſts hãdes, and how.

B They offered therfore the gyft of poore folkes. And there is no doubte but that they would haue geuē a more bountiful offering, had not their pouertie been a let therof. They had heartes ryche with good loue and zeale toward God, but for an enſaumple to be prepaired for vs to folow, their profeſſion and open knowlageing of their pouertie, was more expedient and ſerued better. And all theſe thinges were by the diſpenſacion of Gods ordinaunce thus executed and doen, partly for many other cauſes and conſideracions, and moſte ſpeciallye for this cauſe and purpoſe, that the veray trueth of our humayn nature might by ſo manye euident proufes and tokens, be declared to be in the child. Marie was ſeen with her great bealye in the Inne: within a litle ſpace, as ſoone as ſhe had brought furth childe, her great bealy was gone agayn: the child being but euē newe borne, was knowen and found out by the ſhepeheardes: he was ſought out and wurſhipped of the Magians: he was circumciſed after the ſolemne cuſtome vſed in that nacion, and eftſones brought he was into the temple, and there openly preſented vnto the prieſtes. By theſe thinges it came to paſſe, that neither any bodye might doubt of his birth, and yet he by litle ⁊ litle came to the notice and knowlage of moe and moe, but moſt chiefly of meane folkes, yea and of none but godly ⁊ deuout perſones onelye. For mete it was, that ſuche a thing ſhoulde neither with a fewe proufes be enforced, nor yet with onelye common poynctes of euidence be confirmed, the whiche being credited and beleued, ſhould vnto al ages ⁊ times as wel paſt as to come, and to al perſones, bring euerlaſting health ⁊ ſaluacion: ⁊ being not beleued, ſhould contrariwiſe bring euerlaſting death. An Aungell therfore cometh in meſſage from god, ⁊ bringeth worde of the thing afore vnto Marie: her ſpouſe Ioſeph is ioyned vnto her afore, to the end he may be a true witnes of the matier: Elizabeth which had liued barayn till ſhe was an aged woman, bringeth furth child: zacharie whan he had a long time continued dumme, is reſtored to the vſe of hys tongue, and hath his ſpeche

That Ioſeph and Mary wer poore folke is proued.

The veritie of humaine nature in Ieſus.

C

agayne: both of them as wel zacharie as Elizabeth, are ſodainly rauyſhed with the ſpirite of Prophecie: John leapeth in his mothers wombe for ioy: a virgin without mans helpe conceiueth childe: Magians beeing ſtraungiers of a ferre countrey, come renning to haue a ſighte of the childe, and dooe wurſhip him on their knees: Shepeheardes talke of him abrode, and declare openlye that he is come. By ſuche a great noumber of euident tokens, and by ſo many ſtraunge woonders and miracles, is the newe birth of this child approued and autoriſed.

The true birth of Jeſus by howe many myracles confirmed and autoriſed.

The texte.

And beholde there was a man in Ieruſalem whoſe name was Simeon. And the ſame man was iuſt and godly, and loked for the conſolacion of Iſrael. And the holy goſt was in him. And an aunſwere had he receiued of the holy goſte, that he ſhoulde not ſee death, except he firſt ſaw the lordes Chriſte. And he came by inſpiracion into the temple. And whan the father and the mother brought in the childe Ieſus, *to dooe for him after the cuſtome of the lawe: then toke he him vp in his armes, and ſayde. *Lord now letteſte thou thy ſeruaunt depart in peace, accordyng to thy promiſe. For mine eies haue ſeen the ſaluacion, whiche thou haſt prepared before the face of al people. *A light to lighten the Gentiles, and the glory of thy people Iſrael.

*Leui. xii.

*gen. xliiii

*Eſai. xlix
Acte. xiii.

Nowe to the entent that there ſhoulde be no ſexe, no age, no ſtate or degree of men, nor no profeſſion, but that Chriſt ſhoulde haue teſtimonie and witneſſe of euerie one of them, neither any one bodie leaft behinde, but that he mighte aſſuredlye promiſe vnto hymſelfe healthe and ſaluacion at the handes of the ſame Chriſte: there was at the ſame tyme at Hieruſalem a certayne man named Simeon, a man by reaſon of olde age, colde in hys body, but in ſpirite feruent hote: of body feble and impotente, but of ſoule quiuer and luſtie: of yeres drye and withered, but in al perfeictnes of good liuing as freſhe as floures: that is to wete, a veray iuſt and vpright man, and in very dede a deuoute man, and ful of Godlineſſe, not hunting about for glory and lucre at the handes of men, after the exaumple of the Phariſeis, but right deſirous and much houngreing for the health and ſaluacion of al mankinde in generall: whome no delite or pleaſure did make willing to continue in this life, ſauing onely that he might with hys owne yies once ſee the veray ſelfe Meſſias, whom the holy ſayinges of the prophetes had promiſed to come for the veray entente and purpoſe, to recomfort the people of Iſrael, which people had been long time afore manye wayes in muche diſtreſſe, and dyd euen veray than liue in grieuous affliccion. This Simeon (as in dede a good manne he was) had aſſured knowledge afore by inſpiracion of the holy goſt, that the ſame day and time was now already come. And wheras he had with moſt ardent prayers beſought the lorde to geue him the gift, that he might but euen once with his bodely yies beholde the Meſſias nowe ſo many hundred yeres looked for: he had in the ſecrete cloſet of his godly breſt, receiued an aunſwere of the holy goſt, that he ſhoulde be ſure not to depart out of this preſent life, but that he ſhoulde firſte ſee with hys bodily yies that ſame bliſſed babe, whome he had ſeene many a daye afore with the yies of hys feith: to the ende he mighte witneſſe him to bee come in dede, whome he did nothing doubte but that come he ſhoulde: that ſame bliſſed childe (I ſaye,) whom for a very ſoth God hath ſingulerly aboue all other menne enoynted, that he might haue and enioy both a kingdome for euer to endure, and alſo a prieſthood neuer to be abrogated or aboliſhed. Therefore whan the veray houre was almoſte preſent that the child Jeſus ſhoulde bee brought into the temple (as we haue ſayde,) the bliſſed olde man Simeon, being ſecretly warned by the mocion of the ſpirite, came euen a litle before into the temple. And whan Mary the mother of the child, & Joſeph, (who was yet ſtil beleued to bee his father,)

brought

Simeon. And the ſame man was iuſte and godly.

D

Simeon a iuſt and a deuoute man.

And looked for the conſolacion of Iſraell.

Simeon was muche deſirous to ſee the day of Chriſtes birthe.

And the holy goſt was in hym.

Simeon repleniſhed with the holy goſt, and knewe by inſpiraciō that Chriſt was borne.

And an aunſwere had he receiued of the holye ghoſt. &c.

Chriſtes kingdome and prieſthoode.

And he came by inſpiraciō into the temple.

A brought the babe into the temple, there to execute and dooe ſuch thynges as vnto the accuſtomed rites of purificacion dyd appertaine: as ſoone as the childe was offered vp, and the prieſt had receiued it as the maner was, and had bliſſed it: the godly zeale of the old man could no longer forbeare, but that he alſo would nedes take in his armes the litle yoũg babe, whom he had ſo greatly longed for, and euen furthwithal, his voyce (being in caſe not long after to continue, but to faile by reaſon of age) ſodainly braſt out into the prayſing of God, ſinging out a moſte ſwete and melodious ſong, much after the ſort (if ye wil ſo liken it) as in the Poetes and Philoſophers it is written, that the ſwannes vſe to dooe a litle before they ſhall dye: and thus he ſayde: Al my deſires, o Lord, are now fully ſatiſfied. Now wil I be willing and glad to dye: For nowe thou geueſt thy ſeruaunte leaue to depart with a reſtfull and a quiete mynde, not feling ne hauing anye ferther want at al or lacke in this life, but euen deſirous and fain now to paſſe out of this feble olde carkes, vnto the bleſſed company and felowſhippe of the godly perſones, which haue long afore nowe looked for this daie, and yet neuer had the happe to ſee it, but with the ſpirituall yies of their faith. My prayers are now more aboundauntly ſatiſfied, who haue hadde the happe euen with my bodily yies alſo to ſee, and to whome it hath beene geuen in mine olde armes to embrace, thyne onelye ſoonne, by whome, and through whom, it hath pleaſed thee to geue true health and ſaluacion, not onely to the people of Iſrael, but alſo to al nacions of the vniuerſal world. In this babes litle body (though it be but homely and ſimply borne to the ſight of the world) I acknowlage, o Lorde, thy vertue and power. B I acknowlage this babe to bee the lyghte of the worlde, promiſed by the holye ſayinges of the Prophetes. I acknowledge this chylde to bee the brighte ſunne, whiche it was thy holye will and pleaſure to haue ſpryng vp and aryſe vnto the worlde, that it mighte on euerye ſide driue clene awaye the derkenes of all the Gentiles, and that thy people Iſrael might haue wherof, not without good cauſe, to glorie: thy people Iſrael (I ſay) beeing in true dede thy veray owne, not after the fleſhe onelye, (wherhence in dede the begynning of this ſaluacion hath proceded:) but after a ſpirituall kynred, which is acquired and purchaſed through the faith of the goſpel. For ſuch an one veraylye is to be called by the name of Iſrael, whoſoeuer earneſtlye fixeth deuoute and godlye yies vpon this ſame lyghte, and with the violence of fayth, doeth forceably breake into the kingdome of heauen. In times paſt hitherto, the people of the Iewes hath gloried and made all their vaunte vpon Abraham, Iſaac, and Iacob: they haue gloried and made great vauntes of Moſes, of their temple, and of the Prophetes: but nowe from hencefoorth the goſtely Iſrael, (whiche is here and there in ſundrye places diſperſed throughout all the world,) ſhall glory on thy ſonne, whome thou haſt vouchſalued to ſend after all the others, as one that in greatneſſe, in vertue, and in power, is ferre aboue them al. Nowe at this preſente in dede he lyeth hidden in a corner, not knowen as he oughte to bee, but of veray fewe perſones: but in time to come the light of him ſhall blaſe abrode, and he ſhal with hys bright ſhining beames, lyghten all quarters and coaſtes of the worlde.

Than toke he him vp in his armes, and ſaied.

The Propheticall ſonge of Simeon hauing Ieſus in his armes in the tēple.

Lorde now leateſt thou thy ſeruaunte departe in peace.

For myne yies haue ſeen thy ſaluacion.

A lighte to lighten the Gentiles, & the glory of thy people Iſraell.

The true people of Iſrael, and the true Iſraell.

The Iewiſh Iſraell & the goſtly Iſraell.

The texte. ¶ And his father and mother merueiled at thoſe thinges, which were ſpoken of him. And Simeon bliſſed them, and ſaide vnto Marie his mother: beholde, this child is ſette to bee the fall and vpryſing again of many in Iſraell, and for a ſigne whiche is ſpoken againſt. And moreouer the ſweord ſhal perce* thy ſoule, yͭ the thoughtes of many heartes may be opened.

*Pſal. cv.

Nowe the mother of the infaunte, and Ioſeph, hearing all thys to bee ſpoken of the olde man Simeon, by the inſpiracion of the ſpirite of God, conferring it alſo with the other thinges that had gone afore, ſaid neuer a woord, but merueiled in their mindes what the old mans woordes might meane.

C

And his father & mother meruailed at thoſe thinges whiche were ſpoke of hym.

But Simeon, whan he had bliſſed the childe, and alſo had prayed God to ſende the parentes muche ioy of him, turning hymſelfe vnto Marie, ſaide vnto her. This ſonne of thine, although he hath been geuen vs of God, to the end that he may geue vnto al perſones euerlaſting ſaluacion: yet through the defaulte of manne it ſhall ſo chaunce, that lyke as he ſhall lift vp to the hope of euerlaſting health a great maigny, whiche ſhall willinglye eubrace the gift of God: euen ſo a great noumbre of the people of Iſrael, vtterly deſpiſing the boũteous goodnes of god coming towardes them, and offering it ſelfe vnto them, ſhall bee caſt downe to eternall damnacion.

Simeon prophecieth of Chriſt that he ſhal be the fall & vpriſing of many in Iſraell.

Beholde this childe is ſette to bee the fall & vpriſinge againe of many in Iſraell.

For whan the trueth ſhal by this thy ſoonne bee opened and publiſhed, many ſhal fal which afore ſeemed to ſtande, and manye ſhall aryſe vp, that ſeemed to lye in the duſt. He hath been looked for of all the Iſraelites: but he ſhal not bee receiued of them all. For he ſhalbe ſet vp vnto all for a ſigne, ſuche an one as neuer hath yet been ſet vp ſence yͤ beginning of the worlde: but yet ſhal he be one yᵗ ſhal haue many a man to ſpeake againſt him and denye him. The Phariſeis, the Scribes, and the Biſhoppes, ſhal make muche murmuring and crying out agaynſt him: the vnbeleuers and heretiques ſhal make muche clamouring and roaryng agaynſt hym. And ſo muche ſediciouſe brabling ſhal from euery place be reyſed agaynſt him: that euen thou thy ſelfe ſhalt not bee without ſome part of the euilles that ſhall come. For the crueltie of them ſhall not lyghte vpon ſuche perſones onely, as ſhal beleue on thy ſonne: but alſo thy veray own heart and ſoule, ſhal the ſweord of dolour and griefe perce.

And moreouer the ſweorde ſhall perce thy ſoule.

D

Suche a ſigne hath it pleaſed God to ſhewe foorth before the eies of al menne, that the cleare light of the trueth beeing once ſhewed furth to ſhine abroade, the thoughtes of menne might and ſhould be diſcouered, whiche afore lay hidden in their heartes: and that the courſe of thinges ſhoulde in ſuch wiſe be turned the contrarye way, as the thyng ſelfe mighte playnely declare, that euen thoſe perſones wer ferre of from the true righteouſneſſe, which in the ſight and iudgement of men ſemed to ſitte euen in the high chaire of righteouſnes: and ſuch to be manifeſtly found wicked, as had gotten and taken into their own handes, the doctrine and teaching of true religion toward God: and contrariwiſe ſuche as afore were reputed for men ferre out of the waye of true religion and godlineſſe, might be plainlye declared to haue been muche more nere vnto true religion then the others: and ſuche as ſemed vnto the worlde to be reiected and paſt al grace or hope of recouerie, ſuche ſhoulde the vnfeigned readineſſe of beleuing in God, admitte and leat in firſte of all to the kingdome of heauen.

That the thoughtes of many heartes maye bee opened.

The bright ſunne of Chriſtes trueth ſhal diſcouer the heartes & thoughtes of mē that they maie bee ſeen.

The Scribes and the Phariſeis haue continuallye Meſſias in their mouth, they haue the lawe euermore in their mouth, they haue righteouſnes alwaies in their mouth, they kepe often and much in the temple, they tarrie long in their prayers, they faſt often, they walke vp and down notably beſene with their brode philacteries, & borders of their long robes, but they hide in their hertes a thing ferre contraie to that yᵗ they ſhew in outward ſemblaũce & profeſſion.

The hipocriſie of the Phariſeis.

But the wiely & wicked thoughtes of ſuch, the light of the truth of yͤ goſpel whan it ariſeth, ſhal plainly find out & detect. Publicanes, harlottes, & ſinners, are by theſe counterfeictes of holyneſſe, debarred from al ſacres or holy rites of the tēple: but ſuch ſhal god receiue firſt of all into the kingdome of heauen.

Publicanes harlottes, Gentiles, and ſinners before the Phariſeis in the kingdome of heauen.

The Gentiles, which haue been geuen to idolatry, ſodainly chaũging their life, ſhal with gredy zeale &

affeccion

A affeccion enbrace the doctrine of true godlyneſſe:the Phariſeis & Biſſhops in whoſe handes and power the keye of the lawe and of religion did reſte, ſhal with moſt obſtinate endeuoure,reſiſt it & be againſt it. The night hath no perfeict iudgement of thinges,but oft times in ſtede of ẏ thinges ſelfes, it ſheweth to the yie the onely ſhadowes & vayne counterfaites of thinges: but the ſunne, whan it is vp and geueth clere lyghte, it driueth away all blind caſting of miſtes before mens yies,ſhewing euery thing in his owne likeneſſe,& geuing to euery thing his owne coulour. All this did that ſame godly olde man Simeon ſpeake, reioycing and making glad chere from the botome of his hearte,whiche the holy ghoſt had throughly enſpired.

The texte.

And there was a prophetiſſe one Anna, the doughter of Phanuel,of the tribe of Aſer, whiche was of a greate age,and ſhe had lyued with an houſband ſeuen yeres from hir virginitie:And ſhe had bene a wedowe about fower ſcoure & fore yeres: whiche departed not from the temple,but ſerued God with faſtinges and prayers nyghte and daye. And ſhe came furth that ſame houre,and prayſed the Lorde,and ſpake of hym,to all them that looked for redempcion in Iſraell.

The manifolde teſtimonies of Jeſꝰ that he was nowe come into this world.

Now had the Lorde Jeſus receyued witneſſe,that he was in veray true dede come into this world,of Aungels:of the virgyn Marie:of hir ſpouſe Joſeph,who had neuer had to doe with hir: of Zacharie being a prieſt:of the young babe John beeyng yet in his mothers wombe vnborne:of Elizabeth beyng a married woman:of ſhepeherdes:of wyſe men called Magians:of Scribes, who gaue vndoubted ſentence and iudgemente out of the prophecie,in what place Chriſte ſhould bee borne: of Herode being in drede and feare leſte ſome euill ſhould growe to him by Chriſtes natiuitie: of Symeon,who was neither prieſt ne Leuite,but an vpright liuing man B one of the common people:nowe remained that he might haue ſemblable teſtimonie of a wedowe too. So great was the efficacie and vertue of this young babe not yet ſhewing foorth his full might and power, that he rauiſhed al thinges with the ſpirite of God,enſpiring the humble and poore ſorte with the holy ghoſte,ſtriekyng the proude with ſore trouble of mynde and with feare,ſo that of theſe preaumbles of thinges it might without any difficultie be gathered,what chaunge of the world was lykely in tyme coming to bee,whan the ſame childe beeing once come to full age, woulde openly vtter foorthe that ſame godly voyce of hys: and whan he ſhoulde through doing miracles daily more & more ware famouſe:whan he ſhould dye and ariſe again to lyfe:and whan he ſhould plenteouſly poure foorth the holy ghoſte from heauen, vpon all ſuche as beleued on hym. So then next after an old man that had long time liued without any wife, foloweth an olde woman that had many yeres liued a wedowe without an houſband. For a certaine woman there was,called Anna,which had that name geuē hir of the thing that was in hir:that is to ſaie,of Grace,for highly endewed ſhe was with the ſpirite of prophecie. She was the daughter of Phanuel,beyng a man of good fame & much commended,and of the tribe of Aſer:which tribe being the eight in order emong the twelue,dooeth vnder a certain priuie figure,ſignifie the blyſſedneſſe of the reſurrectiō, which ſolemnitie and high feaſtfull daie,the doctrine of the ghoſpell hath added to the halowing of the Sabbothes that ẏ Jewes did vſe. For Aſer in Hebrue,is as muche to ſaie in Engliſh,as Bliſſed. This Anna in that ſhe was ſo ferre ſtriken in age, ſemed to haue been delated from dying and preſerued in this lyfe, for none other purpoſe,but that being an old woman, ſhe might(according as ſhe had afore tymes with moſt feruēt praiers wiſhed and deſired) ſee the young babe that was promiſed, which ſhould bringe health and ſaluacion to the people of Iſraell. For the holy ghoſte had put

Chriſt rauiſhed people of all degrees with the ſpirite of God.

And there was a Prophetiſſe one Anna.

Anna what it is by interpretacion.

The daughter of Phanuel of the tribe of Aſer.

Aſer beyng the eighte tribe of the twelue, what it figured.

Whiche was of a great age.

C

in hir minde, that he was already borne: and euen by the ſame ſuggeſtion of the ſpirite of god, which Simeon had tofore bene enſpired withal, came this Anna vpon them euen in the veraie ſame houre whyle theſe thinges which we haue alreadie reported, were in dooyng within the temple. This Anna in the tyme whan virginitie was not yet honorable, ne to be gloried of emong the Jewes, had liued with an huſband of hir owne by the ſpace of ſeuen yeres from hir maydenhood. So muche tyme ſhe was contente, becauſe of the cuſtome, to beſtowe in hauing an houſbande for bryngyng furthe of children. But all the reſidue of hir life ſhe conſecrated to the onely ſeruing of God in contemplacion. For ſhe continued in the ſtate of wedowhod about the ſpace of foure ſcore and foure yeres. After that ſhe had once aſſayed wedlocke, although ſhe wer yet of luſtie age, and in the veraie floure of hir time: yet had ſhe no manier minde ne thoughte to marry any more agayn, but euen as a woman beeyng dead to the world, and nowe wholly dedicated vnto God, ſhe almoſte neuer departed from the temple, but was there buſily doing ſacrifice vnto him with Euangelicall oblacions, not onely in the daye time but alſo by night, offeryng hirſelf vnto the Lorde a liuely, a reaſonable, and an acceptable ſacrifice. For hir bodye ſhe offered with oftẽ faſting, and hir ſolle with deuout meditacions and praiers. And euen while the aforeſayde rites & ceremonies of purificacion wer in doing within the temple, in the verai houre while Simeon is in his propheticall talke, in the veray ſame momente while al thinges are full of holie and godly woordes, bothe of reioycing and of thankes geuyng for this heauenly young babe: thys Anna too, (euen as god would haue it) cometh emong them, that ſhe alſo might be a witneſſe of the ſame child, that borne he was, and that ſhe might ioygne the affeccions of hir hearte, with the ioyfulneſſe of the others, extolling and highly prayſyng the bounteous goodneſſe of God, for that he had caſt ſo mercifull an yie vpon his people. Neither did ſhe, whan ſhe was in coumpaignie and preſence of others, kepe ſecret the thing that ſhe had ſeen with hir yies, and the which ſhe had learned by Goddes inſpiracion: but ſhe would euermore be ſpeaking and talking of this childe, vnto all ſuche as wer in Hieruſalem, and looked for the redempcion of the people of Iſraell. And this was enough for a woman being a wedow, onely in the temple to talke and to auouche that Chriſt was come, and the ſame to open and diſcloſe vnto a fewe perſones abrode, beeyng deſirous & houngrie of it. For that ſame time was not yet come, which was reſerued for the Apoſtles whan they ſhould bee repleniſhed with the holy ghoſt, of the whiche Apoſtles it is ſayed in the Pſalme of Dauid: *Into al the yearth is their ſoune gon forth, & their wordes into al the endes of the world throughout.*

Anna ſeuẽ yeres maried and a widdowe fourescore and foure yeares.

And ſhe had liued with an houſeband ſeuẽ yeres from her virginitie.

Which departed not from the temple but ſerued god.

The true holines and deuocion of Anna the widdowe.

And ſhe came forth that ſame houre.

Anna the wedowe alſo geueth witnes of Jeſꝰ birth.

D

And praiſed the LORDE.

And ſpake of him to al them that looked for redempciõ in Iſraell.

Pſal. xix.

And whan they had perfourmed all thynges according to the lawe of the lord, they retourned into Galile, to theyr owne citie Nazareth. * And the childe grew, and waxed ſtrong in ſpirite, and was filled with wiſdome, and the grace of GOD was vpon hym.

The texte. *i Reg. ii.

Al thinges being at the laſt fully and orderly executed, as muche as the lawe of Moſes had preſcribed for the purificacion of weomen new deliuered of childe: they returned into Bethleem, where the child was borne. But whan king Herode beyng dooen to wete by the Magians, that there was a new king of the people of Iſrael borne, had cõmaunded al the infauntes to be ſlayne, as many as at any tyme within two yeres next afore paſt, had bene borne in Bethleem, and in all the circuite of the ſame Lordeſhip or countie: Joſeph beeing aduertiſed and warned in his ſlepe ſo to doe, conueighed awaye priuily bothe the childe and the mother that bore it, into Egipte, and there made their abode vntill the death of the wicked kyng.

They returned into Galilee to theyr owne citee Nazareth.

Why Ioſeph was bidden by the Aungel to returne vnto Galilee and not into Iewrie, from Egipte.

And the child grew.

The growing of Ieſus in his childhood.

And waxed ſtronge in ſpirite.

B

And was filled with wiſedome.

And the grace of God was vpon hym.

A That thyng dooen, they eftſones returned at yͤ warning of an Aungel, not into Bethleem, leſte ſome occaſions of ſhewing ferther crueltie might perchaunce thereby haue been geuen to the ſonne of Herode (who had at that tyme ſucceded his father, in a porcion of his kingdome:) but they returned into the countrey of Galile, vnto the citie of Nazareth, where the babe was firſt conceiued in his mothers wombe. For his minde was to liue in a corner out of the waye for a time: and in dede keping himſelf in the poore citie of Nazareth, it was an eaſie thing for him to beguile the crueltie of them that dreded yͤ ariſing of a new king. And thus hitherto that ſame our heauenly ſouerayg ne lord and prince, who had for our ſakes adbaſſed & humbled himſelf down euen to ſwadlyng cloutes, to the cradle, to crying in his ſwathing bandes as other childrē doe, and to the ſtrengthleſſe babehood of the bodie, was preached and declared to the world by the onely teſtimonie of other folkes talking. But his age by litel and litel growing vp, dyd from time to tyme encreaſe the bigneſſe of his ſtature, and the ſtrength of his bodie: in which bodie as in a tabernacle, there clerely appered a certain wondrefull towardneſſe and natural inclinacion to vertue, euidentely declaring that ſomewhat there was in him, more then a man. The ſtrength alſo of the ſpirite continually encreaſed in him, daily more and more ſhewing it ſelf foorth in his countenaunce, in his paſſe, in his talke, and in hys dooinges: in al which, there was not ſo much as any one poinct, but it was euen full of the ſpirite of mildeneſſe and humilitie, of chaſtitie, of amiableneſſe, & of godly zele. For he was nothing ſubiect to thoſe vices, whiche the yeres of childehood is commonly woont to be encoumbred with: that is to wete, fondeneſſe of ſpeaking and doing thinges, wantonneſſe, inconſtauncie, and foly: but the heauenly wiſdome wherwith he was repleniſhed, not tarying for the yeres and age that diſcrecion ought to bee in, did euen than alreadie in ſuche wiſe ſhewe it ſelf, that wheras he was afore commended, and ſet foorthe by the teſtimonie of others, now by his owne vertues and giftes of grace (being ſuche as fewe other men had,) he was made bothe woondrefull to all perſones, and alſo worthie to be loued. Wiſedome, holyneſſe, perfeccion of liuing, ripeneſſe of diſcrecion, being in him ſuche and ſo great as cannot in any other man of right auncient yeres bee founde, made him wondrefull vnto all men: and the delectable ſwetneſſe of his cōuerſacion, his ientill familiar facion towardes all folkes, and his humble ſofteneſſe, made him vnto all men amiable. Neyther was the fauour that men did beare hym, fauour of the common ſorte, or for a lytel ſeaſon, ſuche as that ſame age of childehood doeth oftetymes gather throughe humain & ciuile qualities, (as in exaumple, for the reſpect of beautie & welfauouredneſſe, or otherwiſe for aptitude and quickeneſſe of taking that is taught them, which is in ſome children beefore theyr time:) but in him there ſhined a certayn godly and woondrefull grace, mightily drawing all men to the loue of hys vertuouſeneſſe.

The texte.

*Exod. xii. xxiii. and xxxiiii. Leui. xxiii.

*Mat. vii Mark. i. Luke. iiii.

And his father and mother wente to Hieruſalem euery yere at the feaſte of Eſter. And whan he was twelue yere olde, they went vp to Hieruſalem* after the cuſtome of the feaſte daye. And whan they had fulfilled the dayes, as they returned home, the childe Ieſus abode ſtill in Hieruſalem, and his father and mother knewe not of it: but they ſuppoſyng hym to haue bene in the compaignie, came a daies iourney, and ſoughte him emong their kinſfolke and acquaintaunce. And whan they found him not, they went backe againe to Hieruſalem and ſought him. And it fortuned that after three daies, they found him in the temple ſitting in the middes of the doctoures, hearyng them, and oppoſing them.* And all that hearde him, were aſtouned at his vnderſtandyng and aunſwers.

And although Nazareth was ſomewhat ferre in diſtaunce from Hieruſalem, Joſeph and Marie wēt yerely to Hieruſalē at Eſter.

The feaſte of Eſter emonge the Jewes.

C

And his father & mother wente to Jeruſalem euerie yere at the feaſt of Eſter.

ſalem, yet neuertheleſſe the parentes of Jeſus beyng folkes of muche deuocion, went thither euery yere once, and that was at ẏ feſtiual day of Eſtur, which feaſt was emong the Jewes kept high and holy with all poſſible deuocion and ſolemnitie. And this was the daye, at whiche that ſame lambe not knowing any manier ſpotte of ſinne, was marked and appointed to be ofred vp in ſacrifice at his due tyme. The childe alſo beeyng vnder the guiding of his mother, and his foſterfather, euen than as young as he was, accuſtomed himſelf to deuout ſeruing of God, for our enſaumple: putting all fathers and mothers in remēbraunce of their dueties, who are bound to reſtreigne their children that are come of them, from all wantonneſſe euen at the firſte daie, yea euen in their veray cradles, and the ſame to enure and accuſtome to holy conuerſacion, and to earneſte applying of true godlyneſſe, whyle theyr age is yet tendre, and their naturall diſpoſicyon yet ientil, ſofte, and plyaunte vnto all manier traynyng in vertue.

The duetie of parentes in bringing vp their children.

Chriſtes ordring in childhood, what it teacheth vs.

The childe Jeſus neded not the ſcholyng or ordreyng of any other perſone: but it was an exaumple ordeyned for other parentes, howe to bryng vp theyr children chaſtely and vertuouſly: and alſo a fourme or trade ſhewed vnto al young children, how they ought to vſe themſelues obedient to theyr parentes, whan they are by the ſame exhorted & aduertiſed to thinges that are holy and godly.

And whan he was .xii. yeres olde, they wente vp to Hieruſalē .&c.

D

But whan his childehood by reaſō of a more noumber of yeres, was now growen to a litel more ſtrength, ſo that he begoon to draw wel towardes the ſtature of a young ſtriepling, and beyng of the full age of twelue yeres old, and hys parentes, accordyng to the auncyent cuſtome goyng to Hieruſalem at the day of Eſtur, with the child awaytyng on thē in theyr compaygnie: as ſoone as al thinges wer finiſhed that to the ſolēne obſeruyng of that feaſt did apperteine, and the daies throughly expired, in whiche due attendaunce muſt bee geuen to the diuine ſeruice in the Temple: wher as his mother and Joſeph wer returned homewarde towarde Nazareth, the childe Jeſus remained ſtill at Hieruſalem: euen than before his ful age, ſhewing himſelf glad and ready to accompliſh the commaundementes and meſſage of his father, for the doyng wherof he had bene ſent into the worlde. But his parentes knewe nothing of hys taryng behynde.

Jeſus beeyng a child of twelue yeres olde abode at Hieruſalē behind Joſeph & Marie whan they departed homewarde.

The childe Jeſus abode ſtill in Hieruſalem, and his father and mother knewe not of it.

But whan they ſaw that he came not home agayn to Nazareth, they according to the common rate of tendre care that other parentes take for theyr children, greatly muſed and woondred what had befallen. And in dede at the firſt they demed that he had reſted with the compaignie of ſome of his felowes and kinſfolkes, and by reaſon therof had bene the ſlacker in comming. They geat them therefore backe agayne euen the ſame waye that they had come, to the mountenaunce, in manier, of one whole dayes iourney, makyng ſearche for hym emonge theyr acquayntaunce and kinſfolkes, in company of whome ſuche litle children are often times woonte to make taryaunce and lyngeryng, becauſe the affeccionate deſire of theyr kinſfolke, or alliaunce, dooth commonly kepe them backe and maketh thē to tary.

And ſought him emong their kinſfolke & acquaintaunce.

He that will take vpon hym the profeſſiō of preaching, muſt renounce all carnall affeccions of parētes. &c.

But emongſt all theſe, was Jeſus not found, who taughte men euen than alreadie as young as he was, that ſuche an one as is willing to take vpon hym the profeſſion and teaching of heauenlye doctrine, muſt renounce and clearelye forſake al worldlye or carnall affeccions, bothe of father and mother and alſo of kinſfolkes. Theyr hope therfore being beguiled in ſekyng Jeſus here emong his kynſfolkes, nowe that carefulneſſe for theyr childe did ſomewhat more earneſtely pricke & vexe theyr ſtomackes (as in tender parentes it wil doe,) backe they wente agayn to Hieruſalem, deming and ſuppoſing it to bee poſſible enoughe, that he had there remayned ſtill

And whan they found him not, they wente back again to Hieruſalem.

Aried ſtil in the houſe of ſome frende or acquaintaunce of theyrs. But whan the childe was in vayne ſought here alſo emong theyr acquayntaunce and kinſfolkes: after three dayes ſpace, it chaunced, that his parẽtes whan they had no ſuch hope at al, founde him in the temple, not ydle, nor playing this or that childiſhe toye: but ſitting ſtill in the middes emong the doctours, whom he being but a child, did by courſe both heare teaching, and alſo did oppoſe, and being by courſe oppoſed of them agayne, did make aunſwere: not for that it was nedefull for him to demaunde of any mortall creature what to learne, but to the ende that by wiſely miniſtring his oppoſicions, he might rightely enſtruct and teach thẽ, that profeſſed the perfeict knowlage of the lawe, (wheras in dede they knewe not the ſtrength, the pith, and the effecte of the law:) ⁊ al vnder one, enflaming vs vnto an earneſt zele to take good inſtitucions: and alſo geuing a good leſſon, that no age is ouer yong or ouer ſoone put to the learning of ſuch thinges, as maie auaille or ſerue towardes godly perfeccion. For ſome artes and occupacions there be whiche euery age is not apt, but ouer young, to learne: onely deuocion and godlineſſe is to bee learned by and by from the cradle, and the earneſt diligence in applying the ſame, not to be ſlacked or releaſſed at any tyme, vntill the veraie laſt daie of a mannes life. For there is in it higher degrees ⁊ higher to grow vnto, as long as a mannes life dooeth endure. And as for Jeſus, although he were vnknowen both to the doctoures and alſo to the people that ſtode about, yet did he make them al to meruaile at him, that being a childe of a ſmal age ⁊ ſtature, he could in his ſayinges ⁊ aunſwers B ſhew foorth a certaine wonderful wiſedom: yea ⁊ fer exceding the wiſoom of ſage olde men. They ſaw the age of his body to be tendre, and ferre vnrype to haue any great wiſdome: and they heard a young chylde with ſingular humilitie ⁊ ſobreneſſe, vttering forth and ſpeaking ſuch thinges, as the great doctoures of auncyent yeres, ⁊ they that ſemed now to be as high in wiſdome ⁊ learning as any mẽ might be, thought not tedioușe to learn. And yet al the while there was in him no pride ne haulteneſſe, there was in him no malaperteneſſe of cocking or geuing tauntes, there was in him no manier boſting or vaunting of himſelf, whiche vices are not wont to lack in boyes whoſe wittes are rype before theyr time. But he woulde queſtion with them, as one deſirous and fayne to learne: and beyng demaunded any queſtion, he would aunſwere with al poſſible ſoberneſſe, yea ⁊ alſo with moſt excellent wiſedome. And on this manier taught he them without any ſpiece or ſemblaunce of arrogancie, that is to ſaye, of preſumpteous takyng of autoritie vpon hym. And by theſe thinges it came to paſſe, that as wel the doctoures with whõ he diſputed, as alſo the people that ſtode roũd about and wer witneſſes of the ſame diſputaciõ, wer verai much aſtouned, not onely for reſpect of the childes wiſdome, (being ſuch as had not afore bene hearde of,) which he in demaunding any queſtyon, and in ſhaping any aunſwere, did playnly declare: but alſo for the rare and ſingular ſobreneſſe of his coũtenaunce, of his behaueour, ⁊ of his tongue, which thinges gaue a more ferther grace of acceptacion vnto his vnderſtandyng. And yet is not thys poynte neyther without a fruictefull myſterie: that Jeſus, who could not with any ſekyng bee founde emong hys familiar acquaintaunce and kinſfolkes after the fleaſhe, was ſodaynely found by chaunce at Hieruſalem within the Temple. For the ſayde citie of Hieruſalem, beeyng of great name and fame, (by reaſon that the worlde had conceiued an opinion, that God was ſerued there beſte of al places,) did repreſent aſwel the church militaunt on yearth, as alſo the churche triumphaunt in heauẽ.

And it fortuned that after three daies they found hym in the temple. ⁊c.

Jeſus beeyng of the age of. xii. yeres, is founde in the temple ſittyng emong the doctours reaſoning.

Jeſus beyng in the tẽple hearing the doctoures, what it teacheth vs.

No age ouer young to learne godlyneſſe.

And al that heard hym wer aſtouned at his vnderſtanding and aunſwers.

All that heard Jeſ9 whã he was but twelue yeres olde, merueiled at his vnderſtãding ⁊ aũſwers.

The vice of malaperteneſſe is cõmenly in wittes that are rype afore their yeres.

Hieruſalē what it did repreſent.

In this worlde we liue but as in a place of exile.

Hieruſalē what it is by interpretacion.

Ieſus in what tēple or where he is to bee ſought and founde.

Materia prima.

Primum mobile.

Leat euery man prouyde to haue Hieruſalem within his owne breſte.

C

For this ſame Hieruſalem is our countrey that we make al our ſighyng to bee at, forasmuch as we doe wel vnderſtande that here in this tranſytorye worlde, we liue but as it wer in a place of exile or baniſhmente, not hauing a citie wherin to dwell for euer. Wherſoeuer therefore all goeth by carnal affeccions of man, wherſoeuer the earneſt ſtudie of the mind is applied vnto ſuche thinges as periſhe and die with this worlde, in ſuche a place neyther is Hieruſalem (which Hebrue word is to ſaye in Engliſhe, the ſighte of peace,) neither a temple dedicated to the Lord. And therefore is not Ieſus in any ſuche place to bee ſought, who is altogether heauenlye. But whereſoeuer is a breſt and an hearte, whiche deſpiſeth thoſe thinges that perteine to the carnalitie of fleaſh and bloud, and panteth for haſte that he maketh towarde that ſame bliſſed tranquillitie and quietneſſe of mynde, which the bounteouſe goodneſſe of God dooeth through the faythe of the ghoſpell aſſure and warraunt euen here in this preſente life, and maketh perfeict in the heauenlye Hieruſalem aboue, in ſuche a place is Hieruſalem: in ſuche a place is the temple that Ieſus is delited with: in ſuche a place there is both propounyng of queſtions, and aunſwering enterchaungeably, not concernyng how a round circle maie be made iuſt fower ſquare, not of that which in Ariſtotles philoſophie is called *Materia prima*, (as yf ye ſhoulde ſaie in Engliſh, the firſt originall ſtuffe wherof and out of which al thinges in the world are produced and made) nor of that that the ſame Ariſtotle & others doe call *Primum mobile* (whereby they mene him that gouerneth the worlde, & rolleth the ſkie about without beginning or ending, not naming it god, but eſtemyng it to bee ſome other naturall thyng of it ſelfe:) of all whiche thynges a man may bee ignoraunt, and yet come to heauen well enough: but in ſuch place as we ſpeake of, the oppoſicions and aunſweres are concerning the knowelage of holy ſcripture, by the whiche God ſheweth vnto vs, the waie whereby we maye atteigne euerlaſtyng ſaluacion. In ſuche a place are ſlaine hoſtes and ſacrifices moſt acceptable vnto God: that is to wete, carnall luſte, enuie, wrathe, deſire of worldely auauncemente, & auarice. In ſuche a place there is with all godly peticions and with pure praiers, contynuall burnyng of ſwete ſauoures and incenſe to the moſte highe contentacion and pleaſyng of God. It is therefore the parte of euery body to ſee and prouide, that he haue Hieruſalem within hys owne breſte, and that he there make readye a Temple mete for the holy ghoſte, to the ende that he may bee woorthye to haue Ieſus to hys geaſte.

D

The texte.

*luk.xviii

And whan they ſaw him, they merueiled. And his mother ſaide vnto hym: Sonne why haſt thou thus delte with vs? Beholde, thy father and I haue ſoughte thee ſorowing. And he ſaid vnto thē: how is it that ye ſought me? Wiſt ye not that I muſt goe aboute my fathers buſineſſe? *And they vnderſtoode not that ſaying which he ſpake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But hys mother kepte all theſe ſayinges together in her heart. And Ieſus proſpered in wiſedome, age, and in fauoure, with God and men.

And whan they ſawe him they merueiled.

Some litel ſpiece of humain affeccion in Ioſeph and Marie.

And beholde, euen in the meane tyme whyle the ſayd merueylous childe Ieſus dooeth with this foundacion and entreing make a preparatiue to the executing of the heauenly buſineſſe of reſtoring mankinde to ſaluaciō, whiche to doe he was come downe from heauen: his father and mother cōmeth ſodainly in place, to whom the miſterie of Gods entent and purpoſe was not yet fully knowen. There was yet ſtill remaynyng in them, ſome litel ſpiece of humaine affeccion, although they had with a natural louing carefulneſſe, ſought about for the childe. And Ioſeph for his part holdeth hys peace, who knewe veray well in his conſcience, that he had no right ne title to the childe that his ſpouſed wyfe had borne: but the mother, (as ſhe

A thought ſhe might well doe by autoritie,) maketh halfe a querele and chalenge to him: Sonne, ſayeth ſhe, why doe ye handle vs after ſuche ſorte as thys? why did ye priuilye ſteale awaye from vs? Loe, your father and J beyng now by the ſpace of two or thre daies in great care and heauyneſſe, haue been ſeekyng all about for you, fearing on your behalf the daungier and peril of al ſuch miſaduentures, as the natural tenderneſſe of parentes dooeth commonly vſe to feare the chauncyng of, vnto theyr children that they loue, whan they bee abſente from them. To theſe wordes of Marie, whiche had proceded of an affeccion in dede right tender and naturall, but yet ſomewhat humaine and worldely (for reſpecte wherof it was not conuenient to interrupte or breake the godly talke that was than in hande,) Jeſus aunſwered half roughly: not that he was in any fume or indignacion with his parentes, but to ſhewe that in the affayres of the ghoſpell, (whiche to doe he was ſent of his heauenly father,) no manier autoritie of any man (what euer he be) ought to haue place. The autorytie of parentes ouer their children hathe certain due limites and boundes howe ferre it maie extende: which autoritie it is lawefull and alſo neceſſarie to renounce and vtterly forſake, as often as any matier of eternall ſaluacion cometh in place. For meete it is, that thynges worldely geue place vnto Godly thynges, and that the reſpect and regarde of God (to whom we are bounden debtours aſwell of bodye as of ſolle, and of whoſe bounteouſe liberalitie we looke for the inherytaunce of the life euerlaſtyng,) bee aboue them, of whom after the fleaſhe we are borne and brought vp, to ſuccede them, but in ſome porcyon of good and ſubſtaunce worldely. Jn dede greately B bounden we are euen to our parentes too: but a great deale more are we bounde to God, to whom we are bounde euen that euer we had any fathers or mothers at all. So lykewyſe at an other tyme after this, he made an aunſwere not all of the ientileſt manier vnto his mother, whan ſhe at a marriage ſpake vnto hym, and moued him of ſome wyne for the feaſte, and did with a certayne autoritie, becauſe ſhe was his mother, require him to ſhewe a miracle, whereas miracles wer not to bee ſhewed but to the glorye of his heauenly father. So did he alſo at an other tyme more ſnappiſhelye make aunſwere vnto them, that from preachyng the Ghoſpell, called hym foorth of the throng and preſſe of the people, in the name of his mother and of his kinſfolkes. But the aunſwere that he made at this time, was in manier & fourme here folowing. What was the cauſe (quod he) why ye dyd with ſuch penſife carefulneſſe ſeke about for me? did ye not remembre in your myndes that J muſt nedes bee about my fathers buſineſſe, as often as he calleth me to the office and funccion appoyncted vnto me? But what thing theſe woordes of Jeſus might mene, his parentes did not euen veray well vnderſtande. For it expreſſed in hym a certain excellencie aboue the common rate of a man, eſpecially at ſuch a tēder age of childhood. And albeeit that of a likelyhood of thinges that had afore paſſed, they looked for no common trade, ne yet no meane thyng at the handes of their childe: yet for all that did they not fully and throughly vnderſtande the high excellencie and maieſtie of the power of god, they did not yet perfectly knowe by what woondrefull drifte and conueighaunce, God the father had determined to redeme mankynde by hys owne Soonne. They hearde in theſe woordes of Jeſus, a namyng of his father, wheras they veray ſurely knewe that he had no father in thys worlde on yearthe: they heare him ſpeake of hys fathers affaires and buſineſſe, of whyche affaires he had neuer ſpoken woorde ne made mencion to them afore that daye.

Sōne, why haſt thou thus delte with vs?

And he ſaid vnto them: howe is it that ye ſought me?

Jeſus why he aunſwered Marie and Joſeph roughly.

Obedience to the parentes how and wherin it maie bee renounced.

Miracles wherfore they are to be ſhewed.

Luke. viii
Math. xii.
Marke. iii

Wiſſe ye not that J muſt go aboute my fathers buſines?

And they vnderſtode not that ſaying whiche he ſpake vnto them.

Jeſus had no father on earth.

But

But they, though they wer the parentes, are all huſht, and ſpeake not a wooorde, but doe reuerentely take the woordes whiche they vnderſtoode not. And Jeſus ſeeyng this, humbled himſelf and ſhewed himſelf obedient to his mother, and to Joſeph his foſter father: not that he oughed vnto them any duetie of obedience, but of his owne goodneſſe he ſubmitted hymſelf for a ſeaſon to theyr weakeneſſe, to bee ruled and ordred by them: and therewithall he alſo gaue vnto all children a fourme and an exaumple, with what earneſt endeuour, & with what great reuerence, they ought to be at theyr parentes commaundement: foraſmuch as the child Jeſus, who oughed no ſeruice ne obedience to any bodye, ſauyng onely to his heauenly father, did in ſuche wiſe obeie a father that was but counterfeict, and his mother that bore hym without any harme or diſpleaſure of empayring hir chaſtitie and maydenhood thereby. Thus did the Lorde Jeſus thynke it good, in ſuche wiſe to temper all hys ſayinges and dooynges: that now he would ſhewe foorthe (as ye would ſaye,) certain litel ſparkes of his godly power: and an other tyme again would he humble himſelf to the lowe degree of a man, poorely borne into this worlde. Veraily his ſo dooing was expedient for vs, to the ende that it might by all manier waies be perſwaded vnto mankynde, the veritie and true ſubſtaunce bothe of the dyuyne nature, & of the nature of man, to bee coupled together in his one perſone. The felowſhip of a nature beyng common both to him & vs, did greatly make for the purchacing of loue. We do more earneſtly & alſo more fructfully loue thynges that bee nere to our owne nature and familiar to deale with: euen by the old prouerbe, whiche ſaieth: that lyke will euermore vnto lyke. But as for putting our affiaunce and truſt, we doe more ſafely put it in God, who (for aſmuch as lye he cannot, and is of power all thinges to doe,) maye in no manier wiſe bee doubted of, but that he wyll perfourme whatſoeuer he dooeth promyſe. And in dede our loue towardes Chriſte dooeth fyrſte ſpryng vp of the couſynage and lykeneſſe of our nature: but from theſe beginninges it groweth better and better to the loue of thinges beeyng hygher aboue vs. For lyke as the common ſorte of men, is at the firſte beegynnyng by the onely ſeeyng of the beautie of ones bodye, enflamed and ſette on fyer, to beare hys good wyll to the partie, and ſhortely after, whan by kepyng of coumpaignie and by talkyng with the ſame partie, the good qualitees of a more beautyfull mynde and ſoule lying hydden in hys beautifull bodye, are once throughly perceyued, they beegynne more truely and alſo more ardentely to bee in loue with the thyng that they ſee not, then with the thyng that they ſee: euen ſo the feloweſhip and equalitie of oure humain nature in hym, was vnto vs, as ye woulde ſaye, a lure to the conceiuyng of loue towardes the LORDE Jeſus, but from this loue we growe vp more hygher to the loue of hys diuyne power, and of hys Godhead. Therefore whether he humble himſelfe downe to our weakeneſſe, or els mounteth vp to hys owne hyghneſſe aboue, he buſilye attendeth the labouryng and weorkyng of our healthe and ſaluacyon. So than Jeſus went from the Temple and from Hieruſalem: and obeying the gouernaunce of his parentes, returned home again to Nazareth. Leat children and young ſtrieplinges whan they heare this, be aſhamed, as many as make lyght at the good leſſons and counſailles of theyr parentes exhortyng thẽ to honeſt waies: ſeeyng that Jeſus did for a ſpace leaue of from dooing his fathers buſineſſe, becauſe he would not ſhewe any exaumple of a diſobedint ſonne. Leat the priuate commoners and pariſheners bluſhe, that vſe to rebell againſt theyr godly paſtoures, beeyng

theyr

C

Jeſus was obedient to his parentes.

Jeſus what example of obedience he teacheth all children.

Jeſus in what ſorte he tempred all his ſayinges and doinges.

The trueth of both natures in Chriſte.

Lyke wyl to lyke.

D

Our loue toward Jeſus wherof it ſpringeth.

Jeſus whateuer he dooeth worketh our ſaluation.

Jeſus example of obedience to the parentes.

A theyr ſpiritual fathers: ſeeing that Jeſus beeyng the greater in dignitie, was contente to bee ordered by hys inferiours: and beeing God, ſubmitted hymſelfe to the gouernaunce of creatures mortall. But the mother agayne on her parte, foraſmuche as ſhe perceiued and founde a certaine power of the Godhead to glittre and ſhewe foorth it ſelfe in hym, was well contente to folowe the minde and ordering of her ſoonne: and beeing myndefull of her owne wiſe and diſcrete ſobreneſſe, dyd as yet make no blabbyng out abroade of anye thing (as other weomen vſe to be ful of clattering and bablyng) nor dyd take vpon her to geue anye ſentence or iudgemente vpon theſe matiers, whiche ſhe dyd rather meruaile at, then vnderſtande the myſterie of it, what it mente: but all that euer hadde chaunced from the begynnyng aboute or concernyng the childe, and all that euer was by hym ſaide or doone, ſhe gathered and conferred all together, and layde it vp ſafe in her breſte: coniecturing and caſtyng of theſe woondrefull beeginninges, what ende of all matiers was lyke to enſue. Neither did ſhe leaue anye one poyncte vnmarked, to the ende that ſhe might afterwarde with the more perfect trueth and aſſuraunce, make reporte of all thynges vnto the Diſciples, whiche ſhould in tyme comyng preache the lyfe of Jeſus all the worlde throughout. In the meane whyle Jeſus beeyng yet hitherto knowen but vnto fewe folkes, continued dwellyng in the poore citie of Nazareth, liuing (as ye might ſaye) vnder the gouernaunce of his parentes, vntil the time ſhould come, that was ſette of hys father, in whiche he ſhoulde with myracles and B with preachyng, ſhewe foorthe hymſelfe abrode vnto the worlde: geuyng to vs in the meane while a leſſon by his owne exaumple, that no manne ſhoulde vnaduiſedly and vndiſcretlye, or els out of tyme and without due occaſion come ruſhing in, or make preſſe to take in hand the office of preaching the Ghoſpell, beefore that he dooe through ſufficiente groweth of yeres, through vnculpable beehaueour, through due learning and knowlage in holye Scriptures, and through Goddes vocacion, gather vnto himſelfe a good autoritie to beecome a teacher. For Jeſus vntill he was in maner full thirtie yeres of age, neuer did anye veray notable acte, ſauing that aboue the rate of other mortal men, like as he grew and proſpered in ſtature of bodie, in ſtrength and groweth of yeres: ſo dyd that ſame heauenly wiſedome ſtill more and more plenteouſlye ſhewe foorth it ſelfe in him, and ſo did his other manifold giftes of grace alſo, through whiche lyke as he was moſte highly accepted with God, ſo did he daielye more and more, growe in fauoure and eſtimacion with menne: an vnlike manne veraily and of a muche contrarie ſorte vnto the Scribes and Phariſeis, who by a counterfeicte pretenſe of holineſſe, and of wiſedome, vſed to ſette out themſelues to the eies of menne, wheras in the ſight of God they were as ful as they might ſwarme of al filth and vnclēnes of vice. Neither was it onely auaylable to the ſaluacion of mankinde, (who was to be redemed by a ſtraunge conueighaunce, and ſuche as the like had not been heard of afore,) but alſo to the good inſtruccion and training of our life, that Jeſus did by litle and litle, and by certayne degrees, ſhewe foorthe to the knowleage of men, his heauenly giftes of grace that he was moſt aboūdauntly repleniſhed withall. For that thing veraily he did to geue vs a leſſon, that from thoſe firſt preceptes and rules of righteouſneſſe, (whiche we oughte, euen ſtreight waie while we be young cradle children, to learne,) we ſhould with continual going forward vnceſſauntly, doe al our poſſible endeuour to atteigne vnto thinges of more & more perfeccion. For like as the bodie

hath his

But his mother kepte all theſe ſayinges together in her hearte.

The ſobrenes of Marie.

Jeſus example to al preachers howe and whan to take that office vpon them.

And Jeſus proſpered in wiſedom and age.

The wiſedome of Chriſte cōpared to the wiſedome of the Phariſeis.

Jeſus proceadyng by degrees what it teacheth vs.

hath his degrees of growing bigger and bigger, to the full rate of his ſtature, and to his ful ſtrength, that is to wete, ſhootyng vp firſt from infancie or babehood to the ſtature of a young ſtriepling: from the ſtature of a ſtriepling to the degree of a yoūg man: from the degree of youth, to the ful perfeccion of mannes ſtate: euen ſo hath godlineſſe hys degrees of increaſing, vntil we may be ful growen vp to the perfect ſubſtauncíall ſtrength of the fulneſſe of Chriſte. For Chriſt groweth bigger and bigger in vs, ⁊ ſhooteth vp more and more to mans ſtate: whan we from the firſt enſtruccions and articles of the feith, dooe encroche forward to a more diepe hidden wiſedome of the ſcripture of God: whan we forſake the milke of the fleſhe, and begin to haue a ſtomacke or appetite to the ſounde and ſtrong meate of the ſpirite: when we leaue the vnſauoury letter, and thirſt the miſtical ſence ⁊ meaning: whan we nothing eſteme ne regarde thinges earthly, but mount vp ⁊ take our flight to thinges celeſtiall. For it is euen plain ſetting the cart before the horſes, if the body ſhall by the courſe of nature grow from time to time forward to better and better, and the ſoule ſhal by our ſluggiſhenes continually renne headlong backewarde to woorſe and woorſe. For thus doe we ſee it comonlye come to paſſe. Big laddes ⁊ ſtrieplinges grow quite away from the purenes of babehood to boyiſhe wantonneſſe: the youth than agayn groweth forward a pace to brabling in the law, and to making of affraies: manſtate emendeth to ambicion and couetiſe. And ſo cometh it to paſſe, that euery man the nerer that he draweth to the ſtate of age, ſo muche the ferther goeth he backeward from innocent liuing. But ſuch perſons as haue once put on Chriſt on their backes, ought according to the exaumple of the ſame Chriſte, with all their ſtrength to heaue foreward vnto better and better: to the end that they may both with the pure cleneſſe of the ſoule, make themſelues acceptable in the ſighte of God, and alſo by the vncorruptnes of their liuing, geat themſelues an honeſt fame and report emong men.

As the body hath his degrees of growig, ſo hath the vertues of the mynde.

C

Chriſt how he groweth bigger and bigger i vs

And was in fauoure with God and man.

Man the bigger and older he groweth, the ferther he groweth to vice.

D

The. iii. Chapter.

In the fiftenth yere of the reigne of Tiberius the Emperour, whan Poncius Pilate was lieuetenaūt in Iewrie, *and Herode the Tetrarche of Galile: & his brother Philip the Tetrarche of Ituria, and of the region of the Trachonites: and Liſanias the Tetrarche of Abilene, whan Anna and Cayphas were the high prieſtes: the woorde of the Lorde came vnto Iohn the ſonne of zacharie, in the wildernes. *And he came into all the coaſtes about Iordane, preaching the baptiſme of repentaunce for the remiſſion of ſinnes, as it is written in the booke of the wordes of Eſai the prophet, ſaying. *The voyce of a crier in wilderneſſe, prepare ye the waie of the Lorde, and make his pathes ſtreight. Euerie valley ſhal be filled, and euerie mountaine and hill ſhalbe broughte lowe, and thynges that be croked, ſhalbe made ſtreight, and the rough waies, ſhalbe made plaine, and al fleaſhe ſhal ſee the ſaluacion of God.

The texte.
*Luk. xxiii

*Mat. iii.
Marke. i.
Iohn. i.

*Eſay. xl.
Iohn. i.
Math. iii.
Marke. i.

Thou haſt heard, good Theophilus, with what beginninges both Iohn the forerenner, ⁊ alſo the lorde Ieſus made a wate, and a preparatiſe vnto the office of preaching the goſpel. Nowe heare by what meanes, ⁊ with what ſucceſſe they ēterpriſed, and entred the matier, to the ende that thou maieſt well vnderſtande, that nothyng was dooen by happe or caſualtie, ne through mannes wiſedom, but euery whit by the prouidence of God, tempreing ⁊ ordreing his own matier after a new manier of faſhion of his owne. For now was the tyme alreadie come, that the heauenly kingdom being reuealed ⁊ publiſhed, the worldly

Ieſus and Iohn howe they entreed the office of preaching.

kingdome

A kingdome ſhoulde abate and decaie: the ſpiritual prieſthood being diſcloſed, the ſhadowie prieſthood, (wherin the Jewes had vntil that time made manye glorious vauntes and braggues of themſelues) ſhoulde vaniſhe clene away. Ceaſar ẏ Emperour of Rome, ſurnamed Auguſtus, had now ended his life, by whoſe proclamacion the whole world had afore been ſurueied, and the names of euery body within the empire regiſtred in bookes, and in the time of his reigne Jeſus Chriſt was borne. Wicked Herode alſo was now deceaſſed, who had ſought Jeſus being an infaunt for to haue ſlaine him. And Archelaus Herodes ſoonne, for his behauiour ouermuche reſembling his fathers wicked prankes, was exiled from his kingdome into an other countreye. Tiberius Ceſar had ſucceded Auguſtus in the Empire. And in the fiftenth yere of his reigne, Poncius Pilate a Romain was Lord preſident of Jewrie. *And Herode the brother of Archelaus by the election and appoyntment of the ſaid Tiberius the Emperour, had Galile allotted vnto hym. *Philip had the rule and gouernaunce of that parte of Syria, whiche is called Ituria: and it was called alſo Trachonitis, of the roughnes of the mountaines, becauſe the countrey is full of vphilles and downhilles, ⁊ almoſt no part of it euen or plain chaumpian grounde. For it goeth al alongſt in hilles and dales from Libanus, and from the mountains of Idumea, vnto ẏ weſt coaſt of Syria. Than moreouer ẏ part that is called Abilena, (of *Abila the principall citie of ẏ ſame region,) was by B aſſignemente come to the handes of Lyſanias for hys porcion, who afterward chaunged the name therof, and called it Lyſanion. For Auguſtus in his time, becauſe he would ſomewhat breake ⁊ enfeble the puiſſaunt force of that kingdome, had made a diuiſion of it, ⁊ had diſtributed it emong foure brethren, Herode, Philip, Antipater, ⁊ Lyſanias, which therfore wer called Tetrarches, that is to ſay in Engliſh, the fower princes or the fower head rulers. For the name of a kyng was long afore aboliſhed by a law of the Romaines, who would haue no kinges. And this was a tokē, or rather a figure that the kingdom of the Jewes ſhould ſhortly after vaniſh away, according to the prophecie. But the holieſt part of Jewrie (wherin Jeruſalem and the temple ſtoode, and in whiche the Lorde of all was borne,) one Ponce Pilate a Romain, had the adminiſtracion and gouernaunce of: being as it were a figure plainly betokening euen by the very caſe and thing as it ſtoode, that the Gentiles ſhoulde breake into the kingdome of heauē, which the Jewes would reiect ⁊ vtterlye deſpiſe. Likewiſe the prieſthood, as a thing that ſhoulde ſoone after ceaſſe and haue an end, went wandring and ſhifting from one to an other out of due ordre, and was bought, and ſolde, and made euen a market matier, wherin at that time two notable vngodly menne, Annas and Caiphas, had the higheſt and the chiefeſte roumes. Emiddes theſe matiers of diuiding and mangleing the countrey into ſundry rulers handes, and in the middes of this veraye troubleſome ſtate of thinges emonge the Jewes, the kingdome of heauen and a newe prieſthood ſprang vp, wherof John the ſonne of Zacharie was choſen and ſpecially appoynted to be an open preacher ⁊ proclaymer. This John before lay hidden emong the wilde beaſtes, ⁊ paſſed a life of wonderful ſtreightnes, cladde with a Camels ſkinne, girt with a belt of a rough leather thōg, feeding vpon wilde honeye and graſhoppers of that countreye called locuſtes, not ſo muche as taſting anye wyne or ſtronge drynke, to the entente he mighte bee a meete preacher of repentaunce: and might teache the people by hys life, beefore he ſhoulde teache them by his woordes: and might be cleare without al crimes himſelfe, who ſhould ſo frely reproue ẏ faultes

The ſhadowie prieſthood of the Jewes.

Archelaus Herodes ſōne exiled from his kingdome.

Tiberius Ceſar ſucceded Auguſtus in the empire of Rome.

Pilate lord preſidente in Jewrie vnder Tiberius.

*Herode the brother of Archelaus ruler of Galilee.

*Philip ruler of Ituria.

Trachonitis, what countrie it is.

*Abila the chiefe citie in Abilena.

Liſanias ruler of Abilena.

Herode, Philip, Antipater, and Liſanias, why they were called Tetrarches.

Pilates being ruler of Jewrie, what it ſignified.

Annas and Caiphas the chiefe Biſhops, ⁊ what it ſignified.

John the Baptiſt the preacher of a newe prieſthood.

and tranſ-

C

and tranſgreſſions of other men: but nowe being enſpired with the holye ghoſte, and admoniſhed by the ſame, he came out of the dennes of wildernes, and gate him not into the Temple, whiche place was reſerued vnto Chriſt, but into all thoſe quarters and coaſtes, whiche lye aboute the riuer Jordane, to the ende that he might haue the more plentye of water for ſuch as ſhould be baptiſed. And he preached that the kingdome of heauen was at hande, exhorting that the people ſhoulde prepare them ſelues to the ſaluacion, (which approched) throigh repentaunce of their former liues: and that with the baptiſme of water (which he in his perſone gaue, beeing but as a foregoer and a meſſager of Chriſt) they ſhould make themſelues mete for the baptiſme of the ſpirite, vhiche ſpirite Chriſt ſhould geue, whoſe coming approched. Theſe thinges were than doen by inſpiracion of the holy goſt, who long before had prophecied the ſame by the mouth of Eſai the prophete. For in this maner ſpeaketh he of Johns preaching. *The voyce of a crier in the wildernes, the ſorde approcheth, prepare his waies, make his pathes ſtreight, leſt being offended with the vntowarde crokednes of your condicions and behauiour, he ſpedelye ſterte backe away from you.* He cometh to all, all muſt goe furth to mete him. All thinges muſt be made playne and euen. *Euery valey ſhal be filled vp, and euery mountain and hil ſhalbe brought down and made flat.* They which were high emong men, becauſe they were in a great opinion and eſtimacion of righteouſneſſe, or wiſedome, ſhal abate their ſtately and proude countenaunce, that they may be able and apt to receiue the righteouſnes, and wiſedom of god: and they whiche as idiotes or men of no knowledge ne regard, and as ſinners, were out of al reputacion, vtterly deſpiſed as ablectes emong men, ſhal ſodainly through theyr obedience to the goſpel, bee reiſed vp vnto the felowſhip and communion of the kingdome of heauen.

D

Such thinges alſo as tofore were warped and writhed ſundrye wayes, and ſtoode all croked, ſhall in a moment be made euen and ſtreight agayn with the ſquiere of the goſpell: and where places were rough by reaſon of the thornes of manifold vices, and naughty deſires and luſtes, they ſhal nowe bee made veray ſmoothe and playn wayes. For by and in ſuch mindes doth the lord loue to walke. And to ſuche extreme contraries ſhall the courſes of all thinges at the coming of hym be chaunged. They that were in deſpayre, ſhall be ſette vp in comfort and hope agayn. Suche as truſted in themſelues, not carying for any other helper or ſaluiour, ſhalbe caſt awaye and periſhe, vnpoſſible to be recouered again. They that were before times eſtemed and reputed for wiſe, ſhal become fooles: and ſuch as were accoumpted for fooles, ſhalbe endewed with the gift of heauenlye wiſedome. They whiche tofore were idolaters, ſhall become true ſeruers and wurſhippers of the liuing God: and they which in outward ſemblaunce appered to bee true wurſhippers of God, ſhall bee found idolaters. Thoſe that before were wrathful, ſhall be quiete of mind and beneficial to others: and ſuch as ſerued the luſtes of concupiſcence and lecherie before, ſhall now loue and enbrace al chaſtitie. They whiche before were pollers and catchers away of mennes goodes, ſhal now frely without ſparing, geue away of their owne. To thys manne therfore that ſhal make ſuche an alteracion and chaunge of thinges, prepaire your ſelues. The lorde wil euen within a litle while be here preſent in this world: and not onely the Jewes ſhal ſee him, but al the nacions of the whole worlde ſhal with the eies of feyth beholde hym that is the authour and geuer of ſaluacion: by and through whome, God maketh a free offer of the bliſſe of heauen, vnto al ſuche perſones as through godlye promptnes and readineſſe to belieue, and through correccion and emendmente of

John whan he came out of wildernes, why he wente not to preache in the tēple

And he came into all the coaſtes about Jordane, preaching the baptiſme of penaũce vnto the remiſſion of ſinnes.

John Baptiſt, what he preached whan he baptiſed

Eſay.xl.

A place of Eſai expounded.

The lord in what heartes he loueth to walke.

The chāge of thinges at the coming of Chriſte.

And all fleſhe ſhall ſee the ſaluacion of God.

Saluacion offered vnto all men through Chriſt.

A theyr former lyues, ſhall receiue hym whan he cometh.

The texte. *Mat. iii.

¶ Then ſaid he to the people that were come furth to be baptiſed of him: *O ye generacion of vipers, who hath taught you to flee from the wrath to come? bring ye furth therfore the due fruites of repentaunce, and begin not to ſay with your ſelues: we haue Abraham to our father. For I ſay vnto you: God is hable of theſe ſtones, to raiſe vp children vnto Abraham. Now alſo is the axe laied vnto the roote of the trees: *euery tree therfore whiche bringeth not furth good fruite, is hewen downe, and caſt into the fier.

*Mat. iii. and. vii.

All this had Eſai ſo many hundred yeres before prophecied of John: and nothing there was, but in the ende it came to paſſe, and proued agreable vnto the prophecie in euery behalf, and in euery poinct. For at Johns preaching, a great multitude of people leauing theyr houſes (and declaryng by the ſame their doing as plainly as yf they had ſpokē it in wordes, that whoſo earneſtely mindeth or deſireth to atteigne to ſaluacion, muſte doe awaye and forſake the carnall affeccions that he hath at home in the houſe of his heart,) did by heapes reſort vnto the ſhore of fluime Jordane, that they might bee diepped in water by him: not that John was a forgeuer of ſinnes, or could ſo doe: but becauſe that he with this beginnyng & preaumble, did prepaire folkes heartes and myndes vnto the redempcion and ſaluacion that was coming. For a good great parte and towardnes of health it is, to acknowlage ones ſelf to bee ſicke: and a great auauntage and foredele towardes recouerie hath that perſone, which is apte and willing to take that maie bee a remedie for his diſeaſe. And foraſmuche as the firſt ſteppe and degree to emendmente ſpringeth out of the feare of God, (ſo that we firſt feare the iuſte & due puniſhment at the handes of the righteous auenger, and than loue the liberalitie of ſo bounteous a lord,) John cryed out with a great boldneſſe and plainneſſe againſt the proud Phariſeis, and Scribes, who tofore had euer ſticked faſte and continued in the ſteppes of theyr wicked fathers, and through the falſe perſuaſiō of righteouſenes wer puffed vp in pride, though they wer ſtrong enemies vnto true religion, ſetting other men at naught, and ſtanding highly in theyr owne conceiptes, for none other cauſe ſo muche, as for the reſpecte that they wer deſcended of Abraham, by the linage, and deſcent of the fleaſhe: as though god eſtemed men after theyr kinred or linage, and not rather according to the vertues and godly qualitees of theyr myndes. O ye generacion of vipers (ſaith he) moſte vicious and corrupt children, deſcended of moſte vicious and corrupt aunceſtrie, whereby haue ye perceiued and founde out that the vengeaunce of God hangeth ouer you, vnleſſe ye in ſeaſon emend your liues? What perſone hathe geuen you any by warnyng or watche woorde to flee from the moſte ſharpe puniſhemente and ſcourge of God, whiche ſhall ſpare no age, whiche ſhall pardone no nacion, nor ſhall ſhew fauour to no degree, or eſtate of men high or lowe? Lyke as remedie is offered vnto al ſuch as wil yelde themſelfes to be cured and healed: ſo dooeth puniſhemente abide all perſones indifferentely without excepcion, as many as refuſe to emende from theyr old naughtie behauiour & conuerſaciō. Why did not entier loue towardes god allure you hither before, as wel as the feare and drede of punyſhmente dooeth violently hale you hither now at this preſent? Your mindes and heartes are as yet nothyng chaunged at al. Wherefore yf ye without any feinyng or diſſimulacion be penitent and ſorye for your wicked life paſt, chaunge your condicions, and bee ye of an other ſort of conuerſacion, then heretofore ye haue been, and declare plainly by youre veray dooinges, that ye are refourmed and emended. Ye haue vnto this daie hitherto like wilde trees, brought foorth the ſoure and

Johns preaching what effect it tooke.

John was no forgeuer of ſinnes.

One degree towardes health is, to acknowelage our ſickneſſe.

The firſte ſtep to emendemēt ſpringeth out of the feare of GOD.

And he ſaied to the people .&c. O ye generacion of vipers.

B

The pride of the Phareſees and Scribes wherof it grewe.

God eſteemeth not men of the carnall kinred, but of the good vertues & qualitees of the mīd.

Who hath taught you to flee frō the wrath to come?

Bring ye foorthe therefore the due fruictes of repētaūce.

We muſt bring forth the due fruictes of repētaūce, if we wil be good trees.

peſtilent fruictes of euil weorkes:that is to wete,pride,wrathfulneſſe,auarice,enuie,hipocriſie,and contencion.Now if ye bee in veray dede turned from euell trees into good trees: bryng ye foorth good fruictes,ſuche as maie teſtifie your heartes to bee truly altered into a better frame. It is not here now requiſite nor any thing material that ye chaũge your garmẽtes, or to leaue and take this or that kinde of meate,but ye muſt chaunge the euil luſtes of your heartes.This is in verai dede the roote of the tree,which roote if it haue a bitter and a venemous ſape,than ſpring there none but euill fruictes out of the braunches: but contrariwiſe if the roote miniſtre & ſend vp a pleaſaunt & holſome ſape to the boughes, than doe there growe foorthe vpon the braunches thoſe fruictes of the ſpirite, that are ſemely for god,and worthie acceptacion,that is to wete,entier loue in ſtede of hatred: for bitter frouning,godly ioye & lightnes of hearte:for diſcorde, peace: for fiercenes,ſufferaunce:for ſnatchyng and polling, liberalitie:for lecherouſnes, chaſtitie:for deceiptefull craftineſſe,ſimplicitie and plain dealyng:for preſumpteous taking vpon him, humble ſobreneſſe:for ſuperſticion, true godlyneſſe.Theſe are the thinges whiche declare who be the true and vncounterfaict Iewes:theſe be the thynges that declare who bee circumciſed as they ought to bee, and who are the veray true children of Abraham in dede:theſe ſacrifices they are,that God is delited withal.Now is the light at hande, leat ſhadowes paſſe away: the trueth is in place,away with all counterfait hipocriſie:dooe away your vaine confidence which the figures of ghoſtly thynges haue nouriſhed in you, and not the thynges ſelfes: as for exaumple,whan ye ſaie in the waie of gloriyng: Hieruſalem that holy citie of ours:the Lordes temple,the Lordes temple, the Lordes temple:alſo ſuche figures of thinges as here foloweth, that is to wete, ſlaughter of bruit beaſtes in ſacrifice: ordeining and ſolemne halowing of Sabboth dates:obſeruyng of new moones:choice and difference betwene one meate and an other: brode borders vpon your veſtures (whiche ye call your philacteries:)faſtyng and abſtinence, with heauineſſe and louring of countenaunce:and the reſydue of obſeruaunces a great maignie,which either the law did for a time preſcribe and appoint as figures of thinges,to be referred to the minde, or els the Phariſeis haue inuented for a vain pretenſe of holineſſe:all theſe thynges euery one,with circumciſion it ſelf, and altogether,ſhal ceaſſe and be aboliſhed.And ſuche an one ſhal from henſforth be eſtemed for a Iewe of the right ſorte, whatſoeuer he bee,that ſhall confeſſe and acknowelage him, whoſe comyng ſhall now ere long bee ſeen to the worlde.And ſuche an one ſhall bee taken for a man rightly circumciſed,as he ſhould be, whoſoeuer ſhall haue an hearte purged through feyth, from all inordinate luſtes and deſires.Leat it therefore no more enter into your heartes to thinke with your ſelues vaingloriouſly: It is we that are the heritage,the ſucceſſion and the children of Abraham:it is we and none els,to whom the inheritaunce of ſaluacion hathe been promiſed, the Lorde wyll not forſake vs that are his people. Naie I ſaie vnto you, that like as the wiekedneſſe of your forefathers ſhalbe nothing preiudiciall nor hurtefull to you,in caſe ye emende and take better waies:euen ſo ſhal the holineſſe of your progenitour Abraham nothyng auaylle you, yf ye will ſtil continue in your old vngodlineſſe.Ye will be caſt away,ye will ſurely be diſherited, ye wil vtterly periſh to eternal damnacion, onleſſe beeyng conuerted and turned to better life,ye bryng foorth ſuche fruictes,as maye ſemely & worthily ſtand with the ghoſpell. Neither ſhall Abraham be deſtitute of poſteritie or ſucceſſion,nor god want a people of his owne,of whom to be con-

C

The hearte is to bee chaunged, and not the garmẽtes or meate.

¶The fruictes of a Godly hearte.

The tokẽs of Abrahãs true children.

And begin not to ſaie with youre ſelfe:We haue Abraham to our father.&c.

The thĩges whiche the Phariſees vainly boſted on.

D

Who is rightly circumciſed.

For I ſaye vnto you.

Abraham auailleth not to them that continue in their vngodly life.

A dingly wurſhipped and ſerued, and to whō to perfourme the inheritaunce by him promyſed, though ye ſhould ſhrinke and fall away from him. For this dare I be bolde to auouche and aſſure vnto you, god is not vnhable, but hath power enough, euen of theſe ſtones here, to reiſe vp children vnto his frende Abraham, to whom he promiſed iſſue and ſucceſſion, like in noumber to the ſādes of the ſea, and to the ſterres of the ſkie. In time hereafter to come, the children of Abraham ſhalbee eſtemed and accepted, not after the kinred of bloud, but as euery one ſhal folow, and reſemble Abraham in feith. Abraham ſhall acknowelage and accepte for his children, euen the Sogdians, the Gotthians, & the wilde Scithians, yf they embrace Meſſias: and ſhal accoumpte & repute you for aliens and ſtraunge borne baſtardes, onleſſe ye turne to the faith and beleue. God hath hitherto ſhewed pacience and ſufferaunce towardes you, though ye haue but euen ſo ſo brought foorth the outward fruictes of the lawe, ſuche as they wer: that is to ſay, ſacrifices, vowes, faſtinges, waſhinges, differēce of meates, and paring awaye of the foreſkin in circumciſion. But theſe thinges had no more but ſuperficially an outward apparaunce of religion. And theſe are but leaues of the tree, deteſtable afore God, except the fruictes of the ſpirite bee ioygned therwith. But now from henſforth ſhal euery body be eſtemed according to the true treaſures of the heart and the ſolle, euen as they ſhalbe found, good or euil. Nowe is there come a more ſtreight and preciſe iudgement of God: and come he is, that ſeeth the botome of the depeſt ſecretes of the hearte. For nowe is the axe euen ready ſet hard by the roote of the tree, that hath ſo long time beē ſuffered. Abrahams people ſhalbe hewed away from the ſtem therof, and the heathen (ſo many as in prompte readines of beleuing ſhal reſemble Abraham) ſhall be graffed in their places. Moſes had no eare geuen vnto him: the prophetes wer not harkened vnto, of whō a great maignie ye ſlew and put to death: At the voice of the lawe, ye haue hitherto been of dull and deaf eares: nowe is he come, whoſe greatter can none bee ſent, & after whom there is none to bee loked for. Utter periſhing for euer hangeth ouer the whole nacion of the Iſraelites, except ye repente betime and growe to more goodneſſe: For euery tree whiche ſhall not now bring foorth the good fruicte of feith, ſhalbe felled down, and caſt into the fyer. Meane is there none, nor reſpecte is there none: but either throughe true godlynes, to make haſt vnto euerlaſtyng ſaluacion: or not ſo dooing, remedileſſe and vtterly to bee damned for euer.

God is hable of theſe ſtones to reiſe vp children vnto Abrahā.

What perſones ſhall be accepted for the children of Abraham.

Nowe alſo is the axe laied to the roote of the trees.

The axe is redie at the roote of the tre, what it meneth.

B

Euery tree therfore which bringeth not forth good fruite, is hewē doune and caſt into the fyer.

There is no meane but either to doe well and goe to heauen, or to doe ill & be damned.

The texte.
*Acte. ii.

And the people aſked him, ſaying*: what ſhal we do then? He aunſwereth and ſayeth vnto thē: He that hath two coates, leat him parte with him that hath none: and he that hath meate, leat him doe likewiſe.

And the people aſked him ſaying: what ſhall we do thā?

The common multitude of the Iewes beeyng ſore adrad with theſe terrible, & manacing woordes of Iohn, ſaied vnto him: If it be ſo as ye ſaie, what thinke ye than good for vs to doe, whereby to auoide and eſcape the wrath of God, and to atteigne ſaluacion? Now beganne they to waxe ſomwhat curable and toward to be healed, whan they acknowelaged their diſeaſes, and earneſtly deſired remedie. Iohn therefore ſheweth them a remedie of perfeict ſtrength and efficacie at all aſſayes. For he calleth them not ne exhorteth them to the ſacrifices of beaſtes, & ſuch other iudaical meanes of pourgeing their ſinnes: but vnto the weorkes of charitie. God is with no ſacrifice in the world more ſooner pacified, then with beneficiall dooyng to our neighbour. God hath no nede of any benefites of ours, but he ſuffereth it to be rekened as dooen to himſelfe, whatſoeuer we beſtow vpon our neighbour being in neceſſitie & nede. He that hath two coates (ſaieth Iohn)

Iohne exhorteth the people to the true workes of charitie.

God is with no ſacrifice ſooner pacified, then with oure beneficiall dooing towardes our neighbour.

leat hym couer his naked brother with the one of them. And he that hathe as muche meate as maye ſuffiſe for twain, leat him geue half therof to an other that is houngrie. With theſe two exaumples John taught the people of the groſſe and blockiſh ignoraunt multitude, that the moſt ſtrongeſt ⁊ effectuall meane to appeace God being offended with vs, is, if we by all meanes be franke and bountiful in dooyng good to our neighbour, whatſoeuer thing he hath nede of: whether it be apparell, or meate, or drinke, or harbourgh, or aide and ſuccour againſt violence, or coumfortable wordes in time of ſorow, or doctrine for his inſtructiō, or good exhortacion ⁊ counſaill. And bounden we bee to helpe the preſent neceſſitie of our brother, not onelі with part of thoſe thinges wherof our ſelfes haue ſuperfluitie or more then we nede, but alſo we ought to cut of a litle ſhare of ſuche thinges, as might otherwiſe ſtand vs in good ſtede for our owne vſe ⁊ occupiyng, as often as our neyghbours neceſſitie requireth preſent helpe out of hande. This remedie than it was that was geuen by John to the cōmon multitude: whiche remedie neuertheleſſe ſerueth for all men indifferently.

C

He that hathe two coates leat him parte with him that hathe none .&c.

Than came the Publicanes alſo to be baptiſed, & ſaid vnto him: Maiſter, what ſhal we do? And he ſaid vnto thē: require no more then ẏ which is appointed vnto you.

The texte.

Than came alſo the Publicanes, ẏ is to ſaie, the cuſtomers ⁊ takers vp of tolles, being ſēblably ſtrieken with great feare of Johns preaching: wheras otherwiſe they wer a kind of people geuē to polling ⁊ rauine, and geatting all that they might for their owne ſingular aduauntage, ⁊ lucre, with all other mennes loſſe and dammage, and hinderaunce: but they wer men nothing paſſing on religiō or on the feare of God, but more readie to obey the cōmaundementes of worldely princes, then the preceptes of god: which ſorte of men, wheras they haue an euyll name emong all nacions, and bee cōmonly ill ſpoken of, yet emong the Jewes they wer ſpecially aboue al other ſortes of men abhorred ⁊ reputed abominable. And yet the ſore ſharp preaching of John had ſtrieken ſuch an horrible great feare into them al, that euen they too, (as euill as they wer,) came to John, requiring baptiſme, ⁊ deſiring to learne how and what waie they might appeace the wrath of God. And John the true foregoer ⁊ meſſagier of him, who would driue back or put away no man (wer he neuer ſo much ſpotted or defiled with ſinne) made a ſoft and a ientil aunſwere euē to the Publicans alſo: if ye cā not yet (ſaieth he) find in your heartes to geue out to the pore ⁊ nedie ſome part of that that is your propre owne: yet at leaſtwiſe make ye this one ſtep towardes a better life, that frō henſfoorth ye hold your handes frō polling ⁊ catching away the goodes of other men. Ye haue an annual ſtipend and an ordinarie fee of Ceaſar: ⁊ it is rated out vnto you by a playn rule howe muche or litel ye ought to require of the people for any duetie.

The Publicāes what maner mē they wer.

Than came the Publicanes alſo to be baptiſed.

The publicanes much abhorred of the Jewes.

D

The publicanes alſo come to be baptiſed of John.

And he ſaied vnto them: Require no more then that whiche is appointed vnto you.

Johns aunſwer vnto the publicanes.

The ſouldiers likewiſe demaunded of him, ſaying: And what ſhall we doe? And he ſayd vnto them: Hurt ye no man, neither trouble any man wrongfully. And bee content with your wages.

The texte.

After the Publicanes, came ſouldiers alſo, an vntruely and an vngodly kind of people, hauing no regarde ne care of any lawes, headie ⁊ haſtie to doe wrong, and felowes that vſed to ſel their life and ſolle for money, ſetting al their delite and felicitie in catching and robbing from others, men fierce and preſumteous through ouermuch libertie ⁊ ſufferaunce. Neuertheles the feare of goddes vengeance fell vpon theſe men too, and therefore they alſo came to John. They acknowlaged their wicked ſtate of ſoldierſhip (as they vſed it,) they deſire baptiſme, and require morouer to bee enfourmed, what poſſible meanes they might make, to haue god appeaced towardes them. It was ſurely in this kinde of men a great poincte of fortheraunce towardes healthe, that they would acknowelage their diſeaſe,

Soldiers alſo come vnto John to be baptiſed, ⁊ what a people they wer.

The ſoldiers likewiſe demaunded of hym, ſaying: ⁊ what ſhal we doe?

and wer

And he ſaid vnto them: hurte ye no man.

Johns aunſwer to the ſouldiers.

A and were pricked with deſire of a better life. Therefore John woulde not at the firſt day aduenture to require in ſuche as they were, yͭ they ſhould ſhewe beneficial liberalitie towardes their neighbour, becauſe he thought it to be a ſtep ſufficient & great enough for the firſt ſetting forward towardes God, if ſuch as they wer would honeſtly refrain & kepe thẽſelues from doing miſchief about in places where they came. And to ſpeake more of this ſort of men, in dede they are woont to bee noyſom & hurtful in three poyntes eſpecially, that is to wete, in violẽt oppreſſion: in laying to mens charges, and burdening them with falſe crimes: and in pillage or robberie. For oftentimes yͤ weapons whiche the princes haue deliuered vnto thẽ for defence and maintenaunce of the publique tranquillitie, they turne to the hurte of their veray owne coũtrey men being true ſubiectes: & doe auenge their own priuate malice with the ſame weapon, wherwith the ſafetie of the whole people in general ought to haue been defended. So that oftentimes they goe on theuing for booties, & ſpoyle the countrey, they burne, they driue away mens cattel, they rauiſhe weomen, they breake vp mens houſes, they turne the good man of yͤ houſe where they haue beene lodged or interteined, they turne him cleane out of his owne doores, & pumble B him about the pate in ſtede of paying him his duetie for that that they haue taken. And becauſe they dooe oftentimes plaie theſe partes, and haue nothing ſaid nor dooen to them for it, they thinke they may doe it lawfully. Again, ſome of them promote falſe plaintes againſt honeſte ſimple menne beefore their princes or capitaines, for none other purpoſe, ſauing that a porcion of the parties goodes being ſeaſed as a forfaicture, may come to their ſnapſhare in reward of their falſe accuſacion maliciouſly & ſlaunderouſlye preſented. And at ſuche vngracious prankes the princes do oftentimes winke, while they earneſtly tendre yͤ gratifying of their ſeruauntes. Furthermore ſome of this ſort of people, whan they prodigallye conſume & waſte out vpon harlottes, vpon dice, or in banketting, & reuelling at the wine, al that euer their prince doth in the name of a fee or ſtipend allow thẽ, they make vp their loſſe again with pilfering & pieking: and dooe not onely leaue ſtill vnpaied ſuch dueties as they ough, but alſo doe by plain extorcion pul frõ poore huſbandmen that is no duetie at al: & ſo vnder the name and colour of warre, they thinke nothing what euer it be, vnlawful for them to doe: wheras in veray dede there is a due law of armes ſeruing for battail & warre, which in dede is not vtterly to be diſalowed, in caſe it be attempted for a iuſt & a rightful cauſe: that is to ſay, if it be made for the defence & maintenaunce of the publique tranquillitie of a realme and countrey: if the caſe ſo ſtand, yͭ it cannot be auoyded: if it be enterpriſed by godly princes: if with yͤ conſent of them, for whoſe behofe it is expedient or neceſſarie yͭ the warre ſhould be made: if it haue been denounced or proclaimed with al rites & circumſtaunces according to yͤ lawe of armes: if iuſtice & moderacion be vſed in it, that is to ſaie, if warre be ſo kept, with aſmuch ſparing of bloudſhed as poſſibly may be: if as fewe be loſt as may be, eſpecially of them yͭ neuer gaue any cauſe to the warre: if the vnaduiſed wilfulneſſe & haſtines of the ſouldiers bee bridled by the capitaines: if there bee no buckeling together of yͤ two armies, ſauing onely by ſuche ſouldiers & men of armes as haue geuen their othe afore to doe as they ought to dooe, and none otherwiſe: nor without a ſigne to be geuen by commaundement of the capitaine whã

Three pointes in whiche the ſouldiers are commonly moſt noiſome to the people.

Neither trouble any mã wrongfully.

And be contente with your wages.

Warre how it may bee iuſt and lawefull.

C

they ſhal buckle together in fight: if euerie bodie immediatly hold their handes from fighting, aſſone as euer yͤ trumpettes haue once blowen yͤ retraict: if alſo as ſoone as it poſſibly may, the warre bee ended & ſo breake vp. Unto this ſort of mē therfore doth John nothing but ſhew what their accuſtomed vſe is to doe, & what thing frō hencefurth they ought to eſchew, if thei mind to eſcape the vengeaūce of god. Strike ne beate ye no man (ſaith he) accuſe no man falſely for lucres ſake: but be ye contented with your ordinarie wages that is allowed you, and appoynted vnto you.

The texte.
*Mat .iii.
Marke.i.
John.i.
*Ez. xxxvi
*Math. iii

As the people wer in a doubt, and all men muſed in their heartes of Iohn, whether he were very Chriſt, Iohn aunſwered and ſaid vnto thē al: *I baptiſe you with water, but one ſtronger then I ſhal come after me, whoſe ſhoe latchet I am not worthy to vnlooce. *He ſhal baptiſe you with yͤ holy goſt, and with fier. *Which hath his fanne in his hande, and he will pourge his floore, and gather the corne into his barne: but the chaffe wil he burne with fier that neuer ſhal be quenched: and manye other thinges in his exhortacion preached he vnto the people.

As the people wer in a doubt, and all men muſed in theyr heartes of John, whether he wer very Chriſt

John halfe reputed of the people to be Meſſias.

The perfect humilitie of Ihō Baptiſte.

D

John aunſwered and ſaide vnto them all: I baptiſe you with water &c.

Johns baptiſme with water.

Johns teſtimonie of Chriſt to come after him.

But one ſtronger then I ſhall come after me. &c.

And with ſuche great autoritie wer the premiſſes handled & done by John, that the people begon half to be in opinion, that hymſelfe was yͤ veary Meſſias, of whoſe cumming he preached vnto thē. And this did a great mainy of thē with ſecret thinking caſt in their heartes, though John on his own behalf, by reaſō of his ſinguler humilitie of heart, did as much as he could to hide his owne greatnes. For this is the light & cockebrained facion of yͤ common multitude, that ſuch perſons as thei haue a ſpecial mind & regard vnto, thei ſet more price by, then there is cauſe or reaſon why: and ſuche as they beare hatred againſt, ſuche doe thei moſt ſlaunderouſly reporte, finding faulte with all thinges in thē. But this earneſt good fauour & opinion of the people, did wel declare veary perfeict humilitie in this moſt holy man, who was ſo ferre from taking vnto him yͤ aduauntage of an other mans praiſe, that he ſtoutly refuſed yͤ ſame, being geuen vnto him of the peoples owne voluntarie offre. And yͤ wrong opinion that the people wer in, did muche good for this one poynt, that the dignitie & worthines of Chriſt being as yet knowen but to a few, was there allowed with a ſubſtancial & an open teſtimonie in yͤ face of the world. For John aſſone as he by inſpiracion of the holy goſt, wel perceiued yͤ ſecrete thoughtes of yͤ people, he ſpake in this manier: Sirs (ſaith he) ye do eſteme me by outward thinges yͭ may be ſeene, as for exaumple, by the meat that ye ſee me eate, by my wede, & by this that I doe miniſtre baptiſme vnto you: but yͤ thinges yͭ be not ſeen, are a great deale more effectual, euen after the ſame rate as in a man the vertue of the mind, which is not ſeen, is of much more dignitie & worthineſſe, then the power of the body which is ſeen with mens yies. I on my behalf, though I doe baptiſe you with water, yet am I no forgeuer of ſinnes: I am no more but a prepairer of you to a baptiſme of more efficacie & vertue, which ye ſhal receiue at yͤ handes of hym, whoſe coming I preache vnto you, beyng (as in dede I am) ſumwhat his elder in tyme, & ſumwhat afore hym in ordre & courſe of preaching: but in power a great way inferiour vnto him. For he that cometh after me, is ſo ferre better then I, yͭ I (whom ye al beleue to be ſome great high man of price) am vnworthy to vnbuckle the latchet of his ſhoes. And I am his ſeruaūt, not his felow. I am a foregoer vnto him, but euen of much like rate, as yͤ day ſterre goeth before yͤ ſunne, & ſhal anon after be darkened & drouned with yͤ greater light of yͤ ſunne when it cometh. And euen veray this yͭ I haue, I haue of his bounteous

A teous goodnes. My doctrine is but veray waſhe, if it be cōpared vnto
his doctrine: my baptiſme is of no vertue, if it be ſette by his baptiſme.
For he, becauſe he is come from heauen, wil teache heauēly thinges: I
being but an earthly creature, doe ſpeake earthly thinges and low ma-
tiers. I dieppe your bodies in water, but he ſhal dieppe your ſolles, &
baptiſe you with yͤ holy goſt & with fier. And looke how much the ſpi-
rite is of more ſtrength to entre and to perce, then is water: looke how
much yͤ fier is of more ſtrength & effect then is water: of ſo much more
power ſhal his baptiſme be, thē mine is. Hitherto hath it been vnknowē
who wer yͤ true folowers of godlines. An eaſy thing it is to be waſhed
with water, a light matier it is to kil a beaſt in ſacrifice: an eaſy poynt
it is to forbeare eating of ſwines fleſh. But now doeth ſuche doctrine
come to light, ſuch times doe approche euē here at hand, yͭ they can no
longer be vnknowē who be good folkes in verai dede, & who be other-
wiſe. For he wil come to doe the thing yͭ he hath ſo often times threat-
ned in yͤ prophetes, which is by a preciſe ſtreight iudgemēt, to diſcloſe
a perfect difference betwene yͤ godly & the wicked. For he will haue in
his hand a fanne, (for vnto this man is geuen al power in heauen & on
earth,) & with his fanne which no man ſhalbe hable to auoyde, he ſhal
make clene yͤ floore of his winowing place, & there ſhal he winowe e-
uery creature, trying them with yͤ wind of the croſſe & afflictions. And
ſuch perſons as are but chaffe, yͭ is to ſay, in pretence of holines mete-
B ly gaie, but withinfurth voyde & emptie of al deuociō, ſhal fligh about
this way, & that way, whitherſoeuer carnal deſire & affeccion ſhal car-
rie them: but ſuch as are good wheate, hauing within them ſubſtaun-
cial & true godlines, ſhal not be ſcattred abrode al about with yͤ wind:
but whan the chaffe is tried awaie, they ſhall declare the ſubſtauncial
ſtedfaſtnes of their mind, which nothing could moue. That tēpeſt ſhal
not make any perſones euil, but ſhal ſhewe them openly to be knowen
what thei were, euen whan they were not ſeen: in like ſort, as the clere
light where it is, doeth not make any perſons blind or defourmed, but
ſheweth who be defourmed or blind. The truth of the goſpel is bright
light, which they ſhal not abide nor away withal, that did afore ſhew
furth their peinted ſheath vnder yͤ counterfait cloke of holines, wheras
afore god they wer men of wickednes: & contrariwiſe they ſhalbe em-
braced & much made of, which wheras vnto yͤ worldward they were
reputed for abiectes, yet neuertheles had a perfect zeale of godly deuo-
cion in their breſtes. Such perſons as at yͤ ſtrong force of yͤ doctrine
of god, whan they heare it, ſhalbe moued & ſtiered to doing of miſchief,
& to ſlaughter, ſhal not thā firſt of al be made wicked: but ſuch occaſi-
on being geuen, it ſhal openly appeare what manier felowes they wer
afore. For an occaſion doth not make folkes wicked, but doth diſcouer
them & ſhew them as they be. Such an one as whan yͤ loſſe of goodes
is ſet before his yies, or whan peril of any croſſe or of death is ſhewed
him, wil fal from yͤ profeſſing of the trueth, & forſake it, ſhal not euen
than firſt of al begin to be wicked, but he ſhal at ſuch a time plainly de-
clare what manier an one he was afore. Neither ſhal euery one byan-
by yͭ is diepped in water, endure throughout in thys examinacion or
trial: but ſuch an one as hath fully receiued into him yͤ ſpirite of god, &
he that hath throughly conceiued the fier of charitie & loue vnperiſha-
ble: ſuch an one ſhal not be moued with any ſtorme of miſauentures or
euils, but ſhal rather be the more better pourged and the more ſtedfaſt,
in like ſort as wheate & other graine is pourged and made clene with

He ſhall baptiſe you with the holy goſt, and with fyer.

Chriſtes baptiſing of vs with the holy goſt and with fyer.

Which hath his fanne in his hande, and he wyll purge his floore. &c.

The preciſe and ſtreight iudgement of Chriſt.

Chriſtes fanne & winowing of men.

Chaffe and good wheate.

As the bright light maketh not mē defourmed, but ſheweth who be defourmed, ſo the ghoſpel maketh not men euyl, but ſheweth who are euyll.

the fanning of the wind, & as gold is ſcoured by the vertue of the fyer. Leat therfore euery body prepare thẽſelfes to this rigorous & preciſe triall, truſting not a whit to hys noblenes of birth, putting none affiaunce in yͤ holines of his aunceſtrie, nor putting no truſt in yͤ carnal ceremonies of Moyſes law, but arming & fenſing his ſolle with fortreſſes, & wardes of more pithie ſubſtaunce to truſt to. It ſhal be no ſmall poynct of yͤ matier, what ſort euery bodie bee found to be of. Health euerlaſting, & euerlaſting damnacion, ſhall trie out & diuide the ſound, from yͤ light ones that are but puffes, & the right borne Iſraelites frõ the baſtardes. For the wel clenſed corne ſhal he laye vp into yͤ barne of the heauenly life, & the chaffe ſhal he burne vp in fier that neuer ſhalbe quenched. The iudgement ſhal here in ſome piece be ſhewed, but after this preſent life it is, yͭ the wicked receiue the affliccion of endles peine & torment. With theſe & many other ſayinges moe, did John exhorte the people to repentaũce of their former life, & to the deſire of Meſſias, which was than ſhortly to come, now putting thẽ in feare of peril, now ſtirring them to goodneſſe with promiſe of rewardes, & (as ye would ſaie) awakening yͤ mindes of the people vnto the earneſt zele of Euangelical godlines, with the gladſome newes of redempcion & ſaluacion.

C

And the chaffe ſhall be burne with fier that neuer ſhall bee quenched.

And many other thinges, &c. preached he vnto the people.

The preaching of John awakened the heartes of the people.

¶ Than Herode the Tetrarche (whẽ he was rebuked of him for Herodias his brother Philips wife, and for al the euils whiche Herode did,) added thys aboue al, and laied Iohn in prieſon.

The texte. Mat. xiiii. Marke. vi.

D

And this boldnes of ſpeaking ſo plainly, the common vulgare people, in conſideracion of the notable holineſſe of the man, could abide veray wel: the Publicanes could ſuffer it wel inough: the ſouldiers alſo toke it in good part: & al theſe whan they wer reproued, did willinglye acknowlage their diſeaſe, and being brought in a feare, they ſoughte for remedie. But Herode coulde in no wiſe awaye withal, who with his hault ſtomake (becauſe he was a kinges piere) would haue al thinges to be lawful for him, that ſtode with his luſt or fanſie. Yet did he beare veray good fauour and loue to John. He verai wel ſawe and alſo did no leſſe allow the perfeccion of his life, being ſuch as was in few men: yea and in many thinges alſo, would he be aduiſed and rewled by the counſail of John. But yet in yͤ poynt in which it had been chiefly of all expedient and behouable to geue eare vnto Johns ſayinges, he did not onely not doe after his coũſail, but alſo caſt him into prieſon for geuing him good aduertiſemẽt. And brought John to deſtructiõ, whan John was diligent to cal him backe from deſtruccion. Of this ſort are often times the heartes of ſuch Princes, as the wiſedom of the goſpell hath not throughly wonne ne recouered from the dominion of abominable luſtes. Some ſuch men be lordes & rewlers ouer others, as on theyr owne behalfes are bondſeruauntes to their owne violent & ſtrong affeccions: and ſuch thinke themſelfes euen for this poynt ſpecially to be kinges, becauſe they may be as bond mẽ to abominacion, no man ſaying blacke their yie. They many times call vnto their ſeruice to bee about them, men wel approued and knowen for their holines of liuing, they haue many tymes priuate communicacion with the ſame, and after the counſail or aduiſe of ſuch they doe many thinges: not that thei haue delite in true godlines, but that they may by ſuch a cloke purchaſe to themſelfes an opinion that they are menne of perfect liuing, and that they ſomewhat mollifie mennes repining and grutching at their naughty doinges: or to the end, that whan they piele and polle the people, whan they reiſe wicked battail, whan they play tirannous partes towardes ſome that beare good heart and will to the common weale: they may

The publicanes and ſoldieers could abide Johns preachyng, but Herode coulde not.

But Herod the Tetrache.

Herode did beare very good fauor to John Baptiſt for the reſpect of his perfect liuing.

Herode a paterne of wicked princes geuẽ to ſerue theyr owne luſtes.

Wicked princes wil haue of the moſt perfecte men about thẽ, and why.

A they may ſeme to doe theſe thinges too, by the counſail of moſt approued honeſt men. And euen in the like ſorte did Herode abuſe the pilche of Camels hide, wherwith John was clad: in the like ſort did he abuſe the leatherne belt, wherwith John was girt: ſo did he abuſe the ſpare diete that John vſed: ſo dyd he the innocencie of Johns whole life: ſo likewiſe dyd he the authoritie of John, through whiche he might dooe verai much with the people, and altogether to the maintenaunce of his owne tirannie. And for this cauſe the Lord Jeſus doth afterward cal him foxe. For this is the wilie craftines of euil princes of this worlde: vnto whom if it ſhall at any time fortune right profeſſours of the goſpel to be called to ſeruice, either the goſpellers muſt eſchewe the compaignie and conuerſacion of ſuch maiſters, in whoſe houſes they ſhall ſooner be marred and brought to naughtineſſe on their owne parties, then they ſhal turne the others to better waies, or elles they muſt prepaire their mindes aforehand to the like reward for ſhewing the truth without diſſimulacion, that John fortuned to geat for his labour. For whan Herode nothing growing out of kind from the maniers and facions of his father and others his aunceſtours, played many wicked and tirannous partes, pillyng and pollyng the people, pullyng awaye al libertie by oppreſſion, puniſhing in others the ſame thinges in which he was a common offendour hymſelfe, vſing all offices of magiſtrates vnder him as ſale ware for money, vſing alſo to ſell the miniſtracions B of prieſthood, and keping within his houſe openlye in the face of all the world, one Herodias, the wife of Philip being his brother, and had by force of ſtrong hand taken her away from his ſaid brother yet being aliue, together with a doughter of yͤ ſame Philippes: thys holy man becauſe he coulde not abide ſuch inceſt and vnnaturalneſſe of mariage in a kinges houſe, from whence eſpeciallye aboue all other places, it was conuenient that exaumple of keping the lawes ſhould procede, aduertiſed him to refrein himſelfe from ſuche a wicked miſdede. But with a deuliſhe king, the deuliſhe requeſt of a gierle being a minion dauncer together with the ſuggeſtion of a deuliſh woman, weighed more, then the holeſome aduertiſement of ſo vncorrupt a manne: with the whiche good aduertiſemente he was nothyng the better, but remained ſtill ſo ferre out of the way from being amended, that vnto hys hainous enormities afore paſt, he added one dede of miſchiefe more, the moſt vngracious that euer was: that is to wete, caſting John into prieſon, and proceding ſo ferre at laſte in outragious woodneſſe, that he cauſed the head of the moſt innocent man to be chopt of, & ſo gaue it to the wenche for a rewarde of her vicious wanton dauncing.

Herod called of Jeſꝰ, a foxe, and why.

The tyrannous and naughtie vſage of Herode.

Whan he was rebuked of hym for Herodias his brother Philips wife &c.

Herode helde Herodias his brother Philippes wife.

John caſt in prieſon for rebukinge Herod, and at laſt beheaded.

The texte. *Math. iii. Marke. i. John. i. *Eſai. xlii.

¶ And it fortuned that whan al the people receiued baptiſme, and *whan Ieſus was baptiſed, and did pray, the heauen was opened, and the holy goſt came downe in a bodely ſhape like a doue vpon him. And a voice came from heauen which ſaid. *Thou art my beloued ſonne, in thee doe I delite.

But now (to returne to the diſcourſe of the ſtorie) before that the lord Jeſus would entre into the buſie office of preaching, which he entended within the cũpaſſe of a ſhort time to accompliſhe, & bring to a perfect end, to the entent that he would leaue no one poynt of humilitie or of righteouſnes vnfulfilled: thought no diſdeigne to come with the reſidue of folkes vnto baptiſme, which he dyd not to be purified himſelfe, (whiche he neded not) but to conſecrate and halow the lauacre or fount of eternall ſaluacion to oure behouſe through hys baptiſme.

Jeſus came to be baptiſed, and why.

C

Whã al the people receiued baptiſme, and whan Ieſus was baptiſed.

He humbled hymſelfe, but that notwithſtanding, he was aſwel by the voice of Iohn, as alſo by yͤ moſt clere teſtimonie of his eternal father, opẽly commended in yͤ face of al the people, to yͤ entent, that thei might know him euen by yͤ face too ⁊ by ſight, of whom yͤ Pꝛophetes had afoꝛetimes ſpoken much by pꝛophecie, ⁊ of whom Iohn had opẽly witneſſed. So than, at what time a great nũbꝛe of yͤ common people wer in baptiſing, ⁊ in the ſame compaignie Ieſus Chꝛiſt coming as one emong yͤ mo, had inſtaũtly deſired of Iohn to haue baptiſme, as though he had been like other men ſubiect to ſinne: Iohn woulde haue refuſed to baptiſe him, acknowlaging hym as the autour ⁊ geuer of puritie, of whom he ought rather to had bene baptiſed hymſelf. And thiſſame teſtimonye was geuen firſt of Iohn to the dignitie of Ieſus beeing there perſonally in place, euen befoꝛe al yͤ multitude of the people: but yͤ heauenly father did by a moꝛe euidẽt marke, diſſeuer his ſonne Ieſus frõ yͤ reſidue of yͤ company that wer baptiſed. Foꝛ vnto al yͤ reſt whã they wer in baptiſing, there appered no ſigne ne tokẽ at al.

Whan Ieſus was baptiſed the heauẽs did opẽ. ⁊c

And did praye.

Ieſꝰ praying after he was baptiſed, what it techeth vs.

But immediately after yͭ the loꝛde Ieſus was baptiſed, as he was nowe making his deuout pꝛaiers to god (teaching vs therby, yͭ whã the ſtate of innocencie is perfeictly renewed thꝛough baptiſme, we ought immediatelye to conuert ⁊ beſtow our ſelues to ſuch ſtudies ⁊ exerciſes as are of yͤ ſpirite, emong which, deuoute pꝛayer hath the fyꝛſt place) heauen opened, which his baptiſme ſet wide opẽ vnto vs, wher as vntil yͭ daye it had bene ſhut vp from vs.

D

The heauẽ was opened and the holy goſt came doun.

And from thence came doun yͤ holy ghoſt, beyng of himſelf in dede inuiſible, but foꝛ that time enueſted and clad with a figure oꝛ likenes viſible, becauſe he ſhoulde be ſene with yͤ eyes of mẽ.

A doue doth repꝛeſent innocencie and ſimplicitee.

In a bodely ſhape lyke a doue.

And the likenes that he came in, was the likeneſſe of a doue, becauſe yͭ this bird, being as a ſigne to repꝛeſẽt innocẽcie, oꝛ ſimplicitie, had many hundꝛed yeres afoꝛe bꝛought a bꝛaunche of an oliue tree into yͤ arke of Noe, foꝛ a token that yͤ wꝛath of god was pacified, ⁊ alſo a caucion oꝛ pledge of warantiſe yͭ the floud was at an end.

The floude of Noe a figure of our baptiſme.

And in dede the ſayde floud of Noe, by which yͤ woꝛld was at yͭ time ſcoured and pourged of all naughtie creatures, did conteine a miſtical figure of oure baptiſme, wherby al our ſinnes are dꝛowned vp, our bodies ⁊ ſolles both, beeing pꝛeſerued in perfeict ſafetie.

vpõ him.

The holy goſt lighteth vpon Ieſus head in likeneſſe of a doue at his baptiſme.

In this likenes thã did yͤ holy ghoſt deſcend doun, ⁊ reſted vpon yͤ holy top of yͤ loꝛd Ieſus head, openly betokening yͭ he it was, whom god the father had plenteouſly enointed with al heauenly giftes of grace, which giftes he would afterward poure out vpon al perſones, as many as by putting their affiaunce ⁊ truſt in him, were oꝛ ſhould afterward be graffed in the bꝛotherhood of his bodye thꝛough baptiſme.

And a voice came from heauen, which ſaid: Thou art my beloued Sõne, in the I delyghte.

A voice cõming doun from heauẽ teſtifieth of Chꝛiſte.

Ther came alſo vnto him beſides this likenes of a doue, an euident teſtimonie of his fathers voice, not now declared by yͤ pꝛophetes, not by Moſes, not by Aungels, but publiſhed by the father ſelf: not that yͤ father maie in his veray own likenes as he is, be either heard, oꝛ ſene, oꝛ by any ſenſe of the body compꝛehended oꝛ perceiued: but like as yͤ holye ghoſt beyng inuiſible, did openly ſhewe hymſelf to the iyes of men in a viſible ſygne, euen ſo the heauenlye father ſendyng downe a voyce thꝛough the elementes aboue, did ſenſiblie pearſe the eares of men. And the voyce that ſouned from on hyghe, was in theſe woꝛdes. *Thou art mine owne onely dere beloued ſoonne, in whom I am throughly pleaſed and ſatiſfied.* To none of all the holye menne that euer were in olde time, was there euer any teſtimonie of ſuche lyke ſoꝛte as this geuen. A doue cumming beefoꝛe poyncted out certainly, to whom this voyce did appertaine, to yͤ entent

that no

A that no man ſhoulde deme it to bee John, that was commended with the ſaid poyſee: of the which John, a great mainy of folkes had conceiued ſuch an high eſtimacion, yͭ they veraily thought him to be yͤ Meſſias ſelf. By ſo many teſtimonies was it the pleaſure of Chriſte to bee commended vnto the worlde, ere he woulde addreſſe him to entre the high charge & office of preaching: geuing in the meane time a leſſon to vs by exaumple of himſelfe, that no man ſhould preſſe or toumble himſelfe into ſuch an high office ſodainly or vnreuerẽtly, ere he made himſelfe mete for it. He had priuatelye had teſtimonie geuen him of Aungels, of Elizabeth, of Simeon, of Anna, of the Magians: and in the open face of the worlde by John, (whoſe autoritie was of righte great waight and force emong the Jewes,) and by the holye ghoſte, and by the fathers owne ſelfe.

The teſtimonies that Chriſt had ere he woulde preach, and what it teacheth vs.

The texte. *Mat. xiii Marke. vi. Luke. iiii. Joh. vi.

¶ And Ieſus himſelf began to be about thirtie yeres of age, ſo that he was *ſuppoſed to be the ſonne of Ioſeph, which was the ſonne of Heli, which was the ſonne of Mathat, which was the ſonne of Leui, which was the ſonne of Melchi, which was the ſonne of Ianna, which was the ſonne of Ioſeph, which was the ſonne of Matathias, whiche was the ſonne of Amos: which was the ſonne of Naum, which was the ſonne of Helſi, which was the ſonne of Nagge, which was the ſonne of Maath, which was the ſonne of Mathathias, which was the ſone of Semei, which was the ſonne of Ioſeph, which was the ſonne of Iuda, whiche was the ſonne of Iohanna, which was the ſonne of Rheſa, which was the ſonne of zorobabel, which was the ſonne of Salathiel, which was the ſonne of Neri, whiche was the ſonne of Melchi, whiche was the ſonne of Abdi, whiche was the ſonne of Cooſam, whiche was the
B ſonne of Helmadam, whiche was the ſonne of Her, whiche was the ſonne of Ieſo, which was the ſonne of Helyezer, which was the ſonne of Ioram, which was the ſonne of Mattha, which was the ſonne of Leui, whiche was the ſonne of Simeon, which was the ſonne of Iuda, which was yͤ ſonne of Ioſeph, which was the ſonne of Ionam, whiche was the ſoonne of Heliachim, whiche was the ſoonne of Melcha, whiche was the ſoonne of Menam, whiche was the ſoonne of Mathatha, which was the ſonne of Nathan, whiche was the ſonne of Dauid, whiche was the ſonne of Ieſſe, which was the ſonne of Obed, which was the ſonne of Boos, which was the ſonne of Salmon, which was the ſonne of Naaſſon, whiche was the ſonne of Aminadab, which was the ſõne of Aram, which was the ſonne of Eſrom, which was the ſonne of Phares, which was the ſonne of Iuda, which was the ſonne of Iacob, which was the ſonne of Iſaac, which was the ſonne of Abraham, which was the ſonne of Tharra, which was the ſonne of Nachor, which was the ſonne of Saruch, which was the ſonne of Ragau, which was the ſonne of Phalec, whiche was the ſonne of Heber, which was the ſonne of Sala, which was the ſonne of Cainam, which was the ſonne of Arphaxat, whiche was the ſonne of Sem, whiche was the ſonne of Noe, which was the ſonne of Lameth, which was the ſonne of Mathuſala, which was the ſonne of Enoch, which was the ſonne of Iareth, whiche was the ſonne of Malaleel, which was the ſonne of Cainam, which was yͤ ſonne of Enoch, whiche was the ſonne of Seth, whiche was the ſonne of Adam, whiche was the ſonne of God.

And Jeſus himſelfe begoon to be about thirtie yeares of age.

And vnto al yͤ thinges aboue mencioned, there was alſo annexed the autoritie of ful yeres, fitte for ſuch a purpoſe. For at yͤ time whan the lord Jeſus came vnto baptiſme, he was wel toward yͤ point of thirtie yeres of age: not that the age is eſtemed afore god, but becauſe it was conuenient, yͭ he which ſhould draw al perſons vnto him, ſhould ſatiſfie al creatures in al behalfes: neither in ſuch a perſone any one poinct to be, which any creature might any thing likely depraue or find fault withal. The age therefore of due rypeneſſe was choſen thereunto and taried for, vntil it came: becauſe that ouer young age (whan one is but a ſtriepling towardes a young manne) is not of anye autoritie or regarde emong menne: for the generall opinion of people is, that ſuche an one is vnexpert and vnſkilful: and on the other ſide, olde age is the lighter eſtemed and paſſed on, by reaſon that the power and habilitie of the

Jeſus what yeares he was of ere he woulde entre the office of preaching, and why.

What age moſte mete to entre preaching in.

of the witte is much decaied, ⁊ ſuch ones greatly ſuſpected of doting. C
And forbecauſe that the bleamiſhe of ones linage dooeth ſore abate a
great piece of his autoritie emong the common people, this poynt alſo
was prouided for, yͭ Jeſus ſhould for ſo long time be veraily thought
and beleued to be the ſonne of Joſeph, vntil yͤ goſpel wer through his
miracles ⁊ preaching, ſufficiently brought to light and made famous.
This was a thing for yͤ dignitie of Chriſt, to be borne of a virgin: but
becauſe it was not muche materiall that the ſame ſhoulde euen at the
firſt daye come to lighte and knowlage abrode, ⁊ yet though it had, it
would haue been a verai hard matier to be perſwaded to the world: he
vſed the wrong opinion of the people an other way to a good purpoſe,
becauſe no maner thing ſhould in the meane time diminiſhe his autoritie
in his preaching, if he might of any manier likelihood haue been
ſaide to bee borne in aduoutrie. It was his pleaſure to come into the
world borne out of a ſimple meane houſe: but yet ſuch an houſe, as no
ſpot of ill name or fame had at anye time ſtained. For veraily to a teacher
of yͤ goſpel, not onely yͤ fault ſelf, but alſo al likenes ⁊ apparaūce
of the fault muſt be auoyded, ⁊ a teacher oughte of duetie not onely to
be a man of good cōmendacion for yͤ vertuous qualities that he hath,
but alſo without any infeccion or ſparke of ſuch thinges, of whiche the
people vſeth to conceiue anye miſtruſt of euill. For this is the common
opinion of moſt men, that ſcarcely at any time there dooeth of euil parentes
come good children. Therefore Chriſt, who ſhunned not the reproche
of pouertie, who ſhronke not to be borne out of a meane houſe: D
yet eſchewed yͤ ſimple reprouſe and ſlaunder that might haue come of
his age ⁊ of his deſcente. And although Joſeph was not the father of
Jeſus by nature, but by thorder of the law onely, (becauſe he was the
ſpouſed huſband of Jeſus mother:) yet neuertheles becauſe he married
a wife of the ſame tribe ⁊ houſe that himſelfe was of, I haue thought
it beſt to beginne the rekening of our lordes petigrewe, at him: to the
end yͭ it maie the more euidently appeare, that a veray man he was in
dede, on the bodies behalfe naturally borne of them, of whom the foreſayinges
of the Prophetes had before his coming tolde that borne he
ſhould be. For after the higher nature of his godhead, the heauenly father
ſelf acknowlaged ⁊ openly proteſted Jeſus to be his owne veray
ſonne. Than Joſeph yͤ ſpouſe of the virgin Marie (who was mother
to Jeſus,) was after yͤ fourme of the law, called the ſonne of Heli, being
his vncle by yͤ fathers ſide, but after the trueth of natural generacion,
he was yͤ ſonne of Jacob: which Jacob reiſed ſeede vnto his brother
Heli, being borne out of yͤ ſame bealy that himſelfe was, becauſe
yͤ ſame Heli was deceaſſed without iſſue, ⁊ ſo vpon his wife, whom he
at his dying leaft a wiedow. Jacob begot a ſonne called Joſeph. Heli
was yͤ ſonne of Mathat, ⁊ he again had Leui to his father. Leui was
borne of Melchi, who was begottē of Janna yͤ ſonne of Joſeph, ſonne
of Matatthias, to whome Amos was father. And him did Naum begeat,
who was the ſonne of Helſi, ⁊ Helſi borne of his father Nagge,
⁊ Nagge iſſued out of Maath, yͤ ſonne of Matathias. This Matathias
was come of yͤ ſeede of Semei, the ſonne of Joſeph, who was
begotten ⁊ borne of Juda. Juda had to his father Joanna, the ſonne
of Rheſi, being ſonne to zorobabel: zorobabels father was zalathiel,
borne hys ſelfe of Neri, the ſonne of Melchi, who was deſcended of
the linage of Abdi, the ſonne of Coſam, begotten of Helmadam. And
he was

Jeſus ſuppoſed to be the ſonne of Joſeph.

So that he was ſuppoſed to bee the ſōne of Joſeph.

The genealogie of Jeſus.

A preacher muſte not onely bee cleare of al fault, but alſo of all ſuſpicion.

The petigrewe of Jeſus why it is rekoned from Joſeph.

Jeſus Chriſt acknowelaged of God the father to bee his owne veray ſoonne and to be God.

Which was the ſonne of Heli.

Joſeph why he was called the ſōne of Heli, ⁊ whoſe ſōne he was.

Matathias of whome he came by deſcente.

A he was lineally deſcended of Her the ſonne of Jeſo, who was borne of Heleazer
the ſōne of Joram. And father to Joram was Mattha, being himſelf
born of Leui the ſōne of Simeon, borne of Juda the ſonne of Joſeph.
And him had Jonan begotten beyng himſelfe the ſonne of Heliachim, the
ſonne of Melcam. And he was borne of Mathatha, beyng the ſonne of
Nathan. This man had king Dauid begotten of Barſabe, by whom was
reſtored the ſtocke of Salomon, which failled afore, and decayed in Ozochias.
Dauid was begotten of Jeſſe the ſonne of Obed, beeyng borne of
Booz. Father to this man was Salmon, the ſonne of Naaſſō, being borne
of Aminadab, to whom Aram was father, and Aram ſonne to Eſrom, beegotten
of Phares the ſonne of Juda. Juda came by lineall deſcente from
the Patriarke Jacob the ſonne of Iſaac, whom Abraham beeing an aged
mā, had accordyng to goddes promiſe, begottē of his olde wife Sara. And
Abraham was borne of Charra the ſonne of Nachor, beeing begotten of
Saruch the ſonne of Ragau, to whom Phalec was father, and father to
him again was Heber, begotten of Sale, the ſonne of Cainan, and Cainā
the ſonne of Arphaxat, whoſe father was Sem, the ſōne of Noe, and Noe,
the ſonne of Lamech, and he the ſonne of Mathuſalah, beeyng borne of Enoch,
whoſe father was Jareth, and he deſcended of Malalehel the ſonne
of Cainan, who was begotten of Enoch the ſonne of Seth, whoſe father
was Adam, and beegotte Seth after that he had lyued an hundred and
thirtie yeres. Adam was the head of all mankinde, hauyng none other autour
ne progenitour of his generacion, but onely God, of whom he was
created of the claie of the yearth, beeyng to hym (as it wer) in ſtede of a mother.
And forbecauſe that all mankinde was infected and teincted through
B the ſinne of this our yearthly father, and reſemblyng the inclinacion of the
ſame firſte father, it was nowe fallen into all kynde of viciouſneſſe: there
was ſent the lord Jeſus as a reſtorer and a redemer of the ſame mankind
whan it was ſo extremely fallen, to the ende that theſame whiche had full
and whole fallen doune through the diſobedience of one, might bee reconciled
agayne throughe the obedience of one: and to the ende that lyke
as all thoſe whyche had folowed the ſteppes of theyr yearthly father, beecame
thereby ſubiecte vnto deathe: ſo they whiche beeyng exempted from
the kynred of the ſynner throughe baptiſme, were graffed into the heauenly
Adam (whiche is Jeſus Chriſte,) and did cleue faſte vnto the ſteppes
of the ſame: ſhoulde atteigne euerlaſtyng lyfe in heauen. And in dede the
beginninges of mankynde whan it fell, and of the ſame, at the reſtoryng
of it, doe in many behalfes anſwer taunte pour taunte, the one contrarie
to the other. For nothyng at all was there dooen in this matier by blynde
chaunce or caſualtie: but all the wholle proceſſe and courſe of thynges
was tempered and ordred by the wiſedome and ordeinaunce of God almightie.
The talkyng of Eue with the ſerpente whan ſhe was a virgin,
was the beegynnyng of oure deadly periſhyng: and the talkyng of the
virgyn Marie with Gabriell, was the beegynnyng of oure health and
recouerie. Eue beeyng corrupte with the lure of an apple laughyng on
her, bothe caſte awaye her houſbande, and alſo broughte in deathe into
the worlde: and Marie beeyng a virgin for euer and euer vncorrupted,
conſtauntely deſpyſyng all allurémente of the fleaſhe, and with ſimple
playne feythe willyngly yeldyng hir ſelfe vnto the wylle of GOD,
broughte foorthe the manne that broughte helthe and ſaluacion to the
worlde. Adam alſo was tempted, and ouercomed: Chryſte beeyng
tempted, ouercame the temptour.

Nathan whych was the ſonne of Dauid.

Nathan and whoſe ſonne he was.

Adam who was the ſonne of God.

Adam the beginning of mākind, and hauing none other auctour nor progenitour of his generacion ſauing onely God that made him.

A compariſon of Chriſt the reſtorer of mankinde, with Adam the corruptour and leſer of mankynde.

Adam folowing the minde of his wife whan ſhe was corrupted, was caſte out of paradiſe for his laboure: Chriſt obeing his father euen vnto death, ſette the waie into heauen wide open for all men. For the ſenſuall pleaſure of taſting an apple, was Adam made a bonde ſeruaunte vnto the deuill: Chriſte by ſettyng all the kingdomes and delicate pleaſures of the worlde at naught, deliuered our enemie into our handes, to bee ſubdued at oure owne pleaſure. The one thorough the eatyng of an apple, loſt al his poſteritie and ſucceſſion: and the other through abſtinence of meate, reſtored thē that afore wer loſte. The one was drieuen away out of Paradiſe into the yearth, repleniſhed with miſerie, and liyng all deſert: and the other hathe made a waye vnto heauen, ſafe and ſtrongly fenſed from all deſertneſſe. Adam throughe the vain deſire of proud knowelage, plucked his ſucceſſion after him vnto death: and Chriſte through the humble obedience of feith, did reſtore life again. Yea, and beſides all this, on bothe parties there was wood and tree. On the one ſide the ſerpente by meane of the tree, ouercame and beguiled Adam: and on the other ſide Chriſt by meane of the tree, beeguiled and alſo ouercame the deiuill. By meane of the tree came death: by meane of the tree came lyfe. The head and chiefe captayne of our deſtruccion, was made out of the yearthe, beeyng a virgin: and the head of our ſaluacion, borne of the virgin Marie. Adam was created to the lykeneſſe of God: and Chriſte beeyng the true lykeneſſe of God, tooke on him bothe the lykeneſſe and nature of man. Adam was deceiued throughe his wife Eue: and Chriſte hathe called backe his ſpouſe the Churche, from the deceipteful errour of the deiuill. On the one partie, a woman, while ſhe ſeketh to be made wiſe, vttered furthe the beginning of all foly: and on the other partie, a woman, wile ſhe ſheweth hirſelfe voyde of al ſuche preſumpcion, D bryngeth forth vnto vs the fountayne of wiſedome. The firſt Adam while he hathe more deſire to bee wiſe then obedient, brought in foliſheneſſe into the world: and the newe Adam wheras he was the wiſedome of his father, was content to be made as a foole for our ſakes, to the ende that we might bee made wiſe in him. Throughe pride came our fall: and through humilitie came our ſettyng vp agayn. Adam beyng through the ſerpente made bare of all the good qualities of the minde, couered himſelfe with leaues plucked from the tree: Chriſte beeing riche in giftes celeſtiall, deſired no maner thing at all of this worldes. The figures alſo of the olde Teſtamēt doe veray well accorde with the ſtorie of the Ghoſpell. Moſes guided and led the Iſraelites out of Egipte: and Chriſte hathe deliuered them from the derkeneſſe of ignoraunce, and from the bondage of vice. The ſaid Iſraelites had theyr paſſage there through the water: and we here throughe baptiſme haue a readie waie to ſaluacion and freedome. There was a pilour of a cloude and of fyer: and here the father ſendeth a voyce downe through a cloude, and our ſpirite is baptiſed with fyer. Throughe the firſt lawe is occaſion of death: through the lawe of the ghoſpell we are called again to life. But the old law did with thoundreynges and lightenynges make them ſore afeard: and the lawe of the Ghoſpell dooeth with ientilneſſe and benefites call vs foorthe to ſaluacion. Moſes was terrible to bee ſeen, but in ſuche wyſe that conſtreigned he was to couer his face: Chriſte is milde and full of courteous humanitie, and puttyng hymſelf in compaignie emong the thickeſt of the people. Moſes went vp to the hil to talke with God: and Chriſte came downe to vs, to the entent that God ſhoulde ſpeake to vs by hym. The firſt Adam while he coueteth to be equall with God, is compared to brute beaſtes, voyde of vnderſtanding: the ſeconde

¶The figures of the olde teſtamente compared with the ſtorie of the ghoſpel.

Adam

A Adam whan he humbled himſelfe from his godly maieſtie downe to the baſſeneſſe of our humaine nature, wheras we wer more abiect and vile thē euen the brute beaſtes are, he lyfted vs vp to the brotherhood and partaking of his godhed. Now to conclude, through Jeſus the ſonne of Naue, was their returnyng into the lande flowyng with milke and honey: and through Jeſus the ſōne of a virgin, is our returning again into paradiſe. Leat vs therfore goe away from the diſpoſicion of our firſt parentes, and duely folowing the life of our Lorde Jeſus, leat vs with pure mindes enbrace his benefite, and leat vs with al godly zele and endeuour, folowe his exaumple to the beſt of our powers: himſelf wil aide vs therunto with his helpe, the which of his goodneſſe hath geuē the exaumple: leat vs enbrace the merciable and vnwrathefull maker of the law Euangelicall. Leat vs folow our guide, who onely and none but he, is hable to bryng al nacions of the whole world home vnto that ſame land, which continually without ende dooeth moſt plenteouſly flowe with al kynde of ioyes.

The children of Israel brought into the land of promiſſion by Jeſus the ſonne of Naue.

The. iiii. Chapter.

The texte.

*Mat. iiii. Marke. i. *ex. xxxiiii. iii. Re. xix *Deut. viii Math. iiii.

Jeſus beyng full of the holy ghoſt, returned from Iordan, *and was ledde by the ſpirite into wilderneſſe, and was fowerty dayes tempted of the deuil. And in thoſe daies *did he eate nothing. And whan they wer ended, he afterward houngred. And the deuill ſaid vnto him. If thou be the ſonne of God, commaunde this ſtone that it bee bread. And Jeſus aunſwered him, ſaying: It is written: *Man ſhal not lyue by bread onely, but by euery woorde of GOD.

AND Jeſus (vpon whoſe head the doue had lighted before at his baptiſme, being not a voide ſigne, but the holy ghoſte himſelf in that lykeneſſe,) although he wer nowe full of the holy ghoſte, yet before he woulde enterpriſe the office of preaching the ghoſpell: becauſe he would bee in all thinges approued and tryed euen to the vttermoſte, ere he would take ſuche an office in hand: he departed from Jordan, geuyng thereby a leſſon to vs, that after baptiſme, men ſhould endeuoure themſelfes to the more higher exerciſes of godly liuing: he withdrew himſelf fro the coumpaignie of people, with whō to be familiar and muche conuerſaunt, dooeth many times corrupte a man, and alſo dooeth cauſe the autoritie of a teacher to bee the leſſe eſtemed and regarded. And by the ſpirite of God, wherwith he was wholly rauiſhed and poſſeſſed, he was moued and led furthe into wilderneſſe, frō whence John had tofore come forth emong the people. And this did Jeſus euen as one that minded to bidde the enemie of mankinde, quickely to come of & make readie all his craftes and engiens: verayly of purpoſe, bothe to ſhewe and declare vnto vs, that the deuil, who had hitherto been as a conquerour ouer mankinde, and had holden them captiue, maie bee vanquiſhed and ſubdued: and alſo, as it wer, with his finger to poynte vnto vs the waye howe to winne the victorie ouer him. A place was ſought and found apte and mete for the temptours purpoſe, and that was wilderneſſe: and occaſion was miniſtred by the meanes of hounger. For Jeſus to doe the parte that Moſes did in this behalf, now that he went about to geue vnto the worlde a newe lawe, that is to wete, a doctrine of grace, which is the ghoſpell, he faſted as Moſes had dooen, fowertie daies: and in all this tyme of the ſaid fowertie daies, he touched no manier of meate, but paſſed ouer all this tyme with holy praiers, vnto God: geuyng laude and glorye to the ſame, and with geuyng continuall thankes vnto hys heauenly father.

B Jeſus beeing full of the holye goſt returned from Jordan.

Jeſus withdrawinge himſelfe into the wilderneſſe after his baptiſme, what it teacheth vs.

And was led by the ſpirite into wilderneſſe.

Jeſus why he ſuffered himſelfe to be tēpted.

And was fowertie daies tēpted of the deuill.

And in theſe daies he did eate nothyng.

Jeſus faſted fowertie daies, & what he did all that while.

C

And this was a paterne and a ſaumple or preſident of a certain rare and vnwont vertue in man. Neither was he ignoraunt of the craftes and ſubtilties of Satan, who by all meanes poſſible neuer more earneſtely pitcheth and ſetteth his ſnares and grinnes, then whan he perceiueth the minde and ſolle of man with notable endeuour to encline and drawe towardes heauenly liuing. And Satan had heard that one there ſhould come, which ſhould diſcoumfeight and deſtruie his puiſſaunce: & whether that mightie conquerour wer now alreadie come, or no, he ſtood in doubte: and what man Jeſus ſhoulde bee, he could not tell. For Satan who had beeguiled mankynde tofore by his ſubtile craftes and wiles, was now contrary wyſe to bee beguiled by the politique wiſedome of God. He had heard John openly confeſſe & ſaie: J am not Chriſt. Wherefore ſeeyng and perceiuing many thynges in Chriſt, whiche ferre ſurmounted the compace of mannes power: and on the other ſide again, ſeeyng hym to bee an houngred, and to bee in greate affliccion through defaulte of takyng bodily ſuſteinaunce, (wheras it is not read that Moſes & Helias after the faſtyng and abſteynyng frō meate by the ſpace of lyke noumbre of daies were an houngred:) he ſuppoſed Jeſus to bee nothing els but a man, yea and ſuche a man, as by his craftie conueighaunce might bee corrupted. Now the wilie and ſubtil deuiſe of the temptour was this: that is to wete, eyther to ouercome and winne him in dede, or at the leaſte wiſe to hunte out, whether he wer that Sonne of god or no, which had been promiſed by the Prophetes. Which thyng yf he might haue perceiued ſo to bee, than would he bende all hys ſtrength and force to thys ende and purpoſe, that by one waie or other he might hindre and lette the redempcion of mankynde. But no crafte is hable to preuaile or to take effecte againſte the wiſedome of God, whiche in ſuche ſorte tempered and ordred al hir dooinges, that it did not onely ſubdue and conquier that ſame our moſte ſubtile and craftie enemie, but alſo defeacted hym of his purpoſe by his woordes, leauyng hym in as muche doubt and vncertaintie, as he was in before. By the infirmitie of the fleaſh, he mocked and diſappoynted him of his purpoſe, and through the ſtouteneſſe and puiſſaunce of the ſpirite, together with the ſure ſenſe of holi ſcripture, he vanquiſhed and ſubdued hym, ſo that hauyng the foyle and ouerthrow to his great ſhame, he was drieuen away, and departed in as much vncertaintie, whether this wer the ſonne of God or no, as he was before at his firſt coming. Satan therefore laied againſt Jeſus that ſame effectual darte and artillerie, that he firſte vſed agaynſt the firſt parentes of mankinde Adam and Eue: and therewith ouerthrewe them, albeit he onely enticed them with the lure of a faire apple that laughed vpon them: but here in Jeſus caſe, houngre alſo, beyng an euill that no man can endure withall, was a ſtrong helper forwarde to the thyng, that the temptour went about. Eſau, being compelled with hounger, ſold the title and intereſt of his birtheright that he ſhould haue had by reaſon of elderſhip, he ſold it for a meſſe of pottage. And the Lorde Jeſus (if it had been his pleaſure) might through is diuine power, either haue kept away houngre from comyng to hym, or els haue drieuen it away whā it was come. Neuertheleſſe he would not ſo doe, but it was his full pleaſure and wil to laie a baite for the temptour to vſe, wherwith the ſame temptour ſhould be takē his owne ſelf. The weakeneſſe of his bodie being ſuche as other men had, was laied in Satans waie, as a ſecrete baite to vſe for his purpoſe: but the temptour ſtumbled, and hit on the hoke of the power of his godhead. He ſawe the body of a man withering and drying cleane awaye with houngre, to bee in greate

D

The deuill he chieflye ſetteth his ſnares to catche mā.

Satan doubted whether Jeſus were the Meſſias that ſhould vanquiſh him, or not.

The ſubtiltie of Satan to find whether Jeſus were the Meſſias or no.

No crafte is hable to preuaile againſt the wiſedome of God.

Chriſt ſo tempereth his aunſwere, that he leaueth Satā in as muche doubte as he was in before.

And whan they were ended, that he houngred.

Eſau being compelled therto for hounger, ſolde his birthright for a meſſe of pottage.

Gene. xxv

A affliccion & peine, and none other like but ſhortely to bee in the ieoperdie and peril of death. (And men playnly affirme that there is no kind of deathe more peinfull, then to be famiſhed to death.) He ſaw him in the wilderneſſe ferre from any towne or village, frõ whence any meat might bee gotten or miniſtred vnto hym for his ſuſtenaunce. Takyng therfore a boldeneſſe of theſe thynges, the ſpirite of wiekedneſſe aſſailleth the Lorde Ieſus being replete with the ſpirite of holineſſe: he biddeth bace, and beginneth firſt with Ieſus, of whom he was to be ſubdued: he biddeth him come forth, who was to ſtrong and valiaunt for him to matche withal: he attempteth to take in the ſnare, one ferre wiſer and more warie than himſelf was. What nedeſt thou (ſaieth Satan to Ieſus) to be thus tormẽted with houngre? If thou be that ſame ſonne of God whiche was promiſed to bee ſent to redeme the worlde, commaunde that this ſtone turne into breade for thy behouf, and that will be an euident token whereby for thee to declare, that thou art the ſonne of God in dede. For thy father vndoubtedly wil not in this behalfe geue a deaf eare to his ſonne, beeyng thus in diſtreſſe and ieoperdie of death through houngre. And ſeing that he created al thinges of naught, it ſhould bee an acte of no great matier, if the ſonne of God turne a ſtone into bread. But Ieſus beeing not ignoraunt what the temptour herin hunted for, ſo tempered his aunſwere, that he neither conſented to the tẽptours counſaille, nor yet diſcloſed the nature of his godhead to his enemie, who nowe by a newe & a ſtraunge conueighaunce, was through the infirmitie & weakeneſſe of Ieſus bodie, both B to be beguiled, and alſo to be conquered. He denieth not but the ſõne of god had power to turne ſtones into bread, ne diſalloweth to aſſwage the houngre of the bodie with meat which was ordeined for that purpoſe: but by the autoritie of yͤ holy ſcripture of god, he plainly ſheweth, that there is a life of the ſolle muche more to be regarded then the life of the bodie: & that there is a ſpirituall meate, whiche is more requiſite to bee deſired, then the meate that for a ſhort tyme prolongeth the bodily life, which life neuertheleſſe muſte of neceſſitie periſhe within a ſhorte ſpace afterward, either by meanes of ſickeneſſe, or of age, or of ſome other caſualtie. For the meat of the ſpirite geueth life for euer to endure, and this meate is the worde of God. This firſt aſſault therfore of the deuil, Ieſus auoided with this anſwere: It is written (ſaith he) in the booke of Deuteronomie. *Man liueth not by bread onely, but by euery worde that proceedeth out of the mouthe of God.* And for this purpoſe dooeth the Lorde nowe take the worde of the diuine ſcriptures for his ſtaigh: firſt to teache vs humilitie & ſobreneſſe, that we ought not preciſely to affirme any thing without the autoritie of Scripture geuẽ vnto vs from god: Secoundly he declareth vnto vs, yͭ there is no weapõ of more effectual ſtrength againſt al the ſuggeſtions and mocions of wicked deuils, then the autoritie of the holy Scriptures. * Out of yͤ ſaid Scriptures, is the true meate of the ſolle to be ſought and gotten, if a man be of mind & wil to liue toward God, to whomward whoſo liueth not, the ſame is already but a dead man, yea although to the yie he appere to bee alyue. The firſt parentes Adam and Eue did eate, and they died for their labour. That if they had geuen the temptour that ſame aunſwere, whiche the Lord Ieſus here at this preſent tyme gaue him, & had more regarded the lordes commaundemente (the due keping wherof geueth life euerlaſtyng,) then the appetite & luſt of that mortal apple: they had not en-

To be famiſhed to death a moſte peinful tormẽt.

If thou bee the ſonne of God, commaund this ſtone that it be bread.

It is written: man ſhal not liue by bread onli, but by euery word of God.

Man liueth not by bread onely, but by euery worde of GOD.

Deut. viii.

Ieſus taketh the worde of God for his ſtaigh, and what he teacheth vs therby.

No weapõ ſo effectuall againſte al ſuggeſtions of the deuil, as holy ſcripture.

*Scripture the food of the ſoule wherby to liue to godwarde.

Miracles whan & for what ende they are to be ſhewed.

Ieſus whā and to what ende he ſhewed his miracles.

daungered both themſelues and all their poſteritie after thē to death C and damnacion. And thus muche ferther dooeth the exaumple of our ſalueour teache vs, that miracles are not to bee ſhewed for the luſt or pleaſure of men: but at ſuche tymes onely, whan the glory of Chriſte dooeth cal for it, or els charitie and loue towardes our brother, doeth neceſſarily require it. For either to weorke or to feigne ſightes of wōders for a vaingloryous boaſtyng, (as who ſhould ſaye, this can I doe:) or to ſatiſfie the curious luſte and pleaſure of the lookers on, whereby neither Goddes glorie is aduaunced, nor any profite groweth vnto our neighbour, is nothing els but the propertie and condicion of witches and Juglers: as for enſaumple, a brenning fier brande to be diepped into the water, & not quenched therewith: or the fearefull lykeneſſe of Hector or Achilles to bee made appere to the ſighte: or the ruſſhes and ſtrawes to goe crallyng about the houſe, ſemyng to bee ſnakes. Jeſus at no time ſhewed any miracle, but that bothe the glorie of his father was ſette forth thereby, and alſo the neceſſitie of men relieued, or els that for a time the vnbelief of men ſhould therby bee moued and ſtiered to feith. Whan the multitude of the people wāted wherwith to be fedde, he ſo multiplied a few loaues, that the ſame ſuffiſed to many thouſādes: but in ſomuch would he not vouchſalue to fede the yies of Herode with any miracle, that he would not ſo much as open his lippes to ſpeake vnto him. And for yͤ like purpoſe and conſideracion, doeth he at this preſent denie a miracle to Satan.

The texte. D

And the deuill tooke him into an high mountayne, and ſhewed him all the kingdomes of the worlde, euen in the twinckeling of an iye, & the deuil ſaied vnto him: All this power will I geue thee euery whitte, and the glory of them, (for they are deliuered vnto me, and vnto whomſoeuer I wil geue it:) If thou therſore wilt fal downe before me, and wurſhippe me, they ſhall bee all thyne. Ieſus aunſwered and ſayed vnto him: hence from me Satan. Eor it is written: *Thou ſhalt wurſhip the Lord thy God, and hym onely ſhalt thou ſerue.

*Deut. vi. and. x. Math. iiii.

Ieſus why he ſuffered himſelf eftſones to be tempted, & what leſſon it is to vs.

Satan how ſubtilly he tempted Ieſus to arrogauncie and pride.

The nature and propertee of arrogaunt perſones.

The deiuil, though he wer vanquiſhed at this firſt bickeryng, yet ceaſſed not from trying maſteries with Jeſus to our exaumple, leſte yͭ we beyng once conquerours, ſhould geue our ſelfes to ſitting ſtill, void of all feare or care: but that we ſhould haue euermore from time to tyme, a mynde readie and well armed and fenſed againſt his new aſſaultes. Suche as haue profited and growen to a meane degre of Euangelicall philoſophie and doctryne, doe eaſily contemne the diſeaſe or vice of gluttonie and riottous exceſſe, as a thing beeyng bothe filthie and beaſtely. Albeit euen in this temptacion alſo afore going, there wanted not the grinne and ſnare of mouing Jeſus to preſumpteous vſurping and takyng vpon him, whan Satan ſaied: *If thou be the Sonne of God.* For ſuche as of nature are arrogaunt and proude, and deſirous of glorie, doe oft times attempte to reache to ſuche thynges as are ferre aboue theyr powers, because they will not leſe any parte of the opinion and eſtimacion that men haue of them: and ſo by craftie couloure and counterfaicte gloſſe, they take vnto them the thing that is not in them, as men huntyng for glorie and fame emong men. After that ſorte doe many by deceiptefull and craftie feactes vſurpe vnto themſelfes the gifte of prophecie, whiche they haue not: and many make vauntes and crakes of hauing viſions of Aungels, whiche they yet neuer ſawe. But the Lorde Jeſus contrariewyſe: although he wer greatteſte of all the worlde, yet he will not bee acknowen of hys greatneſſe, but hideth it, ſhewing forthwarde no countenaunce

but of

A but of infirmitie and weakeneſſe of the bodye: ne at any time ſheweth he foorthe his Godly power, but whan ſo to doe is expedient for the health of manne, to the ende that the fathers glorye maie bee renoumed and ſpred abrode by the ſoonne.

Satan euer malicious.

Satan therefore (as he is malicious, and wil neuer haue dooen ne bee in reſte,) dooeth eſtſones inuade the Lorde, and ſet vpon hym with theſame darte that he had doone afore, but in a ſondrye matter, aſſaiyng whether he that could not bee ouerthrowen wyth houngre, myght poſſiblye bee corrupted with the rycheſſe and honours of this worlde.

Ambiciõ.

Ambicion a ſore temptoure of mẽ of moſt holineſſe and perfeccion otherwiſe.

For ambicion (whiche is the deſyre of honoure and aduauncemente) is a ſore miſchiefe both peſtilente and alſo in manier vnpoſſible to bee ouercomed. It is an euyll that ſtealeth on a manne that is euen of moſte excellent vertues and qualyties, crepyng in and acquaintyng it ſelfe in heartes that laboure to clime and to mounte vppe vnto thynges of hygh difficultie: in ſo muche, that whome neither aduerſitie, nor pouertie, ne ſicknes, haue bene hable to breake, whome neyther anye riotous exceſſe, or lecherye, hath been hable to corrupte, them dooeth the earneſt deſyre and affeccion of glorye ouerthrowe and bryng quyte vnder foote. For what thyng is there ſo miſchieuous or ſo wicked, whiche mortall men wyll refuſe bothe to doe and ſuffer, yf thei maye thereby beare rewle, and bee in authoritye? Is not oftentymes the croune of a royalme bought with poiſoninges, with murdering of the nereſt kinred, with inceſtuous mariage within the degrees forbidden by Goddes lawe, B and with other vilanies not to bee named? With the ſlaughter and murdermente of howe manye perſons, is the ſeigniourie of ſome one citie now and than gotten into mennes handes and poſſeſſion? Honor is ſwete: a gaye thing it is to bee a rewler: and a royall matter to excelle and paſſe others. And reygning dooeth vtterlye in all behalfes, ſeeme to bee a certayne pointe of Godhead among menne.

Ambicion firſt deceiued Adam and Eue.

With this ſame ſwete flatteryng poyſon were the fyrſte parentes Adam and Eue caught. The lure of the flatteryng apple was delectable to theyr eyes: but the high perfeccion of knowelage falſely promiſed vnto them by the Serpente, and the dygnitie of beeyng equall with the ſtate of Goddes, was muche more delectable to theyr myndes.

And the deuill toke him into an high mountaine.

With this engin therefore dyd the temptoure aſſaile Ieſus, and he not a whitte ſhronke backe from the vnreſtful malepertneſſe of theſame temptour: to the ende that he woulde vanquiſhe hym to our behoufe, and would teache vs the faſhion how to geatte the ouerhande of hym.

Satan tẽpteth Chriſt with ambicion & vain glory of worldly power.

And ſhewed him all the kingdomes of the worlde. &c.

What the deuill maie dooe by the ſufferaunce & permiſſiõ of God.

The deuil thã toke Ieſus vp into an high mountaine, and out of theſame mountaine as out of a beakon or an high place of ſpyall, he ſoodaynely in a momente laieth all the kyngdomes of the worlde before his iyes (for a wycked ſpyrite by the permiſſion and ſufferaunce of God maye ſo muche dooe, as to repreſente vnto mennes iyes a lyuely ſemblaunce of thynges, after a certaine ſtraunge and woondrefull manier:) and euen in the ſame momente alſo, looke whatſoeuer poyncte of hygh eſtate or royaltie, the route and ruffleing of great kinges and Princes hath within theyr courtes, or otherwyſe belongyng vnto them: theſame dooeth Satan by a certain ſleight, as it were of a iugleyng caſt, ſette before the iyes of Ieſus (as for exaumple) richeſſe, ſeruauntes, palaices, armies, trounpettes, ſeruice and attendaunce of men, crouchyng and kneeling vnto them, ſhewes of royaltie whan they goe a-

C brode, triounphes, ambaſſades, power to commaunde and to haue all thynges dooen at a becke, and other thynges a greate maignye, wherewithall the flatterye of all peoples, dooeth woorſhip and exalte mortall Princes of the worlde, beeyng ofttymes both fooliſh and vngodlye, or howeſoeuer other thinges bee, ywiſſe frayle, and not hauyng any longe tyme to lyue: yet the people vſe them as verai gods: yea and the Princes ſelues beeyng ſette in a pride through the proſperouſe fortune of thynges tranſitorye, thynke themſelues better thē God almyghtyes felowes. A certayne ſpectacle of al theſe thynges woonderfull to beeholde and imagine, dyd thatſame craftye iugler ſoodaynlye in a momente repreſente before the iyes of the Lorde Jeſus, who cannot bee deceiued with anye ſleyghtes of iugleyng, foraſmuche as nothing is hydden or vnknowen vnto hym. And vnto this royall ſhewe of thynges, dyd the lying and malaperte Satan ſette out a painted ſorte of woordes more ſtatelye and glorious, then the thynges ſelues were. All theſe ſame thinges (ſayeth he) ſo goodlye, ſo ryche, and ſo ful of royaltye, bee deliuered to my power and diſpoſicion, to geue and to graunt vnto whomeſoeuer me lyketh. For the ſoueraigne and yͤ god of this world, I am. That yf thou wilt acknowlage my ſoueraigne Godlye power, and fallyng down flatte at my knees wilte bough and knele vnto me, I wyl deliuer vp into thy handes the whole vniuerſal power and poſſeſſion of al theſe royalmes and kingdomes that thou ſeeſt. Thou ſeeſt howe greate the name of Ceaſar is euerywhere: and yet howe ſmall a porcion of the worlde is it, that acknowelageth him for their Lorde and ſouerayge. And thou alone ſhalte haue and enioye them euerye one without excepcion, and ſhalte bee woorſhypped as a God here on yearth, ſo that thou wilt acknowledge me for the autoure and geuer of ſo greate a bliſſefulneſſe. D Thou knoweſt here (I am ſure) good chriſtian reader, the moſte lying and moſte preſumptuouſe woordes of hym, who ſayde once vnto thoſe vnfortunate fyrſte parentes of mankynde, Adam and Eue: *ye ſhall in no wyſe dye: but ye ſhal be as Goddes, knowyng good and eiuyll.* Here the Lord Jeſus damned the wycked woordes of Satan, wyth woordes of Goddes holye Scrypture, ſaying: Auaunte Satan wyth all thy deceyptefull promyſes. An hurtefull gayne it is, and full of hynderaunce, that is boughte wyth the loſſe of due loue and deuocion towardes GOD. The thyng that thou wouldeſt couenaunte and endente to haue, is wyeked, and the thyng that thou promyſeſt is in vayne. For written it is in the booke of Deuteronomie: *The LORDE thy GOD ſhalte thou woorſhyppe, and hym onelye ſhalte thou ſerue.* GOD wyll not ſuffer hys glorye to bee putte ouer from himſelfe to an other: nor wyll not ſuffer to haue anye partener in it. He is the true GOD and LORDE of al thynges whatſoeuer there is in heauen or in earth. And vnto all that are true woorſhyppers of him, he freelye promiſeth the inheritaunce of the kyngdome of heauen. Hys ſaying muſt menne bee rewled by, rather then by thine: who lyke as thou dooeſt wyekedlye requyre to haue to thy ſelfe, the honoure that is due to GOD alone: ſo dooeſt thou promiſe not onely thinges of vanitie, and thinges that ſhall not any longe tyme endure, but alſo perteynyng to an other mannes poſſeſſion, and not to thyne. The Lorde Jeſus myght haue anſwered: wherfore doeſt thou promiſe me that is mine own already?

All this power will I geue the, &c.

Satan promiſeth to Jeſus all the kingdomes of the worlde, if Jeſꝰ will fall doune & wurſhip him.

If thou therfore wilte fall doune before me and wurſhippe me. &c.

The falſe braggyng promiſe of Satan whā he tempteth man.

An hurtefull gaine it is that is boughte with the loſſe of our due loue & deuocion towarde god.

Deut. vi. and. x. Thou ſhalt wurſhip the Lorde thy God, & him onely ſhalte thou ſerue.

God wyll not ſuffre his glory to bee diuided with any other.

A With what face dooeſt thou require me to falle downe at thy knees, ſence that I am god the which created thee, yͭ which expulſed thee for thy pride, and caſt thee down out of heauen, & which am ready and hable euen nowe to caſt thee down into hell, as ſone as I ſhall ſo thinke good? Ouer theſe veray kingdomes which thou offereſt me, no power ne title it is that thou haſt, if the wrong iudgement & vngodlines of the mortall people dyd not geue thee power and autoritie ouer them. By their foly it is, that thou art of any power. True loue and deuocion towardes God, ſhal reuiue again: and where ſhal thy kingdom than be? Thus might Jeſus haue ſaid: but Satan was at that preſent to bee beguiled, and not to be inſtructed, ne taught. Neither was he worthie to be tolde of his fault, foraſmuch as he could by no manier meanes be refourmed. But for our behouf, was al this pageaũt plaied: we it wer to whom this leſſon was geuẽ, that whatſoeuer thing hath the diſhonour of God ioigned with it, howe profitable ſo euer it ſeme to bee, is with great ſtoutnes to be refuſed and defyed: not as though riches are of themſelues eiuil: or that to be a king is of it ſelfe euil: or to be a publique magiſtrate or in high autoritie is of it ſelf euil: but for that in manier no man maketh himſelfe a way to theſe thinges, but by naughty meanes and conueighaunce: and for that the thynges are not enioyed ne poſſeſſed without ſore daungier of forgeatting mans bounden duetie and loue towardes god: and becauſe they are ſubiect to the haſard B of ieoperdies and perilles innumerable. And truely whatſoeuer perſon being corrupted with inordinate deſire of ſuch thinges as theſe, dooeth make light of Goddes commaũdementes, vſeth fraude and falſehood, ſtealeth, forſweareth, ſleagheth, vſeth right and wrong as al one: ſuch an one hath euen now already kneled down and dooen wurſhip to the Prince of this worlde, and hath denied God, by a league made with Goddes aduerſarie. And as often as the minde of a Chriſten man is enticed, that for encreaſing of hys ſubſtaunce, or for obteyning rewle and autoritie, or for purchaſing of glory and renoume, the trueth may be forſaken, and wickednes receiued in the place thereof: leat him by this exaumple of Chriſt his Capitaine, make aunſwer without feare. Auaunt Satan with al thy deceiptful promiſes: onelye God is to bee worſhipped and boughed vnto: and whoſo hath him his good Lorde, the ſame is Lord of al thinges with him.

By mans foly it is that Satan is of any power.

Satan tẽptyng Chriſt was to bee beguiled, & not to bee enſtructed and taught.

Whatſoeuer hath the diſhonoure of God ioyned with it, is vtterly to be refuſed.

Riches are not of them ſelfe euyll. &c. but for that they cauſe men to forgette God.

What perſones doe knele doũe to Satan, & worſhyppe hym.

The aunſwere of a good chriſtian man to Satan tẽptyng him with worldly riches or power.

The texte. ¶ And he carried him to Ieruſalem, and ſette him on a pinnacle of the temple, and ſayed vnto him: If thou be the ſonne of God, caſt thy ſelfe downe from hence. For it is written: *he ſhal geue his Aungelles charge ouer thee to kepe thee, and in theyr handes they ſhal beare thee vp, that thou daſhe not thy foote againſte a ſtone. And Ieſus aunſwered and ſayed vnto him: It is ſayde: *thou ſhalt not tempt the Lorde thy God. And aſſone as al the temptacion was ended, the deiuill departed from him for a ſeaſon.

*Pſal. xci.

*Deut. vi. Math. iiii.

Neyther dooeth the endles malapertnes of Satan, although it wer thus alſo put of from his purpoſe, not yet neither geue ouer, or ſurceaſſe from tempting. He ſetteth vpon Jeſus once more, as an enemie oft to be vanquiſhed: to the end that we ſhould vnderſtand our ſelues to haue in this life a continual fight with the ſame our aduerſarie, neither any thing to be ſo much againſt all Goddes forbode, whereunto he dareth not preſume to prouoke and entice the true ſeruauntes of God: but yet that good men nede not to feare, to whoſe behouf Chriſte Jeſus hath vanquiſhed hym, and who haue dartes and weapons enough, of moſt

We haue a continuall fight with Satan the aduerſarie of mãkind.

C

ſtrength and vertue, out of the holy ſcriptures, wherwith the malapert importunitie of the temptour may in a moment bee outfaced and quailed. * For al the aduaũtage that Satan geatteth by tẽpting, is to none other poyncte, but by miniſtring ſuch a good occaſion, to make the vertue of the good menne greater and better tried. He therefore leadeth away the Lord Jeſus from the hygh mountaine, vnto the citie of Hieruſalem, and there ſetteth hym euen vpon the vppermoſte pinnacle of the temple, and eftſones prouoketh him by temptacion, to the end that eyther being ouercomed with vayne glory, he ſhould caſt himſelfe downe headlong and ſo breake his necke, or els by that token he ſhoulde deſcrie himſelfe to bee the ſoonne of God. And a defence to maintaine hys fraude withall, he ſtole out of the holye ſcripture, albeit vnderſtanded and taken in a wrong ſenſe, & not applyed to ſuch a purpoſe as it ought to be. For by ſuch like meanes doe the wicked perſones, & * heretiques, many times abuſe the ſcripture of god, and deceiue the vnwarie, whan they depraue and turne by a wrong ſenſe, the rule of Goddes woord to their owne affeccions. Here (ſaith he,) declare thou whether thou be the ſonne of God or not. Caſt thy ſelf downe headlong, & in caſe thou ſhalt haue no harme at all therby, it may then bee open and euident vnto all creatures, that thou art the ſonne of God. Neither is there any daungier of any miſaduẽture to befall thee. For it is written in the pſalmes, as touching the ſonne of God: *he ſhall geue charge to hys Aungels concerning thee, that they ſee the preſerued, and that they ſhal with their handes beare thee vp, that thou mayeſt not ſtumble with thy foote at any ſtone.* This prophecie was not ſhewed directly of Chriſt alone, but of any godly man what euer he be, that truſting boldly on Gods mightie helpe, ought not to be afeard on his owne behalfe from any euils of this world, according as the Lord Jeſus himſelfe bidde his Apoſtles to be out of all feare or care in their heartes, for not ſo muche as an heare of one of their heades ſhould periſhe, contrary to the mind and pleaſure of their heauenly father. But Jeſus making no countenaunce all this whyle, that he was naturally the ſonne of God: onely made this aunſwere folowing, whiche might haue been made of any good man what euer he had been: and with a text of holy ſcripture ryghtly alleged, he conuinced the text of ſcripture which Satan had falſely cited, as if one ſhoulde haue drieuen out one nayle with an other in a bourde. But contrariwiſe (ſaieth he) it is written in the booke of Deuteronomie: *Thou ſhalt not tempt the Lord thy God.* His helpe ſhal be ready, whan any caſualtie, or whan any matier concerning goddes cauſe, ſhall bring them into daungier: but not whan thou ſhalte for a vaynegloꝛy or a braggue prouoke and require the high power of God to be ſhewed. Neither doeth the tendreneſſe of god towardes vs, ſerue to maintayne the glory of the carnall pleaſure of man: but he at ſuche times as his wil is, declaring his owne glory in man, dooeth ſuccour man being deſtitute of the ayde and helpe of the world. But vnworthy is that perſone of Goddes helpe, who for his owne vaynegloꝛy dooth wilfully caſt hymſelf into a manifeſt daungier of his lyfe. * Neither is it the propertie of a true godlye manne to appoynt vnto God, whan or howe he ought to deliuer vs from perilles, for aſmuch as certayne we are, that whether he deliuer vs, or deliuer vs not, that thyng is entended and wrought by him, that is moſte for our health and ſafegarde. Oftentymes it is more for our benefite, and good happe to bee ſycke, then to bee in healthe: to dye then to lyue: to bee in affliccion, then to haue proſ-

D

There is nothinge ſo much agaynſt God wherunto Satan dareth not to tempt mā.

Jeſus beeyng ſo oft tempted what it techeth vs.

* The adauntage that Satan getteth by temptyng good men is, that theyr vertue is the better tried.

Satan aſſailleth Jeſus with ſcripture wronge vnderſtanded.

* The maner of heretiques in vſing ſcripture.

Jeſus wold not let Satan knowe that he was the ſonne of God.

Scripture falſely alleged muſt bee conuinced with ſcripture truely alleged.

God is not to be tempted.

The tendre goodnes of God, how and whan it is ready for man.

He is vnworthy of Gods helpe that wilfully caſteth himſelfe in daūger for vain glory.

* Mā maie not appoint God whan or howe to helpe.

And he caried him to Hieruſalē, and ſet him vpon a pinacle of the temple.

If thou bee the ſonne of God caſt thy ſelfe doune frō hence. &c.

For it is written, he ſhall geue his Angels charge ouer the. &c. Pſal. xci.

It is ſayd: thou ſhalte not tempte the Lorde thy God.

A haue proſperitie. It is perfect godlines to depend of him with a ſyngle hearte:and a wieked thyng it is,with mannes curious ſearchyng, to tempte what hys power may extende to dooe. For he is of power to dooe all thynges,but he will not dooe but what is beſt. With theſe and other wayes moe, dyd our head maiſter Jeſus,ſuffer himſelfe to be tēpted of Satan immediately, in manier,after his baptiſme, to the ende that we ſhoulde not thynke it to bee ſufficent,that all our ſynnes haue been forgeuen vs through the lauacre of baptiſme: but that we muſt take in hande and muſt entre a ſharpe battaile with our enemie Satan,who will leaue nothyng vnattempted, for to drawe vs backe agayne into our olde bondage. At our baptiſme we mouſtre to the behouſe of oure Capitaine,and we promiſe to warre vnder hys banners agaynſte the armie of Satan. And as for menne of this world we haue nothing to dooe withall,in the waye of anye querele, foraſmuche as Chriſt commaundeth vs to loue,yea euen our enemies too: but wee haue to dooe with the wicked ſpirites,who fight agaynſt vs from on high,with fierie dartes, and with muche policie.But Jeſus our ſoueraigne hath once diſcomfeighted all theyr powers,and therefore hath deliuered them into our handes eaſye inough to bee vanquiſhed: yea and will eftſoones ſubdue them in vs,if we will folowe B the ſame trade of fighting,whereby Chriſte brought them vnder ſubieccion. They aſſaulte vs ſome whiles by themſelues,putting vngodly thoughtes in our heartes: manye times by eiuill menne,as theyr ſouldiers,they aſſaille vs whan they procure and make out meſſagers that may prouoke vs to all ſenſuall voluptuouſneſſe, that with braulyng and with raillyng woordes may moue and ſtiere vs to wrath and manſlaughter. And baytes wherewith to catche vs they ſome whiles ſette of thys worlde, the promocions, richeſſe, and pompes whereof, they dooe by heapes caſt beefore our yies. And manye tymes euen out of our owne ſelues they take baytes for vs. For there bee in vs certayne affeccionate pangues of nature,whiche we are not hable to caſte awaie from vs, vnleſſe we ſhoulde vtterlye ſhake of our humayne nature,as for exaumple, appetite to meate and drynke, deſyre to fulfyl the luſt of carnall concupiſcence,after that nature hath made vs of full age thereto. And although moderately to vſe carnall copulacion with the lawefull wyfe is none enormitie:nor againſt the hygh pleaſure of GOD it is,to allaie thyrſte and hounger with meate and drynke:yet in thys behalfe dooeth our ſubtill and wilye enemie lye in a wayte for vs, that eyther we maye geue theſe affeccions the bridle in taking more then for the ſuffiſaunce of nature is neceſſarye,or elles appeace the rage of them by ſuche wayes as is not conuenient. Of whiche ſorte for exaumple theſe that here folow may bee:as if one ſhould touche an other mannes wyfe, or vſe hys owne wife immoderatelye, or dooe the acte after facions vnſeemelye:or if one ſhoulde with offendyng hys chriſten brother, eate of thynges offered vnto Idolles,whan he may auoyde that ſlaundre,and yet otherwiſe well inough relieue the neceſſitie of the bodye. There bee alſo in euery of vs certayne ſpeciall inclinacions both of the bodie and of the mynde,to certayne vices,whether it ſo be,that the ſame were firſt taken of our parentes,and ſo haue ſtycked ſtyll in vs,or whether they haue been taken of a cuſtome, or elles whether they haue by any other meanes,come vnto vs. As for exaumple:one man is of nature more

God is of power to do all thinges, but he wil not doe but what is beſte.

What a Chriſtian man muſte doe after baptiſme.

We haue no quarell againſt mē in this worlde,but againſt Satan and his wicked ſpirites.

God howe he wyl ſubdue Satan in vs.

The manyfold engens of the deuil to ſeduce man.

The natural appetites of mā are harde to brydle.

Euery man hath certayne inclinacions ſome to one vice & ſome to another.

prone to couetiſe, an other to gluttonie, an other to leacherie, an other to wrathe, an other to ambicion. Of all theſe dooeth our enemye leaue not one thynge vnwatched, whereby he maye drawe vs to damnacion. But wee muſte againſte his lyinge in awaite, bee both ſtoute and alſo diligente in watchyng. The ſpirite of Chriſte ſhall geue vs bothe ſtrengthe and witte againſte all his engins: and the holy ſcripture ſhall miniſter vnto vs armoure and weapon enough. He that ſuffereth vs to bee tempted, will not ſuffre vs to bee ouercommed: but will ſo ordre the fighte, that the ende of the fielde and battaile ſhall turne to oure benefite. Oure enemie beeinge putte to the wurſe, will not ceaſſe to haue enuie at vs, but he will at length ceaſſe to inuade: and the oftener he ſhall come, ſo muche the more often dyſcoumfeighted and weakened ſhal he at al tymes depart agayne. For howe the caſe ſhoulde afterwarde ſtande with vs, Chriſte dyd nowe expreſſe by exaumple of hymſelfe. For after that the deuill had deſpeched and ſpente out all the feactes and craftie poynctes that he coulde agaynſt the Lorde, and yet ſaw that he was neuer a whit the nerer of his purpoſe, beeyng not onelye ouercomed, but alſo deluded and defeacted in woordes, he departed awaye: howebeit but for a ſeaſon, that is to ſaye, to retourne agayne to temptyng whan he might ſeeke and procure an occaſion thereto. For ſeeing that he could not geatte out of Jeſus to profeſſe that he was the ſoonne of God, whome he was not hable with anye goodly ſhewe of thinges to corrupt: he afterward laboured through the helpe of his ſouldiers the Phariſeis, the Scribes, and the Prieſtes, to putte hym to death. Yet euen in this behalf alſo did Jeſus by a godlie policie, mocke & defeacte the wilineſſe of his aduerſarie: for the thinges that Satan with al his ſtrength laboured to bryng to paſſe to our caſting awaye and to our damnacion, the ſame dyd Chriſte turne into our ſaluacion. Yea, and then moſt eſpecially of all did Satan perceiue his tirannie to bee clene ouerthrowen: whan he aſſured hymſelfe of moſt vndoubted victorie. Firſt came baptiſme, whiche geueth the ſtate of innocencie: then afterward came wilderneſſe, and continuall praier, faſting, and therwithall battaille with Satan, againſt whom we are moſt chiefely armed with auoyding the compaignie and reſorte of people, emong whome there is in no place wanting matier inough to prouoke & ſtiere weake mindes vnto vices moe then one. Praier fenſeth and gardeth the ſolle: Faſting abateth the ſtrength of the bodie, and encreaſeth more ſtrength in the ſolle

The diligence of Satan to drawe vs to damnaciō.

C

Howe wee muſt reſiſte and withſtande Satan.

And as ſone as all the temptacion was ended, the deuill departed from him.

For a ſeaſō

Satan how he departed from Jeſus but for a ſeaſō.

D

The vtilitie of ſolitarines, praier, and faſting.

¶ And Jeſus returned by the power of the ſpirite, into Galile. And there went a fame of him throughout all the region. And he taughte in their Sinagogues and was commended of all menne.

The texte. Math. iiii. Marke. i.

There was nowe nothing remainyng, but for Jeſus to addreſſe hymſelfe to the office of teaching. And this is the veray true office moſt ſpeciallye belonging to Byſhoppes, whiche office no manne dooeth after a right ſorte take in hande, onleſſe he be manye waies tried and proued, onleſſe he bee found a conquerour and a ſubduer of all naughtie appeties, whiche dooe corrupte and periſhe the woorde of God, ſo that he may bee hable to teache others too, by what meanes they may reſiſte Satan. For it is not inough that a teacher of the Ghoſpell bee pure from

The office of preaching moſt ſpecially belonginge to Biſhops

A pure from vices, but he muſt alſo bee ſtout and vncorrupt, that neither for lucre, ne for any ſenſual pleaſure of the bodie, ne for ambicion, ne for the feare of any euils, he will decline from the vpright ſtreightneſſe of the trueth of the Ghoſpell, whiche trueth Satan dooeth not at any time ceaſſe to aſſaulte by ſuche perſones as loue thys worlde more then they loue the glorie of GOD. And this the Lorde Jeſus beeyng mynded to teache vs, after the premiſſes all finyſhed and dooen, returned nowe agayne into Galile, in great power and vertue of the ſpirite, whiche he was replete withall. For of the temptacion aforeſaied, he had gathered ſtrength of the ſpirite, not that any ſpice of anye newe power had growen vnto him more then he hadde tofore: but for that the thing whiche he had in hys mynde, did more vtter and ſhewe foorthe it ſelf, ſettyng out vnto vs therewhile, as it were in a plain picture, what the charge and care of an Euangelicall teacher ought to bee, and what he ought to looke for. It was his wyll and pleaſure to begynne his firſt preachyng of the ghoſpell in Galilee, beeing the moſt abiect and baſſe region of the Jewes: partly, to agree iuſtely wyth the prophecie of Eſaie, in whyche it was foreſayde, that about the coaſtes of zabulon and Neptalim, that is to ſaye, nere to Galilee of the Gentiles, the light of Goddes trueth ſhall ſpryng vp: and partely to the entente that no parte of the proſperous procedyng of the ghoſpel, ſhould bee imputed to the aide or mainteinaunce of this worlde, in caſe the ghoſpell had been taughte or brought to lighte by learned men, by rych folkes, or by mẽ of power, or in caſe it had ſprong B vp out of a region beyng any thyng famous. For God did of a purpoſe chooſe and pieke out all thynges vile and abiect in worldely eſtimacion, to the ende that all the whole glorie of ſo marueilouſe a matter, ſhould redounde vnto hymſelf. And euen now alreadye was the fame of Jeſus not vnſpoken of emong the people of Galilee, wyth whome, by reaſon of ſome miracles priuatelye ſhewed that all the worlde knewe not of, he was come in knowlage to manye, yea euen beefore his baptiſme, a fewe Diſciples euen at that tyme gathered vnto him, whome it was hys pleaſure to haue as witneſſes of all hys whole lyfe and doctrine. And euen at the ſame veray tyme, he by litle and litle withdrewe hymſelfe from the affeccionate willes of his kinſfolkes, beecauſe he woulde by his dooing teache vs, that kinſfolkes alſo dooe oftentimes hurt the ſynceritee & pureneſſe of doctrine. But after that John was caſt in prieſon (*for during the tyme of Johns preachynge, Jeſus dyd in manier altogether holde his peace, becauſe there ſhoulde no ſpice of contencion growe or aryſe betwene the diſciples of the one and the other whether ſhould haue the preeminence,) he with a great courage entreth the buiſie office of preachyng the ghoſpel openly in the face of the worlde. For it was now tyme, that the lawe beeyng reſtreigned and kept vnder bãdes (the figure wherof John did beare) the libertie of the ghoſpel ſhould putte furth the head, and ſhewe it ſelf. For enprieſoning and fetters was moſte mete for the lawe beeing ful of ſhadowes, and beeyng derkened with myſtical doubteful ſayinges: but mete it was to ſette the lighte of the Ghoſpell vp on hyghe, to the entente it myghte bee open in ſyghte to all regions and coaſtes of the worlde without excepcion, aſwell to the greatteſte as to the leaſte, aſwell to the learned as to the vnlearned.

The office of preaching, of what perſones it is to be taken in hande.

Jeſus gathered ſtrength of the ſpirite after the temptacion of Satan.

And Jeſus returned by the power of the ſpirite into Galilee.

Jeſus beeginneth his preachinge firſt in Galile, & why.

Galilee the moſt abiect region of the Jewes.

God why he choſe all thinges that wer in worldly eſtimacion vile and abiecte.

Jeſus why he withdrew hĩ ſelf ſometymes frõ the affeccionate will of his kinſfolkes.

Kinſfolkes dooe ſome time hindre men from teaching the ghoſpel ſincerely.

*During the time of Johns preching Jeſꝰ in maner helde his peace, and why.

John & hys enprieſonyng what it figured.

Than as ſoone as the Lorde was returned into Galilee through the

C And there wẽt a fame of him throughout al the region.

power of the ſpirite of God, with whome he was fylled, (whiche power was now aſwell by hys doctrine, as alſo by miracles, partelye vttered:) the fame whiche had tofore (as ye woulde ſaye) flighen abrode but emong a fewe perſones in compariſon, concernyng Jeſus, was than publiſhed and bruited abrode throughout all that region.

To a preacher of the goſpel, a famous name is requiſite, and why.

For vnto a teacher of the Ghoſpell, a famouſe name is requiſite: not for that ſuche an one ought to ſeeke glorye emong menne, but for that an honeſt opinion of the teacher, dooeth purchaſe vnto the ſame both credite and autoritee. But the ſayde honeſt opinion, as it is not to bee deſyred, ſo is it not by all manier wayes to bee acquired and gotten.

A preacher howe he muſt purchaſe him a famous name.

Leat a teacher of the goſpell, accordyng to the exaumple of Jeſus, ſo liue, that whereas he maketh no vaunte ne boaſte of hymſelfe, he may yet neuertheleſſe bee aduaunced by the teſtimonye of the heauenlye father, by the power and vertue of the holy ghoſte, and by the voyce of John, that is to ſaye, of euerye honeſt and good manne, in whome the grace of GOD reſteth: leat hym ſo liue, that he maye through the perfeccion of his liuing and behaueour, turne the eies of all folkes vpon hym. And to bee ſhort, leat hym bee of ſuche feith and conſtaunt affyaunce in God, that if the caſe ſhoulde ſo require, he maye glorifye God euen with ſhewing miracles too: howbeeit (as the worlde nowe is) it is a miracle great and great inough, if ſuch an one neyther with richeſſe, neither with ſenſuall pleaſures, nor with worldly promocion, ne with dreadeful offeryng of tourmentes, ne with the feare of death it ſelfe, will not any whit at all bee turned from the pureneſſe of the veritie Euangelicall.

Aſſembling together in the ſinagogues on the ſabboth daies, why it was.

D And he taught in their ſinagogues.

Nowe emong the Jewes it was a cuſtome, that often ſeaſons, but moſte ſpeciallye on the Sabboth dayes, the people aſſembled together into the temple, or into theyr Synagogues, to thẽtent that the time of reſting whiche the lawe enioygned them from all filthie and ſecular woorkes, ſhoulde not bee ſpent in dycing and cardyng, on harlottes, on banquetting and reueling, in chiding and brallyng, and other veray naughty vices: but to bee beſtowed about thinges perteining to the ſolle. And in the ſayde temple or Sinagogues, there was talking of one with an other, not concernyng tryfling matiers of the worlde, but about the lawe of the Lorde, about Meſſias to come, who was with moſt ardent prayers looked for of all good and godly folkes. And what euerye manne coulde, he conferred and declared emonges all the preſence, of what ſtate or degree ſoeuer he were.

A preacher of the goſpel whence he ſhould fet his doctryne.

And whoſoeuer made any countenaunce that he had what to teache vnto the people, there was deliuered vnto him a booke of the lawe of God, wherehence it is the parte and duetie of a teacher of the Ghoſpell, to fette out wherewith to feede the ſolles of the people, and not out of the dreames of menne. And whatſoeuer thyng was in thys place and audience doone, coulde not bee priuie or hydden, becauſe there flocked thither a great multitude of all ſortes and degrees of people. Jeſus therefore willing hys doctrine to bee knowen vnto all creatures, as he walked throughout the cities of Galilee, he vſed accordyng to the laudable cuſtome of the Jewes, to come into their Sinagogues, ſhewing foorth euery where the ſame woōdreful and piththie doctrine of the kyngdome of heauen, being of ſo muche more power and force then the doctrine of the Phariſeis, (who preached naughte but the vtter rinde of the lawe and the conſtitucions of men,) as wine is ſtronger of hearte and operacion then water. Neither did

A there lacke emong the people of Galile,ſome mindes apt and deſirous to learne,whiche marueiled at this newe kinde of doctrine,and which dyd reuerence the woondrefull teacher thereof, hyghly prayſing and magnifying God.

And was cōmended of all men

¶And he came to Nazareth where he was nourced,and(as his cuſtome was) he went into the Sinagogue on the Sabboth daye, and ſtoode vp for to reade. And there was deliuered vnto hym the booke of the Prophete Eſai. ✱And whan he had opened the booke,he found the place where it was written:✱The ſpirite of the lord vponme,becauſe he hath enoynted me:to preache the goſpel to the people,he hath ſente me: to heale the broken hearted , to preache deliueraunce to the captiue,and ſight to the blinde:freely to ſette at libertie them that are bruiſed,and to preache the acceptable yere of the Lorde. And he cloſed the booke , and gaue it agayne to the miniſter,and ſate downe.

The texte.
Math. xiii
Marke. vi
✱ Eſd.viii
✱ Eſay. lxi.

And hitherto veraily the Ghoſpels cauſe dyd ſufficiently wel procede,vntill he came to hys kinſfolke,and to the knowledge of his familiar frendes and acquayntaunce: becauſe we ſhould vnderſtande,that he whiche teacheth heauenlye thinges , ought as muche as he may,to eſtraunge himſelfe from the fleaſhe,and from the bloud of hys kinred. For whan he had paſſed through certaine litle townes and cities of Galile,at the laſt he came to Nazareth,in which place(by reaſon that he had been there broughte vp of a young nourcechylde,and had long tyme liued there with hys parentes and kinſfolkes,) he was ſuppoſed of many to had been borne,and for the ſame cauſe was alſo commonly called a Nazarean. And to the entent the Nazareans ſhoulde not find thēſelues grieued,that he had thought ſkorne of his kinſfolkes and aliaunce,as one that had more mynde and deſyre to goe huntyng about for glorye emong people of ſtraunge parties where none of his kynne dwelt:he came thither alſo to Nazareth,being now a manne of greate fame,and muche ſpoken of,whereas he had tofore had no ſuche fame in thoſe quarters. And becauſe he would declare that he had now renounced and geuen vp all priuate buſineſſe and affayres of the world: he came accordyng to hys accuſtomed manier into the common Sinagogue. For no where ought ſuche a manne to bee more conuerſaunt then in the temple , whoſo is conſecrated to the profiting of all folkes in generall . And when he hearde others treatyng and reaſonyng of Moyſes lawe,he alſo aroſe vp, ſignifying by that geſture(as others vſed to dooe)that he alſo being inſpired with the holy ghoſte,had ſome thyng in his minde that he was willing to ſpeake before the multitude beeing there aſſembled . Whiche cuſtome euen at this daye endureth in the churches , by the ordinaunce of Saincte Paule,that men ſhall ſpeake and heare by courſe. And in caſe any man haue any thing opened vnto him by reuelacion, woorthy or meete to bee knowen, he that ſpake afore, ſhall leaue of , and ſhall geue place to the partie that ſucedeth hym , beecauſe that no troublous noyſe and confuſion of ſpeaking,ſo as one may not be hearde for an other,ſhall aryſe in the holye congregacion,in whiche it is decente,that all thynges bee dooen with peace and tranquillitie . The booke was deliuered vnto Jeſus,and that accordyng to the cuſtome and vſage, for vs to bee enſtructed and taughte thereby,from whence the doctrine of ſaluacion ought to procede:that is to wete,not out of the inuencions of menne,not out of the poſicions of the Philoſophers,but out of the booke of holye ſcripture,which hath been reuealed vnto vs by the ſecrete inſtinct & operacion of yͤ ſpirite of god. Jeſus,in whom al the treaſours of knowlage & wiſedom wer hiddē,had no nede of any booke:but yet he toke yͤ boke becauſe,

And he came to Nazareth where he was nourced.

Jeſus for what cauſe he was called a Nazarean.

Jeſus why he reſorted to Nazareth and preached there.

B

And(as the cuſtome was)he went into the Sinagoge on the Sabboth daye.

And ſtode vp to reade

A preacher ought moſt to be conuerſaunt in the temple.

The ordinaunce of Paule how men ſhall reade in the church.

And there was deliuered vnto him the booke of the Prophete Eſai.

The doctrine of ſaluacion whence it ought to procede.

Jeſus takyng of the booke to reade out of, what it techeth vs.

Jeſus openyng of the boke of the lawe, what it ſignified.

Jeſus laie ſecretly & depely hidden in the lawe.

The Prophete Eſay moſt clerely wrote of Chriſt

C

becauſe he would commend vnto vs the earneſt ſetting of our myndes on the reading of holy ſcripture. The miniſtre of the Sinagogue reacheth furth the booke vnto him, but he tooke it him ſhut. Jeſus who alone hath the keye and openeth that is laied vp hidden in the old law, whan he had taken the booke in his hand, openeth it, & turneth it. For Jeſus himſelf laie ſecretly hidden, and diepely hidden in the law. And truely mete it was, that yͤ Jewes ſelues ſhould geue the thing, wherwith they ſhould anon after be conuinced. And the booke that was deliuered vnto Jeſus, was not at al auentures, as though it forced nothing what booke it wer, but it was the booke of the Prophete Eſai, then whom, neuer did there anye man either more clerely, or els more euidently prophecie of Chriſte, and of the doctrine of the goſpell. Neither did the thing by a blind chaunce ſo happē: but it was ſo conueighed by goddes prouidence, that the booke being opened abrode, & a leafe turned, that ſame veray place came chiefly firſt to hand, the which did moſt clerely and playnly talke of Chriſt, and in the which Chriſt by yͤ mouth of the Prophete ſpeaketh of himſelfe in this manier: *The ſpirite of the Lord is on me, becauſe he hath enoynted me: to bring glad tidinges to the poore by preaching of the goſpel hath he ſent me: to heale the contrite, (that is to ſay, throughly broken in heart:) to preache remiſſion and free deliueraunce to ſuche as are in captiuitie, and to geue ſight vnto the blinde: to ſette freely at libertie ſuche as are all bruiſed, and to preache the yere of the Lorde both acceptable and muche to be wiſhed for: and to preache the daye of retribucion.* D Whan the lord Jeſus had with hys owne voyce pronounced theſe woordes ſtanding vpon his feete, he redeliuered the booke ſhut together againe as he had receiued it, vnto the miniſter: ſignifying by his ſo doing, the obſtinate vnbeliefe of ſome of the Jewes, who ſitting ſtill beating on the letter of the law, did neither vnderſtande, ne woulde acknowlage Chriſt being the ſolle and the life of the lawe. Now immediately after this, taketh he on him the part and office of a teacher, & ſate him down quietely about to expoune the ſentence that he had read. As touching that he read the text of the prophete ſtanding on his feete, it was a thing dooen for the autoritie of the ſcripture of God, wherunto it is mete that all dignitie of manne dooe reuerently humble it ſelfe. As touching that he taught ſitting downe, it is for a declaracion, that an expouner and preacher of gods holy ſcripture, ought to bee voyde & altogether clere from the troubleous vnquietnes of al carnal and worldly deſires.

And whan he had opened the booke, he founde the place wher it was written.

Jeſus redeliueryng of the boke ſhut again, what it figured.

And he cloſed the booke and gaue it again to the miniſter.

Jeſus why he ſtode on his feete while he read on the booke in the Sinagoge

And ſatte doune.

Chriſtes ſitting whē he taught what it ſignified.

The texte.

¶ And the yies of al them that were in the Sinagogue, were faſtened on him. And he began to ſay vnto them: This daye is thys ſcripture fulfilled in your eares. And al bare him witneſſe, and wondered at the gracious woordes, which proceded out of his mouthe. And they ſaide: *Is not this Ioſephes ſonne? And he ſaied vnto them: ye will vtterly ſay vnto me this prouerbe: Phiſician, heale thy ſelfe. Whatſoeuer we haue hearde done in Capernaum, doe the ſame here likewiſe in thine own countrey. And he ſaied: Veraily I ſai vnto you: *no prophet is accepted in his own countrey.

*Mat. xiii. Marke. vi. John. iiii.

*Mat. xiii. Marke. vi. John. iiii.

And the yies of all them that were in the ſinagoge were faſtened on hi.

Jeſus what maner audience he is delited with.

But partely the newe fame whiche had nowe alreadye begoon to bee ſpred abrode of Jeſus, and partely the authoritie of a teacher, which he nowe firſt of al tooke vpon hym, and finallye a certaine heauenlye grace ſhining in hys veraye countenaunce, dyd cauſe that the yies of all the people, whiche were then preſent in that congregacion, wer earneſtly fixed on him: for ſuche an audience dooeth the Lord Jeſus loue, as kepe theyr Sabboth, reſting from all troubleous deſires and affeccions of this world: ſuche as with mutual concorde one with an other, are gathered together into one place: ſuch as haue the yies of their mynde looking none other waye, but ſtreighte vpon Jeſus, but

ſtreight

A ſtreight towardes euerlaſting ſaluacion. For he daily ſpeaketh vnto vs in the miſticall ſcripture of god: he ſpeaketh by Euangelical Prophetes, yͭ is to ſaye, by the interpretours and expouners of the holye bokes of ſcripture. But happy & bliſſed are thei, to whome yͤ lord Ieſus ſpeaketh, they geuing ſuch earneſt iye and eare vnto him. For to ſuche doeth he vouchſafe to open yͤ myſterie of the depe hidden ſence. For as ſone as he ſaw the iyes of al the preſence caſt ful & whole, and fixed on him alone, he begon to ſay vnto thẽ: ye haue now hearde the prophet Eſai, by yͤ inſpiraciõ of yͤ holy goſt, promiſing vnto you a certain excellent & mighty teacher, who ſhould, not out of a worldly ſpirit teach cõſtitucions of mẽ, or vain fables ſeruing to no good purpoſe, but ſuch a one as being aboundaũtly enointed & repleniſhed with yͤ ſpirit of god, ſhould be ſent frõ theſame, to bring yͤ glad & wiſhable tidinges of ſaluacion to ſuch as are meke & poore in ſpirit, & by reaſon therof are apt to receiue yͤ holſome doctrine of heauẽ: & which teacher ſhould be of power & habilitie to performe the thing which he ſhoulde bring tidinges of, as one endued wͭ heauenly vertue & power: which teacher alſo ſhould frely bring ſaluacion vnto al creatures, as manie as acknowlaging their own naughtines & offences, dyd wiſh for ſaluaciõ: which teacher moreouer (al maner ſines being frely pardoned) ſhould help al ſuch as had their hertes corrupted with many ſondrie diſeaſes of vices and of naughtye luſtes: whiche teacher ferthermore ſhould preach deliueraũce & ſetting at libertie vnto al perſons, which either being geuẽ to Idolatrye wer kept faſt of yͤ deuil as captiues & B priſoners, or els being as thral ſeruaũtes to yͤ ſuperſticion of the law, might not reach ne atteigne to yͤ liberty of yͤ ſpirite: which teacher beſides al this, ſhould through feith opẽ yͤ iyes vnto ſuch as wer blind in ſolle, & abode in a moſt diepe miſte of manifold errours: & al this to be doen in ſuch wiſe yͭ with their ſaid iyes thei ſhould be hable to beholde & loke vpon the light of the eternal veritie according to the prophecie, which yͤſame Prophete wrote in another place, wher he ſaith: *the people that ſat in darkenes, hath ſene a great light.* Whiche teacher ouer & aboue yͤ premiſſes, ſhould reſtore vnto their firſt ſtate of fredome, all ſuch perſons as ſemed to be al cruſhed & bruiſed to pieces by Satã, wͭ al kindes of euils: & which teacher finally ſhould declare in open preaching, yͭ the true Iubile of the lord was nowe come, a time like as to be hertelye wiſhed for of al creatures, euen ſo with moſt ardent mindes to be accepted & enbraced of al people without excepciõ. Moſes gaue a tradiciõ of a ſabboth of daies, in which he cõmaũded yͭ eueri ſeuẽth day thei ſhould al reſt from ſloumbreing or vnclẽly occupacions: he gaue alſo a tradicion of a ſabboth of yeres, in which he enioyned yͭ eueri ſeuenth yere it ſhould be reſted frõ tilling of yͤ earth, neither ani thing to be required of theſame, ſauing what it would bring forth of it own ſelf. He gaue ferthermore a tradicion of a yere, called yͤ reſtorer of yͤ firſt ſtate of liberitie, vnto which, (of yͤ propertie of yͤ thing) was geuen yͤ name of Iubile, emõg yͤ Hebrues. This yere of Iubile came about in courſe again after ſeuẽ times ſeuẽ yeres, & was euermore the fiftieth (for ſeuẽ times ſeuẽ maketh. xlix.) And this yere of Iubile was moſt hertely to be wiſhed for of al the Iſraelites, yͭ either with bond ſeruice, or els wͭ debt, wer any thing oppreſſed. But like as yͤ ſabboth of Moſes refreſſhed mens bodies onely with being at reſt & quiet: ſo did yͤ ſeuẽth yere only prouide for yͤ reſting of the earth from tillage. But now there is

Ieſus how mani waies he ſpeaketh daily vnto vs.

This daie is this ſcripture fulfylled in your eares.

A place of Eſay expouned.

What maner a teacher of Gods lawe is promiſed by Eſai.

A Sabboth of daies & a Sabboth of yeares commaunded by Moſes tradicion.

The yeare of Iubilee by the tradicion of Moſes.

ſhewed

C ſhewed vnto your knowlage a perpetual Sabboth, neuer to be interrupted oꝛ bꝛokē: in which the mind and ſolle being fre ⁊ vacaunt from al troublous vnquietnes of euyl deſires, ought wholly to attend to yͤ quiet applying and exerciſe of heauenly thinges, ⁊ not now with penſiſe carefulnes to pꝛouide altogether foꝛ earthlye thinges, foꝛaſmuche as to them yͭ loue god, no manier thing at al is wanting. Yea, ⁊ moꝛeouer yͤ Jubilee of Moſes did not help any others but only the Iſraelites: it gaue neither free deliueraunce, ne yet full deliueraunce: yea ⁊ yͤ ſame verai thing which it did geue, extended no ferther thē to yͤ bodi, ⁊ endured but foꝛ a ſhoꝛt time. But this yere of the loꝛd, doeth vnto all perſons, whoſoeuer are endebted to the deiuil thꝛough ſin, whoſoeuer be as bonde ſeruauntes ſubiect to euil ſpirites, whoſoeuer thꝛough ignoꝛaunce of yͤ trueth are blind, whoſoeuer be in al kindes of naughtines ſo dꝛouned, yͭ they are vnhable to euery good woꝛke: vnto al ſuch doeth this Jubilee of yͤ loꝛd bꝛing perfeict ⁊ fre remiſſion, deliueraũce oꝛ libertie, ſight, health, and complete perfeccion in euery behalfe. So much the moꝛe therfoꝛe ought ye with pꝛompt zeales, ⁊ endeuours to enbꝛace yͭ is offred. Foꝛ the thing that ye haue hearde pꝛomiſed by the pꝛophecie, ye maie now if ye wil, in yͤ dede ſelf finde to be true. Ye haue heard it wͭ your eares, but ye haue nede of readie ⁊ deſirefull heartes, if ye wil be apt to receiue ſo great a bliſſefulnes. It is euen the higheſt thing yͭ poſſibly maie be, wherof this free offre is made vnto you. But woe vnto thē, yͭ ſhal deſpiſe the bountiful ⁊ gracious goodnes of God, ſo willingly offering it ſelf vnto them. D It is the yere of Jubilee, freely offreing deliueraunce ⁊ ſaluacion vnto all ſuche as with mekeneſſe of ſubmiſſiō, ⁊ with readines of beleuing, ſhew themſelfes willing to be taught, ⁊ apt to receiue healing. But after this yere of Jubilee, muſt ſuccede ⁊ folow the yere of retribucion ⁊ redꝛeſſe: which ſhall adiudge ⁊ miniſter euerlaſting peines in hel vnto al ſuch as ſhal haue refuſed yͤ goodnes of god. By theſe woꝛdes did the loꝛd Jeſus in an humble and ſobꝛe maner, ſignifie himſelf to be theſame man, of whom the Pꝛophecie of Eſai did make pꝛomiſe: wheras yͤ moſt part belieued yͤ ſaid place of the pꝛophete not to concerne Meſſias, but to concerne Eſai hymſelf. Foꝛ whan Jeſus was in baptiſing, the holy goſt ſliding doun frō heauen in the viſible likenes of a doue, ⁊ lighting vpon his head, did al the people to wete, yͭ thiſſame was euen verai he, whom the pꝛophecie had ment of. Enointing betokeneth a certain mild ⁊ ientle ſtill thyng. Foꝛ ther is nothing moꝛe ientle, ſupple oꝛ calme, then oile: whereof was euen yͤ name Meſſias geuen him, whiche is in Greke, *Chriſton*, in Latine, *Unctum*, in Engliſh, *the annointed*. Foꝛ as foꝛ yͤ pꝛeachyng of John, it was ſharp, ⁊ ſoure, ⁊ ful of thꝛeatning: but Chꝛiſt did with mildenes, with courteous familiaritie, and with beneficiall good turnes continually moue ⁊ pray yͤ people to receiue ſaluacion. Whā Jeſus did with moſt high autoꝛitie ⁊ no leſſe mildnes ſpeake ⁊ treat of the pꝛemiſſes, many had him in great eſtimaciō therfoꝛe, ⁊ merueiled at his talke being veraie ferre vnlike to yͤ talke of the Phariſeis: yͭ is to wete, caulme, mild, ⁊ meke, amiable, poudꝛed wͭ much grace, hauing in it no ſpice of haultnes oꝛ pꝛide, no point of ſoure looke oꝛ pꝛeſūpteous taking vpon him, ⁊ yet neuertheleſſe of ſuch ſoꝛt, that it conteined in it condigne autoꝛitie. Foꝛ yͤ woꝛdes of yͤ Phariſeis, becauſe thei iſſued foꝛth frō an herte coꝛrupted wͭ ambicion, with auarice, wͭ enui, ⁊ with mani other naughty affecciōs, did moſt times ſmacke of yͤ ſpꝛing yͭ thei welled ⁊ guſhed out

A perpetual Sabboth ſhewed and bꝛoughte in of Chꝛiſt.

The Jubile of Moſes tradicion ⁊ the Jubilee of Chꝛiſt cōpared together.

Readineſſe of hearte moꝛe requiſite thē of eares, to receiue the ghoſpel.

The yere of retribucion.

Eſaye miſunderſtanded of the Jewes.

Meſſias ⁊ Chꝛiſtus what they ſoune by interpꝛetacion.

The diuerſitie betwene the pꝛeachinge of John, ⁊ the pꝛeaching of Chꝛiſt.

And al bare hym witnes ⁊ wondꝛed at the gracious woꝛdes which pꝛoceded out of his mouth.

The diuerſitie betwene Chꝛiſtes pꝛeaching ⁊ the Pharyſees pꝛeaching.

A of. But the woordes whiche proceded from the mouthe of Ieſus, beecauſe they welled foorthe from a breſte repleniſhed with the heauenly ſpirite of God, wer not only amiable and ſwete vnto al good folkes, but alſo pithie and effectual toward ſaluacion. Yet neuertheleſſe ſome there were emong theſe Nazareans, in whoſe mindes and opinions the meaneſſe of Ieſus kinred and familie that he came of (to the outwarde acceptacion of the worlde) made the autoritie of the heauenlye doctrine to be the leſſe regarded. For in conſideracion that they euerie one did yet all this while beleue him to bee the ſonne of Ioſeph and Marie, and yͭ the ſlender habilitie and ſubſtaunce aſwel of Ioſeph ⁊ Marie bothe, as alſo of their aliaunce and kinſfolkes was not vnknowen: in conſideracion alſo, that they had ſeen him many yeres euē from his childehood to had learned at none other ſchoole, ſauing onely his fathers occupacion of carpentrie: ne at ani time to had haunted the ſcholes of the Phariſees or of the expert lawiers, (who taught the miſteries of the holy ſcripture bookes with much high ſolemnitie and haulteneſſe of countinaunce:) they did muche merueile where ⁊ how he had ſoodainly gotten ſo great vertue and power, which he had tofore ſhewed forth in other cities by diuerſe and ſondrie miracles: they muſed where he had gotten that ſame wondrefull knowelage of diuinitie bookes: they wondred where he had gotten ſo great eloquence to B ſpeake after that ſort with auctoritie. For they did not yet vnderſtād, of how much more power ⁊ effect the enointing of the ſpirite of god is, thē the doctrine of the Phariſeis. Eſteming him therfore by yͤ thinges which they knew in him after the fleaſhe, they ſaied: Is not this ſame felow the ſonne of Ioſeph the carpenter? for they knew not the heauēly father, who than wrought by his ſonne. And beecauſe that Ieſus wrought fer fewer miracles in the citie of Nazareth, then he ſhewed in other cities, certain of his kinſfolkes beyng half in a fume ⁊ indignacion therwith, detracted and reproued him, as though that either he had not his power ready to ſerue hym euery where, or els that he oughed his owne kinſfolkes ſuche deſpite, that he would ſhew no miracles emong them, wherin they hunted for a certain worldly praiſe ⁊ glorie to themſelues ward by ſuche a matier, wheras the glory therof was altogether due vnto God. The vngodlye murmouryng of theſe perſones, did Ieſus rebuke and allaie with ſuche ſayinges as here folowe. Becauſe ye haue heard (ſaieth he) that I haue elſwhere emong others healed al kindes of diſeaſes: verailye ye will ſaie vnto me, yͭ is wont to be ſaied in a common prouerbe: *Thou phiſician heale thine owne ſelfe.* We haue hearde ſaie, that thou haſte wrought certain woondrefull thinges aboue the courſe of nature in the citie of Capernaum, where thou were but a ſtraungier, not hauing there any yͭ are nere of bloud or kinred vnto thee. But conuenient it wer that thou ſhouldeſt be beneficiall moſt chiefly to thine owne kinſfolkes: what thou doeſt to thy countreimen and kinſfolkes, theſame thou doeſt vnto thine owne ſelf. Therfore if this vertue ⁊ power of thine, be appropriate vnto the, and cōtinual in the: than whatſoeuer thou haſt doē emong yͤ Capernaites ⁊ ſtraungiers, doe euen here likewiſe emong thine owne kinſfolkes being moſt nere vnto thee: ⁊ doe it here in thine owne countrey. Unto yͤ wicked murmour of their heartes being now diſcloſed ⁊ vttred, the lord aunſwered in this manier: I am in dede a Phiſiciā readi to heale al yͤ diſeaſes of al creatures, if any party ſhew himſelf apt to be healed.

For

And they ſaid: Is not this Ioſephes ſonne?

Some of the Nazareans ſette Chriſtes preaching light beecauſe of his low birth ⁊ kinſfolkes.

The glorie of workīg miracles due vnto God only.

Ye will vtterly ſaye vnto me this prouerbe: Phiſician, heale thy ſelfe.

Phiſician, heale thy ſelfe.

No prophet accepted in his owne countrey.

No prophete is accepted in his owne countrey.

Chriſte a phiſician of all men.

For no Phiſician (be he neuer ſo wel learned, ne neuer ſo wel willing to doe good,) is hable to help or cure the ſicke, if they caſt the medicine away from them, when it is offred them, and miſtruſte the feithfull Phiſician. And in dede this is the affeccion of the moſte common ſort of men, that they eſteme the Phiſician ſo muche the more, that he is come a man vnknowen, out from ſome ferre countrey or region: and in ſuch a place dooeth he fynde more truſte and affiaunce to bee put in him, where he is eſtemed by none other thyng, but by his arte and by the name of a Phiſician. And in dede as touching his cunning which he carieth about with him where euer he goeth, he is at all times and in euery place one manier a man: but where he findeth men ful of miſtruſtyng and full of contempt, he cannot by his cunnyng doe good to ſo many: not for that he hath in ſuche a place any leſſe will or els power on his owne behalf, but becauſe the parties, whom his mynde and will was to relieue, will none of the benefite of health for deſpite and grutch that they beare to theyr owne ſelfes. And theſame that chaunceth to yͤ Phiſicians, doeth muche more chaunce vnto the Prophetes. For the cunning of Phiſicians dooeth oft times helpe ſome, yea, whether they wil or no: But yͤ Prophete becauſe he doeth moſt chiefly cure ſolles, hath it not lying in his power, though he woulde, to helpe ſuch as refuſe ſaluacion whan it is offered. And refuſe it he doeth, whoſoeuer miſtruſteth. And many for none other cauſe miſtruſte the Prophetes, but becauſe they eſteme theſame, not of the power of GOD weorking by them, but of the weakeneſſe of bodie, whiche they ſee in them like as in other mortall men. Turne ye the ſtories of the old prophetes ouer and ouer, and ye ſhall finde it to bee a thyng of moſte vndoubted certayntie, that I now ſaie vnto you: whiche is, that neuer was there yet any Prophete had in price within his natiue countrey and emong his owne kinſfolkes: not for that they be leſſe hable or willing to doe good to their owne frendes, then to ſtraungiers or forein perſones: but becauſe the vnbelief of the kinſfolkes maketh them vnworthie of ſuche benefite at goddes hande.

Whoſo miſtruſteth ſaluacion refuſeth it.

The Prophetes why they are miſtruſted of vnbeleuers.

But I tell you of a trueth: *many wedowes were in Iſraell in the daies of Helias, whan heauen was ſhut three yeres and ſixe monethes, whē great famiſhment was throughout all the lande, and vnto none of them was Helias ſent ſauing into Sarepta beſide Sydon vnto a woman that was a wedow. *And many lepres wer in Iſraell in the time of Heliſeus the Prophet: and none of them was clenſed, ſauyng Naaman the Syrian.

The texte. *iii. Regū xvii. Iaco. v.

*iiii. reg. v

For the benefites of God are not geuen for the reſpecte of kynred, but for the good heart of a man: not to the couſynage of the fleaſh, but to the prompteneſſe of the ſpirite: not to the naciō, but to the feith. For this I affirme vnto you for a matier out of doubte: that in the tyme while Helias was liuing, whan by the continuall ſpace of three yeres full, and ſixe monethes, there had fallen down no raine from heauen, and the barainneſſe of the yearth by reaſon therof, had oppreſſed al the quarters there about with great famine, there wer many wiedowes in the nacion of the Iſraelites: and yet the ſaied Prophet beyng nere at the poinct to periſh through houngre, he was not ſent to any one of them al to be fedde, but vnto the wiedow of *Sarephtha*, in the countrey of Sydon. Why was he not rather ſent to the wiedowes of Hieruſalē, there to multiplie the ſteane of meale, & the pitcher of oyle: or to ſhewe a notable miracle to ſome one of them by reſtoring a dead childe vnto life again? Forſothe becauſe that emong the Iſraelites there was not one of

The benefites of god are geuen, not for the reſpecte of kinred, but for a mans feithfull heart.

Many wedowes wer in Iſrael in the daies of Helias. &c.

Helias ſẽt only to the wedowe of Sarephtha.

None of al the wiedowes, that coulde egually matche or compare with the ſincere faith and affiaunce in god, of the ſaide heathen and barbarous woman. She being deſired, gaue him water readily without anye ſticking: and whan he promiſed that her ſteane of meale, and her pitcher of oile ſhould not waſte, ſhe beleued, and made him pottage as ſhe was bidden to doe. This was forſooth a mind and herte of an Iſraelite in a woman being no Iſraelite, ſo fer is the good hert more regarded & eſtemed afore god, then is the bloud or kinred. And did there not a much like thing befal in yͤ time of Heliſeus the prophet, who ſucceded Helias? For no doubt ther is, but that emong yͤ Iſraelites there wer many lepres, the which found a great miſſe of their bodily health. Why than was neuer an one of thẽ made clene by Heliſeus, but Naaman of Siria, being before that time an idolatre, & an aliene born to the naciõ of the Iſraelites? Could not the Prophet haue bene hable to doe theſame emong his own coũtrey folke, that he was hable to do on an aliene & an heathen man? Was he (trow ye) more quicke and readie to doe good to ſuch as wer not of gods religion, and yet borne in a foreine countrey too, thẽ to men of his owne people & nacion? No. But the feith of the man deſerued that benefite of gods hande. For he had a ſure feith that god was hable by his true ſeruauntes to doe as great a B thing as that. And whan he was bidden to plounge himſelf. vii. times in fluime Iordan, he obeied and did it. Yf the lepres of Iſraell had had theſame faith with them, euen they ſhoulde haue felte the beneficiall goodneſſe of God too.

The feith of the wiedow of Sarephtha.

And manye lepres wer in Iſrael in the time of Heliſeus. &c.

Naamã of Siria the lepre, cured by Heliſeus.

The feith of Naamã of Siria the lepre.

The texte.

¶And al thei in the Sinagogue, whan thei heard theſe thinges, wer filled with wrath: and aroſe vp, and thruſt him out of the citie, and led him euen to the edge of the hill, whereon their citie was builte, that thei might caſt him downe headelong. But he departed and went his waye euen through the middes of them.

Whan Ieſus had with theſe ſayinges, plainly without any flattery or colour, laied to his countreimen of Nazareth their vnbeliefe, for the reſpecte wherof thei made themſelues vnworthie of goddes benefites: and al vnder one did geue half a ſignificacion, yͭ the ende woulde bee, that the fre gift of the power of the ghoſpel ſhould paſſe awai and remoue, not only from his countreymẽ of Nazareth, being ſuch vnbeleuers that thei would not turne to the feith, but alſo from al yͤ Iewes in general, vnto the wiedow of Sidon, that is to ſaie, to the church of the gentils, and to Naaman of Siria, yͭ is to ſaie, to the gentils who afore yͤ time wer idolaters and worſhippers of falſe gods: the enuious grutching and murmoure of yͤ Nazareans turned into a manifeſt indignacion and rage. For the hertes of them euery one wer brought ſo fer out of pacience, becauſe he had bene ſo bold to ſpeake ſuch wordes in the open Sinagogue, (preferring the peoples of Sidon & of Siria before yͤ Iſraelites, wheras the ſaid people were mẽ vtterly abhorred & deteſted emong the Iewes:) that making a plaine vprore and ſedicion, thei droue him out, and baniſhed him the citie of Nazareth. And not being therwith ſatiſfied, thei brought him euen to the brough and edge of the mountain, vpon which theſame citie was builded, verailie minding and purpoſyng to tumble him down euen there headlong. O vnnatural countreimen: O fauour of the wauering minded people, into howe great a madneſſe ſoodainely chaunged. And after all this is doen, they merueile that ſaluacion commeth not to them, wheras thẽſelues doe baniſhe awaye from them the worker and geuer of ſaluacion. Thei diſdeigne to haue the godly beliefulnes of the heathen to be

And al they in the Sinagogue, whan they heard theſe thinges, wer filled with wrath.

The wiedow of Sidon & Naaman of Siria what they figured.

The Nazareans driue Ieſus out of their Sinagogue & baniſhe him their citie.

And aroſe vp & thruſt him out of the citie. &c

C prayſed,and yet doe they not all the while emende their own wicked vnbelief: Thei did veraie eagrely deſire to haue a phiſician: & yet cannot thei abide to ſwallow down the holſome pille of the veritie being bittur in their mouthes. Thei wil nedes haue their bodies made hole, nothing regarding the diſeaſes of the minde. And the medicine of the ſolle whan the ſolle is ſicke,is true & plaine ſpeaking:whiche becauſe it is true,ſemeth ſharpe & biting. Thei haue more minde to pleaſaunt flatreyng poiſon, though it weorke death,then to a bittur medicine ẏ might bring thē health. Thei require to haue miracles ſhewed emong them for vaine glory of the world,which miracles Chriſt neuer ſhewed but for the health of men,and to gods glory. Neither was his cumming into the world purpoſely to heale ẏ bodies,which ſhould within ſhort ſpace after decaie & periſhe:but to cure ſolles that ſhould lyue for euer. And now conſider me here,how peruerſlye & ouerthwartly ẏ Nazareans worſhipped and ſerued god. It was the ſabboth daye,& thei rekoned it a thing againſt al godſforbod on ẏ daie to ſewe a ſeme in a ſhoce:but whan a countreiman of their own , ientilly calleth thē vnto ſaluacion,thei accoumpt it no wicked dede at al,ſediciouſly with al their force to driue him before thē to a place where he might breake his necke. Forſooth Satā did his buſye cure by theſe inſtrumentes to accompliſh ẏ thing ẏ he had tofore by his own ſelf tempted Jeſus vnto. D And here found he bailliffes or ſeruaūtes,more graceleſſe & miſcheuous,them himſelf. For Satan for his part durſt not preſume any ferther,but to moue Jeſus ẏ he would caſt himſelf doun headlōg from ẏ high pinnacle of the temple:but theſe felowes ſwarming together in a plumpe,hale & draw to a ſtiepe edge of an high mountain,& as much as in them lieth do tumble down at ẏ ſame place a countreiman and touneſman of theſame citie ẏ themſelfes wer of,beeing knowen emōg them:& one that had doen thē all good. Their wicked wil did aſmuch as euer it was hable:but their wicked wil had no ſuche power as to do it. For ẏ time was not yet come in which it was expedient for vs ẏ Jeſus ſhould die,who in dede was come to ſuffer death for vs,but not til his own time ẏ his heauenly father had determined, nor any other kind of death, thē ſuch as he had ſpecially choſen. Nor eueri Sabboth did like him for the purpoſe,but the ſabboth of Eſtur, in which it was ſemely for the lambe,ẏ ſhould redeme the world,to be offred vp in ſacrifice : neither was a ſtiepe edge of a rocke or a mountain for his purpoſe,but ẏ high exalting vp on ẏ croſſe. Lucifer was toumbled down headelong out of heauen for his pride,& therfore is he a buſie prouoker of others to ſodain ruine,& downfalling. The ſonne of god had of his own diſpoſicion leat himſelf faire & ſobrely down into earth,to the end that being hoighced vp on ẏ croſſe,he might draw vp al thinges vnto himſelf,& might by example of himſelf,lift vp into heauē through humilitie,all ſuch perſones whom ẏ ſame prince & head captaine of pride laboured to toūble doun headlong into hel through preſumpcion & vnbelief. Neither was Nazareth a place cōuenient for the executing of ẏ ſacrifice,but Jeruſalē. Jeſus therfore ſuffred himſelf to be driuē out of ẏ citie,to auoide beſtowing of his preaching vpon people vnworthy (which ſelfſame thing to doe,he taught his Apoſtles alſo:)But to bee toūbled doun ẏ rocke headlong he would not ſuffer,becauſe it pleaſed him willingly of his own accord to ſuffer death. What thā did he? He turned not himſelf into a bird or a ſerpent,or anie other likenes made

by

The ingratitude of the Jewes towardes Jeſus.

The medicine of the ſicke ſolle.

Miracles whan & to what ende they wer ſhewed of Chriſt.

The Nazareans howe peruerſlye thei ſerued god & kepte their Sabboth daye.

What Sabboth daye & what place it pleaſed Jeſus to ſuffer death in.

But he departed and wente his waye euen through the middes of them.

A by ſome ſleight of iugleing or ligerdemaine, to the intente ſo to eſcape: but without any hurte at al, paſſed he faire & ſoftly through yͤ middes of thē, which tofore had violently haled & pulled him to caſt him down headlong: wherin he openly declared yͤ malice of mā to haue no power on him, vnleſſe he would willinglye of his owne accorde, deliuer himſelf to be taken of them, & to be put to death. And wͭ this only kind of auengement was yͤ moſt merciful lord Jeſus contented, yͭ is, to forſake and leaue them whom he perfeitly knew to bee vncurable. Otherwiſe (if it had ſo pleaſed him) it laie in his power euen with a mere becke to haue driuen them al to breaking their neckes, who had haled him thither for theſame purpoſe. But his deſire was rather to haue them liue, that amending themſelfes by continuaunce of time, thei might of malefactours bee made innocent, then to caſt thē awai at the wurſt whā thei wer offendours. For oftetimes if men bee reſtreined of their benefite yͭ thei maie not haue it at their willes whā thei would ſo readie as thei haue had, it maketh them yͤ better to fele the miſſe & lacke of him yͭ is readie for to doe thē good. Certes by this miracle thei might haue been moued aſwel to reuerence & acknowlage his power, againſt the vertue wherof the conſpiring of the furious multitude was not hable any thing at all to dooe, as alſo to loue the goodnes of him, who when thei had attempted the vttermoſte miſchiefe againſt him yͭ laie in their powers, yet was rather willing to reſerue thē to a time of repentaūce & emendement, thē to caſt thē awai at yͤ wurſt to eternal puniſhment.

The malice of man had had no power ouer Chriſt, except hymſelfe had willingly ſuffred.

The mercifulnes of Jeſus towardes the vnbeleuing and malicious Nazareans.

B

The texte. Math. iiii. Marke. i. John. ii. *Mat. vii. Luke. ii. *Marke. i.

¶ And he camedoun to Capernaum (a citie of Galilee) & there taught them on the Sabdoth daies*. And thei wer aſtounied at his doctrine: for his preaching was with power. *And in the Sinagogue there was a man, whiche had an vnclene ſpirite of a deuil and cried with a loude voice, ſaying: leate me alone: what haſte thou to dooe with vs, thou Ieſus of Nazareth? Art thou come to deſtroie vs? I know thee what thou art, euen the holy of god. And Ieſus rebuked him ſaying: holde thy peace and come out of him. And whan the deuill had throwen him in the middes, he came out of him and hurte him not. And feare came on them all, and thei ſpake emong themſelues, ſaying: what maner a thing is this? For with auctoritie and power, he commaundeth the foule ſpirites, and thei come out. And the fame of him was ſpred abrode throughout euerie place of the countrey rounde about.

Jeſus therfore, forſaking the proude citie of Nazareth, being rebellious againſt yͤ doctrine of the ghoſpel, came down and tooke his waie toward a citie of Galilee called Capernaum, being a citie of great rycheſſe, & therfore drouned in al riottous exceſſe, in al voluptuouſnes, in ambiciō, in pride, & in the other vices which cuſtomably are compaignions to folow richeſſe. But here becauſe of their voluptuous ſenſuall liuing, he vſed no familiaritie of carnal cōuerſacion emong thē: (which familiaritie hath euermore been a breder of contempte, & hath vſed to make mens autoritie yͤ leſſe regarded.) Wherfore here alſo in Capernaum, as his cuſtome was elſwher to doe, he went into the temple vpon the Sabboth daie, and preached. For the wickednes of the Nazareans (beeing ſo great, yͭ thei had gon about wilfullye to murder him being their beſt frende,) could not ſo weighe him, that for being offended with ſo hainous a dede of miſchief as yͭ was, he would forſake the countrey of the Jewes, & forthwith put ouer the gift of the ghoſpel frō thē vnto the gentils, but now he fulfilled in dede yͤſame thing, which he afterward taught in wordes to his diſciples: which is, yͭ whan thei wer drieuen out of one citie, they ſhould flee vnto another: not ſettyng theyr mynde, ne deuiſyng how to auenge their iniurie or anie diſpleaſure dooen vnto them, but how to ſette foorth the ghoſpell ferther and

Capernaū what a citie it was.

And he came doune to Capernaum. &c, and there taughte thē on the Sabboth dates.

Jeſus ſhewed no familiaritye in Capernaum, and why.

C ferther, in ſuche wiſe, as the malice of thoſe that droue them awai out of their tounes, might profite to the expedicion of ſetting forwarde the profeſſiō of the ghoſpel. And the Capernaites (although thei wer men al geuen to worldly affaires, nor much abhorred from the maniers of the heathen, emong whom, by reaſon of the trade of bying and ſelling that the one vſed with the other, thei wer often cōuerſaunt:) he found much more ientil and honeſt in taking or interpreting his woordes, & doinges, then he found his own countreimen the Nazareans: to whō neuertheleſſe for his well knowen, and throughly tryed, yea and the ſame continuall perfeccion of life, he ought to haue been more derelye beloued. For the Capernaites veraie greatly wondred at the doctrine of Jeſus: cōſidering that it was no waſh miengled geare, nor peincted and gloſſed, as was the doctrine of the Phariſees, of waſhinges, of truely paying the tithes of minte and rue, of caſting giftes into ẏ offering boxe of God, and of ſuche other like thinges, which rather conteined ſuperſticion then vertuous doctrine, and whiche wer laied vpō the ſimple people to maintaine the glorie and lucre of the Phariſees: whereas thei themſelues that taught theſe thinges, kept not ſo much as the chief commaundementes of the law: but the doctrine of Jeſus was found ſubſtauncial and full of autoritie. For fyrſt, whatſoeuer he taught was moſt certain trueth, and alſo agreable with natural reaſon. Secoundarily, it was of it ſelf muche materiall vnto true godlyneſſe, and to eternall ſaluacion. Ferthermore, his ſingular perfeccion of liuing, cauſed his doctrine to bee regarded accordinglye. And ouer D and beſides all this, many a miracle was there wrought and ſhewed by him, with ſuche power and vertue as had neuer been vſed ne ſeen there, whiche thing euidently declared the doctrine that he taught to bee of God, and not of mannes ſpirite. For the Lorde Jeſus did his miracles not for lucre or vaine glorie, but firſt with them he ſuccoured the woful neceſſities of ſuch perſones as wer in extreme diſtreſſe, to ẏ ende ẏ by dooing them benefites, he might winne theyr hertie loue: & ſecoundly the miracles were for a time ſhewed to the bodily iyes, to ẏ ende ẏ by the ſame miracles thei might learne to beleue thoſe thinges, which though thei were inuiſible, yet were more earneſtely then any corporall benefites to bee deſyred: laſtely they were a figure and a repreſentaciō of ẏ thinges, whiche were wrought in their ſolles. It was now ẏ Sabboth daie: & the people religiouſly and with great deuociō reſted frō the workes forbidden, which yet of thēſelues wer not euill, as for example to go a iourney, to kindle a fier, to grind their corne, to preſſe their wines, or to botche vp their garmēt being broken or ſeamerent. Withoutfurth in dede it was ſabboth daie, ẏ is to ſaie ẏ daie of reſt, but within their mindes there was a great trouble & vnquietnes, which ẏ ſpirit of Satā did there reiſe, who wōderfully toſſed & vexed their mindes wͭ diuerſe mocions of couetiſe, of pride, of wrath, of auēgeing diſpleaſures, and of enuie. For there and no wher els is the true Sabboth, where the ſpirit of the lord quieteth the minde to reſt from al vicious and inordinate luſtes. And of this thing ther was euen thā preſente a certaine figure in their Sinagogue, for ther was a certain man, whoſe bodie was poſſeſſed with an vnclene deiuill, and this exaumple was to vs half a warning and a putting in remembraunce in how muche more miſerable & pieteous caſe thei are, whoſe mindes are poſſeſſed with eiuils of vices, yea more foule and ilfauored, then ẏ deuil was.

The fleing of Chriſte & the Apoſtles from one citie vnto an other what it profited.

The Capernaites more toward, in receiuing and hearing Chriſte, then the Nazareans.

And they wer aſtonied at hys doctrine.

Chriſtes preaching was with power.

For his preaching was with power.

Jeſus doctrine cōfyrmed with miracles.

Jeſus how & to what ende he wrought all his miracles.

The true Sabboth wher it is.

And in the Sinagogue ther was a man that had an vnclene ſpirit of a deuyll.

The man poſſeſſed with an vnclene ſpirit what exaumple it is to vs.

A was. For what deuil is more vnclene or more noyſome then lecherous concupiſcence, then wrath, then ambicion, then the gredy deſyre of money, then enuie, then hipocriſie? With theſe deuilles and ſuche others like, were the Jewes for the moſt part poſſeſſed, who dwelt in the Sinagoge, which ſinagoge had not as yet receiued the ſpirite of Chriſte: but was vexed with ſo many deuils as there reigned vices in them. Neither wer they hable to receiue the moſt mylde ſpirite of the ghoſpel, vntyll the Lord Jeſus ſhould expulſe and driue out from them, that euill ſprite of Satan that helde them in hys poſſeſſion. Wherfore the ſaid partie ſo poſſeſſed with Satan, beeyng not hable to abyde the new vertue of Jeſus: whiche priuely vttered it ſelf, began to crye out horribly roryng. Oh out out, what haſt thou to dooe wyth vs thou Jeſus of Nazareth? Art thou come to deſtroye vs before the tyme? We know what tormentes abydeth vs at the laſte daye. But now thy preſence tormenteth and vexeth vs before that daye. We require no ſaluacyon of thee, we aſke no releaſe of peine, but onelye we praie thee to delaie or deferre it vntill than. We neuer felt the lyke of theſe tormentes by the preſence of any other prophete. Wherupon it is not vnknowen to vs, who thou art. For doubtleſſe thou art thatſame onely holy of god, that ſhall conquier al vngodlyneſſe, and driue out of the worlde all vncleneſſe. The lawe hath his holineſſe, the lawe hath hys cleneſſe: but thou art he onely, whom god hath ſanctified & declared holy with heauenly holineſſe. The lord Jeſus, would not ſuffer himſelf to be praiſed or ſpoken of by that wicked ſpirite, but would al the glorie of his praiſe to be referred to his father onely, and to come from him, knowing right wel, that this confeſſion of the deuil came not foorth of a ſyncere faith, but of a malicious wil & purpoſe. For he profeſſeth Chriſt to be Jeſus, & to be the ſonne of God, onely to geat him to confeſſe theſame of himſelf, & plainly to vttre what he was to his harmes, dooing the ſelf ſame thing by the mouth of this man yͤ Satan the temptour of him had tofore gon about to dooe, & had laboured in his owne perſon: he profeſſeth Chriſt of a ſubtile & craftie mind: not that himſelf might atteigne ſaluacion, but that he might let and hindre the ſaluacion of others. Neither was it loue yͭ cauſed him to vtter that voyce: but feare of puniſhmēt. Wherfore as an euil and malicious vile ſlaue of a deſperate mind vnpoſſible to be recouered to grace, he deſerued to heare theſe thankes for his cōfeſſion. Holde thy peace thou vnclene ſpirit, and depart from that man, whom by tyrannie thou doeſt poſſeſſe: I am come to ſaue menne. And whan the deuil had throwen him in the middes, he came out of him, & hurt him not. At this emperial & almightiful voice of Jeſus commaūding him to depart, the vnclene ſpirite whan he had throwen down the man vpon the yearth and vexed him, he departed from him: ſo that no harme appered doen vnto the man being now ſafe and clene deliuered. That he threw him down, it was an euident ſigne, of his peruerſe wil, and a token that ſore againſt his mind he forſoke that ſame his dwelling place. That he hurt him not, it proueth plainly, that yͤ wicked ſpirites can hurt none of them, which doe wholly commit themſelues vnto the ſalueour. For the goodneſſe of this one Jeſus onely, is of more ſtrength to ſaue man, then the malice of innumerable deuils to deſtroy or hurt the ſame. Other men whan they labour to deliuer mens bodies from noyſome ſprites, are woont to take for the purpoſe, & to vſe al poſſible kindes of remedies, & all thinges of vertue and ſtrength to put a-

And cryed with a loud voice, ſaying: let me alone. what haſt thou to do with vs, thou Jeſus of Nazareth?

The crie of the vnclene ſpirite againſt Jeſus.

I knowe thee what thou art, euen the holy of God.

B

And Jeſus rebuked him.

Jeſ9 would not be commended by the mouthe of the vncleane ſpirite.

The deuils confeſſing of Chriſtes power procedeth of malice and not of feith.

Saying: holde thy peace, and come out from hym.

Jeſus deliuereth a mā poſſeſſed with an vncleane ſpirite.

He came out of him, and hurte him not. C

The euill ſpirite can hurte no man whom God dooeth protecte.

The goodnes of Jeſ9 is more thā the malice of all deuils.

way that euil: as are (for exaũple) certain praiers ſpecallye preſcribed and appoynted therfore, and made with certain wordes apt for ỹ purpoſe: burning of frankincenſe: ſprinkling of holy water, or other thinges accuſtomed: certain herbes hauing a vertue and propertie to expel them: with many other kindes of ceremonies not vnlike ỹ feact of ſorcerie, & witchcraft: And yet right ſeldome is it ſeen, that thoſe thynges expel an euil ſpirite. That if at any time he dooe depart out of a man, he leaueth behinde him ſome tokens & markes of his maniſeſt malice: either tearing away ſome membre & limme of his bodie, as a legge or an arme, or elles leauing behinde him ſome diſeaſe & ſickeneſſe vncurable. But whan the people ſaw that at the mere woord & ſharpe commaundement of Jeſus, the euil ſpirite ſodainly departed from the mã, ſo that he was perfectly healed, and not ſo much as the leaſt marke or ſigne that coulde be of his euil remained: they all that ſaw this dooen wer aſtonied & began to wondre. And thus they talked emong themſelues of Jeſus: What a ſtraunge caſe is this, that we ſee now ſuche a thing dooen, as ỹ like hath not been read ne hearde? For he hath the vnclene ſpirites vnder his rewle & obeyſaunce, and commaundeth thẽ. And his commaundementes are of ſuch mightie power and autoritie: that they by & by, acknowlageing him more of power then thẽſelues, dooe forſake a man in ſuch wiſe, that after they be gon out of him, perfect health returneth in place of ſickeneſſe. Thus ỹ ſight of this ſo wondreful a miracle cauſeth, that the name & fame of Jeſus bruited this act and ſpred it abrode, not onelye in the citee of Capernaum, but alſo throughout all that region, euen into the Sinagogue of the Jewes, which lacking the ſpirite of Chriſt, made an vprore & a ſtiere through the ſpirite of Satan, agaynſt the truth of the goſpel: through the inſpiracion of which Satan, the Nazareans had attempted to murdre the ſaueour as is aforeſayde.

C

And feuer came vpon the man.

And they ſpake amonge thẽſelues, ſayīg what maner a thinge is this. &c.

D

And the fame of hi was ſprede abrode. &c.

¶ And whan he was ariſen vp and come out of the Sinagogue, he entred into Simons houſe. And Simons mother in law was takẽ with a great feure: and thei made interceſſion to hym for her. And he ſtoode ouer her, and rebuked the feure, and the feure left her. And immediately ſhe aroſe, and miniſtred vnto them.

The texte. Math. viii. Marke. i.

Than departed he from the Sinagogue, and entred into the houſe of Simon, to whom ỹ name of Peter was afterward geuen: whoſe mother in law was holden with a verai ſharp feure. This womans kinſfolke and alliaunce beſought Jeſus, that as he vndeſired had expulſed & drieuen out the deuil from the man, (as is aforeſaid) in the Sinagogue: he would be ſo good, at the deſire of a great maigny frendes, as to heale this woman of her feure, & the rather, foraſmuche as ſhe was of the alliaunce and affinitie of Peter, a diſciple of his own, whom he entierly fauoured. Than Jeſus to ſhew & declare himſelfe ready to dooe good both priuately & openly, aſwel to his acquaintaunce, as to thoſe that wer ſtraungers vnto him, yea & vnto al ages young or olde, to al ſexes men or weomen, & to al ſtates & degrees riche or poore: he came nigh, and ſtanding harde by the woman, he threatned the feure, commaunding it to depart. And furthwith at the Lordes commaundemẽt, the ſickenes went quite away, and the ſtrength and luſtines of her bodie returned again, not by litel and litel, as it commonly dooth in thoſe whiche are cured at the handes of Phiſicians: but the ſickeneſſe beeing ſoodainly drieuen awaye, the wholle ſtrength and luſtineſſe of perfect health, with a cherefulneſſe of moode was in ſuche wiſe reſtored to the woman,

Jeſus healeth Peters mother in law of the feuer.

And Symons mother in law was taken with a grẽt feure.

And the feuer leaſt her.

And immediatly ſhe aroſe and miniſtred vnto them.

woman, that ſhe ariſing out from the bedde where ſhe had lien ſicke, dreſſed the ſupper for Jeſus and his diſciples, and ſerued them while they ſate at the table.

The texte. Math. viii Marke. i. *Mark. iii

¶ Whan the ſunne was down, al they that had ſicke, taken with diuerſe diſeaſes, brought them vnto him: and he layed his handes on euery one of them, and healed them. And deuils alſo came out of manye, *crying and ſaying: thou art Chriſte the ſonne of god. And he rebuked them, and ſuffered them not to ſpeake: for they knew that he was Chriſt.

All they that had ſicke taken with diuerſe diſeaſes, broughte them vnto him.

And he laied his handes on euery one of thẽ, and healed thẽ.

B

And ſo ready was the lord to dooe good & to help al men, that he neuer did ſo much as laie for his excuſe the importunitie or vnſeaſonableneſſe of time, to any perſones that of ſimple & mere faith, and truſt in him, required his help & ſuccour. For yͤ matier being now openly blowen abrode throughout al the wholle citie: as many as had any ſicke folkes in their houſes, which wer troubled with diſeaſes of diuerſe sortes, brought their ſicke folkes to the doore of the houſe where Jeſus lodged. And he being a moſt ientil saueour, neither laied for his excuſe that he was now from yͤ people within doores where he ought of reaſon to haue quiete repoſyng of himſelf from labour: ne yͭ it was night, and therfore an vnſeaſonable time for ſuch dooinges: but vpon all that euer wer brought vnto him, he laied his handes which wer euermore geuers of health & help. And al kindes of diſeaſes did he both eaſily & freely put away from al perſones, as one that minded by this exaumple to teache al men, yͭ ſuch as wil be free from the diſeaſes of the mindes, they muſt flee to none other but to Jeſus onely, who is euermore readie freely to pardone and forgeue how grieuous ſoeuer the offence committed hath been: ſo that with ſincere feith thei turne wholly vnto him, beeing yͤ onely autour of true ſaluacion. For there is no kinde of ſickeneſſe ſo incurable, ſo rooted to ſticke by a man, nor ſo deadlye: but at his touche & commaundement it may be healed. And here is by the way ſet foorth a paterne or exaumple to biſhops, and paſtours, or curates, that ſuccede in Chriſtes place, with what mildneſſe they ought to receiue ſinners that are deſirous to emend from their vice and ſinfulnes. For if the lord Jeſus, in whom there was not ſo much as any one litell prient or marke either of ſickeneſſe or of vice, would neuer turne away his face from any diſeaſe, wer it neuer ſo ougly or lothely to ſee, but yͭ he would receiue them to him, but that he would touche & handle them, & alſo would heale them: how much more than dooeth it beſeme thoſe perſones the ſame to dooe, whom yͤ benignitee of Jeſus hath tofore pourged from yͤ ſickenes of the mind, & who yet neuertheleſſe in the meane time are not al free from al faultes: eſpecially for aſmuch as it is not they yͭ take away the ſickeneſſe: but they are onelye miniſters of the gift that cometh from heauen, & haue nothing but the office of exhorting & ſtiering others to aſke and deſire health, & of bringing them vnto yͤ mightie Phiſician, and mouing the ſame to mercie by their interceſſion, that he will vouchſalue to touche their heartes & mindes with his handes, & ſo to heale them. And not onely ſickeneſſes leaſt men & fled awai at the commaundement of his voyce, and at the touching of his handes: but alſo the deuilles not being hable to abyde the godly power of Jeſus, byanby ere he commaunded them, willingly fled out of the bodies of thoſe miſerable creatures whom they had long time tofore poſſeſſed. So great a piece of felicitie and bliſſe it is to come nere vnto Jeſus. And nere towardes him dooth yͤ perſone draw and come, who miſliking himſelf, is deſirous and fayn to be made bet-

The readines of Jeſus to helpe the ſicke & diſeaſed at all times.

Jeſus handes euermore geuers of health and helpe.

There is no ſickenes ſo vncurable, but Jeſus can heale it.

Jeſus laying his handes vpon all ſicke folkes that came to him, what example it is to Biſhops and paſtours.

Biſhops & paſtours are but miniſters of Goddes giftes.

And deuils alſo came out of many.

What perſons come and drawe nigh to Jeſus.

ter, and the which conceiueth an aſſured confidence and feith, that all his ſinnes, be thei neuer ſo hainous & grieuous, yet by yͤ vnſpeakeable mercie of Jeſus are freely & clerely forgeuen. There bee in the bodies diuerſe kindes of ſickeneſſes, & neuer a whit fewer diſeaſes of the ſolle, yea and theſe of the bothe the more perilous: except perchaunce ye wil thinke that there are fewer kindes of intemperancie & miſgouernaũce, then there are kindes of feuers: or to bee a thing of more ieoperdie and daunger yͭ the bodie boyle in a feuer, then it is perilous for the ſolle to rage or renne mad in lecherous luſtes. And emong the diſeaſes of the bodie, ſome are ſo foule & lothely to ſee, that a mans next frendes cannot abide to come nere him, as for exaumple, to bee eaten with lice or vermin: ſome again are ſo contagious & infectiue, that a man ſhall be in ieoperdie to come nere vnto ſuch as haue them, as the leprie in eſpecial, and the peſtilence: albeit, (the trueth to ſpeake) fewe ſickeneſſes or diſeaſes there bee, but that one waie or other they are infectiue. Again ſome diſeaſes there are, either ſo ſtrong & ſore vpon a bodie, or elles of ſuch long continuaũce, that they ouercome and paſſe al cunning & cure of the phiſicians. But the power of our phiſician is ſo great, that there is no ſickeneſſe whoſe greatnes is aboue it, or to be compared vnto it: more is his pureneſſe, then that it may be ſtained with any ſinnes or euils of any mortal creatures: greater is his mercie, then yͭ it can lothe or abhorre any mans ougly filthineſſe. He receiueth al men to him, as one of moſt ſingular goodnes: he toucheth al men, himſelf being moſte pureſt: he healeth al men, as one moſt mightieſt. But on no diſeaſes of the bodie are the phiſicians leſſe hable to doe any cure, then vpon thoſe ſickeneſſes, whiche corrupt the tabernacle of the minde and reaſon: as for exaumple, the franſy, the forgeatful ſlepy diſeaſe, called of the phyſicians, *letharge*: albeit in dede men poſſeſſed with deuils are more incurable then either of bothe theſe, beecauſe the wicked ſpirites beeing more ſtronger then mannes nature, doe toſſe and turmoyle both their ſolles and bodies, and vexe them at their pleaſures. Neither is it the cuſtome to bring ſuch vnto phyſicians that are but men: but they are leaſt to the heauenly help of God. For ſo great is the ſtrength and power of thys euil, that euen to behold them is a piteous matier. But peraduenture they ſeme not miſerable, (although in dede they are more wretched caitifes) that through yͤ deſire of reigning or bearing a rewle ouer others, are drawen to poyſoning, or to witchcraftes & nigromancie, to ſleaghing, yea the nereſt of their kinne, to ſacrilege, and other moe dedes of miſchief, more hainous then theſe: and ſuch perſones alſo whõ wrathe carrieth violently out of the right way, to the ſpoyling of inculpable & faultleſſe poore men, to the murdre of innocentes, which haue nothing deſerued, to making of warre, to burning, to ſetting the whole worlde in a rore, how litel a porcion is that euil yͭ the partie abouesaid (whoſe bodie yͤ deiuil had poſſeſſed) dooeth, or ſuffereth, if it be compared with how great furies ſuch an one is vexed, or how great confuſion a prince bringeth to the wholle world, if he be ſet in a rage through the ſpirite of tirannie. The violent force of this ſickeneſſe and miſchief ouercummeth mans power to cure it. But the ſpirite of Chriſt is ſtronger then it, which ſpirite of Chriſt, if the mind of man haue once conceiued, it cãnot be choſen but that al the vncleane ſpirites that would poſſeſſe him, (be they neuer ſo many) muſt auoide and be gon. When this ſhal ſo be brought to paſſe, then ſhal he ſodainly be made of a tyraunt, a father: of

C

The diſeaſes of the ſolle more perilous then of the body.

The goodnes of Jeſꝰ towardes man.

D

Letharge

To be poſſeſſed with an euil ſpirite howe great and howe ſore a diſeaſe it is.

The vices of the mind howe violent deuils they bee.

The ſpirite of Chriſt chaceth awaye al vncleane ſpirites.

a cruel

A a cruel man a moſt merciful gouernour: of a poller of the people, a relieuer and a ſuccourer of the oppreſſed: of a furious warriour, an enſewer of peace: of a briber & extorcioner, a liberal dooer & a geuer of benefites: of a glorious craking Thraſo, a ſobre & prudent prince of great experience. Onely leat him be brought to Jeſus, & bee led awaie from the world. For euen than about the going down of the ſunne, no ſmall noumbre came vnto Simons houſe, (that is to ſay) vnto the Churche or congregacion of Chriſt where the goſpel is preached, & by the power of Chriſtes ſpirite the vnclene ſpirites came out of them al, openly proteſting that there was one come, whoſe goodneſſe was mightier than their malice. For whan they departed out of men, they cryed and ſaied: Thou art that ſame veray ſonne of God. But as yet the time was not come, whan the Lord would be knowen vnto al men that he was that ſame Meſſias the veray ſonne of god: and though he had been ſo mynded, yet would he not that the vnclene ſpirites ſhould be the troũpettes of his glorie: either for that their confeſſion was not ſimple nor of any good purpoſe, but ſubtile and craftie: or els becauſe there was ieoperdie in it, leſt if their witnes ſhould haue been of any weight or eſtimacion in this ſo great a matier, they ſhould haue been credited or beleued in other thinges, wherin they would (as their delite and felicitee was) B beguile men with their falſe lies. For Satan in verai dede, foraſmuch as he is of nature a lying marchaunt, although ſometime he ſpeaketh the trueth, yet doeth he it onely to this end, to deceiue men therby another time again and an other way. And doubtleſſe this craft haue ſome men learned of him, who intermiengle godly thinges emong vngodly: true thinges with falſe: putting as it wer, deadly poyſon into holeſome meates, that they may allure the mo men to damnacion. Wherefore Jeſus teaching vs that it becometh not ſuch men as haue once conſecrated themſelues vnto the holy goſt, to haue any thing at all to dooe with wicked ſpirites: he rebuked their clamouring & crying, yea & added ſore threatninges withal, to put thẽ to ſilence. For they felt a wondreful ſtrength and vertue to procede from him, and thereof ſuſpected that he was Meſſias the ſonne of god: euen theſame yͭ was promiſed.

Simons houſe what it figured.

Crying and ſaying: thou art Chriſte the ſonne of God.

Chriſte would not be publiſhed of the vncleane ſpirites, and why.

Satan if he tell the trueth it is but to deceiue man an other time forth.

And he rebuked them & ſuffered them not to ſpeake.

Jeſus put the wicked ſpirites to ſilence.

The texte. Marke. i.

¶ As ſone as it was day, he departed and went into a deſert place, and the people ſought him, and came to him, and kept him that he ſhould not depart from them. And he ſaied vnto them: I muſt preache the kingdome of God to other cities alſo. For therfore am I ſent. And he preached in the Sinagogues of Galilee.

But Jeſus truely, who was not come of moſt ſpeciall pourpoſe to heale the bodyes, but to cure the ſolles: nor to one citie onelye, but to al countreyes of the worlde: whan he had by ſhewyng manye ſoondrie miracles, and with the holeſome doctrine of life well beegoon the caſtyng abrode of the ſeede of the Euangelicall philoſophie: verai erely euen at the breake of daie, beefore that the multitude ſhoulde eftſons flocke thither to him, as people which came more to gaſe and to wondre at hys miracles, and to ſeeke bodely health, then to ſeeke the ſaluacion of their ſolles: he leaſt Capernaum, and withdrew himſelf, departing into wilderneſſe or places ſolitarie, as one that would fain be away from the great preaſſe and throng of people vainly reſorting vnto him, teaching vs a leſſon by the waie, yͭ miracles are not to be wrought to a vaine oſtentacion or braggue of our ſelues, nor yet at the will and pleaſure of the people for their fanſies and appetites: but ſo ferre foorthe onelye, as they may auaile and growe to mennes ſaluacion,

As ſone as it was day he departed & went into a deſert place.

Miracles to bee wrought onely to Gods honour and not for the vaine glory of man.

and to

and to goddes glory: but ẏ ſuſpicion of vainglorie euermore at al times to be vtterly auoyded. That he healed al men, it was an exaumple of goodnes being prompt ⁊ ready to be ſhewed vnto al men: ẏ he priuely withdrew himſelf, it was an exaũple of humilitie ⁊ mekenes, fleeing vain praiſes ⁊ vaunting of himſelf. And whan it was now brode day light, there reſorted thither again, as they had dooen, a great noũbre of al ſortes of people, allured by ẏ greatnes of thinges dooen on the day before. But whan they knew ẏ Jeſus was gon, many byanby folowed after him. And whan they had foũd him, they entreacted him to tarie with them, ⁊ not to leaue their citie, but there with them to take an houſe, to the entent he might be a continual dweller emongeſt thē. This mind and affeccion of theirs towardes Jeſus, was in dede not vngodly: but yet much more bliſſed are they, which ſuffre not the Lord Jeſus to depart from the litel houſe of their heartes, but whan he addreſſeth to be gon, doe with much prayers cal him backe agayn. Notwithſtanding at ẏ preſent ſeaſon, the diſpenſacion ⁊ ſtate of the fleſhe whiche Jeſus had taken, did require, ẏ he often ⁊ many times chaunging places, might by that occaſion frõ day to day ſprede ferther ⁊ ferther abrod the preaching of the goſpel, being as yet but a new doctrine and but of late comen vp. For he was the ſedeſower ſent into ẏ world to ſow ⁊ caſt abrode in al places the doctrine of the goſpel, although it ſhould not in al places like proſperouſly come vp ⁊ proue in growing. Wherfore to them ẏ willingly deſired him to returne again to Capernaum, ⁊ there to inhabite himſelfe, he iently and coldely made this anſwere. The benefite ẏ hath been freely beſtowed vpon you, take it wel in worth. J do not miſlike your interteinement or harbrough, ne deſpiſe to be a ſoiourner emong you. But J muſt of neceſſitie preache the kingdom of god to other cities too, as J haue done to yours. For truly my father hath ſent me for this end ⁊ purpoſe, not to preach to one citie onely, but ẏ J ſhould cal ⁊ bid al mē to the felowſhip ⁊ brotherhood of the heauenly kingdome. And theſame that Jeſus now did himſelfe, he taught afterwarde his diſciples alſo to do, which was, ẏ they ſhoulde trauaile ouer ⁊ ouer the whole earth, and teache al nacions. And this iourneing frõ place to place, was not ẏ diſeaſe of ſicleneſſe or of vnſtableneſſe: but it was the earneſt affeccion to doe good vnto al men. So to flit from place to place, is no poincte of lightnes of man: but an euident ſigne of the charitee, that ſuch as folow the ſteppes of ẏ Apoſtles ought to haue. Yea ⁊ in places where the doctrine of the goſpel is rief enough, yet a good watching ſhepeheard wil not ſo leaue to walke to and fro round about his cure, as one that is careful for his flocke committed to his charge ⁊ cuſtodie, to the end he may call again the ſhepe which was gon aſtraie: heale that is ſcabbie and ſicke: deliuer that is in daunger of the woulf: ſee to the curing of the torne or wounded: cõfort and cheriſhe with good keping, that is weake ⁊ tendre. For they are not made paſtours or heard men, to ſee to one or two houſholdes ⁊ no mo: but ẏ they ſhould continually watche for the behofe of al. This excuſe thus made ⁊ the Capernaites therwith ſatiſfied, Jeſus went about from one to an other of al the villages, cities ⁊ tounes of Galile, preaching, as his accuſtomed woont was, in their Sinagogues, and through the miracles which many times ⁊ often he wrought, purchaſing credite vnto his doctrine emong ẏ Jewes, who wer ſo hard herted, ẏ without miracles they could not be brought to beleue any thing.

The

Vainglory and the ſuſpicion therof to be alwaies auoided.

C

And the people ſought him and came to him, and kepte him that he ſhoulde not depart frõ them.

Chriſt ſent to preache the kingdome of God to moe cities then one.

D

And he ſaid vnto them: J muſte preache the kingdom of of God to other cities alſo.

For therfore am J ſente.

The Apoſtles ⁊ diſciples ſent abrod to teache al nacions the ghoſpell.

Chriſtes flitting frõ place to place wherof it came, and alſo of the Apoſtles, ⁊ what it teacheth vs.

Paſtours to what end they are inſtituted and made.

And he preached in the Sinagoges of Galilee.

The Jewes hardnes of hearte and vnbeliefe.

The fifth Chapter

A

The texte. Marke. iiii

It came to paſſe, that (when the people preſſed vpon him, to heare the woorde of god) he ſtode by the lake of Genezareth, and ſaw two ſhippes ſtand by the lakes ſide: but the fiſhermen were gon out of them, and were waſhing their nettes. And he entred into one of the ſhippes (which perteined to Simon) and praied him, that he would thruſt out a litel from the land. And he ſate down and taught the people out of the ſhippe

AND now foraſmuche as the fame of Jeſus was daily more and more bruited abrode emong all folkes: ſo great was the reſorte of people ſeeking vnto him, that to be emongeſt them, or to leat thē haue free acceſſe vnto him in the Sinagogues, in the stretes, & in the tounes, was not enough: but into whatſoeuer place the lorde at any time withdrew himſelf, thither would a great multitude both of men & weomen one emong an other, byanby come renning. A maigny of them yͤ deſire of bodely health had occaſioned ſo to doe: a good numbre, the ſtraungeneſſe of miracles did moue: and verai many did the vertue & power of the heauenly doctrine drawe vnto him. The deſertneſſe of the countrey lying waſte & ſaluage, did nothing feare them from coming to him, yͤ peinful climing of mountaines did nothing diſcourage them, nor the ſhame of forceable breaking into this or that mans houſe, could not kepe them from him, in caſe he had any where by occaſiō kept himſelf ſecret within doores.

Whan the people preſſed vpō him to heare the worde of GOD.

B

Short tale to make, come they wer at laſt to a great pooles ſide: & yet whan Jeſus there addreſſed him to take bote, they coulde not finde in their heartes to leaue him ſo neither. They gathered to him by flockes, they letted for no ſhouldring ne thruſting to geat to him. They forbare not to breake in parforce to places where he was, they hanged ſtill on him & would not away, they ſpared not in manier to beare him downe afore thē with importune preſſing to him. And here now, o frend Theophilus, in any wiſe open me the yies of thy mynd, to the end that thou maieſt in the reciting of a thyng dooen but after the fleſhe, (that is to ſay, by them that did not yet perfectly knowe what that ſpirite was) veray plainly ſee a liuely repreſentacion of the Church, both as it firſt ſprong vp, and alſo as it grew in time to a paſſing great noumber.

The floode by the lake of Genezareth.

Jeſus was ſtanding on the ſhore euen hard by the poole called Genezareth, which poole (becauſe it ſhooteth foorth a great way both in lēgth and bredth, and by reaſon of much wind that ariſeth of the poole ſelf, it laboureth too and fro verai often, with many rough ſourges) the Hebrues dooe oft times cal by yͤ name of a ſea.

Genezareth a poole or ſea, & why.

It ſemed to their thought, that he minded to take bote and to be gon. But the vnrewly multitude flocking about him, wer euermore at the veray heeles of him with importune throng, & preſſed ſtil vpon him, for fainneſſe to heare the word of god out of his mouth. For as for the Phariſeis talke & preaching, a great mainy of them wer euen than already cloyed withal, & werie of it, becauſe it ſauoured altogether carnally & worldly, and nothing els.

The Phariſeis preaching the people wer wery of.

But this importune facion of the people did nothing diſpleaſe the moſt meke and pacient lord Jeſus, but as one compelled & beeing at a narow ſtreight, (becauſe on the one ſide yͤ thicke preſſe of the people made importune thruſting, and on the other ſide the water was in maner euen vpon him,) and ſeeing the place to be but ſoſo commodious for one to preache the goſpel in: for becauſe yͤ neither the people thruſting ſtill

too and

C

The people preſſe ſo thicke about Jeſus that he is conſtreigned to go into a bote to preache.

And he ſaw two ſhippes ſtand by the lakes ſide.

And he ſate doune and taught the people oute of the ſhip.

Simon Peters ſhip ⁊ Chriſtes preaching in it, what it figureth.

Simon what it ſouneth in Engliſhe.

D

Summum bonum of the Philoſophers.

Feith is a kinde of obedience.

too and fro, ⁊ bearing forward one on an others necke, could wel finde ſure footing to ſtand quiete in a downhill place: ⁊ a voice that ſouneth from a verai low place cometh to a fewer number: yea, ⁊ moreouer it is conuenient that a man while he teacheth the goſpel, may ſtand quiet and ſafe from peſtreaunce of the people, clouſtreing and thronging together at auenture:) he withdraweth himſelfe into a place, ſomewhat more quiete. And euen as God would, there wer lying at yͤ ſame ſhore two fiſherbotes. And the fiſhermē ſelfes being gone out of their botes, wer waſhing of their nettes, to haue thē in a redineſſe againſt the next fiſhing time. Jeſus, whan he had eſpied theſe fiſher botes, he entred into the one of them (and that was Simon Peters bote) and praied him to launche a litle from the land. Which being doen, whan he was by that meanes ſomewhat remoued from the peſtreous thronging of the multitude, he ſate him down quietly: and out of the bote, as it had been out of a doctours chaire, taught the people ſtanding on the ſhore. Our lord had afore called fiſhers to the office of preaching the goſpel: and euen the ſame that Jeſus now did out of the bote, was to fiſhe for men: the poole was yͤ world, waning vp and down with ſondrie troublous mocions of thinges: Simons ſhippe, was the Churche being firſt gathered of Jewes: of which church, Simon Peter ſhould afterward be inſtituted the chief ſpiritual miniſter, (and the woord *Simon*, is to ſay in Engliſhe, obedient,) for the Jewes, they required to haue woondres ſhewed them, and putte all their affiaunce and hope of ſaluacion in the woorkes of the law: the Philoſophers on the other ſide, did with natural reaſons and argumētes of mans braine, holde great diſputacions about a thing yͭ they called in their terme, *Summum bonum*, (as if ye ſhould ſay in Engliſhe, the higheſt, and moſt perfect good thing that could be) and therby did they meaſure ⁊ eſteme the felicitie of man, (whiche we call heauens bliſſe:) wheras the doctrine of the goſpell promiſeth vnto al men ſaluacion, through feith. And feith is a kind of obedience: for an obedient perſone he is, that being bidden to beleue, dooeth beleue without any ſticking, and without any reaſoning: and whiche being bidde to hope, dooeth hope, depending altogether of hys mere pleaſure, to whoſe feith he hath once yelded himſelf.

The texte. *John. xxi.

¶ Whan he had leaft ſpeaking, he ſaid vnto Simon: launche out into the diepe, and *let ſlippe your nettes to make a draught. And Symon aunſwered and ſaied vnto him: maiſter we haue laboured al night, and haue taken nothing, neuertheles at thy commaundemente, I will looce foorth the nette. And when they had this dooen, they incloſed a greate multitude of fiſhes: But their nette brake, and they beckoned to their felowes (whiche were in the other ſhippe) that they ſhould come and help them. And they came, and filled both the ſhippes that they ſounke again.

Thou haſt heard, o Theophilus, the firſt foundacion and coming vp of the churche: heare nowe the growing and encreace of the ſame, whiche ſhal conſequently enſue of this Euangelicall fiſhing. Whan the Euangelical ſermon was ended, the Lorde Jeſus ſpake vnto Simon that was maiſter of the bote ſaying: rowe the bote away ferther from the lande, and haue it foorth into the depthe, and there ſhoote ye foorth your nettes abrode to take ſome fiſhe. Here Simon, (according to the terme or woord of his name,) aunſwereth in this wiſe: Maſter, al this night long haue we labored in fiſhing, and haue taken nothing at al: and therfore being out of al hope to take any fiſh at this time, we haue waſhed our nette, and made it ready to lay vp: yet neuertheleſſe

A at thy byddyng Lorde , I wyll once more ſhoote it foorth . I ſhall (as my parte is) bee obediente to thy byddyng: the profite and lucke thereof ſhall reſte in thy handes . The Lorde Jeſus commaundemente was obeied : the bote was had awaie to the depth of the poole: the nette was caſt abrode of a great coumpaſſe : within whiche ther was euen by and by enwrapped and caught ſuch a great quantitie of fiſhe, that the diſciples net beeing a great deale to ſlender for the burden of the fiſhe, did breake, and the one of the botes was not ſufficient to holde the draught that thei had taken. In the other bote were Simons felowes, to whom they made ſignes, not in woordes , (becauſe they were ferre of) but by other meanes, that thei ſhould come to them in the other bote , and helpe them to diſcharge and emptie their nette of the great burden that was in it . The others came and holpe them, and there was found ſuch a mightie great quantitie of fiſh, that both the botes wer filled verai ful with the luckie ſpede of that one nette, inſomuch that by reaſon of being ouer laden with the burden, thei were within litel in daūgier, of ſinking . Thou haſt here in Simon yͤ forme and Image of a preacher of the ghoſpell. The proper and moſt ſpecial office of ſuche an one, is to caſte abrode the nette of Euangelicall preaching, not out of the Phariſeis ſnares, not out of the Philoſophers ſophiſticacions, but directlye out of the rewles of holie ſcripture bokes, ſo knitte and made of the actes and ſayinges of Chriſte, that it maye enwrappe and catche verai many, and not leat them eſcape out again after thei are once in. This worlde alſo hath nettes of it own, ⁊ B Sathan hath fiſhers of his owne too: who doe wͭ flatteryng enticemētes allure the miſerable ſolles of men, and towe them into the were ⁊ net of damnacion, and ſo bring thē at laſt to periſhyng for euer. But happie and bleſſed are thoſe ſolles whome the nette of the Apoſtles hath wounde in, and draweth them vp from the diepe doungeon of ſinnes and of errours vnto a more open ayre: out of darkeneſſe , into lyght: out of filthie mudde, to a more purer life: out of wandreing affeccions to a conſtaunt zele and endeuour of continual liuyng vprightly without offenſe. For thei are not drawen to murdremēt , but to health and ſafetie. Thei are ſo wounde in, yͭ they would not by their good willes eſcape out, and in caſe they dooe eſcape out, thei periſh. Thei are on euery ſyde encoumpaced with the knottes of the trueth Euangelicall, thei acknoweledge their owne miſerable ſtate, and reioyce that they are drawen to the ſhippe of the Churche . And for becauſe that the net of preaching dooeth at times draw and catche within his coumpace, fyſhes of ſoondrye kindes out of all parties, it cannot bee choſen , but that ſome euill are mingled among the good . Therefore through the faulte of the eiuyll , the nette dooeth breake: but yet dooe not the good fiſhes therefore ſlippe out . Heritiques dooe attempte and laboure to cutte in ſoondre the doctrine of the ghoſpel: but Chriſte on euerye ſyde fenſing thoſe that are his , turneth the deuiliſhe attemptates of the others to yͤ profiting and betteryng of the porcion that is vncorrupted. Some lade ⁊ trouble the ſhip with their troublous diſturbaunce, being burdenous ⁊ heauie with the affeccions of this worlde , and alſo coueting to returne to the mudde that they had leafte , but the ſhippe drowneth not which Chriſt hath once vouchſalued to loke vnto. And although there is no moe but only one church throughout al yͤ worlde, yet doeth yͤ figure therof for this cauſe contein two botes, yͭ we ſhould

Neuertheleſſe at thy commaundement I will looce foorth the nette.

Simō Peter caſteth his nette at Jeſus commaūdemēt, and taketh fiſhe a great quātitie.

Simon and his nette, ⁊ bote, and fiſhe, what it figured.

This world alſo ⁊ Satan haue their nettes as Chriſte hath, and haue alſo their fiſchers.

The happineſſe of the ſolles takē in the nette of the ghoſpell.

The nette of the ghoſpel draweth fiſhes both good and bad.

Euil fiſhes breake the nette.

Heritiques laboure to cut the net of Chriſtes ghoſpell in ſoondre.

The figure of the Church being but only one why it cōteineth two botes.

C

Peter firſt after Chriſt caſt the net of Euangelicall preaching.

Act. ii. ⁊ iii.

The net except it be caſt out at the bidding of Chriſt is caſt in vain.

vnderſtande, yͤ the church is congregated of two peoples, the Iewes, and the gentils. The beginnyng of our ſaluacion proceded firſt from yͤ Iewes. And there among them did Peter firſt of all men, nexte after Chriſte, caſte the nette of Apoſtolicall preaching, and at one draught plucked vnto Chriſt thre thouſand of men and weomen together of all ſortes, whiche was, whan he plaied the fiſher to catche men. And hys tale to the people at that time, was not linked together with the arte of Rhetorike, not entriked with the ſubtilties of the Philoſophers ſophiſticacions: but mightie ⁊ effectuall through the vertue and power of the holy goſt. For he had not at that time caſt out his nette abrode vpon any truſt that he had in the ſtrength of man, but at the bidding of Chriſt only, with whoſe ſpirit he was than led. Or els is the net caſte out in vain, onleſſe Chriſt ſende proſperous lucke to mannes caſtyng. But like as from yͤ Iewes was the firſte beginning of this growing vp, ſo from the gentils came right plentiful encreaſe vnto it: inſomuch that they whiche had firſt caſt theyr nettes, were of force conſtrayned earneſtly to requyre the helpe of their felowes: For afterward, by reaſon that yͤ gentils did on euery ſide violently breake into the brotherhood of ſaluacion that cometh by the goſpell, Petur and Iames gaue theyr handes to Paule and Barnabas, in token of their egual felowſhip concerning the affaires of the ghoſpell: and ſo both parties with as earneſt endeuour as thei might, did labour to fill vp both ſhippes: and the matier ſo well ſucceded, as it was to bee woondred at.

D

The texte.

Math. iiii.

¶ Whan Simon Peter ſaw this, he fell downe at Ieſus knees, ſaying: Lord go from me, for I am a ſinnefull man. For he was aſtounied, and al that wer with him, at the draughte of fiſhes which thei had taken: and ſo was alſo Iames and Iohn the ſōnes of zebedee, whiche were parteners with Simon. And Ieſus ſaide vnto Simon: feare not, *from henceforth thou ſhalt catche men. And thei brought the ſhippes to land, and forſoke al, and folowed hym.

What a preacher ought to do whā his preachyng hath taken good effecte.

Whan Simon Peter ſawthis, he fel down at Ieſus knees.

Lorde goe from me for I am a ſinnefull manne.

Peters humilitie and thankefulnes toward Chriſt.

Simon therfore, whan he ſawe the matier to goe not by mannes power or by caſualtie but onely by the godlye vertue of Ieſus, did eftſons geue a leſſon by exaumple of hymſelf, what ought to bee dooen of him, that is a preacher of the Apoſtles doctrine, if his laboure of preaching do at any time luckely come to paſſe. For although the bote was his own, although it was his own net that he had caſt, and although himſelf was the beſt mā that had ſet handes to drawing of yͤ draught: yet taketh he vnto himſelf no thanke at all therof, but by the greatnes of his lucky ſpeding, was ſtrieken with the more humilitie. He falleth downe at the knees of Ieſus, and putteth ouer vnto him the wholle glorie of al thiſſame acte. For his owne parte he confeſſeth hymſelfe to bee naught els, but a ſynner, and a perſone vnwoorthye to bee anie miniſter or inſtrument of his diuine power. Maiſter (ſaieth he) nowe and neuer afore dooe I acknowlage mine own vnwoorthineſſe, whan I conſider thy high maieſtie. Goe thou hence away from me, for I am vnwoorthie of thy coumpaignie. Albeeit it was not any deſire or will of him to departe out of the Lordes coumpaignie, that enforced Petur to ſpeake theſe woordes (for he loued Ieſus ſingularlye aboue all others:) but a certain earneſt merueilyng of his power ferre ſurmountyng the power of the worldlye menne. Neither were Simons felowes of any other mynde or affeccion, than Simon himſelfe was of. For a certaine vncredible woondreing at this deede had poſſeſſed the hertes of them all full and whole: but not one of them all tooke to his owne praiſe any parte at all of the dooing thereof.

For

For he was aſtounied, ⁊ al that wer with him. ⁊c.

Al the diſciples attribute vnto Chriſt al their lucky ſpeding.

The merueilous proceding and encreaſe of the feith at the firſt beginning.

A For thei acknowelaged eueri one of them that the labour in dede was theirs, but the luckye ſpede of taking ſo muche fiſhe at a draught was his only, who had bidden them caſt their nette. And what mā would not be aſtounied if he conſider how that through yͤ preaching of a fewe men being but poore creatures of birth and degree, being alſo priuate perſons, neither of any learning nor yet in anie office, it was within a fewe yeres perſwaded to ſo manye thouſandes of people, that ſetting clene aparte al affeccions of their kinſefolkes, ſetting at naught al loſſe or decaie of their goodes ⁊ worldly ſubſtaunce, nothing regarding the threateninges of Princes, deſpiſing all puniſhementes and tormenting, yea and finally death it ſelf, thei coulde finde in their hertes to folow the plain homely doctrine of Chriſt, beleuing ſuche thinges as by mannes naturall reaſon cannot poſſiblye bee proued, and hoping on ſuche thinges as after the power and ſtrength of nature, are plainlie to be diſpaired of. A biſhop therefore muſt of duetie be readie ⁊ cherefull to caſt the nette, that he maie earneſtly applie himſelfe to win verai manie vnto Chriſte: and he ſhall looce the nette abrode not to his own glory, not to be a gainer therby, not at the pleaſure and appetite of princes, not for any worldly affeccion, but at the pleaſure and bidding of Chriſt, who commaundeth not the nette to be caſt abrode, but to the health and ſaluacion of them that are fiſhed for, ⁊ to the magnifying of Goddes goodnes. For this and none other is the Apoſtles manier of fiſhing. And ſuche fiſhing, although it be executed by yͤ myniſterie or ſeruice of mannes voice, and of his diligent labour, yet the B whole ſumme of al yͤ praiſe is to be referred vnto Chriſt onely: whoſe lucky ſetting on at the firſte, looſeth the tonge to ſpeake, whoſe ſpirite dooeth put in the herte of the ſpeaker what to ſaye, and whoſe ſecrete power draweth vnto him the myndes of the hearers. And the caſe, ſo ſtanding that it maie bee in the teacher, euen of his due right to take ſome piece of praiſe vnto himſelf in this behalf, yet is it a more poincte of ſafetie, to referre al the whole vnto him, without whoſe aide ⁊ help nothing that man attempteth, dooeth ſuccede or proue to folkes ſaluacion. Chriſt can no ſkil to take awai, that himſelf hath geuen: he can no ſkil to enbraied any man with that that he hath frankely ſente of his bounteous largeſſe. So muche the rather wil he bee contented to leat any thing be thine owne, if whatſoeuer might by any waie haue ſemed to be thine, thou be of the mind that theſame ſhalbe his. He wil be wel contented, that the commoditie and profite redound to the: but as for the glorie and praiſe he wil not ſuffer to bee geuen to anie other but to god only. And in caſe we haue a luſt to glorie, we ſhal more ſafly glorye in him. But whā yͤ merueiling at this acte of Jeſus made al them ſtil to continue aſtounied, yͭ had been aſſociate with Peter at yͤ takyng of the fyſhe: (emong whiche coumpaygnie were James and John the ſonnes of zebedee, ⁊ felowes with Simon in fiſhers craft) and where as, for merueilyng at the vertue and power of his Godhead, they durſt not bee ſo bolde as to approche anye thing nere vnto Jeſus: the Lorde gaue them woordes, of veraie great coumforte, and to Peter (in whom he was muche accuſtomed to ſette foorth the paterne of any thing yͭ he woulde haue to bee enpriented in the hertes of all the reſte) thus he ſaied: Simon, there is nothing why thou ſhouldeſt bee afearde. Thou dooeſt acknoweledge thine own weakeneſſe, and an experimente thou haſt had of the power of God.

The office of a preacher.

Al praiſe of good ſucceſſe in preaching, to be referred to Chriſte.

James and John parteners with Peter in fiſhyng.

And ſo was alſo James ⁊ John. ⁊c.

And Jeſus ſaid vnto Simon, feare not.

And

The power of god is to bee loued more then to be dreded.

We oughte to weigh more what Chriſte wyl haue doen, then what we are hable to dooe.

C And this power of god is to be loued, not to be dreded. For what it is hable to dooe, it dooeth ſhewe foorth, not to oppreſſe the weakenes of ſynners, and to trede it vnder foote, but to lift it vp and ſet it vpright: there is nothing els required, but that thou be obedient vnto my biddinges, and not to weigh what it is that thy ſtrength is hable to doe, but what it is that I wil haue doen. Nothing ſhal come yll forward, if thou put thine affiaunce in me. Thou dooeſt greatly merueile, that the matier came ſo luckely to paſſe in the taking of fiſh: but this is but a light matter. A thing of muche greater woonder ſhall proſperouſlye goe forward with thee, whan thou ſhalt beginne to take menne with thy fiſhing. And to ſuche a kind of fiſhing, haue I ſpecially choſen out both thee and thy felowes. Enoughe nowe for this time of this fiſhing that ye haue hitherto vſed. From henceforth thou ſhalt applie thy ſelf, not to fill this bote of thine with fiſhes, but that thou maieſt repleniſh my Churche with preachers of the ghoſpell. And that, that the Lorde ſpake vnto Peter, theſame did euerie one of them vnderſtande to bee ſpoken vnto them too. Therefore euen out of hand, their botes beeing conueighed to land and al thinges leaft euen there behind them, hei wente after Ieſus, voide of al care concerning thinges corporall, and with al their whole mindes bente to the purpoſe to bee fiſhers of men.

Frō hences furth thou ſhalt catche men.

And they brought their ſhippes to lande & forſoke al & folowed hym.

D

¶ And it fortuned, as he was in a citie, beholde, there was a man full of leproſie: and whan he had ſpied Ieſus, he fel flat on his face, and beſought him, ſaying: Lord if thou wilt, thou canſt make me cleane. And he ſtretched foorth his hand, and touched him, ſaying: I will, be thou clene. And immediatlye the leproſie departed from him. And he charged him that he ſhould tell no man. But goe (ſayeth he) and ſhewe thy ſelfe to the prieſt, and offre for thy clenſing according as Moſes commaunded, for a witnes vnto them.

The texte. Math. viii. Marke. i.

To this noble office of fiſhing for to catche menne, they were to be framed with enſtruccions and good leſſons, they were to bee trained with miſticall exaumples. To the entente therefore that he would declare no vice or faulte to bee ſo abhominable ne ſo deadlye, that is not by and by forgeuen to any that wyll acknowelage his diſeaſe, and wil through the feith of the ghoſpell earneſtely cal for remedie at the hand of the heauenly phiſician Ieſus, it ſo fortuned, that in a certaine citye, a certaine manne there was right grieuouſlye infected with the impedimente of leproſie, and all the whole bodie ouer veraie full of a foule ſcourfe and a lothely to ſee. And this ſorte of people was in ſuche wyſe abhorred emong the Iewes, that all ſuche as had the leproſie, were clene exiled from coumpaignying with any others, and the law in expreſſe woordes did ſtreightly forbid and charge, that none ſuch ſhould bee ſo muche as touched, for the daungier of infeccion that would immediately folowe thereby. But a great dele fouler, and muche more to bee abhorred is the leproſie of the minde, then of the bodye. But the Iewes, wheras themſelues ſwimmed as full as theyr ſkinnes might hold, of mani great vices yͭ laie inwardly hidden within the ſkin: yet did thei ſo greatly deteſt and abhorre ethnikes, publicanes, and other perſons knowen to be ſinners, that in caſe it happened them at anye time no more but to talke with any ſuche: as ſoone as thei came home again to their own houſes, thei would make a waſhing of all their bodie from top to toe, as though thei had taken ſome verai ſore infeccion. But Chriſtes mynde was to haue his diſciples ferre from this preſumpteous clenneſſe of the Iewes.

Lepres clene exiled from the compaignye of men among the Iewes.

Beholde, ther was a man full of leproſi. &c.

The prepoſterous clenneſſe of the Iewes.

A

And whan he had eſpied Jeſus he fell flat on his face.

To the man therefore being thus piteouſly araied with the leproſie, it was a great good turne, that he ſawe Jeſus. He acknowlaged his vnclenneſſe, and iudged himſelf a man vnworthie to holde vp his face and loke on ẏ lord, ſeing that it was to be abhorred and lothed of all men for the foule ploches of the leprie: but being muche aſhamed of hymſelf he fell down proſtrate and groueling on his face, and ſpake out wordes both full of humilitee and alſo of aſſured truſt in the lord.

The humilitie of the lepre ⁊ his truſt in Jeſus.

That he hid his face, was a pointe of one that acknowlaged his own eiuil: ẏ he prayeth to bee made whole, was a point of one being of vndoubted affiaunce in the goodneſſe of Jeſus Chriſte, beeing bothe of power to doe al thinges, and readily offring it ſelf vnto al creatures.

Lorde if thou wilte thou canſte make me holle.

Lorde (ſaieth he) I knowe my ſore to bee vncurable by any phiſicke of man, and percaſe I am a manne not woorthye of ſuch benefite at thy hande, but yet neuertheleſſe this one pointe am I fully perſwaded in, ẏ thou art hable to make me clene of all my diſeaſe, if it were thy pleaſure ſo to dooe. Thou haſt heard the faithfull truſt that I haue of thy power: there reſteth no more, but that thy goodnes be iudge, whether it wil vouchſalue to extend his mercie to ſuch a poore felow as I am, plagued with extreme afflicciõ, and paſt remedie of mans cure. There could not be a fuller confidence towardes the lord, then whan the mã had alreadie acknowlaged his power what he could dooe, yet neuertheleſſe all the iudgemente whether he would dooe the benefite or no, to remitte willinglye vnto hym, who knewe it to bee otherwhiles expedient for vs to be plagued with the maladies and diſeaſes of the bodye: and the proſperous ſucceſſe of thinges temporall, to bee nothing for our behouf.

B

And he ſtretched forth his hande.

Chriſt healeth a lepre for his feithes ſake.

But Jeſus being delited with this ſo perfeict cõfidence and feith of the man muche to bee pitied, did not only not remoue him awai out of his ſight, but alſo ſetteth him on his feete, whereas he laie proſtrate, ⁊ ſtretching furth his hande, touched the lepres face, ſaying: Where thou requireſt my goodneſſe, I will it ſo to bee. And becauſe thou dooeſt openly proteſt thy ſelfe to beleue my power, be thou clene. And euen with the woorde ſpeaking the leprie wherwith he had long time been full all ouer and ouer, wente clene awaie from al his bodie.

Jeſus readie healing of the lepre what it teacheth vs.

The diſciples in the meane while learne a leſſon, how that in no wyſe thei ought to turne awai their faces from any perſon being entangled with neuer ſo enormeous and deteſtable ſinnes, ſo that the partie acknowlageing his diſeaſe, earneſtly deſyre remedie at the goodneſſe of Chriſt with perfeict truſt to receiue health.

And immediatly the leproſie departed from him.

The paſtour ought not to turne his face frõ the penitẽt ſinner.

For if the lorde (who onely ⁊ none but he, was pure from all manier leprie of viciouſnes,) vouchſalued with his own handes to touche a creature that was to bee abhorred of al folkes: how much leſſe conuenient is it, that the diſciples, whom the lordes onely goodneſſe hath made clene from their ſynne, ⁊ which neither be altogether clene from all offenſes, ⁊ not out of poſſibilitee to fal into all enormities, ſhould thinke foule to beſtow their diligent cure in healing the diſeaſes of others? Suche manier touching dooeth not defile the toucher, but ſcoureth and clenſeth the partie that is touched. The partie that is touched is foorthwith made pure, ⁊ he nothing ẏ leſſe pure that toucheth him, at leſtwiſe if by the inſtrument of a true Apoſtles handes, Jeſus ſelf doeth vouchſalue to touche him. And now, becauſe the iudgement to diſcerne whiche is a leprye, and which is not, the plaine wordes of the law doeth remitte, not vnto all perſons at auenture, but to the prieſtes only: the lord would not haue this miracle bruited abrode by the rumoure of the vulgare people only: but to the entent ẏ the trueth of the matier might the more certainly be knowē, he gaue a ſtreight charge vnto the partie ẏ was healed, not by and by to noiſe abrode the benefite whiche he had receiued, but firſt and foremoſt, according to the plain order of the lawe, to reſorte vnto the prieſt, by whoſe iudgemente he had afore been condemned of leprie, and diſſeuered frō coumpaignying with other folkes. That if ẏ prieſt (ſaith Ieſus) whā he hath veiwed thy bodie, ſhal geue ſentence and iudgement that thou art a clene man in verāi dede, than goe and offre ẏ thing ẏ Moſes law appoincted to bee offred of al ſuch as haue had the good happe to be ridde from the leprie. And ſo ſhal it all vnder one come to paſſe, that neither the prieſtes maie finde fault that theyr gaines doeth decreaſe vnto them through me, nor ẏ lawe to haue been broken or contēned, which I am come not to aboliſh but to make perfect: nor on the other ſide ſlaūdreouſly reproue this benefite of mine, either by denying that euer thou were a lepre, or els by iudgeing ẏ thou haſt not bene made hole. For the thing ſelf ſhal euen at the firſt word fully aunſwere them: if it ſo bee ẏ he was not ful of leprie, why did ye, which take vpon you the ſkilfulnes of determining whiche is a leprie, geue ſentence ẏ he was a lepre, and therupon diſſeuer him from being conuerſaunt ẇ others? And on ẏ otherſide, in caſe he be not hole, why haue ye receiued the oblaciō in the law appoincted ⁊ limited as of one being made clene frō the leprie? The lord Ieſus did for this conſideraciō with ſo much circumſtaunces commaund al thiſſame to be doen, ẏ it might bee manifeſtly apparent vnto all creatures, ẏ there was one come greater then the law: who was hable without any helpe of the law, by mere touching only, ⁊ by his onely voice, ⁊ with a becke of his head alone, at his own wil ⁊ pleaſure, to geue perfect clenes, ⁊ whiche in ſuch wiſe did take awai ẏ vnclenes of al folkes as many as would offre themſelues through feith to be healed, as himſelf was not ſtayned by the infeccion of any creature: ⁊ the whiche moreouer did freely help al folkes, wheras the prieſtes did not without a reward of a certain offering, ſomuch as pronounce their ſentence cōcerning puritie or clenes of the bodie reſtored to any perſone. For the prieſtes of Moſes inſtitucion neither did ſend the leprie into any bodie, nor tooke it awai frō any bodie, but of the leprie either breded in a bodie, or els taken awai, thei did but geue ſentence and iudgement ⁊ nothing els: but only Ieſus taketh awai al kindes of diſeaſes frō all creatures, exacting or requiring none other ſacrifice of thē, but a plain ⁊ a pure truſt in him, that we acknowelage in him the vertue and power of the godhed, by which he is hable to doe whatſoeuer his wil is: and that we wurſhyp in him his goodnes not poſſible to be expreſſed in wordes, and alſo his mercie wherby he would faine haue al ſinners to be ſaued, paying of his owne bodie al ẏ euer was to be offred in ſacrifice for the ſinnes of them al: And ẏ the lord Ieſus gaue a great charge to ẏ partie whiche was made clene, that he ſhould make no wordes nor no talking to any body what had happened, wheras he knew ẏ the felow would not kepe it vnſpoken, he did therin but ordein an exaūple for his diſciples, not to hunt or ſeke for any blaſtes of vainglorie for their well doinges emong men. For it is none of ours that god worketh by vs: nor it ſhal not be conuenient ẏ we require any praiſe to be as a reward for ſuche thinges: but we ſhall with ſtilneſſe and holding our peace, declare our

ſelfes

C

And he charged him that he ſhould tell no manne.

Ieſus chargeth the lepre healed to tell no bodye.

Ieſus why he commaunded the lepre healed to ſhew himſelfe to the prieſt.

Leuiti. xiii And offre for thy clenſyng.

Chriſt came not to aboliſhe the law, but to make it perfeicte.

For a witneſſe vnto them.

D

Only Ieſus taketh awai all kyndes of diſeaſes.

Chriſt what he requireth of thē whome he healeth.

Chriſtes Godhed.

Ieſus chargeing the lepre to tell no bodye of his healing, what it teacheth vs.

It is none of ours that god worketh by vs.

A ſelfes to reioyce in yͤ behalf of our neighbour, to whom yͤ benefite hath happened: but all the glorie we ſhall referre & geue vnto god, & ſo litel wil ſhal we haue to take any parte therof vnto our own laude or glory, yͭ as touching our own behalfes we ſhould be much deſirous, that it might be to al men vtterly vnknowen, that any ſuch benefite of god hath fortuned to our neighbour we being the inſtrumẽtes therof. No nor yͤ partie neither that hath felt a beneficial good turne, ought to referre the thanke and praiſe therof vnto the man, by whõ he hath receiued it: but ought to render yͤ thankes vnto god yͤ worker & ſẽder of it, for that he vouchſalueth moſt bounteouſly to geue vnto men ſuch high and great benefites through his ſeruauntes: yea & glorie dooeth with better ſucceſſe and lucke enſue to him yͭ renneth awai from it, ſeeking to auoide it, & much more alſo to a mans honour doeth it come, whan it is not deſired nor hunted for. For in verai dede yͤ ſame & none other is true glorie, & renoune, yͭ verai vertue ſelf doeth purchace vnto a mã being vtterly vnwilling to haue it, and ſeking by al meanes to auoide it: and ſuch renoune as neither the flatterie of yͤ people doeth geue, nor our ambicious deſyre dooeth requyre: but ſuch as the partie ſelf who hath well deſerued it dooeth not acknowlage, but ſincere trueth that can no ſkil of flattering, doeth of it own mere mocion laie in his lap.

Al glorie of our good doing muſt be referred to god onelye.

Glorie beſt cometh vnſought for and vndeſired.

True glory is that that vertue purchaceth not ſeking for it.

The texte. Math. iiii.

¶ But ſo muche the more went there a fame abrode of him, and much people came together to heare him, and to be healed of him, of their infirmities . And he kepte him out of the waie in the wildernes, and gaue himſelfe to praier.

B Through ſuch manier wondreful actes as this, yͤ fame of Jeſus was dailye more and more renoumed and bruited abrode, while ſome report vnto others the thing yͭ thei had ſeen and heard: and theſe againe (much like as whan mẽ deliuer thinges by hand frõ one to another,) doe by talking ſprede ferther and ferther abrode yͤ ſame yͭ thei had receiued of thoſe, which wer yͤ firſt reporters therof to others. Therfore there came flocking thither on eueri ſide great coũpaignies of people, multiplying daily more & more, partli to heare yͤ ſame piththi doctrine yͭ healeth all diſeaſes of yͤ ſolles, & partly yͭ thei which wer likely to fal in this or yͤ ſickeneſſe of their bodies, might through yͤ power of Jeſus be made hole. For yͤ groſſe carnal people dooeth rather merueile & take regard at thoſe thinges which are to be ſeen with the iye, then at ſuch thinges as wer not ſeen. Thei eſtemed it a mightie great matter and more thẽ a mans act, yͭ a pure clene ſkin had been reſtored to a leprouſe perſon by the only touching of Jeſus hand: wheras it is a greater & a more godly benefite by a great oddes, yͭ theſame Jeſus hath with miniſtring yͤ phiſicke of Euangelical doctrine, put clene awaie frõ mens ſolles, yͤ feure of lecherous concupiſence, the dropſie of couetiſe, yͤ deuiliſhe ſpirit of ambicion, with other deadly peſtilences of yͤ minde. But now Jeſus minding by this his dooing to teache vs, yͭ good woorkes are not to be doen neither for bragging or pompe of yͤ world (as ſtaige plaies & open ſightes are ſhewed,) nor yet ſo manye at once, or ſo long together, til men be cloied with them, withdrew himſelf into a place of wildernes: and being ſolitarie from al reſort of people, he gaue himſelf to praier, wherin he rendred thankes vnto god the father, for the benefites, which he did in moſt large & ample wiſe ſend vnto man through his ſõne. * For of ſuch chaungeing now to coumpaignie of mẽ and to preaching, & now to ſolitarie contemplacion and to praier, it foloweth yͭ firſt if one at certain ſeaſons pauſe frõ dooing benefites, it auoideth cloying & werines in the receiuers of thẽ, and reneweth a freaſhe ap-

But ſo muche the more went there a fame abrode of hym. &c.

The groſſe ignoraunte people merueile at thynges that are ſeen, more then at thinges vnſeen.

Good dedes are not to be doen for bragging & pompe.

And he kept hym out of the waye in wildernes, and gaue himſelfe to prayer.

Chriſte in wildernesse geueth him ſelf to praier.

* Chaungeing, now to preaching in compainie, & nowe to ſolitarie contemplacion, what it worketh.

Chriſtes godhed.

What maketh a preacher hertie to his office, ⁊ what kepeth him beſt from the corrupcion of this lyfe.

Chriſtes ſequeſtring of himſelf frõ coumpaignie of the people to prayer. what it teacheth vs.

A preacher or paſtoure whã he ſhal bee emong the people ⁊ whan frõ them.

petite to deſire moe: ⁊ ſecoundarilye whoſo hath ſequeſtred himſelf frõ C
men to talking with god, returneth better, ⁊ alſo more hertie ⁊ chere-
ful to his office yͭ he hath reſted for a tyme from. And as for yͤ lord Je-
ſus, he did in ſuch wiſe temper and order al his hole life, yͭ minding to
ſhewe vs a paterne how to liue, he would oftentimes ſhewe himſelf to
bee man: and oftentimes again, he would ſhewe verai plain tokens of
his godhed. And truely nothing doeth better make a teacher of yͤ goſ-
pel heartie, quicke, and freaſh to the office of preaching, nothing doeth
ſo well fenſe him, and arme him againſte all corrupcion of this life, as
dooeth often going from al coumpaignie of men into places ſolitarie:
not to idlenes, not to gaming, or to other ſenſual pleaſures, of whiche
ſort are cõmonly the repoſinges of yͤ riche cobbes of this world whan
thei ſequeſtre themſelfes from the reſorte of men, but to the reading of
holy ſcripture bokes, to pure prayer, to thankes geuing, to the contem-
placion of thinges heauenly, and finally to the perfeict clenſing of the
ſolle, if percaſe ani ſpotte haue been caught through liuing in cõpaig-
nie with the people. Of theſe thinges had Chriſt on his own behalf no
manier nede at all, but his minde was to expreſſe in himſelf a paterne
for vs to folow. Daily conuerſaciõ of the paſtour or curate emong the
people, doeth oftentimes brede contempt yͭ he is not regarded: and on
yͤ other ſide, litel good it is that ſuch an one can doe, as cõtinually ab-
ſenteth himſelf frõ al mens coumpaignies. A ryght teacher of the goſ-
pel therfore ſhal ſhewe his head abrode, as often as yͤ people ſhal nede D
yͤ fode of Euangelical doctrine, ⁊ as often as diſeaſes of yͤ ſolle grow-
ing ſore vpon them, doe require the help of one to cure them. Again as
ſone as thei haue been well fedde, ⁊ after that helpe hath been doen to
the euils of a great maignie, thã leſt on the one ſide familiaritee maie
engender contempt, or on yͤ otherſide to much preſence maie be a cloy-
ing to thẽ: leat him ſequeſtre himſelf into his ſolitarie cloſet, to yͤ ende
yͭ from his holy ſtudie at his boke, (as from verai talking with god,)
he maie returne again to helping of his neighbours, at euery one time
greater man thẽ at an other, ⁊ al times better mã, thẽ he was before.

The texte. Math. ix Mark. ii

¶And it happened on a certaine daye, that he taught, and there ſate the Phariſees and doctours of lawe, whiche were come out of all the townnes of Galilee, and Iewrye, and from Hieruſalem. And the power of the Lorde was preſente to heale them. And beholde, menne brought in a bedde a man whiche was taken with a paulſeye: and they ſought meanes to bryng hym in, and to laye hym before hym. And whan they coulde not fynde on what ſyde to bring him in (becauſe of the preaſſe,) they wente vp on the top of the houſe, and lette hym downe through the tylyng bedde and all, in the middes before Ieſus. Whan he ſawe theyr fayeth, he ſayde vnto hym: man, thy ſynnes are forgeuen thee.

Whereſoeuer Chriſte ſitteth teaching, there is the Churche.

There ſate the Phariſees ⁊ doctours of lawe.

After the lyke ſorte verailye as is afore expreſſed, dyd the Lorde Jeſus returne againe from wylderneſſe to Capernaum, and reſtored his preſence to the deſyres of all the people whiche were nowe weared ſharpe and eagre by reaſon of ſore longing for him. And there euen as he was ſitting in a certaine priuate houſe and teaching, (for whereſoeuer Chriſt teacheth ſitting, there is the Churche:) there had come ſwarming thither, not nowe the baſſe and the inferioure ſort of people onely, but alſo the Phariſes ſwelling in pride vnder pretenſe and cloke of holineſſe, and alſo the doctours of Moſes lawe, who beeyng muche moued with the fame of Jeſus, had purpoſely come thyther from ferre places, not onely out of all the townes of Galilee where Capernaum ſtoode, and of Jewrie whiche laie next ad-

ioynaunt

A ioynaunt vnto the ſame Galilee: but alſo out of the verai citie of Jeruſalem, which Jeruſalem did preſumpteouſly take vpon it ſelf the higheſt preeminence of all godly perfeccion, and alſo of wiſedome. But as for Jeſus, for aſmuch as he was the fountain of al health, did altogether from toppe to toe, ſend out from him nothing, but a certaine effectual godly power for the healing of man, which thing to dooe was the onely cauſe of his coming into this world. And the more principal part of man, did of good congruēce take yͤ place to bee cured firſt. With his woordes he healed diſeaſes of their ſolles. And therfore firſt he taught, and the ſame he did ſitting down, like one that tooke vpon him (as of iuſt cauſe he might,) the ful autoritee of a doctour ⁊ teacher. The putting away of diſeaſes of the bodie, was yet remaining next to be dooen, the which curing of the bodie, (becauſe it was a thing open to the yies of them al,) might frame in thē a perfect belief of ſuch thinges, as with more fruict ⁊ power alſo, (though not al thing ſo apparent to the yie,) wer wrought and dooen in the ſolles. And behold a matier euen there ready prepared, wherupon to exerciſe ⁊ ſhew his godly power. There was euen preſent a man poſſeſſed with the diſeaſe of the paulſey, lying bedred not hable to ſtiere, ⁊ he was caried thither of fower men. So ſore was this diſeaſe vpon him, that al the ſenewes in euerie part of yͤ wholle body wer taken withal, ⁊ ſo holden, that the piteous creature could dooe nothing but lye ſtil in his bedde, ⁊ was none otherwiſe caried about but as a corpſe or a dead carkeſſe.

B Albeit the veray nature ⁊ kind of this diſeaſe beſides foorth of it ſelf is ſuch: that the Phyſicians at moſt times haue but homely ſpede and lucke in wraſtling with it. But they that carried the ſicke man had ſo great belief ⁊ confidence in Jeſus, that thei put no manier doubt, but that yͤ ſame Jeſus (to whom they knew that there was no kind of diſeaſe vncurable) as ſoone as he ſhould behold the piteous ſight ⁊ facion of this ſtraunge plage, would be moued with compaſſion ⁊ would help him immediately. All yͤ moſt a dooe was like to be, how the piteous creature might come to be in yͤ ſight of Jeſus. For ſuch an one is now alreadie at a verai nigh poynt to be made perfectly wholle, who hath once forſaken yͤ lurking corners of ſinning, ⁊ as a man in miſerable ſtate doeth offer himſelf to yͤ ſight of Jeſus, acknowlaging his own extreme diſtreſſe, ⁊ looking for Jeſus moſt merciable goodneſſe. But as touching this diſeaſed man, the lette why they brought him not in to lay him at Jeſus feete, was the thicke preſſe of people, which is a common lette to many, yͭ woulde els make haſt to ſaluacion. Neuertheles yͤ ſame poynt here in this matier although it ſtopped ⁊ hindred the ſicke mans geatting in to Jeſus, yet did it make both yͤ great deſirefulneſſe, ⁊ alſo the truſt and confidence, aſwel of the partie that had the paulſey, as alſo of the others yͭ carried him, to be yͤ more famouſly knowen. For although god is of his nature propenſe ⁊ readie to ſhew mercie vnto al creatures: yet doeth he many times make ſome delay of his beneficial goodneſſe, to yͤ entent he may the more ſharpen our deſires, and alſo to teache vs, that we ought to leaue nothing vnattempted, or vnaſſaied, that we may bee deliuered from the diſeaſes of the ſolle. He loueth in this behalf to ſee vs importune: and by our importunitie he is (as ye would ſaie) cōpelled of force vnto the ſame thing, which neuertheleſſe of his veray owne nature he is moſt enclined to doe. Therfore marke me now: what a bold ⁊ auenturous part theſe carriers of the ſicke man plaied: or rather what the

Whiche came. ⁊c. from Jeruſalem.

The preſumptuous arrogancie of Jeruſalem.

Chriſtes woordes heale the ſores of the ſolle.

And the power of the Lorde was preſēt to heale them.

Chriſt firſt teacheth ⁊ then healeth.

And behold mē brought in a bedde a man which was taken with the paulſey.

A mā ſicke of the paulſey brought to Jeſus in a bedde.

The paulſey a diſeaſe almoſt vncurable.

And they ſought meanes to bringe him in, ⁊ to lay him before him.

The next waie to health is to offre our ſelfe to Jeſus.

And whan they coulde not finde on what ſide to bringe him in. ⁊c. they went vp on the toppe of the houſe

Chriſt why he doeth ſome times differre his benefites.

The man diſeaſed with the paulſey is leat doune at the top of the houſe to be laied before Jeſus.

C

And let him doune through the tiling bedde and all. &c.

partie that had the diſeaſe, with muche importunitee made them parforce to dooe. Up they gotte their heauie cariage to the houſe rouſe in yͤ out ſide: and whan they had pulled away the tiling, they let downe the ſicke manne with cordes, as it had been in at a windoore, euen as he was lying ſtil in his bedde, emong yͤ thickeſt of all the people, directly before the feete of Jeſus. What a more ſhameleſſe or ſawcy pranke could there be, then to take downe the tyling of an other mans houſe, and to tumble in ſuch a lothely ſight before ſuch a preſēce to behold it? And here the thicke preſſe, which at yͤ doore would not geue way to the piteous bodie to come in, could not chooſe but of force to make roume for him whan he came ſliding down from the houſe toppe. And what dooeth the moſt ientill & mild phyſician therwhile? He caſteth not them in the teeth with their ſhameleſſe facion and their importunitee, he maketh no railing nor bitter chyding that his preaching was interrupted with a ſight much to bee lothed and abhorred. The bearers of the ſicke bodie looking down from the houſe toppe, aſked nothing of him: the man ſelf that had the paulſey, aſked nothing neither, from whom yͤ great diſeaſe had taken away the vſe of his tongue alſo. And yet al the more did he ſpeake to this merciful phyſiciā, in that he could not ſpeake at al, nor had no power therto. Neither was there any nede of making peticion: for the miſerable ſight it ſelf did in moſt earneſt wiſe make requeſt for mercie: and the thing that his bearers had dooen, did euidētly enough declare what their truſt was to haue at the lordes handes. Jeſus therfore whan he had throughly perceiued and ſeen their wondrefull affiaunce in him, did accompliſhe more vnto thē, then they looked for. The ſumme of their heartes deſire was no more, but that the partie which had the paulſey, might be deliuered of the ſickeneſſe of his bodie. But Jeſus declaring it to be a more godly thing for him to doe, and a thing more to be deſired and ſought for on our behalf, to be deliuered from the diſeaſes of the ſoule, turned himſelf to the ſicke man, & ſaide. Thou man, thy ſinnes are forgeuen thee.

And whan he ſawe theyr feith, he ſayd vnto hym: mā thy ſynnes are forgeuen thee.

D

Jeſus healeth the ſicke of the paulſey both in body and in ſoule.

¶ And the Scribes and the Phariſeis began to thinke, ſaying: What felowe is this which ſpeaketh blaſphemie? *who can forgeue ſinnes but god onely? But whan Jeſus perceiued their thoughtes, he aunſwered, and ſaied vnto them: What thinke ye in your hertes? Whether is it eaſier to ſay, thy ſinnes bee forgeuen thee, or to ſaie, ariſe vp, and walke? *But that ye may know that the ſonne of man hath power to forgeue ſinnes on earth, he ſaid to the ſicke of the paulſey: *I ſai vnto the, ariſe, take vp thy bed, and goe vnto thy houſe. And immediately he aroſe vp before them, & tooke vp hys bed (wheron he lay) and departed to his owne houſe prayſing God. And they were al amaſed, and they gaue the glorie vnto God. And were filled with feare, ſaying: We haue ſeene ſtraunge thinges to day.

The texte. *Pſal. li. Eſaie. xliii and. xliiii.

*Math. ix. Marke. ii.

*John. v.

This woorde, becauſe it plainely ſouned of a certain power perteining to the Godhead, did throughly moue the mindes of the Scribes, and Phariſeis, being men neuer vnreadie or vndiſpoſed to forge matiers of crime againſt Jeſus. For the prieſtes (whoſe office was to offre yͤ ſacrifices for ſinnes,) did not their own ſelues remitte ſinnes, but onely made interceſſion to god by meanes of praier, that he would forgeue offenſes, treſpaced againſt him. But Jeſus without brent ſacrifices (ſuch as the prieſtes did offer,) and without praiers, as it had been of his own propre autoritie, & an autoritie of perpetual continuaunce, ſaith: *Thy ſinnes are forgeuen thee*: comprehending vnder a general name, the ſumme and the corpſe of all ſinnes together in generall, whereas the prieſtes did procure no more but certaine offenſes to bee pourged by meane of ſacrifice, and not all ſinnes vniuerſally. Eſay had thus much

The prieſtes had not power to forgeue ſinnes, but did onely praie to God to forgeue them.

taught

A taught them: that onelye God it was, who might geue remiſſion of ſinnes vnto men. For in this manier ſpeaketh he by the mouthe of hys ſaied Prophete. *I it is, euen verai I it is, that doe wipe away thy iniquitees for mine owne ſake, and I ſhal no more beare thy ſinnes in remembraunce.* But the Scribes & Phariſeis, though they eſpied and ſaw in him plain tokẽs of the power of god, yet being offẽded with yͤ infirmitie of his bodie whan thei ſaw it, and partly alſo being blinded with enuie, had more will to forge ſome ſlaundre againſt him, thẽ to beleue on him. For with ſecrete thoughtes thus did they ſpeake within thẽſelues: and (as the propertee of Phariſaical diuiſing of ſlaũdres is,) vnto their moſt deiuiliſhe wickednes, they pretend a cloke of high deuocion towardes God, and the earneſte zele of tendring Goddes glorie. For there is not any more pernicious a kind of vngodlineſſe, then ſo to dooe. What felowe is thiſſame here, (ſay they,) that ſpeaketh woordes of blaſphemie, preſuming on him the thing that is appropriate vnto God alone? For who is of power to remitte ſinnes, but onely god? But than the Lord Jeſus, to declare that in this behalf alſo, he had an equalitee of the diuine nature: made aunſwere in this manier to the ſecrete thinkinges of their heartes. Wherfore haue ye ſuch thoughtes in your heartes? whether of theſe two doe ye iudge more eaſie, either to ſay to a man that is cloggued with ſinne, *thy ſinnes are forgeuen thee*: or elles to ſay vnto this partie, whom ye ſee here to haue euery ioynt of his bodie vnknitte and looce one from an other B with the paulſey, *ariſe and walke?* That if ye ſhall ſee perfect health of the bodie to be reſtored with a mere word vnto a man being of himſelf paſt al remedie and cure: than beleue ye that the ſolle alſo is with lyke eaſineſſe reſtored to his perfect health. By this that ye euidently ſee with your yies, beleue ye the thing that cannot be ſeen with yies. Let not the infirmitie of this bodie of mine offende you: but of the veray actes that ye ſee dooen, acknowledge ye the power of my godhead. And take ye now therefore a viſible leſſon to learne by, that the ſonne of man hath in him a perpetual power and appropriate vnto him on earth, to geue ful remiſſion of ſinnes vnto al ſuch creatures, as with ſincere feith doe ſeeke and aſke his help: and therwithall (the ſaied Scribes and Phariſeis geuing good eare vnto him, and earneſtly hearkening,) he ſaied to the partie that had the paulſey: To thee I ſay, *ariſe, take vp thy bedde, and goe home to thy houſe.* And euen immediatly the man that had been ſo vexed with the paulſey, as ſoone as he was bidden, ariſeth in the ſighte of al the preſence: and taking vpon his ſhoulders the bedde in whiche he had lien ſicke, went away on his feete home to his owne houſe, the perfect ſtrength of his bodie in ſuch wiſe receiued again, that where afore lying ſicke in his bedde, he was carried with fower men, he was now ſtrong enough to carrie his owne bedde himſelf too. And away he goeth a perfecte hole man altogether both in ſolle and bodye, leapyng in his hert for ioy, and chereful in countenaunce, glorifying god, by whoſe goodneſſe he had been reſtored to his healthe, wheras at the handes of man there had been no hope of any recouerie. And truely the people being earneſtly moued with the ſtraunge ſighte that they had ſeen, wer right greatly aſtounied, and many of them praiſed god, that he had geuen ſuch great power vnto man: (for as yet they demed none other ferther thing of Jeſus.) But ſome of them knowing themſelues ſinfull & naught in their owne conſcience, were throughlye taken with a great feare too, foraſmuch as they did not yet vnderſtand that Chriſte was

Eſay. xliii. and. xliiii.

Onely God geueth remiſſion of ſinnes vnto men.

The Phariſeis derogate from Chriſtes Godheade becauſe of the infirmitie of his body.

And the Scribes & Phariſeis began to thinke, ſaying: what felowe is this whiche ſpeaketh blaſphemie?

The Phariſeis charge Chriſt with blaſphemie for ſaying, thy ſinnes are forgeuen thee.

But whan Jeſus perceiued their thoughtes, &c. he ſaide &c. what thinke ye in youre heartes? &c

Both natures in Chriſte.

But that ye maie knowe that the ſonne of man hath power to forgeue ſynnes. &c.

Chriſt healeth the mã diſeaſed of the paulſey.

And immediatelp he aroſe vp before thẽ, & toke vp his bedde. &c.

And departed to hys owne houſe praiſyng GOD.

The man ſicke of the paulſey being healed goeth away praiſing God.

come of verai purpoſe, not to caſt awai ne to leſe ſuch as had offended, but to make them pure and innocẽt. And they ſaied emong themſelfes: we haue this daie ſeen thinges to bee woondred at: and ſuche thinges as neither we haue heard at any time to haue been dooen, nor yet haue read of. The people meruaileth and is in feare, (and euen that ſame is a good large ſteppe of forwardneſſe towardes health:) but the Phariſeis, they grunt and murmour, and haue enuie at him.

C

And they were all amaſed, and they gaue the glory vnto God, &c.

The people praiſe God for Chriſtes miracles, & the Phariſeis murmour againſt him.

The texte. Math. ix. Marke. ii.

¶ And after this he went foorth, and he ſaw a Publicane named Leui, ſitting at the receipt of cuſtome. And he ſaied vnto him: folowe me. And he leaft all, and roſe vp, and folowed him. And Leui made him a great feaſt in hys owne houſe. And there was a great compaignie of Publicanes and of other that ſate at meate with them. *And the Scribes and Phariſeis murmured againſt his diſciples, ſaying: *why doe ye eate and drinke with Publicanes, and ſinners? And Ieſus aunſwered and ſaied vnto them: They that are holle nede not the phiſician, but they that are ſicke. *I came not to call the righteous, but ſinners to repentaunce.

* Luke. xv.
* Luke. vii.
* i. Timo. i.

The ſede of the doctrine euangelical is euery where to be ſowed

And Jeſus whan he was gon out from thence, after that he had preached by the waters ſide, (teaching vs thereby, that the ſeede of the Euangelicall doctrine is in all places without excepcion to bee ſowed:) as he was paſſing by, he caſt his yie vpon a certain Publicane called Matthewe, and otherwiſe alſo called by the name of Leui, the ſoonne of Alpheus: and this Leui was ſitting at the receipte of cuſtome. This was not a thing doen by blind chaunce, but to haue caſt his yie on him, was no leſſe thẽ to haue choſen him to be one of his. And a Publicane he choſe into the felowſhip or brotherhod of his Apoſtles, of verai purpoſe, to teache his ſeruaũtes, that no ſort of men is to be reiected from the profeſſion of the goſpel, ſo that they forſake the trade of their former naughtie life, and yelde themſelues wholly to perfect godlineſſe. Jeſus ſaid therfore vnto Leui: Folow me. And he at the voice of Jeſus, as though it had been one by ſome ſtrong charming or inchaũtment clene chaunged into an other manier of man, ariſeth vp, and al thinges left alone behind him, euen as he was, he folowed the Lord. Now, to conuert a man wholly geuen afore to a ſlaunderous trade of geatting all his gaines, and enwrapped with manifolde affayres, ſuche as it is vneath poſſible to geat out of, to conuert ſuch an one ſoodainly to a clene contrary trade, this was a miracle muche more notable, then to reſtore the ſinewes to a man that had lien ſicke of the paulſey. And that veray poynct was euen now already a great hertburning to the Phariſeis, that Jeſus vtterly refuſing them, tooke vnto him Publicanes, by whoſe compaignie or hauing to dooe with thẽ, the Jewes thought themſelues to bee defiled and made vnclene. But there came an other thing beſides this, which cauſed their enuie & grutche to braſt foorth. For Matthew beeing nowe become a diſciple of Chriſte, ordeined for his maiſter a great feaſt at home at his owne houſe. And thither dyd Chriſt vouchſalue to come, accompaignied with his diſciples. At the ſame time wer bidden & called alſo to the ſaied feaſt, a great noumbre of Publicanes, whom Matthew euẽ as he had had them companions of his former trade: ſo was he now deſirous and faine to haue had folowers of his newe trade in coming to Chriſte. The Scribes and the Phariſeis this ſeeing, coulde now no longer kepe in the wieked murmour of their heartes, and yet durſt they not preſume to ſpeake to the Lorde: but they ſpeake to the diſciples, and to the diſciples they finde matiers of cauillacion againſt their maiſter, to the ẽtent to turne their mindes from him, that thei might forſake him. And this was their ſay-

Mathewe is called to folowe Chriſt.

And he ſaw a Publicane named Leui.

D

To conuert a publicane to Chriſt is a greater miracle thẽ to reſtore a ſicke man to health.

The Jewes vtterly abhorred the Publicans as vncleane perſones.

And Leui made hym a greate feaſt in his own houſe.

ing to

A ing to the diſciples: Foraſmuche as it beſemeth the holy to bee conuerſaunt & to kepe compaignie with yͤ holy, wherfore doe ye both admitte Publicanes & ſinners, (which are in opē ſlaundre and obloquie of the world,) to haue talke with you: and alſo eate and drinke familiarlye with the ſame in their houſes, and dooe not abhorre to haue their table and yours all one, for a ſpeciall token of right dere frendſhip with thē? But Jeſus wel vnderſtanding what ende and purpoſe this deiuliſhe murmouring of the Phariſeis was ſpoken for, made aunſwere vnto them in his diſciples behalf. Wherefore dooe ye falſely turne it to my ſlaundre (ſaieth Jeſus) that J haue conuerſacion with Publicanes & ſinners? Nai veraily it beſemeth me with no perſones ſooner to keepe coumpaignie, then with ſinners. For emong whom doeth it more become a Phiſician to be conuerſaunt, then emong the ſicke? J am come for none other purpoſe, but to cure ſolles that are oppreſſed and bound with the diſeaſes of ſinne. And more apt to be cured are ſuch perſones as theſe, being openly knowen ſinners, acknowlaging their diſeaſe, & therefore calling for the phyſician: then others that thinke themſelues holle men, ſhewing a peincted ſheath to the yies of the world, vnder the counterfeict pretenſe of righteouſneſſe, wheras withinfoorth they are vexed with more grieuous eiuils, & haue diſeaſes a great deale more vncurable then they, whoſe ſickeneſſe is open to be perceiued. For aſmuch therfore as J am a phiſician, it is not mete, yͭ men being (as they thinke themſelfes) righteous, ſhould take indignacion at me, if J kepe B no coũpaignie with them, ſeing yͤ holle ſolles haue no nede of a leache. And truely ſuch as are righteous in very dede, ought not to haue enuie or grutche at ſinners endeuouring to emēd to a better life: That if thei dooe, than are they no leſſe woorthie to be condemned & reproued therfore, then if one that is holle ſhould take indignacion at a phyſician viſiting a ſicke perſone to helpe him in his ſickeneſſe. For as concerning the cauſe of the ſolle, he is no holle man himſelf, that enuieth health vnto an other beeing ſicke: and himſelf is not vnholden with a diſeaſe, yͭ whan he may doeth not releaſe his neighbour of his ſickeneſſe. With thiſſame aunſwer ſo ientil and ſo wel to be allowed, the Lorde Jeſus both plaied the part of an aduocate for his diſciples, (who wer not as yet ſufficiently armed to dampe and choke the malicious capciouſnes of the Phariſeis and of the Scribes:) and alſo did plainly teache the ſaied Phariſeis, that his curteous demeaning of himſelf towardes ſinners, was mercy, and not fauouring of vnrighteouſneſſe: and thirdly he did with couert woordes, but yet ſharply, rebuke their preſumpteous taking vpon them, in that they dyd with a great ſolemne countenaunce deſpiſe other perſones, wheras themſelfes wer euen for this verai poynct vncurably wicked enemies of god, that they ſtode in their own conceiptes vpon a falſe and a counterfeict title of holineſſe.

And the Scribes & Phariſeis mourmoured againſt his diſciples, ſaying: why do ye eate and drinke with publicanes & ſinners?

The Phariſeis what wates they finde to drawe the diſciples of Chriſt frō hym.

Chriſt moſt conueniently conuerſaunte with ſinners.

They that are holle nede not the Phiſician.

Chriſtes comming wherfore it was.

They that are holle haue no nede of the Phiſician.

He is not holle in the ſolle that enuieth an other mans health.

I am come not to call the righteous, but ſinners to repentaūce

The texte. Math. ix Mark. ii

a Marke. ii

And they ſaied vnto him: why dooe the diſciples of Iohn faſt often, and praie, and the diſciples of the Phariſeis alſo: but thine eate and drinke? He ſaied vnto thē: Can ye make the children of the wedding faſt, while the bridegrome is with them? The daies wil come whan the bridegrome alſo ſhalbe taken awaie from them: then ſhal they faſt in thoſe daies. He ſpake alſo vnto them a ſimilitude. *No man putteth a piece of a newe garment into an olde veſture: For if he dooe, then breaketh he the newe, and the piece that was taken out of the newe agreeth not with the olde. And no man poureth newe wine into olde bottels. For if he dooe, the newe wine will burſt the bottels and renne out it ſelfe, and the bottels ſhal periſhe. But newe wyne muſt be put into newe bottels, and both are preſerued. No man alſo that drinketh old wine, ſtraight way can away with newe, for he ſaith, the old is better.

But one

But one ſlaunderous querel cometh on an others necke. And it firſt aroſe partly of certain that had been diſciples of John. For John where he was as a marching border betwene the law that ſhould afterward ceaſſe, and the libertie of the goſpel ſhortly after to ariſe, he gaue certain tradicions which did not vtterly diſagree from the Phariſeis ordeinaunces: wheras Chriſt, who was by yͤ opinion of many thought much inferiour to John, did vſe his diſciples with more ſufferaunce & tendreneſſe, eſpecially in ſuch thinges as to bodely obſeruaunces dooe apperteine: of which ſort are faſtes, and praiers: (for by theſe two thinges moſt ſpecially did the Phariſeis purchaſe to themſelfes a fame of holines emong the people.) But Chriſt, though in his owne perſone he praied often, yet did he teache his diſciples, that praying ought to bee both in fewe woordes, and alſo priuely in places ſecrete: Neither dyd he preciſely require any faſt: yea & at certain thinges would he winke, in which the preſcripcions of the law did partly ſeeme to bee neglected: whan he did in the meane while after an other facion frame them to higher ſtout matiers, which did more ſpecially apperteine to Euangelicall ſtoutneſſe. For a much more higher poynt of ſtoutneſſe it is, from the botome of the heart to forgeue a diſpleaſure or a wrong doen vnto vs, to dooe good euen to veray thoſe that haue harmed vs, and to ſuſtaine the loſſe of our owne life for ſauing of our neighbour: then to forbeare eating of a litle meate till it be towardes night, or to humme out a fewe pſalmes with yͤ tong. The Phariſeis made woonderous much high ſeruice about that that might be outwardly ſeen, and that might be dooen by hipocriſie: neglecting in the meane while, and leatting goe ſuch thinges, as are matiers of true and perfeict vertue in dede. But theſe Phariſeis being felowes more ſhameleſſe, then yͤ Scribes, boldly preſumed to choplogike euen with the lord himſelf, ſaying vnto him: What is the cauſe, why Johns diſciples dooe often times faſte, & are a great long while together in their praiers: and thy diſciples eate and drinke at their owne luſtes, ne are not after the like ſort ſeen muche in praier? If thou conſtauntlye allowe the holineſſe of John, why dooeſt thou varie from his inſtitucion and ordeinaunce? Unto this ſurmuiſed chalenge, the lord becauſe it touched himſelf and no man els, aunſwered ciuilly and nothing impaciently, ſaying: I dooe not ſay that praying and faſtyng are naughte: but in theſe two thynges I dooe in the meane tyme ſuffer my diſciples to dooe as they luſt themſelues, that I may after an other facion bring them forward to more higher matiers of ſtoutneſſe. In thoſe thinges which concerne the bodie, & come ſomewhat nere to the ceremonies of the law, my training of them is ſomewhat with fauour and ientilneſſe: but in ſuch matiers as perteine to yͤ ſoule, it is a great way ſtreighter and ſharper. The thynges that ye eſteme for the higheſt degree of holineſſe, my ſeruauntes ſhall of theyr owne voluntari willes readily dooe, if the caſe ſhal at any tyme ſo require. Dooe not ye in the meane time enuie my diſciples. The endes of thinges ſhal ſhew whethers inſtitucion of John, or me, ſhalbe of more efficacie and vertue. John in hys moſt glorying proteſted himſelf to be a frend of the bridegromes, and not to be the bridegrome ſelf. And veraily it is not conuenient, that thoſe which doe familiarly remaine ſtill about the bridegrome, & be conuerſaunt with him in the ſpouſal chaũbre (where reaſon would, yͭ all thinges ſhoulde be ful of mirth and iocoundneſſe) ſhould be compelled to abſtinence from eating & drinkyng.

C

John was a marching border betwene the lawe to ceaſſe, and the ghoſpel to ariſe.

Chriſt vſed more tendreneſſe towardes his diſciples then John Baptiſte did.

Jeſus howe he taught his diſciples to praye.

D

The Phariſeis did more labor to ſhewe outwarde holyneſſe then to be holy in dede.

And they ſaide vnto him: why do the diſciples of Johñ faſt often & praie, &c. but thine eate and drinke?

Chriſtes training of his diſciples.

Can ye make the children of the wedding faſte whyle the bridegrom is with the?

John and Chriſte cōpared together.

The daie wyll come whan the bridgrome ſhalbe taken awaye. &c.

A They are yet but tendre, & they depend altogether on the bridegrome. And him ſhall they not haue anye long time emong them. But a time ſhal come, whan they ſhalbe depriued of the ſpouſe. And than beeing made more firme & ſtable, they ſhal not onely of their own accord willingly faſt: but alſo to death & into prieſon ſhal they be content to goe, as oftē as charitee ſhal earneſtly require it. Faſting is of it ſelf neither good nor ill. Therfore they that faſt, onely for to faſt, dooe no great act at al: but ſuch as can, according to mine ordeinaunce, ſet at naught the glorie of this world, paſſe nothing on ſenſual pleaſures, deſpiſe riches, eſteme all affeccions as thinges of nothing, refreine wrath and enuie, beare true louing heartes to their il willers, ſay wel by them yͤ ſpeake euil of them, praie for ſuch as dooe perſecute them, & finally ſette not a peny by their life in reſpect of ſauing their brother: ſuch wil I acknowlage as diſciples woorthie & mete for me. The preſence of my fleſhely bodie doeth for the ſeaſon make thē to be weake: but whan this bodie ſhal be taken awaie in ſuch wiſe as they may not haue me whan they would, & whan they ſhal haue diepely receiued yͤ ſpirite of the goſpel, then ſhal they through their priuie giftes of grace within thē, be ſtrong & vnuanquiſhable. And ſuch perſones as doe put all the praiſe of righteouſneſſe in corporal obſeruacions, becauſe thei truſte in their owne weorkes, are ſound weake to perceiue thoſe thinges, which I prepare

Faſting.

What perſones ſhall be hable to withſtande aduerſities.

B my ſeruauntes vnto: but whoſo miſtruſting their own doinges, ſet al their defenſe and ſauegard in the vertuous qualitees of yͤ mind, which vertuous qualitees they ſhal acknowlage to haue receiued of me & no man els, ſuch mē ſhal no manier aduerſite cauſe for to quaile. Johns training of his diſciples, & my breaking of mine, are of two ſondry ſortes, becauſe the marke that we ſhoote at is not al like. Theſe two, his and mine, cannot haue a ful mixture made of them. For he that is willing to be my diſciple, muſt be altogether ſpiritual, putting no manier truſt at al in thinges corporal, in which the righteouſneſſe of the Phariſeis dooeth altogether conſiſt. And therfore I enioygne my diſciples not a whit of any ſuch thinges, as haue any affinitee with the carnall obſeruacion of the law, leſt that, in caſe I ſhould admitte or ſuffer but euen neuer ſo litel, thei would altogether ſlide backe again to the ſame ſtate, that I wil in any wiſe haue them to be moſt fertheſt from. And yͤ Lord Jeſus, to the entent that he would ſhewe howe great diuerſitee there was betwene John, who trained his diſciples according to the firſt ſmatche of the olde law yͭ he had been nouzeled in from hys infancie, & himſelf yͭ by a much other way did breake hys diſciples to thinges of more higher perfeccion, he put foorth a ſimilitude of this ſorte here folowing. There is no man (ſaieth he) ſo fooliſhe yͭ in caſe he wer minded to patche vp a broken hole of his old cote, would be ſo mad to ſette in a piece of newe clothe cut with a payer of ſhiers out of a newe garment: which thing if he ſhould doe, there wer in it a double incommoditie. For fyrſt and formoſt he renteth a newe veſture to patche vp an old: ſecondarily the new cloth ſtanding in the old garment, becauſe it agreeth not, wil not leat the il fauoured ſight of the patching be hidden. Again there is no man ſo fooliſhe, that he wil put new muſte into olde bottels to be kept: or if he dooe, it wil ſurely ſo come to paſſe, that the ſtrength of the muſte boyling and woorking in them, will breake the olde bottels in ſundre, and ſo ſhall conſequentlye folowe a double loſſe. For both the bottels ſhall periſhe, and alſo the wine renne out.

The diuerſitee of Chriſte and Johns trainyng theyr diſciples.

No man putteth a piece of a newe garment into an olde veſture.

No man putteth a piece of a newe garmente into an olde veſture.

And no man powreth newe wine into olde bottelles. &c.

No man putteth newe wine into olde bottels.

G

What is therfore to be dooen?Leat there be no mixture made of ſuch thinges as agree not the one with the other. Leat an old garment bee botched with old cloth:⁊ in a new garment,leat there not be any piece of old cloth put in. Leat alſo new muſt be put in new bottels to be kept: ſo ſhal it come to paſſe, ẏ the bottels ſhalbe ſaued whole,and the wine too. I know how hard a thing it is to make thiſſame newe and goſtly doctrine of mine,acceptable vnto thoſe,that haue now a lõg time been enured with the olde. For vneath any thing dooeth like any perſone,if it be cõtrary to that,that he hath long time been accuſtomed vnto. For at once is he offended at the firſt taſting of a thyng that hath not been in vſe with him. Therfore like as he which hath long time been accuſtomed to drinke old wine,is not at ẏ firſt aſſaying delited with newe muſt,(for he miſſeth ẏ taſt that he would haue,and ſaith ẏ the old was better,but he ſaith ſo for none other cauſe,ſauing onely ẏ he hath been vſed to the other:)ſo they that haue liued al their daies afore in the old trade of the Jewes carnal conſtitucions,do at the firſt taſting of this goſtely doctrine,ſtert backe and deſire to haue their other groſſer thinges again,which they haue been vſed vnto:that is to wete,circumciſion,holy daies,ſolẽne rites of Sabbothes,difference of meates, diuerſitie of veſtures,feaſtes,Jeruſalem,ẏ temple, ſlain ſacrifices or oblacions,waſhinges,vowes,blind conſtitucions of ẏ Phariſeis,with other thiges mo,not vnlike vnto theſe. And theſe premiſſes,they not only require to haue again,but alſo doe preferre ẏ ſame,before ſuch thinges as be a great dele better ⁊ more neceſſarie to be had,which thinges are,an hert circumciſed from peruerſe deſires:a mind continually keping holy day from all worldely or vngoſtly applying it ſelfe : a breſt throughly quieted from all troublous vexacions or aſſaultes of euill paſſions:a ſpirite abhorring from ẏ infeccion of al thinges,which ſtaineth or defileth ẏ puritee of the mind:a ſolle enuironed and beſet round about with feith,charitee,humilitee,and pureneſſe:an heart euermore temperate and refraining from al euils:a mind alwaies labouring to come to his heauenly countrey:a ſolle euer being a temple and a place of ſoiourning for the holy goſt:a ſolle from time to time offering it ſelf an acceptable and a pure ſacrifice to God:a ſolle being pure and clene from al ſpotte of ſinne through the feith of the goſpel:a ſolle clene mortified from al thinges that belong to this world,and dedicating it ſelf altogether vnto godly thinges:a mind moſt ready and diligent to obſerue ſuch thinges as the doctrine of the goſpel doeth enioygne and require. And the thing that it requireth forſoothe is feith:the thyng ẏ it enioigneth ⁊ commaundeth,is charitie. And thiſſame is veraily ẏ new muſt of my doctrine,which muſt or new wine,the veſſels ẏ haue been vſed to the old ſoure turned wyne of Moſes law, ſhall not wel abide: but it requireth new ⁊ pure veſſels that are through the goſtly giftes of grace,ſtronge made to endure,and ſubſtaunciall ſure to holde.

No man alſo that drinketh olde wyne can ſtreigth waie awaie with newe.

The Jewes carnall conſtitucions.

D

The newe wyne of the ghoſpell.

Feith.
Charitie.

The olde wine and newe muſt.

¶The.vi.Chapter.

¶It happened on an after principall Sabboth daie, *that he went through a corne field,and his diſciples plucked the eares of corne, and did eate ,and rubbed them in their handes. And certain of the Phariſeis ſaied vnto them: Why doe ye that which is not lawful to dooe on the Sabboth daies? And Ieſus aunſwered them and ſaied: *haue ye not read what Dauid did, whan he himſelfe was an houngred, and they which were with him:how he went into the houſe of god,and did take, and eate the *ſhewe bread,and gaue alſo to them that wer with him:which are not lawful to eate but for the prieſtes onely? And he ſaied vnto them. *The ſoonne of man is Lorde alſo of the Sabboth daie.

The texte.
*Math. xii. Marke.ii.
*i. Re. xxi.
*Exod. xxv
*Mat. xii. Marke.ii.

A AND beholde, there enſued immediatly,(as god would haue it) an occaſion wherby it might bee plainly made open, what thing was the newe wine, and which wer the olde bottels. The high & holy keping of the ſabboth daie was old wine: and charitie being readie by al occaſions to help our neighboure, is newe wine. So it happened therfore on a certaine Sabboth daie, which the Jewes did cal a ſabboth ſecound firſt, or ſecoũd principal (becauſe that falling betwene twoo other Sabbothes, it ſemed to haue a double holines, and ſolemnitee, the one becauſe it was the ende of the Sabboth aforegoing, and the other becauſe it was the beginning of the Sabboth next to folow:) it happened that on ſuche a Sabboth daie Jeſus going on his waie, paſſed through a fielde of corne. And ſo his diſciples being (as it fortuned) an hoũgred, had pulled of a few eres of the corne, and al to rubbed them in their handes, & eate yͤ graine. This was a kinde of eaſemente that euery bodie might and would commonly take, if houngre wer ſo ſtraite vpon them, that thei muſt nedes eate ſomewhat. In whiche caſe veraily whereas the charitee of the ghoſpell would of it own accord haue geuen ſome ſuſteinaunce vnto thẽ being houngrie: the Phariſees beeing olde bottels requyre in them the ſoure verdured wine of the old ſuperſticiõ, ſaying: Why doe ye this geare, which it is againſt al godsforbod to doe on yͤ Sabboth daies? Here the Lorde once again plaiyng the aduocate for his diſciples, anſwered: Ye that profeſſe the high knowlage of yͤ law, haue ye not at leaſtwiſe read yͤ poincte, what Dauid did in a like caſe,
B whan he and al his coumpaignie wer an houngred, like as ye ſee my diſciples here houngrie now? Dauid would not only haue auentured in the extremitie of houngre to haue doen that my diſciples now doe: but being a mã of the laitee he entred into the temple of god, nor was any thing afeard to eat the conſecrate loaues, (which thei called, *panes propoſitionis*, that is to ſaie the loaues of propoſiciõ, or of ſhewingfurth,) which loaues to eat was by a plain ordeinaunce leefull to the prieſtes onely, and to none other perſone. And yet did he not only auenture to eat that bread himſelf alone, but of the ſelfſame loaues he fedde all his coumpaignie too, nothing moued neither with yͤ reuerence of the temple, ne with the ſtreight commaundement of the law, forbidding any perſon to doe ſo much as touche yͤ ſaid loaues, ſauing only yͤ prieſtes: yea, and that thing might yͤ prieſtes ſelfes doe ſo long, and no longer, as they remaining in yͤ temple did execute & miniſtre the ſacres there. No nor the prieſte neither did any thing feare or ſticke to deliuer vnto Dauid thoſe ſame holy loaues: as one veraily, which wel vnderſtood, that ſuch ſtreight obſeruaunces wer not firſt ordeined for the deſtruccion of men, but for their preſeruacion: and therefore to ceaſſe and leſe their force, as often as any certain greatter cauſe of vrgent neceſſitee dooeth ſo require. And whan the Lorde Jeſus had at large declared many thinges cõcerning this matier, at laſt he knit vp his talke with this ſentence. Take ye this for a matier of certaintee, that the ſoonne of man, who is the Lorde of all thinges, is Lord of the Sabboth too. For he that was the firſt maker of the Sabboth, hath power to abrogate theſame Sabboth. And he that is come to geue health vnto all creatures, is not letted frõ his office for the reuerence of yͤ Sabboth.

It happened on an after principall Sabboth daie.

The new wyne & the olde bottels which they were.

A ſecond firſte Sabboth daye, or a ſecond principall Sabboth daie what it was.

That he went thorowe a corne field, and his diſciples plucked the eares of corne. &c.

The diſciples going through a corne fielde plucke of the eares of corne & eate the graine.

And certaine of the Phariſeis ſaied vnto them: why doe ye that whiche is not lawfull to do on the Sabboth daies?

Haue ye not read what Dauid did whã he himſelfe was an houngred? &c.

Panes propoſicionis or the loaues of propoſiciõ, or the ſhew bread.

The ſhew breade no man might eate by the lawe but the prieſtes onely.

The ſonne of man is lorde alſo of the ſabboth daie.

Chriſt is Lorde of the ſabboth daie alſo.

And

¶ The texte. Mat. xii. Marke. iii.

¶ And it fortuned in an other ſabboth alſo, that he entred into the ſynagogue and taught. And there was a man, whoſe right hande was dryed vp. And the ſcribes & phariſeis watched him whether he woulde heale on the ſabboth daye, that they myght fynde howe to accuſe hym. But he knewe their thoughtes, and ſayed to the manne whyche had the withered hande: ryſe vp and ſtande foorth in the myddes. And he aroſe and ſtood foorth. Then ſaied Ieſus vnto them: I wyl aſke you a queſtion: whether is it lawfull on the ſabboth daies to do good, or to do euyll? to ſaue ones lyfe or deſtroy it? And he beheld them al in a coumpace, and ſaid vnto the mā: Stretche foorthe thy hande. And he did ſo: *and his hande was reſtored agayne as hole as the other. And they were filled with madneſſe, and communed together emonge them ſelfes, what they myghte dooe to Ieſus.

*3. Re. xiii

New wine and olde bottels.

There enſued ſhortly after, an other exaumple alſo, how ferre old bottels bee from abydyng newe muſte of the libertye of the ghoſpell. For it happened, that on a certayne other ſabboth daye he entred into the ſynagogue, as hys cuſtome was to dooe, and there taughte. And as for thys thyng, the phariſeis could ſoſo away wythal, becauſe it was a thynge bothe of the common vſage, and alſo of the preſcripcion of the lawe. But there was preſent in the ſame place emonge many moe, a certain miſerable creature muche to bee pietied, carriyng about wyth hym al dryed vp and clene maimed, the ſame hande, wyth the helpe & labour wherof, he had been woont to find both himſelf and his chyldren, in ſuch wiſe as it had been better not to haue had the hand, then to be loden with the bearing of it, whan it was dead. And al the while the Scribes and Phariſeis, whoſe parte & duetie it had been to haue taken compaſſion on the man and to haue ſpoken vnto Jeſus for the healing of him, ſaide neuer a woorde, but ſtoode watching of Jeſus, whether he would reſtore the felowes hande hole againe vnto hym: for they knewe the mercifulneſſe of the Lorde euery where readye to helpe all creatures. And thereof ſought they an occaſion to ſurmuiſe ſome falſe matier againſt him of breaking the holy Sabboth, if he had on ſuche a daie reſtored vnto this woſul creature his hande again, on whiche Sabboth the law had forbidden to dooe any worke or bodely labour. But Jeſus not vnknowing what matier ẏ Scribes & Phariſeis did thinke and caſt within themſelfes, ſpeaketh vnto the man ẏ had the dead lame hande: and to the entent that he might plainly bee ſeen of all the coumpaignie, he commaunded hym to ariſe and to come foorth into the middes of all the people there. But the partie (that ye maie at the firſt woorde perceiue that he was one woorthie the benefite of Jeſus dooyng,) as an obediente perſon, aroſe, and in ſyght of al the preſence ſtoode euen ſtill, ſhewyng out there before them all the ſight of his extreme miſſehappe. Here Jeſus turnyng himſelfe to the Scribes and Phariſeis, did not diſcouer their malicious imaginacions vnto ẏ people, but by demaunding a queſtion touched and hitte theyr conſciences throughly home, ſaying: J would with all my herte learne of you that profeſſe the knowledge of the lawe, whether it bee leefull to helpe the neighboure with dooing him a good turne on the Sabboth daye: or els to leaue the neighboure deſtitute of ſuccoure in his woe and diſtreſſe, whom a manne is hable to helpe. And whether is it lawfull to ſaue a mannes lyfe on the Sabboth daye, or els to caſt awaie the ſame? For he plainely caſteth awaie an other mans life, that whan it lyeth in his power to ſaue it, dooeth not ſaue it. And whan ẏ lord had caſt his iyes round about, & no man there was that would make any aunſwer, he ſaid vnto the man: hold furth thy hand. And immediatly he ſtretched furth his hand at libertee, whiche afore

And there was a man whoſe hand was dried vp.

The Phariſees watch Jeſus whether he would heale on the ſabboth daye.

D

And the Scribes & the Phariſees watched him whether he would heale on the Sabbeth daye, that thei might finde howe to accuſe hym.

Riſe vp and ſtand furth in the middes.

And he aroſe and ſtoode foorth.

Whether is it lawful on the Sabboth dayes to do good, or to dooe euyll &c.

Whether it be lawful to heale or to doe good on the ſabboth daye.

He that maye ſaue a man and dooeth not ſaue hym, caſteth him awaye.

Stretche foorth thy hand.

was

Jeſus healeth a man that had a dried hand.

A was lame, and ſhronkē together, and in ſuch caſe yͭ it coulde not ſtiere a whit. So great was the vertue and power of Jeſus bidding hym to ſtretche it furth. What ſhould the Scribes and phariſees in this caſe doe? The miracle was more euident, then that it could bee denied: and verai common reaſō did allow, that a godly thing it was at any manier time to healpe to the preſeruacion of men: but hauing been longe accuſtomed to yͤ old ſoure whig of Moſes law, thei could not awai wͭ the muſt of Euangelicall charitee. Whereas of theſe actes their duetie had been to acknowlage the power of the godhed in Chriſt, and to acknowlage the autour and firſt maker of the law: thei are turned into ſtarke ſtaring madnes. And now euen out of hand, thei entre a coūſaile among thēſelues of committing mourdre, what waie thei might deſtruie Jeſus and bring him to his death. This was with thoſe ioly captaines of religion a thing lawfull to dooe on the Sabboth daye, whereas to theſame it was a matier of conſcience to geue health to a man beyng in extreme miſerie on the Sabboth daye.

And they were fylled with madneſſe, and communed together emonge themſelfes what they might do to Jeſus.

The Phariſees could not abide Chriſte to geue health on the Sabboth daye, but they could common on the ſabboth daie how to deſtroie Chriſte.

The texte. Math. xiiii. Marke. vi. *Math. x. Math. iii

¶And it fortuned in thoſe daies, that he went out into a mountaine for to praie, & continued all night in praier to God. *And as ſoone as it was daie, he called his diſciples, and of them he choſe twelue, whom alſo he called Apoſtles. Simon whom he alſo named Peter, and Andrew his brother, Iames and Iohn, Philip, and Bartholomewe, Matthew and Thomas, Iames the ſoonne of Alpheus, and Simon whiche is called zelotes, and Iudas Iames ſoonne, and Iudas Iſcarioth, theſame that was the traitoure.

He went out into a mountaine for to pray, and continued all night in prayer to God.

Chriſtes praying what it techeth vs.

To praye ere we beginne any thing.

B The lorde Jeſus eftſones departing from the cities and from the great reſorte of people, ſequeſtred hymſelf, and went into a mountain to praye, and al theſame night did he paſſe ouer in deuoutely praying vnto god: teaching vs a leſſon therby, in caſe we ſhal be willing to begin any thing, which we would faine to be luckie and proſperous in yͤ proceding of it, that we than beginne of making our earneſt praier, yͭ it maie pleaſe god handſomely & fauourably to ſende the good aide of his ſpirite vnto the thinges that we goe about to entre. And whan it was brode daye light, he called vnto him his diſciples, whom he had now as perpetual coūpaignions, & witneſſes of thoſe thinges whiche he wrought. Out of them he pieked out a certaine noumbre of ſpeciall perſons, whom for this only conſideraciō he named Apoſtles, becauſe he entended to ſende thēm abrode ſhortelye after as ambaſſadours of the ghoſpel, throughout all the worlde: and their office to bee nothing els to doe, but what thei had in commiſſion from him. The names of the ſaide Apoſtles are theſe, firſte Simon, who had afterwarde his name geuen him in the Sirians tongue, and was called CEPHAS, in Greke *Petros*, in Latin *ſaxum*, in Engliſhe a ſtone: (and for none other cauſe veraily, but for his ſounde and conſtaunt profeſſion, by yͤ which whan the people wer in a wauering and mammering what he was, Peter being as the voice of al the Apoſtles together, pronounced the ſētence, that *Jeſus was the ſonne of the liuing God.*) Unto Peter was Andrew his owne brother aſſociate as a felowe. Then James & John: Philip and Bartholomew: Matthew and Thomas: James the ſonne of Alphei, & Simon ſurnamed zelotes: Judas yͤ ſonne of James, & Judas Iſcarioth who afterwarde betraied Jeſus, whō Jeſus choſe not vnaduiſedly, as one yͭ wiſt not what he did, but by prouidence, to yͤ entent yͭ he would by example of this Judas teache al creatures, what an horrible matier it is, to abuſe yͤ fauorable goodnes of our ſalueour toward vs. Yea, & in al yͤ whole numbre of yͤ Apoſtles was there not

And as ſone as it was daye he called his diſciples, and of them he choſe twelue whome alſo he called Apoſtles.

The name of Apoſtles why it was geuen to certayne of the diſciples.

The names of the twelue Apoſtles.

Simon and what his name ſignifieth, and why he was called Peter.

Jeſus why he choſe Judas for one of his twelue Apoſtles.

ſomuche

The Apoſtles what maner of men they were.

C

ſo muche as any one, that was a man either of power, or of richeſſe, or of learning: not one ẏ was either a Phariſee, or a Scribe, or a biſhop. He picked them out vnlearned and rawe or grene in cunning euerie one of them, to the ende and purpoſe, that he mighte poure newe wine into new bottels.

The texte. *Mat. iiii. Marke. iii.

¶ And he came down with them, and ſtoode in the plaine field, and the coumpaignie of his diſciples, *and a greate multitude of people (out of all Iewrie and Ieruſalem, and from the ſea coaſte of Tire and Sidon) which came to heare him, and to be healed of their diſeaſes, and thei that were vexed with foule ſpirites, and they wer healed. And al the people preſſed to touche him, for there went vertue out of him, and healed them all.

Thinges of high perfeccion are to be dooen in the mountaine.

Thinges of moſt high perfeccion what they bee.

A great multitude of people out of al Iewry and Ieruſalem, &c.

These Apoſtles thus choſen vnto him, he came doune from the mountain vntil he wer come into a certain plaine that was hable to receiue a great multitude of people. For ſuche thinges as require puritie of moſt perfeccion, are to bee dooen in the mountaine. Emong thinges of moſt high perfeccion, deuoute praier hath the firſt place: the next place hath the ſpeciall chooſing out of them, to whome the diſpenſacion and ſtewarding of gods woord is to bee committed. There were preſente alſo the reſidue of his diſciples, and a veraie great noũbre of all ſortes of the people beſides, whiche had come thither out of al Iewrie, yea, & from Ieruſalem ſelf too, and alſo from the cities of Tirus and Sidõ lying on the ſea coaſt: For the houngre of hearing the goſpel preached, had drawen thither many folkes euen out of ferre parties, and again alſo ẏ hope to receiue bodely health had ſemblably allured many. For

Jeſus healed all that came to hym to bee healed.

D

And they wer healed.

euery one that came, Jeſus deliuered frõ all kindes of diſeaſes or impedimentes that thei wer holden with. Yea and thei alſo whiche wer vexed of vnclene ſpirites, wer made hole. And al this geare was doen of him ſo lightly and ſo eaſily, that ſome with a mere worde of bidding wer reſtored to their health, and others he healed in a momẽt ſodainly, with the only touching of his garmẽt that he ware. For there was in him the fountaine and fulneſſe of the effectuall vertue and power of God, which proceded from him, none otherwiſe then light doeth from the ſunne, or heate from the fier, and ſo brought he health vnto al perſones: for a ſalueoure he was, and was come into the worlde, for the perfeict healyng of all creatures.

The full power of god in Chriſt.

The texte. Math. v.

¶ And he lifted vp his iyes vpon the diſciples, and ſaide: bleſſed be ye poore, for yours is the kingdome of God.

Bleſſed be the poore. &c.

Bleſſed are the poore, for theirs is the kingdome of God.

The kingdome of god how infinitely it paſſeth the kingdome of the worlde.

Than immediatly vpon this, he begonne to ſhewe furth ſome new muſt of the doctrine of the ghoſpel, wherunto he had ſpecially choſẽ out a certain number of a ſomewhat more ſtedfaſt and ſure ſorte, as new bottels to receiue and holde it. Bleſſed are ye (ſaieth Jeſus) that haue no ſpice of proude hert, but rather do miſlike your ſelfes. For although to the worldward ye ſeme to be perſones abiect and to be refuſed of al coumpaignies: yet is the kingdome of god yours, whiche is by a great oddes higher in honoure and royaltie, than all the kingdomes of this worlde. Ye ſee diſeaſes to bee drieuen awaie, deuils to flee out of men, ſinnes to be clene aboliſhed. What hath ani regal eſtate of this world to bee compared with this heauenly highneſſe? Js it not a kingdome of high regalitee, to bee thrall to no vice, to bee clogged with no inordinate deſyres, to haue troden vnder fete the deuil and al his armie, to haue ouercomed the worlde with all the terrours, & alſo the flattering enticementes belonging to theſame, to be men called and taken to the familiaritee, and verai brotherhood of God, and to bee regeſtred emong the inheritours of the kyngdome of heauen?

Bleſſed

The texte.

¶Bleſſed are ye that houngre nowe: for ye ſhalbe ſatiſfied.

A

Bleſſed are ye that houngre nowe. &c.

Bleſſed are ye, who being now mē in pouertie and penurie, doe liue in houngre and thirſt, and being contented with ſpare repaſtes, doe deſpiſe the riches and exceſſiue fare of this woꝛlde, and the houngre that ye haue is foꝛ foode of the ſolle, which is the wooꝛde of God, and your thyꝛſt is foꝛ the liuely water of the ſpirit of the ghoſpell: foꝛ ye ſhall bee aſſured to be ſaciated and filled with theſe reſtoꝛatiue delicates, which ye are ſo faine to haue.

The woꝛde of god is the foode of the ſolle.

The texte.

¶Bleſſed are ye that wepe now: for ye ſhall laugh.

Bleſſed are ye that wepe now, foꝛ ye ſhall laugh.

Bleſſed are ye which haue of your owne mindes ⁊ willes exempted ⁊ depꝛiued your ſelfes of all ſenſuall voluptuouſneſſe of this woꝛlde, foꝛ the earneſt tendꝛeing of Euangelicall deuocion: and which ſette moꝛe by ſuche thinges as by meane of tempoꝛall affliccions enduring but a while, doe bꝛing men vnto the ioies of life euerlaſting. Foꝛ yͤ time ſhal come, whan all thinges beeing clene chaunged to a contrarie courſe, your ſoꝛow ſhal bee turned into ioye, ⁊ your mourning into laughter.

The texte.

¶Bleſſed ſhall ye bee whan mē hate you, and thruſt you out of their coumpaignie, and raile on you, and abhorre your name as an eiuil thing, for the ſoonne of mans ſake. Reioyce ye in that daie, and bee glad: for beholde, your reward is great in heauen. For thus did their fathers vnto the Prophetes.

B

Bleſſed ſhal ye be whan men hate you.

The moſt parte of the people doe cal ſuch men happie and foꝛtunate, vnto whom the people ſheweth tokens of high fauoure, and likewiſe thē that are auaunced to honours: and ſuche thꝛough gloꝛious titles are muche renoumed. But ye on my wooꝛde and warantiſe, ſhall bee bliſſed, whan men ſhall haue you in deriſion: whan thei ſhall caſt you out of their coumpaignies as perſons to be deteſted ⁊ abhoꝛred: whan thei ſhall ſpeake many ſoꝛe wooꝛdes of repꝛoche and villanie againſte you foꝛ my ſake: whan thei ſhall earneſtly endeuoure and laboure eyther vtterly to aboliſhe your name ⁊ memoꝛie foꝛ euer, oꝛ els to make it deteſtable and hateful vnto all that ſhal come after, and that not foꝛ any fault of yours, but foꝛ the hatred of the ſoonne of man, whoſe doctrine ⁊ gloꝛie ye ſhalbe pꝛeachers of. But doe ye neuer the moꝛe therefoꝛe miſlike your ſelfes, but rather bee ye glad whan ſuch thinges ſhal chaunce vnto you, and reioyce ye. Foꝛ if the fauour of eiuil mē ſhal not doe by you accoꝛding to your deſertes, yet a plēteous reward foꝛ your weli dooinges abideth you in heauen. It ſhall not lye in the power of men to aboliſhe the names of you, which be wꝛitten in heauen: it ſhall not lye in them with their woꝛdes of repꝛoche oꝛ deſpite, to appalle oꝛ derken your gloꝛy, which ſhal foꝛ euermoꝛe be coupled with my gloꝛy. Naie contrariewiſe, the moꝛe that thei ſhall perſecute your name and fame, ſo much the moꝛe ſhal thei make it renoumed. Foꝛ to be miſliked of the vngodly, is the higheſt pꝛaiſe and commendacion that maie be. Noꝛ ye ſhal not be yͤ firſt, that haue been thus vſed. Foꝛ excellent vertue hath euermoꝛe been hated of euil perſons. What men of this pꝛeſent time ſhal now doe againſt you, yͤ ſelfſame thing haue their foꝛefathers doen in times paſt againſt the holy Pꝛophetes, foꝛ none other reſpect, but becauſe theſame pꝛophetes did accoꝛding to the wil of god, and did not hold their tongues from ſpeaking the trueth, which trueth hath to euil diſpoſed perſons been euermoꝛe odious. By exaumple of the ſaide Pꝛophetes ſhal ye comfoꝛt your ſelues. Foꝛ the names of the ſaide Pꝛophetes thei attempted vtterly to aboliſh, and the memoꝛie of them is now high and holy with al creatures. Yet neuertheleſſe ye being in aſſured coumfoꝛt thꝛough your innocencie and perfeict good liuing, muſt haue no minde ne thought to auenge youre owne cauſe.

To be had in deriſion foꝛ chꝛiſtes ſake, is an honoure.

Foꝛ the ſoonne of mans ſake.

Reioyce ye in that day, ⁊ bee glad: Foꝛ behold, your rewarde is great in heauen.

It ſhall not lye in the powers of mē to aboliſhe the names of ſuch as are wꝛitten in heauen.

To be miſliked of the vngodly, is the higheſt pꝛaiſe that can bee.

Excellent vertue hath euermoꝛe been hated of euil perſones.

Foꝛ thus dyd their fathers vnto the Pꝛophetes.

The Pꝛophetes hath euer been perſecuted of the Iewes.

We muſt not ſeeke to be auenged on them that perſecute vs.

For thei ſhall be aſſured not to eſcape without ſmarte in the ende, for yͭ thei ſhall dooe vnto you, though for a ſeaſon they ſeme fortunate, and flouriſhyng rufflers in all pleaſure and welth of this world. For ſuch are differred and reſerued to tormentes which neuer ſhall haue ende.

C

¶ But woe vnto you that are riche: For ye haue your conſolacion.

The texte. Amos. vi. But woe vnto you that are riche. &c.

The riche of this world haue here theyr comforte.

And therefore woe vnto you riche cobbes, the whiche while ye may doe ſolace and delite your mindes, with the treaſoures, honours, and delectable enticementes of this worlde: and dooe not remember ne thinke, that it will ere long come to paſſe, that this vaine felicitie and pleaſaunce ſhal bee taken awai from you, and after theſame ſhall enſue wofulnes and ſorowe neuer to haue ende.

¶ VVoe vnto you that are full: for ye ſhall houngre.

The texte. Woe vnto you that are ful, for ye ſhall houngre.

They that are full in this worlde ſhal houngre.

Woe vnto you, whiche now in this worlde hauing minde on nothing but your bealies, plaie the gluttons, and take exceſſe of all delicate meates and drinkes, more to pamper vp the bodie in luſte, then for the neceſſitie of nature, as though ye wer borne to beaſtelie fedyng onely, and to nothing els: and as though ye rather mainteined youre life of purpoſe to eat and drinke, then eat and drinke to mainteine life: and being full paunched with gorge vpon gorge, haue no minde to relieue your poore brethrẽ periſhing for famine, as though ye wer borne to feede none but your own ſelfes, and were not bounde to relieue the neceſſitie of your neighbour. Woe vnto you, for whan bothe theſe corporal meates and drinkes wherwith ye ſo delicately and voluptuouſly fede your ſelfes, yea and the bealy too whiche gourmaundeth, ſhall bee conſumed, than ſhal ye be houngrie and finde no relief. Than ſhall ye wiſhe that ye myght bee ſo happye as to haue but one of the litel crummes that falleth from the table of God: than ſhal ye wiſh that ye might haue but one drop of water caſt vpõ your tongue to coole your mouth, whan ye ſhall lye in burning heat of fier vnquencheable. Thã ſhall ye wiſhe that ye had in this life houngred the righteouſneſſe of god, whan ye ſhall ſee the litle poore ones plenteouſly ſaciate with the aboundaunce of al felicitie and glorie in heauen, whom in this worlde ye accoumpted miſerable: and ſo much the more deſpiſed them, becauſe ye ſaw them in penurie and houngre deſtitute of all reliefe and counforte, and lacking foode & ſuſteinaunce neceſſarie for the bodie, whiche thing ought moſt of al to haue prouoked and occaſioned you to relieue their neceſſitie.

¶ woe vnto you that now laugh: For ye ſhall waile and wepe.

The texte. Woe vnto you that now laugh, for ye ſhall waile and wepe.

They that laugh here ſhal wepe in an other worlde.

Woe vnto you that doe now make much good mirth and laughing, as folkes pleaſed euẽ to your own mindes with the proſperous luckineſſe of thinges tranſitorie, and as men made drounken with ſwete fortune: for within a litel ſhort ſpace, (al thinges turned contrarie,) ye ſhall waile and wepe, and your pleaſaunce that laſted but a moment, ſhall bee turned into peine and torment for euer to endure.

¶ woe vnto you when all men praiſe you: for ſo did their fathers to the falſe prophetes.

The texte. Woe vnto you whan al men prayſe you.

To be praiſed of men is a thyng dãgerous.

Take ye no high conceipt ne pride in your ſelfes, whan the world vpon a counterfaict likeneſſe of being happie and fortunate, dooe either in wordes or by any other tokens ſhew themſelfes to reioyce on your behalfes, as perſones not knowing what true felicitie and bliſſfulnes is, whan thei highly extol and praiſe tho thinges which are abominably and wickedly doen of you: geuing vnto deuiliſhe perſecuting of the trueth of the ghoſpel, the name of zele towardes the lawe: the affliccion alſo and ſlaughter of good men, thei cal deuoute ſeruice doen vnto

God.

A God. This ſame moſte falſe praiſe ſhall not deliuer you from the vengeaũce of God, but ſhal make you worthy of double grieuous puniſhment, for that ye haue not only not been aſhamed of doing many wiked dedes of miſchief, but alſo haue ſought laude and praiſe for your euil dooinges. And thei that ſhal praiſe your wieked dooinges, yͤ forefathers of theſame perſones did in like manier ſhew muche tokens of high fauour long agon to the falſe prophetes that rebelled againſt the prophetes of the lorde, and vtterly ſtiered vp aſwell the princes as the people to the ſleaghing of theſame. But the prophetes of the Lorde did not ſeke to haue vengeaunce againſt their perſecutours: and yet neitheir haue the godly lacked their condigne rewarde, nor the wicked ſhal lacke their puniſhment according. And ouer late ſhal it than be for ſuche to repent their extreme hainous offenſes, as at this preſente doe nothing regarde the geuer of better aduertiſement.

For ſo did their fathers to the falſe Prophetes.

The falſe prophetes wer euer in fauoure with the Jewes and praiſed of them.

The texte.

¶But I ſaie vnto you whiche heare: loue your enemies: dooe good vnto them whiche hate you: bleſſe them that curſe you: and praie for them which wrongfully trouble you. *And vnto him that ſmiteth the on the one cheke, offer alſo the other. And him that taketh awaie thy goune, forbidde not to take thy cote alſo: geue to euerye man that aſketh thee. And of hym that taketh awaie thy goodes, aſke them not againe: *And as ye would that men ſhoulde dooe vnto you, dooe ye alſo vnto them likewiſe.

*Math. v.

*Tobi. iiii. Math. vii.

But chooſe them hardily, what thei are woorthie to haue, whiche for good doen vnto them, doe rendre miſchief. But vnto you that geue eare to my ſayinges, I geue this new leſſon and rule, as muſte of the mightie ſtrong verdure of the goſpel. Not only requite ye not an eiuil B turne dooen vnto you with an eiuil turne again: but alſo loue ye your enemies, and doe ye good to them, that doe eiuill to you. For railling & reprochefull wordes, rendre ye frendly wordes againe, & ſuch wordes as maie be for the others welth and benefite. Praie ye for them that ſurmiſe falſe accuſacions againſt you, that through your praiers they maie be reconciled to god, and haue their true crimes clerely forgeuẽ, which detecte you of falſe crimes afore men. And bee ye in any wiſe ſo ferre from all hertes deſire to doe a diſpleaſure again for a diſpleaſure doen to you, that in caſe a bodie geue thee a blow on yͤ one cheke, thou rather offer furth the other cheke to be ſtrieken too, thẽ thou wouldeſt auenge yͤ firſt. And in caſe any ſhould attempt to take awaie thy cloke from thy backe, ſuffer him rather to take awaie thy cote too, then thou to come into contencion for the wrong dooen vnto thee. The other in this caſe hath had the diſpleaſure in verai dede, that did yͤ diſpleaſure: and contrarie wiſe, he that with his owne damage and with the loſſe of the thing hath ſeen to the kepyng of peace & tranquilitie, hath had aduauntage and gaine thereby, and not damage. Leat your earneſte endeuoure bee to dooe good vnto all folkes, and to hurte no bodie. If any other bodie ſhal doe you harme, ye haue God to bee a redreſſour & an auenger thereof: If ye ſhal doe any man good in any behalf, ye are ſure to haue God a rewarder of theſame. In his handes leat the care of all bothe remaine. Bee thou prompt and readie to geue, if any bodie ſhal deſire any thing of thee: for by ſuch meanes is mutual loue of one to an other purchaced, and knit together. That if any perſone take awai from thee any thing of thine by fraude or by ſtrong hand, leat him rather haue it, then thou to come to make ſtrife or buſines for it. Better it is for one to leſe his money, his houſe, or anie piece of his lande: then for recouering of theſe thinges wilfully to forſake better. And in

But I ſaye vnto you whiche heare, loue your enemies.

Loue your enemies. &c.

And vnto him that ſmiteth the on the one cheke. &c.

The paciēnce of a Chriſten man.

And hym that taketh awaye thy gonne. &c.

God the rewarder of our wel doinges, and the redreſſour of wronges doen to vs.

Geue to euery manne that aſketh of thee. &c.

Geue to the that aſke of thee.

anye wiſe leat al falſe guile bee awai frō al your life: but what euerie one would wͭ his good will haue doen of others towardes himſelf, if ẏ caſe ſhould ſo require, theſame leat hym doe towardes his neighbour: and what he would not with his good will haue doen to himſelfe, theſame leat him not labour to dooe againſt an other: For that is to loue the neighboure, as one loueth himſelf. C

To loue our neighbour as our ſelfe, wherin it conſiſteth.

And if ye loue thē that loue you: what thanke haue ye? for ſinners alſo loue their louers. And if ye doe good for thē which doe good for you, what thanke haue ye? for ſinners alſo dooe euen theſame. And if ye lende to them of whom ye hope to receiue, what thanke haue ye? for ſinners alſo lende to ſinners, to receiue ſuche lyke againe. But loue your enemies, and dooe good, and lend, loking for nothing againe, and your rewarde ſhall bee gteat, and ye ſhall be the children of ẏ hygheſt. For he is kinde to the vnkynde and to the eiuyll. *Be ye therfore merciful, as your father alſo is mercifull.

The texte. Math. v.

*Mat. xviii

Euery bodie is dere frende to himſelf, and doeth not requyre of himſelf any reward of his loue. Leat therfore the charitie ⁊ tendre loue towardes ẏ neighbour alſo be plainly without fraude or guile, ⁊ franke without hauing yie vnto mēnes deſertes: readie to doe good as oft as nede ſhalbee, not for any reſpect of rewarde to growe or to come vnto thee againe thereby: but for this onely cauſe, that he is thi neighbour, although he bee one that will neuer make thee any emendes for it, no nor yet accordingly dooe his parte in louing the againe as thou dooeſt him. As for the reward both of your loue and of your benefite, truſt for it at Gods handes only. For if ye loue no moe nor other but them that loue you, what piece of rewarde will ye require at Gods hande? your loue is with the loue of others fully requited alreadie. Whoſo loueth againe, an other that loueth hym, and would not loue theſame onleſſe he wer loued of him: ſuche an one is ferre from Euangelicall charitee, the whiche enbraceth aſwell the enemies as the frendes. And ſuche an one as loueth againe, an other that loueth him, what great high acte dooeth he, or what acte mete for the high dignitee of the ghoſpell? Doe not they that are louers of this worlde, and otherwiſe alſo ſinners, yet neuertheleſſe by the verai leding of nature, make much of one that maketh muche of them, and turne theyr face from hym, that dooeth not his parte againe in mutuall loue towardes them? And in caſe ye dooe benefite vnto thoſe, that haue been beneficiall to you afore, what piece of rewarde ſhall bee due to you? This is no ſuche beneficiall doyng as the ghoſpell requireth, but it is a chopping and chaungeing of benefites one for an other. For aſwell ſuche as bee ſynners, as alſo ferre out of the waie from the hygh perfeccion of profeſſyng the ghoſpell, dooe by the leading of nature, recompenſe a benefite that hath been dooen them, and crye out vpon vnthankefulneſſe as a thyng deteſtable. Not to dooe theſe thynges therefore is the ſhamefulleſt thing that maie bee: to doe them is no matier at al of any great prayſe or thanke. Moreouer in caſe ye lende money to ſuche menne, of whom ye veraily truſt to receiue again all your owne principall that ye lent, what acte dooe ye woorthie or ſeming for the liuely herte of the ghoſpell? Dooe not the euill perſons enterchaungeably lende one to another, and receiue their due ſummes again? It is but a common point of pleaſure doing, that euerie iacke vſeth, to doe an other man a commoditee at a time, to the ende that the lyke commoditee maie bee dooen to thee againe.

We muſte frankelye helpe oure neighbour, yea though he bee vnthankeful.

If ye loue them that loue you, what thāke haue ye? for ſinners alſo loue theyr louers.

To loue them that loue vs deſerueth no reward nor is no Euāgelical charitie.

D

And if ye dooe good for them whiche doe good for you, what thanke haue ye?

Sinners alſo dooe good for good, and hate vnthankefulnes.

And yf ye lend to thē of whom ye hope to receiue, what thanke haue ye?

A It is not a pleaſure of the pure ſorte, that is doon to an other vpon hope of yͤ like pleaſure to come home again. *If thi neighboure lacke and deſire thy helpe, and requireth money in the waie of lone, deliuer it hym, yea, although there bee no hope at all that the money ſhalbee repaied thee: but deliuer it with ſuche a mynde, that in caſe he repaie it not, thou canſte bee content he haue it of thy free gifte, and not of lone. Leat aſwel your loue as alſo your beneficialneſſe, bee both franke and free. Beare ye good heartes euē to ſuch perſones alſo, as are il willers to you: dooe ye benefites vnto ſuche, as eyther wyll not dooe you benefyte agayne, or els wyll requite a benefyte with a ſhrewed turne.

And lende loking for nothing againe.

It is not a benefite of the pure ſort, that is doen for hope of the like benefite agayn.

*Lend money to the nedie.

Lende alſo wyth ſuche a mynde, that although there ſhal neuer come any parte therof to thy handes again, yet thou haue a ioye and delite to ſuccoure thy neyghbour. Neither is there any daungier, leſte ye for your parte ſhall leſe your rewarde. For how muche the leſſer reward ſhall bee either recompenſed, or els hoped for at the handes of men, ſo muche the more plenteous and aboundaunt rewarde wyl God repaie vnto you. And ſo dooyng, the higheſte wyll acknowelage you as hys childrē of the right marke, if ye ſhal to your powers folowe his manier of goodneſſe. For he is of his nature ſo beneficiall a Lorde, that lyke great liberalitie he beſtoweth not onely vpon yͤ good, but alſo vpō the eiuil. For vnto euery one dooeth he geue life: yea, and beſides this, both B heauen and earth hath he furniſhed with ſo many ornamentes, with ſo many ſoondrie kindes of richeſſe, with ſo many commoditees for yͤ vſe and ſeruice euen of the wicked too: prouoking the eiuil by his fauourable mercifulneſſe, and alſo by his bounteous liberalitee, for to emende: and ſtiering vp the good vnto thankes geuing. This large beneficialneſſe of your father, and the ſame to al creatures at al times open, your duetie is like kindly children, ſo to reſemble & ſhew in your ſelfes, that according to his enſaumple, as muche as in you is, ye erneſtlye ſtudie by al meanes to dooe good vnto all perſones: aſwell to the good, that they may be made better, as alſo to the eiuil, that by your ientil mekeneſſe they maie bee prouoked and ſtiered to honeſter waies. If God, who is priuie to al mens heartes, yet neuertheleſſe of the infinite goodneſſe of hys nature is ſo beneficiall towarde verai manie vnwoorthie creatures, in whom he perfeictly knoweth that his largeſſe ſhalbe loſt and caſt awaie: how much more is it requiſite for you to doe the ſame, foraſmuch as it is often ſeaſons a thyng to you vnknowen, whether the parties that are holpen with a beneficiall good tourne, bee woorthie or vnwoorthie, and the end what it may come to is vncertain: For many times it chaunceth, that thoſe which at the firſt apparence ſeme naught, are good and honeſt: and again that they which at this preſent are verai naughtie menne in dede, dooe right ſhortlye after turne to a better minde: And true it is that euery creature ſhal find God ſuch an one towardes him, as he ſhal haue ſhewed and vſed himſelf towardes hys neighbour.

And your rewarde ſhall bee greate.

And ye ſhal be the children of the higheſt. For he is kinde to the vnkynde & to the euill.

The bountefulnes of GOD towardes both good and euill.

As euery man hath been towarde his neighbour, ſo ſhall he finde God toward hī.

The texte. Math. vii. *Prou. xi. *Math. vii Mark. iiii.

I Iudge not, and ye ſhal not be iudged: condemne not, and ye ſhal not be condemned: forgeue, and you ſhal bee forgeuen: *geue, and it ſhalbe geuen vnto you: good meaſure and preſſed downe, and ſhaken together, and running ouer, ſhall men geue into your boſomes. *For with the ſame meaſure that ye mete withall, ſhall other men mete to you again.

Thys alſo forſouth that foloweth, is a poynte of chriſtian myldeneſſe, and alſo of plainneſſe vncountrefeict, that ye interprete and conſtrue in the better part al the ſayinges and dooinges of your neighbour, as many as maye bee doubtfull of what mynde they are dooen. For an hearte that is pure from all corrupcion, is alwayes more enclined to thynke the beſte, then to miſtruſte or deme euill. As for in manifeſte naughtie thynges (of whiche ſorte are theſe, ſlaunderous backebyting, filthie talke of riebauldie, open robberie, and aduoutrie,) it ſhalbee of your goodneſſe to remedie and cure the faultes as muche as in you dooeth lye: but the mennes ſelfes neither to hate, ne to take vengeaunce on them. Judge ye therfore no man: ſo ſhal it come to paſſe, that ye ſhal not again be iudged your ſelfes. Condemne ye no man: ſo ſhall it come to paſſe, ẏ ye ſhal not again on your owne partes bee condemned. Forgeue ye in caſe any offence or treſpace hath been dooen agaynſte you: and God ſhall againe on hys partie forgeue your ſinnes vnto you. Bee ye liberall and beneficiall towardes your neighboure, and the good turne that ye dooe, ſhall returne to you againe with aduauntage and encreaſe. For there ſhalbe poured in your lappes backe again a good meaſure, a meaſure brim full, a meaſure turned and ſhaken together euerye where, that all the lappe may bee full, and no corner thereof emptie or voide: and a meaſure that ſhall runne ouer the ſydes for fulneſſe, although no recompenſe at all of the good turne that ye haue doone, ſhall returne to you again at the handes of men. For after the ſelf ſame meaſure with the which ye ſhal haue meaſured your liberalitie towardes your neighboure, after the ſame meaſure ſhall the reward bee returned home to you again at Goddes hande. If ye haue been pinching and niggiſhe towardes your neighbour: of the ſame ſorte ſhall ye feele your rewarde again to bee.

An honeſt hearte is euer enclined to deme the beſt.

C

Hate the vices in mē but loue the mennes ſelfes.

Judge not, and ye ſhall not be iudged. &c.

Geue and it ſhall be geuen vnto you.

Geue and it ſhall be geuen vnto you. &c.

Such meaſure as wee meate to others ſhall be meatte to vs again

For with the ſame meaſure that ye meate with all, ſhal other men meate to you again.

D

The texte.

❡ And he putte foorth a ſimilitude vnto them. *Can the blinde leade the blinde? dooe they not both fall into the diche? *The diſciple is not aboue his maiſter, euerie man ſhalbee perfeict euen as his maiſter is. *VVhy ſeeſt thou a mote in thy brothers yie, but conſidereſt not the beame that is in thine owne yie? Either how canſt thou ſaie to thy brother: Brother leat me pul out the mote that is in thine yie, whā thou ſeeſt not the beame that is thine owne yie? Thou hipocrite, caſt out the beame that is in thine owne yie firſt, then ſhalt thou ſee perfeictly to pul out the mote that is in thy brothers yie.

*Math. xv.
*Math. x. John xiii.
*Math. vii

And to the ende that the Lorde Jeſus woulde the better enprient the premiſſes in the heartes of his diſciples, he added moreouer this ſimilitude or parable. Can a blinde man bee guide to an other that is blynde? That if he aſſaie the matier, dooeth it not come to paſſe, that both fall into the pitte? Requiſite it is that he bee pure himſelf from all manier cryme, whiche will take vpon hym to lede an other the righte waye of innocencie. Howe ſhall one teache an other man what is to be dooen, if himſelf bee faſte entangled in errour, and be clene out of the waie? But it is an hard thing (ye wil ſaie) throughly to endure the obſtinate malice of ſome perſones. Why are ye agrieued to endure that I my ſelf dooe endure? Is it reaſon that the diſciples ſtate or caſe bee better then the ſtate of hys maiſter? He ſhalbe in perfect good caſe enough, if he be made felow to his maiſter. And why dooeſt thou ſhew thy ſelf an heauie iudge, not of indifferent equitee, agaynſte thy neighbour, beeyng thyne owne ſelf entangled with more grieuous euils of vice and ſinne? Why dooe thyne yies ſerue thee ſo well to ſee an other bodies faultes, whan at thyne owne manifolde naughtineſſe thou art ſtarke blinde? Why dooeſt thou eſpye a litle mote in the yie of thy brother, and

Can the blinde lead the blynde, do they not both fal into the diche

He that will leade another the right pathe of innocencie, muſt be innocente & pure himſelfe.

Why ſeeſt thou a mote in thy brothers eye. &c.

Euery man muſte firſte be iudge of himſelfe & than of an other man.

A ther, and dooeſt not conſidre a wholle blocke that is in thyne owne yie? And with what face maieſt thou bee hable to ſaye to thy brother: Brother ſuffer me to take out a mote out of your yie, whan thou ſeeſt not a wholle beame that is faſte in thyne owne? True goodneſſe beeyng a more mercifull iudge vpon others, dooeth of a more ſharper ſorte chaſtice it ſelf: and contrari wiſe, countrefeicte holineſſe ſeketh to geat it ſelf an opinion of perfeccion by thys meanes: if winking at the great tranſgreſſion of it owne ſelfe, it dooe with all extreme rigour and ſharpneſſe, make an open railling vpon the ſmall lighte trippes of others commytted onely of humaine frailtee. Dooeſt thou condemne thy brother for hys meate or drynke, and thyne owne ſelf with all thy power arte woorkyng confuſion and deſtruccion to thy brother? Heare thou, O falſe counterfaictour of ryghteouſneſſe. If thou wilt bee truely righteouſe in dede, firſt of all caſt out the great beame out of thyne owne yie, and than if thou ſhalt ſo thinke good, thou ſhalt ſee all about howe to take out the litell mote out of thy brothers yie. Nowe after a peruerſe kynde of iudgemente (as it wer, ſetting the cart beefore the horſes) thou flattereſt and pleaſeſte thy ſelf in thyne owne good qualitees, as though they were ſingular, and at an other mannes thou makeſt muche tuſhing, and many excepcions: at thyne owne eiuill propretees thou art fauourable and ſlacke of punyſhmente, at an other mannes faultes all cruell and full of rigoure.

The difference of proprieties in true godlines & countrefaicte holineſſe.

Thou hipocrite caſt out the beame that is in thine owne eye. firſt. &c.

B

The texte. Math.vii. and,xii.

¶ For it is not a good tree that bringeth foorth eiuill fruicte, neither is that an eiuill tree, that bringeth foorth good fruicte. For eueri tree is knowen by his fruict. For of thornes dooe not menne gather figges, nor of buſhes gather they grapes. A good man out of the good treaſure of his hearte, bringeth foorth that whiche is good. And an euill man, out of the euill treſoure of his heart, bringeth foorth that which is eiuill. *For of the aboundaunce of the heart his mouth ſpeaketh.

*Math.xii Pſal.xl.

Why dooe ye preſumpteouſlye take vnto you a laude and praiſe of ſuche thynges, as may bee indifferentlye common as well to good men as to eiuill? Neither the habite or veſture, neither meate, nor long beeyng in praiers, nor brode borders about the garmentes with holy ſcriptures in them, dooe declare a man to bee good. For a tree is eſtemed, not of the leaues that it beareth, but of the fruict, and the fruicte taketh his ſape and iuice of the roote, whiche ſape or iuice if it bee bittur, than cannot the tree bring foorth fruite of a ſwete relice. And againe if the ſape bee good, than can not the tree bryng foorth fruicte of any other ſorte, then agreeable to hys ſape that it is fedde withall. The leaues and the rinde are ſenſible to the yie and maie beguile a bodie: but the ſape and the roote are not ſeen. If the heart bee corrupt, eiuill it is what ſoeuer procedeth out from the ſame: if it bee ſincere and pure, than pure it is alſo whatſoeuer ſpringeth therhence. Euerie tree hath fruicte coming of it, whiche fruicte it cannot hyde though it would. For neither is the figge gathered of the hawethorne trees, nor of the bryere dooe folkes gather grapes. Good it is whatſoeuer a good man dooeth, whatſoeuer he eateth, whatſoeuer habite or veſture he goeth in, or whatſoeuer he dooeth of all ſuch thynges as of themſelues are neither good nor eiuill, but haue rather a certain ſhewe and pretenſe of godlineſſe then true godlineſſe in verai dede. Eateth a good man? well he dooeth: eateth he not? well he dooeth: for both dooe procede from a good affeccion of the heart. Again whatſoeuer an euill perſone dooeth, becauſe it procedeth from

For it is not a good tree that bringeth foorthe euil fruite

The tree is iudged good or bad of the fruits that it beareth.

From a corrupte heart procedeth euil thinges, out of a pure heart good thinges.

For of thornes do not mē gather figges. &c.

A good mā out of the good treaſure of his hert bringeth forth that which is good.

The fruictes of an Euangelicall tree.

C

a corrupt heart,it is eiuill:howſoeuer he bee clothed,whether he faſt, or whether he eate, whether he praie, or whether he praie not. And will ye knowe the fruictes of an Euangelicall tree, whoſe roote the moſt ſwete ſape of feith and charitee hath fylled and repleniſhed: Such an one loueth all folkes:he hateth no creature:he willeth well euen to his verai enemies:ſo ferre is he from dooyng wrong to any perſone, that he wiſheth wel to them of whom he is accurſed and wiſhed to the deiuill:He praieth for the long lyfe and health of them, by whom he is accuſed falſely:he earneſtly myndeth the preſeruing and ſauyng euen of thoſe,by whom hymſelf is killed:he earneſtly bendeth and applyeth himſelf to dooe good to all men,looking for reward at Goddes hande onely:he demeth euill of no perſone:whatſoeuer is indifferent to bothe partes, he enterpreteth and taketh to the better:he is a condemner of no man:but for his own part remitting the iudgemente to God, he onely ſetteth his mynde to dooe all men good. The wicked he ſuffereth,to the entente that they may emende. The neighbour ſtraighing out of the right waie and dooing amiſſe,he louingly warneth and telleth of his faulte. If one treſpaſſe againſt him, he forgeueth with hys herte,and beareth not the offenſe in mind. If thou ſhalt any where ſee ſuche fruictes as theſe:know thou it to be an Euangelicall tree becauſe it hath fruicte ſeeming for the Ghoſpell. Nowe learne alſo the markes wherby to know the fruictes of a tree whoſe roote is infected with the bittur ſape of Phariſaicall pride, of enuie, and of couetiſe. Suche an one willeth well to no man, ſauing to himſelf onely:ne loueth any frendes,but for his owne ſake:his owne glorie he ſetteth before the glory of god:of any diſpleaſure or wrong he wil bee auenged: yea and will dooe wrong to others of his owne offre:he taketh a conceipt and a pride in himſelf euen of his naughtie dooinges too:the wel dooinges of other men he wil ſlaunderouſly reproue ⁊ find fault withall:He taketh waies for his own ſingular commoditees with the hurt and damage of his neighbours:his woordes are euermore diſagreeable with his hert:He neither truſteth god,ne loueth his neighbor:Of himſelf he maketh vauntes, others he condemneth and ſaieth to bee naught:he flattereth himſelf that he dooeth well in all thinges,and vpon his brother doing neuer ſo litel amiſſe,he is a iudge without mercie. And wheras he bringeth foorth ſuch fruictes as theſe,yet in leaues and rynde he beareth a countrefeicte ſemblaunce and likelihood of a good tree. He goeth walkyng vp and downe in hys habite garded or hemmed with hys brode *phylacteries: He waſheth euerie other while: he reſteth on the Sabboth daie:he buiſilye fleeth from talking with Publicanes, but he geueth diligente attendaunce on greate riche wiedowes: towardes the ſelye poore creature, a fierce cruell Tiranne,towardes the riche cobbes a plain flatterer. He faſteth often,but that is in the face of the worlde abrode:and at home plaieth he the glutton, and onelye ſerueth hys bealye. In his praiers he is long and long again:the lawe, the temple,and God, he hath alwaies in his mouth:but if any occaſion be geuen,out it braſteth that laie hidden in his herte,where is laied vp the treaſour and ſtore both of good thinges and eiuil. So than as often as any earneſt occaſion pricketh him,immediately dooeth that ſame ſemblaunce and ſhew of cloked holineſſe vaniſhe quite away,and than dooeth it vtter it ſelf, that laie vp hidden afore in the botome of the heart ſtringes. A wrong or a diſpleaſure

The fruictes of a Phariſaicall tree.

And an euill manne out of the euyll treaſure of his heart bringeth forth that which is euill.

D

*The Philacteries were broad gardes and hemmes going about the ſkirtes of theyr habites with the commaundemẽtes and ſentences of ſcripture writtẽ in them.

A ſure is layed in his waie:he is grieuouſly reuiled without deſert:he is haled into the prieſon:he is ſpoled of his goodes:in theſe caſes,dooeth the good man out of yͤ good treaſour of his hert,ſhew foorth goodneſſe. For he paieth not home one diſpleaſure with an other ſorer diſpleaſure again: but either ſuffereth it, or els recompenſeth a diſpleaſure dooen vnto him,yea euen with a beneficiall good turne. To one that reuileth hym, he aunſwereth with milde and quiete woordes again: beeing haled into prieſon,he geueth thankes to God: the loſſe of dignitee or of promocions,he receiueth with ioy. But clene contrarie to al the premiſſes,the ſaied Phariſaicall tree,at any occaſion that is offered,ſheweth foorth fruictes of a ferre contrary ſort to the others.

The texte.
Mala. i
Math. vii.

Why call ye me Lorde, Lorde, and dooe not as I bidde you?

God can not be deceiued.

God is not moued with the outwarde thinges, but with the hearte.

God cannot by anye meanes bee deceiued with one thyng for an other, foraſmuche as he throughlye ſeeth the diepeſt corners and the bottome of the hearte within. Neither is he anye thyng at all moued with the reſpect or regarde of bodilye and outwarde ceremonies, whiche dooe oftentimes deceiue menne through the countrefaicte ſemblaunce of holyneſſe. They geue a man glorious paincted woordes, and ſecretely they dooe their vttermoſt power to bring hym to open ſhame. For to what purpoſe ſerueth it,that ye ſpeake to me in the waie of dooyng me honoure, makyng at euerye other woorde a ſolemne repeatyng of thys name, Lorde, Lorde, or Maiſter, Maiſter: when ye nothyng regarde thoſe thinges whiche I commaund and enioygne vnto you? B If ye acknowledge me for your LORD and maiſter, than ſee that ye bee obediente dooers of my biddinges: if ye dooe not ſo acknowlage me, what meaneth that ſame callyng of LORD or Maiſter, or what dooeth it in me? Where the caſe requireth obediente and readie ſeruice, honoure due to your Lorde or maiſter muſt bee ſhewed foorth, not in woordes but in dooinges. The diligent kepyng of the lordes commaundementes dooe ſhew who is a feithful ſeruaunte,and not glorious ſpeaking of wordes of honour.

Why call we Chriſte Lorde, and doe not his byddinges.

The texte.
Math. vii.
Iaco. i.

¶ VVhoſoeuer cometh to me,and heareth my ſaying,and dooeth the ſame: I will ſhewe you to whom he is lyke. *He is lyke vnto a man, whiche builte an houſe, and digged diepe and laied the foundacion on a rocke. VVhan the waters aroſe the fludde beat vpon that houſe,and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and dooeth not, is like a man that without foundacion built an houſe vpon the yearth; againſte the whiche the fludde dyd beate,and it fell immediately,and the fal of that houſe was great.

After thys dooen, the ſame that the Lorde had taughte by the ſimilitude of a good and an euill tree, whoſe fruictes are to bee eſteemed of the roote ſelf and none other:the ſame thyng doooeth he ſtil beate into their heades, by the ſimilitude or compariſon of a buildyng,that either will geue ouer and fall,or will not geue ouer to ſtormes beating vpon it. For truely what thyng the roote is in a tree, the ſame thyng,in compariſon, is the foundacion in a buildyng: and what the leaues are in a tree, euen the lyke thereof is the making of any houſe, whiche yeldeth without foorthe a pleaſaunt ſhewe to the beeholders. Whoſoeuer cummeth to me (ſayeth Jeſus) with a ſyncere hearte and mynde, and dooeth ſo heare my woordes, that whan the caſe requireth, he will ſhewe foorthe euidente tokens of perfeicte vertue oute of the treaſoure of hys ſaied hearte: I will ſhewe you to whome he is lyke. He is lyke to a prouidente and circumſpecte builder, that buildeth his houſe,not for a vayn bragguе or ſhewe onely, nor to ſerue hym for a ſhorte whyle and no longer: but for

Whoſoeuer cometh to me, and heareth my ſayinges, & doeth the ſame, &c.

A good or euyll man compared to a ſure building or an vnſure.

C

but for a firmeneſſe and ſtedfaſtneſſe to ſtande and endure without periſhing aginſt any blouſtreous ſtorme or tempeſt to come. And therfore he diggeth downe of a great depth, and layeth a ſound and a ſubſtaunciall foundacion vpon a ſure rocke. Thys dooen, he maketh the vpper buildyng. Than afterward whan any fluddes ariſe and beate againſte it, or anye mightie tempeſt of windes lighte vpon it: neither with the ſwift rage of the flud extremely ruſhing vpon it, nor yet with the forceable violence of the windes blouſtreing againſt it, can ſuche an houſe bee ouerthrowen or appaired, becauſe it ſtandeth ſure vpon a ſtrong foundacion. And contrarie wyſe, he that ſo cometh to me, that ſuche thynges as I teache, in dede he heareth them, but he ſuffereth not my preceptes and good leſſons to ſynke throughly downe euen to the botome of his hearte: is lyke to a builder that hath but a ſlender forecaſt, who maketh his buildynges after ſuche a ſorte, as if there wer no tempeſt like at any time after to ariſe. And foraſmuch as ſuche an one hath no care at all, ne paſſeth not on a ſubſtaunciall foundacion, but goeth vp with his buildynges of a great heighte, for a braggue and a ſhewe onelye: as ſoone as either any rennyng ouer of the floudes dooeth come, or any blouſtreing ſtorme of windes dooeth ariſe, by and by downe cometh all that euer he hath builded: and the more ſtatelye or royally that he hath made his building for a vain ſhewe: with ſo muche the greatter ruine dooeth al the houſe fal down. And truelye whatſoeuer ſtandeth on the foundacion of ceremonies, phariſaical conſtitucions, obſeruacions of thinges outwardlye belongyng to the bodie, is an houſe or building vndoubtedly to quaile and falle, as often as there ſhall light vpon it wronges or diſpleaſures, loſſe or damage of goodes, open ſhames or puniſhmentes of the world, deathes or any ſore ſtorme of vnluckie fortune otherwiſe.

But he that heareth and doeth not, is like a man that without foundacion builte an houſe. &c.

What ſoeuer is builte vpō the foundacion of ceremonies will fall if any ſtorme come.

D

The. vii. Chapter.

The texte.

*Mat. viii

John. iiii.

When he had ended all his ſayinges in the audience of the people, he entred into Capernaum. *And a certain Centurions ſeruaunte whiche was dere vnto him: laie ſicke, and was in perill of death. And whan he heard of Ieſus, he ſent vnto him the elders of the Iewes, beſeching him that he would come and heale hys ſeruaunt. And whan they came to Ieſus, thei beſought him inſtauntly, ſaying: He is woorthie that thou ſhouldeſt dooe thys for him. For he loueth our nacion. And hath builte vs a Sinagogue. And Ieſus wente with them. And whan he was nowe, not ferre from the houſe, the Centurion ſent frendes to him, ſaying vnto him: Lord, trouble not thy ſelfe: *For I am not woorthie that thou ſhouldeſt entre vnder my roufe. Wherefore I thought not my ſelf woorthie to come vnto thee: But ſay thou the woorde, and my ſeruaunte ſhalbee holle. For I alſo am a man ſette vnder power, and haue vnder me ſoldiers, and I ſay vnto one: goe, and he goeth: and to an other come, and he cometh: and to my ſeruaunte, dooe this: and he dooeth it. Whan Ieſus heard this, he merueilled at him, and turned him about, and ſaid to the people that folowed hym: I ſaye vnto you, I haue not founde ſo great faith, no not in Iſraell. And they that wer ſente, turned backe home againe, and founde the ſeruaunt holle that had been ſicke.

Math. viii

After that the LORDE Ieſus had ſpoken manye woordes of the muche lyke ſorte, as is afore reherſed, by the whiche he trained hys Diſciples, and the people to ſette them in a trade towardes the excellent high perfeccyon of Euangelicall Philoſophie: he wente againe to the citee of Capernaum, in whiche Citee he

vſed

When he had ended all his ſayinges. &c. he ẽtred into Capernaum.

A vſed muche and often to bee conuerſaunte. And there efteſons befalleth manye a ſoondrie occaſion to woorke and ſhewe miracles, to the ende that the autoritee of hys doctrine might bee confirmed and ratified with the moſt high excellencie of his actes and dedes. There was in the ſame place a certain Centurion, who had at home in hys houſe a ſeruaunt, which was in ſuch peril and daunger of his life with yͤ diſeaſe of the paulſey, that he was euen now at deathes doore. This matier did not a litle vexe yͤ hert of the Centurion, who eſtemed his bondſeruaunt not by his vile ſtate of bondage, but by the fidelitee and truſtineſſe that he found in him, & by the pure honeſtee of his behaueour: & by the ſame his exaumple, did alſo repreue the inhumanitee & vncourteſie of certain maiſters, which dooe commonly eſteme & vſe their ſeruauntes in no better degree of regarde, then they dooe their horſes, or their oxen. But to the purpoſe, whan this Cēturion had gotten knowlage that Jeſus was gon into Capernaum: he procured & made out certain auncient head men of the Jewes to make inſtaunt requeſt to yͤ Lord in their own names, that he would vouchſalue to goe vnto hys houſe to make his ſeruaunt holle again. It came of reuerence & ſhamefaſtneſſe, (not of miſtruſt) that the Centurion firſt being a Gentile, & ſecoundly a man of armes (which to be was thought an vngodly thing,) maketh ſuit to yͤ lord by meane of others, and not by himſelf. But they whan thei wer come vnto Jeſus, ſuſpecting and half deming it to be a B thing like enough, that ſo great a benefite would not without much a dooe be obteined, firſt for a bondman, ſecoundlye for an heathen, and thirdly for a Centurion, yͭ is to ſay, a peticaptaine for a Crue of ſoldiers: thei entreact him with much carefulneſſe and earneſt wordes, ſaying: Sir haue no reſpect that he is a Gentile, yͭ he is a man of armes, ne for that this benefite is aſked for one that is but a bondſeruaūt vnder hym in his Crue. For he is ſoondrie waies a man woorthie for whom to dooe as good a pleaſure as this cometh to. For he is right louing and frendlye to our nacion, and hath builded vs a Synagogue. Than Jeſus becauſe he would ſhew that no perſone is vile afore him, if the ſame bee commended and ſette foorth to him by feith, went to the ſame place yͭ he was called vnto. And whan he was now come ſomewhat nere to the houſe, where the partie lay ſicke in his bedde, the Centurion perceiuing that the Lorde approched, willed his frendes to goe mete him, and thus to ſay vnto him: Maiſter, there is no cauſe why for thee to take al this labour of coming hither. Thy bounteous goodnes dooeth more now, then I durſt haue preſumed to deſire. I knowe thy dignitee wel enough, and I know mine own ſelf. An heathen creature I am: a Centurion I am: & al this buſines that I make, is about no better a man but a bondſeruaunte. I am by myne owne iudgement, a felowe vnworthie, vnder whoſe houſe roofe thou ſhouldeſt putte thy head, and for this cauſe durſt I not preſume to come vnto thee my ſelf. For the Jewes thinke themſelfes by meting or coming of any of vs emongſt thē, to be defiled, becauſe we are taken as men vtterly eſtraūged from al true ſeruing & worſhipping of god, & enwrapped with many ſoondry ſinnes. Neuertheleſſe yͤ great dolour of my hert, & mine exceding great truſt in thee, hath cauſed yͭ I haue preſumed to deſire and aſke health for my ſeruaunt lying now in extremes: which health thou art able with a woord of thy mouth to geue. But this is to ſimple and baſſe a matier, yea & alſo to light a matier for thee to come and dooe in

thine

Jeſ9 muche and often conuerſaūt in Capernaum.

And a certaine Centurions ſeruaunt was ſicke and ready to dye, which was deare to him.

The Centurion how he eſtemed his good ſeruaunt.

The vncurteſie of ſome maſters towarde their ſeruaūtes.

And whan he hearde of Jeſus, he ſent vnto him the elders of the Jewes, beſeching him. &c.

That the Centurion ſent to Jeſus & came not himſelf, was of reuerence and not of miſtruſt.

The office of a Centurion.

He is worthy that thou ſhouldeſt do this for him. For he loueth our nacion. &c.

No perſon is vile to Jeſus if he bee cōmended by feith

The humilitie & feith of the Centurion.

Lord trouble not thy ſelfe, for I am not worthy that thou ſhouldeſt entre vndre my roofe.

The Iewes abhorred the Gentiles & why.

C

thine own perſone. I coniecture this by compariſon of mine owne ſelf. For I am a man ſubiect to the power of an other man, to whoſe commaundementes I am obedient, and haue other ſouldyers alſo vnder me, which dooe al thinges that I commaund them: ſo that it is not neceſſarie for me to goe about the doing of al thinges in mine owne perſone. But in caſe there be any homely or ſlendre matier to doe, I ſaie to this felow: goe, and he goeth: and to an other, come hither, & he cometh. I ſay to any of my ſeruauntes whom me luſteth: dooe this, and he being obedient to my bidding, dooeth it. If the commaundement of ſuch an one as I am, haue ſo great autoritee, that I ſitting ſtil, the thyng that I would haue is neuertheleſſe executed and dooen by men that are vnder my gouernaunce: how much more, though thou ſtiere not at all, ſhal it be dooen, if thou with a woord and nothing elles, ſhalt geue ſuche commaundement, or commiſſion, to any of thy diſciples? Ieſus, being delited with this talke (becauſe it was ful of hertie good affeccion towardes his ſeruaunt, and of a lowlye opinion of himſelf, and of woondreful affiaunce towardes the Lorde:) ſtaighed ſoodainlye and ſtoode ſtill, and ſhewed the veray tokens of one being in a great meruaill: not becauſe the thing that he heard was ſtraunge vnto him, (forasmuch as he knew wel enough the hert of the Centurion before theſe woordes wer ſpoken:) but the pourpoſe that he wente aboute was, by makyng a countenaunce of meruei llyng, to commende vnto the Iewes the Centurions affiaunce and aſſured truſt in God: and alſo to embraide them with their vnbelief, by this exaumple of a man being bothe an Heathen, and a ſouldier. Ieſus therfore making delaie of an aunſwere to the Centurion, turned to the multitude of the Iewes, yͭ accompaignied him, and ſaied: This one thing I affirme vnto you of certaintee, that yet vnto thys daie I haue not founde ne knowen ſo muche faith in al the nacion of Iſrael. For the ſeniours of the Iewes that had come vnto him, did leſſe beleue on him, in that they made ſuch earneſt deſire to haue the lordes owne preſence there, and in that they half miſtruſted that Ieſus would not haue healed the ſeruaunt of an heathen man, onleſſe they had alleged his hertie fauour towardes the nacion of the Iſraelites: as though the lord wer a geuer of hys benefites for humain or worldly affeccions, or for the dignitee & woorthyneſſe of the perſone: and not much rather to the feithful truſt of the peticioner. Ieſus therefore, (after that he had affirmed vnto them that a time ſhoulde come, whan ſuche as by the Iewes eſtimacion wer reputed for heathen and for ſinners, ſhoulde through the commendacion of feith be receiued vnto the dignitee of the nacion of Iſrael, theſe perſones reiected, who being by natural deſcent the children of Abraham, had through their vnbelief made themſelfes vnwoorthie ſuch a paterne or head ſtocke and linage,) ſaied vnto the Centurion, (who at the laſt was come himſelf too:) goe thy waies, for the thing that thou haſt beleued maie be dooen, is dooen: Thy ſeruaunt is perfectly holle. And as he was in returning homward, he had knowlage by his ſeruauntes meting him on the waye, that his ſeruaunte was euen at the ſelf ſame time ſoodainly deliuered from his diſeaſe, in which the lord had ſaid: Thy ſeruaunt liueth. For ſo largely doeth the vertue and efficacie of Ieſus woord extend, yͭ it doeth with no leſſe fruict or benefite helpe perſones abſent, and ferre diſtaunt, then thoſe that wer preſent within his ſight or reache, if their faithful belief and affiaunce in him did hable them as

perſones

For I alſo am a man vnder power, and haue vnder me ſouldiers, &c.

Ieſus merueiled at the Centurions feith, and why he ſhewed tokens of merueiling

Whan Ieſus hearde this he merueiled at him.

D

And turned him aboute & ſaide &c.

I ſay vnto you: I haue not founde ſo greate feith, no not in Iſraell.

Ieſus geueth hes benefites not for any other reſpecte or cauſe then for feith.

Ieſus healeth the Centurions ſeruaunte.

And they that were ſent turned backe home againe, and founde the ſeruaunt that was ſicke, holle

The efficacie of Ieſus woordes.

A perſones apt and worthy to receiue their godly deſire, for their feithes ſake: eſpecially whan the exaumple was ſuche, as might either put ÿ Gentiles in hope and coumforte of gods grace towardes them, or els bee a monicion to the Iewes, that for defaulte of the true faith, they ſhould leſe the fauour of God, whiche thei ſhould wilfullye and obſtinately reiect and caſt of whan it wer offered. For certes this preſente exaumple was but an image or figure of the Gentiles afterwarde to come into the felowſhip of the grace of the ghoſpel, through pure feith, without the obſeruacion of Moſes lawe, and yet neuertheleſſe by the commendacion of the law after a ſort. For the law was a nourice or a firſt ſcholemaiſter and bringer vp of mẽ vnto Chriſt, & from ÿ Iewes did the original preaching of the ghoſpell firſt procede. And certes for a figure of this matier and nothing els it was, that the elders of the Iewes dooe commende the Centurions cauſe, and dooe ſpeake for hym vnto Ieſus: and theſame Iewes dooe accompaignie Ieſus into the Centurions houſe, whome thei would and did afterwarde driue out of their owne temple.

The Centurions feith and exaumple, what it figured.

The office of the law, & wherof it is an inſtrument.

The texte.

And it fortuned after this, that he went into a citee whiche is called Naim, and manie of his diſciples went with him, and much people. Whan he came nigh to ÿ gate of the citee: beholde, there was a dead man carried out, whiche was the only ſonne of his mother, and ſhe was a wiedow, and muche people of the citee was with her. And whan the Lorde ſaw her, he had compaſſion on her, and ſaide vnto her: wepe not. And he came nighe and touched the coffin: and thei that bare him ſtoode ſtill. And he ſaide, younge man, I ſaie vnto thee, ariſe. And he that was dead *ſate vp, & began to ſpeake. *And he deliuered him to his mother. And there came a feare on them al. And thei gaue the glorie vnto god, ſaiyng: *A great Prophete is riſen vppe emong vs, and God hath viſited his people. And this rumoure of hym wente foorth throughout all Iewrie, and throughout all the regions whiche lye rounde about.

*Act.ix.
*3.Re.xvii
iiii.Re.iiii.
*Io.iiii.
and.vi.

B And forſouth the lord, to thentent ÿ the ſede of Euangelicall doctrine might ferther and ferther be ſpred abrode, did oftentimes remoue and depart frõ one place to another. And ſo it befel, ÿ leauing ÿ citie of Capernaũ, he paſſed by the citie of Naim, which lieth from the mountain Thabor, much about ÿ diſtaunce of two miles, towardes the South coaſt, not ferre frõ Endor. And whan he thither went, his diſciples folowed him, of whõ by this time ther was a great noũber: and beſides them there wente alſo a great multitude of the common people of all ſortes and degrees. And whan the Lord was now not ferre from the gate of the citie, beholde an occaſion of an other newe miracle. There came a dead corpſe caried on mennes backes towardes buiring with a great coumpaignie of people. And a doulfull matier it was, firſte becauſe it was a veraie younge man that was dead, and taken from his life euen in the veraie floure of his age: ſecoũdarily, becauſe it was the onely ſonne of a wiedowe, who beeing depriued of the coumfort of an houſebande, had ſette all the hope and ſtaigh of her lyfe in theſame her ſonne. This wiedow therefore teſtified the woefull tormenting of her hert, both with weping teres, & alſo with manie pieteous wordes of lamentacion, ſuche as extreme rageyng dolour dooeth commonlye put in folkes mindes to ſpeake. The great waillyng of the wiedowe together with the vnripe death of the young ſtriepling, cauſed the reſt of the coumpaignie alſo to wepe, as manie as for kindenes and bond of neighbourhood went folowing the corpſe. Whan the Lorde Ieſus beeing moſt ful of mercie & pitie had ſeen this ſight, he toke compaſſion on the wiedow, and ſhewed himſelf an effectual coumforter vnto her that

Ieſus remoued ofte from place to place, & why.

The citie of Naim.

He wẽt into a citie whiche is called Naim.

And manie of his diſciples wẽt with him, & much people.

Whan he came nighe to the gate of the citie, behold, there was a dead mã carried out, which was the only begotten ſonne of his mother. &c.

Ieſus taketh compaſſion on a wiedowe, whoſe onely ſonne was dead and in carrying to be buried.

Whan the lorde ſawe her, he had compaſſion on her.

C

Jeſus reſtoreth to lyfe again the wiedowes only ſonne.

that had none els to be her coumforter: he holpe her bothe in woordes and alſo in dede. Woman, ſaith he, make no more weping. And whã he had ſo ſaid, he came vnto the bere wheron the dead man was carried, and put his hande to it. And immediatelie thei whiche carried the corpſe ſtaighed. Here both coumpaignies earneſtly herkening, aſwell thei yͭ accoumpaignied the wiedow, as alſo thei yͭ came with the lord, Jeſus turning to the young man that was dead, ſpake in this wyſe: young man I ſaie to thee: Ariſe. At this worde immediatly the young man, euen as it had been one newlye awakened, and reiſed out of his ſlepe, ſate vpright on the bere: and to the entente that it ſhould bee the more euident a tokẽ yͭ his life was reſtored him, he begonne to ſpeake.

And he that was dead, ſate vp, and began to ſpeake.

And this ſpeaking did ferthermore alſo declare the luſtie freaſhnes & hertineſſe of ſpirite in him. And whan he had now lept downe from yͤ bere, and cleuing faſte vnto Jeſus by whom he perceiued that his life had been reſtored vnto him, was ſtil rendring thankes for it: the lorde deliuered him vnto his mother, to haue him home wͭ her, going nowe on his owne fete, whõ ſhe had cauſed after he was dead, to be carried towardes buirying on fower mens ſhoulders.

And he deliuered him vnto his mother.

The wiedow and her onely ſonne dead, and after again reuyued of Jeſus, what it fygured.

And thus truely was the matier doen as touching the ſtorie, but not without a ſignificacion of ghoſtely doctrine.

*The churche figured by a wiedowe.

* The wiedowe beyng a mother repreſenteth the Churche. Forſouth euen this is theſame wiedow whom the Prophet Eſai doeth coumfort, ſaiyng: *Be gladde thou barain that bringeſt not foorth children, reioyce thou that arte nothing towardes bearing, for moe are the children of the forſaken, than of her that hath an houſebande*. D

The Sinagogue truſteth altogether in her ſpouſe Moſes.

The Sinagogue truſteth altogether in her ſpouſe Moſes: it maketh greate vauntes of the children of Abraham, beeing eguall in noumber to the ſande that lieth on the ſea ſhore. The Churche after yͤ eſtimacion of yͤ world, ſemeth deſtitute of her ſpouſe, who hath conueighed himſelfe vp into heauen: and at the firſte ſhe ſemed barain, and without hope of ani iſſue or ſucceſſion, (the Jewes & alſo the Princes of this worlde labouryng that all memorie of Jeſus whom thei ſuppoſed to bee vtterly deſtroyed and dead, might vtterly bee taken awaie and aboliſhed for euer.)

The church to whõ ſhe dayly bringeth foorth children.

This wiedowe dooeth daily bryng foorth, not children of this worlde, but children of the light: neither doeth ſhe bring thẽ furth to Moſes, who taught thinges yearthly, but vnto Chriſt, who teacheth & alſo promiſeth thinges heauenly. She bringeth them furth, not to death, but to immortalitee. She groneth dailye in bringing foorth children yet vnſhapen, and vnperfeicte, vntil thei ſhall haue receiued the ſpirite of the goſpel, and vntil Chriſt bee brought to perfeict ſhape in them: A true mother ſhe is, and ſingularli doeth ſhe loue her children, whom with great carefulnes ſhe frameth and traineth, vntil thei maie grow to ful age, & maie be brought vp to the ſtrength of perfeict men.

Loue towardes god hath alſo a certaine infancie and degres of proceding.

For loue & deuocion towardes god alſo hath it infancie, & it hath it coming forewarde in growthe of age: That if at anie time it fortune anie of her children to dye, ſhe wepeth and cannot bee comforted, nor wepeth any leſſe for him, then if ſhe had had none but hym alone, whom ſhe loſt.

The loue of the Church toward her children.

Innocencie whiche is geuen through Euangelicall feith, is lyfe, and ſinne is death. We ſee with howe great affeccion mothers dooe mourne for the bodilye corpſes of theyr children: but much more tendrely dooeth the Churche wepe and wayle for one that after baptiſme is fallen again to any deadly ſinne: and more penſife ſhe is for the death of one ſinner, thẽ the Sinagogue is glad of fower ſcore and nintene righteouſe.

Wel

A Well than, foorth is the dead man borne of fower carriers: that is to ſaie, of yͤ inordinate deſires of this world, which hauing yͤ dead corpſe on their ſhoulders, being now deſtitute of the holy ghoſt, lacking now al feling of himſelf, being now dead aſlepe in his own naughtie vices, carrie him downe ſtreight to the graue of euerlaſting deſpayre. The churche ferthermore hath gates, by which ſhe caſteth out dead folkes, leſte that with the ſtinking of the dead corpſe, the others alſo that are yet holle, maie be infected. She hath other gates alſo, by which to receiue in, ſuche as are called to life again of the Lorde. As ſhe bringeth not foorth into life, but by the ſpirit of Chriſt: ſo dooeth ſhe not receiue into life again, but whō Chriſt dooeth cal backe again. The portours that carrie the dead, neuer ſtoppe ne ſtaigh vntil thei come euen to the graue. For whoſo hath made all his reſting place here in this worlde, and whoſo hath once leat himſelf at large to be led with ſinful affecions, ceaſſeth not with dānable proceding to fall cōtinually to wurſe ⁊ wurſe, vntil he come to yͤ maigne depth of eiuils, ⁊ is deliuered to his luſtes abominable. And all the while, naught dooeth the mother but wepe, yea ⁊ al yͤ coumpaignie of his countreimen doe wepe, ſorowing yͭ the dead is caſt out, whome thei wiſhe to returne to life again. And theſe veraily are the praiers of our mother the churche, theſe been her teres, and theſe are the ſighes and groninges of the godlye perſones, making mone and ſorow for the death of a ſinner. This younge ſtriplyng was dead, not beeing yet confirmed with the ſpirite of the ghoſpel: and ſo much the more worthie of mercie, becauſe that theſame mā B whom thei had hoped ⁊ truſted ſhould through yͤ ſpirit of Chriſt haue proſpered and growen foreward vnto the higheſt degre of Euangelical godlines, him thei ſee now paſt life, ⁊ void of any ſpirit, ⁊ by moſte mercileſſe portours to be euen in carring out towarde the derke pit of yͤ graue. But yet neuertheleſſe the mother all the while foloweth: the folke of yͤ toune alſo doe folow (for charitee can ſcarcely by any meane deſpaire,) ⁊ with teres, with fetting ſighes, ⁊ with woful lamentacions thei declare what thing thei wiſh: But the thing yͭ thei wiſh lyeth not in their power to geue, neither bee thei hable to kepe hym ſtill, whā life was once departed, nor yet of power to reiſe him vp again, after he was dead. To mans power he was dead, ⁊ paſt all poſſibilitee of calling again to life. But al is wel inough. At yͤ weping teres of his Churche, Jeſus cometh, and meteth them: luckie ⁊ bliſſed at all times is the meting of our ſaueour with any bodie. He caſteth an iye on his wiedow: luckie ⁊ bliſſed at al times is the mercifull lordes beholding of ani bodie. He caſteth no iye on yͤ dead body, who becauſe he thought not himſelf to bee in any nede of mercie, did not yet ſeme woorthie the mercie of Jeſus: but yͤ earneſt affecciō and zele of yͤ churche dooeth obtein the thing, which the ſinner being deſperate ⁊ paſt all grace doeth not ſo much as wiſhe. The lord biddeth the mourning to bee ceaſſed, bringing thē in hope of ioye to folow after: he putteth his hande to the bere: The portours of the dead corpſe doe ſtand ſtil. The firſt point of hope yͭ one is in the waie of emending again towardes innocencie is, not to goe any ferther in naughtines. He yͭ ceaſſeth to be wurſe thē he was, geueth yet ſome tokē of hope on himſelf, yͭ he wil one day weare better. And yet doeth this not ſo fortune, onleſſe Jeſus voucheſalue wͭ his mightiful hande to touche the bere. The hand of Jeſus ſetteth an ende vnto al wicked deſires or appetites, that yͤ partie ſhall now ceaſſe from

The carriers of the wiedowes dead ſonne, what thei are.

The church what perſones ſhe receiueth to lyfe again.

The people folowing the dead corpſe what they ſignyfye.

The meting of Chriſte with any bodye is alwaies luckye.

The praiers of the churche for ſinners, what force it is of.

One degree of emendement is to goe no ferther in naughtineſſe.

C

from all naughtineſſe, which was in carrying to yͤ graue. The church in dede praieth, ſhe maketh great entreacting, ſhe exhorteth, ſhe chydeth ſuche perſones as dooe offende, becauſe ſhe would haue them to emende and bee in perfeict reſt from their viciouſneſſe. But all this in vaine, onleſſe Jeſus with his ſecrete vertue and power ſhould touche the ſolle of the ſinner beeing dead.

Jeſus is the life of euery man.

For Jeſus is the life of euerie man, yea, euen of the dead too. And good hope there is that life will come again, whan Jeſus vouchſalueth to touche the bere: but the hertines of life dooeth not yet returne, onleſſe the lorde doe ſpeake vnto the dead.

At the voice of Jeſus the dead dooe reuiue.

At the voice of whom onely and none els, the dead doe reuiue againe, yea, although thei haue been laied in graue, yea, and haue lyen of fower daies continuaunce there: to the entente that no man ſhoulde thinke ani ſinners to be ſo ferre paſt grace, of whoſe recouerie to grace again the charitee of the Churche ſhoulde deſpaire. Lazarus was caried out, he was buried, he lay ſtinking already in his graue, yet was there weping and wailling made for him all the while, & at the voice of Jeſus calling hym, he came furth of his ſepulchre.

The trouble of Jeſus in reiſyng of Lazarꝰ.

And in dede Lazarus was with ſomewhat more a doe reiſed to life. For Jeſus at yͤ preſent did (as it were) rore out in his ſpirite, he wept, and was ſore troubled in himſelf: not for that it was any harder for him to reiſe one that had lien fower daies buried, thē one whoſe life departed but euē now out of his bodie: but to ſhewe how hardly ſuche perſones come to emēdement, as haue of long continuaūce accuſtomed themſelfes vnto viciouſneſſe.

It is harde for ſuche to recouer to life, as haue been accuſtomed to ſynne.

D

Jeſus caſt an iye on the wiedowe, and ſhe lefte weping: he ſhal likewiſe caſt an iye on the dead perſon, and he ſhal begin to liue. The moſt mercifull Lorde therefore turned himſelf to the partie that laie there dead: thou young man (ꝙ he) I ſaye vnto thee, *Ariſe*. He cannot chooſe but reuiue again, to whom any wordes ſhal bee ſpoken out of Jeſus mouth: yea although he were dead. For the woordes he ſpeaketh, are al ſpirit and life. What folowed of al this? He reuiued again to innocencie, that was dead in ſinnes: he ſetteth himſelf vpright, who afore laie ſtill hauing no felyng of himſelf: and (the whiche is the moſt euidente token of a minde corrected to goodneſſe) he beginneth to ſpeake, confeſſing his owne ſinnes, and geuing thankes to the mercie of god that hath forgeuen thē. He is reſtored to his mother aliues mā againe, and where he was afore in carrying to his graue with great mourning of many people, he is now with much greater ioye of them all brought home again.

Emenders are beloued to god and good men.

For this propertie hath true godlineſſe, that it loueth ſuch men muche the better, whiche haue emended from great enormities to the earneſt endeuour of leding a better lyfe. For in theſe dooeth the goodneſſe of god more better appere, then in ſuche as haue neuer fallen into any grieuous crime or enormitee.

And there came a feare on them all.

The mother reioyceth that ſhe hath receiued her ſonne again. And thei whiche afore dyd mourne for the corpſe, doe now reioyce: and not only doe thei reioyce, but alſo euery one of them, as many as wer preſent at this ſight, wer takē with a certain feare. For ſuch as are ſo openly euil & vncurable, yͤ Churche caſteth out of her felowſhip as dead corpſes: to the end that by the example of one, manie maie be afeard to commit ſinne. But the ſame compaignie doe praiſe and magnifie the mercie of god, by whoſe power the dead retourne to life again.

A great prophete is riſen emōg vs.

For ſo notable a miracle ſeen, yͤ ſame people ſaide: A great prophete is there ſpronge vp emongeſt vs, and God hath taken regarde to his people. For the Jewes did as yet deme

A deme ne ſuppoſe no higher thing of Chriſt, but yͭ he was ſome notable prophet. And of this act alſo did yͤ fame of yͤ lord Jeſus grow, yͤ bruite of yͤ matier being ſpred abrode, not only throughout al Jewry, but alſo throughout al yͤ coaſtes on everi ſide yͭ lieth about fluime Jordane, wher Jhõ had afore baptiſed aſwel yͤ other people, as alſo Jeſus ſelf.

The texte.
*Math. xi.

¶ And the diſciples of John ſhewed him of al theſe thinges. *And John called vnto him two of his diſciples, and ſent them to Ieſus, ſaying: Art thou he that ſhoulde come: or ſhall we looke for an other? when the men wer come vnto him, thei ſaide: John Baptiſt hath ſent vs vnto thee, ſaying: Art thou he that ſhould come, or ſhall we awaite for another? And in that ſame houre he cured manie of their infirmities and plagues, and of eiuil ſpirites, and vnto manie that wer blinde he gaue ſight. And he aunſwered and ſaide vnto them: Gooe your waies, and bring woorde againe to John, what thinges ye haue ſeen and heard, howe that *the blinde ſee, the halte goe, the lepres are clenſed, the deafe heare, the dead ariſe againe, *to the poore is the glad tidinges preached, and happie is he that is not offended at me.

*Eſa. xxxv
*Eſai. lxi.

John Baptiſtes diſciples half enuye Jeſus.

And the diſciples of John ſhewed him of all thinges.

Than certain of Johns diſciples, half enuiyng at ſo great ſucceſſe of yͤ thinges, that wer wrought and doen by the handes of Jeſus, & hauing a certain ſpice of enuie at his name, becauſe he weaxed everi one day more famous then other, & in manier derkening yͤ glorie of John, of whom thei had an high opinion: make relaciõ vnto John, lying faſt bounde in the prieſon, of al yͤ thinges yͭ Jeſus ſpake & did. John therfore of purpoſe to remedie & cure this affeccionate mynde of his diſciples, called two of them apart vnto him, & ſent thẽ vnto Jeſus, to demaund of him this queſtiõ: Art thou he yͭ was ſaid ſhould come, or els doe we loke for an other: John had ſo oftẽ alreadie geuẽ teſtimonie of Chriſt, & alſo poincting at him with his finger, had ſaide of him: *Behold the lambe of God: Behold him that taketh awai the ſinnes of the worlde.* And nothing is there more contrarie to all reaſon, then to thinke that ſo great a Prophet as John, being now nere vnto his death, ſhould begin to doubt. For though his bodye were in prieſon, yet was not his teſtimonie of Chriſt bounde in chaines: neither did the derkeneſſe of the prieſon anie thing dimme his iudgement concerning Chriſt. For whom he had acknowlaged in his mothers wombe, him did he no leſſe acknowlage in the prieſon. But the ſinguler good man iudged it ſo to bee moſt expedient, that he might by this waie, as it wer, make deliuerie of his diſciples into the handes of Jeſus. When Johns diſciples therefore had doen their meſſage to Chriſt after yͤ ſame manier and fourme as their maiſter had geuen them in commiſſion, the lord Jeſus did at the firſte make them no aunſwer. But many miracles dooen in their preſence, right many ſondrie maladies drieuen out from ſuch as wer ſicke, many vncurable eiuils put awai frõ men, vnclene ſpirites caſt out of mẽ with a worde, the ſight reſtored vnto manie yͭ wer blinde: at laſt thus he aunſwered them: To what purpoſe is it for me to geue ſentence of myſelf, who J am? There is no teſtimonie more clere out of doubt, thẽ yͤ teſtimonie of a mannes actes. Goe your waies & beare worde vnto John, what ye haue ſeen with your yies, & what ye haue heard with your eares. The blind receiue their ſight: thei that wer lame, are made hable to walke: lepres are made clene: yͤ deaf haue their hearing reſtored: yͤ dead returne to life again: the poore & low doe enbrace the glad newes of ſaluacion: according to the prophecie of Eſaie, whiche ſaieth: He hath ſent me to preache the ghoſpell vnto the poore. John preached the kingdome of heauen to bee at hand. Weigh ye with your ſelfes, whether theſe thinges which ye ſee, bee thinges woorthie & ſeming for the kingdome of heauen. And bliſſed is he, yͭ ſhall not turne theſe thinges

And John called vnto him two of his diſciples. &c. Art thou he that ſhould come. &c.

John ſendeth two of his diſciples to Chriſte.

B

Jhõ why he ſent his diſciples to Jeſus to aſke whether he wer the Meſſias.

Goe youre wayes, and bring word agayne to John what ye haue ſeen.

How Jeſus aunſwered Johns diſciples, demaundyng whether he wer the Meſſias.

How that the blynde ſee, the halte goe.

A mannes actes doo beſt teſtifie of hym, what he is.

Happie is he that is not offēded at Chriſte.

C

And happie is he that is not offēded at me.

whiche I dooe for the health of menne, into an occaſion of ſlaunder to himſelfwarde. For as the greatneſſe of yͤ thinges wrought by me, ſhal ſtiere many perſones to enuie againſt me: ſo ſhal the weakenes of this bodie, bee occaſion of ſlaundre to a great maignie. With this ſaying Ieſus did ſecretely checke the enuie of Iohns diſciples, geuing alſo therewithall a bywoorde of knowlage that it would ſo come to paſſe, that the worldely open ſhame of the croſſe, (by whiche in any wiſe the miſterie of the kingdome of heauen was to bee executed and accoumpliſhed) would turne many mennes hertes awai from the doctrine of the ghoſpell: & ferther, that bleſſed ſhould thei bee, who neither would beare enuie ne grutche at his glorie, ne as menne diſmaide or troubled with his reproche of open death, would ſterte backe from his holſome doctrine.

The ſhame of the croſſe droue mani awai from the goſpel.

The texte. Math. xi.

¶And whan the meſſagiers of Iohn were departed, he began to ſpeake vnto the people concerning Iohn. What wente ye out into the wilderneſſe for to ſee? A rede ſhaken with the winde? But what wente ye out for to ſee? A man clothed in ſofte raimente? Beholde, they whiche are gorgeouſlie apparelled, and liue delicatelye, are in kinges courtes. But what wente ye foorth to ſee? A Prophete? yea I ſaie to you, and more then a Prophete. This is he of whome it is written: *Beholde, I ſende my Aungell before thy face whiche ſhall prepayre thy waye before thee. For I ſaie vnto you: emonge womens children, is there not a greatter Prophet then Iohn Baptiſte.

*Mala. iii. Marke. i.

D

The teſtimonie that Chriſt gaue in commēding Iohn Baptiſt.

And whan Iohns diſciples wer gon their waie, to report vnto him the aunſwere of Ieſus: the Lorde begon largelie to ſpeake in yͤ praiſe of Iohn to the entent that none of them ſhould by reaſon of demaunding the former queſtion by his diſciples, miſtruſte or ſuſpecte Iohn hymſelf to bee any thing wauering: or concerning his own teſtimonie that he had afore geuen of Ieſus, to haue nowe chaunged his mynde, and to bee half in a doubt of the ſame. Ieſus therefore remoueth awai from Iohn the ſuſpicion of inconſtauncie, & alſo maketh Iohns teſtimonie concerning hym, to be of the more credence and weight: in ſuch wyſe extolling Iohns excellent vertues, that yet neuertheles he gaue hym not the title of Meſſias, whiche title certain perſones for a good long ſpace did labour to geue vnto him. And in this manier it was yͭ Ieſus ſpake. Yf ye ſuſpecte (ſaith he) that Iohn, who a good whyle ſens, gaue teſtimonie of me, is now of a wauering minde, why thā did ye a great while agon leaue the townes after that ſorte, and renne ful and wholle into deſerte places to ſee yͤ man? And what went ye to ſe? A rede (trow ye) that is blowen to and fro with the winde and neuer long abideth ſtedfaſt? But goe to yet, what went ye furth at laſt to ſe? A man (trow ye) gaily apparelled in ſoft ſilkes, that he maie with deliciouſnes of fare, or with ambicion of honour bee corrupted? But this ſuſpicion can not light on a mā, which went clothed in a camels hide, whiche girt his loignes with a rough thong of hearie leather, whiche liued with graſſehoppers to his meate, and with plaine water to his drynke, and whiche, whereas he ſuſteined his life with no finer diete thē this, did beſides alſo faſt veraie often. Whom gorgeous araie doeth beſt pleaſe, whom deliciouſnes of meates dooeth delite: ſuche dooe ſeke and make ſhift to bee in kinges courtes. And on ſuch perſones as haue a great deſyre to the thinges aboue ſaide, the ſuſpicion of a corrupt ſentence and minde, of inconſtauncie and wauering, or of plain flatterie, maie perchaunce light. But Iohn hath preferred wildernes before the courtes of princes: he hath preferred yͤ hearie hide of camels before veluettes and ſilkes, and before garmentes of cloth of gold, or

What wente ye out into the wildernes for to ſee? a rede ſhakē with the wynde?

A man clothed in ſoft raimente.

The integritee of Iohn.

Delicate perſones ſeke to bee in Princes courtes.

Thei that are gorgeouſly apparelled. &c. are in kinges courtes.

ſet with precious ſtones: wild honei and locuſtes hath he preferred before the martſpaines and other ſwete delicates of kinges, and plaine water before the ſwete hipocras of the riche men. And how that John can in no wiſe flattre, yea the verai priſone that he is in, doeth ſufficiently crie. There is therefore no cauſe why any man ſhould ſuſpecte yͭ John did afore for anie mans pleaſure or fauour geue ſo high & woorthie teſtimonie of me, and now to haue chaunged his minde. But yet would I faine knowe, what thing called you foorth into wilderneſſe, was it (trow ye) to ſee a prophete? In dede he openly confeſſed that he was not the Meſſias, yet this one thing doe I affirme vnto you, if ye ranne foorth into wildernes for that cauſe, to ſee a prophet, ye are not fruſtrate ne deceiued of the thing ye looked for. Ye haue in veraie true dede ſeen a prophete, yea and more then a prophete too. For thiſſame is verai he, of whom Eſaie long & many a daie gon did prophecie, that he ſhould bee the foregoer of Meſſias. Beholde (ſaith he) *I ſende my meſſagier before thy face, which ſhall prepaire thy waie before thee.* For the prophetes did by derke miſtical ſayinges, foreſhew certain thynges long after to come: but this John did with his finger, poincte to Meſſias, and did ſhewe hym, whan he came. Therfore thei that thinke highly of John, dooe thinke rightly & wel. For thus much I affyrme vnto you al: Emõg al the men that are nowe in this time, or afore times hitherto haue been borne of women, there hath not any Prophete ariſen greater or more excellent then John.

John baptiſtes repentaunce and ſobrenes of diete.

But what wente ye furth to ſe? A prophet.

The conſtaunce of John baptiſte.

John Baptiſt, more then a prophet.

Emõg wemens children, is there not a greatter prophet thẽ John Baptiſte.

B

The texte.

*Marke.i.

*Math.xi.

*Mat.iii.

*Math.xi.

¶ Neuertheleſſe, he that is leſſe in the kingdome of God, is greatter then he. *And al the people, and publicanes that heard him, iuſtified God: and were baptiſed with yͤ baptiſme of John. But the phariſees & lawiers deſpiſed the counſail of god againſt themſelues, and were not baptiſed of him. And the Lorde ſaide. *Whereunto ſhall I liken the men of this generacion: and what thing are thei like? Thei are like vnto children ſitting in the marcate place, and crying one to another, and ſaying. VVee haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not wept. For John baptiſt came, *neither eating bread nor drinking wine, and ye ſaie: He hath the deuil. *The ſonne of man is come, and eateth and drinketh, and ye ſaie, behold a glutonous man, and an vnmeaſurable drinker of wine, a frend of publicanes and ſinners. And wiſedome is iuſtified of all her children.

It is great and great enough that I dooe nowe witneſſe of hym. But the thing that ſome aſſigne vnto him, he wil not himſelf acknowlage ne take as due vnto hym. For there is one greatter then he in vertue to dooe thynges, and alſo in dignitie, who neuertheleſſe after the opinion and acceptacion of the people, is inferiour to hym in the kyngdome of heauen. The ſtreight liuyng of hym, and his goyng into deſerte out of al coumpaignie, thei dooe highly eſteme, and the familiaritee of this other they dooe contemne. The dignitee of John they haue in reuerence, at the glorie of this other thei haue enuie. The doctrine of him thei did enbrace, yͤ doctrine of this other thei ſlaũder & depraue. He preached baptiſme vnto repentaũce, for he affirmed yͤ kingdome of heauen to approche, & to yͤ voice of him herkened euery bodie, aſwell the ignoraunte and inferiour people, as alſo publicanes, ſouldyers, and harlottes, makyng haſte to the baptiſme that John miniſtred vnto them, confeſſyng themſelfes to bee ſinners, and beeing deſirous and fain to bee waſhed from their ſynnes. And ſo did thei glorifie the righteouſneſſe of God, acknowelagyng their owne vnrighteouſneſſe, (foraſmuch as no creature is clene from great ſinne, ſauing only God,) and thei embraced the goodneſſe of God, who hath made promiſſe that he will freely forgeue all the offenſes, and tranſgreſſions of

Neuertheleſſe, he that is leſſe in the kingdome of God, is greatter then he.

Many of the people eſtemed John higher then Jeſus.

And all the people and publicanes that hearde him iuſtified God.

Chriſt forgeueth all ſinnes frely.

the former life vnto all perſones that with ſincere truſt and affiaunce, will take their refuge vnto him. And contrarie wiſe, the Phariſees, the Scribes, and the lawiers, while thei reken it ſhame to acknowlage their owne iniquitee, thei haue rather willed to make god a liar, thē to embrace the trueth: and therefore thought thei ſcorne to be baptiſed of Iohn, which thing turned vnto their confuſion and caſting awaie, deſpiſing the mercifull determinacion and ordeinaunce of God, who hath appoincted and determined to aboliſhe the ſinnes of al mortall people by this moſt eaſie and ientill wai. For what is a more eaſie thing, then to confeſſe, and ſo to bee diepte in water: not for that innocencie was or myght bee geuen by Iohn, but for that the baptiſme and preaching of Iohn did make a preparatif to theſame innocencie, to the ende that the more noumbre of perſones myghte bee broughte to ſaluacion through ŷ preaching of him, to whō Iohn was as a forerenner and meſſagier, in caſe he ſhould fynde their hertes and mindes alreadie prepaired to receiue it. There was nothing of all the premiſſes vnaduiſedlye dooen or without a good grounde: but the prouidence of God diſpoſed al thinges to the health and ſaluacion of mankind. And the poore commoners, the people of the moſte loweſt ſort, and ſinners, who ſemed to bee fertheſt out of the wai from true godlineſſe, and verai ferre ſhort of the knowlage of the lawe: ſuch menne embraced the beneficiall and mercifull goodneſſe of God. And contrarie wiſe they whom it behoued moſte of all to vnderſtande, that theſe thinges wer promiſed by the holye ſayinges of the Prophetes, and who alſo ſemed to bee the verai pillours of all deuout holines, haue vtterly refuſed the bounteous goodneſſe of God, beeing offred vnto them, and haue felte no manier cōpunccion, to repentaūce or emendemēt, neither at Iohns preaching, nor yet at mine. And Ieſus laying this obſtinate malice plain in their face, brought in a ſimilitude of this ſort in his cōmunicacion. What ſhal I than ſay of ŷ people of this peruerſe generacion, or to what thing ſhal I ſay ŷ thei are like? Thei may be likened vnto boies, whom we ſee ſitting together in the open ſtrete, which boies aunſwering one another in their playing, vſe thus to ſaie: we haue plaied you merye ſonges vpon our pipes, and yet haue ye been thereby nothing moued to daunce: we haue plaied you mourning ſonges, & yet haue ye not wept. Thiſſame prouerbe being taken of the common guiſe of children in ŷ ſtrete, did the lord Ieſus apply & compare vnto the obſtinate Iewes, who neither with ŷ ſtreight liuing of Iohn wer moued to any feare of gods vengeaunce: nor yet wᵗ the courteous familiaritee & beneficial doynges of Chriſt, wer any thing ſtiered vnto the loue of him. For there came Ihō (ſaith Ieſus) with ſingular ſtreightnes of liuing, bothe preachyng repentaunce, and alſo geuing an exaumple of repentaunce, neither eatyng any breade, ne drinking any wyne, but liuing in wilderneſſe, clothed in a pilche of a camels hide, and girte with a girdle of leather. But for all theſe thinges ſo ferre were ye from all repentaunce, that the thyng whiche was doen for to emend you, ye turned into ſurmuiſed ſlaunders and querels, ſaying. He lacketh commō reaſon, he hath a deuil in him. The ſonne of man is come, ſeking by ŷ contrary wai, to bring you to ſaluacion, ŷ is to wete, as a mā familiar & readie to mete or ſpeake to all perſones ŷ would heare him, making no ſhew of any newe ſtreightenes of liuing, nor manacing or threatening any puniſhmēt: but alluring al perſones wᵗ benefites vnto ŷ loue

of

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The Phariſees not acknowlageing their iniquitie, laboure to make God a lyer.

The people embraced the mercie of God, and the Phariſees contemned it.

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The peruerſe generacion of Phariſees to whō thei are lykened.

We haue piped to you, and ye haue not daūced. &c.

The obſtinate Iewes coulde not by any way bee moued either to the loue of Gods mercye, nor to the feare of gods vengeaunce.

For Iohn Baptiſte came neyther eating breade, nor drinking wine. &c.

The Iewes quereled againſt the liuing both of Iohn baptiſte and Chriſte.

The gentill trainyng of Ieſus to allure all perſones.

The ſonne of mā came eatyng and drinking. &c.

A of him, eating and drinkyng as other folkes vſe to dooe, being conuerſaunt emong al ſortes of men whatſoeuer they wer, nor differing from other men either in his meate, or els in his araie. And this mannes humanitee & curteous behaueour wherewith ye ought to haue been prouoked vnto better waies, ye turne into an occaſion of ſlaundreous reprochefulneſſe, ſaying: Behold a gluttonous felow, a drinker of wine, a frend of Publicanes, & of ſinners. But yet did the malice of men nothing preuaile againſt the working or purpoſe of the wiſedom of god. For the ryghteouſneſſe of God was euen by that meanes glorified with all the children beeyng geuen to Euangelicall wiſedome, after that it was well to bee knowen that nothyng was leaft vndooen for the ſauing of all creatures: but yet the euil and the proud, refuſing the free gift of God, to bee by their owne iuſt and true deſertes caſt of and to bee condemned: and in their ſtede publicanes, harlotes, ſinners, and heathen to be rightfully admitted to the partaking and feloweſhyp of ſaluacion. So was it prophecied afore that bee it ſhoulde, and ſo did it proue: So was it reaſon that it ſhould come to paſſe, and ſo came it to paſſe in dede. Thei that vaunted themſelues to bee godly men and righteous, wer for their vnbelief reiected and put away from the free gift of Euangelical ſaluacion: and contrari wiſe, ſuch men as through promptneſſe of beleuing, and through vncorrupte affeccion haue B violētly braſt in for to come to the lord, wer thei neuer ſo ſecular, wer thei neuer ſo much to be abhorred, wer thei neuer ſo much defiled with ſinfulneſſe: haue been receiued to the felowſhippe and brotherhood of the kingdome of heauen.

And wiſedome is iuſtified of her childrē.

The wiſedome of God iuſtified of her chyldren.

The Phariſeis refuſed & publicanes and ſynners receiued to ſaluacion.

¶ And one of the phariſeis deſired him, that he would eate with him. And he went into the Phariſeis houſe, and ſate downe to meate: * And behold, a woman in the citie (which was a ſinner,) as ſoone as ſhe knewe that Ieſus ſate at meate in the Phariſeis houſe, ſhe brought an alabaſter boxe of oynctment, and ſtoode at his fete behind him weping, and began to waſhe his feete with teares, and dyd wipe them with the heeres of her head, and kiſſed his feete, and enoincted them with the oyntment. When the Phariſee (which had biddē him) ſaw that, he ſpake within himſelf, ſaying: If this man wer a prophete, he would ſurely knowe who and what manier a woman this is that toucheth him, for ſhe is a ſinner.

The texte. *Mat. xxvi. Mar. xiiii. John. xii.

And behold, there folowed byanby in the necke herof a certain matier, wherin the caſe ſelf ſhould lay plainly before their yies, the ſame that yͤ lord had taught in woordes, concerning the puttyng awai of ſuche as thought themſelfes righteous, and the receiuing of ſinners to grace & fauour. The Phariſeis ferre aboue other men wer puffed vp in pride: by reaſon of knowlage of the law, & for the opinion yͭ the people had of their holineſſe. And ſo it befel yͭ one of thē praied yͤ lord to take a repaſt at home at his houſe. Neither did Jeſus diſdeigne the ſame to doe, who denied no man to haue his preſence that would. And whan he beeing entred into the Phariſeis houſe was ſet downe at the table: beholde a certain woman, which within the ſame citee was knowen for a notorious ſinner, as ſoone as ſhe knew that the moſt merciful lorde Jeſus (who woulde debarre no creature from coming to him, who alſo did moſt promptly and readily help al the euils of all perſones) was there preſent: ſhe altogether miſliking her ſelf for her ſinfulneſſe, but yet conceiuing great truſt and affiaunce of the mercifull goodneſſe of Jeſus, did (as ye would ſaie) breake in parforce into the Phariſeis houſe. The ardent deſire of hir hert had ſhaken of al ſhame and baſhefulneſſe from her in thys behalfe, though ſhe knewe well inough with howe great

And one of the Phariſeis deſired him that he would eate with hym.

The Phariſeis why they were ſo puffed vp in pride.

Jeſꝰ biddē to a dinner at a Phariſeis houſe.

A woman in the citie which was a ſynner as ſone as ſhe knewe that Jeſus ſate at meate. &c.

A woman that was knowen to bee a notorious ſinner cōmeth to Jeſus ſitting in a Phariſeis houſe.

ſtately diſdeignfulneſſe, and ſtraunge countenaunce the Phariſaicall ſort vſed to turne awai their faces from ſinners, and not once to looke vpon theim, whereas theimſelfes within foorth ſwimmed as full as their ſkyn might holde, of muche more grieuous vices. And this woman ſhe broughte with hir the precious thynges of hir moſte chiefe pleaſures and nicitie, that ſhe had yet remainyng wyth hir, as monumentes and tokens of remembraunce of hir former life, (which life ſhe nowe abhorred,) and vpon Chryſt (in the heauenlye loue of whome ſhe nowe burned) it was hir entente without makynge any ſtore thereof, plenteouſlye to poure it oute, and in cheriſhynge of hym to beſtowe al theſe precious ⁊ fine thiges, wherwyth ſhe had afore times naughtyly ſerued hir owne delicate pleaſure, and had made hir ſelf amiable vnto the worlde. And the thyng that ſhe broughte, was a fine delicate lytel boxe of ſwete oynctement and ſauours, whyche veſſel they called Alabaſtre, of a Greke terme, becauſe of the ſmotheneſſe of it (which letteth yͭ one may vneath take it vp, ⁊ holde it in his handes from ſlippinge.) But the oyctment was ſpecially good and fyne, and had coſte a greate ſumme of monye to bee geuen for ſo ſmall a thinge. And in olde tyme ſuche as were bondeſeruauntes to the ſenſual pleaſures of the fleaſhe, did verai greately delighte in ſwete oynctmentes and perfumes, and eſpecially in compaignie at any banquetinges. But ſee and note yͤ holy importunity of this womã beeyng a ſinner. She did not only ieoperde as an vnbidden geſte boldely to entre into the houſe of a Phariſee: but alſo euen as ſhe was decked and trimmed in hir araie, came in boldely into the coumpaignie as thei ſatte at the bourde. And becauſe yͤ tables of the parloure ſtoode ſo, that they letted hir to come and caſte hir ſelfe down proſtrate on the foreſyde at the feete of Jeſus: ſhe ſtood behynde at his backe, and (aſwell as ſhe mighte dooe,) begoonne to waſhe hys fete wyth teres of weppynge, marryng for hir ſolle healthe the beautye of hir iyes, whyche of longe tyme afore ſhe was woonte in the waye of abominacion to peynct with Stibie: and the feete of Jeſus being wel waſhed with teres trieclyng down from her yies lyke the droppes of rayne in a ſhower, ſhe wiped drye agayne, not with any towell of linnen, but with the heares of her owne head, whiche ſhe had vntyll that day, cuſtomably vſed for the delicate and ſenſual pleaſure of the fleſhe, to enointe with ſwete perfume, to dye with colours, to kembe, and to brede with writhes of golde enterlaced emong it. The wonderful loue alſo of this woman whiche had been ſo greate a ſynner, was with all thys not yet ſatiſfied: but after that Jeſus feete wer ſo waſhed and wiped, ſhe left not kyſſing of them. But all the thinges whiche were once the inſtrumentes of her filthie pleaſures, ſhe now turned to the obedient ſeruice of him, who onely, and none but he, is to bee loued. Thou haſt now the plain facion of a ſinner, through vnſaciable importunitee of ardent loue, and through ſtedfaſtneſſe of feith, breaking parforce into the kingdom of heauen. Now on the other ſyde haue thou a paterne of the Jewe, who through his preſumpteous conceipt of himſelf, and his vnbelief, maketh himſelf vnworthie the merciful goodneſſe of god, that is offered. The Phariſee which had deſired Jeſus to diner, whan he ſaw this: wheras his part had been to fauour the woman of ſuch a feruent good zele preſſing in, and with ſo great humilitie ſubmittyng her ſelf to Jeſus, and by ſo manye tokens proteſting an earneſt repentaunce of her former life, and wheras he ſhould haue loued the mercifulneſſe of

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She brought an alabaſter boxe of ointmente. ⁊c.

The Phariſeis diſdeigned ſo muche as to loke on ſynners.

The Alabaſter boxe of ſwete ointemente wherewith Marie Magdalen enbaulmed Chriſt.

D

And ſhe ſtode at his fete behind him weping. ⁊c.

The holy importunitie of Marie Magdalene in comming to Chriſte.

Marye Magdalen waſheth Chriſtes feete with her teres ⁊ wipeth thẽ with her heare.

And began to waſh his fete with teres, and did wype them with the heres of her head

An exaumple of a ſynner through feith breaking perforce into the kingdome of heauen.

An exaumple of a proude Jewe for his vnbeliefe made vnworthy the mercye of God.

Whan the Phariſee whiche had bidden him ſawe that: he ſpake within him ſelfe. ⁊c.

A fulnes of Jeſus, who putteth away no perſon from him: he is contrarie moued to the ſlaundreous miſiudgeing of them bothe. For this did he thinke within himſelf: This man if he wer a prophet ſuch an one as he is reputed to be, forſouth he could not be ignoraunt, what woman & of what ſort ſhe wer, that thus toucheth him with her handes. For a common harlot ſhe is, & a woman of notorious vnchaſte liuing: which thing if he did know, he would not ſuffre himſelf to be defiled with the touchyng of a bodie polluted & vnclene. For the Phariſee thought holy men to bee polluted if thei did but ſo much as once talke with a ſinner. Such was yͤ ſtately proud bragges of counterfeicted righteouſnes, through which the Jewes ſtood highly in their own conceiptes incurring the great indignacion of God therby.

If thys man wer a Prophet, he woulde ſurely knowe who and what maner woman this is. &c.

The Phariſeis abhorred to talke with ſinners, & thou the themſelfes defiled therby.

The texte.

And Ieſus aunſwered, and ſaied vnto him: Simon I haue ſomewhat to ſaie vnto thee. And he ſayde: Maſter ſaie on. There was a certaine lender whiche hadde two debtours, the one oughte fiue hundreth pens, and the other fiftie. Whan they hadde nothing to paye, he forgaue them both. Tell me therfore, whether of them wyl loue him moſt? Simon aũſwered and ſaide: I ſuppoſe that he to whome he forgaue moſt. And he ſayde vnto him: thou haſt truely iudged. And he turned to the woman, and ſayde vnto Simon: ſeeſt thou this woman? I entred into thy houſe, thou gaueſt me no water for my feete: but ſhe hathe waſhed my feete with teares, and wiped them with the heares of her head. Thou gaueſt me no kyſſe. But ſhe ſens the tyme I came in, hath not ceaſed to kyſſe my feete. My head with oyle thou diddeſt not enoynte: B but ſhe hath enointed my feete with ointement. Wherfore I ſaie vnto thee: manye ſynnes are forgeuen her, for ſhe loued muche. To whome leſſe is forgeuen, the ſame dooeth leſſe loue. And he ſayde vnto her, thy ſynnes are forgeuen thee.

But Jeſus to the entent that he woulde ſo much the more declare himſelf to be a Prophete, made aunſwere vnto the ſecrete thought of the Phariſei: Simon (ꝙ he) J haue a thing to tell thee. Than ſaide the Phariſei: Maſter, ſay on, what is it? Than Jeſus, ſeeing the Phariſei to geue good eare vnto him, becauſe he woulde not before all the compaignie of the other geaſtes openly detecte the vngodly thought of the Phariſei (for the part of a right goſpeller is alſo to ſe that he vſe ciuilitie & good courtiſie too) put foorth vnto him a parable of ſuche ſorte as here foloweth. Two certaine perſons at once were indebted both vnto one vſurer, of which two debtours, the one ought fiue hundreth pieces of ſiluer coine called denaries: *which were muche about the eſtimacion or rate of fiue or ſixe pens a piece of olde ſterlyng money ſo that this mannes wholle debte amounted muche nere aboute the ſumme of twelue or fiuetene pounde ſterling or rather aboue: albeit ſome writers, yea and moſt writers, do value the olde denarie, muche about twelue pens ſtarling, and than was the debt twentie fiue poundes ſtarling:* (and the other debtour oughte but fiftie of ſuche ſiluer pieces (*which was muche about the ſumme of fiue and twentie ſhyllinges or thirtie ſhillinges, or after the greater iſtimacion it was fiftie ſhillinges ſtarling*) and for aſmuche as both of them wer found vnable to paie their dueties: he forgaue them both all the wholle ſummes euery penie, that they were indebted in. Nowe whether of theſe two is bounde the more heartily of the both to loue ſo liberall a creditour? Symon not yet vnderſtanding what end this parable was mente to come to, aunſwered plainly without any ſubtiltie. Jn my minde (ſaieth he) that partie is bounde the more earneſtely to loue his creditour, to whome the more ſumme was forgeuen. Then Jeſus opening for what purpoſe he had put forth this doubtfull queſtion, ſayde vnto Symon: Thou haſt iudged rightly: but thou applieſt thy iudgemente nothing egually ne indifferently. And foorthwith he turned himſelf to yͤ woman, & ſpake vnto Symon: Doeſt thou ſee this woman, whom thou calleſt a ſynner? Doeſt thou not

Jeſus how he declareth himſelf to be a prophete.

A right preacher of the goſpell muſt vſe a good ciuilitee alſo.

There was a certain lender whiche had two debtours. &c.

A denarie the coin what it was in value.

ſee her al ful of weping, with her heare lying about her ſhoulders, making C
lauaſſe of her pꝛecious perfumed ointemente, liberall & moꝛe then
liberal of her kiſſes geuyng to my fete, liyng pꝛoſtrate afoꝛe me, & outwardly
ſhewing al the behaueour and vſage of her body, as a paterne
and liuely example of a repentaunt perſon: Theſe are manifeſt tokens
of a certayne exceding great loue towardes me. The moꝛe earneſtly yͤ
ſhe hateth her ſelf, ſo much the moꝛe frankely ſhe tendꝛeth me & maketh
of me. She came hither a ſinner: but ſhe was thꝛoughlye made holle
as ſone as ſhe touched the phiſician. Thou diſpiſeſt this womā here as
a ſynner, and of thine owne ſelfe thou haſt a good opinion and conceipt
that thou art a righteous man. But the godly zele and affecciō of this
ſinner, is ferre ods aboue thy righteouſneſſe. J am come into thy houſe
a geaſt bidden to a repaſt and deſired to come, and yet haſt thou not ſo
muche as geuen me water foꝛ my feete, whiche neuer the leſſe had been
but a ientle pointe of courteſie euery where cōmonly vſed: but this woman
hath waſſhed my feete with her owne teares, and hath wiped thē
with the heare of her head. Thou haſt not geuē me a kiſſe ſince J came
in, which euery common frende doth of a cuſtomable vſage geue one to
an other: this woman euer ſince ſhe came firſt in at the dooꝛes, foꝛ the
immoderate zele & affeccion of her hert, hath not ceaſſed ſtil to be kiſſing D
of my feete. Thou haſte not enointed my heade ſo muche as with common
oyle, which poinct of ientilnes is cōmonly ſhewed to any geaſtes
what ſoeuer they bee, that come to a repaſte in any mannes houſe: this
woman hath with a pꝛecious and a very coſtly ointemente of perfume
all ouer and ouer enbaulmed my feete, that is to ſaie, the moſte abiecte
and vile parte of the bodie. Doe not thou weigh howe muche ſhe hath
ſinned: but conſidꝛe thou howe muche ſhe loueth. Foꝛ deare loue couereth
a multitude of ſinnes. Foꝛ this muche J plainly affirme vnto the,
that a great noumbꝛe of ſinnes are foꝛgeuen hir , not becauſe ſhe hath
muche faſted, not foꝛ that ſhe hath vſed muche pꝛaier and contemplacion,
not becauſe ſhe hath been a deuout obſeruer of many phariſaicall
conſtitucions: but becauſe ſhe hath muche loued, and becauſe ſhe hath
with al her wholle heart put her truſt and confidence in me. The moꝛe
grieuouſly yͤ ſhe hath ſinned, ſo much the moꝛe doth ſhe miſlike her ſelf,
and ſo muche the moꝛe earneſtly dooeth ſhe loue me, thꝛough whoſe fre
mercye ſhe hath been delyuered from her manifolde ſinnes. So hathe
the greatneſſe and multitude of her ſinnes turned to a gracious and a
bleſſed good ende foꝛ her parte. And on the other ſide, to whome
leſſe is foꝛgeuen, that partie dooeth not loue ſo greately: as foꝛ exaumple,
ye Phariſeis thynke youre ſelues ryghteous foꝛ the obſeruing
of the lawe, and not to haue any greate thinges in you that nedeth
Gods pardone, and therfoꝛe your loue & affeccion is the colder towardes
the geuer of remiſſion. The Loꝛd, whan he had ſpoken al thys
to the Phariſee, ſaide vnto the woman: Thy ſinnes are foꝛgeuen thee.
*She had made no pꝛayers in woꝛdes, ſhe had made no confeſſion at
all in wooꝛdes, but ſhe did muche the moꝛe euidently confeſſe herſelfe
by her dooinges, and muche the moꝛe effectually did ſhe pꝛaie with
her teares. And this is to Chꝛiſte the moſte acceptable confeſſion
of all. And with this ſoꝛte of pꝛaiers is he moſt ſooneſte moued
to ſhewe mercie. Happie are thoſe teares, bleſſed is that waſt and
loſſe of ſwete oyle, bleſſed are thoſe kiſſes, whiche winne of Jeſus
to ſpeake ſuche a wooꝛde as this: *Thy ſinnes are foꝛgeuen thee.* Foꝛ Chꝛiſte is

Jeſus woꝛdes to Symon the Phariſee of Marie Magdalen

Jeſus pꝛeferreth Marie Magdalen beefoꝛe the Phariſee.

J entred into thy houſe, thou gaueſt me no water foꝛ my fete, but ſhe hath waſhed my fete with teres.

Not the noumbꝛe of our ſinnes but the greatneſſe of our loue toward god is to be cōſidered

Manye ſinnes are foꝛgeuen her becauſe ſhe hath loued much

He to whō leſſe is foꝛgeuen, doeth leſſe loue.

*Marie Magdalen pꝛaied not in wooꝛdes noꝛ made any confeſſion to Chꝛiſte in wooꝛdes, and yet had her ſinnes foꝛgeuen her.

And he ſaied vnto her: Thy ſinnes are foꝛgeuen thee.

The confeſſion of the hert is to Chꝛiſte moſt acceptable.

A not one that forgeueth ſome, & other ſome reſerueth backe: but he doth freely pardone all ſinnes together, not imputing any parte at all of the former naughtie liuinge vnto any perſone that is penitente from the bottome of the hearte.

Chriſt forgeueth all ſinnes without reſeruing any part of thē.

The texte.

And they that ſate at meate with him, began to ſaie within them ſelues: who is this whiche forgeueth ſinnes alſo? And he ſayd to the woman: Thy faith hath ſaued thee: Goe in peace.

Who is this which forgeueth ſines alſo?

And nowe marke me againe the Phariſaicall holines. True godlines dooeth as veraily reioyce at an other bodies good chaunces, as at his own. But the Phariſeis yͭ ſate there altogether at the table, enuying the mercifulneſſe of Jeſus towardes the woman beeing oppreſſed with ſinne, begon with ſecrete thoughtes to murmour againſt him in theyr hearte, ſaying: what felowe is this, which taketh ſo muche vpon him, yͭ hauing none other authoritie but his owne, he remitteth ſinnes too, whiche power not one of all the Prophetes or Patriarkes hitherto hath vſurped? No nor the prieſtes neither doe take any ferther thing vpon them, thē to praie for the ſinnes of the people. But Jeſus knowing their ſecrete thoughtes, becauſe he would the more confirme yͤ womans hearte, and ſende her home againe to her houſe a glad woman of a ſorowfull, ſaide vnto her: Thy faith and conſtant truſt in me, hath ſaued thee: Go thy waies in peace. The Phariſeis had perſwaded thē ſelues, that ſinnes were forgeuen through burnt ſacrifices, & through waſhinges. And in dede thoſe thinges had in them a certaine figure of B thinges goſtly. But the Lorde Jeſus plainely ſhewed vnto them, that all ſinnes are through the faith of the ghoſpel ful and wholie forgeuen for euer to al ſuch as repent & emende. And thus in theſe thinges which we haue made reherſal of, hath as it were vnder a certaine ſhadowe, been ſet forth a certain repreſenting of both peoples, that is to wete, the Jewes and the Gentiles: of which two peoples the one, that is to ſaie, the Jewes, did with kinde and louing pretenſe of wordes cal and bid Chriſt vnto them, crying by the ſpace of many hūdred yeares: *Come thou O Lord, and tarie not.* But whā he was come, neither did they on their own parties receiue him as their bounden duitie was to haue done, becauſe thei bare themſelues bolde on a falſe perſwaſion of holines which they had conceiued in theyr heartes through the outwarde obſeruing of the law: & yet moreouer did they murmour and whine againſt others, yͭ were willing to ēbrace ſaluacion whan it was offered. For while thei attempt & labour through yͤ oblacion of outward bodily thinges, to eſtabliſh their own righteouſnes, they wer not ſubiect to yͤ righteouſnes of God, which through feith is freely geuen. But yͤ people of the Gentiles, to whom Chriſt was not come (foraſmuche as beſides Idolatrie whiche reigned in them, they wer moreouer altogether wedded to all kynde of vices, ne had anye affyaunce in the woorkes of the lawe, in which they were altogether ignoraunte:) as ſoone as they had knowlage of Jeſus, did (as ye might ſaie) forceably breake in to him where he was, and through the plain ſimplicitie of feith wer made woorthie to haue remiſſion of theyr grieuous offences: & did with al poſſible earneſt good mindes, embrace and kiſſe the free gifte of God, whiche the Jewes did either ſet at naught, or els at leaſtwiſe did coldly & faintly embrace. Albeeit there is in this woman an example of repentaunce ſette foorthe vnto all creatures in generall, whoſoeuer ſhall beginne to lothe and hate ſinfull doinges, that he turne not himſelfe to Moſes, or to the Phariſeis, ne vnto the philoſophers: but let hym make haſt to

Jeſus

The Phariſeis murmour at Jeſus mercifulnes towardes Mary Magdalen

And he ſaied to the womā: Thy faith hath ſaued thee.

The phariſees perſwaded thē ſelues that ſinnes wer forgeuen for burnt ſacrifices, &c.

Sinnes for euer forgeuen through feith.

The Phariſee and Marie Magdalen what they figured.

The righteouſneſſe of god, freely geuen through feith.

Marye Magdalen what an exaumple ſhe is to ſinners.

Leat ſinners make haſte to Jeſus onely

Jeſus onely & to none other. None there is more merciful thē he: none more inclined to pardon & to forgeue. On Jeſus let him poure out yͭ he hath tofore been accuſtomed waſtfully to beſtow on his wicked ſenſualitie: vnto yͤ obediente ſeruice of Jeſus let him conſecrate all his mēbres, which tofore did ſerue his filthy & abominable luſtes. The touchinge of Jeſus ſhal take awaye all his ſynnes. If he cannot come to touche Jeſus head, let him touch him by the feete. There is no part of Jeſus ſo baſſe, but yͭ it maie make him holle from al his ſinnes.

There is no piece of Jeſus ſo baſſe but it healeth the ſinner.

A woman there was perfectly cured and healed from a blouddy flixe, which had done nomore but touched the ſkirtes of Jeſus garmente. And Jeſus is wel contented, that it be imputed to himſelfe, whatſoeuer ientilnes or pleaſure hath bene beſtowed on the neighbours, yea euen of the moſte loweſt degree. He wyll acknowelage any benifite, that is done to any membres of his. Leat not therfore all the conſideracion of a ſinner bee howe muche he hath offended. Leat hym not kepe any audite or accoumpte of hys well dooinges, as though he woulde bee at an euen poincte and rekonyng with Jeſus, in ſuche ſorte as the Phariſeis did: But leat him onely with his verye hearte thynke hymſelfe to bee naughte, and with all his wholle breaſte conceiue aſſured hope and truſte on Jeſus.

A ſinner what he ſhall dooe to haue remiſſion.

Leat hym begynne to hate, that he dyd once after a naughtye facyon loue, leat hym beginne to loue that once he wiekedly refuſed and cared not for. Faith ſhal at the moſte merciful Lordes handes obteine, that merites could by no poſſibility hope for. And here emong all thynges, o moſte honeſt Theophilus, conſider me threefolde ſoondrie perſones, the firſt of the woman being a ſinner: the ſeconde of the Phariſee: and the third of the Judge. The Judge onely and none but he, is in verai true dede pure frō all ſtaining, or filthines of vice & ſinne, or rather is yͤ verai true fountaine of al puritie. The woman a ſinner doeth nothyng els but wepe, waſhe, wype, kyſſe, & enoinct.

The markes and tokens of true loue & charitee towardes our neighbour.

Here haſt thou the markes to knowe the duties of true loue and charitie towardes thi neighbour. The Phariſee beeyng puffed vp in pryde with the Judaicall righteouſneſſe, ſlaundreouſly blameth and acculeth the gracious mercifulneſſe of the ſalueour, he thinketh ſkorne of the ſinner & alſo enuieth hir, hymſelf beeyng cloggued with much more grieuous eiuill.

Ceremoniall righteouſneſſe is replete with enuie

And of ſuch ſorte for the moſt parte, is the perſuaſion of righteouſneſſe, that ſpringeth of the habite or clothing, of the choice of meates, of putting a diuerſitie betwene one day and an other, of waſhinges of the body, and the veſſelles whiche ſerue to eate and drinke in, of longe beeing in prayers and meditacions, and of other lyke thinges, whiche haue a countenaunce and ſhewe of godly deuocion afore men, wheras in none of all theſe thinges conſiſteth the godlyneſſe of the goſpel. And all ſuche folkes as many as put their truſte and confidence in thinges of ſuche ſorte as the aboue mencioned, both are woonte fooliſhlye to ſtande in high conceipt of themſelfes, and to thinke vile of their neighbours, and alſo to be replete with enuie, and ſlaundreouſly to reproue the free goodneſſe of almightie God. For what if that ſame woman had touched the Phariſei, with what a ſcorneful loke would he haue ſhaken her of, with what waſhinges woulde he haue pourged himſelfe from the infeccion of her? In ſuche ſorte dooe they deſpiſe the miſerable ſinning woman: who on their owne parties are ſore ſicke of ēuie, of ſtately pride, & of the diſeaſe of burdening mē with falſe crimes: and ſuche perſons are ſo much yͤ more vncurable, for that in their own

conceiptes

A conceiptes and opinions thei ſeme nothing ſicke at al. For many times it chaunceth, that men ſooner emend from notorious and open vices, then from ſuch as kepe themſelfes hidden vnder the cloke of holineſſe. An aduoutrer, a drounkard, a felow drouned in ryot and Idolatrie, a ſouldyer that dooeth all as him luſteth, maie ſooner bee conuerted to a good mind, then a Phariſei, an enuious perſone, one that ſtandeth in his owne conceipte, a backebiter, or a diſſembler.

Men ſoner emende frō open vices then from vices hiddē vnder the cloke of holineſſe.

The texte.

¶And thei that ſate at meate with him, beganne to ſaie within themſelfes: who is this which forgeueth ſinnes alſo? And he ſaied to the woman: Thy faith hath ſaued thee: Goe in peace.

Nowe ſuche as the maiſter of the feaſt is, euen ſuch are the geaſtes alſo beeing Phariſeis. What a felowe is thiſſame (ſaie they) that he remitteth ſynnes? But the iudge, who alone and none but he knewe al mennes heartes, who alone of all men might haue looked aloft for his holineſſe, dooeth manierly and curteouſly correct the pride of yͤ Phariſee: he plaieth the attourney and aduocate for the ſynner, and both aſſoyleth and alſo coumforteth her confeſſyng her ſinfulneſſe. It muſt therfore bee the part of an Euangelicall paſtour, to flee the example of the Phariſee, and to folowe the tendre ientilneſſe of Ieſus, in receiuing ſinners.

¶The. viii. Chapter.

B

The texte.

*Lu. xxiii.

*Lu. xxiiii

And it fortuned afterward, that he himſelf alſo went throughout the cities and tounes, preaching and ſhewinge the kingdome of God, and the twelue with hym. And alſo *certaine weomen, whiche were healed of euill ſpirites and infirmities. Mary *whiche is called Magdalen (out of whom went ſeuen deuils) and Ioanna the wyfe of Chuſa Herodes ſtewarde, and Suſanna, and many others, which miniſtred vnto hym of theyr ſubſtaunce.

And it fortuned after warde, that he himſelfe alſo wente throughout the cities & tounes preaching. &c.

FOr ſo greate was the gracious goodneſſe of Ieſus towarde ſinners, (wer they of neuer ſo baſſe and lowe degree,) that he dyd not onely admitte this woman alone vnto the touching of his fete, but he did alſo at ſome times permitte certayne weomen to goe all about wyth hym from place to place as his Apoſtles did, and ſuffred aſwell himſelf as alſo his diſciples to bee relieued with the liberality and ſeruice of theſame. For where Ieſus (his twelue diſciples at al aſſaies euerye where folowyng him, to the ende that the ſede of Euangelycall doctrine myght bee the more largely ſpred abrode) did euer now and than chaunge places, walking through euerie citee and village: to the entent that he and his ſaid diſciples continually going about from place to place, and earneſtlye attending to the onely buiſineſſe of preaching the Ghoſpell and nothyng elles, ſhoulde not bee deſtitute of thynges neceſſarie: there were beſides foorth * certain holy weomen which folowed Ieſus wherſoeuer he went: and they were ſuche as either he had deliuered from vnclene ſpirites, or els he had healed from diſeaſes. Emong theſe was Marie called Magdalene, out of whom the lord had caſt ſeuen diuels: Ioanna yͤ wife of Chuſa, (who was Herodes ſteward) of a ladie of yͤ court beecome a diſcipleſſe vnto Chriſte: one Suſan alſo, and others not a fewe, who bearyng in mynde the benefite that they had receiued, dyd by ſuch meanes as thei could, helpe the buiſineſſe of yͤ goſpel foreward,

Chriſt ſuffered hymſelfe to bee relieued with the liberalitie of others.

Ieſus when he went frō place to place preaching had his diſciples with hym.

*Diuerſe holy weomen accōpaignied Ieſus when he wente about preaching from place to place, and what they were.

Ioanna the wife of Chuſa.

Chuſa Herodes Stewarde.

Suſan.

And alſo certayne weomen which were healed of euill ſpirites and infirmities

Whiche miniſtred vnto him of their ſubſtaunce.

C

miniſtring neceſſaries vnto Jeſus and to his diſciples with their own proper goodes. For Chriſt being a poore man himſelf, had choſen poore men alſo to his Apoſtles: and they chaungeing their ſeates or reſting places, and going foorth continually from one place to an other, ſo often as thei did, could not euery where haue victailes and al other neceſſaries readie for their vſe and occupying. And as the time was than, it was mete and conuenient that the firſte foundacion of the doctrine of the Ghoſpell ſhoulde bee laied by men of lowe degree, of verai ſlendre ſubſtaunce, and alſo of no learning ne authoritee. Howbeeit Paule (whoſe diſciple J was, and did long time folow and attēd vpon him,) had more minde to labour with hys owne handes, then to liue at the finding of other folkes. But muche more are thei that haue enough of their owne and are fitte to preache the Ghoſpell, bound freely to depart to their brethren with ſome porcion of that, that God hath ſent them. And yet this notwithſtandyng, he thought it to bee a thyng of reaſon and conſcience, that thei which ſowed the ſpirituall foode ſhould be relieued and ſuſteined, as often as nede wer, with aide and ſuccour of thynges neceſſarie for the bodie, at the handes of ſuche perſones, for whoſe behouf thei tooke peines. But Chriſte becauſe he would teache that this liberalitee ought not to bee of any compulſion, but of eche folkes own accord and voluntarie will, he admitted in dede and receiued certain weomen into his compaignie and traine, but it wer onely ſuch as of their own accorde did folowe: howbeit neither did he call or ſend for any vnto him, neither doe we reade that euer he craued or required any thing of any bodie, becauſe he would the more effectually make ſome aſhamed of their ſhameleſſe facions: foraſmuche as where they take no paines at al for the goſpels behouf, yet vnder pretence of laboring in the goſpel, thei wil by plain force and extorcion loke and require to haue of the people againſt their willes, not onely that may ſuffice for neceſſitee, but alſo that is more then enough, becauſe thei wil be mainteined in ryot and exceſſe. But truely the free liberalitee of good people ſhal neuer faill that man, whiche with a ſincere mynde dooeth altogether embuiſie and occupie himſelf in preaching the goſpell. Moreouer Jeſus like as he did admitte all perſones, whateuer they were to the helping foreward of the goſpel: ſo did he vſe not to admitte either hys mother or any of hys brethren and kynſfolkes to hyndre the effectuall proceding of the ghoſpel.

Paule laboured with his owne handes for his liuyng.

Paule willed that preachers ſhould be relieued of ſuche as he preached vnto.

Chriſt why he had wemen in his cōpaignie and what weomen.

Chriſte neuer requiered any reliefe of any bodye, and why?

D

A good preacher ſhall neuer lacke.

¶ Whan much people wer gathered together, and were come to him out of all cities, he ſpake by a ſimilitude: *The ſower went out to ſowe his ſeede: and as he ſowed, ſome fell by the waie ſide, and it was troden down, and the foules of the ayre deuoured it vp. And ſome fel on ſtones, and asſoone as it was ſprong vp, it withered awaie, becauſe it lacked moiſtnes. And ſome fel emong thornes, and the thornes ſprang vp with it, and choked it. And ſome fell on good grounde, and ſprang vp and bare fruicte, an hundreth folde. And as he ſaied theſe thynges, he cried: He that hath eares to heare, leat him heare.

The texte. *Mat. xiii. Mark. iiii.

And on a certain daie whan he was gon foorth of the houſe vnto a lakes ſide, by reaſon of the great multitude of people whiche reſorted vnto him to heare him, & ſate there on the ſhores ſide buiſilye teaching the people: ſo great a multitude of both men & weomen out of the cities thereby, came renning to heare him, that becauſe of the people gathering ſo thicke about him, he was conſtreigned to goe into a boate: and out of yͤ ſaied boate (as it had been out of a chaire or pulpite) he taught the

Jeſus taught out of a boate as out of a pulpite.

A the multitude being aſſembled of all ſortes of people, and ſpake many thinges vnto them vnder the miſticall derke couerture of ſimilitudes and parables: partelye that he might the more effectuallye ſtiere vp in them an earneſt deſire to learne: ⁊ partly that it might ẏ more diepely ſettle ⁊ reſt in their myndes, ẏ had been enprinted by a miſtical derke colour of ſpeaking. Firſt therfore he put forth a ſimilitude or parable to aduertiſe thẽ al with gredie mindes to receiue ẏ preaching of ẏ goſpel, ⁊ not to rekõ it ſufficient to haue heard it, onleſſe thei beſtowed it whã thei had heard it to ẏ vſe ⁊ exerciſe of godlineſſe. There went foorth, (ꝙ he,) a certain houſbandman to ſow his ſede, ⁊ whyle he doeth euerie where caſt his ſede abrode, leauing no place void, as one ẏ coueted as much encreaſe as was poſſible, the ſedes were receiued in diuerſe ⁊ ſondrie places of the grounde, not being euerie one of egual fruictfulneſſe, to beare. For ſome of the ſedes whan thei wer caſt, fel by ẏ hygh waies ſide, and theſe ſedes partly were troden on and al to bruiſed wͭ the fete of ſuch as went by the wai: the remnaunt, becauſe it was not couered with yearth, ẏ birdes of the ayre did eat vp. Again ſome ſedes fell in ſtonie places of the ſoile, ⁊ being receiued with thinne couerte of yearth which ſcarcelye hidde the ſtones, it ſproung vp in dede a litell while: but becauſe it had not yearth inoughe vnderneath it to geue it moiſtre to the ful ripenes, anon after it was ſhot foorth aboue groũd, it dried vp ⁊ withered awai as ſoone as any feruent heat of the ſunne came to it, ⁊ ſo euen in the firſt blading it periſhed. Againe ſome of the ſedes fel emong thornes, and ſproung vp in dede alſo, but the thornes that ſproung vp with it becauſe thei quickly ſhoote vp, ⁊ dooe cõmõly ſprede themſelues abrode of more thickeneſſe ⁊ heigth alſo then the corne doeth, it came to paſſe that the blade that had come of good ſede was ſmoudred and ſtifled vp, ſo that it could not ſhoote vp ſo high as to haue the open aire at large. But yet did not all the ſedes fall vnluckilie. For ſome there was that fel vpon good yearth, and whan it was ſproung foorth, brought fruicte an houndred foulde. Whan the Lord had thus muche ſaied, becauſe he knewe that the woordes whiche he had ſpoken were not perfeictely vnderſtanded of euerie bodie: and yet wylling to haue them afterwarde beare well in mynde the parable whiche directlye concerned the welth of all creatures: he cryed with a loude voice, ſaying: he that hath eares apt to heare the wyſedome of ẏ ghoſpell, leat him hearken wel to the wordes which I haue now ſpoken. For they require to haue an hearer neyther groſſe of capacitee and vnderſtandyng, nor that whan he ſhoulde geue eare, wyll ſtande gapyng and yanyng as though he were more then halfe in ſlepe. And the wordes touche euerie one of you without exception. There bee ſome whiche like vnto dead images haue eares, but not to heare me. Thei haue eares inough to ſerue them vnto Phariſaical cõſtitucions, but towarde the doctrine of true godlineſſe thei are ſtarke deafe.

He ſpake by a ſimilitude.

The ſower went out to ſowe his ſede.

And as he ſowed, ſome fel by the waies ſide, ⁊c.

And ſome fell on ſtones, ⁊c.

And ſome fell emong thornes.

B

And ſome fel on good ground, ⁊c

And as he ſayed theſe thinges, he cryed: he that hath eares to heare, leat him heare.

Jeſus why he taught many thinges in parables.

The parable of the ſower that wẽt foorth to ſowe his ſeede.

He that heares leat him heare.

Some haue eares to phariſaicall conſtitucions, but to the doctrine of the goſpel their eares be ſtopped.

¶And his diſciples aſked hym, ſaying: what manier of ſimilitude is this? And he ſayde: Vnto you it is geuen to know the kingdome of God: but to others by parables, *that whan thei ſee thei ſhould not ſee, and whan they heare, thei ſhould not vnderſtande. The parable is this. *The ſede is the woorde of god. Thoſe that are beſyde the waye, are they that heare: than commeth the deuill and taketh awaie the woorde out of their hertes, leſte thei ſhould beleue and be ſaued. They on the ſtones are they whiche whan they heare, receyue the woorde with ioye, and theſe haue no rootes, whiche for a whyle beleue, and in time of temptacion goe awaie. And that

The texte.
Mat. xiii
Mark. iiii.
*Eſaie. vi.
*Mat. xiii
Mark. iiii.

whiche fell emong thornes are thei, whiche whan thei haue heard, goe foorth and are choked with cares, and richeſſe, and voluptuous liuing, and bring forth no fruit. That whiche fell in the good ground, are thei whiche with a pure and good herte, heare the woorde, and kepe it, and bring foorth fruite through pacience. C

And the diſciples whiche wer nereſt about Jeſus, and moſt familiar with hym, deſired him to declare the derke miſterie of the parable. To whom thus he ſaid: Unto you as vnto familiar frendes of houſehold, it is geuen to know the miſtical ſecretes of the kingdome of god.

Unto you it is geuen to knowe the kingdome of God.

The courtes of temporall kinges haue certain priueties belonging to them, and matiers of counſaile whiche are kept priuie from the multitude of the common people, and from al ſuche others as haue nothing to dooe in the courte.

The goſpel alſo hath it ſecretes ⁊ priuities not to be opened without good cauſe why.

The kyngdome of the ghoſpell alſo hath in lyke manier ſecrete priueties belonging to it, which may not without conſideracion and good cauſe bee vttered to euerie bodie at al auentures: but muſt ſo be ſet foorth as thei maie be ſeen onely of them whiche are of houſcholde belonging to God almighties courte, and vnto others it muſt bee enwrapped and ſhadowed in darke parables, to the entente that ſuch as are vnworthie perſones, whan thei ſee it, maie not ſee it, and whan thei heare it, maie not vnderſtande it.

The ſecretes of the goſpell why it is vttered in parables.

The ſede is the worde of God. &c.

And as for the parable this is the ſecrete mening of it. The ſower is the ſonne of man, the grounde the herte of man, the ſede is the woorde of the ghoſpell. It is not yearthly ſeede but heauenly, ne proceded from man, and therfore is it called the woorde of God. The ſoonne of manne leaueth no place voide, but caſteth his ſede abrode euery where, but partely through ỹ malice of Satã, and partely through the default of man it happeneth, that ỹ coming vp and growing of it cometh to good prouf but in few. D

The parable of the ſower and the ſede expounded.

The ſede that fell by the wayes ſyde.

Those that are beſides the way are they that heare, &c.

For the ſede ỹ fel by the waies ſide, betokeneth thẽ which after a light ſorte and negligently or ſluggiſhely doe heare the woorde of God: and byanby ereuer it can any thyng ſettle in their mindes, cometh the deuill, and putting into them contrarye thoughtes, taketh out of their mynde all that euer they heard, as one enuying at their welth, & with wieked ſuggeſtions dooing all the lette he can that they maie not atteigne ſaluacion. For as the ſoonne of man laboureth by all meanes poſſible to bring ſynners to ſaluacion: ſo doeth the other leaue nothing vnattempted to drawe as many as euer he maie to damnacion. He therefore immediatly after the caſtyng foorth of the ſede of the woorde Euangelical, flyghing ſodainly to it, doeth gather it vp ere it can cleue and ſticke faſt in the minde: ſo that by this time it forceth nothing at al to haue heard it.

The ſede that fell in ſtonie grounde.

They on the ſtones are they which whẽ they heare, receiue the worde with ioy, ⁊ theſe haue no rootes, &c.

Furthermore the ſede receiued in ſtonie grounde doeth ſignifie them, which hearyng the woorde receiue it with ioye, and laie it vp in their minde, ſo that like ỹ freſhe grene blades of late ſowẽ corne newly ſhot vp aboue grounde, thei ſhew ſome hope and tokens of godlineſſe of themſelfes in certaine outwarde thinges. But foraſmuche as the thing whiche thei haue heard is not throughly emprinted in them, nor hath not taken ſure rooting (as it were) in the inmoſt affeccion of their hertes, thei are for a litel time obediently rewled after the worde of God. But whan any blouſtreing ſtorme of euils dooeth ariſe, thei quaille and forſake their good beginninges.

It is an eaſie thing in time of proſperitie to kepe the doctrine of the goſpel.

For an eaſie thing it is in proſperitee to kepe the doctrine of the ghoſpel, but if thou haue not throughly ſucked and conceiued an earneſt affeccion and zele towardes true godlineſſe, than at whatſoeuer time aduerſitee requireth that ſame ſtout ſtrength of an Euangelicall herte, thatſame face of holineſſe ſhewed for a time, dooeth vaniſhe awaie.

Now

And they which fel emong thornes.

The ſede that fell emong thornes.

The ſede that fell on good grounde.

Thei which fel in the good grounde &c.

A Now the ſede that fell emong thornes dooeth ſignifie them which after that thei haue receiued the ſede of Gods worde, beare awai with them no fruicte of true godlineſſe thereby, becauſe that their affeccion towardes better liuing is ſtifled & oppreſſed with cares of this world, with richeſſe, and with the ſenſuall pleaſures of this preſent life. But the ſede that was caſt vpon good earth betokeneth them which with a ſincere herte taking diligente hede, and beeing void from all vain affeccions, doe receiue the holſome woorde, and laie it vp in their memorie, and cauſe it throughly to ſinke downe into the botome of their affeccions, ſo that by none aſſault of eiuils thei can be remoued from the earneſt exerciſe of godlineſſe, once entred and begoonne in them.

The texte.

Math. v. Mark. iiii. Luke. xi. *Math. x. Mark. iiii. Luke. xii.

¶No man whan he lighteth a candle, couereth it with a veſſel, or putteth it vnder a table but ſetteth it on a candleſtike, that thei whiche entre in maie ſee ỹ light. Nothing is in ſecrete that ſhall not come abrode. *Neither any thing hidde ỹ ſhall not bee knowen, and come to light. Take hede therefore howe ye heare. For whoſoeuer hath, to him ſhalbee geuen. *And whoſoeuer hath not, from him ſhalbe taken: euen thatſame whiche he ſuppoſeth that he hath.

Christ why he expouned the parable of the ſower and the ſede to his diſciples ſeuerally.

No manne whan he lighteth a candell couereth it with a veſſell. &c.

No manne lighteth a candell and putteth it vnder a buſhell.

Take hede therefore howe ye heare.

This parable therefore did Jeſus vouchſalue to expounde to his diſciples ſeuerally by themſelues: partly becauſe thei ſhould learne in other parables after like manier with a Godly curioſitee to ſerche out ỹ derke meaning of them: and partly that afterward whan due time and occaſion ſhould bee, thei myght preache openly to al creatures theſame thing whiche thei had at that time heard in ſecrete. B For the vnderſtanding of holye doctrine is a clere lyght. And he that geueth parte of this lyght abrode to others, dooeth not geue it to the entent to haue it kept hidden, but that it maie ſhewe light abrode to many. For no manne lighteth a candell (ſaieth Jeſus) and whan it is light, dooeth couer theſame with a veſſell, ne ſetteth it vnder the table: but he firſt ſetteth it on a candelſtike to the ende that ſuche perſones as come into the houſe maie ſee light. For there is nothing deliuered vnto you now ſo priuately & entriked or wrapped in darke parables, but ỹ theſame hereafter muſt bee opened to the wholle worlde, nor nothing is nowe ſo darke or ſo cloſely hidden from the vnderſtanding of the vnlearned, but theſame in proceſſe of time ſhall bee brought out by you, and ſhalbee ſette foorth to the knowelage of all creatures. Wherfore ye muſt take euen veraie ſpeciall good hede, that ye with great carefulneſſe empriente in your myndes thinges that ye now heare, ſo that nothing fal out of your remembraunce or periſhe. He that gredily receiueth the vnderſtanding of the miſticall doctrine of God, and diligentely laieth theſame vp in his herte as a treaſure: declareth himſelf woorthie to haue moe thinges committed vnto his credite, foraſmuch as he diligentely kepeth that whiche is geuen vnto him. For he that hath, ſhall haue more geuen hym: but whoſo through his owne negligence, leſeth the thing that he once had, ſuche an one ſhall not onely haue no more geuen vnto him, but alſo euen thatſame which he ſemed to haue, ſhalbee taken awaie from him, becauſe he ſo recheleſſely kept the Euangelicall treaſoure: wherewithal how muche the richer ỹ one is, ſo muche the more dooeth he couet to bee ſtyll ferther and ferther enriched.

He that hath ſhall haue more geuen him.

For whoſoeuer hath to hym ſhalbee geuen. &c.

The texte. Math. xii Marke. iii

¶Than came to him his mother and his brethren: and thei coulde not come to him for preſſe. And it was tolde him and ſaid: Thy mother and thy brethren ſtand without and woulde ſee thee. He aunſwered and ſaide vnto them: My mother and my brethren are theſe whiche heare the woorde of God, and dooe it.

C

Than came to him his mother & his brethrẽ, & thei coulde not come to hi for preaſſe.

And concerning ſuch like matiers as theſe are, the lorde Jeſus putte foorth manye other parables vnto the people: all whiche euery one of them he expounded ſeuerally vnto his diſciples. And becauſe the Lord would declare what a precious thing the doctrine of the ghoſpell is, & with how great diligence and carefulneſſe it ought both to bee taught & to be receiued: it happened on a certaine daie, that while Jeſus was teaching the people, his mother and his brethren came to the place, being verai deſirous and faine to haue ſpoken with him about ſome matier (whatſoeuer it was) concerning their familie and houſehold: And thei could not come to him for the thicke preſſe of the multitude: wherfore there was woorde geuen him by others, that his mother and his brethren ſtoode at the doore, beeing deſirous to ſpeake with him. But Jeſus to declare yͤ the worde of the ghoſpell is a more precious thing, then that it ought to bee broken of, or interrupted for any worldely affeccions, or for any care of houſehold buiſines and affaires: made this aunſwer to them that had geuen him worde of yͤ matier: My mother (ꝙ he) and my brethren are thei whiche heare the woorde of God, and dooe it: geuing thereby a leſſon, that carnal kinred ought not to be regarded or once acknowlaged, ſo long or as often as any matiers concerning the ſolle health are in hande.

The mother and brethren of Chriſt who they bee.

My mother and brethren are theſe whiche heare the worde of God, and doe it.

The texte. Math. viii. Marke. iiii.

¶ *And it chaunced on a certaine daye, that he wente into a ſhip, and his diſciples alſo. And he ſaide vnto them: leate vs goe ouer vnto the other ſide of the lake. And thei laũched forth. But as thei ſailed, he fel aſlepe. And there aroſe a ſtorme of wind in the lake: and thei were filled with water, and were in ieopardie. And thei came to him, and awoke him, ſaying: Maiſter, Maiſter, we are loſt. Then he aroſe, and rebuked the wind, and the tempeſt of water, and thei ceaſſed, and it weaxed calme. And he ſaide vnto them: where is your feith? Thei feared and wondred emong thẽſelfes, ſaying: what (thinke ye) is this? For he commaundeth both the windes and the water, and thei obeie him.*

D

An other thing moreouer alſo it was the lordes will & pleaſure by verai true matiers in dede, to teache vnto his diſciples, how that in al matiers of trouble and buiſines by meanes wherof this world would in time to come ariſe againſt the foreward procedinges of the ghoſpel, thei ought not to fall in any deſpaire of minde, nor ought any of them truſt in his own ſtrength, but to depende and reſt al on his helpe, and ferther that his helpe ſhal not faile vs in any perilles or daungiers, at leſt wiſe, if we want not feithfull truſte in hym, & if we wil with prayers proceding from the botome of our herte, call for his aide & ſuccour. It ſo befel therfore on a certain daie, that Jeſus whan he had taught the people all the daie long, entred into a boate with his diſciples, and bid them make paſſage ouer vnto yͤ other ſide, the time nowe drawing wel toward night. And as thei wer ſailing, Jeſus fell aſlepe. And in the meane ſeaſon there ſodainly aroſe a pierie of wind, and ſo troubled the water: that by reaſon of the waues coming faſt ouer into the boat, the diſciples wer in ieopardie. And being ſore afraide, thei wente vnto Jeſus, and reiſed him out of his ſlepe, ſaying: Maiſter, thou ſlepeſt, & we periſhe. But Jeſus ariſing vp, rebuked the winde, and the roughneſſe of the water, and bid it to bee ſtill. And immediatelie bothe elementes, that is to wete, bothe the aire and the water, acknoweledged their lorde. And at his commaundement, immediatly folowed a great caulme and ſtilneſſe of them bothe. And this being dooen, he turned to his diſciples, and chiding them for that thei had been ſo ſore afraide in his preſence, (ſeeyng that thei heard him ſo often teache that nothyng ſhould hurte them, at leaſtwaies, yf thei would kepe a ſtedfaſt and a

continuall

Jeſus preſerueth his in all perilles.

And it chaunced on a certain daye that he wente into a ſhip, &c.

Jeſus ſleeping in the boat, there ariſeth a greate ſtorme.

And there aroſe a ſtorme of winde. &c.

Maiſter we are loſte.

Than he aroſe and rebuked the winde, &c.

Jeſus rebuketh the windes, & waters, & the ſtorme ceaſſeth.

And it weaxed caulme.

And he ſaid vnto them: where is your feith?

Jeſus rebuketh his diſciples for theyr lacke of feith in hym.

Thei feared and wōdred emong thēſelues, ſaying, &c.

The elemētes obey Jeſus commaundement, and ceaſſe ragyng.

A continual feith and truſt toward him) thus he ſaied: Where is now become that ſame feithful truſt of yours, yͭ ye ſhould haue in me? truely the defaulte thereof was the thing that reiſed vp all this troublous blouſtreing. Upon this, all the coumpaignie yͭ wer caried in the boat, whan thei ſaw the wholle tempeſt ſodainly caulmed and quieted in a moment at the onely voice of his rebuking, and ſeeing in him certaine manifeſt tokens of ſome thing aboue the coumpace of mannes reache: thei were taken both with a feare, and alſo with a great woondreing at hym, in ſo much that thei ſaide: what a man is thiſſame? for he doth not onely commaunde and charge ſpirites to goe out of men, but alſo hath rewle and commaundement ouer the dead and deaf elementes, the ſea, & the windes, and thei obeie his commaundementes. So oftē therfore as it ſhal fortune vs alſo to be in ieopardie: ſo often as Jeſus ſlepeth in our mindes : leat vs ẇ godly deſires plucke him by yͤ ſleue: leat vs with our cōtinuall praiers awake him, and reiſe him: & immediatly ſhal the tempeſt be turned into caulmnes. Ambicion is an euill wind: wrathfulnes & hatred are perillous wheorlewindes: naughtie and corrupt deſires be horrible waues and ſourges: yea & readie to ouerwhelme the barge of our minde, and to turne it vp ſide down. But the lorde is to bee reiſed out of his ſlepe, that he maie commaunde and rewle theſe mocions, and ſtreight waies ſhal al the tempeſt ceaſſe.

B

The texte. Math. viii. Mark. v.

*Mat. viii. Mark. v.

¶ And thei ſailled to the region of the Gaderenites, whiche is ouer againſte Galilee. And whan he went out to lande, there mette him out of the citie a certaine man, whiche had a deuil long time, and ware no clothes, neither abode in anye houſe, but in graues. VVhan he ſaw Ieſus, and had cried: he fell downe before hym, and with a loude voyce ſayed: VVhat haue I to dooe with thee Ieſus, thou ſonne of the God moſt higheſt? I beſeche thee tormente me not: for he commaunded the foule ſpirite to come out of the man. For oft times he had caught him, and he was bound with chaines, and kept with fetters, and he brake the bandes, and was carried of the fiend into wilderneſſe. And Ieſus aſked him, ſaying: what is thy name? And he ſaied: legion, becauſe many deuils wer entred into him. And thei beſought him that he would not commaunde them, to goe out into the diepe.*And there was there an hearde of ſwine, feding on an hyll, and they beſought him, that he would ſuffre them to entre into them. And he ſuffred them. Than went the deuils out of the man, and entred into the ſwyne. And the hearde ranne headlong with violence into the lake, and were choked. VVhen the heardemen ſawe what had chaunced, they fled, and tolde it in the citee, and in the vyllages. And thei came out to ſee what was dooen: and came to Ieſus, and found the man (out of whome the deiuils wer departed) ſittyng at yͤ fecte of Ieſus: clothed, and in his righte mynde, and they were afrayed. They alſo whiche ſawe it, tolde them by what meanes he that was poſſeſſed of the deiuils, was healed. And all the multitude of the Gaderenites beſought hym that he would depart from them: for thei were taken with great feare.

The land of the Gaderenites.

There met with hym a certayn mā which had a deuill long tyme.

A man of long tyme poſſeſſed with a wicked ſpirite meteth Jeſus.

So the water beeing made all caulme and ſtyll again, thei ſailled into the land of yͤ Gaderenites, which is ouer right againſt Galilee, a parte of the neather or lower Arabie. And whan he was come forth of the ſhip to lande, there mette hym a certaine man, whiche had been nowe a great long ſeaſon poſſeſſed and vexed of an outragious cruell ſpirite, inſomuch, that neither he could bee kept couered with any clothes, nor yet ẇ any ropes or chaines bee kept at home within doores, but he went wandreing about in the graues of dead folkes, and often tymes would he out of them fligh vpon ſuche as paſſed by on the wai. This man renning foorth at the noyſe of ſtraungiers arriuing there, ſawe Jeſus, not without a good turne and benefite for his parte. For Jeſus takyng pietie and compaſſion on the manne, commaunded the wicked ſpirite to departe out of hym. And the partie that was poſſeſ-

The Godhed of Chriſt.

Jeſus deliuereth a mā poſſeſſed with a legion of deuills.

C

He fel doun before him, &c. what haue I to doe with the Jeſus, thou ſonne of the God moſt hyghe?

ſed of the deuill fell downe at the knees of Jeſus. For a certain priuie power of the vertue of his Godhed had drawen the partie vnto hym. But the vnclene ſpirite made an houge roring out, through the mouth of the myſerable ſelye creature, and ſaide: O Jeſus the ſoonne of the moſte hygh GOD in heauen, what haue I to dooe with thee? I beſeche thee dooe not tormente me. For the commaundemente of the Lorde wrought ſtrongly vpon hym to leaue the man whom he had by a long ſpace vexed. Manie tymes and oft would this wicked ſpirite ſeaſe on the man, and would after ſo manifolde pieteous ſortes moſte cruelly tormente, and vexe him, yͭ breaking al his fetters, his chaines, and all thynges that he was bound withall, he ſhould be driuen and fieſed of the deuil into deſerte places. Wherefore the ſaid ſpirite was ilwylling and loth to leaue his olde habitacion. Yea and moreouer ful ſore was he afearde, leſte the daie had been now come, in whiche they ſhould bee adiudged to euerlaſtyng paine and torment of hell, there to bee eternallye puniſhed for all the eiuill and woe whiche here in this worlde thei torment and plague men withal.

It was not repentaūce that droue the deuil to praie Jeſus, but feare of torment.

And Jeſus aſked hym, ſaying: what is thy name? And he ſayde, Legion.

Legion the name of a wicked ſpirite.

D

So than it was not repentaunce of his eiuil dooinges that enforced him to theſe praiers, but feare of puniſhmente. But Jeſus to the ende that the greatneſſe of the miracle ſhould bee the better knowen to all folkes, demaunded of the wicked ſpirite what was his name. He aunſwered, a legion (menyng by this ſouldierlye woorde perteinyng to warfare, that the man was poſſeſſed not of one deiuill alone, but of an innumerable multitude of deuils:) for ther is no one great ſinne without a great ambuſhment of vices together in a cluſtre.

There is no great ſinne without many ſinnes in a cluſtre together.

But there is no ſickeneſſe of yͤ mind ſo grieuous, there is none ſo great a multitude of great offēſes, but it geueth place and departeth at the commaundemente of Jeſus. And all theſe deiuils beeing now in feare thereof, praied Jeſus that in caſe it could not be auoided but that thei muſt nedes be caſt out of that man which thei were in: yet at leaſtwiſe thei mighte not bee commaunded to gooe downe into the diepe pit of hell, whiche place thei know to be ordeined for them at the laſte daie of iudgemente.

And there was there an heard of ſwine feding on an hyll, &c.

And not ferre from the ſame place, vpon a certain hill which laie hard by, in manier directly aboue theſame water, there was a great hearde of ſwine feding at their paſture: ſo that euen by that veraie poinct we maie perceiue that yͤ ſaide countrey was heathen, and wholly geuen to all vngodlineſſe. For the Jewes by their lawe dyd not, ne might eate no ſwines fleaſhe.

The legion of deuils beſoughte Jeſus that thei might goe into the hearde of ſwine, & he ſuffred thē.

And the heard ran headlong with violence into the lake.

And the deuils made requeſt that by the ſufferaunce of the lorde thei might haue libertie to ſlitte out of the man into the ſaide hogges: ſo greate a deſire and luſt had the wicked ſpirites to dooe hurt and miſchief. And Jeſus to make the thing bothe the more euidente, and alſo the more terrible, ſuffred them to haue their deſire: And immediatly the deuils leaſt the man, and went into the hogges, and ſtreight waies was all the wholle hearde carried headlong in a furious rage as faſte as they might driue into the poole, and were there drowned ſtone dead. As ſoone as the ſwineheardes ſaw this, thei were ſore afraied and wente their waies thence as faſt as thei might renne, into yͤ tounes and villages to beare tidinges all about what was happened. The inhabytauntes of the countreye ſcarcely beleuing the tale yͭ the ſwineheardes tolde: wente foorth to ſee the proufe and tokens of that ſo incredible a matier. And coming to the place, thei ſee the heard to be now periſhed & loſt, which a litel before was an heard of a mightie great multitude.

And

A And the man alſo whiche till that time was poſſeſſed of many deuils, and for his notable miſchief that he did in ẏ countrey was wel knowen vnto euery bodie: hym thei fynde now all quiete and pacient, and of wholle minde, wearing clothes on his bodie, and ſitting at the feete of Ieſus. For of an harbourer of deuils, was he ſoodainly made a diſciple, and ſcholar of Ieſus. And whereas tofore he was tumbled & driuen by wicked ſpirites to all kindes of miſchief, now by the ientill and meke ſpirite of the moſt mercifull Lord, he is in framing to all earneſt & deuout exerciſe of godlines. Ferthermore thei whiche had been there preſente, and had with their owne yies ſeen the man before poſſeſſed of deiuils, and had heard that there was a legion, that is to ſaie, a greate noumbre of deuils in him, and nowe ſawe him in ſuche a litell whyle made perfeictly holle, thei reported to the reſidue of ẏ people what had befallen: Wherupon a certain feare came vpon them all, wheras thei ſhould rather haue glorified God, and louingly enbraced the power of hym who had reſtored health to a moſte miſerable creature, beeyng otherwiſe paſt al hope of recouerie. Thei would fain therfore haue had Ieſus gon, as people dreding his power, but not knowing his goodneſſe: and thei bee more moued with the loſſe of their catall, then with the health of the man reſtored again. Yet durſt thei not be bolde to baniſhe or driue hym out of their region: but the Geraſens ientillye deſyre and praie hym in the name of al the wholle countrei, to depart out of their coaſtes: ſo great feare had taken and poſſeſſed them all.

And they founde the man. &c. ſittyng at the fete of Ieſus.

And they wer afraid.

And all the multitude. &c. beſought him that he would depart from them. &c.

The Gaderenites more feare Ieſus, then loue his goodnes.

B

The texte. Math. viii Marke. v.

¶ And he gat him vp into the ſhip, and returned backe again. Than the man (out of whom the deuils were departed) beſought hym that he might be with hym. But Ieſus ſent him awaie, ſaying: goe home again to thine owne houſe, and ſhewe what thinges ſoeuer god hath doen for the. And he went his way, and preached throughout al the citie, what thinges ſoeuer Ieſus had doen vnto hym.

And Ieſus becauſe he would not caſt an holy thing emong dogges, returned againe to his ſhippe. But the partie whiche was deliuered from deuils, deſired Ieſus that he myght cōtinue in his coumpaignie and awaite on him, ſeeing that he was bound vnto him alone, and to none other, for receiuing his health. But Ieſus would not ſuffer it, but ſaid vnto him: returne to thine own houſe, to the ende that by thine owne relacion, and by ſight of thee, all folkes maie certainlye knowe what thou were afore, and what thou art nowe, through the benefite of God. Thy countreymen refuſe to haue me come and bee emong thē: yet bee thou at the leaſt wyſe a witneſſe emong them, what ill frendes they haue been to themſelues in caſting me out of their regiō. The mā obeied the lordes biddinges, and going into Decapolis & throughout euery citie, he declared and talked in al coumpaignies that he came emongſt, what great and high benefites he had receiued at the handes of Ieſus. And thiſſame was yet ſome manier of entreaunce, and fyrſt ſetting foorth of preaching the ghoſpel emong folkes being groſſe and wicked, and verai wel to bee reſembled to thoſe ſwine, into which the deiuils did flit whan thei leaft the man. Neither was the open publiſhing of this man, whom the ſaide deiuils had tofore poſſeſſed, altogether in vain. For many did beleue and meruaile at the thing. And certes by this exaumple or figure, did the lorde Ieſus geue a leſſon to vs, that the grace of the ghoſpel ought to bee profered to euerie bodye, bee thei neuer ſo wicked, but yet notwithſtanding that theſame is not to be thruſt in their lappes beeing vnwilling to receiue it, and alſo refuſing it. But again on the other ſide thei muſt bee ſo leaft and forſaken,

Than the man out of whom the deuils wer departed, beſought hym that he myght be with hym.

Ieſus why he would not ſuffer the mā that was deliuered from the legion of deuils, to goe with hym.

And ſhewe what thynges ſoeuer God hath dooen for thee. And he wēt his waie, & preached, &c.

Ieſus departing frō the Gaderenites at their deſire, what is fygured.

that ſome ſparke of true godlines bee leaſt emongſt them, whiche one daie in time to come maie by occaſion appere and ſparcle vp. C

¶ And it fortuned that whan Ieſus was come again, the people receiued him. For thei all awaited for him. *And beholde, there came a man named Jairus (and he was a rewler of the Sinagogue) and he fell downe at Ieſus feete, praying him that he would come into his houſe, for he had but one daughter onely, vpon a twelue yeres of age, and ſhe laie a dying.

The texte.

*Math. ix. Marke. v.

The people of Galile receiue Jeſus returning agayne to them.

When Jeſus was come again the people receiued hym.

Jeſus therfore went backe again by ſhip into Galile, frō whence he had come, where he was now greatly ſpoken of, and wonderfull in eueri mans mouth: And at his returning into Galilee, a great multitude of men receiued him, whiche with great miſſing of him did looke for his returne from the Geraſenes. And beholde eſtſones an occaſion whiche might declare aſwell howe readie Jeſus was to helpe euerie bodie, both riche and poore, good and bad: as alſo howe muche ſlacker thei were in beleuing and truſting of God, whiche emong the Jewes ſemed to be chief pillours of religion, then thoſe whiche emong the inferiour people wer accoumpted moſte vile and abiecte. For one of the chief of the Sinagogue called Jairus, came to Jeſus, and this Jairus had a daughter, within a litel ouer or vnder, about yͤ age of twelue yeres, and ſhe was euen now in diyng. He fell downe therefore at the fete of Jeſus, deſiring that he would vouchesalue to come home to his houſe and to helpe his daughter whiche euen at that preſent laie in diyng. After ſuche a like ſort is the phiſician wont to be called in a time of vrgent nede: Come proue what thou canſt doe: How much more ful was the feithfull truſt and belief of the Centurion, which ſaide that it was no nede of his bodily preſence, but that Jeſus was hable with a mere woorde of his mouth to helpe and to heale whō him luſteth. Jeſus folowed the deſire of Jairus, and made haſt towardes his houſe. D

Jairus daughter ſicke and ready to dye.

And behold there came a man called Jairus, &c.

Jairus beſecheth Jeſus to come & heale his daughter.

And he fell downe at Jeſus feete praying hym, &c.

The feith of Jairus and of the Centurion compared.

¶ But as he went, the people thronged him. *And a woman, hauing an iſſue of bloud twelue yeres (whiche had ſpent all her ſubſtaunce vpon phiſicians, neither could be holpen of any) came behinde hym, and touched the hemme of his garmente, and immediatly her iſſue of bloude ſtaunched. And Ieſus ſaied: who is it that hath touched me? Whan eueri man denied, Petre (and thei that wer with him) ſaid: Maiſter, yͤ people thruſt thee and vexe thee, and ſaieſt thou, who hath touched me? And Ieſus ſaid: ſome bodie hath touched me. For I perceiue that vertue is gon out of me. Whan the woman ſawe that ſhe was not hid, ſhe came trembling, and fell at his fete, and tolde hym before all the people, for what cauſe ſhe had touched hym, and howe ſhe was healed immediatlye. And he ſaide vnto her: daughter, bee of good coumforte. Thy feith hath ſaued thee, goe in peace.

The texte.

*Math. ix. Marke. v.

And loe, in his going on the wai thitherward, by reaſon that yͤ throng of people wexed thicke about him on euerie ſide, (ſo great was the deſyre of euerye bodye bothe to heare him and to ſee him) Jeſus was in manier borne downe emong them. And euen emongſt the thickeſt of yͤ people, there had wroong and thruſt in emongſt them a certaine woman whiche had been ſicke by the ſpace of twelue yeres of the bloudye flixe, a diſeaſe righte lothſome & muche to bee abhorred. And for loue of health, ſhe had beſtowed all her ſubſtaunce vpon phiſicians, whiche from time to time fed her furth with faire promiſes of eaſing her pein, howbeit thei holpe her nothing at al, but caſt her into an other diſeaſe of pouertie, more thē ſhe had afore. There this good wiſe womā being deſtitute of all mannes helpe, toke her refuge vnto Gods helpe, conceiuing a merueilous truſt in Jeſus, that if ſhe might touche any parte of hym, or any thing about him, ſhe ſhould bee healed. Notwithſtanding much aſhamed ſhe was to come foorth before him, and to diſcouer her foule dyſeaſe that was to bee aſhamed of.

And a woman hauing an iſſue of blod twelue yeares whiche had ſpent al her ſubſtaunce vpon phiſicians.

A woman diſeaſed twelue yeares of a bloudie flixe priuily toucheth Jeſus garmente and is healed.

And immediatelp her iſſue of bloude ſtaunched.

And Jeſus ſaide: who is it that hath touched me?

The womã hauing a bloudie flixe is healed of Jeſu.

J perceiue that vertue is gon oute of me.

Jeſus why he droue the woman to confeſſe her healing.

And he ſaid vnto her. &c Thy feith hath ſaued thee.

A But willing as it were by priuie ſtealth to get from him the benifite of her health, ſhe crept & got to him behinde his backe and touched the vtmoſt ſkirte of his garment, which with the thronge of the people was drawen this way & that waie. And immediatly ſhe perceiued her diſeaſe to be gon, & the blouddie flixe to be cleane ſtopped. And verely Jeſus nothing enuied the ſicke womã that had her health: but willing to ſhewe vnto the ruler of ẏ ſinagogue & to the other Jewes a paterne of perfeict feith, ſaid: Who hath touched me? Whan others ẏ went next vnto him ſaid ẏ they had not touched him: Peter and the other diſciples which wer next vnto Jeſus neuer frõ his heles, ſaid: Maſter, a thicke preſſe & thronge of people doth on euery ſide come vpon the, and thruſt the, and as though there were but twoo or thre here, dooeſt thou aſke who hath touched the? But Jeſus geuing a by woorde ẏ his ſpeaking was of no common manier of touching, as his diſciples did meane, anſwered: ſome body hath touched me, not after ẏ common facion of touching one an other in going, but otherwiſe. He knoweth it hiſelfe whoſoeuer it be, for J my ſelfe at the touching felt a certaine vertue procede forth frõ me vnto the partie that touched me. When no body made anſwere, and Jeſus caſt his eies about all the compaignie, as though he B ſoughte who it was, that would priuely haue ſtolen this benefite: the woman knowing ẏ the thing which ſhe had doen half by ſtealth, was not vnknowẽ to Jeſus: came forth before him with great feare, & falling doune at his feete confeſſed before al ẏ people, both for what cauſe ſhe had touched hun, & alſo how ſhe was immediatly healed of hir diſeaſe, wherof ſhe had been ſore ſicke wholle twelue yeres ſpace cõtinually, ẏ phiſiciãs taking great labour about her in vaine. The moſt merciful lord droue her perforce to this confeſſiõ: not to ſhame ẏ woman by detecting her, but to declare vnto the Jewes how muche & how great a thing it is, that an aſſured feith maie doe. But Jeſus conforting the woman being now in feare and loking for no leſſe then a great rebuke for hir preſumpcion, ſaid: daughter thy feith hath deſerued to haue thy health geuen thee: go in peace, & this my benefite be with thee for euer: with this ſaying he touched & nipped the Phariſeis and Scrbes, who put more hope in theyr owne workes, then in the goodnes of God.

The texte. Math. ix. Mark. v.

While he yet ſpake, there came one from the rewler of the Sinagogues houſe, which ſaied to him: thy daughter is dead, diſeaſe not the maiſter. But whan Ieſus hearde that woorde, he aunſwered the father of the damoſell: Feare not, beeleue onely, and ſhe ſhal be made holle. And when he came to the houſe, he ſuffered no man to goe in with him, ſaue Peter, Iames, and Iohn, and the father and the mother of the maidẽ. Euerie bodie wept, and ſorowed for her. And he ſaied, wepe not: The damoſell is not dead, but ſlepeth. And thei laughed him to ſkorne, knowing that ſhe was dead. And he thruſt them all out, and caughte her by the hand: and cryed, ſaying: Maide, ariſe. And her ſpirite came again, and ſhe aroſe ſtraight waie. And he commaunded to geue her meate. And the father and the mother of her wer aſtouned. But he warned them, that they ſhoulde tell no man what was dooen.

Feith and the vertue therof.

The lord Jeſus had not yet ended ſpeaking theſe woordes, whan one of the maiſter of the Synagogues houſe came renning and ſaied: Sir neuer trouble ne diſeaſe ye the Lorde any ferther, who is nowe like to come in vain, for thy daughter is already dead. The felowe ẏ brought this woorde, thought ne had no greater ne higher opinion or belief of Jeſus, then of ſome other eſpecial good phiſician, who could haue holpen her beeing ſicke, and aliue: but to reiſe her again beeing dead, that wer he by no meanes able to dooe. Whan Jeſus ſawe Jairus deadly aſtouned and amaſed at this newes, he comforted him, ſaying: bee not afraied: onely haue thou a feithfull belief, and the maide ſhalbee ſafe. Whan they wer come to the maiſter of the Sinagogues houſe, Ieſus would not ſuffre any moe of the multitude to goe in at the doores with him, but Peter, Iames, and Iohn, and with thẽ alſo the father and mother of the wenche. Whan he came in, he founde the houſe all full of mourning. For the dead maiden was wept for and bewailed of all her frendes and kinſfolkes: which duetie and office of mourning is commonly dooen to the great ryche folkes at their deathes, for a pride and honour, more then for any ſorow. For thei dooe make and appoint certain for the nons to make lamentacion, to ſyng doulfull ſonges of mourning, and to ſhewe an outward countenaunce of ſorowe by weping and wringing of their handes, and beating or tearing thẽſelfes. All this pompe and vain ſhew did Ieſus refreigne and forbidde, ſaying: make none of you no weping: for the maiden is not dead, but ſhe ſlepeth. And thei had him in diriſion for his ſo ſaying: becauſe thei knew certainly that ſhe was dead in dede. Than Ieſus entreing with a verai fewe perſones into the inner chaumbre, where the dead corpſe of the maidẽ laie, he toke her by the hand, much like as though he ſhould but awake hir out of hir ſlepe, ſaying with a good loud voice: maiden ariſe. And what folowed: no creature aliue dooeth more lightlyer awake from ſlepe at the voice of any that calleth him vp, then this maiden aroſe again from death to life, as ſoone as Ieſus ſpake vnto her. For not onely hir ſolle and life returned again into the tabernacle of hir bodie, from whence it had tofore departed: but alſo ſhe aroſe vp, and walked about the houſe as merie and luſtie as euer ſhe was before. And Ieſus to the entent that it ſhould be a more certain and euident declaracion of life perfectlye reſtored vnto her, he willed meate to bee geuen vnto hir: which thing whan the father and mother of the damoſell ſawe, thei wer greatly aſtouned. And Ieſus gaue them a great charge, that thei ſhould make no woordes to no creature of the thing that had happened, as though he had been verai fain that this miracle ſhould be knowen but to a few, partly to teache vs that we ought not to hunt for the glorie and praiſe of our well dooinges at the handes of men, and partly to ſignifie by this figure and exaumple, that in light faultes a rebuke ſecretly geuen maie be ſufficient. For the maide being dead, doeth betoken a man through weakeneſſe and frailtie fallen into ſinne. The death was yet freſhe, the corpſe had not come abrode into open ſight. Therfore the multitude being ſhut without doores, the matier was al ended, and but a fewe perſons made priuie vnto it. But happie and bliſſed are thei, whom Ieſus dooeth ſo vouchſalue to take by the hand.

Beleue onely and ſhe ſhall be made holle

C

The mournyng for the deceaſſe of riche folkes.

And he ſaid: wepe not. The damſell is not dead, but ſlepeth.

D

Ieſus raiſeth Iairus daughter from death to life.

And hir ſpirite came againe and ſhe aroſe. &c.

Ieſus commaundeth to geue Iairus daughter meate.

And he cõmaunded to geue hir meate.

But he warned thẽ that they ſhoulde tell no bodye what was dooen.

Ieſus why he cõmaunded Iairus & his wyfe not to open the reſtoring of their daughter to lyfe.

The dead maide what ſhe ſignifieth to vs.

¶The.ix.Chapter.

¶Ieſus called the twelue together, and gaue them power, and autoritie ouer al deuils, and that thei might heale diſeaſes. And he ſent them to preache the kyngdome of God, and to heale the ſicke. And he ſaied vnto them: Take nothing to your iourney: neither ſtaffe, nor ſcrippe, neither bread, neither monei, neither haue two coates. And whatſoeuer houſe ye entre into, there abide and thence departe. And whoſoeuer wil not receiue you, whan ye goe out of that citie, ſhake of the verai duſte from your fete for a teſtimonie againſte them. And thei departed and went through the tounes preaching the goſpel, and healing euerie where.

The texte. Math.x. Marke.iii. and.vi.

A And hitherto did Jeſus execute and adminiſtre the office of preaching the goſpel in his own perſone, framing by all the meane ſpace, ⁊ training his twelue Apoſtles many ſoondry waies, as mē ỹ ſhould after the receiuing of the holy goſte ſuccede him in time to come in ỹ ſame office of preaching. And for ỹ verai cauſe it was, ỹ he would in any wiſe haue them continual witneſſes of his actes ⁊ preaching. But to the entent that in the meane ſeaſon thei themſelfes alſo might ſhew ſome paterne and ſaūple of thēſelfes towardes the executing of ſo great an office, ⁊ that euen ỹ lord being yet aliue, thei might aſſaie ⁊ proue how wel thei could doe: he called thē euerie one together into one place, for a leſſon ⁊ token that there ought to bee no diſcord ne diſagreeing emong them in their preaching. And to ỹ entent that the preaching of ſuch poore meane felowes ⁊ vnlearned perſones ſhould not vtterly altogether lacke autoritie: he gaue vnto them moreouer the vertue ⁊ power to caſt out al kind of deuils, ⁊ to heale al kind of diſeaſes. For it was mete ỹ thei which ſhould preache the kingdom of god, ſhould haue power ouer wicked deuils, ỹ enemies of god: ⁊ alſo that ſuch as ſhould be preachers of that doctrine which healed al diſeaſes of ỹ mind, ſhould not lacke vertue to heale al B manier diſeaſes of the bodie: yea ⁊ ferthermore conueniēt it was, that the people ſhould be allured ⁊ wonne to the profeſſion of the goſpell by good turnes ⁊ benefites, rather then by thinges of terrour. Accordyng to the exaumple (ſaieth he) ỹ I haue geuen you, ſee that you gladly and freely vſe your power to the helping of al peoples diſeaſes ⁊ miſeries: ſee that ye corrupt not the ſinceritee ⁊ purenes of preaching the goſpel, by any ſuſpicion of dooing it for aduauntage ⁊ lucre. Than appoincted he vnto them in plain wordes what it was ỹ thei ought to teache. For he gaue them in commiſſion no ſuch thing, as to teache the ceremonies of the law, which ſhould within a ſhort time be aboliſhed: not to teache blind conſtitucions of men, as ỹ Scribes ⁊ Phariſees vſed to teache, when thei goe roūd about both the ſea ⁊ the land to make one ſely proſelite or nouice of their ſect: But he gaue them in commaundemente to teache that the kingdom of god was at hand. Which kingdom of god did not now conſiſt in outward thinges to be doen with ỹ bodie, but in ſpirite ⁊ vertue. And thus much to preache vnto ỹ rude ignoraunt people, was for that preſent time at ỹ beginning ſufficient for prepairing of mens heartes vnto an higher doctrine. And forbecauſe the carefulneſſe of thinges neceſſarie for ỹ ſuſtētacion of ỹ bodie ſhould by no meanes let them from the buſines of the goſpel, he ſaied vnto them: Carrie no kind of bagguage about you on the waie, neither ſtaffe to defēd you withal, ne ſcrippe wherin to kepe your meate for ſtore, ne purſe wherin to putte any monye for expenſes, or charges neceſſarie, no nor two coates: for bee ye well aſſured: that ye ſhall not any where lacke any one of all theſe thynges, yf ye ſhall wyth pure hertes accordynge to the tenoure of my commaundemente, diligentlye prouide and laboure that the goſpel goe foreward and daily encreaſe. For euerie where ſhal ther bee, whoſe voluntarie ientilneſſe and liberalitiee ſhall geue as muche as for you beeing men that liue from hande to mouth, and men that cā bee content with a littell, maie at all tymes bee ſufficient. Neither ſhal ye haue any cauſe to be penſiſe or carefull where or howe to bee entre-

Jeſus called the twelue together.

And gaue thē power and auctoritie ouer all deuils, ⁊ that they mighte heale diſeaſes.

Jeſus calleth his twelue Apoſtles together into one place, and why.

Jeſus geueth his twelue Apoſtles power to caſt out deuils ⁊ to heale diſeaſes.

People rather by benefites thē by terrour to be wōne to the goſpell.

The ſinceritie of preachinge the goſpell is not to be corrupted with any ſuſpicion of doing it for lucre.

And he ſent them to preache the kyngdome of God.

The Apoſtles why they were ſente.

The kyngdome of God conſiſteth in ſpirite and vertue.

Take nothing to your iourney, neither ſtaffe nor ſcrippe.

The Apoſtles howe they wer ſent foorth to preache.

And whatſoeuer houſe ye enter into, there abide and thence departe.

Chriſt promiſeth that true preachers ſhall not lacke neceſſaries.

Flitting dayly from houſe to houſe not fitte for preachers of the goſpell.

C

teined for lodging or harbourgh: for wherſoeuer ye can know of any yͤ are worthie & mete for the kingdom of god, turne ye into their houſes, and there continue at ſoiourne, leſt if ye ſhoulde euerie other while bee flitting from one houſe to another, ye maie ſeme to haue dooen it for ſeking of daintie fare. But being content with ſuch chere as ye ſhal there find, tarie ye ſo long in the houſes of the ſame perſones, vntill the good proceding & encreaſe of the goſpel ſhal aduertiſe you to goe forward to an other place. But if it ſhal any wher ſo happen, yͭ no body wil receiue you into their houſe, yet acknowlage and remembre ye the worthineſſe and dignitee of your office, and bee not ouer earneſt to thruſt into their lappes, whether thei wil or no, the thing which euerie creature ought moſt ſpecially to craue: but ſtraight waies forſake ye that ſame citie, & be ſo ferre from taking any kynd of commoditie by ſuche perſones, as wilfully reiect your preaching, that ye ſhake of and caſte backe again vnto them, yea euen the veri duſt that may happyly chaunce to haue ſticked on your fete: plainly teſtifying and proteſting vnto them, that ye haue frely preached yͤ kingdome of God vnto them, and that thei haue made themſelfes vnworthie of ſo great a gift frely profered vnto them.

And whatſoeuer will not receiue you, whan ye goe oute of that cytie, ſhake of the very duſt of your feete. &c.

Whan Jeſus had with theſe & many other woordes mo enſtructed & armed his Apoſtles, foorth thei wẽt two and two together: and going round about to euerie toune and village, thei preached euerie where, that the kingdome of God was come. And wherſoeuer thei found any men poſſeſſed with deuils, or ſicke, or in daunger of any other impedimẽt of the bodie, thei healed them in the name of Jeſus. And this was the firſt rudiment and entreaunce of the Apoſtles preaching.

And they departed. &c. healyng euery where.

D

The Apoſtles preach and caſt out deuils, and heale diſeaſes euery where.

And Herode the Tetrarche heard of al that was dooen by him, and he doubted becauſe that it was ſaied of ſome, that Iohn was ariſẽ again from death: and of ſome, that Helias had appered: and of ſome, that one of the olde prophetes was ariſen again. And Herode ſaied: Iohn haue I beheaded, but who is this of whom I heare ſuche thinges? And he deſired to ſee him.

The texte Mat. xiiii. Marke. vi.

By reaſon of theſe thinges, the name of Jeſus was ſo bruited abrode and made ſo famous, that the report of al his workinges and doinges came euen to the eares of Herode the Tetrarche. For wheras Herode knew not Jeſus, & had heard ſaie yͭ a certain man there was, who at yͤ bidding of his word could and did caſt out deuils, did put awai diſeaſes, did reſtore the lame, and ſuch as wer taken and had their ſinowes ſhronken, did make clene the lepres, did reiſe vp the dead to life again: he was in great doubt, & was wõderouſly troubled in his mind, what man this might be, ſo ſodainly ſprong vp. Some boſted abrode yͭ Jeſus was John, whom Herode a litell tofore had ſlain, and the ſame John to haue returned to life again, and therfore being now as it wer made halfe a God after his reuiuing, to be weaxed mightie in dooing of ſuch great miracles. Others ſaied, that he was Helias, whom beeing taken vp in a fierie chariot, the Jewes did looke for to come again according to the prophecie of Malachias. Again ſome ſuppoſed that he was ſome other of the old Prophetes, yͤ memorie of which Prophetes was high and holy, and was had in great reuerence emong yͤ Jewes. Howbeit Herode fearig on his own behalf if John wer reuiued again whõ he had put to death, & rekening it a thing vncredible, yͭ a man ons dead, ſhould be returned again to life, ſaied: As for John, I mine own ſelf haue cauſed to be beheaded, who beeing deſpetched & rid out of the world, I thought there had none been leaſt aliue, which would haue enterpriſed to doe any ſuch great matiers. And what felowe is this of

And Herode the Tetrarch heard of al that was doen by hym.

Herode hearyng of Jeſus doinges what doubtes he had who it ſhoulde be.

And he doubted becauſe that it was ſaid of ſome that John was ariſen againe.

Mala. iiii.

John haue I beheaded, but who is this of whõ I heare ſuche thinges.

whome

And he deſyred to ſee hym.

A whome I heare much greater thinges then euer Iohn wrought: And herupon he earneſtlye ſought ſome occaſion to haue a ſight of him, not to be made better therby, but to ſatiſfie his own curioſitee to know all thinges: or els in caſe he ſhoulde ſo thinke good, to dooe euen the ſame by him that he had dooen by Iohn afore. But Ieſus foraſmuche as he knew Herodes mind wel enough, would not come where to bee ſeen of him. For he was not come for any ſuch purpoſe to fede or delite the yies of wicked princes with his miracles, but to bring the ſimple poore folkes to health: nor to bee beheaded did not lyke him, who had predeſtinate vnto him ſelf the high exalted ſtandard of the croſſe.

Herode ſoughte diligently to ſee Ieſus, not to bee the better therby, but to ſatiſfie his fanſie.

Ieſus would not bee ſeen of Herode.

The texte. Math. xiiii Marke. vi. *Iohn. vi.

And the Apoſtles returned, and tolde hym all that they had dooen. And he toke them, and wente a ſyde into a ſolitarie place nigh vnto the citie called *Bethſaida: whiche when the people knewe, they folowed him. And he receiued them, and ſpake vnto them of the kyngdome of GOD, and healed them that had nede to bee healed.

And he tooke them and wente aſide into a ſolitarye place. &c.

After this the twelue returned home again vnto Ieſus, with great cherefulneſſe, declaring howe the preaching of the ghoſpell had verai well proſpered, and howe great miracles euen thei alſo had dooen in his name. But Ieſus called them backe vnto ſobreneſſe and humilitee, teaching that they ſhoulde not weare any thyng the more hault, ne ſhoulde take anye thing the more hyghly vpon them, for the proſperous ſucceſſe of any ſuch manier thinges. For he enfourmed them, that B miracles are wrought and dooen through the power of God and not of men, and the ſame oftentimes to be ſhewed forth by other men, then ſuche as are predeſtinate to euerlaſting lyfe: and that onely the godlineſſe of minde dooeth make a man bleſſed, whether he haue the power to woorke miracles, accordyng as the tyme requireth, or elles haue it not. Ieſus therefore of purpoſe to teache them by the dede ſelf, and by the liuely practiſing of the verai thing, after what ſorte they ought to fede the multitude with the foode of Gods woorde and of the ghoſpell whiche they had learned of hym: he wente aſide with them out of the compaignie into a deſerte place, where thei might repoſe themſelfes a while after the labour of their iourney. For in that place there was ſo great a reſort of people about them, that thei coulde haue no manier time of reſpite, no not ſo muche as to eate their meate. He had them away therefore into a ſolitarie place, harde by a citie of Galilee called Bethſaida, whiche was the natiue countrey of Petre, Andrewe, and Philip, all three. And doubtleſſe this departyng aſyde into a place ſolitarie, was not beſtowed vpon fonde ſenſuall pleaſures, or on ſlepe: but vpon a quietneſſe to praie and to geue thankes to God. For of ſuche ſorte oughte the paſtime and relaxacion of ſuche menne as are folowers of the Apoſtles, to bee. But as ſoone as it was ſpred abrode by the bruite of the people, whither Ieſus had conueighed hymſelfe to bee ſolitarie: an innumerable multitude of people gathering together in clouſtres on euerie ſyde, wente after him into wilderneſſe. Than Ieſus ſeeing the gredie deſires of them, came out of the ſolitarie places that he had gone to for to repoſe himſelfe: and ſo litell mind had he to put them awaie from him, that he went of his own accord to mete them: teaching his diſciples thereby this leſſon alſo, that after a litell ſhorte tyme of repoſing themſelfes, they oughte euen anon eftſones to returne again from reſting, vnto the office of preaching the Ghoſpell. When Ieſus was come foorthe, and ſawe the infinite multitude of menne, weomen, and children, that had come

Ieſus taught the Apoſtles not to take vpon them any thyng the more, becauſe they had wrought miracles.

Miracles how they are wrought.

Ieſus why he had his Apoſtles to a place ſolitarie after theyr iourney.

Bethſaida the coūtrie of Petre, Andrew, & Philip, and where it was.

Which whē the people knew, they folowed hym.

The people folowe Ieſus into wildernes.

And he receiued thē, and ſpake vnto them of the kingdome of God.

A preacher after a litel repoſyng hymſelfe, muſte returne to his office againe.

ſo great a iourney on foote out of diuerſe places into deſerte, as ſhepe wandring hither and thither for lacke of a ſhepeheard, beeing moued with pitie & compaſſion, he firſt fedde their ſolles ſpeakyng vnto them manye thynges of the kingdome of God: and than dyd he heale them which wer holdẽ with great diſeaſes and other maladies of the bodie.

C And healed them that had nede to be healed.

The texte. Math. xiiii. Marke. vi. John. vi.

And whan the daie began to weare awaie, than came the twelue, and ſaied vnto him: ſend the people awaie, yᵗ thei maie goe into the townes and next villages, and lodge, and geat meate, for we are here in a place of wilderneſſe. But he ſaied vnto thẽ: Geue ye them to eate. And thei ſaied: We haue no moe but fiue loaues and two fiſhes, except we ſhould goe and bye meate for al this people: And thei wer about fiue thouſand men. And he ſaied: Cauſe them to ſit down by fifties in a compaignie. And thei did ſo, and made them al to ſit down. And he tooke the fiue loaues and the two fiſhes, and loked vp to heauen, and bliſſed them, and brake, and gaue to the diſciples, to ſet before the people. And thei al did eate, and wer ſatiſfied. And there was takẽ vp of that remained to them, twelue baſkettes full of broken meate.

While theſe thinges were in dooing, yᵉ daie began to draw towardes an end. And the Apoſtles conſidering the multitude to be infinite, & the euentide to draw nere, the place to be ferre from any towne or village, and that thei had no victailes there: thei put Jeſus a litell in remembraunce, ſaying: Leat goe the people in ſeaſon, that going into the next litel tounes and villages here about, thei maie geat themſelfes meate: for this is a deſert place where no meate is to be gottẽ. And Jeſus to ſhew that thei which with al their heart applied the doctrine of the goſpel, ſhould be ſo prouided for, that thei ſhould neuer lacke meate, & alſo minding that the miracle which he entended there and than to ſhewe, ſhould be veraie euident, he aunſwered his diſciples: Thei nede not for this purpoſe to departe hens into any tounes or villages, but rather geue ye thẽ meate your ſelfes: ſhewing vnto them by yᵉ ſame byword, that this thing alſo doeth other whiles apperteine to the duetie of one yᵗ supplieth an Apoſtles roume, to relieue yᵉ neceſſitie of their flocke with part of their owne ſubſtaunce, be it neuer ſo ſmal. And the Apoſtles at this time lacked no good wil, but ſorie men thei wer yᵗ thei lacked habilitee. And therfore thei aũſwer in this manier: We haue not a bitte of meate in yᵉ world, more then fiue loaues & two fiſhes. And this prouiſion wil ſcarcely be enough for vs, (as fewe as we bee) for our ſupper, except percaſe it be thy pleaſure yᵗ we ſhal goe into the next tounes and villages here about to bye meate, as muche as maie ſerue ſo great a multitude as here be. But therunto had we nede to haue a good ſũme of money, wheras we haue but right ſmal ſtore of money emong vs al. For there wer almoſt yᵉ ful noumbre of fiue thouſand men. Then ſaied Jeſus: Cauſe ye them to ſit down by compaignies, & ſo to deuide themſelfes that thei ſitte by fiftie, & fiftie in a compaignie. For ſo dooe thei yᵗ make a feaſt to a great noumbre, vſe to appoynt a determinate noumbre of perſones and meſſes to euerie table, that the butlers & other ſeruitours may know how much to appoynt & prepare for the ſame. The Apoſtles although thei ſaw no prouiſion toward, yet at yᵉ lordes commaundement thei bidde the people to ſitte downe by compaignies as afore is ſaied, euen as though meate ſhoulde immediately be ſette afore them. The people alſo on the other ſide euen with lyke plainneſſe dooe as thei are bidden. Jeſus therfore a man of a newe and a ſtraũge facion to be a feaſter of geaſtes, toke yᵉ fiue loaues & two fiſhes, and lifting vp his yies ſtreight to heauen, he firſt halowed them with luckie woordes of multiplying, & than he brake the ſame, and deliuered it by piece meale vnto his diſciples, to ſette before yᵉ people. Thei wer euerie one re-

Whoſo applieth hys hearte earneſtly to the doctrin of the goſpel ſhal not be vnprouided for.

That they may goe & and lodge and gette meate, for we are here in a place of wilderenes.

D But he ſaied vnto thẽ: geue ye thẽ to eate.

Paſtours alſo muſt relieue theyr poore neighbours.

And they ſayde: wee haue no moe but fiue loaues and twoo fiſhes.

And they were about fiue thouſande men.

The obedience aſwell of the Apoſtles as of the people to Jeſus biddyng.

And he toke the fiue loaues and bleſſed them.

And they all did eate, and were ſatiſfied.

And there was taken vp of that remained to them, twelue baſkettes full of broken meate.

Chriſt fedeth fiue thouſand men in wildernes with fiue loaues and twoo fiſhes.

Twelue baſkettes ful remaine of twoo fiſhes & fyue loaues after all the compaignie wer ſatiſfied.

The miſterie and figure of Chriſtes feding ſo manie, by the Apoſtles handes.

*The doctrine of Moſes is manyfolde, the doctrine of the ghoſpel is ſimple.

The teachers labour ſhall be all in vaine, except Chriſt firſt geue it them.

Biſhops are but diſtributers of Chriſtes liberalitie.

The obedient ſitting doun of the people whā they are biddē, what it ſignifieth.

Jeſus firſt teacheth & than healeth, and what that ſame doth teache vs.

The high miſteries are not vttered to al perſons.

A one refreſhed with as muche as thei woulde eate: and ſo ferre they wer from lacking any thing, that whā euerie bodie was ſatiſfied with the largeſt, there wer twelue baſkettes ful of broken meate gathered by the handes of the diſciples. And in this matter too, there lieth hiddē a figurate repreſentacion of a more ſecret doctrine. The Apoſtles haue prouiſion of viaundrie, but it is ſuch as belongeth to Jeſus. This viaūdrie like as it is of light price & courſe geare for poore ſolkes eating: ſo is it but litel in quantitee. *For yͤ doctrine of Moſes is manifold: & the philoſophers learning is of ſoondrie manier ſortes of matiers, and ful of plenteous ſtuffe: but yͤ woord of yͤ goſpel is plain homely geare, & ſhort, & yet ſuch as may ſuffice for the ſolles of al nacions to be refreſhed withal, in caſe it be deliuered & receiued as it ought to be. To men of the Apoſtles profeſſion is the woord committed, wherewith ſolles are made fatte: but the ſame woord doe thei not ſet afore the people to fede on, except it be firſt conſecrated & broken of Chriſte. For than & neuer els is it yͤ true fruict of preaching the goſpel, if the teacher doe not preſumpteouſly vſurp to himſelf the gift of learning whiche he hath as a thyng committed to his credit, ne vndiſcretely or miſaduiſedly ſhewe foorth the ſame, as though it wer of his own: but yeld it vnto Chriſt to be made holy of him. Otherwiſe al in vain ſhal the teachers labour be when he preacheth, onleſſe Jeſus ſhal firſt haue bliſſed yͤ word, onleſſe B he ſhal haue broken it, onleſſe he ſhal with his owne handes deliuer it to be diſtributed to the people. For piththie & effectual it is whatſoeuer procedeth out of his holy handes, he only it is, yͭ fedeth, that refreſheth, that maketh ful: biſhoppes are nothing elles but miniſters & diſtributours of an other mās liberalitee. The people al yͤ while ſitteth down in compaignies vpon yͤ ground, nothing ſticking or doubting, nothing murmouring or repining: wherby is ſignified, yͭ in the faithful congregacion of Chriſtes churche, there ought to be ſobre humilitee, & plain feithful truſt of the hert in God, without any doubleneſſe, and that all diſcord and ſedicious vproare ought to be awaie. Conſider me ferthermore this miſterie too. The lord Jeſus firſt of al thinges taught and healed the people, & than fedde them afterward. The woord of god alſo is yͤ heauenly meate of the ſolle. But ſome porcion herof is not denied to yͤ vngodly, & to the newly entred or newly inſtructed in the feith. For it is yͤ medicine of mens ſoules, & the refeccion of the weake. For holeſome doctrine worketh yͤ like effect in the ſolles of ſinners, yͭ Jeſus with his word & his touching did in diſeaſes of yͤ bodie. But there is a myſtical bread which is not geuen but to perſons nowe alreadye well taught, & alſo throughly healed. The ſame forſoth is yͤ heauenly bread of yͤ lordes bodie, which is not geuen to thoſe that are not yet through baptiſme receiued into the bodie of the church & congregacion: ne vnto ſuch, whoſe mind & ſolle is holden wͭ ſome grieuous crime, as it wer with a mortal ſickenes. And yͤ ſame meate of yͤ priuie hidden wiſedom of god, (which Paule the Apoſtle did not ſhewe foorth but emong the perfect,) is not to be vttred vnto all perſones at auentures, but with great diſcrecion.

The texte. Math. xvi. Mark. viii

*Mat. xvi. Mark. viii

And it fortuned, as he was alone praying, his diſciples wer with him, and he aſked them, ſaying: who ſaie the people yͭ I am? They aunſwered, and ſaid: John Baptiſt, ſome ſaie Helias, and ſome ſaie that one of the old prophetes is ariſen. He ſaied vnto them: But who ſaie ye that I am? Simon Petre aūſwered and ſaied: thou art yͤ Chriſt of god. *And he warned and commaunded them that thei ſhould tell no man that thing, ſaying: the ſonne of man muſt ſuffre many thinges, and bee reproued of yͤ elders, and of the high prieſtes and Scribes, and be ſlain, and riſe again the third daie.

Now

The opinions of men dyd muche varie concerninge Chriſt, who he was.

C

And he aſked them, ſaying: who ſaie the people that I am?

They aunſwered, and ſaide: Jhon Baptiſte, ſome ſaie Helias. ⁊c.

Peter confeſſeth Jeſus to bee the Meſſias.

Simon Peter aunſwered and ſaide: Thou art the Chriſt of God.

Chriſte chargeth his Apoſtles not to opē him to be the Meſias, and why.

D

And he warned and cōmaunded them that they ſhould tell no man that thing.

The ſonne of mā muſt ſuffer many thinges.

Now becauſe the lord had ſo tempered al his ſayinges and dooinges, that ſome whiles he would ſhew foorth tokens of his Godly nature ⁊ power, ⁊ an other time he would manifeſtly ſhew yͤ veritee of his humain nature: the opinions of mē concerning him, did much varie. But becauſe it was requiſite that emong them, by whom he had appoynted to renewe yͤ world, there ſhould be one vniforme profeſſion perfectly agreeing in it ſelf concernyng hym: at a tymē whan he was in hys praiers ſolitarie with his diſciples, he demaunded of them what opinion yͤ people had of him, or whom thei ſaied that he was. The diſciples aūſwer: ſome ſuppoſe thee to bee John yͤ Baptiſt reuiued again: ſome ſaie that thou art Helias, of whom the Jewes thinke that he ſhal come again before that Meſſias ſhal come: and ſome others belieue thee to be ſome one man of the old Prophetes called to life again. Than ſaied Jeſus: As for the people, thei are inconſtaunt and wauering as they are woont to be. But ye that knowe me nerer ⁊ more familiarly, who doe ye ſaie yͭ I am? There Petre being more ardēt and fyerie then the reſidue, made aunſwer in yͤ name of them al: we know the to be Meſſias, whom god hath enoincted with al heauenly giftes of grace: And this their right profeſſiō, Jeſus in dede alloweth wel, but yet he geueth thē a great charge, yͭ thei ſhould make no wordes to no creature, what opinion thei wer of. For he ſaied the time of opening that miſterie in yͤ open face of al the world was not yet come, and that the ſacrifice of his death muſt firſt be executed ⁊ accompliſhed, and that he was appoincted to come to yͤ glorie of that name, by many kindes of deſpite and reproche. For yͤ ſonne of man, ſaith he, muſt abide much woe, ⁊ muſt bee reproued of the elders, ⁊ of the Scribes, and of the chief of the prieſtes, yea and at length be ſlaine too, and ariſe againe from death to life the third daie. Ye muſt therfore beware, leſt the glory euen of this name, if it ſhoulde nowe at this preſent bee preached, ſhoulde not fynde feith to bee credited, becauſe of the affliccion and death of the bodie, and ſo might bee a lette to my death.

The texte. Math. xvi. Mark. viii. Luke. xvii.

And he ſaid to them all: if any man will come after me, lette him deny himſelfe, and take vp his croſſe daily, and folow me. For whoſoeuer wil ſaue his life ſhall loſe it. But whoſoeuer doth loſe his life for my ſake, the ſame ſhall ſaue it. For what auauntageth it a man, if he winne the wholle world and leſe himſelf, or runne in damage of himſelf. For whoſo is aſhamed of me, and of my woordes: of him ſhall the ſonne of man be aſhamed, when he cometh in his maieſtie, and in the maieſtie of his father, and of the holy Aungels. I tel you of a tructh: There be ſome ſtanding here, whiche ſhall not taſt of death, til thei ſee the kingdome of God.

To folowe Chriſte what it is.

He that will bee a diſciple of Chriſt, what he muſt doe.

If any man wyll come after me let him denie hymſelfe ⁊ take vp his croſſe daylye ⁊ folowe me.

Than where Petre at the mencioning of death trembled and quaked for verai feare, and aduiſed Chriſt to ſome other better waies then ſo: whan Jeſus had put him to ſilence, he begonne to exhort his other diſciples alſo to the folowing of hys death, ſaying: Thus hath it pleaſed my father: by this waie muſt I come to glorie. And whoſo will bee a diſciple of mine, if he gladly deſire to be partaker of my bliſſfulneſſe, he muſt of neceſſitee be a folower of my death afore. It is not enough to goe folowing me on foote at my heles where I goe: he muſt folow me in dedes, or els wil I not acknowlage him for a diſciple: For whoſoeuer ſhal come to the office of preaching the ghoſpell, muſt denie himſelf altogether, and muſt renounce al the cares of this world, for euer, richeſſe, pleaſures, promocions, kinſfolkes, affeccions, yea and life it ſelf alſo: ⁊ muſt euerie daie take his croſſe on his backe, hauing his minde euermore readie vnto al ſuch thinges, as ye ſee that I abide ⁊ endure.

I wil

A I will goe before you as the Maiſter: leat him come after whoſoeuer ſhalbe minded to be a diſciple. Neither is ther any cauſe why ye ſhould feare to bee ſlaine. For ſo to periſhe, is to bee preſerued. For whoſoeuer ſhall leſe his lyfe for my ſake, theſame hath ſet his life in perfeicte ſafetie. And on the contrary ſide, whoſoeuer ſterting backe or ſhrinking awaie from the buiſie charge of the ghoſpell, ſhall haue a minde to ſaue the life of his bodie, theſame ſhall leſe the life of his ſolle, whiche alone and none but that, is to bee reckened the true life: and for the preſeruing of this life, it is the parte of a wiſe man gladly to take the loſſe of al other thynges in the worlde. For what ſhall it auaille a man, yf he winne all that euer this worlde hath woorthie to bee deſired, whan he hath loſt his own ſelf? Whan the mannes ſelf dieth, thoſe thinges alſo that he had gottē, are periſhed and gon with him. And he periſheth altogether in dede, whoſo hath loſt euerlaſting life. Leat no diſciple of mine thinke ſhame to ſuffer ſuche thinges, whiche I my ſelf ſhall ſuffer. Leat him not be aſhamed to profeſſe my doctrine afore all ẏ world. For whoſoeuer ſhalbee aſhamed of me and my woordes beefore men, as one offended and ſlaundred with the worldlye ſhame of the croſſe: of ſuche an one ſhall the ſoonne of man again be aſhamed, whan after the laying downe of the infirmitie of the fleaſhe, he ſhal come at the ſecound tyme ſhewing foorth vnto the whole vniuerſall world the maieſtie of hunſelf, of his father, and of his holy Aungels. And doubte ye nothyng that the thing that I ſaie, ſhall one daye come to paſſe. For this I affyrme vnto you for a matier of aſſured trueth. Some there be here emong you ſtanding by, whiche ſhall not departe out of this life, but that thei ſhal firſt in ſome parte ſee the maieſtie of the kingdome of God. The thing that now lyeth hidden, ſhall one daie in time to come
B bee made open and manifeſt vnto all creatures.

To be ſlain for chriſtes cauſe is to be preſerued.

For whoſoeuer wyll ſaue his life ſhall loſe it. &c.

He periſheth altogether, whoſo hath loſt euerlaſting life.

For whoſo is aſhamed of me & my wordes, of hym ſhall the ſōne of man bee aſhamed. &c

Whoſo is aſhamed of Chriſte, of hym wyll Chriſt bee aſhamed at the laſt daye.

There bee ſome ſtandyng here that ſhall not taſte of death. &c.

The texte. Mat. xvii. Marke. ix.

¶And it fortuned that about an eight daies after theſe ſayinges, he tooke Petre and Iohn and Iames, and wente vp into a mountaine to praye. And as he praised, the facion of his countenaunce was chaunged, and his garmente was white, and ſhone. And beholde, there talked with hym twoo menne, whiche were Moſes and Helias, that appered in the maieſtye, and ſpake of his departyng, whiche he ſhould ende at Hieruſalem. But Petre and they that were with hym, were heauie with ſlepe: And whan they awooke, they ſawe his maieſtye, and twoo menne ſtandyng with hym.

Than Jeſus to perfourme the promiſſe which he had now made, did about the eight daie after theſe wordes ſpeaking, choſe out three of his twelue Apoſtles, that is to wete, Petre, James, and John, and according to his accuſtomed wont, he gotte him vp to a moūtaine, there to praye. And as he was in praying, his face was ſodainly chaunged into an other likeneſſe, replete with maieſtie and glorie, and his garmentes ſhone as white as any ſnowe: There were ſeen alſo with him at theſame inſtaunt, two other men of maieſtie talking with hym, of whom the one was Moſes, and the other Helias: For the law had by figures ſette out Chriſt derkely (as it wer) in a ſhadow, and the Prophecies had directly poincted him out what he was. Now the talking of theſe twoo with Jeſus, what other thing dooeth it ſignifie, but the perfeict agreyng of the olde and new Teſtament together? Their talking with him was concerning the kind of death, which the Lord according to ẏ tenour & fourme of the prophecie many a daie afore written and ſet foorth by them, ſhould afterward accompliſhe at Hieruſalem, to the ende that eftſones the delectable ſweteneſſe of the glorie, ſhould be brought to a tempre with the mencion of death.

He tooke Petre and John and James, & went vp into a mountaine to praye.

Jeſus is transfigured in the mountain.

And as he praied, the facion of his countenaunce was chaunged. &c.

Moſes and Helias talking with Chriſte in the mountain, & what it fygured.

And ſpake of his departyng.

Moſes and Helias what it was that they talked with Chriſt in the mountain.

But

But all this did not the Apoſtles euen veraie well ſee, becauſe they had their yies euen heauie with ſlepe. But aſſoone as thei were awaked, thei plainly ſawe the maieſtie of the Lorde, and alſo the two men ſtanding hard by hym. C

The texte. Mat. xvii. Marke .ix.

¶ And it chaunced as thei departed from him, Peter ſaide vnto Ieſus. Maiſter it is good beeing here for vs, lette vs make alſo three tabernacles, one for thee, and one for Moſes, and one for Helias (and wiſt not what he ſaid,) while he thus ſpake, ther came a cloude and ouerſhadowed them, and thei feared when thei were come into the cloude. And there came a voice out of the cloude, ſaying: This is my dere ſonne, heare ye him. And as ſoone as the voice was paſt, Ieſus was founde alone, and they kepte it cloſe, and tolde no man in thoſe daies, anye of thoſe thynges whiche they had ſeen.

Peter exhorteth Chriſt to tarie ſtil in the mountaine, & not to goe to Hieruſalẽ to die.

Peter ſayd vnto Jeſus: Maiſter it is good being here for vs. &c.

Which two men when thei begonne to departe from Jeſus, Peter fearing leſt all thatſame delectable ſight ſhould alſo goe awaie, ſaide vnto Jeſus: Maiſter, it is no goyng any whither out of ſuche a place as this. Farewell Hieruſalem and leat it goe whiche threatneth to put thee to death. Tuſhe leat vs rather make thre tabernacles here in this mountaine, one for thee, one for Moſes, and one for Helias. Thus ſpake Peter as a man inebriate & made droũken with the ſweteneſſe of this viſion, not knowing what he ſayed. For he required to trioumphe before he had woonne the battaile, and would haue had the beſt game of renning, before he had renne for it. Euen in yͤ inſtaunt time while Peter was ſpeaking theſe woordes, there ſodainly aroſe a cloude & caſte a ſhadowe ouer all the diſciples, beeing now not hable in their mortal bodie to abide the beholding of ſo great glorie. And while Moſes and Helias wer entryng into the cloude, and were vaniſhing awaie from the yies of the diſciples (for reaſon it was that the light of Euangelicall trueth appering, all ſhadowes & miſticall derkeneſſe of figures ſhould geue place and begon:) the voice of his heauenly father ſouned downe from the cloude, ſaying: Moſes and Helias, who Prophecied of my ſonne, the Jewes haue hitherto had in high eſtimacion and reuerence. Great men were thei twoo in dede, yet were thei but my ſeruantes. But thiſſame is he that is my ſoonne, ſo dere beloued vnto my herte, as none other is but he alone: therefore herken ye to hym. This voice thus ſouning in their eares, Jeſus was founde alone, leſte they myght haue demed the teſtimonie of that voice to concerne anie other perſone, then euen verai him onely. And the ſaide three diſciples right ſo as thei wer commaunded of the Lord, kept the matier cloſe, and reported not the priuitee of that viſion to any creature aliue, vntil Chriſt had ariſen again from death to life, after his paſſion. For it was not yͤ Lordes pleaſure to haue the maieſtie of his Godhed publiſhed or openly ſpoken of before the tyme of his death, aſwell becauſe there ſhoulde bee nothing that might be a lette vnto thatſame ſacrifice wherby mãkinde was to bee reſtored, as alſo becauſe that thing myght not be openly talked of, which no man would than beleue, if it had been reported. And all vnder one, did he therin by an exaumple, that was a true matier in dede, geue a leſſõ to vs, that in caſe any excellent good thing be in vs, we ſhould rather kepe it cloſe, thẽ make vauntes or braggues thereof: and in caſe we haue any ſpeciall vertue or good qualitie in vs by the free gift of god, theſame is to be declared and ſhewed in dedes, rather then by making many gaie or high wordes of it.

The diſciples are ſodainly ouerſhadowed with a cloude in the mountaine.

While he thus ſpake, there came a cloud and ouerſhadowed thẽ, and they feared. &c.

D

And there came a voice out of the cloude, ſayĩg: This is my dere ſõne, heare hym.

A voice frõ heauen biddeth to heare Chriſt.

Jeſus was foũd alone.

Jeſus at the ſounĩg of the voice was founde alone, and why.

And they kept it cloſe, &c.

Chriſte would not the maieſtie of his godhed to be ſpoken of before his death, and why.

If any excellẽt good thing be in vs, we ought not to make vauntes thereof.

The texte. Mat. xvii. Marke. ix.

¶ And it chaunced yͭ on the next daie, as thei came downe from the hyl, much people met him. And beholde, a man of yͤ coumpaignie cried out, ſaying: Maiſter, I beſeche the beholde my ſonne, for he is all that I haue and ſee, a ſpirite taketh hym, A and ſodainly cryeth, and he knocketh and beateth hym that he foometh again, and with muche peine departeth from hym, whan he hath rent him. I beſought thy diſciples to caſt him out, and they could not: Ieſus aunſwered and ſaied: O feithleſſe & crooked nacion, howe long ſhal I bee with you, and ſhall ſuffer you? Bring thy ſōne hither. As he was yet a commyng, the fiende rent him and tare hym. And Ieſus rebuked the vncleane ſpirite, and healed the childe, and deliuered him to his father. And thei were all amaſed at the hygh power of God.

And it chaunced. &c. as they came doune frō the hil, muche people mette him.

The next daie folowing, Ieſus came downe from the hille, with his ſaid thre diſciples. And he founde a mightie great multitude of people gathered about the reſidewe of the diſciples, whom he had leaſt there behinde him, whan he addreſſed him to goe vp to the mountaine. But the people aſſone as thei eſpied Ieſus returning again, wente to mete hym. For thei had founde a great lacke and miſſe of his preſence. And there had happened a freaſhe matier, why thei ſhould require to haue his preſence. For one of the coumpaignie cried out to him, ſaying: maiſter, I moſt humbly beſeche thee, leat the extreme miſerie of a ſoonne of mine moue thee. For I haue no moe but him alone: and he is holden with an extreme tirannous deuil, which doeth euerie other while ſodainly take him, and vexeth him ſundrie waies that pitie it is to ſe, wͭ much great roaring, flaſhing him on the ground, and ſo wreſting his limmes as though he would teare them euen frō the bodie of him, & he foming at yͤ mouth for pein al yͤ while. And as often as he taketh him, he ſcarcely departeth frō him, vntil al his bodie be rent & torne. I praied thy diſciples to caſt out this ſpirit. Thei did their beſt, but thei haue not been hable to doe it. Than Ieſus well perceiuing yͭ the thing had ſo chaunced by reaſon of the fathers vnbelief yͭ praied for health to his ſoonne, & in conſideracion of his diſciples feith beeing yet hitherto but weake, he cried with a loude voice, ſaying: O naciō ful of miſtruſting, & of an hearte nothing ſingle, how long time ſhal I be conuerſaunt emong you, and ſhal ſuffer theſe thinges? Can I not yet all this while bring thus muche to paſſe, to make you haue a perfeict feith and truſte in me? dooeth the weakeneſſe of this bodie of mine ſo muche lette you? And turning himſelf to the man, and requiring of hym afore hande to haue a more ſtedfaſt feith, he ſaied: Bring thy ſonne hither to me. And as ſoone as the young thyng was brought to Ieſus, the euill ſpirite that was in hym tooke him, quaſhing the childe on the grounde: and immediatly Ieſus reſtored him to his health, and gaue him to his father again made perfeictely holle, where his father had brought hym thither vnpoſſible to bee cured by any mannes helpe. The more miſerable that the ſight of this euil had been, ſo much the more did the people euerie one of them merueile to ſee how quickely the child was holpen out of hande, by the vertue and power of God.

A man of the coumpaignie cried out, ſaying: Maiſter I beſeche the, behold my ſonne. &c.

B

I beſought thy diſciples to caſt hym out, & they coulde not. O feithleſſe and croked nacion, how long ſhal I be with you, and ſuffer you?

Vnbeliefe letteth miracles to be doen, & Ieſus blameth his diſciples for their weakeneſſe of feith.

Ieſus deliuereth a young man from an euyll ſpirite of falling.

And they were al amaſed at the high power of God.

The texte. Mat. xvi and xix, and xx. Mark. viii. ix, and x. *Mat. viii

But whyle thei woondred euery one at all thinges whiche he did, he ſayed vnto his diſciples: leat theſe ſayinges ſinke downe into youre eares. For it wyll come to paſſe that the ſonne of man ſhalbee deliuered into the handes of men: *but thei wiſt not what the woorde ment, and it was hidden from them, that they vnderſtoode it not. And thei feared to aſke of hym that ſaying.

But whan the fame of Ieſus weared eueri daie more & more famous through ſuch actes as theſe: A certan tēptaciō of worldly glory entred into yͤ hertes of his diſciples, by reaſon that thei had ſuch a maiſter, in whoſe name euē thei alſo thēſelues did many great actes to bee wondred at. But Ieſus calleth thē home frō this affeccion, to yͤ contemplaciō of his lowe ſtate of abiecciō in this world, at which yͤ time was not

long

long to come whā thei would be offended ⁊ ſlaūdred. The glory of doyng miracles (ſaith he) is now a matier of delectacion vnto you: but it is a thing muche more materiall for you, depelie to enpriente in your hertes theſe ſayinges of myne, from whiche your mindes doe greatlye abhorre. For that thyng ought ye moſt of all to haue in minde, whiche it ſhall behoue euery one of you to folowe. As for glorie, leat me alone to ſee for that. For the thing muſt nedes come to paſſe, that I haue alreadie tolde you, and yet nowe again I ſaie vnto you: whiche is, that the ſonne of man, whoſe glorie and fame dooeth nowe delite you, ſhall ere long bee attached, and ſhall bee deliuered into the handes of men, and ſhall ſoondrie waies ſuffre much affliccion, and ſhal laſtely be put to death: This tale, thoughe it had been once or twiſe heard out of his mouth, yet had it not well ſettled in the myndes of the diſciples. For thei could not wel beare in minde the thing whiche thei had no luſt to heare. Thei abhorred the mencion of death, as menne ſetting all theyr mindes on the glorie of Ieſus, not hauing all the while anye intelligence or vnderſtanding that the glorie of the Lorde was moſt chiefly to be renoumed and made famous through the opē worldly ſhame of hanging on ẏ croſſe. And in dede thei heard a ſpeaking of death, but it was as it had been half in a dreame, nothig wel vnderſtanding what the thing ment which was ſpoken, and yet durſte thei not demaunde any queſtions of hym, what theſe wordes might mene, hauing freaſh in their remembraunces that Peter whā he was ſomewhat ouer bold and buiſie with Ieſus, had heard Ieſus ſaie vnto him: auaunt out of my ſight thou Satan, thou haſte no ſauouring of thoſe thynges that apperteine to God, but altogether of ſuch thinges as appertein to the worlde.

C

Leat theſe ſayinges ſinke downe into your eares.

For it will come to paſſe, that the ſonne of man ſhal bee delyuered into the handes of men. ⁊c.

Ieſus plucketh backe his diſciples from vaingloirye by making mencion of his death to come.

The diſciples abhorre the mencion of death.

And they feared to aſke him of that ſaiyng

D

The diſciples feare to aſke queſtions of Ieſus.

¶ And there entred a thought emong them, whiche of them ſhould be greateſte: whan Ieſus perceiued the thought of their hertes, he toke a child, and ſet him harde by hym, and ſaide vnto them: whoſoeuer receiueth this childe in my name, receiueth me. And whoſoeuer receiueth me, receiueth him that ſente me. For he that is leaſt emong you all, the ſame ſhalbee greatteſt.

The texte. Mat. xviii. Marke. ix. Luke. xxii.

After all this ſame, Ieſus went to Capernaum: And ſo it was, that foraſmuche as the diſciples were yet carnall, becauſe they had ſeen the glory of working of many miracles, and becauſe they had hearde the maieſtie of the kingdome of God promiſed, and becauſe themſelfes too had doen many wonderfull thinges aboue nature at the name of Ieſus: a certayne worldly thought entred into them, which at laſt braſte out thus ferre, that as thei wer going on the waie, thei reaſoned together one with an other, which of them ſhould ſitte hygheſt in the kingdome of heauen. For thei dreamed that ſuche a like ordre ſhould bee in the kyngdome of heauen, as they had ſeen in the courtes of worldlie princes, or in riche folkes houſes, in whiche he that is more proude, ⁊ quicker or bolder ſpirited then an other is, he is the more Iolier felow. Than Ieſus, although he knew well enough what it was that they had emong themſelues kepte diſputacions of: yet as ſoone as he was come into ẏ houſe, he demaunded of them what the matier was, that thei had ſo hardely diſputed and reaſoned of, by the waie. And they al playing mum and not hauing a woorde to ſaie, (becauſe thei wer half aſhamed of the matier,) Ieſus to ſhew that their thoughtes and their priuie talkes behinde his backe wer not hidden ne vnknowen to him, tooke a litell innocente childe in his hande, and ſette him harde by his ſide, and calling the twelue together vnto hym, he ſaide: ye diſpute of

The diſciples wer as yet ſomewhat carnal, while Ieſus liued with them.

The diſciples ſtriue which of thē ſhoulde bee highen in heauen.

And there entred a thought emonge thē, whiche of them ſhould bee greateſt.

Ieſus aunſwereth to the thoughtes of the diſciples.

When Ieſus perceyued the thoughtes of theyr hertes, he tooke a chylde and ſet him hard by hym.

A greatneſſe, whiche of you ſhalbe greatteſt. The greatteſt with me are thoſe that are moſte inferiours. What is more plaine without fraude or guile, then this litell childe, or what thyng more low? Euen veraie ſuch muſt ye become, if ye will bee chief in the kingdome of the ghoſpel. The kingdome of feith and charitee knoweth none ambicion, it is not acquainted with playing yͤ Lord, it can no ſkil of tyrannie. Whatſoeuer perſone receiueth vnto him ſuche a childe as this, in my name, receiueth me my ſelf: & whoſoeuer receiueth me, receiueth him yͭ hath ſent me. If I haue played yͤ lord towardes you, than reaſon you alſo who ſhalbe the chief emong you: but if I haue rather vſed my ſelf as a willing and a readie ſeruaunt to the commodities of all perſones, knowe ye that he ſhalbe a great manne emong you al, who in contemning of glorie, in humilitee and ſubmiſſion, and in feruent affeccion to bee as a ſeruaunte to dooe all creatures good, ſhalbee the leaſt and moſte inferiour of al men.

The greateſt in heauen are thei that are loweſt here.

Whoſoeuer receiueth this child in my name, receiueth me. &c

The kingdome of feith and charitee knoweth none ambicion.

For he that is leaſt emong you al, the ſame ſhalbe greateſt.

The texte. Marke .ix.

¶ And Iohn aunſwered, and ſaid: Maiſter, we ſawe one caſting out deiuils in thy name, & we forbad him, becauſe he foloweth not with vs. And Ieſus ſaide vnto him: forbid ye him not. For he that is not againſt vs, is with vs.

And Iohn aunſwered and ſayed.

And becauſe thei had heard hym ſaie, that litell ones are to bee receiued in the name of Jeſus: it came into Johns minde, that thei had excluded and debarred a certain man from the fraternitee of miniſtring the ghoſpell. He therefore is in a doubte, whether that lyke as all men wer to bee receiued vnto the felowſhip of the ſaluacion of the ghoſpel, ſo in like manier all menne wer to bee admitted to the miniſtracion of preaching the ghoſpell, and to the workyng of miracles. And in this B poinct was hidden a litell ſpice of a certaine ſecrete pangue of enuie. God had tofore geuen power vnto the twelue only to caſt out deuils, and to heale diſeaſes: This dignitee thei thought not mete to be made common to any others. And therfore John ſayed: Maiſter, at yͤ time whan beeing ſent foorth by thee, we executed the office of preaching yͤ ghoſpel abrode: we ſaw a certain man caſting out deuils in thy name, though he bee none of the noumbre of vs twelue, no nor dooeth not ſo muche as folowe thee neither. This man, as one beeing a ſtraungier to our brotherhood, we forbadde that he ſhould no more ſo dooe. Than Jeſus, although he would in no place ſuffer himſelf to be preached of, by the wicked ſpirites, yet teacheth that men, of what ſorte ſoeuer they bee, are not to bee forbidden from hauing to dooe in the ghoſpell, although thei dooe the ſame of no veraie ſincere heart, ſo that (ſayeth he) the thyng that thei dooe, thei dooe it in the name of Jeſus, and dooe yͤ ſame thing that ye doe. For whoſoeuer is not an aduerſarie vnto vs, dooeth euen in that veraie poinct make on our ſide, that he dooeth not againſt vs. To ſuche a thing as is ſtraunge, and by all poſſible waies to bee euerie where publiſhed abrode, all fauoure dooeth auaile. The miracle is not his that doeth it, but Goddes, who ſheweth his power by man, as by his miniſter and inſtrument. Therfore whatſoeuer perſon ſheweth any miracle by calling vpon my name, dooeth publiſhe & ſprede abrode my glorie, and debarreth himſelf of al title to ſpeake il of me from thencefoorth, whoſe name he hath founde ſo effectual and ful of power.

A litel ſpice of enuie in the diſciples.

Maiſter, we ſawe one caſting out deuils ī thi name, and we forbad him. &c

John declareth to Jeſus, how the diſciples forbad one that caſt out deuils in the name of Jeſus. &c.

Jeſus ſaid vnto hym: forbid ye him not. For he that is not againſt vs, is with vs.

No man is to be forbidden to dooe good.

The miracle is not his that doeth it, but gods.

The texte.

¶ And it fortuned whan the time was come that he ſhould bee receiued vp, he ſette his face to goe to Hieruſalem, and ſent meſſagiers before hym: And thei wente and entred into a citie of the Samaritans, to make readie for hym. And thei woulde not receiue him, becauſe his face was as though he would goe to Hieruſalem. Whan his diſciples, Iames and Iohn, ſawe this, they ſaide: Lord wilt thou that we commaund fyer to come down from heauen and conſume them, euen as *Helias did? Ieſus turned about, and rebuked them, ſaying: ye wote not what manier ſpirite ye are of. For the ſoonne of man is not come to deſtroye mennes liues, but to ſaue them. And thei went to an other towne.

C

iiii. Reg. i.

He ſette hys face to go to Hieruſalem.

And ſo it befell, that the tyme being now verai nere at hande, whã Jeſus leauing the yearth, ſhould bee receiued vp into heauen, yͤ Lord had alreadie entred his iourneie, and had ſhewed euen plainly by his countenaũce, that he was bounde towardes Hieruſalem, as one that purpoſely minded to bee in the waie againſte the occaſion of his death ſhould come. He therefore ſente meſſagiers afore hym twoo or three of the Apoſtles, to prepaire him ſome harbourgh and place of ſoiourning within a certain citee of the Samaritanes, through whiche his iourney laie. And whan thei came, the touneſmen had ſhutte the gates of the citee againſte them, becauſe thei coniectured by the veraie facions and countenaũce of the Apoſtles, that thei were going towardes Hieruſalem. For the Samaritanes, in conſideracion that all their wurſhippyng of God was in a mountaine of theyr own, hated and abhorred al ſuche as wente to Hieruſalem in the waie of deuocion to wurſhip god there. Upon this James and John, who had been ſent on the ſaid meſſage, whan thei ſaw the vncourteſie of yͤ inhabitauntes there, whiche would not ſuffer them ſomuche as to come within the precinct of their toune walles: being euen al out of pacience, ſaid to the Lorde: Maiſter, is it thy pleaſure that we bidde fier to come down from heauen, * as Helias once did, whiche maie conſume theſe felowes? But Jeſus becauſe he would ſhewe how great the mildeneſſe of a teacher of the ghoſpell ought to bee, bridleed their wrathfulnes with a ſharpe rebuke, ſaying: Take ye not the dede of Helias for your exaumple. He being led with the ſpirite, brought the wicked people of that time to cõfuſion. But as for ye dooe not yet vnderſtande what ſpirite ye oughte to bee of. Thatſame ſpirite of the ghoſpell is more meke then ſo. There ſhal hereafter come a tyme of redreſſe and vengeaunce. But vntil that daie, the ſõne of man is come, not to caſt awai mennes liues or ſolles, but to ſaue them. Thei that dooe nowe at this preſente kepe vs out of their toune, wil paraduenture an other daie herafter take vs in. They are therefore to be ſaued, that thei maie be in caſe to repent & emende. And ſo leauyng the toune, thei turned an other waie to an other litell toune. By theſe wordes Jeſus tooke out of their ſtomakes all deſyrefulneſſe of dooing vengeaunce, and taught vs to vſe fauourable bearyng towardes ſuche, as at the firſt beginning would exclude & kepe out the doctrine of the goſpel from them: allegeing that it was enough to leaue ſuche for a ſeaſon, vntil thei might at a time of occaſion be conuerted to a better minde.

The Samaritaines ſhut their gates againſt Jeſꝰ and his diſciples, becauſe they were going to Hieruſalem.

The Samaritaines wurſhippyng of God was altogether in a mountaine of theyr own, and therfore they hated all that wente to Hieruſalem.

Jeſus rebuketh the diſciples that would be auenged on the Samaritanes.

Chriſte came not to deſtroie, but to ſaue men.

The exaumple of ſufferaunce & fauour that Jeſus ſhewed.

And they woulde not receiue hĩ because his face was as though he woulde go to Hieruſalem.

Whan James and John ſawe this, they ſaied: Lord wilt thou that we cõmaund fire to come doune frõ heauen. &c.

* 4. king. i.

ye wote not what maner ſpirite ye are of.

D

The ſonne of man is not come to deſtroie mennes liues, but to ſaue them.

¶And it chaunced, that as they were walking in the waie, a certain man ſaid vnto him: I wil folow the whither ſoeuer thou go. Ieſus ſaid vnto him: Foxes haue holes, & byrdes of the aire haue neſtes: but yͤ ſonne of mã hath not where to lay his head.

The texte.

Again it fortuned as thei went, that a certain man of his own voluntarie minde, ſaid vnto Jeſus: J wyl folowe thee whitherſoeuer thou ſhalt goe. And Jeſus minding to ſhew that ſuch as brought not with them mindes mete for ſuche a weightie matier, were not to bee admitted to the fraternitee of preaching the goſpell, (becauſe yͭ better it wer not to take the matier vpon them, then to geue it ouer againe after it wer once taken in hand) ſaid vnto him: Foxes haue holes of their own in the earth, & birdes of the ayre haue their neſtes in the trees: but the

He cannot folowe Chriſt that hathe not a mynde mete for the goſpel.

Chriſt hath no parte in this world.

Foxes haue holes, and birdes of the ayre haue neſtes.

ſonne

A ſoonne of man hath not any place where to put his head in. Suche an one therefore as hath any thing in this worlde whereon to ſet his delite, or whereon to ſette his full reſte and quiete, is no mete folower of the ſoonne of man. He muſt renounce all thinges, that will folow me.

He muſt renounce all thinges that wil folow Chriſt.

The texte.

And he ſaide vnto an other: folowe me. And the ſame ſaide: Lorde ſuffer me firſt to goe and buirie my father. Ieſus ſaide vnto him: Leat the dead buirie their dead: But goe thou and preache the kingdome of God. An other ſaid: Lord I wil folow thee, but leat me firſt goe bidde them farewel, whiche are at home at my houſe. Ieſus ſaid vnto him. No man that putteth his handes to the plough and loketh backe, is apte to the kyngdome of God.

Math. viii

An other time whan he had caſt his yie on a certain other mã, he ſaide vnto him: folow me. But the mã made this aunſwere to Ieſus: Maiſter, geue me leaue fyrſte to buirie my father. But Ieſus geuing a bywoorde yͤ the cauſe of ſaluacion is to be preferred before al poinctes of carnal duetie, ſaide vnto him: Leat the dead buirie their dead: but goe thou & ſhew abrode the kingdome of god. By this exaumple did yͤ lord forfende the excuſes of ſuch men, whiche vnder the coulour of naturall affeccion and duetie, dooe put of and delaie the care and earneſt appliing of eternal ſaluaciõ. And yet a wurſe ſorte of men thẽ thoſe, are thei which vnder the colour of findyng ſtoppes & lettes about the affaires of their houſehold, doe prolong and driue of frõ morow to morow, the matier of ſaluacion, which ought euen at the firſt occaſiõ ſtreightwai to be gon through withal. For ther came an other man to him, who being commaunded to folowe him, anſwered: Maiſter I wil come after thee, doe nomore but ſuffer me, to goe bid my familiar frendes and my houſeholde farewell. Than ſaide Ieſus: whoſoeuer hath once put his hande to the plough, and than afterwarde loketh backe againe, is not apt for the kingdome of god. This matier of the goſpel, is an high matier, and an hard to come to, whiche whoſo hath once enterpriſed, the ſame muiſte with a perpetuall appliyng of it procede ſtyll and goe forwarde to thinges of more and more perfeccion, and neuer turne his minde awaie to the vile cares of tranſitorie thinges of this world.

The preachyng of ſaluacion is to be preferred before all poinctes of carnal duetie.

Leat the dead buirie theyr dead.

Another ſaied: lord, I will folowe thee, but let me firſt goe bidde them farewel, whiche are at home at my houſe.

The preaching of ſaluacion to be preferred afore all domiſticall affaires.

B

No manne that putteth his handes to the plough and loketh backe, is apt to the kingdome to God.

The. x. Chapter.

The texte.

After theſe thinges, the Lorde appoincted other ſeuentie alſo, and ſent them two & two before him into euerie citee and place, whither he himſelf would come. Therfore he ſaid vnto them: *the harueſt is great, but the labourers are few. Praie ye therfore the lorde of the harueſt, to ſende foorth labourers into the harueſte. Goe youre waies: *Behold I ſende you forth as lambes emong woulfes. *Beare ye no wallet, neither ſcrip, nor ſhooes, & ſalute no man by yͤ waie. *Into whatſoeuer houſe ye entre, firſt ſaye: Peace bee to this houſe. And if the ſoonne of peace bee there, your peace ſhall reſte vpon him: if not, it ſhal turne to you again. And in the ſame houſe tarrie ſtill, eating and drinking ſuche as thei geue. For the labourer is woorthie of his rewarde.

*Math. ix.
*Math. x.
*Math. x.
Marke. vi.
*Mat. x.
Marke. vi.

After theſe thinges the lorde appoincted other ſeuentie alſo.

After theſe thinges, the Lorde choſe and toke out of the noumber of his diſciples, other ſeuentie alſo, as he had tofore choſen his twelue Apoſtles, and ſent them twoo and twoo before him into euerie citee and place, whither he himſelf had determined to come: to the ende that by their preaching and teaching before hande, thei might prepaire and make readie the mindes of the people againſt the coming of the Lorde. Theſe did he euen ſo enſtruct how to preache and teache his ghoſpell, as he had be-

Chriſt electes his twelue Apoſtles, choſeth and ſendeth other ſeuentie diſciples to preach the ghoſpell.

fore taught the twelue, & he ſhewed and opened the cauſe, why he had ſo encreaſed the noumbre of preachers, ſaying: The harueſt is great, but yͤ labourers are few, praie ye therfore the lord of yͤ harueſt, to ſend foorth labourers into his harueſt. Ferre is the rumour & bruite of the ghoſpell ſpred, & many are ſet on fier with the gredie deſyre of the doctrine of heauen: thei are wel willing toward it, & want but only ſuche as ſhould cal and gather their mindes together, beeing of themſelues both readie and full of haſt towardes the kingdome of heauen. Goe ye therfore putting your wholle truſt and cõfidence in the ſupportacion & mainteinaunce of me alone. Such as are great men hauing yͤ rewle of thinges, & ſuch as are euil, ſhall murmour and grutche againſte your doctrine. Againſt theſe men doe I ſend you forth naked, wͭout weapõ or fenſe. For I ſende you not, that you ſhould hurte or grieue any mã, but that ye being full of ſimplicitee and void of all hurte, ſhould ſtudie and endeuour your ſelfes to profite and doe good to euerie man. Seke ye not therefore helpe at mannes hande, that ye maie therewith arme and defende your ſelfe againſte the violence, and maliciouſneſſe of the eiuil, nor take you no care ne thought for your liuyng or thinges neceſſarie, but with all readineſſe goe ye to the buiſineſſe of the ghoſpel: neither carying ſcrip nor wallet, nor yet ſhooes with you, for ye ſhall neuer want, that ſhalbee ſufficiente for nature. Salute no man, neyther the welthie leſt ye ſeme to flatter and ſeke vpon them for gaine: nor the indurate leſte ye ſeme to fauoure their vngodlineſſe. Nor take ye no thought for houſe or lodgeing, there ſhalbee thoſe whiche ſhal receiue and take you in at their doores: onely ſhew your ſelues pure & vncorrupt miniſters of the ghoſpel. And what houſe ſoeuer ye ſhal entre into, firſt wiſhe & praie for peace to yͤ wholle houſehold. That if there be any there, yͭ is the ſonne of peace, that is to ſaie, a ientil and meke mã & one that thirſteth the moſt mekeſt doctrine of the goſpel: your praier ſhal profite and doe good, & he ſhall enbrace and gladly receiue ſo well wiſhing geaſtes: that if thei doe not ſo receiue & welcome you, yet leat it not repent you, ſo to haue praied for them. For ye ſhal not leſe the reward of this your profered ſeruice, nor ye ſhal not with ouermuch entreating nor caſting your ſelfes at the knees of ani man, require lodgeing, nor ſhall not as men without ſhame, preſſe into the houſe of anie of them: for ſo precious and ſo great a Jewell, and a thing ſo muche to bee eſtemed as the ghoſpell, is not to bee offered and thruſt into the handes of ſuche, as wyll not gladlye receiue it, and yet ought it to be profered to euery man. Whoſoeuer ſhall gladly and willingly receiue you, ſee that you tarrie with hym, not deſiring or looking for the pleaſures of this lyfe: but for ſo muche as ſhall bee neceſſarie for the ſuſtenaunce of your bodies: drynke, and fede on ſuche thynges as ye ſhal there finde emongſt them: for it is good reaſon that he whiche laboureth in preaching and teaching the ghoſpell, ſhould liue and be ſuſteined by their liberalitie, for whoſe behouf he laboureth & taketh peine, in caſe he haue not ſufficient of his owne whereof to finde himſelf.

C

The harueſte is greate, but the labourers are fewe.

Chriſt ſendeth his diſciples naked and weaponles to preache the goſpel.

Beholde, I ſend you foorth as lambes emonge wolfes. &c.

D

Beare ye no wallette, nether ſcrippe, nor ſhoes. And ſalute no man by the waie.

Chriſt promiſeth that the true preachers of his goſpell ſhall not wante neceſſaries.

Into what ſoeuer houſe ye entre, firſt ſaie: peace be to this houſe. &c.

The ghoſpell is not to be thruſt to them that wyll not wyllingly receiue it.

And in the ſame houſe tarie ſtill eatyng and drinkyng ſuche as they geue.

The goſpel is to be offred to euerie body.

He that teacheth the goſpell maie lawfully liue on theyr liberalitie whome he teacheth.

¶ Goe not from houſe to houſe: and into whatſoeuer citee ye entre, and they receiue you, eate ſuch thinges as are ſette before you, and heale the ſicke that are therein, and ſay vnto thẽ: the kingdome of God is come nigh vpon you. *But into whatſoeuer citie ye entre and thei receiue you not, goe your waies out into the ſtretes of theſame, and ſaie: euen the verai duſte of youre citee (whiche cleueth on vs) dooe we wype of againſt you: notwithſtanding be ye ſure of this, that the kingdome of god was come nigh vpon you. I ſaye vnto you, that it ſhal bee eaſier in that daie for Zodome, then for that citie.

The texte. Math. x.

* Math. x. Marke. vi. Luke. ix.

A And of this thing take ye diligent hede alſo, leſt ye ſtreighing from houſe to houſe, deſpiſing and ſetting at naught the foꝛmer hoſpitalitie & lodgeing, ſerche & ſeke a moꝛe delicate lodgeing & better furniſhed. Leat it ſuffice you whatſoeuer cometh firſt to hand, yͭ if it ſhal chaunce you to come into any citees, if the inhabitauntes willingly receiue and entreteine you, eate you and dꝛinke you without any choice, and without lothing oꝛ refuſing of any thing, whatſoeuer is ſette befoꝛe you: and to the end ye may bee geaſtes the moꝛe acceptable and the better welcome, and alſo that ye may with the better credence pꝛeache the kingdome of heauen, heale ye the ſicke folkes of the ſame citee, reſtoꝛe ye the weake and impotent to their ſtrength, deliuer ye ſuche as are poſſeſſed with euil ſpirites. And al theſe thinges doe ye freely without rewarde and willingly, neither refuſe ye any creature neither pooꝛe ne riche: & than ſaie ye vnto them: ye ſee manifeſt tokens of the power of god, pꝛepaire your hertes and mindes to the earneſt exerciſe of innocent liuing. Foꝛ now dꝛaweth nere vnto you the kingdom of God: the maladies & diſeaſes of the bodie are now taken awai, and ere long, ſhal the maladies of the ſolle be dꝛieuẽ awai alſo (which are ſinnes.) That if ye ſhal chaũce to come into any citee in the which there is none that wil receiue B you, make ye no kind of humble ſuite vnto them foꝛ any entreteinment, but come you foꝛth abꝛode into their ſtretes, and there openly and in the face of the wholle citee, ſaie ye vnto thẽ in this wiſe: We haue freely without any hope of rewarde at your handes, offered vnto you the glad tidinges of euerlaſting life. But foꝛaſmuche as ye haue deſpiſed & not regarded our office, we wil take no benefite at all by you. Beholde therfoꝛe, euen the verai duſt which ſtucke vnto our feete, we ſhake and caſt of againſt you, foꝛ a witneſſe that we haue pꝛofered, & ye foꝛſaken, that moſt happie tidinges, which ought not to be laied in the lappes of ſuch as wil none of it. And yet this thing be ye right ſure of, that whether ye receiue it oꝛ not receiue it, the kingdome of god is verai nere vpon you: that if ye will receiue his tydinges, then ſhall it come to your great pꝛofite & commoditee: if not, to your great hurt and deſtruccion. Bee ye content this waie onely to haue reuenged your ſelfes. If they ſhal any where deſpiſe you, vengeaunce ſhall light vpon them foꝛ it at the due time. Foꝛ this thing verailly I ſhewe vnto you: that in the daie of the laſt iudgemẽt, it ſhalbe better with the Zodomites, and thei ſhal find moꝛe grace at the loꝛdes hand, then that citee which hath deſpiſed this ſo great gracious goodneſſe of God freely offered vnto them. Al men doe much merueil at the ſharp and rigoꝛous vengeaunce of God ſhewed vpon the Zodomites: but yet doeth this ponict ſomewhat eaſe them, that thei wer neuer ſo many waies pꝛouoked to emendement of their liues. And yͤ Jewes ſtanding muche in their own conceiptes, doe vtterly abhoꝛre and deteſt the verai name and remembꝛaunce of the ſaied Zodomites, whom the wꝛath of God by a terrible exaũple and pꝛeſident foꝛ men to beware by, did vtterly deſtroy: but a moꝛe hoꝛrible and dꝛedeful puniſhement abideth the ſame Jewes, if they beeing ſtiered and pꝛouoked with ſo many benefites, and ſo many miracles, ſhal neglect and deſpiſe the goodneſſe of God.

Goe not from houſe to houſe.

And into what ſoeuer citie ye entre. &c. eate ſuche thinges as are ſette afoꝛe you. &c

And heale the ſicke that are therin. &c.

And ſaie vnto them: The kingdome of God is come nighe vpon you.

But into what ſoeuer citie ye entre and they receiue you not, goe your waies out into the ſtretes of yͤ ſame. &c.

It ſhal bee eaſier in that daye foꝛ Zodome, then foꝛ that citie.

Eate what ſoeuer is ſette afoꝛe you.

The maladies, of the ſolle.

What is to be dooen to them that wyl not receiue the pꝛeacher of the goſpel.

The terrible ende of ſuche places as refuſe to receiue the ghoſpell.

The texte. Math. xi. Woe vnto thee Chorazin: woe vnto thee Bethſaida. For if the miracles had been dooen in Tyre and Sydon, which haue been dooen in you, they had (a great whyle agoe) repented of their ſinnes, ſitting in hearen cloth and aſhes: Neuertheles it ſhalbe eaſier for Tyre and Sidon at the iudgemẽt, then for you. And thou Capernaum, (which art exalted to heauen) ſhalt be thruſt downe to hell: *He that heareth you,

*Math. x.

heareth me: and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.

John. xiii. and. xvii.

C

Jeſus threateneth Chorazin and Bethſaida, becauſe they would not conuert at his preachinge and miracles.

Woe vnto thee Chorazin: Woe vnto thee Bethſaida.

Woe be to the Chorazin, woe be to thee Bethſaida, citees of Iſrael. For if the miracles, which haue been ſhewed in you, had been ſhewed in the citees of the Gentiles, Tyrus and Sydon, whom ye crie fie vpon, accoumpting them abhominable: thei would haue called themſelfes home to emendemente, yea and ſittyng in hearecloth and aſhes, thei would haue dooen penaunce for their ſinnes, wheras ye being verai ſtifnecked againſt God, doe ſtande highly in your own conceiptes, and thinke your ſelfes faultleſſe. Woe bee to thee Capernaum, which ſwelling now in pride of richeſſe, and ſwimming in the delices of ſenſualitee, appereſte to bee exalted aboue the Moone as high as heauen, on that daie ſhalt thou be caſt downe euen vnto the diepe pitte of hell. For albeit ye bee homely and lowe meſſagiers, yet for that you ſhall come vnto them in my name, and ſhall ſhew vnto them the vneſtimable gift of God: the condemnacion of ſuche as ſhal deſpiſe you, ſhall not bee ſmall. For he that heareth you heareth me, whiche ſpeake vnto them by the inſtrumēt of your mouthes: and contrariwiſe, he that deſpiſeth you, deſpiſeth me: & he that deſpiſeth me, deſpiſeth him that hath ſent me. For I dooe not of mine owne head any thing ſpeake, which I haue not receiued firſt of my father: nor ye ſhall ſpeake nothing, which ye ſhal not firſte haue learned of me. Therefore as my doctrine is the doctrine of my father and not myne: ſo your preaching ſhal be my preaching and not yours. The Lorde Jeſus whan he had with ſuch wordes as theſe, duely enſtructed and armed the three ſcore and tenne diſciples, he ſent them foorth to aſſaie and proue themſelfes how wel thei could dooe in preaching of the ghoſpell.

Capernaum threatened of Jeſus.

And thou Capernaum whiche art exalted to heauen, ſhalte bee thruſt downe to hell.

He that heareth you, heareth me: & he that deſpiſeth you, deſpiſeth me. &c.

D

The texte. Marke. vi.

¶ And the ſeuentie returned again with ioy, ſaying: Lord, euen the verai deuils are ſuddued to vs through thy name. And he ſaied vnto them: I ſaw Satan (as it had been lightning) falling down from heauen. Behold, I geue you power to treade on ſerpentes and ſcorpions, and ouer all manier power of the enemie, and nothing ſhal hurt you. Neuertheleſſe, in this reioice not, that the ſpirites are ſubdued vnto you: but reioice that your names are written in heauen.

Vaine glorie ſtealeth to crepe into perfecte men alſo.

Jeſus by example of Lucifers fall from heauen, armeth the mindes of the diſciples againſt vaineglorie.

And he ſaid vnto them: I ſawe Satan (as it had been lightning) falling doun from heauen.

Beholde, I geue you power to tread on ſerpentes & ſcorpions. &c.

And whan the matier had woondrefully well proſpered in their handes, thei returned home again with great mirth and ioye, ſaying: Maiſter, not onely diſeaſes are drieuen awai by vs, but vnclene ſpirites alſo are ſubiect vnto vs in the name of thee. Then Jeſus to arme and fenſe their mindes againſt the diſeaſe of vainglorie (whiche vſeth by ſtealth to crepe and entre, yea into holy men alſo) putteth foorth vnto them the exaumple of Lucifer, who for his pryde was ſoodainly caſt downe from ſo great felicitee. I ſawe (quod he) Satan falle out from heauen, euen like the lightning. Great was his dignitee in heauen, and yet for that he was puffed vp with pride, ſoodainly was he caſt from the higheſt place in heauen, into the botome of hel pitte. How much more than ought ye to beware of pride, which carrie about with you a mortal bodie ſubiect to all perils and daungiers here in yearth. Great is the power which I haue geuen you, but I haue geuen it you, not to any ſuche entent, that ye ſhould therby weaxe proude and high minded: but to the end that by your miracles men ſhould geue and attribute greater feith and belief to the goſpel. I doe not require at your handes again, that which I haue once geuen you, ſo that ye will not abuſe it. For I geue you power by the whiche you ſhall trede ſerpentes and ſcorpions vnder your foote, yea and if there bee any other

Neuertheles, in this reioyce not, that the ſpirites are ſubdued vnto you: but reioyce that your names are written in heauen.

Wherin Chriſtian preachers ought to reioyce.

A thing by meane wherof Satan your enemie maie be hable to hurt you: not one of al ſuch thinges ſhal haue power to dooe you hurte. And yet is it not expedient for you to glorie or to vaunte your ſelfes concerning any ſuche thing, becauſe ſpirites are ſubiect to you. For theſe thinges ſhalbe dooen alſo by wicked & eiuil men. But reioyce ye in this thing, that your names are alreadie written in heauen: for thither ſhall your mekeneſſe and lowlineſſe, thither ſhal your ſimplicitie bring you, from whence Lucifer through his pride and haultneſſe of mind fel: if ye ſhal ſtil perſiſte and continue in this your entent and purpoſe.

The texte. Mat. xi.

*Math. xi. John. viii.

*Mat. xiii

¶That ſame houre reioyſed Ieſus in the holy goſt, and ſaied: I thanke thee, O father, lord of heauen and earth, that thou haſt hidde theſe thinges from the wiſe and prudent, and haſt opened them vnto babes. Euen ſo father, for ſo pleaſed it thee. All thinges are geuen me of my father. * No man knoweth who the ſoonne is, but the father, and who the father is, but the ſoonne, and he to whom the ſoonne wil ſhewe him. And he turned to his diſciples and ſaied ſecretely: *Happie are the yies whiche ſee the thinges that ye ſee. For I tell you, that many Prophetes and Kinges haue deſired to ſee thoſe thinges whiche ye ſee, and haue not ſeen them: and to heare thoſe thinges whiche ye heare, and haue not heard them.

That ſame houre reioyced Ieſus in the holy goſte.

Ieſus reioyceth in the holy ghoſt, and what exaumple he geueth vs therby.

I thanke thee O father, Lord of heauen & earth, that thou haſt hidde theſe thinges from the wiſe & prudente. &c.

Euen ſo father, for ſo pleaſed it thee.

All power geuen to Chriſte of God the father.

No man knoweth who the ſonne is, but the father. &c.

An Equall felowſhip of al thinges betwene God the father and Chriſt.

The father knowen to none but to the ſonne, and to ſuch as the ſonne will open him.

Happie are the yies which ſee the thinges that ye ſee: For I tell you that many Prophetes and kinges haue deſired to ſee. &c.

*To what perſons the ſoonne will ſhewe the father.

And whan the Lorde had ſaied theſe woordes, byanby he beganne to reioyce in the holy ghoſte, and to geue thankes to his father for the proſperous ſucceſſe of the goſpel: teaching vs euen at the ſame time by exãple of himſelf, that in caſe any thing come luckily to paſſe through our hãdes whan we goe about it, B we ſhould reioyce, not with any humain affeccion, but with ſpirituall and ghoſtely reioycing: not taking to our ſelfes any parte of the praiſe or glorie, but euermore reioycing that the glorie of God is ſo ſette foorth and magnified, and reioycing at the profite of our neighbour. I rendre thankes (ſaieth he) vnto thee O Lord and father, the maker of heauen and yearth, for that theſe ſo high thinges thou haſt kept ſecrete and hidden from ſuche as after the world are reputed wiſe and politique, and haſt opened the ſame to the litell tendre ones, to the inferiour meane ſorte, to the ignorauntes, & to ſuch as after the iudgemẽt of the world, haue no great witte nor experiẽce. And thus veraily is it dooen, O father, for that it hath ſo pleaſed thy eternal prouidence and wiſedome, that the proude men beeing reiected and caſt down, thou mighteſt by ſuche lowneſſe exalte and lift vp men to the true heigth of heauẽly thinges. There is no power ne autoritee which my father hath not deliuered into my handes: and therfore feare ye not the world, being right wel aſſured that ye haue a maiſter hable to defend you. For an egual felowſhip of all thinges is betwene my father and me: and truely no man knoweth the ſonne, who he is, & how great he is, ſauing onely the father which begat him: nor no man knoweth the father who he is, and howe great he is, but onely the ſonne borne of him, & ſuch as it maie pleaſe the ſonne to open it vnto. *He openeth and ſheweth hin to none, but to ſuche as be humble, meke ſpirited, and enclined or apt to beleue. Afterward turning himſelf to his diſciples, he declared himſelf to bee verai glad that thei had the bliſfull happe which had been denyed to men euen of verai high dignitee, ſaying: Bliſſed are the yies which ſee the thinges that ye ſee. For this I tel you for a thing of certaintee: that many prophetes & kinges would fain haue ſeen, that ye poore and abiect perſones dooe ſee, and yet thei haue not ſeen it: and to heare thoſe thynges whiche ye heare, and thei heard thẽ not. See ye acknowlage & take to you your good happe, but flee ye the taking of any pride or preſumpcion thereby. Take ye ſuche a

A godlye pride.

C

pride as maie ſtand with holineſſe(that is to wete)a pride againſt all thinges, which this world dooeth gaſe vpon for merueil, taking them for high thinges, wheras thei are but ſmal trifles, and verai filthineſſe in compariſon of the thinges that are geuen vnto you.

The texte. Math. xxii. Mark. xii.
*Deut. vi.
*Leui. xix. Rom. xiii. James. ii.

¶And beholde, a certain Lawier ſtoode vp, and tempted hym, ſaying: Maiſter, what ſhall I dooe, to inherite eternall lyfe? He ſaied vnto him: what is written in the lawe: Howe readeſt thou? And he aunſwered and ſaied: *Loue the Lorde thy God with all thy hearte, and with all thy ſolle, and with all thy ſtrength, and with all thy mynde: *and thy neighbour as thy ſelf. And he ſaied vnto hym: thou haſt aunſwered right. Thus dooe and thou ſhalt liue. But he willing to iuſtifie himſelf, ſaied vnto Ieſus: and who is my neighbour? Ieſus aunſwered, and ſaied: A certain man wente downe from Hieruſalem to Hierico, and fell emong theues, whiche robbed him of his raimente, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certain Prieſte that ſame waie: and whan he ſawe him, he paſſed by. And likewyſe a Leuite, whan he wente nigh to the place, came and looked on hym, and paſſed by. But a certain Samaritane, as he iourneyed, came vnto hym: and whan he ſawe him, he had compaſſion on him, and went to him and bounde vp his woundes, and poured in oyle and wyne, and ſette him on his own beaſte, and brought him to a common Inne, and made prouiſion for him. And on the morowe, whan he departed, he tooke out twoo pens, and gaue them to the hoſte, and ſaied vnto him: Take cure of him, and whatſoeuer thou ſpendeſt more, whan I come againe, I will recompence thee. Whiche nowe of theſe three thinkeſt thou was neighbour vnto him that fell emong the theues? And he ſaied: he that ſhewed mercie on him. Than ſaied Ieſus vnto him: Goe, and dooe thou likewiſe.

D

And on a certain daie whan Jeſus diſputing with the Jewes, had put the Sadducees to ſilence, (who in the waie of prouyng hym, had putte foorth a queſtion of a woman hauing been maried to ſeuen ſoondrie houſbandes, which of al yͤ ſeuen ſhould haue hir at the daie of yͤ general reſurrecciō,) there came vnto him one of the Scribes wel ſeen in the lawe, as one that would putte foorth a queſtion out of the diepeſt and moſt profound knowlage of the lawe, and ſaied: Maiſter, whiche is the chiefeſt commaundement of God, by keping whereof J maie atteigne euerlaſting life? Jeſus aunſwered: That thing which thou demaundeſt of me, the ſame ſhoulde other men haue learned of thee: For thou dooeſt profeſſe the knowlage of the lawe. What is there writen? and how dooeſt thou reade, that is there written? Than made the other man aunſwer: *Thou ſhalt loue the Lorde thy God with all thy hearte, with all thy ſolle, with al thy power, with al thy mind*, becauſe he cannot be loued enough: *and next after him, thou ſhalt loue thy neighbour as thy ſelf.* Jeſus allowing his aūſwer, ſaied in this wiſe: Thou knoweſt what is beſte: there remaineth nothing, but that thou put in vre ⁊ dailie practiſe that thou dooeſt vnderſtand, which thing if thou ſo doe in fact ⁊ dede, thou ſhalt liue. For it is not the knowelage that geueth life, but the keping and dooing of the lawe. The Phariſee beeing ſomewhat touched with the aunſwer of our Lorde, for that he knewe the woordes of the lawe, and dyd not kepe that whiche was the chiefeſt poyncte in the lawe: yet beecauſe he was puffed vp with vain glorie, woulde not acknowlage hys owne faulte, but euen as though he had nowe alreadie at large fulfilled the commaundement of louing God, he moued a newe queſtion of hys neighbour, ſaying: Who is my neighbour? as though a man mighte loue God, and yet neuertheleſſe bee cruell and hurtfull to his neighbour. The Jewes did in manier interprete the name of neighbour, to extende no ferther but to menne of their owne nacion, ſuppoſing that it was lawfull for them to hate alienes and foreinours, and to leat them alone without dooyng them any benefite or good at all. Jeſus

A certaine lawier ſtoode vp ⁊ tempted him, ſaying: Maſter, what ſhall J dooe to inherite eternall life?

What is written in the lawe?

Jeſus how he aunſwereth a lawier tempting him with a queſtion.

The greate commaundemente of the lawe.

It is not the knoweledge of the commaundementes that geneth life, but the doing of them.

But he willing to iuſtifie hi-ſelfe, ſaide vnto Jeſus: And who is my neighboure?

Who is our neighboure declared of Chriſte by a parable.

A therfore knowing the Phariſees mind, aunſwereth him by a parable here enſuing: peincting out al the wholle matier, and ſetting it beefore the yie, by a certain miſticall exaumple or repreſentacion of the thing: and teaching that the precepte of louing the neighbour, ought not to bee encloſed within ſo narowe and ſtreighte boundes of kynred and countrey, but the ſame to enlarge and extende it ſelf to a more ferther coumpace, that is to wete, vnto all menne, foraſmuche as oftentimes it chaunceth, that he whiche is nigheſt to vs in birth or countrey, is ferther from vs in affeccion and loue, then our verai foe. A certain man (ſaieth Jeſus) taking his iourney from Hieruſalem to Hierico, chaunced to lighte on a coumpaignie of theues, who not beeing contented, ne thinkyng it enough to ſpoile the poore ſolle, and to turne him out of his clothes, but moreouer geuing hym ſoondrie woundes, thei leaft hym by the high waies ſyde half for dead, and there to periſhe outrighte, if no man had holpen him: and this dooen themſelfes went their waies. And it chaunced that a certain Prieſte was going a iournei whiche laie the verai ſame waie: and whereas for the veraie ordre and profeſſion of prieſthood, whiche he had taken him vnto, he ought chiefly aboue others to haue fulfilled the commaundemente of GOD: yet notwithſtanding hymſelf beeing a Jewe, ſawe one that was a Jewe, and beeyng hymſelf a man of Hieruſalem, B ſawe one of Hieruſalem, ſpoiled, wounded, and lying half for dead, and yet paſſed by, no whit moued with any droppe of pietie or compaſſion. After all this, it chaunced a certain Leuite to paſſe by the ſame waie, at whoſe hande a man mighte iuſtly haue looked for the due obſeruing and kepyng of Goddes commaundemente, for that he beeyng a man dedicated to the temple, was a miniſter of Goddes holy ſeruice, and therefore ought to haue been a man of deuocion. And this man euen as the other had dooen, though he ſawe the wounded man well enough: yet paſſed foorth on his waie, and did no helpe at all to hys brother and countreyman of the ſame citee that himſelfe was of. After both theſe, it happened that a certain Samaritane paſſing the ſame waie on a iourney that he had to goe, eſpied the man that had been robbed, and laie half alyue, half dead: and merueilling what the matier was, he drewe nere vnto hym, and perceiuing the extreme miſfortune of the man, was moued with pietie and compaſſion toward this Jewe, wheras himſelf was a Samaritane, and yet the Jewes dooe veraie ſore abhorre and hate all Samaritanes. Nor he dyd not onely take pietie on him, but alſo (the hindreaunce of hys iourney nothyng paſſed on) he went vnto him, and poured wyne and oyle into his woundes, and than bounde them vp. And not thynkyng enough to haue plaied hym ſuche a kynde parte, he tooke and ſette hym on the ſame beaſte that himſelf rode on, and carryed him to an inne, and there made prouiſion that he ſhoulde bee diligently attended and looked vnto. And becauſe his iourney required ſuche haſte, that he coulde no longer tarie: he drewe foorth two pieces of ſyluer coyne, whiche thei called denaries, (amounting, as is aforeſaied, to a couple of ſhillynges ſtierling, or thereaboute,) and deliuered them to hys hooſte the innekeper, that he ſhoulde ſee the wounded man well attended and kepte, vntill ſuche tyme as his iourney being doen, he ſhoulde returne the ſame waie backe again, ſaying: Mine hoſte ye haue money for the purpoſe, ſee to this man at my coſt

A certaine man wente doune from Hieruſalē, to Hierico, and fell emonge theues. &c.

And it chaunced that there came doune a certaine prieſte that ſame waie.

And likewiſe a Leuite, when he wente nigh to the place. &c. paſſed by.

Leuite and his office.

But a certaine Samaritane as he iournied, came vnto him, & whan he ſawe him, he had cōpaſſion on him.

and

and charge. That if ye ſhal beſtowe any thing more aboue this ſumme
that I haue deliuered you, ye for your part ſhal not be a loſer of a mite C
by it: rekon it to me whan I returne again this waie, and whatſoeuer
ye laie out vpon him, I ſhal paie it you again. Whan our Lorde had
al this ſpokē, he ſaied vnto the Lawier: Which of theſe three ſeme vnto
thee to be neighbour vnto the partie that had fallen into the handes
of the theues? Then aunſwered the Lawier: He which beeing moued
with pietie, did coumfort and helpe him in his diſtreſſe. Then ſaied Jeſus
ferther to the Lawier: In this poincte alſo, haſt thou made a right
aunſwere and a true: ſee thy life bee like and aunſwerable vnto thy
woordes, and bee thou willing rather to be like to the Samaritane,
then to the Prieſte, or the Leuite. With this parable the Lord Jeſus
reproued and checked the pride of the Jewes, which thought thēſelfes
enough and enough again to loue God, becauſe thei wer good churchmen
and daily goers to his temple: becauſe thei killed beaſtes in ſacrifice
vnto him: beecauſe thei carried his commaundementes about
with them, written in the ſkirtes of their garmentes: becauſe thei had
God, & the lord, euermore in their mouth, wheras god dooeth nothing
paſſe on ſuche wurſhipping, but is more delited with the ſecret affeccion
of the ſincere and pure hert. *But towardes the neighbour thei felt
no mocion at all of charitee, as men liuing to the behouf of themſelfes,
and no moe: yea and alſo repining at the welfare of them, whom it had
been their partes to helpe. That if thei did any good turne or pleaſure,
thei did it not to any other perſones, then of their owne ſecte: whereas D.
euerie one man ought to bee neighbour to an other, if the caſe at any
time require helpe or ſuccour. The prieſte and the Leuite by birth and
nacion, wer neighbour to the wounded man: but the Samaritane,
wheras by birth and kind he was his enemie, in charitee and loue became
his neighbour. The religion of the Jewes diuideth nacion from
nacion: But the ghoſpell knoweth not ſuche manier diuerſities ne difference,
but is euer gladde to profite all men, and to dooe good to all
men, without reſpect or accepcion of the perſone. As the Lorde himſelf
came to ſaue all creatures being called of the Jewes a Samaritane
in the waie of reproche at a time whan it was: but the vilainie of calling
hym by that woorde, dooeth not offende all the vniuerſall nacions
of the worlde, foraſmuche as thei fynde the thyng that is compriſed
vnder that name, to bee for their health and ſafegarde. For Samaritanus,
emong the Syrians, is aſmuche to ſaie, as a keper. And veraily
he was the true keper and ſhepehearde, whiche did ſuffre nothyng
of hys to periſhe, whether thei wer ſicke or bruiſed, or wandreing
about as ſtraighes: but wiſhed all menne to bee partakers of the
eternall lyfe, at leaſtewyſe as muche as in hym laie. All the vniuerſal
progenie of mankinde being through the malice of Satan ſpoiled
out of the clothing of innocencie, ſore wounded with all kinde of
vice, caſt aſide, deſtitute of helpe, halfe dead, and euen at the next doore
to deſperacion: Jeſus coming down from heauen, vouchſalued to viſite
and ſee them, & to the end he might the better helpe them by taking
mannes nature on him, he came verai nere to man, both ſeeing and being
ſeen, hearing, and being heard, feling, and being felt: & hauing pietie
on our extreme diſtreſſe, he tooke vp our ſinnes, and bare them on
his own bodie, he dyd in hys owne propre perſone, ſuffre that we had
deſerued: and the ſame Jeſus hath ſeen to the curing of vs, who neuer
turned hys face from any ſinner, wer he neuer ſo vile or abiect:

Which now of theſe three thinkeſt thou was neighbour vnto him that fel emonge the theues? Than ſaide Jeſus vnto him: Goe, and do thou likewiſe.

The pride of the Jewes for their ceremoniall holines and louing of God.

God is not delited with the outward thinges, but with the ſecrete affeccion of the pure hearte.

*The Jewes had none affeccion of charitie towardes the neighboure.

The Samaritane was more charitable then the Prieſte or the Leuite

The name of Samaritane laied to Chriſt in waie of reproche, and what the woorde ſignifieth.

Chriſt the true ſhepeheard which ſuffereth none of his to periſhe.

Chriſt reſembled to the Samaritane which had compaſſion on the man that fell emongs theues.

A wheras the proud and diſdeigneful prieſt paſſeth by him, beeing at the verai poinct to geue vp the ghoſte: wheras the Leuite neglecteth him, bidding god haue mercie vpon him, and ſo going foorth on his iourney that he had begoonne, leſt he ſhould ſuſteine ſome hindreaunce or damage in the thinges of the worlde, whiche helpeth his neighbour. And this Samaritane Ieſus too, hath his hoſtes & inneholders, to whom he leauing the earth, and aſcending into heauen, dooeth committe the wounded man to be wel looked vnto: promiſing a reward in heauen, if through the aboundaunce of charitie thei ſhal haue laied out any thing more then was commaunded for the healing of the piteous bodie. And by theſe inholders are to be vnderſtanded the Apoſtles, and their ſucceſſours, by whom euen at this daie he doeth cure and help mankinde, and gathereth the ſame from the violence of theues, into the hoſtrie of the Churche, where the woundes of ſinne are healed. Therfore where by the doctrine of the goſpel, euē our verai enemie alſo muſt be loued, and wheras according to the profeſſion of the Phariſee, euen the Samaritane is to be loued of the Iewe, if he doe him good: yet the Iewes (who could perfectily ſaie by rote at their fingers endes: *Thou ſhalt loue the lord thy God aboue al thinges: Thou ſhalt loue thy neighbour aſwel as thine own ſelf:*) did in the verai one perſone of Chriſte, breake bothe thoſe commaundementes at once, being on the one part blaſphemous and reprochefull of B their woordes againſte God, whoſe woordes thei would not beleue, whoſe miracles thei ſlaunderouſly reported to be dooen by the power of Beelzebub (for the father being verai God, was in the ſonne beeing verai God:) and on the other part thei hated the neighbour, which did them benefite, for that thei wrought alwaies to deſtruie and put hym to death, who freely brought health and ſaluacion vnto all creatures. And ſuch an one hath fulfilled aſwell the one as the other of the commaundementes aboue reherſed, which doeth in Chriſt, both loue God aboue al thinges, and man alſo hauing moſt highly dooen for hym, as himſelf. For true it is that he is loued in his membres, in whom ſemblably he is offended, whan their weake conſcience is offended, and is putte to open ſhame of the world, whan thei bee putte to ſhame: and is put to death, whan thei be put to death.

Ieſus alſo hath his hoſtes and Inneholders as the Samaritane had.

Chriſtes hoſtes and Inneholders who they bee.

Chriſt verai GOD.

Who fulfilleth the commaundementes, loue God aboue all thinges, & thy neighbour as thy ſelfe.

Chriſt ſuffereth daily in his membres.

The texte.

¶ It fortuned that as thei went, he entred into a certain toune. And a certain woman named Martha receiued him into her houſe. And this woman had a ſiſtur called Marie, which alſo ſate at Ieſus feete, and heard his woord. But Martha was cōbred about much ſeruing, and ſtoode and ſaied: Lord doeſt thou not care that my ſiſtur hath left me to ſerue alone? Bidde hir therefore, that ſhe helpe me. And Ieſus aunſwered, and ſaid vnto hir: Martha, Martha, thou art careful, and troubled about many thinges: veraily * one is nedeful: Marie hath choſen the good parte, which ſhal not be taken awai from hir.

Pſal. xxvii

With this parable, whan Ieſus had taught how much thei wer to be loued, who beſtowing their wholle time in the attendaūce of Euangelical doctrine, haue none other care ne entent, but to learne of Ieſus the doctrine of life, whereof thei maie geue part vnto all perſones: and alſo how greately thei are to be loued, who forſaking and leauing all ſeruice that is to be dooen with the bodie, doe altogether attende ſuche thinges, as concerne the ſolle: there was a chaūce euen there to bee ſeen, by the which this document and leſſon, maie the better be enpriēted in our myndes: For by ſuche plain exaumples of experience, the hertes of the groſſe and ignoraunt ſorte are the more piththily & effectually framed. For whan Ieſus hauing void time of laiſure from other

The ignoraunteſ are beſt taught by plaine exaumples of experience.

As thei went.

buſineſſe,

C

Martha and Mary had equall loue towardes Ieſus, but yet of two ſondrie ſortes.

A certaine womā called Martha receiued him into hir houſe. &c.

buiſineſſe, was walking vp and down with his diſciples, who hauing geuen ouer al care of worldly matiers, attended onely the ghoſpel and nothing elles: it fortuned that they entred into a certain litell toune. And there a certain woman named Martha, receiued and entreteined him in her houſe. This woman had a ſiſtur called Marie. Thei had either of them egual loue towardes the Lorde, but their courſe of liuing was of two ſoondrie ſortes. The exerciſe alſo of their deuocion towardes God, was of two ſoondry ſortes: like as in one bodie there be ſoondrie vſes of the limmes, and in the bodie of Ieſus (which is the Churche) there be ſondrie giftes of the ſpirite. For Marie (as ye would ſaie) making holy daie from all buiſineſſe that was to bee dooen about the houſe, ſette her ſelfe downe at our Lorde Ieſus feete, liſtenyng to his talke, wherewith ſhe was ſo rauiſhed, that ſhe forgotte all other thinges, and coulde not bee plucked awaie from hym. Contrariewiſe, Martha beeing carefull about the prouiding of the diner, ranne vp & downe, ſhe was muche vnquiete, as one hauing both hir handes full, and as buiſie as coulde bee, that no manier poynct might be wanting of all ſuche thinges as belonged to the ſwete and frendly entreteining of the Lorde and of his diſciples. It was one loue towardes the Lord that poſſeſſed them both: but it would not ſuffre Marie to be pulled awai from his feete: and it made Martha to beſtiere hir vp and down about the houſe, and ſuffered not her to ſtand ſtil by the Lorde. Thus did one and the ſame zele force two ſiſters vnto dooinges of two ſoondrie ſortes, whereas in louing and making muche of Ieſus they did throughly accorde. Notwithſtanding, Martha foraſmuch as ſhe was not hable, but to hir great paines, to dooe al thinges alone, which apperteined to the prepairing of al thinges in ordre as it ſhoulde bee, and foraſmuch as ſhe ſaw hir ſiſtur like an holydaie woman ſitting at the feete of Ieſus, ſhe made no querel of vnkindneſſe to her ſiſtur, whome ſhe knew well inough could not bee pulled awaie, but ſhe half blamed Ieſus, who with ſuche woordes as he ſpake, kept hir awai from putting to of hir helping hand beeing than requiſite. Maiſter (ſaieth ſhe) dooeſt thou nothing care that my ſiſtur ſuffereth me to dooe all the ſeruice my ſelf alone? Commaund thou her therefore that ſhe helpe me, or els I know ſhe wil not be pluct awai from thee, except thou bid hir, ſo great is the ſweteneſſe of thy talke. But yet in the meane time the diner muſt be dreſſed, & I being but one ſole woman, am not hable enough to dooe all that is to be doen. At theſe woordes our Lord, being delited with the zele of both the weomen, dooeth not diſalowe the diligence of Martha, nor chideth hir whan ſhe murmoured againſt hir ſiſtur: but yet ſomewhat taketh Maries parte, ſaying: O Martha, Martha, in dede thou art tormented with carefulneſſe of dreſſing the diner, & art all vnquiete, as one drawen this wai and that wai about many thinges. But there is one thing aboue al others neceſſarie, whiche ought continually to bee dooen, if it might bee. Dooe thou make an end of thy buiſineſſe that thou haſt in hande, howſoeuer thy prouidyng and makyng readie for vs ſhall frame, we ſhall bee contented with it. But Marie hath choſen to hir a great dele the better parte, who hauing forgotten thynges requiſite for the bodie, is altogether occupied in ſuche matiers as dooe concerne the ſolle. Therfore it wer not reaſon that ſhe ſhoulde be pluckt awaie from thynges of the principal beſt ſorte, which ſhe hath ſpecially choſē, and to be thruſt out to offices of baſſer ſeruice.

D

Lord dooeſt thou not care that my ſiſter hath leafte me to ſerue alone?

The aunſwere of Ieſus to Martha findinge faulte that he did not bidde her ſiſter Marie helpe her.

Verely one is nedefull.

Marie hath choſen the good part, which ſhall not bee taken awaie from hir.

I dooe

A I dooe in verai good part take this good loue and zele of thine, which nowe at this time prepaireth a repaſte for me and my diſciples: but I am more refreaſhed and better filled at their handes, which take into their ſolles my woordes, that thei maie haue ſaluacion thereby. This is the meat which dooeth moſt ſingularly fede me, and this is yͤ drinke wherwith I am beſt refreaſhed. Whoſo is embuiſied with prouiding for thinges perteining to the bodie, is drawen many waies into ſoondrie cares, and an ende of al ſuch poinctes of taking peines ſhal at ſuch tyme come, whan through the appering of immortalitee, all neceſſitees ſhal ceaſſe, with which the weakeneſſe of mannes nature is now in this preſente worlde ſoondrie waies diſquieted. But ſuche an one hath a great aduauntage and foredele, who hauing caſte of all ſuche manier cares, is altogether rauiſhed to thinges heauenlye, gathering hymſelfe together and reſting vpon one thing. But theſame one is a thing of ſuche nature, that it ſurmounteth all other thinges in goodneſſe: the felicitee of whiche one thing ſhal not be taken awaie, but ſhal bee augmented at the time, whan all that is vnperfeict ſhall bee aboliſhed, and that that is perfeicte ſhall be opened. Neither is there in the meane time any murmouryng to bee made againſt ſuch perſones, as though thei were altogether idle, whiche ſitting ſtyll from all bodilye ſeruices, doe for ſuche reſpecte and conſideration geue attendaunce to
B heauenly doctrine, cleuing faſt to my ſteppes, beeyng long in learning the thyng that thei maie afterwarde teache, and throughlye ſending downe into the botome of the affeccions of their own hertes, the thing that thei maie afterwarde preſcribe and enioygne vnto others: to the ende thei maie thereby dooe good vnto ſo muche the greatter noumbre, towardes the atchiuyng of eternall ſaluacion. And yet ſhal not ſuche perſones lacke their due reward neyther, who accordyng to the exaumple of thy dooyng nowe at this tyme, dooe of a Godlye zele, after the rate of the time, relieue the corporal neceſſitee of them that haue the cauſe of the ghoſpell in handleyng, and ſuch as fede the houngrie, as clothe the naked, as viſite the ſicke, as goe to them that lye in prieſon, as harbourgh ſtraūgiers and them that lacke lodgeyng. All theſe alſo ſhall bee partakers of the rewarde of the ghoſpell. But like as in the bodie the yie whiche ſeemeth too bee idle, doeth more good ſeruice, then the hande beeyng buiſilye occupied about ſoondrye kyndes of ſeruice: euen ſo ſuch as dooe altogether geue hede vnto thoſe thinges whiche dooe moſte nereſt concerne and touche the lyfe euerlaſtyng, although thei ſeme as holydaiemen, to repoſe themſelues from all corporall buiſineſſe: yet thei dooe more good then the others, becauſe thei dooe the thing moſte chieflye requiſite to bee dooen. Nor the one muſte not grutche againſte the other, foraſmuche as euerie one of them accordyng to his gifte whiche he hath receiued of God, ſerueth me in my membres.

Chriſt better filled at theyr handes whiche heare his woordes, then which geue him bodely meate.

He hath a great foredele that is altogether rauiſhed to thinges heauenly.

They are not to bee rekoned idle whiche ſittyng ſtill from bodely ſeruice, do geue ful attendaunce to heauenly doctrine.

The bodely trauaill to helpe the nedie ſhall not be vnrewarded.

The. xi. Chapter.

The texte. ¶ And it fortuned as he was praying in a certain place, whan he ceaſſed, one of his diſciples ſaide vnto hym: Lord teache vs to praie, as Iohn alſo taught his diſciples. And he ſaide vnto them: Whan ye praie, ſaie. * Oure father whiche art in heauen, halowed be thy name. Thy kingdome come. Thy wyll bee fulfilled, euen in yearth alſo as it is in heauen. Our daily bread geue vs this daie. And forgeue vs our ſinnes. For euen we forgeue euery man that treſpaſſeth vs. And lede vs not into temptacion. But deliuer vs from euill.

Mat. vi.

Whan

C

No perſon can ſincerely handle the doctrin of the goſpell, except he ſhake of al worldly cares.

Prayer the moſte pureſt ſacrifice of Euangelicall deuocion. &c.

The Apoſtles deſire Chriſte to preſcribe vnto them a ſpecial fourme of praying.

As he was praying in a certaine place. &c.

D

One of his diſciples ſaide vnto him: Lorde teache vs to praie. &c.

A briefe & piththie paraphraſe of the Lordes praier.

VHan the Lorde Jeſus had by this kinde of repreſenting the matier, and by the exaumple afore going taught, that thei did a great matier and a buiſie, whoſo did ful and whole geue attendaunce to the doctrine of the ghoſpel, which doctrine no perſone can ſincerely handle, onleſſe he ſhake himſelfe of from all deſyres and cares of this worlde, it remained that he ſhould preſcribe and appoinct a tenour and fourme of praying alſo. For praier is (as ye would ſaie) the moſt pureſt ſacrifice of Euangelicall deuocion: vnto the whiche praier Jeſus did often tymes departe into places of ſolitarie contemplacion, and enured his diſciples alſo vnto theſame. And praier is thatſame ſecrete meting, through which the minde and ſolle of man, beeing (as ye would ſaie) carried vp to heauen, ioygneth in talke with god, (al cares and phantaſticall imaginacions of yearthly thinges ſette aparte.) Indede the Phariſees praied both oftẽ times and alſo long together: but it was with ſad drouping countenaunces, and abrode where al folkes ſhould ſee them. And Johns diſciples praied alſo. Yea and the Samaritanes too praied on their mountaine. The religion of the heathen folkes alſo had a manier of praying after their faciõ. Foraſmuch therfore as neither all ſortes of menne had one manier of praying, nor one manier thinges wer aſked of god in al folkes praiers: the Apoſtles are veraie deſirous and fain to haue a preciſe fourme and tenour of praying appointed vnto them of Chriſt, which thei ought to folow. Wherupon whã Jeſus, according to his accuſtomed wont, had withdrawen himſelfe with his diſciples from the reſorte of people into a ſolitarie place for to praie: as ſoone as he had finiſhed his praiers, one of ẏ noũbre of his diſciples, ſaide vnto him: Maiſter, foraſmuche as we are thy diſciples, mete it is that we ſhould dooe all thinges by thine appoinctmente. Teache vs therefore a fourme of praying alſo, lyke as John, whan he liued, taught his diſciples howe thei ſhould praie. Than Jeſus whereas he had in manie woordes at ſoondrie times taught his diſciples, that the prayers of Chriſtians neither ought to bee longe, nor made for oſtentacion or vaine glorie, ne for all manier thinges indifferentelye: he appointed vnto them a fourme of praying, ſuche as here vnder foloweth: whiche although it bee common vnto all perſones, yet dooeth it more iuſtelie and directelie apperteine vnto the miniſters and teachers of the ghoſpell, who beeing (as ye would ſaye) perſones exempted from this worlde, beſtowe al their laboure and trauayle to this onelie ende, that the glorye of GOD maie bee opened and renoumed emong the good, and his kyngdome from daie to daie more and more flouriſhe in ſtrength and force, the kyngdome of Satan vtterlye ſuppreſſed, and brought vnder foote. And lyke as in heauen aboue, (from whence Lucifer with all his complices and confederacie was toumbled downe headlong,) there is nowe no manier rebellion againſte the wyll of God: ſo emong the chyldren of God beeyng ordeined to ſuccede in the place of the Aungels that were caſte out of heauen with Lucifer, all thinges maie bee dooen after the wyll of their heauenlye father. Alſo that he fede his chyldren with the breade of heauenlye doctrine and grace, which maie make their ſolles luſtye and full fedde vnto the lyfe euerlaſtyng. Alſo that in caſe any offence or treſpaſſe bee through humain frailtee, A frailtee committed againſt his will:that than he mercifullye forgeue his children lyke a tender and a frendelye father,as thei emong themſelfes forgeue one another,if one haue ani thing offended or treſpaced againſte the other. And becauſe that during the tyme of their life here in this mortall bodie, like as thei maie profite and growe to better,ſo maie thei contrariewiſe fall vnto wurſe,(eſpecially the tiranne Satā by all meanes prouoking and ſtiering them ſo to dooe:)that thei maie vnder the tuicion and guarding of their heauenly father,bee ſafely defended againſt Satans engens:and that either thei maie not fal into temptacion , or if thei doe fal,than(he being their defendour,which is the ſtronger of might and puiſſaunce,)thei maie depart conquerours with the victorie . As for the tenour of the woordes of praying,is this here folowing. Our heauenlye father,we beeing here ſette on yearth, whom thy goodneſſe hath vouchesalued to call by the name of childrē, we praie thee, that through our doctrine and liuyng , thy power , thy wiſedome,and thy goodnes,maie ſtil more and more come to ẏ knowlage of men, and that thei maie haue vnderſtanding,that all glorie is due vnto thy name,frō whom procedeth al thing whatſoeuer is goodly and honourable,either in heauen,or els in yearth : to the ende that though being baſe and ſlendre on our own parties,yet in thee we may glorie and trioumphe. Hitherto hath Satan reigned all the worlde ouer through ſinne:wherunto mē haue been as bondeſeruauntes being therto allured and trained with wicked luſtes. Make thou O father, B that(ſinnes clene taken awaie,and thy holye ſpirite poured out vpon them,) al creatures maie bee obedient to thy wyll. And that thou euerie daie bounteouſlie geuing vnto vs the heauenly foode of thy grace, we maie from time to time grow foorth to better and better, vntil we maie come to ẏ ful perfectiō of Euāgelical godlines. Ferthermore foraſmuche as men we are,made of fraile metalle,in caſe through beeing in a wrong waie by ignoraunce, or if through weakeneſſe and frailtee we ſhal ani thing treſpaſſe againſt thee, O father,ceaſſe not ẏ to be fauourable to thy children:but according to thy mercifulnes forgeue vs, foraſmuche as we dooe forgeue one another,if the brother through the ſame frailtee dooe offende againſte the brother, to the ende that peace maie be firmely eſtabliſhed emongſt our ſelfes,and that we maie haue peace with thee. And forbecauſe we know the malice of thatſame euil tiranne,frō whence thy fatherlye goodnes hath redemed vs:ſuffer vs not to be eftſones ouercomed of him,but and if thou ſuffer vs for a probacion of our pacience to be afflicted either by him,or by his ſouldiers wicked men:yet leat vs through thy ſure ſafegard haue the ouerhand of him,and leat all his aſſaultes turne to our benefite in the ende.

Our father whiche art in heauen halowed be thy name.

And leade vs not into temptaciō.

The texte. ¶ And he ſaide vnto them: If anye of you ſhall haue a frende , and ſhall goe to him at midnight,and ſaye vnto hym: Frende,lende me three loaues. For a frende of myne is come out of the waie to me,and I haue nothing to ſette before hym: and he within aunſwere,and ſaie: Trouble me not,the doore is now ſhutte,and my chyldren are with me in the chaumber,I cannot riſe and geue thee. I ſaie vnto you,though he will not ariſe and geue hym,becauſe he is his frende ;yet becauſe of his importunitee, he wyl ryſe,and geue him as many as he nedeth. And I ſaie vnto you:*Aſke and it ſhal bee geuen you. Seke and ye ſhal fynde. Knocke and it ſhalbee opened vnto you. For euerye one that aſketh,receiueth: and he that ſeketh,findeth:and to him that knocketh,ſhall it bee opened.

*Math. vii John. xiiii. and .xvi. Iaco. i.

And he ſaid vnto them: If any of you ſhall haue a frende. &c.

But the better to ſtiere his ſeruauntes vnto the inſtauntneſſe of praying , and beſideſfoorth to putte in them an aſſured truſte to obteine,he added to the premiſſes a parable of ſuche ſorte as foloweth.

The goodnes and treactablenes of god towardes manne, ſwewed by a parable.

C

How ientill (ſaieth he) and how eaſie to be entreacted, God is, beeing of nature beneficial and full of liberalitee towardes his children, coniecture ye of your own ſelfes. If any one of you be deſtitute of neceſſaries, and haue a frend: he wil be bolde to goe vnto him in the middes of the night, and familiarlye knocking at his doores, he will bee bolde to ſaie: Frende, lende me three loaues of bread. For ſo it is that a certaine frende of mine takyng my houſe in his waie, hath ſodainly come vpon me vnawares, euen late in the euening, to lodge with me al night, and I haue nothyng at home in mine owne houſe to ſette afore him to eate. And paraduenture thatſame frende will not euen byanby at the firſte woord geue thee the thyng that thou dooeſt craue, but being il willing to open his doores, he will thus aunſwere within his houſe: Trouble me not cumming to craue thinges after ſuche ſorte in the night time: my doores are now ſhut in for al night, and my childrẽ are with me in bedde, I cannot ariſe & geue thee yͭ thou requireſt. That yf the partie which lacketh the loaues, go not his waies byanby at this excuſe making, but ſhall cõtinue there ſtil knocking at his frendes doore, as one yͭ wil haue no naie of yͭ thing that he cummeth for, this I affyrme vnto you: although the reſpecte of frendeſhip dooe not moue him, yet beeing ouercomed with the importunitie of the partie that maketh ſuch praying vnto him, he wil ariſe out of his bedde, and wil geue him, not onely three loaues according to the tenour of his peticion and aſking, but he wil geue him how many ſoeuer he ſhal haue nede of.

I ſaye vnto you: Though he wil not ariſe & geue hym, becauſe he is his frende. &c.

If importunitee of praying bee of ſuche force and effect at one mortall mans hande to the behouf of an other man: howe much more than ſhal it take place and effect with god, who is muche delited with ſuch manier importunitee, and not offended?

D

Why God ſometime maketh ſome delay to graunte the peticions of oure prayers.

And in caſe he at any time make delaie to geue that is aſked, niggardſhip is not the cauſe thereof, nor yet his hardenes that he will not bee entreacted: but therein he enkiendleth our deſire, that he maie the more plenteouſly geue that we aſke, and that we on our parties, maie the more derely eſteme and loue the thing, yͭ hath been obteined by importune praiers. The ſame therefore that a frende beeing in nede would dooe with his frende beeing a mortall man, theſame leat euerie one of you muche more be bolde to dooe toward God beyng a bounteous and liberal father, whom ſuch importunitee doeth wel content, and who can neuer be vndooen or made poore by geuing.

God can neuer bee vndooen by geuing.

And I ſaye vnto you: Aſke, and it ſhalbee geuen you: Seke, and ye ſhall finde: Knocke, & it ſhalbe opened vnto you.

Seke and ye ſhall finde.

Of him therefore aſke ye with hertie praiers from the botome of the herte, in caſe ye nede any thing, and it ſhal bee geuen you. If ye be ignoraunte in any thing, make ye due inquiſicion for it, and through the ſecrete woorking of your fathers ſpirite in you, ye ſhall finde out the thing, which by mannes witte could not poſſibly haue been perceiued. Knocke ye with praier, ioyning thereupon almeſdedes towardes the neighbour, and it ſhalbee opened vnto you. This is the importunitee wherewithal God is (as ye might ſaie) ouercomed, and euen by plain force woonne to your peticions, that he can not ſaie you naie, euen as a caſtell or fortreſſe is woonne by force of armes. Praying is with mã oftentimes made al in vaine: either becauſe he can not perfourme that is aſked, or els becauſe he will not.

Due praier to god is neuer in vain, nor without good effect.

For euery one that aſketh, receiueth.

But at Goddes hande whoſoeuer aſketh, dooeth receiue: whoſoeuer ſeketh doeth finde: and whoſoeuer knocketh, to him it is opened. And your father beſt knoweth what thinges are auaillable towardes eternal ſaluaciõ, & theſame thinges dooeth he with glad wyll freely geue, if he bee praied: inſomuche, that

yf

A if through your beeyng in a wronge opinion, or in an errour of iudgemente he were aſked thinges hurtefull: he would rekon it as a benefite towardes you, to denie vnto you that was naughtily ſued for: but in ſtede of the thing ye wiſhed, he would geue that might be for your welthe.

The texte.

¶ If the ſonne ſhall aſke breade of any of you, that is a father, wyll he geue hym a ſtone? Or if he aſke fiſhe, wyl he for fyſh geue him a ſerpent? or yf he aſke an egge, will he offre hym a Scorpion? Yf ye than beeyng euill, can geue good giftes vnto your children, how much more ſhal your father of heauen geue the holye ſpirite to them that deſire it of hym?

If yͤ ſonne ſhall aſke breade of any of you. &c.

How much more ſhall your father of heauen geue the holye ſpirite. &c.

The naturall affeccion of carnall parentes towardes their children, dooeth ſo weorke, that thei cannot ſaie naie vnto theim whom thei haue begotten, if the ſame ſhould make peticion for a thing perteining to the health of the bodye. Make ye a coniecture by compariſō of your owne ſelfes. For who is it of you al, that in caſe he ſhould aſke a piece of breade of his father, can ſuppoſe that the ſame woulde geue his ſoonne a ſtone in ſtede of a piece of bread? or in caſe he ſhould aſke fiſh: can thinke that the father would offre his ſoonne a ſerpente in ſtede of a fiſhe? or in caſe he ſhould deſire to haue an egge: can rekon that the father in ſtede of an egge would geue hym a ſcorpion hidden in an egſhell? That if the tendre loue and affeccion of nature bee of ſo great force and ſtrength emong men, (beeyng many other waies naughtie perſones,) that towardes their children aſkyng thinges profitable, thei are frendly geuers: howe much more your heauenly father, who is the father of ſpirites, and who of nature is good, will geue vnto B you from heauen, his ſpirite beeing good, whiche ſhall aboundauntly geue you all goodneſſe, if ye ſhall make peticion to him for it? Sathā alſo hath a ſpirite of his owne, whom he enſpireth to all his ſeruauntes, to bee a prouoker and a mouer of theim to all naughtineſſe. Yea & the worlde too, hath a ſpirite belonging to it, which allureth men to yͤ loue of thinges tranſitorie. But with this ſpirite, your heauenly fathers ſpirite hath no manier entremedlyng at al. If therfore the ſpirit of your heauenly father ſhal dwell in you, the ſpirite of Satan muſt be expoulſed: and the one ſpirite muſt nedes auoid out, for to make roume that the other maie come and enhabite in your breſtes.

The ſpirite of God aboundauntly geueth all good thynges.

Satan alſo hath a ſpirite of hys owne.

The worlde alſo hath his ſpirite.

The texte. Math. ix. and. xii. Mark. vii. *Mar. iii. *Mat. xii. Mark. iii.

¶ And he was caſting out a deiuill, and the ſame was dumme. And whan he had caſt out the deiuill, the dumme ſpake, and the people woondred. But ſome of them ſaied: *he caſteth out deiuils through Beelzebub the cheif of the deiuils. And others tempted hym, and required of him a ſigne from heauen. But he knowinge their thoughtes, ſaied vnto them: *Euerie kingdome deuided againſt it ſelfe, is deſolate: and one houſe dooeth fall vpon an other. If Satan alſo bee diuided againſt himſelf, how ſhal his kingdome endure? Becauſe ye ſaie, that I caſt out deiuils through Beelzebub. If I by the helpe of Beelzebub caſte out deiuils, by whoſe helpe dooe your children caſt them out? Therefore ſhal thei bee your iudges. But if I with the finger of God caſt out deiuils, no doubte the kingdome of God is come vpon you. *Whan a ſtrong man armed watcheth his houſe: the thinges that he poſſeſſeth are in peace. But whan a ſtronger then he cometh vpon him and ouercometh him, he taketh from him all his harneſſe (wherin he truſted) and diuideth his gooddes. *He that is not with me, is againſte me. And he that gathereth not with me, ſcattereth abrode.

*Mat. xii.

*ii. The. ii.

And behold a chaunce that might laie manifeſtely before their yies, what thing the eiuill ſpirite wroughte in the heartes of the Jewes, beeing euermore wraſtlers againſt the holi ſpirite of god. There was broughte vnto Jeſus a certaine man, poſſeſſed with a miſchieuous

Jeſus caſteth out of a man, a deuill that was both dumme & blinde.

C

And he was caſting out a deuill, and the ſame was dūme.

Some of the Jewes affirme Jeſus to caſte out deuilles through the helpe of Beelzebub.

But ſome of them ſaide: he caſteth out deuilles through Beelzebub the chiefe of the deuils.

And others tēpted him, & required of him a ſigne from heauen.

Some of the Jewes tempte Jeſus requiring of him a ſigne from heauen.

A kingdome deuided within it ſelfe, can not ſtande.

Euery kingdome deuided againſt it ſelfe, is deſolate.

D

Hurteful ſpirites felowes and ſoldiers to Beelzebub

If Satan alſo be deuided againſt hiſelfe, howe ſhall his kingdome ſtande?

Beelzebub dooeth not thinges for the health and ſafegarde of men.

If I by the helpe of Beelzebub caſt out deuils, by whoſe helpe dooe your children caſte them out?

Therfore ſhall they be your iudges.

deiuill: and it was a deiuill, not of one ſorte onely, but bothe a dumme deiuill, and alſo a blind, ſo that he could neither looke vp vpon Jeſus, nor yet ſpeake vnto hym. Than Jeſus of his owne accorde takyng pietie on the man that was in ſuche affliccion, commaunded the deiuill to voide out of hym, and he voided. And beholde, there were certain Jewes preſent ſtanding by, whoſe ſolles yͤ ſpirite of Satan did more daungierfully poſſeſſe, then that ſame vnclene ſpirite had poſſeſſed the bodye of this man. For ſome of them ſlaunderouſly ſaied, that the miracle had been dooen of yͤ deiuil: allegeing that Jeſus did ſuch thinges, not by the power of God, but by the helpe of Beelzebub the prince of deiuils. Some others again, after ſeeyng ſo many miracles, did yet ſtil remaine in vnbeleſe, and required of him ſome notable token from heauen, wherby it mighte euidently appeare that he had familiaritee with God, who dwelleth in heauen: and not with vnclene ſpirites, whoſe blindinge of mennes yies, dooeth commonly ſpringe from the yearth. And this did thei ſpeake tempting the Lorde, neuer a whitte yͤ more minding to belieue on hym, althoughe he had dooen the thyng that thei required: but whether he had dooen it, or not dooē it, thei had ſurmiſed a matier of ſlaundre one or other, readie to obiecte againſt hym. But Jeſus, as ſoone as he ſawe their vngodly thoughtes, made aunſwer to their wicked ſurmiſes in ſuche ſorte as foloweth: Howe dooeth your ſlaundreous reprouing of me ſtande together? We ſee yͭ no kyngdome is hable to ſtande, if it be at ſtrife within it ſelf by ciuile diſcorde of one of the ſame reyalme againſt an other. Whiche thing if it ſo bee, it can not bee choſen but that it muſt come to deſolacion, and one houſe to fall downe vpon an other by an vniuerſall ruine. That if the thing bee true, which ye thynke, that through the mainteinaunce & aide of Beelzebub prince of deiuils, I dooe caſt out hurtefull ſpirites, (who veraily bee his felowes and ſouldiers:) thā it foloweth as a true concluſion, that eiuill ſpirites beeing at variaunce within themſelfes, dooe fight together, and one of them is chaced awai by an other. Now if Satan fight againſt Satan, how ſhall his kingdome ſtande? Ye ſee deiuils to be caſt out, and ye graunte that eiuill they be whom I dooe caſt out: on what ground than dooe ye coniecture theſe thinges to bee dooen by the ſupportacion of Beelzebub, rather then of God? Is Beelzebub woont to dooe for the health and ſafegarde of men, and to chace his ſoldiers out of their poſſeſſions, by whō he exerciſeth his tyrannie? And yet if this bee dooen, it argueth and proueth that the kingedome of Satan ſhall ſhortely bee deſtruied, and the kyngdome of God to be nowe at hande. I caſte out deiuils with a mere woorde: I caſte them out freely: I vſe therunto no charming woordes of witchecrafte, ne of iugleing or blynding mennes yies. The acte ye can not diſproue: why than haue ye more mynde to referre the glorie of a good worke to Beelzebub, then to God? Now if the hatered, which ye beare vnto me, dooeth perſwade you that I caſt out deiuils by the aide of Beelzebub, by whoſe helpe dooe theſe young men beeing your owne ſoonnes, whō ye haue ſeen doing the ſelfſame thing: by whoſe helpe dooe thei chace awai deiuils? Plain homely men thei bee, thei are mē of no knowlage ne autoritie, thei can no ſkille of the malicious ſleightes of witches or nicromanciers: & yet dooe theſe caſte out deiuils in yͤ name of me. The thing that thei dooe, thei dooe it on a faithfull truſte in God: & therfore ſhall youre vnbelief bee condemned by theſe iudges & none other. The plain ſimpleneſſe of theſe hath beleued, wheras your wiſdome & expert

knowelage

A knowelage of the world, ſtriueth againſt ẏ glorie of God. Wherfore ſeeyng there is neither ryme ne reaſon in ſaiyng that one eiuill ſpirite drieueth out an other eiuil ſpirite: ⁊ foraſmuche as your children dooe caſt out deuils by the helpe of none other then by whoſe helpe J dooe caſt them out: it is clere that J dooe caſt out eiuil ſpirites by ẏ vertue and power of God, who is good. For the ſpirite of him is of more power and might, then al the wholle packe of the wicked ſpirites that are. Neither is there any agreement betwene the ſpirite of God, and them. For God loueth the preſeruacion of mankinde, and they ſeke the deſtruccion of the ſame. Now than, if it be a thing manifeſte that the thinges whiche ye ſee me dooe, J dooe by the power of God: than is there no doubte, but that ẏ kingdome of God is come vnto you, which John did preache to bee at hand. Reaſon it is therefore that ye ioygne your ſelfes with him, and withdrawe you from the reigne of Satan, whiche ſhall ſhortely haue an ende. Ye cannot be partakers of bothe kingdomes at once. There is betwene God and Satã a batail which by no poſſibilitees may be brought to atonement. The cauſe wil neuer by any condicions be brought to agremente. Satan ſhal either geatte the victorie, or els by ſtronge hand bee drieuen out: he ſhall not by yelding or ſubmitting himſelf continue in his reigne, ne yet bee receiued vpõ any condicions of agremente appointed vnto him. He hath hitherto reigned without redreſſe: but nowe is there come a power more puiſſaunte and mightie then his tyrannie. For one finger of God is more mightie to preſerue and ſaue mankind, than all ẏ hoſtes of Beelzebub to deſtroie the ſame. Theſame thing therfore ſhal in this behalf come to paſſe, whiche is commonly woont to chaunce betwene twooe head B captaines, bothe beeing valiaunt and ſtrong, and both beeing fierce, ⁊ courageous, and ſuch as al their affiaunce and truſt reſteth in their armour and weapon. For whan a man of great force and puiſſaunce beeing in armour dooeth kepe his fortreſſe, the thinges that bee in his poſſeſſiõ, are in peaceable reſt ⁊ quiet. That if an other beeing of more power then he, dooe ſette vpon him, and dooe with plaine force of armes conquier him that was in harneſſe wel armed, he wil entre no league of feloweſhip to bee as half partener with him in his caſtell, but drieuing the other quite awai, he will entre vpon ful poſſeſſion of the wholle houſe himſelf. The weapon wherin ẏ other truſted, he will by plain force take awai from him: all his richeſſe and ſubſtaunce he wil riefle and ſpoile, and diſtribute it emong his ſoldiers. Now dooeth it beehoue you to looke about you, and ſee of whether ſide ye will bee, and with whether ye wil take part, with God beeing the mightier, or with Satan anon to bee drieuen out. If ye haue peace with Satan, ye are out with God. If ye haue peace with God, than cannot ye and Satan agree. And in the one or the others campe muſt ye fight. The tyme as it nowe ſhapeth, wil not ſuffre any perſones to ſitte idle. And who ſo is not on my ſide, is an aduerſarie vnto me, and euen in thys verai poincte dooeth me hurte and ſcathe, becauſe that where he ought of duetie to fauour my ſyde, he dooeth not fauour me: ⁊ whoſo dooeth not gather with me, ſcattereth abrode.

But if J with the finger of God caſt out deuils: no doubte, the kingdome of God is come vpon you.

There is none agremente betwene the ſpirite of God, and the wicked ſpirites.

Betwene God and Satan is continuall battail and none atonemente can bee.

One finger of God is ſtronger to ſaue mankinde, then all the hoſtes of Satan to deſtroie it.

Whan a ſtronge mã armed watcheth his houſe, the thinges that he poſſeſſeth are in peace, ⁊c.

If we haue peace with Satan, we are oute with God. ⁊c.

He that is not with me, is againſt me.

And he that gathereth not with me, ſcattereth abroade.

Whoſo is not with Chriſte, is agaynſte him.

The texte. Math. xii.

¶ Whan the vnclene ſpirite is gon out of a man, he walketh through drye places, ſekyng reſte. And whan he fyndeth none, he ſaieth: I will returne again vnto my houſe, whens I came out. And whan he cometh, he fyndeth it ſwept & garniſhed. Then gooeth he and taketh to hym ſeuen other ſpirites, wurſe then hymſelfe: and thei entre in and dwel there. And the ende of that man is wurſe then the begynning.

C

And becauſe the Iewes tooke vpon them an opiniō of righteouſneſſe, and vpon boldneſſe therof, did either negligently leat ſlippe yͤ doctrine of the goſpel, or els did vtterly refuſe it, & would none of it: he put forth a derke parable, wherby to ſignifie, that a more grieuous damnacion ſhould light on ſuch perſons, as whan thei haue gon a littel wai foreward towardes righteouſnes, did fal backe again to their old enormities, thē on ſuch as neuer knowing yͤ light of Euangelical trueth, had continued ſtil in the derkeneſſe of their ſinneful liuing. For yͤ people of the Iewes was diſſeuered by meane of yͤ law, frō the Gentiles being Idolatres: but falling eueri other dai of freaſhe to their former tranſgreſſions, thei wer come at length to ſuch degre of vngodlineſſe, that whatſoeuer offenſe their forefathers had dooen in putting yͤ Prophetes to death, or in cōſpiring againſt Moſes, yͤ ſame did thei ſeuenfold double more vngraciouſly renewe againſt yͤ ſonne of God, and agaiſt his diſciples. Albeit this parable doeth ferther alſo touch euerie man, who beeing once waſhed frō his former ſinnes through baptiſme, once deliuered frō the eiuil ſpirite of this world by the worde of the goſpel, doeth negligently vſe yͤ gift of God, nor taketh any care to procede frō time to time, to ferther degrees of perfecciō. Unto ſuch an one beeing walowed down again to his former liuing, baptiſme & the knowlage of holy doctrine ſhal auaill to none other effect or purpoſe, but that he ſhall of his own ſeking haue yͤ ſorer damnacion at the daie of iudgement: as one the whiche to his former ſweruing out of yͤ righte waie, hath ioygned vnthankefulneſſe, and maliciouſneſſe alſo. Nowe of the parable this is yͤ tenour here folowing. Whan an vnclene ſpirite is once departed out of a man, and is put awai by the power of God: for aſmuch as he hath an obſtinate wil to dooe hurt, he goeth walking vp & down by places barain & waterleſſe, ſeking reſt. And whan he can no where finde reſt, he ſaieth within himſelf: I wil returne backe into my houſe that I came out of. And returning vnto the ſame, he findeth it in dede ſweped clene wͭ broomes, but altogether emptie. Whan he eſpieth yͭ, he goeth his wai & taketh vnto him ſeuē other ſpirites, more vngracious thā himſelf euer was: & with ſuch a knotte of coūpaignie, goeth he again to his houſe, in dede made clene, but leaſt vnkepte, nor armed with any defenſe of vertues ſeming for yͤ Goſpel. For the ornamentes & garniſhing of ceremonies, in dede make outwardli a ſhewe or ſemblaūce of godlineſſe: but becauſe thei are only certain vain countrefaictes of thinges, thei kepe not awai yͤ aſſaulte of wicked ſpirites, but rather are an occaſiō of a ferther vngodlineſſe. And euē ſo doeth it chaunce vnto yͤ ſame mā, who being clenſed frō one ill ſpirite, is made ſubiect vnto ſeuen that are eueri one of them wurſe then the firſt was.

The wickedneſſe of the Iewes.

The peine of ſuche as fall againe to ſinne & negligently miſuſe Goddes giftes.

D

Whan the vncleane ſpirite is gone out of a man, he walketh through drie places ſeking reſte.

The garniſhing of ceremonies kepe not awaie wicked ſpirites. &c.

The texte.

And it fortuned that as he ſpake theſe thinges, a certain womā of the coumpaignie lifte vp hir voice, and ſaied vnto him: Happie is the wombe that bare thee, and the pappes whiche gaue thee ſucke. But he ſaied: Yea happie are they, that heare the worde of god, and kepe it.

While Ieſus was ſpeaking this & a great dele more vnto the people of al ſortes, a certain womā, meruaillig at his wordes being ſo wiſe, ſo wel ſet, & ſo piththie as thei wer, lifting vp hir voice emōg al yͤ compaignie, ſaid: Bliſſed is the wōbe of yͤ ſame woman, which bare thee, and bliſſed are the pappes of thy nourice which gaue thee ſucke. The voice of this woman was pronounced againſt the Synagogue of the Iewes, beeing euermore a ſlaundreous maligner againſt Chriſt: and yͤ woman beareth the figure of the Churche. Wherfore Ieſus doeth not denye hir teſtimonie and preaching, but makth it perfeict, ſaiyng:

The womā that pronounced the wombe happie that bore Chriſte, what ſhe figured.

A certaine woman of the coumpaignie lifte vp her voice. &c. happie is the wombe that bare thee. &c.

But he ſaied: happie are thei that heare the woorde of God and kepe it.

Happie are they that heare the worde of God and kepe it.

A Forſouthe bliſſed thei are, whiche heare the woorde of God, and kepe the ſame in their heart, that it renne not out, but tarie vntil it maie one daie bring forth fruicte of euerlaſting ſaluacion. That ſame is a much more bliſſed thing, than it was for the mother to haue borne his bodie in hirs, or to haue nouriced him with milke. One woman myght bee hable to beare ſo great an one, or to geue me ſucke. But this bliſſedneſſe maye bee a thyng common to all creatures.

The texte.
* Mat.xii. Mark.viii. John.vi.
* Jon.ii.iii.
* iii.Reg.x. ii.Para.ix. Mat.xii.
* Jona.iii.

Whan the people wer gathered thicke together, he beganne to ſaie: *This is an euil nacion, they ſeke a ſigne: and there ſhal no ſigne be geuen theim, but the ſigne of *Ionas the prophet. For as Ionas was a ſigne to the Niniuites, ſo ſhall alſo the ſonne of man be to this nacion. *The quene of the South ſhal ariſe at the iudgement with the men of this nacion, and condemne theim: for ſhe came from the vttermoſte partes of the earth to heare the wiſdome of Salomon: And beholde, a greatter than Salomon is here. The men of Niniue ſhal ariſe at the iudgemente with thys nacion, and ſhall condemne them: for they were brought to repentaunce by the * preachyng of Ionas. And beholde, a greater then Ionas is here.

And whan at the ſpeakyng of ſuche woordes as theſe, the multitude of people came ſtill thicker and thicker rennyng thither: Jeſus beegoonne to make aunſwere vnto them that had tofore required to haue ſome notable ſigne ſhewed vnto them from heauen, as thoughe the thinges which Jeſus had hitherto dooen, wher but baſſe and low matiers, nor did conteine in them any poynct at all ſeming for a great Prophete: and for that theſame wer dooen for the common inferiour ſorte: but thei thought that vnto the Phariſeis for their partes, as mē of learnyng, and of an higher degree ferre aboue the rate of the common multitude, it wer mete to ſhewe ſome ſpeciall matier of woondre, B euen purpoſely and ſpecially for them. And this did they ſpeake, not of an vnfeigned mynde, ne menyng any good feith therin: but to tempt & to proue hym, to the entente that if he ſhewed none, they might fynde cauillacions againſt him, that al the reſt of his miracles had beē doen by the help & mainteinaunce of Beelzebub: on the other ſyde if he ſhewed any, that than thei might finde ſome other matier in hym, whereof falſely to accuſe him, and to laie to his charge. Jeſus therefore ſaied:

This is an euil naciō, thei ſeke a ſigne, & there ſhall no ſigne be geuen thē, but the ſigne of Jonas the Prophet.

The aunſwer of Jeſus concernyng them that required of hym a ſigne frō heauen.

This ſame is an eiuill generacion, and of none vpright ne plain meaning. Where thei haue alreadie ſeen ſo mani miracles dooen, thei require yet ſome ferther ſtraunge token, not wherunto to geue credite, but which thei maie ſlaundreouſly reporte. But the thing whiche thei dooe aſke in the waie of fraude and guile, thei ſhal not obteine: but thei ſhall receiue a ſigne ſuche an one as thei are woorthie. Thei ſhall not haue geuen them, whereat to fynde ſurmuiſed cauillacions: but they ſhal haue geuen them, that maie conuince their malice and infidelitie.

For as Jonas was a ſigne to the Niniuites, ſo ſhall the ſōne of mā bee to this nacion.

At the preaching of Jonas the Niniuites did repent, and emende.

For there ſhalbe geuen vnto thē the ſigne of Jonas the Prophete. At the preaching of Jonas, the Niniuites did repent and refourme their manifold vngraciouſneſſe, whan the ſame Jonas had ſhewed no miracle emongſt them: but this nacion can by no miracles, ne by no benefites, bee brought to ſoften their hertes to repentaunce. And yet is there one preſent emong them, greater thē euer was the Prophet Jonas: which Jonas theſe folkes doe highly eſteme becauſe theſame beyng in a Whales mouthe in the ſea, liued there thre daies and three nightes, and after all that, whan he was eſtemed & reputed for dead, ſodainly appered alyue. A like matier hereunto, but yet muche moore woonderfull and more aboue the courſe of nature ſhall it be, that the ſoonne of man beeing dead in dede, ſhall lye three daies buiried in the heart of the yearth, ⁊ yet contrarie to the looking of all euill perſones, the yearth ſhal yelde him again a liueſman on the third daie, whom it receiued dead. Wherfore at the laſt iudgement, this naciō, who now deſpiſeth al others in compariſō of themſelfes, and who thinke themſelfes to ſitte euen in the high topcaſtle of true ſeruing of God, ſhalbee condemned of mani nacions, whiche wer thought to bee toto fer out of the waie from al godly deuocion. The quene of Saba ſhall ariſe at the iudgement with the men of this nacion, and ſhal condemne them, becauſe that ſhe being a woman, and hauing nothing to doe with the doctrine of the lawe, yet came a great long iourney from the fertheſte partes of the worlde, to Hieruſalem, of purpoſe to heare the wiſdome of Salomon. And yet euen nowe here in this place there is a greatter matier than euer was Salomon: and yet is the thing ſet at noughte, that is nowe preſent here. The Niniuites being folkes withoute any knowlage of the law, and wurſhippers of Idolles, ſhal ſtande in triall with this nacion at the iudgement, and ſhall condemne them, becauſe thei did repent and emend their abominacions, at the preaching of a man vnknowen vnto them and an aliene borne, ⁊ with no miracles, ne with no benefites, ſhewing ani cauſe in himſelf, why he ſhould be ſo much regarded. And behold, here is now preſēt a greatter matier than euer was Jonas: ⁊ yet are thei nothing moued to emendement.

C

The quene of Saba came from the South to heare Salomons wiſedome.

The quene of the South ſhal ariſe at the iudgement with the men of this nacion and condemne them, ⁊c.

The men of Niniue ſhal ariſe at the iudgemēt, and condemne the Jewes.

The men of Niniue ſhall ariſe at the iudgemēt. ⁊c.

No man lighteth a candle, & putteth it in a priuie place, neither vnder a buſhel: but on a candleſticke, that thei whiche come in, maie ſee the light. *The light of the bodie is the iye. Therfore whan thine iye is ſyngle, all thy body alſo ſhalbe full of light: but if thine iye be eiuill, thy bodie alſo ſhalbe ful of derkeneſſe. Take hede therefore that the light whiche is in thee, be not derkeneſſe. If al thy bodie therfore bee cleare, hauing no parte derke, then ſhal it al be full of light: euen as whan a candle dooeth light thee with his brightnes.

The texte, Mat. v. Mark. iiii. Luki. viii. *Math. vi.

Now although many there wer emong the Jewes, whoſe heartes by reaſō of their owne wilful and ſtubburne maliciouſneſſe, the light of the ghoſpel did make more blinde then thei wer afore: yet the trueth ought not from hens foorth to bee ſuppreſſed, foraſmuch as the knowlage therof ſhould bring verai many to eternall ſaluacion. For the obſtinate malice of vnbeleuers, muſt not bee ani lette or hindreaunce to the good. Wherefore the trueth muſt bee brought to open light, to the more horrible grieuous damnaciō of the euil perſones, and to the ſaluacion of the good ſorte. No bodie lighteth a candle (ſaieth he) and hideth it in a priuie derke corner, or couereth it by whelming a buſhell ouer it: but ſetteth it in a candelſticke, that it maie geue light to ſuch as are willing to entre into the houſe. The ſame that the houſe is without a candele, theſame that the bodie is without yies, euen the ſame is the ſolle without knowelage of the trueth, whiche cometh by mere vnfeigned feith. If thine yie be ſingle, and nothing periſhed ne infected with any other inordinate deſires of this world: it wil receiue the light of euerlaſting trueth, and all thy bodie ſhall haue the fruicion of this lighte, in ſuche wiſe, as it ſhal no where ſtumble nor iutte againſt any thing. But in caſe the yie of thy bodie be corrupted or bleamiſhed, then ſhal al the whole bodie be entrieked, and readie to take harme in the derke. For of feith cometh iudgement, and ſtatutes or ordeinaunces of good liuing. This is the fountaine of al goodneſſe, which if it be putrified, it cannot be choſē, but that al the other thinges muſt be corrupted alſo. See therefore that this yie wher with the trueth is ſeen, maie be pure in thee, ⁊ clere without any corrupcion: leſt that the ſelf

D

The obſtinate malice of vnbeleuers muſt not be any hindreaunce to the good, but that the truth muſte be brought to lighte.

No man lighteth a candle, and putteth it in a priuie place. ⁊c.

The ſolle of mā without knowlage of the trueth, likened to a darke houſe in the nighte without a candle.

Whan thine yie is ſingle, al thy bodie alſo ſhal be ful of light ⁊c.

Feith the yie of the ſolle.

Feith if it bee pure lighteth al the man to ſee the truth.

Take hede therefore that the light which is in thee, bee not darkenes.

membre

A membre whiche onely is apt to receiue light, and whiche onely muſte ſhewe light to all the wholle bodye, bee encoumbred with derkeneſſe. For theſame thyng beeyng infected, whiche is the head and the roote of al good weorkes, euen thoſe verai thynges whiche ſeme to be good, are not good: And contrariwiſe, the thynges whiche ſeme vnto the Phariſees to bee eiuill, ſhall not be eiuill, if the fountaine wherehence they doe ſpring foorth, be pure and clene from al infecciō. What thing a candle is to an yie well clarified, euen the like thing is the woorde of God to the ſolle beeyng well pourged throughe the ſingleneſſe of feith, frō naughtie affeccions. Whatſoeuer procedeth not of feith, is ſinne. That if the yie of thy bodye ſhal be ſincere and pure, as a thing made al light with the candele of Euangelical trueth: than ſhal it geue parte of his light vnto al the mēbres, ſo that there ſhal not be any derkeneſſe at al in any part of the body, by reaſō that the yie ſhal loke forth to the behouf of al the mēbres therof. And ſo whatſoeuer thing the hand ſhal doe, it ſhal not be in ani daungier of harme in the derke, but al yͤ whole bodie ſhall bee lightſome: euen as the whole houſe is lightſome, whan the brightneſſe of the candle geueth his light all aboute.

The ſolle hauing the candle of faith maie ſee all truth.

The texte.

*mat.xxiii

*Eſa.lviii

*mat.xxiii

¶ And as he ſpake, a certain Phariſee beſought him to dine with him: and Ieſus wente in, and ſate down to meate. Whan the Phariſee ſawe it, he meruailed, that he had not firſte waſhed before diner. And the Lorde ſaied vnto hym: * Nowe doe ye Phariſees, make clene the outſyde of the cup and the platter, but your inward parte is ful of rauening & wickedneſſe. Ye fooles, did not he that made that which is without, make that which is within alſo? Neuertheleſſe * geue almes of that ye haue, and beholde all thinges are cleane vnto you. * But woe vnto you Phariſees, for ye tithe minte, and rue, and al manier herbes, and paſſe ouer iudgement & the loue of God. Theſe ought ye to haue dooen, and yet not to leaue the other vndooen.

B And euen immediately herupon, there folowed a matier, whereby theſame that the Lord had taught, might (as ye would ſaie) be plainly declared. For the Phariſees, for as muche as thei had an yie foule blemiſhed: and ſetting righteouſneſſe in ceremonies longing to the bodie, thei did wilfully leat ſlippe thoſe thinges, whiche are not ſeen but with the pure clere yies, vnto whom the candle of Euangelicall truth ſheweth light: ſuppoſed the light to be there, where derkeneſſe was: ⁊ than did thei ſtumble and renne againſt thinges moſt of al, whan thei thought themſelfes to goe gaily wel vpright: ⁊ thei iudged there to be a grieuous enormitie, where none at all was: and contrariwiſe wher a ſore offenſe or tranſgreſſion was, there wened thei to bee none at all. For thei had their yies ſore bleamiſhed with the ſuperſtitiō of the law, with ignoraunce, with diſdeignefull pride, with enuie, with couetiſe, with hipocriſie, ⁊ with other naughtie vices. Than a certain Phariſee praied Ieſus, to come and dine with him. Ieſus made no refuſall, as one that was euer readie to offre himſelf vnto euerie bodie, to the entente he might drawe all creatures vnto him. And whan the Lorde had ſette him downe at the table without waſhing his handes afore, (⁊ that, cōtrarie to the guiſe of the Phariſees:) this ſaied Phariſee begoonne to merueill with himſelf ſecretely in his minde, what the cauſe ſhould bee, whi the Lorde had not waſhed, before he ſat downe to his meat. And euen byanby of a thing which neither maketh a man good nor il, there ſpringeth a thing which is in verai dede euermore il. And as for the Phariſaicall ceremonies, whiche conſiſt in thynges perteinyng to the bodie, they haue this propertee naturall to them, and comming euē of their verai kind, that thei brede ſlaunderous backebiting, eiuill ſuſpicions, peruerſe iudgementes, variaunce, hatered, and much

The yies of the Phariſeis bleamiſhed with many thinges, that they coulde not ſee the trucht of the goſpel.

A certaine Phariſei beeſoughte him to dine with him, and Ieſus went. ⁊c.

Ieſus being deſired to dine with a certaine Phariſei, dineth with him.

Whan the Phariſei ſawe it he meruailed that he had not firſte waſhed. ⁊c

Chriſt ſitteth downe to diner ⁊ waſheth not his handes afore.

The Phariſaical ceremonies what euils they do naturally engendre in menne.

bralling. Jeſus therefore wel knowyng thiſſame to be the chiefeſt corrupcion of Euangelical godlyneſſe, did ſharpely rebuke the Phariſaical ſuperſticion, ſaiyng: Moſes did in old time appoyncte certain ordinarie cõſtitucions, and cuſtomes of purifiyng, which neuertheleſſe did conteine a figure & repreſentacion of pourging and clenſing the ſolle. For to this ende it ſerueth, al that euer that ſame law did derkely ſette foorth in ſhadowes. But as the time nowe is, where in conſideracion of the trueth clerely appearing foorth, it is mete for thoſe ſhadowes of the old law by litel & litel to vaniſh awai: ye Phariſees, which profeſſe the perfeict knowelage of the lawe, doe enbrace that ſame parte of the lawe onely, which is of leaſte weight of al towardes true godlineſſe. And ye doe not onely offend in this behalf, that ye enbrace yͤ carnalitie of the law, not paſſing on the ſpirite of the lawe: but alſo that by reaſõ of carnall ceremonies added to the lawe, and by conſtitucions of your owne making, ye wil in any wiſe bee reputed to be of more holineſſe, then the verai commaundementes of God. True puritee conſiſteth in the inculpableneſſe and innocencie of the heart. But as for ye doe euerie other while make much waſhing of your bodie, ye waſh the pottes and cuppes that ye drinke of, ye waſh the platters & diſhes that your meat is ſerued in, being but outward thinges, and nothing at al makyng to the true godlineſſe of the minde: and in the meane time the innermore and chieffer part of you, being ſtil vnwaſhed, is all ful of filthineſſe deteſtable afore God, that is to wete, ful of rauine & iniquitie. Ye beleue yourſelues to be defoiled if ye drinke of an vnwaſhed cuppe, or if ye eat out of an vnwaſhed diſhe: & yet ye thinke your ſelfes pure & clene, if bothe your cuppe & your diſhe too, yea & al that is in them conteined, haue been gotten with rauine & with fraude. O fooles and mẽ of a peruerſe iudgement: did not he that made the bodie, make alſo the ſolle? Than if pureneſſe doe ſo highly pleaſe you, it had been mete to make all the wholle man pure in euerie parte of him. And it had been mete, to haue prouided firſt for that that is the chiefer part of the mã. But al this while ye flatre your ſelues as though ye wer pure euen in the beſt ſort, if on the one ſide ye doe euerie other while waſh your bodies and your veſſels that ye eate and drinke in, with a litel water: & on the other ſyde, if your heart beeing polluted with manifold guiles, rauines, hatered, enuie, deſire of worldely promocion, and with other peſtilent vices, be purged with almeſedeedes: which almes thoughe ye doe it but for a vainglorie & a ſhew onely, yet ye thinke it to be ſufficiẽt for the vttermoſt and higheſt clẽſing of the ſolle that can be. But woe vnto you Phariſees, who vnder a pretexte & coulour of ſeruyng God, weorke your owne commoditie, tithing euen the vileſt and moſt common herbes, Mintes, and Rue, as though God cared for no moe but prieſtes & Leuites onely: And in the meane time contrary to the mind of God, ye deale guilefully wͭ your neighbour, & relieue not the nedie, but enuie & grutch at thẽ, which haue more wealth then youre ſelues, & the weake ye oppreſſe. O a iudgement in verai dede ouerthwart and peruerſe. The thinges which the law hath appoincted for a ſeaſon to be kept after yͤ fleaſh, in dede it had been your partes not to leaue vndoẽ: but tho thinges which God would moſt chiefly of all to be doen, which are euermore good, & acceptable vnto hym, ought firſte & moſt principally to haue been doen. Suche thinges as concerne your owne commoditie, ye doe euen ſcrupulouſli looke vnto: but the thinges that concerne helpyng of the neighbour, ye paſſe nothyng on.

C

Moſes cõſtitucions what they figured.

The Phariſees enbrace the groſſeſt part of the lawe.

True puritee conſiſteth in the innocẽcie of the hearte.

Nowe doe ye Phariſeis make cleane the outſide of the cuppe and the platter, but youre inward part. &c.

The Phariſees waſh the outewarde part of theyr veſſel, and their heart within is ful of iniquitie.

D

ye fooles, did not he that made that which is without, make that whiche is within alſo?

Geue almes of that ye haue, & all thiges are clene vnto you.

Geue almes of that ye haue, and beholde, all thiges are clene vnto you.

The Phariſees tithe mint & rue, & leat charitee goe.

But woe vnto you Phariſeis, for ye tithe minte and rue, &c.

These ought ye to haue doen, and yet not to leaue the other vndoen.

woe

The texte. Mat xxiii. Luk.xx.

*Eſaie.x. Mat.xxiii.

A Woe bee to you Phariſees, for ye loue the vppermoſt ſeates in the ſinagogues, and gretinges in the market. Woe vnto you Scribes and Phariſees, ye hipocrites, for ye are as graues which appere not, and the men that walke ouer them, are not ware of them. Than aunſwered one of the lawiers, and ſaid vnto him: Maiſter thus ſaying thou putteſt vs to rebuke alſo. And he ſaied: *Woe vnto you alſo ye lawiers: for ye lade men with burdens which they be not hable to beare, & ye your ſelfes touche not the packe with one of youre fingers.

Woe be to you Phariſeis, for ye loue the vppermoſt ſeates in the Sinagogues.&c

The inwarde ambicion and pride of the Phariſees.

Woe vnto you Phariſees, who though ye outwardely beare a ſhew of holineſſe, yet neuertheleſſe withinfoorth ye ſwel in ambicion, ſeking to haue the higher ſeates in the ſinagogues, and ye reioyce to heare ſuche honourable titles, as Maiſter, and Maiſters, of ſuche as bidde you good morowe, or good euen, in the ſtretes abrode: nothing els entending ne ſeking, but that ye maie pleaſe the yies of men, ⁊ eſteming it as a thing of nothing, to diſpleaſe the yies of God with ẏ filthineſſe of ẏ ſolle. Therfore woe vnto you with your hipocriſie, which are like vnto dead mennes toumbes, whiche ſhine ⁊ looke ſmoothe withoutforth by reaſon of white weorke, and of gaie titles, and many ſondrye pictures, whereas withinfoorth they are ful ſtuffed with al vncleanneſſe. But in the meane time the thing ẏ outwardly appeareth, ſheweth fair to the yies of ſuch as paſſe by, but ẏ thyng that thei hide within them, is vnſeene. Neuertheleſſe men maie be beguiled, but God can looke into the moſte priuieſt corners of the hearte. Whan the Lorde with great ſharpeneſſe ſpake this ⁊ other thinges againſt the cloked holineſſe of the Phariſees, one of the lawiers being deſirous to bridle the plain ſpeaking of Jeſus, ſaid vnto him: While thou ſpakeſt this on the Phariſees, thou doſt alſo reproche vs Lawiers. An heart that knoweth his conſcience guiltie, can not abide plain ſpeaking, but feareth leſt the exaumple of plaine ſpeaking againſt others, maie at laſte light vpon himſelf.

Woe vnto you Scribes, &c. for ye are as graues whiche appeare not. &c.

The Phariſees likened to the whited toumbes of dead mẽ.

Men maie bee beguiled, but God ſeeth the hearte.

Than aunſwered one of the lawiers. &c. Maiſter, thus ſaying thou putteſt vs to rebuke alſo.

A guiltie heart can not abide plain ſpeaking.

B But Jeſus being the euerlaſting trueth, which cã no ſkille of flatreing (because the ſaied truth oneli is faultleſſe ⁊ vnculpable, and yet neuer chideth but to emend that is a miſſe,) aunſwered vnto ẏ Lawier: If the wordes which I ſpeake touch you too, as thou acknowlageſt: Woe ſhalbe vnto you Lawiers alſo, who beig not cõtent to exact euerie triflyng obſeruaunce of the law, at the handes of ẏ poore ignorauntes, doe morouer beſides the authoritie of ẏ law, adde many poinctes of your owne, ⁊ heaping burden vpon burden, ye laye vpõ the ſhoulders of the ſimple people, a whole fardel vnpoſſible to be borne: and in the meane while ye take your owne pleaſures to the vttermoſt, beeing ſo ferre from touching the thinges whiche ye laie on other folkes ſhoulders, that ye doe not ſo muche as kepe thoſe chiefe poinctes neither, without whiche the reſt doe nothyng auaille.

Onely trueth is vnculpable, and yet neuer chideth but for emendmente.

*Woe vnto you alſo ye lawiers, for ye lade men with burdẽs .&c

The Lawiers howe iniurious they wer to the ſimple.

The texte. Mat.xxiii.

*Mat.xxiii

*Gene.iiii

*ii.pa.24.

Woe vnto you, ye builde the ſepulchres of the Prophetes, and your fathers killed them. Truely ye beare witneſſe that ye allowe the dedes of your fathers: for thei killed them, and ye builde their ſepulchres. Therefore ſaied the wiſdome of God: *I wil ſend them Prophetes and Apoſtles, and ſome of them they ſhall ſleagh & perſecute: that the bloud of al the Prophetes (which is ſhed from the beginning of the worlde) maie bee required of this generacion, from the bloude of *Abel vnto the bloude of *Zacharie, whiche periſhed betwene the aultare and the temple. Veraily I ſaie vnto you, it ſhalbe required of this nacion.

Woe vnto you, ye builde the ſepulchres of the Prophetes, ⁊ your fathers killed them.

Woe vnto you, who for vaingloriꝰus boſting of your perfeccion, doe builde vp the toumbes of the Prophetes, where the moſte parte of theſame wer ſlain of your forefathers. For thereby cometh it to paſſe, that euen by the verai ſame thyng, wherewith ye would moſt faineſt cloke youre maliciousneſſe, ye doe moſte of all beewraie theſame. For while ye garniſhe the ſepulchres of the Prophetes, ye graunte that

thei

thei wer perſones deteſtable, which wer the killers of ſuch mẽ, whoſe memorie is high and holy emong you that are their offſpring. And foraſmuch as your owneſelfes doe towardes the Prophetes of this time, (being ferre ſuperiours to ẏ Prophetes of times paſt,) attempte wurſe harmes, then your aunceſtours committed againſt the Prophetes of olde time: doe ye not plainly declare, that being blinded with lucre, ambicion, enuie and hatered, ye doe wetingly allow the wicked actes of your forefathers, which actes of theirs ye doe not onely folowe, but alſo earneſtely labour to paſſe and to goe beyond theim? So oftẽ hath the goodneſſe of God called you backe to emendement: and at al times haue ye wickedly ſhewed more extreme crueltie againſt thẽ that laied the truth euen in your lappes: which trueth was vnto you for none other cauſe odiouſe, ſauing that it contraried your naughtie luſtes and deſires. Wherefore the wiſedome of God, (whiche ordreth al thinges by ſuche prouidence as cannot in woordes bee expreſſed, before it will puniſhe the obſtinate malice of this nacion,) hathe determined to leaue nothing vnaſſaied, whereby they maie bee conuerted to better waies. But after that as wel the botomeleſſe goodneſſe of God, as alſo the peruerſeneſſe of them not poſſible to be wonne to goodneſſe, ſhal once be declared to al creatures: ſo much the more grieuous tormẽtes ſhall thei endure, how much the longer ſpace they haue been ſuffred, ⁊ with how much greater benefites thei haue beẽ prouoked and occaſioned to repentaunce. Wherfore thus ſpake the wiſdome of God within it ſelf: what ſhal I doe more then I haue doen to this vnrewli nacion? I ſent Moſes vnto them: I ſent many Prophetes of olde time: I ſente John the Baptiſt. Againſte Moſes there was conſpiracie wrought: the prophetes euerie one thei either ſlew or els plagued with affliccion: no nor John neither woulde thei not heare, though he were more then a prophete: neither did he eſcape ſcotfree for geueyng good aduertiſemente. The ſoonne of man is come: and to him too, doe they worke deſtruccion and death. I ſhal hereafter ſend vnto them the laſt prophetes of al, who ſhal ghoſtely expoune the lawe vnto them: I ſhal ſend the Apoſtles, that ſhal haue great vertue in working miracles, that ſhall freely doe good to all people, that ſhall bring vnto all folkes ſaluacion, with exceding ſmal charge to be atteigned, that is to wete, with feith. And yet wil thei not heare theſe neither: but will perſecute thẽ, torment thẽ, driue them awaie, yea ⁊ ſome of thẽ wil they ſleagh: ſo ferre ſhal their malice excede ẏ goodneſſe of God. At laſt, whan their malice ſhal be ſo ferre growẽ, that thei ſhal not onely matche, but alſo excede ⁊ paſſe the abominacions of al ages paſt, than ſhall the vengeaunce of God fall ſodainli vpon them, ⁊ than ſhal be required at their handes, the bloud of al ẏ prophetes, which hath beẽ ſhed ſence the firſte creacion of the world, ẏ is to wete, frõ the bloud of * Abel, (who was firſt of al mẽ ſlain by his brother Cain beig enuious againſt him) vnto the bloud of * Zacharie the prieſt, ſõne of Joas, who calling backe ẏ people to better aduiſed waies, was ſtoned to death by ſediciõ of the people, betwene the temple ⁊ the aultare. And the ſaied Zacharie euẽ at ẏ moment whan he departed frõ this life, both teſtifying this owne innocẽcie, ⁊ their wickedneſſe, ſaied: *The Lord ſee this and require it.* And euen now approcheth the time of this vengeaunce. One nacion ſhall, as ye would ſaie, bee puniſhed for al the hainous dedes of their forefathers, becauſe it hath gon beiond al ẏ the malice ẏ euer hath reigned in thẽ al:

It ſhal

C

Truely ye beare witnes that ye alowe the dedes of your fathers.

Truthe why it was odious to the Phariſees.

The wiſedome of God dooeth al that it maie be dooen to prouoke the naciõ of the Jewes to emendemente.

Therfore ſaide the wiſdome of God: I wil ſende them Prophetes and Apoſtles. ⁊c.

The more prouocaciõ the Jewes haue had geuen thẽ to emend, the more greeuous ſhall bee their puniſhment.

D

And ſome of them they ſhall ſleigh and perſecute.

Saluacion with true feith to bee atteigned.

That the bloud of al the Prophetes, which is ſhed, ⁊c. from the bloude of Zacharie.

* Gene. iiii.

* ii. Chron. xxiiii.

The Jewes guiltie of all the bloude of the Prophetes that hath been ſhed.

The bloud of all the Prophetes ſhall be required of the Jewes of the laſte tyme.

Verely I ſaie vnto you: It ſhalbe required of this naciõ.

A It ſhall come to paſſe vndoubtedly, that the wiſedome of God hathe ſaied afore ſhal come to paſſe. The Jewes of theſe daies, becauſe thei excede the rebellion, the peruerſeneſſe, and the crueltie of al that in old time haue beẽ, ſhal in ſuche grieuous ſorte be puniſhed, as though thei alone had accompliſhed and doen al the ill partes that euer their aunceſtours haue in ſoondrie ages wiekedly plaied.

The texte. Mat. xxiii. Woe vnto you lawiers: for ye haue taken awaie the keie of knowelage, ye entre not in youre ſelues, and them that came in, ye forbidde. Whan he thus ſpake vnto them, the Lawiers and The Phariſees began to waxe buſie about him, and capciouſly to aſke him many thinges, laiyng waite for him, and ſekyng to catche ſome thyng out of his mouth, wherby they might accuſe him.

Woe vnto you lawiers, for ye haue taken awaie the keie of knowlage. ye enter not in your ſelfes, and them that came in ye forbadde. Whan he thus ſpake vnto them, the lawiers ⁊ the phariſeis began to weaxe buſie aboute him. ⁊c.

Chriſte accurſeth the Lawiers that tooke awaie the keye of knowlage.

Woe vnto you lawiers, and woe again, who openly profeſſyng the knowelage of the law whiche is ghoſtely, ⁊ takyng into youre handes as due vnto you, the keyes of ſcience and cunning, whiche ought to haue opened a waie into the kyngdome of heauen: yet neither haue ye entred in thither your ſelfes, but others that wer willing to haue gon in, ye haue kept out. For while ye peruerſely expoune the lawe, ye doe (as one might ſaie) laie battrey againſte that whiche is the principall chief foundacion of all the lawe. At theſe manier woordes of Jeſus, (being in dede half bittur by reaſon of ſo plain ſpeakyng of the trueth, but yet weorkers of health, if ſuch as they wer ſpoken to had been willing to receiue the medicine:) wer both the Phariſees ⁊ alſo the lawiers ſore offended: but becauſe they knewe priuely in their owne conſciences that the thinges which wer ſpoken wer euen veraie true, thei woulde make no countenaunce at it beefore the people: but yet in the meane tyme thei laie ſure awaite to al the ſayinges of Jeſus, hunting B ⁊ ſearching if any thing might procede foorth of his mouth, wherupon they might grounde or make a foundacion of ſome ſurmuiſed matier againſt him, to the ende thei might ſeme to perſecute him, not of a certain priuate hatered, but of zele to religion ⁊ of a loue towardes God. For this propertie alſo hathe Phariſaicall hipocriſie, that it weorketh ne attempteth none ſo wieked an acte, wherō it laieth not a fair gloſſe of loue and duetie towardes God.

Hipocriſie cloketh all wickedneſſe with a colour of loue towardes God.

The .xii. Chapter.

The texte. * Mat. xvi. Mar. viii. * Luke. xii. Math. x. Mark. iiii. Luke. viii. * Math. x. * Math. x. * Math. x. ii. Par. xx.

As there gathered together an innumerable multitude of people (in ſo muche that thei trode one an other,) he beganne to ſaie vnto his diſciples: firſt of all * beeware of the leauen of the phariſees, whiche is hipocriſie. * For there is nothing couered, that ſhal not be vncouered: neither hid, that ſhal not be knowen. * For what thinges ye haue ſpoken in derkeneſſe, ſhalbe heard in the light. And that whiche ye haue ſpoken in the eare, euen in ſecrete places, ſhalbe preached on the toppe of the houſes. I ſaie vnto you my frendes: * Be not afraide of them that kill the bodie, and after that haue no more, that thei can doe. But I will ſhewe you, whom you ſhall feare. * Feare him which after he hath killed, hath power to caſt into hel. Yea, I ſaie vnto you, feare him. Are not fiue ſparowes bought for two ferthynges? And not one of them is forgotten of God. Alſo euen the verai heares of your head are all noumbred. Feare not therfore: ye are more of value than many ſparowes.

Chriſte openly notifieth the hipocriſie of the Scribes ⁊ phariſees.

ANd beecauſe the Lorde Jeſus knewe the malice of the Phariſees, the Scribes, ⁊ the Lawiers to be vncurable: it was his pleaſure openly to notifie and publiſhe their hipocriſie, to the ende no creature might vnawares bee deceiued by their cloked countrefaictyng: and ſo many coumpaignies of people euen than ſtandyng round aboute in ſo thicke preſſe, that they trode one vpon an others heles, he begonne to ſaie vnto his diſciples.

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Beware ye of the leauen of the Phariſees, whiche is hipocriſie. Endeuour youre ſelues earneſtely to be ſuch, as ye would be taken for. Nothing that is cloked ſhal frõ hensforth be hable long to be hidden. Ther ſhal a tyme come, which ſhal vtter and make manifeſt vnto the world aſwell youre innocencie, as alſo theyr malyce. Neither is there any thyng now at this preſent ſo cloſe vnder couert, which ſhal not ſhortly be vncouered: ne any thing ſo ſecretely hidden, the whiche ſhall not come to the open knowlage of men. Wherfore beware ye that al your life bee voide of all clokyng or countrefaict gloſſe, and that ye neyther ſpeake ne doe, no nor yet thynke ani thing alone by your ſelfes, which ye would not by your good willes haue to be knowẽ to all creatures. For whatſoeuer ye ſhal now ſpeake priuely in the derke, ſhal one daie in time to come, be reported again in the clere light: and whatſoeuer ye ſhal now ſaie to folkes in their eares within your bedchaumbres, ſhal one daie bee openly talked in the houſe toppes. The trueth ſhal offend the wicked ſort being peincted with a counterfaict ſemblaunce of godlineſſe: But leat not the feare of any euill perſon lede you away from ſincere preaching of the trueth of the ghoſpel. The vttremoſt extremitee of al the miſchief that thei can doe to you, is but to kille, yea and the bodye onely can thei kille. But thus muche doe I ſaye vnto you my frendes: For as much as ye maie boldely truſt on my ſure defenſe, leat not ẏ crueltee of theſe felowes any thing at al feare you, who though thei attempt all that euer maie bee doen, can but ſleagh the poore carkeſſe, & that dooen, thei haue nothing beſides to doe any ferther harme vnto. D But he dyeth not, that is ſlaine for my cauſe. That if your fantaſie be to take feare for to be one of counſail in this caſe: it is good reaſõ, that the leſſer feare geue place to the greatter, & that he rather bee had in feare, who hath power with a becke to deſtroie the whole man altogether. And if ye will nedes haue it ſhewed vnto you who is he, euen god it is, who onely hath power whan he hath killed the bodie, to caſt the ſolle into hel too. Leat not the cruelneſſe of wicked perſones make you any thing afraid, who can doe you no more but light harme, naie nor can not doe you any harme at all, no & not that neither which thei ſhal do, but by the ſuffreaunce of God. That if ye ſhal vpõ the dreading of man, grow cleane out of kinde from the ſinceritee of preaching the ghoſpel: while ye labour to eſchew light & tranſitorie miſaduentures, ye ſhall fall into harmes for euer to endure. Leat therefore one naille driue out an other naille: & leat the feare of god driue out the feare of men. And feare ye not leſt ye ſhal periſh before your daie. All men muſt without choice once come to deathe: neither dooeth it force how long a mã hath liued, but how wel he hath liued. And bliſſedli doth he depart hens, whoſoeuer dieth for my names ſake. And yet ſhal no ſuche thing chaunce before the time prefixed vnto you by your heauẽly father, that ye ſhould not liue a whit the lõger, though the feare of death ſhould neuer ſo much vexe your mindes. Yea & that poinct alſo will your father prouide for, that euery one ſhall die at his due time. Althoughe theſe thinges ſeme in apparence to be doẽ by chaunce & at al aduentures, yet ſhal there nothing chaunce vnto you, but by the permiſſion of your father, who careth for al thinges belonging vnto you. What is of a lower price or a thyng more contemned, then a ſely ſparowe? Maie not a man bye fiue of them for two ferthinges? And yet doeth not god leaue them vncared for: and not ſomuch as any one, no not euen of the vileſt

vermin

Beware of the leauen of the phariſees, whyche is hypocriſie.

Beware of the leauen of the phariſeis, whiche is hipocriſie.

For there is nothing couered, which ſhall not be vncouered, &c.

Nothyng is hidden that ſhall not bee opened.

I ſaye vnto you my frendes: Be not afraide of them that kille the bodie. &c.

Feare not them that kille the bodye, but feare God who maye kille bothe bodye and ſoule.

He dyethe not that is ſlain for Chriſtes cauſe.

Yea, I ſaie vnto you: feare him.

It forceth not how long a mã hath liued, but howe wel he hath lyued.

Are not fiue ſparowes bought for two ferthinges? & not one of them is forgotten of God.

God careth for vs and for all thynges belongynge vnto vs.

A vermin liuing dooeth periſhe without ẏ knowlage of the heauenly father. But as for you whom he hath ſpecially pieked & choſen a veraie fewe in noumber out of al the reſt to ſet foorth the glorie of his name: he doeth ſo greatly not leaue vncared for, ẏ he hath euē ẏ verai heares of your heades noūbred out by tale. Againſt the will of him it were a wiekedneſſe to ſtriue, for nothīg wil he deſire, but what he ſhal know to be beſt Therfore al your carefulneſſe concerning your life, caſt ye ful & whole vpon him. He ẏ taketh care for ẏ ſeli ſparowes, wil not leaue you vncared for, being ſo ferre better thē al the ſparowes in the world.

Euen the verai heares of your head are al nūbred.

The heares of our head are al nūbred with God.

The texte.

*Mat. x. Mar. viii. *Mat. xii. Mark. iii. *Math. x. Mark. xiii Luke. xxi.

I ſaie vnto you eueri one: *Whoſoeuer confeſſeth me before men, him ſhal the ſōne of man knowelage alſo before the Aungels of god. And he that denieth me before men, ſhall bee denied before the Aungels of god. *And whoſoeuer ſpeaketh a woorde againſt the ſonne of man, it ſhal be forgeuen him. But vnto him that blaſphemeth the holy ghoſte, it ſhal not bee forgeuen. *When thei bring you vnto the ſynagogues, and vnto the rewlers and officers, take ye no thoughte, how or what thyng ye ſhall aunſwere, or what ye ſhall ſpeake. For the holy ghoſt ſhall teache you in the ſame houre, what ye ought to ſaie.

Whoſoeuer confeſſeth me before men, him ſhall the ſonne of man knowelage alſo before the Angeis of God.

He ſhall not be partaker of ioye with Chriſt, that wil not bee partaker of the worldly reproch with him.

Wherefore bee not ye of the will for feare of any euils or miſchiefes which men maie be hable to dooe vnto men, to fal from ẏ profeſſion of my name, as men remēbring ẏ by theſe affliccions laſting but a ſhort while, lieth the wai to euerlaſting bliſſe. For he ſhal not be a partaker of ẏ ioye, who ſhal refuſe to be partaker of the worldly reproche. Albeit this open ſhame here emong men, is the true glorie before god. For thys one thing I ſaie to you of aſſuraūce: whoſoeuer ſhall profeſſe my name here in preſence of men, (which to dooe, ſhal afore the world be a thing odious & deteſtable,) I alſo ſhall profeſſe him, at what time the maieſte of ẏ ſonne of God ſhal be opened & ſhewed foorth in the face of ẏ Angels of God. And contrarie wiſe, who ſo ſhal not acknowlage me here in the face of men, ſhal not bee knowen of me before the Aungels of God. I knowe that the infirmitee of this humain body of mine ſhal be a ſlaundre vnto mani: but a fault, which either procedeth from a mā beeing deceiued by a wrong opinion, or els cometh of ẏ weakeneſſe of nature, although it be grieuous, ſhal neuertheleſſe be eaſily forgeuen. Therfore that thei cal me Samaritane, a drinker of wine, a frende of the publicans, & Jeſus the carpenters ſonne, and ſuche other names, ſhal ſoone be releaſſed if thei emend. For it is a reproche wherunto the weakeneſſe of this bodi hath opened an entreaunce and occaſion. But whoſo ſhal ſpeake railling wordes againſt the holi goſt, through whō God weorketh theſe miracles: becauſe ſuch an one dooeth of a ſet and prepenſed malice wetingly and willingly reſiſte againſt the glorie of God, he ſhal not fynde any pardon, neither in this preſent worlde, nor in the world to come. Like as to the wicked Aungels there is no waie leaſt to come again vnto repētaunce, (becauſe thei reſiſted God, not of any infirmitee or weakeneſſe, but of an obſtinate malice:) nor ẏ ſame wicked Angels ſhal euer emend ne haue any hope of forgeueneſſe: euē in the ſame ſtate ſhall men bee ſure to bee, if thei folowe the peruerſe facion of the ſaid Aungels. Thei ſee me a man takyng reſt, and ſlepe, ſufferyng hounger, yea and thei ſhal ſee me diyng: therfore it maie be pardoned, if thei ſpeake any thyng of me, that maie truely bee ſaied of a mortal mā. But that being corrupted with enuie, thei impute thoſe actes to the ſpirite of Beelzebub, whyche they knowe to bee of the power of God: foraſmuche as on ẏ one ſide thei defraude God of his glorie, and on the other ſide thei putte ouer vnto wicked ſpirites, that commeth of God and is due to hym: their ſo dooynge verailye is of deuiliſhe

B

And he that denieth me before men, ſhall be denied, &c.

A worde againſt the ſonne of man ſhall be forgeuen: but blaſpheme againſt the holy ghoſte ſhal not be forgeuen.

But vnto him that blaſphemeth the holy goſte, it ſhall not be forgeuen.

deuiliſhe malice,which for the ſame cauſe ſhal not obteine any pardō C
of God,thoughe he bee moſte ſingularly enclined to ſhewe mercie,becauſe
he can no ſkille to repent him ſelf of his goodneſſe.Many waies
thā ſhal there bee murmouring againſt your preaching.For ſome perſones
ſhall perſecute you,either by ſtraighyng out of the right waie of
mere ſimplicitee,or els of a maliciouſueſſe miengled with their errour.
Other ſome againſt the conſcience of their owne hearte,ſhal labour to
deſtruie the veritee which thei euidently ſee,and trie,& knowe:and yͭ
ſhall thei dooe for none other reſpecte,but becauſe it contrarieth their
naughtie affeccions.By meanes of ſuche perſons ſhall the eiuil ſpirite
of Satan rebell againſte the good ſpirite of God:and by helpe of his
garde, the wicked men,he ſhal inuade and aſſaille you with al kindes
of engiens.And although ye bee ignorauntes of the worlde,poore mē,
and of lowe degree,there is no cauſe why for you to bee afeard of the
vproare & ſedicion of the world againſt you.The ſpirite of god beeing
gracious and plain, without any guile or deceite,is ſufficient againſte
al,aſwel fraude as violence of this worlde.Therfore whē ye ſhal bee
haled into their ſinagogues,appeached of great crymes,when ye ſhall
bee drawen to come before magiſtrates or rewlers,and princes ,dooe
not ye,as the common ſorte of people dooe whan they are brought afore
a iudge to their aunſwere,who are much careful what aunſwere
thei maie make,or what thei maie ſpeake,to ridde their handes of the
matier.Thus much ſhall bee geuen to the publique autoritee of a magiſtrate,
that beeing called ye ſhall appeare.But cauſe is there none
why ye ſhould be afeard of the ſight of thē,or why ye ſhould be careful D
how to defēd your ſelfes with an oraciō prepaired for afore.The plain
tale of the trueth ſhal continualli from time to time be radie & freaſh in
memorie vnto you.And ſuche kid of wordes to ſpeake,yͤ holy goſt ſhal
ſufficiently miniſtre vnto you,as often as nede ſhal require:of ſuch ſort
as your life is,ſuch ſhal your wordes alſo be.And nothig there is more
piththie or more effectual,then the plaine trueth without any colours.

Euil perſones why they perſecute the trueth.

Goddes electe nede not to feare perſecucion: for god wil defende them.

Nothing ſpeaketh more piththily then the plaine trueth.

When they bringe you vnto the Sinagoges,&c.

Take ye no thought howe or what thing ye ſhal anſwere,or what ye ſhal ſpeake.

For the holy ghoſte ſhal teache you in the ſame houre,&c.

¶One of the coumpaignie ſaied vnto hym:Maiſter,ſpeake to my brother,that he deuide the enheritaunce with me.And he ſaied vnto hym:Man,who made me a iudge or a deuider ouer you?And he ſaied vnto them:Take hede,and beware of couetouſneſſe.For no mannes life ſtandeth in the aboundaunce of the thinges whiche he poſſeſſeth.And he put foorth a ſymylitude vnto them,ſaiyng:The grounde of a certain ryche mā, brought foorth plentiful fruictes,and he thought within himſelf, ſaying:what ſhall I dooe,becauſe I haue no roume where to beſtowe my fruites? And he ſaied:This will I dooe.I will deſtroie my barnes and buylde greater,and therin will I gather all my goodes that are growen vnto me:and I wyl ſaye to my ſoule:*Soule thou haſte muche goodes laied vp in ſtore for many yeres,take thine eaſe,eate,drynke,and be merye.But god ſaied vnto him:*Thou foole, this nyghte will they fetche awaie thy ſoule again from thee.*Than whoſe ſhall thoſe thynges bee,whiche thou haſte prouided?So is it with him that gathereth rycheſſe to himſelfe,and is not riche toward god.

The texte.

*Eccle.xi

*Iere.vii

*pſa.xxxix

And as the feare of iudgement maketh many to goe a croſſe wai from
the ſinceritee of profeſſing the goſpel:ſo dooeth yͤ gredie deſires of money
corrupte a great maignie.To the ende therefore that the Lorde
might vtterly plucke that affeccion alſo out of his diſciples hertes,as
a thing baſſe or vile and vnmete for ſuche as haue entred the charge
of heauenly affaires:there was a matier euen there offred vnto him,
whereby the thinge might be dooen. For where there was a veraie
greate multitude of people aboute Jeſus,and yet no man that had
before that daie been ſo bold to aſke ſo lowe and ſo baſſe a matier of
hym,one ſayed vnto him: Mayſter,ſo it is that a brother of myne
vſurpeth my parte of the enheritaunce whiche ſhould ſerue vs bothe:

The griedie deſire of money corrupteth manye.

One of the compaignie ſaide vnto him: Maſter, ſpeake to my brother that he deuide the inheritaunce with me.

and

A and finding many euaſions and ſterting holes, he delaieth from daye to daie to make particion therof. Heare leat yͤ autoritie of thy worde bee a ſuccour and aide vnto me. Saie vnto him, and bydde him, to deuide the inheritaunce with me. Than Jeſus (as ye would ſaie) taking ſome indignacion, ſo to be interupted from his heauenly buiſineſſe of preaching, vnto carnall and filthie cares: (and in the meane while all vnder one geuing a leſſon to his ſeruauntes, yͭ ſuche an one as beareth the office of an Apoſtle, ought not to bee enwrapped in ſecular and filthie affaires of the worlde,) aunſwered: Thou felowe (quod he) with what face dooeſt thou in the middes of my preaching interrupte me againſte thy brother in diuiding your inheritaunce? who hath made me a iudge betwene you twoo, beyng at variaunce about a light triflyng matier and ſhortely to decaie? Or who hath geuen me vnto you to bee a diuider of enheritaũces? Hath not this world iudges enough to ende ſuche lowe matiers of trauerſe? I haue no ſuche commiſſion, that this or that partie ſhall growe in riches by comyng to temporall goodes or landes by ſucceſſion: but my cõmiſſion is to helpe that all creatures mai come to the enheritaunce of the life immortall in heauen. And thã turning to his diſciples and to the reſte that were there preſent, he begoonne euen by the exaumple of the partie that had interrupted hym afore in his ſermon, to exhort them from the earneſt deſire of geatting worldely rycheſſe: not that rycheſſe are of them ſelfes euill, but becauſe that to put the chief ſtaigh of a mannes life in them, and for the deſire of them to be called awai from tho thinges whiche dooe earneſtely concerne euerlaſting bliſſe, is a verie folye. Beware ye (ſaieth Jeſus) in any wiſe, from all thinges belonging vnto auarice. For often tymes vnder the colour of neceſſitee of makyng of prouiſion aforehande for ones liuing, there cometh ſtealing and creping on a man, a vice neuer voide of penſifneſſe and care, whiche beeyng once ſuffred to enter into yͤ mind, ledeth him out of the right waie vnto al kindes of diſhoneſtee. Yea and vneath maie it poſſibly bee eſchewed, excepte that euen thoſe veraie thynges whiche we dooe poſſeſſe of our owne good righte, be poſſeſſed of vs after an vnearneſt ſorte, and with ſuche contempt, that we can ſette them at nought whan it is expedient ſo to dooe. But ſuch people as dooe in ſuche ſorte putte their truſte and affiaunce in their rycheſſe, that thei ſet a certain great ſtaigh and aſſuraunce of mannes felicitee in the ſame, dooe veraie ſore deceiue themſelfes. For aboundaunce maketh not to felicitee, but rather to penſife carefulneſſe: yea ⁊ on the other ſide to the contempte of the thinges, which only and none other are to bee ſought ⁊ acquired. For the neceſſitee of nature is appeaced and ſatiſfied with a litle. And becauſe he would more diepely empriente the ſame in the hertes of the groſſe people: the Lord added therto a parable, by the whiche euerie man mighte trie and examine his own affecciõ. There was, (ſaieth he) a certain riche felowe, whoſe land had brought exceding aboundaunce of fruictes and profites, (as the fruicfulneſſe of the yeres are not al like, but ſome yeres better then ſome.) The man hauing all the while no minde at al of relieuyng the extreme pouertee of the neighbours, but in ſorte as though that that had growen had been broughte foorth to the behouſe of himſelfe and no mo, tooke care for laiyng it vp in ſtore, and not for beſtowing any part therof to the nedy in the waie of almes or liberalitee. For he ſaied within him ſelfe in his herte: What maye I beſte dooe?

Tha

And he ſaide vnto him: man, who made me a iudge or a deuider ouer you?

Whoſo beareth the office of an Apoſtle, oughte not to be enwrapped in ſeculer affaires.

Riches are not ill of themſelues, but if one put to muche affiaunce in them.

Take hede ⁊ beware of couetouſneſſe.

B

Take hede ⁊ beware of couetouſnes.

Couetiſe vnder what coloure it crepeth into mennes mindes.

No mans life ſtandeth in the aboundaunce of the things which he poſſeſſeth.

Aboundaunce of richeſſe maketh nothing to felicitie.

The grounde of a certaine riche man, broughte foorth plentifull fruites. ⁊c

A parable of a riche man putting his affiaũce and aſſuraunce of life in his goodes.

Ryche folkes howe thei ſhould vſe and beſtowe their goodes.

C What ſhall I dooe becauſe I haue no roume wher to beſtowe my fruictes.

The plenteous aboundaunce of my corne and other fruictes, is ouer great for all the barnes I haue, to laie vp in ſtore the thinges ẏ haue come of this yeres groweth. If he had taken charitee to bee of counſaill with him, whan his herte thus boiled, charitee would haue ſaied vnto him: looke wel about how many there bee that lacke the thinges whiche thou haſte ſuperfluitee of. Acknowelage and remembre to whom thou art beholding, and whom thou art bound to thanke for this fortunate luckineſſe of this yere of thine: God hath of a ſpeciall great tenderneſſe towardes thee, geuē thee a ſtocke of gooddes, wherof thou maieſt gather great increace & gaine of godli weorkes. Make thou an exchaunge of gooddes tranſitorie, for gooddes that ſhal euermore kepe at a ſtaigh: of yearthly gooddes for heauenlye: of humaine gooddes for diuine: ſo ſhall thy liberalitee bee a great gaine vnto thee. But becauſe he had more minde to take folie and vnbethinking to bee of his counſaill: he did by the inſtincte and mocion therof, ſaie within himſelf: I wil down with mine olde barnes, and I wil make larger barnes, and in them will I laie vp in ſtore all the wholle encreace of this yeres growing, and the reſte of my gooddes, that nothing maie decaie or miſcarrye. And whan al thinges are fully ſtabliſhed, and all thing ſet in good ſafetie, than taking thoughte ne care for nothinge, I wil ſaie to mine owne ſolle: Solle, great aboundaunce it is that thou haſt of thinges laied vp in ſtore for thee, euen enough to ſerue thee for a greate maignie of yeres: take thine eaſe, take thy fille of eatinge and drinking, and make as merie as thou canſt. This dreame of moſt fortunate ſtate long to endure, whan the ſaied riche man did thus caſte in his minde: there came ſoodainlye vnto him the voice of god, ſayinge: Thou fooliſhe man, where thy verai life is vncertaine to thee, why dooeſt thou hoorde vp thinges in ſtore for many yeres to come, ſeeing thou canſt take no fruicion of the thinges whiche thou laieſt vp, any longer, then while thou art in this life, whiche life no man is aſſured of, ſo muche as for one daies ſpace? Why dooeſt thou promiſe thy ſelf many & many yeres? This ſame verai night ſhal thei require to haue thi life and ſolle awai from thee. And theſe thinges whiche thou haſte prouided, whoſe ſhal thei than bee? Certes thei ſhall bee none of thine. Thou muſte of force leaue them vnto an heire of thine owne, or to an other if any wil entre to take poſſeſſion of them. But ghoſtely richeſſe, (which by beſtowyng thy rycheſſe in almes thou mighteſt haue gotten,) woulde haue gon with thee whan thou haddeſt been dead too. Thou haſt nowe heard the exaumple and ſtate of a man whiche hoordeth vp the richeſſe of this worlde to his owne vſe, and is ryche to his owne behalf only, and is not ryche towardes god, who would fain be refreaſhed and cheriſhed in his membres, by ſuche perſons as haue more then wil ſerue them: and muche more bliſſfull are they ryche, that after ſuche ſorte dooe growe to pouertie.

Solle, thou haſt muche goodes, &c take thine eaſe, eate, drinke, and bee merye, &c.

D But God ſaied vnto him: Thou foole, thys night will thei fetche awaie thy ſolle from thee, &c.

Ghoſtelye rycheſſe wyll goe with vs whan we dye.

The ende of the worldely riche that are not ryche toward god.

So is it with hym, that gathereth rycheſſe to hym ſelfe, and is not ryche toward God.

¶ And he ſpake vnto his diſciples: Therfore I ſay vnto you: *Take no thought for your life what ye ſhall eate: neither for the bodye, what ye ſhall put on. The life is more then meate, and the body is more then rayment. Conſider the rauens, for they neither ſowe ne reape, whiche neither haue ſtore houſe nor barne, and god fedeth them. Howe muche more are ye better then fethered foules?

The texte. *. Pſal. lv. Math. vi. i. Pet. v.

Whan the Lorde had thus muche ſaied to the multitude of al ſortes and degres that wer than preſente with hym: anon turning to his diſciples, whom it was requiſite not onely to bee ferre from all auarice, but alſo to bee voyde of all carefulneſſe of this life, to the entent that

Take no thought for your life what ye ſhall eate, neither for the body, what ye ſhal put on.

Take no care for bodely ſuſtenaunce, as many as truſt in GOD.

The tendre care of god for the feding of his ſeruauntes.

Conſidre the rauens for they neither ſowe ne reape. &c.

A nothing might hindre or put backe their mindes from yͤ charge of teachyng the ghoſpell: for this cauſe (quod he) as I haue alreadie afore this time ſaid vnto you, euē ſo repeating the ſame again and again, I ſhal warne you: Be ye nothing carefull concerning the life of your bodies, as folkes in perplexitee & feare leſt ye ſhould wāt meat & drinke: no nor yet about the incommoditee of your bodie, leſte it ſhould wante clothes. For your heauenly father, who hath geuen you that is yͤ better, will alſo geue you that is leſſe of valour. The ſoule & life is better then meat, although in the meane time without meat it endureth not in the tabernacle of the bodie: & the bodie is more precious then yͤ garment: Doe ye thinke, that your father being no leſſe bountiful thē riche, will ſuffer, that ſeeing he hath of his bounteous liberalitee geuen life, there ſhal lacke meat wherewith the life muſt bee continued? or ſeeing he hath geuen the bodie, he wil ſo doe, that the bodie ſhal want wherwith to be couered? Where the prouidence of god doeth not ſlacke that thing in beaſtes which are bruit & of no price, wil it (trow ye) be ſlacke in you, whō he hath ſpecially choſē & deputed to ſo high a matier? Cōſider ye the rauens and crowes: thei neither ſowe corne, ne reape: thei neither haue ſtore houſe, ne barne: and yet God doeth prouide alſo for thē, cōcerning their foode, as one yͭ neglecteth none of yͤ thinges which he hath created. How much more thā wil he being your father, prouide B for you, whō he ſo much more derely loueth aboue al crowes & rauēs?

The texte. Math. vi.

¶ Whiche of you (with his takyng thought) can adde to his ſtature one cubite? Yf ye than bee not hable to doe that thyng which is leaſt, why take ye thought for the remnaunt? Conſider the lilies how they growe. Thei laboure not, they ſpinne not: & yet I ſay vnto you, that Salomon in al his royaltie was not clothed like one of theſe. If God ſo clothe the graſſe whiche is to daie in the fielde, and to morowe is caſt into the fornace, how much more wyll he clothe you, O ye of litel feith? And aſke not ye what ye ſhall eate, or what ye ſhall drinke, neither clime ye vp on high: for all ſuche thynges doe the heathen people of the worlde ſeke. For youre father knoweth, that ye haue nede of ſuche thynges. Wherefore * ſeeke ye after the kyngdome of God, & all theſe thinges ſhalbe miniſtred vnto you.

* Mat. vi. i. Tim. vi. Eccl. xxix.

Which of you with his thought taking can adde to his ſtature one cubite, &c.

Againſt the carefulnes of this life.

Conſidre the lilies howe they growe: They laboure not. &c.

* I ſaie vnto you, that Salomon in all his roialtie was not clothed like one of theſe.

The prouidence of god in producing all naturall thinges that growe in yͤ fieldes. &c.

And what, that to be troublouſly vexed with the care of ſuche thinges is a poinct not only of miſtruſtfulnes towardes god, but alſo a poinct of folie? For it is a plaine folye to be vexed with carefulneſſe of minde, whiche ſhall nothing auayle. No man is hable with all his carfulnes to make his life one daie longer then it ſhould bee. What that not ſomuche as the quantitee or ſtature of your bodie, no nor the ſhape therof, is in your owne hande? God geueth it ſuche ſhape as himſelfe beſte pleaſeth, he geueth it ſuche ſtature as his wil is, and euen ſo dooeth he geue it life too, as long as him liketh. And which of you, (I praie you) is hable through his carefulneſſe to adde one cubite more of heighth vnto yͤ ſtature of his body? or what mā is hable by his careful thought takyng to make one white heare of his head, blacke, or one blacke heare white? If than in thinges whiche are in manier of no weight at all, your carefulneſſe can nothing auaille: to what purpoſe is it to bee carefull concerning life? Now to the entente ye maie not bee troubled with care about clothing of youre bodie, conſider me the Lilies whiche grow in the fieldes without any mannes labour, howe thei ſhoote vp to their full heighth and quantitee, no man dreſſing them, or beſtowing ani labour about them. The lilies doe neither labour, ne ſpinne, ne weaue: and yet the prouidence of your father dooeth in ſomuch not ſuffer them to lacke clothing, that the moſt riche king Salomon, * whan he moſt of al ſhewed the princely porte of his Regal eſtate, was not at

C

any ſuche time ſo wel araied as any one, whiche ſoeuer it be, of yͤ fielde lilies, whiche ſhal laſt but for a ſhorte time. That if God dooe with ſo great prouidence clothe a blade euen commo̅ly growing euerie where, and anon after to vade & periſhe awaie, & ſuch a blade as this daie is freaſh and grene in the field, and the next morow whan it is dried vp, is caſt into yͤ fournace mouth to be burned: how much more wil he not ſuffer you to bee vnclothed, O ye of litel feith? For this carefulneſſe of yours commeth of none other thing, but onely of a miſtruſtfulneſſe towardes your father beeing aſwell moſte mightiful, as alſo moſt liberal, yea & alſo moſt prouident. If he fedeth, if he clotheth, if he gouerneth al thinges which he hath created: than dooe ye alſo caſt awaie al care co̅cerning thinges of yͤ baſſeſt ſort, that is to wete, meat, drinke & clothing: leat neither penurie of ſuch thinges as theſe kil your heartes, nor more then ſuffiſaunce, ſet you in pride. Neither as idle folkes hang ye altogether of the weather, obſeruing and marking al likelyhoodes and foregeſſinges of tempeſtes, wearing pale for woe as often as the planettes ſhal threaten penurie or derth of corne. For concerning ſuche thinges as theſe, to make great inquiſicion and ſerche afore for a long time to come, is the condicion of the Gentiles, who being wholly wedded vnto the worlde, dooe not knowe God. But ye that knowe howe gracious and bountiful a father ye haue in heauen, why dooe ye with vain carefulneſſe tormente your owne hertes? For your father knoweth wel enough, that ye haue nede of ſuch thinges as apperteine to the neceſſitee of nouriſhing and couering the bodie. Neither is he ſo hard, yͭ he wil ſuffer you to periſh for default of ſuche thinges, foraſmuch as ye are earneſtely occupied about his buiſineſſe. But rather leat youre chief and principal care bee too ſet foorth the kingdome of God, whereof I haue ſpeciallye choſen and appoincted you to bee the publiſhers & alſo the miniſters. Eſpecially afore all other thinges, ſeke ye the righteouſneſſe thereof, not conſiſting in Iudaical ceremonies, but in thoſe thinges whiche I haue afore taughte you: and with wholle herte and minde be ye earneſt in this thing, which is of al yͤ moſt greatteſt. The other ſmaller thinges, God himſelfe will of his owne accorde and mocion geue vnto you, euerie one of them, and wil not ſuffer any thing to bee wanting vnto you.

Our carefulnes cometh onely of a miſtruſtfulnes towardes God.

And aſke not ye what ye ſhall eate, or what ye ſhal drike. &c.

Careful prouiding of thinges for the time to come is a poincte of Gentilitie.

For all ſuche thinges doe the Heathen people of the worlde ſeke.

God hath a continuall care for vs.

For youre father knoweth that ye haue nede of ſuche thinges.

D

We ought firſt of al to ſeke for the kingdome of GOD.

¶ Feare not litell flocke, for it is your fathers pleaſure, to geue you the kyngdome. *Sel that ye haue, & geue almes. *And prepaire you bagges, which wexe not olde, euen a treaſoure that failleth not in heauen, where no theſe commeth, neither moth corrupteth. For where your treaſoure is, there wyll your hert bee alſo.

The texte. *Mat. xix. Marke. x. *Math. vi. and xix.

Leat nothing make you afeard, O litel litel flocke: ye are but a fewe, ye are of meane and lowe degree, ignoraunt perſones ye are of learnyng or worldiy knowelage: ye are not with any richeſſe, with any power, with any weapon, or with any bendes of harneſſed me̅ armed againſt this world being full of wickednes, and readie to ariſe againſt you wͭ all kyndes of engiens. Yet is there no cauſe why ye ſhould be afearde. So hath it liked your father, to reiect men of power, men of learnyng, and the proud herted, and vnto you being in worldly acceptacion, perſones moſte abiecte, to geue this kingdome, whiche through priuie richeſſe of the ſolle, and whiche by reaſon of celeſtiall fortreſſes, is vnpoſſible to be ſubdued. Wherfore being ſpecially choſen out to ſo high a dignitee of the kingdome celeſtiall, contemne ye theſe baſſe and vile thinges: and being marked to gooddes that ſhal euermore continue in their perfeccion, take ye no regarde of thinges that ſhal in ſhort ſpace

Feare not litel flocke.

For it is your fathers pleaſure to geue you the kingdome.

Sel that ye haue, & geue almes. &c.

A decaie and come to naught. That if yearthly poſſeſſions dooe hindre you, or pul you backe from thinges being ſo ferre better then thei, ſel ye that ye haue in your poſſeſſion, & dele the money that is made therof about for relieuing the nede of the poore. Richeſſe can not bee laied vp in more ſafe cuſtodie: thei can not bee put to the banke of exchaunge with greatter & more aſſured encreace or intreſſe. Whoſo geueth an almes, laieth out his gooddes to receiue intreſſe at gods hand, who cãnot vſe any deceipt or fraude, and who (as he is both riche and bountiful) will for vile thinges repaie moſt precious, for yearthly thinges celeſtial, for thinges tranſitorie & ſhortely to bee taken awaie, thinges eternally for euer and euer to endure. Endeuour your ſelfes therefore to be grounded riche men in ſuche gooddes as theſe: geat ye treaſour bagges, that dooe neuer weare old, & laie vp treaſour for your vſe in heauen, which ſhal neuer faile, and whiche ſhalbee ſafe for you aſwel from theues as from moththes. For this thing we ſee commonlye to chaunce, that in what place euerie man hath his treaſour, there hath he his herte alſo. For what thyng a man dooeth earneſtly loue, theſame can he not forgeatte: Like vnto a riche mã that hath great gooddes either laied vp at home in his cofers, or digged in the grounde, though he bee abrode frõ home, yet he hath his herte at home full of care and feare, leſt ſome priuie thefe ſhould robbe them, leſt any other caſuall chaunce maie either bewraie, or periſhe his treaſour. Again thei that bee in loue, haue their mindes euermore earneſtly fixed and ſette on the thing that they B loue. But your hert muſt euermore bee in heauen. And in heauen wyll it euermore be, yf ye ſhal haue nothing on yͤ yearth, which ye doe either highly eſteme, or loue, but ſhal haue al your treaſour ſafely laied vp in heauen.

Geue almes.

Richeſſe cannot be better laied vp then when it is geuen in almes.

That is geuen in almes, is laied out to haue intreſſe of God.

And prepare you bagges whiche waxe not olde. &c.

Where is ones treaſour, there is oure hearte.

For where your treaſoure is, there wyll your heart bee alſo.

¶ Leat your loignes bee girt about: and your lightes burning, and ye your ſelfes lyke vnto men that awaite for their lorde, when he wil retourne from the weddyng: that whan he cometh and knocketh, thei maie open vnto him immediatly. Happie are thoſe ſeruauntes, whom the lorde whan he cometh ſhal fynde waking. Verailye I ſaye vnto you, that he ſhall girde himſelf about, and make them to ſitte down to meat, & he walking by ſhal miniſtre vnto thẽ. And if he come in the ſecond watche, yea if he come in the thirde watche, and finde them ſo, happie are thoſe ſeruauntes. *This vnderſtande ye, that if the good man of the houſe knewe at what houre the thefe would come, he would ſurely watch, and not ſuffer his houſe to be broken vp. *Be ye therfore ready alſo: for yͤ ſõne of mã wil come at an houre whã ye thinke not.

The texte. Ephe. vi. i. Peter. i.

*Ma. xxiiii *Mat. xxv Mar. xiii.

The time is ſhort: with all earneſt endeuour ye muſt attende that ye hoorde vp in heauen a greate heape of good woorkes. The daie approcheth euen at hande, in which euerie one of you ſhal for the ſede that ye haue ſowed of temporall thinges, reape an harueſte euerlaſting. But becauſe this daie is to you vncertain, ye muſt cõtinually from tyme to time bee prepaired and readie againſt it come. And that ſhal ye be, if ye ſhall not bee ſtopped ne ſtaighed with anye lettes or impedimentes of worldly thinges: yf ye ſhall not haue leat ſlippe any occaſion of dooing good. Againſt the coming of this daie, thã leat your loignes from time to time be wel girt about, leat light burning cãdels be in your handes: that ye maie be like vnto wiſe and feithful ſeruaũtes, who becauſe thei are vncertain what houre their lorde wil retourne from the wedding, thei ſtande continuallye in a readineſſe watching with torche light, to the ende that aſſoone as he being come home again ſhall knocke, they maie by and by open the doores vnto him. This diligence of ſeruaũtes ſhall not bee diſpleaſaunte to the Lorde or Maiſter, but happie maie thei bee, if the Maiſter ſoodainly cumming ſhall ſee them watchyng.

Howe to prepare to heauenwarde.

Let your loignes be girte, and your lightes burning, and ye your ſelfes lyke vnto men that awaite for theyr lord.

For this I ſaie vnto you for a certaintee, that the maiſter ſhal geue again to thē an exceding large reward, for yͤ pleaſure and ſeruice doing, which neuertheleſſe it was their bounden duetie to doe. For he again on his partie ſhal gird himſelf, ⁊ diligently watching what euerye one requireth to haue, he ſhal as a ſeruitour geue it thē his owne handes. Neither doeth it make anie force in what parte of the night he cometh (for it was his pleaſure to haue yͤ thing vncertain,) but at whatſoeuer watche of the night he cometh, whether in the ſecound, or in yͤ third, or in the verai dead of the night: happie ſhal yͤ ſeruauntes be, if the Lorde ſhal find thē in a due readines. There is therfore no ſlackenes to be vſed in this life. But ſo muſt men liue, as though yͤ daie ſhould come euē at this preſent houre. For it ſhal ſodainly and vnawares ſteale vpon yͤ worlde: therefore muſt men alwaies prouide yͭ it maie not come vpon thē being vnreadie. For after that he ſhalbe once alreadie come, it wyl by that time be ouerlate to emend yͤ ſlepines afore paſt. There is none ſo ſluggiſh a maiſter of an houſe, yͭ would ſuffre to haue an hole digged through into his houſe by a night thefe, if he knewe afore hande what houre the thefe would come. That if ſuch an one doeth kepe continual watche yͭ he maie not be ſpoiled of his worldly gooddes, howe muche more is it your parte to watche yͭ ye maie not leſe yͤ bliſſe euerlaſting? As the night thefe cometh ſtealing at ſuch an houre whā the folkes of yͤ houſe are moſt hard and dead in ſlepe, ⁊ whan leaſt loking of al is for any bodie to vndermine it: ſo ſhal the ſonne of man ſodainly come, at ſuche an houre whan ye ſhall leaſt of al miſtruſt or thinke that he wyll come. Therefore in aſmuch as that ſame time is to you vnknowen, (⁊ yet vndoubted it is that come he wyll:) bee ye continually readie, well armed and furniſhed with good woorkes: and light, as menne clene ridde and void from all lettes or encomberaunces of thinges worldly.

How God wil reward vs for dooing oure duetie.

There is no ſlackeneſſe to bee vſed in this life to prepaire to heauenwarde.

The laſt day ſhal ſodaily come vpon the worlde.

C

Verely I ſaie vnto you, that he ſhal girde hymſelf, aboute, and make them to ſit down to meate. ⁊c.

And yf he come in the ſecounde watche. ⁊c.

If the good man of the houſe knew at what houre the thefe would come. ⁊c.

D

Be ye therfore readie alſo: for the ſonne of man wil come at an houre whā ye thinke not.

❡Peter ſaide vnto him: Maiſter telleſt thou this ſimilitude vnto vs, or to all men? And the lorde ſaide: *Who is a feithfull and wiſe ſtewarde, whome his lorde ſhall make rewler ouer his houſholde, to geue them their duetie of meat in due ſeaſon? *happie is that ſeruaunt whom his Lorde whan he cometh ſhall finde ſo doing. Of a trueth I ſaie vnto you, that he wil make him rewler ouer al that he hath. But and if the ſeruaunte ſaie in his herte: *my Lorde will differre his cummyng (and ſhall beginne to ſmite the ſeruauntes and maidens, and to eate and drinke, and be dronken) the lorde of that ſeruaunt wyll come in a daie whā he thinketh not, and at an houre whan he is not ware, and wil hewe him in pieces, and geue him his rewarde with the vnbeleuers.

The texte.
*ma. xxiiii
*Apo. xvi.
*ma. xxiiii

Petre whan he had heard theſe wordes, ſaid vnto the Lord: Maiſter, whether is it thy pleaſure that this parable ſhal apperteine proprely, ⁊ directly to vs alone that are thy diſciples, or els dooeth it indifferently concerne and touche al people? Than the lord in ſuch ſort attempereth his aunſwer, that he denieth it not in ſome behalf to perteine to al men that couet to atteigne euerlaſting ſaluacion: but ſpecially he ſignifieth it to concerne ſuche, as haue the diſpenſacion and diſburſing of Gods woorde committed vnto them. And he added an other parable to that yͭ went afore, to thend he would the better enkiendle his diſciples perpetually to be incumbent vpō their office: ⁊ he alſo propounded ⁊ ſet before thē aſwell a reward whan thei had duely executed their office, as alſo a puniſhement to any ſuch as wer ſlacke in his office. A rare thing it is (ſaith he) emong men to finde an expert and a feithful ſtewarde to haue the diſpoſicion of ones gooddes: who, when his Maiſter is from home in a ſtraunge countrey, wil ſee wel to his houſhould, of which he is made ouerſeer ⁊ deputie: not to vſe himſelf as a Lorde or a tiranne ouer

Petre ſaid vnto hym: Maiſter, telleſt thou this ſimilitude vnto vs, or to all men?

Who is a faithfull and wiſe ſtewarde, whome his

Lorde ſhal make ſtewarde ouer his houſeholde.

ouer it, but out of the treaſours of his lord, to bring foorth ⁊ paie vnto euerie bodie his due allowaunce, as much as conuenient is, ⁊ at ſuche times as is requiſite. Bliſſed ſhal that ſeruaunt be, whom his lord ſodainly returning home, ſhal find attēdaunt vpon his office. For hauing approued and tried his vpright trueth and diligēce in the proporcions aſſigned out vnto him, he wil make him rewler of all his goodes, and wil vouchesalue to vſe him in manier as an half partner with himſelf of al his goodes ⁊ ſubſtaunce.

A

But if the ſeruaunt ſais in his hearte: my Lorde will differre his comming. &c.

On the contrarie parte, in caſe the ſaied ſeruaunt be neither one of honeſtes to truſt vnto, nor yet wiſe ⁊ experte in his office, but taking a pride through the abſence of his lord, and by reaſon of the office of ſteward or deputie committed vnto him, ſhal ſay in his own mind: my maiſter dooeth nowe ſette a long daie of coming home again, and peraduenture he wil neuer come again: in the meane time I wil doe all as mine own fanſie ſerueth me: ⁊ thus ſhal beginne to vſe crueltee ouer his felow ſeruauntes, both men and weomen, not onely not feding them of his wheate that is their maſter aſwel as his, but alſo poinnleing ⁊ beating them, and vſurping a certain tyrannie ouer his other felowes, he doe for his owne part al the while eate, and drinke, ⁊ banquette, and vſe to drinke himſelf drounke, waſtefully conſuming his maiſters goodes, in filthie ſenſual pleaſures, ⁊ in riottous exceſſe.

B

The Lorde of that ſeruaunt will come. &c. and will hewe him inpeces, ⁊ geue him his parte with the vnbeleuers.

The rewarde of ſuche as are vnmindfull of their office.

What iudge ye ẏ such a ſteward ſhal haue for his labour? Forſoth his lord ſhal returne home again, at ſuch a daie whan he was not looked for, and at ſuche an houre as he was not knowen of: ⁊ the ſaied ſeruaunt doing whatſoeuer him luſteth without feare or care, his lord ſhal ſeparate and cutte of from his houſholde, nor ſhall vouchſalue to ſuffre him to be one of his houſe, but ſhal rekon him in the noumbre of the other vnfeithfull perſones, aſſured to ſuffre condigne puniſhement, foraſmuch as he would not be mindfull of his office.

An Euangelical ſtewarde how he maie beſt winne his Lorde and maſters hearte vnto him.

An Euangelicall ſteward and diſpenſer of Goddes woorde, cannot by any thing better winne his lord and maiſters hert vnto him, then whan his lord is abſent, to repreſent the gracious boūtie of him, towardes the neighbour: and not to thinke himſelf a lord ouer the neighbour, but remembre that he is a felowe ſeruaunt with him.

The texte. Iaco. iiii.

¶ The ſeruaunt that knew his maiſters will, and prepared not himſelf, neither did according to his wil, ſhalbe beaten with many ſtripes. But he that knew not, and did committe thinges woorthie of ſtripes, ſhalbee beaten with fewe ſtripes. For vnto whom ſoeuer muche is geuen, of him muche ſhalbe required. And to whom menne haue committed much, of him wil thei aſke the more.

* The more knowelage of the true waie that one hath, the more grieuous ſhal his condēnacion be, if he bee ſlacke to folowe it.

* The Gentiles ſhal be nothing ſo ſore puniſhed as the Iewes.

* The Phariſeis condemnacion more grieuous, then of the ignorauntes.

* And certes the more perfect knowlage that a man hath or ſhal haue of the veritee Euangelical, ſo much the more greuous ſhall his condēnacion be, if he be negligēt or ſlacke to folow that ſame which he hath learned to be the right waie. * For ẏ Gentiles to whom the truth hath neither by meane of the law, ne by meane of the ghoſpel been ſhewed, ſhal be nothing ſo ſore puniſhed as ẏ Iewes, whom the lawe of Moſes did enſtruct to ſome forewardnes in godly exerciſe. * And emong theſe again, the Phariſees, and ſuch as are expert in al the poinctes of the lawe, ſhalbe more ſharpely puniſhed, then the ſimple ignorauntes. But moſt grieuous puniſhment of al others ſhal thei haue, whom the trueth being wel knowen, whom ſo many miracles, ⁊ whom my liuely exaumple hath not yet for al that moued to the zele ⁊ earneſt exerciſe of their duetie toward God. I haue hidden nothing from you. Whatſoeuer thing my heauenly fathers wil hath been that ye ſhould knowe

C

The ſeruaunt that knewe his maſters wil, & prepared not him ſelf, neither did accordinge to his wil, ſhal be beaten with many ſtripes, &c.

by meane of me, I haue opened and declared it vnto you. Beware ye therefore by the exaumple afore going, of the negligent ſeruaunt that regardeth not his maiſters commaundement. For ſuch a ſeruaunt as his maiſter hath had and vſed in higher degree aboue the reſte, as one to whom he hath committed yͤ diſburſing & beſtowing of his goodes, to whom he hath opened the priuitees of his counſaill, whom he hath put his truſt in whan he went into ferre parties from home: except he ſhal doe that he is commaunded to doe, & ſhall prepaire himſelfe to the executing & doing of ſuch matiers as he knew that his maiſter would with al his hert haue to be dooen, ſuch a ſeruaunt ſhal abie with many a ſore ſtripe. But whoſo ſhal bee of the noumbre of the ſeruauntes, to whom the lord hath not opened the wille of his hert, if ſuch an one ſhall doe any offenſe woorthie puniſhement, he ſhal drinke but with a fewe ſtripes. Than is there no cauſe why the diſpenſacion of Gods woorde and of the goſpel being committed to your charge, ſhould make you any thing yͤ more hault in taking vpon you, but rather the more careful to diſcharge your duetie well. He doeth more veraily take vpon him a charge, then an honour, whoſo taketh in hande any office or miniſtracion in yͤ Churche. It is a thing of free gratuitee, that is ſo committed vnto any man: & it is committed vnto euerie man of verai purpoſe to be brought foorth, & vſed to the common vtilitee of al the wholle houſholde indifferently. And like as maiſters doe require a more ſtreight & preciſe accoumpt at the handes of ſuche an one, whom thei haue put in truſt with mo thinges then an other: ſo at the handes of ſuch an one to whom a larger gift or miniſtracion of knowlage and of autoritee hath been geuen of God, there ſhal more be required, then at the handes of yͤ others: & to whoſe credite a larger & greater miniſterie hath been deputed, the mo perſones that he ought to haue dooen good vnto, ſo much the more ſhal there at his hand be required. The more learning yͭ thou haſt, with ſo much the better wille teache thou: the richer that thou art, ſo much the more gladly relieue thou the poore: yͤ more that thy power is, ſo many the mo perſones leat thine autoritee draw & bring vnto the goſpel. It is an other mannes that thou haſt, and not thine owne: and the true owners wil is, to haue it liberally beſtowed vpon others, that he hath committed vnto thy credite and ordreing.

He taketh rather a charge thē an honoure vpon him, that taketh in hande, any office in the Churche.

D

For vnto whomſoeuer much is geuen, of him ſhal bee muche required.

To whome more is committed, of him ſhall more be required.

The texte.

¶ I am come to ſend fyer on the earth: and what is my deſier, but that it wer alreadie kiendeled? Notwithſtanding, I muſt *be baptiſed with a baptiſme: and how am I pained til it be ended? *Suppoſe ye that I am come to ſend peace on the earth? I tel you naye, but rather debate. *For from hencefoorth there ſhal be fiue in one houſe diuided, three againſt two, & two againſt three. The father ſhalbe diuided againſt the ſonne, and the ſonne againſt the father: The mother againſte the daughter, and the daughter againſte the mother. And the mother in lawe againſte hir daughter in lawe, and the daughter in lawe againſt the mother in lawe.

*Mat. xx.

*Math. x.

*Mich. vii

I am come to ſende fire on the yearth.

I thirſt the ſaluacion of man, and for the cauſe therof am I come into the worlde: & to the earneſt deſire of my hert, al tariyng or delaie ſemeth long. It is no waſhe doctrine, ne worldly, that I haue brought down from heauen. It is mere & pure fyer, which will ſurely either clenſe & purifie a man, or els burne him vp. And I am euen of purpoſe come, that this ſame fier maie bee kiendeled on earth. For what other thing els doe I deſire or want? Being once kiendeled, it will ferre and wyde ſoodainly take al the vniuerſal worlde with the flame. But thys fyer ſhal not leape ne ſparkle foorth, onleſſe this flint ſtone of my bodie bee firſt ſtrieken on the croſſe. That ſame baptiſme is yet behinde to come,

What fier Chriſte came to ſende into the worlde.

And what is my deſire, but that it wer alreadie kiendeled?

A whiche my father hath preciſely appoyncted vnto me, to be diepped in mine owne bloud: to the ende I ſhal through my death, ſuffer paines and tormẽtes for the ſinnes of al the wholle world. At that houre & neuer afore, ſhall that ſame ſparcle of Euangelicall charitee appere vp & ſhew foorth it ſelf emong men, whan thei ſhal ſee an innocent guiltleſſe man, to haue willingly ſuffered a vile and ſhameful death for malefactours, ẏ haue tranſgreſſed. For this is a ſparke of perfeict charitee & loue. And from this baptiſme doe I not onely not abhorre: but for the loue that I beare to ẏ ſaluacion of mankind, I am in a great agonie, to haue it accompliſhed with al expedicion. The nature of my bodie abhorreth the matier: but the entier loue of my ſolle greatly longeth for it. But this fyer being kiendled, ſhal ſtiere vp great vproares in ẏ world. For it ſhalbe a vehement fyer, & an heauenly, aſwel diſcuſſing as alſo ſtrieking furth al natural affeccions of men. For doe ye belieue that I am come to bring ſuch peace into the earth as this world loueth, with whom it is than altogether quietneſſe & tranquilitee, whan the luſtes and appetites of the hert be al pleaſed and ſatiſfied, and whan the euill perſones doe agree with the euil? No verailу: I am not come to ſette ſuche concordes at one, but to ſend debate & variaunce. People wil not euerie one obey the ghoſpell: and for the goſpels ſake, al other thinges B are to be contẽned. Wherupon it ſhal ſo come to paſſe, ẏ in one houſe, in which there was a naughtie peace afore, there ſhal ariſe an holſome variaunce. For fiue ſortes of perſones being of nature moſt nere ioygned together, ſhal for my cauſe be at diuiſion emong thẽſelfes, three againſt two, & eft two againſt three. For what is more nere coupled together by nature, then the ſoonne to the father? And yet ſhall the father for the goſpels cauſe, falle out & be at diſtaunce with the ſonne: and the ſonne ſhal for the goſpels ſake, deſpiſe the father. In like manier ſhal ẏ mother be at variaunce with the daughter, but the charitee of the goſpel ſhalbe of more force in the daughters minde, then natural affeccion towardes hir parentes. The mother in lawe alſo ſhalbe at plain defyaunce and warre againſt hir own daughter in lawe: but the loue of eternal ſaluacion, ſhal with the other in hir mind outweigh the reſpect of allyaunce of the fleſhe. For the bandes of the ſpirite dooe much more ſtreigne the hert, then the bandes of nature dooe

I muſt be baptiſed with a baptiſme.

The fier that Chriſt came to ſende into the worlde, whan it ſhall ſparcle abroad.

And howe am I peined till it be ended?

Chriſt whether he came to ſend peace into the yearth.

Suppoſe ye that I am come to ſende peace on the yearth?

The peace of this worlde.

I tel you, nai, but rather debate.

Chriſte bringeth into the worlde an holſome variaunce, in ſtede of a naughtie peace.

There ſhal be fiue in one houſe deuided, &c

The father ſhal be deuided againſt the ſoonne, &c.

The father ſhal be deuided againſt the ſonne, and the ſoonne againſt the father, for the goſpels ſake.

The texte. Math. xvi.

*Prou. xxv Math. v.

He ſaied alſo to the people: whan ye ſee a cloude ariſe out of the weſt, ſtraight waie ye ſaie: we ſhal haue a ſhowre, and ſo it is. And whẽ ye ſee the ſouth wind blowe, ye ſaie: we ſhal haue heat, and it cometh to paſſe. Hypocrites, ye can ſkill of the facion of the earth and of the ſkie: But what is the cauſe, that ye can not ſkill of this time? yea and why iudge ye not of your ſelfes what is right? *While thou goeſt with thine aduerſarie to the rewler, as thou art in the waie, geue diligence that thou maieſt be deliuered from him, leſt he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler caſt thee into prieſon. I tell thee, thou departeſt not thence till thou haue made good the vttermoſt mite.

He ſaide alſo to the people: whan ye ſe a cloude ariſe out of the weſte. &c.

After theſe wordes, Jeſus turning to the people, ſaied: Wherfore thã doe not ye prepaire your hertes to the kingdom of God, whiche is euen verai nigh at hand? Doe ye not perceiue & feele it to approche, ſo many tokens of thinges as ye haue? Why are ye in this behalf nothing good coniecturers, ſeeing that in matiers of ſo muche leſſe weight & importaunce, ye haue ſo quicke a ſmelle to caſt and geaſſe at thinges to come? For whan ye ſee any cloude aryſing out of the weſte, ye ſtreightwaie tel aforehãd that there is a ſhoure toward, & the thing cometh to paſſe whiche ye doe ſo prophecie. And again whan ye perceiue the winde to blowe from the ſouth, ye tell aforehand that a great heate wil folowe,

C

The Iewes coulde by tokens in the aier iudge of the weather, but they coulde not perceiue Chriſt by his miracles.

and your geaſſe doth nothing beguile you: Neuertheleſſe, litel it forceth whether it raine or raine not: but it maketh verai great force ẏ thorow Euangelical feith, ye procure and atteigne euerlaſting ſaluacion. O ye hypocrites, after what ſort all your dooinges are cloked and countrefaict. And euen ſuche as your holineſſe is, euen ſuche like is your wiſedom alſo. In thinges perteining to this preſente lyfe, ye haue a witte and a forecaſte: but in thynges belongyng to immortalitee ye haue no ſighte at all. Ye marke the parte of the ſkie and of the yearth, that is nexte to you, and thereof ye gather coniectures and lykelihoodes of thynges to enſue: but howe happeneth, that of ſo manye tokens as haue been ſhewed vnto you, ye dooe not marke nor eſpie the tyme to bee nowe at hande, whiche ſhall bryng to all creatures, either healthe if it bee duely accepted, or eternall damnacion in caſe it bee neglected? Ye knowe what the Prophetes haue promiſed: ye heare ſo many thynges, whiche are ſaied and wroughte emong you: ye ſee the worlde to bee chaunged to a newe ſtate: and can ye not yet of all theſe thynges, caſte ne coniecture the tyme to bee at hande, that hath been promiſed? This onely thyng was with all your earneſte endeuours to bee attended vnto: neither ſhoulde any thing bee of ſo great weighte or regarde with you, for reſpecte or cauſe wherof, ye ſhoulde ſuſtein any loſſe or hindreaunce of good procedyng in the Ghoſpell.

But howe happeneth that ye can no ſkill of this tyme.

D

Agree with thine aduerſarie on the wai as ye go to the iudge together.

While thou goeſt with thine aduerſarie to the ruler. &c.

If thou haue good or ſubſtaunce, and the ſame bee a lette vnto thee, ſelle it. If any bodie haue dooen thee an offence or diſpleaſure, forgeue it rather then to take the vttremoſte of thy right by the lawe. That if the matier come ſo ferre, that ye bee going to the iudges, euen as thou goeſt thitherwarde on the waie, take thou ſuche waies, as thou maieſt bee ridde of thyne aduerſarie. It is better to ende the variaunce betwene your ſelfes euen with condicions to fare wurſe then equitee woulde thou ſhouldeſt dooe, then to abyde the vncertain ende of the iudgementes of the lawe, in whiche iudgementes the better cauſe doeth not alwaies preuaile and geat the ouer hand. Otherwiſe thou putteſt thy ſelf in haſard and auenture, leſt the iudge ſhal deliuer thee to the iaillor that taketh charge of perſones condemned, and he to caſt thee in prieſon: whiche thing if it ſo chaunce, this I tell thee for a matier of certaintee: thou ſhalt not geat out from thence, vntill thou paie that is demaunded, euen to the vttremoſt ferthing.

I tell thee, thou departeſt not thence till thou haue made good the vttermoſte ferthing.

Better to forgeue a wronge, thẽ to ſeke thy righte at the law, if thou be a true ghoſpeller.

The incõmodities of ſuing at the lawe, & the aduauntage of not ſuing.

A buiſie matier it is to trauerſe the lawe: & whoſo maketh haſte to the marke or gole of Euangelicall perfeccion, hath no vacaunt tyme to be long letted with ſuch combreous tariers. Fyrſt and formoſt therfore weigh it wel with thy ſelf, how much more gaines there is in forgeuing a wrong or diſpleaſure doen vnto thee, thẽ in extreme folowing ẏ ſuite of the lawe for it: in geuing ouer or leatting goe of a thyng, then in recouering it by the lawe. Firſte thou art ſure to gayne frendſhippe of the other partie, whiche frendeſhip by entreing trauerſe of the lawe is in haſarde of leſyng: ſecoundely thou winneſt the aduauntage of a great deale of time, which tyme by folowing the ſuit thou muſt nedes haue loſte: beſydes all thys thou gaineſt tranquillitee and perfecte quiete of mynde, whiche quiete the troubleous ſuites of the lawe are woonte to take awaie from a man: and finally thou dooeſt eſcape whatſoeuer miſſehappes or harmes the vnluckie ende of trauerſyng the lawe, maie bee hable to cauſe vnto thee.

A

¶ The. xiii. Chapter.

The texte.

¶ There wer preſent at that ſame ſeaſon, certain men that ſhewed him of the Galileans, whoſe bloud Pilate had miengled with their own ſacrifice. And Ieſus aunſwered, and ſaied vnto them: Suppoſe ye that theſe *Galileans wer greatter ſinners than al the other Galileans, becauſe thei ſuffered muche puniſhmente? I tell you nay: but except ye repent, ye ſhall likewiſe periſhe. Or thoſe eighteen, vpon whom the toure Siloe fel, and ſlew them: thinke ye that thei wer ſinners aboue all men that dwell in Hieruſalem? I tell you nay: but except ye repent, ye ſhal likewiſe periſhe.

*Actes. v.

Vhyle Jeſus ſpeaketh the premiſſes and manye thinges moe to the multitude of all ſortes of people there aſſembled, partely prouoking and luring them to their duetie towardes God with promiſe of rewardes, and partely making them afearde with the terrour of puniſhementes if thei woulde bee negligent in that behalf, and vſyng al meanes poſſible how to enkiendle the myndes of the audience vnto the earneſt endeuour and exerciſe of a better lyfe: there came (euen as happe was,) certain perſones, whiche broughte him newes of a ſtraunge matier and an horrible to heare, concernyng certain mē of Galile, beeing haynous offendours, vpon whome Pilate the lieutenaunte of Jewrie, had cauſed execucion to bee dooen of a ſtraunge exaumple, and the fyrſte that euer was of that ſorte: whiche was, that whan the parties afore ſaied were founde guiltee and wer condemned for their offence, he miengled their bloude with the bloude of beaſtes, whiche the ſame Galileans ſlewe in ſacrifice after the B ordinarie facion of the Jewes. And beecauſe it was an offence of great enormitee that they had dooen, thei wer puniſhed with an horrible kynde of death, to the terrour and feare of all others. Nowe the vulgare people vſeth commonly to deteſte perſones ſo condemned, and to crye out on them, and to reioyce in their owne beehalfes, that they haue not committed any ſuche acte: when one that maketh ſuch reioyſing, is many tymes euil in an higher degree of vngraciouſneſſe and miſchief, then thei whoſe manifeſte and openly knowen cryme hath been ſatiſfied and pourged by open execucion of death. But Jeſus being mynded that the terrour of this exaumple ſhoulde come vnto all perſones, (whereas thei that made relacion thereof, ſuppoſed it not to touche any others, ſauing onely thoſe parties whiche had dooen the ſame tranſgreſſions:) made aunſwer vnto them in this wyſe. Dooe ye beleue that theſe Galileans onely and no moe, wer hainous tranſgreſſours emong al the people of Galilee, becauſe the rigorous ſharpneſſe of the iudge hath ſhewed this vttremoſt extremitee of puniſhemēt vpon them alone? It is not enough for you to kepe your ſelfes from doing yͤ like of their high offēce: but ye muſt emēd from al ſinnes. Which thing vnleſſe ye doe, though the merciful fauour of God ſuffre you for the time, of purpoſe to haue you conuerted, yet ſhal ye all at laſt periſhe by the ſemblable vengeaunce of God. And beecauſe the vengeaunce beeing for a time delaied, ſhal not putte you in hope to eſcape vnpuniſhed, except ye emend in ſeaſon, he ſhal come ſodainly and take you ere ye be aware, lyke as thoſe ſame eighteen perſones were of late daies ſoodainly taken & oppreſſed with falling of yͤ toure vpon thē in Siloe.

These wer preſent at the ſame ſeaſon, certaine men that ſhewed him of the Galileans, whoſe bloud Pilate had miengled with theyr owne ſacrifice.

Pilate miengled the bloude of certaine Galileans offēdours, with the bloude of theyr owne ſacrifices for a terrour to others.

They be not alwaies moſt hainous offendours, that ſuffre moſt hainous tormentes and death.

And Jeſus aunſwered &c, Suppoſe ye that theſe Galileans wer greater ſinners then all the other Galileans? &c.

I tell you, nay: But excepte ye repente, ye ſhall likewiſe periſhe.

The longe ſufferaunce of God, is onely to prouoke vs to emendemente.

Although

The toure in Siloe that fel ſodainly vpō eighteen perſones & ſlewe thē.

C

Or thoſe eighten vpō whom the toure Siloe fell and ſlewe them. &c.

No man ſhal eſcape with his naughtines vnpuniſhed, excepte he amende.

Excepte ye repent ye ſhal likewiſe periſhe.

The longer that the vengeance of God is defferred, the ſorer it ſtriketh.

Although ye eſcape the vengeaunce of men, yet the vengeaunce of God can by no meanes be auoided. The exaumple of thoſe few toucheth you al. Doe ye belieue, yͭ whan the falling of the ſaied toure oppreſſed thoſe ſame men, there wer not many in Hieruſalem euen more vngracious & more miſchieuous than thei wer? But yͤ mercifulneſſe of God differreth them vpon hope of emendment. The crymes of ſome perſones are manifeſt & open, and ſome mens are vnknowen: & euerie bodie laugheth on their own euil properties: but emōg you al there is not one good, neither ſhal any man eſcape with his naughtineſſe vnpuniſhed. Yea & thus much I boldly aſſure you of, except ye amende from your former naughtineſſe, the vengaunce of god ſhal in like manier light vpon you euerie one. See ye therfore that ye doe not abuſe the fauourable ſufferaunce of God, to ſinne the more at your libertee (as it were) out of the checke, remembring wel, yͭ the later the vengeaunce of god doth come, ſo muche the ſorer it wil light, whan it falleth. God dooeth many ſoondrie waies prouoke man to repentaunce: now ſpeaking faire, an other time putting in feare. At the laſt whan he ſeeth the obſtinate malice of men by no meanes to bee brought to emendement, he vtterly deſtruieth all the wholle man at once, to the end the partie which woulde not be good to himſelfward, maie be a profitable exaumple to others.

D

The texte. *Mat. xxi.

He tolde alſo this ſimilitude: *A certain man had a figtree planted in his vineyard, and he came and ſought fruict theron, and found none. Then ſaied he to the dreſſer of his vineyard: behold, this three yere haue I come and ſought fruict in this figtree, and I finde none. Cutte it downe, why coumbreth it the ground? and he aunſwered and ſaied vnto him: Lord, leat it alone this yere alſo, til I digge round about it, and dounge it, to ſee whether it wil beare fruict, and if it beare not than, after that ſhalt thou cutte it downe.

A parable wherby is declared the longe ſufferaũce and patience of God towardes manne.

A certain man hada figtree planted in his vineyarde.

Beholde, this three yeare haue I come and ſoughte fruite in this figgetree, and I finde none.

Lorde leat it alone this yeare alſo till I digge. &c. and if it beare not than, after that ſhalte thou cutte it downe.

Goddes prouoking of man to repentaũce is not to be made light of.

And becauſe Ieſus would the more diepely emprient this ſentence in the hertes of yͤ groſſe multitude, he added to the premiſſes a ſimilitude apt to be applied to yͤ caſe afore going. A certain man (ſaieth he) had a figtree planted within his vineyard. The partie that had ſette it, came vnto it at yͤ due time, ſeking to haue the fruict which now in the beginning by coming furth of the leaues it ſemed likely to yeld, & found theron nothing at all ſauing onely leaues. Than calling him that had the charge of dreſſing & houſbanding the vineyard, he ſaied: Beholde, the third yere is nowe paſt, yͭ I come to this figtree, ſeeking to haue fruict therof, & yet can I none find. Therfore cut it down. To what purpoſe doeth it occupie & coumbre a roume in the ground, both hurting yͤ vine with the ſhadow, and alſo drawing vnto it ſelf the ſape and moiſture wherwith more profitable & fruitful trees might haue been nouriſhed? But the bailif of yͤ vineyard ſaied vnto his maiſter: Maiſter, thou haſt ſuffred it to ſtand now three yeres, leat it alone yet this one yere more, vntil I mai trie euen the vttremoſt of my cure to be dooen vpon it. For it maie ſo bee, that it is barain through the defaulte of the ſoyle. I ſhal therefore digge rounde aboute it, and caſt dounge about the roote. If through ſuch cheriſhing the tree be reuiued and ſtiered vp, & doe bring foorth fruicte, thou ſhalt preſerue the tree: but in caſe thou ſhalte afterward ſee it to be of deſperate barainneſſe, then ſhalt thou come to that yͭ is the vttremoſt extremitee, and ſhalt cutte it down, that at the leaſtwiſe it mai doe no harme to thy vineyard. By this preſent parable, did yͤ Lord in generall warne and aduertiſe al perſones, not to make light of God prouoking them to repentaunce. But particularely and moſte directly he noted and ſignifyed, that the nacion of the Iewes, whiche hauing

The parable of the man that ſette a figtree in his vineyard, what it ſpecially notified.

A hauing ſo many times been prouoked and moued to take better waies, aſwel by the Patriarkes, by Moſes, and by the lawe, as alſo by the Prophetes, by John the Baptiſt, and laſtly by ſo many miracles, and by Euangelical preaching: yet, becauſe thei did ſtubbernely perſiſt and continue in their obſtinate malice, ſhould of the Romaines bee vtterly cutte vp by the roote.

The texte. And he taught in one of their Sinagogues on the Sabboth daies. And behold, there was a woman, which had a ſpirite of infirmitee, eighteen yeres: and was bowed together, & could in no wiſe lift vp hir head. Whan Ieſus ſaw hir, he called hir to him, and ſaied vnto hir: woman, thou art deliuered frō thy diſeaſe. And he laied his handes on hir, and immediatly ſhe was made ſtreight, and glorified God. And the rewler of the Synagogue aūſwered with indignacion (becauſe that Ieſus had healed on the Sabboth daie,) & ſaied vnto the people: There are ſixe daies in which mē ought to weorke: in them come, ẏ ye maie be healed, and not on the Sabboth daie. But the Lorde aunſwered him and ſaied: Thou Hipocrite, *doeth not eche one of you on ẏ Sabboth daie loce his oxe or his aſſe from the ſtall, and leade him to the water? And ought not this daughter of Abraham, whō Satan hath bound (loe, eighteen yeres) be loced frō this bond on ẏ Sabboth daie? And when he thus ſaied, al his aduerſaries wer aſhamed, & al the people reioyced on al ẏ excellent dedes ẏ wer doen by him.

*Mat. xii. Luke. xiiii

The faire leaues and bitter fruites of the Jewiſh Sinagogue.

And behold, immediately an exaumple of ẏ barain figtree, in ſuch wiſe as ẏ verai preſent caſe might laie plain before the yies of mē, the ſame thing which ẏ figure of the parable afore going, had but (as ye would ſaie) tricked afore ⁊ drawen out in groſſe. The obſeruacions of ẏ ceremonies of ẏ lawe, wer (as one might ſaie) the leaues of the ſinagogue, which in outward apparence, ſemed to promiſe moſte ſwete fruit, and vnto god moſt pleaſaūt, of true godlines, ⁊ of charitee ⁊ loue towardes
B ẏ neighbour: where it hath not onely brought furth no ſuch like thing, but alſo hath brought furth bittur fruites of ēuie, hatred, backebyting, blaſphemie, ⁊ murdre. Now Jeſus whā according to his accuſtomed woont, he was teaching on ẏ Sabboth daies, there was preſent there in ẏ ſinagogue a certain woman, who had continually by the ſpace of eighteen yeres, been araied with a diſeaſe both incurable, ⁊ alſo righte piteous to ſee. For ſhe was in hir bodie ſo ſhrounken ⁊ clounged together, ẏ ſhe could not lift hir head vpright, ne looke vpwarde. Loe therfore a matier ⁊ occaſion of ſhewing furth good fruict, if the figtree had not been vtterly barain. This woman did repreſent a figure of ẏ Gentiles, ⁊ of ſuch as being openly wicked and full of miſchief, did nothing hide, but rather ſhew foorth their extreme eiuill caſe, altogether fixed downward vpon yearthly thinges, ⁊ not ſo much as once thinking on thinges eternal ⁊ heauenly. Contrarie wiſe ẏ Jewe ſtood bolt vpright in ẏ vineyard of the lord, which is the Sinagogue, wel decked ⁊ garniſhed with the woordes of the law, ⁊ with corporal ceremonies, as it wer with leaues: which Jewe could nothing els doe, but enuie ⁊ ſurmuiſe falſe matiers of accuſacion. But the Lord Jeſus, firſt of al with thoſe ſame moſt merciful yies of his, beheld the woman. And that ſame verai poinct was euen alreadie a luckie token of health, by and by to folowe. And not ſo contented, he of his owne mere mocion called hir vnto him. * Happie ⁊ bliſſed is he, that euer he was borne, whomſoeuer Jeſus calleth vnto him, and fortunate that heareth him whan he calleth. The woman cometh to him being ful of good hope. The diſeaſe was of long continuaunce, ⁊ vucurable: but there is none ſo great vngodlineſſe or iniquitee, ẏ is not through Euāgelical feith clerely aboliſhed ⁊ put awai for euer. Leat vs than ſee ẏ fruict of ẏ good tree, which

There was a woman whiche had a ſpirite of infirmitie eighteen yeares.

The woman that had been eighteen yeares crouned ⁊ clounged together, what ſhe figured.

The Sinagogue the Lordes vineyarde.

Whan Jeſus ſawe her, he called her to him, ⁊ ſaid vnto her: Woman, thou art deliuered from thy diſeaſe.

*Bliſſed is he whomeſoeuer Jeſus calleth vnto him.

There is none ſo great iniquitie whiche Euangelicall feith doeth not put awaie for euer.

Jeſus would fain haue had, ⁊ could not find in the Sinagogue. Woman (ſaieth he) thou art ridde from thy great diſeaſe and ſickeneſſe. He taketh no diſdeigne ne ſkorne to touche hir with his holy bodie. He laieth his hand vpon hir, and immediatly was ſhe hable to ſtand bolt vpright with hir bodie, and knowlageing the celeſtial benefite, ſhe glorified God. So ſoodainly was the congregacion of the Gentiles chaunged: ⁊ forſaking al idolles, forſaking the earneſt deſire and gredineſſe of money, forſaking the moſt filthie ⁊ abhominable luſtes, with which it was a long tyme in ſuch wiſe bound, that it coulde not haue any deſire to come to the knowlage of thinges heauenly: it beegoon to geue laude and praiſe to the mercifulneſſe of God, through whoſe free benefite and goodneſſe, it hath clearely been deliuered from all hir ſinnes, vnto the which beeing a long time captiue and thrall, ſhe had in moſte piteous wiſe liued as a bondſeruaunt vnto Satan. Nowe on the contrarie part, conſider me the euil fruicte of an euil tree. Whan the rewler of the Sinagogue had ſeen this matier, (being in dede the ſaied figtree of it ſelf barain, but yet ſetting out it ſelf to the yies of menne, as it wer to ſale, onely by reaſon of the leaues of the lawe,) taking indignacion that Jeſus had healed the woman on the Sabboth daie, turned himſelfe to the people there congregated, as though he woulde haue taught them ſome great matier. Now heare then a verai righte voice of a Phariſee, and by the ſame voice of this one man, eſteme thou al the wholle doctrine of that ſecte. This deuout godly man, fearing leſt the people ſhould through the exaumple of Jeſus fal vnto al vngodlineſſe, prouideth to take a good waie for their preſeruació, ſaying with great autoritee: There be ſixe daies in ẏ weke, in which it is leeful to worke. Therfore if any bodie be deſirous to bee made holle, leat hym come in one of theſe working daies: but to violate the Sabboth daie, is a thing not ſtanding with Goddes pleaſure. This ſo fooliſhe a ſaying coulde not the moſt merciful Lorde abide, who had made the Sabboth daie, not for any ſuche purpoſe, that men ſhoulde reſte or ceaſſe from helping the neighbour: but had made the Sabboth to the end there ſhould bee from al euil doinges a perpetual reſting, which reſte, ẏ ſame outward reſte of the Jewes Sabbothes did figurate. And becauſe this voice of the rewler of the Sinagogue was ſpokē by the mindes of al the Phariſees, the Scribes, and the Lawiers, vnder the perſone of him alone: Jeſus made aunſwere vnto them al, ſaying: Ye Hypocrites, which not paſſing on the verai pith of the law, lie altogether on ẏ rinde or barke therof onely, ⁊ make a glorious peincted ſhewe of righteouſneſſe without foorth, where in dede ye are ferre from al true godlineſſe, ſee howe wicked Judges ye are in this matier. Who is it of all you, whom the reuerēce of the Sabboth ſhould lette, but that he would vntie an Oxe or an Aſſe of his owne from the ſtalle, to haue the ſame to water? If ye iudge the Sabboth daie not to be violated for a commoditee which is beſtowed on a bruit beaſt that doeth you ſeruice, dooe ye laie vnto my charge, as ſuch a perillous ſore act, that I haue on the Sabboth daie healed this ſame daughter of Abraham rightly borne, as one, who in ſynceritee ⁊ purenes of feith doeth perfeictly reſemble hir ſaied parent Abraham ẏ ſhe came of? Is your own priuate commoditee of ſo great eſtimacion emong you, that ye haue no ſcrupuloſitee at all to vntie the haulter vnto an Aſſe on the Sabboth daie, that he mai not periſhe for default of drinke: and haue ye indignacion, that I haue on the ſabboth daie

Jeſus healeth a woman that had been eightcen yeares ſhronken ⁊ clounged together that ſhe coulde not ſtand vpright.

C

He laied his hande vpon her, and immediatly ſhe was made ſtraight.

And glorified god.

And the ruler of the Sinagogue anſwered with indignacion. ⁊c.

The craftie conueiaunce of a Phariſee to diſſwade men from comming to Chriſte.

D

There are ſixe daies in which men oughte to worke: in them come. ⁊c.

The outwarde reſte of the Jewes on the Sabboth, what it figured.

Thou hypocrite, doth not eche one of you on the Sabboth daie looce his oxe or his Aſſe? ⁊c.

And ought not this daughter of Abrahā. ⁊c. be looced from this bonde on the Sabboth daies.

The awkewarde religion of the Jewes in keping the Sabboth daie.

A

daie looced & deliuered this woman here, being one of your own nacion, whō Satan hath by the ſpace of eighteen yeres kept faſte tied and bound? If working and labouring on the Sabboth daie be forbidden, whether of the two doeth more bodily labour, he that vntieth an Aſſe, and ledeth him to the water: or els I, who with a mere worde, & onely touching, haue made holle al this wholle womā bothe bodie and ſolle too? Are ye in ſuche ſorte more merciful and fauourable to an oxe or an Aſſe, then to your ſiſter or brother? And dooe ye in ſuche wiſe obſerue the lawe, that for ſuperſticion therof, ye neglect that whiche is yͤ higheſt & chiefeſt poinct of al yͤ whole law? These wordes of Jeſus, becauſe thei compriſed a veritee both clere & manifeſt, and alſo agreable to the cōmon reaſō of mans own nature, made al theſe ſlaunderous raillers ful euil aſhamed. For it was no ſmal grief vnto them, whan any part of their glorie was abated in the face of yͤ multitude, before whom thei had alwaies ſet out thēſelfes aſmuch as thei could, to their own glory.

How bodili labour was forbiddē to be doen on the Sabboth daie.

And whan he thus ſaid, all his aduerſaries wer aſhamed, & al the people reioyſed.

It grieued the Phariſees to haue their glorie defaced before the multitude.

The texte.

¶ Than ſaide he, what is the kingdome of God like? or whereto ſhall I compare it? *It is like a graine of muſtardſede, whiche a man tooke, and ſowed in his garden: and it grewe and wexed a greate tree, and the foules of the aire made neſtes in the braunches of it. And again he ſaide: whereunto ſhall I liken the kingdome of god? It is lyke leauen,* whiche a woman tooke and hidde in three peckes of mele, tyll it was leuened.

*Mat.xiii. Marke.iiii

*Gen.xviii

Jeſus herupon, minding to open that all thatſame vainglorious boſting of the Phariſees, which conteined an high portely ſhew of holy conuerſacion, ſhould ſhortly vaniſhe awai: and contrarie wiſe, that the vertue of the ghoſpel ſhould from moſt lowe beginninges grow vp to ſo high ſtate of worthines, that it ſhould draw al yͤ whole vniuerſal worlde vnto it, and that theſame ſhould bee by meane of death, and by meane of Apoſtles being poore meane men & ignorauntes, he put furth two ſondrie parables at once of one meaning. Ye ſee (quod he) that the kingdome of the Sinagogue fighteth againſte the kingdome of God. Notwithſtanding theſame yͭ is more of puiſſaunce & might, ſhal in the ende haue yͤ victorie. Therfore the lord (as it had been one enſpired wͭ a new ſpirite,) to the entent he would make the multitude of the people geue yͤ better eare vnto him, ſaid: To what thing ſhal I ſaie the kingdome of God to bee like, or to what thing ſhall I compare it, to make you vnderſtande what manier a thing it is, by compariſon of ſome thing yͭ is to no creature of you al not excedinly wel knowē? And whā the people euery one of thē loked to heare ſome royal high ſimilitude, taken of ſome compariſon of yͤ ſunne, or of lightening, or of ſome other ſuche like matier: Jeſus thought better to take a parable out of a litel ſede that no bodye eſtemeth or ſetteth by. It is like (ſaieth he) to a litel graine or corne of muſtardſede, which for a time yͭ it is wholle, like as it is one of yͤ leaſt thinges poſſible, ſo is it a thing of yͤ leaſt value that can be in the world, and a thing that neither with the coulour, ne with the ſauour is pleaſing to the yie: and if it haue any ſtrength or vertue, it hath it withinfoorth, and not without. A certain wiſe felowe whan he had gotten one of the ſaide litel ſedes, he did not ſette it at naught, ne caſt it awaie, but ſowed it in his gardine. And thiſſame ſede of leaſt value and regarde, ſproong vp and grewe to a mightie great tree: inſomuche that euen the birdes made themſelfes neſtes in yͤ braunches thereof, and for one litel litel graine that was ſowed, it brought foorth many thouſandes. *And right ſo the kingdome of God, whan it ſhal moſte of all ſeme to bee extincte, and vtterlye aboliſhed for euer, euen

B

Than ſaide he: What is the kigdom of god like? or whereto ſhal I compare it?

It is like to a graine of muſtardſede, which a man toke & ſowed in his gardine. &c.

The kyngdome of god reſembled to a muſtardſede.

*The kingdome of god whā it ſemeth moſt to bee vtterly extinct, than doeth it moſt ſprede abrode.

than

C

It is like leauen whiche a woman toke, and hid in three peckes of meale. &c.

The kingdome of God reſembled to a piece of leauen.

than ſhal it ſprede foorth it ſelf abrode in moſt largeſt coumpace of all. And again, to what thing maie I ſaie the kingdom of God to be like? It is like vnto a litel lumpe of leauen, which a wiſe houſwife did hide in three buſhels of mele poured together, & there leaft it (as ye would ſaie) buiried, vntil the ſtrength of the leauen by litel and litel turned al the ſaide mele, though there were a great quantitee of it: ſo in like manier yͤ lowe and humble doctrine of the ghoſpel ſhal one daie throughly poſſeſſe all the vniuerſal nacions of the worlde.

The texte. Math. ix.

*Mat. vii.
*Mat. xxv

¶ And he wente through all cities and tounes, teachyng, and iourneiyng towardes Hieruſalem. Than ſaide one vnto him: Lorde are there fewe that bee ſaued? And he ſaid vnto them. *Striue to entre in at the ſtreight gate, for many I ſaie vnto you wil ſeke to entre in, and ſhal not be hable. *Whan the good man of the houſe is riſen vp and hath ſhut to the doore, and ye beginne to ſtande without, and to knocke at the doore, ſaying: Lorde, Lorde, open vnto vs, and he aunſwere and ſaye vnto you: (I know you not, whence ye are:) than ſhal ye begin to ſaye: We haue eaten and dronken in thy preſence, and thou haſt taught in our ſtretes. And he ſhall ſaie: I tel you, I knowe you not whence ye are: *departe from me all ye that woorke iniquitee. There ſhall bee weping and gnaſhing of teeth, whan ye ſhall ſee Abraham, and Iſaac, and Iacob, and al the Prophetes in the kingdome of God, and ye your ſelfes thruſt out. *And thei ſhal come from the Eaſt and from the Weſt, and from the North, and frõ the South, and ſhall ſitte downe in the kingdome of God. *And beeholde, there are laſt, whiche ſhalbee firſt. And there are firſt, whiche ſhalbee laſt.

*Pſal. vi. Math. vii.

*Mat. viii
*Mat. xix and. xx. Mark. x.

Jeſus after that he had thus muche ſpoken, made haſt towardes the place, where the graine of the ſaide muſtardſede was to be digged into the yearth, and where the leauen was to bee hidden in the mele. For he was on his iourney towardes Hieruſalem, where he knewe that he ſhould bee ſlain. But by the waie as he wente through euerie citee, & ſtrete or village, he taught all creatures, becauſe there ſhould no piece of time be loſt to the ghoſpelwarde. And becauſe he had tofore taught certain high matiers concerning yͤ men ſhould ſell al the ſubſtaunce that thei had, concerning howe men ſhould liue from hande to mouth after the manier of the rauens, and the lilies, and concerning howe one ought not to continue in ſtrife and contencion with the aduerſarie: a certain perſone cometh vnto him, and ſaieth: Maiſter, is it true, that there are but few, which atteigne to ſaluacion? For I iudge that there is not ſo great a multitude that will enbrace theſe thinges which thou teacheſt. And yet on the other ſide, the parable of yͤ graine of muſtardſede, and of the lumpe of leauen, appereth to promiſe the cõtrarie: that is to wete, that the effectual power of the kingdome of god ſhal come to many. Thã Jeſus willing to ſhewe, that in dede the ſame and the knowlage of the doctrine Euangelical, yea and alſo the weorking of miracles ſhould come vnto verai many: but yet that no manne ſhould come to ſaluacion, whiche would not laie clene awaie from him all luſtes and deſires of this worlde, and bee a folower of poore Chriſte, ſaied: Dooe al the earneſt endeuour and labour that ye can, to entre by yͤ narowe gate. That thing maie not ſuch perſones atteigne, as lie ſlugging full of ſlowthfulneſſe. Men muſt put their good willes and labour thereto: the entreing is narowe, but it leadeth to the wyde waie of the kingdome of heauen. This gate cannot receiue ſuch as are burdened with richeſſe, ſuch as haue an heape of honours and promocions vpon their backes, ſuche as are full paunched with exceſſiue delicate fare, ſuche as are heauie laden with couetiſe, ſuch as are puffed vp and ſwollen with pride. Thei that are of ſuche ſortes, dooe chooſe the brode and the wide roumed waie, and at the firſte vieu delectable and flattering, but leading the ſtreight path to death.

D

And he went thorowe all cities and tounes teaching. &c.

Than ſaide one vnto him: lorde, are there fewe that are ſaued.

No man can come to ſaluaciõ excepte he cleane caſt awaie all luſtes and deſires of this world.

Striue ye to entre in at the narowe gate.

The entring into heauen is narow, and what perſones it cannot receiue.

A And therefore make ye great ſhift to entre now while the waie thereto lieth open: ſhake of and caſt from you al your packes and fardels, ẏ the narow entreaunce maie be hable to receyue you. For this I plainly ſaie vnto you: There ſhalbe one daie many which ſhalbee deſirous & fain to entre, and ſhal not be ſuffered to entre, by reaſō that the comeyng thereto ſhall now be ſtopped vp. For whan the good manne of the houſe ſhal goe in, and ſhal haue ſhut the doore after hym, which doeth now ſtand wide open for all perſones that wil doe their true endeuour to goe in: than being ouerlate to emende, ye will acknowlage your errour, and hauyng enuie at ſuch as are entred, ye ſhal beginne to ſtand watching at the doore, and to knocke at the gates, ſaying: Lorde and Maiſter, open the doore vnto vs. Than the good man, who coulde not bee heard afore whan he deſired you to come in, ſhall again not heare you, but ſhall aunſwere in this manier: I heare the name of Maiſter, but I know none of you for my ſeruauntes: goe ye and ſeke him, whō ye haue ſerued. Than ſhal ye beginne to ſay: Maiſter, how happeneth that thou wilt not nowe knowe vs? Thou wer borne emong vs: we haue eaten and drounken with thee in coūpaignie: and in our ſtretes haſt thou taught many a leſſō: and we are thy diſciples: yea and moreouer in thy name we haue healed ſicke folkes, and haue caſte out deuils. Here at theſe wordes ſhal the good mā aunſwere: Theſe thinges that ye reherſe, dooe not make vnto me diſciples of the true right ſorte. Hym that foloweth theſame ſteppes that I haue gon, hym will I knowe for my diſciple. Whoſe men or from whence ye are, can not I tell. Hence, awaie from me: it ſhal nothing auaille you, to haue knowen the law, to haue heard me teache ſhall nothing auaille you,

B the couſinage or kinred of birth or nacion, or the familiaritee of conuerſacion in eating and drinking with me ſhall nothing auaille you, miracles ſhewed and dooen in my name, ſhal nothing auaille you. Whoſoeuer enuieth or hateth his brother, whoſoeuer ſeketh waies for his owne glorie with the iniurie of Goddes glorie, whoſoeuer preferreth money before the loue of his neighbour, ſuch an one of whatſoeuer naciō he is come, is none of mine. Goe your waies hence therfore to receiue the reward mete for you, at ẏ handes of him whō ye haue wurſhipped & ſerued. My ſeruaūtes, becauſe thei haue with me, & for my cauſe, ſuffred perſecucions & tribulacions, ſhal with me enioye the pleaſaunt ſwetenes of the feaſt ẏ neuer ſhal haue ende. Ye, the whiche haue ſet more by the pleaſures of the world, then by eternal felicitee, goe ye hence to the place where there ſhal be weping and gnaſhing of teeth. For the bliſſefull ſtate, whan ye ſhal ſee it, of others whom ye perſecuted afore here in this world, ſhal encreaſe your woeful deſtreſſe. For ye ſhal ſee your progenitours, Abraham, Iſaac, & Iacob, and al the Prophetes, whō your forefathers either perſecuted, or els ſlewe, ſitting at the glorious feaſte in the kingdome of God: & your ſelfes that haue been deſcēded of their ſtocke and linage, to be ſhut without doores, neither ẏ prerogatiue of bloud or kinred to haue ani thing at al auailed you, your obſeruing of ẏ law to haue nothing at all auailed you, ẏ hearing of vs, or ẏ working of miracles in times paſt, to haue nothing at al auailed you. Ye ſhould haue entred into this bliſſe through feith. Ther ſhal another thig moreouer be added vnto ẏ premiſſes, which ſhal yet more bitturly cauſe your hertes to burne. You beeing put of, who beleued your ſelfes alone and no moe to be receiued in: there ſhal come out of euerie naciō

of al

For many I ſaie vnto you, will ſeke to entre in, and ſhal not be hable.

Whan the good man of the houſe is riſen vp, and hath ſhutte the doore, &c.

What maketh Chriſt to acknowlage men for true diſciples of his.

Departe from me al ye that worke iniquitie.

What perſons are none of Chriſtes diſciples.

There ſhal be weeping and gnaſhing of teeth.

Whan ye ſhall ſee Abraham, &c. in the kingdome of God, and your ſelfes thruſt out.

The carnal kinred or other outwarde thinges, nothing auaille to ſaluacion.

Thorowe faith muſte men entre into the bliſſe of heauen.

of all the wholle worlde, out of al coaſtes and quarters of the worlde, miengled one with another, of al ages and degrees, without ani choiſe or accepcion of perſones: many whiche neuer had anye kinred with Abraham, Iſaac and Iacob, no knowlage at al of the lawe, ne anye familiaritee of conuerſaciō with me: and al theſe being ſodainly through feith made the children of Abraham, by adopcion, ſhal ſitte at the feaſt in the kingdome of God. Thus ſhal the matier, much otherwiſe then ye loked for, bee turned to the contrarie. Thei that ſemed to be nereſt to ſaluacion, ſhal bee reiected and caſt ferre from ſaluacion: and thei that by your iudgemente were reputed to bee fertheſt out of fauoure from God, (as idolatres, Captaines of gariſons, Publicanes, ſouldiers, and harlottes,) ſhal haue the chief and principal honour in the kyngdome of God.

C

And they ſhall come from the eaſte and from the weſte, &c. and ſhall ſitte doune in the kyngdome of God.

They are laſt whiche ſhall bee firſt in the kyngdome of god, and contrariewiſe.

And beholde there are laſt that ſhall bee firſte.

¶The ſame daie came there certaine of the Phariſees, and ſaied vnto hym: Geat the out of the waie and departe hence, for Herode wyll kyll thee. And he ſaide vnto them: Goe ye and tell that foxe: beholde I caſte out deiuils, and heale the people to daie and to morow, and the thirde daie I make an ende. Neuertheleſſe I muſt walke to daie and to morowe, and the daie folowing: for it cannot be that a Prophete periſhe any other where, ſaue at Hieruſalem. *Hieruſalem, Hieruſalem, whiche killeſt Prophetes, and ſtoneſt them that are ſente vnto thee: Howe oft would I haue gathered thy children together as a birde dooeth gather her young vnder her winges, and ye would not? Beholde, your habitacion is left vnto you deſolate. I tell you, ye ſhall not ſee me, vntyll the time come that ye ſhall ſaie: *Bleſſed is he that cometh in the name of the Lorde.

The texte.

*Mat. xxiii.

*Mat. xxi. Luke. xix. Iohn. xii. Pſa. cviii

D

Now becauſe Ieſus did here and there abrode with great plaineſſe and without ſparing of any bodie, teache ſuch thinges as I haue afore rehearſed beeing thinges odious and hatefull vnto the eares of the Iewes: certaine Phariſees, of a purpoſe to ſtoppe the mouth of the ghoſpell by caſting hym in a feare, came to Ieſus, and ſaid vnto him: Take a wiſe waie for ſauing and ſparing of thy life, and forſake Galilee. For Herode the king of this prouince beareth thee malice, and ſeketh an occaſion to ſleagh thee. That except thou beware, he wil handle the with no more fauour ne mercy, thē he did handle Iohn ẏ Baptiſt. But Ieſus declaryng that there could be no daungier towardes hym at the handes of any mortal man, onleſſe himſelf were contented therewith: and declaring that he ſhould not dye, but at ſuche time as it was decreed by his heauenly father, neither by any kynde of death, nor in any other place then was appointed and determined, ſaid vnto thē: Goe ye, and thus ſaie vnto that ſame Foxe, who verailye thinketh himſelf by his worldly ſubtiltee & wilineſſe, hable to doe great feactes againſt the wiſedome and working of God: Beholde, it is no workes of man that I dooe, nor I maie not leaue of before the time prefixed of god. Herode hath no manier power ne medling at al in this buiſines. For like as his autoritee or woorde can not geue vnto any manne the gift to dooe the like of theſe thinges whiche I dooe: ſo hath not he any power to lette any man, to goe through with that he hath begoonne, til he hath ended it. And why ſhould he lette me, if the thinges be good that I dooe? I caſt deuils out of men, I putte awaie diſeaſes, and all this I dooe freely, and ſhal not long dooe them. The time is but ſhort, whiche many people would ful faine that it wer longer: but ſo is it determined of me and my father, that I ſhal for the health of man continue dooyng ſuche like actes, this daie and to morowe, and the thirde daie I make a finall accoumpliſhment and a ful ende, of al this kinde of my dooinges. Wherfore during this ſo litel and ſhort time, I muſt not

The ſame daie came there certaine of the Phariſeis, and ſaide vnto him: geat thee out of the waie and departe hence: for Herod will kill thee.

Chriſt could not dye but at ſuche time and place, and ſuche death, as his father had decreed.

Goe ye and tel that Foxe.

Chriſt calleth Herod foxe, and why.

Beholde, I caſt out deuils, and heale the people to daie and to morowe, & the thirde dai I make an ende.

A not ceaſſe from the office appoincted vnto me: but the ſhorter ſpace of time that I haue to weorke in, with ſo muche the more earneſt endeuour muſt I dooe that is by commiſſion deputed vnto me. I therfore muſt not flee from Herode, but to Hieruſalem muſt I goe, where it is decreed that I muſt dye: to the ende the vngodlineſſe of that citie mai be made open to al creatures, wher it vaunteth it ſelf in the name and behalf of deuout wurſhipping and ſeruyng of God. For Hieruſalem is yͤ ſame auncient ſleagher and mourdrer of the Prophetes. Neither is it conuenient yͭ any prophete periſhe by ſuch death in any other place then at Hieruſalem. And yet in the meane time the mercifull Lorde, (who for his goodneſſe was deſirous and fain to haue all people ſaued,) becauſe he foreſawe vttre deſtruccion and ruine to hang ouer the ſaied vncurable citie of Hieruſalem: bewailleth the ſame, for that by reaſon of ſo often times ſetting at nought and deſpiſing yͤ goodneſſe of God calling it to better waies, it had woorthily deſerued to haue the extreme vengeaunce of God to light vpon it. Hieruſalem, Hieruſalem, yͤ ſame auncient murdreer of prophetes, and ſtoner of ſuch men to death as are ſent vnto thee, how many a time and oft haue I aſſaied to gather thy childrẽ together, and to ioygne them vnto my ſelf, none otherwiſe then the henne gathereth in hir chickens vnder hir wynges, that thei maie not myſcarrye. But thy ſtubberneſſe hath gon beyonde my goodneſſe: and as though thou haddeſt euen vowed and beheaſted thy ſelfe to vttre ruine, ſo dooeſt thou refuſe all thinges whereby thou mighteſt bee recouered and made whole. Therefore ſens thou makeſt no meaſure ne ende of thy wickedneſſe, there hangeth ouer thee a

B mercileſſe deſtruccion. For your houſe ſhal bee leaft vnto you deſert ⁊ waſte, in ſuch ſorte as there ſhal ſcarcely remaine any marke or tokẽ that euer there was any ſuche citie as this, whiche nowe at this daie vaunteth it ſelf to bee the head of all holyneſſe and religion. All youre glorie ſhall be tranſpoſed from you, and ſhall goe from you vnto the Gentiles. And your owne ſelfes ſhall geue ſentence and iudgemente againſt your ſelfes. And as for me, in dede ye ſhal put me to death: but this I plainly affirme vnto you: ye ſhal not ſee me, before that ye ſhall ſaie: *Bleſſed is he, that cometh in the name of the Lorde.* This ſhall bee your open proteſtacion, whiche the trueth ſhall enforce you to vttre: but yet this notwithſtanding, ye ſhortely returning at once to the naturall inclinacion of your forefathers, ſhall put him to death, whom ye magnified afore with ſuche high woordes.

It can not be that a Prophete periſhe any other where ſaue at Hieruſalem.

Chriſte could not die but at Hieruſalẽ, nor any Prophete, and why.

Chriſt bewaileth Hieruſalẽ.

Hieruſalẽ, Hieruſalẽ, which killeſt Prophetes and ſtoneſt them. &c.

The zeale of God towarde Hieruſalẽ.

The malice and ſtubbernes of Hieruſalem.

Beholde, your habitacion is leaft to you deſolate.

The vtter ruine and deſolacion of Hieruſalem, prophecied by Chriſte.

¶ The. xiiii. Chapter.

The texte. ¶ And it chaunced that he went into the houſe of one of the chief Phariſees to eate bread on the ſabboth daie: and they watched him. And behold, there was a certaine man before him, whiche had the dropſie. And Ieſus aunſwered, and ſpake vnto the lawiers and phariſees, ſaiyng: *Is it lawfull to heale on the ſabboth daie? And thei helde their peace. And he tooke him, and healed hym, and leat hym goe: and aunſwered them, ſaiyng: Which of you ſhal haue* an aſſe, or an oxe, fallen into a pitte, and wil not ſtreight waie pull hym out on the ſabboth daie? And they coulde not aunſwere hym agayne to theſe thinges.

*Mat. xii. Marke. iii. Luke. vi.

*Exo. xxiii. Deut. xxii.

AND ſo it befell afterward, that being deſired to dyner by a certain man that was one of the chief emong the Phariſees, he wente to the mannes houſe, and there tooke a repaſt with him. And it was a Sabboth daie. And there ſate at the ſame table alſo many Phariſees, who (accordinge to their accuſtomed woont,) watched Ieſus, if he ſhould ſpeake or dooe any thing, whiche thei might ſlaundrouſly

Ieſus eateth in a Phariſees houſe.

The Phariſeis euermore watche Ieſus to take him in ſome fault.

C

And behold there was a certaine man before him which hadde the dropſie, &c

reproue in him. And loe, euen readi for them, an occaſion of a falſ accuſacion againſt him. For ther was there in preſence a certain man poſſeſſed with the dropſie, (a diſeaſe for the moſte parte vncurable by any phiſicke,) talowe coulouređ, and ſwollẽ al his body ouer. But a bleſſed turne it was for this pieteous creature, that he came in Jeſus ſighte.

Vnhappie is the ſinner, that hideth him ſelfe out of Jeſꝰ ſight.

For vnfortunate is ſuche a ſinner, as withdraweth or hideth himſelfe from the ſight of him, who would fain haue al people to be ſaued.

And Jeſus aunſwered, and ſpake vnto the lawiers, &c. Is it lawefull to heale on the Sabboth daie?

Now Jeſus knowing well enoughe what thoughte the Phariſees and lawiers had in their mindes, demaunded of them, whether it were a thyng ſtanding with Goddes pleaſure to geue health on the Sabboth daie, vnto a man beeyng otherwyſe readie to periſhe and dye. Whan thei held their peace and would make none aunſwere:

Jeſus healeth a man of the dropſie.

Jeſus calleth vnto him the partie whiche had the dropſie, and by touching him with his handes, he healed the man, and bidde him goe his waies. Jmmediately the mannes coulour was chaunged, and the ſwellyng of hys fleaſhe abated to the due courſe again. And althoughe this dede was woondrefull, yet the ſolemnitee of the Sabboth daie beeyng broken (as thei interpreted it) did highly offende the Phariſees.

Jeſus aunſwereth the ſecrete thoughtes of the Phariſees.

But Jeſus ſhewyng their religion to bee of a peruerſe contrarie ſorte, in that thei would bee offended in the preſeruing of a mannes life, and in ſauyng of an aſſe wer not offended, made aunſwere to their ſecret thoughtes, and ſaied:

Whiche of you ſhall haue an aſſe or an oxe fallen into a pitte, &c.

Jf an oxe or an aſſe of any of yours had fallen downe in a diepe pitte on the Sabboth daie, whither would the partie tarye vntil ẏ Sabboth daie wer al paſt, orels makyng no taryaunce at al would he ſtreigth waie, euen theſame daie, geat out his beaſte, that it mighte not miſcarrye? Jf the preſeruing of an oxe or an aſſe dooeth weigh ſo muche with you, that ye thynke not the Sabboth daie to bee broken: why is your hert offended, for that J haue on the Sabboth daie geuẽ health to this man, who was in ieoperdie to haue dyed out of hande of the diſeaſe of the dropſie?

D

Jn caſe it bee the bodily woorke & laboure that is weighed, there is more bodily labour in halig an oxe or an aſſe out of a great diepe pitte, then in making this man holle of his diſeaſe. J haue no more but ſeen him, touched him, and bidden him goe hys waie. Jf it be the perſone that ye eſteme, then ought ye more to tendre the preſeruing of one ſole man, then of a right great noumbre of oxen or aſſes. At all theſe woordes the Phariſees plaied mum.

The peruerſeneſſe of the Phariſeis.

And they could not aunſwere him againe to theſe thinges.

For their hertes wer ſo corrupt and ſo peruerſe, that whã thei had no aunſwere to make againſt the plain and clere trueth, yet could thei not mollifie themſelues to allow that thei ſawe dooen of Jeſus. That in caſe thẽſelfes had been hable to haue dooen any ſuche like thinge, thei woulde with all the troumpettes in a coũtrey haue blowen abrode their owne glorie.

Chriſt euery where diſcouereth the peincted holines of the Phariſees, and why.

But becauſe the Lorde Jeſus woulde that the glorie of all his dooynges ſhould redounde to his father, whiche was God of heauen: he eueri where diſcouered the peincted holineſſe of the Phariſees, who had ouerlong alreadie mocked & ſeduced the plain ſimple people with their cloked hipocriſie.

The Phariſeis hunted eche where for theyr owne glorie, and therfore they enuied the glorie of God.

For thei hunted for their own glorie emong mẽ: & therfore thei enuied at the glorie of God.

The dropſie of the ſolle.

*The dropſie whereof it cometh.

And this was a true dropſie of the ſolle, growyng firſt of a corrupt iudgemente of the mynde, as ẏ *dropſie cometh of the liuer beeing corrupted or periſhed. For ẏ ſaid Phariſees ſetting al their glorie in ſuche thinges, wherin there was no gloriyng to bee made, were ſwollen without foorth and puffed vp in haulteneſſe and pryde, where all their entrayls withinfoorth were miſerably corrupted and putrified.

A The texte.

He put foorth alſo a ſimilitude vnto the geaſtes, whan he marked how thei preſſed to the higheſt roumes, and he ſaied vnto them: whan thou art bidden of any man to a weddyng, ſitte not down in the higheſt roume, leſte a more honourable man thē thou bee bidden of hym, and he (that bidde hym and thee) come, and ſaie to thee: geue this man roume, and thou then begyn with ſhame to take the loweſt roume. But rather whan thou art bidden, goe and ſitte in the loweſt roume, that whan he yͤ bidde thee cometh, he mai ſaie vnto thee: *Frend, ſit vp higher. Thē ſhalt thou haue wurſhip in yͤ preſence of thē that ſitte at meate with thee: *For whoſoeuer exalteth hymſelf, ſhalbee brought lowe: and he that humbleth himſelf, ſhal bee exalted.

*Pro.xxv.
*Mat.xxiii
Luk.xviii.

The Lord therfore, who had with onely touching healed the man that had the dropſie, was verai deſirous to cure theſe mennes diſeaſe alſo, with the medicine of holſome woordes and doctrine. For whatſoeuer yͤ Phariſees did, thei did it for pride and for vainglorious boſting. For thei would goe walking vp ⁊ down in their philacteries: thei woulde ſtande praiyng in the open ſtretes where ſoondrie waies mete, and muche people paſſe by: thei would haue a troumpette to blowe afore them whan thei gaue almes. Whan thei faſted, they had a feacte to diſcolour their faces, that thei might looke pale: they would goe huntyng about to haue glorious ſalutacions and gretinges in the ſtretes: and where thei came to diner or ſupper, thei looked and ſought to ſitte vppermoſt at mens tables: So great was their deſire of moſt fooliſhe vainglorie, and ſo great was their ſwellyng in pryde, ⁊ withinfoorth there was nothing ſincere nor voide of corrupcion. But the partie that was diſeaſed with the dropſie, was eaſily and ſoone healed, becauſe he acknowelaged his infirmitee, and deſired to bee made holle. The diſeaſe of yͤ ſolle cannot poſſibly bee cured, if one will not acknowlage it. Jeſus therfore mynded to reproue the haulte myndes of the other coumpaignie of Phariſees, whom that ſame head Phariſiee had at yͤ tyme, not for hoſpitalitie, but for a vain boſting of himſelf, bidden to yͤ dyner: for that the ſame Phariſees whan thei wer deſired to take any repaſtes in mennes houſes, they looked and made meanes for to haue the vppermoſte ſeate, thinking themſelfes ioly felowes, if it happened them to haue a place of preeminence at the table, and contrarie wyſe, all ſad without any mirth, if it had come to their lotte to bee placed at the lower ende: euen muche of a ſorte, as we dooe now in theſe our daies ſee the ſolemne pompes for the moſte parte to bee, of our graund ſeniours, ⁊ Maiſter Doctours, as often as at any acte or commencemente in any vniuerſitiee, thei come with greate ſolemnitiee from the Synagogue to their feaſte. Within the Synagogue thei haue their ſeates made on high, where thei ſitte (as it were) lookyng down vpō the reſt from aboue, more likely and readie ſooner with their elbowe to iaſtle ⁊ toumble their next felowe down from his place, thē to leat any man haue their roumes. Whan thei muſt come in, a Bedel cometh before them, and maketh waie for them, repeating at euerie other word their honourable title of Maiſter Doctour, Maiſter Doctour. Thei are offended if any man ariſe not to dooe them honoure as they paſſe by, if one dooe not putte of his cappe, if any preſume to ſitte down before the ſaid Maiſter Inceptour Doctour is come in, and ſet in his place. And with theſe fond ceremonies is yͤ time cōſumed awaie therwhile, ſo that there is no time to learne any thing at all. For the ſaied Maiſter Doctours come not for any ſuch purpoſe, as either to learne, or to teache: but to hunt for vainglorie emong the people by ſhewynge themſelfes in their degrees. And with a great pompe come thei firſte in, but with a greater pompe dooe thei goe foorth againe. One that

Whatſoeuer the Phariſees did, they did it for pride and vain glory.

B And he put forth alſo a ſimilitude vnto the geaſtes, whan he marked how they preſſed to the higheſt roumes.

The diſeaſe of thē ſolle cānot bee made holle, if a mā wil not acknowelage it.

The Phariſeis looked for the higheſte roumes at mennes tables.

The vaineglorouſnes of graduates whan they procede in the vniuerſities.

C

knewe it not, would ſaie that it were ſome ſolemne ſtage plaies in plaiyng, or els the corpſe of ſome great riche cobbe, that wer going to buiriyng. And here eftſones is no ſmal a dooe for places, in what ordre ⁊ howe to goe. Not one of them, but he thinketh himſelf to haue had a great iniurie dooen vnto him, if he goe on the lefte hand of an other ẏ ſemeth to be his iuniour or inferiour. Again at the ſitting downe to the feaſt, meruail it is to ſee what ſtriuing there is, for placing of eueri mā in his degre ⁊ ordre. What nedeth many woordes? It is the diſeaſe of the dropſie al that euer thei dooe, ⁊ an hunting for vaingloꝛie it is, wheras al ẏ while thei would emong ẏ people be reputed and vſed as God almighties felowes. Jeſus therfore coueting to miniſtre a leſſon of good doctrine to thē that wer ſicke of ſuch a diſeaſe (that is to wete, how ẏ it is not true glorie which is ſued ⁊ ſought for, but which thou eſcheweſt as much as thou maieſt, euen whan thou moſte deſerueſt to haue it:) propouned ſuch a parable as here foloweth, in ſuch wiſe after a ciuile ⁊ courteous ſort touching ẏ conſcience of eueri one, that neuertheleſſe he vttered ne bewraied none of thē by name. Whā thou ſhalt be deſired (ſaieth he) or bidden to a wedding feaſt, beware ẏ thou dooe not in thyne own perſone preuent ⁊ take the chief place to beginne the table: leſt percaſe after thou be ſet, ther come in ſodainly ſome other mā of higher degre ⁊ of better reputacion than thou art: ⁊ now the partie which deſired both thee ⁊ hym to ẏ feaſt, come and bidde thee to ariſe, and to leat a better man haue thy roume. And than for ẏ glorie which thou ſoughteſt to haue, thou ſhalt winne ſhame, ⁊ ſhalt be cōſtreigned with red chekes to be contente with the loweſt place of al. Therfore rather, whan thou ſhalt be deſired to any wurſhipfull table, choſe and take vnto thy ſelf the neathermoſt place of al to ſitte in, that whan the maker of the feaſt ſhal come, he maie ſaie vnto thee: Frende, goe vp to a place of more honour. Than ſhal thy humilitee turne to thy glorie ⁊ wurſhip emong the reſt of ẏ geaſtes. Thy humilitee ſhal thei perceiue wel enough, by ẏ that thou choſeſt out ẏ loweſt roume of al to place thy ſelf in: ⁊ thi dignitee and woorthineſſe ſhal thei knowe, by the maker of the feaſte. Euen likewiſe it is in the life of man. The greater man of dignitee that one is, ſo much the more muſt he humble himſelf, vntil he come, who dooeth with true and perpetual glorie exalte ſuch as are of lowe degre to ẏ worldward, and the proude ⁊ high he caſteth down. And ſo likewiſe in the kingdome of God, the inferiour people hath ben receiued euē vnto the high degre of Apoſtolical dignitee: ⁊ the prieſtes, ẏ Phariſees, ẏ Scribes, ⁊ the Lawiers haue been reiected. The Gentiles acknowlaging their baſſeneſſe, haue been lifted vp to ẏ brotherhood of eternal glorie: and the Jewes, who would alone haue reigned at the feaſt, now either haue no place at al, or els haue the laſte place.

It is not true glory, that is ſued and ſought for.

And he ſaid vnto them: when thou art bidden of any man to a wedding, ſitte not doune in the higheſt roume. ⁊c.

Whan thou art bidden to a feaſt, take not the higheſt place but the loweſt.

And thou then with ſhame beeginne to take the loweſte roume.

D

But rather whan thou art bidden, goe, and ſit in the loweſt roume ⁊c.

The higher of dignitee that one is, the more muſt he humble himſelfe.

Whoſoeuer exalteth himſelf ſhal be broughte lowe.

For whoſoeuer exalteth himſelfe ſhall be broughte lowe, ⁊c.

¶ Than ſaied he alſo to him that had deſired him to diner. Whan thou makeſte a dyner or a ſupper, cal not thy frendes, nor thy bretheren, neither thy kynſmen, nor thy ryche neighbours: leſte thei alſo bidde thee againe, and a recompenſe bee made thee. *But whan thou makeſte a feaſte, call the poore, the feble, the lame, and the blynd, and thou ſhalt bee happie, for they cannot recompenſe thee. But thou ſhalt bee recompenſed at the reſurreccion of the iuſt men.

The texte.

*Tobi. iiii

And this parable forſouth aforegoing, concerned ẏ proud Phariſees. The Lord added therto an other parable, which directely concerned ẏ principall head man of the Phariſees, whiche was the maker of this diner: For the riche cobbes, while thei would ſeme to bee men of good hoſpitalite, they cal not to dyner and ſupper whom thei mai refreaſhe: but ſuche perſons, of whom thei maie bee bidden to as good a feaſte again,

The riche cobbes what geaſtes they commonly bid to theyr feaſtes.

Than ſaied he alſo to hym that deſired hym to dyner.

Againe, or wherehence thei maie ſeke for glorie to themſelfes warde. And in dede ſuche making of feaſtes is not hoſpitalitie: but ambicion, or auarice, or els bothe together in one. For that is to be called liberalitie, which with readi wille dooeth a benefite to any man without ani reſpect, and without hope of any thanke or recompenſe to returne to himſelf again therby. The tenour of the parable was this here folowyng. If thou bee diſpoſed wel to beſtowe a feaſte or repaſt of thy makyng, or if thou at any time haue a minde to geue a diner or a ſupper: calle thou not thy frendes, whiche haue no nede of thy liberalitie, or ſuch as haue dooen thee ſome great good turne afore, leſt thou maieſt ſeme either to make a recompenſe for a benefite receiued, or els to ſeke to haue ſome benefite by them whom thou dooeſt calle, or els to calle them for verai ſhame that thou maieſt not ſeme vnthankeful. Neither calle thou thy brethren, that is to ſaie, men of thine owne bloud & kinred, or els thy neighbours which dwel about thee, leſt thy benefit maie ſeme to be a thing dooen for yͤ oneli reſpect of kinred, & not for any good heart and zele to doe a good dede. Ne call thou not thy riche & welthie neighbours, leſt the thanke of the feaſt that thou haſte made, maie periſhe and be vtterely loſt. For truely it wil periſhe and be loſt in dede, if thei bidde thee again, and a diner either as good as thine was, or els a finer and dentier, be geuē thee again. For thy benefite being ſo recompenſed or paied for, thei ſhal ough the no thanke at al. But in caſe thou bee minded wel to beſtow a diner or ſupper, whereby there maie come backe again to thee, a verai large reward, not frō men, but from God: calle thou the poore, the weake, and the feble, the blinde, and the lame. In refreaſhing of theſe, doe thou refreſhe God. Thou wilt peraduenture ſaie: In ſuche ones ſhal both my labour and my coſte bee loſt. For B thei haue nothing to recompenſe me again, & they bee alwaies in nede of an other, whan one is paſt. Euen in this verai poinct ſhalt thou bee bliſſed, that thei haue nothing to geue the again. But thei haue an incomparable riche patrone, who wil ſuffre al to be imputed as dooen to himſelf, whatſoeuer ſhal be beſtowed on them. He wil for theſe tranſitorie thinges, repaie euerlaſting. Doe thou not ouer haſtily aſke recōpenſe. It is one of perfeict true dealing, to whō thou lendeſt it. He wil vndoubtedly make recōpenſe, if not in this life, (albeit he wil here alſo recompenſe it) yet at leaſt wiſe at the reſurreccion of the iuſt. And truely this parable of the Lorde did concerne not oneli refreaſhing of the poore with foode of meate and drinke, but alſo relieuyng of al manier neceſſitie of the neighbour: whether he be to be taught, or to be told of his faulte, or to be coumforted, or by whatſoeuer other ientil poinct of charitie to bee ferthered towardes his health of bodie or of ſolle. And al theſe thinges are to be reputed as doen to God, and not to the man.

True liberalytie whā it is.

Whan thou makeſt a diner or a ſupper, cal not thy frendes nor thy brethren. &c.

But whan thou makeſt a feaſt, call the poore, and feble, and lame, and the blinde. &c.

What geaſtes are to be called whan we make a diner or a ſupper.

And thou ſhalt be happie: for they can not recompence thee.

The recompence of our well doinges to the poore, where it ſhall be rewarded.

But thou ſhalte be recompenced at the reſurrection of the iuſte men.

The texte.

Whan one of them (that ſatte at meate alſo) hearde theſe thinges, he ſaied vnto him: Happie is he that eateth breade in the kingdome of God. Than ſaied he vnto him. *A certain man ordeined a great ſupper, and bidde many, and ſent his ſeruaūt at ſupper time, to ſaie to them that wer bidden: Come. For al thinges are now readie. And thei al at once begā to make excuſe. The firſt ſaied vnto him: I haue bought a ferme, and I muſt nedes goe and ſee it, I praie thee haue me excuſed. And an other ſaid: I haue bought fiue yoke of oxen, and I goe to proue them, I praie thee haue me excuſed. And an other ſaid: I haue maried a wife, and therefore I cannot come. And the ſeruaunt returned, and brought his maiſter woorde again therof. Thē was the goodman of the houſe diſpleaſed, and ſaied to his ſeruaunte: gooe out quickely into the ſtretes and quarters of the citie, and bring in hither the poore and the feble, and the halte, and the blinde. And the ſeruaunte ſaied: Lord it is doen as thou haſt cōmaunded, & yet there is roume. And the Lord ſaid to the ſeruaunt: goe out

*Mat. xxii Apoca. xix

vnto the highe waies and hedges, and * compelle them to come in, that my houſe maie bee filled. For I ſaie vnto you, that none of thoſe men whiche were bidden, ſhall taſte of my ſupper.

C

* Gene. xix. Luk. xxiiii

Happie is he that eateth bread in the kingdome of GOD.

The Iewes firſt called, but becauſe they refuſed theyr calling, they wer reiected, and the Gentiles choſen.

Whan Ieſus had ſpoken the premiſſes, aſwel concerning the wedding feaſte, as alſo concernyng the reſurreccion of the iuſte, one of the geaſtes at the table, being (as it wer half in a dreame,) touched with the deſire of the celeſtial feaſt which Ieſus had made mencion of, ſaid: Bliſſed is that man which ſhal haue yͤ happe to eate bread in the kingdome of God: which he ſpake (as ye would ſaie) geuyng half a watcheword, that few there ſhould be to whoſe lotte that ſame felicitie ſhould come, and as though not euerie bodie without excepcion ſhould be receiued to that feaſt, but the Iewes onely, or the head mē of the Iewes. But Ieſus by meane of a parable whiche he propouned vnto them, taught thē, that in dede the Iewes wer called in the firſte place, to the end they mighte not complaine or finde faulte that they were naught ſette by: but foraſmuche as they beeing wedded to the affaires of the worlde, refuſed to come whan thei wer called, (as men that ſette more by gooddes whiche ſhould afterward periſhe, then by the life euerlaſtyng:) he taught them that al nacions indifferently ſhould be called, to the end that the noumbre of Chriſtes Churche and congregaciō might be made cōplete. The parable was this here folowing. A certain outriche man, had appoincted to make a ſumptuous great ſupper. And to this ſupper had he bidden a right greate coumpaignie. And when the time of ſupper was euen at the verai poincte of the houre, he ſent a ſeruaunt of his to geue knowelage vnto all the bidden geaſtes, that the ſupper time was nowe verai nere toward, ⁊ that thei ſhould therefore come with ſpede. He had bidden them long afore by the Prophetes, he eftſons geueth thē word therof by Iohn, ⁊ by the ſonne of man. Come your waies (ſaieth he) for now are all thinges in a readineſſe. In this caſe wheras they might at their pleaſure haue had full fruicion of the ſupper long time loked for, thei begon euerie one to make their excuſes together, one by one coulour, and an other bi an other coulour. For the firſt of them being a man wholly bent to encreacing of his ſubſtaunce, ⁊ ſetting more by yͤ gaining of worldeli poſſeſſions, then of euerlaſtig bliſſe: made this aunſwere to the ſeruaunt being earneſt with him to haue him come awai: I haue bought a piece of land in the field here, ⁊ I muſt remedileſſe goe thither, to ſee that I haue bought: I praie thee leat thy maiſter hold me excuſed. Than went he to the ſecound. And he being ſicke of a like diſeaſe, aūſwered: I haue bought fiue yoke of oxē. I muſt therfore nedes go to proue thē, whether I haue made a good mercat in bying of thē, or not. I praie the cauſe thy maiſter to haue me excuſed. For I would wͭ al my verai heart come if I might. Than wēt he vnto the third. And he alſo made an excuſe, ſaying: I haue maried a wife, ⁊ thou knoweſt what a buiſie matier that is, how mani cares it brigeth with it at his taile: therfore though I wer neuer ſo wel willing, yet I maie not now come. Thus whan thei had euerie one of thē made their excuſes one by one couloure, and an other by an other coulour: then to yͤ end thei might be wurſe pinched at yͤ heart rote in time coming whā thei ſhould haue perfeict intelligence aſwel how great a thing thei had deſpiſed, as alſo what manier perſones had now ſucceded thē vnto the felowſhip of the bliſſeful ſtate ſo refuſed, he ſaide vnto his ſeruaunt that was the bidder of the geaſtes: Goe thy waies oute quickeli into al the ſtretes ⁊ lanes of this citie, ⁊ whatſoeuer perſones

thou

A certaine man ordeined a great ſupper and bidde many.

D

The vaine excuſes of worldly mē that are ſlacke to come to Chriſte.

The firſt ſaide vnto him: I haue boughte a ferme, and I muſte nedes goe and ſee it.

An other ſaid: I haue boughte fiue yoke of oxen, ⁊ I go to proue them.

And an other ſaide: I haue married a wife, and therfore I cannot come.

Goe oute quickeli into the ſtretes. ⁊c. and bringe in hither the poore. ⁊c.

A thou ſhalt mete, impotent, blind, ⁊ lame, bring thē to my feaſt. I called the others firſt in the waie of their honeſtie ⁊ preferremente, thei haue no cauſe to finde any faulte. Though thei take ſkorne of my feaſte, yet ſhal it not therfore be loſt. There be ẏ ſhal haue the ful pleaſure therof, though thei whiche wer firſt bidden ſet not by the honoure ẏ is offred them. I ſhal make that thei which thinke thēſelfes great ſtates, ſhall haue enuie ⁊ deſpite in their verai heartes, to ſee thēſelfes ferre wurſe then the blind, ẏ impotent, the lame, ⁊ others ẏ moſt abiectes of al creatures. The ſeruaunt came again: ⁊ al thinges accompliſhed which ẏ good man of the houſe had geuen him in cōmaundement, he ſaied vnhim: Maiſter, I haue brought al ẏ I could geatte at auenture whatſoeuer thei wer, euē out of the middes of the ſtretes ⁊ the waies, ⁊ yet ſhall ſome piece of thy feaſt be vacaunt, ⁊ ſhal lacke geaſtes. For thou haſt purueighed ⁊ dreſſed an exceding plentiful feaſt, ⁊ place to receiue an innumerable coūpaignie of geaſtes. Upon this the Lord being verai deſirous, that the feaſt which was prepaired ſhould ſerue to the cōmoditie of verai mani, ſaieth vnto ẏ ſeruaunte: Goe thy waies once again: goe, euē without the precinct of the citie too, into the high waies ⁊ hedges, ⁊ gather folkes together frō whēce ſoeuer thou can geat them, beggers ⁊ ſtraungiers, be thei neuer ſo vnacquainted. Whō, if thei be loth to come, cōpelle them euen by importunitee, to come vnto me: ẏ my houſe maie at laſt be furniſhed euē ful. And this I affirme vnto you, ẏ not one of al thoſe mē, who had ſo much honour ſhewed them, as to be firſt called, ⁊ now haue diſdeigned ⁊ lothed my feaſt, not one of thē all ſhal taſte a bitte of this ſupper of mine. It will one daie peraduenture repent them, whan thei ſhal ſee the delicates, with ẏ goodly furniture and ſeruice of the feaſte: and thei ſhall haue enuie at ſuche perſones, to whom their ſkornefull lothyng of it, hath made roume to ſitte in theyr ſtedes. But thei ſhall than in vain deſire to entre, foraſmuch as whan thei might haue ſo dooen, thei made their excuſes, ⁊ would not come.

And the ſeruaunt ſaide: lorde it is dooen as thou haſt commaunded, and yet there is roume.

And the Lorde ſaid to the ſeruaunt: goe out vnto the high waies and hedges, ⁊ compel thē to come in, that my houſe maie bee filled.

B

For I ſaie vnto you, that none of thoſe men which were biddē ſhal taſte of my ſupper.

The texte.

*Deu. xiii. Math. x.

*Mat. xvi. Mark. viii Luke. ix.

*Math. x.

There went a great coumpaignie with him, and he turned, and ſaied vnto them. *If a man come to me, and hate not his father and mother, and wife, and children, and brethren, and ſiſturs, yea, and his owne life alſo, he cannot be my diſciple. *And whoſoeuer dooeth not beare his croſſe and come after me, cannot bee my diſciple. Which of you diſpoſed to builde a toure, ſitteth not downe before, & coumpteth the coſt, whether he haue ſufficient to perfourme it: leſt after he hath laied the foūdacion, and is not hable to perfourme it, al that behold it begin to mocke him, ſaiyng: this man began to build, and was not hable to make an end. Or what king goyng to make battaill againſte an other kyng, ſitteth not downe firſt, and caſteth in his mind, whether he bee hable with tenne thouſand, to mete him that cometh againſte him with twentie thouſand? Or els while the other is yet a great waie of, he ſendeth ambaſſadours & deſireth peace. *So likewiſe whoſoeuer he be of you that forſaketh not all that he hath, he cannot bee my diſciple.

There wente a great coumpaignie with him.

And he turned and ſaide vnto them: If a man come to me, and hate not his father and mother ⁊c. he cānot be my diſciple.

After that Jeſus had had al theſe wordes at the feaſt of the Phariſees, he went forth ſtil on his waie toward Hieruſalem. And there folowed him in coumpaignie, a mightie great multitude of people. Ther folowed him with their fete, a great maignie, which had not beē hable to folowe him in the exaumple of his life. For he wente towardes his croſſe, wherunto he muſt bee readie whoſoeuer is willing to bee a diſciple of his. Turning himſelf therfore to thē that folowed him, he ſaid: Not euerie one that foloweth me with the fete of his bodie, is my diſciple in veraie dede. Leat none ioigne himſelf to me as my diſciple, except he be readie to ſuffre the like, that I doe now make haſt vnto: he muſt vttrely renounce al worldly affeccion, whoſoeuer is diſpoſed to bee a perpe-

Whoſo wil be Chriſtes diſciple, muſt be readie to his croſſe.

He muſt renounce al worldly affecciō that wil bee Chriſtes diſciple.

C

perpetuall diſciple of mine. For if any perſone come vnto me for ſuche purpoſe, and dooeth not yet hate his father, his mother, his wife, his children, his brethren, and his ſiſters, yea and morouer his verai lyfe too, he can not be a diſciple of mine. And he that is lothe or vnwillyng to beare his owne croſſe, and ſo to folowe me, can not bee my diſciple. For otherwiſe, if one come to me being entangled with the worldely affeccions of richeſſe, of promocions, of ſẽſual pleaſures, of parentes, of kinſfolkes, of allyaunce, or clogged with deſire to liue ſtill here in this worlde, or with feare of death: euerie ſuche perſone, whanſoeuer any occaſion is laied afore him, will bee readie to ſterte backe frõ his purpoſe and profeſſion that he hath taken vpon him. Therefore before thou entre the matier, prepare thou a minde nothing nice, ne coye, ne delicate, to endure to the vttermoſt al thinges of hardeneſſe and of aduerſitie. Otherwiſe it is more pardonable not to haue entred a matier, then afterward to falle from the thyng that thou haſte beegoonne. There is at leaſtwiſe in this caſe ſo much prouidence and circumſpection to be vſed and ſhewed, as men commonly ſhew in affaires much more lighter then this. For who is there emong you al of ſo litell forecaſt and circumſpeccion, that being purpoſed in his minde to builde a toure, he wil euen at the firſt chop and vnaduiſedly without any conſideracion, ſette vpon the doyng of yͭ he hath in his head? For he dooeth not onely thynke this in his minde, I wil haue a toure: but before he caſte any foundacion, he wil with good laiſure at a vacaunt time ſitte down and caſt his peniworthes in his minde, what charges will bee requiſite for the finiſhing of ſuch a toure. That if he ſhal finde his ſubſtaunce to bee ſo litell, that he can not bee hable to beare the neceſſarie charges therof, he holdeth his handes, and leatteth it alone: leſte that if the foundacion beeing once laied, he ſhould afterward leaue of, in cõſideracion that he is not of habilitie to perfourme it: all folkes whiche paſſing by the waie ſhould ſee the weorke begoonne, and leaſt of in the middes ere it wer all finiſhed, would beeginne to mocke him, ſaying: This felow here hath begoonne to make buildinges, whiche he hathe not been hable to bring to a perfeccion. Therefore if ſhame bee a thing of ſo great weight emong men, that none dareth bee ſo bold as to beeginne a bulding, but he wil aſke counſail of his ſubſtaunce and habilitie afore hand: how muche more is it expedient to weighe the ſtrẽgth of your heart before ye profeſſe that ye wil bee my folowers, frõ whom if ye ſhal once beginne to ſteppe backe again, it ſhould be a foule ſhame vnto you before yͤ Aungels of God. * It is no matier of nice delicateneſſe to folow me. Neither is it enough to ſette a face or a braggue on the matier with high woordes, onleſſe your ſtrengthe bee ſufficiente and hable for the ſame. And what king hath ſo litell remembraunce or conſideracion with him ſelfe, that in caſe he entende to furniſhe a voiage of warfare againſt an other king, wil not ere he make ani ſtiering towardes warre, ſitte downe laiſureli, and firſt weigh and pondre diligently in his minde, the puiſſaunce of his royalme, whether it bee expedient to goe with a power of tenne thouſand mẽ, and ſo to mete his enemie coming againſt him with twentie thouſand men? That in caſe he perfeictely knowe his power to be ouer weake to bicker with the other, he will, before that the other bryng his armie any thyng nere, ſẽd ambaſſadours to treacte vpon articles of peace. For truely ſo to doe is better to bee ſuffred, then to trye the haſarde of bataille with powers

Howe he that wil be a diſciple to Chriſt, muſt afore hande prepare his minde to endure all aduerſities, ſhewed by two parables.

Which of you diſpoſed to build a toure, ſitteth not downe before, and compteth the coſt, &c.

D

To ſteppe backe again from Chriſt, ſhould be a foule ſhame to a man before the Aungels of GOD.

*It is no matier of nice delicateneſſe to folowe Chriſte.

Or, what king going to make a battaile againſt an other kinge, ſitteth not downe firſt and caſteth in his mind whether he be hable, &c.

and

A and ſtrengthes vnegualli matched. For it is more honeſtee for ſuch an one before bataile be ioygned to make treactie of atonemente: then after the receiuyng of a greate plague, to bee glad to take peace, yea and the ſame vpon cōdicions more to his diſhonour. That if men can ſkille in ſuche affaires to make their accoumpte what thei are hable to doe before thei beginne: howe muche more mete is it the ſame to doe in this buiſineſſe, then which ther is none other more greatter, or more requiryng a ſtout courage. Whoſoeuer therefore of you al there be that foloweth me, & hath not with the verai affeccion of the hearte renounced al thynges ẏͭ he hath in his poſſeſſiō, he maie not be a diſciple of mine. He muſt be a ientilmanly diſciple of the right making, orels none at al. For there is nothing more abiect or vile thē ſuch an one, as being ouercomed with the deſires & luſtes of the fleaſh, hath ſtepped backe & gon awai again frō the profeſſiō of Euāgelical perfecciō once takē in hand.

So likewiſe whoſoeuer he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

He cannot be Chriſtes diſciple, that forſaketh not all that he hath, for him.

The texte. Math. v. Marke. ix.

Salt is good, but if ſalte haue loſt the ſalteneſſe, what ſhalbe ſeaſoned therewith? It is neither good for the land, nor yet for the doungehille, but men caſt it out of the doores. He that hath eares to heare leat him heare.

Salte is good: but if ſalt haue loſt the ſalteneſſe, whet ſhall be ſeaſoned therewith?

A diſciple of Chriſt muſt be as ſalte to ſauour and ſeaſon all thinges.

And a diſciple of mine ought to be like vnto ſalt. Salt if it haue quicke ſtrength, is of good effect for preſeruing and ſeaſoning of all meates. That if it ceaſſe any longer to be ſalt, (ẏ ſame natiue ſtrēgth vaniſhed awai, in ſort ẏͭ the ſalt ſelf haue nede of other ſalt to make it ſauourie:) than can it by no meanes be brought to any ſuch paſſe, ẏͭ it wil be good to ſerue for any vſe or occupacion. For neither can it ſerue to poudre or ſeaſon any thing, ne yet be ſeaſoned & made ſauourie of other ſalte. Other thiges although thei be corrupted, yet thei ſerue for ſome occu- B paciō or other. As (for exaūple) wine, after it hath loſt ẏ right verdure, is turned into vineagre. But ſalt being a thig made in dede to a great effect, (albeit to no mo effectes but that ſame one oneli, ẏͭ is to wete, for ſeaſonig of meates,) if it be once weared vnſauourie, thā is it mete for no bodies vſe: in ſo much ẏͭ it is not good to be caſt on ẏ doughil neither, on which are al ſuch other thinges caſt, which are moſt ful of corrupciō. For if it ſhould ſo be miengled with the ranke doung, it would cauſe barainneſſe: and ſo ferre is it from ſeruing to any vſe, that it alſo hurteth whatſoeuer it toucheth. By theſe wordes did the Lord Jeſus geue half a rebuke to the vnaduiſed raſheneſſe of ſome, who woulde nedes appere to be diſciples of Chriſt: whan he right wel knewe, that euen theſe, whom he had ſpecially pieked out and choſen but a verai fewe out of all the wholle noumbre, would afterward ſhrinke awai and falle from him, at the terrible ſight of the croſſe. But to the ende theſe ſaiynges might bee diepely enpriented in their heartes, to be better vnderſtanded afterwardes, he ſaied morouer: Leat ſuche an one heare theſe my ſayinges, as hathe eares apt to receiue ſuche thinges. For not the eares of euerie bodie can abide ſuche manier talke.

It is neither good for the lande, nor yet for the doung hill.

Salte wh[illegible] it is corrupted is good for nothing.

He that hath eares to heare, let him heare.

¶ The .xv. Chapter.

The texte. *Math. ix. Marke. ii. Luke. v. *mat. xviii.

¶ Than reſorted vnto him *all the Publicanes and ſinners, for to heare him: And the Phariſees and Scribes murmoured, ſaying: He receiueth ſinners and eateth with them. But he putte forthe this parable vnto them, ſaying: *What man emonge you hauing an houndred ſhepe, if he loſe one of thē, doeth he not leaue the foureſcore and nyneteene in the wilderneſſe, and goeth after that which is loſt, vntil he finde it? And whan he hath found it, he laieth it on his ſhoulders with ioye. And as ſoone as he cometh home, he calleth together his louers and neighbours, ſaying vnto them: Reioyce with me, for I haue found my ſhepe, whiche was loſt. I ſaie vnto you, that likewiſe ioye ſhal be in heauen ouer one ſinner that repenteth, more thē ouer foureſcore and nineteene iuſt perſones, *whiche nede no repentaunce.

*Luke. v.

Whan

C

Than reſorted vnto him all the Publicans ⁊ ſinners, foꝛ to heare him.

VVhan yͤ wholle multitude of the people dꝛew nere vnto Chꝛiſt, and came thicke about him on euerie ſide, ⁊ he neither put any one frō him, noꝛ deſpiſed oꝛ ſet at naught any of them: certain of the Publicanes ⁊ certain notable ſinners, were ſo boldened with it, that thei feared not to appꝛoche nere vnto him, which kind of people the Phariſees did much abhoꝛre and accoumpte abominable, becauſe thei would haue it to appeare that themſelues wer holi mē in dede: wheras yͤ moſte vndoubted token of holines is, not to contēne ne diſdeigne a ſinner, but by al manier meanes to labour, that the ſame maie emēd, ⁊ to reioice whan he doeth emend.

The ſureſt token of holineſſe is, not to diſpiſe ne diſdeigne a ſinner, but by all meanes to laboure that the ſame maie be emended.

Therefoꝛe the Phariſees, (who, wheras they wer withinfoꝛthe full of all diſdeigne, enuie, hatered, couetiſe, and pꝛide: yet in their owne ſight and iudgement ſemed righteous men:) whan thei ſawe Jeſus willingli ſuffre the Publicanes to appꝛoche his pꝛeſence, as oft as thei would, and not the Publicanes onely, but others alſo whiche liued in ſlaunder and obloquie, foꝛ their tranſgreſſions notoꝛiouſly knowen to the woꝛlde, as (foꝛ exaumple) bawdes, and harlottes, with ſuche others: thei murmoured againſte his merciful dealing, and ſaied: This man which dooeth pꝛofeſſe a certain new and vncouth trade of holineſſe, yet doeth he nothing eſchewe the coumpaignie of naughtie perſones, but receiueth euen knowen ſinners to talke with him: and dooeth in ſo muche not flee ne abhoꝛre to haue them come and bee with him in compaignie, that he euen eateth alſo with them, nothyng remembꝛyng how that the good men are defiled by the compaignie and conuerſacion of the eiuill emonge them.

The Phariſeis murmoure againſte Chriſt, becauſe he ſuffered Publicans and ſinners to be with him.

And the Phariſeis murmoured ſaying: he receiueth ſinners, and eateth with them.

D

Than Jeſus to the entent he would vttrely wede out of his diſciples heartes this mercileſſe diſdeigne, putte foorth thꝛe parables of ſondꝛie tenours, but yet comyng al to one poincte and effecte in the concluſion of their exhoꝛtacion: yͭ is to wete, to moue men to al poſſible mercifulneſſe towardes a ſinner refourmyng his naughtie life. Foꝛ ſuche an one is not oneli not to be caſt of, and reiected whan he returneth again to better grace: but alſo by all manier waies to be exhoꝛted that he wil emend.

A parable to moue vs to all mercifulnes towardes ſinners whan they emende.

The firſt parable renneth thus. How greatly God tendꝛeth a ſinner (ſaieth Jeſus) and turneth not awaye his face from the ſame ſinner turnyng agayn to grace and emendyng hymſelfe: euerie man maie coniecture by his owne hearte and affeccion. Js there any man of you, whiche hathe an hundꝛed ſhepe of his owne? Foꝛ in dede euerie man dereli loueth any thyng that is his owne, noꝛ would not haue ani part therof periſh oꝛ miſcarrie. And what would he doe, if it ſhould chaunce that one of the houndꝛed ſhould bꝛeake awai ⁊ ſtraighe from the flocke? Would he not with the loſſe of that ſame one be ſo greatli moued, that the ninetie nyne reſidue leaft in the wide fielde, he woulde carefulli goe renning about to the other that were loſt, and would not bee in quiet vntill he had found him? And what if he chaunce to fynde again the litel ſelie ſhepe whiche tofoꝛe was loſte? Foꝛſouth as a man muche reioycyng, he wil laie him on his ſhoulder, and put him emong the reſidue of the flocke, a gladder man of that one ſhepe receyued agayn whiche he feared had been loſte, then of the ſafetie of all the reſte of his flocke, foꝛ whiche he had taken no feare of miſcarying. And ſo greate is his gladneſſe, that it can not ſtaigh ne refreine it ſelf, but it muſte bꝛeake out in the pꝛeſence of others.

What man emong you hauing an hundꝛed ſhepe, if he leſe one of them, doth he not leaue the fower ſcour and nineteen in the wildernes, and goeth after that which was loſt? ⁊c

And as ſone as he commeth home, he calleth together his louers and neighbours, ſaying vnto them: reioyce with me, for I haue found my ſhepe that was loſte. I ſaie vnto you, that like ioye ſhal be in heauen ouer one ſinner that repenteth. &c.

A For ſo ſoone as he cometh home, euen as one that had gottē ſome notable great gaines, he calleth his frendes & neighbours together, ſaying vnto them: Declare & ſhew your ſelues glad on my behalf, reioice ye like true frendes at my ioye: (for emong frendes it becometh that al thinges be in common) becauſe that I haue found my ſhepe whiche I had loſte. If this bee the affeccion of a good ſhepeheard toward his flocke, of what affeccion doe ye thinke God to be towardes mankinde whom he created, whō he nouriſheth, whō he hath for the glorie of his owne name predeſtinate to euerlaſting bliſſe? Wil he (trow ye) deſpiſe the ſinner whō Satan hath ſeduced and led aſtraigh from the flocke? Orels (as he is al merciful & tendre louing ouer al thinges which himſelfe hath made) wil he not rather doe al that maie be dooen to recouer and winne ſuch an one into his owne handes and poſſeſſiō again, and with great ioye receiue the ſinner again whan he repenteth, for whom he tooke great grief and thought that he was loſt? Be ye on my word right well aſſured, that as the ſaid ſhepheard for the receiuing of the ſame one litel ſelie ſhepe maketh much reioicyng with his frendes and neighbours: euen ſo there ſhall bee greatter ioye to al the Aungels in heauen for one ſinner repenting and emēding his naughtie life, then of nynetie & nine iuſt men the which haue no nede of repentaunce. This image or parable did in dede moſt directely and proprely ſignifie & repreſent the lord Ieſus, who onely is that ſame ſhepheard of goodneſſe incomparable: who whan mankinde had fallen and treſpaced, did reconcile the ſame again to his father, paying of his owne bodie yͤ which B we had deſerued, & carriyng in his owne bodie al our tranſgreſſions. And albeit he found neuer a naciō that was not much burdened & endaungiered with ſinne: yet the Iewes, if thei wer cōpared to the other heathen nacions, ſemed to haue a likelyhood & a ſhewe of righteouſneſſe, for that they wurſhipped one God alone, & for that thei obſerued & kept a lawe geuen of God. And ſome there wer emong the Iewes, who, becauſe thei did after a more ſtreighter ſort cleue to the outward preceptes of the law, thought thēſelues in their owne opinions to nede no repētaunce. But yͤ righteouſneſſe of theſe brought leſſe ioie vnto the tendre louing ſhepheard, then did yͤ heathen nacions turning frō great and manifeſt ſinnes, as from idolatries, from adultries, frō ſtraunge & vnnatural miſuſages of the bodie. And emong the Iewes Paul did more ſet forthe the mercie of God in that he chaunged from a perſecutour, and became an Apoſtle, then if he had ſecretely miengled Chriſt with the lawes and ſuperſticious cuſtomes of the Iewiſhe profeſſion, whiche thing was at that time dooen of no ſmal noumbre. As for the parable doeth generally concerne the Apoſtles & their ſucceſſours the Biſhops. For theſe ought to beare yͤ affeccions of Chriſt their guide & captaine towardes his flocke, at leaſtwiſe if thei be not hirelinges, but true ſhepeheardes. For often times it cometh in vre, that ſuche as bee once reclaimed and throughli conuerted from manifeſt ſinnes of great enormitie, vnto true godlineſſe, doe in yͤ enſuing of godli conuerſaciō, outrenne and paſſe thoſe, which neuer fel into the like hainous enormitees. Suche perſones wil not the Euangelicall ſhepeheard deſpiſe or diſdeigne, but rather ſeke all waies poſſible, vntill he ſhall eftſones haue broughte them home again, and reſtored them to the ſhepecotes of the Churche. The repentaunt ſinner endeuouring to walke a newe life, ſuch a ſhepeheard wil take to him again with great gladneſſe, and with a cōmon reioicyng of al the feithful Congregacion.

Emonge frendes all thinges are common.

The tendre affeccion of God towardes mankinde.

The Aungels of heauen reioyce more at one ſinner repenting and emending, then at fower ſcore nineteene that neuer fell.

Chriſt the ſhepeheard of mankind and is of goodnes incomparable.

The Iewes being compared to other heathen nacions ſemed righteous, and why.

Paule did more ſette forth the mercy of God in that he became an Apoſtle of a perſecutour, then if he had miengled Chriſt with the lawes and cuſtomes of the Iewes.

The parable of the ſhepeheard that loſte one ſhepe of his hundred, what perſons it moſte concerneth.

A penitent ſinner muſt in no wiſe be reiected but receiued & brought to the flocke againe.

Leat the Phariſees murmour and clatter againſt him, whiche truſting C
to their deceiptefull and falſe righteouſneſſe, doe not perceiue nor
vnderſtand how much more acceptable mercie is vnto the Lorde, then
ani kind of ſacrifice dooen vnto him. Suche as are righteous in verai
dede, ſuche as are vnfeigned frendes and fauourers of that good ſhepheard,
wil ſhew thēſelues more gladder for the receiuing again ⁊ the
recouering of one loſt ſhepe, then for mani ſuch as doe putte their truſt
and confidence in their owne cold and naked righteouſneſſe. For they
do not any ferther charge or burden him with his old faultes and miſdoinges,
which God of his mercie hath freely remitted and forgotten:
but with muche reioicing they ſhew forth their gladneſſe whiche they
conceiue for the returnyng of a ſinner vnto a newe life. He coulde not
haue returned, except the ſhepeheard laying him on his ſhoulders, had
broughte him home again: and therefore the wholle coumpaignie of
Sainctes rendreth thankes and reioyceth at the goodneſſe of God,
not enuiyng the ſame benefite vnto an other, of the which benefite euerie
one of them haue had experience and prouf in themſelues before:
eſteming and reputing it commō to them al, whatſoeuer hath chaunced
to euerie particular mēbre, whether it wer good or euil. And good D
reaſon it is, that the reioicing and gladneſſe of the churche, ſhould bee
common to them al, ſeeyng that the grief, and ſorowe was common to
them al. And this was the firſt parable wherby our Lorde checketh
and reproueth the proude and arrogaunt righteouſneſſe of the Phariſees,
whiche did nothing but onely hate ſinners, and eſchewe theyr
coumpaignie: wheras it is the office and dutie of true holineſſe, to procure
⁊ ſtudie for the health and emendment of all creatures, and ſuche
as are guiltie and faultie toward God, to calle home again by ientilneſſe
to better waies: and with all poſſible affeccion of loue and charitee,
tendrely to receiue ſuch as repent and emēd their liues. If Chriſt,
who neuer knew ſinne, did vſe this mercifulneſſe toward ſinners: how
much more doeth it beſeme a man being his owne ſelf ſubiect to vice ⁊
ſinne, to ſhewe and vſe the ſame mercie towardes his neighbour?

The Sainctes of God reioyce in the goodneſſe of God ſhewed to any ſinner or other perſon, and enuie no mans benefite.

The office and duetie of true holines is to procure ⁊ ſtudie for the emendmente of al creatures.

The texte.

Either what woman hauing tenne grotes (if ſhe loſe one) dooeth not light a candele, and ſwepe the houſe, and ſeke diligentely til ſhe finde it? And whan ſhe hathe found it, ſhe calleth hir louers & hir neighbours together, ſaying: Reioice with me, for I haue found the grote whiche I had loſte. Likewiſe I ſaie vnto you, ſhall there be ioie in the preſence of the Aungels of God, ouer one ſinner that repenteth.

An other parable mouing vs mercyfully and tendrely to receiue a ſinner repenting his former naughtie life.

Either what womā hauing tenne grotes, if ſhe leſe one, dooeth not light a candle. ⁊c.

The ſecond parable renneth thus. What woman (ſaieth Chriſte) is there emong you, which if ſhe had tenne grotes, and ſhould leſe one of thē, would neglect yͤ loſſe of the one grote, becauſe ſhe had the other nine ſafe enoughe and ſure in her cuſtodie? What than wil ſhe doe? Truely ſhe will light a candell, ſhe wil turne and toſſe vp the ruſhes, ſhe wil ſerche euerie corner of the houſe, ſhe wil remoue all thyng oute of his place, and ſhort tale to make, ſhe wil neuer make an ende of ſeking vntil ſuch time as ſhe hath found hir grote againe that was loſt. That if it chaunce hir to finde it, than is there ſo much reioicyng made of the woman for that one grote receiued again, that ſhe can not temper or ſtaighe hir ſelfe, but euen emonge hir frendes and ghoſſops, ſhe muſte declare and tel it out. And hir ſaid ghoſſops being called together, ſhe will ſaie vnto them in this wiſe: Reioice ye, and ſhew youre ſelfes glad for my cauſe, that I haue founde agayne my grote whiche I had loſte. She maketh no boſte at all of the other nine whyche wer not

She calleth her louers ⁊ her neighbours together, ſaying: Reioyce with me, for I haue found the grote whiche I had loſte.

A not loſt: ſhe glorieth of that one grote and no mo, which ſhe hath foũde and gotte again, and thinketh hirſelf a richer woman with that ſame one grote, then with the other nyne. If a woman bee ſo affeccionately ſette toward hir money, that ſhe is much grieued with the loſſe of any part therof, and greatly reioiceth for the fyndyng of the ſame again, be it neuer ſo litel a porcion: how much more wil God be of the mynde, yͭ no part ſhould be loſt of men, for the redemyng and ſauing of whom, he hath willingly geuen him ſelf to bee hanged on the croſſe, becauſe he fourmed and made man after the paterne of his owne lykeneſſe?

The tendre affeccion of God towardes mankinde.

The texte.

And he ſaied: A certain man had twoo ſoonnes, and the younger of them ſaied vnto his father: Father geue me the porcion of the goodes, that to me belongeth: and he diuided vnto them his ſubſtaunce. And not longe after, whan the younger ſoonne had gathered all that he had together, he tooke his iourney into a ferre countrey: *and there he waſted his goodes with riottous liuing. And whan he had ſpent al, there aroſe a great derth in al that lande, and he beganne to lacke & want, and came to a citezen of that ſame countrey: and he ſent hym to his ferme, to kepe ſwyne. And he would fain haue filled his bealie with the coddes that the ſwyne did eate: and no man gaue it vnto hym.

Prou. xxix.

An other parable mouing vs tenderly to receiue a penitente ſinner turning again to grace.

Thã added he ferthermore yͤ third parable, which albeit it generally apperteineth to all ſinners, ariſing from their ſinnes and treſpaces: yet for the rate of the time in which it was ſpoken, it dooeth more directely touche the Gentiles, called and receiued to the grace of the goſpel, and the Iewes (who ſemed to themſelfes alreadi iuſt) and enuied the felicitie of the ſame Gentiles. The diſcourſe and proceſſe of yͤ parable is this that foloweth. A certain man (ſaieth Chriſt) had twoo ſoonnes, of whiche the younger folowyng the inſtincte and leding of youth and folie, went vnto his father and ſaied vnto him: Father, geue me my childes parte of your goodes, ⁊ I wil after myne owne facion aſſaie what profite and gaines I can leuie therof. The father beeyng tendre ouer him, and leatting him folowe his owne bridle and courſe, diuided his ſubſtaunce beetwene his two ſoonnes, and either of them had his own porcion deliuered him, and free libertee withal, to put it to
B ſuch vſe as he would himſelf, but yet not without hope yͭ thei would thriue and dooe good therwith. The elder planted hymſelf not ferre from his fathers houſe: but the younger within fewe daies, ſold all his ſubſtaũce that he had, and whan he had turned it into readie money, he ſtraighed from his fathers, and went into a ferre countrey. What ſhould he dooe beeyng a young man, being at his own liberte, beeing maiſter of himſelf, ⁊ liuing ferre frõ his father, in a ſtraũge countrey? He vtterly diuorceth and diſſeuereth himſelf from God his moſt ientil father, who maketh himſelf a ſtraungier ⁊ a pilgrime of this worlde. This diſſeueryng and ſoondreyng is not of place, but of affeccion and herte. Euil talke dooeth corrupt ⁊ marre good maniers. The Iewes had receiued a lawe, by the inſtruccion and guydyng wherof, thei knewe what was to bee folowed, and what to bee eſchewed. And the Gentiles alſo had their gyftes, as quickeneſſe of witte, the knowlage and vnderſtandynge of the thinges created and made of Goddes handie weorke, by the whiche thei mighte haue knowen the maker, (as in verai dede a knowelage of him thei had.) Yea and thei wrote and ſette foorth bookes veraie abſolute and perfecte, of the manier and fourme howe to liue wel: but not hauinge in their mynd that thei oughte to referre and attribute theſe veraie ſame rycheſſe vnto God, as the auctoure of them, whyche rycheſſe he dyd tendrelye geue,

A certaine manne had two ſõnes, ⁊ the younger of thẽ ſaide vnto his father: Father geue me the porcion of goodes that to me belongeth. ⁊c.

The whole parable of the prodigall ſonne.

He tooke his iourney into a ferre countrey.

Howe a ſinner eſtraũgeth himſelfe from God.

The Iewes and the Gentiles compared to the twoo ſoonnes that hadde their fathers ſubſtaunce deuided beetwene thẽ.

not

not to any ſuche ende or purpoſe, that thei ſhould fooliſhely abuſe thē, C but that with the ſame thei ſhould wurſhip and honour their moſt beneficiall father, and by this wurſhipping, prouoke him to a ferther liberalitiee to geue them more. But how ferre had thei ſtraighed and gon wandreyng awai from God, in yͤ thei did wurſhip wood, ſtones, dogges, oxen, apes, ſerpentes, onions ⁊ lekes, as if theſe thinges had been Goddes? And how ferre wer thei gon from God, in that thei fell into ſuch filthineſſe, as the verai perceiuing and reaſon of nature hath euermore remoued and kept the bruite and ſaluage beaſtes from? Unhappie is that libertee, which the fathers preſence dooeth not gouerne and ſtaigh. For what chaunce at length befell the young man beeing now ſet at his owne free libertee out of his fathers tuicion? He ſpent ⁊ waſtefully conſumed emong ſtraungiers all the ſubſtaunce, not of his owne, (for nothing it was that he had of his owne) but of his fathers. And he ſpent it out riottouſly at dice, on harlottes, and in feaſtyng and banquetting. For plain riot it is, whatſoeuer is ſpent aboute the inordinate luſtes of the body, without neceſſitiee. Ueraily the ſaied inordinate luſtes and deſires of ſenſualitee, dooe corrupte and marre euen the right precious giftes of nature. And whan he had waſted all his ſubſtaunce, folowyng in al behalfes his own ſenſual mynd ⁊ pleaſure: there aroſe a great famine in the ſaid countrey where the younge man kept himſelf as a ſtraunger and pilgrime. For this worlde hath nothing in it that maie fulli ſatiſfie the ſolle of mā, but only that which is the chiefeſt and moſt beſt thing of all, whiche thing is no where els but only in the fathers houſe. Wel, what ſhould the young man dooe beeyng a ſtraunger emong ſuch as he knewe not, beeing naked without clothing, and beeing in the daungier of death through great houngre? D wheras before it was grieuous vnto him to obeie the commaundemente of his moſt ientil father, he was now of force conſtreigned to be as a bond ſeruaunte to a forein and vncurteous citezen of a ſtrāuge toune. Whan men refuſe to receiue the ſwete yoke of the Lorde, than are thei compelled to beare the moſt hard and heauie yoke of Satan. Wilt thou heare how miſerable a kynde of bondage it is to ſerue the deſires of the worlde? The citezen that was his maiſter, ſent him to his mainour in the countrey, there to kepe and fede his hogges. Frō how greate a dignitee into howe greate reprochfulneſſe was the miſerable young man brought through his owne folye? Of a ryche enheritoure of an exceding ryche houſe, he was now made a bond mā and a ſwineheard: and yet notwithſtanding did not that ſame his cruell maiſter ſo much as geue him meate to eate. What nedeth many woordes? ſo great was yͤ famine and houngre of the trueth ⁊ grace of God (which trueth only and none but it is hable to ſatiſfie and fede the ſolle of mā:) that the young man deſired to fil his bealie he cared not wherwithal, no not if it had been with the verai huſkes and coddes, wherwith the hogges wer fedde: and yet was there no man which woulde geue him theſame: in ſo muche that he was in wurſe caſe then the veray ſwine, to whom he rather was a bonde ſeruaunt, then a rewler or a maiſter ouer them. The verai giftes of nature wer now defaced in hym, and had clene forſaken the young man: and the freedome of his own will, (as poore as it was,) yet loſte and gon it was: and yet the ſtomake and appetite of hys ſolle beeyng extremelye corrupte, was eagre to haue ſome meate to appeace hys houngre.

The Gentiles howe ferre they went a ſtraigh frō God theyr father.

Unhappie is the libertie of a ſonne, whiche the fathers preſence dooeth not gouerne ⁊ ſtaigh.

And there he waſted his goodes with riotous liuing.

Whatſoeuer is ſpent about the inordinate luſtes of the bodie withoute neceſſitie, is plaine riot.

Inordinate luſtes of ſenſualitie corrupt the good giftes of nature.

And when he hadde ſpente al, there aroſe a great dearth in all that lande. ⁊c.

This world is but a pilgrimage, and no where can the ſoule be ſatiſfied, but in the fathers houſe.

Whan men refuſe to receiue the ſwete yoke of the lord, then are they compelled to beare the worſte heauie yoke of Satan.

And came to a citizen of the ſame countrie: and he ſent him to his ferme to kepe ſwyne.

And he woulde faine haue filled his bealie with the coddes whiche the ſwine did eate, and no man gaue it vnto him.

The vaine and voide pleaſures of the worlde, bee as the huſkes and coddes that the ſwine fede of.

A Eueri vain & void pleaſure of the world, which dooeth but for a ſhorte ſpace pacifie, neither ſatiſfiyng the ſolle, nor making it fatte, bee as yͤ huſkes and coddes that yͤ ſwine fede of. With theſe are the ill ſpirites delited: and ſuche as are their ſworne ſeruauntes, thei dooe rather lure and tol & traine with thoſe baites, thẽ fil them. And yet haue thei not alwaies plentie or aboundaunce of theſe readie at hand neither, or in caſe thei haue, yet is it marred and diſrealiſed with much galle of ſondrie griefes and ſorowes.

The texte. *Iob. xlii. Pſal. xxxii

Than he came to himſelf, and ſaied: how many hired ſeruauntes at my fathers, haue bread enough? & I periſhe with hunger. I wil ariſe and goe to my father, *and I wil ſaie vnto him: father I haue ſinned againſt heauen, and before thee, and am no more woorthie to bee called thy ſoonne, make me as one of thy hyred ſeruauntes.

Than he came to himſelfe.

Happie is that diſtreſſe which conſtreigneth a man to emende his ill liuing.

*The firſt degree towarde ſaluacion.

And he ſaide.

Wel than, he was now come to yͤ poincte of extreme calamitiee and diſtreſſe. But happie is yͤ diſtreſſe which conſtreigneth a mã to emend his il liuing*. For the firſt degre & ſteppe toward ſaluacion is this: to cal to remembraunce from whence a man is fallen, & to acknowelage how ferre he hath ſwerued and growen out of kinde. And this was yͤ fathers own drawig vnto him: For he had gon awai and leaft his father: but the father is eueri where preſent. In times paſt he had been a young man paſt himſelf, and out of his right minde: he was a man diſtraught with deceiptefull ſnares of this worlde, fleeing all ſuche thinges as wer only to be deſired, & deſiring thoſe thinges which only were to bee eſchewed & auoided. But the matier is than in good ſtate, whan the ſinner & miſdoer through the ſecrete inſpiracion of his moſt ientil father, cometh to his hert again. The young man therfore being B at length come wel to himſelf again, ſpake to himſelfe in this manier:

The lamentacion of a ſinner cõming to himſelfe again.

Howe many hired ſeruauntes at my fathers houſe haue bread enoughe, & I periſhe for houngre?

Many of the Iewes are hirelinges, and not ſonnes.

One ſhall be made a ſonne of an hired ſeruaunt, if he haue the affeccion that a ſõne ought to haue.

I will ariſe and goe to my father.

Frõ what degre to what condicion & ſtate am I come, wretched creature that I am? Out of mine own countrey into exile & baniſhement: out of a rich and welthie houſe, into a coũtrei of famine: from liberte into ſeruitude: frõ a moſt louing father, to a moſt cruel maiſter: from the dignitie of being a ſonne in my fathers houſe, to yͤ moſt vileſt condicion of bondage that maie be: and frõ the feloweſhip of my brother and of yͤ other ſeruauntes, to liuing emong ſwine. How many hired ſeruaũtes are there in my fathers houſe, whiche through yͤ bountie of my father, haue plentiful ſtore of bread at wil, as much as thei wil eate? And I beeing yͤ ſonne of ſuch a good houſeholder, die here for houngre. Many of the Iewes are hirelinges, which dooe after a ſorte obſerue the commaundementes of the lawe, not of any godly affeccion, but either of a ſeruile feare, or els for the rewarde of thinges temporal: & yet a matier of ſomwhat it is, to liue as a couenaunt ſeruaunt with ſo riche and ſo bounteous an houſholder, and not to be diſſeuered or put a ſundre frõ ſo fortunate and happie a houſe. For one ſhal of an hired ſeruaunte bee made as his ſonne, if he haue yͤ affeccion that a ſoonne ought to haue. And a godly kind of enuie it is, which prouoketh the young man to the hope of forgeueneſſe. For after that he had with himſelf bewailed hys ſtate of extreme miſerie wherin he than laie altogether walowing: he begonne ſomwhat to lift & ſette himſelf vpright, and to take ſome hert vnto him, ſaiyng: I wil ariſe, and I wil goe vnto my father. And yet alas (ſaith he to himſelf) how dareſt thou be ſo bold? haſt thou ani thig wherby to make thine excuſe or pourgacion vnto him? Thou foundeſt him euermore a moſte tendre louing father, to leat thee haue all thine owne will: thou didſt eagrely require thy childes part of his gooddes, he gaue it thee without once ſaiyng nay vnto thee: & of thine own mocion & doing it was, yͤ thou leafteſt thi father being to thee both louing

and

The onelye hope of a ſinner is to truſte in Goddes goodneſſe, and to confeſſe the faulte to him.

And I wil ſaie vnto him: Father I haue ſinned againſt heauen and before thee.

C and fauourable: thou haſt ſhamefullie waſted thy fathers ſubſtaunce, not geuen thee for any ſuche purpoſe: Thou canſt impute this thy calamitee to none other perſone, but vnto thyne owne ſelf. To ſtande in defenſe of this my dede, ſhould litel helpe or preuail, this is my onelye hope: Foraſmuch as I knowe my father to be a righte father in verai dede, that is to ſaie, of his owne nature a man merciful and eaſie to be entreacted: it maie ſo bee, that ſome part of his old loue and charitee remaineth ſtil in his herte, though I haue vtterly caſt of al the wholle nature and duetie of a true ſoonne. I will not goe aboute to make my faulte and treſpace lyght: nor I will not denie it. Plain and ſimple cõfeſſion of al the matier ſhal more weigh with him, and a mind in verai true dede miſlikyng it ſelf for his naughtineſſe: then the beſt excuſe or purgacion that maie be made with ſtudie. The more veraily that I ſhal hate my ſelf, ſo much the more eaſily ſhall I ſtiere vp and kiendle his loue toward me again: & laſt of al, in this my extreme deſperacion, to whom ſhould I rather committe my ſelf, then vnto myne owne father: he only and none but he is hable to reſtore the treſpacer that hath had ſuch a foule fal: yea and alſo if there bee any in the world that will be willing to dooe ſuch a good dede, it is he that wilbee willing. I wil not tarie til he ſhall knowe my faulte, till he ſhal be aduertiſed and enfourmed of my wretched ſtate and woefull diſtreſſe by other men then my ſelf, who peraduenture wil by their inſtigacion and pricking forewarde, rather incenſe & prouoke him to puniſhe this my wiekedneſſe, then to pardon me. The readieſt waie to appeace the matier, and to D make al thinges quiete, ſhal bee: if I my ſelf firſt breake and ſhewe the plain caſe vnto him, euen as it ſtandeth. Leat him take ſuch waies and ordre therin, as ſhall pleaſe hym. For he is my father, and I am hys ſoonne: and whatſoeuer I haue faulted, I haue faulted againſte hym alone. And therfore I wil ſaie vnto him: Father I haue faulted greatly before the Aungels of God and before thee, neither dooe I iudge my ſelf woorthie from hencefoorth any more to bee called by yͤ name of thy ſonne. I ſhal thinke it enough, if thou taking pitie & compaſſion on me, ſhalt leat me be in like place and fauour with thee, as eueri one of thy cõmon hired ſeruauntes be. Leat me no more but be as an hanger on in any one corner of thi houſehold: there cã be no fitter wordes framed to ſtiere vp & to enkindle my moſt ſingular good fathers mercie & compaſſion towardes me. Howe much the plainlier he confeſſeth his faulte, (which faulte could neither be hidde, nor yet bee excuſed,) yͤ more that he dooeth miſlike himſelf, the more that he doth humble and ſubmytte himſelf, the more that he declareth himſelf to haue no hope ne truſt remaining or leaſt vnto him, but only in his fathers grace & mercie: ſo much the more ſhal he drawe his fathers mind to dooe euẽ as he would haue him to dooe. And this tenour and fourme of ſpeaking vnto his father, no arte of rhetoricke had put in the young mans minde: but his own conſcience beeing grieued and diſpleaſed with it ſelf, and yet not vtterly conceyuyng an extreme ill opinion (that is to ſaie, not deſpairing) of his fathers goodneſſe.

I am no more worthy to be called thy ſonne.

Confeſſing of the fault is the next waie to purchace pardone.

The texte. *pſa. xxxii Job. xiii.

And he aroſe, and came to his father. But whan he was yet a great waie of, his father ſaw him, *and had compaſſion, and ranne and fel on his necke, and kiſſed him. And the ſonne ſaid vnto him: Father I haue ſinned againſt heauen, and in thy ſight, and am no more woorthie to bee called thy ſonne. But the father ſaied to his ſeruauntes: bryng foorth the beſt garment and put it on him, and put a rynge on hys hand, and ſhoowes on his fete. And bring hither that fatte calf, and kil it, and leat vs eate and be merie: for this my ſonne was dead, and is aliue again: he was loſt, and is founde. And thei began to bee merie.

A This hope thereſore and truſt conceiued, the young man ariſeth: and to ariſe (as I ſaide before) is the firſt ſteppe and degree towardes ſaluacion. Backe goeth he therfore home again al the wai that he had come, weping and ſighing all the waie, whereas he had tofore departed from his father as pert and fierſe, and as raſhe & wilfull as coulde be.

And he aroſe, and came to his father.

Thus haſt thou a plain paterne and exaumple declared vnto thee, of a man returning from extreme naughtines: now beholde a paterne of the gracious mercifulnes of God. The young man was not yet full come to his fathers houſe, whan his father eſpied him coming a ferre of, (as in dede natural fatherly loue hath alwai the yies open and can ſee ferre.) He that of the twain did more tendrely loue, did firſt eſpie yͤ other.

But whan he was yet a great wai of, his father ſaw him.

The gracious mercifulnes and compaſſion of God towardes man.

Naturall fatherlye loue hath an yie to his ſoonne a ferre of.

The father ſaw his ſonne coming wondreous ougly & pieteous to behold, who had wilfully departed from him a fierſe younge man, & one yͭ would not take the matier as he had doen. He ſaw his ſonne al ragged, houngreſteruē, filthie, lamēting, ſighing, & weping. This verai ſight being ſo pieteous, beganne by and by to moue yͤ fathers hert: & whereas he had iuſt cauſe to haue been angrie, this ſight turned his angre into pietie & compaſſiō.

And had compaſſion.

And ran & fell on his necke, and kiſſed hym.

He renneth forth to mete yͤ young man, as theſame was cumming towardes him: & not loking to be praied of his ſonne, but being ouercomed with natural loue, caught his ſōne about the necke & kiſſed him. And albeit theſe thinges wer the ſufficient tokens of a minde readie of it ſelf to forgeue: yet yͤ young mā being angrie with himſelf, ſaid: Father I haue doen amiſſe and yͭ greatly, both before yͤ Aungels of God, & before thee: & yet haue I been ſo bold as to aduenture to come into thy ſight, wheras I am vnworthie any more to be called thy ſonne, foraſmuch as al the bandes of naturall loue and duetie on my behalf, haue been broken.

And the ſonne ſaied vnto hym: Father I haue ſinned againſt heauen, and in thy ſighte.

B Here in this man, by yͤ only inſtinct & mocion of nature being thus affected toward his ſōne: vnderſtand thou yͤ goodnes of god, who is much more gracious & mercifull towardes a man yͭ hath been a ſinner, if he truely & vnfeignedly repent & miſlike himſelf, then any father can poſſibly be towardes any ſonne, though he neuer ſo tendrely loue theſame. His ſoonne had not yet ſpoken al yͭ he had conceiued & recorded in his minde before, by reaſō that weping & ſobbing did breake his tale: but his teres declared & ſpake more then his wordes could haue doen.

But the father ſaid to his ſeruauntes: Brig furth the beſt garment, & put it on hym.

And what dooeth his father therwhile, trow ye? doeth he ſpeake any thoundreing woordes of crueltee? Dooeth he threaten to beat him? Dooeth he threatten to caſt him of, & neuer to take him any more for his ſonne? Dooeth he caſt him in yͤ teeth with his bounteous goodnes ſhewed vnto him? Dooeth he laie to hym his going awai? Dooeth he burden him with his gluttonie, or other abominable poinctes of liuing? He remēbreth none of all this geare, he dooeth ſo greatly reioyce, that he hath gotte his ſonne again.

The tendernes of God towardes a penitent ſinner.

The ſonne thought himſelf vnworthie the title or name of his ſonne: yet the father reſtoreth him to his old ſtate and degree again. The ſoonne dooeth vtterly condemne himſelf: and the father dooeth abſolue and quite him. The ſonne did caſt himſelf down to be a ſeruaunte: the father ſetteth him perfeictly again in his olde ſtate and dignitee. For the father turnyng himſelf to his ſeruauntes, ſaied: bring ye foorth quickely his former robe and apparell that he was wont to weare, and put it on him: and ſette alſo a ryng on his finger, and putte on a paire of ſhooes on his feete.

And put a ring on hys hande, and ſhooes on his fete.

And this doen, fette ye alſo out of my paſtures, that ſame beſt and fatteſt calfe that is there, and kill it. Let vs prepaire a feaſte, and leat vs reioyce, for that this my ſone was once dead, and is now come to life: and for that he was once periſhed and vtterly loſt, and is nowe founde again. So great a matier it is that a true penitente herte maie dooe with God. There is no puniſhement miniſtred vnto hym: only to be of a penitent and contrite herte, ſuffiſed his moſte louing father. He whiche by his ill demeanour had made himſelf vnwoorthie to come in his fathers ſight or preſence, theſame did the father eſpie and caſte a merciful yie vpon, coming towardes him a great wai of. He that hath deſerued for euer to bee thruſt out of his fathers houſe, whiche beeyng an vnthãkeful perſone he had tofore wilfully and vnhoneſtly forſakẽ, to him returning and coming home again, the father in his own perſone came forth of the doores, and mette him: for he hath none in all his wholle houſe, more merciful then he himſelf is. Him yͭ had caſt himſelf into the bondeſeruice of abominable maiſters, that is to wete, the filthie pleaſures of the bodie: him did his father vouchesafe to embrace in his armes. To him yͭ had deſerued to bee ſcourged with manie a ſore ſtripe: is geuen a kiſſe, for a token of perfeit loue and atonement. Happie is that ſinner, whom the Lord vouchesalueth to embrace and kiſſe. Becauſe he confeſſed his offenſes, and refuſed the name of a ſonne, for that in his cõſcience he knew himſelf faultie, there was brought furth and reſtored vnto him, al the tokens of his olde dignitee. He had loſt al his apparel yͭ was mete for ſuch a mans ſõne to weare: but there was brought vnto him the principall beſt robe and veſture of his former innocencie which he had loſt. He had loſt al the worthineſſe and dignitee of a ſonne of the houſe, by his own wilful ſeruitude: and yet is the ring deliuered him again. And becauſe he ſhould lacke nothing that myght ſerue for the decking and trimming of him to the vttermoſte, he hath ſhooes put on his fete. The young man himſelf durſt not hope to haue any ſuch thing: and howe muche the leſſe he hopeth or looketh for it, ſo muche the ſooner dooeth he obteine and geat it. And to the entent that none in the houſe ſhould the leſſe eſteme hym or ſet by him, for his light and homely pranke of youth: his father as ſone as the calf was killed, moueth and prouoketh al his wholle houſehold to reioyce altogether, and allegeth good cauſes vnto them why thei ſhould be glad: Howſoeuer he hath behaued himſelf (ſaith he) my ſonne he was, he hath been dead, and now is he called to life again. For ſinne is the death of the ſolle. And he renneth towarde death, which leaueth and forſaketh the autour of life. * He leaueth and forſaketh the autour of life, whoſoeuer is in loue with the thinges of this world: for the worldly pleaſures are ferre wide from God almighties ſchoolyng. * And ſuch an one is reuiued again, as doeth repent and refourme his ſinneful life. He was loſt without any hope euer to be recouered again as concerning hymſelf: howbeit he was found and gotten again. To depart awaie from yͤ fathers houſe, is to periſh: for out of theſame houſe there is no health. Neither is there any waie to returne, except his father ſelf put it into his ſoonnes minde being now brought to extremitees. That the father putteth the remembraunce of himſelf in the ſõnes minde, is of his own beneficiall goodnes towardes the ſoonne: but in that the ſoonne dooeth not neglect it whan it is ſo putte to hym, this is imputed vnto hym as a thing to be rewarded, and the verai confeſſing of the fault, is receiued and accoumpted for ſatiſfaccion. He was loſt through his own folie: and was founde again by his fathers loue, And becauſe he

repented

C

And leat vs eate, and be merie.

How much a true penitent herte maie dooe with God.

Happye is that ſinner whom the lord vouchſalueth to embrace & kiſſe.

D

For this my ſonne was dead, and is aliue again.

Sinne, the death of the ſolle.

He renneth towarde death, which leaueth and forſaketh the autoure of life.

* He leaueth the autour of life, whoſoeuer is in loue with the thinges of this world.

* He is reuiued agayn, that refourmeth his ſynneful lyfe.

I repented and emended, euen from the botome of the herte, foraſmuche as he did vtterly miſlyke hymſelfe: his fathers mercifulneſſe did not onely reſtore hym to his olde dignitee, but made alſo a feaſte, that he might commende and ſette foorth his ſonne to the hertie loue of al that were belongyng vnto hym.

The texte.

¶ The elder brother was in the fielde, and whan he came and drewe nigh to the houſe, he heard minſtrelſie and daunſing: and he called one of the ſeruauntes, and aſked what thoſe thinges mente. And he ſaid vnto him: thy brother is come, and thy father hath killed the fatte calfe, becauſe he hath receiued him ſafe and ſounde. And he was angrie, and would not goe in. Than came his father out and entreacted hym. He aunſwered and ſaide to his father: Loe, theſe many yeres haue I dooen thee ſeruice, neyther brake at any time thy commaundement, and yet gaueſt thou me neuer a kidde to make merie with my frendes: but as ſoone as this thy ſoonne was come (which hath deuoured all thy goodes with harlottes) thou haſt for his pleaſure killed the fatte calfe. And he ſaid vnto him: Sonne thou art euer with me, and al that I haue is thine. It was mete that we ſhould make merie and bee glad: for this thy brother was dead, and is aliue again: and was loſt, and is founde.

Biſhops & paſtoures what manier ones thei oughte to bee towarde penitent ſinners.

The elder brother was in the fielde.

B

And ſuche manier an one as the father here, being expreſſed by the ſimilitude of a parable, ſhewed himſelf towarde his ſoonne: euen ſuche ones ought curates and biſhops to ſhew themſelfes towardes the penitent ſynner. But the proude Phariſees (who fauouryng their owne faultes, dooe nothing but ſhew moſte cruel tirannie vpon other mens faultes) are ferre wide from this exaumple: And beholde while all the wholle houſe of the father, that is to ſaie, the wholle congregacion of deuoute and godly perſones, was altogether merie and full of reioycyng: onely the brother beeing well reſembled to the Phariſees, doeth enuie and grutche at it. For while theſe thinges wer in dooing, the elder ſonne was not at home, but was buſily occupied in ẏ fielde of Moſes law, labouring til he ſweatte again with carriyng the burdens of the commaundementes, and moſte peinfully wading and ſtrougleing to beare the heauy workes of the law: wheras the younger brother did in the meane time receiue and take the moſt ientle yoke of his father.

The elder brother grutchyng at the yonger brothers benefite, reſembled to the Phariſes & Jewes.

And whã he came and drew nigh to the houſe, he heard minſtrelſie and dauncing.

And whan the ſaide elder ſonne drewe nere vnto his fathers houſe, he heard the ſtraunge noiſe of them that ſonge and daunced for ioye. For ſticking wholly to ẏ vnſauourie lettre of the law, he did not know how great ioye it is that the ſpirite of the ghoſpell hath. While the Jewes neglect all the premiſſes, dooing nothing but digge and beare burdens in the fielde of the lawe: in the meane time is the people of the Gentils with great ioye receiued and taken into the houſe of the father, who nothyng els deſireth but the ſaluacion of his. Than the folower of the olde law, merueilyng muche at the ſtraungeneſſe of this new matier, and woondreyng what ſhould bee the cauſe of ſuche vnwoonte mirth: would not vouchesalue to entre in, where he might bee partaker of the common gladnes emong al ẏ reſt, which thing his father did earneſtlye wiſhe. For the Gentiles wer not ſo receiued in, that the Iſraelites ſhould bee excluded and ſhutte out. But euen yet ſtyll thei ſtand without the doores fuming and freattyng, for that the churche reioyſeth for the Gentiles receiued to the ſaluacion of the ghoſpell. The elder ſonne therefore called out one of his fathers ſeruauntes, and demaunded of hym, what new and ſoodain ioye and gladneſſe al thiſſame was. The ſeruaunt made aunſwer: Your brother is come: whom, whan your father had gootten again, he was verai glad, and killed that ſame principall beſt calf which he had ſo long fatted, becauſe he had him ſafe and ſound again, whom he thought to had been vtterly loſt for euer. Here

The gentils wer not ſo receiued, that the Iſraelites ſhould be clene excluded and ſhut out.

And he called one of the ſeruauntes, & aſked what thoſe thynges mente.

C

behold a Judaical herte and ſtomake: which wheras it ought to haue reioyſed foꝛ the receiuing of his bꝛother, whiche ought to haue pꝛaiſed the mercifulneſſe of his father: yet had rather to enuie his bꝛother, and to take indignacion againſt his father. He taryed ſtill therefoꝛe without the dooꝛes, murmouring and full of chafing. And whan his moſte louing father had perceiued him, who deſired the ioye to be in commō to al that wer of his houſe: he went vnto him and begonne courteouſly to pꝛaie him, that caſting all enuie and grutche out of his ſtomake, he would come in, and make one at the feaſt emong all the reſt, & that he would bee partaker of his fathers ioye. Yet would not the elder ſonne ani thing bough oꝛ relent at his fathers courteous entreacting: but pꝛoudely quereled and reaſoned the matier with his father, & vnnaturally accuſeth his bꝛother. Beholde (ſaith he) ſo many yeres am I as a bonde ſeruaunt to you within your houſe, noꝛ neuer bꝛake oꝛ trāſgreſſed any commaundemente of yours, and yet this my godly obedience hath neuer been regarded. Foꝛ ye neuer gaue me ſo muche as a young kidde, wherwith I might make merie emong my frendes. But now that thiſſame ſoonne of yours, who hath waſted and ſpente your ſubſtaunce on whooꝛes and harlottes, is come home againe: ye haue killed foꝛ him that ſame your pꝛincipall beſt & fatteſt calf. Doeſt thou not Theophilus, thinke thy ſelf to ſee this elder ſoonne to entre in with fumyng and chafing, and thus murmouring againſt his father, whan thou readeſt of the Phariſees backebiting Chꝛiſte becauſe he did eate with Publicanes and ſinners: whan thou readeſt of the Jewes repining againſte the Grekes, foꝛ that theſame Grekes were admitted to the miniſterie & office of Apoſtles: whan thou readeſt theſame Jewes ſcolding and raillyng without ende, that the Gentiles leauing their idolatrie, without the burden of the lawe, by feith onely ſhould bee admitted to the grace of the ghoſpell, and ſhould bee baptiſed, and ſo confirmed with the holy ghoſt: whan thou readeſt of them hauing enuie, that thei abſteining from the feaſt, the congregaciō and churche of the Gentiles with an vnſpeakeable ioye of the ſpirite dooeth eate yͤ ſame ſpeciall goodly calfe, whom the father commaunded to bee ſlaine foꝛ the redempcion of the wholle woꝛlde: And yet this man alſo beeing a murmourer, as he is, the gracious goodneſſe of his moſte good father goeth about to appeace. Sonne (ſaith he) thou ſhalt fare neuer a whit the wurſe foꝛ that, though I vſe ientleneſſe and mercie towardes thy bꝛother. Foꝛ thou art cōtinually with me, and al that is mine is thine. Foꝛ continuall felicitee neuer interrupted oꝛ bꝛoken of, hath not ſo muche pleaſure oꝛ delectacion in it. But lyke as a diſeaſe oꝛ ſickeneſſe afoꝛe going dooeth commende health vnto vs, and make it ſeme the ſweter vnto vs after we bee reſtoꝛed to it againe: euen ſo the miſfoꝛtune whiche I haue had afoꝛe foꝛ my ſonne, maketh our mirth nowe the moꝛe, foꝛ that he is gotten againe. And thou oughteſt to reioyce in thy bꝛothers behalfe, and not to bee awaie from the mirth of this feaſte, foꝛbecauſe thiſſame thy bꝛother was once dead, and is returned to life againe: he was once loſte, and is nowe founde againe. Therefoꝛe dooe not thou thinke that he is returned home to thee the ſame manne that he was: but thinke hym of an vnthꝛifte to be new boꝛne an honeſt and a well diſpoſed manne. Thou muſte not remember what he hath been: but bee glad that he is nowe become ſuche an one, as wee wiſhe and deſyꝛe to haue hym.

And he was angrie, and would not goe in.

Than came his father out, and entreated him.

The murmouring of the Jewes againſt the receiuing of the Gentiles.

Loe, theſe many yeres haue I doen thee ſeruice, neither bꝛake at any time thy commaundement: & yet gaueſt thou me neuer a kidde to make mery with my frēdes.

D

The elder ſonne coming in with fuming & chafing, in how manye thinges it appereth.

And he ſaid vnto him: Sonne thou art euer with me, & al that I haue is thine.

It was mete that we ſhould make mery and be glad: Foꝛ this thy bꝛother was dead, and is aliue again. &c.

With

A With theſe three parables, the Lorde did exhorte all his Diſciples to mercie and ientilneſſe in receiuing of ſinners. For the glorie of God is neuer more ſhewed or better ſette foorth, then whan he which was verai notoriouſly euill, is ſoodainly by the grace of God, made a newe man: of an idolatre, made the ſeruaunt of Jeſus Chriſte: of a rauiner and extorcioner, made a defendour and helper of the poore: of an vnchaſte liuer, made chaſte: of an ambicious perſone, brought to humilitee: of a reuenger, chaunged into a bearer and long ſufferer. Furthermore, the younger ſonne founde his fathers mynde ſo muche the more readier to forgeue him, for that the Gentiles which did not know god, faulted againſte him more through ignoraunce, then of any ſtubberne or indurate prepenſed malice. For ignoraunce and lacke of thinkyng and caſting aforehande what wil come after, is alwaies for the moſte part ioigned and coupled with youth. And therefore ſo muche the more willingly we dooe forgeue youth, and beare the more with this age whan it dooeth offende. But the Jewe, which to himſelf ſemeth iuſte, and ſtandeth muche in his owne conceipte for fulfilling of the lawe, dooeth treſpace more grieuouſly with enuying againſte his brother, then the other had ſinned by ſweruing and ſtraighing out of the righte waie.

The glorie of God is neuer better ſhewed foorth, than whan he whiche was a ſinner, is by Goddes grace made a newe man.

The Gentile that ſwerued of ignoraũce, is leſſe culpable.

youth lacketh commõly foreſeeing of thinges to come.

¶ The. xvi. Chapter.

The texte. And he ſaied alſo vnto his diſciples: There was alſo a certain riche man which had B a ſteward, and the ſame was accuſed vnto him, that he had waſted his goodes. And he called him, and ſaied vnto him: Howe is it, that I heare this of thee? Geue an accoumpte of thy ſtewardſhip: For thou maieſt bee no longer ſteward. The ſtewarde ſaied within himſelf: what ſhal I doe? For my maiſter taketh awai from me the ſtewardſhip: I cannot digge, and to begge I am aſhamed. I wote what to dooe, that whan I am putte out of the ſtewardſhip, thei maie receiue me into their houſes. So whan he had called al his maiſters debtours together, he ſaied vnto the firſt: Howe muche oweſt thou vnto my maiſter? And he ſaied: an hundreth tunnes of oyle. And he ſaied vnto him: take thy bille, and ſitte down quickely & write fiftie. Then ſaied he to an other: how much oweſt thou? And he ſaied: an hũdreth quarters of wheat. He ſaied vnto him, take thy bille and write fower ſcore. And the lorde commended the vniuſt ſteward, becauſe he had dooen wiſely. For the children of this worlde are in their nacion wiſer then the children of light. And I ſaie vnto you: make you frendes of the vnrighteous Mammon, that whan ye ſhal haue nede, thei mai receiue you into euerlaſting habitacions.

AND al thiſſame that hath hitherto been ſaied, did moſte ſpeciallye, and moſte directly touche the Phariſees, takyng muche indignacion that the Lorde Jeſus, as one that remembred not hys owne high dignitee, dyd receiue Publicanes and knowen ſinners, to the familiar conuerſacion of liuing with him in compaignie. But anon after, he returning to his diſciples, adutſed and exhorted them to a more larger fauourableneſſe, that thei ſhoulde not onely not murmour againſt the goodneſſe of god, but alſo thei ſhoulde by al meanes and waies poſſible, folow theſame goodneſſe of God on their own behalfes: earneſtly applying thẽſelfes to dooe their neighbour good by euerie occaſion: relieuyng the ſame with ſuccour of thinges neceſſarie for the bodie: eaſing their heartes with woordes of comfort: exhorting them to goodneſſe: teaching them what thei ought to dooe: admoniſhing them whan thei did amiſſe: and forgeuing them whan thei treſpaced againſt thẽ. And where he would

A parable to moue men to bee bounteful towardes otheres, of ſuche giftes as God hath geuen vs.

C

teache vs that our ientill goodneſſe in thus dooing ſhall not periſhe to vswarde, but that contrariewiſe, it is laied vp in ſtore for vs againſt the life to come, whatſoeuer thing is here beſtowed on our neighbour: he propouned furth this ſentence by a parable of ſuch ſort as foloweth. A certain great riche man there was, who had committed the beſtowing and houſbanding of all his goodes & thinges, vnto a ſteward of his. This ſteward was complained on to his Lord, that beeing more prodigal then reaſon was, he waſted and conſumed his goodes awai. The lorde therfore calling for his ſteward, ſaid vnto him: why dooe I heare this bruite and fame of thee? Come on, make thine audite and accoūpt of thy ſtewardſhip. For I am not minded ne willing, that thou ſhalt any longer haue the ordreing or diſpoſicion of any more goodes of mine. But the ſteward aſſone as he vnderſtod that it was like within a litel ſhort time to come to paſſe, that he ſhould be put out of his office of ſteward: did in that ſame litel ſhort time ſubtilly & craftily prouide for himſelf. Some men haue richeſſe, ſome men haue learning, others haue experience of the world: and ſo one man hath one qualitee, or gift, and an other man an other. And what thing euerie perſone hath wherby he maie be hable to doe his neighbour good, it is the ſubſtaūce of our riche lord and maiſter: which ſubſtaunce it is our office bountifully to beſtowe on our neighbour.

D

For no mortall man is himſelf the lord of ſuch qualities and giftes as he hath, but a ſtewarde and a diſpenſour onely. This office of diſpēſing is ſoone taken awai. For al the life here in this world is but ſhort, and after this life there is no longer power ne libertie to dooe good. And a plain waſter is that man of the lordes ſubſtaunce, whoſoeuer beſtoweth after his own affeccion that, that he hath, & dooeth not with part therof relieue his neighbour. The ſteward therfore being ſure within a litel time to be remoued from his ſtewardſhip: conſulteth with his own mind, and aduiſeth himſelf, ſaying: what ſhal I now beſt doe, ſeeing that my Lorde & maiſter taketh awai from me the power and office any longer to haue the diſpenſing of his goodes? And wherō to liue I haue not. For I gathered nothing together for mine owne behouf while I might haue dooen. There is nothing leaft now for me to doe, but either to digge in the field for hire wages from daie to daie, or els to goe about euerie where on begging. But to digge and delue, I lacke ſtrength: & to begge I am aſhamed. But (as happe is) I haue euē now ſoodainly deuiſed in my braine, how to make a ioly prouiſion for my ſelf. I wil procure & geat my ſelf ſome frendes with my maiſters goodes. And the ſaied frendes bearing wel in minde my beneficial goodneſſe towardes them, wil receiue me into their houſes, whan I am putte out of mine office of ſtewardſhip. Hereupon he calleth together al his maiſters debtours one by one, & ſaieth vnto ẏ firſt: How much art thou behind with my maſter endebted vnto him? the partie aunſwered: An hundred bates of oyle, (and a bate, as ſome writers doe accoumpt, was a kind of meaſure emong the Hebrewes, conteining ſeuen gallons of liquour, or therabout.) Than (ꝙ the ſteward) haue here, take thine obligacion, and ſitting down quickely, write thou fiftie in ſtede of an hundred. My maiſter is riche enough, I wil haue thee ſaue the one moitie clere to thine owne auauntage, by my good helpe. This dooen, he ſaied to the ſecounde: And howe muche ougheſt thou? who aunſwered: An hūdred quarters of wheate. Than ꝙ the ſtewarde: take the bille of thy hande, and write fower ſcore. As

for twentie

There was a certaine riche man whiche had a ſtewarde, and the ſame was accuſed vnto him, that he had waſted his goodes.

The parable of the Lorde that demaunded of his ſtewarde an accoumpt of his ſtewardeſhip.

Geue an accoumpte of thy ſtewardeſhip: For thou maieſt be no longer ſtewarde.

What good gift euerie bodie hath, it is our Lordes ſubſtaunce & richeſſe, & we ought bountifully to beſtowe it on our neighbour.

The ſtewarde ſaid within himſelfe: what ſhal I doe? For my maſter taketh awaie from me the ſtewardeſhip. &c.

A bate, what meaſure it was emong the Hebrewes.

An hundred tūnes of oile. And he ſaide vnto him: Take thy bille, and ſitte downe quickely, & write fiftie. &c.

For twentie quarters, whan it is abated, my maiſter will neuer perceiue: and to thee being a poore man, twentie quarters ſaued wil dooe good ſeruice and ſtede. And after the ſame ſort plaied he with the other debtours alſo. In caſe this fraude had been eſpyed or knowen to the foreſaied riche man: his ſteward had neuer eſcaped vnpuniſhed for it. But yet the Lord Ieſus for an exaumple of beneficial liberalitee, praiſed vnto his diſciples the deuiſe of the ſaied ſteward, though guileful, yet wyſe and politique: and exhorted al his to the folowing of him: geuing a ſharpe checke to our ſluggiſheneſſe, in that, that men ſeruing this world, are more prouident and forecaſting, and alſo more diligent and induſtrious in prouiding for their bodyly ſuſteinaunce and liuing, then ſuche perſones (who hauing clerely renounced the world, doe enſue thinges eternal) are in making prouiſion for themſelfes towardes the euerlaſtyng life in heauen. And a foule ſhame it is for vs, that thei in their kynd are ſo wyſe and worldly, ſo full of good prouiſion, all the buiſines being onely for verai triflyng matiers, and thinges that ſhall anon after come to nothing: whan we are ſlacke by doing good turnes and pleaſures to our neighbour, to purchaſe and geat ſure ſtaighes of the lyfe immortal: ſeeing that by reaſon of the vncertain terme of this preſent life, euerie of vs ought to looke for no leſſe to come, but that we muſt heare ſpoken to vs by our maiſter, the woordes which the ſaied ſteward heard ſpoken vnto him, whiche wer theſe: *Thou maieſt no more from* B *this time foreward exerciſe or occupie thy roume of ſteward.* And this time forasmuch as it is both to euerie man vncertain whã it ſhal come, and alſo otherwyſe to no man any bettter then a thyng of verai ſhort continuaunce: we muſt make haſt, that al our worldly goodes beſtowed on yͤ poore in the waie of almes, we maie prepaire and geat our ſelfes prouiſion to ſerue and bring vs to the life euerlaſting. For by that meanes ſhall it come to paſſe, that we alſo ſhalbe made partakers of the good dedes which other men haue dooen, foraſmuch as we haue with our temporall goodes holpen them. For whoſo dooeth with part of his ſubſtaũce helpe to aide and mainteine any man being buiſily occupied about the cauſe or affaires of the Ghoſpell to bee ſette foorth: theſame ſhall again in the kingdome of heauen bee relieued and made partaker of the well dooinges of an Euangeliſte: that is to ſaie, of a writer or a preacher of the ghoſpel. Therfore ſaied the Lord: And take ye good waies for your ſelfes in ſeaſon while tyme is, after the exaumple of the ſaied worldly wiſe and politique ſtewarde. Procure vnto your ſelfes good frendes of an euil thing, to the end that at ſuch time whan ye ſhal at the commaundement of the lord be compelled to depart out of the tabernacle of this mortal bodie, thei mai receiue you into tabernacles euerlaſting. An happie exchaunge it is, whan tranſitorie thinges make exchaunge with thinges eternal. And what is more vile, or ferther from vertue, then the richeſſe of this worlde? They are vneath at any tyme gotten without guile and falſhood. And other waies or meanes, either to ſaue them, or elles to encreaſe them is there none, but the ſame that thei are gotten by. It is a poſſeſſion of much buiſineſſe ⁊ encombraũce, and yet is it neither out of daunger of miſcarriyng therewhile, ne any wai a thing of long continuaũce. For thei folow not their maiſter whã he departeth hẽce: yet notwithſtanding with the ſame a man may bye that is euerlaſting, and which maie doe him good ſtede and ſeruice in the life to come. So ſhal it come to paſſe, that the thing which in caſe it

And the lorde commended the vniuſte ſtewarde beecauſe he had doen wiſely.

The Lorde Ieſus praiſed the good policie of the ſteward, though the man ⁊ his acte were wicked.

For the children of this world are in their naciõ wiſer then the children of lighte.

Men are more diligent and forecaſtyng to prouide for worldly thinges, then others for heauenly thinges.

And I ſaie vnto you: make you frendes of the vnrighteous Mammon.

Make you frendes of the wicked Mammon.

Whoſo helpeth an Euangeliſt ſhal haue the reward of an Euangeliſte.

An Euangeliſt, what it is.

That whan ye ſhal haue nede, thei maie receiue you into euerlaſting habitacions.

An happie exchaunge it is, for tranſitorie thinges to haue eternall.

Worldly goodes folowe not theyr maſter whã he departeth out of this worlde.

Goodes worldely howe they maye bee beſt beſtowed.

C

be horded vp and hidden, maketh a man vnrighteous and thral to many cares: theſame if it be laied out and beſtowed in doing charitee, ſhal be an inſtrument of Euangelical righteouſneſſe, while both he that is a miniſtre of the goſpel, is relieued with neceſſaries, and a reward cometh to the geuer with a larger encreaſe of intreſſe.

The texte.

*Math. vi.

¶He that is feithfull in that which is leaſte, is feithful alſo in much. And he that is vnrighteous in that leaſte, is vnrighteous alſo in muche. So than if ye haue not been feithfull in the vnrighteous Mammon, who will belieue you in that whiche is true? And if ye haue not been feithfull in an other mannes buiſineſſe, who ſhall geue you that which is your owne? *No ſeruaunte can ſerue two maiſters: for either he ſhall hate the one and loue the other: or els he ſhal leane to the one and deſpiſe the other. Ye cannot ſerue God and Mammon.

God accompteth not him a good ſtewarde of his godly giftes and riches, that doth not bountifully beſtowe thē to the behouſe of his neighboure.

D

He that is faithfull in that which is leaſt, is feithfull alſo in muche.

All that euer we haue, is the Lordes and not oures.

Worldly goodes are neither proper nor continuall vnto vs.

Worldly richeſſe are a ſore let to the bliſfull ſtate of manne.

Worldly richeſſe are not to be called goodes.

Onely the richeſſe of the ſole are true richeſſe and oure owne, and howe oure owne.

Whoſo, as a ſteward, hath the diſpoſing and beſtowing of a mortal mans goodes, is by none other meanes eſtemed to be feithfull ⁊ truſtie: but if he maie be found after a veraie pinching ſorte to beſtowe that he is put in truſt withal. But contrariewiſe god, (who is riche for and towardes al creatures,) would faine haue it moſt boūtifully laied out, that he hath purpoſely deliuered out of his handes to bee euerie where diſtributed: and taketh him for an vntruſtie ſeruaunte, whoſoeuer kepeth to himſelf as his owne propre goodes, that the Lordes wille and mynd was to be made common to all people, as often as the neceſſitee of yͤ neighbour doeth ſo require. Therfore, whoſo in diſpoſing a thing of the leaſt value poſſible, behaueth himſelfe otherwyſe then his moſte liberal maiſter would haue him: ſhal he not ſeme a perſone vnworthie to whoſe honeſtee or credite his maiſter ſhould committe the diſpenſacion of higher thinges? All that euer we haue is the lordes ⁊ not oures: corporall richeſſe, and whatſoeuer this worlde produceth, is the onely bounteous goodneſſe of God. The doctrine of the goſpel, and the other goſtely giftes, are the goodes of almightie God, not for any ſuche purpoſe geuen vnto vs, that our ſelfes and no mo ſhould haue the fruicion of the ſame: but to beſtowe them like good ſtewardes, to the vtilitee ⁊ profite of our neighbour. But thus much oddes there is betwene thoſe two ſortes of goodes or treaſoures, that ſuch thinges as pertein to cōforting or cheriſhing of the bodie (becauſe thei bee without vs and not in vs) thei neither be our proper own, nor continuall vnto vs. Thei are the goodes of the world rather then ours. Moreouer becauſe thei haue but an outward ſhew ⁊ apperaūce of felicitee after the world, (wheras in verai dede, thei are a ſore lette and hindreaunce to the happie or bliſſeful ſtate of man), thei be not the thing neither, that thei are named to bee. For they are named goodes, wheras in verai dede they are the thinges which bring a man to the ſtate of extreme miſerie ⁊ wretchedneſſe. The richeſſe therfore of the mind and ſolle, are the true richeſſe in dede, and richeſſe that may be called our own: not as though we wer not bound to God for them, but becauſe they leaue not their poſſeſſour in the life to come, at leaſtwiſe if a man vſe them nowe in this preſent life as he ought to dooe. And lyke as in a common weale no man is auaūced to yͤ head office of gouernour, as Maiouraltie or ſuch others, except he haue firſt in the roume of Counſtable, and in ſuch other inferiour offices, ſhewed a ſaumple of his perfect honeſtie ⁊ vprightneſſe: and as in a priuate familie the diſtributing of precious thinges is not committed, but to ſuch an one as hath euidently ſhewed himſelf feithful tofore in matiers of leſſe weight: ſo dooeth the lorde teache vs, that the diſpenſacion and beſtowing of the richeſſe Euangelicall, (whiche

onely and

He that beſtoweth not well his worldly goodes, ſhall not haue committed to his credite the beſtowing of the richeſſe Euangelical.

* Whoſo cā not ſette worldly richeſſe at naught, will not ſincerely diſtribute the richeſſe of the ſoule.

And he that is vnrighteous in the leaſt, is vnrighteous alſo in muche.

A onely and none elles are true richeſſe in dede, and our propre owne,) is not to bee putte to the credite and truſte of ſuche an one, as hath nothyng faithfully diſtributed money, beeyng a thyng, as moſte vileſt of al, euen ſo beyng an other mannes, and none of his owne. * For whoſo cannot ſette worldly richeſſe at noughte, will not ſyncerely diſtribute the richeſſe of the ſoule. And the Lorde ſtill beating ſuch thinges into the myndes of hys Diſciples, ſaied: Whoſo is faithfull in a thyng of leaſt value, it is a verai great likelyhood, that the ſame will bee faithfull in a great matier too. And again he that is vniuſte in a litell thyng, will bee vniuſte in a great matier alſo. For that man, whoſe hearte the care of a thyng nothyng woorth in the world maie bee hable to moue to dooe amyſſe: will muche ſooner with a greatter occaſion bee drawen to dooe amiſſe. That if in the wicked Mammon, that is to ſaie, in falſe richeſſe, and goodes gotten with falſehood (as commonly in veray true dede it is,) ye ſhall not ſhewe your ſelfes feithfull to the Lorde, who hath deliuered you the ſame to bee diſburſed and diſtributed abrode: what man will committe vnto you the beſtowing of the true richeſſe of the minde? And if in a thing of an other mannes, whiche cannot perpetually continue with any bodie, ye haue been nothing truſtie: who will putte in your handes ſuche a thyng as myghte perpetually in tyme to come bee your owne? And a lighter offence and treſpace dooeth he, whiche vnfeithfully handleth the richeſſe of this worlde: then he whiche vnfeithfully diſpenſeth the treaſoures of the Ghoſpell. B The kyngdome of GOD requireth to haue all the wholle man. And the mynde, it requireth to haue free from the loue of all worldely thinges. Neither is it for any man to attempt or goe about to make a medley of the world and the Ghoſpel together, which ghoſpel is the kingdom of heauen. * For if no man can be a ſeruaunt common and indifferent vnto two maiſters at once, (becauſe that ſcarcely any two men doe ſo well agree within themſelfes, that one ſeruaunte is hable with hys due attendaunce to ſatiſfie them bothe at once, but that the one or the other ſette at naughte, he muſt of force be compelled to ſticke to the one of them alone:) how muche leſſe can ye be hable to ſerue God and Mammon bothe at once, being maiſters ſo ferre diſcording the one from ẏ other, that there is not ſo much as any one poinct wherin thei agree? And ſeruaunt vnto Mammon is that man, what euer he bee, that ſetteth a great piece of hys heauen in richeſſe: and for that cauſe laboureth with all earneſt applying of his mind, to geat verai great aboundaunce, and the ſame to vphold, maintaine, and encreaſe, whan it is gotten. And ſuch an one leapeth for ioy, whan his ſubſtaunce multiplyeth, and is ſore vexed in his hearte, if it be taken awai from him by any miſfortune. And ſeruaunt to God is he, who either ſhaking of from him the goodes of this worlde, or elles poſſeſſing them, as though he poſſeſſed them not, dooeth with al earneſt applying of himſelfe, goe aboute the prouiſion of the thynges, whiche make to euerlaſting ſaluacion.

A lighter offence it is vnfeithfully to handle the richeſſe of this worlde, thē vnfaithfully to diſpenſe the treaſoures of the goſpell.

No man can ſerue twoo maſters.

There is not a medlei be made of the worlde and the goſpell together.

* No man can ſerue two maſters at once.

Ye can not ſerue God and Mammon.

What perſons are ſeruauntes to Mammon.

What perſons are ſeruauntes to God.

The texte.

¶ And theſe thinges heard the Phariſees alſo, which wer couetous, and thei mocked him. And he ſaied vnto them: Ye are thei whiche iuſtifie your ſelfes before men: but God knoweth your hertes. For that which is highly eſtemed emong men, is abhominable in the ſight of God.

All the wordes and talke afore going, (though it wer ſpecially ⁊ purpoſely ſpoken to ſuche as beleued themſelfes poſſible enough to bee

Chriſtes diſciples, though thei wer charged and loden with the carefulnes of richeſſe) the Phariſees alſo did heare, whoſe heartes, beeing as it wer old bottels, could not hold ne receiue this newe muſte of the doctrine Euangelical. *For thei wer couetous and gredie, not onely of money, but alſo of glorie. Thei wer haulte minded, and fierce, and men that would be auēged of euerie matier. Therfore thei ſkorned the doctrine of Jeſus, who moued men to charitable liberalitee, to not caring for to bee auenged, to the not paſſing on glorie, ne on their life neither. And certes this world alſo hath, & euermore ſhal haue his Phariſeis, who truſting to their own force, wil haue in deriſion the doctrine of humilitee, of fauour in pardoning offences, of tractableneſſe, & of liberalitee. A mouth enured & accuſtomed to the ſoure turned wine of worldly wiſedom & policie, abhorreth frō this heauenly muſte. And maie it one daie pleaſe god to vouchſalue whan he ſeeth his time, to dampe ẏ taunting mockes of ſuch perſones, likewiſe as at this preſent he did ſharply reproue theſe Phariſees being ſcorners, whan he ſaied to thē in this wiſe: Ye ſwelle in pride with the vain countrefaictes of goodneſſe, ſetting furth your peincted ſheathes in the face of men, who eſteme a man of his richeſſe, of his gay apparel, of ẏ obſeruacion of ceremonies: & of ſuch kind of thinges doe ye purchaſe vnto your ſelfes alſo a laude and praiſe of holines, where in verai dede ye are neither riche, nor holy, nor in happie or bliſful ſtate, nor yet great men. For god, who onely ſeeth & beholdeth your hertes, eſtemeth a man by the verai goodes of the ſolle. And ſuch a man & none other is riche, who is riche beefore God: he is iuſt, that is iuſt in ẏ ſight of god: that man is great, who being litell in his own eſtimacion, is great by the iudgemēt of god. *For moſt commonly it chaunceth, ẏ ſuch a thing as to men ſemeth ſome high matier, and to bee had in high veneracion, is with God reputed a thing abhominable.

*The Phariſeis not onely couetous of money, but alſo ambicious of glory.

The Phariſeis ſkorne Jeſus doctrine, and he reproueth them.

This world alſo hath & euer ſhall haue his Phariſeis that will ſkorne the doctrine of humilitie, &c.

The Phariſeis ſought the praiſe of holines before men.

God eſtemeth a mā by the goodes of the ſolle, contrarie to the worldes iudgemēt.

Suche a man onely is riche, that is riche afore GOD, &c.

*Some thinges that men do highly eſteme, God reputeth abhominable.

C And theſe thinges hearde the Phariſeis alſo, which were couetous, and they mocked him.

And he ſaid vnto them: ye are they which iuſtifie youre ſelues before men.

But God knoweth your heartes.

D

¶The law and Prophetes reigned vntil Iohn, and ſens that time, the kingdom of God is preached, and euerie man ſtriueth to goe in. *Eaſier is it for heauen and earth to periſhe, then one title of the lawe to faile. *Whoſoeuer forſaketh his wife, and marrieth an other, committeth aduoutrie. And he whiche marrieth hir that is diuorced from her houſband, committeth aduoutrie alſo.

The texte. Math. xi. *Eſai. xl. Math. v. *Mat. xix. Marke. x.

Ye doe yet ſtil hold the rind of the lawe faſt in your teeth, and ye glorie in the ſhadowes of thinges: wheras now the kernel within is to be opened, that ẏ light of Euangelical trueth ariſing, maie on euerie ſide driue awai al ſhadowes. Ye muſt nowe diſacquainte and eſtraunge your ſelfes from the ſoure old wine of Moſes lawe, and drinke in the newe muſte of more ſoūder doctrine. The figures of the law had their time: What ẏ holy ſayinges of the Prophetes did promiſe, had alſo a time of looking for it. But figures ceaſe now that ẏ trueth hath appered furth: neither is prophetical promiſing any longer to be looked for, now ẏ the thing whiche thei had promiſed, is in verai fact perfourmed and geuen. From ſhadowes ye muſt goe foreward and growe to the veritee. And frō the feith of the promiſſes, ye muſt growe vp to the loue of the thing being now ſent and geuē in dede. John was (as ye would ſaie) a marching bordre, or a particion diuiding and ſeuering the law with his figures, and the Prophetes with their promiſſes, from the ghoſpell: whiche ghoſpell dooeth in verai facte and dede geue, aſwell that the lawe had with his figures ſignified and appoyncted, as alſo that the Prophetes beeing enſpired with God, had promiſed ſhoulde come. John preached that the kingdome of God was alreadie come.

Now that Chriſte and the ghoſpel are come, the lawe & the Prophetes both ceaſe.

The lawe and Prophetes reigned vntil John.

John Baptiſte a marching bordre or particion betwene the lawe & prophetes, and the ghoſpell.

And

A And that verai thing forſouth it is, whiche the lawe had in ſhadowes marked out: & that verai thing it is, which ẏ Prophetes ſolẽnely ſpoke of afore. And ye ſee the thing ſelf to bee agreable to Johns preaching. For euer ſens his time, the kingdom of god is continually preached vnto al people: & many doe with glad hertes gredely take the bliſfull and heauenly newes. Thei drinke muſte, thei take the doctrine of god, thei contemne earthly thinges, & growe riche with goodes and treaſoures heauẽly. Thei caſt money awai from them, but thei worke miracles: thei haue no armour ne weapõ, but thei caſt out deuils. Thei are not men of wealth or richeſſe, of power, of glorie & renoume in worldly eſtimacion: but in humilitee, in tractableneſſe, in pacient ſufferaunce, in charitable geuing, & in the other goodes of the minde, thei are in verai true dede, both riche, and men of power, & alſo ful of glorie in the ſight of God. And the high pathwai vnto this felicitee, is ſhutte vp from no man. That if ye Phariſees wil not vouchſalue to ẽtre, others wil preuent you, & take vp your roumes: the Gentiles wil entre in, and al the nacions of the world wil entre in. Thei cannot be kept out nowe that the doore is ſet open: they breake in by plain force & violence, if they be not receiued in. Ye ſee publicanes, ſouldiers, ſinners, & harlottes, how thei come renning thither. Theſe ſortes of people deſpiſing al that euer thei are oweners of, contẽning al volupteous pleaſures of this world, truſting to the promiſes of the goſpel, doe with al their hert applie thẽſelues to ẏ true goodes of the mind: & wheras ye ſtand without doores (whoſe partes it had been firſt of al others to entre, yea & alſo to bring in others which would entre:) thei whõ I haue reherſed, doe through the ferventneſſe of feith, through their promptneſſe of minde, breake in whether we wil or wil not. And ſuch kind of violence doeth the kingdome of heauen loue. Neither is there any cauſe why for the affectionate louers of the lawe, to make ſuch a great crying out, that the law is now abrogate, that the prophetes are now aboliſhed. Nai thiſſame is not an aboliſhing of the law, but an accompliſhing and a perfeicting therof. For mothers dooe not vſe to make wepyng and wailling that their ſonne is loſt, whan he is of a boye weared and growen vp to be a man. Now a verai great poinct of foly it wer, for one to enbrace in his armes, the countrefait portrature of a man, whan he mai enbrace the verai mans ſelf who was ſo portured out: and no leſſe poinct of foly to ſpeake to ẏ maker of a promiſſe, to perfourme his promiſſe, whan one maie be ſure (if he wil) to haue preſently in his handes, the verai thing ſelf that was promiſed. The thing ſelf than muſt be compared with the image, and in caſe thei doe agree the one with the other, than acknowlage thou the thing that hath been ſet out in ſhadowes, & enbrace thou that is perfourmed and geuen in fact. If the prouſe of the thinges doe agree with the promiſſes of the Prophetes: diſcharge them as true mẽ of their promiſſe, & enbrace thou that is truely perfourmed & brought to effecte. And ferthermore, if thou ſee with thine yies right many thinges to haue come to paſſe, which wer marked out by the ſhadowes of the law, (for the lawe is ſpirituall and ghoſtely,) if in a great maignie cauſes, the ende and prouſe of the matier bee aunſwerable to the olde and auncient foreſayinges of the Prophetes: than belieue thou that al the other thinges alſo ſhal with ſemblable aſſuraũce be perfourmed in time to come, whatſoeuer the lawe and the Prophetes haue ſaied, ſhal herafter come to paſſe. What in the lawe was carnall and groſſe, the

ſame

And ſens that time the kingdome of God is preached.

The bliſfull ſtate & dignitee of ſuche as receiue the ghoſpell truely.

And euery man ſtriueth to goe in.

The high path waie to the felicitie of the goſpel, is ſhutte vp from no manne.

The fruites of the goſpell.

B

The goſpel doth not abrogate the lawe, but perfeicteth the lawe.

The lawe is ſpirituall and ghoſtly.

ſame geueth place to thinges of more perfeccion: but what in the ſame is ſpiritual, that ſame not onely is not abrogate or fordoen, but alſo is brought to his iuſt & ful perfecciõ. For yͤ law permitteth to the wedded houſband vpon geuing his wife a teſtimonial of hir diuorcement, that he maie putte his wife awaie from him, and bring an other newe wife home in hir ſtede: but by the law of the goſpel, whoſoeuer refuſing his true wedded wife, marieth an other, dooeth committe aduoutrie. And he that marrieth the woman diuorced committeth aduoutrie. For neither of the men hath his own wife, nor neither of the weomen hir own houſband. And aſwel the common reaſon of nature, as alſo Euangelical ſinceritee, doeth in al earneſt wiſe require perpetuall amitee without any breache, and an vnion not poſſible to be diſſolued or plucked in ſondre, not onely in matrimonie, but alſo in al frẽdſhip. Neither is there any occaſion or ground why any ſhould find cauillacions, that the doctrine of the goſpell is repugnaunt to the thinges preſcribed by Moſes. For Moſes in conſideracion of your hardnes of hert, durſt not preciſely require of you the thing that he rather wiſhed, then conceiued any hope of: and ſore againſt his mind, did he leat you haue diuorcement at your willes, leſt if it had been denied, your hatred againſt your wiues woulde haue braſt out into ſome more furious and cruel dedes of miſchief towardes them. He therfore which requireth that is of more perfeccion, dooeth make vp the lawe, and not abrogate the lawe: as a father is not contrarie to himſelf, if the ſame hauing a great while afore been ſomewhat with the tendereſt ouer his ſonne to leat him haue his own bridle while he was of tendre age, doe require more of him whan he is come to ful age, then he did require of him before. And as for this I aſſure you of, (and ſaie I tolde it you:) that both the ſkie & the earth (and yet is there nothing that ſhal longer endure then thoſe two,) ſhal yet both of them ſooner paſſe, then any one litell iote or title of the lawe ſhal periſhe, but that al be perfourmed, whatſoeuer hath been foreſaied or prophecied: ſo verai true it is, that I am not come to bee an aboliſher of the lawe.

C

Diuorcement whether it bee lawefull or not by the Ghoſpell.

Whoſoeuer forſaketh his wife, and marieth an other, committeth aduoutrie: and he which marieth her that is diuorced. &c.

Moſes permitted diuorcemente onely for the hardnes of hearte of the Iewes.

D

Both heauen and yearth ſhal ſoner periſhe, then one iote of the lawe faile.

Eaſier it is for heauen and yearth to periſhe, then one title of the lawe to faile.

Chriſte came not to aboliſhe the lawe.

¶There was a certain riche man whiche was clothed in purple and fine white, and fared deliciouſly euerie daie. And there was a certain begger named Lazarus, which laie at his gate ful of ſores, deſiring to be refreſhed with the crummes which fel frõ the riche mans bourde, & no man gaue vnto him. The dogges came alſo and licked his ſores. And it fortuned that the begger died, and was carried by the Aungels into Abrahams boſome. The riche man alſo died, and was buried. And being in hell in tormentes, he lift vp his yies, and ſaw Abraham a ferre of, and Lazarus in his boſome, and he cryed and ſaied: father Abraham haue mercie on me, and ſende Lazarus, that he maie dippe the tieppe of his finger in water, and coole my tongue, for I am tormẽted in this flame. But Abraham ſaied: ſunne *remembre that thou in thy life time, receiuedſt thy pleaſure: and contrariewiſe, Lazarus receiued peine. But now is he comforted, and thou art puniſhed. Beyonde all this, betwene vs and you there is a great ſpace ſette, ſo that thei which would goe from hẽce to you, cannot: neither come from thence to vs. Then he ſaied: I praie thee therfore father, ſende him to my fathers houſe (for I haue fiue brethren) for to warne them, leſt thei come alſo into this place of torment. Abraham ſaied vnto him: Thei haue Moſes and the Prophetes, leat them heare them. And he ſaied: Nay father Abraham, but if one come vnto them from the dead, thei wil repent. He ſaied vnto him: If thei heare not Moſes and the Propheres, neither wil thei beleue, though one aroſe from death again.

The texte.

*Luke. 16.

Nowe becauſe the Lorde Ieſus, vnder a parable of a wilie ſteward a litel afore by him propouned, had exhorted men to exerciſe charitable liberalitee towardes the nedie, to the ende the ſame parties whom we comforted here, might after thys life receiue vs into euerlaſting habitacions, Xtations, at what time thei by a cõtrary chaunge and courſe of thinges, ſhal be plenteouſly endewed with al good thinges, and the riche, who had their heauen afore here in this worlde, ſhall lye in peines and bee tormented with all extremities of woe and diſtreſſe: he here (as it wer in a plain picture) ſetteth out an exaumple of the thing, to the entent it ſhould cleue and ſticke the faſter in mennes mindes. There was once (ſaith he) a great riche man, who ſemed to lacke no manier thing to the higheſt degree of fortunate and happie ſtate of this worlde: a manne of great name and much ſpoken of emong men, but of no name at all, ne acquaintaunce wͭ God. This mã wente apparelled in his purple & his veluettes, no leſſe nicely thẽ gorgeouſly. And becauſe he would lacke nothing for the delectacion of his bodie, he would daie by daie haue his delicate fare, and his banquettinges, and would bee ſerued after a portely ſorte and princely, as a man which all in one was a bondeſeruaunt aſwell to ambicion, as alſo to gluttonous exceſſe, and to volupteouſneſſe. There was alſo at that ſame time, a certain begger muche vnlyke vnto this man: that is to ſaie, a felowe of lowe birth, a felowe deſtitute of any acquaintaunce emong menne, but famous and noble afore god. For he had his name euen of the ſtate and caſe that he was in, called Lazarus, becauſe he was a man deſtitute of all worldlye ſtaigh or maintenaunce, and reſted onely on the helpe of God alone. This Lazarus had neither houſe, nor apparell, ne meate, no nor yet proſperous health of his bodie. For he was all ful of ſores and botches B in his bodie, euen ſuche an other in manier, as it is read in ſcripture, yͭ Job was. This Lazarus was lying at the ſaide riche mannes gate, looking that ſome relief ſhould haue been ſent hym of the crommes & ſcrappes, whiche fell from the riche mans table, wherewith to ſwage the gredineſſe of his ſtomake, nowe fretting and gnawing, and as ye might ſaie, euen barking for houngre. The Lazareman beeing full of botches and blaines, might not bee ſuffred to come in, leſte the ſight of him beeing deadly to beholde, might haue been an yie ſore to all the coumpaignie, and might turne the mery chere of all the wholle feaſt, into ſadneſſe: whereas in all other behalfes, it was all neate and finely appoincted. Thou heareſt nowe the pompous pride of welthyneſſe: but emong all this exceſſiue fare, and waſtfull prodigalitee otherwiſe, yet was there ſo muche pinching and nigardſhip toward the neighbour being at yͤ verai poinct to die for houngre: that there might not ſo much as the crũmes and ſcrappes be geuen hym, whan he made earneſte peticion for them: whereas the dogges were fedde there euen paunche full, with great lumpes and whole loaues of good bread. Yea and the dogges dooe euen in the verai teeth lay inhumanitee and vncourteſie to the riche man, ſwimming aboue the eares in his deliciouſneſſe. * For the dogges came and licked the ſores of Lazarus. Who would not haue iudged thatſame riche man to haue been a perfeict exaumple and paterne of moſt welthy & happie ſtate, and this poore Lazaremã to be a paterne of vtter miſery? But felicitee is in no wiſe to be meaſured by ſuch thinges as fortune geueth to mẽ in this life. But in yͤ matier yͭ we now ſpeake of, altogether was ſodainly turned in & out clene arſie verſie. For death hãging ouer yͤ head of euery creature, like as it is vnto * riche folkes an ende of al ſenſual pleaſures: ſo vnto thẽ which liue in care & woe, it is an end of al ſorowes. For ſo it fortuned yͭ the begger died, & where he was nothing paſſed on ne regarded emõg

men

There was a certaine riche man, which was clothed in purple, and fine white, and fared deliciouſly euery daie.

The parable of diues and Lazarus.

And there was a certain begger named Lazarus, whiche laye at his gate ful of ſores. &c.

Lazarus wherof he had his name, and what Lazarus ſignifieth.

Deſiring to be refreaſhed with the crummes whiche fell frõ the rich mans table. &c.

And no mã gaue vnto him.

*The dogges licked the ſores of Lazarus, but the riche man would not looke on him.

The dogges came alſo, and liked his ſores.

Felicitee is in no wiſe to be meaſured by ſuch thĩges as fortune geueth in this life.

*Death to the welthie an end of all pleaſures, and to the woefull an ende of al ſorowes.

And it fortuned that the begger

men during his life time: as ſoone as he was dead, he was of the Angels carried into the lappe of Abraham. God vouchesalued to ſhewe him thus muche honour, whom the riche man would not vouchesalue to leat be within his houſe. And euen at the verai ſelf ſame time died yͤ ſame riche man too. For death alone being egually indifferent vnto al folkes, teacheth the riche ſorte this leſſon: that thei are men too aſwell as others. And as for the Lazar man had not ſo muche as the honeſtee of burial, to be laied in a graue: but the riche mã was carried to his burial with as great ſolemnitie as might be about a corpſe. But whã thei wer both departed out of this worlde, and the riche man in hel, liyng there in grieuous tormentes, & was no leſſe hardely handeled as wel with yͤ lacke of thinges delectable, as alſo with the aboundaunce of al kindes of euils, then he had during his life time cheriſhed himſelf nicely and deintily: at laſt lifting vp his yies, he ſaw Abraham a great waie of: he alſo eſpied Lazarus and knewe him of olde, whom he had ſuffred afore to lie as an abiect at his gate, and ſaw him in Abrahams lappe taking the full fruicion of moſt perfeicte quiete and conſolacion, in yͤ moſt ſwete and tendre enbracing of theſame his moſt holy father. For Abraham acknowlaged him for his ſonne, whom the riche manne would not vouchesalue to acknowelage for a man. The ſight of an other mans bliſſe in heauen, was to him an encreaſe of his tormentes. And here in this caſe the riche man being in vain become a faire mouthed crauer & a begger, cried with a pieteous noiſe: O good father Abraham, haue thou pietie and compaſſion vpon me, & ſend Lazarus to diepe but euen the tippe of his finger in yͤ water, that he maie but euẽ ſo much as once coole my tongue with one litell droppe and no more, ſo ſore am I tormented in this burning fier. To whom Abraham aunſwered: Sonne, the cooling & refreaſhing which thou doeſt now ouerlate make petició for, thou ſhouldeſt wͭ refreaſhing of thy poore neighbour haue purchaced for thy ſelf whan thou wer liuing. But at yͤ time thou thinking thy ſelf wel with the preſent thinges of yͤ worlde, which thou haddeſt thã, wouldeſt not vouchſalue ſo much as with yͤ crũmes of thy table to relieue Lazarus beeing than readie to die for houngre. Know thou now the courſe of thinges to be rightfully chaũged. This muſt thou knowe, (if thou bee diſpoſed to call to thy remembraunce,) that in thy life time thou receiuedſt thy full pleaſures, & Lazarus contrariwiſe paſſed ouer al his eiuils, & miſſehappes in his life time. Now altogether turned vpſide down, he here after manifold affliccions paciently ſuffred, is refreaſhed: & thou after all delicious ſenſualitee wherwith thou haſt naughtily taken thyne owne pleaſure, art woorthilye tormented. Thou turnedſt thy face from the Lazare being ful of ſores, and biddeſt awaie with him out of thy ſight, whereas for thine owne parte thou wer all in thy ſwete ſauours and perfumes: and now is he in mine armes, ſmooth & clere ſkinned frõ top to toe. Thou wouldeſt not vouchesalue to leat him come within thy houſe: and I am content to haue hym ſitte in my lappe. Thou diddeſt neither with meate ne drinke refreaſhe him being in extreme penurie: & now is he refreaſhed with eternall reſt, which knoweth no vexació of hoũgre ne thirſt. And with what face dooeſt thou at his hande aſke refreaſhment of cooling thy mouth, ſeing that he not verai long ſence, could obteine no refreaſhing at al of thee? In caſe yͤ haddeſt cladde him whã he was naked: yf thou haddeſt fedde him whã he was hoũgrie: if thou haddeſt geuẽ him

drinke

Lazarus being deade was carried by the Aungels into Abrahams lappe.

Death taketh as wel the riche as the poore.

The peticion of the riche man out of hel to Abrahã.

The aunſwer of Abraham to Diues lyyng in hell.

C

died, & was carried by the Angels into Abrahams boſome.

The riche man alſo died, & was buried.

And being in hel in tormentes, &c. he cryed, & ſaide: Father Abraham, haue mercy on me, and ſend Lazarus, that he maie, &c.

D

Sonne remembre that thou in thy life time receiuedſt thy pleaſure, & contrariewiſe, Lazarus receiued peine. But nowe is he coumforted, and thou puniſhed.

drynke in his thirſt: yf, whan he laie without thy gates, thou haddeſt gathered him into thy houſe: yf thou haddeſt dooen ſome cure on hym beeyng all full of ſoores: he would nowe again obteine ſome coumfort for thee, and ſome releaſſe of thy tormentes, and would receiue thee again on his partie into his brotherhoode and coumpaignie. Thou wreatched myſer, where is now thy fine ſilkes and thy purple? where be thy perfumes? where be thy feaſtinges and banquettynges? where is thy pipyng and daunſyng? where bee ſo manye thy pleaſures mixte with ambicion and vaine glorie? Whyle thou were aliue, no kinde of wine could pleaſe thee for being cloied with them, ſo great was the deliciouſnes of thy mouth, neither wouldeſt thou al the while ſo much as geue a litell water to Lazarus being thirſtie: and now thou canſt not obteine, no not ſo muche as a poore droppe of water to refreaſhe the ſcalding heat of thy toungue. In ſtede of thy galaunt mainours which thou haddeſt than, thou haſt nowe the derke doungeon of hell: for thy delicate paſtimes, euerlaſtyng peine: for thy ieſtinges and ſonges, cõtinuall weping and howlyng. And ſo muche the more paſte remedie is your extreme diſtreſſe, that an huige great gaping hole dooeth kepe vs and you a ſoondre, in ſorte, that yf any would goe from hence thither where ye are, and help you, thei cannot: nor yf any of you would aſſaie to come vp from thence hither, he cannot, now that by the iudgemente of God (whiche cannot be chaunged,) there is vnto all ſortes their due B place limited for them to remaine in. In the lyfe ſeaſon, there was a time to refreaſhe the neighbour by dooing good turnes and pleaſures one man to another, and to be relieued the one of the other again: now is it ouerlate here to wil or deſire, that cannot poſſibly be doen. In thy delicate pleaſaunt paſtimes, thou wouldeſt nedes bee alone with ſuch as thou were thy ſelfe: but Lazarus, and ſuche others as Lazarus was, thou wouldeſt not ſuffer to come once in thy coumpaignie. And nowe art thou againe ſerued of the like ſauce for thy labour. Whan Abraham had this ſpoken, the riche man being putte of from all hope that himſelf ſhould obteine anye relief, is deſirous at leaſt wiſe to prouide ſome good waies for certaine brethren of his, which he had yet aliue: leſt that if thei leding their liues after theſame facion, ſhould come into theſame place, the felyng of his peyne and woe, ſhould by ſuche coumpaignie beeing ioygned vnto him, encreaſe: whereas he was in miſerie and extremitee enough alreadie. But he dooeth now in vaine become an humble ſuiter, which tofore vſed to put of from him the Lazareman, whan the ſame made muche crouching & knelyng vnto hym for ſuccour. If ẏ great darke doungeon (ſayeth he) bee a let, that there can no helpe bee miniſtred or dooen to my ſelf, yet thus muche I praye thee, that thou wilt ſende Lazarus to my fathers houſe, (for I haue fiue brethren aliue) that he maie geue warning and aduertiſement vnto them, leſte that in caſe thei folowe my ſteppes, thei ſhall come hither to bee felowes and partakers here with me of theſe woefull ſorowes and peines that I am in. But rather leat them relieue the neceſſitee of the poore, with ſuch goodes as thei haue, & leat them not vſe their riches to the ſenſualitee of the fleaſhe, but to the godly deuociõ of ẏ minde: ne leat them not ſette their fanſie and loue on ſuch thinges as for a ſeaſon are ſwete and delectable in the worldely life: but on ſuche thinges as may purchaſe reſt for euer to endure. Thus ſaid ẏ riche mã whõ ẏ extreme tormentes which he now had experience of, made both

Beyonde al this, betwene vs & you, there is a great ſpace ſette. &c.

Betwene heauen and hel ſo great a diſtaunce there is, that out of the one place to the other is no comyng.

In the lyfe tyme muſte be doen the good that ſhall haue rewarde.

Than he ſaid: I pray thee therefore father, ſend him to my fathers houſe, for I haue fiue brethren. &c.

After death there is no prayers that wil ſerue

Nothing haue the dead to doe with the liuing.

C

an humble ſuppliaunte, and alſo a teacher of others, thoughe it were nowe ouerlate. But after death there is no prayers that will ſerue: ne yet maie a man haue licence to geue ani warning or counſaile. For nothyng haue the dead to dooe with the liuyng. Abraham therefore made hym this aunſwere. It is nothing requiſite that Lazarus bee for any ſuche cauſe as this, called awaie from his quiete reſte. Thy brethren, (yf thei bee diſpoſed to bee honeſt menne, and to dooe wel,) haue Moſes and the Prophetes, leat them hearken to them. For thei in theyr bookes ſpeake vnto all creatures. Than the riche man beyng an hard ſuiter, & an importune peticioner that would not bee ſatiſfied, (yet neuertheleſſe ouerlate,) ſaide to Abraham: O father Abraham, as for Moſes thei will not heare, no nor the Prophetes neither: but if one of the dead might come to them, to bring them ſure and perfeict woorde, how ſore and grieuous tormentes tho perſones doe here ſuffer, which doe there paſſe their liues after myne exaumple, (which al riche folkes for the moſte parte dooe,) thei will emende and frame themſelfes to better rewle and gouernaunce. Hereunto Abraham ſayed: Yea, that thou ſpeakeſt, is the coulourable laying of excuſes of ſuch perſones as are diſpoſed neuer to leaue, ne forſake, that thei doe naughtily and viciouſly loue. The autoritee of Moſes and of the Prophetes is greater with them, thē the autoritee of Lazarus a poore begger ſhould be. That if thei geue no eare ne regarde to them: truely though one ſhould ariſe againe from death to life, thei would not heare him neither. Thā would thei finde ſtoppes and cauillacions, that it were the walkyng of ſome ghoſt, or to be ſome eiuill ſpirite. By theſe woordes did ẏ Lord Ieſus couertely geue a priuie nippe to the vnbelief of the Iewiſhe nacion, who becauſe thei did not in veraie true dede beleue Moſes and the Prophetes, dooe euen yet ſtyll at this preſente crye out againſte Chriſt alſo, being reſtored aliue out of his ſepulchre, and nowe ſitting on the right hande of his father: whereas in verai dede thei would beleue that hath bee dooen of Chriſte, yf thei had truely beleued Moſes and the Prophetes, telling and ſhewing long afore, that it ſhould ſo be. By this parable did Chriſte coumfort his diſciples, who ſhould afterwarde for the loue of the kingdome of heauen, endure and abide many affliccions in this worlde: and by the ſelfſame parable dooeth he feare the Phariſees, the Scribes, the expert lawiers, the prieſtes, the headmen, the riche folkes, the proude ſort, the fierce perilous men, and ſuch as liue to the behouf and commoditee of themſelfes, and no moe: to the ende thei might at leaſtwiſe for feare of puniſhmēt (yf thei would none otherwiſe) refourme their vngodlye life. For otherwiſe it ſhould come to paſſe, that thei ſhould there an other daie bee mocked again: whiche here in this worlde wer mockers and ſcorners of Chriſt, whan he called them to better waies.

Thei haue Moſes and the Prophetes.

But if one come to them from the dead, thei wil repent.

Thei that wyl not beleue Moſes and the prophetes, that is holy writte, wil not beleue neyther, though one ſhoulde come from the dead to tell them.

D

If thei heare not Moſes and the Prophetes: neyther wil thei beleue though one aroſe from death again.

The. xvii. Chapter.

¶He ſaide vnto his diſciples: It cannot bee, but offenſes will come. Neuertheleſſe *woe vnto hym through whō they come. It wer better for him that a milſtone wer hanged about his necke, and he caſt into the ſea, then that he ſhould offende one of theſe litell ones. Take hede to youre ſelfes. *If thy brother treſpaſſe againſte thee, rebuke him: and if he repente, forgeue him. And thoughe he ſynne againſte thee ſeuen times in a daie, and ſeuen times in a daie turne again to the, ſaying: it repenteth me, thou ſhalt forgeue him.

The texte.

*Mat. xviii.
Marke. ix.

*Leui. xix.
Eccl. xix.
Mat. xviii.

Now,

A

NOw, ſo was it decreed by the heauenly father, and ſo was it expedient for the ſaluaciõ of mankind, that the proude Phariſees ſhould be offẽded with the weakeneſſe of the humain bodi and nature, which the Lord had takẽ: and that the ſame Phariſeis ſhould puniſhe him with affliccion, yea and alſo ſhould putte hym to death, being in fourme of pouertee and of lowe degre, and beeing broughte in fourme of mekeneſſe and humilitie: and that thei ſhould alſo be in minde to ſhewe neuer a whit more of mercie or fauour to his diſciples neither, if thei folowed the ſteppes of their maiſter. But as the vnbeliefe of the eiuill diſpoſed and vngracious ſorte, dooeth wrappe the godly in affliccions: ſo is ẏ pacient ſuffreing which the good men haue in them, an occaſion of the greatter damnacion to the eiuill. But yet neuertheleſſe, God vſeth the malice of ſuche, ferre otherwiſe thẽ thei meane it, to the benefite of the wholle world. Jeſus therfore ſaith vnto his diſciples, emong whõ was Judas (* who was afterward to be the cauſer ⁊ firſt beginner of offenſe, that is to ſaie, of ſlaundre and grutche of conſcience,) and an occaſioner to betraie Jeſus vnto death, beeing a man after the worldely eſtimacion ſelie ⁊ of lowe degre. Albeit the wickedneſſe of the ſaid Judas made the redẽpcion of the worlde the ſooner to come: and his damnable ende was an holſome enſaumple to all creatures. It cannot be auoided ne choſen (ſaieth Jeſus) but that offenſes muſt and ſhal happen: but yet is that none excuſe to him, through whoſe default ſuch offenſe of cõſcience ſhal ariſe. For it wer a great dele more expedient for ſuch an one, to be caſt headlõg into ẏ ſea, with a great lidger milſtone tied about his necke,

B

thẽ to be an occaſion of ſuch ſlaundre or offenſe to one of theſe that are ſuch litel tendre ones to the worldward. For thei haue God to bee an auenger of their cauſe: who thinketh himſelfe to be hurted in the ſame litel ones, whã thei are hurted. And a leſſe myſauenture it is for a mã to endure puniſhemente here in this world, (bee it neuer ſo ſharpe,) thẽ by offendyng the cõſciences of litel ones, whõ God loueth, wilfully to ſeke and procure euerlaſting tormentes in hel. Beware ye therfore. It lieth not in you to auoide, but that ſuch ſlaundres of conſcience ſhall ariſe: but it is your partes to beware that none ſuch ariſe through your faulte or occaſion. And the beſt waie or meane how for you to auoide that no ſuche offenſe of conſcience maie bee imputed to you, is, if not only ye ſhall not geue any occaſion of ſlaundre or offenſe of conſcience to any body through your fault: but alſo if any ſuch thing be miniſtred vnto you by others, that thã ye either wipe it clene awai through your mildeneſſe, or els ſuffre it with your good exaumple of pacience, ⁊ in no wiſe doe the like to any of them again. For ye ſhal haue vexacion ⁊ vproares ariſe againſt you, not at the handes of the wicked ſort only: but alſo beeing, as ye are, mortal men made of fraill metalle, ther ſhal euen emong your ſelfes many tymes ariſe offenſes ⁊ treſpaces, which ye muſt remedie with brotherly ⁊ charitable admonicion: whoſe propretee and condicion is, neither to bewraie or diſcloſe the offendour, if there maie be any reformacion in him, and yet to haue pardon readie for him, in caſe he repente and bee willing to emende. If therefore it ſhal by any chaunce happẽ, that thy brother haue committed any treſpace againſt thee, dooe not winke at the fault as though thou kneweſt it not: leſt the letting of it ſo to eſcape vnſpoken of, maie be to the other

He ſaied vnto his diſciples: It can not bee but offenſes wil come.

Neuertheleſſe woe vnto hym throughe whom thei come, ⁊c.

Take hede to your ſelfes.

If thy brother treſpace againſt thee, rebuke hym.

It was expedient for the ſaluacion of mankynde, that the Phariſees ſhould miniſtre vnto Chriſte ſuch affliccions as thei did.

As the vnbeliefe of the eiuil doth put the good men to affliccion: ſo doth the paciente ſuffering of the good, encreace the damnacion of the others.

God vſeth the malice of the euill ſorte to the benefite of the worlde.

* Judas the cauſer and firſt beginner of offenſe.

To be an occaſion of offence of conſcience at Chriſte, what a grieuous ſinne it is.

Howe to auoide geuing of any offence of conſcience.

The ordre of brotherly charitie, when one treſpaſeth againſte an other.

Offẽdours maie not be let ſlip vntolde of their faults.

an

C

an occaſion of more boldeneſſe eſtſones to dooe the like. But plaie thou the feithful phiſician, that is to ſaie, ſhewe thou him his diſeaſe with a light chiding in ſecrete, to the ende he maie be refourmed with beeyng aſhamed of that he hath dooen. He wil ſooner heare a frendely man ẏ ſhall tell him of his faulte, then a troublous or brablyng accuſer, whõ he muſt repute and take for an open enemie. For ſuche is the nature of mã, for the moſt part, ẏ he wil with a better wille ſet himſelf in a ſtaigh and quiete by good aduiſe and counſail, then he wil yelde to bee ouertroden with wronge. It cannot but appeare to bee a great poyncte of ientilneſſe, whan one ſecretely telleth a body of his faulte: but he that openly detecteth a man, and requireth to haue hym puniſhed, ſemeth not to be of any ſuche minde, or wille, to cure his brothers ſore: but rather to notifie and publiſhe the ſame, to his diſhoneſtee and open confuſion. That in caſe thy brother beeing told of his faulte by thee, ſhall emende and acknowelage his offenſe: leat forgeueneſſe bee readie, whiche maie familiarly and louyngly receiue him again, as ſoone as he is refourmed: and ſo ferre be thou from once thinking how to redreſſe it by auengemente, that thou ſaue the parties honeſtee alſo as much as in thy power lyeth. That if the ſame partie through humain frailtie ſhal eſtſones be fallẽ in relapſe of the ſame or an other ſuch like offenſe: yea althoughe he treſpace againſt thee ſeuen times in a daie, ⁊ than dooe ſeuen times in a daie repent again, and earneſtely appliyng himſelf to pacifie thee, ſhal ſaie: I haue dooen amiſſe, I am ſorie for it, forgeue me: forgeue thou him the faulte from the botome of thy herte. This ientilneſſe of forgeuing ⁊ releaſing one an others offences and treſpaces, ſhall after a much better ſort mainteine peace and concorde emong you, then mutual requiting of one ſhrewed turne or diſpleaſure for an other.

A manne wil rather be ſteighed by good aduiſe, then he can abide to be ouertroden with wronge.

Forgeue treſpaces to thy brother emendyng his faulte.

And if he repente, forgeue him.

And though he ſinne againſt thee ſeuẽ times in a day. ⁊c

Concorde is better conſerued by mutuall forgeuing, thẽ auengeing.

D

And the Apoſtles ſaied vnto the Lord: increace our faith. And the Lord ſaid: *If ye had faith like a graine of muſtard ſede, ye ſhould ſaie vnto this Sicamine tree: pluck thy ſelf vp by the rootes, and plant thy ſelf in the ſea, and it ſhoulde obeie you.

The texte. *Mat. xviii. and. xxi.

The Apoſtles, becauſe thei wel perceiued by theſe ſayinges of Jeſus, that faith is the fountain of all Euangelical vertues: whiche faith the Lord did ſo diligentli require in thẽ, as a thing neceſſarie if thei ſhould be hable to worke miracles: which faith he did ſo many tymes allow ⁊ commend, yea euẽ in mani aliens too, that wer not borne in Jewri: which faith could obtein any manier thig what euer it wer: ⁊ through which faith euen their own ſelfes alſo had put awai ſoondrie diſeaſes from men, ⁊ had caſt out deuils: and becauſe thei knewe and remembred well, ẏ onely through defaulte and want of faith in them, it had happened, that thei could not deliuer a certain perſon afore, being poſſeſſed with a dumme deuill: (Albeit one ſhal not bee a fitte man for ẏ other neceſſarie preceptes of the ghoſpell neither, onleſſe he haue conceiued an vndoubted faith and truſt in his hert: For whan wil he deſpiſe the ſenſual pleaſures of this world, whan will he poure out his goodes to beſtowe them on the poore, whan wil he releaſſe ⁊ clerelye forgeue a diſpleaſure or a wrong dooen vnto him by his brother, whã wil he dooe ſuch perſons good, as haue dooen him the contrarie, whã wil he mekely and paciently take enpriſonment, ſcourgeing with roddes, and the peines of deathe, whiche is not fully and throughly perſuaded, that he hath an vneſtimable large reward prepaired for him in heauẽ.) This thing, (I ſaie) becauſe the Apoſtles wel vnderſtood, thei

Feith the fountaine of all Euãgelicall vertues.

The efficacie of feith, and howe neceſſarie a thinge it is.

And the Apoſtles ſaid vnto the Lorde: Encreace our feith.

The Apoſtles beſeche Chriſt to encreaſe feith in them.

A thei ſaie vnto the Lord: Maiſter, forasmuch as we haue no goodneſſe at al but of thee, we praie thee, that thou wilt encreace our faith in vs. The Lord herupon, (as one that wel knewe the Apoſtles to be as yet groſſe and vnperfect, and to make requeſt to haue their faith encreace chiefly for ſuch a purpoſe, yͤ thei might haue the more power to ſhewe miracles:) dooeth in dede allow & ratifie the ſtrength & power of faith, if it be ſincere and pure in a bodie as it ought to bee: but he opened vnto them, that the ſame ought to be coupled with humilitie and ſobreneſſe of the moſt perfeict degree, and that it ought not to bee ſhewed foorth for vainglorious boſting: but at ſuch times alwaies as either the preſeruacion of the neighbour, or els the glorie of God dooeth at yͤ poinct of ſome extremitee neceſſarily require it. And herupon ſaith he by a ſimilitude or cõpariſon: If ye haue faith as a graine or corne of muſtardſede, which is litel in quantitie, and low by the ground, ne putteth not foorth his vertue of biting the tõgue except it be bruiſed in ſome thing or brokẽ betwene the teeth: ye ſhal ſaie to this Sycamine tree, which bi reaſon that the rootes are taken of a great wide coumpace within yͤ grounde, ſemeth vnpoſſible by any ſtrength or power to be plucked vp out of his place: be thou plucked vp by the roote, and bee thou remoued into the ſea, there to ſtand as faſt roted as thou ſtandeſt here now: & it ſhal obei your bidding. Certes by the graine of muſtardſede, the Lord ſignified himſelf, who wheras he ſhewed & vſed himſelf yͤ moſt loweſt and meaneſt of al creatures: yet did he hide within him a ſecret power of the nature of the godhed, which than & neuer afore vttred it ſelf, whã the graine of his bodi was bruiſed on the croſſe, and was in death (as it wer) buried within yͤ grounde. The effectual ſtrength of this graine wrought in the diſciples, whereof thei ought not to haue vſurped any porcion to their owne ſelfes: as the which wer not the principall auctours ne head doers of the thinges that thei wrought, but onely B miniſters and ſeruauntes, aſſured to be puniſhed if thei had lingred or ſlacked to goe throughe with executing the thinges that were geuen them in charge and commiſſion to doe: and bound to put ouer all the laude and praiſe vnto God, if any thyng had or ſhould by meane of them bee iolyly, or roially well dooen.

Feith muſt be coupled with humilitie.

Feith whẽ & to what ende it muſt bee declared by miracles, &c.

And the Lorde ſaid: If ye hadde feith like a graine of muſtardeſede, ye ſhould ſaie vnto this Sicamine tree: plucke thy ſelfe vp by the rootes, &c.

The efficacie of feith.

Chriſt reſembled to the muſtardſede.

The texte.

¶ Who is it of you, if he had a ſeruaunt ploughyng or feding catalle, that wil ſaie vnto him whan he cometh from the fielde: Goe quickely and ſitte down to meate: and ſaith not rather vnto him: dreſſe wherewith I maie ſuppe, and girde vp thy ſelf and ſerue me, till I haue eaten and drounken, and afterwarde eate thou and drynke thou? Dooeth he thanke the ſeruaunte becauſe he did the thinges, that were commaunded vnto him? I trowe not. So likewiſe ye, whan ye haue dooen all thoſe thynges which are commaunded you, ſaie: we are vnprofitable ſeruauntes, we haue dooen that, which was our duetie to dooe.

Who is it of you, if he had a ſeruaunte ploughinge or feding catalle, that wyll ſaie vnto him whan he cõmeth from the fielde: Goe quickely, & ſitte doune to meate. &c.

This good leſſon afore going, yͤ Lord did by adding therunto an other parable, engraue in the hertes of his diſciples. Which of you (ſaid he) is a maiſter ſo much for a ſeruauntes eaſe or cõmoditee to dwel withall, that in caſe he haue a ſeruaunt that is a tiller of his ground, or his heard to kepe his catal, wil ſaie to him byanby as ſoone as he is come home from his weorke out of the fielde: Geat thee yonder, and goe ſit thee downe to meate: and will not rather thus ſpeake: come on, make readie ſomwhat for me to haue to my ſupper, and girde thy clothes to thee, and come and await vpõ me vntil I ſhal haue taken my repaſte of meate and drinke, and than ſhalte thou take thee ſome meate and drinke afterward? And yet this not withſtanding, that the ſaied ſeruaunt did vprightly and feithfully that his duetie was to dooe in the fielde: doeth his maiſter vſe to geue him thãkes becauſe he hath dooen all that was geuen him in commaundemente to bee dooen? I thynke not: but he would haue puniſhed him wel and truly in caſe he had not dooen it. And why ſo? veraily for none other reſpect or conſideracion, but becauſe thei are ſeruauntes, and euen of duetie oughe all their ſeruice to their maiſter, to whom themſelfes and all are due as to the true owener. And as for the thanke and praiſe of al that euer is dooẽ, the maiſter taketh to himſelf: who is accoumpted for the dooer of the thinges, whatſoeuer he dooeth by meane of thẽ, who without him can vtterly dooe no manier good thing at al. And in lyke manier euen ye too, take not vnto your ſelfes the glorie of your wel dooinges, but only dooe ye your feithful labour as your duetie is. And whã ye ſhal haue dooẽ all thinges, which been enioigned or cõmaunded you, yet ſaie ye: Unprofitable ſeruauntes we are, what our duetie was to dooe, we haue dooen, and no more. For this humilitee ſhal conſerue & kepe the Iewel of feith perfeict in you. All the reſt of thinges leaue ye vnto your Lorde. Leat none of you take into his owne handes as due vnto him, any honour, ne preuente ye not the iudgemente of the Lorde. He beſte knoweth his owne time: and he wil defraude no man of his rewarde. Ye in the meane while remember your ſelfes to bee none other but ſeruauntes, oughyng al your weorke and labour of a bounden duetie.

C

Doth he thanke that ſeruaunt becauſe he did the thinges that were commaunded vnto hym? &c.

We are vnprofitable ſeruauntes, we haue dooen that which was our dutie to dooe.

Al our well doinges are but our duetie.

Humilitie kepeth the Iewell of feith perfeict in vs.

God beſte knoweth his owne time, and he wil defraude no man of his rewarde.

The texte.

And it chaunced, as he wente to Hieruſalem, that he paſſed throughe Samaria and Galilee. And as he entred into a certain toune, there mette hym tenne men that were lepres. Which ſtood a ferre of, and putte foorth their voices, and ſaied: Ieſu maiſter haue mercie on vs. Whan he ſawe them, he ſaied vnto them: *Goe, ſhewe your ſelfes vnto the prieſtes. And it came to paſſe, that as they went, thei were clenſed. And one of them, whan he ſawe that he was clenſed: turned backe again, and with a loude voice praiſed God, and felle downe on hys face at his fete, and gaue hym thankes. And the ſame was a Samaritane. And Ieſus aunſwered, and ſaied: Are there not tenne clenſed? but where are thoſe nyne? There are not founde that returned againe to geue God praiſe, ſaue only this ſtraungier. And he ſaied vnto him: ariſe, goe thy waie, thy faith hath made thee holle.

* Leu. xiiii. Mat. viii.

D

And ſo it befell that as the Lorde was going towardes Hieruſalem, he made his waie lye through the countreyes of Samaria & Galilee. For he had oftentymes a minde, whan he might haue any occaſion, to take Samaria and Galilee in his waie, that he mighte enbraide the inhabitauntes of Hieruſalẽ with their hardneſſe of beleuing, wheras thei abhorred the Samaritanes wurſe then the heathen, and reputed the Galileans for more then half Paganes and miſcreauntes. And as he was entreyng into a litel village, there met him tenne mẽ beeing lepres euerie one of them. Ye maie wel thinke that by theſe lepres are ſignified heretical perſones, beeing withinfoorth altogether defourmed and corrupted with eiuill affeccions, the ſkinne without foorth ſpotted and ſpeckled: by which reſemblaunce is to bee vnderſtanded, that in heretical perſones vnpure doctrine altogether entremedleth falſe thynges with the true. An infectiue kinde of people thei bee, and ſore to bee abhorred, and therfore be thei ſtreightly kepte from coumpaigniyng emong men: yet no kinde of ſore there is, whiche Ieſus dooeth not heale, ſo that the diſeaſed come in his ſight, and ſo that the diſeaſe bee vttred vnto him, and perfeict affiaunce reſte in the parties. Theſe lepres agniſed and knowelaged their diſeaſe, and therfore thei approche not nere to the perſone of Ieſus, but ſtandinge a ferre of, thei liſte vp their voice on highe, and crye aloude vnto the Lorde. O Ieſus our maiſter, haue thou mercie and pietie vpon vs.

Ieſus went otte throughe Samaria & Galilee, and why.

The Iewes hated the Samaritanes and alſo the Galileans.

There mete with Ieſus tẽne lepres, whiche by a figure ſignifie heretiques.

No diſeaſe that Ieſus dooeth not heale, if it come in his ſighte. &c.

And it chaunced as he went to Hieruſalem, that he paſſed through Samaria & Galilee. &c.

There mette him tenne men that were lepres.

Whiche ſtood a ferre of, & put foorth their voices. &c.

A Jeſus heard their crie (which was a good witneſſe of their affiaunce in him) ⁊ turned his yies toward thē. Bliſſed is ſuche a criyng, as maketh the Lorde earneſt to geue eare: and bliſſed is that caſting of the yie on them, whiche moueth him to ſhew mercie. But none other aunſwere made Jeſus vnto thē, ſauing that thei ſhould goe their waies, and ſhewe themſelfes to the prieſtes. For in the prieſtes reſted the autoritee to diſcerne the lepre from a clene man. Thei doe as he biddeth them, and depart their waies repleniſhed with feith ⁊ aſſured truſte in God for their healthe. And euen in their goyng thei were made all clene. Thei had euerie one of them egual faith and affiaunce, but thei had not euerie one egual thankefulneſſe of heart for the benefite receiued. The Samaritane onely, and no mo of them, whan he perceiued ⁊ felt himſelf plainly in verai dede deliuered from his diſeaſe: he made no counſail of the beneficiall goodneſſe of God towardes him, but returned immediately vnto Jeſus, glorifiyng God with a loud voice: ⁊ falling down proſtrate on his face, he laied himſelf at the fete of Jeſus, wurſhipping him, and geuing him thankes. But Jeſus knowing wel enough, that the benefite of health had come vnto al the tenne, but minding to checke the vnthankefulneſſe of them, who did as muche as thei could in their minde by priuie ſtealth to enioie ſo great a benefite, ſaied: Wer there not tenne lepres made holle, ⁊ nine of thē wher are thei become? For the Lord knoweth none vnthankeful people, and B ſheweth ſuche ones to bee vnworthie a benefite receiued, as doe not geue thankes to him that hath doen them good. For God cannot abide to haue his benefites kept ſecrete in hugger mugger. Whan the Samaritane kept ſilence, beeyng a man not onely thankeful, but alſo full of humilitee and ſobreneſſe, as one that was come thither to doe his owne duetie, and not to accuſe any others: Jeſus turning to the cōpaignie which ſtode round about, ſaied: Of al the tenne hath there not one beē found, that would returne backe again, and glorifie God, but this one ſtraungier being a foreiner borne in an other countrey. But it had more becomed yͤ others thus to doe, who becauſe thei be Jewes, vaunte themſelues to be true ſeruers ⁊ wurſhippers of God. And yet in the verai thing ſelf, this Samaritane paſſeth their deuout holineſſe. And whan yͤ Lord had thus much ſaied, he ſpake to the Samaritane liyng proſtrate on the ground. Ariſe vp (ſaied he) ⁊ goe thy waies, aſſured that this my benefite ſhal continue with thee for euer: which benefite thy feithful affiaūce in me, hath purchaced ⁊ obteigned vnto the.

Bliſſed is ſuche a criyng that maketh Jeſus to geue eare. ⁊c.

In the prieſtes reſted the autoritie to diſcerne the lepre from the clene man.

Jeſus healeth tenne lepres at once.

And one of them. ⁊c. turned backe again, and with a loud voice praiſed God: and the ſame was a Samaritane.

No moe but one of the tenne lepres, (⁊ he a Samaritane) cometh backe agaī to Jeſus ⁊ glorifieth God.

And Jeſus aunſwered, and ſaied: Are there not tenne clenſed? ⁊c.

The Lord knoweth none vnthankefull people.

There are not founde that returned againe to geue god praiſe, ſaue onely this ſtraungier.

Ariſe, goe thy waie: thy feith hath made thee holle.

The texte.

Whan he was demaunded of the Phariſees, whan the kingdome of God ſhould come, he aunſwered them and ſaied: The kingdome of God ſhall not come with waytyng for, neither ſhall thei ſaie: *Loe here, or loe there: For beeholde the kingdome of God is within you.

*Ma. xxiiii
Mark. xiii

Now forbecauſe Jeſus had the kingdome of God oftentimes in his mouth, the Phariſees, (who did not yet vnderſtand the kingdome Euangelicall to be a ghoſtely kingdome, but dreamed that it was ſome other kingdome, wherin yͤ nacion of the Jewes ſhould haue dominiō ouer other nacions,) came vnto him, ⁊ demaunded whan yͤ kingdome of God ſhould come. But Jeſus, who at al times whan any mencion was made of the laſt daie, vſed euen of a cuſtome to aunſwer doubtefully, ſaied: The kingdome of God will not come after the manier of a worldely kyngdome, in ſorte that either the time therof, or the place maie bee watched for ⁊ eſpied. For it is not a kingdome of the bodies,

The kyngdome of God ſhall not come with watching for. ⁊c.

The kingdome of God ſhall not come with watching for.

The kingdome of God is a kyngdome of ſolles & not of bodies.

The kyngdome of God where it is.

For behold, the kingdõ of God is within you.

C

but of the ſolles, neither dooeth it ſtand by viſible maintenaunce, but inuiſible. Therfore it ſhal not be ſaied vnto you: Loe here, or loe there. For what nedeth it to awaite for any place, ſeeyng yͤ kingdome of God is within you? Why doe ye looke withoutfoorth, for the thyng whiche ye haue within you, and is carried about with you whereuer ye goe, if ye be ſo diſpoſed your ſelfes? Why doe ye loke for the thing, as though it were yet herafter to come, whiche is alreadie preſent? Wherſoeuer is a mind or hearte being maiſter ouer richeſſe, ſenſual pleaſures, dignitee & promocions of this world, yea, & finally a contemner of death: wherſoeuer is a minde ſtrong and ſtout in feith, burning in charitee, enſpired with the holi ghoſt: in thatſame place is yͤ kyngdome of God. There is now no more to doe, but that ye embrace the thyng which is preſent, leſt whan thatſame daie ſhal ſodainly come, which ſhal make perfect and ſhall ſhew this kyngdome, it maie fynde you vnreadie.

The texte. *ma. xxiiii Mark. xiii

*Mat. xvi. xvii. & xx. Mark. viii Luk. xviii

And he ſaied vnto his diſciples: the daies will come, whan ye ſhall deſire to ſee one daie of the ſonne of man, and ye ſhall not ſee it. And thei ſhal ſaie to you: *See here, ſee there. Goe not after them, nor folow them. For as the lightening that appereth out of the one parte that is vnder heauen, and ſhineth vnto the othet parte, whiche is vnder heauen, ſo ſhall the ſonne of man bee in his daies: *But firſt muſt he ſuffre many thynges, and be refuſed of this nacion.

Howe Ieſus prepareth his diſciples to be alwaies readie for the coming of the laſte daie.

And where the diſciples neither, did not wel vnderſtande this, who on theyr partes alſo dreamed that the yearthly kingdome of Iſraell ſhoulde bee greatly enlarged: Ieſus turning vnto them, did ſo tempre his woordes, as he might make them to bee alwaies readie againſte the laſt daie of iudgemente, and yet take awai from them, the carefull ſearching of the time whan it ſhould be: and might rather arme them to the tempeſt of the croſſe, euen then alreadie verai nere approching. D The time (ſaieth he) vndoubtedli ſhal come, whã ye ſhal deſire to haue the fruicion of the ſight of the ſonne of man, but euen ſo muche as for one daies ſpace, (wheras now that he is preſent, many an one do ſette naught by him:) & yet ye ſhal not haue your wiſhe and deſire. And yet ſhall there not want ſome perſones, who flatreyng the earneſt fainneſſe of men, ſhal attempt and make ſomewhat a doe to ſhewe him as though he were preſent, ſaying: Loe here, loe there, but geue ye no credite to ſuch manier Prophetes. If thei ſhal ſaie: Here he is emõgſt vs, goe not ye. If thei ſhall ſaie: Loe yonder he is a ferre hens, goe ye not thither to folowe them. Leat your belief bee to credite ſuche thinges, as ye ſee to haue been told and ſpoken afore by the holy Prophetes, & to bee nowe at this preſent fulfilled. This onely one thing it was not Goddes pleaſure, that it ſhould be made open to the worlde, & therfore it pleaſed him not, that the time therof ſhould be knowen afore hande: becauſe it is ſo moſte expedient for the health and ſaluacion of all men, whom his will & minde is, that thei be in a redineſſe againſt all times and houres. Therefore like as lightenyng ſoodainly flaſhing foorthe, dooth ſhewe his fierie brightneſſe from one ſide of the aier as ferre as the other ſide againſt it, before ye haue any perceiuing that any ſuche thinge is to come: ſo ſhall the comyng of the ſonne of man bee, (certes with no ſmall glorie, but yet vnlooked for) at ſuche a daie as himſelf & no mo knoweth, and wil in any wiſe haue theſame to you vnknowen. But his maieſtee he ſhall not ſhewe foorthe, beefore that he ſhal haue throughely fulfilled the diſpenſacion of his loweneſſe and humilitee. For the waie to the brighteneſſe of the kingdome of God, muſt firſte bee ſhewed: and the doore of the kingdome of heauen muſte firſte be opened,

The daies will come, whan ye ſhall deſire to ſee one daie of the ſonne of man, and ye ſhal not ſee it.

And they ſhal ſaie to you: See here, loe there. Goe not after them nor folow thẽ.

The comming of the laſt daie vnknowen to the world, and knowẽ to God onely, & why.

We oughte to bee in a readineſſe for the laſte daie at all times and houres.

For as the lightening that appereth out of the one parte that is vnder heauẽ, and ſhineth vnto the other part. &c.

But firſte muſte he ſuffre many thinges, and be refuſed of this naciõ.

The maieſtie of Chriſt ſhall not ſhewe foorth it ſelfe before he hath ſuffered many thinges.

A opened, that men maie entre in. Otherwiſe to a verai ſmall benefite or commoditee ſhoulde the kingdome of God come, for ſuche perſones partes, as haue not prepared themſelfes to the ſame. Than ere the maieſtee ſhall ſhewe it ſelf, whiche ye doe affeccionately deſire before the due tyme, the ſonne of man muſt ſuffre many thynges, and muſte be condemned of this nacion: to the ende that as in a fier firſte mounteth the ſmoke, and than afterward ſhooteth vp the flame: ſo maie the glorie of God more clerely ſhew foorth it ſelf, after the open ſhame and reprochе of this worlde.

The texte.

*Gene. vii.

mat. xxiiii.

*Gene. xix

*ma. xxiiii

*Gene. xix

And as it happened in the daies of *Noe: ſo ſhal it be alſo in the daies of the ſonne of man. Thei did eate and drinke, thei married wiues and wer maried, euẽ vnto that ſame daie that Noe went into the Arke: and the floud came and deſtroyed them al. Likewiſe alſo as it chaunced in the daies of Lot: Thei did eate, they dranke, thei bought, they ſolde, thei planted, they builded. But euen the ſame daie that * Lot went out of Zodome, it rained with fier and brimſtone from heauen, and deſtruied them all. Euen thus ſhall it be in the daie, whan the ſonne of man ſhal appeare. *At that daie, he that is on the houſe toppe & his ſtuffe in the houſe, leat him not come down to take it out. And leat not him that is in the fielde, turne backe again to the thinges that he leaft behind. *Remembre Lottes wife.

The ſure waie that the laſte daie maie not take vs tardie.

The daie of iudgemente ſhal come ſodainely, as Noes floud came ſodainely.

As it happened in the daies of Noe. Gene. vii. mat. xxiiii.

Like wiſe alſo as it chaunced in the daies of Lot: They did eate. &c Gene. xix.

But that the ſaid daie maie not take a man tardie, the remedie and prouiſion is eaſie, if euerie one ſo prepaire himſelf to be in a readineſſe, as thoughe theſame daie were euen nowe euerie momente coming at B hande. But men being wedded vnto the world, will promiſe and waraunt themſelues of a longer daie ere it come, yea or that ſuche a daie will neuer come at all, and beeyng careleſſe by reaſon of ſuche hope, thei wil idely geue themſelfes to their owne luſtes ⁊ appetites. Therfore theſame chaunce ſhal come in the daies of the ſõne of man, whiche happened in the daies of Noe. Thei tooke wiues and thei gaue oute their daughters to marriage, as though the floudde, whiche was differred for a time, would not haue come at al. But the eiuil miſauẽture came ſoodainly vpon them and tooke them tardie. Onely Noe with a few mo was ſaued by meane of the Arke. The reſidue periſhed euerie one of them. And euen a muche like ſighte alſo there was to bee ſeen in the time of Lot: forbecauſe there was ſome delaie made of Goddes vengeaunce, thei conceiued an opinion, that it ſhould bee vnpuniſhed, whatſoeuer ſinne thei committed. And thervpon beeyng void of all care, thei eate and dranke, thei bought and ſold, thei planted and ſette trees, thei made buildinges. But the ſtroke and vengeaunce of God lighted ſodainly vpon them alſo: whan they wer all voyde of care, and thought nothing vpon it. For the ſelfe ſame daie, whan Lot forſooke the citee of Sodome, and departed his waie thẽce, it rained down fier and brimſtone from heauen, and ſodainly deſtruied them al. And euen the verai ſame thing to ſee to, ſhall there bee in the worlde, whan the ſonne of man ſhall ſoodainly ſhewe foorth his maieſtee.

At that day he that is in the houſe toppe and his ſtuffe in the houſe. &c.

Whanſoeuer that daie ſhal grow ⁊ come faſt vpon the world, leat al care of worldly thinges be ſhaken of. Leat euerie man in the preſẽt perille no more but looke for sauyng himſelf to eſcape as he maie. Therefore whomſoeuer thatſame daie ſhal finde in the houſe toppe, all his goodes leafte beeneath in his houſe, leat him not goe down to take awai with him ſuche goodes as he hath there: but leat him onely thinke vpon ſauing of himſelf. Sembleably if the ſaid daie ſhal by chaunce ſoodainlye fynd any man abrode in the fielde, leat him not flee home to eſcape it: for the peril ſhal come ouer faſt vpon him, to leat him haue ani time of laiſure at all.

at al. Euerie bodie as he ſhal bee found, euen ſo leat him with renning awai as faſte as he can, ſaue his life. Calle ye to remembraunce what chaunced vnto Lottes wife. She did no more but turne hir to looke backe, and periſhed immediateli, ſo ill doeth the ſwift ſtroke of the ſaid eiuil ſuffre any more delaie or tariaunce at all. Suche an one what euer he be, ſhalbe the more ſafe from the perill, as ſhall bee lighter burdened then an other to flee.

Lottes wife ſodainly turned into a ſalte ſtone while ſhe but looked backe.

C

Remember Lottes wife.

Whoſoeuer will goe about to ſaue his life, ſhall loſe it: and who ſoeuer ſhal loſe his life, ſhall ſaue it. I tell you: ✶in that night there ſhall bee twoo in one bedde: the one ſhall bee receiued, and the other ſhalbe forſaken. Twoo ſhalbe a grindyng together: the one ſhalbe receiued, and the other forſaken. Twoo in the fielde: the one ſhalbe receiued, and the other forſaken. And they aunſwered, and ſaied to him: where Lorde? He ſaied vnto them: ✶wherſoeuer the body ſhalbee, thither will alſo the eagles bee gathered together.

The texte. Math. x. Mark. viii. Luke. ix. ✶ma. xxiiii.

Job. xxxix.

And at that houre or daie, to goe ſeke or prouide ſuch thinges, wherwith we commonly vſe to ſette a ſure ſteigh for our life to come, as (for exaumple,) apparel, monei, dwelling places or ſuch other thinges, ſhalbe none other but caſting awai and leſing of the life. But ſuche an one as caſting awai from him all peſtreaunce ⁊ heauie carriage, ſhall not regarde the helpes ⁊ ſtaighes of this preſẽt life, but ſhal leat them goe: ſuche an one ſhal be ſure to winne life. For at that daie there ſhalbe no laiſure ne ſpace to thinke of the life of the bodie, whan the life of the ſolle ſhall turne in the whele of beeyng in haſſard and ieoperdie. Neither goodes, ne place, ne this or that kinde of liuyng, ſhal in that peril ſaue any man: but a minde that is readie to departe awai hence. For of twoo perſones being as nere together as is poſſible, ſoodainly ſhal the one be taken to life, and the other ſhalbee leaſt behind to damnacion. Thus much I tel you to abide vpon. That night in which the ſonne of man ſhal come, there ſhalbe two perſones liyng in one bed, ⁊ them twoo ſhall the diuerſitee of reward ſodainly part in ſondre. For the one ſhalbe taken vp to euerlaſting bliſſe, and the other ſhalbe leaſt behind to endleſſe damnacion. There ſhal be twoo perſones grindyng in one mille: of whiche the one ſhall be taken, ⁊ the other leaſt behind. Twoo perſones ſhalbe at their houſebãdrie labouring in the fieldes: one of them ſhalbe taken vp, the other ſhalbe leaſt. Whã the diſciples heard al this, as it had been halfe in a dreme, not vnderſtanding what it mẽt, thei ſaie vnto Jeſus: where Maiſter? Thei wer ſtil in a dreame of the fleaſh, and ſeke to knowe the place of this kingdome. Than Jeſus minding vnder a derke couert to ſignifie vnto them, that the holy people wherſoeuer thei ſhal be foũd, ſhal not be diſſeuered frõ the lord, aunſwered: Wherſoeuer there ſhalbe carrian, thither wil the Eagles alſo drawe and gather together. It forceth not in what place ye be, ſo ſo that ye be with me, whiche am the feder of your ſolles, and doe fede them with myne one ſelf, who am the foode of endeleſſe felicitee.

Whoſoeuer wil goe aboute to ſaue his life, ſhall leſe it: and whoſoeuer ſhall leſe his life ſhall ſaue it.

At the laſt daie men ſhall not haue any laiſure to prouide for thẽſelues.

What ſhal beſte ſaue a man at the laſte daie.

D

In that night there ſhalbe two in one bed, the one ſhal bee receiued, and the other ſhalbee forſaken, ⁊c.

Twoo ſhal lye in one bedde, the the one ſhal be receiued and the other forſaken.

And they aunſwered ⁊c. where Lorde: he ſaied vnto them: wherſoeuer the bodie ſhall be, thither will alſo the Eagles bee gathered together.

Where the carrian is, thither wil the Eagles gather.

Whereſoeuer Chriſte is, thither wil his diſciples gather.

The. xviii. Chapter.

And he put forth a parable vnto them, ✶ſignifiyng that men ought alwaies to praie and not to bee wery, ſaiynge There was in a certain citie a iudge, which feared not God, neither regarded man. And ther was a certain wedow in the ſame citee, & ſhe came vnto him, ſaiyng: auẽge me of mine aduerſarie. And he would not for a while. But afterwarde he ſaied within himſelf: Though I feare not God nor care for man, yet becauſe this wedowe is importune vpon me, I wil auenge hir, leſt ſhe come at the laſt and raile on me. And the Lord ſaied, heare what the vnrighteous iudge ſaieth. And ſhall not God auenge his elect whiche crie daie and night vnto him, yea though he differre them? I tel you that he wil auenge them, and that quickely. Neuertheleſſe, whan the ſonne of man cometh, ſhal he finde feith on the yearthe?

The texte. ✶Ecc. xviii. i. Theſſa. v.

And

A And foraſmuche as the laſte ende of the worlde being at hande, there ſhall ariſe moſt grieuous perſecucions againſt the godly, in ſomuche that if it maie poſſibly bee wrought, euen the verai elect and choſen perſones ſhalbee ſeduced, (albeit in verai dede the inſaciable peruerſneſſe of ẏ euil dooeth neuer at any tyme ſurceaſſe to bee cruell and full of tirannie againſt the good:) the Lorde Jeſus teacheth his diſciples and ſeruauntes, that in all their aduerſitees thei ſhall from none other place aſke helpe or ſuccour, but at the handes of God: neither going about any auengement in the meane while, nor defending one diſpleaſure receiued, with dooing an other for it. That if God doe not at the firſte houre deliuer them from affliccion: yet muſte thei not therefore ſurceaſſe from praying. For he wil vndoubtedli heare the praiers of his ſeruauntes, when oportunitee of time ſhalbee, and the delaiyng thereof ſhall turne to the benefite of the godly: yea, and ſo muche the more grieuouſly ſhall the vngodly bee oppreſſed, as they had perſwaded themſelues, that whatſoeuer thei did therin, thei ſhould doe it, & no mã to ſaie blacke their iye. This leſſon did the Lorde Jeſus with ſuch a parable as here enſueth enprint in the heartes of his diſciples & ſeruauntes. There was (ſaieth B he) in a certain citee, a certaine Judge or gouernour, beeyng bothe a wicked man, and alſo void of all ſhame and honeſtee, as one that neither ſtood in any feare of God, ne had any reuerẽce towardes any mortall man. His wickedneſſe made him in caſe that he feared not God, & his great power brought him to the poinct that he would ſhew no reuerence to mã. And ſo it was, that in ẏ ſame citee there was a certain wiedowe, who beeing ſore oppreſſed of her aduerſarie, went vnto the ſaied highe Judge, in whoſe handes reſted the higheſte power, and praied him of his helpe and aide againſt the violent oppreſſiõ of hir aduerſarie. Sir (ſaieth ſhe) my matier is verai good and true, and yet am I ouertroden through the richeſſe and frendſhip that mine aduerſarie hathe in your courte. I am a poore wiedowe, and alone woman deſtitute of frendes. I praie you ſee a redreſſe in the cauſe of my right, againſt the violẽce of mine aduerſarie. And where he was often times thus ſpokẽ to by the wiedowe: yet neuertheleſſe a long time he would not bee acknowen of the matier, nor woulde not helpe the wiedowe: wheras ſuche greate power is geuen to certain men euen for ſuche a purpoſe onely, that thei ſhould be helpers & ſuccourours of orphanes, of wardes beeyng in nonage, of wiedowes, and of poore folkes, againſt the riche men, & againſt the mainteiners of brableyng matiers. At the laſte whan ſhe would make none ende of criyng vpon him, the iudge begonne thus to thinke within himſelfe. Althoughe I neither ſtand in feare of God, ne beare any reuerence to any man aliue: yet becauſe this wiedowe is importune vpon me with hir vnſaciableneſſe, in that ſhe will not bee aunſwered. I will helpe to ridde hir from the oppreſſion of hir aduerſarie: not for any good minde that I beare hir, but leſte ſhe wil els at length come againe, and beeing ſo many tymes ſhakẽ of, ſhe wil with hir ralling ſette a great blurre on mine honeſtee and good name, in that I occupiyng the roume of the chiefe Juſtice & Judge in this citee, haue yet neuertheleſſe wilfulli & ſtiffely leat a wedow be without helpe or redreſſe, whã ſhe was wrongfulli ouertrodẽ.

The euill ſort neuer ceaſſe to be cruell againſte the good.

And he put foorth a parable vnto them, ſignifiyng that men ought alwaies to praie, and not to bee werie.

In all aduerſitees we haue to ſeke helpe at Goddes hande & no where els.

God will heare oure praiers in time of oportunitee.

A parable declaring that men ought to praie, and not to ceaſſe.

There was in a certain citee a Judge that feared not God, &c.

And there was a wiedowe in the ſame citee: & ſhe came vnto hym, ſaiyng: Auenge me of mine aduerſarie.

And he woulde not for a while.

Greate power geuen to certain euen for the nonce, that they ſhould helpe the poore in their right.

But afterwarde he ſaied within him ſelf: Thoughe I feare not God, nor care for man, yet. &c.

Whan

C

Whan Jeſus had thus told out al this parable, he ſaied by and by after it: Doe ye heare what this Judge ſaieth, beeing bothe an vngodly man, and an ill diſpoſed? Beeing ouercomed with the importunitee of praing and entreacting, he holpe the wiedowe: and God who is moſt iuſt and merciful towardes his elected, being called vpon with nightli and alſo daily praiers and criynges, wil he weare deaffer and deaffer, and not deliuer his ſeruauntes from the violence of ſuche as oppreſſe them, but will with a ſlowe and a pacient minde, ſuffre them to be oppreſſed with affliccions & neuer ſee any auengemente ne redreſſe therof? Nai, this I ſaie vnto you to be bold on: he will not ſuffre it to bee ſo: but either he wil conuerte their heartes, in ſorte that their will being chaunged, they ſhall ceaſſe to doe you any more affliccion, or els he wil take awaie from them abilitee and power to doe harme, or els ſuch as bee his elected, he will for altogether quickely deliuer from all eiuil, and remoue them to a place of reſt euerlaſtyng. I wis whan that ſame laſt daie of iudgemente ſhal be once come, now ſhal neither Satan, nor his weorking tooles the ill men, be of power any thing to doe againſte thoſe, whom God hath ſpecially choſen aſide to be partakers of his kingdome. For whan the wickedneſſe of the euill ſorte ſhall bee wearen ſo highe, that it can growe no higher: than ſhall the ſonne of man ſoodainly come, and in verai dede ſooner ſhall he come then the eiuill men thinketh for. But at the time whan the ſonne of man ſhall come, ſhall he (trowe ye) fynde feithe vpon the yearth? For aſwell the multitude as alſo the peruerſeneſſe of euill perſones ſhall bee ſo great, that feith ſhall remaine perfeicte and whole but with a fewe. Yet notwithſtanding with whom ſoeuer that ſame conſtaunte feith and truſt in God ſhall bee founde, the ſame perſones ſhall bee deliuered, God beeyng the auenger of their cauſe.

God wil alwayes auenge the cauſe of his elect, and howe.

And the Lord ſaide heare what the vnrighteous Judge ſaith. And ſhall not God auẽge his electe &c.

I tell you he will auenge thẽ, and that quickely.

After the laſte daie neither ſatan nor his membres ſhall any more afflicte the good.

Whan the ſonne of mã cometh, ſhal he find feith on the yearth?

Neuertheleſſe whan the ſonne of man cõeth, ſhal he finde feith on the yearthe?

D

The texte.

And he told this parable vnto certain which truſted in them ſelfes that they were perfeict, and deſpiſed other. Twoo men went vp into the Temple to praie: the one a Phariſee, & the other a Publicane. The Phariſee ſtoode and praied thus with himſelf: *God I thanke thee, that I am not as other men are, extorcioners, vniuſte, adouterers, or as this Publicane. I faſte twiſe in the weke: I geue tythe of all that I poſſeſſe. And the Publicane ſtanding a ferre of, would not lift vp his iyes to heauen but ſmote vpon his breſt, ſaiyng: God bee thou mercifull to me a ſinner. I tell you, this man departed home to his houſe iuſtified, more thẽ the other? *For euerie one that exalteth himſelf, ſhall bee broughte lowe. And he that humbleth hymſelf, ſhall bee exalted.

*Deu. xxvi
Eccle. vii.

*Mat. xxiii
Luke. xiiii

So with the parable afore going, he putte ſuche people in a feare, as beeyng openly wieked, wer daily ſcourges vnto the godly. But there was a Phariſaical ſorte of righteous men, puttyng their truſt in their owne weorkes, and preſumpteouſly taking vnto themſelfes the laude and title of righteouſneſſe by the ſame weorkes, wheras no creature is iuſte afore God: and ſuche did not onely ſtande in their owne conceiptes lyke fooles, but alſo in compariſon of them ſelues deſpiſed others, for ſinners, wheras the humilitee of the others is more acceptable before God, then the weorkes of any ſuche. The Lord Jeſus aſwell againſte perſones of ſuche Phariſaical righteouſneſſe, as alſo to the coumforte of ſinners from the botome of their heartes myſlykyng them ſelues, putte foorthe ſuche a parable as here enſueth. So it beefell that twoo certaine perſones went vp into the Temple for to praie: of whiche perſones the one was a Phariſee, and the other a Publicane. The Phariſee ſtanding nygh to the propiciatorie or mercie ſeat, as if ye ſhoulde ſaie in Engliſhe, the place of ſacrifice and praier:

And he told this parable vnto certain which truſted in them ſelfes that they were perfeict, & deſpiſed others.

Phariſaicall iuſtice,

No creature iuſt afore God.

Of the Phariſee & Publicane that went vp into the Temple to praie.

Two men went vp into the Tẽple to praie, the one a Phariſee, and the other a Publicane.

The Phariſees praier to God.

The Phariſee ſtode ⁊ praied thus with himſelf: God I thanke thee that I am not as other men. ⁊c.

A Like one that was worthie to talke with God euen at his verai elbowe, praied in this ſorte within himſelfe: I thanke thee, O God, for that I am not like vnto other men, whiche liue by robbing and ſtealyng, whiche encreace their ſubſtaunce by fraude and guyle, whiche pollute other married mennes beddes with aduoutrie, or finally, which bearing offices of infamie and ſlaundre, dooe piele the people of God for their princes pleaſure, of whiche ſorte this Publicane here is one. I doe not geue my ſelfe to exceſſiue eating and drinkyng, as the moſte parte of people doe, but I faſte twiſe in the Sabboth, that is to ſaie, twiſe euerie weke: and ſo ferre am I from defrauding of any bodie, that I geue cōtinually the tenth parte of al my goodes in almes to the poore. This was the manier of praiyng of this the ſwellyng proud Phariſee, who althoughe he recited thinges that wer true, and gaue thankes to God: yet euen in this verai poincte he diſpleaſed the yies of God, that he liked himſelfe wel, plaiyng the flatterer toward himſelf, and ful of diſpitefull woordes againſte the neighbour. The Publicane contrarie wiſe altogether miſlykyng him ſelf, becauſe his conſcience yelded him guiltie of mani ſinnes, ſtode a ferre of, frō the holy thinges, ſo much aſhamed ⁊ repentaunt in him ſelf, that he durſte not ſo muche as lifte vp his yies to heauen: but he knocked his breſt, ſaiyng: O God be thou merciful vnto me a ſinner. The Phariſee did no more but geue thankes, as one that thought himſelf to wante nothing vnto perfeict B godlineſſe: neither dooeth he confeſſe ani offenſes, wheras euen in this verai praiyng he did moſte greuouſly ſinne, makyng vauntes of his owne doinges, and deſpiſing one that was penitent: a proud preſumpteous praiſer of himſelf, ⁊ a raſhe accuſer of the neighbour. The Publicane on the other parte maketh no reherſall ne mencion at all of his well dooinges. He onely acknowelageyng his eiuils, knocketh his breſt, that knewe what ſtate it ſtood in, and lamentably calleth for the Lordes mercie. Will ye knowe the ende of theſe contrarie maniers of praiyng? The ſaid Publicane who had come a ſinner into yͤ Temple, went his waie home more righteous in yͤ ſight of God, then that ſame Phariſee, who thought himſelf a mā of moſt perfeict iuſtice. For whoſoeuer magnifieth him ſelf in his owne mynde, ſhall bee caſte down in the ſight of God. And whoſo caſteth him ſelf down in his owne heart, ſhall bee exalted on hygh in the ſight of GOD.

And the Publicane ſtanding a farre of, would not lift vp his yies to heauen. ⁊c. God bee thou merciful to me a ſinner.

The praier of the Publicane to God.

I ſaie vnto you: This man departed. ⁊c. iuſtified more then the other.

The Publicane departed home more iuſte then the Phariſee.

Whoſo exalteth himſelf ſhal be made lowe ⁊c.

The texte. Math. xix. Marke. x.

They brought vnto him alſo young childrē, that he ſhould touche them. When his diſciples ſawe it, they rebuked them. But Ieſus (whan he had called them vnto him) ſaied: Suffre childrē to come vnto me, and forbid them not. Eor of ſuch is the kingdome of God. Veraily I ſaie vnto you: Whoſoeuer receiueth not the kingdom of God as a childe, ſhall not entre therin.

An exaumple to moue men to humilitee and ſofteneſſe.

They broughte vnto him alſo young children, that he ſhoulde touch thē.

Whan the diſciples ſaw it, they rebuked them.

And behold an other occaſion, wherby for the Lord to commend vnto vs humilitie ⁊ ſoftnes, coupled with ſimplicitee and plaineſſe. Mothers brought their young babes vnto Ieſus, to the entent he ſhould touch them and bliſſe them: thinking that it ſhould come to paſſe, yͭ the ſame childrē ſhould by yͭ meanes be in the more ſafetie frō ſuch chaunces ⁊ diſeaſes, as that age is cōmonli wont to bee in daungier of. The diſciples, whan thei ſaw the thing, rebuked the weomen, becauſe thei did with ſuch triefling matiers trouble yͤ Lord, hauing otherwiſe (as thei thought) his hādes ful enough of buſineſſe alreadie. But Ieſꝰ, although he knew al thiſſame to be doē by his ſaid diſciples of a certain good diligēce, declaring their readineſſe to doe their duetie towardes him: yet to expreſſe vnto vs an exaumple of ſimplicitee, of humilitee,

and of

An exaumple for paſtours that thei deſpiſe no bodie bee he neuer ſo weake.

C

and of innocencie, and all vnder one to geue a leſſon vnto paſtours, yͭ thei ought not to deſpiſe ani bodie, be he neuer ſo meane or ſo weake, he called his diſciples together vnto him, and ſaied: Suffre ye yͭ children to come vnto me, nor be not againſt it, that thei maie be broughte vnto me, for vnto ſuche beelongeth the kingdome of God. Leat an exaumple be ſhewed forth vnto al creatures, that thei maie vnderſtand to what degree of perfeccion thei oughte to growe. Theſe litell ones knowe no facions of cloking ne counterfaictyng: thei are not acquainted with pride ne haulteneſſe of looke: thei know not the waie to ſtrieke again whan thei are ſtrieken: thei can no ſkil to geue reuiling wordes againe: they knowe not what auarice meneth: they can no ſkil of ambicion: it is mere innocēcie that is in them: it is mere ſimplicitee without any fraude or guile. This worde J ſaie vnto you to truſte vnto: The kyngdome of God receiueth none, but ſuche as be reforged and chaunged according to this paterne. Therefore onleſſe a man come to the doctrine of the ghoſpell with the like ſimplicitee that theſe children are of, he ſhall not entre into the kyngdome of God.

But Jeſus ſaied: Suffer the children to come to me.

Chriſte would not the childrē to bee kept from him.

To the litel ones beelongeth the kingdome of God, for their innocencie.

Who ſoeuer receiueth not the kyngdome of God as a childe, ſhal not entre therein.

The texte. Math. xix. Marke .x. *Exo. xx. Deu. v.

And a certaine rewler aſked him, ſaiyng: Good maiſter, what ought I to dooe to obteine eternall life? Ieſus ſaied vnto him: Why calleſt thou me good? None is good ſaue God onely. Thou knoweſt the commaundementes: *Thou ſhalt not cōmitte aduoutrie: thou ſhalt not kill: thou ſhalt not ſteale: thou ſhalt not beare falſe witneſſe: honour thy father and thy mother. And he ſaied: al theſe haue I kept from my youth vp. Whā Ieſus hearde that, he ſaied vnto him: yet lackeſt thou one thing. Sell all that thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſoure in heauen, and come folowe me. Whan he heard this, he was ſorie, for he was verai ryche. *Whan Ieſus ſawe that he was ſorie, he ſaied: With what difficultee ſhal they that haue money, entre into the kingdome of God? It is eaſyer for a Camell to goe throughe a nedels yie, then for a riche man to entre into the kingdome of God. And thei that heard it, ſaied: And who can thā be ſaued? And he ſaied: *The thinges whiche are vnpoſſible with men, are poſſible with GOD.

D

*Mat. xix Mark. x.

*Zach. viii Luke. i.

Than againe came there vnto Jeſus one of the great ſtates and the headmen, as one that ſhould be euen in verai fact a plain declaracion, what it ment that Jeſus had ſaid concerning the ſtate of childrē. And thus ſaied the great mā: Good Maiſter, what maie J doe to atteigne euerlaſting lyfe? Than Jeſus willing to notifie that this ſurname, Good ſerueth to none, but to God onely, who of his verai propre nature is good, aunſwered him thus: Why dooeſt thou call me good? None is good, ſauing God onely: not for that the Lord dooeth not acknowelage the ſurname of Good, as due vnto hym, as touchyng that he was God: but beecauſe the ſaid riche man attributed the woorde Good vnto Jeſus, as beeyng a man, yea & would peraduenture haue taken it to him ſelf too, if any ſuch occaſion had come in place. He therfore did not after a right ſorte calle Jeſus good, whom he did not yet beleue to bee God. And for this cauſe did the Lorde at that time refuſe the honour of this title, becauſe he well vnderſtood the demaunder of the queſtiō not to be vttreli void of ſwelling pride, as one that thought himſelfe to abounde in many good weorkes. And Jeſus beecauſe he woulde ſhewe foorthe the mannes ſore, ſaied: Thou knoweſt the preceptes of Moſes law, that is to wete: Thou ſhalt not kill: Thou ſhalt not cōmitte aduoutrie; Thou ſhalt not dooe thefte; Thou ſhalt not beare falſe witneſſe: Honor thy father and thy mother. To theſe wordes ſaied the other, as one myndyng to beare awai a praiſe and commendacion of perfeict righteouſneſſe: All theſe poinctes euerie one of them, haue J duely kepte euen from the beeginnyng of my youthe.

And a certaine rewler aſked him, ſaiyg: Good maſter, what ought J to doe to obteine eternall life?

God onely is good.

Why doſte thou calle me good? &c.

Chriſte God.

Thou knoweſt the commaundementes: Thou ſhalt not committe aduoutrie. &c

All theſe haue J kept from my youthe vp.

This

A This ſaiyng was not ferre from that ſaiyng of the Phariſee aboue ſpecified: but it was a great dele ſhort of ẏ ſimplicitee of ẏ young children laſt afore declared. One fault therfore there was opened hereby, but there was an other priuie faulte hidden beſides alſo, whiche made him vnapt for the kingdome of God. Jeſus therfore becauſe he would diſcouer the other fault to, ſaied: Thou lackeſt one poincte yet. That if thou wilt entre the kingdome of the goſpel, goe thy waies, ſelle al that euer thou haſt in thy poſſeſſion, and by diſtributing it abrode in almes to the poore, laie vp a treaſoure for thy ſelf in heauē. That doen, being free, and ridde from all let and encombreaunce, come than, and folowe me. The ſaid demaunder, whan he had heard theſe woordes, was ſtrieken with great ſorowe, for he was exceding riche. He was not yet reduced nor brought to the paterne of a young child, foraſmuch as the loue of richeſſe did poſſeſſe his hert. Than Jeſus ſeeing him to depart an heauie man, who did in ſuch ſorte ſue for to come to the bliſſe of the kingdome of heauen, that yet neuertheleſſe he could not contemne ẏ richeſſe of this world: turned to his diſciples, & as one beeing in a great meruail, he ſaid: How hardely ſhal thoſe which are heauie laden with the burden of richeſſe, entre into the kingdome of God through the narowe gate? For an eaſier thing it is for a camell to perce through ẏ yie of a nedel, then for a riche man to entre the kingdome of God. The diſciples beeyng with theſe woordes ſore troubled in their mindes, ſaied: If no riche man dooe entre thither, who than can be ſaued? for one ſhal finde but a fewe perſones, but either thei haue richeſſe, or couet to haue thē. But he recoumforted the diſmaiyng of his diſciples again, ſaiyng: B The thing which with mē is vnpoſſible, is poſſible enough with God. It is not of mannes power to deſpiſe richeſſe, and ſuch other commodities as folowe at the taille of richeſſe. But this ſtrength and ſtouteneſſe of hert dooeth God geue vnto ſuche as through ſimple & vnfeigned belieuyng, dooe ſhewe thēſelues apt for to receiue his giftes. And he is with God no longer taken for worldely riche, whoſoeuer hath laied awai from him the loue of money, and in ſuch wiſe poſſeſſeth his money, that he wil with al his hert leaue the ſame, as often as reſpect of health and ſaluacion euerlaſting ſhall require it.

Whan Jeſus hearde that, he ſayde vnto him: yet lackeſt thou one thing: Sell al that thou haſt & diſtribute to the poore, &c.

Whan he hearde this he was ſorye: for he was verie riche.

Richeſſe what a great let they be to heauenwarde.

It is eaſier for a camel to go through a nedles yie, then for a riche man to entre into the kingdome of GOD.

Thinges vnpoſſible with men, are poſſible with God.

The thinges whiche are vnpoſſible with men, are poſſible with God.

He that is not in loue with money to ſerue it, is not worldely riche.

The texte. *math. xix. Marke. x.

¶Than Petre ſaied: *Loe we haue forſaken all and folowed thee. He ſaied vnto them: Verayly I ſaie vnto you, there is no man that hath forſaken houſe, either father or mother, either brethren, or wife, or children, for the kyngdome of goddes ſake: which ſhal not receiue much more in this world, and in the world to come, life euerlaſting.

Than Petre ſaied: Loe wee haue forſaken all, and folowed thee.

Of theſe woordes the Apoſtles conceiue a good hope, the more part of whom had leaft altogether whatſoeuer it was that thei wer owners of tofore. Therfore in the behalf of them al ſpeaketh Petre, ſaiyng: Loe we haue leaft al, and haue folowed thee, we haue perfourmed euē the ſame poincte alſo, whiche thou diddeſt earneſtely require of the ryche man. Than although it was but a verai ſmal porcion that Petre and Andrewe had leaft (albeeit if thei had had more, more would thei haue forſaken:) the Lorde counneth them thanke for their readineſſe, in that thei had ſo dooen: and becauſe thei ſhould not nede to repente them of that thei had dooen, he ſheweth that greate gaine it is, to haue loſte worldely richeſſe for the kingdome of God. For in lieu and place of tranſitorie and vile thinges by them contemned, bothe here in thys worlde the mynde and ſolle is enriched with gooddes heauenly, and alſo in the worlde to come, endeleſſe felicitie is repaied for them.

A greate gaine it is to haue loſt worldly richeſſe for the kingdome of God.

Than

C

There is no manne that hath forſaken houſe. ⁊c. whiche ſhal not receiue much more in this world: And in the world. ⁊c

Than ferthermore herupon, thus ſaied the Lorde: This I auouche vnto you for a matier not to bee doubted of: not to you onely ſhall it turne to greate gaines in the ende, to haue leaft for my ſake the littell ſlender poſſeſſions that ye had: but alſo, whatſoeuer perſon ſhal for the reſpect of the kingedome of God, forſake either houſe, or father, or mother, or brethren, or wife, or children: he ſhall bothe in this preſent life receiue much mo thinges and alſo better then he leaft: and morouer in the world to come, he ſhal receiue life euerlaſtyng.

The texte. Math. xx. Marke. x.

*Math. xvi and. xvii. *Luke. ii. and. ix.

Ieſus tooke vnto him the twelue, and ſaid vnto them: Behold we goe vp vnto Hieruſalem, and al thinges ſhal be fulfilled, that are wrytten by the prophetes, of the ſonne of man. For he ſhal be deliuered vnto the Gentiles, and ſhall be mocked, and deſpitefullye entreated and ſpetted on: and whan thei haue ſcourged hym, they wil put him to death. *And the third daie he ſhal ariſe again. And thei vnderſtood none of theſe thinges. And this ſaying was hidde from them, *ſo that thei perceiued not the thynges whych wer ſpoken.

Jeſus toke vnto him the twelue.

Chriſt why he did ſo often putte into his diſciples heades, the mentiō of his death.

The Apoſtles why they abhorred to heare mencion of the death that Chriſt ſhould dye.

D

After that he had with theſe ſayinges ſomewhat lifted vp and chered yͤ hertes of his diſciples again: he toke with him the twelue Apoſtles, whom it was not behouable to be ignoraunt of any thing which wer wrought and dooen for the redempcion of mankind. And now beginneth he euen ſomwhat openly and plainly to beate yͤ matier into their heades, concernyng the death which he ſhould at Hieruſalem wetingly and willingly die, according to the foreſayinges of the prophetes. For he knewe verai wel that thei ſhould be verai ſore diſmaied and diſcouforted with the death of their maiſter: ⁊ for that conſideracion he doeth often beate this tale into their heades, to the ende that at yͤ laſt it maie be engrauen in their heartes, ⁊ that by a litel ⁊ a litel, thei mighte bee enured to abide the matier, which as yet their eares abhorred to heare mencioned or ſpoken of. And verailу this was none vnbelief in them, but a certain earneſt loue ſtrongly weorking in them towardes their maiſter. Seuerally therfore frō the coumpaignie, he begoonne to open vnto them, yͭ the time of his death did now approche. Behold (ſaith he) we are now going vp towardes Hieruſalem, ⁊ there ſhal al thinges be accompliſhed yͭ haue been writtē by the prophetes cōcerning the ſonne of man. For he muſt be deliuered into the handes of the Gentils, ⁊ of them ſhal he be ſkorned and ſcourged, ⁊ ſpetted on. And after that thei ſhal haue ſcourged hym, ⁊ ſhal haue miniſtred vnto him all kindes of reproch ⁊ vilanie in woordes, thei ſhal in fine put him to death: but he ſhal ariſe again the third daie frō death to life. But this talke, becauſe is was nothing ſwete ne pleaſaūt, could in no wiſe ſinke into yͤ Apoſtles ſtomackes: (as commonly we are harde of belief in ſuch matiers as we woulde not with our good willes haue to be true.) And thei could in no wiſe perceiue yͤ miſterie of the croſſe, wherhens redempciō ⁊ ſaluacion ſhould by a new found conueighaunce of God, come forth ⁊ iſſue vnto the world. They had no luſt ne fanſie to belieue, that a mā whom they loued ſo entierly, ſhould die of ſuch a violent kind of death: neither could thei poſſibly beleue it lykely, that ſuch an one ſhould bee putte to death by the handes of the wicked, as was hable to dooe ſuch woondrefull actes, and whiche had ſo many times eſcaped out of the handes of ſuch as had attempted to aſſaille him and faſten vpon him: and finally they doubted not, but that it might bee afterwarde an eaſier thing for him to bring to paſſe, not to die at al, thā to reuiue again from deathe, as he ſayed he would: yea and they thoughte it bettre not to dye at all, then after deathe to bee reſtored to lyfe agayne.

Beholde, we goe vp vnto Hieruſalem, ⁊ all thinges ſhal be fulfilled that are written by the Prophetes of the ſōne of manne.

Comonly we be harde of beliefe in ſuche thinges as we woulde not haue to bee true.

For he ſhal be deliuered vnto the Gentiles. ⁊c.

The Apoſtles had no fanſie to beleue that he whom they loued ſo wel, ſhould ſo dye.

And they vnderſtode none of theſe thinges. ⁊c

The Apoſtles thoughte it a better thinge not to die at all then after death to be reſtored to life again.

Chriſt did muche and often vſe miſticall ⁊ figurate maniers of ſpeakinge.

To eate Chriſtes fleſhe and drinke his bloude.

The Apoſtles vnderſtoode not Chriſtes ſayinges.

A And althoughe thei could not doubte of their maiſters trueth in his woordes, yet did thei in this manier flatre their owne affeccions: and thei enterpreted that in theſe woordes of Ieſus, there laie priuely hidden ſome figurate ⁊ miſtical manier of ſpeaking, ſuch as the lorde did of a ſpeciall propretee that was in him, verai muche and often vſe to bring in, beguiling by meanes of that ſame coulourable ſpeaking, not onely the people, but alſo the verai Apoſtles ſelfes: as (for exaumple) whan he willed thē to beware from the leauen of the Phariſeis: whan he aunſwered that he had an other kinde of meate whiche he hōgred for: whan he taught them for a leſſon, that a camel might ſooner paſſe through a nedels iye, thē a rich mā entre into the kingdome of heauen: whan, (ſignifiyng that his doctrine muſt be receiued and conueighed throughly into the verai bowelles of yͤ ſolle,) he ſaid yͤ no man ſhould haue life in time to come, onleſſe the ſame ſhould firſt eate his fleaſhe, ⁊ drinke his bloud: and finally when he promiſed that himſelf would within three daies ſpace reedifie the Temple, after it wer deſtruied by the Iewes. With ſuch ſuſpicions ⁊ coniectures as theſe, did the Apoſtles flatre their affeccion, and in dede heard the woordes of Ieſus, but thei heard them as it had been half in their ſlepe, but as for yͤ pithe and effectuall mening of the wordes, thei did vttrely not vnderſtande. And this was dooen as the ſtate of yͤ time than required, by yͤ Lordes permiſſion and ſuffreaunce, to the ende, partely that thei mighte by a littell at once better ⁊ better be enured to yͤ thing, which ſhould afterwarde bee incomparably bittur vnto them: and partely becauſe thei ſhould not before the time ſcattre themſelfes abrode by fleyng from their maiſter, by whoſe communicacion thei wer yet in many matiers to be ſchooled. Thei could not throughly ſee ne perceiue yͤ priuitees of Goddes woorking and conueighaunce, becauſe thei had the yies of their minde in manier ſterke blynd with muche foggie derkeneſſe.

And this ſaying was hidde from them, ſo that they perceiued not the thinges which wer ſpoken.

B

The texte. Math. xx. Marke. x.

¶ And it came to paſſe, that as he was come nigh vnto Hierico, a certain blynd mā ſate by the waies ſide begging. And whan he heard the people paſſe by, he aſked what it ment: And thei ſaid vnto hym, that Ieſus of Nazareth paſſed by. And he cried, ſaiyng: Ieſus thou ſoonne of Dauid, haue mercie on me. And they whiche went before, rebuked hym, that he ſhould holde his peace. But he cryed ſo muche the more: thou ſoonne of Dauid, haue mercie on me. And Ieſus ſtod ſtil, and commaunded hym to bee broughte vnto hym. And whan he was come nere, he aſked hym, ſaiyng: what wilt thou that I doe vnto thee? And he ſaied: Lorde, that I maie receiue my ſight. And Ieſus ſaied vnto him: Receiue thy ſight, thy feith hath ſaued thee. And immediately he receiued his ſight, and folowed him praiſing God. And all the people, whan they ſawe it, gaue praiſe vnto God.

The fountaine of healthe is the knowing of Ieſus.

To knowe Ieſus is to haue perfect ſight.

The earthly deſires of this worlde are derkeneſſe.

As he was come nighe to Hierico, a certaine blind man ſate by the waies ſide begging.

But yet much more wer the others dymme of ſight, which wer of leſſe familiaritie with the Lord. For the fountain of health, is the knowing of Ieſus. For to knowe him, is to haue perfect ſight. Feith is brighte light, the yearthli deſires and luſtes of this world are derkeneſſe. And beholde a caſual chaunce, which maie laie plain before our yies, howe we maie ſee Ieſus: and in one blynd man is ſette foorth an exaumple, how the blindneſſe of the ſolle maie bee takē awai from many. There ſate one in his waie, a mā depriued of the ſight of his bodily yies. But (Lord) how many wer here folowing the traine of Ieſus, which ſaw a great deale wurſe in their ſolles, whā euen yͤ verai twelue Apoſtles had their yies yet ſtill ouergon with the derke ſlime of ignoraunce, that thei could not vnderſtande the Lordes maniſeſte ſaiynges. Than ſo it befell, that when Ieſus beeyng on his waye towardes Hieruſalem, was now not ferre from Hierico, there ſate a certaine blynde manne by the highe waies ſide beggynge.

This

C

Blinde mẽ are the more inquiſitiue becauſe they lacke theyr yies.

And whan he hearde the people paſſe by, he aſked what it mente.

This blind creature, whã aſwel by the noiſe of hearing folkes ſpeake, as alſo by trampleyng of fete, he perceiued verai well that a greate multitude of people paſſed by: demaunded what yͤ matier was (as in dede ſuche kinde of people are ſo much the more curious of aſking and more inquiſitiue of ſuche thinges, becauſe thei lacke their yies.) Aunſwere was made vnto him: that Jeſus of Nazareth was paſſing by yͤ ſame waie.

A blinde manne ſitting by the high waies ſide begging, crieth to Jeſus to reſtore him to his ſight.

And he cryed, ſaying: Jeſus thou ſonne of Dauid, haue mercy on me.

The partie immediatelye hauing conceiued in his herte a feithful truſt, by reaſon of ſuch thinges as he had heard of Jeſus: cried out aloud, ſaiyng: Thou Jeſus the ſoonne of Dauid, haue pietie and compaſſion vpon me. Unto his importunitie, he added alſo ſwete woordes of ſlaterye, and that was euen metely well according to the facion and guyſe of beggers.

And they which went before rebuked him.

But the coumpaignie that wente afore Jeſus, rebuked him, and bidde him to holde his peace, ſuſpectyng that he would haue craued an almes of the common rate: and alſo fearing leſte beeyng a ſlouenly felowe and vnſightely in his geare, and a common begger by the high waies ſide, he ſhould haue been ſomwhat noiful or troubleſome vnto the Lorde.

The blinde man the more he was rebuked for crying to Jeſus, the more he crieth.

But he cried ſo muche the more: thou ſonne of Dauid. &c.

But the blynde man the more that the people clattered againſt him, ſo muche the more earneſtly did he crye, repeating ſtil the ſame woordes which he had ſpoken afore: Thou Jeſus the ſonne of Dauid, haue mercie vpon me. Becauſe he could not ſee Jeſus, he did ſo muche the more ſtreigne his voice, as a man being ignoraunt how ferre Jeſus whom he called vnto, was of from hym.

Jeſus commaunded the blinde man to be brought to him, and why.

And Jeſus ſtode ſtill, & commaunded him to be brought vnto him.

Than Jeſus who had made as though he heard him not, thoughe he had cried out with a loude voice once or twyes or thries afore: whiche he did of purpoſe, to make the faithful truſt of yͤ partie the more euident to all the coumpaignie: at the laſt ſtaighed on his waie, and commaũded the blynd man to bee brought vnto him, of purpoſe to occaſion the yies of all the wholle coumpaignie to the diligente beholdynge of the miracle.

D

And whan he was come nere, he aſked him, ſaying: What wylte thou that I dooe vnto thee?

Why Jeſus woulde nedes haue the blinde man to confeſſe what he would haue.

And whan he was come to Jeſus, the Lorde aſked this queſtion of him: What is thy wyll that J ſhould dooe vnto thee? It was not ignoraunt to him what thing the blynd man wiſhed to haue: but he woulde haue the confeſſion of the eiuill vttreed in woordes, to the ende the miracle might bee the more euident. For ſome are wont to feigne a blyndeneſſe in themſelfes, that thei maie thereby receiue the larger almes: yea, & ſome there wer peraduẽture in the coumpaignie, which if thei had been in the blynd mannes caſe, would not haue been bold to hope for ani ferther thing, thẽ ſome almes or reward of monei.

Chriſte gaue alſo almes of monie ſome times, and of other thinges.

For the Lord alſo, though after yͤ eſtimacion of the world he was but poore, yet did he vſe to geue vnto the poore, ſome porciõ of ſuch thinges as wer geuen him by his frendes for his ſuſtentacion.

And he ſaied: Lorde, that I maie receiue my ſighte.

The affiaunce that the blinde man hadde in Jeſus.

But the blynd man with a great aſſiaunce and faith, ſaied: Lord make thou, that J maie haue my ſight again. In theſe woordes did he craue the thyng, which by any that was no more but a mere man, could not be aſſured vnto him: caſtyng no doubtes but that Jeſus foorthwith, both coulde dooe it as one moſte mightieſt, and alſo would, as one moſt merciful.

Jeſus reſtoreth ſight to the blinde man.

Jeſus therefore making a like quicke aunſwere to this quicke & readi faith, reſtored him his yies with a woord again, ſaiyng: Receiue thou thy ſighte again. Thy faith hath ſaued thee.

And Jeſus ſaide vnto him: Receiue thy ſigh: Thy feith hath ſaued thee.

Feith is the thing whiche obteineth all thinges of the Lorde.

He had ſeen Chriſte wyth his faith, ere he ſawe him with the yies of his body. This faith veraily is that thyng whiche obteineth all without excepcion of the moſt mercifull Lorde: this faith it is whiche in the thickeſt derkeneſſe of ſynne, yet calleth a ferre of to Jeſus, that he maie ſhewe mercie. The conſcience

A ſcience and priuie knowlage of his naughtie ſinneful actes paſt, doeth iangle againſte him whan he crieth: but feruentneſſe of feith dooeth ſo muche the more eargrely ſtreigne the voyce. Suche maner beggers dooeth the Lorde Jeſus loue: and for none other conſideracion dooeth he manye times make delaie of that that is aſked, ſauing that yͤ partie which is the begger, maie be worthie to haue the more benefite. * And in moſte diepe darkeneſſe dooe ſuche people lye, which wurſhip ſtockes and ſtones in ſtede of god: to whom their money, to whom their bealy is their God: and ſuche as are bondeſeruauntes to ambicion, and to leacherye: and ſuche as ſette the worlde in an vproare through furious rageyng warres. Suche perſones if thei cannot yet come, to approche nere vnto Jeſus, becauſe thei cannot ſee: yet at leaſtwiſe at the noyſe of ſuche as dooe throughout the wholle worlde preache the glorie of Jeſus, leat them aſke: what matier is this? And whan they ſhall knowe that Jeſus is paſſing by, leat them not ſuffer the preſente occaſion to ſlippe awaie, but leat them with pieteous crying werie his eares: And in caſe the priuie cōſcience of their naughtie and euil dedes afore paſt, counſaile them to kepe ſcilence: leat the clamour of the feithfull beleuing herte, ſo muche the more inſtauntly knocke at the doores of his eares. Jeſus is not deaf ne hard of hearing, to any bodie that aſketh with feithful truſt in him: and he is of power hable to geue that is

B aſked. He certes paſſeth by, but he will not goe veraie ferre paſt, yf one ſtreigne the voice. And happie is the begger that euer he was borne, at whoſe voice Jeſus ſtaigheth on his waie. And what merueile, if he ſtaighed at the voice of one ſpeaking vnto him, ſence he vouchesalued to come ſo ferre a iourneie, vnto a ſhepe that was loſt? But more happie is the blinde man, after he is brought vnto Jeſus. For nowe is he veraie nere to his health. Neither can he long be blinde, whoſo hath approched to the fountaine of all light. * That ſame Lorde beeing the fountaine of all glorie, dooeth not put awaie the begger from him: and man beeing a ſinner diſdeigneth the neighboure. After that thou arte come in preſence afore Jeſus, after that thou art gon awaie from thy ſelf, there is no nede of any long praying: no more but ſpeake yͤ woorde what thou wouldeſt haue, (but ſpeake it with a perfeicte feith and affiaunce conceiued, not on thine owne merites, but on his great power, & no leſſe goodneſſe:) and immediatly ſhal thy ſight come again, and ſaluacion bothe together. For at once, as ſoone as Jeſus had ſaide: Loke yͧ vp, he had his ſight: & of a begger became a folower of Jeſus traine, and an open declarer of gods goodnes. Yea, & moreouer yͤ people alſo whan thei had ſeen ſo notable a miracle, gaue laude & praiſe vnto god.

The blinde mā and the reſtoring of hym to hys ſight, moraliſed.

Chriſt why he dooeth ſometimes delaie the thynges that wee aſke in our praiers.

*What perſons are in thicke derkeneſſe and blindneſſe.

Happie is the begger at whoſe voice & criyng Jeſus ſtaigheth by the waye.

He cannot long bee blinde, that hath once approched to Jeſus, the fountaine of all light.

*God putteth not awaye from hym a blind begger, and man beyng a ſiner diſdeigneth the neighbour.

And immediatly he receiued his ſight, & folowed hym. &c.

The.xix.Chapter.

The texte.

¶And he entred in, and went through Hiericho: and beholde, there was a man named zacheus, whiche was a rewler emong the Publicanes, and was riche alſo. And he ſought meanes to ſee Ieſus, what he ſhould bee, and could not for the preſſe, becauſe he was litell of ſtature. And he ranne before, and climed vp into a wild figtree, to ſee him: for he was to come that waie. And whan Ieſus came to the place, he looked vp, and ſawe him, and ſaide vnto him: Zachee, come downe at once, for to daie I muſte abide at thy houſe. And he came down haſtily, and receiued him * ioyfully. And whan thei ſawe it, thei all grutched, ſaying: he is gon in to tarie with a man that is a ſinner. And zacheus ſtoode foorth, and ſaid vnto the Lord: beholde Lord, the halfe of my gooddes I geue to the poore. And yf I haue dooen any man wronge, I reſtore him fower folde. Ieſus ſaide vnto him: this daie is health happened vnto this houſe, because that he alſo is become the child of Abraham. * For the ſōne of man is come to ſeke, and to ſaue that whiche was loſte.

*Acte.xvi.

*Mat.xv.

The blinde man to whō Chriſt reſtored his ſight, whō he figureth.

C

AND thiſſame blinde man to whom the Lord reſtored the vſe of the light, dooeth in a figure not vnaptely ſignifie yͤ people of the Gentiles. For as for yͤ Jewes, yͤ law gaue ſome piece of light vnto them. But the Gentiles laie in moſt diepe derkenes of ignoraunce, in ſo muche yͭ emong theſame a great maignie there wer, which veraily belieued, that there was no God at all; and ſome others belieued that there wer Goddes innumerable, but theſame more full of miſchief and abominacion, then the veraie men ſelf:

The blindnes of the Gentiles, concernyng their opinion of god, & concernyng the abuſe of their liuing.

Again ſome thought, that God tooke no care for the gouernaunce of worldly thinges. Yea and ſome alſo there wer, which reputed and vſed the ſunne, the mone, oxen, dogges, apes, yea and lekes and opynions alſo, for Goddes. Emong the Gentiles there wer, that knew no lawful ne determinate bandes of matrimonie, but fulfilled yͤ luſt of the bodye in going together one with another, after the manier of bruit beaſtes. Some there wer alſo, with whom it was accoumpted a natural thing to haue killed their parentes, whā thei wer aged. Others again there wer, emong whom it was a thyng lawfull and vſual to eat mans fleaſhe. Some there wer, with whō it was an high point of deuocion & of ſeruing god, to kil their moſt derely beloued children for a ſacrifice to this or that deuil. What can there be more lamētable then this blindenes?

The feith of the blind Gentile, & the vnbelief of the ſeeing Jewe.

And yet this blind man being poore & deſtitute of al vertues, perceiued Jeſus whan he paſſed by D (whom the nacion of the Jewes put awaie whan he came to them:) he ſtreigned his voice of feith, criyng aloude: Thou ſonne of Dauid haue mercie vpon me. He conſtreigned Jeſus to ſtaigh in his going: he deſerued to be aſked what he would haue dooen to him: he confeſſed his blindeneſſe: he ſhewed the deſire of his herte: Lord, that I maie haue my ſight: he receyued that he plainely in fewe woordes craued. Of a wurſhipper of monſtreous thynges, he was made a wurſhipper of Jeſus: of a bondſeruaunt to deuils and to al manier vices, he was made a diſciple & a folower of Jeſus: of a cōmon begger and crauer of a miſerable almes, he was made a publiſher of the power of God.

Examples of the feith of the Gentiles, why thei wer ſo oftē ſhewed vnto the Jewes.

And many a time more then once or twyes, are exaumples of this kinde layed in the lappes of the Jewes: to the end that either thei ſhould emende from their vnbelief, or els thei ſhould make it open and manifeſt for the time to come, that thei wer woorthily caſt of, as men that would not be made holle. And this figure certes was ſhewed at the entraunce of yͤ citee of Hiericho: but an other more euidente exaumple ſheweth it ſelf anon after within the citee ſelf.

And he entred in, & wente through Hiericho.

For as the Lorde beyng entred into Hiericho, was going along through the middes of the citee, encoumpaſſed on euerye ſide with an exceding thicke preſſe of yͤ multitude of al ſortes of people: there was a certain man, Zacheus, hauing his name of the thing and propertie that was in him (that is to wete, a mā feruent in the earneſt loue & deſire of righteouſnes,) wheras in dede he was an head man emong the Publicanes, yea & riche withal: & wheras neither yͤ kind or trade of his liuing, ne the pampering of fortune, did verai wel agree wͭ ſuch an hert.

Zacheus, & what the worde ſignifieth.

And behold, there was a man named Zacheus, which was a rewler emong the Publicanes, &c.

The feruent herte of Zacheus and his deſire to ſee Jeſus, and his feith.

And holden he was with a great deſire to ſee Jeſus, to yͤ entent he might know him by ſight alſo, of whom the bruit & fame had ſpred abrode thinges ſo woorthie to be merueiled at. He beleued and alſo loued yͭ he had heard: & for that cauſe much according to the example of the

A of the inwarde deſire of Simeon, & of the Patriarkes, he did with an holy deſirefulnes couet to ſatiſfie his yies too, with the bliſſeful & happie ſight of him: as one that would haue attempted greatter thynges then that too, ſauing that ſoftnes and humilitee was a let thereof, and euen for ẏ ſame veraie poinct the worthier to haue the more fruicion of ẏ preſence and coumpaignie of Jeſus. A deſire to haue a ſight of Jeſus had a long time holden Herode too: he ſawe him at laſt, and bid awaie with him in diſpite: for in vain dooeth he ſee Jeſus, who is not ſeen again of Jeſus. But Jeſus had ſeen Zacheus, before that Zacheus euer ſet yie on him. Herode would faine haue ſeen him ẏ he might haue delited his curious yies being a king as he was, by ſhewing of ſome miracle afore him. But Zacheus deſire to ſe him what he ſhould be, was becauſe he would know what man he was, and would know him as he was: that is to wete, thatſame onley ſonne of God, the autour and worker of al ſaluaciō vnto al creatures beleuing and truſting in him. It is no great matier to ſee Jeſus after the fleaſh, with ſuche like yies as the Phariſees ſaw him withal euery daie, and yet had him in deriſion. But the yies of the diſciples are earneſtely reported to be bliſſed, who had deſerued to ſee, that was to many princes of the yearth denied. Simon the ſonne of Jonas is by the mouth of Jeſus pronounced bliſſed, in that he ſaw who Jeſus was, whan he gaue this teſtimonie of him: * *Thou art that ſame Chriſt, the ſonne of the liuing God*: But the Jewes ſaw not who he was, in ẏ thei ſaid: * *Is not this Joſeph the Carpenters ſonne*? but vnto the godly deſyre of Zacheus, ſhamefaſtneſſe was a lette, that he did not breake in to Jeſus parforce through the coumpaignie: and ẏ great multitude of people ſtanding ſo thicke rounde about Jeſus on euerye ſide, was an other lette. The ſhorte ſtature of his bodie was alſo the thirde lette. For he was a veraie lowe man of ſtature. And lowe men ſpiritually are ſuch, as are incumbent and doe reſt on filthy or vile and tranſitorie thinges. For lowe and baſſe it is, whatſoeuer this worlde hath, if it be compared with the maieſtie of the ghoſpell. * And of ſuch perſones cannot Jeſus bee ſeen, excepte thei conueigh themſelues into ſome high place. Jeſus being aboue of a great heighth will not be ſeen but of the low. Jeſus beyng in the middes emong the lowe & vulgare preſſe of the people, is not ſeen, but of ſuche as haue troden the higheſt toppe of all worldly thynges vnder their fete. And therefore to the ende ẏ he might be ſeen of all the litell lowe perſones on euery ſide throughout all nacions of the worlde, hymſelfe afterwarde climed vp to the wood of the croſſe, ſtanding a loft of a great heighth. Zacheus than beyng litell and lowe not onely of ſtature of his bodie, but alſo in humblenes of herte: to the entent he would ſtande a loft and ſee Jeſus beeyng a lowe on the grounde, ranne afore, and tooke vp an high place in the waie, there as Jeſus was to paſſe by. And an high ſtanding, as good as it had been in a pulpit, he gotte readie for him in a wild figtree, whiche is there called a Sicomore, (becauſe it bringeth foorth figges of the owne right kynde that other figtrees bee of, and by reaſon therof it is alſo called a figge of Egipte, and yet in leafe it reſembleth the Mulberietree.) A great preſſe of the Jewes enuironed Jeſus rounde about on euerie ſide. The lawe had gon afore, the Prophetes alſo had gon afore, and that preſent age did bothe on the one ſide and the other cloſe him in rounde about. Yea and yet at this daie the nacion of the Jewes dooe come behinde after him: thei learne what thinges Jeſus

And he ſought meanes to ſee Jeſus, what he ſhould bee.

In vaine dooeth he ſe Jeſus, that is not ſeen again of Jeſus.

Herodes deſire to ſe Jeſus, and Zacheus deſire, how ferre contrarie they were.

It is no great matier to ſee Jeſus after the fleaſhe as the phariſees dyd.

Math. xiii
Luke. x.

The diſciples ſeeing of Jeſus was bliſſed.

B

* Mat. xvi.
Luke. ix.
John. vi.
* Mark. vi
Math. xiii.
Luke. iiii.

What thinges letted Zacheus from ſeing of Jeſus.

Zacheus a litel man of ſtature.

And coulde not for the preſſe, becauſe he was litel of ſtature.

Lowe men ſpiritually what thei bee.

All thinges of this world compared with the maieſty of the goſpel, are lowe.

* Of what lowe perſones Jeſus cannot bee ſeen.

And he ran before, and climed vp into a wild figtree to ſee him, for he was to come that waie.

Jeſus how he wyl bee ſeen or not be ſeen of the low.

A Sicomore tree, what tree it is.

That the thicke preſſe encoumpaced Jeſus round about, what it ſignifieth.

The Jewes at this date come after Jeſus, howe.

Zacheus renning afore to ſee Jeſus, what he figureth.

Jeſus of whom he is ſeen, and not ſeen.

To remain emong the throng, what it ſignifieth.

How many ſondrie ſectes may diſceiptfully crye: loe, here is Chriſt. &c. and ſo deceiue men.

How we maie ſee Jeſus.

Jeſus face couered in the holy ſcriptures.

To drawe the vaille what it is.

To ſee Jeſus what it is.

The figtree that Zacheus climmed vp into, what a figtree it was.

Zacheus climming & ſtanding on the figtree, made it fruicteful, howe.

Math. xxi
Marke. xi

Luke. xiii

did, and what thinges he taught: & yet can thei not ſee who thatſame is, of whom & by whom thei ought to hope for ſaluaciõ. C Zacheus renning afore, preuenteth this felicitee, bearing verailly a figure of ẏ Gentiles. What is the cauſe therof? Forſouth becauſe ẏ Jewe remaineth yet ſtil a lowe on the ground, and cleueth to the carnalitee of the law. And Jeſus is not ſeen, but only of ſuch as from the lowe & baſſe lettre of the law, doe auaunce vp themſelfes to the loftier ſence of the ſpirite. Down out of this high ſtanding, one maie wel ſee Jeſus, who he is, & where he is. Otherwiſe in caſe a man remain ſtil beneath emongſt the throng, ẏ is to ſaie, if thou haue no ſmatche at all ne ſauouring of any excellent good thing aboue ẏ cõmõ ſort: thou ſhalt oftentimes heare ẏ ſame diſceiptful ſaying: *Loe, here is Chriſt, & loe, yonder he is.* The Phariſees thei crie: *Loe here is Ieſus.* The Sadducees, thei crie: *Behold, here he is.* The Ebeonites, thei crie: *beholde, he is here.* An other poincteth to ſome one of the Phariſaicall ſort, clad in a blacke frocke or cope, and ſaith: *loke this waie, here is Chriſt.* An other againe, ſheweth towardes another of the Phariſaicall ſorte goyng in a white wede, and ſaieth: *Beholde, here is Chriſte:* An other felowe ſhewyng many ſondrie coulours and ſhapes of veſtures, crieth: *Here is Chriſt, here, here, here.* An other ſheweth to one that eateth nothing but fiſhe, and ſaieth: *here is Chriſt.* An other ſheweth the gelded ſort that are forbidden to marrie, and ſaieth: *here is Chriſt.* O Jewiſhe & vnbelieuing naciõ: Art thou minded or willing to ſee Chriſt? Climme vp to the tree on high, and take vnto thee the yies of Zacheus. He is not fain to ſee the robe of Jeſus, but he coueteth to ſee and knowe his face. D And the face of Jeſus is couered in the holy ſcriptures. Draw aſide ẏ vaile, lyft vp thine vnderſtandyng to tho thynges whiche are within it: and thou ſhalt ſee Jeſus, thou ſhalte ſee from whence true health & redempcion iſſueth foorth vnto vs. The Phariſee, he goeth ietting bolt vpright, being in an high conceipte of himſelf, and taking vnto himſelf as his own due right, the praiſe of righteouſnes, & taking vnto himſelf the knowelage of the lawe: and while he thinketh hymſelfe as great a man as nedeth to be, euen with the largeſt, & nigh enough vnto Chriſt euen harde at his elbowe: he wil not vouchesalue, but thynketh ſcorne to vſe ẏ ſure helpe of the tree: but Zacheus being low in his own yies, climmed vp to the tree, and therby ſeeth that he wiſheth to ſee. Yea and paraduenture this figtree too was lyke vnto that ſame other figtree, which the lord accurſed, becauſe that by the freaſh grenes of ẏ leaues, it made one that wer houngrie belieue that he ſhould finde fruicte vpõ it, wheras in dede it had none: and yet it was now time that after the figures of the lawe, and after the holye ſayinges of the Prophetes, it ſhould bring furth the fruict of Euãgelical godlines. This was ẏſame figtree, which the lord commaunded to be cutte vp by the roote, onleſſe whan doung wer laied about the roote therof, it would leaue to be ſtil barain: and it was nigh barain in dede, had not Zacheus climmed vp and ſtande vpon it. Thatſame ſtemme of the Judaical figtree brought furth groſſe, vnſauourie, & vnripe people; but after that Zacheus had climmed vp the tree, ẏ is to ſaie, as ſoone as ẏ people of the Gentiles was graffed in: now begonne it to bring furth fruicte ſuche as the lord Jeſus loueth. Of the Jewes he was many hundred yeres loked for: at laſt he came vnto them, he walked to & fro daily in coumpaignie with them, & yet was not knowẽ emong thẽ. The people of ẏ Gentiles had no more but heard of the fame & reporte of Jeſus: & beeing enkiendled

with

A with loue to knowe the ſame Jeſus, whom the Jewes hanged vpon the tree, thei ranne before the Jewes in feruentnes of feith: & acknowlaging their owne vnrighteouſneſſe, lowe as thei wer, contemned the lettre of the lawe, contemned the ceremonies and figures (whiche the Jewes euen yet at this daie enbrace for the verai true ſubſtaunce of the thinges ſelfes,) and through Euangelical feith thei ſee Jeſus paſſing by in his Apoſtles, and acknowlage him, & therby deſerue to haue Jeſus come to them to be their geaſt, and of his owne offre to ſoiourne in their houſe, foraſmuch as the vnbelief of the Jewes had expulſed and baniſhed him awai from them. Al this while doeth litel Zacheus ſitte ſtill in the tree with readie yies loking for Jeſus that was yet coming a good preatie waie of: and was not yet throughly taughte by what marke he might knowe Jeſus, ſauing onely that he was in a perfeict hope & truſt of the thing whiche he earneſtly wiſhed and deſired. But whan yͤ people came to yͤ Sycamore tree, Zacheus peraduẽture was a matier of laughter, & a good ſport to a great maignie, foraſmuche as being a welthie riche man, & in the office of cuſtomer, he ſtood aloft in a tree to be a gazer vpon one man & no mo. For he coueted not to know any other man ſauing onely Jeſus. Than Jeſus being delited with yͤ notable fainneſſe of the man, whiche fainneſſe he ſhewed by his verai fact, by his countenaunce, and by his earneſt looking with his yies: albeit Jeſus had eſpied him afore too, yet to ſhew vnto the Jewes an exāple of prompt belieuing, he caſt vp his yies on high and ſaw Zacheus.

Howe the Gentiles gotte to ſe Jeſus, and the Jewes ſee him not yet.

B And looke for no leſſe at al times then ſome notable benefite of ſaluacion, as often as Jeſus doeth vouchſafe to looke vpon any perſone. For his yies haue a medicinable kinde of charming. The other ſought no more but onely to ſee him: but in vain doeth ſuch a partie ſee Jeſus, whom Jeſus doeth not again vouchſalue to behold with his yies. Auaunce thy ſelf vp from low & vile thinges: and Jeſus wil loke vp vnto thee. The looking of Jeſus vpon any man, hath ſome porcion of a good likelihood to come: but a matier and token of greater bliſſe it is to heare Jeſus voice. For where Zacheus did no more ne none other but behold Jeſus, the lord of his own mere mocion, ſaied vnto him, calling him euen by his name too, as a man knowen vnto him: Zacheus come thou downe quickely, for this daie muſt J ſoiourne in thy houſe. We haue heard how the lord hath often times gon to diners to mens houſes whan he hath been deſired: but we haue not at any time hearde, that euer he did of his own mind come in & make himſelf a geaſt with any man whan he was not bidden. Yea and ſo to dooe is of al men for the moſt parte taken for a poinct of homely courteſy: but the lorde had beholden the affeccion and hert of the man within, who ſette ſo much by hauing a ſight of hym, as he paſſed by. He woulde haue aſſaied ſomewhat ferther had not his own priuie knowlage of his vnworthineſſe been a lette therof. Thus did he thinke in his owne minde: Bliſſed are theſe that haue had the happe to cleue vnto ſuch an one, & whoſe happe it is to behold his face daily in preſence with him, & whoſe chaunce it is to heare his voice ſtanding hard by him. The Jewes and none others haue ſo muche good happe. J am a Publicane: Jt is euen with the largeſt for ſuch an one as J am, to haue had a ſight of him as he paſſed by. There had come no woorde out of hys mouthe to bidde Jeſus to his houſe, but ſuch an hert was an exceding courteous bidder of a geaſt: & the lord Jeſus loueth wel to be bidden after ſuch a ſort. Such an one,

Whan Jeſus came to the place he loked vp, and ſaw him.

Whan ſoeuer Jeſus vouchſaued to loke on any mã, ſome notable benefite enſued.

In vaine doth he ſee Jeſus, whõ Jeſus ſeeth not againe.

Clime thou vp frõ lowe thinges and Jeſus will loke vp to thee.

And ſaide vnto him, Zacheus come doune at ons: for to daie muſt J abide at thy houſe.

Jeſus calleth Zacheus doune from the figtree.

Jeſus biddeth himſelfe to diner to Zacheus houſe.

The good affeccion that Zacheus had to Jeſus in his hearte.

After what ſorte Jeſus loueth to be bidden to mennes houſes, and where to be a geaſte.

C as vpon acknowlageing of his own weakeneſſe in his conſcience, dareth not be ſo bold as to craue the thing which he wiſheth, and in his heart would fain haue: ſuch an one dooeth obteine more, then an other that biddeth Ieſus to his houſe, as though he would bind Ieſus vnto him, for dooing him ſuche a pleaſure. *Petre neuer came nerer vnto Chriſt, then whan he ſaied: **Goe out awai from me maſter, for I am a felow that am a ſinner*. That other man alſo was a piththie ⁊ an earneſt bidder of Ieſus, which ſaied vnto him: **Maiſter, I am not a man worthie that thou ſhouldeſt entre vnder the roufe of my houſe*: For Ieſus was now alreadie in ẏ ſaied parties houſe (which was a certain Centuriõ) whan his yoũg felow was made holle, thoughe Ieſus bodie came not there. For there is Ieſus, wherſoeuer is health ⁊ recouerie. And here Ieſus thirſted the redẽpciõ of mankind, ⁊ therfore he biddeth Zacheus to come down quickeli. For now was it time that redempcion which was to paſſe awai from the Iewes, ſhould be tranſpoſed ⁊ putte ouer to the Congregacion of the Gentiles: for there muſt Ieſus ſoiourne ⁊ abide, vntil the conſummacion and verai laſt end or cloſing vp of al times to come, becauſe he might not be ſuffered to abide emong the Iewes. From an high he had ſtand watching for Ieſus through feith: he came downe to the office ⁊ duetie of godly deuocion: for it is not enough to vieu Ieſus and to gaze vpon him, as oftẽ as he nedeth a place of ſoiourning: ⁊ therof hath Ieſus nede, as often as the neighbour hath nede. And what dooeth Zacheus herupon? not a word doeth he geue to aunſwer (for earneſt affeccion of the heart doeth often vſe to take awai a mans ſpeaking:) but he doeth as he is bidden without making any tariaunce: doun cometh he quickely. D For it is not conuenient to tarie, whanſoeuer Ieſus calleth vs. *The Iewes wer called, ⁊ thei make their excuſes: but Zacheus being verai foreward ⁊ ful of reioycing, ẽtreteined Ieſus in his houſe. *O miſerable ſinagogue that it was, which loſt a geaſt of Ieſus: ⁊ O happie houſe of the Church that it is, which through hir good promptnes, did prouoke Ieſus the autour and geuer of all heauenly bliſſe, to come vnto it. Well, thus now thou ſeeſt the original beginning of the churche beeing gathered together of the Gentiles. Now conſider wel a ſaumple ⁊ paterne of the Iewiſhe enuie. The people, whan thei ſaw Ieſus ſo much enclined towardes the fauour of the Publicane, that of his own voluntarie mocion he had biddẽ himſelf as a geaſt into his houſe, made a murmouring becauſe he had gon to ſoiourne with a felow that was a ſinner. O righteouſneſſe foule ſtained ⁊ odious before God, which could rather mind to diſdeigne, then to be healed: ⁊ coulde rather mind to grutche at the neighbour, then to leat the ſame haue any part with it. To a felow (ꝙ thei) that is a ſinner: as though it wer not the principal ſinne of all other ſinnes, to haue enuie at the neighbour: ⁊ as though ſuch an one maie be an honeſt man, whiche grutcheth ẏ his brother ſhould be in the ſtate of grace. Why ſtandeſt thou without the doores of the Congregacion, thou enuious Iewe? It is open for thee to entre in alſo, if thou wilt. That in caſe thou refuſe ſo to dooe, yet hath Ieſus determined to abide in Zacheus houſe. The Gentiles are not a litel proude of ſuche a geaſte, whom thei had neuer looked for. And ſo much the better welcome it is, beecauſe it hath ſo happened, not onely without any their deſeruing, but alſo cõtrarie to their expectacion. And euen as murmouring was made now at this preſent againſt Ieſus: ſo was there a great murmouring made afterward againſt Petre, for

Cornelius

*Petre whan he came nereſt vnto Chriſte.

The Centurion was a piththie bidder of Ieſus to his houſe, and howe.

Where ſoeuer is health and recouerie, there is Ieſus.

Ieſus bidding Zacheus come doune quickely, what it ſignified.

Zacheus came doune haſtely, and what that ſignified.

It is not enough to gaze vpon Ieſus whã he hath nede of ſoiourning.

Zacheus ſpeaketh nothing, and why.

It is not conuenient to tarie whanſoeuer Ieſus calleth vs.

*The Iewes wer called of Ieſus and made excuſes: Zacheus was called ⁊ came with haſte.

*The vnhappe of the Sinagogue, and good happe of the Churche.

The Iewes murmoure againſt Ieſus for going to Zacheus houſe.

To haue enuie at the neighbours benefite, is one of the greateſt ſinnes that maie bee.

The Iewes murmoured againſt Peter for going to Cornelius

*Luke. vi.

*Luke. vii. Math. viii.

And he came doune haſtely and receiued him ioyfully.

And when they ſawe it, they all grutched, ſaying: he is gone in to tarie with a man that is a ſinner.

A Cornelius the Centurion, whan it was ſaied vnto him: wherfore haſt thou gon in vnto men vncircumciſed? But what is here dooen all this while? Zacheus contemning the murmouring of the people Iudaical, ſtandeth before Ieſus, maketh ſuit alſo to be taken into the numbre of his diſciples, ſhewing alſo & declaring how ferre he had growē alreadie and proceded foreward. For he ſaieth vnto Ieſus: behold O lord, I geue awai half of my goodes emōg the poore, & in caſe I haue defrauded any man of a ferthing, I here promiſe to geue him fower times as much again for it. Heareſt thou this thou Phariſee? * Zacheus maketh not reherſal of his oblacions or ſleaghing of beaſtes in ſacrifice, not choiſe of meates, not faſtinges, not holy dayes, not ſolemniſing of Sabbothes, not waſhinges: he maketh no vaūtes ne bragges of his veſture, or of his ſect of religion: but he bringeth with him the workes of charitee. In theſe pointes, the ſinner is better thē the iuſt perſones; & the Publicane paſſeth ſuch as glorie of their owne holyneſſe. For the ſaied Phariſee being a ſetter furth of his own manifold good dedes, he gaue but onely the tēth part of his goodes to the poore: this man gaue the one halfe, & gaue it not of his polling gaynes; but if any penie hath been gotten with falſehood, he reſtored the ſame with the encreace of fower times double ſo muche again. And moreouer, of his goodes that B he had iuſtly & truely come by, he gaue the one moitee in charitee vnto the nedie: O the courſe of thinges merueilouſly turned in & out. What was withinfurth in the Phariſees, the ſame was replete with rauine and guile: and of Zacheus we haue an vpright true deling man and a liberal, wheras he is a man not onely riche, but alſo a Publicane, yea and an head man of this trade, wherby he was ſo muche the more abhorred emong the Iewes. But the Lord paſſeth not of mennes titles or ſtiles: he beholdeth the mynde of the man, and eſtemeth him by his dedes, yea of ſuch dedes (I ſaie) as doe procede furth of feith and charitee. Neither did Zacheus ſpeake the premiſſes on himſelf in the wai of making any vaunte or boſte, in ſort as the foreſaied Phariſee did, being as a trumpe of his owne righteouſneſſe, & a ſkorner of the Publicane. Zacheus doeth not ſette his own righteouſneſſe beefore an other parties righteouſneſſe: but as a man both a ſinner and a Publicane, he openeth in plain wordes without diſſimulacion, that he had an earneſt mind and deſire to the exerciſe of righteouſneſſe, yea euen before he had any ſight of Ieſus, of whom he is deſirous to bee enſtructed whether he did wel or no: and what was ferther to be dooen, for the geatting of euerlaſting life. For ſo was it expedient that theſe woordes of Zacheus ſhould be heard of the enuious Iewes, and ſhoulde bee allowed of Chriſte in the hearing of the ſame Iewes. For it was not poſſible for him, more piththilie & effectually to laie vnto the Iewes their polling facions, their auarice, and their catching of other mēnes goodes: who did not onely geue out nothing of their owne vnto the neighbour being in nede, but alſo vnder the colour of godlineſſe, defrauded the parentes of the ſuccour due vnto them at their childrens handes. Ieſus therfore turning to the murmouring Iewes, ſaied: This I plainly affirme vnto you, that health is come to this houſe this preſent daie, foraſmuche as the ſame alſo perteineth to Abraham, as beeing father vnto it, in whom is al your glorying that he is the firſt founder of your generacion. For whatſoeuer perſone doeth in feith, in ſynceritee of life, & in godly deuocion reſemble Abraham, the ſame is the ſonne of Abraham, and

Actes of the Apoſ. x.

houſe, that was vncircumciſed.

And Zacheus ſtoode foorth, and ſaide vnto the Lorde: Beholde Lorde, the halfe of my goodes I geue to the poore: And if I haue dooen any manne wronge, I reſtore him fowerfold.

Zacheus promptneſſe and ſuite to bee a diſciple of Chriſtes, & his emendemente withall.

Zacheus compared with the Phariſeis, in commending himſelfe to Chriſte.

* Lu. xviii.

Luke. xi. Mat. xxiii.

God eſteemeth a mā by his dedes, and not by his name or title.

Luke. xviii

The humilitie of Zacheus.

Zacheus woordes charged the Iewes with their couetiſe.

Jeſus ſaide vnto him: This daie is health happened vnto this houſe, becauſe that he alſo is become the childe of Abraham.

Zacheus alſo the childe of Abraham, & who are the childrē of Abrahā.

free partaker of the bliſſing in olde time promiſed vnto Abraham. The C
ſtocke of this man being of an other bloud frō the ſtocke of Abraham, is no lette vnto him, nor his ſort and trade of life hauing hertofore been paſſed ouer in ſinnefulneſſe: but whatſoeuer perſone conuerting and emending from his former life, doeth enbrace the doctrine of the goſpell, whoſoeuer folowing the ſteppes of Abraham, doeth enſue true righteouſneſſe: the ſame is the childe and the true heire vnto Abraham. For of ſuch will not the ſonne of man thinke diſdeigne, who came into the world for the verai purpoſe, to ſeeke that was gon aſtraigh, & to ſaue that was loſt. Such ſinners as this, are more acceptable vnto God, then theſe that ſwell in a falſe perſuaſion of righteouſneſſe.

For the ſonne of man is come to ſeke and to ſaue that which was loſte.

As thei heard theſe thinges, he added therto a parable, becauſe he was nigh to Hieruſalem, and becauſe thei thought that the kingdome of God ſhoulde ſhortly appere. He ſaied therfore: *A certain noble man wēt into a ferre coūtrey to receiue him a kingdom, and to come again. And he called his tenne ſeruauntes, and deliuered thē tenne pound, ſaying vnto thē: Occupie ye till I come. But his citezens hated him, & ſent a meſſage after him, ſaying: We will not haue this man to reigne ouer vs. And it came to paſſe, that whan he had receiued his kingdom, he returned, and commaunded theſe ſeruauntes to bee called vnto him (to whome he had geuen the money) to wete how much euerie man had dooen. Than came the firſt, ſaying: Lord, thy poūd hath gayned tenne pound. And he ſaied vnto him: well thou good ſeruaunt, becauſe thou haſt been feithfull in a verai litell thing, haue thou autoritee ouer tenne cities. And an other came, ſaying: Lord, thy poūd hath made fiue pound. And to the ſame he ſaied: be thou reweler alſo ouer fiue cities. And an other came, ſaying: Lorde, beholde here is thy pound, whiche I haue kept in a napkin, for I feared thee, beecauſe thou art a ſtreight man: thou takeſt vp, that thou laiedſt not down, and reapeſt that thou diddeſt not ſowe. He ſaieth vnto him: *Of thine owne mouth wil I iudge thee, D
thou euill ſeruaunte. Knoweſt thou that I am a ſtreight man, taking vp that I laied not down, and reaping that I did not ſowe? And wherfore gaueſt not thou my money into the banke, and at my coming I might haue required mine own with vauntage? And he ſaied vnto them that ſtode by: take from him that pound, and geue it to him that hath tenne pound. And thei ſaied vnto him: Lord, he hath tenne pound. For I ſaie vnto you, *that vnto euerie one which hath, ſhalbe geuē, and he ſhal haue aboundaunce: and from him that hath not, ſhall bee taken awai euen that whiche he hath. Moreouer thoſe mine enemies, (which would not that I ſhoulde reigne ouer them) bring hither, and ſleagh them before me.

The texte.

*Mat. xxv. Mark. xiii.

*ii. Reg. & Math. xii.

*Mat. xiii. and. xxv. Mark. iiii. Luke. viii.

By this talke Jeſus did declare, that from hencefoorth none ought to glorie in the obſeruing of the lawe, but whatſoeuer good qualitee or gifte of grace had happened vnto any man by ꝥ bounteous liberalitee of god, the ſame ſhould be wholly employed to ſuch ende, that we may draw verai manie men to grace and ſaluacion therby. For with ſuche kinde of gaines is God moſt ſpecially delited, who had ſent his owne ſonne for this purpoſe, ꝥ freely forgeuing their ſinnes, he might ioygne al the nacions of ꝥ world vnto him. And in dede ſome there wer emong the diſciples which thought, that as ſoone as he wer once come to Jeruſalem, whiche he begoonne now to drawe ſomewhat nere vnto, the kingdom of heauen would immediately appere, of which he had ſo many times made mencion: wherin their imaginacion ranne vpon ſome kingdome like to a worldly reigne, wheras Chriſt ment of a reigne of the ſpirite Euāgelicall: by meane wherof, the tyrannie of ſinnes is oppreſſed & troden vnder foote. And that kingdome certes conſiſteth not in puiſſaunce of armed ſoldiers, in weapon, or in force of handes: but in feith & truſt in God, but in beneficiall goodneſſe towardes the neighbour, but in mercifulneſſe towardes offendours, but in ſyncere & liberall diſpēſing of the word of god. But as for the maieſtie of this kingdom, which ſhall honourably reward the godly with immortall glorie, and ſhall adiudge the wieked vnto endleſſe tormentes: he declared that it ſhoulde

What ſo euer good gifte of grace any bodie hath, the ſame muſt be applie to allure the neighboure vnto Chriſt therby.

The diſciples imagined of a temporall kingdom of god which Chriſt ſo often ſpake of.

The kyngdome of God wherin it conſiſteth.

As they heard theſe thinges, he added therto a parable, becauſe he was nigh to Hieruſalem: and becauſe they thoughte that the kingdome of God ſhoulde ſhortely appeare.

A it ſhoulde not ſtreight waies be ſhewed foorth, but ſhould bee made open and manifeſt at the due time, being to vs vnknowē. And ferther, that we ſhould in the meane ſeaſon by al meanes & waies emploie our earneſt diligence, that the good gift or qualitee that euerie bodie hath, he ſhould firſt remembre to be the lordes money, to whom we are debtours for all yͭ we haue: & that the money whiche we haue ſo receiued, ought vprightly and feithfully to bee diſtributed abrode to the gaynes and profite of the ſame Lorde: not that he hath nede of any manier thing, but beecauſe that of his charitee and loue towardes mankynd, he thirſteth the redeming and ſaluacion of all creatures: and thynketh hymſelf encreaſed with a greate aduauntage and gayne, if one man emende by an other from viciouſneſſe, and be conuerted from vice to the earneſte exerciſe of godly deuocion: whereby he maie haue what to rewarde in bothe parties, aſwell the one that helpeth with dooing benefite, as alſo the other whiche hath been holpen. For there is nothyng that we may in thys beehalfe take into our owne poſſeſſion, either of praiſe or els of thanke. We are ſeruauntes euerie one of vs, and of bounden duetie ough our beſte labour and ſeruice. All the ſtocke of the money is his euerie whit of it, yea and owener he is of vs our ſelfes too: we muſt no more but labour euerie man to the beſt of our powers, to encreaſe the Lordes ſubſtaunce. As touching the reward, leat vs leaue the arbitremente thereof to the Lorde, who will at his conuenient tyme, moſte largely rewarde our prompte wille, and our feithfull endeuouring.

Euerie ones good gifts or qualitie, is the lordes money.

God why he will haue his benefites diſtributed by one man to an other.

The Lorde whereby he thinketh his ſubſtaunce muche encreaſed.

We muſt euerie man to the beſte of our power, encreaſe the lordes ſubſtaunce.

B The diſcourſe of the parable is this here enſuing. A certain man of nobilitee and great power, tooke a voyage into a ferre countrey, to recouer the poſſeſſion of a Royalme into hys handes again, whiche an other had through tyrannie vſurped and preuented the poſſeſſion of afore: and that dooen, to returne home again. But this greate man beefore he entred hys iourney, called together certain of hys ſeruauntes whiche he had, to the noumbre of tenne, and deliuered tenne poundes vnto them, in ſorte, that there was an equall diuiſion of this ſtocke of money indifferently emong them all: and therewithall gaue them this in commiſſion. This money (ſaieth he) I deliuer vnto you, not to conſume it waſtefully or to kepe it idle in your handes: but that it may encreaſe by the trade of occupying, and to the end that whan I am returned home again, I maie find my ſubſtaunce wel encreaſed at home. And all thinges thus ſette in ordre at home, he went foorth on his voyage. And ſo it was, that the inhabitauntes of the citee whiche he was rewler and gouernour of, hated hym. Whereupon as ſoone as he was gon foorthe on hys iourney, thei beegoonne to treacte of a chaunge, attemptyng ſuche a matier, that while he wer in recouering hys other kingdome, he ſhoulde bee expulſed out of that that he had than alreadie in poſſeſſion. Upon this thei ſent ambaſſadours vnto him, being now a good wai onward on his iourney, to make relacion vnto him, that his ſubiectes wer of ſuche mind, that from hencefoorth thei woulde no longer haue him to their king: and that therefore he ſhould not make the labour any more to returne home again to them, from whence he had taken that preſent voyage. But ſo it befell that whan he had recouered into his poſſeſſion the other kingdom, for whiche he had taken the ſaied voyage, he returned home again to hys own Royalme: and commaunded hys ſeruauntes to be called before him, to whom he had tofore deliuered the

A certaine noble man went into a ferre countrey to receiue him a kingdome. &c.

The parable of the noble man that gaue his tenne ſeruauntes tenne poundes, to occupie withall.

The lorde will not haue his money waſtefully conſumed, nor yet to lye idle.

Occupie till I come.

But his citizens hated him. &c. We wil not haue this man to reigne ouer vs.

Whan he had receiued his kyngdome, he returned &c.

ſtocke

ſtocke of tenne poundes, that the audite and accoumptes duely made, he might know howe much euerie of them had gotten of clere gaines. The firſt came furth, who being demaũded of his accoũpt, ſaied: My Lord, thy pound is enprowed to the ſumme of tenne poundes. Whoſe induſtrie and fidelitee his lord much prayſing, aũſwered: wel ſaied my good ſeruaunt. And forаſmuch as whan my ſubſtaunce was ſuche as might haue lyen in a narow roume, thou haſt in a litel ſũme of money declared thy ſelf feithful, truſtie, and louing toward thy maſter: nowe that my ſubſtaunce is enlarged, it is reaſon ⁊ conſcience, that thou bee partaker of my welthier ſtate. Take thou vnto thee the rewle of tenne cities. After this ſeruaũt, cometh the ſecound, who being required his accoumpte, ſaied: My lord, thy pound which thou deliueredſt me for a ſtocke to occupye, hath encreaſed fiue poundes to thy behouf. This mans induſtrie alſo, though inferiour to the other, yet his Lord did verai wel cõmẽd: and according to the rate of thine induſtrie (ſaieth he) be thou alſo a rewler ouer fiue cities. Whan ẏ reſidue alſo vpon their accoumpte and rekoning made ⁊ geuen vp, had been rewarded with ſome dignitee euerie one according to their rate more or leſſe: at laſte came a ſeruaunt, euen one alone, the moſt ſlouthful luſke of al that euer wer, ⁊ of the wurſt honeſtee to be put in truſt or credite. Who, whan his maſter required his ſtraight accoumpte, made him this aunſwer: My lord (ſaieth he) behold, here I bring you again the pound which ye put me in truſt withal. I haue kept it euer ſẽce that time hitherto ſafely laied vp in a cloute, becauſe ye ſhould haue it again ſafe and ſoũd as it was. I haue ſo well auoided to bee a waſteful ſpender of it, that I haue not ſo much as once touched it with my handes. And ſo thought I better to dooe, then to come in haſard or peril, leſt if mine occupying had ill framed, I ſhoulde haue had buiſineſſe with you. For I was afraied of you, as one not ignorãt what a rigorous cruel man ye are, ⁊ couetous of lucre: in ſo much ẏ ye will not onely geue nothing of your own, but alſo ye will take awai from thẽce where ye laied nothing at al: and wil gather in haruest from ſuche places, where ye neuer ſowed graine. Than the lord not onely offended with the ſlouthfulneſſe of his ſeruaunt, but alſo for that he laied his own fault on the condicions of his maiſter: weared throughly out of pacience, ⁊ ſaied: Thou ſlouthful ſeruaunt, and vntruſtie felow, yea and moreouer a falſe accuſer of thy maiſter, thou haſt geuen ſentence againſt thine own head. Thou knoweſt, (thou ſaieſt,) that I am a rigorous cruell man, and couetous of lucre, takyng vp money from thence where I laied downe none, and reaping there, where I ſowed nothing at all. And yet that ſame verai poynt ought to haue quickened thee to ſome actiuitee in beſtiering thee to haue deliuered foorth my money to the kepers of the banke. For I woulde doubtleſſe haue comen, and woulde haue ſtreightly required it together with the ẽcreaſe of intreſſe, becauſe I had for ſuch a purpoſe putte it into thy handes, that it ſhoulde encreaſe through thee. At theſe wordes of the lord, whan the vnprofitable ſeruaunt held his peace, and had not a word to ſpeake, the Lord ſaied to the others that ſtoode by: Take ye awai the pound from him, and geue it vnto him that hath the tenne poundes. The other ſeruauntes meruailling thereat, ſaied: My lord, what nedeth to geue him here any more? he is riche ⁊ welthie enough. For he hath tenne pound. Then ſaied the lord: It forceth not to you what he hath: So haue I thought it good: ⁊ ſo doeth it ſtand with

reaſon

C

Than came the firſte ⁊ ſaide: lorde thy pounde hath gained tenne poundes.

Haue thou authoritie ouer tenne cities.

And another came ſaying: Lorde, thy pound hath made fiue poundes. ⁊c.

D

An other came, ſaying: Lorde, beholde here is thy pounde whiche I haue kepte in a napkin. ⁊c.

Of thine own mouth wil I iudge thee, thou euill ſeruaunte. ⁊c.

Take from him that pounde and geue it to him that hath tenne pounde.

A reaſon and equitee in this rekoning, that whoſo hath with his faithful induſtrie encreaſed his maiſters ſubſtaunce, my bounteous goodneſſe muſt vnto ſuch an one geue ſome ferther ſurpluſage, to the end he may ſtil haue more and more aboundaunce. Contrariewiſe, who ſo hath by reaſon of his ſlouthfulneſſe gottē himſelf no gaynes at al: ſuch an ones nede ſhall my liberalitee ſo litel helpe, that euen the verai ſame that he hath too, ſhalbe taken awai from hym. The ſtocke was myne, and the gaynes & encreaſe thereof due to me: your partes it was to perfourme your due labour. Now I bountifully geue vnto you both the ſtocke, & alſo the encreaſe of the ſame. Thus ferre the Lord Jeſus did by a derke & a miſticall fourme of ſpeaking teache his diſciples, that in the buiſie trade of preaching the goſpel, euerie man ought to ſhew himſelf feithful and induſtrious euē to the vttermoſt: & as for their reward to loke for at the ſecond coming of yͤ lord, at what time he ſhal now appere mightie & high, after that the kingdom of the Churche ſhal be recouered into his handes, and deliuered vp to his father. For at the firſt, Jeſus was knowen but in Jewrie onely, he ſemed to be but a litel King or Duke of one citie & no more: whan yͤ deuil reigned without redreſſe throughout al the vniuerſal nacions of the world, as in a royalme that was an other mannes & none of his. And yͤ ſame Jeſus coueting to recouer into his own poſſeſſion again through preaching yͤ goſpel, al that Satā B had by tirannie ētred vpon: leaſt the land of the Jewes, & tooke a voyage into heauen: but not til he had firſt diligētly enſtructed his diſciples to the trade of occupying in yͤ affaires of the goſpel, which his diſciples he putte in truſte with the diſpenſacion of the woorde of God conteined in the goſpel, as a certain ſtocke to plaie the occupyers withal, wherof great gaines might grow vnto the lord beeing right couetous of ſuche manier encreaſe: & he putte them in truſt, that thei ſhould draw vnto yͤ kingdom of the goſpel whōſoeuer thei might, Publicanes, harlottes, ſouldiers, Grekes, Romaines, Scithians, Frenchemen, Gotthians, Sarmatians, & al others. And yͤ this thei ſhould doe vntil the lordes returne, who wil come again in the end of this world, to diſtribute vnto euerie one euerlaſting rewardes for their dedes. And come againe wil he not, onleſſe he ſhal firſt haue ſubdued the world to the dominion & empire of the goſpel, and al the nacions of the wholle world to ioigne together into one Churche & congregacion. But while he earneſtly goeth about this by meane of his diſciples: the Jewes, (emong whom alone and no moe, God hitherto ſemed for to reigne, by reaſon of their knowlage of the law, and of the autoritee of being in the right trade of religion:) the Jewes (I ſaie) being his ſubiectes, of whom and emong whom he was borne, wheras thei ought ſpecially aboue all others to haue loued him, and by al maner meanes to ſticke to him in recouering his kingdom: did not onely doe him no help at al, but alſo wer a lette againſt him, crying before the chief Juſtice and iudge: *We haue no king but Ceaſar.* And the ſelfe ſame thyng dyd thei again afterwarde, plainly denouncing vnto the Apoſtles, and commaunding them to make no more mencion from that time foorthward of the name of Jeſus. Moſes thei wer willing to haue to their king: Chriſt would thei none of. For they hated him, becauſe he contraried their naughtie luſtes and appetites. We ſee euen yet ſtill at this daie too, after what ſort the nacion of the Jewes haue withdrawen themſelfes from the kingdom of the Ghoſpel, and with how ſtiffe and ſtubberne hatefulneſſe thei haue conſpired

Vnto euery one that hath ſhal be geuen. &c.

To him that hath ſhall be geuen: and he that hath not ſhall leſe alſo that he ſemed to haue.

The parable of the Lorde that gaue tenne of his ſeruauntes tenne poūd to occupie withal, moraliſed.

Chriſt ſhall not come againe til he hath been preached throughout the worlde.

Actes of the Apoſt. iiii. and. v.

The Jewes woulde haue Moſes to their kinge and not Chriſt.

The Jewes why they hated Chriſte.

againſte him, vnto whom is geuen by his father all power in heauen and in earth. We will not haue this man (ſaie thei) to reigne ouer vs: and while thei wil in no wiſe ſerue Chriſte, thei are as bondſlaues vnto al the tyrannes of this world: thei are bondſeruauntes to Satan, a moſt mercileſſe tyrannie: and where thei ſee here & there in euerie place throughout the whole world, the Chriſtians to reioyce in the freedom of the ſpirite: thei dooe yet ſtil hold faſt with their teeth the vnſauourie lettre, to whom thei are bound, like vnto men aſſigned and appoynted to the glebe or turf. But (the ſaied Iewes in vain crying againſt him,) the kingdome of the Churche is recouered and eſtabliſhed: in geatting and eſtabliſhing wherof, as many as ſhal haue doen their feithful trauail, ſhalbe crouned with glorie and honour in the kingdome of heauē, according to the quantitee or rate of yͤ fruict, which thei haue brought and encreaſed in the lordes vineyard. But now the Iewes being obſtinately vnbelieuing, what rewarde ſhal thei haue? Euen that thing alſo did the Lord declare in the reſidue of the ſame parable at the latter end. For after that he had puniſhed the vntruſtie ſeruaunte, he ſaied moreouer: yea and thoſe ſubiectes of mine, in nacion my countreymen, but in hert mine enemies, whiche by a ſedicious ambaſſade ſente vnto me, praied me yͭ I ſhoulde no more come to be their king, ne to reigne ouer them, bring ye them hither that thei may bee putte to death euen here in my ſight, and be puniſhed of me for their rebellion. This puniſhment is death euerlaſting, which abideth al ſuch as obey not the ghoſpel and glad tydinges of the ſonne of God. For at that tyme ſhall thei woorthely find him vnpoſſible to be appeaced, foraſmuch as thei now obſtinately contemned him being milde and ful of mercie.

C

The Iewes yet ſtill cleue vnto the lettre & leaue the ſpirite.

Moreouer thoſe mine enemies, (which woulde not that I ſhould reigne ouer them) bringe hither, and ſleigh them before me.

Death euerlaſtinge abideth all ſuche as obey not the ghoſpell.

D

And whan he had thus ſpoken, he proceded foorth taking his iourney, to goe vp to Hieruſalem. *And it fortuned whan he was come nigh to Bethphage and Bethanie, beſide the mount which is called Oliuete, he ſente two of his diſciples, ſaying: goe ye into the toune which is ouer againſt you: into the whiche as ſoone as ye are come, ye ſhal find an Aſſes colte tyed, whereon yet neuer man ſate: looce him, and bring him hither. And if any man aſke you, why dooe ye looce him? Thus ſhall ye ſaie vnto him: the lord hath nede thereof. Thei that wer ſente, went their waie, and found euen as he had ſaied vnto them. And as thei wer a loocing the colte, the owners therof ſaied vnto them: Why looce ye the colt? And thei ſaied: for the lord hath nede of him: and thei brought him to Ieſus, and caſt their raiment on the colte, and ſette Ieſus thereon. *And as he went, thei ſpred their clothes on the wai. And whan he was nowe come nigh to the going downe of the mount Oliuete, the wholle multitude of the diſciples beegan to reioyce, and to praiſe God with a loude voice, for al the miracles that thei had ſeen, ſaying: *Bliſſed bee the King that cometh in the name of the Lorde, *peace in heauen, and glorie in the higheſt.

The texte.

*Mat. xxi. Marke. xi.

*4. Reg. ix. Math. xxi. Marke. xi.

*Luke. ix.

*Luke. ii. Ephe. ii.

The Lorde whan he had ſpoken the premiſſes, wente foorth on towardes Hieruſalē, where he ſhould afterward accompliſhe thatſame moſte excellent ſacrifice for the redempcion of mankind: and where he ſhould out of the beakon place of the croſſe (lyke a couetous & an ambicious kyng) plucke all thinges vnto himſelf. For although there haue euerie where been many in tymes paſt, & many herafter ſhalbe, which wil crye by their verai dedes: we will not haue this man to be king ouer vs: yet is there no nacion ſo ferre diſtaunt or out of the waie from the Iewes, from whence he ſhal not plucke a verai great noumbre vnto him. Wherefore he doeth eſtſoones beate into their heades in facte and verai dede, that he had afore repreſented in Zacheus: which thing he did anon after in a longer parable expreſſe more at large. For yͤ lord dooeth in the meane while procure theſame thing, whiche he procured

And whan he had thus ſpoken, he proceded forth taking his iourney to goe vp to Hieruſalē.

Chriſte howe and wherin he is a couetous and an ambicious kinge.

Chriſt ſhal out of all nacions plucke ſome vnto him.

many

A many times afore alſo: whiche was, that it might be clere and euident vnto all creatures, that whatſoeuer he ſhould afterward ſuffer, he did of his own accorde willingly and wittingly ſuffer it: & otherwiſe that he was of power to doe whatſoeuer his will was to dooe. And nowe foraſmuche as he had determined by the meane of the moſte extreme worldly ſhame and fall that might be, to recouer into his poſſeſſion the higheſt glorie poſſible emong men, and the diſciples being not yet fully apt ne hable to receiue the vnderſtanding of this miſterie, did looke for ſome matier (whatſoeuer it was) of great royaltee, & a thing of ſome high entrepriſe to the eſtimacion of thē world, at the Lordes handes: it pleaſed him afore his death for a litel ſeaſō, to flatre or rather to mocke their affeccions, and alſo to mocke ỹ glory of this world, ſhewing how vain it is and how ſlippie to truſt to: ſeeing that after ſo great tokens of ioyfull receiuing of hym, after ſo manye cryinges and ſhoutes made in his honour, after ſo much earneſte fauour of the people, death on the croſſe did immediatly folow in the necke therof.

Jeſus how he mocked the vaine pompe of the world.

Whan he was come nigh to Bethphage & Bethanie &c. he ſente two of his diſciples. &c. ye ſhall fynd an aſſes colt tyed. &c.

Bethphage and Bethanie where thei wer ſituate.

Jeſus ſendeth two of his diſciples for the aſſes colte.

Whan Jeſus therfore was come to the mount whiche is called Oliuete, nere vnto twoo litell townes ſituate in the ſide of theſame mounte, from whence Hieruſalē was nowe afore them within ſight: he ſent out two of his diſciples on an erand. Goe your waies (ſaith he) to the litel towne that ye ſee yonder foreright againſt you, at the entreing whereof ye ſhall ſee a young colte of an aſſe ſtanding tied without the doores, vnbroken as yet for any man to ride on, on whom hath neuer any man ſitten: vntie him, & B bring him to me. That if any bodie ſhall be againſt it, and demaunde: wherfore doe ye vntie the colte? Ye ſhall thus aunſwere him: the Lorde hath nede of him. The diſciples departed, thei founde the colt tied, thei addreſſe to looce him: And in ỹ while wer there certaine perſones preſent who aſked, as ye would ſaie, being againſt their dooing: why doe ye looce the colt? Thei (as thei had tofore been commaunded) made anſwere: The Lord hath nede of him. The name of the Lord being once heard, thei ſuffred the colte to bee led awaie. Than brought thei hym vnto Jeſus.

Jeſus rideth into Hieruſalē on the aſſes colt.

And whan thei ſaw that the lord was minded to mount vpon hym, (the like wherof for al that he had neuer tofore that time vſed to doe:) the diſciples becauſe he ſhould not vpon the bare ridge of ỹ colte ſitte to muche vneaſily, caſte their robes abrode vpon the beaſtes backe.

And as he went, they ſpred theyr clothes on the waie.

Whan Jeſus rode into Hieruſalem, the people ſpred their clothes on the waye, and why.

And nowe Jeſus ſitting on the coltes backe, & going onward, ſome ſpred abrode their garmentes euen on the veraie waie, partelye for to dooe him honour, and partely leſte the colt being vnbroken, and alſo vnſhod, ſhould hurt his hoofes with ſtumbling at the ſtones. And whan thei wer nowe come to the foote of the hyll, and wer going directly towardes the citee of Hieruſalē, a certain wondreful affecciō ſodainly toke the hertes of al ỹ people, of whō ſome had come in ỹ traine of Jeſus, and ſome had come furth of Hieruſalē to mete him.

The people ſtraw boughes on the waie, wher Jeſus ſhould paſſe, and cried in the praiſe of Jeſus.

For euerie bodie who could dooe beſt, ſtrawed the waie yͭ the Lorde went on, with the braunches of trees euery where broken of: & both with great ioye & alſo with loude voices, thei begoon to laude God for al his benefites and miracles, whiche thei had ſeen and heard wrought by Jeſus. There ſouned on euerye ſide the voices of people reioyſing at his cumming, as it had been to God cumming in triumphe, and of men crying in honour of him: Oſanna in the higheſte: *Bleſſed be he that cometh in the name of the Lord, peace in heauen, and glorie in the higheſt.* This was the voice of the multitude of all ſortes, and eſpeciallye of young folkes, who as it had been

Bleſſed bee the kyng that cometh in the name of the lorde.

by a

The youth of Hieruſalē gaue teſtimonie vnto Jeſus.

C

by a certain inſpiracion of god, did contemne the enuie and grutching of the Phariſees, and did in the open face of the worlde geue teſtimonie vnto the Lorde Jeſus.

The texte.

*Abac.ii.

¶And ſome of the Phariſees of the coumpaignie ſaide vnto hym: Maiſter, rebuke thy diſciples. He ſaide vnto them: I tell you, that if theſe holde their peace, than ſhal the *ſtones crye.

The Phariſees would haue had Jeſus rebuke his diſciples for crying Oſanna.

And ſome of the Phariſees. &c. ſaide vnto hym: Maiſter, rebuke thy diſciples.

D

Jeſus aunſwer to the Phariſees that grutched at the peoples acclamacions.

If theſe holde theyr peace, than ſhall the ſtones crie.

The Godhed of Chriſte.

The ſhe Aſſe & the Aſſes fole, what thei figured, & what miſterie the ſtorie of them conteineth.

But there wer in theſame multitude certain Phariſees, whō thiſſame crying out to Chriſt in welcoming him, did much agrieue: becauſe theſame did outwardly ſhewe as though thei would haue al the worlde to knowe, that ſome thing there was in Jeſus, (whatſoeuer it was,) aboue the rate of a man. And emong theſe Phariſees ſome there were that warned Jeſus, that hymſelf with his owne mouth by his autoritee ſhould reſtreigne theſe ſame vngodly ſhoutes of ẏ multitude, (as thei called it) proceding of a certain vnmeaſurable fauour of the people towardes their maiſter, and therefore vnpleaſaunt euen to the Lorde ſelfe, who did not vſe to acknowlage ſuche high praiſes: Maiſter (ſaie ẏ Phariſees) rebuke thy diſciples. But Jeſus neuer went about to ſtil ẏ deuout profeſſion of the plain mening people, but by a byworde checked the blindeneſſe of the Phariſees, who wer not aſhamed to attribute vnto Beelzebub the prince of deuils, ſuch thinges as Jeſus highly well dyd and wrought. But he made aunſwere again: With what face ſhould J ſuppreſſe them that woorthily ſyng glorye vnto God, & with deuout voices nowe ſynging theſame whiche was many a long daie ſence ſpoken by the Prophetes? Thus muche J ſaye vnto you for a certaintee: God ſo much willeth this his laude not to be vndeclared, that in caſe men would altogether holde theyr peace, the veraie ſtones here would crye it out. And truelye harder then the ſtones bee thoſe, whiche beyng with ſo many benefites, with ſo many miracles prouoked, cannot yet be moued in their hertes to ſpeake in the aduauncemēt of Goddes glorye. With ſuch pompe than as this, triumphaunt lyke, and with ſuche a traine about him, did the lorde Jeſus entre into Hieruſalem. For ſuche a litel taſte of this worldes glorye it lyked hym to take, before he would take the croſſe vpon hym: and this profeſſyng of his Godhed did he parforce wring out of theſame nacion, by whiche he ſhould anon after bee moſte cruelly dooen to death: to the ende the Jewes myght bee condemned by theyr owne ſentence, for that they had crucified their Meſſias and ſalueour. But nowe in this ſtorye of theſe actes and geſtes, there is hidden and compriſed no ſmal poinct of miſterie. The ſhe Aſſe that was the dame, was ſtandyng: and ẏ colte alſo was ſtanding which was ẏ ſhe Aſſes fole. The dame had alreadie been woont to bee riden on, as being of long continuaunce enured to weare the yoke of the lawe; ſignifying doubteleſſe the nacion of the Jewes. The colte being the fole of this ſhe Aſſe, (for redempcion toke the firſt beginning of the Jewes,) the colt (J ſaie) betokening the people of the Gentiles, was yet vnbroken: neither at any time charged with the yoke of the law, nor yet through Euāgelical obedience carrying Jeſus as a ſitter on his backe. Both beaſtes wer tied: for on ẏ one ſide the Sinagogue liued in bondage vnder the carnalitee of the law, not atteining to the freedome of the ſpirite: and the Gentiles on the other ſide wer entangled with the decrees of ẏ Philoſophiers, & ſubiect to the wurſhipping of Jdols and deiuils. Thei had at that ſeaſō owners indifferent, aſwell of ẏ one as of the other: yea and ſuch maiſters not a fewe. For in the peoples, aſwel of the Jewes as alſo of the Gentiles

tiles

A tiles a great maignie wer bonde to couetiſe, to leacherie, to ambicion, to enuie, and to many other bothe filthie and alſo mercileſſe maiſters. Than two Apoſtles doe at the lordes commaundement vntie them, yͭ is to wete: Petre yͤ teacher of circumſicion, that is to ſay, of yͤ Jewes: and Paule the teacher of yͤ Gentiles, whan through Euangelical feith and baptiſme, thei forgeue both the one and the other al the tranſgreſſions of their former life, ſo that being now looced thei maie frō hencefoorth be worthy to haue Jeſus a ſitter on them. For this power gaue he vnto his diſciples, not onely emong the Jewes, but alſo emong the Gentiles: yͭ whatſoeuer thei looced on earth, theſame ſhould be looced in heauen too. And what merueile if the other former oweners cannot let the vntying of them: ſeing that thei whiche dooe vntie them, dooe vntie them by the cōmaundement of thatſame newer maiſter, whoſe wil no creature can reſiſt? This new maiſter hath nede of ſuch manier beaſtes, and on the backe of ſuche ones dooeth he reioyſe to ſitte, as dooe ſimplely obey without any fraude, or drawyng backe: ſuche as with good herte and minde dooe take vpon them the ſwete yoke of Euangelical doctrine: ſuche as wil not be ſkittiſhe ne prauncing againſt the ſitter on them: ſuche as with a quiete and ientle ſoft pace doe beare and glorifie the Lorde Jeſus in their bodies, vntill thei come euen full into the holy citee and temple of the Lord: J mene not that ſame citee, B the common mourderer of Prophetes: but that other heauenlye citee, whiche knoweth not what rebellion dooeth mene. Worldely princes loue fierce ſtiering courſers, foled euen purpoſely for warres, and wel broken and taught thereafter: the Lorde Jeſus loueth ſuche manier aſſes, as will mekely and ſtilly carrie their meke maiſter, and wil not caſte hym whan he ſitteth on them. This facion of carrying dooe the hault princes of this world laugh at: the Philoſophiers with their diſdeignefull lookes dooe laugh at: the Phariſees ſwellyng in pride dooe laugh at: and thinke themſelſes fortunate that thei carrie the deuil on their backes, the roughest ſitter poſſible and the moſt vnfauourable: yͭ thei liue in bondage of ſo many moſte mercileſſe maiſters, whereas to ſerue this one maiſter Chriſt, is an heauen. There is nothing in more happie and bliſſed caſe then theſe litell and ſimple ones, after thei bee once looced from bondage, and after thei haue once receiued Jeſus vpon their backe. After worldly eſtimacion, the ignorauntes, the ſimple ſorte, and ſuche as can no ſkill of fraude or falſehood, appere to bee of yͤ aſſiſhe kinde: but thei haue the lorde to their directoure, who wyll not leat them ſtraigh out of the waie: who not onely voucheſalueth to ſitte on their backes, but alſo to haue his habitacion in their hertes, which he gouerneth with his own ſpirite. And yͤ beaſtes wer bare vntil than: but the Apoſtles doe couer thē al ouer wͭ their robes, yͭ is with their doctrine, & with exaumples of holy conuerſacion, prepairing thē for Jeſus to geatte vp vpon: whiche Jeſus, what he once did after the fleaſh, theſame he neuer ceaſſeth to dooe after the ſpirituall ſenſe. The wai was rough: but yͤ ſame wai alſo doe yͤ diſciples make ſure inough to goe vpō, by ſpreding their garmentes abrode vpon it: that is, ſhewyng the waie of godly conuerſacion to be eaſie, in caſe a man going by the exaumples of the holy, ſubmitte himſelf to be vnder the Lorde Jeſus. Than goe thei vpon braunches of palmes, and vpon grene leaues of trees: that is, by the memorie of the martirs, the Virgins, & the cōfeſſours, continually bearing floures, and keping their freaſh greneſſe.

Two Apoſtles vntying the Aſſe & her fole, what it ſignifieth.

Of whiche beaſtes Jeſus deliteth to ride.

To ſerue one maiſter Chriſt is an heauen.

The happy ſtate of the ſimple chriſtians.

The ſpreding of the Apoſtles clothes on the waye, what it ſignifieth.

That thei goe on braunches of palmes and grene leaues what it is.

C For what a great noumbre of good exaumples dooeth on euerie ſyde offer themſelues vnto ſuch as are entred in the waie of godly deuociō? Great ſtore of ſuche exaumples dooe the veraie bokes of the Jewes miniſter euen vnto the Gentiles alſo. And thoſe ſhew tokens of gladneſſe in this coltes behalf, whoſoeuer thei be that acknowlage Chriſt for their Lorde and owener. Neither dooe there wante Phariſees at this daie too, (ne neuer ſhal want or faile,) in whom yͤ glorie of Chriſt ſhal cauſe hertburning and enuie. For thei had lieffer haue it cried vnto themſelues: *Oſanna in the higheſt*: lauded be he, which cometh in yͤ name of yͤ Lord: wheras thei come not in yͤ Lordes name, but in their own. But the Jewes euen at this daie keping ſilence of the glorie of Chriſt whiche thei haue enuie at, the ſtones vnceſſauntelye crie it out, beeing nowe become the children of Abraham. Here dooe the people of Hieruſalem crye, awaie with him, awaie with hym, dooe hym on the croſſe: Iriſhe men, Scottes, Engliſhe men, Frenſhe mē, Sarmacians, Germaines crie: *Lauded be he that cometh in the name of the lord.* Such people as while thei ſet their hertes on aduauncing their owne glory, doe labour to derken yͤ glory of Chriſt: and thoſe which for yͤ reſpecte of their own priuate cōmoditee, doe ſuppreſſe & depraue or corrupt yͤ ſinceritee of holy ſcripture: while thei deſyre to haue their own greatnes ſet out in mens talke, and the glorie of Chriſt to bee leaſt vnſpoken: all ſuche verailly plaie the partes of thoſe Phariſees which attempted to ſtoppe the mouthes of the children of the Hebrewes, which children God had enſpired to ſing forth the glorie of his name and of his ſoonne, whom he had geuen a ſalueour vnto the world. Yea, and this poinct alſo hath ſome holſome ſignificacion in it, yͭ there is fyrſt a ſtiepe coming down from the mounte of Oliuete, and than afterwarde an euen & ſmooth waie ouer a plaine, and anon again an other going vp vnto the mount of Sion, (for vpon this mount of Sion was the temple of the Lorde builded.) Except the former mount had oyle whereby the light of feith might be nouriſhed and mainteined: there coulde be no coming downe from the affiaunce of the law, by whiche the Jewes ſwell in pride: nor from truſting in philoſophie, by whiche the Gentiles thinke themſelfes ioly felowes. For the firſt ſteppe and degree of growing forewarde in goodnes, is through feith. But than muſt we approche the houſe of the cheke (for *Bethphage* is ſo much to ſay in the Sirians tongue.) For this is the cheke, not that puffeth vp in haultnes of minde or looke, but that is readie to come forth with the confeſſion of our offenſes committed againſt God. Neither muſt we bee ferre frō * *Bethanie*, whiche is called the houſe of obedience. For al creatures are not obediente vnto the ghoſpell. But yet herehence cometh the beginning of health. After the down hill, the waie lyeth ouer a plain, being on euery ſide ſtrawen wͭ the braunces of good exaumples, vntill we eftſones come to the riſing vp of the hill towardes yͤ mount of * *Sion*, which is called the tootyng hill, or peake, or high beakon place or watching toure, from whence to ſee a ferre of. For this is verailly that ſame high toppe of vertue, out of whiche, as it wer out of an high peake or beakon place, all tho thinges are a great waie beneath loked down vpon, and contemned, of which this worlde maketh great mouſtre & ſhew, as if thei wer high thinges aboue the moone. And the minde being now drawing well towardes heauen, beholdeth ſuche thinges as are euerlaſting, and the which doe ſurmount the coumpace of all mannes reaſon.

D

Phariſees haue been and euer ſhalbe, which ſhal grutche & murmour at the glory of Chriſt.

What perſones reſemble the Phariſees whiche enuied Gods glorye.

The deſcenſe from the mounte Oliuete, & than a plain wai, and than a mounting vp again to the mounte Sion, what miſterie it conteineth.

The firſte ſteppe of growyng toward in goodneſſe, is through feith.

Bethphage what it ſouneth in the Sirians tōgue.

* Bethanie what it ſouneth in the Sirian tongue.

All creatures are not obediēt vnto the ghoſpel.

* The moũt Siō.

A minde drawing well towardes heauen, beholdeth thinges euerlaſtyng.

And

The texte.
*Iohn.xi.

*Hier.iii.
Miche.iii.
*Ma.xxiiii
Mark.xiii
Luke.xii.

A ¶And whan he was come nere, he beheld the citee, and *wept on it, ſaiyng: If thou haddeſt knowen thoſe thinges whiche belong vnto thy peace, euen in this thy daie thou wouldeſt take hede. But now are thei hidde from thine iyes. For the daies ſhal come vnto thee, *that thy enemies alſo ſhall caſt a banke about thee, and coumpace thee round, and kepe thee in on euerie ſide, and make thee euen with the grounde; and thy children which are in thee. *And thei ſhal not leaue in thee one ſtone vpon an other, becauſe thou knoweſt not the time of thy viſitacion.

And whan he was come nere, he behelde the citie, & wept on it, ſaying: If thou haddeſt knowen thoſe thinges whiche belong vnto thy peace. &c.

Jeſus wepeth vpon the citie of Hieruſalē.

And whan the Lorde Jeſus was nowe come ſo ferre onward, yͤ Hieruſalem was ſomewhat nere, and was full in ſight afore him: vieuing & beholding the ſame citee, portely and gorgious of buildinges, flouriſhing in men, in rycheſſe, and in opinion of holyneſſe and deuocion towardes God, proude of their ſtate that the worlde was in at that preſent daie, and voide of al thought and care by reaſon thei knewe not of the extreme diſtreſſe & miſerie that was to come vpon them: he beeing earneſtely moued with compaſſion, wept, & with woordes ſoodainly braſtynge out without any ſuche talke afore goynge, as it were one ſighyng and ſobbyng for ſorowe, he much lamented the deſtruccion of the ſame citee, and ſpake to this effecte enſuyng. If thou alſo diddeſte nowe, as well as I dooe, knowe this daie of thine, in whiche is offred vnto thee peace and remiſſion of thy great ſinnes paſt: thou wouldeſt earneſtely ſette thy mynde to embrace that is offered. Forſouth this is thy daie, in whiche thou art occaſioned to emendemente, and in which the goodneſſe of God prouoketh thee to repentaunce: and dooeth prouoke thee with the higheſt and vttremoſt degree of bounteous goodneſſe, & with ſo high a degree of goodneſſe, that there can bee no more

Euen in this thy daie thou wouldeſt take hede.

B dooen to it. The mercifulneſſe of God ſo often times deſpiſed of thee, vouchesalueth after a certain newe manier to viſite thee, to the ende thou maieſt at leaſtewiſe by this meane weaxe mild and reformable. There will come an other daie, not of thine, but of the Romaines, and of Goddes vengeaunce: at whiche thou wilt bee plagued for all thy great tranſgreſſions, whiche thou haſt had more minde to heape more vpon more, then to lamente or bee ſorie for that is paſt. But now thou neither knoweſt thine owne daie, ne foreſeeſt that other daie to come whiche ſhall not bee thyne: becauſe bothe the one and the other is hidden from thyne yies, which are in thee almoſte vttrely blynded wyth the drounkenneſſe of thy flouriſhing welthie ſtate that thou art in at this preſent. Thou neither haſt any remembraunce of the euils paſt, which thou haſt dooen: ne foreſeeſt thinges to come, which hang ouer thy head, nor acknowelageſt the preſt and preſent goodneſſe of God towardes thee: which goodneſſe of God becauſe thou dooeſt yet ſtill moſte obſtinately ſette at naught, O thou citee vnpoſſible to bee recured, and a common murdreer of all ſuche as bryng vnto the any woorde of thy ſaluacion or redempcion, there ſhal come ſtraungiers of an other lande againſte thee, whiche ſhal bryng vttre deſtruccion and ruine vpon thee. It wil bee thy lotte to refuſe and putte from thee thy Meſſias, and in his ſtede to chooſe Ceſar vnto thy kyng. Thou ſhalte therefore fynde and fele thy kinges comyng vnto thee with a ferre other furniture and prouiſion, then thy kyng dooeth nowe come vnto thee, beeing a brynger of health, and a paceable quiete kinge. Thou wilte not nowe receiue him that cometh to geue helth and ſafegarde: and ere longe ſhalte thou of force bee compelled to receyue that ſhall come to geue thee vttre confuſion. For the princes of Rome, whom

But nowe are they hidden frō thine eyes: For the daies ſhall come vnto thee, that thine enemies alſo ſhall caſte a banke aboute thee.

The blindnes of Hieruſalem.

The vttre deſtruccion and ruine of Hieruſalem prophecied of Chriſte.

C

thou haddeſt preferred before thine owne king, ſhall come as enemies in ſtede of kinges, with bendes of men well armed and appoincted for warre: and firſt of al thei ſhal enuiron thee roũd about with trenches, ſo that there ſhal bee no waie open for thee to eſcape out: than ſhal thei on euerie ſide encoumpace thee with men and artillerie, and ſhal with a moſt ſtreight ſiege oppreſſe thee: and finally, al thiſſame thy gaie building, with Temple and al, thei ſhal caſt down as lowe as the ground. And not ſatiſfied with al thiſſame, thei ſhal with an vniuerſal ſlaughter deſtruie thy children, of whom thou art now proud, and dooeſt ſembleably ſette them in a pride and a pompe by thy gorgeous royaltee: ⁊ all thiſſame glorie of thine thei ſhal in ſuche ſorte wipe awai from the roote and foundacion, that thei ſhall not leaue ſo muche as one ſtone ſtanding faſte mortiſed on an other, to the ende there ſhall no ſigne of thee remaine, ne yet any hope of reedifiyng thee again in time to come. Theſe thinges in dede ſhall bee miſerable to beholde, but thei ſhall chaunce by thyne owne deſerte, becauſe that beeyng ſo often tymes occaſioned, long and many yeres gon by ſoondrie Prophetes, and now alſo by John, and finallye by thy Meſſias, thou dooeſte yet ſtyll obſtinately deſpiſe the mercie of God. Thou ſhalt therefore fele the tyme of vengeaunce, which wouldeſt not knowe the tyme of thy viſitacion. Euen thou too aſwell as others (if thou haddeſt woulde) mighteſt haue embraced thy redempcion beeyng offreed. Nowe at leaſtwyſe thou ſhalt by thy confuſiõ, bee an holſome exaumple vnto others, that thei maie not in like manier deſpiſe the goodneſſe of God, whan it prouoketh them to take better waies.

And come pace thee rounde, and kepe thee in on euery ſide, and make thee euen with the ground ⁊ thy children which are in thee.

And they ſhall not leaue in thee one ſtone ſtanding vpon an other.

Becauſe thou knoweſt not the time of thy viſitacion.

And he went into the Temple, and beganne to caſt out them that ſolde therin, and them that bought, ſaiyng vnto them: It is writte: *My houſe is the houſe of praier, but ye haue made it a denne of theues.

The texte. Math. xxi. *Eſai. lvi. Hier. vii.

D

Jeſus after he had ſpoken the premiſſes, came to Hieruſalem, and entred into the Temple, and droue out therehence ſuche as were biyng and ſelling there, ſaiyng: God ſaieth in the ſcriptures: *Thiſſame my houſe hath been dedicated, not for the trade of biyng and ſelling, but for praiyng: but ye haue turned it into a denne of theues*: ſpoilyng all ſtraungiers that come, ⁊ by your wicked liyng in awaite, procuring your owne lucre, with the loſſe and damage of others. By this facte the Lorde Jeſus declared, howe greate deſtruccion thoſe perſones dooe bring into the Church, who vnder the pretenſe and coulour of godly deuocion, apply their mindes altogether to filthie lucre: who vnder yͤ title of deuout wurſhipping of God, dooe attende their owne profite, not feding their flocke, but taking awai all the ſwete from them, and with their vnpure doctrine ſleaghing the ſolles, whom their dueties wer, with pure doctrine to bryng vnto life.

The lordes temple made a denne of theues, howe.

Filthie lucre and couetiſe, the diſtruccion of the Churche.

And he wente into the Temple.

And beganne to caſt out them that ſolde therin, ⁊c.

My houſe is the houſe of praier, but ye haue made it a denne of theues.

And he taught daily in the Temple: *But the prieſtes and the Scribes, and the chiefe of the people, went about to deſtroie him, and could not fynd what to dooe. For al the people ſtacke by hym whan thei heard hym.

The texte. *Ma. xxi. Mark. xi. Luke. xx. John. vii. and. viii.

This dooen, the Lorde, as one beeing nowe fully poſſeſſed in his own kingdome, taught daie by daie in the Temple, the vncurable malice of yͤ Phariſees openly deſpiſed. But thoſe whiche wer higheſt in dignite emonge the prieſtes, and alſo the Scribes, and the ringleders of the people, being (as ye would ſaie) netled therwithal ⁊ ſtiered to wrath, ſought ſome occaſion to caſt awaie our ſalucour. Thei lacked no malicious mindes, but there appered no hope of bryngyng their wille to effecte. Thei had heard the ſhoutinges of the people in the honoure of Jeſus,

Jeſus daie by daie teacheth in the temple of Hieruſalẽ.

But the prieſtes and the Scribes, and the chiefe of the people, went aboute to deſtroie him, and coulde not

A Jeſus, thei ſawe in the Temple alſo the wholle vniuerſal multitude of the people to depend altogether of his ſaiynges: ſo great was aſwel the effectual pith, as alſo the grace of Goddes woorde. Their cold and feble doctrine concerning waſhinges, concerning yͤ * Corbone, that is, their treaſourie of the Churche, concerning the true tithyng of mintes and rue, ſtoode againſte mennes ſtomakes euen like ſoure wine, after the people had once taſted the newe muſte of Euangelicall hertineſſe. On this behalf thei were afeard leſte their autorite ſhould abate, thei feared decaiyng of their gaines, thei feared leſte their kingedome ſhould haue a falle. And as for the thing whiche at that time befelle accordyng to the literall diſcourſe of the ſtorie: the ſame dooeth often tymes happen after the morall ſenſe alſo, whanſoeuer, & as often as thei whiche ſitte in the topcaſtell or high chaire of religion, and whiche bee perſons notorious in the profeſſion of teaching the doctrine of holy ſcripture, dooe fall in conſpiracie with the ſecular princes againſt Jeſus. At ſuche a time greate is the deſtruccion that hangeth ouer the people. And this thing ſo cometh to paſſe, as often as the autoritee of the prieſtes & of the doctoures, or open profeſſours of diuinitee, dooeth flatre the kynges and monarches of this worlde: and as often as the ſame doctours ſaie, Amen, to the wilfull affeccions and appetites of the ſaied worldely princes with their autoritee: wheras their partes B had been, with holſome and franke monicions, to tell the princes of their faultes, to reſtreigne and bridle the power of the ſame: and whā the monarches again on their parties, dooe with their treaſours and poſſeſſions vnderprop the others, and make themſelfes as buclers for the peruerſe deſires of the biſhops and the diuines: that is to wete, for their couetiſe, their ambicion, and their tyrannie. And albeeit neither of theſe both dooeth commonly loue the others: yet by wicked colluſiō thei diligentely aide, and mainteine either others foreward, to the ſuppreſſinge and deſtruiyng of the trueth of Goddes woorde. And truely the pernicious conſpiryng of ſuche, cauſeth more miſchief and caſtyng awai of men in the worlde nowe, then the conſpiracie of the biſhops, Scribes, Phariſees, and headmen of the people, did at thoſe daies emong the Jewes.

Finde what to dooe: for all the people, hacke by him whan they hearde hym.

The effectuall pithe and grace of Goddes woorde, drewe all the people to the fauouring and louing of Jeſus.

* The Corbone of Hieruſalē.

Wherof cometh oft times greate confuſion to the people.

The.xx. Chapter.

The textt. Mat. xxi. Mark. xi

And it fortuned in one of thoſe daies, as he taught the people in the Temple, and preached the goſpel: the high prieſtes and the ſcribes came together with the elders, and ſpake vnto him, ſaiyng: Tell vs, by what authoritee dooeſt thou theſe thinges? or who is he that gaue thee this autoritee? Ieſus aunſwered and ſaied vnto them: I alſo will aſke you one thing, and aunſwere me. The baptiſme of Iohn, was it from heauen, or of men? And thei thought within themſelfes, ſaiyng: if we ſaie from heauen, he wil ſaie: Why than beleue ye hym not? But if we ſaie, of men: all the people will ſtone vs. For thei be perſuaded that Iohn is a prophete. And thei aunſwered, that they could not tel whence it was. And Ieſus ſaied vnto them: neither tell I you by what autoritee I dooe theſe thinges.

AN occaſion therefore is ſought, that although their faineſſe to put Chriſt to death was vngodly: yet thei might afore men ſeme to dooe it of an earneſt zele and fauour to righteouſneſſe. It befell theerfore vpon a certain daie, yͭ as Jeſus was teaching the people in the Temple, and was ſtill diligentely repeatyng vnto them the newes gladſome and to bee wiſhed for, of euerlaſting ſaluacion: the ſaid high prieſtes together with the Scribes, the Phariſees and the chiefe men of the laitee beeyng in a confederacie, did aſſemble together in a cluſtre, to the ende thei might at leaſtwyſe by their autoritee bridle Jeſus from the teaching of his holy doctrine. Thei could not condemne his woondreful actes to bee naught, whiche he had in ſo great a noumbre wrought in preſence and ſight of the people. Thei wer not hable to cōfounde his doctrine, foraſmuche as it was altogether conſonant and agreable with the law, and with the wille of God. Upon this ground therefore dooe thei deuiſe their ſlaundreous querele againſt hym, that this autoritee to bee a teacher of the people, he had taken vpon hym of hym ſelf, where he ought to haue receiued it at their handes: wherin their drifte was none other, but either to take ouer vnto themſelfes the glorie whiche was due vnto God, or els therupon to frame ſome ſurmuiſed querele of mouyng a ſedicion to charge Chriſte withall, in that he called the people together, and kept them about him, without the publique autoritee of the princes. Thei goe therfore al together into the Temple to Jeſus, ſaiyng: If thy wille bee that we alſo ſhould beleue in thee, tel vs by what autoritee thou dooeſt all thiſſame that thou dooeſt. Thou dooeſt baptiſe, thou dooeſt preache, thou healeſt folkes on the Sabboth daies, thou teacheſt in the Temple, thou gathereſte diſciples about thee, thou calleſt people from their home and buiſineſſe and kepeſt them with thee. Thou art a man to vs vnknowen: and as for publique autoritee or power, haſt thou none at all. Therfore who is it that hath geuen thee this autoritee? But Jeſus verai well perceiuyng this queſtion to haue proceded from a wicked thought in thē, that is to wete, of a purpoſe to laie ſome ſurmuiſed matier vnto hym, and not to learne: wente not aboute to teache them, but damped their malice with an other queſtion again, as if a bodye ſhould driue out one naille with an other, out of a bourde. For thei had had John the Baptiſte in verai great eſtimacion, and had come verai thicke vnto hym whan he baptiſed. And he ſaid: John alſo had gathered diſciples vnto him: & he alſo preached to great multitudes of people in ſoondrie places of the wilderneſſe, and aboute fluime Jordan: he preached the kyngdome of God to approche: he boldely and frankely declared the damnable vices of all perſones indifferently, and prouoked them to repentaunce. And yet had not John neither any autoritee geuen hym of the prieſtes, the Phariſees, and the chiefe men of the laitee: but he had come foorth out of the wilderneſſe, as a man but newely come vp of late, beeyng enſpired and ſente of God according to the Prophecie of Eſai. But the queſtion of theſe headmen beeing putte foorth as a baite to take him in a trippe, ment none other concluſiō ne purpoſe, but this: In caſe Chriſte had aunſwered that ſame autoritee to had been geuen him of God, thei woulde haue accuſed hym of blaſphemie, in that he beeyng but a man, (as thei thoughte hym,) tooke vpon hym that he had familiar talke or conuerſacion wyth God. And as for the Biſhoppes, ẏ Phariſees, and the Scrybes, he had had no ſuch autoritee geuen hym by them. It remained than by the concluſion of their argumente, that the power whiche he tooke vpon hym was ſedicious, and comen of the inſtincte of Satan. For thei were verai ſtif in this poincte, that all power and autoritee of God was by due ſucceſſion come vnto them, and none others: and that nothyng was deuoutely or godly executed, whiche were not executed and dooen by autoritee of them. And yet all the whyle beeyng blynded wyth hatered, thei

The high prieſtes, the Scribes, & the elders of the people, cōſpire together to put Jeſus to ſilence.

C

The high prieſtes & the Scribes, came together with the elders, and ſpake vnto hym.

Saying: Tell vs, by what autoritie dooeſt thou theſe thinges? or who gaue thee this autoritie?

The prieſtes & Scribes demaunde of Chriſt who gaue him autoritie to teach & preache.

D

Anſwere me: The Baptiſme of John, was it frō heauen or of mennes?

John the Baptiſte his preaching, and his autoritie.

A thei had no remembraunce howe thei had highly regarded John tofore doing thinges ſembleable without any autoritee at al of men: yea, in ſo much, that thei would in any wiſe holde an argument that John was the Meſſias, ſauing that John wrought no miracles. And yet for this behalf of weorkyng miracles, thei ought ſomuche the leſſe to haue iangled or murmoured againſt Chriſte. No nor this poincte neither came not to their minde, that God of longe continuaunce afore times had geuē this kind of power, whan he ſpake by his Prophetes. The autoritee of the Prophetes thei receiued & allowed: but the thing foreſhewed by the Prophetes, thei would not receiue. The Lord therfore being minded to defeact the malicious policie, and the loutiſh falſe packing of them, ſhaped them an aunſwer in this manier: Before that I make any aunſwer vnto your demaunde, I on my partie alſo will demaunde a certain queſtion of you, whiche ye will be hable quickely to deſpeche with a word. And as ſone as ye ſhall haue deſpeched that, than will I make aunſwer vnto your queſtion, that ye now demaund of me. Tel me this: The baptiſme that John miniſtred vnto the people, whether was it from heauen, or els from men? And by whoſe autoritee did he baptiſe, whether receuing it from heauen by the power of God, or els receiuyng it at your handes? The peruerſe conſcience of the Jewes had at once a ſmelle and feelyng of this forked queſtion, (which the Sophiſters calle an horned queſtion, becauſe that to whe-

The authoritie of the prophetes.

An horned queſtion or argumente what it is.

B ther of both partes a bodie ſhal make a direct aunſwer, he ſhall renne on the ſharp poinct of the horne, that is to ſaie, he ſhal incurre inconuenience & be taken in his aunſwer.) If thei had minded to aunſwer the verai trueth of the matier, the woordes of the trueth was a plain and a readie tale to be ſpokē: but thei ſmelle themſelues to be laied for by the ſame policie and traine, wherewith thei laied a baite for hym. Herupō goe thei to a wylie counſaill together emong them ſelfes. For none there is a more buiſie piece of weorke, then the framyng of a countrefaict matier: and commonly one fraude haleth an other at his taille, and one guyle draweth an other after hym. Therefore thei laie their heades together, thus conferryng emong themſelfes: what aunſwere ſhall we make to this doubteful queſtion? If we ſhal ſaie, that Johns autoritee came immediately from heauen, he will ſtreight waie hitte vs in the forehead with it, and will ſaie: Why than did ye not geue credite to him, whan he teſtified of me? He plainly confeſſed himſelf to bee inferiour to me, and vnworthie to beare my ſhooes after me. He openly confeſſed himſelf to bee an yearthly man, and to ſpeake yearthly thinges, and being a baſſe ſlendre perſone to ſpeake baſſe matiers: and that I being iſſued from heauen was a boue all creatures. Howe doe ye receiue his autoritee, as a thing proceding from God, and doe opēly in the face of the world finde ſlaundreous cauillacions at myne autoritee, of whiche he gaue plaine teſtimonie? That if on the other ſide, we ſhall auouch that John did nothing by the autoritee of God, but of an humain ſpirite onely, all the vniuerſall people wil, vpon vs with ſtones, beecauſe it is a thing rooted in the heartes of them all full and wholle, that John was a Prophete, & that he wrought by the inſpiracion of God whateuer he wrought. Thei had no care to aunſwer trueth, but to aunſwer that might beſt ſerue to their purpoſe. So doe falſe doctours aunſwere, not the thing that ſcripture teacheth, but taking ſuch ſence therout by their interpretacion, as maketh to their affeccions.

And they thoughte within themſelfes, ſaying: If wee ſay from heauen, he wil ſaie: why than beleue ye hym not?

There is none a more buiſie piece of worke then to frame a counterfaite matier.

The Godheade of Chriſte.

But if wee ſaie of mē, all the people will ſtone vs. For. &c.

And they aūſwered, that they could not tell whence it was.

Falſe doctoures after the exaumple of the Phariſeis and Scribes howe they aunſwere.

C

feccions. In caſe thei ſhould haue aunſwered trueth, their autoritee emong the people ſtood in great haſard: if thei had aunſwered falſe, thei feared their liues. Thei ſtoode in great feare of men, wheras thei caſt of from them the feare of God. Wherupon thei aunſwered, that thei could not tell. There was none other euaſion ne ſterting hole but this alone, lefte open for them to eſcape out at: but whan thei had gotten ſuch an euaſion, thei doe all vnder one, ſembleably deliuer the Lorde from aunſweryng to their queſtion. For he ſaied vnto them: Becauſe ye fynde ſuche euaſions and ſterting holes, and will not aunſwer that ye knowe well enough: nor I neither will not tell you, by what autoritee I doe theſe thynges, whiche ye ſee: albeeit ye are not ignoraunt of this thyng neither, whiche ye nowe demaunde.

The Phariſees caſte of the feare of God and feared mē.

Neither tel I you by what autoritee I doe theſe thinges.

Than began he to put foorth to the people this parable: *A certain man planted a vineyarde, and leat it foorthe to huſbandemen, and went himſelfe into a ſtraunge countrey for a great ſeaſon. And whan the time was come, he ſent a ſeruaunt to the houſebandemen, that thei ſhould geue him of the fruicte of the vineyarde. And thei beat him, and ſent him awaie emptie. And again he ſent yet an other ſeruaunt, and him thei did beate, and entreacted him ſhamefully, and ſent him awaie emptie. And again, he ſent the third alſo, and him thei wounded and caſte him out. Than ſaied the Lorde of the vineyarde: what ſhall I doe? *I will ſend my dere ſonne, peraduenture thei wyll ſtande in awe of him, whan thei ſee him. But when the houſebandmen ſawe hym, thei thought within themſelfes, ſaiyng: This is the heire, come *leat vs kill him, that the enheritaunce maie be ours. And thei caſt him out of the vineyarde, & killed him. What ſhall the Lord of the vineyarde therfore doe vnto thē? He ſhall come, and deſtruie theſe houſebandmen, and ſhall leat out his vineyarde to other.

The texte. *Mat. xxi. Mar. xii.

*John. iii. Roma. viii. Gala. iiii. Phil. ii. *Ge. xxxvii.

D

The prieſtes, the Phariſes, the Scribes, ⁊ the head men of the laitee being thus confuted, the Lord byanby brought in vnto thē a parable: which might laie plainly before their yies, their vncurable malice moſt worthie of damnacion, who hauing been ſo many waies prouoked of God to emendemente, had ſtil growen euermore to wurſe and wurſe, rennyng in contempte of the lawe, ſtriekyng the Prophetes, and puttyng them to death: and entēding no leſſe then afterwardes to putte to death the ſonne of God alſo, for an extreme remedie of all euils, yea ⁊ to putte him afterwarde again to more affliccion in the Apoſtles and Martirs. The tenor of the parable is this. A certain man (ꝙ Jeſus) planted a vineyard, whiche he was ſingularly in loue withal, dooing all that might poſſiblie bee dooen, that he might at length haue ſome fruicte of the ſame. For he hedged it diligently rounde about, and builded a toure within it, for watching ⁊ keping of it: he digged out a gutter to receiue the wine when it wer preſſed, and he ſette ferthermore a wyne preſſe in it. And whan it was thus well furniſhed wͭ all thinges apperteinyng, he putte it foorth to the handes of houſebandemen, that thei ſhould doe all requiſite houſebandrie vnto it, ⁊ gather the fruicte therof at time conuenient. This dooen, he taketh a voiage into a ferre countrey, and continued a great long ſeaſon abſent from home. This ſame veraily is the vyneyarde of the Lorde of hoſtes, whiche the ſame Lorde tranſpoſed and remoued out of Egipte, and ſette in the lande of beheaſt: he hedged it about with the precincte of the lawe: he protected it with watchyng and kepyng of it his owneſelf in propre perſone: he beautified it with a goodly Temple, he added morouer in it prieſtes, iudges, captaines, ⁊ teachers: he omitted nothing that to the ordreing or dreſſing therof might apperteine. And this vyneyarde beeyng thus furniſhed to the poincte deuiſe, whan it had been a long ſeaſon looked for, that it ſhoulde bring foorthe good grapes, it did yet neuertheleſſe

A parable laiyng beefore the prieſtes ⁊ Phariſees yies, their vncurable malice, moſte worthie of damnaciō.

Than he beegoonne to putte foorthe to the people a parable.

Math. xxi. Mark. xii. A certaine mā plāted a vine yeard, and let it foorthe to houſebandemen, ⁊ went himſelf into a ſtrāge countrey for a great ſeaſon.

The parable of a mā that planted a vineyarde, and leat it oute to houſebande men, and then wente into a ſtraunge countrey.

The vineyarde of the Lord which and what manier of vineyarde it was morally.

through

A through the defaulte of the houſebandmen, bring foorth wilde grapes.
The Lorde all this while, who in dede is no where not preſent, yet ſemed
vnto them to bee abſent ferre of, becauſe his conuerſacion was in
heauen. Therefore whan it was a time due ⁊ ſeaſonable for the people
of Iſraell at laſt to bring foorth fruict accordyng for ſuche the bountifull
goodneſſe of God towardes them: the maiſter of the vineyard ſent
a ſeruaunt of his, that is to ſaie, one Prophete or an other, vnto the
houſebandemen: that is, to the Princes, to the Prieſtes, and to the
Scribes, (who wer the bearers of all the ſwaigh ⁊ ſtroke,) that thei
ſhould rendre and yelde vnto him part of ſuche fruicte as had growen
vp in the vineyarde. The houſbandemen, (who had tilled ⁊ vſed the
vineyarde to the beehouſe of themſelues, and not of their Lorde,) firſte
pumbled the ſeruaunte about the eares, and beatte him, ⁊ than thruſt
him out by the ſhoulders, ⁊ ſent him home again emptie. For to whom
of the Prophetes hath not crueltie been ſhewed? But ſo great was the
Lordes ientilneſſe and pacience, that although he wer with an acte of
ſuche great deſpite prouoked to indignacion, yet did he ſhewe none extremitee
ne rigour towardes the houſebandemen: but he ſent an other
ſeruaunte to aſſaie whether he could calle thẽ home again to doe their
duetee as beecomed them. But thei handled the ſecond meſſagier with
no more ientilneſſe ne fauour, then thei had vſed the other afore. For
whan thei had ſore coilled him, and had reuiled him with muche deſpiteous
language, thei ſent him alſo emptie home to his Lord: emptie
B (I ſaie) of the fruicte whiche he looked for, but laden with his backe
burdẽ of wrong and of ill handleing. For whither ſhould thei goe, but
to the Lorde, who ſaied: The redreſſe bee left to me, and I ſhall acquite it.
The pacience of the Lorde, though it wer after this extreme ſorte, eftſones
incenſed to wrathe: yet did he not for all this ſteppe foorth to doe
vengeaunce neither, but ſent yet the third ſeruaunte. And him too did
the houſebandemẽ ſore wounde, ⁊ ſo ſent him home again to his maiſter
emptie. For the goodneſſe of their Lorde, which prouoked them to
repentaunce, did incenſe their malice, yea wurſe thẽ it was afore. And
though all the deſpite, wherewith thei had grieuouſly handled the ſeruauntes
that wer ſent, did of good cauſe touche the Lord that had ſẽt
them, ⁊ though thei ought nowe of good right to haue been puniſhed,
whiche beeing ſo often occaſioned to goodneſſe had euermore growen
forward to hainous dedes of miſchief, euerie one acte wurſe thẽ other:
yet did the Lord of his exceding great mercifulneſſe make yet a ferther
delaie of his ſtroke ⁊ vengeaunce therefore, as one that was more deſirous
to trye the vttremoſt remedie poſſible, then to ſhew or execute any
rigour vpon the houſebandemen. And thus he caſt with himſelfe in
his minde. What maie I doe to bryng theſe wicked houſebandemen
of mine, to a better mind again, throughe whoſe defaulte the fruicte of
my vineyarde dooeth nowe of a long continuaunce periſhe vnto me? I
haue ſent ſo many ſeruauntes, it is not one whit the better emended.
The thing whiche onely is yet behynd, that wil I doe. I will ſend my
onely ſonne, whom I loue moſte tenderly. Thei whiche ſette my ſeruauntes
at naught, yet peraduenture whan thei ſhall ſee my ſonne,
though thei will not loue him, yet certes thei will beare ſome reuerẽce
vnto him, ⁊ will wurſhip me in him. Naughtie perſons are wont now
and than at leaſtwiſe for verai ſhame to be bridled from a dede of miſchief,
which thei would els doe. This deuiſe therefore, that is, with the

And when the tyme was come, he ſent a ſeruaunt to the houſebandemen that they ſhoulde geue him of the fruite. &c.

And they beat hym, and ſente him awaie emptie.

Crueltie vſed by the Iewes towardes all the Prophetes.

And againe he ſent yet another ſeruaunte and him they did beate. &c.

And againe he ſent the thirde alſo, ⁊ him they wounded. &c

The lordes goodneſſe doth prouoke euill perſons to more extreme malice.

Than ſaide the lorde of the vineyard: what ſhall I doe?

The greate patience and longe ſufferaunce of the Lorde.

I will ſend my deare ſonne: Peraduenture they will ſtande in awe of him.

The feare of ſhame bridleth ſome perſons from doing dedes of miſchiefe.

The lorde all deſirous to ſaue men and moſte loth to ſtrieke.

C

haſarding of his owne ſonne to ſeke the ſauing & recouerie of his houſbandemen, liked the moſt mercifull Lord, as a Lord being right deſirous to ſaue men, & moſte ſlowe to ſtrieke. The ſoonne being obedient to his father, went. The houſebandemen, whan thei ſawe the ſoonne, thei did not onely not reuerence him, but alſo with wicked ſtomakes turned themſelfes full and wholle to the deuiſes & purpoſes of moſte extreme wodneſſe, ſaiyng emong themſelfes: Hitherto haue we ſhakē of the ſeruauntes that haue come to vs: thiſſame is the ſonne and the heire, who entendeth one daie to auenge the deſpite dooen by vs vnto his father. Leat vs kille him, & ſo ſhall we recouer the enheritaunce of this vineyard to our owne behoufes, ſtouteli ſetting yͤ lord at naught. This deiuliſh deuiſe was well liked emong thē being confederate all together: & ſo thei caſt the ſonne out of the vineyarde, and ſlewe him. Whan the Lord Jeſus had with this proceſſe plainly ſhewed to the Prieſtes, to the Scribes, & to the chief rewlers their verai owne conſcience, who euen at that preſent houre with all their endeuoure attēpted theſame that within a litel while afterward thei cōmitted in facte and dede, (leding Jeſus foorth, & crucifiyng him without the citie:) turned himſelf vnto them, & aſked this queſtion of them: The matier going thus, what ſhall the Lord of the vineyarde doe vnto ſuch houſebandemē? Whan thei eftſones vſe their euaſions to auoid making of an aunſwer, the Lord ſaied morouer: The lord himſelf will come, and will ſend a ſhamefull ende to thoſe houſebandmen, who could not bee wonne with any ientil fauour, & thoſe ſame perſones vtterly deſtruied by death, he will ſette forth his vineyarde to other houſbandemen. By this ſaiyng did the Lord ſignifie, that the religiō of the Jewes ſhould euen by the roote be aboliſhed, and the fruicte of the ghoſpell be tranſpoſed and remoued vnto the Gentiles, by yͤ miniſterie of the Apoſtles.

But whan the houſebande men ſawe him. &c. this is the heir, come let vs kille him. &c.

And they caſte him out of the vineyarde, and killed him.

What ſhall the Lorde of the vineyarde therfore doe vnto them?

D

He ſhall come & deſtroie theſe houſebandemen, and ſhall let out his vineyarde to others.

Chriſtes prophecie of the Jewiſhe religion to bee aboliſhed, and of the ghoſpell to be remoued to the Gentiles.

Whan thei heard this, thei ſaied: God forbidde. And he beheld them, and ſaied: what is this than that is written? *The ſtone that the builders refuſed, the ſame is become the head of the corner: woſoeuer doeth ſtumble vpon that ſtone, ſhalbe broken: *but on whomſoeuer it falleth, it will grinde him to poudre. * And the highe prieſtes and the Scribes theſame houre went about to laie handes on him, and they feared the people, for they perceiued that he had ſpoken this ſimilitude againſt thē.

The texte.
*pſa. cxviii
Eſa. xxviii
*Daniel. ii
*mat. xxi.
Marke. xii

The Phariſeis where they coulde well awaie with the purpoſe to kille Jeſus: yet were they loth to haue the vengeaunce of God light on them for it.

But the Phariſees (as men that could in no wiſe awaie with the hearing of this) aunſwered: God forbidde, it ſhall not bee ſo. For they well perceiued all this parable to had beē tolde againſt them: & where thei could verai well awai with the deiuliſhe purpoſe & deuiſe to kille Jeſus, yet doe thei vtterly deteſte and abhorre the iuſt vengeaunce of God due for ſuch a wicked purpoſe. But Jeſus purpoſeli to ſhew that the verai ſame thing which thei denied, had been foreſaied of the Prophetes, that it would ſo fortune, did caſt an earneſt iye vpon thē, & (as ye would ſaie) ſpeaking vnto their cōſcience, ſaied: If ye geue not credite to my parable, what is it than that ye reade in the Pſalmes? That ſame ſtone which the builders caſt aſide and would none of, is become the headſtone of yͤ corner: whoſoeuer ſhall light on that ſtone to ſtumble on it, ſhall be all to cruſhed: & again on whom the ſame ſtone ſhall falle, him ſhall it grind to powdre. Chriſt ſignifieth himſelf to be the celeſtiall ſtone ſent of God, whom the Jewes refuſed, bulding vp their Sinagogue without Chriſt: but God made him yͤ corner ſtone which knitteth together & cloſeth vp bothe the walles into one, and coupleth two ſondrie peoples into one Church & Congregaciō, through Euangelicall faith, without the ceremonies of the lawe. And this ſtone is a

moſte

Whan they heard this, they ſaide: God forbidde.

And he behelde them and ſaide: what is this than that is writtē? The ſtone that the builders refuſed, the ſame is become the head of the corner. &c.

Chriſt is the corner ſtone which the Jewes refuſed, buildyng their Synagogue without Chriſt.

A moſt ſure rocke and defenſe againſt all the aſſaultes of the world & of Satan, vnto all ſuch as beleuyng on him, doe cleue faſt vnto him, & doe reſte or ſtaigh on him. But he is ſound and vnreſiſtable vnto ſuch as will rebell againſt him. For none there is ſo great a power of this worlde, but that it is all to cruſhed, if it ſtumble on this ſtone. And certes ſtumble he doeth at him, whoſoeuer reſiſteth him & caſteth him of. Now on the other ſide, driuē to powdre ſhall that perſone be, on whō that ſtone ſhall light in his falling. And certes on ſuch dooeth he light, whom after thei haue beē a great long time ſuffred, the ſtroke of God at laſt falleth ſodainly vpon, ere thei be aware or thinke on it. For one and the ſame ſtone, is life to thoſe that reſte theron, and damnacion to ſuch as are enemies vnto it. Theſe parables of the Lordes declaring, ſette the heartes of the head men, of the Prieſtes, & of the Scribes, in ſuch an eagre rage, that thei vere minded euen there preſently to haue laied handes on him: but the drede of the people did at that time ſtaigh & reſtreigne them from that wicked vilanie, emong whom thei ſawe Jeſus to be had in verai great price. For knowing themſelfes naught in their owne conſcience, thei had ſmelled the parable which was told, to touch and hitte them as right as any thing: and yet had the parable been told to ſuch entent, as thei might by the vnderſtandyng therof be called backe again from their moſte deuiliſhe purpoſe, which thei had entended. But nowe are thei made the more crabbed and fierce vnto dooyng of miſchief, by the ſelfeſame thyng, whereby thei ought to

B haue been clene diſcouraged and driuen from their malice.

Chriſte a ſure rocke to all ſuche as cleaue vnto him, but he is ſounde and vnreſiſtable to ſuche as will rebell againſt him.

On what perſones the corner ſtone Chriſt falleth.

And the high prieſtes, and the Scribes, theſame houre went aboute to laie handes on him, and they feared the people.

For they perceiued that he had ſpoken this ſimilitude againſt them.

The high prieſtes and the Scribes woulde haue laied handes on Ieſus, but they feared the people.

The texte. Mat. xxii. Mark. xii.

And thei watched him, and ſent foorth ſpies which ſhould feigne themſelues righteous men, to take him in his wordes, and to deliuer him vnto the power and autoritee of the deputie. And thei aſked him, ſaiyng: Maſter, we know that thou ſaieſt & teacheſt right, neither cōſidereſt thou the outward apperaunce of ani man, but teacheſt the waie of God truely. Is it lawfull for vs to geue tribute vnto Ceaſar, or no? He perceiued their craftineſſe, & ſaied vnto thē: why tempt ye me? Shew me a penie. Whoſe Image & ſuperſcripcion hath it? Thei aunſwered and ſaied: Ceaſars. And he ſaied vnto them: geue than vnto Ceaſar, the thinges which belong vnto Ceaſar, and to God the thinges that perteine vnto God. And thei could not reproue his ſaiyng before the people: and thei meruailled at his aunſwer, and held their peace.

And thei watched him.

Therefore beeing nowe debarred, (by reaſon of ſtandyng in drede of the people) from doing the hainous acte in the open face of the worlde, which in their eiuill heartes thei had alreadie doen, after thei had once ſo determined: thei goe about the bringing of it to effecte by priuie conſpiracie, and by traines of vndermining him: being euen ſo muche the more vngracious, for that thei ioigne fraude vnto their malice: like as a more miſchieuous creature is he that ſleagheth priuely with poiſon, then one that killeth with a ſweord. Now heare thou, O Theophilus, the wiles and traines of the wicked prieſtes, whoſe deſire was for this cauſe to haue Jeſus for euer deſtruied, that is to ſaie, to haue yͤ trueth Euangelicall vttrely oppreſſed: becauſe that by the ſame veritee of the ghoſpel, was taken awai from them the ferming of the vineyarde, the propre owenyng and poſſeſſion wherof, thei had promiſed vnto themſelfes bothe perpetuall for euer, and alſo to come to them by title & ſucceſſion of inheritaunce. Thei hide their angre ſhewing no manier coūtenaunce therof, and watche all occaſions poſſible to putte hym to deathe. Thei coulourably ſende foorth certain countrefaicte perſones, who ſhould feigne themſelfes to bee iuſte and righteous afore God, (& nothing is there in the world more peſtilent or deadly, then is countrefaicte righteouſneſſe,) to the end thei ſhould out of his wordes hunt

The Phariſees ioigne fraude and priuie conſpiracie with their malice, againſte Chriſte.

Thei ſent forth ſpies whiche ſhoulde feigne thēſelues righteous mē, to take him in his wordes.

Nothing more peſtilence or deadly then coūtrefaicte righteouſneſſe.

ont one poinct or other, wherof he might bee detected before the Emperour of Roomes deputies, and before the lieutenaunt Pilate, who at that preſent ſeaſon was the high reweler in Jewrie in Ceaſars behalf: and this did thei, to the entent and purpoſe that all the grutche ⁊ querele of this facte, might be laied ouer frō themſelfes to the others, as though he had been putte to death by the ſentence and iudgement of Ceaſars officers, and that thei on their parties as men vnculpable, might appere to had kept their handes from effuſiō of bloud. But the more thei goe about by worldly ſubtiltee to hide it: ſo muche doe thei more and more notoriouſly bewraie their incomparable malice. The ſaid diſguiſed maſkyng eſquiers therefore of the Biſhoppes, doe ſette vpon Jeſus and aſſaill him with ſuche kinde of woordes as here enſue. Maiſter we haue throughly ſeen thy perfeict vprighteneſſe: thou telleſt thy minde plainly without any feare or diſſimulacion: ⁊ teacheſt euerie thyng after the right ſorte, neither is there with thee any ſuche reſpecte or accepcion of perſones, that thou wilt tell any lye for the fauour of any man, bee he of neuer ſo muche power and autoritee: but thou haſt euermore onely God and none els before thine yies. What is acceptable to him and ſtanding with his pleaſure, theſame dooeſt thou plainly and without any feare teache. Tell thou vnto vs therefore what thy verai opinion and minde is, in a matier about whiche there is muche controuerſie and variaunce emong no ſmall noumbre of vs: whether is it a thing ſtanding with Goddes pleaſure and contentacion, that we geue tribute vnto Ceaſar, or is it not? Jeſus than, who had a perfeict vnderſtanding of theſe ſmoothe and ſwete honey woordes menyng fraude and deceipte towardes him, and knowyng verai well to what end this ſnarefull baited queſtiō was ment: which was, that in caſe he had aunſwered according as their verai hope was he woulde, that it wer not ſtandyng with Goddes contentacion, that a people being conſecrated vnto God, ſhould bee in ſubieccion, ⁊ ſhould paie tribute to an vngodly prince and an idolatre, (whiche opinion the Phariſees allowed, though thei durſte not openly ſpeake it:) thei would eftſons haue procured and addreſſed out ſome countrefaict perſones, which ſhould haue detected him of high treaſō before Pilate (being yͤ Emperours lieutenaunt:) he did by Euāgelical policie in ſuch wiſe defeact their malicious deceiptfulneſſe, that he did both take awai from them the occaſiō which was ſought to doe him harme, ⁊ alſo put them in remēbraunce what their duetie was to doe: whiche thing vndoubtedly no man ſhould leaue vndooen, without aſſured perill ⁊ ieoperdie of his life. For Chriſte was not come for anie ſuche purpoſe, as to teache how muche was to be paied vnto Emperours, or to Emperours deputies: but what was due of the ſpiritual ſubſtaūce to be paied vnto God, who is the lord of all thinges. Why come ye to tēpt me, (ſaith he?) Shew me a piece of your ſiluer coine. For he knoweth not yͤ image of Ceaſar, foraſmuche as he had nothing in yearth. Whan the pice of coyne was ſhewed him in his hand, he demaunded whoſe phiſionomie it was, and whoſe title or poiſee was written about it. For this is a thing too, that a true Chriſtiā doeth not know. But thei who knewe it (that is, men wedded to the world) ſaied: Ceaſars phiſionomie and printe it is. Than ꝙ Jeſus byanby: than rendre and paye ye vnto Ceaſar, if any thing belongeth to his right. For J force nothyng what the Princes of this worlde doe require by their exaccions.

C

And to deliuer him vnto the power and autoritie of the deputie.

Pilate high ruler in Jewrie in Ceaſars behalfe.

The Phariſeis and Scribes the more they goe aboute to hyde theyr malice, the more they bewraie it.

And they aſked him, ſaying: Maſter, we knowe that thou ſaieſte ⁊ teacheſt righte. &c.

D

Is it lawfull for vs to geue tribute vnto Ceaſar, or no?

Jeſus aunſwere to the guilefull queſtiō of the Phariſeis, demaunding whether it were lefull to paie tribute to Ceaſar.

The perceiued theyr craftineſſe.

And ſaide vnto them: why tempt ye me? ſhewe me a penie.

What perſons knowe Ceaſars phyſionomie in the coignes of money.

Geue vnto Ceaſar the thinges whiche belonge vnto Ceaſar.

But

Geue vnto Ceaſar that beelongeth vnto Ceaſar, and to God that is due to God.

The ſolle of manne ought to be bonde vnto God onely.

And they meruailed, and helde their peace.

A But this is yet a greater poincte of your charge, and more requiſite to the purpoſe, that ye rendre vnto God that ye oughe vnto him. Knowe ye therefore the image of him ſtrieken and coined in your heartes, acknowelage ye his title & poiſee. All the ſolle is due to him euerie whit of it, and ought not to be in bondage to any other perſone, then to him, who created bothe the bodie & the ſolle too. And bearing (as it dooeth) the image of God, wherefore is it paied for tribute to the deiuill? The ſubtile awaiters to haue takē him in a trippe, meruaille at ſo warie & circumſpecte an aunſwere. For the Euangelicall ſimplicitee hath a politique caſte of it owne too. Yet this notwithſtanding, thei woulde not acknowelage the heauenly wiſedome of God in him: but ſorowed beecauſe there was nothing which thei could reproue in all his talke.

The texte.
Math. xxii
Marke. xii
*Act. xxiii.
*Deu. xxv.

Then came to him certain of the Sadducees *whiche denie that there is any reſurreccion, and thei aſked him, ſaiyng: Maiſter, *Moſes wrote vnto vs: If any mannes brother die hauing a wife, and he die without children, that then his brother ſhould take his wife, and reiſe vp ſede vnto his brother. There were therefore ſeuen brethrē, and the firſte tooke a wife, and dyed without children. And the ſeconde tooke hir, and he died childeleſſe. And the thirde tooke hir, and likewiſe the reſidue of the ſeuen, and leaft no children behinde them, and died: Laſt of all the woman died alſo. Nowe in the reſurreccion, whoſe wife of them ſhall ſhe bee? For ſeuen had hir to wife. Ieſus aunſwered and ſaied vnto them: The children of this world marie wiues, and are maried: but they whiche ſhalbe coumpted woorthie of that worlde, and the reſurreccion from the dead, doe not marie wiues, neither are maried, nor yet cannot dye any more. For thei are eguall vnto the Aungels, and are the *ſonnes of God, in ſo much as they are children of the reſurreccion. And that the dead ſhall riſe again, Moſes alſo ſhewed beſides the buſhe, when he calleth the Lord the *God of Abraham, and the God of Iſaac, and the God of Iacob. For he is not a God of dead, but of liuing. For all liue vnto him. Than certain of the Phariſees aunſwered and ſaied: Maſter, thou haſt wel ſaied. And after that durſt thei not aſke him any queſtiō at al.

*i. Iohn. iii

*Exod. iii.
Mat. xxii.
Marke. xii

Then came to him certaine of the Sadduces.

Whiche denie that there is any reſurreccion.

Maſter Moſes wrote vnto vs, if any mannes brother die hauing a wife & he die without children, &c

The ſecte of the Sadduces gloried in their profeſſion as the Phariſeis did in theirs.

The Sadduces, denye that there is any reſurreccion.

B Whan the ſaid parties wer departed from him, there came vnto him of the ſecte of the Sadducees, who vnder a falſe title of righteouſneſſe made muche high ſolemnitie of themſelfes, in like maner as the Phariſees had their name of excellencie in outward apparence to the ſight of men, wherin they thought themſelfes ferre to ſurmounte and paſſe the other ſectes. And the ſecte of the Sadducees hathe this one propertie by themſelfes, that thei doe not beleue any ariſyng again of the bodies to be after this life, neither any parte of man to remaine after death, ne that there be any Aungels. Theſe Sadducees propoune to the Lord Ieſus ſuch a queſtion as foloweth: Maiſter, ſuch manier a law hath there been geuen to vs by Moſes, that incaſe any man after he hath married a wife, ſhalbe deceaſſed without children: the brother of the partie ſo deceaſſed, ſhall marrie the wedowe leaft by him: and ſucceding in the place of his brother, ſhall reiſe ſucceſſion and iſſue vnto his brother, of the ſame womans bodie. So thā it fortuned, that there wer ſeuen brethren, of whom the firſte married a wife, and died without iſſue. The next eldeſt brother toke hir that was leaft, to wife, & dyed himſelf likewiſe withoute hauing any children by hir. Next after him ſucceded yͤ third brother into wedlocke, according to thecourſe of his age, who on his partie alſo died without children. And ſhorte tale to make, inſemblable manier was this womā married vnto eueri one of thē, vntill the ſeuenth & all had hir, & yet made ſhe neuer an one of them a father, ne brought him foorth any childe. In proceſſe of time died the woman too. Now than at the generall reſurreccion, which of the ſeuen brethren ſhal recouer yͤ poſſeſſion of this woman to his wife?

Nowe in the reſurreccion, whoſe wife of thē ſhall ſhe bee?

For once maried ſhe was to euerie one of them, and ſhe can not be cõmon to thẽ al, ne to any mo houſbandes then one. By this toye hauing in it neither rime ne reaſon, the Sadduces ſuppoſed that the opiniõ of the Phariſees might bee wiped cleane awai: whiche Phariſees did ſtiffely hold argument, that the ſolles doe remaine after the bodies be dead, yea & farthermore that the bodies of ẏ dead ſhal one daie returne to life again. Now becauſe theſe mẽnes appoſing of him cõteined in it more fooliſheneſſe, then malice: Jeſus voucheſalued to enſtruct them, ſaiyng: Ye are in a wrong opinion, in that ye imagine the like ſtate of thinges to bee in the life to come, as ye ſee in this preſent worlde here. The children of this world, which world is neuer without ſucceſſiue alteracion of ſome diyng euery daie, and otherſome daily coming in to the worlde: doe remedileſſe ſeke out and procure wiues for their ſonnes, and doe ſette out their daughters in mariage to houſbandes, for mankinde cannot by any other poſſible meanes bee continued in progeneracion of iſſue. And therfore matrimonie emong them is not a thing of bliſſefulneſſe, but of neceſſitee. But thoſe perſones to whoſe lotte ſuch bliſſe ſhal falle, that thei maie be reputed woorthie the reſurreccion of the iuſte, and woorthie thatſame worlde, which knoweth no mortalitee: ſuch neither ſhal procure wiues for their ſonnes, nor ſhall geue their daughters to houſebandes in marriage. For what nede ſhal there be of marriage or of carnal copulacion, whan no bodie ſhal now die? For thei haue now alreadie ſurceaſſed any longer to bee carnall, & to bee ſubiect to the incommoditees of this worlde: and thei haue now receiued a bodie that ſhall neuer die, and ſhall nowe fromhensfoorthe none otherwiſe, liue then the Aungels doe liue, emong whom there is no marriage ne vſe of wedlocke, becauſe there is no neceſſitie of diyng wherby the noumbre of them might decaie. Here in this worlde they that of mortall parentes are borne mortall, doe by the vſe of matrimonie, make prouiſion & meanes for continuyng the ſucceſſiõ of mankynde: but thoſe others beeing now by the vertue of the ſpirite newe borne again, and made the ſõnes of God liuyng for euer without end, ſhall fele no miſſe of matrimonie, becauſe thei ſhal not knowe deathe, as being now through reſurreccion reſtored vnto life immortall. And becauſe thiſſame doubteful queſtion had been propouned of the Sadduces purpoſely, to mocke the ariſyng again of the dead, becauſe they beleued not that the ſolles doe remaine aliue after the death of the bodie: Jeſus voucheſalued to enſtructe their ignoraunt heartes concernyng this caſe too, by autoritee of holy ſcripture, which holy ſcripture in dede thei did not diſallowe, but yet they did reade the ſame, not hauing their mindes on it to marke it as thei ſhould doe. Veraily (ſaieth he) to be a thing poſſible enough, that the dead mai ariſe again, & that the ſolles doe not die together w the bodies, euen Moſes himſelf doeth teach you to be true: whoſe autoritee, foraſmuch as ye doe in other matiers acknowlage, ye ought not in this caſe to reiect. For Moſes hath written, that God ſpake vnto him after this manier out of the buſhe, whiche he had ſeen in redde flaming fier to burne without any conſuming or waſting. *I am the God of thy father, the God of Abraham, the God of Iſaac, the God of Iacob. &c.* Now wer Abraham, Jſaac, and Jacob, at that time alreadie buiried in graue: That if according to your opinion, euerie one which dieth, dieth for altogether, & dieth neuer to be recouered again: howe dooeth God calle himſelfe God of them that bee none ſuche?

C

The Phariſees and the Sadduces varied in opinion concerning the reſurreccion.

Jeſus ſaied vnto them. The children of this world marrie wiues. &c.

Why Jeſus doeth aunſwer the Sadduces, and woulde not aunſwere the Phariſees.

Matrimonie here in this worlde is a thyng not of bliſſe but of neceſſitee.

But they which ſhal bee coumpted worthie of that world, and the reſurreccion of the dead, doe not marrie wiues.

In heauen after this life there is no marring of wiues.

D

For they are egall vnto the Aungels.

And that the dead ſhall riſe again, Moſes alſo ſhewed beſide the buſhe. &c.

The reſurrectiõ proued of Chriſte to the Sadduces, by holy ſcripture.

For he is not a God of dead but of liuing.

For

A For ſeeyng that God is the verai true liuing God himſelf, or rather (more truly to ſpeake) is verai life ſelf: it is a thing vnconuenient, that he ſhould calle himſelf yͤ God of ſuch, as by meane of death are vtterly periſhed and gon for euer. But thei are not ſo gon, foraſmuch as the chieffer part of them remaineth aliue, that is to wete, the ſolle, beeyng the parte whereby our life is in vs. In other liuyng creatures beſides man, death is an vttre periſhing for euer: for in them aſwell the bodye falleth altogether down as ſoone as it is deſtitute of life, as alſo the ſolle, whiche in them is naught els, but a certain harmonie, & proporcionate agreing together of the qualitees and humours of the bodye, whiche as ſoone as thatſame tẽperature is diſſolued, vaniſheth awai immediately as a thing of nothing. But in man death is nothing els, but a parting of the ſolle in ſoondre from the bodye, ſo that the better parte of the twoo that are in vs, remaineth ſtill vncorrupted, and the body onely is for a ſeaſõ not vttrely periſhed neither, but (as ye would ſaie,) putrified. And theſame bodye to bee reſtored again by the power of God at the reſurreccion, ought not to ſeme any meruaill vnto you: foraſmuch as ye daily ſee of a drie graine of ſede or a kernell caſt awai into the yarth, and there putrified, a newe and a liue tree to ſpring vp, which laie hidden in a litell ſmall and dead ſelie graine or kernel nowe buiryed in yͤ ground. Therfore ſuch as are dead, to youward are dead in dede, foraſmuche as ye are not hable to reuiue thẽ again: but euery one of them, yea euẽ thei that are dead alſo, dooe liue to godwarde, in whoſe hande it is whanſoeuer his wil ſhalbe, to reſtore the ſolles that haue been ſoondreed and parted awaie, eueri one to their owne bodies B again. Whan the Sadducees at theſe ſayinges helde their peace, not hauing a woorde to ſpeake: certain Scribes allowed the talke of Jeſus, becauſe yͭ concerning this caſe, the Phariſees & the Scribes did conſent in opiniõ againſt the ſecte of yͤ Sadducees. Notwithſtanding like as the opinion of the Phariſees and Scribes was in this behalf righter then the opiniõ of the Sadducees: ſo wer their hertes more replete with miſchief & vngraciouſneſſe. For in ſuch a place dooeth there leſſe parte of malice remaine, where there reſteth more of groſſe ignoraunce, & default of learning. Thus after that Jeſus had in vain been tempted and proued of ſoondrie ſectes of the Jewes, (for he had afore this time aunſwered yͤ Phariſeis to their queſtiõ, concerning yͤ greateſt precepte of the law,) and not one of them all had had ſuch ſpede as he would in that that he had attempted: no man durſte auenture any more to be buiſie or to beginne wͭ him in demaũding of any queſtions.

For all liue vnto him.

The ſolle of bruite beaſtes, what it is.

Death in man what it is, and what in bruite beaſtes.

God can eaſily reſtore the ſolles to the bodies whan it pleaſeth hem.

Than certaine of the Phariſies aunſwered and ſaide: Maſter, thou haſt ſaide well.

The Phariſeis heartes more replete with miſchiefe, then the Sadduces.

Where is more of ignoraunce, there oft times is leſſe of malice.

And after that durſt they not aſke hym any queſtion at all.

The texte. *Mat. xxii Marke. xii *Pſal. cx,

And he ſaied vnto them: *How ſaie thei that Chriſte is Dauids ſoonne? And Dauid himſelf ſaieth in the booke of the Pſalmes: *The Lorde ſaid vnto my Lorde, ſitte thou on my right hande, till I make thyne enemies thy foote ſtoole. Dauid therfore calleth hym Lorde, and how is he than his ſoonne?

And he ſaid vnto them: howe ſaie they that Chriſt is Dauids ſonne?

Jeſus therfore of his own mocion whan thei wer gathered together in a plumpe, did bid them aunſwer him, who would, to a queſtion that he would demaunde: not beeing a queſtion full of baites to take them in trippes, but a queſtion that concerned their ſolle health. He demaũded whoſe ſoonne the ſcripture did pronounce that Meſſias ſhould be. Thei beeyng not ignoraunte that it had by prophecie been foreſaied, yͭ Meſſias ſhoulde in tyme comyng bee borne of the linage of Dauid: made aunſwer without any ſtoppes or ſtaighes: Dauids ſoonne. To this Jeſus ſaid: But Dauid beeing enſpired wͭ the holy goſt, ſpeaketh of

Chriſt the ſonne of Dauid by lineall deſcence.

Dauid in the Pſalme called Chriſte Lorde.

C

Pſal.cx.

Dauid therfore calleth him Lorde: and howe is he than his ſoonne?

The Phariſeis are not hable to ſoille the queſtion propouned vnto them of Chriſt.

Chriſtes nature of Godhead.

Chriſt after his humaine nature alſo, excelled all creatures.

of Meſſias after this manier in the Pſalmes: *The Lord ſaied vnto my Lord: ſitte thou on my right hande, vntill I make thyne enemies thy foote ſtoole.* How agreeth it, that Dauid ſhould calle hym Lorde, whom he acknowelageth and taketh for his ſoonne? For the ſoonne is inferiour to the father: & more reaſon it were, that the ſoonne ſhould in the waie of honour and reuerence calle the father Lorde, then contrary wyſe. This queſtion could not one of them all ſoille: and for that preſent Jeſus thought it ſufficient (as ye would ſaie) by a myſticall riedel to haue geuen them a litell intimacion or inclyng of his nature of Godhed: by the whiche nature of his Godhed, he was ſuperiour vnto all the Patriarkes, foraſmuche as he was eguall vnto God the father: albeeit euen after his humaine nature alſo, he excelled all creatures. And thei reputed the memorie of Dauid to bee holy and precious: but hym whom Dauid acknowlaged both for his ſoonne, and alſo for his Lorde, him thei caſt of: not through ignoraunce of the lawe, but of a iudgemente beeing blynded with peruerſe and corrupt affeccions.

The texte. *Mat.xxiii Marke.xii Luke.xi.

Than in the audience of all the people, he ſaied vnto his diſriples. *Beware of the Scribes, whiche wil goe in long clothing, and loue gretynges in the markettes, and the higheſte ſeates in the Synagogues, and the chief roumes at feaſtes: whiche deuoure wedowes houſes, feigning long praies: theſame ſhal receiue greate damnaciō.

Chriſte warneth his diſciples to beeware of the Scribes & Phariſeis.

The Scribes and Phariſeis why they ſpake ſo muche againſte Goddes glorie.

D

*The moſt deadly enemies vnto true godlines who they bee.

Counterfaicte holineſſe what vices it is muche infected withall.

Then in the audience of all the people, he ſaid vnto his diſciples.

Chriſtes bidding of his diſciples to beware of the Phariſeis & Scribes, wherfore it was.

Beware of the Scribes whiche will goe in longe clothing.

A liuely peinctinge & ſetting out of the Scribes & Phariſeis maniers.

Foraſmuche therefore as the malice of this generacion was paſte all hope of grace, and not curable by any ſalues that could bee: it remained, that the ſimple and vnlettred multitude of the people, ſhould haue good warnyng geuen them, that thei might not bee trained in and deceiued by coulouryng and craftie conueighaunce of the others: who, whereas thei were voide of all religion or true deuocion, yet did thei counterfaicte the higheſt godlyneſſe poſſible, hauyng yie to none other marke, but onely to their own glorie and lucre: and for thatſame only cauſe, murmouring and prating all manier waies poſſible againſt the glorie of God, and againſt yͤ health of their neighbours. *For there be none more deadly enemies of true godlyneſſe, then ſuche as by counterfaicting of holy conuerſacion, purchace vnto themſelfes autoritee: & bearing themſelfes bold on the ſame, dooe withdrawe the ſimple people from true godlyneſſe. This kynde of maſkers, are ſore taken with twoo diſeaſes in eſpecial: that is, with ambicion, which altogether enclineth to tyrannie, & with couetiſe inſaciable. And ſuch mē did Jeſus (as it were) plainly peincte out vnto his diſciples, and that did he, all the people beeing within audience of it, to the ende the ſaid Phariſees and Scribes might bee ſhunned, foraſmuche as thei would not be refourmed: and that thei might haue no longer tyme to deceiue, ſeeyng thei would in no wiſe emende. And this was not any ſuche poyncte as to backebyte or take awai any mennes good name and fame, but to make a good ſure waie for the ſafegarde and preſeruyng of the ſimple innocent people. Now liſten thou ſwete Theophilus, with what colours the Lord peincteth them out, yͭ thou maieſt eſchewe them, whan thei bee knowē vnto thee: Beware ye of the Scribes (ſaith he) ſuch as ye dooe now often times ſee to aſſaille me with guile & ſubtiltee. Thei profeſſe the perfeict knowelage of the law, and dooe obſtinately reſiſt the minde of the law. Thei haue God in their mouth: but thei are opē aduerſaries to the glorie of God. Thei proteſt in wordes, to be earneſt trauaillers for the peoples behouf & profite: wheras thei countrefaicte al thynges that euer thei dooe, for reſpecte of their own commoditees. Thei make great ſleeyng outwardely frō the coumpaignie of ſinners:

yea,

A yea, and in caſe thei light on the coumpaignie of ſuche by any caſuall
chaunce, thei pourge and clenſe themſelfes by muche waſhinges: but
thēſelfes on their own parties dooe withinfoorth altogether ſwimme
in vices much more deteſtable, that is to wete, in deſire of vainglorie,
in highe ſolemnitee of looke and countenaunce, and in enuie, but moſte
ſpecially of all in auarice, whiche to dooe is no leſſe then plain wurſhipping
of idolles. And becauſe thei vnderſtande ⁊ perceiue the people
to bee moſt chiefly moued with ſuch thinges as maie bee ſeen with the
bodily iyes: thei dooe with ſuche kindes of iugleynges, hunte and ſeke
to geatte autoritee emong the ſimple ſolles. Thei dooe (as ye would
ſaie) ſette out themſelfes to ſale, by their newefoūd diſguiſed veſtures,
hauing a great pryde and felicitee to bee iettyng vp and downe, where
thei maie bee ſeen in their autentical robes of auncienteneſſe, reaching
down to the hard grounde: and with their countenaunces framed to a
grauitie, thei are oftē and much preſent in the high ſtretes, ⁊ in places
of great reſort of people, to the intente thei maie there haue much crouching
and douking made vnto them, and that thei maie be hailled and
greted by the name of wurſhipful maiſters. In the ſinagogues alſo, ⁊
in places where much coumpaignie is ſitting together, thei looke and
ſeke to haue the higheſt ſeates: and at feaſtes whan thei ſhal ſit down
to meate, thei haue a great appetite to beginne the table, becauſe they
would ſeme great and ioly felowes in the yies of men, wheras before
the face of God thei are accurſed and deteſtable. And yet mighte thei
ſeme to bee no more but vainglorious and foliſhe, if thei made no ferther
B ſeking nor ſuing, but for the ſwift blaſtes of bruite and fame of the
people, and the vaniſhing ſmoke of haillinges and gretinges. Naie,
there is nothing more full of catchyng and polling, then they are. Thei
occupie not the trade of vſurie, lending out their money for encreſſe or
gaines: thei are not collectours ne receuers of tribute, wherby to polle
and piele the common people: but thei haue caſtes and ſleightes more
vngracious then the craftie trade of ſuch is. The ſimpler ſort of people
which maie eaſily bee beguiled, dooe thei hunte to take for a praie: they
ſeke to catche wedowes ſuch as are welthie and riche, and deſtitute of
yͤ aide of houſebandes, which might defend them. The ſexe of womākind
is apte to be deceiued by fraude, ⁊ a godly acte it is in apparence,
to bee helpers of ſuch as are deſtitute. Such ſimple wedowes therfore
dooe thei eaſily flocke and loute, through countrefaicting of holineſſe.
Verai much grauitee dooe thei pretende in their countenaunce, thei be
honoured of euerie body, their verai habite dooeth on euerie ſide crye
them to bee men of holy conuerſacion, and thei vſe beſides this to bee
a long while together in praiers, yea and that ſhal be dooen in yͤ open
ſtretes, where euerie bodie maie beare recorde. Theſame thyng was
dooen of John alſo and of the olde aunciente Prophetes, but it was
dooen in ſecrete, where none mighte beholde it but God. But theſe felowes
dooe not praie, but hunte. What meruaill than, if ſelye wedowes
bee deceiued by ſo many wayes of coulourable delyng? But
whan thei haue once crepte in, to geatte their heades within the ſaied
wedowes doores, thei deuoure their houſes, and piele and polle the ſeli
weomen, whom their partes had been to defende and ſaue: and what
oughte to haue been geuen oute in almes to the behouſe of the poore,
that dooe they whollye conuerte to their owne lucre. Suche manier
menne were the Scrybes at thoſe dayes, and the Phariſees, who
without ende bothe in woorde and dede, made reſiſtence agaynſt the
goſpell,

Auarice is wurſhipping of Idolles.

And loue gretinges in the markettes.

And the higheſt ſeates in the Sinagogues, ⁊ the chiefeſt roumes at feaſtes.

None more ambicious then the Scribes ⁊ Phariſeis.

Whiche deuoure wedowes houſes.

Nothing more coueitous then the Scribes and Phariſeis.

The ſexe of womankinde is apte to bee deceiued by fraude and guile.

Feigning longe praiers.

The Scribes and Phariſeis deuourers of wedowes houſes.

The Prophetes long praying, and the Phariſeis longe praying, howe they differed.

There bee at this daie and euer will bee, Scribes & Phariſees, that for theyr owne lucre and glory will refuſe the glorie of God.

goſpel. Albeit there bee euen at this preſent daie too, and euer wil bee, C Scribes: who while thei ſet al theyr minde and ſtudie vpon their own profites, dooe not onely bothe ſpeake and weorke againſt the commodities of the people, but alſo dooe reſiſte the glorie of Jeſus. And that they dooe vnder a falſe pretenſe of religion, by their wedes, by their titles, and by their long praiers, hunting for to geatte an opinion of holyneſſe in the ſighte of the common people: whiche common people dooeth not yet wel vnderſtande, in what thinges true religion dooeth conſiſt. But now, what ſhal the diſciples of Chriſt dooe againſt ſuche Scribes and Phariſees: foraſmuch as the true diſciples of Chriſt can no manier ſkylle of harming any bodye, as men endewed with the ſimpleneſſe of verai doues. Forſouth thei ſhall in this caſe vſe alſo the ſubtiltee of the ſerpente. If ſuch Phariſees beeyng duely tolde of their ill doinges thei dooe not emende, their coumpaignie muſt be ſhunned, ſeeing thei are vncurable: and the ſimple are to bee warned that thei beware of the ſame ſecte, liyng in a waite for them. And as for the ſaid Scribes and Phariſees, their due puniſhment abideth thē. For whan thei ſhal come to the ſeate of iudgement, before that ſame Judge, who iudgeth not by ſuch thinges as are ſeen with the yies of the bodye, but by the priuie affeccions of the heartes: at that houre ſhall ſuche bee adiudged to more grieuous tormentes, then thoſe, whiche are to the open ſighte of the world, and vnfeignedly, full of hainous enormitees: beeing perſones ſo muche the leſſe culpable, becauſe thei ſhewe their diſeaſe openly and hide it not.

The ſame ſhall receiue greater damnacion.

The Phariſeis ſhall haue greater damnacion then others.

¶ The .xxi. Chapter.

The texte. Marke. xii

As he beheld, he ſawe the ryche menne, which caſt in their offreynges into the treaſourie. He ſawe alſo a certain poore wedowe, which caſt in thither twoo mites. And he ſaid: Of a trueth I ſaie vnto you, that this poore wedowe hath putte in more thē thei al. *For they al haue of their ſuperfluitie added vnto the offreinges of God: but ſhe of hir penurie hath caſte in all the ſubſtaunce that ſhe had.

.ii. Corin. viii.

Men are not eſtemed in the ſyght of God, by thinges viſible, but by the ſinceritie of the hearte.

D AND to the entente the Lorde Jeſus would the more diepely enpriente the foreſaid matier in the hertes of the people, (which was, that men are not eſtemed in the ſight of God by thinges viſible, but by ſinceritie of the hert,) and alſo that he mighte checke the couetiſe of the Scribes, of the Phariſees, and of the prieſtes, who brought the people in an earneſt beliefe, and in eſpeciall ſelie fond weomen that wer wedowes, (if thei wer welthie and ryche, or els not,) that it was the higheſt poincte of holyneſſe that could bee, if thei did contribute a verai greate porcion of their beſt ſubſtaunce into the Corbone, that is, their church treaſourie of Jewels & offreynges, the pouertie in the meane whyle ouerpaſſed, yea and many tymes their children and parentes too: as he was ſitting in the temple, he caſt vp his yies vnto that ſame place, whiche is called Gazophylacium (that is to ſaie, the Jewelhouſe or ſextrie, or treaſourie, in the whiche the Jewels of the temple were kepte.) The prieſtes would in any wiſe haue this money reputed ſo holy, yͭ where the lawe had ſpecially commaunded that the parentes ſhould bee honoured: their doctrine was, that the father ought rather to be leaſt vnholpen, then the Corbone not to be encreaced, wheras that money yet neuertheleſſe through the default & abuſion of the prieſtes, was now alreadie a great parte of it, turned to the mainteinaunce of the ſenſual

The Corbone what place it was.

As he behelde.

Gazophylacium what place it was.

He ſawe the riche men, which caſt in their offeringes into the treaſurie.

excesſiue

A exceſſiue liuyng of theſame prieſtes onely. So whan manie riche and welthye perſones had caſte manye thynges into the treaſourie, and had muche countenaunce and ſignes of allowing them for caſting in ſuch money made vnto them by the prieſtes and Phariſees, as Gods creatures for their ſo dooing: There came thither alſo a certaine ſelye poore widowe, who caſt in twoo mites or litell braſſe pens of money, as muche as came to a ferthing. And when no yearthly creature at all would once make any ſigne of commending her, becauſe ſhe gaue but a litel: yet was it Jeſus pleaſure that the godly deuociō of this womā ſhould be knowen to the people. For he ſaide: This wiedow (ſaith he) ſemeth by the iudgement of men, to haue put a veraie ſmal porcion into the treaſourie: but truely by the iudgement of God ſhe hath caſte in more then thoſe other riche perſones, which haue verai largely doen. For thei are liberall of the ſuperfluitee whiche thei haue at home: but this poore wiedowe vpon an earneſte zele and deuocion of dooing her duetie vnto God, hath geuen of her penurie, wheras ſhe had ful great nede to haue kept it ſtill: and al her ſubſtaunce which ſhe had at home, ſhe hath now caſt into the treaſourie. In yͤ ſight of God therfore, who hath not an yie to the quantitee of the thing, but to the herte of the geuer: ſhe gaue a more bounteous offreyng, then the others which gaue a great dele more in quantitee. Thus Jeſus by euerye occaſion withdrew his diſciples from putting affiaunce or truſt in thinges that may be ſeen (wherunto the Jewes did attribute ouermuch,) vnto the earneſt exerciſe of Euangelical deuocion and godlines, whiche conſiſteth in the ſincere affeccion of the herte.

He ſaw alſo a certain poore wiedow which caſt in thyther two mites, &c.

Chriſt better cōmendeth the poore wiedow for offering of two mites, then the riche perſones for offering pieces of golde.

This poore wiedowe hath put in more then thei al, &c.

God hath alwaies a reſpect to the herte.

Sincere godlines conſiſteth in the affeccion of the herte.

B

The texte. Ma. xxiiii. xiii. Re. ix Luke. xix.

¶ And vnto ſome that ſpake of the temple, howe it was garniſhed with goodly ſtones and Iewels, he ſaide: * The daies will come, in the whiche (of thoſe thinges which ye ſee) there ſhal not be leaft one ſtone vpon an other, that ſhal not be throwē downe. And thei aſked him, ſaying: Maiſter, whan ſhall theſe thinges bee, & what ſigne will there be whan ſuche thinges come to paſſe? And he ſaid: *take hede that ye be not deceiued. *For many ſhall come in my name, and ſaie that thei are Chriſt, and the time draweth nere. Folowe ye not them therefore. But whan ye heare of warres and ſedicions, bee not afraide. For thoſe thinges muſt firſt come to paſſe: but yͤ end foloweth not byanby. Than ſaied he vnto them: *Nacion ſhall riſe againſt nacion, and kyngdome againſte kyngdome, and great yearthquakes ſhall bee in all places, and houngre, and peſtilence, and fearefull thinges. And greate ſygnes ſhall there bee from heauen.

*Ephe. v. Coloſſi. ii. *i. Joh. iiii

*Eſai. xix. iiii. Eſ. xiii

Nowe ſo it was, that the Jewes had an eſpeciall glorie in their temple of Hieruſalem, the whiche becauſe it was excedyng curiouſly builded, and alſo enriched with many high and precious Jewels, was viſited with great religiō, not only of al the Jewes, but alſo of many aliens & mē of other ſtraunge nacions. And now was yͤ time come, that the religiō of theſame material temple, with the ſacrifices & oblacions to theſame belonging, ſhould ceaſſe: and the temple of mans hert, beeing conſecrated with yͤ holy ghoſt, ſhould be prepared for god, in which there ſhould moſt acceptable ſacrifices be daily offred vnto hym, not of bruite beaſtes, but of godly praiers, and thankes geuing. For the pure herte, yea euen of euery poore bodie, is a more portely & gorgeous temple to god, then was the ſaide moſt ſumptuous temple of Hieruſalem, which had been ſo many yeres in edifying. Chaſtitee, humilitee, & charitee or perfeict loue towardes all men, been ornamentes a great dele more precious in the ſight of God, then that other, marble pillours, the garniſhyng of iuerie, the timbrewoorke of cedretree, the golde, the ſiluer, and the precious ſtones, wherof the prieſtes and Phariſees made

The Jewes had a ſpeciall glorie in their temple of Hieruſalem, becauſe it was garniſhed and enriched.

The tēple of mannes herte conſecrated to God.

The pure herte of euery poore body, is a more gorgeous temple to God, then the temple of Hieruſalem was.

ſo muche great pride and ſhewe. And ſo, whan certain perſones made a poincting and a ſhewing to Jeſus towardes the woondrefull building of the temple, whiche was edified with the moſte pure ſtone that coulde bee, and theſame ſtone bothe pooliſhed and keruen with great woorkemanſhip of maſonrie, and was ferthermore with many Jewels gaie and richely beſeen, he anſwered: Prepaire ye vnto god a goſtly temple, whiche neither oldeneſſe maie eate vp with rotting, neither any tempeſt maie ouerthrowe, nor fier maie burne vp, ne anye power of man maie deſtruie or caſt downe. For the time ſhall ſhortely come, whan all theſe thinges whiche ye doe nowe make ſo much merueiling and gazing at, as thinges woorthie and mete for God, ſhal be throwẽ downe euen to the foundacion: yea inſomuche, that there ſhall not ſo muche as one ſtone be leaſt ſtanding vpon another, but that it ſhalbee deſtruied. The diſciples this hearing, and coniecturing euen of thoſe veraie woordes, that the kingdome of heauen was now not ferre of, which kingdom thei ſuppoſed and imagined ſhould come with a great chaunge and turning vpſide downe of the worlde: ⁊ being gredie men to knowe the time whan theſe thinges ſhould come, dooe ſaie vnto the Lorde: Maiſter, al thiſſame that thou ſpeakeſt of caſting downe of the temple, ⁊ of the vtter deſtruying of the citee of Hieruſalem, what daye or whan ſhall it come to paſſe? or by what ſigne maie we bee hable to know yͤ ſaid time to be already come? But Jeſus whoſe wil is to haue his diſciples euermore in a readines againſt al aſſaultes of euil miſaduentures, did by his doubtfull and entricked communicacion ſet their mindes in ſuſpenſe ⁊ perplexitee, makyng a medley of manie ſoondrie matiers together, concerning affliccions which thei ſhould afterward abide for preaching yͤ ghoſpell, concerning the beating downe and the miſerable plague of the citee of Hieruſalem, ⁊ concerning the ende of the worlde, the houre and time wherof it was his pleaſure to haue vnknowen to all creatures, to the entent thei ſhould cõtinually euermore be in readines. The diſciples myndes ranne altogether vpon a kingdome: but the Lord was more willing to haue them know the thing yͭ dyd more nerely touche them, and to know thoſe other matiers, the veraie ſpeaking and mencioning wherof, their hertes vtterlye abhorred, becauſe thei wer as yet but weake and fraile men. For thei had better fanſie and will to heare woordes pleaſaunt to the eare, of worldly coũforte and ſolace, then to heare thinges concerning the coumforte of the ſolle health. The foreſaid bliſſed reigne will one daie ſurely come, and at his due time wil it come: but the care and charge thereof, it is moſte expedient to put in the handes of God, ⁊ to leat him alone withall: our partes it is in the meane time ſo to behaue our ſelfes, yͭ we maie not ſeme vnworthie of that kingdome. For there is no coming to the glorie of the ſame reigne, but by meane of ſoondrie affliccions. Againſte ſuche affliccions it behoueth our hertes to be wel armed. Jeſus therfore ſaid: Out of all doubtes come J wil, and diſpleigh the maieſtie of the reigne Euangelicall. But ſee ye yͭ ye be not ſeduced, enbracing another Chriſt in ſtede of me: For before the prefixed tyme at which J wil come, there will come many which will vſurpe my name vnto thẽ, and will boldly auouche of themſelfes and ſaie: J am Chriſte: The time is at hande. Be not ye any thyng moued with the wordes of ſuche: and in caſe thei ſhall call you any whither, goe not ye after them. Veraily whẽ ye ſhall heare all the world to be in a garboile of ſedicions ⁊ of warres, many

perſones

C

To ſome that ſpake of the temple, howe it was garniſhed with goodly ſtones. ⁊c. he ſaid: the daies wyll come in whiche. ⁊c. there ſhal not be leaſt one ſtone. ⁊c.

What temple is to be prepaired for God.

The vtter deſtruccion of the temple of Hieruſalem, prophecied of Chriſte.

And they aſked him: Maiſter, whan ſhall theſe thynges be, and what ſigne wyll there bee whan ſuch thynges coma to paſſee

D

Chriſt why he would haue the tymes of the laſt day and others vnknowen.

The diſciples were yet but weake and fraile men, ⁊ therfore abhorre all mencion of death ⁊ other euils.

The reigne to come ⁊ the tyme therof, is to bee leaſt to the pleaſure ⁊ wyll of God.

There is no wai to heauen, but by affliccions.

The anſwer of Chriſte to his diſciples aſking him of the deſtroiyng of the temple. ⁊c.

And he ſayde: take hede that ye bee not deceiued. For manye ſhall come in my name, and ſaye that thei are Chriſte.

A perſones ſhal plaie the Prophetes, and ſhall allege the end of yͤ world to approche. But bee not ye any thing feared with ſuche rumours, as though yͤ laſt daie ſhould be euen thā byanby at hand. For in dede ſuch thinges as theſe ſhall fortune, but yͤ ende of the worlde cometh not euē ſtreight wai in the necke therof. For theſe ſhall bee nothing els but certain preambles of yͤ ſaid extreme diſtreſſe, which ſhall bee to the eiuil ſort an vtter caſting awai, & to the good it ſhalbe an examinaciō or trial, & a purifying of them. As whan the bodie is towardes the point of dying, the ſignes & tokens therof be ſtrong diſeaſes hauing come vp & growen in theſame bodie, through an vnnaturall diſtemperature of the humours: ſo ſhal theſe terrible commocions & hurly burly foreſhew the ende of the worlde, which hurley burley mans ſelf dooeth procure vnto himſelf, by reaſon yͤ he is infected with inordinate luſtes & affeccions. Through mans peruerſenes ſhall the verai nature of thinges bee ſhaken out of all due ordre and courſe, deteſting (as it wer) the malice of mā, and ſtrongly enſourgeing for the redreſſe & auengement of their vngraciouſnes. With great vproares and garboile ſhal there be aryſinges of nacion againſte nacion, and royalme againſte royalme. And wheras there is nothing more diſtreſſeful thē warre, yet dooeth man purchaſe and wilfully procure this pernicious confuſion vnto himſelf through ambiciō, through folie, through couetiſe, through hatred, and through other lyke corrupt affeccions. Yea & verai nature ſelf ſhal ouer & beſides yͤ premiſſes, cauſe many ſore yearthquakes in many ſoondrie places, in ſort as though the world toke high ſkorne & diſdeigne, for yͤ it wer forced to beare men being ſuch vngodly and wicked creatures. There ſhal moreouer come great peſtilences, whiche by their infeccion ſhal waſt awai and cōſume a mightie great noumbre of people, in ſort as though the aier wer armed & weaponed to doe vengeaunce vpō the euil ſort, wheras it was for this purpoſe firſte ordeined & ſet for mans vſe, yͤ with his holſome breath it ſhould both geue & nouriſhe life vnto al creatures. Ferthermore through penurie of yͤ fruites of yͤ earth, there ſhall come famin, in caſe as if the yearth ſhould ſaie, that ſhe would not geue foode vnto her children being ſo wicked againſt God, to whom euen the dumme elementes alſo dooe their bounden ſeruice and duetie. The ſea alſo ſhall bee throughly moued with ſtraunge and vnwoonte rages of toumbling and toſſing, wheras theſame too had aforetimes been accuſtomed to ſerue to yͤ vſe of man. Yea & beſides al yͤ premiſſes, the verai ſkie and heauen ſhall ſhew woondreful ſignes, teſtifying the wrath of God. For the ſunne ſhalbe turned to derkenes, yͤ moone into bloude, blaſyng ſterres ſhall in ſtraunge likeneſſe ſhewe themſelfes, & other vnnaturall woondres ſhall appere being vncouth and woorthie to be merueiled at. But lyke as a mannes bodie doeth not ſtreight wai paſſe out of the worlde whan it is ſtrieken with extreme great ſyckeneſſes, and yet neuertheleſſe theſame or other like diſeaſes euer now & than coming vnto him and taking him again, doe declare that yͤ time of his death is not ferre of: right ſo whan the world ſhal with ſuch manier eiuils, as aforeſaid, be ratleed and ſhaken together: theſame euils ſhall geue a great ſignificacion & tokening of the world drouping now apace towardes his laſt day, & faſt growing towardes decay & ruine.

But whan ye heare of warres and ſedicions, be not ye afeard.

For theſe thinges muſt firſt come to paſſe: but the end foloweth not by and by.

Acfliccions to ill men is a deſtruccion, to the good a triall.

Sedicions & tumultes mannes ſelfe procureth vnto hymſelfe.

The ſignes and tokens of the laſte time to drawe nere.

Naciō ſhal ariſe againſt nacion, and kingdom againſt kingdome.

Ariſing of nacion againſte nacion.

B

And great yearthquakes ſhal be in al places, and houngre, & peſtilence.

Yearthquakes.

Peſtilence.

The vſe and creacion of the aier.

Houngre.

And fearefull thinges.

Troubleous rageinges of the ſea.

Woondreful chaunges in the ſkye & ſterres.

And great ſignes ſhal there be frō heauen.

The texte. ¶ But before all theſe thinges: *thei ſhal laye handes on you, and perſecute you: deliuering you vp to the Sinagogues and into prieſones, and ſhall bring you vnto kinges and rewlers for my names ſake. And this ſhal chaunce you for a teſtimoniall. Be at a ſure poincte therefore in your hertes, not to ſtudie before what ye ſhall aun-

*Mat. x. Mark. xiii. John. xv. and. xvi.

ſwer. *For I will geue you a mouth and wiſedome, where againſte all your aduerſaries ſhall not bee hable to ſpeake or to reſiſte.

* Exod. iiii. Eſai. liiii. Act. vi.

C

Perſecucion of the Apoſtles foreſhewed vnto thẽ of Chriſte.

But before all theſe thinges, thei ſhall laie handes on you, and perſecute you, &c.

But ere thiſſame woefull diſtreſſe ſhall thus ſeaſe vpon all the worlde at once, there ſhal exceding great peruerſenes of mẽ come afore, which ſhall prouoke the goodneſſe of God to wrath. For whã ye ſhal preache my name through which thei maie be ſaued, thei ſhal laie handes vpon you, and ſhal perſecute you with all kindes of doing ill or miſchief vnto you: thei ſhall hale and pull you vnto their counſell houſes of aſſemblie, as though ye wer culpable and malefactours. Thei ſhall ferthermore caſt you in prieſon: thei ſhall araine, and condemne you at yͤ benches of kinges and rewlers: not for any your tranſgreſſiõ, but for your great and high well doing, yͭ is to wete, for the profeſſing of my name: which name of mine thei ſhall labour by al meanes and waies to aboliſhe, where thei might by theſame freely atteigne euerlaſting ſaluacion. And this ſhall chaunce vnto you, that your cõſience maie be approued, and alſo that their malice maie wel be perceiued to bee iuſtly condemned. But as for you, boldly truſting on my ſure defenſe, and your owne innocencie, there is no cauſe why ye ſhould feare their iudgemẽt ſeates, ne yet why ye ſhould carefully deuiſe or recorde wͭ your ſelfes, howe ye being as ye are, men of no knowelage, ſhall pleade your own cauſe in the conſiſtorie or court of eſtates and princes. Neither is there any cauſe why for you to bring in any Rhetorician, patrone, or man of lawe, to bee your attourney. I mine own ſelf wil as an inuincible patrone and aduocate, ſtande by you through my ſpirite, who ſhall miniſtre vnto you both toungue and wiſedome, ſuche as all your aduerſaries ſhall not bee of power to reſiſt ne to gainſaie, be thei neuer ſo cruel or eloquent and well ſpoken in worldly wiſedome.

For my names ſake.

And this ſhall chaũce you for a teſtimoniall.

The coumfort of god towardes the godly whan they are perſecuted.

For I wyll geue you a mouth & wiſedome &c.

D

The texte. Miche. vii.

¶ Moreouer ye ſhalbee betrayed of your fathers and mothers, and brethren, and kinſfolke, and frendes, and ſome of you ſhal thei put to death. And hated ſhal ye be of all menne for my names ſake, and there ſhall not one heare of your head periſhe. Poſſeſſe ye your ſoules by pacience.

Perſecucion of the righteous and godly for Chriſtes names ſake.

Moreouer ye ſhalbe betraied of your fathers, and mothers, &c.

And al thiſſame ſhall ye ſuffer not only at the handes of mẽ vnknowẽ and of ſtraungiers, but alſo at the handes of them which are knit and ioygned vnto you in nereneſſe of bloude, and with the ſtreight bandes of frendſhip. The father ſhall perſecute yͤ ſonne: the brother ſhall wrap the brother in affliccion: the couſin ſhall appeache and accuſe the couſin: one frende ſhall bring another into the lawe. Yea and ſome there ſhall bee of you, whom thei ſhall for hatred of me purſue vnto death, and ſhall ſlea you. So eagre and grieuous hatered ſhal all the whole worlde conceiue againſt you, for the profeſſion of my name. And therfore whatſoeuer thyng they ſhall enterpriſe to dooe againſte you, the ſame wyll I take as dooen in deſpite of me. Wherefore there is nothyng for you to thynke or deuiſe of auengeyng your wronges. It is I that ſhall haue diſpleaſure doen me, it is I that ſhall bee ſlayne in you. It ſhalbee my dede bothe to prouide well enough for your ſafegarde, and alſo to take vengeaunce on their malice. And though that ſtormes of perſecucion at the handes of men ſhall neuer ſo muche fede and ſatiſfie their cruelneſſe againſt you, there is no cauſe why for you to feare, the caſe ſo ſtanding, that I am your protectour & defendour. For I wil not ſo dooe, that anye one heare of your head ſhall periſhe: much leſſe wil I leaue you in the briers deſtitute of ſuccour. Neither haue ye any pie to worldly aſſuraunce or defenſe, to armies, to weapõ, or to engiens: for by your only ſufferaunce ſhal ye defende your liues.

And there ſhal not one heare of your head periſhe.

The Chriſtians armoure and defenſe in perſecuciõ for Chriſtes name.

Poſſeſſe ye your liues in paciẽce.

Miſcarrie

A Myſcarrie he cannot, that is ſlaine for the profeſſion of my name. Ye ſhall not periſhe beefore your daie. For I will not geue vnto the violence of men, ſo muche of their owne wille. Yea and ſuche an one ſhall in verai true dede haue ſaued his ſolle, whoſo ſhall conſtauntly ſuffre death for my cauſe.

Ye cannot miſcarrie that is ſlain for Chriſt.

The texte. Mat.xxiiii. Mark.xiii.

And whan ye ſee Hieruſalem beſieged with an hoſte, than be ye ſure that the deſolacion of the ſame is nigh. Than leat thē which are in Iewrie, flee to the mountaines. And leat them whiche are in the middes of it, departe out: And leat not them that are in other countreyes, entre therin. For theſe are the daies of vengeaunce, that all thinges which are written maie be fulfilled.

And whan ye ſee Hieruſalem beſieged with an hoſt, than be ye ſure that the deſolacion is at hande.

As for this ſame ryche and welthie citee, of whiche the Jewes at this preſent take an high pride, and in whiche thei thinke themſelfes to bee kynges felowes, ſhall bee euen from the foundacion deſtruied by the Gentiles. Therefore whan ye ſhall ſee Hieruſalem to bee round aboute beeſette with ſiege, than vnderſtande ye the plain deſtruccion thereof to bee at hande: and that there is no more to bee dooen, but for euerie bodie to ſaue themſelfes by ſpedie fleeing awaie. For euerie bodie moſte commonly vſeth in warres to flattre himſelf with the hope of victorie. But beware ye that this hope beguile none of you: but whoſo ſhall at that tyme bee in the marches of Jewerie, leat hym prieuely ſteale awai and conueigh himſelf into the mountaines and deſert places, where no waie ne path lyeth. And ſuche folke as ſhall then bee in-B habited in the verai hearte of Jewerie, leat them remoue and paſſe to ſome other place. And whomſoeuer of them, this extreme diſtreſſe ſhal ſoodainly take in any forein countreies or regions: leat not ſuche recule into Jewerie, leat them eſteme all thinges as clene forſaken, and no more a dooe but euerie man ſaue his owne lyfe. For theſe thinges ſhall not come to paſſe through caſuall commocions of mortall men, but the vengeaunce of God hauing been nowe a long tyme prouoked through the obſtinate malice of man, ſhall by the inſtrumente of other forein nacions, ſcourge and plague this nacion beeing nowe many a long daie a continuall rebeller agaynſte God. And that all this ſhall come to paſſe, the Prophetes haue many hundred yeres ſence prophecied, and eſpecially Daniell. And auoided or choſen can it not bee, but that it muſt come to paſſe, whatſoeuer thing the Scripture hath foreſhewed ſhall fortune. For Scripture neuer failleth, as beeing a thing written by the inſtinct of the ſpirite of God. And yet ſhall not woefull extremitee therefore chaunce, beecauſe the Prophetes haue prophecied that ſo it ſhall bee: but it hath therefore been prophecied, beecauſe God foreſawe the obſtinate wickedneſſe of man, which woulde afterward prouoke the vengeaunce of God to light vpon it. And ſurely it ſhall be no leſſe than an huge ſtorme of euils, becauſe a long and an obſtinate maliciouſneſſe of this nacion hath gon afore: whiche nacion hauyng been ſo many waies prouoked to emendement, hath neuertheleſſe continually proceded foreward to wurſe and wurſe.

The tokens of Hieruſalē deſolacion.

Then let them which are in Jewrie flee to the mountaines.&c.

Hieruſalē deſtroied by the vengeaunce of GOD.

For theſe are the daies of vengeaūce, that all thinges whiche are wrytten maie bee fulfilled.

Dani.xix.

Whatſoeuer the Scripture hath prophecied, muſt nedes come to paſſe and be fulfilled.

Prophecies howe they haue come.

The indurate obſtinacie of the Jewes againſt God.

The texte. i.Theſſ.ii

¶But woe vnto them that bee with childe, and to them that geue ſucke in thoſe daies: for there ſhalbe great trouble in the land, *and wrath ouer all this people. And thei ſhall falle through the edge of the ſweorde, and ſhall be led awaie captiue into all nacions. And Hieruſalem ſhalbe troden downe of the Gentiles, vntill the time of the Gentiles bee fulfilled.

Nowe this tempeſte ſhall enwrappe all ſortes of people together, aſwell the offendours as the innocentes. But ſomewhat the leſſe vnfortunate ſhall thei bee, whom the ſaied ſtorme of all theſe miſaduentures, when it groweth faſte vpon the worlde, ſhall fynde preſte and readie appoincted to flee. But woe vnto weomen with childe, and geuers of ſucke: becauſe the ſame beeing charged with a burden whiche neither by their good willes thei woulde, nor though thei woulde, thei ſhalbee hable to caſte downe from them, ſhall not bee light enough to renne awaie. Neither ſhall there bee any hope of eſcaping harmeleſſe, ſauing onely in fleeing. For it ſhall not bee an affliccion or plague of the common rate: but the ſharpe vengeaunce of God, ſhall ſoodainly take thys region, and this people, beeing nowe by the ſpace of many hundred yeres continually rebellious. For their cities ſhall bee turned vp ſide downe, and them ſelfes ſhall bee either ſlain or elles taken captiue to bee diſperpled and ſcattered abrode: and the courſe of thynges turned a contrarie waie, thei ſhall bee bondeſeruauntes and ſlaues vnto the nacions of the Gentiles, whom hitherto as people of abhominacion thei haue deteſted: and thei ſhalbee bounde to ough thankes to the ſame Gẽtiles for thiſſame verai poinct, yͭ there be any remaines at all leaſt vnſlain of ſo wicked a nacion as thei the ſaied Jewes are. Yea and this citee here of Hieruſalem alſo, beeing aſwell in welthineſſe of richeſſe, as alſo in opinion of true perfeict religion, gaily beeſeen, together with the temple and all (the ſure building whereof thei flattre themſelues and promiſe ſhall perpetually endure vnto them neuer to decaie,) ſhall bee troden vnder feete by the Gentiles, vntill thoſe ſame times ſhalbe completed, during the which God will ſuffre the nacion of the Jewes to be oppreſſed & afflicted of the Gentiles beeing vncircũciſed: vntil the ſaied Jewes being chaſtiſed with long aduerſitees, maie at the laſt emende, and ioygne together with the Gentiles into the felowſhip and brotherhood of profeſſing the goſpell. For the ſame thing ſhall ſo come to paſſe, before the laſt daie of the world ſhall come.

C

But woe vnto them that bee with child, &c. in thoſe daies.

For there ſhall bee great trouble in the lande, and wrath ouer all this people.

The longe rebelliousneſſe of the Jewes, what vengeaunce of God it prouoked.

The Jewes prophecied to be bonde ſlaues to the Gentiles.

And Hieruſalem ſhall bee troden doune of the Gentiles.

D

Vntill the time of the Gentiles be fulfilled.

¶ And there ſhalbe ſignes in the Sunne and in the Moone, and in the ſterres, and the earth. The people ſhalbe at their wittes ende through deſpaire. The ſea, and the water ſhall roare, and mennes heartes ſhall faille them for feare, and for looking after thoſe thinges which ſhall come on the earth. For the powers of heauen ſhall moue. *And then ſhall thei ſee the ſoonne of man come in a cloude with power and great glorie. Whan theſe thinges beginne to come to paſſe, than loke vp, and lift vp your heades, for your redempcion draweth nigh.

The texte. Mat. xxiiii. Mark. xiii. Joel. ii. Oſe. x.

* Eſai. ii. iii. Luke. xvi. John. i.

And as for the approching of the ſame laſte daie, many ſignes ſhall woondrefully declare it beefore it come. For a dredefull daie ſhall the ſaied daie bee, eſpecially to ſuche perſones as deſpiſe my tyme being quiete, and with benefites of mine owne offre prouoking them to a better mynde. And therefore ſhall the verai elementes of the worlde, (as ye woulde ſaie,) tremble and quake againſte the coming of the ſaied daie. That ſame brighte ſhining Sunne beeing the fountain of lighte, hauing been accuſtomed to make all thinges looke with a merie chere and countenaunce, ſhall with ſoodain derkeneſſe couer his face. No nor the Moone neither ſhall not haue her entrechaungeable courſe of geuing light vnto you. The ſterres beeing redde with bloud, ſhall deſcende down from the ſkye vpon the yearth: alſo a ſore perplexitee of myndes, and an earneſt deſperacion of thinges ſhall ſodainly come vpon all nacions, by reaſon that the ſea ſhall boille and ſwelle ſtill more and more, and the ſourges thereof ſhall make a doulfull roaring noiſe aferre of. Theſe monſtreous tokens and ſuche others many, whiche ſhall on euerie ſyde ſhewe foorth themſelfes out of all parties of the worlde, ſhall declare the terrible ſtroke of God to growe faſte on: and

Signes in the ſunne & the moone before the laſte daie.

And there ſhall bee ſignes in the ſunne and in the Moone, &c.

Greate and ſtraunge woondres before the later daie.

And mennes heartes ſhall faille them for feare, &c.

therfore

For the powers of heauē ſhall moue. &c.

And than ſhall they ſee the ſoonne of man come in a cloude with power and greate glorie.

The commyng of Chriſt in power and glorie.

Whā theſe thinges beginne. &c. than looke vp. &c.

A therefore ſhall the people of the worlde conſume and pyne awaie,and ſhalbe as people in an other worlde,for the feare and continuall expectacion of the thinges which ſhall anon after come vpon the wholle vniuerſall worlde. For the wholle nature of thynges ſhalbee ſhaken together out of all ordre: and not the yearth onely and the ſea ſhalbee clene altered,but alſo the ſaied moſte ſounde and maſſie bodies of the worlde aboue,ſhalbee altogether moued:whereas the ſame haue euermore vntill that time,been vntouched and free from the alteracion of the elementes,and haue vſed onely to geue their influence,and to bee woorkers vpon the thinges that lye vnder them,and haue not vſed to feele any power of the inferiour elementes entrechaungeably woorking or ſhewing any effectes vpon them again. Suche perſones as haue nowe here in this worlde,deſpyſed and bidden awaie with the ſonne of man beeing paciente,mylde, and beneficiall:ſhall than at that houre ſee the ſame cumming on high in a cloude with great power and with moſt high glorie. Now whan ye ſhall ſee the premiſſes come to paſſe,lift vp your yies,and lift vp your heades vnto that ſame citie of the heauenly Hieruſalem:for than ſhall the kyngdome of God bee nigh at hande,in whiche there ſhall nowe bee none affliccion of euils,but perpetuall quietneſſe,and endleſſe felicitee. And the thinges aforeſaied ſhalbe moſte vndoubted tokens of the laſte daie to bee at hande.

The texte. Mat. xxiiii Mark. xiii

¶ And he ſhewed them a ſimilitude:beholde the figtree,and all the trees,whan thei ſhoote foorth their buddes, ye ſee and knowe of your owne ſelues that ſummer is
B than nigh at hande. So likewiſe ye alſo(whan ye ſee theſe thinges come to paſſe)bee ſure that the kingdome of God is nigh. Veraily I ſaie vnto you:this generacion ſhall not paſſe,till all bee fulfilled. Heauen and yearth ſhall paſſe: but my woordes ſhall not paſſe.

And he ſhewed thē a ſimilitude: Beholde the figtree, & all the trees. &c.

Be ſure that the kingdome of God is nigh.

The kingdome of God & the felicitie thereof.

And the Lorde added a ſimilitude thereto: Take ye an exaumple of the trees whiche dooe by moſte aſſured tokens geue men knowlage aforehande of the fruicte to folowe. For ye ſee the figtree and others when thei ſhoote foorth their buddes and leaues, and by your verai own reaſon ye vnderſtand that ſomer is almoſte come,and ye beginne to hope to haue fruicte. Right ſo euen ye at what tyme ye ſhall ſee the foreſaied ſygnes and profres towardes the chaunge of the worlde: conceiue ye an vndoubted hope of the kyngdome of God nowe to bee ſhewed foorth,and that the eiuill ſhall no longer haue power to dooe any care to the good: But the wicked ſorte ſhall ſuffre endeleſſe tormentes:and the godly ſhall haue fruicion of ioyes eternall. If ye haue alreadie ſeen come to paſſe,all that euer hath hitherto been foreſhewed vnto you by the Prophetes and by me :belieue ye without all doubtes that theſe thinges alſo,whiche I haue foreſaid vnto you,ſhall ſemblably enſue and come to effecte. Thys woorde I auouche vnto you on warauntiſe:that the tyme of man here in this worlde ſhall not paſſe awai,beefore that theſe thinges euerie one ſhall fortune. There is nothing more ſtable or more lykely to endure, then is the ſkye and the yearth:and yet ſhall both the ſkye and the yearthe ſooner vaniſhe awaie,then my woordes paſſe without taking due effect.

Verely I ſaie vnto you: This generacion ſhall not paſſe till all be fulfilled.

The ſkye and the yearth ſhal both paſſe awaie, ſoner then Chriſtes wordes bee fruſtrate.

The texte. Eccle. xxxi and. xxxvii Roma. xiii ✶ma. xxiiii Mark. xiii 1. Petr. iiii

Take hede to your ſelfes,leſt at any time your hertes be ouercomed with ſurfeicting and drounkenneſſe,and cares of this life, and ſo the daie come vpon you vnawares. For as a ſnare ſhall it come on all them that dwelle on the face of the wholle yearth. ✶Watche ye therfore continually,and praie,that ye maie eſcape al theſe thinges that ſhall come,and that ye maie ſtand before the ſonne of man.

Being therfore adcerteined that this dredefull time will come,prepaire your ſelfes againſte the comyng of the ſame, that it come not vpon you ſodainly as ye lye ſlugging. And that ſhall ye eaſily dooe, if ye ſhall beware that your heartes bee not ouercharged with exceſſe of meates & with dronkenneſſe, & with the other penſief cares of this preſent life, but rather ſo liue ye, as though the ſaied daie would come within an houre: & be ye as men not louing any thing in this worlde, but being with your wholle heartes & mindes bent vnto thinges heauenly. So ſhall it come to paſſe, that the ſaied daie ſhall not vnawares take you ere it be loked for. For vnto others who doe ſo liue, as though the tyme that wee ſpeake of ſhoulde neuer come: the daie ſhall ſo come as a ſnare or a trappe ſette by priuie ſtealth of ſome bodie, lying in a waite to take an other: and ſhal catche all creatures, as many as haue not their heartes and yies lifted vp to heauen, but dwell vpon the face of the yearth, where we haue no parmanent abiding, but are in haſte on our wai towardes the ſame eternall dwelling place. And ſuch perſones certes whyle thei are occupyed about other matiers, ſhall feele themſelues taken, beefore that thei ſhall foreſee the ſnare. And to the entent the lyke caſe mai not chaunce vnto you, flee ye all ſluggiſhneſſe, lye ye not ſtill ſleping in the ſenſuall pleaſures or cares of this worlde, but kepe your ſelfes ſtill waking and watching in the earneſt exerciſe of heauenly thinges: praying continually that God will vouchſalue to take you in the noumbre of them, that may eſcape theſe ſo great perils, and that ye may ſtand vprighte beefore the iudge that cannot bee auoided: that is to wete, the ſoonne of man, who lyke as he dooeth nowe with great fauour prouoke all people to repentaunce: ſo ſhall he at that time with great ſeueritee iudge both the quicke and the dead. Leat no man thinke hym ſure enough by his owne aide. No creature ſhalbee hable to abyde this iudgement, onleſſe he be fenſed aforehand with the fauour of God. But the ſame fauour ſhall bee with none, ſauing ſuche as dooe in the meane tyme with all poſſible zeale and exerciſe goe about to ſhewe themſelfes woorthie to haue it. For it ſhall at that tyme bee ouerlate for ſuche perſones with piteous mone and lamentacion to calle for his mercie, as dooe nowe in this worlde abuſe the pacient forbearing and ſufferaunce of God.

C

Take hede to your ſelues, leſt at any tyme, your heartes be ouercomed with ſurfeiting and dronkeneſ, &c.

The coming of the laſt daie ſhall be ſodaine and as a ſnare.

For as a ſnare ſhall it come vpon all thẽ that dwell on the face of the wholle yearth.

Howe we muſte prepare to bee readie for the ſodaine cominge of the laſte daie.

Whatche ye therfore continually and praie. &c.

And that ye maie ſtande beefore the ſoonne of manne.

D

The terribleneſſe of the daie of iudgemẽt.

In the daie time he taught in the temple, and at night he went out, and abode in the mount that is called Oliuete. *And al the people came in the morning to him into the temple, for to heare him.

The texte. John. viii.

And nowe whan the tyme of his deathe approched, Jeſus did by exaumple of himſelf geue vs a leſſon, that at ſuche tymes principally men ought to apply godly ſtudies and exerciſes, whan the laſt daie of the life draweth nigh. For what the ſaied laſt daie, of which Jeſus had nowe foreſhewed ſo many thinges, ſhall bee vnto the worlde: the ſame thing is the daie of his owne death vnto euerie bodye particularly. The Lorde therefore dyd in the daie ſeaſons miniſtre teaching, to dooe good vnto thoſe, of whom he knewe that he ſhoulde bee putte to death: and as ſoone as night came, he went thence into the mounte of Oliuete, to the entent he might the more quietly geue himſelf to praier, wherein he made vnceſſaunt interceſſion for the redempcion of the worlde, geuing a verai ſmall porcion of tyme to ſlepe. And as ſoone as the daie brake again, the people woulde cuſtomably reſort vnto him in the Temple to heare him teaching.

The exerciſes of a Chriſtian manne by Chriſtes exaumple.

Chriſt how he ordred all his life & dooinges as well in the daie tyme as in the night.

In the daie tyme he taught in the Temple: and at night he went. &c.

The

¶ The. xxii. Chapter.

A

The texte. Exod. xii. Mat. xxvi. ⁎ John. vii ⁎ John. xiii

¶ The feaſt of ſwete bread drewe nigh, whiche is called Eaſter, and the high prieſtes and Scribes ⁎ ſoughte howe thei might kill him, for thei feared the people. Than entred ⁎ Satan into Iudas, whoſe ſurname was Iſcarioth, whiche was of the noumbre of the twelue: and he went his waie and communed with the high prieſtes and officers, how he might betraie him to them. And thei wer glad, and promiſed to geue him money. And he conſented, and ſought oportunitee to betrai him vnto them, whan the people wer awai.

And the feaſte of ſwete bread drewe nigh whiche is called Eaſter.

The more that the people cleued to Chriſtes preaching, the more did the Phariſeis and Scribes enuie hym.

The more that the people depended of the Lordes mouth and ſayinges, ſo muche the more and more incenſed were the Prieſtes, the Scribes and the Phariſees, beeing confederate with the head men of the laieſee, to putte Jeſus to death. And now did alſo the tyme drawe nere, in whiche it had been tofore decreed, and was moſt expediẽt, that the ſame hoſte ſhoulde bee killed in ſacrifice for the redempcion of all mankynde. For vnto the conueighaunce of this determinacion, there was ſpecially choſen oute and deputed a daie of the moſte high ſolemnitee of all others, emong the Jewes, whiche thei calle the feaſte of ſwete bread, (becauſe that as long as the daies of the ſame feaſte laſted, it was to the Jewes a thyng againſt all Goddes forbod to eate any leauened bread:) and the ſame daie was alſo called Phaſe, (whiche in the Syrians toungue is aſmuche to ſaie, as a paſſage, or paſſing ouer, ſo named of a lambe of one yere olde, with whoſe bloud the higheſt partes of the poſtes were enoyncted, beecauſe the Aungell of the Lorde ſhoulde paſſe them ouer whan he ſhoulde bee a deſtruier of all ſuche as hadde not this marke on their doores.)

What daie was by Goddes determinacion appointed for Chriſte to ſuffre, and why.

Phaſe what it is in the Syrian tonge.

B

And the high prieſtes and Scribes ſoughte howe they mighte kille him.

The prieſtes and the Scribes would haue killed Jeſus cloſely for feare of the people.

And ſuche a daie was nothing to the paie or to the mynde of the prieſtes and the Scribes, who woulde muche lieffer haue had hys death cloſely handled and halfe ſtollen without any ſuche high buſineſſe or open a doe, and as lyke as might bee to the common manier of dooing execucion vpon other common malefactours. But Jeſus pleaſure was to haue hys death openly knowen to the worlde, and to bee ſolemnely dooen, and in euerie beehalfe to agree with the figures of the olde teſtamente, and with the holy ſayinges of the Prophetes. For this was that holy lambe not knowing any ſpotte of ſinne, with whoſe fleſhe the true Iſraelites are daily refreſhed throughout all the wholle worlde vniuerſall: with whoſe moſte holy bloud we beeing throughly clenſed, haue been conueighed from damnacion, and haue been deliuered from the tyrannie of ſinne, and going daily ferther & ferther awaie from Egipt, we dooe make haſte towardes that ſame heauenly lande, moſt plenteouſly flowing with al kind of bliſſe: abſteining in the meane time from the leuened breades, & liuing in the ſimplicitee and ſinceritee of the ſpirite Euangelicall. So than ſuche a daie was ſpecially choſen of god to that ſame true ſacrifice, wheras it nothing pleaſed the Phariſees that it ſhould ſo be. For he ſuffered death, not at the arbitrement or pleaſure of the Jewes, but at the pleaſure of his father and himſelf, at ſuch time as he would, in ſuch place as he would, and in ſuch maner and ſort as he would himſelf. For nothing was there in this matier, either dooen vnaduiſedly or els by caſualtee. The malice of the Phariſees, almoſt euerie other daie working death vnto the lord, had no power before this time againſt him: becauſe that although thei lacked no peruerſe wille, yet there was not any power geuen them from God, to accompliſhe

Chriſt oure Paſſeouer lambe.

Chriſt ſuffred death not at the arbitremẽt of the Jewes, but at the pleaſure of his father.

Chriſte coulde not die by the Phariſeis before the tyme prefixed of his father.

C accompliſhe the thing whiche thei had purpoſed. And yet neuertheleſſe thei doe in ſuch ſorte conferre and miengle their counſailes together, as though thei had been hable by their owne ſupportacion and power, to bring their wille to effect. For the malice of the Phariſees & the prieſtes being incenſed many waies, ticled and itched to laie handes on Ieſus, & to bring him to his death. But the feare of the people was a let therunto, whom thei ſaw brought in loue & fauor towardes him, through ſhewing many miracles and benefites, & to depende altogether of his mouth. In which behalf great perill there was, leſt if thei had attempted to laie handes on him in preſēce of the multitude, he ſhould by ſome ſedicion ſodainly aryſing, be taken by force & violence out of their handes, and al their labour proue to a matier in vain, forasmuch as Ieſus whan he wer once eſcaped their fingers, would for the time to come, ſee and prouide well enough for himſelf. Thei did not all this while remēbre, that he had ſo many times afore ſafe & ſound without any harme at all eſcaped out of the handes of the furious rageing multitude. The daie alſo being nothing fitte for the purpoſe of doing ſuch a thing, was not all of the moſt to their contentacion, aſwell for the high ſolemnitee of the feaſt ſelf, as alſo for the great reſort of people to the ſame feaſte. But yet a fitte occaſion beeing by an other meane offered, whan thei hoped for nothing leſſe, & the ſame occaſion meting euen iuſt with their wicked wille, deſpeched all the ſcruple & doubt of the feſtiuall daie. D For Satan, who had tempted Ieſus tofore by his verai own ſelf, perſecuting the ſame Ieſus yet ſtill by hys miniſtres and inſtrumentes, had poſſeſſed the hearte of Iudas Iſcarioth, who was one of thoſe twelue ſpecially choſen out of all the reſte, whom Ieſus had tofore named Apoſtles. And as for this Iudas, the onely couetiſe of money which daily came through his handes, perſwaded him to this furie, that of his own mocion he went to the head prieſtes & rewlers (for the prieſtes alſo aſwell as other rewlers, had men of armes about thē, but not for any ſuche purpoſe geuen them,) and treacted & communed with them, about the betraying of Ieſus into their handes. For he knewe them to be buiſie in counſaill emong thēſelfes about ſuch a matier. And no ſeruaūt there was a more mete man to betraie Ieſus, then ſuch an one as in title & profeſſiō was moſt familiar with him, and in affeccion of hert an enemie. Iudas had no ill opinion of the lord, nor had euer receiued any diſpleaſure at his hād wherfore he ſhould haue cauſe to beare him any malice or ill will. But the peſtilent corrupcion of auarice, had him faſt by the ſtomake. The prieſtes, thei wer glad mē that thei had ſuch a plaier come to plaie the firſt pageaunt of this plaie. The counſaill of Iudas lyked them, agreemente was made for the price, whiche he of a ſuretie required but euen verai ſlendre, becauſe the caſe ſhould be aunſwerable to the Prophecie. Thei promiſed him money: and he promiſed them his ſeruice the beſt that he coulde dooe. In the meane time he ſought an occaſion wherby to deliuer Ieſus vnto thē, whan he ſhould be in ſome ſolitarie place ſequeſtred from compaignie (which was the thing that thei deſired) to the entente no ſedicion myght ariſe through the fauourers of him. And Iudas was well acquainted with all places where the Lord vſed to be ſolitarie.

For they feared the people.

The Phariſeis and Scribes woulde not haue killed Chriſt at ſuch a time of highe ſolēnitie.

Than entred Satan into Iudas, whoſe surname was Iſcarioth. &c.

Satan entred into Iudas Iſcarioth one of the twelue Apoſtles.

What thing perſwaded Iudas to the betraiyng of Ieſus.

And he went his waie, and communed with the high prieſtes and officers, how he might betraie him to thē.

What maner of ſeruaunte was a perſon moſt fitte to betraie Chriſt.

And they were glad, and promiſed to geue him monei.

The prieſtes offre Iudas money for his labour to betraie Chriſt.

And he cōſented, and ſought oportunitie. &c. whan the people wer awaie.

Than came the daie of ſwete bread, whan of neceſſitee the paſſeouer muſt bee offered. And he ſent Petre and Iohn, ſaying: Goe and prepaire vs the paſſeouer, that we maie eate. Thei ſaied vnto hym: Where wilte thou that we prepaire? And he ſaied vnto them: Beeholde, whan ye entre into the citee, there ſhall a man meete you,

The texte. Exod. xii. Mat. xxvi. Mar. xiiii.

A bearing a pitcher of water, him folowe into the ſame houſe that he entreth in, and ye ſhall ſaie to the good man of the houſe: The maſter ſaieth vnto thee: where is the geaſt chaumber, where I ſhal eate the paſſeouer with my diſciples? And he ſhall ſhew you a great parlour paued. There make readie. And thei went and founde as he had ſaied vnto them, and thei made readie the paſſeouer.

And now was the daie of ſwete bread come, the higheſt holydaie that the Jewes had: in which according to the preſcripcion of the lawe, the lambe was to be ſlain, whiche the Jewes call Phaſe, of paſſing ouer, (as I haue alreadie ſaied.) But the true Phaſe was the lorde Jeſus that lambe moſt pure, than to bee ſlain in ſacrifice for the redempcion of the worlde, accordyng to the eternall determinacion of hys father. Therfore becauſe Jeſus would the more diepely emprient in yͤ hertes of his diſciples the memorie of his death, and would make it plain and open vnto them, that he ſuffered al theſe thinges both knowing of it afore, and alſo willingly: his mynd was ſo, that in the laſte ſupper that euer he had to make with them, he would by miſticall tokens make emong them a repreſẽtacion of the thing, which he ſhoulde the next daie folowing execute and accompliſhe vpon the croſſe, becauſe he was not ignoraunt how greatly his diſciples woulde afterward bee diſmaied by his death. He therfore preuenteth the time, while their mindes wer not yet paſt taking of good counſaill ⁊ aduertiſement. The dooing of this matier he committed to two of his chiefly beeloued Apoſtles, Petre and John. Goe ye twain (ſaieth he) ⁊ prepaire for all vs the paſchal lambe, that we maie eate it altogether. Thou heareſt nowe in theſe wordes the beginning of the Churche, and the end of the Sinagogue. Now forbecauſe Jeſus, though he wer the lord ⁊ creatour of al thinges, yet had no houſe of his propre own, nor of any certaintee to poinct vpon: the ſaied two diſciples demaunded where his will and pleaſure was, to haue the paſchall ſupper made readie for him. So great ſtraũgiers forſouth and ſo vnacquainted wer the diſciples within the citee, that thei ſcarcely had any perfeict knowlage of any houſe therein. For euen verai ſuch ought the true diſciples of Chriſt to be in this world. Than Jeſus, to the entente he woulde ſhewe that no parte of all the thinges that wer foorthwith to folowe, was to him vnknowen, ſaied vnto them: Behold, as ſoone as ye ſhall bee entred into the citie, there ſhall a man come towardes you carrying a pitcher full of water. Folowe ye the ſame felow, euen to the houſe that he ſhall entre into. And there ſhall ye ſaie to the good man of the houſe: The Maiſter hath willed vs to ſaie vnto thee in his behalf: where is the parlour, wherein I maie eate the paſchall lambe with my diſciples? The partie ſhall by ⁊ by know yͤ title of Maſter, euen as an other did one daie acknowlage the calling of me, Lord, at what time ye vntied yͤ Aſſes colt. This partie ſhall without any delaie, ſhewe you a great wyde parlour, with a bourd alreadie couered, ⁊ al thing prepaired for a repaſt there to be taken in it: and there make ye yͤ paſchall lambe readie for me. Now conſider me this poinct, o frẽd Theophilus, an hoſte of none acquaintaũce it is, that findeth Chriſte yͤ parlour to ſuppe in: ⁊ a bearer of water is the leader vnto yͤ houſe where Chriſt kepeth the ſolẽnitee of his phaſe. For by meane of baptiſme, and by the doctrine of Goddes word, is the entreing into the Churche: the liuely water of Goddes woorde doeth clenſe, ⁊ the water alſo of the ſacrament doeth clenſe. * The good man of the houſe hath no name expreſſed, becauſe the Churche of Chriſte is euerie where, ſpringyng firſte vp of derke and lowe beeginnynges, but

Than came the daie of ſwete bread whan of neceſſitie the paſſeouer muſt be offred.

The daie of ſwete breade the higheſt holydaie that the Jewes had.

The true paſſeouer lambe was the Lorde Jeſus.

Jeſus did aforehande prepare the myndes of his diſciples, celebrating a miſticall memoriall of his death.

And he ſent Peter and John ſaying: goe, ⁊ prepare vs the paſſeouer that we maie eate.

Jeſus ſendeth Peter and John afore to prepare the paſcall lambe.

They ſaide vnto hym: where wilt thou that we prepare?

The beginning of the Churche, ⁊ the ende of the Synagogue.

B

And he ſaide vnto them: Beholde, whan ye entre into the citie, there ſhall a manne mete you. ⁊c.

The true diſciples of Chriſte, what maner ones they ought to bee.

The maſter ſaieth vnto thee: where is the geaſt chaumbre, where I ſhall eate the paſſeouer with my diſciples.

A ſtraunger preparyng the place for Chriſt and his diſciples to ſupp in, ⁊ a water bearer the leder vnto the place, what it figured.

* The man in whoſe houſe Chriſt eate the paſſeouer with his diſciples, why he is not expreſſed by name in the goſpell.

but ſpreding it ſelf ferther and ferther abrode from daie to daie, into the wholle vniuerſall world. And becauſe the beginning of all health and ſaluacion, is feith: the diſciples beleue the lord, and are obediẽtly rewled by him. Thei depart into the citee, thei finde him that was carying the pitcher of water, thei folow the ſame as he goeth before & leadeth yͤ waie. Thei declare to the good man of yͤ houſe, ſuch meſſage as thei had been commaũded. He ſheweth them a great large dining parlour. For wide and large it muſt nedes bee, which is hable to receiue all the nacions of the worlde. For the Iewes Synagogue is but a place of narowe roume. And ferre from yearthly thinges muſt ſuch people bee ſequeſtred, as are diſpoſed to eate the meate celeſtiall. Here in thys place than dooe the diſciples prepaire the ſupper, verailу executing the office of paſtours. C

The beginning of healthe and ſaluacion, is feith.

The large dining parloure what it ſignifieth.

The diſciples preparyng the ſupper for Chriſte, what office they dooe.

And they went and founde as he had ſaid vnto them: and they made readie the paſſouer.

¶ And whan the houre was come, he ſate down, and the twelue Apoſtles with him. And he ſaied vnto them: I haue inwardly deſired to eate this paſſeouer with you, before that I ſuffre. For I ſaie vnto you: hence foorth I will not eate of it any more, vntill it bee fulfilled in the kingdom of God. And he tooke the cuppe, and gaue thankes, and ſaied: Take this and deuide it emong you. For I ſaie vnto you: I will not drinke of the fruicte of the vine, vntill the kyngdom of god be come. *And he toke bread, and whan he had geuen thankes, he brake it, and gaue vnto them, ſaying: This is my bodie, whiche is geuen for you. This dooe in the remembraunce of me. Likewiſe alſo whan he had ſupped, he tooke the cuppe, ſaying: This cuppe is the newe teſtament in my bloude, which is ſhed for you. *Yet beholde, the hande of him that betraieth me, is with me on the table, and truely the ſonne of man goeth as it is appoincted: But woe vnto that man by whom he is betraied. And thei beegan to enquire emong them ſelfes, whiche of them it was, that ſhoulde dooe it.

The texte. Mat. xxvi. Mark. xiiii

*Mat. xxvi Mark. xiiii i. Cor. xi.

Iohn. xiii.

And whan it was now ſupper time, Ieſus came thither, and ſate downe to eate, with his twelue ſpecially choſen diſciples, beecauſe the reſidue wer not yet hable to receiue the diepe hiddden miſterie, whiche his pleaſure was that it ſhould by meane of his Apoſtles be made cõmon vnto ſuche as wer once alreadie entred in the miſticall rules and profeſſion of the goſpell. Than as ſoone as meate & drinke was ſette before them on the table, the lord to the entẽt he might diepely emprĩet in the mindes of hys Apoſtles, that he woulde ſuffre the deathe of the croſſe, not for any neceſſitee at all to himſelfward, but onely for yͤ loue of redeming mankind, ſaied vnto them: With great and earneſt deſire haue I deſired to eate this paſchal lambe with you beefore my death, the time wherof I reioyce to be now come, becauſe I thirſt the redẽpcion of man. For this woorde I aſſure you of: from this time foorthward I will not eate this paſche with you according to the litteral ordeinaunce and preſcripcion of the law: but an other paſche of more perfeccion ſhall after the ſpirite bee accompliſhed in the kingdom of God. This lambe here whiche is euerie yere once ſolemnely killed of the Iewes, compriſed a figure of my death. Nowe is the true thing ſelf come in place, and the ſhadowe ſhall ceaſſe: ye ſhall from hencefoorth ſolemniſe vnto me a ghoſtely and an effectuall paſſeouer, the eating wherof ſhall make you immortall. So after that thei had euerie one taſted of the lambes fleaſhe, Ieſus tooke the cuppe in his hande, and gaue thankes vnto hys father: and than geuing the firſte aſſaie of the cuppe, and holding it foorth vnto them, he ſaied to his diſciples: Take ye and diuide ye this emongeſt you. And take ye this for a true woorde of my mouth: I will not from hencefoorth drynke of the fruicte of the vyne tree, for the neceſſitee of the fleaſhe: but the kingdom of God ſhall immediately bee preſent. Euerie one of theſe thinges whiche the lawe D

Chriſt how he enprinced in the myndes of his diſciples, that his ſuffering ſhoulde bee for vs, and not for himſelfe.

And he ſaid vnto them: I haue inwardly deſired to eate this paſſeouer with you, before that I ſuffre.

Hencefoorth I will not eate of it any more, vntill it be fulfilled in the kingdome of GOD.

The paſcall lambe a figure of Chriſtes death.

And he tooke the cuppe, and gaue thankes & ſaied. &c. I will not drinke of the fruite of the vine. &c

hath

A hath had outward and carnall, ſhalbee ſpiritually ſhewed and miniſtred. And thus ferre is an ende of the figures of the law. Immediatly hereupon, the Lorde Jeſus entending by a miſtical figure or token to conſecrate to his ſeruauntes a new teſtament, tooke breade, and after thankes geuing to his father, he brake it with his owne handes, and deliuered it vnto the diſciples, ſaying: *This is my bodie, whiche is betraied vnto death for you.* My death ſhal not be doen ani more thē this only one time. For this onely one ſacrifice of my death, is ſufficient for the ſinnes of al ages and times, aſwell paſt as to come. But ye ſhall oftentymes renewe vnto your ſelfes the memorie of my tendre loue towardes you, dooyng the lyke emong your ſelfes, that ye nowe ſee dooen of me. For this ſhalbee an high and holy ſigne of a bande ⁊ league made betwene me and you. Than as ſoone as ſupper was dooen, he tooke the cuppe alſo, and reaching it foorth to them, he ſaied: This is the new teſtament conſecrated, not with the bloud of a calf or a goat, but with mine owne bloude, whiche is poured foorth for the redeming and ſauing of you: ye haue now the higheſt token and pledge that can be, of myne entier loue towardes you. And in dede there ought to bee a lyke loue in you towardes me again: but yet there is one here at the table emongſt you, who will betraie me into yͤ handes of them whiche ſeke me vnto death. Neither is al this doen by caſualtee: but it is ſo prefixed by yͤ determinacion of God, it is ſo foreſhewed by the Prophetes, that yͤ ſonne B of manne ſhould by ſuch a proceſſe, redeme mankinde. In dede a good neceſſarie poinct of ſeruice it is, that he dooeth herein towardes the vniuerſall redempcion of manne: but yet becauſe he dooeth it of a wicked minde, theſame thing ſhall in concluſion turne to his damnacion, the whiche ſhalbee the inſtrumente of ſaluacion to others. The determinacion of God dooeth not drawe him to this deuilſhe acte, but he is ledde therunto of his owne inordinate couetiſe. This ſaying of Jeſus ſore diſmayed the hertes of all the diſciples, and caſte them in a great paſſion: and thei begonne to aſke and ſerche emong themſelfes, who it ſhould be of whom Jeſus had ſpoken. Not one of them knewe himſelf culpable in his conſcience, beſides Judas Iſcarioth onely: and yet durſt not one of them truſt his owne ſelf in the matier. Notwithſtanding Jeſus bewraied not his betraier, but oftentimes pricked his conſcience, to thentent he ſhould emende. And he knew well enough that Judas would neuertheleſſe continue ſtyll in his madneſſe: teachyng vs therwhile, to vſe the moſt fauour poſſible towardes ſinners, foraſmuche as we can not bee ſure, whether theſame parties maie one daie come to themſelfes againe or not.

And he toke breade, and whā he had geuen thankes he brake it. &c.

This doe in the remembraunce of me.

Likewiſe alſo whā he had ſupped, he toke the cuppe, ſaying: This cuppe is the newe teſtamente in my bloud. &c.

yet behold, the hand of him that betrayeth me. &c.

But woo vnto that man by whom he is betrayed.

And they began to enquire emong thē ſelfes, whiche of thē it was that ſhould doe it.

The inſtitucion of the ſacrament of the lordes ſupper.

Once ſacrifiſing of Chriſte by death, a ſufficient ſacrifice for all tymes.

Judas iuſtly damned for betraying of Chriſt, and why.

What led Judas to betraye Chriſt.

The diſciples enquired emong thē ſelfes, who it was that ſhould betraie chriſt.

Jeſus pacient ſufferaunce towardes Judas, what it teacheth vs.

¶And there was ſtrife emong them, whiche of them ſhould ſeme to be the greateſt. And he ſaid vnto them: The kinges of nacions reigne ouer them: and thei that haue autoritee vpon them, are called gracious Lordes. But ye ſhall not bee ſo. But he that is greatteſt emong you, ſhall bee as younger: and he that is chiefe ſhall bee as he that dooeth miniſter. For whether is greatter, he that ſitteth at meat, or he that serueth? Is it not he that ſitteth at meat? But I am emong you as he that miniſtreth. Ye are they which haue abydden with me in my temptacions. *And I appoincte vnto you a kyngdome, as my father hath appoincted vnto me: that ye maie eate and drinke at my table in my kingdome, *and ſitte on ſeates iudgeing the twelue tribes of Iſraell.

The texte. Math. xx. Marke. ix. and. x. Luke. ix.

*Luke. xii *Mat. ix. Apo. iii.

Now becauſe the Lorde Jeſus had in the ſupper time made mencion of the kingdome of God, there eftſones befell a contencion emong the diſciples being yet weake, and hauing yet ſtyl in ſome behalf a ſmatch of the fleaſhe, whiche of them ſhould after the Lordes death, haue the

primacie

And there was a ſtrife emōg thē, whiche of them ſhould ſeme to bee greatteſt.

A contencion emong the Apoſtles which of them ſhould be hygheſt.

C

primacie and ſupreemitee in the kingdome of god. For in holding furth the breade and the cuppe vnto them, he ſemed to make thẽ al egual one with another, ſaying: *Deuide ye this emong you.* But Jeſus although he had at ſondrie times afore alſo called them backe from ſuche affeccion: yet being nowe verai nere towardes his death, he repeateth theſame, and beateth it into their heades, ſaying: Doe not ye imagine any ſuch lyke thing in the kingdome of heauen, as ye ſee in worldely kingdomes. It is a ferre other ſort of reigning: for it ſtandeth by benefites, and not by force of armes: it is kepte and defended by ſpirituall ſenſe, and not by violence: it is dilated & enlarged in circuite by perſwaſion of woordes, and not by forceable compulſion. For the princes of this world doe and exerciſe a lordely power ouer ſuch people as thei haue the gouernemẽt and rewle of (for thei doe not vſe perſwaſion of woordes to make them loue honeſt waies, but thei feare them from euill dooinges by terrour of puniſhment,) and of their ſubiectes thei requyre to haue honour and reuerence dooen vnto them, though thei bee not woorthie thereof. Yea and the nerer thei drawe to the poinct of tirannie: ſo muche the more obedience and ſubieccion dooe thei require to haue of their commons: and all the while are thei honoured of theſame people with titles and ſtiles of eſtate and royaltee. Thei haue names and ſtiles geuen them to bee called Princes, to bee called Fathers, to bee called Sauers, and Defendours, and Conſuls, becauſe by their power thei kepe their inferiours vnder ſubieccion. Of this ſorte forſouth is the reigning of the heathẽ nacions. But emong you, whom I frame & breake to the kingdome of yͤ goſpel, there ſhalbe a ferre other trade. The greater yͤ euery one ſhalbe emong you, ſo muche the leſſe ſhall he take vnto hym of violent power, or of glorie. For he ſhal not haue an yie to oppreſſe or ouertrede his inferiours with the good giftes and qualitees which he hath receiued of god, but how to doe his inferiours good thereby, & how to relieue them: neither ſhall he take the laude and praiſe vnto himſelfe, but referre theſame entierly and whollye vnto God. And yet I ſpeake not this, as though there ſhall not be anie ordre in this kingdome: but becauſe that he whiche is choſen to the preeminence of being a guide vnto others towardes godlineſſe, ſhall ſo greatly ſerue the commoditees of al perſones, that he maie ſeme to be a miniſter and a ſeruaunte rather then an head. He ſhall make no ſeking ne ſuite for fauoure: but his good herte and mynde beeing moſte quicke and readie to dooe good vnto all perſones, ſhall deſerue iuſtely to haue it. And as for his autoritee, his perfeccion of liuyng ſhall mainteyne it, and not his proude diſdeignefull looke, or ſtately porte and countenaunce. And leat it not grieue you truely to perfourme and ſhew theſame humilitee emong your ſelfes, whiche I haue throughly ſhewed vnto you: wheras of my due right, I might haue taken vnto me the ſtate of Lordelye power and dominion. For cõſider and pondre ye this in your mindes, whether of the two ſemeth the greatter man, he that ſerueth at the table, or els he that ſitteth at the table and is ſerued: dooeth not he that ſitteth ſeme the greatter man? Not for that whoſoeuer ſitteth down, is in dede the greatter mã: but he rather which entreteineth others with making them a feaſt, is euen for this verai reſpect the greatter of dignitee, becauſe he doeth good to many. And yet ſuch an one for courteſie & good maniers ſake, whan yͤ others whom he hath called to his feaſt, dooe ſit at the table, goeth about the houſe from place to place, carefull

D

and

Jeſus rebuketh hys diſciples for imagining or deuiſing which of thẽ ſhould be greateſt.

The reigning of gods kingdom wherin it ſtandeth.

Temporall princes of the world doe exerciſe lordely power, and not perſwaſion of wordes.

He that is higheſt in the goſpel, muſt be loweſte towardes the worlde.

A right diſciple of Chriſt, referreth all glorie vnto God.

What thinge ſhall beſt maintaine autoritie in him that is a paſtoure.

Chriſt exhorteth the diſciples to humilite by his own exaumple in a parable.

And he ſaid vnto them: The kinges of nacions reigne ouer them. &c.

But ye ſhall not be ſo.

But he that is greateſt emong you, ſhalbe as younger. &c.

For whether is greater, he that ſitteth at meate, or he that ſerueth? Is not he that ſitteth at meate?

But I am emong you as he that miniſtreth.

A and diligent, to ſee that no perſone lacke any thing in the feaſte: and ſo the carfulnes of hym alone, prouideth for the ſatiſfying and wel beeing of al the coumpaignie. And haue not I vſed my ſelf like ſuch an one emong you? Haue not I in ſuch ſorte been conuerſaunt emong you, as though I wer the ſeruaunt of you al, miniſtring to you of that yͤ was mine owne, and taking care my ſelf alone for you al?

Jeſus a miniſter vnto all, wheras of right he might haue vſed himſelfe as a lord of all.

How much more ought ye to be ferre from all tirannie and ambicion, whiche in condicion and ſtate are all egual one with another, whiche miniſter vnto others of my thinges, and not of your owne, and whiche haue one maiſter egually indifferente vnto you all? Ye haue receiued that ſame high and holy caucion or token ⁊ pledge of Euangelicall concord, that with what entier loue I haue embraced you, with yͤ ſame loue ye ſhould embrace one another, emong your ſelfes. And where reigneth ambicion, there cannot concorde be at ani ſure ſtaigh.

Honour muſt be deſerued, but not claimed.

In the meane time honour muſt be willingly deſerued, but not vſurped or takẽ as a thing of duetie ⁊ right. For the princes of this worlde, although thei dooe their office rightly: yet becauſe thei require homage ⁊ fealtie of their ſubiectes, therefore thei ſhall not haue any rewarde at all for it, before God. But as for ye, putting awaie all care as touching your rewarde, leat your mindes be only vpõ your office and duetie: it ſhal be mine office to prouide for you, as touching your dignitee.

Suche as are true folowers of Chriſtes humilitee, ſhal alſo be partakers of his glorye.

ye are thei which haue abidden with me in my temptacions,

If ye ſhalbe true folowers of my humilitee, ye ſhall alſo bee partakers of my glorie: if ye ſhall bee felowes with me in taking ſuch parte of afflictions as I dooe, then ſhall ye alſo haue ſuche parte of immortalitee in heauen as I haue.

Chriſtes obedience throughly tried by afflictions.

And hitherto haue ye perſiſted and continued with me in mine afflictions: by B whiche afflictions it hath pleaſed my heauenly father to haue mine obedience throughlye tried ⁊ approued. Neither lowenes of degree, nor pouertee, not yͤ trauailes of this life, not yͤ obloquie of mẽ, not the Phariſees laying awaite for you, not the threatning of men of power, hath diſſeuered you from coumpaigniyng ⁊ liuing with me: wheras others haue fallen awai from me, wheras others haue not had the bold ſpirit to profeſſe themſelues diſciples of mine.

And I appoint vnto you a kingdome, as my father hath appointed vnto me.

The waye to the kingdome of heauen by humilitee ⁊ afflictions.

That if ye ſhall ſtill perſiſt in yͤ ſame mind yͤ ye haue hitherto had, and ſhal not irke in the meane time to folowe my humilitee, to the ende ye maye the better profite all perſones: I again on my parte ſhal bring to paſſe, that ye ſhal an other daie be partakers of the glorie of my kingdome. For it hath ſo pleaſed my father, yͤ this ſhalbe the waie to the kingdome of heauen. And theſame haue I heretofore opened vnto you, and wil dooe again through my death. By meane of lowenes my father ſhall exalt me to the glorye of a kingdome: ⁊ by temporal afflictions, to ioies euerlaſting.

That ye maie eat ⁊ drinke at my table in my kyngdome.

And ſitte on ſeates iudgeyng the twelue tribes of Iſraell.

And like as there is a kingdome prepaired for me of my father, becauſe I in the meane while according to his wil doe behaue ⁊ vſe my ſelf as a miniſtre, and not as a Lord: euen ſo will I, after that I am exalted to the dignitee of my kingdome, prepaire the felowſhip of theſame kingdome for you that folowe my ſteppes, in ſuch wiſe that ye, whiche haue not ſought for honour here in this world, but haue behaued your ſelfes as miniſters and ſeruauntes vnto all others, diligently diſpenſing yͤ doctrine of the ghoſpell: ſhall ſitte with me at my table in my kingdome, not nowe as miniſters, but as the honourable children of God. And where ye are now for my ſake reputed emong the Iewes for perſones moſte abiecte: ye ſhall at that houre ſitte as head menne of dignitee vpon twelue thrones, iudgeyng the twelue tribes of Iſraell. For at

that

The honour of the Apoſtles at the laſt day, where euerie man ſhall be taken as he is, and not as this worlde hath eſtemed him.

Thus why he did ſo longe time ſuffre his diſciples to remaine groſſe and rawe.

C

that daie ſhall the baſenes of ſuche people appere, as at this preſente ſeme to ſitte on high benche in this worlde: and ſo ſhall your highnes, who ſeme at this daye to be the outcaſtes of the worlde. Thus muche did the Lorde Ieſus ſpeake vnder a figure, qualifying and tempering his woordes to the rawneſſe of his diſciples, whiche rawenes he ſuffred for theſe cauſes to remaine a long ſeaſon in them: partely becauſe he would in vs the more effectually plucke out ſuche worldly affeccions as the diſciples wer at that time ſubiect vnto: and partely becauſe we ſhould learne with great pacience and fauour, to ſuffer the weakeneſſe and frailtee of other folkes, vntill thei maie growe to thinges of more perfeccion.

The texte. Mat. xxvi. mark. xiiii. John. xiii.

¶And the Lorde ſaide: Simon, Simon, beholde Satan hath deſired to ſift you as it wer wheate. But I haue praied for thee, that thy feith faile not. And whan thou art conuerted, ſtrength thy brethren. And he ſaide vnto hym: Lorde, I am readie to goe with thee into prieſon, and to death. And he ſaide: I tel thee Petre, the cocke ſhall not crowe this daie, till thou haſt thryſe denied that thou knoweſt me.

Afflictions doe ſooneſt of all ouerthrow thē, that haue moſt confidence in their own ſtrength.

What perſones they be that are hable to ſtande againſt all vproares of the worlde.

D

Petre put much confidence in hymſelf, & therfore he fell.

Simon, Simon, behold, Satan hath deſired to ſifte you, as it were whete. &c.

Chriſt praied his father for the feith of his diſciples that it might be conſtaunte.

And whan thou arte conuerted ſtrengthen thi brethrē.

No man is of his owne ſtrength an equal matche againſt Satan.

And he ſaide: lord, I am readie to goe with thee into prieſō, & to death.

There was no more remaining, but for him to arme the mindes of his diſciples againſt the tempeſt euen than approching: and to roote out of their hertes, the putting of their truſt and confidence in themſelfes. For the ſoodain ſtormes of affliccions doeth to no perſones ſooner geue an ouerthrowe, then to ſuche as haue a confidence and boldeneſſe in their own ſtrength. But ſuche perſones as vtterly miſtruſtyng their owne aſſuredneſſe, that is to ſaie, al worldly ayde and maintenaunce of mā, dooe wholly depende of Gods defenſe and helpe: ſuch and none others are hable to ſtande ſure againſt al the vproares and tumultuous buiſineſſes of this preſent world. So thā turned he his tale vnto Petre, to the entent he might by exaumple of Petre, traine and correct them all. For he knew Petre to be of a more quicke and preſt ſpirite then the others, and to bee one that put veraie muche confidence in himſelfe, of a tendre good affeccion certes, but yet humain and worldely. For he had not yet receiued thatſame holy ſpirite of God, being the bounteous geuer of all vertue. He therefore ſaied: Simon, Simon, beholde, Satan hath earneſtly deſired to haue you all, that he might winowe and ſifte you as thei dooe wheate, of a purpoſe to blowe you in ſoondre yf he might. And he would ſo haue doē in dede, in caſe ye had been, or ſhould be leaſt to your own frailtee: but I haue hartilie praied my father for thee Petre, yͭ although thy feith will bee ſomewhat wauering, yet it maie not fal clene awai. The firſt exaumple hereof, it hath pleaſed hym to ſhew vpō thee, which truſteſt verai much on thy ſelf: to yͤ ende yͭ being come to thy ſelf again after thy fall, thou maieſt by example of thy ſelf confirme thy brethren, whan thei ſhal through yͤ ſame frailtee be fallen: to the ende thei maie euerie one of them vnderſtand, yͭ no man may poſſibly of his owne ſtrength be an hable matche againſt the malice of Satan, onleſſe he bee ſtaighed with my ayde and maintenaunce. Petre whan he heard theſe wordes, truſting yet ſtil in his own ſtrength, aunſwereth: Lorde, what falling awaie from thee, or what conuerſiō dooeſt thou tell me of? Naie, thou ſhalt perceiue and fynde me a conſtaunt man in feith, and vnpoſſible to bee ouercomed. And like as I haue not hitherto at any time forſaken thee, ſo will I not forſake thee at any time hereafter neither: in ſomuche that I am readie to put my ſelf in extreme daungier of my life with thee, whether it bee to goe into prieſon, yea or to death either. This ſaying of Petre, proceding truely out of a good and a plaine mening hert, but yet not euen throughlye

A

And he ſaid: I tell thee Petre, the cocke ſhall not crowe, this daie till. &c.

Chriſte telleth Petre aforehande, that he will denye hym before the cocke crowyng.

knowen vnto himſelfe: the Lorde immediately repreſſed with this aunſwer: what ſaieſt thou Petre? Art thou he that wilt goe into prieſon, and to death with me? Nay I tell thee an other contrarie tale aforehande. For it will ſo come to paſſe, that thou wilt thriſe reneague me, and wilt ſweare thou knoweſt me not, euen this preſent night before the cocke crowe twiſe: ſo greate ſhall the ſtorme of affliccion bee vpon thee.

The texte. *Math. x. *Marke. vi. Luke. ix.

*Eſai. liii.

And he ſaied vnto them: *whan I ſent you without wallet or ſcrippe, & ſhoes: lacked ye any thyng? And they ſaied, no. Than ſaied he vnto them: but nowe he that hath a wallet, leat hym take it vp, and lykewyſe his ſcrippe: and he that hath no ſweorde, leat hym ſelle his coate, and by one. For I ſaie vnto you, that yet the ſame whiche is wrytten muſt bee perfourmed in me: *euen emong the wicked was he reputed. For thoſe thynges whiche are wrytten of me, haue an ende. And thei ſaied: Lord, beholde here are two ſweordes. And he ſaied vnto them: it is enoughe.

The Chriſten mannes armour & defenſe againſt the aſſaultes of the wicked.

B

And he ſaid vnto them: whā I ſent you without wallet or ſcrippe. &c. lacked ye any thinge?

Jeſus why he ſuffred his diſciples a whyle to be deceiued in their opinion, concernyng the menyng of his derke woordes.

Howe Jeſus declared that he woulde not haue Chriſten mē put awaie force with force.

But nowe he that hath a wallet, let him take it vp, and likewiſe his ſcrippe.

After that he had plucked out of their hertes, the puttyng of their affiaunce & truſt in them ſelfes: he eſtſones beateth into their heades, the thyng that he had oftentimes tofore taughte them: whiche was, that thei ſhould not defende themſelfes with worldely defenſe, againſt the violence of eiuil perſones, becauſe that a miniſtre of the heauenly doctrine of the ghoſpel, ought to bee free from the vile cares of this lyfe: ne ought not with any other armour or weapon to be appoincted againſt al the aſſaultes of the wicked ſorte, then with the ſweord of the ſpirit, which is the woord of God. At what time I ſent you (ꝙ he) for a prouf and aſſaie to preache emong the Jewes howe that the kyngdome of God approched, and ſent you ſo vnfurniſhed of all prouiſion, that ye had not ſo muche as purſes aboute you to putte any money in, nor ſo much as a poore ſcrippe to kepe any meate in againſt an other tyme of houngre, no nor yet ſhooes for ſauing of your fete: yet did ye want any thyng? Thei aunſwered, that thei had wanted nothyng. Than Jeſus to the entente he would vttrely plucke vp by the roote out of their ſtomakes all deſire of auengeyng, beguileth them for a while with the derkeneſſe of his woordes: but he ſuffreth thē for this purpoſe to rēne in a wrong opinion, becauſe he would the more ſurely and the more effectually plucke out of their mindes all affeccion of auengeyng any quereles. For he knewe that thei ſhould bee enkiendled to an earneſte wille of defending and reſkewyng him, whan thei ſhould ſee armed ſouldiers with ſuch great ſtiere and ruffelyng to inuade and falle vpō their maiſter, whom thei verai earneſtly loued: though neuertheleſſe it was as yet after the affeccionate ſorte of humain loue and worldely. Whiche humain affeccion and loue if he had not euidentely chaſtiſed, we would haue thoughte it to bee lawfull to defende our ſelfes with weapon, againſt the violence of wicked perſones, and to putte awaie force with force. But now ſeeing that Petre was ſhent becauſe that he drewe his ſwerde againſt a deuliſhe and hainous coumpaignie for his maiſters cauſe, beyng a mā moſt innocent: what cauſe maie there than bee from henſfoorth, why a Chriſtian bodye ſhould putte awaie wrong with wrong? And thus ſaied the Lorde: At the firſt preaching of the goſpell, ye went light and vnfurniſhed of any prouiſion for your liuing. But yet through my ſupportacion and ſure defenſe, ye wanted nothyng. And that was enough, whan there was no ſore ſtorme nere towardes you. But from henſfoorth ye muſte prepaire your hertes to harder matiers. For the more extreme & ſore the ſtorme of perſecucion ſhall bee, ſo muche the lighter is it mete that ye bee from all yearthly lettes and encoumbraunces. Now is there a great battaill towardes, & ye ſhall haue nede of a ſweorde. Wherfore if any man percaſe hath a pouche or a ſcrippe, leat him take it vp, yͭ he maie bye hym a ſweorde. That in caſe he haue not theſe thynges the which in dede maie be caſt awai from you, and which ye haue lacked without any incommoditee vnto you: leat hym ſell his coate and bye hym a ſweord. It is nedefull for a bodye to come to this battaill, verai light of carriage, nor armed with any other thing, then with a ſweorde. The matier will ſure come to extremes. For thei wil not only laie violent handes on me, but alſo it muſt nedes bee perfourmed that Eſai long agon prophecied ſhould become of me: *And euen emong the wicked was he reputed.* If it bee a ſore and a grieuous matier to bee kylled, howe muche ſorer a thing is it to ſuffre ſuch ſhameful execucion & peines of death, as al mē ſpeake euill of: yea & theſame to ſuffre emong hainous malefactours? And yet this chaūce alſo is yͤ ſonne of man ſure to haue. For now the tyme is euen at hand, that whatſoeuer hath been foreſaied by the Prophetes cōcernyng me, muſt be accompliſhed. The Apoſtles wheras thei vnderſtoode not the myſterie of theſe ſaiynges, & demed that the Lord had ſaied it, to putte them in remembraunce to haue a ſweorde in readineſſe to putte of frō thē ſome violence beeyng toward, aunſwered plainly without menyng any fraude: Maiſter, beholde, there bee twoo ſweordes here alreadie: ſuppoſyng in verai dede, that in any wiſe thei ſhould nede ſweordes, but fearyng leſt that twoo ſweordes would not be enough for yͤ fight. Thei ſhewed their good herte & affeccion to fight for the Lordes ſake, whom thei knewe was hable enough of his owne power to ſupplye, if their defenſe & ſtrength wanted any thing, like as he had afore that tyme multiplied the fiue loaues and twoo fiſhes, to make them ſuffiſe many thouſandes of people. In this ſo groſſe an affecciō did Jeſus at that preſent leaue his diſciples, to the entent (as I haue ſaid) that their weakeneſſe might bee an inſtruccion for vs, vnto perfeict pacience in ſuffreyng tribulacion. He therfore aunſwered: It is enough. This did thei take as a thing ſo ſpoken, as though the firſt fraie might be borne of with yͤ twoo ſweordes, which thei had thā readie, wheras Chriſtes mening was of a goſtly fight againſt the world & the deiuill: in which fight, the victorie cometh of an herte beeyng lightened and diſcharged from al yearthely deſires, & armed with the only ſweorde of heauenly doctrine. And the ſaid victorie conſiſteth in the vndefeaſable ſcripture of the olde and newe teſtamente: ſo that a man maie vnderſtand twoo ſweordes, but theſame ſweordes deliuered foorth by one ſpirite.

C

And likewiſe he that hath no ſweorde let him ſell his coate & bye one.

Eſaie. liii. Euen emonge the wicked was he reputed.

And they ſaide: lorde beholde, here are twoe ſweordes.

D

Jeſus why he leafte his diſciples for a tyme in a groſſe affeccion of worldly loue towardes hym.

Chriſtes menyng of fightyng with the ſweorde.

The twoo ſweordes that the diſciples ſpake of, what thei wer.

And he came out, and went (as he was woont) to mount Oliuete. And the diſciples folowed hym. And whan he came to the place, he ſaied vnto them: praie ye leſte ye fall into temptacion. And he gatte hymſelfe from them, aboute a ſtones caſte, and kneled down and praied, ſaiyng: Father if thou wilt, remoue this cuppe from me. Neuertheleſſe, not my wyll, but *thyne bee fulfilled. And there appered an Aungell vnto him from heauen, coumfortyng him. And he was in an agonye, and praied the longer. And his ſweate was like droppes of bloude, tricleyng down to the ground.

The texte. Mat. xxvi. Mar. xiiii.

*John. vi.

And becauſe men of armes whan thei ſhall entre a fighte, are woont againſt a bickeryng with their enemie approching nere them, to refreaſhe their bodies, and to plucke vp their hertes: the Lorde beeing minded to ſhewe vnto his ſeruauntes, what thing it was that mighte moſte principally ſtrengthen them againſt ſuche ioignyng in battaill whan it is toward, went foorth of Hieruſalem: and according to

What thing beſte ſtrengtheneth vs againſt we ſhall fighte with Satan.

And he came oute, and went as he was woonte to mounte Oliuete. &c.

A to his accuſtomed vſage, went to mounte Oliuete, his diſciples accoũpaigniyng
him. And whã thei wer come to the priuie place where his
woont was to praye, he ſaied vnto them: To the entente and purpoſe
that ye maie bee hable manfully to ſtande againſt the tempeſte that
hangeth ouer you, watch ye, ⁊ praie ye, leſte if theſame come ſoodainly
vpon you as ye lye ſluggyng and idle, it maie take you in the trappe
ere ye bee a ware, and ſo maie ouercome you. The Lorde whan he had
thus muche ſpoken, withdrewe hymſelf from their coumpaignie, to the
mountenaunce, in manier, of a ſtones caſt, to praie ſolitarily for all
creatures, lyke as he ſhould afterward in his owne ſole perſone ſuffre
death for all creatures. But lyke as his death did not profite idle perſones,
ſo muſte not his praier neither bee auaillable but vnto ſuche as
haue a diligente and an earneſt mynde to praie for themſelfes too. And
to geue vs a leſſon that the herte is to bee ſubmitted as often as we
addreſſe to ſpeake ⁊ talke with God, he praied his father on his knees
bowed down to the ground, ſaiyng: Father if it ſo be thy wille, remoue
thiſſame cuppe awai from me. I fele the humain nature which I haue
taken, to abhorre from death: but in this behalf leat the redempcion of
man ouercome, and leat that bee dooen, which thy will beeing vnmutable
hath determined, and not the thyng whiche the weakeneſſe of
this body dooeth geue aduiſe or mocion vnto. Our Lord knewe what
the wille of his father was: ⁊ on his owne partie he coueted to drinke
B the cuppe of death for the redempcion of the worlde: and he laied vpon
hymſelf the affeccion of his body, and ſtudied to preſcribe vnto his ſeruauntes
a fourme ⁊ trade of praiyng. For this manier of praiyng wer
verai fitte for a martyr, a litel before the time of his martyrdome: *Thy
will bee dooen, and not myne:* Whether thy will bee to haue me liue, or to die.
And this fearful trembleyng of our nature, Chriſt tooke vpõ himſelf,
becauſe he would take it awai from his. But to the entente he woulde
teache vs that at ſuche tymes we ſhould haue preſt helpe readie at the
Lordes hande, whan we had wholly committed ourſelfes to the wille
of God, whether it bee to life or death, there appered vnto him an Aũgel
down from heauen ſtrengthenyng hym. As he was caſt in greate
agonie and pangues for our behouf: ſo was he for our behouf coumforted
and ſtrengthened again by the Aungell. After all this there tooke
him a certain extreme agonie ⁊ trouble of minde, ſuch as for the moſte
part is woont to chaunce vnto men, whan thei haue death euen before
their yies, ⁊ behold it in their mindes. * And this paſſion is comonlie
woont to be more grieuous then verai death ſelf. Neither did Jeſus
diſdeigne to take this torment of minde alſo for our cauſe, who refuſed
not for our cauſe to hang on the croſſe: teaching vs in the meane time,
to what ſuccours we ought to take our refuge, as often as that ſame
quaking feare ſhall take our infirmitee, ⁊ ſhal ſeaſe vpon it. For liyng
down proſtrate vpon the grounde, he praied yet more earneſtely. Forſouth
hereof dependeth the wholle hope of our victorie. And verailv to
the entente we ſhould bee the more ſtedfaſt in tyme of ſuffreyng peine
and tormente: ſo great trouble of mynde tooke Chriſt, that droppes of
bloud triccled down to the yearth from all his bodye ouer.

The texte.

And whan he aroſe vp from praier and was come to his diſciples, he founde them ſlepyng for heauineſſe, and ſaied vnto them: why ſleape ye? Ryſe and praie, leſte ye fall into temptacion.

As ſoone as he aroſe again from praiyng and ſtood vpright, he re=

Praie ye leſte ye fall into temptacion.

And he gate himſelfe from thẽ aboute a ſtones caſte, and kneled doune and praied. ⁊c.

Father if thou wilt, remoue this cuppe from me: Neuertheleſſe, not my will but thyne be fulfilled

And there appeared an Aungell vnto him from heauen, and comforted hym.

And he was in an agonie, and praied the longer.

And his ſweate was lyke droppes of bloude. ⁊c.

The prayer of Jeſus in mounte Oliuete.

The fleſhe of Chriſte and his humanitie feared and abhorred death.

A fitte prayer of a Martyr.

Chriſt why he toke the fearefull tremblyng of oure nature vpon himſelfe.

Howe God comforteth the afflicted for Chriſte.

The great agonie of Jeſus in remembrig death.

*The imaginacion of death greuouſer then death ſelfe.

Oure refuge in extreme agonie of minde.

Jeſus in his agonie ſweatte droppes of bloude.

Jeſus ariſinge from his praiyng, founde his diſciples ſlepinge for heauineſſe of theyr yies.

G

And whan he aroſe vp frō praier. &c. he foūd them ſlepinge for heauineſſe. &c.

turned vnto his diſciples, and found them ſleping for ſorowe and heauineſſe. That ſame was not any ſurfeict that had made thē ſo heauie, but the weakeneſſe of nature: it was grieuous doloure of the mynde that had cauſed their ſlepe: but whoſo will in ſuch a battail goe awai a conqueroure, muſte fighte againſte this weakeneſſe, with the luſtie ſtrengthe of the ſpirite. Jeſus therefore chideth his diſciples, and eftſones calleth them vp to praie, ſaiyng: why dooe ye in ſo greate daungier and ieoperdie, geue your ſelfes to ſleape? Ariſe ye and praie, leſte the tempeſt growyng faſt towardes, dooe oppreſſe you, & ouer whelme you euen as ye lye ſluggyng: for the houre is euen now verai nere at hande.

Praier a ſure armoure againſt tēptacion.

Ariſe, and praie, leſt ye falle into temptacion.

The texte. Mat. xxvi. Mar. xiiii. John. xviii

Whyle he yet ſpake, beholde, there came a coumpaignie, and he that was called Iudas (one of the twelue) went before them, and preſſed nigh vnto Ieſus, to kiſſe him. But Ieſus ſaied vnto him: Iudas betraieſt thou the ſonne of man with a kiſſe? Whan they whiche were about hym, ſawe what would folowe, thei ſaied vnto him: Lord, ſhall we ſmyte with the ſweorde? And one of them ſmote a ſeruaunte of the highe prieſte, and ſtroke of his righte eare. Ieſus aunſwered and ſaied: ſuffre ye thus ferre foorth. And whan he had touched his eare, he healed him.

While he yet ſpake, beholde, there came a compaignie and he that was called Judas. &c.

Judas cometh with the compaignie whiche the Phariſeis ſent to take Chriſte.

Judas gaue the ſoldiers a token of a kiſſe.

D

But Jeſus ſaide vnto him: Judas betraieſte thou the ſonne of man with a kiſſe?

Jeſus warneth Judas againe before he betraieth hym.

Judas and his folowers what rewarde abideth them.

The Lorde Jeſus had not yet ended theſe woordes, and euen now alreadie appered in ſight a rable of vngracious ſouldiers, whom the prieſtes and Phariſeis beeing more vngracious then thei, had purpoſely ſent for to attache Jeſus. And that honeſt mā Judas, who had but euen a littell before been a folower of Chriſt, and a coumpaignion with him at his table, and now become the guyde of a deuiliſhe bende of ſouldiers, came afore thē a good preatie waie betwene: but he had geuen them a token before (for ſo to dooe is a thing commonly vſed in warres) ẏ to whomſoeuer he ſhould geue a kiſſe, him ſhould thei well wete to bee Jeſus. And whā he was come ſomwhat nere vnto Jeſus, (euē readie now to kiſſe him as he had been woont to dooe,) the Lord according to his accuſtomed mildeneſſe, refuſed not the traitours kiſſe neither, but yet eftſons pricked his conſcience, to the entent that beeing moued at leaſtwiſe with ſo great pacience and fauour of the Lorde, he might haue emended. Judas (ſaieth he) art thou a betraier of ẏ ſoonne of man with a kiſſe? Judas by that woorde well vnderſtood that hys hert was not hidden from God: He knewe the innocencie of the Lord: he was ſo many tymes with ſuche myldeneſſe of the Lorde, as neuer the lyke was heard of, prouoked to chaunge from his wicked entente and purpoſe: euen a veraie flint ſtone might haue been ſuppleed therewith, had not Satan altogether poſſeſſed his wholle herte with the diſeaſe and corrupcion of couetiſe. And truely the deuiliſheneſſe of Judas was cauſe of damnacion to himſelf alone & no mo. But ſuch perſones, as dooe now in theſe tymes with ſemblable guyle betraie the veritee Euangelicall vnto the princes of this worlde, are cauſers of a more grieuous confuſion, and are worthie of greatter puniſhemente then vnhappie Judas, ouerlate takyng repentaunce of his facte, dyd execute vpon himſelf. Immediately vpon the kiſſe geuen, the coumpaignie of the harneſſed men came rennyng vnto Jeſus, to laie handes vpon him: and thei were ſuche as for none other purpoſe had a mynde and will to knowe Jeſus, but that thei might take him. But happie are thoſe folkes, who laboure to knowe the Euangelicall woorde of God, of a purpoſe to bee folowers of Jeſus. Than foraſmuche as the other diſciples ſawe ſuche violence to bee attempted

and

Whan they that were aboute him ſawe what woulde folowe, they ſaide vnto him: Lord, ſhall wee ſmite with the ſweord. &c.

The diſciples aſke of Jeſus if they ſhall ſtrieke with the ſweord for hym.

A and entended towardes their maiſter, loue miniſtred ſuche boldneſſe of herte vnto theim, that they ſaied to the Lorde: Lord, wilt thou that we ſtrieke with the ſweorde? They had freaſhe in remēbraunce, what the Lord had tofore ſaied vnto theim of bying of a ſweord: but becauſe they had ſeen in hym perpetuall myldeneſſe neuer faillyng, they doubted whether he would ſuffre theim to occupie any ſweordes. But Petre, who loued the Lord more feruently then the others, and who had aboue all the reſt made a voluntarie promiſe of hardie & ſtoute actes, neuer taried for the Lordes anſwere, but ſtroke with the ſweorde at one of the chief prieſtes ſeruaūtes, which firſt enterpriſed to laie hande on Jeſus, as one that expreſſed or reſembled yͤ crueltee of his maiſter. But the myldeneſſe of the Lorde moderatyng the ſtroke, Petre did no more but cutte the felowes ryght eare of: Happye are thoſe perſones that euer they wer borne, whoſe eare that hath hitherto herkened to yͤ wicked prieſtes, & to the carnall lawe, is cutte of: and beeyng reſtored and ſette on agayn of Chriſte, dooeth now herken to ſuche thynges as are materiall to euerlaſting ſaluacion. The eare cutte of was a wounde more ſubiect to the obloquie and ill ſpeakyng of the people, than it was daungerous for the life or bodye: but yet neuertheleſſe a wounde vncurable, becauſe the griſtle of the earepiece beeyng once cutte in twoo, can not cloſe ne growe together again. But Jeſus to whom no wounde is vncurable, after he had chidden Petre, for that he cōtrarie to the Euangelical mildeneſſe, but remēbryng the olde law that required touth for touth and yie for yie, had begonne to fight with the ſweorde, reſtored vnto Malchus his eare, and ſette it on again, ſo that there appered no ſigne of any wounde that euer had been there.

And one of them ſmote a ſeruaunt of the highe prieſt, and ſtroke of his righte eare.

Peter ſtroke of Malchus one of the high prieſtes ſeruauntes eares.

Jeſus aunſwered and ſaide: Suffre ye thus ferre forth: and whā he had touched his eare he healed him.

Jeſus healeth and reſtoreth Malcus eare.

B For the ſouldiers and ſeruauntes did leaſte offenſe of all, whoſe mere folye ſerued the turne of the prieſtes, the Phariſeis, and the Scribes malice. Petre ſhoulde rather haue beſtowed his fierce angre vpon the Phariſeis, Scribes & Prieſtes, had it not ſo pleaſed God, that Euāgelicall victorie ſhould conſiſte in pacient ſuffreyng.

The texte. Mat. xxvi. Mark. xiiii

*Joh. xviii

Than ſaied Ieſus to the high prieſtes and rewlers of the temple, and the elders which were come to him: Ye be come out as vnto a thief, with ſweordes, and ſtaues. Whan I was daily with you in the temple, you ſtretched foorth no handes agaynſte me. But thys is euen your verai houre, and the power of derkeneſſe. *Than tooke they him, and led him, and brought him to the high prieſtes houſe.

Than ſaide Jeſus to the high prieſtes & rewlers of the temple. &c.

Than Jeſus to declare that he willyngly ſuffred all thynges, turnyng himſelf to the coumpaignie, whom the prieſtes & Scribes had ſent, ſaied vnto theim: What chaunce is befallen, that ye now armed and weaponed with ſweordes and clubbes, haue iſſued foorth of the citee by night, & dooe thus come rennyng hither (as it wer in fourme of open warre,) to vanquiſhe a cōmon robber defendyng himſelf with the ſweorde and making reſiſtence? Wheras I haue been daily with you in the Temple, readie to come to for euerie body that would, and a naked man without any weapon: no creature laied any handes vpon me. Truely ye had than euen theſame wille that ye now haue: but his wille was than a lette vnto you, whom no creature is hable to reſiſte. For the tyme in whiche I was determined to ſuffre, was not yet come: But this is your time, the night tyme: and this is the power of derkeneſſe permitted of God. The Lorde Jeſus immediately whā he had thus ſaid, without makyng any ſtrougleyng or reſiſtence, willyngly offreed himſelf to bee bound with cordes. The coumpaignie as ſoone as thei had hym faſte, brought hym into the houſe of Caiphas,

But this is euen your veray houre, and the power of darkeneſſe.

Jeſus how he rebuketh the maliciouſneſſe of the high prieſtes & rewlers of the Temple.

Jeſus bounde and brought to Caiphas.

The prieſtes the naughtieſt porcion of the wholle people of the Iewes.

C

Than toke they him, & led him, & brought him to the high prieſtes houſe.

who at that time was the chief head of the Prieſtes: that is to ſaie, of the moſte naughtieſt porcion of all the wholle people of the Iewes. Into the inner courte of this Caiphas palace, had gathered thẽſelfes together the conuocacion of the Prieſtes, the Scribes, the Phariſees, and the head rewlers of the people: and alſo there had gathered into theſame place, the other multitude, which either of a feare, or of affeccion, or of being deceiued with a wrong opinion, wer as inſtrumentes of the foreſaied coumpaignies malice.

The texte. Mat. xxvi. Mar. xiiii. John. xviii.

But Petre folowed aferre of. And when thei had kiendled a fyer in the middes of the palaice, and wer ſette down together, Petre alſo ſatte downe emonge them. But whan one of the wenches beheld him, as he ſate by the fyer, (and looked vpon him) ſhe ſaied: this ſame felowe alſo was with him. And he denied hym, ſaiyng: woman, I knowe him not. And after a littell whyle, an other ſawe him, and ſaied: thou art alſo of them. And Petre ſaied: man I am not. And about the ſpace of an houre after, an other affirmed, ſaiyng: Veraily this felowe was with him alſo, for he is of Galilee. And Petre ſaied: Man, I wotte not what thou ſaieſt. And immediately whyle he yet ſpake, the cocke crewe. And the Lorde turned backe, and looked vpon Petre. And Petre remẽbred the worde of the Lord, how he had ſaied vnto him: before the cocke crowe, thou ſhalt denie me thryſe. And Petre went out and wept bitturly.

Petre foloweth a farre of to ſee what ſhoulde become of Ieſus.

But Petre folowed a farre of.

And when they hadde kendled a fire. &c. Petre alſo ſate doune emonge them.

D

Petre ſitteth doune emong the Biſhoppes ſeruauntes and warmeth himſelfe.

A wenche bewraieth Petre who he was.

But whan one of the wenches behelde hym. &c.

And after a litle while an other ſawe him, and ſaide: thou art alſo of them. &c.

Petre firſte denieth Chriſt.

Petre the ſeconde time denieth Chriſt.

And Petre ſaide: Man I am not.

In the meane time the diſciples beeyng ſtrieken with feare, had runne awai, one to one place and an other to an other place. But Petre, (who had nothyng proſperouſly plaied the man in his maiſters behalf in makyng a fraie with Malchus, but yet neuertheleſſe had not vtterly putte awai all hope that the matier ſhould recouer & doe well enough) folowed after Ieſus a good waie behind. He alſo toke a good heart to him, and aduentured in the derke to entre into the halle of the Biſhops palaice, and to make one emonge the preſſe of the other ſeruauntes, as a man vnknowen to any body there. And beeyng a fyer made of coles in the middes of the palaice courte, beecauſe the night time was colde, emongſt the other ſeruauntes ſittyng by the fyer to warme them, Petre alſo ſatte emongſte the mo, and warmed himſelf by the coles: whom whan a certain wenche of the houſe had eſpied ſittyng in ſuche facion, that his face was euen full in the light of the fier, beholdyng him ſomewhat ſteadily, ſhe knewe him by ſight of old: and becauſe ſhe would declare hirſelf to bee of hir maiſters ſorte, ſhe cryed out byanby in the hearing of all the other coumpaignie: yea, and this felowe too was with him that is taken. This was not a thing dooen by caſuall chaunce: but ſo it pleaſed the diſpenſacion of God, to the entente the confidence whiche Petre had in himſelf, might the better bee caulmed and damped: who wher as he had tofore made ſuche a royall promiſſe vnto the Lorde, that he would not ſhrinke to goe with him euen to veraie death too, did now at the woord of a peuiſhe woman reneague his maiſter. For Petre being feared with this ſaying of a woman, aunſwered deſperately, as if his heart had been in his hele, clene gon. Thou woman I haue none acquayntaunce with him. And by that meanes did Petre for the firſt ploung eſcape. But within a while cometh the lyke daungier again. For one of the ſeruauntes eſtſons begoonne to knowe him metely perfeictely, and ſaied vnto him: yea and thou too art one of the noumbre of them, whoſe maiſter and Capitain we haue taken. Petre beeyng eſtſones by reaſon of theſe woordes as one half out of the worlde for feare, ſaied: Thou man, I am none of them: and ſwore that he knew not Ieſus. Thus eſcaped he once more by forſwearyng himſelfe. And yet did it not all thys while come in his

minde,

A minde, what the Lorde had told him before, and what promiſſe himſelfe had made to the Lorde. All this whyle was Jeſus in examinacion afore the wicked counſaill, and was ſtriken with buffettes contrarie to the manier and ordre of iudgementes in courtes of iuſtice: Petre beeholdyng it a good waie of, and lookyng ſtille wat ende the matier was lyke to haue. But muche about the ſpace of an houre after, a certain other felowe of the ſeruauntes, beeyng couſin to him whoſe eare Petre had ſtrieken of, beeholdyng Petre well, knewe him, and ſaied: J promyſe you, this felowe alſo was with Jeſus in the herbare. And whan he ſaied it was not ſoe, the other ſayed morouer: The thyng to be true that J ſaie, euen his verai owne toungue dooeth declare. For he is one of Galilee borne. There Petre beeyng altogether caſte in an extreme feare, beegoonne to ſweare nai to the matier, and to bidde the deiuill take him, if he did ſo muche as vnderſtande of what Jeſus, of what herbare, or of what felowes of Galilee it was, that the ſeruaunte ſpake. So ferre had he vttrely forgotten himſelf, who ſhoulde afterward bee one of the chief of the congregacion. Jn the meane ſeaſon while Petre reneagueth, while he ſweareth nai, while he curſeth hym ſelf, while he geueth himſelf body and ſolle to the deiuill: the cocke crewe the ſecound tyme, whiche was the token that the Lorde had geuen him: and yet did he not thereby neither, come to himſelf agayn. Neither was he lyke to haue made any end of ſtraighing out of the right waie, had not the Lord through the middes of the wicked coumpaignie there, turned his yies vpon Petre, and had earneſtly beeheld him. B Petre beeyng touched with the lookyng of his Maiſter vpon him, remembred the woordes whiche the Lorde had a litell beefore ſaied vnto him: Before the cocke crowe twies this night, thou ſhalt thries reneague and denie me: and beeyng ſoodainly touched with earneſt ſorowe, he conueighed himſelf foorth of the doores, and wept bitturly. What thyng Petre did, the ſame would the other diſciples alſo haue dooen, if like neceſſitee had come in vre: But in the onely perſone of Petre it pleaſed Jeſus to teache all others, that no man truſte in himſelf, ne that no man miengle or aſſociate himſelfe in the compaignie of eiuill perſones. Jt was night. Loue was weared ſtone colde in hym: He was warmyng hymſelfe by the fyer of wicked folkes, he was ſittyng in coumpaignie emongſte a deuiliſhe ſorte, in the houſe of Caiphas the Biſhop, wheras himſelf ſhould afterward be a Biſhop, but much vnlike to Caiphas. But there in Biſhop Caiphas his houſe, what vngracious dedes of miſchief is ther that are not dooē? There was a conſpiracie made for the death of Jeſus, by the Prieſtes, the Phariſees, the Scribes, and the elders of the people: From thence were ſent foorthe harneſſed men againſt him: there is he bound: there is he ſcourged: there hathe he his face couered: there is he ſkorned: there is he accuſed. There dooeth Petre committe periurie: there dooeth he accurſe himſelf: a greate and grieuous cryme, vnleſſe frailtie excuſed it. For Petre offended not of a prepenſed malice, as Judas had dooen, but throughe heauyneſſe of hearte wherewith he was aſtouned. For he had not come thither of a purpoſe to reneague Jeſus, but onely that he myght beeholde the ende of the iudgemente, wheras he was not yet ſufficiently confirmed to dye with Chriſte. For the time was not yet come. Therefore howe many ſo euer haue fallen into any grieuous cryme, leat them praye the Lorde Jeſus, that he wyll

And about the ſpace of an houre after, an other affirmed, ſaying: verailly this felowe was with him alſo.

Petre the thyrde tyme with an othe denieth Chriſte.

And Petre ſaide: Man J wotte not what thou ſaieſt.

While Petre denieth Chriſte, the cocke croweth the ſeconde tyme.

And the Lorde turned backe and looked vpon Petre. And Petre went out and wept bitturly.

Petre aſſociatynge himſelfe with the wicked, & beig colde, what it ſignifieth.

The miſchiefe that is wrought in the Biſhops houſe.

Petres offenſe not of prepenſed malice, but of frailtie.

The remedie for ſuche as haue fallen into greate crimes.

C

vouchesafe to turne his iyes vpon them : and than ſhall thei ſtreight waies acknowlage in themſelfes from wat ſtate, into what caſe thei are fallen. Leat them withdrawe themſelfes from vngracious coumpaignie, and leat them waſhe awai their faulte with teres, teſtifiyng their hearte to bee conuerted and chaunged.

The texte.

*Eſaie.l.

And the men that tooke Ieſus, mocked hym, and ſmote hym: and whan they had blyndefolded hym they* ſtroke hym on the face, and aſked hym, ſaying: arede, who is it that ſmote thee? And many other thynges deſpitefully ſayde they againſte hym.

And the men that tooke Jeſus, mocked hym, and ſmote hym.&c.

Jeſus how he was mocked ⁊ ill handled all the night.

Arede, who is that that ſmote thee.

In the meane ſeaſon was all thatſame nighte paſſed ouer ⁊ ſpent in mockes and ſcornes agaynſte Jeſus. For the felowes that had apprehended Jeſus ſcorned him, geuing him bothe reprocheful woordes and ſtrokes thereto. And beecauſe thei had heard ſaie that the people had him in reuerence as a Prophete, they blyndefolde his yies, and ſo buffeted him on the face, ſaying: Arede nowe and tell by the ſpirite of Prophecie, what man hathe geuen thee any blowes. With many other woordes of mockage and reproche, did that wicked compaignie continue raillyng on Jeſus the fountaigne of all glorie: ſo that none of vs ought to take grieuouſly to bee reuiled or railled at for the woorde of the ghoſpell, or to ſuffre affliccion and euill turnes at the handes of ſuche perſones, as ſerue the myndes of vnreligious Biſhops, as doe thynges to fulfyll the appetite of cloked Phariſees, as doe thinges to ſatiſfie the fanſie of foliſhe princes.

The texte. Mat.xxvi. Mar.xiiii.

*Col.iii. Hebr.i.x

D

And as ſoone as it was daie, the elders of the people and the hie prieſtes and Scribes, came together, and led hym into their counſaill, ſaying: arte thou very Chriſt? tell vs. And he ſaied vnto them: yf I tell you, ye will not beleue. And if I aſke you, ye wyll not aunſwere me, nor let me goe. *Hereafter ſhall the ſonne of manne ſitte on the ryght hande of the power of God. Then ſayed they all: arte thou then the ſonne of God? He ſayed: ye ſaye that I am. And they ſayed: what nede we any further witnes? For we oure ſelues haue hearde of his owne mouth.

Jeſus led into the common halle of the high prieſtes and Biſhoppes, to examination.

And aſſone as it was daie the elders of the people.&c. came together.&c.

Nowe aſſoone as the faire dailight was once come, the chief of the Prieſtes, the Scribes, and the head rewlers of the people, pretendyng nowe to ſitte and kepe courte in due fourme of iudgemente, aſſemble together in a greate noumbre. And whan thei had ſummoned Jeſus perſonally to appere in their courte, thei demaunded many queſtiōs of him, hunting for one poincte or other out of his woordes, whiche thei might there openly laie to his charge. The crime wherewith to charge hym is but euen than in ſekyng, whan thei bee alreadie ſette in iudgemente: and his deathe beeyng determinately appoincted vpon, they looke aboute and deuiſe by what title or coloure ſome cauſe of deathe maie bee laied vnto hym. Whereupon thus ſpeake thei vnto hym: If thou bee thatſame Chriſte whom accordyng to the Godly ſaiynges of the Prophetes we looke for, tell it vs playnly. But Jeſus knowyng them to moue ſuche queſtions not of any purpoſe to learne the truethe, but to hunte for ſome matier of falſe accuſacion againſte hym, thus made anſwere vnto them: If I ſhall tell you what I am, ye wyll not geue credite vnto me: and in caſe I ſhould queſtion with you by the teſtimonies of the ſcriptures, what maner of man it was promiſed that Meſſias ſhoulde bee, and whether the ſame tokens doe iuſtely agree in my perſone or not, ye wyll not aunſwere accordyng to youre conſciences, as men that haue not any earneſte deſire to learne that is true, nor yet to teache it. Neither will ye vpon any ſuche cauſe or conſideracion acquite and diſcharge me, if I ſhall

And led hym into theyr counſaille, ſaying: Arte thou verie Chriſt? tell vs. And he ſaid vnto them: If I tell you, ye will not beleue.

The perverſenes ⁊ frowardeneſſe of the prieſtes ⁊ Biſhoppes in aunſwering Jeſus.

declare

A I declare mine innocencie vnto you. For ye doe not by your oppoſyng and examining me, mene either vpon knowelage of the trueth to diſcharge me if I bee innocent, or to condemne me beeyng founde guiltie, (as in lawfull iudgementes is commonly vſed to bee dooen:) but for this entente, that the thing whiche ye haue determined to doe, ye maie ſeme to doe by ſome title and colour of iuſtice. Therefore wyll not I tell you the thyng whiche though ye knowe, yet ye will not knowe: but an other thyng will I tell you, whiche ye ſhall one daie fynde to bee true. The ſonne of man, who at this preſente momente by reaſon of the weakeneſſe of his humain nature, and of his humilitee, is not agniſed ne knowelaged of you beeyng proude and haulte mynded menne, ſhall in time to come bee aboue yearthe on highe ſitting on the righte hande of Goddes Maieſtee. Theſe woordes did Jeſus ſpeake, to the entent that forasmuche as thei had more minde and will to putte Jeſus to deathe beecauſe he was in fourme of humilitee, by whom thei might haue been ſaued, then to enbrace him: thei ſhould haue knowlage that thei ſhould an other daie ſee him a Judge and a puniſher of their vngodlineſſe, whom beeyng a ſalueour promiſed and ſo many hundred yeres looked for, thei woulde not nowe acknowlage. Suche a woorde ſemed vnto them all a mete and ſufficiente occaſion to laie ſome falſe accuſacion againſte him, in caſe he would no more but openly take vpon him that he was the ſōne of God. Wherupon thei ſaie: Why than, art thou thatſame ſonne of GOD, of whom the foretellynges of the Prophetes doe make mencion? To this queſtion dooeth Jeſus in ſuche wiſe tempre his aunſwer, B that he neither would denye himſelf to bee that he was, nor geue vnto them any occaſion or matier falſely to laie to his charge: nor yet as touchyng hymſelfe ſhewe any ſpice or poincte of arrogancie. For the Lord had more minde eche where by his actes & dedes to declare his diuine nature of Godhead that was in him, then in woordes to profeſſe it, or take it vpon him. He therefore in this wiſe ſhaped his aunſwere: Ye ſaie that I am: after an humble and lowely ſorte geuyng a byknowelage, that the thyng whiche thei demaunded in manier and fourme of a queſtion, as a thyng doubtefull, myght with as fewe woordes as thei vſed, by onely alteryng the manier of pronunciacion, bee ſpoken in a plaine affirmacion that ſo it was. But they iudgeyng thiſſame to be a cauſe ſufficient enough wherfore to accuſe hym of blaſphemie, (then the whiche crime there was none other thought emonge the Jewes more woorthie deathe,) ſaied: Why doe we yet ſtill require witneſſe? we our owne ſelues haue heard a manifeſt blaſphemie out of his mouthe. Upon this verdite did all the wholle coumpaignie quickely agree, as menne that had afore decreed by any title (whatſoeuer it were) to putte Jeſus to deathe.

And if I aſke you, ye wil not aunſwere me, nor yet let me goe.

The Biſhops why they examined and oppoſed Chriſt.

Here after ſhall the ſonne of mā ſitte on the righte hande of the power of God. &c.

Chriſt dyd what might bee dooen to cauſe the prieſtes. &c. to remembre themſelues.

Than ſaide they all: Art thou than the ſonne of GODe

Chriſtes Godhead.

He ſaied: ye ſaie that I am.

And they ſaide: what nede we any ferther witneſſe?

The prieſtes. &c. thought to haue matter to charge Chriſt with ſpeaking blaſphemie.

The.xxiii.Chapter.

C

And the wholle multitude of thē aroſe, and led him vnto Pilate. And thei beganne to accuſe him, ſaiyng: we found this felowe peruertyng the people, * & forbidding to paie tribute to Ceſar: and ſaiyng, that he is Chriſt and a kyng. And Pilate oppoſed him, ſaiyng: arr thou the king of the Iewes? He aunſwered hym and ſaid: thou ſaieſt it. Than ſaid Pilate to the high prieſtes and the people: I fynd no faulte in this mā. And thei wer the more fierce, ſaiyng: He moueth the people, teaching throughout all Iewrie, and begoonne at * Galile, euen to this place.

The texte, Mat. xxvii Mark. xv. John. xviii

* mat. xvii

* Mat. iiii.

VHan thei had found out a cauſe (as to themſelfes appered) fitte enough to putte hym to death: it remained that thei might remoue alſo the enuie and diſpleaſure of his deathe from thēſelfes, and laie it on others. Wherupon thei thought it beſte to ſhifte him ouer from themſelfes, into Pilate the lieutenauntes handes, to be arained before hym: to the entente he might ſeme to had been putte to death, not by the Jewes, but by the Gentiles. Wherfore all the counſaill with the multitude alſo whom thei had drawen to the partaking of their wicked dede, ariſe vp altogether and bring Jeſus to Pilate, the Lorde preſidente and lieutenaunte of Jewrie. For he, thoughe he wer no Jewe himſelf, yet was an head officer there vnder the Emperour. And here firſte of all the Jewes doe deliuer to the Gentiles, and alienate from themſelfes, their Meſſias beeing ſent of God to them. The Gentiles receiue him and wurſhip him whan he was commended and beetaken to them. The Lorde was alreadie condemned by a foreiudgemente in the counſaill of the Jewes, with whom, any pretenſe or coulour (wer it neuer ſo ſlendre) did ſuffiſe, as with men that with rageing madneſſe thirſted the death of the innocent. But becauſe at the benche of a pagane and heathē Judge, there was more equitee in miniſtring of iuſtice, then in the courte of the Jewes, it was neceſſarie to haue forged witneſſes, which ſhoud laie many & great crimes to his charge: who alone of all creatures was clere from all cryme. The beeginnyng of their accuſacion was of this ſorte. We found and tooke this felowe with the manier, as he was ſubuerting our nacion. For he forbad that any tribute ſhould bee paied to the Emperour: and in all his talke he hath auouched hymſelf to bee Meſſias the kyng. Theſe twoo crymes thei thought thei had gaily well deuyſed, and that the crymes ſhoulde exceding greatly moue the mynde of the Lord deputie, for that aſwell the one as the other of them compriſed a ſpice of hygh treaſon agaynſte Ceſar. So naughtily doe theſe moſt ſhameleſſe craftie forgers of lyes aſſaulte the veritee Euangelicall. For what can bee deuiſed more ſhameleſſe then ſuche lyes as theſe? Jeſus afore that tyme, whan a piece of coyne was ſhewed vnto hym, had made aunſwer in this manier. Geue and paie ye vnto Ceſar, ſuche thynges as beelonge vnto Ceſar, and to God ſuche thynges as beelonge vnto God. And to bee made a kyng, wheras it had afore been willyngly offred hym by the Jewes of their owne mocion, he woulde none of it, but fled and ranne awai from them to auoyde it. And as for beeing the Meſſias, he had alſo in verai factes and dedes afore that tyme declared hymſelf to bee the ſame. Wherefore, if he had affirmed

and

And the wholle multitude of them aroſe, & led him vnto Pilate.

The multitude of the Jewes lede Chriſt to Pilate, and why.

The deliuering of Jeſus to Pilate by the Jewes what it figured.

D

And they began to accuſe him, ſaying: we found this felow peruerting the people. &c.

The accuſacion that the Jewes brought in againſt Jeſus before Pilate.

Howe falſely Chriſt was accuſed afore Pilate, of the Jewes.

A and auouched himſelf to bee the Meſſias, yet ought not thei to haue laied that matier to his charge as a cryme, except thei had firſt openly proued that ſuche thynges as the Prophetes had foreſaied concerning Meſſias, did not agree ne ſerue to be ſpokē of him. The hope that thei had to putte him to a foille and to an ouerthrowe, was in the greate noumbre of ſuche a multitude being conſpired together againſte hym: and in that Ieſus whom thei had accuſed, was altogether deſtitute and frendleſſe: and finaliy, the Iudge beeyng (as they ſuppoſed,) a man of no godlineſſe at all. Pilate, although he was a wurſhipper of idolles, yet beeyng a man of muche more equitee and conſcience then the prieſtes of the Iewes, winked at the firſt article of the accuſacion: whiche concerned, that tribute ought not to bee paied vnto Ceaſar, ⁊ made as though he heard it not: partely beecauſe he ſmelled and well apperceiued that it was but a forged matier, and partely beecauſe it was no newe thing for that poincte to bee reaſoned and diſputed of emong the Iewes, for ſo muche as all the wholle ſecte of the Phariſees thought that a people peculiarly and ſpecially choſen, ⁊ dedicated vnto God, ought not to paie any tribute to heathen nacions. But of the article concerning to bee a kyng, he queſtioned with Ieſus, in whom he ſawe no ſpiece ne lykelyhood of any worldely reignyng or of beeyng a B kyng: he was but one ſole perſone, his apparell, his countenaunce, all the behaueour of his bodye, ſhewed all tokens of humilitee and ſimpleneſſe. Wherefore the preſidente, whan he had heard the accuſers, tooke him a part and aſked hym whether he wer the kyng of Iewes. Than Ieſus aunſwered: So thou ſaieſt. For the lord did euermore ſo moderate his aunſwers, that bothe he might approue his innocencie, and yet not labour to eſcape from condemnation ⁊ iudgemente, foraſmuche as he was determined to die, He was the king of Iewes, and that poincte it was not congruent for him to ſaie naie vnto: but an other kinde of reigne and kingdome it was that he went about to recouer to himſelf and his father. After the diuine nature of his godhed, he was the king of all thinges, of whiche diuine nature Pilate ſuſpected ne thought no ſuche thing at al in him: and as touching the reigne and kingdome Euangelicall, the ſaied Pilate had no vnderſtandyng, foraſmuch as he was a man ignoraunt of the law and of the Prophetes, ſauing that he had heard, that there was looked for of the Iewes one Meſſias their kyng, whatſoeuer he was, he coulde not tell whom: the whiche rumour he beeyng a man nothing at all ſuperſticious, paſſed not much vpon. Therfore although he vnderſtood not the aunſwer of Ieſus, yet beyng not ignoraunt of the Iewes malice, and gatheryng the ſobreneſſe and humilitee of Ieſus euen by his verai countenaunce: he came foorth to the Biſhops of the Iewes and the multitude beeing there gathered in a clouſtre together. I haue (ſaied he) examined this partie of ſuche faultes as haue been laied to his charge, ⁊ I finde none offenſe in him. But thei as men knoweing in their owne conſciences what and how thei had doen: where thei wer not hable with euident proufes to conuince him, ⁊ to geat the ouerhand of him, thei ſet out the throte, ⁊ made an open outcrie againſt him, linkyng together crimes vpon crimes, ⁊ lyes vpon lyes, as thicke as could be. Nai ferthermore (ſaie thei) a ſedicious felow he is, he throughli moueth and perſuadeth the people all Iewerie ouer with his doctrine, beeginning at Galilee and ſo all the waie euen till he was come to this verai citee.

And Pilate oppoſeth hi ſayinge: Art thou the king of the Iewes.

Pilate examineth ⁊ oppoſeth Chriſt and howe.

He aunſwered and ſaid: Thou ſaieſt it.

Chriſte howe he tempered all his aunſweres as well to the Iewes as to Pilate.

Ieſus how he was king of the Iewes.

Than ſaid Pilate to the high prieſtes ⁊ the people: I finde no faulte in this mãne.

Pilate acquited and diſcharged Chriſt by his ſentence.

And they were the more fierce, ſaying: he moueth the people teaching throwe out all Iewrie.

The inuincible malice of the high prieſtes of the Iewes againſte Chriſte.

Thiſſame

The common crime that wicked men laie againſt the ghoſpell, that it moueth ſedicion.

C

Thiſſame forſouth is the ſpeciall crime and faulte that is alleged and laied againſte Euangelicall veritee, that it maketh commocions and ſedicions in the people: whan it is the deiuliſh ſort of men that inſourgeth and reiſeth garboille againſt the veritee, whiche thei deadly hate and cannot abyde. Suche tumultuous garboille is not of right to bee imputed to the true preachers of the ghoſpell, but to the vncurable malice of ſuche perſones, as haue more deſire to haue the hollſome trueth vtterely oppreſſed and ouer whelmed, then to laie aparte the diſeaſe of their malicious heartes. For none other wiſe dooeth the doctrine of the ghoſpell trouble the people, but as a medicine of Phiſike doeth grutch or ſtiere the bodie. For excepte there bee firſte a ſtieryng and a roumbleyng in the bodie, it muſt nedes wholly periſhe altogether.

The texte. *Luke.iii. *Luke.ix. *Actes.iiii

Whan Pilate heard mencion of Galilee, he aſked whether the man wer of Galilee. And as ſone as he knewe that he belonged vnto*Herodes iuriſdiccion, he ſent him to Herode, whiche was alſo at Hieruſalem at that time. And whan Herode ſawe Ieſus, he was exceding glad. For he was deſirous to ſee him of a long ſeaſon, *becauſe he had hearde many thinges of him, and he truſted to haue ſeen ſome miracles dooē by him. Than he queſtioned with him many wordes. But he aūſwered him nothing. The high prieſtes & Scribes ſtood foorthe and accuſed hym ſtreightely. And Herode with his men of warre, deſpiſed him. And whan he had mocked him, he araied him in white clothyng, and ſent him again to Pylate: *And the ſame daie Pylate and Herode wer made frendes together. For before thei wer at variaunce.

D

This accuſacion foraſmuche as it moued Pilate but a litell or nothyng, (for he ſaw that the wholle matier was dooen by a conſpiracie of the chief rewlers and certain others of the people, whiche wer conſenters and helpers forewarde to the malice of the ſame head men to ſaie as thei ſaied:) he was verai deſirous and earneſt to remoue bothe the prieſoner, and alſo his accuſers, to the examinacion and tryall of an other Iudge, to the ende that in caſe he might not bee hable to deliuer Ieſus, yet at leaſte wyſe himſelfe, for his part, might bee ridde and deſpeched of the cauſe. He quickely tooke an occaſion of this one litell word, Galilee, of the which countree Herode was Tetrarche or prince. He therefore demaunded whether Ieſus was one of Galilee: it was aunſwered that he was a Galilean, becauſe emongſt the commō people he was beleued to be a Nazarite, for he had been brought vp there in his childehood, and had afterward paſſed moſte parte of his yeres there. Therfore as ſoone as Pilate perceiued, that to ſitte in iudgemēt vpon the prieſoner did beelong vnto Herode, he ſhifted him ouer to Herode, who at that time (as it chaunced) was at Hieruſalem: howebeeit all this wholle matier too was wrought and dooen by the diſpenſaciō of the wiſedome and ordenaunce of God, to the end that the Lord Ieſus might bring with him a teſtimonie of his innocencie, from all the benches, & courtes of iuſtice there: and that the malice of the Biſhops, Scribes, and chief head men might be the better maniſeſted vnto the world. Herod, whan he ſaw that Ieſus was brought vnto hym, was glad of that ſight. For the mā had of long time been with child to haue a ſighte of Ieſus, of whom he had heard ſo many thinges. And he verailу truſted that it would now come to paſſe, that Ieſus woulde before his face ſhewe ſome miracle, ſuch as he had hearde verai many to had been wrought in other places by him. Wherefore he queſtioned with Ieſus of many thinges, as one deſirous to geat out many thiges out of Ieſus: not to the ende himſelf might be made the better mā therby, but to ſatiſfie his owne curious fāſie that he had to know thinges.

Pilate ſought to be ridde of iudgeinge Ieſus.

Whan Pilate hearde mencion of Galilee, he aſked whether the man were of Galilee.

Ieſus thought to be a Galilean, and why.

And as ſone as he knewe that he belonged to Herodes iuriſdiccion, he ſente hym to Herode, &c.

Chriſt ſent from Pilate to Herode.

Herode had longe tyme much deſired to ſee Ieſus.

And whan Herode ſawe Ieſus, he was exceding glad, &c.

Herode why he queſtioned with Ieſ9.

For

But he anſwered him nothing.

Jeſus woulde make none aunſwere at all to Herode, and why.

A For none other thynges it wer ẏ he enquired of Jeſus, but ſuch as he would haue aſked of ſome Magian (that is to ſaie ſome cunnyng mā that had a ſight in the priueties of Philoſophie, and in the miſtical concluſiōs of nature:) but Jeſus, who was not come to ſerue the fanſie ⁊ luſt of a wicked prince, but to procure health vnto all creatures, made hym none anſwer at al: teaching vs in the meane ſeaſō, that ſomtyme the woorde of God is not to be vttred, whan it is euident that the perſons are vnwoorthie and vnmete to heare it.

The high prieſtes ⁊ Scribes ſtode forth and accuſed hym ſtreigthly.

But the biſhops all this while, and the Scribes, folowe their matier earneſtly ⁊ calle vpon it, ⁊ dooe eagrely laie to his charge afore Herode, as men verai ſore fearyng leſt Jeſus, who was thā arained, might by ſome meanes eſcape. But yet Herode although he wer a wicked king, yet was he nothyng at al moued with theſe accuſacions, as one that well apperceiued all ẏ euer was dooen or entended, to had ariſen and proceded of enuie.

Herode deſpiſed Chriſt and araied him in white, in mockage.

And Herod with his menne of warre deſpiſed him.

But thinking it ſufficient to deſpiſe him of whō he was deſpiſed, he clothed Jeſus in the waie of mockage in a white garmente (for that was thā the guiſe ⁊ manier of gooing of kinges ⁊ Emperours,) and ſo ſent him backe again to Pilate. This reproche had the Lord taken at Herodes handes, beeyng a prince of a groſſe witte and braine, and of his armed garde, beeyng lyke mē like maiſter, accordyng to the prouerbe. For emong men of ſuch a ſorte, a felowe that can goe or daunce on a rope, or els one that hath the feacte to plaie a iugleyng caſt, ſhall ſooner haue praiſe ⁊ thanke, then a ſincere preacher of the goſpel. For ſuch perſons haue no mynde ne wille, but either to haue pleaſure and delectacion ſhewed thē, or els to learne ſuch thynges as maie ſerue to the mainteinaunce of their tyrannie.

Herode diſcharged Chriſte and condemned him not.

B Yet notwithſtandyng in the meane time Herodes ciuilitee did cōdemne the wickedneſſe of the biſhops ⁊ the Scribes, and did quitte Jeſus alſo, ſeeing he condemned him not to death, beeing accuſed afore him, ⁊ makyng no aunſwer to the offenſes which wer laied to his charge.

And the ſame date Herod and Pilate wer made frendes together. ⁊c.

It was in the meane tyme a thyng highly to the contentaciō of Herode, that Pilate ſhewed him ſo much honour, as to ſende Jeſus vnto hym to haue a ſight of. Wherupon from ẏ time forewardes, amitee ⁊ frendeſhip grewe betwene Herode and Pilate, wheras before ther had been variaūce betwene them.

A wicked frendeſhyp it is that is made with the iniurie of the truth Euangelicall.

But a wicked ⁊ vngodly frendeſhip it is, ẏ is made by ẏ iniurie of ẏ truth Euangelical.

The texte.

And Pilate called together the high prieſtes and the rewlers, & the people, and ſaid
*Joh. xviii vnto them: *ye haue brought this man vnto me, as one that peruerteth the people.
And beholde, I examine hym before you and finde no faulte in this man of thoſe
thynges wherof ye accuſe hym: no nor yet Herode. For I ſent you vnto hym: and
*John. xix. loe, nothyng woorthie of death is dooen vnto hym. *I wyll therefore chaſten him,
and leat hym looce. For of neceſſitie, he muſt haue leat one looce vnto them at the
feaſt. *And al ẏ people cried at once, ſaiyng: Awai with him, & deliuer vs Barrabbas
*ma. xxvii Marke. xv (whiche for a certain inſurreccion made in the citie, and for a murther, was caſte in
prieſon.) Pilate ſpake again to them, willing to leat Ieſus looce. But they cryed,
ſaiyng: Crucifie him, Crucifie hym. He ſaied vnto them the third tyme: what eiuill
Actes. iii. hath he dooen? *I fynde no cauſe of death in hym. I will therefore chaſten him and
leat him goe. And thei cried with loude voices: requiring that he might be crucified.
And the voices of thē and of the high prieſtes, preuailled. And Pilate gaue ſentence,
that it ſhould be as thei required. And he leat looce vnto thē, him that for an inſurreccion
and murdre was caſt into priſon, whom thei had deſired: and he deliuered
to them Ieſus, to dooe with him what thei would.

And Pilate called together the high prieſtes, ⁊c

Pilate laboureth to haue Jeſus diſcharged.

Whā Pilate ſawe ẏ the prieſoner was ſent backe again frō Herode, ⁊ that his purpoſe had not come to ſuch effect as he had aſſaied to brig it, he begōne of a iudge to become a ſpokeſman for Jeſus: ⁊ calling together the Biſhops, the Scribes, ẏ chief men, ⁊ the cōmons that came at their tailles, he ſpake after this ſort to thē: Ye haue here of your own myndes brought this man before me, as one that withdraweth your people from the obedience of the Emperour and of your lawes: and I here in your preſence haue dooen what I can to boulte out the trueth of hym, with examining and aſking diuers queſtions of him: neither dooe I fynde hym culpable in any of theſe crymes which ye accuſe him of.

C

I examine him before you, and fynde no faulte in this man. &c, No ney yet Herode. &c.

The innocencie of Ieſus approued both by Pilate and Herode.

The ſelfſame thyng hath come to paſſe with Herode, the which can iudge better in theſe matiers then I, foraſmuch as he is a man ſkilled in your lawes. In cōſideraciō wherof alſo I did put ouer this matier to bee iudged and tryed in his courte: who, if he had found him guiltie, would not haue leat him eſcape. Now, becauſe he hath not foūd in him any offenſe woorthie of death, he beeing cōtented with a light puniſhement, hath no more but geuen ẏ man a mocke, as one veraily quitting hym from all daungier of death. Wherfore it is beſt, that we alſo folowe the equitee of Herode. I will chaſtiſe the man with ſome leſſer puniſhement then death, and ſo leat hym goe.

I will therfore chaſten hym, and let hym looce.

This did the Lord preſident, truſtyng ẏ the furious rage of the Iewes would aſſwage, whan thei had ſeen Ieſus putte to ſo many reproches, & ſo ſcourged. Whan Pilate could dooe no good this waie neither, but ſaw the madneſſe of the Iewes to bee the more ſette on fier therby: he deuiſed alſo an other caſt how to deliuer Ieſus. It was a cuſtome euerie yere once emongſt the Iewes, that the Lorde Preſident (becauſe of their high ſolemnitee of that feaſtful daie, whiche was than at hande) ſhould leat goe by his pardone and ſhould releaſſe vnto the Iewes one of their offendours, whō thei would aſke.

For of neceſſitee he muſte haue leat one looce vnto them at the feaſte.

D

Therfore ẏ Preſident preuenting their aſking, put it to their choice whether of the twoo thei would haue pardoned & releaſſed vnto thē: Ieſus, or els Barrabbas.

Barrabbas a greate robber and a ſedicious perſon.

This Barrabbas was a great robber, & a notable felowe by reaſō of his miſchieuous dedes, in that he had ſtiered vp a ſedicion in the citee, and had ſlain one of the touneſmen, & had for that offenſe been caſt into prieſon. And becauſe ẏ lieutenaunte right wel knewe him to bee a felowe, whō all the wholle citee hated, he truſted that it would haue come to paſſe, ẏ thei would ſooner haue ſuffred Ieſus to bee leat goe, who had dooē much good to many people, thē this man which was a diſtourber of ẏ publike peace and tranquillitee.

A waie with him, and deliuer vs Barrabbas.

The Iewes require Barrabbas a notorious mourdrer, to bee deliuered, & refuſe Ieſus.

But the biſhops and their adherentes wer in ſuch a rage, that thei deſired to haue Barrabbas releaſſed vnto thē, & Ieſus to be hanged vpon the croſſe: the whiche kynde of death, like as it was moſt grieuous becauſe of ẏ long peine, ſo was it accoumpted alſo moſt ſhamefull at that tyme. So ferfoorth did the Iewes leaue no kinde of cruelneſſe vnminiſtred to Ieſus.

God why he ſuffreed Chriſt to be ſo ſore deſpiſed of the Iewes.

But it pleaſed the wiſedome of God that Ieſus the fountaine and autour of all glorie, ſhould be had in ſo great contempt, that a ſedicious mourdreer ſhould bee preferred before hym, becauſe we ſhould not deſpaire if we at any time for ẏ name and doctrine of Chriſt, be deſpiſed of ſuche as loue this world.

Pilate ſpake againe to them. &c.

Pilate eftſons laboureth to deliuer Ieſus, and the thirde tyme.

Whan Pilate perceiued that he could dooe no good this waie neither: he moued them yet once again, prouyng if he could by any meanes mitigate their ſtomakes, & deliuer Ieſus being innocent. But thei beyng eftſones the more ſtiered to wrath, ſing ſtill this furious ſong: *Crucifie him, Crucifie him.*

But they cried, ſaying: Crucifie hym, crucifie him.

Yet did not Pilate ſo geue place to their clamour & cryyng neither: but attēpted the third time to pacifie thē, ſaiyng: I am a iudge, I haue no title at al againſt innocētes: neither can I put a mā to death, in whō I cā finde no crime death worthie. And what hath this man cōmitted or offēded why he ſhould die? I haue ſtreightly examined him, & no cauſe

can

A

And he ſaide to them the third time: what euill hath he doone?

And they cried with loude voices, requiring that he might bee crucified.

The Jewes woulde in no wiſe let Jeſus eſcape crucifying.

Jeſus condemned to death of Pilate at the requeſt of the Jewes.

can I finde in him why to bee puniſhed with death. If there bee any ſmall offenſe, I will thus muche dooe for your myndes ſakes: I will puniſhe him, and geue hym a ſharpe rebuke, and ſo leat hym goe. But thei frowardly ſtill made a ſtrieuing againſt this equitie of the iudge, not with prouffes, but with furious and mad outcries: requiring that Jeſus might be crucified, and Barrabas leat goe. And whan the preſident had aſſaied all poſſible waies & meanes, & perceiued yͭ thei cried out ſtill more and more, he called for water to waſhe his handes, and teſtifiyng the innocencie of Jeſus, & condemnyng the froward maliciouſneſſe of yͤ Jewes, he gaue ſentence of death againſt Jeſus: not after his own mynde, but after the wilfull arbitremente of the Jewes, who would nedes haue Jeſus put to death beeyng the autour of life & health: and he releaſſed vnto thē Barrabas a ſedicious mourdreer, whō thei preferred before Jeſus. And as for Jeſus he deliuered vnto them to dooe ſuche execucion vpon him, as themſelfes thoughte beſte.

The texte. Mat. xxvii Mark. xv. John. xix.

*Zach. xii. *Eſai. liiii Sapi. iii. *Oſe. x. Apo. vi.

And as they led hym awai, thei caught one Simon of Cyrene cummyng out of the fielde: and on hym laied thei the croſſe, that he might beare it after Ieſus. *And there folowed hym a great coumpaignie of people, and of weomen which bewailled and lamented him. But Ieſus turned backe vnto them, and ſaid: Ye daughters of Hieruſalem, wepe not for me, but wepe for your ſelfes and for your children. For behold, the daies wil come, in the which thei ſhal ſaie: *happie are the barain & the wombes that neuer bare, and the pappes which neuer gaue ſucke. *Than ſhall they begynne to ſaie to the mountaines: fall on vs, and to the hilles, couer vs. For if thei dooe this in a grene tree, what ſhalbee dooen in the drye?

B

And as they led him awaie, thei caught one Simon of Cirene. &c. and on him laied they the croſſe. &c.

Howe ſpitefully and cruelly the Jewes handled Jeſus.

The Jewes laie Chriſtes croſſe vpon Simon of Cyrene, and made him beare it, and why, and what it figured.

And there folowed him a great compaignie. &c whiche bewailled and lamented hym.

A greate multitude that folowed Chriſt to his death, lamented him.

Jeſus woulde not haue his death lamẽted, but wurſhipped.

But Jeſus turned backe. &c. ye daughters of Hieruſalẽ, weepe not for me. &c.

What perſones deathes are to bee lamented.

After that the Jewes had vſed all kynde of opprobriouſneſſe & vilanie agaiſt Jeſus, to ſatiſfie their hatered, thei clothed him again with his own garmentes, to the entente he ſhould the better bee knowen of the people: and brought hym foorth towardes the place of execucion, bearyng his owne croſſe himſelf as the manier there was. And as thei wer goyng thitherward, thei mette by chaũce with one Simon a man of Cyrene, as he was cummyng from his ferme. And vpon him, whether he would or would not, thei laied the Lordes croſſe, to the entente that Jeſus mighte goe before, and he beare his croſſe after him: not to the entent to ſpare Jeſus or to ſhew him any fauour: but yͭ thei might with the more ſpedie deſpeche, accompliſhe the thing that thei wente about. But in the meane tyme by Goddes prouidence there was a figure procured of the Church to bee afterwardes gathered of the Gentiles, whiche did willyngly enbrace the croſſe of Jeſus and folowed yͤ ſteppes of his fete. There folowed Jeſus alſo a great multitude of the people bothe men & weomen, whiche while the Prieſtes and Scribes reioiced, did on their partes make muche waillyng and lamentacion for the death of the innocente. For nothing els it was that thei beeing poore folkes and menne of peace coulde dooe, againſte the wieked conſpiracie of the greate men. But Jeſus, who would not haue his death to bee a thing of lamentacion, but of glorie: neither would haue it to be bewailled, but wurſhipped, (as the whiche he tooke vpon him willingly for the redempcion of all the wholle worlde:) willed them to refreine their vncomely lamenting, althoughe it proceded and came of a godly affeccion. Ye daughters of Hieruſalem (ſaieth he) bewaille not me, but bewaille your owne cauſe and your childrens: for the death of an innocente is not to bee lamented, but the confuſion of them is to bee lamented, who for their hainous wicked actes ſhall both here bee puniſhed with pieteous plagues and afflicciions: and afterwarde alſo bee adiudged to peines euerlaſting. For ſo miſerable diſtreſſe

and

and extremitee dooeth there hange ouer this region: that menne ſhall calle thoſe weomen happie, whiche neuer bare any children, and the woumbes happie whiche neuer brought foorth fruicte, and the pappes happie whiche neuer gaue ſucke. For the naturall kindeneſſe of the mothers is more grieued with their childrens troubles, then wyth their owne. Now thei reioice as though thei had dooen ſome noble greate acte: but than, whan the time of Goddes vengeaunce ſhall come, there ſhal ſo great feare of miſchiefes which be at hande, come in their mindes, that thei ſhall ſaie to the mountaines, ouerwhelme vs: & to the hilles, couer vs: for if thei dooe this in a grene tree, what ſhal be dooen in a drye and withered tree? By this derke ſentence the Lorde did teſtifie his incomparable innocencie, that he alone of all men was not corrupt with any rottenneſſe of vice, or of inordinate deſires: but altogether flouriſhyng, and continually buddyng with all kynde of vertues. That if their malice did ſhewe ſuche exaumple of cruelneſſe againſt a man altogether faultleſſe: what puniſhmente ought thei to haue whiche beeing wholly corrupted with naughtie affeccions, could by no meanes bee brought to any honeſtee?

A naturall mother is more grieued with her childrens troubles, then with her owne.

The grieuous extremities fallyng on the Iewes for Chriſtes death.

Chriſt compareth himſelfe to a grene tree.

C

For behold the dayes will come, in the which they ſhall ſaie: happie are the baren. &c.

Than ſhall they beginne to ſaie to the mountaines: fall on vs. &c.

For if they doe this in a grene tre, what ſhall be dooen in the drye?

And there wer twoo eiuill dooers led with him to bee ſlain. And after that they wer come to the place (whiche is called Caluarie) there they crucified him and the eiuill dooers, one on the righte hande, and the other on the lefte. Than ſaied Ieſus: father forgeue them, for thei wote not what thei dooe. *And thei parted his raimente, and caſt lottes. And the people ſtood and behelde. *And the rewlers mocked hym wyth them, ſaiyng: He ſaued other men, leat him ſaue hymſelfe, if he bee verai Chriſt the choſen of God.

The texte. Eſai. liii.

*Pſal. xxii

*Ma. xxvii Marke. xv

D

With this pompe did our prince and kyng goe foorth towardes his triumphe. There wer alſo led to execucion with him, twoo other offēdours, whiche wer condemned with him, but not for theſame matier. And this thing was alſo a matier procured by the Iewes, to yͤ entent thei might bring him in the more ſlaundre and infamie emonge the cōmon people, in that he was matched with ſuch coumpaignions. Ther was alſo pieked out therunto a place, whiche by reaſon of continuall execucion of offendours, was a place of a ſlaundreous name, and of mortall bloud ſpilling, named of the thing ſelfe, *Golgotha*, becauſe it was whyte with the ſkulles and bones of folkes that had been there putte to death. In ſuch a place than was Ieſus crucified in the middes betwixt twoo theues, as though he had been as diepe in, as thei, & partaker of their offenſe, foraſmuche as he was partaker of their puniſhmente. But whatſoeuer thyng the malice of the Iewes could deuiſe to the ſhame and reproche of the Lord Ieſus, all that did he turne to his own glorie and to our health. For he that being innocent dooeth of his own wille ſubmitte hymſelf to ſaue men: vnto yͤ more worldely ſhame that he humbleth himſelf, ſo muche the more glorie dooeth he deſerue bothe afore God and afore man alſo. Thus did it pleaſe the wiſedome of God, to yͤ ende he might by this ſo notable an exaũple, plucke downe our pryde, which deſire to haue laude and cōmendacion of men, yea for our eiuill dedes too. Now Ieſus beeyng on heighth, and lifted vp into that watche tower or beakon place, out of the which he would calle all thinges home vnto himſelf, willing to ſhewe a moſt perfeict exaumple of pacience incomparable: wheras beeyng innocente, and one that had ſo many waies dooen good, he had ſo many harmes and peines, ſo many kindes of open worldely ſhame, ſo many mockes and ſkornes

miniſtred

Two eiuill dooers led with Chriſt to be putte to deathe, and why.

Golgotha what place it was.

The place where Ieſus was crucified.

Our pride and ambiciouſneſſe howe it maie bee repreſſed.

And there were twoo eiuill dooers led with him to be ſlaine.

And after that they were come to the place whiche is called Caluarie. &c.

Than ſaied Ieſus: Father forgeue them, for they wotte not what they dooe.

ministred vnto him: where alſo hangyng on the croſſe (whiche thyng doeth make euẽ verai mourdrers to be pietied) thei gaue him ſuch bitter wordes of reuiling, as it wer more grieuous for a mã to abide, then to ſuffer death: yet is he ſo ferre from auengeing himſelfe, and ſo ferre from railing on them again, that he praied his father for theſame perſones, at whoſe handes he was vngoodly & ſhamefullye handled: Father (ſayeth he) forgeue them, for thei knowe not what thei dooe. This ſame verailye was that holy praier of our biſhop on the aultare of the croſſe, offering vp once for euer in ſacrifice the paſchal lambe, for the redempciõ and health of the whole world. Neither was his praier without condigne effect. For many of theſame perſones, which through ignoraunce wer doers in nailing ye lord on ye croſſe, whan thei afterward knew the trueth by meane of the Apoſtles preaching, profeſſed ye name of him that had been crucified. Howbeit the malice of the Phariſees alſo was not altogether without ignoraunce: but that was ſuche groſſe ignoraunce, as dooeth not deliuer ne diſcharge them from offenſe. For thei might haue lacked that ignoraunce and errour, if inordinate affecCions and deſires, whiche thei wer led by as bondſeruauntes, had not letted them. But euen emong theſe ſome there wer, which did of a like minde or zele perſecute the Lorde, as Paule did perſecute ye churche of God. Here if thou conſider (moſt ientill Theophilus) the moſte perfeict innocencie of Jeſus, the moſte great goodneſſe of theſame Jeſus towardes al creatures, the moſt high vertues of his minde, in which be- B yonde compariſon he excelled all others: And againe on the contrarie parte, if thou ſette before thine yies and behold the hatred, the railing, the reprocheſ, the guiles, the traines, the accuſacions and the kinde of death that the wickedneſſe of the Jewes putte hym vnto: & ſhouldeſt heare him vpon the verai croſſe in the middes of their reuiling wordes praying his father not to take vengeãce, but to forgeue the workers and dooers of ſo hainous a dede: ſhall not ſuche an one ſeme vnto thee to bee a verai ſhameleſſe perſone, which profeſſing himſelf a diſciple of Chriſt, wil goe about to bee reuenged of a ſinner, ſeeing he is a ſynner hymſelf, yea although he haue with a right great iniurie and diſpleaſure been occaſioned and prouoked therunto? Thã how ferre doe ſuch perſones vnnaturallye ſwerue from this exaumple of Chriſte, as for a light woorde of reproche will drawe their ſweordes, readie to thruſt it in their neighbours herte? How ferre alſo from this example of Chriſt are ſuche perſones, as not digeſting a taunting worde any thing ſtubbernely or proudly ſpokẽ againſt them, doe ſhake wholle cities, wholle kingdomes with peſtilent blouddie warres, and enforce wholle nacions to the wilfull effuſion and ſpillyng of one an others bloude. But leat not vs once moue our yies from this example: leat vs behold and folow our king Chriſt, ſubduing vpon the croſſe all the power of the tiranne Satan, and vanquiſhing all the puiſſaunce of this worlde, and trioumphing of all powers as many as auaunce themſelfes againſt ye trueth of the ghoſpell: whiche trueth it behoueth not any otherwiſe to geatte the victorie, ne anye otherwiſe to trioumphe, then vnder ye ſtandarde of her owne prince whiche is Chriſt. Leat vs behold our biſhop Chriſte with an effectuall ſacrifice pourgeing and putting awaie the ſinnes of all the worlde, of all nacions, and of all times bothe paſt and to come, and ſuffering puniſhemente in his owne bodie for all men: ſo that the thing whiche he freely offereth vnto vs, we wyll with ſincere

Jeſus praieth his father for his tormẽtours and crucifiers.

Father, forgeue them: for they wotte not what thei dooe.

Many that wer doers in nailing Chriſte on the croſſe, did by Chriſtes praier to his father ĩ conuert afterwarde.

The ignoraunce of the Phariſees was ſuche as could not deliuer thẽ frõ offenſe.

The example of Chriſtes pacience & charitee on the croſſe, is inough to perſwade all Chriſtians from deſire of auengement.

The victorye of Chriſt vpon the Croſſe.

The goodnes of Chriſte towardes mankind, if we will beleue.

feith

C

feith receiue and accept, as men acknowlaging our vnrighteouſnes, ⁊ enbracing his vnſpeakable goodneſſe towardes vs. Whither dooeſt thou turne thy face awai thou vnhappye ⁊ miſerable ſinner? Our lord crieth: *Father forgeue them*: and thou beeing fallen in deſpayre of thy ſelfe, dooeſt thou either addreſſe to hang thi ſelf as Iudas did, or els art thou an heaper of ſinnes vpō ſinnes? There is no cauſe why thou ſhouldeſt frō hencefurth feare the power of Satā: Chriſt hath gotten the victorie of hym, and to thy behouf hath he gotten that victorie. From an high vpon yͤ tree of the croſſe, where he maie be ſeen of all nacions, he louingly biddeth vs come vnto him. The three angles or armes of the croſſe, dooe a ferre of call louingly, aſwell vnto Aſia, and Europe, as alſo to Afrike, and biddeth them come to the partaking of euerlaſting health. Ieſus ferthermore hanged naked vpō the croſſe, becauſe he would not haue any thing of this worldes, foraſmuche as he was in executing an heauenly ſacrifice: teaching vs by a veraie right example of a true matier in dede, howe pure affeccions, and howe clere from the deſyre of all worldely thynges, Euangelicall biſhops ought to haue. In the meane tyme the ſouldiers that crucified hym (as though he ſhould not haue ariſen again) did caſt lottes, and did parte and deuide the lordes clothes emongſt thēſelfes. For this was in manier of a reward for their wicked ſeruice. It was Ieſus will ⁊ pleaſure, that this being as a ſpoylle taken from him, ſhould remaine with the ſouldiers: but with vs, beeyng profeſſours of his name, he would no poinct of any carnalitee of his to remaine, to the entent we ſhould now loue hym in ſpirite. So euen at this preſent daie alſo his clothes bee with vs, lyke as he dooeth daily hang vpon the croſſe to vs and for our behouf. D For al thynges of his, are ours: but theſame muſte bee according to the ſpirite. In this wyſe therefore the prieſtes, the Scribes, the Phariſees, and the chiefe of the people together with the ſouldiers whiche had dooen the execucion of crucifying Ieſus, doe ſkorne him hanging on the croſſe, as one being brought to confuſion, and as a man deſtitute of al helpe or hope: caſting him in the teeth, that whereas the reporte had gon that he had holpē many an one with his miracles, he was now not hable to ſaue himſelf. He hath ſaued others (ſaye thei) now leat him be a ſalueour to himſelf, at leaſt wiſe in caſe he be that ſame Chriſt that he hath boſted himſelf to be: and in caſe he be thatſame derely beloued ⁊ choſen ſonne of God, whom he hath in his talke auouched that he is. Such wordes as theſe, did the chief rewlers caſt out againſt him in hearing of yͤ people, that was wont to wondre at the miracles of Chriſt: to the entent thei might turne the mindes of the ſaid people awai frō him. Yea ⁊ farthermore thei doe by their wordes, droun ⁊ as thei thinke vtterly wipe awai from him al his autoritee euery whit of it, prouing ⁊ (as it wer) conuincing by the matier ſelf ⁊ caſe as it ſtood, that he was neither the Meſſias, neither the ſoonne of God, whom he had openly taken vpon hymſelfe to bee, excepte he would come downe from the croſſe. But the health and ſafegarde of the worlde did not conſiſte in coming downe: but in his continuing and throughlye enduryng to the ende. And theſame enduring to the end was of more weight and force with Ieſus, then the opprobrious and reuilyng woordes of the chief headmen.

Chriſtes hanging naked on the croſſe, what it teacheth vs.

The ſouldiers that crucifie Chriſt caſte lottes for his raimēt.

And thei parted his raiment, ⁊ caſt lottes.

Al Chriſtes thynges be ours, howbeit after the ſpirit ⁊ none otherwyſe.

And the people ſtode ⁊ beheld, ⁊ the rewlers mocked him with them.

Saying: he ſaued other, nowe leat hym ſaue himſelf.

The rewlers ⁊ the ſouldiers mocke Chriſt hāgyng on the croſſe, and why.

If he be very Chriſt the choſen of God.

Chriſt why he would not come down from the croſſe, to declare himſelf the ſōne of god thereby.

¶ The ſouldiers alſo mocked hym, and came and offred hym vineagre, and ſaide: If thou bee the kyng of Iewes, ſaue thy ſelf. ✱ And a ſuperſcripcion was written ouer him with letters of Greke, and Latin, and Hebrue: This is yͤ king of the Iewes. And

The texte. ✱ Mat. xxvii. Iohn. xix.

one

A one of the eiuyl dooers which wer hanged, railed on him, ſaying: If thou bee Chriſt, ſaue thy ſelfe and vs. But the other anſwered and rebuked him, ſaying: Feareſt thou not God, ſeyng thou art in theſame damnacion? We are righteouſlye puniſhed, for we receiue accordyng to our dedes, but this man hath doen nothing amiſſe. And he saied vnto Ieſus: Lorde remember me, whan thou comeſt into thy kingdome. And Ieſus ſaid vnto him: Veraily I ſaie vnto thee: to daie ſhalt thou be with me in paradiſe.

But the ſouldiers a groſſe kinde of men, and being partely ignorau nt of the Iewiſhe religion, and partely deſpiſers of it, ſkorned Ieſus becauſe it was reported that he had chalenged to be king ouer yͤ Iewes: moued thereunto doubtleſſe, by the exaumple of the chief of the Iewes naciõ. And theſame ſouldiers reaching vp vineagre vnto him in yͤ wai of mockage, ſayed: If thou bee thatſame kyng of the Iewes, ſhew thy power quickely, and deliuer thy ſelfe from this daũgier. But Ieſus in all the premiſſes ſhewed a moſte perfeicte exaumple of mildeneſſe and pacience, holding his peace at all theyr opprobrious woordes. There was alſo a ſuperſcripcion or poiſee written on the toppe of the croſſe, derectly ouer his heade, in Greke, in Latin, and Hebrue lettres, that it might the better be read of al nacions. This is the king of the Iewes. And this alſo was verailye thought and belieued to haue been dooen for a mocke. And yet was not all this enough neither. The one of the malefactours that hanged hard by Ieſus ſide, railed againſte hym from the croſſe that he hanged on, ſaying: If thou bee thatſame Chriſt the ſalueour of the worlde, nowe ſaue thy ſelf and vs alſo. But the other thefe hanging likewiſe on his croſſe, conſidering the meruaillous B great mekeneſſe of Ieſus, blamed and rebuked his felowe whiche ſuffered theſame peines of hãgyng that himſelf did (becauſe thei had both cõmitted one offenſe,) ſaying: Thou if thou haue in thee no reuerence towardes men, ne no ſhame of the worlde, at leaſtwiſe thou oughteſt to feare God, for ſpeakyng ſuche opprobrious woordes vpon one that muſt here die, eſpecially ſeing that thy ſelf doeſt ſuffer the ſame puniſhmente. Euen thatſame one thing alone oughte to haue ſtaighed and bridled thee from railing, although he were an eguall offendour with vs. Nowe a great diuerſitee there is betwene his caſe and ours. We ſuffer puniſhemente for our offenſes, he dieth an innocent: and double inhumanitee it is, to raile both vpon one that muſte die, and alſo vpon an innocent. This teſtimonie did the thefe on the croſſe geue vnto Ieſus, that his innocencie might on euery ſide bee teſtified. And theſame thefe immediatly turning himſelf to Ieſus, ſaide: Lorde remember me whan thou comeſt to thy kyngdome. A meruailous feith of this thefe, whiche whan he ſawe Ieſus hanging on the croſſe, and at the poincte of dying, himſelf alſo aſſured to die on theſame place: yet aſked health & ſaluaciõ of Ieſus, as of a king. Now Ieſus who was both dũme and deaf at al reuiling wordes, is not deaf nor dumme to a mã aſking help with aſſured feith and truſte in hym. I make thee ſure of this (ſayeth Chriſt,) this preſent daie ſhalt thou be with me in paradiſe: doubtleſſe promiſing hym to haue reſte and refreaſhing immediately as ſoone as this puniſhement that he was than ſuffering, were ouer paſte. Howe happie a thing it is to be euermore ioigned with Chriſt, who in al places and times saueth men, if Euangelicall feith be preſent.

The ſouldiers alſo mocked him, and offred hym vineagre.

And a ſuperſcripcion was written ouer him with lettres of Greke, & Latin, and Hebrue. &c.

A poiſee written ouer Ieſus head, in Latin, Greke, and Hebrue.

And one of the euill doers. &c. railed on him. &c.

One of the two theues that wer hãged with Chriſt, rayled on Chriſt, and the other wurſhipped hym.

But the other anſwered, and rebuked him, ſaying: Feareſt thou not God, ſeyng thou art in theſame damnaciõ. &c.

The innocencie of Chriſt teſtified by the thefe alſo vpon the croſſe.

And he ſaid vnto Ieſus: Lord remẽber me, whan thou comeſt into thy kyngdome.

The feith of the thefe hanging on the croſſe.

And Ieſus ſaid vnto hym: veraily I ſay vnto thee, to daie ſhalt thou bee with me in paradiſe.

Ieſus in al tymes and places ſaueth, where feith is.

¶ And it was about the ſixth hour. And there was darkeneſſe ouer al the yearth, vntill the ninth houre, and the ſunne was darkened. And the vaile of the tẽple did rent, euen throughe the middes. And whan Ieſus had cried with a loude voice, he ſaied: *Father into thy handes I commend my ſpirit. And whan he had this ſaide: he gaue vp the ghoſte. Whan the Centurion ſawe what had happened, he glorified God, ſay-

The texte. mat. xxvii. Mark. xv. *Pſal. xxxi

C

ing: Veraily, this was a righteous manne. And all the people that came together to that ſight, and ſawe the thynges whiche had happened, ſmote their breſtes and returned. And all his acquaintaunce, and the women that folowed him from Galilee, ſtoode a ferre of, beholdyng theſe thynges.

And nowe it was well nigh the ſixth houre of the daie, that is to ſaye, euen much about noonetide (for ſo dooe the Jewes rekon:) from this houre of noonetide, at whiche time of the daie the ſunne is woont to be moſt hoote and to ſhine moſte brighteſt of all: there came ſoodainlye a great darkeneſſe ouer all thatſame countrey about Hieruſalem, and ſo continued tyll the ninth houre, that is to ſaie, tyll three of the clocke after noone. For the ſunne deteſting and abhorryng ſuch great iniquitee of menne, dyd hide his face at ſuche time as he ſhould bee put to death, who was the lyght of the worlde. The yearth alſo did quake, ſtones brake a ſoondre, and euerye parte of nature trembled at ſo horrible a dede of crueltee. Ferthermore the vaille of the temple, whiche parted the inner holy place (whiche they called Sanctum ſanctorum) from the other part of the temple, rented quite a ſoondre in twoo partes, no mā ſtiering it: ſhewyng openly, that all ſhadowes with the ceremonies of the Jewes ſhould nowe ceaſſe, after that this ſacrifice was once accompliſhed, * whiche alone was ſufficiente to pourge and clenſe the ſynnes of all tymes bothe paſte and to come. But Jeſus, whan he had with a loude crye ſaide: *Father, I commende my ſpirite into thy handes*: yelded vp the ghoſte. So that it myght bee euidente to all menne, that he did not faincte as others are woont to doe, the ſtrength of their bodies by litel and litell conſuming awaie: but that byanby after a ſtrong ſhreche or crye, and after wordes diſtinctely pronounced, he willynglye, (as ye would ſaie,) and of his owne accorde, gaue vp the ghoſte. This thyng did the Centurion well apperceiue and marke, who purpoſely ſtoode hard by the croſſe, that no man ſhould take them down aliue from the tree. And of this mā alſo had Jeſus a teſtimonie of his innocencie, for he glorified God, that he had ſhewed ſo great power in him, and ſaid: Veraily this man was righteous: openly condemning the vnrighteouſneſſe of the Jewes. For whoſoeuer pronounceth him an innocente that is condemned, maketh hym an offendoure that hath condemned theſame. All the other coumpaignie of them, who (as the common guiſe is) had come to ſee the execucion (and in dede a great maignie mo then would els haue come, partely the fauour, and partly the hatred of Jeſus had drawen thither,) whan thei had ſeen the thinges which had there fortuned, returned home knocking their breſtes, partly for ſorow that a manne ſo innocente and a dooer of ſuche good dedes had been ſo vngoodly entreacted: and partely for feare of the ſtroke and vengeaunce of God, whiche thei knowyng themſelfes culpable in theyr owne conſcience, dyd of the ſtraunge tokens whiche they had ſeen, miſtruſte and deme to hang ouer them. For theſame manne whom in his lyfe tyme they had ſeen of lowe and poore degree, and a manne none other lyke but to bee contemned: theſame doe thei ſee euen at his dying houre a manne of great power, inſomuch that al the elementes of this worlde were ſhaken and diſordered out of their courſe at his death. Here eſtſones, O Theophilus, marke thou one other poincte: ye there was at all times more grace founde in the Gentiles, then in the Jewes: who toke vnto them the laude of deuocion towardes god, & of holy conuerſacion aboue al others. The Centurion glorifieth God: the Jewes dooe no more but feare his ſtroke, beeing made afearde with

thynges

A derkenes ouer all the yearth at the death of Chriſt at noone time, and continued three houres.

And it was about the ſixth houre. And there was a derkeneſſe ouer all the yearth, vntil the ninth houre.

An yearthquake at the death of Chriſt.

And the vaile of the temple did rent euen through the middes.

Sanctum ſanctorum.

The vaille of the temple rente at Chriſtes death, and what it ſignified.

* The onely one ſacrifice of chriſt on the croſſe, was enough for the ſinnes of all the worlde.

D

Whan the Centurion ſaw. &c. he glorified God. &c.

Chriſtes yeldyng vp the ghoſt of what ſorte it was.

The innocencie of Chriſt teſtified by the Centurion alſo.

And all the people that came together to that ſight. &c. ſmote their breſtes and returned.

The people that were preſent at the death of chriſt, knocked theyr breaſtes in acknowlaging of his innocencie.

More grace alwaies foūd in the Gentiles, thē in the Jewes.

A things of wondre, wheras with ſo many benefites thei could not poſſibly be wonne. Ferthermore, thei that wer of Jeſus kinred, or familiare with him in his life tyme, ſtoode a ferre of beeholding what was dooen, and durſt not for feare come nerer. Emongeſt theſe wer alſo the weomen, which for deſire and good wille to miniſtre thinges neceſſarie to him and to his diſciples, had folowed him from Galile, as witneſſes and beholders of thoſe thinges which wer dooen. And the ſame being now deſtitute of all hope of his deliueraunce from death, did nothing els but mourne and make lamentacion for him.

The obſtinate perſeuerence of the Jewes.

Chriſtes frendes & acquaintaunce ſtode a farre of & beheld his death.

The texte. Mat. xxvii Mark. xv. *John. xix.

¶ And behold, there was a man named Ioſeph, a counſaillour. And he was a good man and a iuſt, the ſame had not conſented to the counſail and dede of them, which was of Aramathia, a citee of the Iewes, which ſame alſo waited for the kingdom of God. *He went vnto Pilate, and begged the bodie of Ieſus, and tooke it down, and wrapped it in a linnen clothe, and laied it in a ſepulchre that was hewen in ſtone, wherin neuer man before had been laied.

And behold, there was a man named Joſeph, a counſailloure: And he was a good man and a iuſte. &c.

Being it therfore by many euident tokens aſſuredly well to be ſeen & knowen, that the lorde was vndoubtedly dead, leſt any man might find ſome poinct of cauillacion, either that he was not a verai naturall man in dede, or els that he was not verailу dead: behold, there cometh in a man of his owne free offre, by whom the lordes buriall might bee executed and accompliſhed: which buriall Jeſus pleaſure was ſhould be clenly and honourable. His life had been mild and low without bearing any port: his death had been a thing of much effect: his burial was magnificent: and his reſurreccion glorious. So than euen at the verai B houre, euen as God would, cometh in willingly of his own free offre, a certain man named Joſeph, borne in Aramathia a citee of Jewrie, a good man and a iuſt, & one of the noumbre of them that looked for the kingdome of God. This man, although he wer one of the chief men of that nacion (for he was a noble ſenatour, and a rewler) yet had he neuer conſented to the counſaill & dedes of the prieſtes, the Scribes, and the headmen of the people, although for feare of their power which hated Jeſus, he durſt not openly profeſſe or acknowlage the good wille & zele of his herte towardes Jeſus. For as yet thei had not geuen vnto them boldneſſe by the holy goſte, that all thinges deſpiſed, thei might haue the power openly to profeſſe the name of Jeſus. The other diſciples therfore being driuen awai for feare, onely Joſeph together with Nicodemus dareth take in hand the office of buriyng yͤ lorde: whether it wer becauſe the fauour of men towardes them that be good, dooeth after the death of the ſame encreaſe more and more: or els becauſe the ſaied Joſeph iudged the enuie of the Jewes againſt Jeſus to be nowe ſaciate with his death. Wherfore he cometh vnto Pilate, to whom he was a man well knowen by reaſon of his nobilitee, & aſked of him the bodie of Jeſus. But Pilate would not geue it him before he had perfect knowlage by the Centurion, that he was throughly dead. Than Joſeph tooke the bodie, and after it was taken downe from the croſſe, and enbaulmed all ouer with ſwete odoriferous ſauours: he wound it vp in a fyne ſhete, hauing in the meane tyme no hope at all of his reſurreccion, of the whiche Jeſus had briefly in fewe wordes geuen knowlage but a litell afore vnto his diſciples: but in ſuche wiſe had he dooen it, that thei theſame diſciples better remembred it, then beleued it. And becauſe thei had an opinion that Jeſus was a good man, and putte to death without a cauſe: thei thought to honour the remembraunce of hym with a magnificent buriall. Wherupon thei laied the corpſe in a

Jeſus woulde his buriall to be clenly & honourable.

Chriſtes life, death, buriall, and reſurreccion.

Joſeph of Aramathia that deſired to haue Chriſtes bodie, that he might burie it.

Joſeph of Aramathia and Nicodemus burie Jeſus.

He wente vnto Pilate and begged the bodye of Jeſus, and tooke it doune. &c.

Joſeph nor the diſciples thoughte not that Chriſte ſhoulde ariſe againe frō death.

Chriſte howe he was buried.

Jeſ. why he woulde be buried in a ſepulchre hewen out of a ſtone rocke

toumbe which ſtood in a gardine platte there by, hewē out of a wholle piece of rocke ſtone euen as it grewe, in the which there had been neuer any bodie buried before. Theſe thinges, wheras at that preſent thei ſemed to be doen by mere chaunce: wer yet altogether dooen by the prouidence and ordinaunce of God, that the Jewes might not querell or make any cauillacions, that the toumbe hauing an hole made in it, the bodie had been taken awai or chaunged. C

The texte. *ma. xxvii Luke. viii

¶And that daie was the preparing of the Sabboth, and the Sabboth drewe on. *The weomen that folowed after, whiche had come with him from Galilee, behelde the ſepulchre, and howe his bodie was laied. And they returned and prepared ſwete odours and oyntmentes: but reſted on the Sabboth daie, according to the commaundemente.

Paraſceue the daie of preparacion, or the eaue of the high Sabboth.

And that daie was the preparing of the Sabboth, &c.

The weomen, &c. beheld the ſepulchre, and howe his bodie was laied.

The weomen that hadde come with Jeſus from Galilee folowed him alſo to his buriall, and why.

And they returned, & prepared ſwete odours and oinctementes.

Nicodemus enoincted the bodie of Jeſus with myrrhe, before hys buriall.

Whan theſe thinges wer in dooing, it was the daie of preparacion, that is to ſaie, the eaue of that high Sabboth: and it was called with them, Paraſceue, beecauſe that vpon that daie thei prepaired all thinges which wer neceſſarie to the ſolemne keping of the Sabboth daie, that ſhould be on the morowe, to the entent thei might not bee compelled by doing of any bodily labour, to breake the reſting tyme of the Sabboth daie. Now the weomen which had aferre of looked vpon Jeſus on the croſſe, folowed him to his buriall, beecauſe thei woulde not bee ignoraunt where the bodie of Jeſus was laied: and in what place, or with what maner of ordreing it was laied: to the end that thei might know it whan thei ſhoulde come to it again. Theſe thinges beeing diligently viewed & marked, thei returne home again & prepaire ſpieces, odours, and oinctmentes, wherewith thei might afterward dreſſe the bodie of the lord, although it had been now alreadie ſo ſo, as it might be, enoincted ouer with myrrhe by Nicodemus. D But the godly deuocion of the weomen, minded to putte ſome other more precious thing to the lordes corpſe. But the lord therfore had before ſuffered an Alabaſtre of precious oinctment to be poured vpon him, becauſe he woulde not tarie for theſe weomens ſwete oinctmentes now at this time, whoſe deuout diligēce neuertheleſſe auailled to confirme the belief of his reſurreccion. For whan thei ſeke him as dead to bee enbaulmed & ſpiced: thei haue due knowlage that he is aliue. Nowe after the ſunne ſette of the ſame daie, vntill the euening of the next daie folowing, thei had reſted according to the preſcripcion of the lawe: becauſe it was not ſtanding with goddes precept, that thei ſhould doe any bodili labour on the Sabboth daie. Than after the ſunne was ſet, thei finiſhed that thei had begonne before, in preparing of the ſwete ſauours & ſpices. At ẏ ſelfe ſame time alſo ẏ lord kept his ſabboth, reſting in his graue, after ẏ he had before on the ſaied daie of preparacion executed & accompliſhed the worke of our redempcion: becauſe we ſhould vnderſtand ẏ mankind was reſtored by the ſame man, by whom it had been created. He finiſhed the making of the world on ẏ ſixth daie, and on the ſeuēth daie he reſted from his worke: the ſame lord finiſhed ẏ redempcion of ẏ world on the ſixth daie, (which is ẏ paraſceue daie,) & reſted in the graue. He reſted from working, (as touching his humain bodie,) vntil ẏ eight dai did ſhine, ẏ which eight daie ẏ Jewes know not, but the chriſtians doe wurſhip. The eight daie is the daie of immortalitee: in the which, reſt and werineſſe, woorke and idleneſſe, ſhall not by courſe entrechaungeably the one ſuccede the other, but thei ſhall bee in euerlaſting gladneſſe: neither ſhall the daie folowe the night, and the night the daie again by courſe, but continuall and euerlaſting light ſhall ſhine to the yies of the godly.

The weomen reſted on the Sabboth from enbaulming Chriſtes body in the Sepulchre.

But reſted on the Sabboth daie, according to the commaundemente.

Chriſt alſo reſted the Sabboth daie in the Sepulchre.

Chriſt reſted vntill the eight daie.

The eight day emong the Chriſtians.

¶The

The.xxiiii.Chapter.

A

The texte. ma.xxviii. Mark.xvi. Iohn.xx.

But vpon the firſt daie of the Sabbothes, verai early in the morning, thei came vnto the ſepulchre, and brought the ſwete odours whiche thei had prepaired, and other weomen with them. And thei founde the ſtone rolled awaie from the ſepulchre: and thei went in, but thei found not the bodie of the lord Ieſus. And it happened as thei wer amaſed therat, beholde two men ſtood by them in ſhyning garmentes. And as thei wer afraied, and boughed down their faces to the yearth, thei ſaied vnto them: Why ſeke ye the liuing emong the dead? He is not here, but is ariſen. * Remembre howe he ſpake vnto you, whan he was yet in Galilee: ſaying, that the ſonne of man muſt be deliuered into the handes of ſinfull men, and be crucified, and the third daie ariſe again.

*Luke.ix.

But vpon the firſte daie of the Sabbothes verai earely in the morning, they came vnto the ſepulchre, &c.

That the ſely weomē reſted from doing any worke, was a thing geuen to the ſolemnitee of the Sabboth. But aſſone as it was lawfull to returne again to working, the diligence of the weomē beſtowed the time in watching after ſunne ſette about a deuout piece of worke, but yet a worke that as thā neded not. For on the daie, that was firſt & next of al folowing after the Sabboth, that is to ſaie, on yͤ eight daie, whan all the Sabboth daie was fully ended: euē verai erely in the firſt breake of daie, thei make haſte vnto the graue, carrying with them the ſpices & ſwete ſauours which thei had purpoſely prepared: certes, to beſtowe thiſſame as the laſte poinct of honour that euer thei ſhould ſhew vnto him being nowe dead, whom thei had tenderly loued while he was aliue, wheras yet neuertheleſſe, thei had no truſte nor hope that euer he ſhould ariſe again to life. Now was the mouth

B

And they founde the ſtone rolled away from the ſepulchre.

of the ſepulchre ſtopped & ſhutte faſte vp with a mightie bigge ſtone, ſuch an one as might vneath bee remoued awaie of a good maignie of men. There was alſo a ſeale ſet thereon, and that was a thing prouided & dooen by the Phariſees and the Scribes, leſt ſome felow might priuely haue ſtolen awai the dead bodie, and ſo ſprede abrod an vntrue rumour that he was ariſen to life again, in that he could no where bee found. There wer kepers moreouer ſette there, of the lord lieutenaũtes men. Then the weomen while thei carefully looke round about howe the ſtone might be rolled aſide, thei ſee it ſoodainly remoued awaie, & a waie to come to the ſepulchre lying wide open for them. Thei tooke hertes to them to entre in, deuocion and loue towardes God had geuē them boldeneſſe, euen weomen as thei wer.

And they wente in, but they founde not the bodie of the lorde Jeſus.

The weomen entre into the ſepulchre of Jeſus, and finde not his bodie there.

Whan thei wer entred in, thei fynd not the bodie of the lord Jeſus there. Whan this matier had ſore diſmaied them, and in manier killed their verai heartes, beecauſe that whan the ſtone was remoued, thei had conceiued a verai good hope: and yet on the other ſide again thei wer in a great meruaill, how it was poſſible that the graue ſhould be emptie, whiche thei had but euen byanby afore ſeen ſhutte & ſealed vp: ſodainly there ſtand hard by them two Aungels, in fourme and likeneſſe of two young men, with gladſome and frendly countenaunce, and their garmentes glittering in manier of clere brightneſſe or lightning.

And it happened as they were amazed therat, beholde twoo men ſtode by them in ſhinynge garmētes. &c.

Two Aungels are in the ſepulchre of Chriſt like two young men, and tell the weomen that Chriſt is ariſen.

Thiſſame verai likeneſſe & ſight of the Aungels, had been an open ſemblaunt of the trioumphe of an ariſing again to life. And whan yͤ weomen being throughly afraied with this ſtraunge ſight, caſt their countenaunce and yies down vpon the ground, and durſt not looke ſtreight vpon the maieſtee of the viſion, being a thing aboue the reache of mannes nature: the ſaid Aungels with milde and amiable ſpeaking vnto them, dooe eaſe and recoumfort their hertes being aſtonned with that ſodain feare. O ye weomen (ſaie

C

Why ſeke ye the liuing emong the dead? he is not here, but is ariſen.

Remembre howe he ſpake vnto you whan he was yet in Galilee, &c. & the third daie ariſe againe.

the Aungels) why doe ye ſeke him in the graues of the dead, which is a liueſman? In dede here was he laied whan he was dead: but now forasmuch as he is reuiued again, he is not in graue, where the dead doe reſt, but he is ariſen again from death to life, & walketh a liueſman emong the liuing. He had by his owne woordes foreſhewed that die he ſhould: he had foreſhewed the time & alſo the kinde of his death: but he alſo euen than foreſhewed, yͭ he would on the third daie returne to life again. Ye belieue him to be dead, becauſe ye ſawe it: belieue ye alſo yͭ he is ariſen again to life. For he will not in this poinct deceiue you, which on the other part told you trueth. Hath ſorow & trouble of mind made you to forgeat all thinges that he tolde you of aforehand? Leat it come to your remembraunce again, how that of al theſe thinges which haue now been doen, he leaſt not any one poinct vnſpokē of, or vntold aforehand whan he was yet in Galilee. For he tolde you afore, yͭ it was ſo decreed by the wiſedom & ordeinaunce of his father, that for yͤ redempcion of mankind, the ſonne of man ſhould be deliuered into the handes of ſinners, & that he ſhould be accuſed, he ſhould be beaten, & he ſhould be ſet foorth to receiue all kyndes of mocking & ſkorning, and finally yͭ being hoighced vp vpon the croſſe, he ſhould be put to death: but yet yͭ he the ſame man ſhould on the thirde daie, returne to life again. Calle ye the time well vnto your knowlage. He was taken downe from the croſſe wel towardes yͤ eauentide of the preparacion daie, & laied here in thiſſame graue. That daie is rekoned for the firſte daie from hys death. All the wholle Sabboth daie he reſted in his ſepulchre. Nowe is this the daie ſpring of the third daie, whiche third daie, himſelf aryſing together with the ſame, hath willed to bee gladſome and proſperous to all the wholle worlde. And after theſe woordes ſpoken, the Aungels baniſhed awai from their ſight.

Jeſus beyng yet in Galilee forſhewed all thinges that ſhould happen vnto him.

The three daies of Chriſtes lyng in the ſepulchre howe they are rekened.

D

The texte. mat. xxviii. marke. xvi.

¶And thei remembred his woordes, and returned from the ſepulchre, and tolde al theſe thinges vnto thoſe eleuen, and to all the remnaunt. It was Marie Magdalen, and Ioanna, and Marie Iacobi, and other that wer with them, whiche tolde theſe thinges vnto the Apoſtles. And their wordes ſemed vnto them feigned thinges, neither belieued thei them. Than aroſe Petre and ranne vnto the ſepulchre, and looked in, and ſaw the linnen clothes laied by themſelfes, and departed wondreing in himſelf at that which had happened.

And they remembred his wordes, & returned from the ſepulchre, and tolde all theſe thinges vnto the eleuen, and to all the remnaunte.

The weomen that had been at the ſepulchre make reporte of Chriſtes reſurreccion to the Apoſtles & diſciples

The firſt newes of Chriſtes ariſing frō death, why it was opened by weomen.

Than the weomen through the Aungels bringing them in remembraunce, doe call to memorie the lord Jeſus woordes, by the which he had told aforehand vnto his diſciples, aſwell his death as alſo his reſurreccion. Wherupon leauing the monumēt, thei make haſt to the eleuen Apoſtles, & the other diſciples, who for feare of the Jewes laie in ſecrete places, here ſome & there ſome, gathered together, and had euē themſelfes too, forgotten in manier al thinges yͭ Jeſus had told them, and wer now in manier in deſpaire: & to them doe the weomen bryng newes, what thei had ſeen, & what thei had heard of the Aungels. The firſt womā Eue, being deceiued by yͤ ſerpent, allured hir houſband Adam to doe amiſſe: theſe deuout weomen beeing taught by yͤ Aungels, doe moue & exhort men to promptneſſe of belieuing. Therfore becauſe the womē kind ſhould not euermore without any end continue in ſlaundre & obloquie for death that had iſſued out of them into men: the moſt gladſome tydinges of life reſtored again, doeth therhēce procede, from whence the occaſion of death hath firſt iſſued. Now the women which brought the firſt newes of the premiſſes vnto the Apoſtles, wer Marie Magdalene the ſiſtur of Lazarus, Joanna the wife of Chuſa, Herodes

A rodes Agent and factour, Marie the mother of James the younger, which was alſo called the ſiſtur of Marie the lordes mother, & many other weomen, which in cõpaignie of theſe wer woont to goe with Jeſus whereuer he wẽt. But for the vncredible matier that thei brought newes of, the weomẽ being eſtemed to be veſſels ſomewhat fraill, foũd no ſuch regard as to be credited emõg the Apoſtles: whom the lord for ſuch conſideracion ſuffered to be the ſlacker to belieue, that the aſſured trueth of his reſurreccion, might by the mo euident proufes & tokens be confirmed. Therfore what the ſaied weomen reported of ſodain ſeeing of the Aungels, of the ſtone in a moment remoued from the mouth of ẏ ſepulchre, ſemed to ẏ Apoſtles & diſciples to be ſome poincte of dotage, ſuch as reigneth in weomen, becauſe that this ſexe of woman kind (hauing the conceipte of their imaginacion ſomewhat infected & corrupted through the weakeneſſe of reaſon & of good iudgement in them,) dooe many times belieue themſelfes to ſee that thei ſee not, & to heare that thei heare not. And although thei did not beelieue it to bee a matier of trueth, that the weomen reported: yet did their earneſt affirming of it, and ſtanding therein, thus muche auaille, that Petre ariſing from the place where he ſate, ranne furth to the monument: & putting his head in, & looking afore him, he findeth not the bodie, but the pieces of linen in which the bodie of Jeſus had been wound vp, he ſeeth lying there aſide in a place by them ſelfes. And yet not ſo neither did he belieue that the lord was ariſen again from death, to life (ſo diepe forgeatfulneſſe had there taken him, of ẏ thinges which Jeſus had ſaied:) but awai he went from ẏ ſepulchre merueilling with himſelf what had befallen, &
B doubting whether any bodie had taken awaie the bodie out of the monument, and caſting many ſundrie thinges in his minde, by whom, or of what entent and purpoſe that ſame poinct had been dooen, that the bodie taken awaie, he ſawe the linen pieces leaft behinde, as thinges laiſurely taken of from the bodie, which could not without ſome buiſineſſe haue been plucked of: & for that he ſaw the ſame linen pieces not caſt about at aduenture here one and there one: but handeſomely laied vp in their place and ordre, the kerchief wherwith the head and face of Jeſus had been couered, being laied by it ſelf aparte from the reſte.

The weomen that ſought Chriſt in the ſepulchre who they were.

And theyr wordes ſeemed vnto them feigned thinges, neither beleued they them.

The Apoſtles woulde not beleue the weomẽ tellyng that Chriſt was ariſen frõ death.

Chriſt why he ſuffered his Apoſtles to bee ſomewhat ſlacke of beliefe concerning his reſurreccion.

Than aroſe Peter, and ranne to the ſepulchre, & looked in, and ſawe the linen clothes. &c.

Petre renneth to the ſepulchre to ſee if Chriſt were ariſen.

And departed wondryng in himſelfe at that which had happened.

Petre ſcarcely beleued that Chriſt was ariſen though he ſaw his ſepulchre without his bodie. &c.

The texte. Mark. xvi.

¶ And behold, two of them went that ſame daie to a toune called Emaus, which was from Hieruſalem about three ſcore furlonges, and thei talked together of all theſe thinges that had happened. And it chaunced, that while thei communed together, and reaſoned, Ieſus himſelf drew nere and went with them. But their yies wer holden, that thei ſhoulde not knowe him. And he ſaied vnto them: what manier of communicacions are theſe that ye haue one to an other, as ye walke, and are ſad: And the one of them (whoſe name was Cleophas) aunſwered and ſaied vnto him: Art thou onely a ſtraungier in Hieruſalem, and haſt not knowen the thinges which haue chaunced there in theſe daies? He ſaied vnto thẽ: what thinges? And thei ſaied vnto him: of Ieſus of Nazareth which was a ✱ Prophete, mightie in dede and woord before God, and all the people, and how the high prieſtes, and our rewlers deliuered him to be condemned to death, and haue crucified him. But we truſted that it had been he whiche ſhoulde haue redemed Iſraell. And as touching all theſe thinges, to daie is euen the thirde daie, that thei wer dooen. ✱ Yea, and certain weomen alſo of our compaignie made vs aſtouned, which came erely vnto the ſepulchre, and found not his bodie: and came, ſaying that thei had ſeen a viſion of Aungels, whiche ſaied that he was aliue. And certain of them, whiche wer with vs, went to the ſepulchre, and found it euen ſo as the weomen had ſaied, but him thei ſaw not.

✱ Mat. xxi. John. vii.

✱ John. xx.

And ſo it befell, that euen the verai ſame daie, two of the diſciples vnto whom ẏ newes had tofore been reported of the ſepulchre of Jeſus,

howe it

C

And behold two of thē went that ſame daie to a toune called Emaus, ⁊c.

how it was found void without the bodie in it,(although there had no credence been geuen to their wordes),the ſaied two diſciples leauing ẏ citee of Jeruſalem wente vnto a toune called Emaus. This Emaus is diſtaunt from Jeruſalē, the mountenaunce of three ſcore furlonges (of which eight goe to a mile,ſo that it was from Jeruſalem to Emaus,ſeuen miles ⁊ one half mile after that rekoning.)

The citie of Emaus howe fer it was from Hieruſalē.

And in their going on the waie,thei talked together of many ſondry matiers, as men commonly vſe to dooe, namely whan any ſorowe or penſifeneſſe is in their hertes. For thei wer men greatly diſmaied and caſt in heauineſſe with the lordes death, ⁊ wer euen now in a manier at the verai poinct of deſperacion,and had caſte awaie all hope. But as for their talking was altogether about Jeſus,and about al the thinges which thei had ſeen,and whiche thei had heard in theſe latter daies afore going.

And they talked together, of all theſe thinges that had happened.

For thei had borne a great loue towardes him,as one that was a notable man and full of beneficiall goodneſſe. And albeit that ſame gaie royall hope of reſtoring the kingdom of Iſraell, was out of their mindes almoſt clene forgotten:yet had thei a delite with mutual talking the one with ẏ other, to renewe the memorie of him, euē dead as he was. For their myndes being altogether vnquiet ⁊ troubled, a certain kinde of ſloumbre(as ye would ſaie)had creped vpon them,ſo that(as it wer in a ſlepe)thei beare a loue towardes him, whom thei could not forgeat.

Jeſus ſodainely draweth nere and goeth with the two diſciples that went to Emaus from Hieruſalem.

And it chaunced that while they communed together,and reaſoned: Jeſus himſelfe drewe nere and went with them.

At laſt as thei wer deuiſing ⁊ telling betwene thēſelfes many thinges of Jeſus, ⁊ talking many matiers of him to and fro, the one to the other:behold,he was euen perſonally preſent there with them,that thei talked of. For Jeſus,who tofore had promiſed that he would be in the middes betwene them,whereſoeuer he ſhould finde any two perſones talking together of him, did at that tyme euen after the corporall preſence of his bodie alſo,ſhew the thing which in ſpirite he neuer ceaſſeth to doe.

D

Jeſus was not knowen to the two diſciples that wēt to Emaus ⁊ howe it happened.

So that he ioygned himſelf in compaignie with thē as a waifaring man, ⁊ offered himſelf to kepe thē compaignie on the waie, but it was in a likeneſſe to thē vnknowen:not that he had any other bodie then the verai ſame which he had before his death,but for that(becauſe it pleaſed Jeſus ſo to haue it,)their yie ſight had ſuche an impediment, for the time,that thei could not know him, though thei ſaw him corporally.

But theyr eyes were holden that they ſhould not knowe hym.

Happie are they that talke alwaies ⁊ ſerche of Jeſus.

Happie is that compaignie and bleſſed of Goddes hand,as often as two perſones haue none other talke, ne make none other ſerching out,but of Jeſus. Happie are thei that euer thei wer borne, to whom Jeſus vouchſalueth to ioygne himſelfe as a mate or a compaignion.

As Chriſt hath a fanſie to be emonge ſuche as talke of hym:ſo hath Satan to bee emonge his diſciples.

And as the Lorde Jeſus hath a good fanſie to bee preſent with ſuche as talke of him:ſo dooeth Satan reioyce to bee preſente emong them which vſe ſuche communicacions together emong themſelfes,as maie corrupte honeſt behaueour:as for exaumple,of leacherie,of falſehood, of auengeing,of pride, of gaines and lucre, and of the ſlaundre of the neighbour.

Jeſus why he aſked the two diſciples what opinion they had of him.

And he ſaid vnto theme what manier of communicacions are theſe that ye haue one to another as ye walke,and are ſadde.

But for beecauſe theſe two men dyd ſo burne in the loue of Jeſus,that by reaſon of humain frailtee thei doubted of his promiſes: the Lorde for a litell ſeaſon deceiuing their yie ſighte,ſearcheth out what opinion thei had of him:not for that any thyng was to hym vnknowen, but beecauſe he woulde remedie their vnbelief, for the better confirming of our feith. He therefore ſaieth:what talke is all thiſſame that ye two haue betwene you,on the waie as ye goe,your countenaunce and moode ſhewing all the while a ſorowe and heauineſſe of hearte? For euen this thyng alſo dooeth commonly aſſwage ſorowe, if we

If we maie fortune to haue any bodie, into whoſe lappe we maie poure out the thing that grieueth vs. Yea and this one proprietee ferthermore hath mannes affeccion: that if a thing be to ones verai high contentacion and delite, he thinketh the ſame to bee vnknowen to no man, & that euerie bodie hath a ſpeciall care and regarde thereof. Muche after the rate of this affeccion dooeth the one of the diſciples aunſwere, whoſe name was Cleophas: It is (ſaieth he) a thing verai well knowen to all men as many as inhabite or liue at Ieruſalem: & ſeeing that thou comeſt out of that citee aſwel as we, how can it be poſſible that thou alone (as it wer ſome new come ſtraũger,) ſhouldeſt be ignoraũt of theſe thinges which haue been doen there now in theſe laſt daies, and which no man aliue but that he knoweth thẽ? Than Ieſus, as one coueting to learne, where in verai dede he was come to teache, aunſwered: What thinges are theſe ye ſpeake of? Thei plainly mening good feith, vp and declare at large vnto Ieſus the ſũme of all the wholle matier, as to a ſtraungier, and one that was ignoraunte of all that had been doen: frankely making opẽ confeſſion, how ferre thei wer from hauing as yet any opinion of Ieſus, woorthie for his woorthineſſe: and howe thei had clene caſt awai al hope, in a manier, of his ariſing again from death to life. We wer talking (ſaie thei) & telling the ſtorie of one Ieſus of Nazareth which was an excellent man, & a Prophete, mightie both in woorde and dede, not onely afore God to whom he was verai dere beloued, but alſo emong all the people vniuerſall, with whom he had by his miracles and doctrine, and benefites, purchaſed and gotten moſte high autoritee. The high prieſtes and the rewlers of our people purſued him to death, before the lieutenaunt, and in concluſion nailled him on the croſſe. Nowe we had conceiued a certain marueilous hope of him, that he ſhould haue redemed the people of Iſraell: as men beeing vtterly in belief, that he had been the Meſſias which was long agon promiſed by the Prophetes. But his deathe whiche was both vndoubtedly true, and alſo full of open worldly ſhame, hath taken awaie this hope from vs. Yea and there had no ſmall hope been putte in our heades, that it would ſo come to paſſe, that he would after three daies haue returned again to life: but wheras he was condemned, crucified, & buried, this verai preſent daie, is the third daie ſence all theſe thinges fortuned to be doen: & yet doe not we ſee any whit the more of aſſured hope, ſauing that certain weomen of the fraternitee of hys diſciples, haue by the reporting of certain ſtraunge newes, ſuche as neuer was hearde of, made vs yea more aſtouned then we wer afore. For where theſe ſame weomen went furth before ſunryſing to the ſepulchre, thei ſaie plainly thei found not the bodie there: and affirme moreouer that certain Aungels appered vnto them, and ſaied that he is aliue. And whan no man gaue credite to their report, certain of our coumpaignie went alſo to the graue, to proue whether the fonde weomens tale had any trueth in it. And as concerning the graue ſelf, thei founde the matier to goe euen ſo as the weomen had made relacion. For thei found it open and emptie: the pieces of linnen alſo, and the other thinges which the corpſe had caſt of, thei found within the graue laied vp together in one of yͤ corners. But as for himſelf thei foũd him not any where at all.

And the one of thẽ, &c. ſaide vnto hym: Art thou onely a ſtraungier in Hieruſalem, and haſte not knowen the thinges which haue chaunced there in theſe daies?

Cleophas was one of the twoo diſciples that was goyng to Emaus.

Of Ieſus of Nazareth, which was a Prophete, mightie in dede and worde beefore God and all the people. &c.

The twoo diſciples declare theyr opinion of Ieſus, cõcernyng his death and reſurreccion.

B

Yea and certaine weomen alſo of oure compaignie made vs aſtouned, which came erely vnto the ſepulchre. &c.

The texte. *Mat. xvi. Mark. viii *Gene. iii. *Eſai. liii.

And he ſaied vnto them: O fooles & ſlowe of hert to beleue all that the prophetes haue ſpoken. *Ought not Chriſte to haue ſuffered theſe thinges, and to entre into his glorie? And he beegan at *Moſes, and all the *Prophetes, and interpreted vnto them in all ſcriptures whiche wer writtẽ of him. And thei drew nigh vnto the toun, which thei went vnto. And he made as though he would haue gon ferther. And thei conſtreigned him, ſaying: abide with vs, for it draweth towardes night, and the daie is ferre paſſed. And he went in to tarie with them.

C

Whan theſe two diſciples had by this tale telling, ſimply declared how greatly thei wauered in their myndes, and howe litell hope thei wer in of the lordes promeſſes: than Jeſus, in dede doeth not yet ſuffre himſelf to be knowẽ, but like ſome one of Jeſus diſciples better enfourmed ⁊ enſtructed in the matier, chideth their dulneſſe of capacitee, and rebuketh their vnbelief. O ye hard witted felowes (ſaieth he) vnapt to be taught to the vnderſtanding of ſcriptures, and of an hard hert and ſlowe to belieue ſo many holy ſayinges of the Prophetes, whiche thei haue written of Chriſt. Why doe thinges now appere ſtraunge vnto you, when thei be wrought and doen alreadie, ſeeing that the prophecies of the Prophetes, did ſo many hundred yeres paſt tell aforehand, that thei ſhould afterward bee doen? Why doe ye not conferre ⁊ compare their foretellinges with the thinges that haue now been wrought and executed? Doe not the ſcriptures, which haue by the inſpiracion of God been written, teache, how that it ſo pleaſed the prouidence of God that Chriſt ſhould ſuffre theſe thinges which he hath ſuffered, ⁊ ſhould after ſuch ſort by an vncouthe conueighaunce reſtore life by meane of death, and ſhoulde by meane of the croſſe recouer his kingdome, and through open ſhame of the worlde ſhoulde entre into his glorie? This world hath it glorie, but it is neither true glorie in dede, nor yet perpetuall to endure for euer. And ſuche perſones as acquire and geat the ſame, thei geat it by vain petigrues, titles, richeſſe, bounteous geuing, ſtately porte, ruffleing in the worlde, yea and many times thei geat it from men whether thei will or no by extorte power. But Chriſte ſhall by ferre vnlike waies and meanes recouer ⁊ winne vnto him emong men, his own glorie that he had before the creacion of the worlde: becauſe he will ſhew vnto all mortall men, by what pathwai thei ought ſtoutely to breake a paſſage vnto true glorie that ſhall neuer dye nor decaie. Where Moſes hath of this matier taughte ſo many leſſons, where the prophetes haue foretolde ſo many thinges: are ye yet ſtill of ſo groſſe a mind and vnderſtanding, that ye looke for your Meſſias to be ſome captaine which ſhall vſurpe vnto himſelf the kingdome of the world, ⁊ entre the poſſeſſion therof, with chariottes, horſes, elephãtes, wilde aſſes, armed hoſtes of men, with gunnes, croſſebowes, ingiens fyer, ſweord, and bloud? Doe ye not yet feele the ſcripture to be ſpirituall, and the power of Meſſias not to conſiſt in gariſons or fortreſſes, by meanes of which the princes of this world doe either geat into their handes, or els enlarge their temporall kingdomes: but contrariewiſe to conſiſt in vertue and power celeſtial? Why doe ye not rather ſerche and trie out the ſcriptures, which haue alreadie foreſhewed many thinges of Chriſt, and conferre the ſame with thoſe thinges which Chriſte foreſhewed of himſelf vnto his diſciples, and the whiche haue come to effecte according as he had foreſhewed them? By that meanes it ſhall come to paſſe, that neither any thing of all theſe matiers whiche haue of late beefallen, ſhall ſeme vncouthe or ſtraunge: and alſo that of the thinges which he promiſed ſhoulde afterward come, there ſhall bee no matier that ye will conceiue miſtruſt of. After that the Lorde had with this litell fitte of chiding made them more earneſt to geue better hede

and eare

Jeſus rebuketh the vnbeliefe of the two diſciples, ⁊ declareth the trueth of his reſurreccion out of the ſcriptures.

And he ſaid vnto them: O fooles ⁊ ſlowe of hearte to beleue all that the Prophetes haue ſpoken.

Ignominie of the worlde, the entreaunce into the glorie of heauen.

Ought not Chriſt to haue ſuffered theſe thinges, ⁊ to entre into his glorie?

D

Worldely glory howe it is wõne.

Chriſtes Godhead.

And he began at Moſes and all the Prophetes.

The power and kyngdome of Meſſias is ſpirituall, and wherein it conſiſteth.

Serching, and conferryng of the ſcriptures, ſhall beſte declare all trueth of Chriſte.

And enterpreted vnto them in all ſcriptures which were written of him.

A and eare to the matier, he declared vnto them all the ſcriptures, which openlye foreſhewed that the thyng ſhould ſo come to paſſe in Chriſte, whiche had nowe of late fortuned: ſhewyng that there did ſo manie prophecies, figures, and effectes of thinges in facte comyng to paſſe, ſo iuſtelie accorde in tune together, that it muſte nedes bee on the one ſide a token of a certain exceding great dulneſſe, not to eſpie and marke theſame: and on the other ſide of notable miſtruſtfulneſſe, not to beleue it. And all his proceſſe he begoonne out of Moſes and out of the Prophetes: and after that, gathering out of euerye booke of holye ſcripture ſome one poincte or other whiche might bothe enforce the credite of the thynges that had tofore alreadye happened, and alſo purchace credite aforehande to the thynges whiche were afterwarde to come. And all theſe places of ſcripture dyd he in ſuche ſorte conferre one with an other, that the matier appered clere and euidente. Happie were thei that euer thei wer borne, who wer thought worthie to heare that heauenly teacher with liuely voice expouning theſame thinges at large, which he had afore cauſed to be written by the Prophetes, hauing the inſtincte of his owne holy ſpirite. I (becauſe I am not ſufficient to recite all) will make relaciō but of a certain noumber of places gathered out of thatſame bliſſed talking of Chriſte with the ſaide two diſciples. Whiche places would God that the Iewes would at leaſt wiſe euen nowe at laſte geue eare vnto, and would leaue looking for anye other Meſſias, and would with earneſt zele and affeccion embrace this mā Ieſus, who is geuen to the world an only ſalueour & redemer: wherby thei might be ſaued, and might bee made free, if not from ẏ empier of B Ceaſar, yet at leaſt wiſe (whiche is a more bliſſefull thyng) from the tirannie of the deuill: and that thei might with their captaine Chriſt, atteigne the kyngdome, not of this worlde whiche is fraille and tranſitorye, but of heauen, whiche knoweth none ende.

The autoritee of Moſes great emong the Iewes, and why.

As for Moſes (ſaid he) the Iewes dooe in manier no leſſe then wurſhip as a certain god, becauſe he conducted and brought the people of Iſraell out of Egipte, and deliuered vnto them in deſerte a lawe, through the obſeruing and keping wherof, thei ſhould atteigne deliueraunce and ſafegarde, and ſhould come to a lande flowing with honey and milke.

Moſes a certain ſhadowe of Chriſte to come.

But thiſſame Moſes, what other thyng was he, but a certain ſhadowe of Chriſt to come? For he was not the ſoonne of God, but the ſeruaunte: nor he did not in veraie true dede deliuer the people, ſeeing that thei were afterwarde in bondage vnder the kyng of Babilon: nor he was not vtterly without ſinne: no nor neuer entred in his owne perſone into the land, vnto the which he was a guide and captaine to the people. And in caſe he had entred, it had been no greate matier, ſeeing that there bee idolaters inhabityng in the ſelfe ſame lande, euen at this preſente daie.

Moſes not the ſonne of god, but his ſeruaunt.

All theſe thinges beeyng vnderſtanded after the fleaſhe, dooe conteine no great matier in them.

Chriſt the true and right Moſes.

But Chriſt is thatſame true and right Moſes, who by his own proper power doeth deliuer, not ẏ Hebrues onely, but alſo all the vniuerſall nacions of the worlde, as many as doe put their affiaunce in him: all ſuche dooeth he deliuer from the vengeaunce and ſtroke of god: he deliuereth them frō the tirannie of the deuil: he deliuereth thē from the derkenes of errours: he deliuereth thē from ẏ abominable bondage of ſinnes: & whā he hath firſt clenſed thē with his own bloud, he bringeth thē furth into ẏ fredome of the ſpirit, being to them a perpetual guide & compaignion alſo, vntil he bring thē through & paſt all

all the daungiers of this preſente life, vnto thatſame heauenly lande aboue, plenteouſly flowing and renning ouer with all kindes of bliſſe and felicitee. He is the true Moſes, who made a lawe ghoſtly and Euangelicall: whiche lawe ſhould not teache a corporall righteouſneſſe through ceremonies and ſacrifices of beaſtes, but ſhould geue true and perfeict righteouſnes through feith and charitie. And that ſuch an one ſhould ſpring vp, Moſes hymſelf forſaid. For thus ſpeaketh he in the Deuteronomie. * *The lorde thy God ſhall reiſe vp vnto thee a Prophete of thine own nacion, and of thine owne brethren, as he hath dooen to me, him ſhalt thou heare.* And foorthwith euen in theſame Deuteronomie, the lorde confirmeth the promiſe of Moſes, ſaying: * *I ſhall reiſe vp vnto them a Prophete out of the middes of their brethren, like vnto thee, and I ſhall put my wordes in his mouth, and he ſhall ſpeake vnto them all the woordes that I ſhal commaunde and enioine him to ſpeake.* Ye haue here the prophecie of Moſes: now compare ỹ thing with the prophecie. There ſprange vp none after Moſes, whiche hath by any meanes egually matched him in autoritee, ſauing onely Ieſus Chriſt, who hath in ſuch wiſe reſembled Moſes, that he euerie waie ferre paſſed Moſes. He was the maker of a newe teſtament, but theſame teſtament for euer to endure. And this teſtament hath he conſecrated, not with the bloude of a calf, but with his owne bloude. He was the maker of a newe lawe: but it was ſuche a lawe, as ſhould bring preſent health. Moſes was but the miniſter and ſeruaunt of God: but this Chriſte was his ſoonne, and came down from heauen, and taught thoſe thinges which he ſawe aboue with his father, as one hauing within hymſelfe a perpetuall vnceſſaunte power to dooe whatſoeuer his wil is. Moſes vpon ỹ mountaine talked with God in a cloude: Chriſte hath proceded and come foorth from the brightneſſe of his father. Moſes taught and deliuered the ſhadowes of thynges: Chriſte taught and gaue the trueth. Moſes did in ſuche ſorte make interceſſion for the ſynnes of the people, that hymſelf had nede of another mediatour for his owne offenſes: Chriſte beyng clere from all ſynne, pourged and clenſed the ſynnes of all ages and times aſwel paſt as to come. Moſes faſted fowertie daies: Chriſt did theſame, ſo that one might at leaſtwiſe by that token knowe hym to be the ſecound Moſes. Moſes brought the lawe firſte downe from the mountaine: Chriſte on the mountaine taught the perfeccioning of the lawe, whan he pronounced thoſe ſtraunge beatitudes neuer afore heard of. He taught oftentimes alſo in the temple, which is ſette in the mount Sion, whiche thing was dooen according to the Prophecie of Eſaie, that ſaieth: * *The lawe ſhall come out of Sion, and the woorde of the Lorde from Hieruſalem.* But at what tyme the lawe of Moſes was made and geuē, all thynges were whollye replete with terrours, for to ſnibbe and hamper the hardeneſſe of herte that reigned in the people: Chriſt came milde and amiable rather then terrible, conuincing them with reaſon, prouoking them with benefites, alluryng them with mekeneſſe, offeryng himſelf to all menne, and readie for euerye man to geue them health, and ouercumming them with paciente ſufferaunce. And ſuche manier an one, had the holy ſayinges of the Prophetes afore promiſed that he ſhould bee. For ye haue read what Eſaie hath written. * *I haue geuē him my ſpirit, that he maie ſhew forth iudgement and equitee emong the Gentiles. He ſhal not be an out cryer, nor ſhal not lift vp his voice, his voice ſhal not be heard in the ſtretes. And a bruiſed rede ſhall he not breake, & the ſmoking flaxe ſhal he not quenche, but faithfullye and truelye ſhall he geue iudgemente, nor bee penſife nor carefull, that he maie reſtore ryghteouſeneſſe*

Deut. xviii.

Deut. xviii.

Chriſt euery wai paſſed Moſes and none but he.

Chriſt the maker of a new teſtament and a new lawe.

A full compariſon of Chriſt and Moſes.

Math. v. Luke. vi.

Eſaie. ii.

The law of Moſes full of terrour, Chriſtes law al mercifull.

Eſaie. xlii.

A *neſſe vnto the yearth, and the Gentiles alſo ſhall kepe his lawes.* Againe, the ſame Eſaie in a certaine other place maketh Meſſias, ſpeaking in this manier: Eſaie.lxi. * *The ſpirit of the lord god is vpon me, for the lord hath enoincted me, and hath ſent me to preache good tidinges vnto the poore, that I might bind vp the wounded hertes, that I might preache deliueraunce vnto the captiue, and open the prieſone to them that are bounde: that I might declare the acceptable yere of the Lorde, and the daie of vengeaunce of our God, that I might coumfort all them that are in heauineſſe, that I might geue ſtrength of herte vnto them that mourne in Sion, that I might geue, I ſaie, beautie in the ſtede of aſhes, ioyfull oyntemente for ſighing, pleaſaunt raiment for an heauie mind.* Ye haue heard what manier one yͤ prophecie promiſed that he ſhould be: now rekon in your mindes whither he came not euen ſuche an one as he was promiſed. What ſexe, what age, what ſtate high or lowe, did he remoue or put of frō his beneficiall goodnes? not childrē, not womē, not Publicanes, not ſinners, not harlottes. What kynde of diſeaſe did he crie fye vpon or turne his face from? not Lepres, not men poſſeſſed with deuils, not perſones poſſeſſed with bloudie flixes, not folkes diſeaſed with the paulſey. What could be more meke or ientle thē this ſaying, which ye haue heard ſpoken of his owne mouth? Mat.xi. * *Come vnto me all ye that laboure and are loden, and I ſhall refreaſhe you: for my yoke is ſwete, and my burden is light: learne ye of me, that I am meke and lowe in herte, and ye ſhall find reſte vnto your ſoules.* What mother hath euer ſo loued, ſo ſuffred, and ſo cheriſhed her children, as he did his diſciples? Beſides all this, the law of Moſes neither was geuen to all peoples, nor to al ages: Chriſtes law, like as it is geuē vnto al nacions, ſo ſhal it in no age ne time be chaunged vntill the end of the world.

Chriſtes law for all ages and times and nacions.

B And conſider ye in this behalf alſo, how al poinctes doe iuſtly agree one with an other. Firſt and foremoſt how clerely and plainly Hieremie did prophecie vnto you afore, that the circumciſiō of the bodie ſhall ceaſſe together with yͤ ſleaghing of beaſtes in ſacrifice, yͤ ſolemniſing of Sabbothes, the obſeruacion of daies, yͤ difference of meates, the faſtes, the vowes, and the reſidue of ceremonies, whiche wer for a ſeaſon for this purpoſe geuen, yͭ thei might be vnto the Iewes as figures of thinges ſpiritual.

Moſes law prophecyed by Hieremie to haue an ende.

Hiere.iiii. *Plough your land* (ſaieth he) *and ſowe not emong the thornes. Be ye circumciſed in the lord, and take ye awaie the foreſkinne of your hertes, all ye of Iuda, and al the inhabitauntes of Hieruſalem.* Again in a certain other place, theſame Prophete ſaith: Hiere.xxxi * *Behold the daies ſhall come* (ſaieth the Lorde) *and I ſhall make a newe league and couenaunte to the houſe of Iſraell, and to the houſe of Iuda: not after the tenour of the couenaunt which I couenaunted with your fathers:* and furthwith he addeth a manifeſt difference betwene thatſame law being rough and vnpoſſible for any man to beare (which was not wout good cauſe written in ſtones, which ſtones did by their hardnes repreſent yͤ hardnes of yͤ Iewes hertes:) & betwene yͤ law Euangelical, by meane wherof innocēcie is frely offred through feith.

The ſtones wherin the lawe was written, what thei did repreſent.

Hiere.xxxi * *This ſhal be the couenaūt* (ſaith he) *which I wil make with the houſe of Iſrael after thoſe daies* (ſayth the Lord.) *I ſhal plante my lawe in the inwarde partes of them, and in their hertes wil I write theſame.* And furthwith teacheth he that the ſhadowes alſo of the law ſhal ceaſſe, as ſoone as the light of the trueth is ſhewed furth: *And frō thenceforth ſhal no mā teache his neighbour, nor his brother, ſaying: Know thou the Lord. For all people ſhall knowe me from the leaſt of them to the moſte* (ſaith the Lord) *for I ſhal haue mercie on their iniquitee, and I ſhal neuer remember their ſinnes any more.*

That the ſhadowes of the law ſhal ceaſſe.

And doe not ye remember how Chriſt ſpake & did al thinges agreable herevnto, whan he was yet liuing? Did he not manifeſtly denounce & geue warnyng of an ende of the law, whan he ſaide? Math.xi. Luke.xvi. * *The lawe and the Prophetes reigned vntill Iohn.* The Iewes wurſhipped god and praied vnto him in yͤ citee of Hieruſalem. But what ſaid Ieſus to the Samaritane womā?

John.iiii.

C

** The houre ſhall come, and it is now alreadie preſent, whan ye ſhall neither in this mountain, nor yet at Hieruſalem, wurſhip the father, but in ſpirite ſhall thei wurſhip him.*

Jeſus begoon the abrogaciõ of the law of Moſes, & howe.

Math.xii.
Marke.iii.
Luke.vi.

Did he not ſecretely without makyng any wordes, begin to abrogate the lawe, whan he healed on the Sabbothes, (the Phariſees in vain roaring againſt him,) whan he ſpake in yͤ defenſe and maintenaunce of his diſciples againſt the ſlaundreous quereling of the ſaid Phariſees, at what tyme his diſciples plucked the eres of wheate in the corne fielde on the Sabboth daie? whan he plaied the aduocate for theſame his diſciples in a ſemblable querele pieked againſt them by theſame Phariſees, for that thei did not kepe their ſolemne faſte?

Math.xii.
Marke.ii.
Luke.vi.

Math.ix.
Marke.i.
Luke.v.

Math.viii.
Marke.i.
Luke.v.

But a great dele more, at what time he healed the Lepre without anye ceremonies, and (whiche thyng the lawe forbiddeth) touched one with his handes after he was cõdemned of the Leprie by the prieſtes: and at what time he did without anie remedie of the law, forgeue ſinnes vnto the manne poſſeſſed with the paulſey, to the woman ſinner that ruſhed into the Phariſees houſe vnbidden, while thei were at diner, and to manye moe beſides theſe.

mat.xxvi.
Mark.xiiii
Luke.vii.
John.xii.

The lawe commaunded ſinne to be pourged with ſacrifice: Chriſte ſubſtituted feith in ſtede of ſacrifice.

For the lawe had commaunded burnt offerynges to be ſacrificed for their ſinnes, and that any offence committed, ſhould bee pourged & clenſed with certaine ſacrifices and oblacions appoincted by name. But Chriſte beyng a newe reformer of the olde lawe, in ſtede of burnte offreyng, did ſubſtitute charitee. *There bee* (ſaieth he) *manye ſinnes forgeuen her, becauſe ſhe hath loued muche.* He ſubſtituted feith in ſtede of ſacrifice: at an other time alſo, whan he ſayed: *O ſonne haue thou a ſure feith and truſte: thy ſinnes are forgeuen thee.*

D

Math.xix.
Marke.x.

Math.v.

Math.v.

Yea, and yet more manifeſtly alſo at a certaine other ſeaſon did he ſhewe vnto you a diuerſitee of bothe lawes, the newe and the olde, forbiddyng diuorce, whiche the lawe of Moſes had by permiſſion graunted: alſo whan he forbidde ſwearing, whiche the former lawe of Moſes had not forbidden: alſo whan he commaunded to loue the enemies, wheras the olde lawe did permitte bothe to hate the enemie, and alſo to be auenged on him for any treſpaſſe. Did he not once for altogether abrogate & take awai all autoritee from the Prieſtes, yͤ Scribes, and the Phariſees, in that thei did yet ſtyll holde the groſſe lettre of the lawe faſt in their teeth? * *Leat them alone* (ſaid he) *thei are blind, and guides of the blinde.*

That thinges carnall ſhould geue place to thynges ſpirituall.

Math.xv.

Daniell.ix.

And had not the prophetes foreſhewed this thing alſo, yͤ thinges carnall ſhould in time cummyng geue place to thynges ſpiritual? Doe ye not remember what Daniell the Prophete doeth write? * *That preuaricacion* (ſaieth he) *maie bee at the vttermoſte, and that ſynne maie haue an ende, and iniquitee maie bee wiped clene awaie, and euerlaſting righteouſneſſe maie bee brought in, and that the viſion and the prophecie maie be fulfilled, and the holye of holies maie be enoincted.*

The righteouſneſ of the lawe is aboliſhed.

Whan ye heare that the prophecies are conſummate and brought to their perfeicte effecte: veraily ye dooe nowe vnderſtande, that ſuche thynges as are alreadye paſte and dooen, ought not anye longer to bee looked for, as if thei wer ſtyll to come: and whan ye heare eternall righteouſnes, ye vnderſtande that the righteouſneſſe of the lawe, whiche was to endure but for a whyle, is nowe aboliſhed.

Chriſt neuer enoincted with the holy oynctmente preſcribed by the law,

*Exod.xxx.

Whan ye heare that Meſſias is to be enoincted, who is the holy of all holyes, and he alone that maketh all thynges holye, forſouth ye vnderſtand that corporal enoinctyng muſt ceaſſe, and the Prieſthood of the law together with the oblacions & ſacrifices of yͤ ſame, are to be abrogated: For Jeſus was neuer enoincted with thatſame holy oynctment, * which the law did verai ſcrupulouſly teache for to make, threatening death vnto thoſe perſones, whoſoeuer had countrefaicted or practiſed the like confeccion, or

had

A had applied theſame vnto any ſecular vſes. For the enoynctyng of the
bodye maketh nothyng at all to the effecte or purpoſe of the prieſtes,
but that it was a ſigne of the ſpirituall enoinctyng wherwith Chriſte
was enoincted: accordyng as I recited ere whyle out of the prophecie:
Eſaie.lxi. * *The ſpirite of God is vpon me, for the Lorde hath enoincted me.* Wherunto the pſalmiſt
Pſal.xlv. Dauid accordeth ſpeaking of Meſſias. * *Therefore the God thy God hath*
enointed thee with the oile of gladneſſe aboue all thy compiers. What the prophete promiſed,
ye ſaw perfourmed, whan Jeſus was baptiſed in fluime Jordane.
Math.iii. Marke.i. Luke.iii. John.i. For the holy ghoſte came in a viſible lykeneſſe, and lighted on the
toppe of hys head, and the voice of the father was heard, who had
enoincted his ſoonne with the oile of gladneſſe, aboue the Prophetes
and Patriarkes, yea and aboue al mortall creatures, whiche either in
tyme paſt haue been, or now at this preſent bee, or herafter ſhall come.
This heauenly and ſpirituall enoinctyng, hath ſette an ende to the
B prieſthood of Moſes inſtitucion, whiche thing Daniell dooeth foorthwith
Daniell.ix. clerelye bryng in, ſaiyng: * *And in the middes of the weke, hoſtes and ſacrifice*
ſhall faill. Neither any other thyng it was that God mente, ſpeakyng
by Eſai, as one whoſe ſtomake aroſe and ſtood againſt their corporall
ſacrifices of beaſtes. * *What care I for the multitude of your killing of ſacrifices (ſaith*
Eſaie.i. *the Lorde?) I am full. The burnte ſacrifices of wethers, and the greace of fatte beaſtes, and the*
bloud of calfes, and lambes, and goates, I will none of. Now fethermore Daniel, did
Daniel.ix. he not manifeſtely foreſhewe the deſtruccion and throwyng down of
the citee of Hieruſalem together with the Temple therof? And dyd not
Luke.xix. Chriſt prophecie theſame vnto his diſciples, with weping yies lamentyng
and bewaillyng the wofull caſe and extremitee of theſame citee
and people? For it grieued God alreadie beeyng as he is ſpiritual, and
made hym werye to enhabite a temple made and builte vp with the
handes of mã: He was nothyng delited with the offreynges of beaſtes
ſlain in ſacrifice: He found a myſſe and a lacke of an other citee, on
whiche thatſame name Hieruſalem might truely light: he miſſed and
wanted an other temple mete for him to dwelle in, builded of hymſelf,
conſecrated and halowed with his owne ſpirite: other ſacrifices and
oblacions, an other nacion circumciſed in herte, on whom the name of
Iſraell might truely agree. Now is there nothyng of perpetuall continuaunce, God eternitie ſelf, and therfore thynges that are not ſeen are meete for hym.
that maie bee ſeen with bodyly yies: thynges that are not
ſeen are euerlaſting, and therefore mete and ſemely for God, who is
eternitee ſelf neuer to haue ende. But yet theſe ſhadowes of thynges
viſible wer geuen for a tyme to the groſſe and vntrained people, to the
ende thei might one daie in proceſſe of tyme by theſe firſt introduccioñs,
growe and procede foreward to thynges of the mynde. But Jeſus
whoſe ſtomake ſtood much againſt aſwel the citee, as alſo ẏ Temple,
and the nacion, and the ſacrifices of the old lawe, dooeth by the Prophetes
declare euidently enough what manier thynges he wiſhed frõhenſfoorth
to haue in ſtede of theſe others nowe reherſed. Haue ye not
Eſaie.i. read what Eſai wrote of the heauenly Hieruſalem? * *Thou ſhalt,* ſaieth
he *fromhenſfoorth bee called the citee of the righteous man, the feithfull citee. Sion ſhalbee redemed* What a Hieruſalẽ God would haue.
in iudgement, and they ſhal bryng hir home again, in righteouſneſſe. Ye heare a new
buildyng of the citee, which is the Church or Congregaciõ builte vp of
liuyng ſtones, the corner ſtone wherof, and the foundacion wherof is Chriſte the corner ſtone which the Iewes refuſed.
verai Chriſte himſelf. And this is the ſtone whom the prophecie of the
Pſal.cxviii. Math.xxi. Marke.xii. Luke.xx. miſtical Pſalme did ſignifie, where it ſaieth: * *The ſtone whyche the builders*
refuſed and caſte aſyde, theſame is made to bee the headſtone of the corner. And ye haue

C

heard Chriſt hymſelf obiectyng the teſtimonie of this ſcripture vnto the Phariſeis, who attempted and did the beſt thei could to caſt aſide the ſtone whiche God had choſen. Yea and of thiſſame ſtone an other Prophete alſo maketh mencion : *I ſhall laie in the foundacion of Sion a ſtone, approued and tryed, a corner ſtone, a ſtone of price, founded in the foundacion.*

Eſ. xxviii. i. Petre. ii.

And did not the tune of Chriſtes woordes whan he liued, agree with the woordes of this Prophecie, at what tyme he propouned a parable of an houſe builded vpon a ſound rocke of ſtone, whiche houſe no violente blaſt or rage of wyndes or waters could bee hable to plucke out of his place?

Math. vii. Luke. vi.

Wherin veraily he ſignified himſelf to bee yͤ foundaciō of the Church, againſt whom no not the gates of helle are hable to preuaill, as he did one daie freely promyſe vnto his diſciple Petre.

Math. xvi.

Salomon and his Temple what they figured.

Salomon builded a temple at Hieruſalem, accordyng to the appoinctmente & ordeinaunce of Moſes. But lyke as he beeyng a peacefull kyng did beare the image & figure of Meſſias, who reſtored a perpetuall peace and atonemente for euer betwene God and man: ſo the ſaied Temple beeyng built vp with mans labour, conteined the figure of the Temple, wherof Chriſt hymſelf was the builder and chief woorkeman, as the Lorde many yeres agon ſpake by his Prophete Nathan vnto Dauid, as ye reade in the ſeconde booke of the kynges: *Thou ſhalt not bee he that ſhalt builde me an houſe to dwell in, but I ſhall reiſe thy ſede after thee, whiche ſhall come foorth of thy wombe, he ſhall builde vp an houſe to my name, and I ſhall eſtabliſhe his throne euen for euer and euer.*

ii. King. vii.

That Salomon and his temple were not they that the Prophete Nathan ſpake of.

D

And veraily that the woordes whiche wer ſpoken by the ſaied Prophete, dooe not agree to be ſpokē of Salomō: euen this poincte (though there wer nothyng els) doeth plainly proue and conuince : because in Salomons throne euen now at this preſent daie, there ſitte ſtraunge borne aliens, and all the wholle people of the Iewes ſhall ſhortely bee diſperpled and ſcattred abrode into all nacions of the world.

Salomons Temple & the temple of Chriſtes buildyng compared.

The ſaid houſe whiche Salomon builte in Hieruſalem, was a buiſie thyng, with ſlaughter of beaſtes, with fumigacions, with waſhynges, and verai troubleous with perfumes. But this houſe whiche Chriſte hath builded, is made acceptable throughe faith inuiſible, and thys houſe knoweth no ende. For the prophete in the ſame place afore alleged, ſpeaketh in this manier: *And faithfull ſhall thy houſe bee, and thy kyngdome euen for euer before my face, and thy throne or ſeate ſhalbee firmely eſtabliſhed for euer.*

ii. King. vii.

Theſe promiſſes are the vaineſt of the worlde, and the moſte full of lyes, if thei bee taken (accordyng as the lettre renneth) to concerne Salomon, or Dauid either. For Dauid, he deadly foiled his kingdome with aduoutrie coupled with mourdre: and Salomon was throughe the carnall loue of weomen plucked awai from God, and drawen euen vnto idolatrie. Conſider ye now, in what ſorte the woordes of Nathan dooe agree with the woordes of Eſai: *Thou ſhalt* (ſaieth Eſaie) *bee called the citee of the rigtheous man, and the faithfull citee.*

Eſai. i.

Chriſt onely of all mē righteous.

And of all men that euer wer, there hath been none beſides only Chriſt alone, who might bee called purely righteous, not onely free from all corrupcion or infeccion of ſinne, but alſo ſuch an one, that by and throughe him, al men are iuſtified & made righteous. And what dooeth Chriſt require of his ſeruaūtes, but faith? And for theſame conſideracion did he call his Churche, whiche can no ſkill of the woorkes of the lawe, the faithfull citee, wholly altogether ſtaighyng and truſting on hym alone. Whan ye heare that this citee

ſhalbe

A ſhalbee redemed in iudgemente, ye ſee the confidence and truſtyng on God whereof he iudgeth & what the iudgement is.
the ceremonies of the law, to bee taken awai. For God iudgeth not mã
of his woordes, but of his faith: not of meate or drynke, not of the
garmente, or of ſolitarie quiete lyuyng, but of godlyneſſe of mynde.
And the iudgemente is this: that ſuche perſones as ſhall belieue in
Chriſt, ſhal through the death of the ſame Chriſt, (who ſuffred peines
and tormentes for all creatures,) bee redemed from their ſinnes, and
ſhall bee iuſtified through his rightcouſneſſe, if thei folowe and goe the
ſteppes of their head and captaine. Ye heare now & knowe the ſpiritual
citee & temple, which cãnot be ſhewed ne poincted vnto with mens fingers,
as neither the kyng and woorkeman ſelf can bee poincted vnto:
accordyng to the leſſon here folowyng, whyche hymſelf taught, whan
mat.xxiiii. Mark.xiii Luke.xvii he was here lyuyng: whan thei ſhal ſaie: *Beholde, here is Chriſt, beholde, yonder*
he is: belieue ye them not. The Iewes glorie in the mounte of Sion, whyche The ſpiritual mounte Sion.
beareth the temple: But after this there ſhal bee a ghoſtely Sion bearyng
vp the myndes and ſolles of them that belieue, from the couetous
deſire of thynges yearthly, to the ſtudie of thynges celeſtiall: of whiche
Eſaie.ii. the Prophete Eſaie prophecied vnto you, ſaiyng: * *And there ſhal bee in the*
laſt daies an hill prepaired, the houſe of the Lord in the toppe of mountaines, and it ſhall bee lifted
vp aboue all hilles. And al nacions ſhal flowe vnto him: there ſhal many peoples goe, and
ſhal ſaie: Come ye, leat vs clyme vp to the mountaine of the lorde, and to the houſe of the God
B *of Iacob, and he ſhall teache vs his waies. and we ſhall walke in his pathes: for foorth of Sion*
ſhall the lawe come, and the woorde of the lord foorth of Hieruſalem. Dauid alſo dooeth
oft tymes make mencion of this ſpirituall mounte: *They that truſte in the*
Pſal.cxxv. *Lorde as the mounte of Sion, ſhall not bee moued for euer, whiche dwelleth in Hieruſalem.*
And of this materiall temple, of whiche the Iewes are now proude,
Luke.xix. and.xxi. howe it ſhall ſhortely bee caſt down, euen Chriſt alſo prophecied. *Your*
houſe (ſaieth he) *ſhal bee leaft deſerte and waſte vnto you.* And that the ſelfeſame
thyng ſhould euẽ ſo come to paſſe, God had before that time threatened
iii.Kyng.ix vnto Salomon, as ye reade in the third booke of the kynges: * *And the* The deſtruccion of Salomons temple prophecied to Salomõ longe afore Chriſt came.
temple whiche I haue poincted and marked out to my name, I ſhall caſte out from my ſighte,
and Iſraell ſhall bee into a prouerbe and into a common talkyng ſtocke to all peoples, and thys
houſe ſhal bee into an exaumple. Euerie bodye that paſſeth by it, ſhal bee aſtouned for woondres,
and ſhall hiſſe at it, and ſhall ſaie: wherefore hath the lorde thus dooen to thiſſame lande and to
thiſſame houſe? And they ſhall aunſwere: Becauſe they haue forſaken the lorde their God. For Hieruſalẽ and the temple why it was brought to deſolacion.
this is thatſame houſe the prouoker, with whom God dooeth by hys
Prophetes ſo often tymes chyde and bralle, and which ſo ferre foorth
fell from their god, that his only ſonne thei hoighced vp and nailled on
the croſſe. Yea and moreouer in ſtede of a people carnal and ſtifnecked,
the Prophete dooeth promiſe a people peaceable, and obediente euen
Eſai.ii. vnto death. For in maner folowyng dooeth Eſai ſpeake: * *And thei*
ſhall forge their ſweordes into ploughe ſhares, and their ſpeares into ſithes and ſicles. One nacyon
ſhall not lifte vp the ſweorde againſt an other nacion, neither ſhall thei any ferther foorth bee
exerciſed to fightyng in battaill. Ye houſe of Iacob, come ye, and leat vs walke in the lighte of
Iohn.viii. *our God.* Are not theſe woordes conſonaunt and agreable to yͤ woordes
of Chriſt in which he promyſed, that he would of the verai ſtones reiſe
vp children vnto Abraham? and whã he called himſelf the light of the Chriſte by prophecie promiſeth vnto hymſelfe a newe people.
worlde, whom whoſo folowed ſhould not walke in derkeneſſe? whan
he caſt at them this ſaiyng of the Prophete Eſaie? * *This people honoureth*
Eſai.xxix *me with their lippes, but their herte is ferre from me?* And as for a newe people he
promiſeth vnto hymſelf by the Prophete Oſeas, a people not makyng
vauntes & bragges of their weorkes, but acknowelageing the mercie

of God. *And it ſhall bee in a place, where it ſhal bee ſaied vnto them. Ye are none of my* C
people: it ſhalbee ſaied vnto them: the children of the liuing God. And again: *And I ſhal haue* Oſe.i.
mercie on the ſame people, whiche was deſtitute of mercie: ſignifiyng the people of the
Gentiles, who wheras it hath hitherto ſerued idolles, ſhall ſhortely
receiue the doctrine of the goſpell, whiche the Jewes hath refuſed and
forſaken, of whom the Pſalmiſte Dauid alſo hath prophecied tofore:
A people, whom I knewe not, hath ſerued me, in hearing of the eare hath it obeied me. Dyd Pſal.xviii.
not the woordes of Chriſte agree with this prophecie, whan he ſaied:
I haue other ſhepe too, whiche are not of this folde, euen them alſo muſt I nedes bryng home. *Iohn.x.
Forſouth the prieſtehood and the kyngdom reſtored and made newe
again, dooeth make all thynges newe. And as for a newe prieſte the
holy writte of the Prophetes had promiſed aforehande. For the miſticall
pſalme renneth in maner and fourme folowyng: *The Lorde hath ſworne*
and it ſhall not forthynke hym: thou art a prieſte for euermore after the ordre of Melchiſedec. Pſal.cx.

Melchiſedec both a kyng and a prieſt, and how a kyng and prieſt.

Melchiſedec beeyng both a prieſt and a kyng, the prieſte of the higheſt
God (for he was not inſtituted by the lawe,) and the kyng of Salem,
(that is to ſaie, the kyng of peace) ſignified Chriſte, who neither hath
had begining ne neuer ſhal haue ending. Thiſſame Chriſt, not through

Chriſtes entryng into the holy place howe it is.

the bloud of calfes or of goates, but through his owne bloud entreeth
into the high holy place, to make interceſſion for the ſinnes of all the
wholle world: And this ſacrifice he executed in the altare of the croſſe,
offeryng hymſelf a moſte pure ſacrifice vnto God the father. Suche a
prieſt certes had God long agon promiſed vnto Helias whã he was
readie to die: *I ſhal* (ſaith he) *reiſe vp vnto my ſelfe a feithful prieſt, who ſhall dooe after* i.king.ii.

A newe prieſt promiſed by prophecie which was Chriſt.

myne own hert, & after myne own mynd, and I ſhall builde vp vnto hym a feithful houſe, & he D
ſhal walke before mine enoincted people al daies for euer. And veraily this is euẽ the
veraiſame thing which Chriſt himſelf hath promiſed vnto you: *I am with* mat.xxviii.
you euen vntyl the conſummacion of the world. Now in ſtede of yͤ bloudie ſlaughter John.xiiii.
of beaſtes which the prieſtes of Moſes law did vſe, what kynde of
ſacrifice ſhal ſuccede, the prophete hath not leaft vnſpokẽ. For the pſalmiſte Pſal.l.
by inſpiracion ſaith thus: *Sacrifice thou vnto God, the ſacrifice of laude, and*

Three manier of ſacrifices prayer, laude and righteouſneſſe.

paie thy vowes vnto the higheſt: cal on me in the daie of tribulacion and I wil deliuer thee, and
thou ſhalt glorifie me. And again in the ſame place. *Whoſo offreeth me thankes and*
praiſe, honoureth me, and to hym that ordreeth his conuerſacion right, wil I ſhewe the ſaluacion Pſal.l.
of God. And in an other place: * *Sacrifice ye the ſacrifice of ryghteouſneſſe, & truſte ye*
in the Lord. Ye haue here now heard a threefold manier of ſacrifice, that Pſal.iiii.
is to wete, the ſacrifice of piaiers or vowes, (wherof Chriſt hath thus
taught you: *Whatſoeuer ye ſhal aſke my father in my name, he wil geue it vnto you:*) yͤ John.xiiii.
ſacrifice of laude ⁊ praiſe, (which it is euident enough yͭ he ſolemnely
executed ⁊ accompliſhed, many times rendreyng thankes vnto his father:)
⁊ the ſacrifice of righteouſneſſe, which geueth ⁊ perfourmeth the
ſtrength ⁊ power of life to the innocent, ⁊ the ſeruiceable attendaunce

Chriſte a perfeicte exaumple of righteouſneſſe.

of charite towardes the nedie. And of this righteouſneſſe did he in propre
perſon ſhewe vnto you a perfeict exaũple, ſpending his own ſolle ⁊
life for his ſhepe, beeing founde onely ⁊ alone emong men, in whom no
fraude ne guile was. He taught this thyng alſo out of the prophetes
woordes, ſaiyng thus: *Goe ye, & learne what theſe wordes of the Prophete dooe mene.* Oſee.vi.
Mercie wil I haue, and not ſacrifice. In the ſpiritual temple thã, vnder the moſt
higheſt prieſt Chriſt, there ſhal not now be geuen diſtribucion of rawe
meate out of the fleaſhe of calfes, of goates, or of ſhepe: but of yͤ precious

The meate in the newe lawe and temple.

body ⁊ bloud of Jeſus Chriſt, which he hath once for all offred,
to the ende that it maie at times, be ſpiritually taken of his enoincted,
renewing vnto thẽſelfes after a certain manier, the death of their head
and kyng by that thankefull commemoracion.

Forſouthe

A Forſouth this is the hoſte, which ſhall ſhortely bee offred all the world ouer by the prieſtes, whõ God hath enoincted: of which ſacrifice Malachias ſpake afore in the ſpirite of prophecie: * *I haue no wille in you (ſaieth the Lorde of hoſtes,) and gift will I non take of your hande. For from the ariſyng of the ſunne, vnto the gooing down, my name is greate in all nacions, and in euerie place there is ſacrificed and offered vnto me a clene oblacion.* And this was it, whiche was foretold to Helie the priſte alſo, that it ſhould ſo come to paſſe, that whoſoeuer ſhould come into the newe temple, ſhould ſaie: *Leat me goe I beſeche thee, to one ſide of the prieſthood, that I maie eate a morſell.* This is the ſame ſacrifice which Chriſt in Eſtur ſupper gaue vnto his diſciples, puttyng foorthe breade vnto them, whiche he ſaied to bee his bodie, and geuyng them the cuppe, whiche he ſaied to be the cuppe of his bloud: by which his bloud, he cõſecrated vnto them a newe teſtamente, that is to ſaie, a bande & league of frendeſhip neuer to dye ne decaie: All theſe thynges if ye twoo haue not ſeen on your owne parties, yet at leaſt wyſe ye might haue heard it of his twelue ſpeciall Apoſtles, by meane of whom he hath willed all that hathe been wrought and dooen, to come to the knowelage of all creatures. Like as Chriſte comyng from heauen, hath turned all carnall thynges into ghoſtely, the citee, the temple, the prieſtehood, and the ſacrifices: ſo would he alſo his kingdome to bee newe. And for the ſame cauſe did he much vſe to calle it the kingdome of heauen, becauſe ye ſhoulde not looke for any ſuche manier thyng as ye ſee many in the kingdomes of the worlde. For although he wer the Lord of all, yea euen beefore he came downe into the yearth: yet was there a ghoſtely kyngdome, whiche becauſe he would recouer vnto his father, he beecame obedient to theſame, vnto the deathe of the croſſe.

B For by that meanes hath he ouercomed and vanquiſhed his aduerſarie: that waie hath he deliuered his people and made them free: by that meanes hath he recouered, enlarged, and eſtabliſhed his kingdome vnto his father. And in dede the Prophet promiſed Meſſias by the title of a kyng and a captaine, but he aſſigneth a double coming of him: the former (which your ſelfes haue ſeen) humble and peaceable. For he came to heale, and not to ſtrieke in the waie of vengeaunce. But he ſhall come in the ende of the worlde with maieſtie, garded and encoumpaced rounde aboute with many thouſandes of Aungels, to iudge the quicke and the dead. And now in this time, becauſe he hath come lowe & milde, many haue taken ſlaundre of conſcience at him, in ſo muche that euen thoſe ſame twelue alſo, (whom he had out of all the coumpaignie ſpecially choſen out as moſte feithfull and truſtie vnto him,) being ſtrieken in a drede, haue fled euerie man his waie for feare, yea and one hathe reneagued him too, ſaiyng that he neuer knewe him. But if ye would diligentely cõpare the writing of the prophetes with ẏ thinges which ye haue ſeen wrought & dooen, there ſhoulde be no cauſe why ye ſhould be offended or ſlaundred: but there is cauſe why ye ſhould acknowelage him, who came ſuch an one as he was promiſed to come. Cõſider ye what Zacharie ſaieth: * *Behold, thy kyng ſhall come vnto the righteous, and a ſaluecour, beeyng himſelf in forme of a poore man, mountyng vpon an aſſe, and vpon a colte the foale of a ſhe aſſe.* He that ſo came, came not to make battaille, but to deſtruie the battailles of the worlde which are made & kept vnder Satans banners. For the Prophete bringeth in by and by after: * *And I ſhall ſcattre ſoondrie waies abrode, the carte from Ephraim, and the horſe from Hieruſalem, and the bowe of battaill ſhall be deſtruied, and he ſhall ſpeake peace to the nacions, and his power ſhall be from ſea to ſea.*

Malachi.i.

i.Reg.ii.

Mat.xxvi.
Mark.xiiii
Luke.xxii.
i.Cor.xi.

The lordes ſupper and the meats therof.

Chriſt hath willed all his dooinges to come to mennes knowlage by his Apoſtles.

Chriſtes kyngdome a newe kingdome.

Meſſias by what title he was promiſed, and a double cõming of him.

Zacha.ix.

Ye ſawe him entre the citie of Hieruſalem with this pompe, partely to mocke the kyngdomes of this worlde, and partely beecauſe he would putte you in good remembraunce of the prophecie: And now marke ye well this poincte, whether Eſai did promiſe him of any other ſorte. * *For euerie violent takyng of booties with forceable ruffleyng, and garmente embrewed with bloud, ſhall bee for burnyng, and the meate of fier. For a litel one is borne to vs, and a ſoonne is geuen to vs, and princely power is ſette vpon his ſhoulder, and his name ſhall bee called the meruaillous, a Councellour, the God of ſtrength, the father of the world to come, the Prince of peace: his empier ſhalbee multiplied, and there ſhalbee no ende of peace: He ſhall ſitte vpon the ſeate of Dauid, and vpon his kyngdome that he maie conſerue the ſame, and make it ſtronge in iudgemente and righteouſneſſe.* Whan ye heare a kingdome and princely power ſet vpon his ſhoulder: doe ye not manifeſtly heare the kingdome of the croſſe, whiche croſſe Chriſte did beare to vanquiſhe the powers of the aier? Whan ye heare, the prince of peace: forſouth ye vnderſtand a king alluryng with benefites, and not compelling with violence ne with feare: whan ye heare, the father of the worlde to come: ye ſee one muche vnlyke to the princes of this worlde. Neither dooeth he deſcribe him a man of any other ſorte, where he ſpeaketh of hym in a certain other place. *And he ſhall ſtrike with the rodde of his mouth, and with the ſpirite of his lippes ſhal he ſleagh the wicked: and righteouſneſſe ſhalbe the girdle of his loignes, and feith the belt of his reines. The woulfe ſhall dwel with the lambe, the leopard ſhall lie down hard by with the goate:* and all the reſte that foloweth muche diſſonaunt & contrarious from the armour and battailles of worldely princes. Now herken ye, what himſelf ſaieth of himſelf in the miſtical pſalme of Dauid. *As for I, am cōſtituted of him a king vpon Sion his holy hil, preaching the precepte of him:* Did he not in theſe woordes manifeſtely expreſſe the kingdome of the woorde Euangelicall? Certes this is the ſweord, wherof an other pſalme maketh mencion. *Be thou girt with thy ſweorde vpon thy thighe, o thou moſte mightieſt: with thy beautie and fairneſſe entende thou, proſperouſly procede and reigne thou, for thy veritie, and mekeneſſe, and righteouſneſſe.* And who hath heard that a king hath in the beautie of his bodye proſperouſly gon forward, or els to haue gotten himſelfe a kingdome with mekeneſſe? But this was the grace of the woorde of God, by which ye haue ſeen Jeſus allure and drawe vnto him greate multitudes of people: this was the trueth, againſt whiche the Phariſees did ſo many tymes in vain attempte to wraſtle and ſtriue. This manier a ſweorde it was, whiche he at the tyme whan he ſhould dye, aduertiſed his Apoſtles to geat them: of whiche he had afore alſo ſpoken, allegeyng that he was not come into the yearthe to ſende peace, but the ſworde. Suchelyke ones alſo are the arowes of the mightie beeyng ſharp, with whiche he goreth the inordinate luſtes and deſires of men, with the whiche he killeth the couetous man, and reiſeth the beneficiall bounteous man: with the whiche he ſleagheth the idolatre, and reiſeth vp the profeſſour of Euangelicall godlyneſſe: with whiche he killeth the fierce man and the man of vengeaunce, and reiſeth vp the meke and mercifull: with which he ouerthroweth the proud man, and ſetteth vp the humble. Wille ye vnderſtande the kingdome, what ſort and nature it is of? See ye what manier miniſters and enlargers of his dominion & iuriſdiccion he choſe out for the nons: Poore felowes, men of lowe degree, men of no learning ne knowelage, but euen of the bare mother witte, & toungue: ne with any treaſour, ne weapon, nor victailles, ne with any ſtrength or maintenaunce of this world furniſhed or armed againſt the capcious malice of the Phariſees, againſte

the

The entring of Jeſus into Hieruſalē, vpon an Aſſes colte, why it was doen.

The kingdome of the croſſe of Chriſte.

Chriſt the Prince of peace.

The kingdome of the worde Euangelicall.

The arowes of the mightie.

The kyngdome of Chriſt what nature it is of.

C

Eſai.ix.

Eſai.xi.

D

Pſal.ii.

Pſal.xlv.

Math.x.

A the power of princes, againſt the pride of the Philoſophiers, that is to ſaie, of the great ſchoole mē. And by theſe captaines ſhal he outwarre and ſubdue all the vniuerſall kingdomes of the worlde, with none other complete harneſſe, then with the helmet of ſaluacion, whiche is the right vnderſtanding of holy ſcripture: with the bucler of feith, by vertue wherof (God beyng their protectour) thei ſhalbe in perfeict ſafegarde againſte all aſſaultes of the wicked people: with the Jacke or haberion made of the righteouſneſſe of all the vertues Euangelicall: with the belte of chaſtitie, and with ſhooes of the ghoſpels makyng, whiche is an hearte pure from al yearthly affeccions: but moſt ſpecially aboue all thinges, with the ſweorde of the ſpirite, which is the word of God. So was it thought good vnto God, that by meane of his ſonnes weakeneſſe he would ſhewe his power by preachyng: whyche ſhould bee accoumpted worldely fooliſheneſſe, he woulde declare his wiſedome, and through the worldely ſhame of the croſſe, he would renoume his glorie. In theſe thynges conſiſteth the kingdome Euangelicall, in the meane while vntill the maieſtee of Chriſte ſhall in the ende of the world ſhew foorth it ſelf, his lowe degree laied awai: and the bliſſeful ſtate of the godly ſorte ſhall alſo ſhewe it ſelf, not ſtained or defoiled with any afflictions. And yet this outward baſſeneſſe conteineth a ghoſtely ſtrength of the ſpirite, bothe effectuall and apt to caſte down all buildinges, that lift vp themſelfes to ſtande againſt the glorie of God. Haue ye euer ſeen any thyng more ientill or pacient then B Chriſt was? Haue ye ſeen any thyng more low or baſſe in worldely acceptacion, any thing more poorer, more meke, more felowelyke with the people, and more ferther remoued frō all lykeneſſe of a kingdome? And yet what thing could there be more Regal or kinglike, thē with a worde to caſt out wicked ſpirites, with a woorde ſpeakyng to caulme the windes and the ſourges of the ſeaes, with touching to heale folkes that wer infecte with leprie, and with mere bidding, to putte awai all kindes of diſeaſes? How many times eſcaped he harmeleſſe throughe the thickeſt of the Jewes weorkyng death vnto him? He ſuffred himſelf to bee taken: but at the voice of him the armed ſoldiers fell down flat on the grounde. He dyed on the croſſe, but what thyng could be of more power then this death which made all the elemētes of the world to ſhake: whiche cauſed the ſunne to leſe his light and to bee full of derkeneſſe: which cutte ſtones in ſoondre: which opened graues: which reiſed the dead bodyes out of the ſame? There could bee nothyng more lowe or baſſe to the worldward, thē was his natiuitee: but yet euen in his natiuitee alſo there did ſtreightwai at the firſt houre appere tokēs moe then one of his high maieſtiee, whiche he than hidde and woulde not bee acknowen of. He is borne of a tendre young virgin: but it is by the operacion of Goddes holy ſpirite. He was laid downe in an oxe maungier, but the Aungels ſing: *Glorie to God in the higheſt.* He lieth criyng being an infaunte in the cradle place: but Herode beeyng a king trembleth for feare, and the Magians wurſhip him on their knees. Theſe thinges being as yet knowē not to verai many, ſhall in tyme to come bee preached throughout all the vniuerſall world. And with ſuche like ſure fences ſhall he appoincte and furniſhe his Apoſtles alſo. That if ye ſhall herafter reade the ſcriptures and marke them well, and ſhall conferre them with the thynges whiche ye haue ſeen and hearde: ye cannot doubte but that he is theſame Chriſte, whiche was promiſed,

The helmet of ſaluacion.

The bucler of feith.

The Jack or haberion of righteouſnes.

The girdle of Chaſtitie.

Shooes Euāgelicall.

The ſweorde of the ſpirite.

The outwarde baſſenes of Chriſte ſtronge enough to caſte doune all buildinges, that ſhall lifte vp them ſelfes agaynſt the glorie of God.

The power of Chriſtes death ſuffred on the croſſe.

The natiuitie of Chriſte though it ſemed low, howe full of maieſtie it was.

Chriſte the Meſſias, the king, the prieſte that was promiſed by the Prophetes.

C

Chriſt how he iuſtely anſwereth to all the propheſies.

Micheas.v.

Math.ii.

Where Jeſus was borne manifeſtely knowen.

Luke.ii.

Jeſus called a Nazarean.

Mat.xxvii.
Luke.xxiii.
John.xix.

Chriſt noted by the name of holy of holies.

D

Jacob ſawe Chriſt whan he bliſſed Joſeph.

Gene.xlix.

Pſa.cxxxii.

Eſai.xi.

Marie of the tribe of Juda, & of the houſe of Dauid.

Mat.xxii.
Mark.xii.
Luke.xx.

Eſaie.vii.

Daniel.ii.

the Prieſte, the Kyng, and the ſalueour of all the worlde, after whom there is none other to bee looked for. Rekon, J praie you, and conſider in your mindes all his wholle age, whiche ye haue partely with your owne yies ſeen, and partely ye might haue knowen of his kinſfolkes and familiars: and ye ſhall not finde ani one poincte, that hath not beē bothe ſignified and marked out by figures, & alſo foretold by the prophetes. He was promiſed out of the ſtocke of Dauid, & out of the tribe of Juda, & out of the toune of Bethleem. As touching the place where he ſhoulde bee borne: ſee ye, whether Micheas did derkely prophecie, or els plainly. * *And thou Bethleem Effrata, a litell one thou art in the thouſandes of Juda. Out of thee ſhall one come foorth, whiche ſhalbee vnto me a ruler in Iſraell: and his coming foorthe is without beeginnyng from the daies of eternitee.* And that this ſhoulde ſo come to paſſe, the Scribes and the Phariſees vnderſtood beefore thei wer dooen, who whan Herode demaunded the queſtion of them, made aunſwer without any ſtudie, that Meſſias ſhoulde bee borne in the citie of Bethleem. And euident it is, that Jeſus was borne in this citee, through the occaſion of the ſurueigh and taxe whiche Ceſar cauſed to bee made. The cauſe and matier ſelf was through Herodes crueltee made knowen to the worlde. And once ye knowe, that he was commonly reputed not for a Bethleemite, but for a Nazarean and a man of Galilee, becauſe he was brought vp in Nazareth vntill the tyme of full mannes ſtate, and liued there a good noumbre of yeres with his foſterfather Joſeph, and his mother Marie: in ſo much that the poiſee of his croſſe had the intitulaciō of Jeſus the Nazarean. Neither was this poincte vnſpoken of by the Prophetes neither, who now and thā note him and calle hym by the name of *Holy*, and of *the holy of holies*, beecauſe he was ſingularly conſecrated to the Lorde, not onely after the lawe, whiche indifferently apperteined to the firſte borne of man ſexe (according wherunto Jeſus alſo was brought by his parentes vnto the Temple, and there conſecrated vnto the Lorde:) but alſo aboue all mortall creatures, by a certain ſpeciall prerogatiue, whiche no man had but he. This Nazarean did Jacob ſee, being a man in manier altogether blynde in the yies of the bodie, but verai ſharp and quicke of ſight in the yies of his feith, at what time he bliſſed Joſeph, who bare the figure of Chriſte. * *And they ſhall bee* (ſaieth he) *in the head of Ioſeph, and in the toppe of the croune of the Nazarean that was ſeparate frō his brethrē.* For whatſoeuer thing the law of Moſes doeth after the fleaſh appoinct or enioigne for cōſecrating of the *Nazareans*, theſame is after a ſpiritual vnderſtanding fulfilled of Chriſte. And God to Dauid thus ſpeaketh in the pſalmes: * *Of the fruicte of thy wombe will J ſette vpon thy ſeate.* And again elſwhere the prophete Eſai before Dauids time. * *There ſhall a rodde iſſue foorth of the roote of Jeſſe, and a floure ſhall aſcende out of his roote, and the Lordes ſpirite ſhall reſt vpon him.* And wel knowen it is, that Marie was of the tribe of Juda, & of the houſe of Dauid, neither was that thing hidden or vnknowen to the Phariſees, who whan Jeſus himſelf before he ſuffreed death aſked of them, whoſe ſonne Meſſias ſhould bee, made aunſwer without any ſtudie or tariyng: the ſonne of Dauid. The Prophete had foreſaied that he ſhoulde bee borne of a virgin. For thus did Eſai prophecie. * *For this cauſe ſhal the Lord himſelf geue vnto you a ſigne. Beholde, a virgin ſhal conceiue, and ſhal bring forth a ſonne: and his name ſhall bee called Emanuel.* Daniel foretolde the ſelfſame thing more couertely, whan he expounded what was ment by the ſtone that

Chriſt prophecied by Daniell & the prophecie declared.

A was cutte of from the hille without handes, which brake all to pieces and into powdre, thatſame prodigious image made of golde, ſiluer, braſſe, iron and claie: and within a ſhort while it grewe into a greate mountaine, which with his largeneſſe filled and poſſeſſed all the kingdomes of the worlde. For Chriſte beyng without mannes helpe borne of the virgin Marie, ſhall grynde, and cruſhe to powdre all the kyngdomes of the worlde, and ſhall with his doctrine poſſeſſe all the worlde. Veraily Ezechiel beeyng enſpired did perceiue ÿ ſame tofore, at what tyme he deſcribed the Eſte gate of the temple, throughe whiche the Maieſtee of the Lorde entred in. Of whiche gate he ſpeaketh in thys manier: * *This gate ſhall bee ſtill ſhutte, and ſhall not bee opened, and there ſhall not a man paſſe through it: becauſe the Lorde God of Iſraell hath come in therat, els ſhall it bee ſhutte ſtill. The prince hymſelf ſhall come through it, &c.* When ye heare the Temple of the Lord, ye knowe well enough to bee ment thereby the wombe of Marie conſecrated by the holy ghoſte. When ye heare the Eſte gate, doe ye not knowe the menyng of it to bee the encloſure and tabernacle of the virginly chaſtitee, whiche neither any mortall man entryng vnto it, ne the ſoonne of God either entreeyng in, or comyng foorth of it, hath violated or defoiled? Certes thiſſame is ÿ Eſte gate, out of which proceded and iſſued the light that ſhould lighten all the world vniuerſall. And this myſterie although it be not yet publiſhed abrode emong

Ezechiel propheciyng of Chriſt to be borne of a virgin.

The wombe of Marie the temple of the Lorde.

The Eſte gate mencioned of Ezechiell, what it is.

B the Iewes: yet is it not vnknowen vnto thoſe, that haue had familiar conuerſacion of liuyng with Marie the mother of Ieſus, and with Ioſeph hir ſpouſe. For the ſaied Ioſeph was taken and vſed as a moſt true and vndoubted witneſſe of this priuie myſterie, which at his due tyme ſhall be famouſly ſpred and ſpoken of throughout the world vniuerſal: how that a virgin without any like exaumple afore going ſence the worlde firſt begoonne, by the breathyng of the holy goſt vpon hir, brought foorth a babe, whiche was partaker of the diuine nature of the godhed, and of the humain nature of man bothe at once. That if it appere to you or ſeme a thing vncredible that God ſhould bee borne of a creature mortall: conſider ye what the Prophete Baruch did prophecie of the ſoonne, whom, God takyng pietie and compaſſion on mankynde, did euen for the verai purpoſe ſende into the yearthe, that vnto the ſtraighyng wandreers, and to the blinded he ſhoulde ſhewe the waye of healthe and ſaluacion.

Ioſeph a true witneſſe of Maries chaſtitee.

Chriſtes Godhead & manhood both ioigned together.

Baruch.iii. * *Thiſſame is oure GOD* (ſaieth he) *and there ſhall bee none other eſtemed beeſydes hym. This is he that hathe founde all the waie of diſcipline, and hathe taught it vnto Iacob his babe, and to Iſraell his beeloued. After this, he hathe been ſeen in yearthe, and hathe liued emonge menne.* And as for Daniel dooeth alſo ſhewe the tyme of his birthe, accoumptyng it by ſeuens or ſeuen foldes of wekes and yeres, if a man wyll any thyng curiouſly ſerche and trye it out. But longe and many a daye beefore him, the patriarke Iacob, beeyng now nere the tyme of hys departyng oute of this worlde, and endewed with the ſpirite of prophecie to ſhewe thynges to come, prophecied in this manier: * The ſeptre ſhall not bee taken awaie from Iuda, and a guide from the thighe of him, vntill he come whiche muſte bee ſente, and he ſhall bee the expectacion of the heathen. Nowe all the region of the Iewes, were in ſubiection to the Emperours of Rome.

Daniel.ix.

Iacobs prophecie of Chriſt.

Gene.xlix.

Iewerie

C

Iewerie had Herode to their king, beeing an aliene, ⁊ an outlandiſhe man borne. That thyng did euidently conuince and proue that Meſſias ſhoulde nowe come, if a bodye had ſerched the prophecies.

Jeſus the expectacion of the Heathen.

Math.ii

And where he added: * *And he ſhall bee the expectacion of the heathen*: albeit this poincte ſhal in time to come be more clere and manifeſt, yet did it euen than at the verai time of his natiuitee, appere. For immediately vpon the deliueraunce of the virgin, there come renning thither by the guiding ⁊ leding of a ſterre, three Magiās, or ſaige Philoſophiers, with preſentes to wurſhip the new king, and to doe homage vnto him. And euen thiſſame verai poincte, that it ſhould ſo be, had not the voice of the Prophetes leaſt vnſpoken neither. For thus ſaieth Eſai: *Before he haue the knowelage to refuſe that is euill, and to chooſe that is good, he ſhall take the ſpoilles of Samaria and Damaſcus againſt the king of the Aſſyrians*.

Eſa ie. vii.

Chriſt how he ſpoilled the king of the Aſſyrians.

For whyle he beeyng yet a young babe and an infaunte, draweth three Magians vnto hym by the leding and guidyng of a ſterre: ⁊ of idolatres maketh them wurſhippers of the king of kinges: did he not take the ſpoyles of Samaria, whiche countrey had an euill name for wurſhippyng and ſeruing of idolles? For Damaſcus was in old time reputed for a parte of Arabia, before that by the diuiding and particion of the countreyes of Siria, it was aſſigned to bee a parte of Syrophenicia.

Damaſcus where it was ſituate.

The Eſte partes had muche ſtore of ſwete ſauours.

And in dede the Eſte parties haue much aboundaunce of ſwete odouriferous ſauours and ſpices: wherof the Magians of their richeſſe brought foorth frankincenſe, and mirrhe, and golde: wherof the prophecie failled not to make mencion neither. For thus ſpeaketh Eſai. * *All thei of Saba ſhall come bryngyng golde and frankincenſe, and ſhewyng fourth laude vnto the Lorde*.

Eſai. lx.

D

Pſal. lxxii.

The prophecie alſo of the Pſalme maketh mencion of theſame, where it ſaieth: *There ſhal be geuen vnto him of the gold of Arabie*. And again in an other place: *The kinges of the Arabians and of Saba ſhall bringe preſentes*.

The gouernaunce and rewle of Arabia and Saba ⁊ all thoſe parties in the handes of the Magians, who are therfore called kynges.

For in thoſe regions and parties, the chief rewle and gouernaunce is commonly in the handes of the Magians: that is to ſaie, the ſaiges, or the wiſe men of knowelage.

Math.ii.

Magians what they were.

By the name of the king of the Aſſyrians wicked Herode ſignifier.

*Herode ſore troubled at the byrth of Chriſt the newe king.

And forſouth by the name of the king of the Aſſyrians, was ſignified the wicked * king Herode, who at the ſpringing vp of Meſſias, whan it was told him, was ſore out of quiet in his mind, and was defeacted of his purpoſe by the Magians. Therupon folowed the mourdreyng of the infauntes within all the limites and boundes of Bethleem, whiche thing the prophecies did not leaue vnſpoken neither. For thus did Hieremie ſing. * *The voyce of heauineſſe, weping and lamentacion was heard on high: euē of Rachel mourning for her childrē, and ſhe woulde not be coumforted, becauſe thei wer awaie*.

Hier. xxxi.

For ſo did he expreſſe the lamenting of the mothers bewailling the boucherly mourdermente of their younge ſuckyng babes. And the place he did half derkely ⁊ miſtically expreſſe by the name of Rachel, whoſe ſepulchre is not ferre of from Bethleem. Then was he ſecretely conueighed into Egipt by the warning of an Aungell: ⁊ was brought home agayn from thence by the warnyng of theſame Aungel. And had not yͤ prophecie of Oſeas ſhewed thatſame afore? * *Out of Egipt haue I called my ſonne*.

Math.ii

Oſee. xi.

The going of Chriſt into Egipt and his returnyng prophecied by Oſeas.

Now before he begonne to take in hande the office of preachyng appoincted vnto him by his father, did not his foregoer John openly teſtifie that he ſhoulde come immediatly foorthewithall, and whan he came in dede, ſhewed him to the people of the Jewes with his finger? And had not Eſai clerely prophecied afore that ſo it ſhould bee? * *The voice of a crier in wilderneſſe, prepare ye the waie of the Lord, make ye the pathes of oure GOD ſtreight in wilderneſſe*.

Math. iii.
Marke. i.
Luke. iii.
John. i.

Eſaie. xl.

A I wyſſe ye ſawe John preachyng in wilderneſſe, ye hearde hym
acknowelageyng thys prophecie beeyng foreſpoken of hymſelf. No
nor the prophecie leaſte not hys baptiſme vnſpoken of neyther.
Now where he begoonne his preaching not in Hieruſalem, but in Ga-
Eſaie.ix. lilee, did not Eſai prophecie clerely enough therof afore: ſaiyng: * *The*
lande of zabulon and the land of Neptalim, (where through the ſea waie goeth ouer Jordane in-
to the lande of Galilee:) the people which ſat in darkeneſſe haue ſeen a great light.
And them that dwelle in the lande of the ſhadowe of death, vpon them hathe
the lighte ſhined: And it is well knowen that Capernaum, (where Je-
ſus firſte dwelt whan he entred the office of preaching) ſtandeth in — Capernaum where it ſtandeth.
the marches of Zabulon and Neptalim, and that it is a citee ſituate
on the ſhores ſyde of the ſea. Neither was there any ſtraungeneſſe
or cloking made of the kinde of doctrine, whiche he oftentimes vſed
emong the people, enwrapping his minde and ſentence in the miſtical
derkeneſſe of parables. For thus runneth the diſcourſe of the Pſalme
Pſa.lxxviii. Azaph: * *In parables ſhall I open my mouth, I ſhall ſpeake propoſicions from the beginning.*
And fertheremore that there ſhould bee ſome people whiche ſhould crie
out againſt his doctrine and withſtand theſame, as men ſiniſtrely in-
terpretyng & ſlaundreyng aſwell all his ſaiynges as dooynges, Eſai
Eſaie.vi. prophecied, ſaiyng: * *Ye ſhall heare in dede but ye ſhall not vnderſtande: ye ſhall plainly*
B *ſee, and not perceiue. Harden thou the hearte of this people, ſtoppe their eares, and ſhut theyr*
yies, leſt thei ſee with their yies, & heare with their eares, and vnderſtand with their heartes, &
conuerte, and bee healed. And ſuche people dooeth he finde faulte withall in
Eſaie.liii. an other place alſo: * *Lorde, who hathe geuen credence vnto the thing whiche we haue*
heard? And fertheremore as touching the miracles whiche ye haue ſeen
him ſhewyng, had not the holy ſaiynges of the Prophetes plainly told
Eſaie.liii. therof afore? Dooeth not Eſaie thus ſpeake? * *He onely hath taken on him oure*
infirmities, and hath borne our peines. For what kynde of ſore or euill hath he
not drieuen awai from perſones beyng in woefull caſe and miſerable?
Theſame Eſai in an other place alſo ſpeaketh, yea more openly and
Eſai.xxxv. plainly, of the ſelfe ſame thyng in this manier. * *Saie vnto them that are fear-*
full: Be of good chere, and feare not. Beholde, your God cometh to take vengeaunce, and ye ſhal
ſee the reward that God geueth. God cometh his owne ſelfe, and will deliuer you. Than ſhal the
yies of the blynde bee lightened, and the eares of the deaf bee opened. Than ſhall the lame man
leape as an harte, and the dumme mannes toungue ſhall geue thankes. Haue ye not with
youre owne yies ſeen Jeſus doe all the premiſſes, yea and greatter
thinges then thoſe alſo? ye heard him whan he acknowlaged thiſſame
prophecie as a thyng written and ſpoken of himſelf, at what time cer-
tain diſciples of John being ſent vnto Jeſus demaunded of him whe-
ther he were the Meſſias that was looked for, or els it wer an other
Luke.vii. that was to be looked for: and he aunſwered, and ſaied: * *Goe your waies,*
beare woorde again to John of the thynges whiche ye haue hearde and ſeen. The blynde ſee, the
halte goe, the lepres are clenſed, the deaf heare, the dead ariſe again, and to the poore is the
glad tidynges preached. And that the chief rewlers of the ſynagogue woulde — That the chiefe rewlers of the Jewes woulde bee wurſe and wurſe by Chriſtes benefites prophecied by Eſaie.
bee with theſe benefites yet ſtill wurſe and wurſe incenſed, did not E-
ſai after a goodly ſorte peincte out, vnder the parable of a vyneyarde,
whyche beeyng with excedyng many poinctes of diligente cure and
good houſebandyng occaſioned to brynge foorthe good fruicte, did not
Eſaie.v aunſwere the expectacion of his tiller? * *I looked (ſaieth he) that it ſhoulde*
haue brought foorthe grapes: and it hath brought foorth wylde grapes: I looked that it ſhoulde
haue doon iudgemente, and beeholde wickedneſſe: and that it ſhoulde haue dooen righteouſneſſe,
and beeholde crying and miſerie.

And

And dooeth not the parable iuſtely agree with the ſame ſentence of the prophecie, which ye haue hearde of Jeſus himſelf: concernyng a vineyarde encloſed and fenſed with a toure, and furniſhed with a wynepreſſe and a gutter, whiche vineyarde neuertheleſſe through default of the houſebandemen, yelded not condigne fruicte to the Lorde and owner? The ſame thyng alſo was noted by thatſame figtree, whiche would not beginne to bee fruictefull, no not than neither, whan much doungyng and cheriſhing had been dooen to it. Neither was there any thyng els ment by the parable of the ſede that was caſte vpon ill grounde. He found the ſame ſelfe faulte els where alſo in the Prophet: * *I haue all the daie long euermore holden out my handes to an vnfeithfull people, that goe not the right waie, but after their owne imaginacions: to a people that is euer defiyng me to my face.* The men of power had enuie at his vertue, and ſlaundreouſli ſurmuiſed thoſe miracles to bee wrought by the ſupportacion of Beelzebub. But the weakeneſſe of his bodie, the meanneſſe of his degree, and the afflicctions whiche he ſuffred, was a matier of offenſe and ſlaundre of conſcience to the weake, though thei wer no euill men. For whan he was taken of the Jewes, euen thoſe ſame twelue ſpecially choſen Apoſtles fled and ranne euerie man his waie. See ye whether the Prophete Zacharie leaft euen this poincte vnſpoken of too. * *I ſhall ſtrike the ſhepeheard* (ſaieth he) *and the ſhepe of the flocke ſhall be ſcattered abrode.* Wherunto accordeth the ſong of the eightie ſeuenth pſalme. *Thou haſt putte awai myne acquaintaunce ferre from me, and made me to bee abhorred of them.* For did not Petre with a deteſtacion forſweare his maiſter, and the other Apoſtles readie to doe theſame, if lyke peril had bloustreing come vpon thē? And that this would ſo come to paſſe, Chriſte had foreſaied to Petre before it came to paſſe in dede. He was betraied by Judas, who was one of ẏ noūber of the twelue. Conſider ye whether the propheticall pſalme did not foretell of that alſo. *For if mine enemie* (ſaieth he) *had ſpoken ill of me, I woulde veraily haue pacientely borne it: and if he that hated me, had ſpoken great thinges vpon me, I would peraduenture haue hidden my ſelfe from him. But thou a man of myne owne minde, my guide and my familiar.* Nowe if ye haue learned that Chriſt, whan Judas comyng of purpoſe to betraie his Lorde and maſter vnto the ſouldiers by meane of a deceipteful kiſſe, did thus ſpeake vnto him: * *Frend, for what purpoſe art thou come? Betraieſt thou the ſonne of man with a kiſſe?* Did he not maniſeſtely laie vnto him in his verai teeth, the ſaiyng of ẏ Prophete? He calleth him a guide, becauſe this Judas ſemed in manier as one made a rewler ouer the Apoſtles, becauſe he had the charge of dooyng al affaires abrode cōmitted vnto hym. Again an other pſalme ſpeaketh yet more clerely: *For the man of my peace in whom I haue truſted, who eate my loaues, hath magnified ſupplantyng ouer me.* And ſee I praie you, howe the woordes of Chriſte whiche he ſpake to his diſciples of the betraier, at his laſt ſupper with them, doe iuſtely agree with this prophecie: *He that eateth breade with me* (ſaieth Chriſt) *ſhall lift vp his foote ſole againſte me.* An other pſalm again ſaieth: *My frendes and my next neighbours haue approched nere, and haue ſtande againſte me.* Yea and an other pſalme yet again: *His woordes are ſuppled aboue honey and thei bee verai dartes.* And is it not a woorde ſofter then honey, to ſaie: *Haill maſter,* beyng ſpokē with a kiſſe geuing? And was it not a dart infected with deadly poiſon, to ſaie: *That ſame is he, laie handes vpon him?* Thus might ye haue heard of his Apoſtles, or in caſe ye haue not yet hearde it, ye maie yet learne it in tyme to come. Judas demaunded of couenaunt, of the Biſhops and the chief rewlers, the ſumme of thirtie pence

or de-

The parable of the vineyarde, and of the figtree ſet in a gardine and tilled, &c.

The loweneſſe of Chriſtes humanitee was a ſlaūdre of conſcience, yea euen to ſome that were not ill, as to the Apoſtles whan they ranne awaie.

Judas betraiynge of Chriſt prophecied afore.

Judas made as halfe a rewler ouer the Apoſtles, becauſe he prouided for thinges neceſſarie.

C

Math. xxi.
Mark. xii.
Luke. xx.

Math. xxi.
Luke. xiii.

Math. xiii.
Mark. iiii.
Luke. viii.
* Eſai. lxv.

Mat. xxvi.
Mat. xiiii.

Zacha. xiii.

D

pſ. lxxxviii.

Mat. xxvi.
Mark. xiiii
Luke. xxii
John. xviii

Pſal. lv.

Mat. xxvi.
Luke. xxii.

Pſal. xli.

John. xiii.

pſa. xxxvii

Pſal. lv.

A or denaries of ſiluer, with whiche deadlye ſumme of money there was
foorthwithall a piece of grounde boughte for the buiriall of poore folkes.
And bothe theſe poinctes did the prophete foreſpeake of in his
prophecie. As concernyng the price that he was ſold for, thus did
one of the prophetes ſaie: ∗ *And they tooke thirtie plates, the price of him that*
was valued, whom thei bought of the children of Iſraell, and gaue them for the potters field.
Zacha.xi. Theſe thinges thus executed, Iudas ouerlate repentinge him of
his facte, honge himſelfe, diminiſhyng thereby the noumbre of the
twelue choſen, and making a roume for an other to bee ſupplied
into the ordre of the Apoſtles. Neither was this vnſpoken of by the
Pſal.lxix. and.cix. Prophetes. For thus ſaieth the proceſſe of the myſticall pſalme: ∗ *Leate*
their abidyng bee made to lye waſte and leat there not bee he that dwelleth in it, and his ſhepeherdſhip
leat an other bodye take. And as for that deuiliſhe conuocacion for the
putting of Ieſus to death, whiche was ſolemnely kept in the houſe of
Caiphas beeing the higheſt biſhop, by the Scribes, the Phariſeis, the Ieſus putting to death prophecied longe afore.
rewlers of the people, & the cõmons beeing ſworne to theſame: marke
ye whether theſame poincte alſo hath not been wryten and declared
by the prophecie of the pſalme, whiche ſaieth: ∗ *Why dooe the heathen ſo furiouſly*
rage together: and why dooe the peoples imagin vain thynges? The kynges of the yearthe
Pſal.ii. *ſtande vp, and the rewlers take counceill together againſt the Lorde, and againſt his enoincted.*
Ye heare the namyng of the *heathen*, and ye knowe that Ieſus was crucified
by Pilates ſeruauntes of his crue: ye heare the woorde, *peoples*, &
ye knowe that the multitude of all ſortes of the Iewes, cryed: *Crucifie*
B *him, Crucifie him*: ye heare the name of *Kinges*, & ye knowe that Pilate was
the reweler and gouernour of Iewrie, in Ceaſars behalf, by whoſe
ſentence Ieſus was condemned: ye heare this woorde, *the rewelers of the*
yearth, and ye vnderſtande the head men of the people of Iewrie, who
not vnderſtandyng the lawe ſpirituall, ſought yearthly thynges: and
while thei wil in no wyſe bee pulled from theſame, thei putte the king
of heauen to death. Yea and Eſai alſo dooeth ſore threaten the ſame. ∗
Woe vnto the ſoulles of them (ſaith he) *for thei haue thought an exceading naughtie thought*
againſte themſelfes, ſaiyng: leat vs tye vp and bynde the righteous man, for he is not for oure
purpoſe. He was broughte to iudgemente as a man accuſed, and to bee
arraigned. Yea and that thyng alſo did Eſai tell afore. ∗ *The Lord ſtandeth*
to be iudged, and he ſtandeth to iudge the peoples: the Lorde ſhall come into iudgemente with
the elders of his people, and the rewelers of the ſame. Ieſus was iudged in the houſe
of Caiphas by the chief prieſtes, Scribes, and Phariſeis, and the
chiefe rulers of the people. Eftſons condemned he was by the crying
and clamour of the people at the benche of the lieutenaunte, whan thei
Luke.xxiii cryed: *Awai with him, awai with him: naille him on the croſſe.* But while the Lorde
is iudged, thei are iudged themſelfes, in that their deteſtable iniquitee Pilates ſentence condemned the iniquitie of the Iewes.
is by all manier waies and meanes bewraied. Pilate gaue and pronounced
ſentence of iudgemente againſt and vpon thẽ, whan he saied:
Mat.xxvii. *I am free and innocent from the bloud of thiſſame righteous man, chooſe you.* And thẽſelfes
Tren.iii. gaue ſentence of iudgemente againſt themſelfes, whan they cryed. *His* The Iewes ſelues by theyr ſentence cleared Chriſte and condẽned them ſelfes.
bloud be vpõ vs, & vpon our childrẽ. Hieremie alſo much lamenteth their deuiliſhe
weorkyng againſt Chriſte. *Lorde* (ſaieth he) *thou haſt ſeen the iniquitee of*
them againſt me, iudge thou my iudgement. Thou haſt ſeen all their furious rageyng, all their
thoughtes againſt me, thou haſt heard al their reprochefulneſſe O Lord, al their thoughtes againſt
me, their lippes ariſing againſt me, & ſtudiyng againſt me al the day, their ſittĩg down, & their a-

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riſing again haue I ſeen. Dooeth he not in theſe woordes clerely (as it wer in a plain picture) ſette forth the prieſtes and the head men of the people conſultyng together howe thei might putte Jeſus to death: huntinge for falſe teſtimonies wherby thei might oppreſſe him beeyng innocent, laiyng blaſphemie vnto his charge, condemnyng him by iudgemente before thei had matier to him, ſitting vpon hym as iudges, ariſyng again whan they had iudged him, becauſe thei would accuſe him before the Lieutenaunte. A myſchieuous ſitting down, & a more miſchieuous ariſing vp again. And that not any kind of death at aduenture might ſatiſfie their hatered, but that there was ſpecially choſen ſuch a kynde of death, as was bothe moſte ſhameful and alſo moſte hardeſt, Hieremie witneſſeth bearing the perſone of Chriſte. * *This o Lorde haue I learned of thee, and I dooe vnderſtande it, for thou haſt ſhewed me their imaginacions. But I am as a meke lambe that is carried awai to bee ſlain, not knowyng that thei had deuiſed ſuche counſailles againſt me, ſaiyng: we will deſtruie his meate with wood, and driue him out of the lande of the liuing, that his name ſhall neuer more bee thought vpon.* For the deuiſe and purpoſe of the Phariſeis was this: that the name of Jeſus after he were accuſed, condemned, and hanged betwene twoo notorious malefactours, ſhould either bee vttrely for euer aboliſhed, or els ſhould bee reputed emong names execrable and deteſtable. Now ferther call ye vnto your remembraunce, that Chriſt told you all this matier before his death, how he ſhould bee betraied and deliuered into the handes of the Gentiles, that he ſhould be refuſed of mē and caſt of, that he ſhould be ſkorned, that he ſhould be ſcourged, that he ſhould bee crucified: al ye knowe by your own yie, that no poincte herof was vnaduiſedly dooen or by blynde chaunce of caſualtie. The Jewes did before the preſence of Annas and Caiphas by meane of falſe witneſſe, laie vnto him the cryme of blaſphemie, then whiche there is none other cryme more hainous. And this matier was marked out and figured in Joſeph, whom his brethren conſpiryng together thoroughe enuie, did accuſe of a veraie naughtie crime. Before the iudges Jeſus aunſwered either nothyng at all, or els verai fewe woordes. whan there was no ſparke ne ſpotte of any cryme in him, for he had determined with himſelf to dye for the redempcion of the worlde. Thynke ye hardilye that this was a thyng dooen by blynde chaunce, if Eſaie did not tell of it afore. * *He was offreed vp becauſe he would, and he opened not his mouth: as a ſheepe ſhall he bee led to bee putte to death, and ſhall kepe ſilence as a lambe before one that ſhereth hym, and he ſhal not open his mouth.* And ſee howe iuſtelye the prophecie of the Pſalme agreeth with Eſai. * *As for me, I was like a deafemā and heard not, and as one that is dumme, which dooeth not open his mouth. I became euen as a man that heareth not, and in whoſe mouth are no reprouſes. For in thee, O Lord, haue I putte my truſte.* For now was the ful tyme come, that he ſhould willingly offre hymſelf to all open ſhame of the worlde, as one that ſhould ſhewe vnto his felowes a perfeict exaumple of pacient ſuffreaunce: bound he was, strieken and beaten he was, bothe with blowes and buffettes, ſcourged he was, and all to ſpetten in the face. He had a wede of purple dooen on his backe in the waie of mocking and ſkorning him, and crouned he was with a croune of thornes, & beeyng contemned of Herod, he was in ẏ waie of putting him to worldely ſhame, ſēt backe again to Pilate in a white veſture: in a miſerable likeneſſe & pieteous to behold, was he brought forth to ẏ people, and Barrabbas was preferred before him

to

The purpoſe and deuiſe of the Phariſeis was that the name of Jeſus myght bee extinct for euer, or els be reputed among malefactours.

Chriſt foreſhewed of his condēnacion and crucifiyng.

Chriſtes condemnacion by falſe crimes and witneſſes figured in Joſeph long afore.

The vngoodly handlyng of Chriſte by the Jewes.

Hiere. xi.

D

Mar. xiiii.
Mat. xxvi.
Luke. xxii.

Gen. xxxvii

Eſaie. liii.

Pſa. xxxviii

Luke. xxiii

A to be pardoned and to eſcape. Now forasmuch as he willyngly ſuffred
all theſe thynges for the redempcion of the worlde, accordyng to the
foreſayinges of the Prophetes, it ought not to haue bred deſperacion
in you, but rather to haue geuen you the more hope. Dooeth not Hieremie
lamente and bewaille theſe thynges, where he ſaieth: * *The veraie*
Tren. iiii. *breath of our mouth euen the enoincted Lorde himſelf, was taken in their nette, of whom we ſaie:*
vnder his ſhadowe we ſhalbe preſerued emong the heathen. Heare ye again theſame
Prophete lamenting: * *He ſhall holde out his cheke* (ſaieth Hieremie) *vnto hym*
that ſtricketh hym: he ſhalbee filled with woordes of reuilyng. In the aſſemblee or conuocacion
of the Jewes, he was ſtrieken with a blowe of the Biſhops
ſeruaunte. Of Pilates men he was ſtrieken with blowes ⁊ buffettes,
and with a rede: and yet made he no reſiſtence. Now heare the prophecie
Pſa. cxxix. of the Pſalme: * *Vpon my backe* (ſaieth he) *the ſinners haue ploughed, they haue*
made long furrowes of their iniquitee. And the ſong of holy Eſaie is muche
accordyng to the ſame. * *The Lord god* (ſaieth he) *hath opened my eare, therefore*
Eſaie. l. *can I not ſaie nai, nor withdrawe myſelf*: *but I offre my backe vnto the ſmyters, and my*
chekes to the nippers: I turne not my face from men rebukyng me, and ſpetting vpon me. Now
whan ye reade the prophecie of the ſame Prophete in an other place,
dooe ye not thynke your ſelfes to ſee verai Chriſte himſelf, ſcourged,
ſpetted on, crouned with thornes, couered with a garmente, and
brought foorth in preſence to the people of the Jewes in the waie of
B mockage and ſkorne: For he writeth in manier folowing: * *He hath neither*
Eſai. liii. *beautie ne fauour, whan we ſhall looke vpon him, there ſhalbee no faireneſſe: we ſhall haue no*
luſt vnto him. He is deſpiſed and abhorred of men, he is ſuche a man as is full of ſorowe, and as
hath good experience of infirmitees. We haue rekoned hym ſo vile that we hyd our faces fro
hym, yea he was deſpiſed, and therfore we regarded hym not. Howbeeit he onely hath taken on
him our infirmitee, and hath borne our peines, yet we did iudge him, as though he wer plagued
and caſt down of God, and puniſhed, wheras notwithſtanding he was wounded for our offences
and ſmytten for our wickedneſſe. For the chaſtemente of our peace was laied vpon him: and with
his ſtripes are we healed. Therfore thus ſpeaketh he of himſelf in the myſtical
Pſal. xxii. pſalme: *As for me, I am a wourme, and not a man, the veri ſkorne of men, and the outcaſte*
of the people. Neither hath the myſticall ſcriptures kepte ſilence of his
Gene. iii. croune of thorne. For vnto the firſt man Adam it was ſaied: *Curſed*
is the yearth in thy woorke. Whan thou ſhalt tille it, thorne and briers ſhall it cauſe to budde
to thee. Theſame ẏ the yearth was to the former Adam, theſame thing
was the Jewiſhe people vnto the ſecond Adam: For thatſame yearth
beeyng ſo many ſoondrie waies tilled, prouoked and occaſioned with
ſo many benefites to bryng foorth good fruicte: it brought foorth thornes
vnto their tiller. Now Chriſte was the ſpouſe of the Churche or
holy Congregacion, as ye heard John alſo teſtifie, ⁊ the ſoonne of the
Synagogue whiche was a murdreer of hir owne fleaſhe and bloud.
Therfore in the myſticall weddyng ſong, the father calleth foorth all
men to thys cruell ſighte of the ſpouſe beeyng crouned with thornes.
Ballete. ii. * *Gooe ye foorth O ye daughters of Sion, and behold kyng Salomon in the croune wherwith*
his mother crouned hym in the daie of the gladneſſe of his herte. Forſouth thatſame
ſpouſe was an earneſt and effectuall louer, whiche waſhed his ſpouſe
in his own bloud, and knitte hir vnto him with a bande ⁊ knotte vnpoſſible
to bee vndooē. And this was thatſame daie of eſpouſal, which
he had with ſo great deſire, deſired: ſo that to him beeyng ſo earneſtely
in loue, all delaie and tariaunce ſemed long. Whan the lieutenaunte
leafte nothyng vndooen that he myghte dooe to quitte Jeſus, and

to

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Luke.xxiii

to leat hym goe, the chief men of the Iewes together with the people, cryed with mourdreyng and rageyng voices out aloud: *Awaie with hym, awai with him, crucifie hym, crucifie hym.* And ſee how Hieremie leafte not that thyng vnmencioned, ſpeakyng in the perſone of Chriſte: * *I haue forſaken myne owne dwellyng place, and haue leaft myne heritage. My life alſo that I loue ſo wel, haue I geuen into the handes of myne enemies. Myne heritage is become to me, as a Lyon in the wood: it cryed out vpon me.* But whatſoeuer thing was dooen vnto hym in yͤ waie of open ſhame, that ſhal he turne into his glorie. Herode ſent him backe again to Pilate, clad in a veſture of white: and the people of the Gentlies ſhall in time cummyng embrace him for their prieſte. The crue of ſoldiers did vpon his backe, a robe of purple: thei gaue hym morouer a rede in ſtede of a ſceptre: thei ſet on his head a croune made of thornes: Goddes people ſhall acknowelage and ſhall on their knees wourſhippe their kyng, euen of ſuche a facion ouercomyng and trioumphyng. Herode and Pilate plaie and daly together, toſſyng Ieſus as a boule or a balle to and fro betwene them. But in the meane time thei are made frendes, wheras thei wer tofore at diſcorde and variaunce by mutuall hatered: and euen in their verai ſo dooyng, did thei no leſſe then ratifie Ieſus to bee a reconciler and pacifier of all thinges which are in heauen, & which are in yearth. Wherof Iob prophecied in this manier. * *The Lord reconcileth the heartes of the princes of the yearth.* Now eſtſones renewe ye al yͤ ſame ſight vnto your ſelfes, by caſting it in your minde: thatſame ſight (I ſaie) whiche now this laſt daie ye ſawe with your yies, that is to wete, Ieſus goyng out to the place of execucion, and bearing his croſſe vpon his owne ſhoulders. Had he not geuen tokenynges that it ſhould ſo bee, whan he did many tymes ſaie emong his diſciples and the people? * *Who ſo dooeth not take vp his croſſe and folowe me, is not woorthie of me.* Forſouth thiſſame was the ſceptre of the kyng of Iewes, that is to ſaie, of all men confeſſing the thyng whiche Eſai long and many a daie gon ſawe vpon his ſhoulders, whan he ſaid: * *And his kingdome vpon his ſhoulder.* A figure therof did Iſaac repreſent ſo many hūdred yeres paſt, whan he bore a faggot of wood vpon his ſhoulder for himſelf to be ſlain as a burnt ſacrifice. But Iſaac is ſafe vnto vs, a rāme onely was ſlain: that is to ſaie, the materiall bodye of Ieſus, whyche onely could dye, but yet ſo dye, that it ſhould within a veray litel time ariſe to life again. And ſlain he was without the precincte of the citee: and that the thing ſhould ſo bee, Chriſte himſelf had ſignified tofore by the parable of the houſebandemē or fermers, which after thei had caſt the ſoonne out of the vyneyarde, ſlewe hym. But long afore did Moſes ſignifie theſame thing, who as ye reade in the boke that is entitled Leuiticus, commaunded the calfe that was ſlain in ſacrifice for the ſinnes of the people, to bee carryed foorth without the precincte of the tentes, and there to bee burnt. And takyng it in an allegorie, (that is to ſaie, by the menyng, & not by the woordes,) was not Ieſus burned vp without the precincte of Hieruſalem, in that he beeyng enkiendled with the vneſtimable fyer of charitee and loue towardes mankynde, offreed hymſelfe vp altogether? When ye ſawe Ieſus hanging of a great heighth vpon the tree of the croſſe, did not thatſame myſticall ſerpente come to your minde, whom Moſes did in old time hang vpon a ſtake, which ſhould bee a ſafegarde vnto al that wer ſtoungen with ſerpentes, if thei did earneſtely and ſteadily caſt their yies vpon the ſame?

Hiere.xii.

Luke.xxiii

Herode and Pilate made frendes of enemies, to ratifie Chriſt to be a pacifier.

D

Math.x.
Mar.viii.

Eſaie.ix.

Iſaac a figure of Chriſt.

Gene.xxii.

The rāme ſlaine for Iſaac what it figureth.

Math.xxi.
Marke.xii
Luke.xx.

Num.xxi.

A ſame: The yie of a mā is feith. And whoſoeuer ſhal earneſtly caſt this yie vpon Jeſus crucified, ſhal immediatly be ſafe. Yea and this veraye thing alſo did Moſes foreſhew that it ſhould be, that ỹ Jewes beholding Chriſt hanging on the croſſe, who by his death gaue life vnto all creatures, yet neuertheleſſe would not beleue in him. For in this manier ſpeaketh he in ỹ Deuteronomie. * *And thy life ſhal hang before thine yies, & thou ſhalt feare both daie and night, and ſhalt haue no truſt in thy life.* Ye ſaw him hanging betwene two theues, and doe ye not acknowlage the prophecie, ỹ ſaide: * *And with the wicked was he reputed.* Ye ſaw the derkenes of night ſodainly ouercaſt in the middes of the daie time, frō the ſixth houre vntil the ninth. Chriſte himſelf ſaid and affirmed himſelf to be ỹ light of the world, and gaue knowlage that the night drew nere at what time he ſhould bee doen to death out of this worlde. And did not Amos clerely prophecie this matter: * *And it ſhalbe in that day* (ſaith the Lord) *the ſunne ſhal goe downe in the noone tide, and I will make the earth to bee all ouercaſt with darkenes in the daie of light.* Neither did Zacharie hold his peace cōcerning this matier, whan he ſaid: *And it ſhalbe in that daie, there ſhalbe no light, but colde and froſt, and it ſhal be one daie which is knowen to the Lorde. Not daie nor night in their due tyme, in the euentide ſhall the light be.* It was a daie knowen to ỹ Lord, which daie the Jewes knewe not by the markes therof: Daie was it not, becauſe that about the houre of noonetide aroſe derkeneſſe: night was it not, becauſe that after the ninth houre light came again. Thā cold and froſt there was in the hertes of the diſciples, whan thei fled euerye man his waie and deſpaired, in the noumbre of whom was Petre, who ferthermore abiured the Lorde (that is to ſaie, ſwore that he knewe him not, nor had naught to doe with him, nor naught would he medle with him,) while being throughly taken with cold, he taketh warmth and heate by the coles of the wicked Jewes. Conferre ye nowe the thinges that were doen while Chriſt was hanging on ỹ croſſe. Whan he thirſted, there was raught vp vnto him wine myxed with myrrhe, and vineagre withall: euen lyke as whan he ſhould be hoighced vp on the croſſe, thei offred him wine mixed with mirrhe. And did not the prophecie of the Pſalme tell plainly hereof afore, where it ſayeth: *They gaue me gaule for my meate, and in my thirſt thei gaue me drinke of vineagre.* Ye heard the Phariſees and the rewlers lyke conquerours ſpeaking proudelye againſte him as he hanged on the croſſe, and emōg other reuiling wordes ſaying this alſo againſte him. *He ſaide he was the ſonne of god, he putteth his wholle truſte and confidence in the lorde, leat him now deliuer him, if he wil haue him.* See ye now how iuſtly the prophecie of the Pſalme did not onely foreſhew the veraie thing: but alſo did ſpeake euen the veraie wordes of thoſe wicked perſones, where it ſaieth: *But as for me, I am a wourme and no man: a veraie ſkorne of men and the outcaſt of the people. Al thei that ſee me, laugh me to ſkorne, thei ſhout out their lippes, & ſhake their head, ſaying: he truſted in god that he would deliuer him: leat him deliuer him yf he wyll haue him.* Ye ſaw the lambe, of which Eſai prophecied, not once opening his lippes, but holding his peace at all opprobrious woordes, yea and moreouer praying hartily for the cauſers and woorkers of his death, whan he cryed. *Father forgeue them, for thei knowe not what thei doe.* Now loke ye whither the Pſalme did not foretell this thing too: *They ſpake againſte me with guilefull tongues, thei coumpaced me rounde about with wordes of hatred, and aſſailled me without cauſe. In ſtede of that thei ſhould haue loued me, thei railled againſt me, and as for me I did praie.* Ye ſawe him faſtened to the croſſe with naylles, and hang naked, his bodye ſtretched euerye waye to the vttermoſte. Heare ye

Feith the yie of a man.

To caſt the yie vpō Jeſus, what it is

Deu. xxviii

Eſaie. liii.
Luke. xxiii
Mark. xv.

Amos. viii

Zacha. xiiii

Cold and froſt whan Chriſt was crucified, what it meneth.

B

Pſal. lxix.

Luke. xxiii

Pſalm. xxii

Luke. xxiii

Pſalm. cix.

now a clere ⁊ plaine prophecie of yͤ ſame. * *Thei perced my handes, and my fete, and thei tolde all my bones.* Ye ſawe the ſouldiers partyng emongſt them the garmentes of Ieſus, whan he was crucified. And this poinct alſo foloweth the prophecie of yͤ ſame Pſalme in this manier. *Thei parted my garmentes emong them, and caſt lottes vpon my veſture:* his other garmẽtes thei parted emong them, for his coat that was a whole piece in it ſelf, becauſe it had no ſeames that it might be vnript, thei drewe lottes. Whan he was euen at the poincte to yelde vp the ghoſte, ye heard him ſaie with a ſtrong voice: *Father I commende my ſpirite into thy handes*, declaring the prophecie of the Pſalme to had ſpoken afore of his death. Ye ſaw the two theues legges broken in ſondre: and that Ieſus legges were not broken, becauſe he would by this ſigne alſo declare himſelf to be the true Paſchal Lambe, whoſe bloude hath made free and hath deliuered frõ euerlaſting death, al perſones that beliue in him, of whom there was a commaundement geuen in the booke entitled Exodus. *Ye ſhall not breake any bone of him.* Ye might alſo haue marked this poinct, that he ouercame the ſtrength of the world and of Satã, with the contraries. For with ſimplicitee he maiſtered craftineſſe: with mekenes he ouercame fierceneſſe: with humilitee, he had the ouerhande of pompe and glorie: with courteous behaueour he ſubdued pride: and in like manier with the weakeneſſe of bodye, he conquered the power of Satan. For what thyng is more weake or feble than a man dying? and yet what greate ſtrength this weakeneſſe had, ye ſawe. Ye behelde and ſaw the ſunne ouercaſt with derkeneſſe, the yearth to bee caſt in a quaking, ſtones to braſte one piece from an other, graues to open, the vaille of the temple to bee cutte in ſoondre. Theſe thinges veraily declared that his ſpeciall great ſtrength, wherewith he throughly ſubdued the deuill, and the worlde, was preſtly and readily ſhewed foorth at the houre of his death. And this thing alſo had yͤ miſticall Pſalme foreſhewed, where it ſaid: *Tel ye in the nacions, god hath reigned from the tree.* And this thing did not the Prophete Abacuc leaue vnſpoken: *His brightneſſe* (ſaieth he) *ſhal be as the lyght: hornes in his handes, there is his ſtrength hidden: death ſhall goe before his face, and the deuill ſhall goe out before his fete.* Ye heare the hornes or peakes of the croſſe, yͤ feblenes wherof beguiled the prince of this world. For the lord Ieſus had there priuely hidden his heauẽly vertue and ſtrength, to the end yͭ he might oppreſſe the deuil: he led death in a trioumphe: he made Satan to be openly knowen what he was, and made him an open ſhew: and his verai ſelf before he ſhould die, foretolde that this thing ſhould ſo be, in that he ſaid: *Whan I ſhalbe exalted vp from the earth, I will drawe all thinges vnto myſelf.* And the ſelfſame thing did Moſes ſignifie beeing nere the time of his death, although by derker wordes of a miſticall ſence. For whan he bliſſed the tribes euery one by it ſelf, ⁊ it was come to Ioſeph (who bare yͤ figure of Chriſte) he ſaid: *As of a firſt borne oxe is the beautie of him, & his hornes as the hornes of the beaſt Rhinoceros, with thẽ ſhal he fan the nacions euen vnto the endes of the earth.* So hath it been thought good to yͤ wiſedome of god, that Chriſt ſhould ſubdue the vniuerſall world through the hornes or angles of the croſſe. Neither did the Prophetes leaue his buiriall vnſpoken of neither. For Hieremie repreſenting the perſone of Chriſte, writeth in this manier: *My life fell down into the lake, and thei put a ſtone vpon me.* For ye knowe that he was buiried in a ſepulchre of ſtone, and that the mouth of the monumente was ſhutte with a mightie great ſtone, becauſe no bodye ſhould take awaie his corpſe. On the prepairyng daye

C

Pſal. xxii.

Pſal. xxx.

Chriſt ouercame Satan with the contraries.

D

Pſalm. xcv.

Abacuc. iii.

Hornes in Chriſtes handes, what it is.

John. xii.

De. xxxiii.

Chriſt ſubdued the worlde by the angles of the croſſe.

Luke. xxiii.
Mat. xxvii.
Marke. xv.
John. xix.

A wel towardes euentide, he was laied in his graue, there did he reſt al the Sabboth, that is to ſaie, whã the worke of mans redempciõ was nowe finiſhed, and completed. Conſider ye whether the prophecie dyd not foreſhew euen of thiſſame thing alſo: *From the ſight of iniquitee* (ſaieth yͤ prophecie) *was the righteous taken awaie, and his place ſhalbe in peace.*

Chriſtes reſting on the Sabboth daie, what it was.

Moreouer vntil the time of his death, he ſuffred himſelf to be touched of the wicked: after his death he would not bee handled ne touched of no bodie but of his frendes: Neither did he from that time furthwarde ſhewe himſelf to be ſeen, but onely to his frendes.

Chriſt before his death was handled of euerie bodie, after his reſurreccion of none but his frẽdes.

And of this matier had the auncient prophecie of Jacob the Patriarke, geuen a darke ſignificacion & tokening: who, whan he ſhould die, prophecied in this manier of Juda: Naie I ſhould rather ſaie of Chriſt. *Thou laieſt a long as a lion, who ſhal reiſe hym vp?*

Gene. xlix.

Ferthermore like as it was his wil to dye, & to be buiried: ſo yͭ it ſhould not come to paſſe that he ſhould rotte in his ſepulchre, but yͭ after tarying a verai ſhorte time, he ſhould ariſe to life againe, was it not a thing openly foreſhewed of the prophetes? doeth not the holy goſt ſpeake after this manier in the fifteenth pſalme: *Thou ſhalt not leaue my ſoſle in hell, nor ſhalt ſuffer thy holy one to ſee corrupcion?* No ſpieces, no ſwete baulmes doe geue this gift, that a dead carkeſſe ſhal neuer putrifie, forasmuche as continuaunce of time doeth forweare the verai ſpieces ſelf, whiche time cõſumeth euen yͤ monumentes too, yea though thei be of marble ſtone, but this gift doth reſurrecciõ geue, which geueth immortalitee:

Tyme conſumeth all thynges.

but all the wholle figure of this matier did not Jonas the Prophete many yeres ſenſe plainely repreſente? The tempeſt was imputed vnto him, & to the entente leſt all the coumpaignie ſhould periſhe, he was headlong toumbled into the ſea, to the ende that by the loſſe of him beyng but one man, the tempeſt might bee alaied, whereas otherwiſe it threatened death vnto all the coumpaignie:

Jonas. i.

B Chriſt died for the ſauing of all creatures, to the ende yͭ he alone might pourge awaie the ſinnes of all the people. Jonas was ſwalowed vp of a whale, and out of the bealy of theſame whale was he rendred again on the third daie after, otherwiſe then all folkes looked for: Chriſte was laied in his graue, wherehence he promiſed that he would come furth on the thirde daie.

Jonas a figure of Chriſte.

Math. xii.
Mark. viii
Luke. xi.
John. vi.

For vnto the Jewes requiring a ſigne from heauen, he promiſed the ſigne of Jonas the Prophete, and that himſelf would after the example of theſame Jonas, come foorth on the third daie out of the caues of the earth. And how many tymes did he repeate this thing, to driue it into the diſciples mindes, that he ſhould dye, and returne again to life on the third daie? And that thing had Oſeas the prophete told long afore, who ſaide: *After two daies ſhal he reuiue vs, on the thirde daie ſhal he reiſe vs again to life.*

Oſee. vi.

Foraſmuch therfore as ye haue hitherto ſeen al thinges agree together, the figures of the lawe, the foreſayinges of the prophetes, the foretellinges of Chriſt himſelf, and finally the ende of thinges as they haue frõ time to tyme folowed and come to paſſe: how happeneth yͭ ye now, as men beeing half in a ſloumber or a dreame, are vnbeleuers, & doe not rather of thinges alreadie paſte, coniecture thinges afterward to enſue? He told you afore, that betraied he ſhould be and deliuered to the Gentiles, that he ſhould be bounde, ſcourged, ſkorned, and crucified. Not one iote of all theſe thynges but it hath come to paſſe. All the premiſſes ye haue ſeen, and doe believe them: but euen he the veraie ſame man, told alſo afore, that on the thirde daie he would ariſe to life again, and that he would by the ſpace of a certain of daies, ſhew him-

ſelf

ſelf, not vnto the worlde, but vnto his diſciples. Wherfore than doe ye C
not credite theſe women which report them ſelfes to haue been adcertained by the Angels, yͭ he was ariſẽ to life again? Doeth the weakeneſſe and feblenes of his bodie deceaſſed, ſo greatly offend you, that ye nowe fall into vttre deſpayre, as though all thatſame noble promiſſes of his wer vtterly extinct and dead, concerning his kingdom, concerning the power of heauen and yearth to be deliuered vnto the ſoonne, concerning his aſcending vp into heauen, and his returning frõ hence vnto his father, concerning his ſittyng at the right hand of his father, of extending and ſpreding yͤ ghoſpel throughout all the nacions of the world, cõcerning his glorious coming a litel before yͤ end of the world, concerning the immortalitee of the godlye, concerning the euerlaſting paines and tormentes of the wicked? Naie, wete ye well, that death it was whiche opened the waie and entraunce into the maieſtie of all theſe thynges. Euen as ye haue ſeen hym dying and buiried, ſo ſhall ye ſee hym returned to lyfe again, ſo ſhal ye ſee hym aſcendyng vp into heauen. Ye ſhall receiue the ſpirite of God: ye ſhall ſee the celeſtiall power of God ſhew foorth it ſelf in mẽ of lowe degree, and of no learnyng ne knowelage worldely: ye ſhall ſee the lyghte of the ghoſpell by meane of the ſame perſones, in a litel tyme to ſprede ouer al the world with his radiaunte beames. And thatſame Jeſus, who hath here been ſette at naught, ſpetted at, and had in deriſion, theſame Jeſus ſhall al the worlde woorſhippe, as equall with god the father, and an equall partener with hym in his kyngdome. Finally, all mankynde without excepcion, ſhall ſee hym in the maieſtee of his father, encoumpaced with coumpaignies of Aungels, iudgeyng the quicke and the D
dead. And it hath pleaſed hym that yͤ coming of thatſame daie ſhould bee vncertaine to all creatures. In the meane ſeaſon his wyll was, that his ſeruauntes ſhoulde care for nothyng but the kingdome of the goſpell. And al theſe premiſſes haue been foreſhewed by yͤ Prophetes: thei haue been marked and appoincted out by figures of Moſes law: thei haue been, a greate porcion of them, alreadie perfourmed: neither ought there any man to doubte, but that all thinges ſhall in their due tymes be preſently ſhewed. Theſe wordes of the Lord Jeſus mouth, not onely ſtriekyng the eares of the ſaide twoo diſciples, but alſo percyng and throughlye ſinkyng into their hertes, dyd ſo poſſeſſe them: that neither thei felt the trauaile of the waie, nor tooke ani markes of his face while he ſpake, nor yet remembred to thinke with themſelfes in their myndes, who is thiſſame that hath the holy ſcriptures, and all the doctrine and lyfe of Jeſus ſo prompt at his fingers endes, and yͭ whiche dooeth in ſuche wiſe holde vs ſtyll, and moueth the verai bottome of our hert rootes with talke of ſuch efficacie and pith? This mã did we neuer ſee emong the diſciples, and yet dooeth nothing eſcape hym, but he knoweth it. Thei did nomore but caſt a fanſie of loue vnto him half in a dreame, and had a great delite to learne Jeſus of Jeſus ſelf. For neuer is he with better lucke or ſucceſſe learned, thẽ whã himſelf voucheſalueth to teache himſelf vnto vs. Their iourney being with this & other like cõmunicaciõ wel ouerpaſſed, thei did now draw nere to yͤ litel towne called Emaus. Than Jeſus becauſe he would yͤ more enkiendle deſirefulnes, fẽbled & made countenaũce as though he would not make ani tariaũce at Emaus, but made as though he had yet ſomewhat ferther wai to goe: for yͤ others, as mẽ fallẽ in deſpaire,

had

Chriſt rebuketh the twoo diſciples for not crediting the women concerning Chriſtes reſurreccion.

Death it was that opened the way to glorye.

Jeſus Chriſt equal with god the father.

Jeſus is beſt learned of Jeſus ſelf.

And thei drew nygh vnto the toun which thei wente vnto. And he made as though he would haue gon ferther.

Suche as haue truely beleued in Chriſt haue here in this worlde no permanent citie.

And they conſtreigned hym, ſaiyng: Abide with vs.

The twoo diſciples compell Chriſt to tarie with them.

For it draweth towardes night, and the daye is farre paſſed.

They that loue Jeſus hate the nighte.

Jeſus loueth to bee prayed to doe that he gladly dooeth, and why.

A had forſaken Hieruſalem, and wer in returning home into their owne countrey where thei wer borne: wheras ſuche perſones as haue truely belieued in Chriſte, haue here in this worlde no permanente citee, but doe by continuall iourneying make haſte vnto that ſame other citee celeſtiall. But the ſaied two diſciples, becauſe thei could not bee plucked awaie from ſuche a ioly talking compaignion on the waie, thei praie him, thei beſeche him for Goddes ſake, thei make all poſſible inſtaunte requeſt vnto him: yea ⁊ in concluſion both with deſiring which would not haue any nai, and alſo with taking ⁊ holding him faſt by the cloke and veſture that he went in, wheras he refuſed ſo to doe, thei compelle him without choice or remedie to take a lodgeing with thē that night, nowe calling him by yͤ name of *Maſter*, not that thei knew him to be Jeſus: but becauſe that by his meruellous talke, thei coniectured him to be no common waifaring man. And this ſaied thei vnto him: Maſter, thou haſt hitherto ſhewed thy ſelf a ſwete and a frendely compaignion on the waie, nowe ſhew thy ſelf alſo a like geaſt vnto vs. Why wouldeſt thou committe thy ſelf to going of a ferther iourney? The euentide now draweth faſt on, and the ſunne draweth well towardes ſetting in the weſt. Of verai good cauſe doe thei hate the night, as many as loue Jeſus: and yet ought not ſuch people to feare the night of this world, as haue Jeſus to their compaignion. And Jeſus loueth to be praied to doe the thing, whiche he dooeth with glad will: partly to the entent he maie geue his giftes to perſones gentilly deſeruing it, and woorthie of it: and partely to teache vs a leſſon, that a benefite or good turne is to B be putte in the lappe, and will he nill he, to be doen to the neighbour being in neceſſitee. For ſome perſones dooe in ſuch ſort offre a good turne to the neighbour, as though thei wer in feare, leſt the partie, to whom it is offered, woulde not refuſe it: and thei geue it with ſuche a countenaunce, that thei ſeme to geue it againſt thir ſtomakes. Jeſus herupon entred the toune, ⁊ vouchſalued to vſe their courteous intreteinment.

And he wēt in to tarie with them.

The texte. Mark. xvi.

¶And it came to paſſe, as he ſate at meate with them, he tooke bread, and bliſſed it and brake, and gaue to them. And their yies wer opened, and thei knewe him: and he vaniſhed out of their ſight. And thei ſaied betwene themſelfes: did not our heart burne within vs, while he talked with vs by the waie, & opened to vs the ſcriptures? And thei aroſe vp the ſame houre and returned again to Hieruſalem, and found the eleuen gathered together, and them that wer with them, ſaying: the Lorde is ariſen in dede, and hath appered to Simon. And thei tolde what thinges wer dooen in the waie, and howe thei knew him in breaking of bread.

And it came to paſſe, as he ſate at meate with them, he toke bread, and bliſſed it. &c.

The two diſciples knewe Jeſus in the breakyng of bread.

The ſaied two diſciples being glad men of ſo great and ſo noble a geaſt, whan thei had miniſtred vnto him all manier of thynges, which are woont to be miniſtred to geaſtes that are welcome to ones houſe: thei alſo laied a table and made readie for ſupper, and as apperteined for men of their ſlendre hauour, thei ſette thereon for him ſuche poore part as thei had. The fare was competēt and meane, without any exceſſe: but aboue all thinges their countenaunces that thei ſette theron, wer good and frendly, and aunſwerable to their moſt ſincere heartes. And now that Jeſus was ſette at the table with them, he toke bread, he bliſſed it, and brake it, and than rought it foorth to them. And beecauſe thei knewe this guiſe to be as a thing peculiarly vſed of Chriſt ⁊ no man els, that he would before meate geue thankes vnto the father, and than afterward he would breake it with his owne handes, and ſo diſtribute it emong his diſciples: Theſe two diſciples (as it had been) ſoodainly awakened out of ſlepe, beegoonne bothe at once to thinke in

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And they yies were opened, and they knewe hym, and he vaniſhed out of their ſight.

their mindes vpon Jeſus. And immediately the impeddment that had hitherto been therof, being now taken awai, thei knew by that marke that it was verai Jeſus in dede. And while a certain ſoodain kinde of being amazed entred into their heartes: Jeſus vaniſhed awaie out of their ſight.

Jeſus why he ſeldome and ſparely ſhewed him ſelfe after his reſurreccion.

For after the time of his death foorthward, he did but a litell at once and after a ſparing facion, ſhewe himſelf in preſence: either for that the infirmitee of mortall men was not hable to abide the maieſtee of his bodie being returned to life again: orels becauſe thei might by litell and litell enure thēſelfes to lacke the ſight of his bodie, which was verai ſhortely after to bee had awaie from them, to the ende thei ſhould now loue him after the ſpirite.

The knowyng of Jeſus in the houſe, what it ſignifieth.

Ferthermore thei haue perfeicte markes to know Jeſus, but in the houſe, which is the Churche or holy Congregacion: thei haue no ſure markes of him, but whan himſelf reacheth foorth vnto them the bread of the woorde Euangelicall. For he it is that openeth the yies wherwith Jeſus is by ſure markes ⁊ tokens knowē. On the wai had he broken ⁊ geuen them that ſame bread after a miſticall ſorte, whan he opened the ſcriptures vnto them. And the thing that he had there dooen after the ſpirite, he did afterward renewe by a corporall and bodily token.

The two diſciples ſawe Jeſus better whan he was gone, then whan he was with them.

And they ſaide betwene thē ſelfes: did not oure heartes burne within vs whan he talked with vs by the waie? ⁊c.

D

Now whan Jeſus was in bodie gon, thei did now better ſee him, then at ſuch time whan he was in bodie preſent with them. Their yies wer holden, beecauſe thei belieued not. Nowe whan he is abſent, thei ſee him with the yies of their feith. After the departure of Jeſus awaie from them, thei ceaſſe not to talke of Jeſus betwene thēſelfes, ſaying: how happened, that it was ſo long ere we knew Jeſus? A certain kinde of ſlepe poſſeſſed our myndes: the bliſſing of the bread, the breaking ⁊ the geuing of it vnto vs, was the firſt thing that did ſhake awai the ſame ſlepe: but had we not been as men halfe aſlepe, we mighte of his verai talking with vs euen aſwell haue coniectured that himſelf was Jeſus, in that he did with ſuche a long proceſſe ſo merueilouſly telle vs ſo many thinges of Jeſus.

Jeſꝰ talke maketh the hearte of the hearer feruente.

Whā he did in talking familiarly with vs on the waie, expoune vnto vs out of the ſcriptures the miſticall derke ſpeakinges of the figures and prophecies: did not we fele a certain woondrefull feruentneſſe of hert, ſuch as the talke of the Scribes and the Phariſeis doeth not engendre the like in the hertes of the hearers? But euen of ſuch like ſort as this, are the lord Jeſus woordes woont to be, vnto ſuche folkes as heare them with a ſimplicitee. His woordes or ſermons woulde pricke the conſcience, it would moue the mindes with affeccions, it woulde rauiſhe, it would burne, it would enflame, and it would leaue certain ſparcles ⁊ ſtinges or priccles behinde it in the hertes of the audience.

And they aroſe vp the ſame houre and returned again to Hieruſalem.

And whan thei had both the one to the other confeſſed plainly that thei had bothe of like ſort been ſtrieken in their hertes, ⁊ did not now any thing doubt but that he was verai Jeſus ſelf returned again to life: thei ſtreightwaie leaſt Emaus, although the daie did now growe faſt awaie, and with great ſpede thei gotte them backe again to Hieruſalem, to the entent that thei might make the other diſciples alſo partakers of ſo great a ioye, and that by mutuall conferring one with an other, the feith of all the coumpaignie might be confirmed.

The Lorde why he would haue his benefites publiſhed abrode

For the lord hath a great deſire to haue the benefites of his free gift in ſuch wiſe to be ſpred ferther ⁊ ferther abrode emong men: that through their mutual doing of good one to another, aſwell charitee maie grow emong them, as alſo good deſertes maie encreaſe in them, which God maie rewarde. Thei wer

A ſlowe whan thei leaſt Hieruſalem, becauſe Jeſus being one that kept talke with them, beguiled them of feeling any werineſſe of the waie, & plucked out of their mindes, al deſire of being in their hoſterie. But the gredineſſe aſwell of bearyng tidynges backe again of that that had happened, as alſo of knowing again on the other ſide what had befallen to the others, made them as light as though thei had had winges on their feete, whan thei returned backe again to Hieruſalem.

And founde the eleuen gathered together, & them that were with them, ſaying: The Lorde is ariſen in dede, and hath appered to Simon.

Whan thei wer come thither, thei founde the eleuen Apoſtles (for nowe was Judas abated from the noumbre of the twelue.) And with theſe eleuē there wer many diſciples mo preſent: who not tarying until theſe two had reported all their tale, did leape of their own mocion for ioye, and made relacion to the ſame, that after the uncertain hope, whiche the weomen had firſt of all creatures made unto them of the lordes aryſing again from death to life, there was preſēt knowlage come that he was ariſen in verai true dede. For (thei ſaied) he had appered unto Simon Petre. The woordes of this Petre, becauſe he was of a principalle eſtimacion emong the Apoſtles, had more credite with the diſciples, then the woordes of women afore. For it pleaſed the lorde Jeſus to comfort this Petre firſt, & to confirme him with his preſence: whom he knew beſides the eiuill of unbelief which was in the reſt alſo aſwel as in him, to bee grieued with the priuie knowlage in his conſcience of

Chriſt why he firſt appeared to Peter after his reſurreccion.

B forſwearing his maiſter.

And they tolde what thinges had been doen in the waie, & howe they knewe him in breaking of bread.

The two diſciples aforeſaied being glad men of theſe newes, doe ſemblably on their parte alſo make relacion, howe whan thei wer on the wai going towardes Emaus, there came a certain man being of none acquaintaũce with them, and ioygned himſelf together with them in compaignie, in the likeneſſe of a waifaring mā: who by taking an occaſion, had told and recited many thynges of Jeſus, repeating out of the bookes of Moſes & of the Prophetes, whatſoeuer thing had been foreſhewed concerning Jeſus, and alſo reciting what had fortuned, and what was afterwarde to happen: and howe thei had no knowlage of him by any token, till at laſte by the peculiar and ſpeciall cuſtome that he hadde euermore tofore uſed, to bliſſe, to breake, and to geue bread unto them.

The texte. John. xx.

As thei thus ſpake, Ieſus himſelf ſtood in the middes of them, and ſaieth vnto them: Peace be vnto you. It is I, feare ye not. But thei wer abaſhed and afraied, and ſuppoſed that thei had ſeen a ſpirite. And he ſaied vnto them: why are ye troubled, and why dooe thoughtes ariſe in your heartes? Behold my handes and my feete, that it is euen I myſelf. Handle me and ſee: for a ſpirite hath no fleſhe and bones, as ye ſee me haue. And whan he had thus ſpoken, he ſhewed them his handes and his feete.

*John. xxi.

And while thei yet belieued not for ioye, and woondreed, he ſaied vnto them: *Haue ye here any meate? And thei offered him a piece of a broyled fiſhe, and of an honey combe. And he tooke it, and did eate before them.

As they thus ſpake, Jeſus himſelfe ſtoode in the middes of them.

Chriſt ſodainly ſtandeth emong his diſciples, the doores being ſhut.

While thei with ſuch holy talkes as theſe, doe on both parties coumfort and glad themſelfes, ſome of them belieuing, & ſome yet ſtill doubting: the Lorde Jeſus ſodainly entreed in, whan the doores were all ſhutte, and was not ſeen coming thither, but ſoodainly was ſtanding euen in the middes emong them. For in ſuch like ſort dooe the Aungels ſodainly appere viſible, whan themſelfes wil, & again ſoodainly vaniſhing awai whan thē liketh. And as good ſpirites whan thei appere, are accuſtomed with frendly & amiable ſpeaking unto men to take all feare out of them, to the entent that the weakneſſe of mannes nature maie not be any thing diſmaied or troubled: right ſo the Lord becauſe he ſhewed himſelf viſible both ſoodainly coming in, & alſo in the eauentide being now waxed verai derke, he ſpeaketh vnto them with an amiable ſalutacion, ſaying: *Peace vnto you: It is I, feare ye not.* This ſpeaking although it ought of good cauſe to put awai all feare: yet neuertheleſſe ſo great was the weakeneſſe of ſome of the diſciples, that hauing their hert at their verai mouth for feare, thei did not belieue that it was Ieſus, but ſuppoſed themſelfes to ſee ſome ſpirite. Thei had ſeen him not long afore dead and buried, thei ſaw him not to had ētred at the doore, but to had appered ſoodainly. Wherefore it could in no wiſe ſinke in their hertes, that it was Ieſus bodie that thei ſawe, but ſome ſpirite. For the common people report ſuch manier fables, how that yͤ ghoſtes of dead folkes doe oftentimes appere to ſuch as thei will, & to repreſent to mortall mennes yies a certain likeneſſe of verai naturall bodies, & yet not to haue any materiall & verai bodie in dede. Emong theſe was Thomas, who vnto the diſciples reporting that thei had ſeen yͤ Lord, had ſaied plainly that he would neuer belieue it, except by putting his fingers into Ieſus ſide, he might ſearche all the prientes & holes of the nailles & of the ſpeare. Ieſus therfore to ſhew an vndoubtable trueth vnto them all, that both he was aliue, & alſo that he bare about with him a verai reall bodie in dede, and not any other bodie then theſame which he had carried tofore, ſaied vnto them: Why doe ye yet feare me, as the ſighte of a ghoſte, ſeeing that ye plainly beholde me with your yies, & know my fauour of old, & ſeeing that ye heare my voice, beeing acquainted & familiar vnto you: and yet neuertheleſſe doe thoughtes of vnbelief & miſtruſting ariſe yet ſtil in your hertes, euen ſuche like as are wont to come commonly in mennes mindes? Satiſfie ye euerie one of your ſenſes: view & behold you my handes & my feete, thei haue manifeſt priētes of the nailles: touche & handle ye my ſide, it hath the gaſhe of the ſpeare: feele ye my bodie & come nerer me with your yies, & leaue ye ſuſpecting of any ſpirite. For a goſte hath neither fleaſhe nor bones as ye ſee that I haue. That I entred in hither the doores beeing ſhut, that whan my will is I am ſeen, & whan my will is I am inuiſible: it is not any blinding of mēnes yies by any ſleight, but the gift & proprietie of my bodie being now made immortal. And euē ſuch like ſhal your bodie alſo be after yͤ reſurreccion. Whan the lord had by ſuch wordes as theſe taken awaie the feare from them, & had put them in a comfort: he ſhewed foorth vnto them his handes & his feete to be viewed: he opened his ſide, that thei might handle the manifeſt dientes of the woūdes. For it was the Lordes pleaſure to reſerue the ſame, to the entent that by thoſe euident tokens, he myght than emong his diſciples perfectly auouche the trueth of his humain bodie: and alſo that he maie in time to come at the laſt daie of iudgemēt, enbraide to the Iewes their vnbelief, according to the prophecie whiche ſaieth: *Thei ſhall ſee in whom thei haue perced and made holes.* Now wheras ſome there wer yet ſtil, which dyd not plainly beleue it to bee the ſame bodie that thei had ſeen dead, but wer in caſe that a certain inebriacion (as ye would ſaie) or drounkenſhip of gladneſſe did ſo holde their mindes, yͭ thei did neither perfeictly belieue their own yies, nor their eares, nor their handes (: for oftetimes we be afeard to belieue yͤ thing which we dooe rather then our liues, wiſhe to be true, as mē fearing leſt we ſhould caſt our ſelfes into ſome fooles paradiſe, or falſe ioye wherof to be anon after depriued again:) Ieſus vouchſaluing with all tokens of euidence to bee a Phiſician to their vnbelief, becauſe there ſhoulde no ſpice of the like miſtruſtfulneſſe

remaine

Ieſꝰ ſpeaketh amiably to his diſciples, and why.

C

And ſaieth vnto them: peace bee vnto you: it is I, feare ye not.

Some of the diſciples thought themſelfes to ſee a ſpirite when they ſawe Ieſꝰ,

But they were abaſhed, &c. and ſuppoſed that they had ſeen a ſpirite.

Thomas woulde not beleue till he felt the holes of the nailes.

And he ſaide vnto them: why are ye troubled? &c.

D

Beholde my handes & my feete, that it is euen I my ſelfe.

Chriſte had a true bodie in dede after his reſurreccion.

A ghoſte hath no fleſhe nor bones.

And whan he had thus ſpoken, he ſhewed the his handes and his feete.

The Lorde Ieſus why he reſerueth the printes of his woundes.

And while they yet beleued not for ioye & wondred, he ſaide vnto them: Haue ye here any meate?

Ieſus how he declared the perfect trueth of his reſurreccion.

A remain in vs, ſaied: Haue ye any thing here yᵗ maie be eaten? For none there is a more vndoubted token or prouf of a man to bee aliue, then if the ſame take meate. And therfore Jeſus willed meate to be geuen to the damoſell, whan ſhe was called again to life, & ſemblably alſo vnto Lazarus: not yᵗ we ſhall feele any hungre after yᵗ we be reiſed again to immortalitee: but becauſe he woulde (as yͤ preſent time required) confirme & make euident vnto his diſciples, yͤ veritee of his humain bodie. There wer preſent at yᵗ time in theſame place, a good nūbre of his diſciples, & yet was there but verai ſmall prouiſion of viandrie. Therfore that that thei had, thei bring foorth, which was a morſell of fiſhe that had been bruiled, and a honey combe. Than Jeſus in the ſight of them all, eate parte of the thinges which wer ſet before him.

Eatyng of meate a ſure profe of beyng aliue.

Jeſus aſketh for meate and eateth before all the diſciples.

The texte.

*Mat. xvi.

*Act. xvii.

*Joh. xiiii.

*Act. i. ii.

And he ſaied vnto them: Theſe are the woordes which I ſpake vnto you* while I was yet with you, that all muſt nedes be fulfilled whiche wer written of me in the lawe of Moſes, and in the prophetes, & in the pſalmes. Than opened he their wittes, that thei might vnderſtande the ſcriptures, and ſaied vnto them: Thus it is written, *and thus it behoued Chriſt to ſuffre, and to ariſe again from death the thirde daie: and that repentaunce and remiſſion of ſinnes ſhould be preached in his name emong all nacions, and muſt beginne at Hieruſalem. And ye are witneſſes of theſe thinges. And beholde, *I wil ſende the promiſſe of my father vpon you. *But tarie ye in the citie of Hieruſalem vntil ye be endewed with power from on high.

And whan he had now made all their ſences perfectly to belieue that he was no ſight of any ghoſte, but a verai and a liuing man, euen the ſame whom thei had tofore ſeen both liuing & alſo dying: he taketh recourſe vnto the holy ſcriptures, wherunto there ought credite to be geuen, although the ſēſes of man ſhould neuer ſo much crie againſt it. Ye ought not (ſaieth he) to merueil at yͤ thinges which ye ſee to haue been doen. The ſcripture cannot lye, forasmuch as it hath been written by yͤ inſpiracion of yͤ holy goſt. Whatſoeuer thing hath hitherto been doen, the ſame had been foreſhewed & prefigurate afore in the bokes of Moſes, in the Prophetes, & in the pſalmes. For euē I am verai he, whom the figures of Moſes law did ſignifie: I am yͤ man, of whom the holy Prophetes promiſed ſo many thinges: & it is I, whoſe firſt ſpringing vp, whoſe progreſſion or going foreward, & whoſe conſummacion, the myſtical pſalmes dooe deſcribe: And with no leſſe truth ſhal al the reſt of thinges alſo be perfourmed, which haue in theſame ſcriptures been foreſhewed cōcernyng my returnyng into heauen, concerning yͤ ſpirite of God to bee ſent, who, after yᵗ this bodie of mine ſhalbe taken awaie from you, ſhal make you the more ſtedfaſt, concerning the goſpell to be ſpred throughout yͤ wholle vniuerſall world, & concerning the laſt end of this world. Theſe are yͤ thinges which I did ſo many times labour to beate into your heades, whā hauing yet a mortal bodie ſubiect vnto death, I liued conuerſaunt emong you being alſo mortall. At yᵗ time had not the premiſſes ſetled in your hertes: now can ye not any longer doubt, whan ye ſee my ſayinges to agree with yͤ miſtical ſcriptures, & yͤ coming to paſſe or ſequele of thinges to agree with thē both. Hitherto (as yͤ time hath required) I haue tenderely borne with yͤ weakeneſſe of your fleſhe, & I haue with groſſe proufes laied the trueth of matiers before you. From hencefoorth grow ye foreward to a ſpirituall vnderſtanding of the ſcriptures. There ſhal ye from hēcefoorth ſee me, there ſhal ye heare me. And becauſe yͤ miſtical bokes are not vnderſtanded, except god open our mind and reaſon, Jeſus opened vnto them the yies

B

Holy ſcriptures muſt be credited though mannes ſenſes crye againſt it.

And he ſaid vnto them: Theſe are the wordes which I ſpake vnto you while I was yet with you, &c.

Scripture can not lie.

Than opened he their wittes, that they might vnderſtande the ſcriptures.

Jeſus openeth the wittes of his diſciples that they maie vnderſtand the ſcriptures.

of their

C

of their herte, that thei might reade, beleue and vnderſtande, that was written in the ſcripture. For no man doeth vnderſtande ſcripture, but he that doeth belieue it. In this ordre (ſaied Jeſus) it hath ſemed good vnto my father to reſtore mankind. And the thing which he had decreed, hath been ſette foorth by his inſpiracion in bookes of holy ſcripture. The ſelfſame thing hath been foreſhewed by me beefore it was dooen: neither was it poſſible that it ſhoulde any otherwiſe come to paſſe, becauſe the determinacions of God, are immutable: & the holy ſcriptures can as litell ſkill to lye, as the ſelf ſpirite of God, by whoſe inſtinct thei haue been written. By death, & by open ſhame of the croſſe, the wai did lye vnto glory: it was neceſſarie that I ſhoulde ariſe again to life on the third daie, to the end ye might know your ſelfes to haue a Lorde & an aduocate being a liueſman, & one that from hencefoorth ſhall die no more. And the ſame your aduocate beeing admitted into heauen, ſhall from thence ſend vnto you ẏ ſpirite of God. Than muſt ye in the name of Jeſus Chriſt, preache the repentaunce of the life paſt, and the remiſſion of all ſinnes without the keping of Moſes lawe. The ſame remiſſion of ſinnes ſhalbe geuen to al people through Euangelicall feith onely. I haue ſuffered the peines in the behalfe of all creatures: leat them no more but belieue, and thei ſhall atteigne the ſtate of innocencie. And theſe thinges muſt be preached, not onely to the Jewes, but alſo to all nacions of the worlde: but yet prouided alwaies, that ye beginne firſt with Hieruſalem. In Jewrie was I borne, & there haue I wrought miracles: at Jeruſalē haue I taught, and ſuffered death. Emong this people ſhall ye find hertes by many meanes and waies nowe alreadie prepared vnto feith. Unto theſe people ſhall ye renewe the memorie of the thinges, which ye haue ſeen and heard. My doctrine whiche I firſt receiued of my father, and than taught vnto you, ye ſhall poure out again into them. The world wil gainſaie and withſtand your teſtimonie, like as it did vnceſſauntely crye out againſt me. But I (as I haue heretofore ſaied) wil from my father ſend vnto you the ſpirite, which he long agon promiſed by the Prophetes that he woulde ſende, whan he ſpake by the mouth of Johel. *And it ſhall be: I ſhall hereafter poure out my ſpirite vpon all fleſhe: and your ſonnes and your daughters ſhall prophecie:* whiche ſpirite holy Dauid alſo did wiſhe for, whan he ſaied: *Sende thou foorth thy ſpirite, and they ſhalbe created: and thou ſhalt renewe the face of the yearth.* That ſame ſpirite ſhall make you ſtrong and inuincible againſt all terrours to bee ſhewed of this world. The ſame ſpirite ſhal moreouer geue you eloquence which no creature ſhalbe hable to gainſaie: he ſhall alſo geue you power to worke miracles, in ſort that your teſtimonie concerning me, ſhall bee a thing of condigne pith and efficacie. Ye in the meane time vntill than, be ye in perfect quiete and reſt within your ſelfes, and being congregated together in one compaignie, remain ye in this citie of Hieruſalem, beginning there the concorde & vnitee of the Churche that ſhall ſpring vp: and exhort ye one an other with holy communicacions, deuoutely praying, and geuing thankes vnto God, vntill that ſame ſpirite come from aboue, who ſhal enſtruct and arme you with power and ſtrēgth celeſtiall.

No man vnderſtandeth ſcripture, but he that beleueth it.

Goddes determinacions are immutable.

Scripture can not lye.

Shame of the croſſe the waie to glorie.

Thus it is written, & thus it behoued Chriſt to ſuffre, and to ariſe againe, &c.

And that repentaūce and remiſſion of ſynnes ſhoulde bee preached in his name, emong all nacions, & muſt beegynne at Hieruſalē.

D

Preachyng of Chriſte muſte firſt begynne at Hieruſalē.

Chriſt promiſeth to ſende the holy ghoſt.

And beholde, I ſhall ſende the promiſe of my father vpon you.

Joel. ii.

Pſal. ciiii.

The power & ſtrength of the holy ghoſte.

But tarie ye in the citie of Hieruſalē, till ye bee endewed with power from on high.

Chriſte willeth the Apoſtles to tarie in Hieruſalē till he ſend the holy ghoſt into them.

¶ And he led them out into Bethanie, and lift vp his handes, and bliſſed them. And it came to paſſe, as he bliſſed them, he departed from them, *and was caried vp into heauen. And they wurſhipped hym, and returned to Hieruſalem with greate ioye, and were continually in the temple, prayſyng and lauding God.

The texte.
*Mar. xvi.
Actes. i.

And he led them out into Bethanie and lifte vp his handes, & bliſſed thē.

He departed from them, and was caried vp into heauen.

And they worſhipped hym, & returned to Hieruſalē, with great ioye. &c.

Jeſus is lifted vp into heauē in the ſighte of his diſciples.

A Herevpon after that Jeſus had by ſoondrie euident prouffes confirmed the veritee of his reſurreccion: he led his diſciples into Bethanie: and being euen nowe readie to departe from hence into heauen, he lifte vp his handes and bliſſed them, repreſenting euen in this verai poincte alſo the exaumple of the Patriarkes and of Moſes. And in theſame inſtaunte, while he wiſheth well vnto his diſciples, he was lifted vp from the yearthe, and in ſighte of them all was carried vp into heauē. Than the diſciples falling proſtrate on the ground, wurſhipped the lord, looking after him with their yies as long as thei mighte. But muche more did thei looke after him with their heartes, after that his bodie was taken awai from their yies. The premiſſes thus executed and dooen, thei returned to Hieruſalem, according as the Lorde had enioygned them, and returne thei did with great ioye. For nowe had feith ſhaken of from them, all ſorow and heauineſſe: and aſſured hope of the promiſſes did geue them cherefulneſſe. In the meane ſeaſon thei wer muche & often in the Temple, as men euen than alreadie offreing Euangelicall ſacrifices, prayſing and magnifying the bounteous goodneſſe of GOD towardes mankynde, and rendreing thankes vnto him, for that he had decreed freely to geue ſuche high benefites vnto mortall mē, through hys ſonne.

B

And were continually in the temple praiſyng and lauding God.

The Apoſtles were continually in the Temple.

Euangelicall ſacrifices.

(FINIS.)

To the moſt verteous Ladie and moſte gracious Quene Katherine, late wife to the moſt noble King Henri the eight of moſt famous memorie deceaſſed, Nicolas Udall your highneſſe moſt humble ſeruaunt, wiſheth health and all proſperitee in Chriſte.

When I conſidre, moſte gracious Quene Katerine, the greate noumbre of noble weomen in thys our time and countreye of Englande, not onely geuen to the ſtudie of humaine ſciences and of ſtraunge tongues, but alſo ſo throughlye experte in holy ſcriptures, that thei are hable to compare with the beſte writers, aſwell in endicting and penning of godly and fruitfull treatiſes to the enſtruccion and edifying of whole realmes in the knowlage of God, as alſo in tranſlatyng good bookes out of Latine or Greke into Engliſhe, for the vſe and commoditee of ſuche as are rude and ignoraunte of the ſaied toungues: I cannot but thinke and eſteme the famous learned Antiquitee ſo ferre behynde theſe tymes, that there cannot iuſtely bee made any compariſon beetwene them. Cornelia a noble matrone of Rome, through long conuerſacion and continuaunce with her learned houſbande, was in proceſſe of tyme ſo well learned and ſo eloquente, that herſelfe was the chiefe and principall inſtructrice and brynger vp of her twoo ſoonnes Caius Gracchus, and Tiberius Gracchus, in all their learnyng, and made the ſame at lengthe ſo fyne, that thei yet to this daie, remaine regiſtred in the noumbre of the abſolute and perfeicte Oratours of olde time. We reade of one Amelia in Rome, a woman ſo well ſpoken and ſo fyne of toungue, that beeing on a tyme indicted and arrained of a grieuous offence, ſhe ſo wittily, ſo piththily, and with ſuche grace made aunſwer for hir ſelfe, that all the wholle benche and Courte than preſente, iudged hir for the mere reſpecte of hir eloquence and witte in that preſente perill and ieoperdie, there ſhewed, woorthie by their wholle conſentes and ſentences, to be quit and diſcharged of the lawe for that crime. Hortenſia the daughter of Quintus Hortenſius, and broughte vp continually from hir cradle and tendre infancye in the houſe and coumpaignie of ſuche a noble Oratour, came at lengthe ſo nere to the perfeict eloquence of hir father, that ſhe was hable in publike hearing to make oracions, and the ſame of ſo piththye a ſort, that where the noble weomen of Rome wer on a time ſore taxed to departe with their golde, and iewels, toward certain neceſſarie charges of that common weale: Hortēſia came before the commiſſioners to ſpeake in the behalfe of the matrones, and with hir exquiſite talke obteined a mitigacion almoſte of the wholle taxe which the ſeſſours had afore agreed vpon, and appoincted vnto the weomen to contribute. Theſe exaumples of Eloquence in weomen, like as thei are but veraie few in numbre, ſo are thei thinges of no ſuche high excellencie to bee merueilled at. For what great matier of woondre is it, that emong ſo many thouſandes, three or fower ſhoulde be found hable to ſpeake beefore a iudge in open audience? or what ſtraunge caſe is it to bee reputed, if ſome one or two weomen haue been founde wittie or learned in the Latine tongue, beeyng their owne natiue language whiche euerie carter and handicraftes man than ſpake, though not all thyng ſo finely as the learned men and Oratours dyd? What high matier of praiſe and commendacion is it, if a fewe weomen beeing either wiues or daughters to excellente fyne

Latine

Latine menne , coulde in continuaunce of a greate manie yeares, ſpeake Latine well? Yet are theſe weomen ſpecially chronicled in hiſtories, as notable , yea and ſingulare exaumples woorthye perpetuall fame and memorie for their witte , learnyng, and eloquence. After theſe Heathens, Hierome in his Epiſtles writeth ſpeciall hygh prayſes and commendacions of Euſtochium the mother , Paula the daughter , and Bleſilla the daughters daughter : of whiche euerye one were paſſyng well ſeen , not onely in holy ſcriptures , but alſo in Latine , Greke and Hebrewe : whiche tounges they learned exactely in a veraie ſhorte tyme , and excelled in theſame . The lyke teſtimonye he geueth of Marcella a veraye noble woman in Rome, whom he reporteth to had in his tyme ſo well profited in the knowledge of holy ſcriptures , that after his departure from Rome , yf there were anie doubtefull queſtion or anie poincte of difficultee concernyng ſcripture : all folkes would reſorte to her, as to a iudge hable and alſo ſufficiente to deciſe any matier of controuerſie or ambiguitee that happened emong them . But this knowledge extended no ferther then to the priuate edifying of their own ſelues with a veraie fewe others , and theſame in ſuche places where Latine was theyr mother toungue and theyr natiue language . But nowe in this gracious and bliſſefull tyme of knowledge , in whiche it hath pleaſed almightye God to reuele and ſhewe abrode the lyght of his moſte holye ghoſpell : what a noumbre is there of noble weomen (eſpecially here in this realme of Englande ,) yea and howe manye in the yeares of tender vyrginitee, not only aſwel ſeen and as familiarly traded in the Latine and Greke toungues , as in theyr owne mother language : but alſo both in all kindes of prophane litterature , and liberall artes , exactely ſtudied and exerciſed, and in the holy ſcriptures and Theologie ſo ripe , that they are able aptely, cunnyngly , and with muche grace eyther to endicte or tranſlate into the vulgare toungue, for the publique inſtruccion and edifying of the vnlearned multitude. Neither is it nowe any ſtraunge thyng to heare ientleweomen, in ſtede of moſte vaine communicacion about the moone ſhyning in the water, to vſe graue and ſubſtancial talke in Greke or Latine with theyr houſebandes, of Godly matiers. It is nowe no newes in Englande to ſee young damiſels in nobles houſes and in the Courtes of Princes, in ſtede of cardes and other inſtrumentes of idle trifleyng, to haue continually in their handes eyther Pſalmes , Omelies , and other deuoute meditacions , or elles Paules Epiſtles, or ſome booke of holye Scripture matiers : and as familiarlye bothe to reade or reaſon thereof in Greke, Latine, Frenche, or Italian, as in Engliſhe. It is nowe a common thyng to ſee younge virgins ſo nouzeled and trained in the ſtudie of letters, that thei willyngly ſette all other vayne paſtimes at naught for learnynges ſake. It is nowe no newes at all to ſee Quenes and Ladies of moſte hyghe eſtate and progenie , in ſtede of Courtely daliaunce , to enbrace vertuous exerciſes of readyng and wrytyng , and with moſte earneſte ſtudye bothe earlye and late, to applye themſelues to the acquiryng of knowledge , aſwell in all other liberall artes and diſciplines , as alſo moſte ſpeciallye of God and his moſte holy worde: whereunto all chriſten folkes , (of what eſtate or degree ſo euer they bee ,) oughte to the vttermoſte of theyr poſſible powers , moſte principallye and moſte earneſtely themſelfes to geue and dedicate . But what a great cauſe of publique reioyſyng (O Lorde) maye it bee, that in this time of Chriſtes harueſte , euerye good bodye moſte buſily applying the woorke of his vocacion towardes the innyng of the Lordes corne , ſome by inſtructyng the youthe , ſome by teachyng ſcholes , ſome by preachyng to theyr ſymple

flockes,

flockes, ſome by godlye inducing of their families, ſome by writing good and godly treatiſes for the edifying of ſuche as are willing to reade, and ſome by tranſlating good bokes out of ſtraūge tongues into our vulgare language, for the helpe of the vnlearned: the moſt noble weomen of bloude and eſtate royall, are no leſſe diligent trauaillours then the beſt, (in any of the aboue named offices mete for their ſexe,) ne take any manier ſkorne or diſdeigne in the labour of drawing this harueſt home, to bee ioyned as yoke felowes with inferiour perſons of moſte lowe degre and condicion. Howe happie art thou, O England, for whoſe behoufe and edifying in Chriſte, Quenes and Princeſſes ſpare not ne ceaſſe, with all earneſt endeuour and ſedulitee, to ſpende their tyme, their wittes, their ſubſtaunce, and alſo their bodyes: And in this behalfe lyke as to your highneſſe, moſte noble Quene Katerine, aſwell for compoſyng and ſetting foorth many goodly Pſalmes and diuerſe other contemplatiue meditacions, as alſo for cauſyng theſe paraphraſes of the moſte famous clerke and moſte godly writer Eraſmus of Roterodam to bee tranſlated into oure vulgare language, Englande can neuer bee able to render thankes ſufficiente: ſo may it neuer bee able (as her deſertes require) enough to praiſe and magnifie the moſte noble, the moſt vertuous, the moſte wittye, and the moſte ſtudious Ladye Maries Grace, daughter of the late moſte puiſſaunte and moſte victorious Kyng Henry the eyght of moſte famous memorie, and moſte derely beloued ſyſtur to the king oure ſoueraigne lorde that nowe is: it maye neuer bee able (I ſaye) enough to prayſe and magnifie hir Grace for takyng ſuche great ſtudie, peine and trauaill, in trāſlatyng this paraphraſe of the ſaid Eraſmus vpon the goſpel of Iohn at your hyghneſſe ſpeciall contemplacion, as a noumbre of right well learned men woulde both haue made courteſie at, and alſo would haue brought to wurſe frame in the doyng. O how greatly maye we all glory in ſuche a pierleſſe floure of virginitee as her Grace is: who in the middes of Courtly delices, and emiddes the enticementes of worldly vanities, hath by her owne choice and eleccion ſo vertuouſly, and ſo fruictefully paſſed her tendre youth, that to the publique coumforte and gladfull reioycing whiche at her byrth ſhe brought to all Englande: ſhe doeth nowe alſo conferre vnto theſame the vneſtimable benefite of fertheryng bothe vs and oure poſteritee in the knowleage of Goddes worde, and to the more clere vnderſtandyng of Chriſtes goſpell. O royall exerciſe in dede of virginly educacion. O vneſtimable and precious fruite of maydenly ſtudies. O noble ſucceſſe of princely ſpending the tyme, eſpecially in a woman. O zele of prouokyng Gods glory worthy immortalitee of fame and renoume. For what coulde bee a more manifeſte argumente of myndyng the publique benefite of her countrey, what coulde bee a more euident prouſe of her wyll and deſyre to doe good to her fathers moſt derebeloued ſubiectes, what could be a more plain declaraciō of her moſt cōſtaunt purpoſe to promote Gods woorde, and the free grace of his ghoſpell: then ſo effectually to proſecute the woorke of tranſlatyng whiche ſhe had begoonne, that whan ſhe had with ouer painfull ſtudie and labour of writing, caſt her weake body in a grieuous and long ſickenes, yet to the entent the diligent Engliſhe people ſhould not bee defrauded of the benefite entended and mente vnto them: ſhe committed the ſame woorke to Maiſter Frauncisce Malet doctour in the facultee of diuinitee, with al celeritee & expedicion to be finiſhed and made complete. That in caſe the kinges maieſties moſte royall commaundemēt by his moſt godly iniunccions expreſſed, declared, and publiſhed, (that the ſayed Paraphraſes ſhould within certaine monethes bee ſette foorth to the Curates and people of this Realme of Englande) hadde

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not ſo preuented her grace, but that ſhe might eſtſones haue put her file to the pooliſhing therof, where it is nowe alreadie veraie abſolute and perfeicte, it would than emong the rude and homely dooinges of me and ſuch as I am, none otherwiſe haue glittered, than clothe of golde enpowdred emong patches of canueſſe, or Perles and Diamoundes emong peobleſtones. But in the meane time, to what learned man maie not the ſedulitee of ſuche a noble princeſſe be a ſpurre and prouocacion to employe the talent of his learning & knowelage to the publique vſe and commoditee of his countreye? To whom maie not this moſte notable exaumple of ſo vertuous a Lady, be an occaſion to ſhake of all ſluggiſhenes, and to yeld vnto the common weale of England ſome condigne fruicte of his ſtudie and learning? To what idle loiterer may not this moſt excellent acte of a kinges daughter, and the ſame a kinges ſiſtur, be a ſhame, and reproche of negligence? To what perſones (be thei neuer ſo ignoraunt or vnlearned) maie not this moſte earneſte zele of a princeſſe of ſuch high eſtate, be an effectual prouocacion and encouraging, to haue good mynde and will to reade, heare and enbrace, this deuoute and catholike Paraphraſe, ſo plainely and ſenſibly tranſlated, and ſo graciouſly by her offred, and (as ye would ſaie) put in al folkes handes to be made familiar vnto thẽ? Beſeching therfore almightie god, that it maie in the hertes of all good Engliſhe people take no leſſe place, ne worke any other effect of godly knowlage and innocent liuing, then your highnes in procuring theſe tranſlacions, and the ſaide Ladie Maries grace on her partie alſo haue ment it: I ſhall ſembleablie bee a continuall peticioner to his diuine Maieſtie, long yeres to preſerue both your eſtates: you, to the procuring of manye ſuche good tranſlacions for the edifying of ſimple people in Chriſtes diſcipline, and her to the dooing of many like actes for the publique vtilitee of vs al: wherby ye maie both of you atteigne in this worlde condigne fame and renoume with perpetuall memorie emong menne, and after this life a croune of immortall glorie and bliſſe in heauen, eternally there to raigne with Chriſte and his holye Aungelles. Amen.

To the moſte renoumed Prince Ferdinando Archeduke of Auſtriege, and brother to Charles the fifte, the Emperour of the Romaines, Eraſmus of Roterodam wiſheth health.

THE laſte yere, moſt gracious prince Ferdinando, I toke on hand to write a paraphraſe vpon the ghoſpell of ſainct Mathewe: more at the vrgente requeſt of the moſte reuerende Lorde Mathewe, Cardinall of Hedune, then of myne owne mynde: partly becauſe the great excellencie of the woorke by a certaine reuerente feare withdrewe my minde from medling therwithall, partely alſo foraſmuch as there was beſides this, many and ſundry difficulties, the whiche might abaſhe my weakeneſſe (whiche did acknowlage his owne inhabilitie) from medling with a treatiſe ſo ferre aboue my power, ſo that me thought I was vtterlye diſpatched of all ſuche kinde of writing: yet all this notwithſtanding I am compelled (I cannot tell how) after theſame ſorte to declare the ghoſpell of ſainct John, partely by the ſucceſſe of my former bolde enterpriſe, partly by the auctoritee of certain noble perſonages, whoſe deſire if I ſhould not ſatiſfie, I might be thought very vnkinde, and wicked alſo if I ſhould diſobey their commaūdementes: yet was it not vnknowē vnto me how muche more full of godly maieſtie this preſent ghoſpell was, the whiche for the moſte parte doeth trauaile in the declaracion of ſuch ſecrete miſteries, as vnto the nature of God doeth apperteine, and the woondrefull copulacion of the ſaide nature vnto ours by his incarnacion. For what is he that canne by very imaginaciō compriſe how that god the father, being without beginning, doeth continually beget god the ſonne: into whom the begetter doeth ſo wholly powre out himſelf, that yet thereby he is nothing diminiſhed: of whō alſo the ſaide ſonne is after ſuche wiſe borne, that yet thereby he is nothyng ſecluded: againe how that from them bothe, the holy ghoſte doeth ſo procede, that there continueth a perfit copulacion of one nature emongſt thē, without ani confuſion of the deſtinct proprietie in perſones. Who can by witte attein to knowe by what coniunccion the omnipotent and vnſpeakeable nature, by incarnacion did couple mannes nature vnto his: ſo that the ſelfeſame which euermore had been very God of the liuing God begotten, was alſo very mā borne of the virgin Marie? In the declaracion of ſuch matiers, in the which oftentimes the bare tranſpoſing of one woorde is an hainons offence, what libertie can a Pharaphraſe haue? Aboue al this I did perceiue, that I muſt go, if I did proſecute my purpoſe, ouer places incumbred with many and ſūdrye difficulties: hedged and diched, parted and deuided with fluddes, and gulfes, ouer the which it ſhould not be poſſible to paſſe by reaſō of thickets, & ſtanding moates. For there is none of all the ghoſpels that hath either mo, or more hard queſtions to be ſolued, either in whom more vehement ſtudy hath been beſtowed of the old and excellent autours: finallye in whoſe expoſicion the interpreters doe more vary and diſcente: ỹ which verily I doe not thinke mete to be imputed to their dulneſſe or lacke of learning, but either to the obſcuritie of the ſtile, or els to the diffuſenes of thinges conteined therin. There were beſides theſe, other peculiar difficulties in the ſaide matier, becauſe that all the wordes which ỹ Euangeliſt doeth attribute vnto Chriſt, are intricate with enigmaticall queſtions: the whiche if a man ſhould expreſſe in wiſe of a Paraphraſe, ſuche thinges will not agree with their aunſwer, that dyd not

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perceiue to what purpoſe Chriſt did ſpeake ſo. For many thynges be ſpoken of Chriſt after ſuch a ſort, that he knewe wel that they neither could, neither would he that they ſhould be perceiued, vntill the concluſion of the thyng dyd declare his ſaiyng. Furthermore in aſmuche as it is yͤ office of a Paraphraſe to expreſſe that thyng that is briefely ſpoken, and in fewe wordes couched, with more copy and plenty of wordes, I could not obſerue yͤ due meaſure of time. For where as it is read that our lorde did kepe his maundy vpon the night time with his diſciples, ⁊ at the ſaied time to haue waſhed their feete: yet after theſame maundy he had ſo long communicacion with his diſciples, that it may be thought a wonder that he had time to ſpeake ſo many wordes, namely ſeynge that the woordes of the other Euangeliſtes do declare, that manye other thynges alſo wer bothe ſaied and doen by hym theſame nighte: wherefore dewe meaſure in tyme could not be obſerued of me, whiche ſhould declare at large al the ſayed thynges with more copy and plenty of wordes. Finally this Euangeliſt hath a certain peculiar kinde of ſtile of his own. For he doth knit his ſtile as though it wer ring and ringe ioyned and linked togither, ſumtime with contrary membres, ſumtime with like, ſumtime wyth one ſelfe thyng ſundry tymes repeted, ſo that a paraphraſe is not able to expreſſe ſuch pleaſaunte elegancie of his ſtile: I meane ſuche places as thys: *In principio erat verbum, & verbum erat apud deum, & deus erat verbum.* In the beginning was the woorde, and the woorde was with God, and God was the woorde. In theſe. iii. places, worde after worde, and God after God is pleaſauntly repeted. And byanby repetyng againe the beginning, he concludeth the ſentence. *Hoc erat in principio apud Deum.* Theſame was in the beginninge with God: And again: *Omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil.* Al thynges were made by theſame, and without theſame was nothyng made that was made. *Quod factum eſt in ipſo vita erat, & vita erat lux hominum, & lux in tenebris lucet, & tenebre eam non comprehenderunt.* In him was the life, and the life was the lighte of men, and the light ſhineth in derkenes, and the derkenes did not comprehende it: In theſe it doeth appeare how that euery membre of the ſentence doeth alwaie repete the former, ſo that the ende of the former, beginneth the latter: and ſuch a like thyng may be perceiued here, as the Greke Eccho is wont to repreſente: but as touchyng theſe thinges, ſumthing haue I ſpoken in yͤ argumentes of the Euangeliſtes ghoſpels and Epiſtles. This peculiar grace and elegancie of ſpeche, I perceiued well could haue no place in my paraphraſe: Therfore althoughe I did perceiue theſe and many other lyke difficulties, yet I toke vpon me this buiſie piece of worke, ſeyng that ſo many and noble men dyd by theyr exhortacion encourage me thereto, ⁊ by auctoritie enforce me: ſpecially becauſe the good ſucceſſe of my former duetie and obedience, rather thā any preſumpcion, did bolden me to theſame. For I had not onely good ſucceſſe, foraſmuche as the gentill reader for my trauayle and paines dooeth thanke me, but alſo foraſmuche as Charles (of all Emperours that for this eighte hundreth yeres hath reigned in this world, both of moſte puiſſance, if we beholde his large dominion, and alſo the moſt vertuous, if we conſider beſides his other very imperiall qualities, his feruent affeccion and zeale towardes religion and godlynes) hath this my paines (for vnto hym I did dedicate it) not only by countenaunce and woordes, but alſo by letters bothe full honorably and louingly wrytten, certified me that it was moſt thankefully accepted of his grace: wherupon me thought it conuenient, that ſeyng Mathewe was to the Emperour Charles dedicate and preſented: John ſhould be vnto Ferdinando, the other and ſecond Charles, dedicate. And plainly good hope dooeth greatly comforte my mynde, promyſing me that it ſhal come to paſſe, that like as my former labour by Charles good fauour did wel procede, and had good ſucceſſe, ſo ſhall this my preſent endeuour by the gracious fauour of Ferdinando, procede and haue lucky ſucceſſe. Theſe be two names in our tyme moſt fortunate: a couple of brethren in theſe daies moſt lucky. Neyther is it to be doubted, thinke I, but that the fauour of God wil proſperouſly ſet foorth the godly purpoſe of ſuche ſo godly diſpoſed princes. For a man maye (as I thynke) haue a good opinion in them, in whom beeyng yet of tender age, the excellent fruicte of vertue doeth ſatiſfy the great expectacion yͤ which (if I might ſo call it) the blading tendre age did put vs in comforte of. For in your very chyldage, there appered in you a certain ſtraunge and meruelous towardnes of ſuch prudencie, moderacion, mekenes, integritie, deuocion and godlines, that euery man did hope that your grace woulde bee a wonderfull excellent prince in euery condicion perfit and abſolute. And now as touching the publike hope, that al yͤ wholle world hath cõceiued of you, like as hitherto you haue not fruſtrated it, ſo haue you brought to paſſe that now whẽ you be come to the age of more diſcrecion, it doeth appere that you wyl not onely contente and fulfil the ſayd hope and expectacion, but alſo the deſire of al men to the vttermoſt. My litle treatiſe of a Chriſtian Prince, ſuch as it was, for many daies a goe when ye were a young man, you cauſed all ſtudious perſons to lyke, in aſmuche as ye did vouchesafe to reade it. And this preſente weorke dedicate vnto your graces name, you ſhal likewiſe cauſe to be liked, ſeing that of all young men in our time you be the floure, and for manifolde conſideracions vnto all the worlde moſte derely beloued: neyther ſhall ye ſo do eyther to aduaunce your glorie and renoume, eyther to procure me any benefite or commoditie: for neyther your noble eſtate, neyther ſuche a ſobre and moderate nature doeth couet or looke for the prayſe or commendacion of man, neyther my minde or fantaſie doeth ſeke any thyng els, then the fauour of Chriſt: but that thoſe for whoſe furtheraunce theſe paines were taken (and for all men in generall is my paine beſtowed) more plentifully myghte haue commoditie therby. For ſuche as be of their own nature commendable, haue then eſpecial profite and ſynguler commoditie, when they ouercum al malice, and be thoughte worthie the fauour and commendacion of all men. To thys preſent purpoſe maye your grace muche helpe, if you declare this my preſent worke compiled by my payne and ſtudie, for to haue bene not reiected of your graces maieſtie. For it is not to be feared, I truſt, leſt your graces wyſdome geue credence vnto them the whiche peraduenture wyll ſaye, when thei ſhall vnderſtande a paraphraſe vpon the ghoſpell to bee dedicate vnto prynce Ferdinando, what ſhould a laye prince and a young manne do with the goſpel? And wil make cauillacion and ſaye that I geue frogges wine, as the Greke prouerbe ſpeaketh. As though it were to be thought that onely ſuche do preſente princes with mete giftes, the whiche bryng vnto them bokes written in barbarous tongues, conteyning matters of hunting, kepyng of dogges, and horſes, of ingines for warre, yea and mafortune of diſing and cardinge. Verily I am in a contrary opinion: for I deeme that where the euangelicall and heauenlye philoſophie is thought to be to all, of the hygheſt, loweſt, and myddle eſtate, wonderfull profitable: yet it is to none more neceſſarie, then to the ſupreme heades and powers of the world. For the more weight, charge, and burden, that they ſuſteine, the more daungerous the ſtorme is that apperteineth vnto them for to caulme ⁊ aſſuage, the more manyfolde occaſions they haue whereby good wittes well inclined by nature, and well inſtructed by educacion, maye be marred and corrupted: ſo muche the more it is ſeming that they ſhoulde be inſtructed and armed more diligently then the reſt, with the moſte godly and infallible preceptes of holy doctrine: for ſuche cannot offende without the great dammage of the wholle world. It is the peculyar office of the prelates, to nouriſhe the people with plentifull and abundaunte foode of the euangelical doctrine. For the which cauſe they be called paſtours and herdes in ſcripture. I graunte all theſe to bee true. Yet the poete Homer of the moſt commendable chriſtian auctors is commended, and not vnworthily, becauſe he calleth a kyng, a herd ouer his people: how much more then is it mete that this name and title agre with euery chriſtian prince? A prince doeth not preache and teache the ghoſpell: but he doeth obſerue, practiſe, and fulfill it, and yet doeth he after a ſorte teache it, whoſoeuer dooeth kepe and obſerue it. But howe can he fulfill it if he knowe it not? how ſhall he knowe it, excepte by diligente and frequente readyng he peruſe it? excepte wyth a greate ſtudie he profoundly print it in his memorie? Whom behoueth more ſtedfaſtlye to beleue that the celeſtiall kinge is gouerner of this worlde, vnto whom nothing is vnknowen, whoſe iyes no man can deceiue, whoſe power no man can reſiſte, who ſhal iudge euery man according to his merites, then the ſupreme powers, whiche by reaſon of their power do dreade no man, and cā if they luſt eaſilie deceiue whō they luſt? which yf they treſpaſſe any thing, bee not cited to appere at any mortal mans conſiſtory, but be commended alſo oftymes for their miſdedes? In whoſe mindes oughte it to be more depely grauen, that after this preſent lyfe (wherof the kynges themſelfes haue no aſſuraunce, no not aſmuch as of an houre, and which no mā can enioye long) there is to come another lyfe, that neuer ſhal haue ende: in the whyche indifferentlye without reſpect of eſtate, or dignitie, (ſauing that the ſtrayter iudgemente ſhall be to them, ſtraiter accoumpt ſhal they make, the which in this worlde hath ſurmounted other in roume, office, and auctoritie,) euery man ſhall by the ſentence of the moſte righteous and iuſt iudge (whoſe iudgement no man ſhall eſcape) reape the croppe of that, whiche he hath ſowen in thys preſent life: neither ſhall any ſcape but that eyther for his good dedes he ſhal receiue the croune of eternall glorye and bliſſe, or els for his offences be committed to euerlaſting fier: in whoſe myndes (I ſay) is it more neceſſarie thys thyng to be depely infixed, then theirs, whom all kynd of proſperitie and flatterye of man, doeth prouoke both to ſet their affiaunce in thynges preſent, and to forget what is hereafter to come? In whoſe memorie is it requiſyte more depely to be printed, that Chriſte hath plainlye threatened vs in theſe wordes, (*woe bee to the ryche, and the hyghe powers of thys worlde, whyche hath their comforte in thys worlde*) than in theirs whyche haue plentie, and ſtore of all ſuch thinges, whereby mannes minde is corrupte and degenerate? In whoſe eares is it more conueniente diligentlye to be beate that euery manne oughte warely to beſtowe his talente whiche the lorde hath committed vnto hym, in the waye of vſurie for the lordes auauntage, and will calle euery man to make accoumpte thereof: then theirs whiche by reaſon of their power committed vnto them by God, may at their pleaſure, either profit moſt, or diſprofit moſte in this worlde? Who ought more aſſuredly to beleue that all men, be they neuer ſo puiſſant and in high auctoritie, can of themſelfes do nothynge, and that all thynges that be good and commendable, do come of God, of whom all thynges oughte to be deſired, that maye by chriſtian peticion lawefully be deſired, and that vnto him the wholle glory and prayſe of all that we proſperouſly do in our affaires, oughte onely to be attributed and aſcrybed: then they whom the world dooeth commende and magnifie, by reaſon they haue ſuche thynges as Chryſte taughte ſhoulde be deſpiſed? whom becauſe of certayne vaine and fantaſtical apparent ſhadowes of thynges that ſeeme commendable, the baſſe ſorte doeth in maner regarde and wurſhipe as goddes. Who ought more thorowly be perſwaded that ſternnes is hated of God, yͤ iniurie ought not to be reuenged by iniury, that nothyng is more commendable then peace, nothyng more acceptable to God then meaknes and clemencie: then ſuche whom ſo muche buſynes dayly dooeth prouoke to vnquietnes, to warre, and reuengyng of diſpleaſures? In whoſe minde ought it more depely be printed, that neither for deſire of life, neither feare of death, it is lawful to ſwarue from honeſty, that in thys preſente life no man oughte to loke for to be rewarded for his merites and deſertes, ſeyng that in yͤ nexte world no man ſhall be defrauded of dis dewe rewarde: then in the myndes of princes, whom ſo manye prouocacions, ſo much troubleſome buſines, ſo many occaſions, doeth oft and many tymes entiſe and allure to diſhoneſtie? Verely ſuch a mynde vpon which tye general felicitie or miſerie of the whole worlde doeth depend, oughte with weightie and profounde perſuaſions of philoſophie be armed: wherby it may vprightly & nothing ſhrinking, perſeuer againſte all policies and engines of this worlde: but ſuche doctrine whyche doeth ſo peyſe the minde that it be not toſſed by the waues and ſurges of fortune, & worldly buiſines, no otherwyſe then the balans doth ſtaie the ſhippes in time of tempeſte: can neither more conueniently, neither of more certain veritie, neyther yet of more efficacie and power be collected out of any other woorke, then the goſpel of God. If the profane princes, foraſmuche as they muſt commonly trauayle in worldly affayres, & maintenaunce of publique tranquillitie and reſt, cannot alwaies obſerue ſuch thinges as they perceiue, and iudge to be moſt conuenient to be kepte and obſerued, yet at the leaſt if yͤ euangelicall doctrine be profoundly rooted in them, they ſhal be able to doe this, that foraſmuch as lieth in them to do, they ſhal alwaie endeuour themſelfes to approche nighe vnto the performaunce of Chriſtes preceptes, and litle or nothyng ſwarue from their marke. This thyng as we deſire that it may appeare in al ſuche as be gouernours of thys worlde, ſo moſt gracious Prince Ferdinando, we greatly hope to ſe it in you, whom we haue knowen from your childeage hitherto, to haue been maruelouſly geuē to the reading of the ghoſpel: for you were not wont, whyle the prieſt is at ſeruice, to ſpende your tyme either in ſuperſticious kind of praiers, eyther vnfruitful iangling, as the moſt parte of nobilite doeth, but to open the teſtament, and reuerently to ſe what the epiſtle and ghoſpel of that day doeth inſtructe and exhorte you to do. Neither do we doubt but that this example of your childage, you haue muche encreaſed by encreaſe of age. Neyther do we miſtruſt but that in time to come, in euery place, many other will folowe this your exaumple. For like as an infeccion of vice taken at the exaumple of men of eſtate, doeth ſpedely crepe vnto many: euen ſo the example of vertue, if it haue his beginnyng of renoumed perſons, wil ſoone be wel liked of al men. In what eſtimacion the woorde of God was had in old time, may euidently appere by thoſe rites and ceremonies as yet be vſed in the churche, lefte vnto vs of old antiquitie. The boke is adorned truly with gold, iuery, and precious ſtones, reſerued & laied vp deuoutly emongſt the iewels. It is not brought foorth ne caried in without great reuerence. The goſpeller deſireth licence of him that doeth execute, that he maye rede & pronounce it. After that, ther is cauſed an holy perfume by cenſing, of frankincenſe, of ſtacten, the droppyng of mirrha, of mirrha it ſelfe, and of the powder of the herbe galbanum. The forehead and breſt hath the ſigne of the croſſe made vpon them, glorye is geuen to the lorde downe to the grounde, euerye manne aryſeth and ſtandeth bolte vpryghte, the heades be bare, the eares attentiſe, the iyes full of reuerence. At the name of Jeſus as oft as it is mēcioned, the knees be bowed downe to the ground: after all this, with great reuerence he holdeth the boke before his breſt, and carieth it about, euery man doeth kiſſe it, and at the laſte it is reuerently laid vp emongeſt the reliques. What other thing doeth theſe ceremonies meane, or put vs in remembraunce of, than that nothing ought of chriſtian men to bee more regarded, more derely beloued, more reuerently handled, then that celeſtiall doctrine, whiche Chriſt hath preached vnto all perſones: the which for ſo manie hundreth yeres ago, the conſent of the whole world hath allowed, the whiche againſt this worlde, and the prince therof, maketh vs to preuaile? But like as wurthely the vain & miſordred deuocion of the Jewes is reproued, whiche Jewes doe greate reuerence vnto the booke of their lawe, the olde teſtamente, in laing pure and claine clothes vnder it, kneling downe to it, and wurſhipping it, not once touchyng it, but with cleane and vndefiled handes, (where as ſuch thinges as their lawe doeth chiefly teache them, thei wickedly contemne and deſpiſe:) ſo it is to be perceiued of vs, that we bee not as vndeuout in keping and fulfilling the ghoſpel, as we be ſuperſticious and ſcrupulous obſeruers of the rites and ceremonies. For what dooeth it auaile to haue the booke adourned with Juorie, ſiluer, golde, and ſilke, if our liuing bee polluted and infected with ſuche vice as the ghoſpell dooeth ſo ſtraitely forbid? if oure ſoule bee decked with no vertue accordyng to the ghoſpell? What can the booke auaile vs borne before our hearte, if the doctrine of it be not in oure hearte and minde? what ſeruice dooeth the perfume and odour cauſed by cenſing, if that his doctrine be contemned, if our liuing haue a daily peſtilent ſauer? what the better bee we to bowe downe oure necke to the booke, if our luſtes obſtinately and with ſtiffe neckes repine at his preceptes? what dooeth it profit and auayle vs to riſe vp, and to ſtand bare headed, if all our whole life bee ſuche, that it declare openly that we deſpiſe the doctrine of the ghoſpell? How dare ye bee ſo bolde as to kiſſe the booke that the ghoſpell is in, the whyche beeyng ſubiect to lecherye, to auaryce, to ambicion, to ſenſualitie, and yre, doe defile and diſhoneſt the admonicions of the ghoſpel? How dare he kyſſe the booke that teacheth nothyng but peace, but mekeneſſe, and charitee, the whiche deſpyſyng Chriſtes doctrine, is wholly conſumed with enuie, repleniſhed with hatred, boileth in anger, inflamed with deſyre to bee reuenged, furious and madde againſt his neighbour, the whiche alſo (ſo his minde maie bee ſatiſfied) forceth not by wood battaile to ſet all the worlde by the eares together? Howe dare he bee ſo impudente as to embrace and wurſhippe this holie booke, the whiche in all kinde of liuing and conuerſacion is vtterly geuen and married vnto this worlde, whiche as a mortall enemy the doctrine of the ghoſpel dooeth deteſtate & abhorre? With cleane handes and verye reuerentlye we vſe to touche the holy booke of the ghoſpell, and with filthy mindes doe we deſpiſe the preceptes of the ghoſpell. Why doe we not rather lay them to our heart? why doe we not kiſſe them with mind and pure affeccion? why do we not here bowe down our neckes? Certain there be that hathe hanging about their necke, and carieth about with them, a part of S. Johns ghoſpell, as a remedie againſte diſeaſes, and ſuche other heuy miſſortunes. Why doe not we rather beare aboute with vs the doctrine of the ghoſpell in oure minde, the whiche maie remedie all diſeaſe of ſinne and vice? J doe not diſcommend any ceremonies, J doe not raile vpon the deuocion of the ſimple people: but plainly, than will theſe ſaied thinges profit vs, if we put in practyſe that thyng whiche the viſible ſignes putteth vs in remembraunce of. Jf we bee true chriſtien men, that is to ſaie, if we vnfainedly profeſſe the doctrine of the ghoſpell, let vs inwardlie in our mindes practiſe all ſuch thynges as in theſe ſignes is outwardly repreſented vnto vs. I haue heard ſaie that it is a faſhiõ in ſome places, that the prince ſhall at the ghoſpel time ſtande holding a naked ſweard in his hand, the reſt laying their handes vpon the hiltes. How ſhall he defende the ghoſpell with the ſwearde, whoſe minde doeth hate the ghoſpel, which is wholly affeccionate vnto the vanities of this worlde, in whoſe opinion nothyng is leſſe regarded then the excellente precious perle of the ghoſpell, of whome nothynge is more hated, then that whiche Chriſte taught onely to bee coueted? He that polleth the people, that oppreſſeth the poore, that by warre defaceth all both good and badde, he that is the occaſion of manyfolde calamities, for whoſe vaine glorye ſo muche mannes bloudde is ſhedde: dooeth he, I ſaie, drawe his ſwearde to defende Chriſtes ghoſpell withall? Let him firſt be made at one with the ghoſpell, let him cutte awaie his vicious and naughtie appetites out of his minde, with the ſwearde of the ghoſpel, and then if he luſt, lette him drawe his ſwearde againſt the enemies of the ghoſpell. But theſe thynges haue I ſpoken, moſte renoumed Prince, in the waie of aduertiſement, without reproche of any perſon. I open the matter onelye, I reprehend no perſon. And the more boldelie vnto your grace I write thus, becauſe no kinde of ſuſpicion at al, of any ſuch faulte or enormitee, can be ſuſpected to be in you. There bee none, Biſhoppes except, that of congruence ought to liue more after the ghoſpel, then Princes. But they oftentimes by ſimplicitie vnder an aſſemblaunce of deuocion, be deceyued. For by the perſwaſion of ſuche whiche be thoughte the perfite profeſſours of religion, they ofttimes eſteme it a poynt of great perfeccion, if they daily ſaie ouer their praiers the which they cal their mattẽs, if thei ſee a maſſe euery daie once. The which thinges as in a lay prince and a young man alſo, I graunt is a certaine token and ſigne of a well diſpoſed mind, yet bee there many other thinges the which doe more ſtraitly appertayn to a chriſten princes office then theſe. For if he foreſee that no ſtorme of warre ariſe, that the publike libertee be not diminiſhed ne violated, that the poore comminaltie be not compelled to famiſhe, that no naughtie officers be made and permitted, in my opinion he ſhall doe a more acceptable ſeruice to God, then if he ſhould ſaie theſe praiers .vi. yeres together. Yet doe I commende the ſaid thinges, if that whiche is more principall bee coupled and ioyned therto. But and if a prince doe ſuppoſe that he lacketh no porcion of godly perfeccion, putting his confidence in the obſeruacion of thoſe thynges, ſettyng a part ſuche thinges whiche doe peculiarly appertain vnto a kinges office and dutie, plainly that is the confuſion of all religion, that is the ſubuerſion of the common welthe: and they that geue ſuche councell, doe neither geue profitable nor holſome councell for the prince, neither yet for his ſubiectes. It is a good dede to heare ſeruice, if thei bee pure that doe it: but howe can I come in pure life vnto the ſacrifice dooen in remembraunce of the true and higheſt prince, the whiche for to redeme his ſeruauntes beeſtowed his owne life, if through my fury, my vaine glory, and negligence, ſo many thouſande men bee eyther vexed, or vtterlye periſhe? I thinke it not nedefull to ſhewe that for the moſt parte princes bee neuer at more leiſure, neither leſſe carefull, then when thei bee at diuine ſeruice. What great thing is it, if a prince ſaie thoſe praiers at an houre preſcribed therfore, whiche cannot haue ſufficiente tyme and leiſure to order and diſpoſe thaffayres of a common wealthe? A prince ſhall pray inough at full, if he ſaie daiely and recite from his hearte, the notable praier of the wiſe king Salomon. Lord geue me wiſdome and knowledge howe to behaue my ſelfe vnto thy people. Or the other praier much like vnto theſame, the whiche the wiſe man, as I remember, reciteth in the booke of wiſdome. Geue me

wiſdom

wiſdome whiche is euer about thy ſeate, that ſhe maie be with me, & labour with me, that I maie knowe what is acceptable in thy ſighte: for ſhe knoweth & vnderſtandeth all thinges, and ſhe ſhal leade me ſoberly in my workes, and preſerue me in her power. So ſhall my workes be acceptable, and then ſhall I gouerne thy people righteouſly, and be worthy to ſitte in my fathers ſeate. Who can haue knowledge of thy vnderſtanding and meaning, except thou geue wiſdome, and ſende thy holy ghoſte from aboue, that the waies of them whiche are vpon earthe, maie bee refourmed, that men may learne the thinges that are pleaſaunt vnto thee? This wiſdome that this moſte wiſe young man deſireth to haue, may a man chiefly finde in the holy ſcripture, if a man luſte vnfainedly and with a godly curioſitie ſeke to haue it. Otherwiſe, how is it come to paſſe that chriſten mens behauiour and maners, partely be decaied into a conuerſacion wurſe thē the Gentiles or Ethnickes wer, partly degenerated into a certaine Iudaicall ſuperſticion, but by reaſon that the doctrine of the ghoſpell hathe not been had in regarde? Notwithſtanding to ſaie the very trueth, in all times there hathe been euer ſome, of whom the ghoſpell hathe beene hadde in due honoure and reuerence: yet neuertheleſſe for this fower hundred yeres paſte, the liuely heate and feruencie therof, hath been greatlye abated with the moſte part. Wherfore the more we ought to the vttermoſte of our power, endeuour our ſelfe that euery man for his parte doe reuiue thiſſame ſparkle of heauenly fire again, the which the eternal veritee, Ieſus Chriſt our Lord, hath ſēt down into the earth, wiſhing nothing els but that it maie be feruentlye kindled, and in great circuite to ſpreade it ſelfe abrode, and be ſet all on fier. In this oure tyme when mens condicions be ſo corrupted and of ſo great diſſencions in opinions, wherby at this houre all thinges bee confounded and out of order: whither ſhall we rather flee to haue redreſſe, then as S. Hilarie doeth well admoniſhe vs, vnto the moſte pure fountaine and wellſpring of holy ſcripture, wherof the moſte pure and vndefiled part bee the ghoſpels. Neither oughte the ghoſpell to be miſliked of the ſupreme powers for this cauſe, as thoughe it did, as ſome ſaie, cauſe ſuch to be ſedicious and diſobedient, whoſe parte and duetie is to be obedient vnto their princes: nay it rather profiteth princes in this poincte, inſomuche as it dooeth teache them to execute the true offices of princes, and not to be tirauntes, and cauſeth the people more gladlye to obey euery good prince, and more quietly to tollerate and beare with the bad. Finally the ghoſpell is not to bee blamed, if any man doe not vſe all of the beſte, that thing which of his nature is moſt excellent, and the very beſt. It is called the ghoſpell of peace: reconcilyng God and vs to vnitie, and ſecondlye couplyng mutuall loue and amitie betwene eche of vs together. If any mā ſtumble at this ſtone, let him blame himſelfe and not the ghoſpell. There is no power that man hath, no policy, no conſpiracy or coniuracion together, that is able to vanquiſhe and oppreſſe the veritee of the ghoſpell, which moſte mightily ſetteth furthe it ſelf, whē it is moſt greuouſly perſecuted. But as touching theſe matters, I feare me I haue heretofore ſpoken inough & to muche. Now that this paraphraſe may with the more fruite be read, after I haue ſpoken a worde or two of the Euangeliſtes entent and purpoſe, I will make an ende. After that the lyfe and doctrine of our Lorde Ieſus Chriſt by thapoſtles preachyng and the other Euangeliſtes writinges was ſpred at large ouer all the world, the Euangeliſt. S. Iohn, whom Chriſt ſo notablie loued, after al the other toke on hande to write this preſent ghoſpell, not ſo muche for thentent to compile the hiſtorie of the ghoſpell, as to make reherſall of certaine thinges omitted by the other Euangeliſtes, beecauſe they ſemed not vnworthy to bee knowen.

But the eſpeciall cauſe why that he wrote this ghoſpell, men ſuppoſe was to ſette forthe and confirme the godhead of Chriſt, againſt the hereſyes which euen in thoſe daies (as euill weedes emongeſt good corne) began to ſpringe: & namely againſt the hereſye of the Cerinthians, and Ebeonites, the which beeſide other eroniouſe doctrine, preached that Chriſt was nothing els but man only: neither that he was in any wiſe before he was borne of the virgin Marie. Now it was very neceſſarie that the worlde ſhoulde knowe and beleue Chriſte to bee bothe very God and very man: of which twoo, the former article doeth principally helpe to inflame the loue of man toward him, for the better we knowe a thing, with the better will we doe loue it. Secondarily it doth cauſe vs to haue more feruēt courage to folow the ſteps of him: For who will attempt to folowe and counterfait that thing which is doen of an Aungell by a viſion and apperaunce only, and not in very dede: Furthermore like as it is harde to obſerue the thinges whiche he commaundeth, euen ſo the thinges be exceding excellent that he promiſeth: it was therfore requiſite alſo, that his godhed ſhoulde not bee vnknowen, to thentent that we might haue confidence that he vndoubtedly woulde helpe his ſeruauntes whom he after ſuche ſorte did loue, neither will defraude them of his promiſe, the whiche is able with a becke to doe what him luſt. The Euangeliſtes that wrote before S. Iohn, made in maner no mencion of the diuinitee of Chriſt. For I thinke this to bee the wiſedome whiche S. Paul vſed to ſpeake emongſte the perfit: emongſte the reſte profeſſing himſelfe to knowe nothyng els but Ieſus Chriſte, and him to be crucified. Mafortune as then the time did not ſuffer ſo inexplycable a miſterie to bee put in writing to all mens knowledge, leſte it ſhould be had in deriſion of the wicked, becauſe they coulde neither beleue it, neither vnderſtande it. For in other matters alſo the olde auncient autours as oft as they make mencion of heauenly thinges, doe vſe to ſpeake both veri ſeldome and very reuerently therof, beeyng more copious in ſuche thinges as doe more profite and appertaine to godly liuing. The Apoſtle S. Iohn was conſtrained therefore by the vndiſcrete boldenes of the heretikes, more plainly and euidently to affirme bothe the natures to bee in Chriſte: like as by the bolde preſumpcion of the Arians, the catholike fathers were inforced more preciſely to diſcuſſe certaine thinges as touching the ſame matters, wheras they would rather not haue medled with the diffinicion of ſuch matters, which bothe doeth greatly paſſe the capacitie of mannes wittes, & cannot be determined without great daunger and peril. But as for this matter not without conſideracion it was reſerued for S. Iohn, ſo well beloued of Chriſte, and ſo well worthy: whome as he that is the well of all wiſedome did loue aboue the reſte more feruently, ſo is it to be beleued that theſame did more plentifully reuele and open certaine ſecretes and miſteries vnto him (if I maie ſo call him) his ſo well beloued dearlyng. Him therfore ſo derely beloued of Chriſte, let vs all profoundly and groundely vnderſtande, that we for our part may be the louers of Chriſt. Wel, of this one thing and no more, I will put the reader to acknowleage, that in this preſent Paraphraſe I folowe the minde of moſt allowed olde autours, but not in euerie place, neyther in euery thing: for they themſelues doe often diſſent emong themſelues, yet doe I alway ſincerely and faithfully declare and bring forth that, the which me thinketh is the moſt true ſence and meaning, for as muche as I did perceiue that the olde auctours contendyng againſte the opinion of heretikes, haue wreſted ſome places ſomething violently to their purpoſe: yet it is not my minde that any man geue more credence to this my Paraphraſe, then he would geue to a commentarye, if I had written one vpō it, notwithſtanding

A a Paraphraſe is a kinde of commentarie. As for allegories, in the whiche I perceiue the olde autours to haue been very ſcrupulouſly and ſuperſticiouſly diligent, haue I not medled withall, but very ſeldome, neither more copiouſly then me thought conuenient. Farewell redoubted prince, and with all your endeuour, fauour and ſette foorthe the glory of the ghoſpell: ſo almightie Chriſte of his part graciouſly aſſiſte you in all youre deſyres.

Yeuen at Baſile, the yere of our Lorde.
M. D. xxiii. the. v. daye of
Ianuarie.

*

Saintct Johns life written
by Saint Jerome.

IOhn the Apoſtle whom Ieſus loued right well, beeyng the ſonne of Zebedeus, and Iames the Apoſtles brother, (whom after the Lordes deathe Herode had beheaded,) wrote his ghoſpell laſt of all the reſte: being deſired therto by the Biſhops of Aſia, bothe againſt Cerinthus and diuers other heretikes, but principally againſte the opinion of the Ebeonites, whiche euen than aroſe: which Ebeonites auouch that Chriſte was not beefore Marie: by reaſon wherof he was enforced to ſhew euen his diuine natiuitie. They ſaie that beſides this, there was an other cauſe of his writing, becauſe that whan he had read the volumes of Matthew, Mark, and Luke, he well allowed the texte of the ſtory, and affirmed that thei had ſaid the trueth, B but had only made their ſtory of one yeres actes, in which after the impriſonmēt of Iohn, Chriſt ſuffered. wherfore omitting that yeres actes, which were ſufficiently entreated of all three, he ſhewed ſuche thinges as were dooen before Iohn was impriſoned. whiche thinge may euidenly appeare to ſuch, as ſhall diligently reade the volumes of the fowre ghoſpels: the which thing alſo dooeth take awaie the diſagreing that ſemeth to be betwene Iohn and the reſt. He wrote beſides the premiſſes, one Epiſtle, whiche beginneth thus. That which was from the beeginning, whiche we haue hearde, whiche we haue ſeene with our iyes. &c. The other two which beginne. The elder to the welbeloued Lady and her children. &c. And the elder to the beſte beloued Caius, whom I loue in the trueth. &c. are affirmed to haue been written of Iohn the Prieſt, whoſe ſeuerall toumbe is at this daie to be ſene at Epheſus: and many ſuppoſe that there are two memorials of this ſame Iohn the Euangeliſte, of whiche matter we will entreate, after we ſhal by order come to the life of Papias his ſcholler. In the fowertenth yere than, at what time Domicianus after Nero ſtirred vp the ſeconde perſecucion, Iohn beeing baniſhed into the Iſle of Pathmos, wrote the Reuelacion, whiche is entitled the Apocalipſis, whiche Iuſtine the martir, and Hireneus doe make commentaries vpon. But after Domician was ſlayne, and all his actes reuoked by the Senate, becauſe of his ouermuche crueltie, he returned to Epheſus, in the time of prince Nerua: and continuyng there vntill the time of the Emperour Traiane, he inſtituted and gouerned all the Churches of Aſia, and there continued till he was impotente for age. He dyed the three ſcore and eighte yere after the paſſion of the Lorde Ieſu, and was buried a lide beſide the ſame Citie.

The Paraphraſe of Eraſmus
vpon the ghoſpell of ſainct Iohn.

¶ The firſt Chapter

Because the nature of God dooeth paſſe beyond meaſure: the weakeneſſe of mannes wit, although in other C thinges it bee right good and of quicke ſight: yet that diuine nature cā neither be perceiued with our ſenſes, as it is in dede, ne conceiued in oure minde, imagined nor expreſſed with wordes. And although in thinges create, certain apparaunce of godly power, wiſdome, and goodneſſe, is ſhewed, and ſo it cometh to paſſe that the ſimilitudes brought foorth of thoſe thinges, which we doe ſumwhat perceiue with our ſenſes and witte, maie bringe vs into ſome ſmall and ſhadowelyke knowlage of incomprehenſible thynges, that we maye beeholde them as it were in a dreame and a cloude: yet that not withſtandyng, no ſimilitude maie bee taken out of any thynges create, whether ye beholde the Aungels, the workemanſhip of the heauens, or els theſe inferiour bodies, whiche althoughe thei bee familiare to oure ſenſes, neuertheleſſe we cannot fully perceiue them: no ſimilitude, I ſay, canne bee broughte foorth of any of theſe forſaied thinges, whiche maye in all poynctes agree to the reaſon and nature of thoſe thinges, of the which for to attaine the knowlage, thoſe compariſons are broughte in place. Therfore it behoueth manne to apply all the ſtudie of his minde to this, that he may rather loue the goodneſſe of God, thē meruaill at, or comprehende, his highneſſe, whiche neither Cherubin or Seraphin dooeth fully attayne to. And although God cannot but bee meruaylous in all his workes, yet he had rather be beloued of vs for his goodneſſe, D then to bee meruayled at for his excellency. But yet a more full knowlage of the diuine nature is reſerued in the worlde to come, for them whiche haue purged the yies of their hearte here, through godlyneſſe of innocent lyfe. No man knoweth the father as he is in dede, but the ſonne, and ſuch as the ſonne will manifeſte him vnto. Therfore to ſerche the knowlage of Goddes nature with mannes reaſon, is preſumptuous boldeneſſe: to ſpeake of thoſe thinges that cannot bee expreſſed with wordes, is madneſſe; to geue iudgemente therof, is wickedneſſe. If we haue grace in the meane while to beeholde any parte therof, it is more truely comprehended with pure feith, then with the help of mannes wiſedom. * And in the meane time it is enough for to attaine eternall ſaluacion, to beleue thoſe thinges of God, whiche he did openly ſette furth of himſelfe in holy ſcripture, by men choſen for that purpoſe, which wer inſpired with his ſpirite: and ſuche thinges as he himſelfe afterwarde being conuerſaunt in yerth, opened to his diſciples: and laſt of all hath vouchſaued to declare manifeſtly by the holy ghoſte to the ſame diſciples, choſen for that entent. To beleue theſe thinges ſimply and truly, is chriſten wiſedome, to reuerence theſe thinges with a pure heart, is true religion: By theſe thinges to goe forewarde vnto the meditacion of an heauenly lyfe, is godlyneſſe: to continue & perſeuer in theſe thinges, is victorie: to haue had the victorie by theſe thinges, is the whole ſūme of felicitee. But for man to ſerche of godly cauſes with mans reaſons ferther thē theſe thinges, is a certaine perilous & wieked boldnes. And although it ſemed to be enough yͤ was bothe trulie preached &

ſet furthe

The diuine nature infinitely paſſeth the ſenſes of man and oure reaſō.

Mā ought rather to loue the goodnes of God, then muſe or meruaile at his highneſſe.

God had rather to be loued of vs, then to bee merueilled at for his excellencie.

The more full knowlage of the diuine nature reſerued for thē that are good liuers here.

That that we knowe of the diuine nature, is more with pure feithe then by mannes wyſedome.

* Thynges neceſſarie to vs for ſaluacion what they bee.

For vs to ſerche of godly cauſes with mannes reaſon, is perilous.

A ſette furthe in writinge of the other Euangeliſtes, whiche declaryng in order the natiuitee of Jeſus Chriſte, as concerning his manhood, life, and deathe, did affirme him to haue the true nature of man: and farthermore by declaringe his ſermons, reherſinge his miracles, and reſurreccion from deathe, did ſo declare his godly nature as that time required: ſpeaking nothyng all that while of his diuine natiuitie, by the whiche he was borne by an vnſpeakable waie of his father without beeginning: and refreynynge alſo to call hym manifeſtly by the name of God, to thintente that neither the truethe ſhoulde bee hidden from thoſe that were godly diſpoſed and eaſy to bee taughte, neither occaſion ſhoulde be geuen to the weake and vntaught Jewes, to goe backe from the doctrine of the ghoſpell, which had vttrely perſwaded themſelfes by the tradicion of their elders, and alſo out of Moyſes holy bookes, that the name of God coulde not bee rightfullye attributed but only to God the father, whom they had alwaies wurſhipped. And beſides that alſo, leſte the gentiles, whiche did wurſhippe innumerable goddes, yea goddes made of men, ſhoulde haue taken occaſion to continue in their peruerſe errour, if they had perceiued that in the ghoſpel the name of God had been made common to many, whiche thinge the eares of the Jewes not hable to receiue this miſtery (as thinking that name to bee appropriate but to one) at the firſte coulde by no meanes haue borne. And the minde of the Gentiles beeing broughte
B vp in the opinion of many goddes, coulde not at the firſte bee perfectly taught, that there were three deuided in proprietie of perſones, of the which three euerie one was very God: and yet theſe three was but one God, by the occaſion of one godly nature, whiche was common to all thre equally. Yet thus it hathe pleaſed God, that to thintente the faith of the ghoſpell ſhoulde be the more ſtabliſhed, he woulde haue it declared to mankinde by litle and litle, as ſhould beſte ſerue the time and mans capacitie. So the naciō of the Jewes did wurſhip God the father deuoutly many hundreth yeres, beeing ignoraunte bothe of the ſonne and the holy ghoſt. And the ſonne of God himſelfe whan he was here in yerthe a verai man, and (as we can witnes) did hungre, thirſt, ſlepe, ſorow, wepe, was diſpleaſed, and had compaſſion, longe ſuffred to be reputed for none other but man, yea euen of his owne diſciples. Alſo after his reſurreccion he woulde haue them ignoraunt in ſome thinges. In ſo much that by the holy ghoſt he did not open all thinges to them, but thoſe thinges onelie, which helped forwarde the perſwaſion and belief of the Euangelicall doctrine and ſaluacion of mankind. For conſidering that the nature of godly thinges is incomprehenſible, yea to the higheſt wittes of men or Aungels, and the profeſſion of the ghoſpell pertainethe indifferently to all men, the heauenlye father hathe opened vnto vs ſo muche of godly thinges by his ſonne, as he hathe willed to be ſufficiente for the obteining of our ſaluacion. Therfore it cometh of a certaine perilous preſumpcion to affirme any thing of the godly nature, more then that whiche either Chriſte himſelfe, or the holy ghoſte haue opened vnto vs.

The godhed and diuine nature of Chriſt.

It was Goddes pleſure that the Godhead of Chriſte ſhould be written of in the goſpell, and why.

Chriſt liuyng here on yearthe was a greate while reputed to be no more but a man, yea euen of his diſciples alſo.

Chriſt euen after his reſurreccion ſuffred ſome thīges to bee vnknowen to his diſciples.

God what thinges & how muche he hath opened to vs by his ſoonne.

The texte. ¶ In the beeginning was the woorde, and the woorde was with God, and God was the woorde.

But becauſe in theſe daies, as yͤ wheat of goddes word hath growē in the heartes of good folkes, ſo alſo the cockle of the wicked hath ouergrowē, whoſe curſed preſūpciō hath braſt out ſo ferre, yͭ ſome haue not been afraied to take frō Jeſus Chriſt his manhood, bringing in ſtede

of man

of man, a vain viſion & ſimilitude of man. Some contrariwiſe would take from him his godhead, falſely ſaying that his beginning was but than, whan he was borne of the virgin Mary: becauſe thei being blinded with yearthly affeccions, coulde not atteigne the miſtery of Gods counſaill, how very God toke vpon him to be very man, that one perſon ſhoulde be bothe, that in the meane while nothing ſhould be withdrawen from the immutable nature of God, and yet the perfectneſſe of his manhed ſhould ſtill remain. I ſhall therfore ſet forth ſome thinges more plainly in the ghoſpell, ſo muche as the ſpirite of Chriſte hathe vouchſaued to open vnto me, and aſmuche as he had thoughte ſufficiente to obtein ſaluacion by, thorow the feith of the ghoſpell. But as I beegan to ſay, foraſmuche as there is nothing any where emonges al the thynges that euer God made, whereof we may make compariſon, whiche can throughly agree with the trueth of the Godhed: I muſte (though improprely) vſe the termes of thinges that our vnderſtanding is acquainted with, to the intent that I maie geue ſome knowelage to others, of thinges whiche paſſeth all mens vnderſtandyng and vtteraunce. Therefore as holy ſcripture calleth God that moſte excellente minde, which minde is bothe greater and better then all thinges that can bee imagined: euen ſo it calleth his onely ſonne, the woorde of that minde. For although the ſonne bee not the ſame that the father is, yet he is ſo very like the father, that a man may ſee the one in the other: that is to ſay, the father in the ſonne, and the ſonne in the father. But the reſemblaunce of the father, and the ſonne, whiche in mans generacion is many waies vnperfit, is moſte perfit in God the father and his ſonne. And there is nothyng whiche doeth more fully and euidently expreſſe the veri ſecrecie of the minde, then the true declaryng of it by worde, for that is the veri loking glaſſe of the minde, whiche cannot be ſene with bodely yies. And if we couet to haue any man knowe the will of our minde, that thyng is broughte to paſſe by no meanes more certainly or more quickely, then by ſpeache: which being fetched out of the inward priuities of the minde, conueieth by a certain ſecrete efficacie, the minde of the ſpeaker into the minde of the hearer, through the eares of the hearer. Neither is there any thing emonges mẽ more effectual to ſtirre vp euerye mocion of their mindes, then to vttre it by ſpeaking. For and if we haue auctoritie, we maie ſhortly appoint with our worde what we will haue doone. Therfore he is called the ſonne, becauſe being equal in all other thinges with his father, he is deſtinct, and differeth in onely proprietie of perſon. He is called the worde, beecauſe God, which in his own proper nature can no waies be comprehended, woulde be knowen to vs by him: neither was his pleaſure to be knowen for any other cauſe, but to the entente we might atteigne euerlaſting felicitee by the knowlage of him. This birthe is not temporall or during but for a time, ne yet this woorde is like to mannes worde. There is no corporall thing in God, nothing that paſſeth with time, or can bee conteined in place: neither is there in him any thynge at all ſubiect to beginning, proceding, age, or any mutabilitie: he is alwaie one, wholle and altogether in himſelfe, and the ſonne is continually begotten of him euen ſuch an one as he is himſelf: eternal, of him that is eternall: almightie, of him that is almightie: moſte good, of him that is beſte: in concluſion, God of God: neither later in time, nor inferior to his father: the euerlaſtynge worde of the euerlaſting mind,

by the

Some heretiques haue laboured to take from Chriſt his manhood, & ſome his Godhead. &c.

Chriſt very God and verie man too.

C

Chriſt called in ſcripture the woorde of God.

D

The mutuall likenes of God the father and God the ſoonne.

A worde a perfeicte declaring of the ſecrecie of the mynde.

Chriſt why he is called the ſonne and the worde.

God why it was his pleaſure to be knowen vnto man.

In the begynning was the woorde.

Nothyng in God ſubiecte to beginning or to tyme, or to mutabilitie.

Chriſt the worde and howe he is begotten of the father.

A by the whiche the father ſpeaketh to himſelfe all waies as it were by a ſecrete thought, yea before the worlde was made: being knowen to no body, but only to himſelfe and his ſonne. He did euermore and ſhal begette the ſonne in himſelfe, and in like wiſe did euermore bryng foorth his almighty woorde: he had no nede of any thing yͭ is create, to whoſe felicitie nothyng can be added: but of his naturall goodneſſe he hath made this whole ingine of the worlde, and hath ſet therin euangelical mindes, and mankind as in the meane betwene aungels and beaſtes, to the intente he might gather of thinges wonderfully create, and alſo of hymſelf, the power, the loue and goodnes of the maker therof. And as if there were a great mighty king, whatſoeuer he commaunded to be doen, ſhould be doen byanby: euē ſo the veray almighty father hath made all thinges by his ſonne & word. And firſt by this way he ſhewed furth his woord, by whom he would be knowen, as thoughe hymſelfe had ſpoken vnto vs: that being ſo knowen by the wonderfulnes of his moſte fayre workemanſhip, he mighte wind himſelf into our inwarde mocions. Therefore they do erre and go very far frō the trueth, which thinke the woorde of god to be ſo after him in time, from whom it procedeth, as emonges vs the mind goeth before the ſpeache. And ſo they alſo which take the woorde of God (by the whiche god the father hath made all thynges,) to be nombred emonges thinges create. But their errour is more rude and groſſe, which do ſuppoſe the ſonne & worde of God, than to haue begun & neuer before, whan he was borne bodily of yͤ virgin Mary. What thing ſoeuer is create, hath his beginning in time: but the ſonne of God was twiſe borne, once of his father before B time, or rather without time, very God of him that is verily God: Again he was borne of the virgin Mary in time appoincted therto eternally of yͤ euerlaſting father, very mā of mankind. For it hath pleaſed God after this ſort to bryng furth againe to vs his worde, that is to ſay his ſonne, to thintent he might be knowē after a more plain way, & more familiarly. That perſon therfore is wicked whiche maketh argument that Jeſus Chriſt was nothing els but man, or yͭ contendeth hym to haue been create emonges other creatures. The father did begeat him that was both his ſoonne & his worde, and yet all one, after ſoondry waies: once in time, as touching his manhed: & alway without al time, as touchyng his godhed. For before ther was this vniuerſal creacion of thinges, both yearthly & heauenly, the eternall woorde was alredy with yͤ euerlaſting father. And this worde did ſo procede from the father, yͭ yet it remained ſtil with the father. He was of ſuche an inſeparable nature with the father, that by proprietie of perſon he was with the father: and yet he did not cleue to the father, as the * accedent doeth to yͤ ſubſtaunce. But he was God of God, he was God in God, & he was God with God, by reaſon yͭ they both had but one diuine nature common to both. They twaine were ſo bothe one, that nothing made difference betwene them, ſauing onely the proprietie of perſon of the father and the ſoonne, of the ſpeaker and the woorde that was ſpoken: like as he was the only begotten ſonne of his only father, ſo he was yͤ only worde of the ſaid father, being therof yͤ only ſpeaker.

God created the worlde and mankinde, not for any his nede, but for our benifite.

They erre that thinke God the father to bee before God the ſoonne in tyme, or the ſonne to be created, or than firſt to haue begonne, whan he was borne bodely of the virgin Marie.

And the worde was with God.

The ſoonne of God twiſe borne.

* An accidēt is a thyng that maie be or not be without corrupcion of that wherin it is, as for exaumple: one maie take awaie the whightenes of a wal yet the ſubſtaunce dooeth ſtill remains.

And God was the woorde.

The diuerſitie betwene God the father and God the ſonne his worde.

The texte. *Gene. i. Prou. viii.

The ſame was in the beginning with God: *al thinges were made by it, and without it was made nothyng that was made.

And albeit this word was god, beĩg almighty of him yͭ was almighti, yet differing in proprietie of perſon, not by vnlikenes of nature, he was with

The worde how it was with the father.

All thinges created, were made by the worde.

C

And the ſame was in the beginnyng with God.

All thinges were made by it.

with god the father, not brought furth in time, but before all times: ſo alwayes proceding from the fatherly mind, that neuertheles he neuer departed from theſame. Neither was he created of the father, but the father made all thinges that be create bothe viſible and inuiſible, by this his worde, beyng lykewyſe eternal as he is himſelf. By the ſame woorde he gouerneth all thinges, and by the ſame he hath reſtored all thinges, not vſyng it as an inſtrument or miniſter, but as a ſonne, of the ſelfe ſame nature and vertue, that he is of: to the intent ẏ al manier of thinges ſhould come from the father, as the excellente autoure and maker of the ſame: but by the ſonne, whom he had eternally begottẽ, and ſhall beget without ende, lyke to hymſelfe in all thynges.

The texte. John.v. *John. viii

In it was lyfe, and life was the*light of men, and the lyght ſhineth in darkenes, and the darkeneſſe comprehended it not.

Life wherin & wherof it is.

In it was life.

And this woord of God had might and power, not onely to make all thinges in generall both viſible and inuiſible at his wil and pleaſure, as it wer with a becke, but alſo in that worde was the life & ſtrength of al thynges that wer created, ẏ by theſame euery thyng ſhould haue his naturall ſtrengthe and force: and by the might whyche was once geuen to them, ſaue themſelfes in their kinde, by continual generaciõ. For there is nothyng idle or without vſe emonges ſo greate a multitude of thinges. Euery herbe & tree hath his ſtrength put into it, and euery beaſt hath a certain witte in his kind. But as by his prouidence he hath framed al thynges which he hath created, by a certain power naturally graffed in thẽ, euery thing to worke his propertie, & to the continuaunce of his kinde, ſo he hath not lefte the moſte faire workemanſhip of this world without light. For as he is to al folkes the foũtaine of life, ſo is he alſo the fountaine of light, by reaſon ẏ his father powreth into him the fulnes of the diuine nature, by an euerlaſtynge natiuitee. So ẏ he only reſtoreth life, yea euen to the dead, and by his light putteth awaye the darkenes of mennes mindes be thei neuer ſo darke. Therfore the word of God, which is Chriſt Jeſus, is to mens mindes the ſelf thing, that the yearthly ſunne is to bodily iyes: whoſe mindes after they wer fallen thorowe ſinne into moſt depe darkenes & death, he labored to helpe with his vnſpeakable charitie. For before that tyme men dyd lyue in ignoraunce, and abyding in the darkenes of ſinnes, wurſhippyng dumme idolles, in ſtede of the true God, being ſinfully drowned in blind deſires of their mindes, thei lacked ẏ iyes of the hert, wherwith eternall truth is perceiued. God had ſprinkled into mens mindes ſome litle ſparke of a quicke perceiuing wit, but bodyly affeccions & darkenes of ſinnes had blynded theſame. And the darkenes of this world was ſo very great, that neyther mans wiſedome & philoſophie, neyther the religion of Moſes law, nor yet the lyght of the Prophetes, could put it clerely away. But at the laſte came that oure eternall moſt bright ſunne, to whoſe inuincible light all darkenes geueth place, and he came to reſtore lyfe to al men, not only to ẏ Jewes, but to all nacions of the world. And by putting away the darkenes of ſinnes, to geue ſight to all people, that thorowe the lyghte of faith they might acknowelage God the father only to be wurſhipped & loued, & his only ſonne Jeſus Chriſt. This bodily ſunne dooeth not geue light to al men at once, for it hath his ſoondrye courſes: but this other ſpiritual light by his natural power, doeth ſhine, yea euẽ in the moſt thicke darkeneſſe of the worlde, offreing it ſelfe to all men, to the entente they may haue life again, & ſee the waye of eternal ſaluacion, which is opẽ

The worde of God the fountaine of lyght.

D

And life was the lighte of menne.

And the light ſhineth in darkeneſſe.

Chriſt is the lyke lighte to mennes myndes, that the ſunne is to the bodely yies, and howe.

The derkeneſſe of mannes corrupte hearte.

The lighte of Chriſt & the lighte of the ſunne compared together.

The waie to eternall ſaluacion open to mã through feith Euangelicall.

A to euery body throughe the faith of the ghoſpell. And althoughe the world being blinded with the filthines of ſinne, and yͤ cloude of ſinfull deſyres, would not beholde this light, yet could it bee blemiſhed wyth no darkenes of this world, how great ſoeuer the derkeneſſe wer. For he onely was pure from all impurenes of ſynne, neither was he any other thing but light: all manier waies pure and vncorrupted. For the darkenes of this world doeth continually ſtriue againſt the lyghte, which the world hateth as the bewraier of his workes: & that darkenes doeth eyther quenche or darken the beames of many, but againſt this liuely & eternal light it could nothyng preuaile. The Jewes haue ſtriuen againſte this lighte, the Philoſophers, the greate men of the world, and all thoſe which hath dedicated themſelfes wholly to tranſitory thinges: but this light hath had the victory, it ſhineth ſtil in the middes of the darkenes of the world, and euer ſhall ſhine, makyng all men partakers therof, ſo they will apply themſelfes to bee apte to receiue it. But what ſhould a man doe to them whiche wittinglye and willingly repell the lyght, whan it is offred vnto them: whiche whan they bee allured and called to the lyght, of purpoſe ſhut their yies becauſe they wil not ſee it? Truely the ſonne of God dyd leaue nothynge vndoen, wherby any man ſhould ateygne his lyghte.

And the derkeneſſe comprehẽded it not.

The derkenes of this world, hateth the light as a bewraier of his wicked workes

The ſonne of god leaft nothing vndoen whereby man might atteigne his light of God.

The texte. There was ſente from God a man, whoſe name was Iohn: the ſame came as a witnes to beare witnes of the lyght, that all men throughe him might beleue. *He was

John. v.

B not the lyght, but was ſent to beare witneſſe of the lyghte.

For he dyd not preſſe hymſelfe ſodainly into mens ſight, leſt he ſhould the more haue blinded them by reaſon of their incredulitie and lacke of beliefe. For who would haue beleued a thyng ſo muche to be meruailled at, except by a litel & a littel, he had prepared mennes mindes by many waies to beliefe? Therfore he not beeyng ſatiſfyed to haue declared to all men by this wunderfull creacion of the world, both his almyghty power, wiſedome, exceedyng great goodnes, and excellente charitie towardes mankind, neyther yet contented as it were to ſygnifie his cumming before hand by ſo many prophecies of yͤ prophetes, & ſo many ſhadowes and figures of the olde law: in concluſion he ſent a mã more excellent then al the Prophetes, whoſe name was John, who although he deſerued the chiefe praiſe of holines emong al men that wer borne vntil his tyme, and was called an Aungel for the dignitie of his office being greater then any Prophetes office, yet he was none other but man, very largely endued with many giftes of God. But al thoſe came of Goddes liberalitie, and not of his owne nature, that was geuen hym at the firſte: yet he was choſen and ſent of God for this purpoſe, that accordyng to the prophecie that was prophecied of hym before, he might beare witnes of that godly lyght: which being couered with his manhed, was cõuerſaunt in the world: not (as who ſay) that he which was God, and ſo declared before by the voice of the father, ſhould nede mannes witnes: but to the intente he mighte by al manier of meanes cauſe himſelf to be had in credite with the people, he would that John ſhould be the goer before the light: as the day ſterre appering before, ſheweth the ryſyng of the ſunne to the world. And alſo yͭ by his preachyng, he ſhould prepare mennes mindes to receiue yͤ lyght, which ſhould immediately come after. And becauſe ſinne is the lette whereby the heauenly light is not admitted & receiued, John did allure and call all people to penaunce, proclamyng openly yͭ the kyngdome of heauẽ was at hande: for the firſt degree or ſtep to the lyght, is

that

There was ſent from god a man whoſe name was John.

The ſame came as a witneſſe, to beare witneſſe of the light, that all menne through him might beleue.

God howe he prepared mens hertes to belefe.

John the Baptiſt ſent of god to be a witneſſe of Jeſus Chriſt.

John Baptiſte called an Aungel, and why.

Chriſt neded no witnes of mã, but for vs.

Sinne the lette wherby the heauenly light is not receiued.

C

The firſt degree to the light of God, is to hate oure own derkeneſſe.

The auctoritie of Iohn Baptiſt emong the Iewes.

Chriſt why he woulde be cōmended to the Iewes by Iohn the Baptiſte.

Iohn demed of ſome of the Iewes to be the Meſſias promiſed.

He was not the lyght, but was ſente to beare witneſſe of the lyght.

that men ſhoulde hate their owne darkenes. And this Iohn was of ſo great auctoritie emong the Iewes for the excellente holines of hys liuing, that many toke him for Chriſt himſelfe, wherby Chriſt would the rather bee commended to the Iewes by his witnes, as that tyme required: to the intent that by litle and litle (as men do commonly vſe) he might crepe into the mindes of the people, for otherwiſe the meaner perſon is alwaie woonte to be commended by the witnes of the greater. And Eſaie had promiſed that at Chriſtes comminge, there ſhoulde a certaine excellente light ariſe and ſpring vp to them which did liue in darkenes, and in the ſhadowe of death: and for that cauſe, before that Chriſt was notable by his miracles, many demed Iohn to haue been the light whiche was promyſed of the Prophete. But Iohn was only the publiſher before of the true light, and not the light it ſelf. Therfore Chriſte, as the oportunitie of that time ſerued, did, as ye woulde ſaie, abuſe both the errour of the Iewes, and the autoritie of Iohn, to prepaire the mindes of all men to the faithe of the goſpell. Truely Iohn was a certaine lighte, that is to ſaie a burnynge candle, and geuing lighte feruently: burnyng in godlines, and geuing light by holyneſſe of life, neuertheles he was not the lighte whiche ſhould bring life to the whole worlde: but the woord of God, wherof wee doe ſpeake at this preſente, was that true light, euer proceding from God the father, the fountaine of al light: from whence, whatſoeuer is lightſome in heauen and yearth, boroweth his light: what ſparke of witte, what knowelage of trueth, what light of faith ſoeuer there bee, either emong men or Aungels, all the ſame cummeth from thys fountaine.

Iohn Baptiſt was not the light ſelfe that Eſaie had promiſed.

All light commeth from god.

D

The texte.

That light was the true light, which lighteth euery man ỷ cummeth into the world.

The world was full of darkeneſſe becauſe of ſinne euerie where reignyng.

Diuerſe ſparkes of light appeared before Chriſtes coming in the Prophetes and others.

That light was the true lyghte which lighteth euerie man that commeth into the worlde.

Chriſt onely the true lyght of the worlde, and lighteth euery bodie.

Yf we continue in darkenes it is not the faulte of the lyghte, but oure own fault.

As this worlde is blynde without the ſunne, ſo all thinges are darke without this light. The world alſo was ful of darkenes on euery ſide, becauſe ſinne & abhominable errours did reigne in euery place. And in the tyme of this darkenes, there did often tymes ſhine foorth men excellent in holynes of life, as a litel ſterre in ỷ moſt darkeſt nightes, and gaue ſome lyght as it were thorow a cloud, howbeeit they did it but to the Iewes only, or to the borderers of Iewry: but this true light geueth lighte, not onely to one nacion, but to all men that come into ỷ darkeneſſe of this world. The Iewes went about to challenge this lighte ſeuerally to themſelfes, becauſe they thought it to bee promiſed to them onely, foraſmuche (as touching the fleſhe) it did ſpring of them, and emong them: but that lighte came to geue light to the hertes of al nacions, of the whole world, thorow the faith of the goſpel. Neither Scithian, Iewe, Spaniard, Gotthian, Engliſheman, kinges, nor bondmen, bee excluded from thys light. The light came to geue lighte to all men aſmuche as lay in it: but if any continue in their darkenes, the faute is not in the lyght, but in him that frowardely loueth darkenes and abhorreth the lighte. For the lighte ſhineth to all men, becauſe none mighte pretende any excuſe, when willingly and wittingly he periſheth thorow his own faulte. As if a man ſhould get a knocke at noone daies, becauſe he would not lyfte vp hys iyes.

The texte.

He was in the world, and the world was made by him, & the world knew him not.

The worde of God was alwaies in the worlde, and howe.

He was in the worlde.

This woord of God was alwaies in the worlde, not (as who ſaye) that he whiche is without meaſure, can bee contained in any circuite of place: but he was ſo in the world, as the deuiſe of the workeman is in his woorke, and as the ruler is in that thing he ruleth. Alſo at that

tyme

The viſible thynges of the world called by the name of the worlde.

The derkeneſſe of the world, how great it was.

And the worlde was made by him, & the world knew him not.

A time this light did ſhine in the worlde, ſomewhat opening the godlye power, wiſedom, and goodnes thereof, by theſe thinges whiche were wonderfully created by it: and by this meanes it did then, after a ſort, ſpeake to mākind. But many putting their felicitie in yͤ viſible thinges of this world (whom for that cauſe of good right our Lord Jeſus did accuſtome to call by the name of the worlde,) whan he taught them eternall thinges, thei beeing blinded with yearthly affeccions, did not acknowelage their maker. The derkeneſſe of mindes was ſo greate, that the world knew not the maker therof, but did worſhip ſerpentes, oxen, goates, lekes, oynions, yea and that whiche is more vile then al theſe, ſtockes, and ſtones, deſpiſing him, of whom thei had receiued bothe that themſelfes wer, and all that thei had.

The texte.

¶He came emong his owne, and his owne receiued him not.

He came emong his owne, & his own receiued him not.

Chriſt cōming into the world emong the Jewes his owne people, was not receiued of them.

The blindeneſſe of the Jewes and their malice againſt Chriſt.

The frowardnes of the Jewes could not hindre the ſaluacion of the beleuers.

The goſpel how it remoued frō the Jewes to the Gentiles.

The Gentiles returning to the goſpel excluded not the Jewes, ſo they would beleue.

Thei being accuſtomed to derkenes, did abhorre the lyght, and being blinded with ſinne did enbrace death in ſtede of life: yea and whan he did ſhewe himſelfe more familiarly to the worlde being conuerſaunte and liuing in his manhood emonges mē, he was not knowen of them which had dedicated themſelues wholly to this worlde. Neither is it any meruaile though the Gentiles beeing wurſhippers of idols, and meaſuring al thinges by the commodities of this life, being alſo ignoraunt of yͤ prophetes, and the lawe, did not acknowlage him whiles he liued here in the ſhape of a man. This is more to bee meruailed at, that when he came ſpecially to his own people, to whom Meſſias had been promiſed by ſo many prophecies of yͤ prophetes, to whom he had been ſhadowed with ſo many figures, of whom he had been loked for B ſo many hundreth yeres before, whiche ſaw him doe miracles & heard his teaching: yet thei wer ſo ferre from receiuing of him, yͭ with fierce mindes thei went about his deſtruccion, which came ſpecially to ſaue them, and procured that innocentes death, who freely brought life to his enemies. Thei ſaw and did not ſee, heard and did not heare, and hauing intelligence did not vnderſtande: which throwe a frowarde ſtudie of the law, did riſe againſte him whom the lawe had promiſed. Therfore by their malice it came to paſſe, that the light which brought eternall lyfe to the beleuers thereof, was to them occaſion of greatter blindnes: But their frowardnes coulde not hinder the health of them that beleued in it, but rather yͤ blindnes of yͤ Jewes made open a wai for the Gentiles to the light of the goſpell. Thei which vnto that tyme wer taken for the people of god, which only did boaſt themſelues in yͤ wurſhipping of the true god, in the religion of the law, in the kynred of the fathers, & in the promiſes of gods teſtament, turned themſelues from the ſonne of God, whan he came to them. And therfore yͤ Jewes beeing righteouſly caſt out as rebels againſt the ghoſpell, the grace of the ghoſpel remoued thence to the Gentiles: that the courſe of thinges being altered, thei which before ſwelled in pride through the falſe colour of religion, ſhould openly declare their wickednes, reiecting the ſonne of him, whom thei wurſhipped for God. And on the other part, thei which before wer vtterly contrary to true religion, and did wurſhip beaſtes, and ſtockes for their gods, ſhould enbrace the holines of the ghoſpell by feith: howbeit vpon this occaſion the Gentiles wer ſo admitted to bee ſaued by the ghoſpell, that neither the Jewes nor any other nacions at all ſhould be excluded from hauing entrie therunto, ſo thei would put awaie their ſtubberneſſe, and ſhewe themſelues obediēt to feith, which is the principal & only gate to eternal ſaluaciō. C

¶But as many as receiued hym, to them gaue he power to be the ×ſonnes of God, euen them that beleued on his name.

The texte. ×Oſe.i. Rom. viii.

And albeit many both of the Jewes and the Gentiles which loued the worlde more then God, withdrew themſelues from this light: yet the cummyng thereof was not in vaine. Fyrſte of all, it did manifeſte their infelicitee, whiche through theyr owne faulte did depriue themſelues of ſo great goodneſſe freely offered vnto them: Neither coulde anye manne doubte, but that by the iuſte iudgemente of God, they ſhould bee reſerued to eternal death. Ferthermore it cauſed that of the contrarie parte it ſhoulde more euidentely appeare, howe notable the liberalitee of God was to them, which with a ſimple and readie feith woulde receiue the woorde of the ghoſpell. And for that cauſe, he that was bothe the ſonne of God and alſo was god, did humble himſelf to our lowe eſtate, to the entent yͭ through feith he might exalt vs to his highnes. Therfore he toke vpon him the rebukeful miſerie of our mortalitee, to make vs partakers of his godlye glorie. Therefore alſo he would be borne a corporal man of the virgin, to the entent we ſhould be borne again ſpiritual of God: and for that purpoſe he came downe into the earth, to carry vs vp into heauē. The ſtately Scribes & Phariſees, the proud kinges and powers of the world, the ſtout and hault philoſophiers, were reiected becauſe thei woulde not beleue. But to this high dignitee wer admitted mē of lowe degree, of litell eſtimaciō, without renoume, vnlearned perſones, bondemen, barbarous men, & ſinners, whom the worlde hath in no eſtimacion at all, of whom nothyng is required but pure feith, neither cunnyng, nor nobleneſſe of bloude, nor yet the profeſſion of Moſes lawe: but all that did receiue this worde, of what naciō or condicion ſoeuer thei wer, of his behalf, he gaue to thē this dignitie, that thei being graffed in Chriſt through feith and baptiſme, and hauing profeſſed his name, ſhould be made euen the children of God, that thei might be made by adopcion theſame thing, which Chriſt was by nature. And what can be higher thē this honor, yͭ thei which before wer the children of the deuil & inheritours of hel, ſhould through feith only be made the children of god, yͤ brethren of Jeſu Chriſt, and coinheritours of the kingdom of heauen? As touching the fleſh we wer al borne the childrē of wrath, of our firſt father Adam, but by the worde of god we be releaſed frō that ſinfull kinred: & touching yͤ ſpirit, we be happily borne again of god by Jeſus Chriſt.

The light of Goddes worde how it came not into the worlde in vayne.

Chriſt the ſonne of God & alſo God, and wherefore he came into the worlde.

What perſons either repelled or receiued to the ghoſpell.

D

But as manie as receiued hym, to them gaue he power to be the ſonnes of God, euen them that beleued on his name.

All beleuers made the ſonnes of God by adopcion, as Chriſte hymſelfe is by nature.

The high dignitie of a true Chriſtian manne.

¶Whiche wer borne, not of bloude, nor of the wil of the fleſhe, nor yet of the wyll of man, but of God.

The texte.

For finally God taketh for his children, not ſuche as be borne the children of Abraham by mans ſede, or actual luſt in generacion: but thoſe that be borne of God by feith. Our firſt father Adam had begotten vs after an vnfortunate and miſerable ſorte, for he begate vs to death & hell. Moreouer thei whiche are borne touching the carnall birth, bee not all borne to one eſtate, for ſome be borne to a kingdome, and ſome to bondage. But Chriſte Jeſus the autour of our newe generacion, dooeth regenerate all men without difference to like dignitee, that the bondage of ſinne, and the miſery of mortalitee put awai through feith and grace, thei maie be made children of the liuing God.

The children of God who they bee.

Which wer borne not of bloude, nor of the will of the fleſhe, &c. But of God.

Jeſus Chriſt how he regenerateth all menne that beleue.

¶And theſame woorde became fleſhe and dwelt emong vs.

The texte. Luke. i. ii

Neither is it any meruaile though man be tranſfourmed after a ſort, into the felowſhip of the godly nature, ſeing the worde of god did ſub-

mitte it

And the ſame word became fleaſhe and dwelt emong vs.

knitte it ſelfe for this cauſe to take our fleſhe, that is to ſaie, a mortall bodie of the virgine, ioygning together in hymſelfe two thynges moſt vnlyke, god and man. What thing is more fraylle or more vile then mannes fleaſhe, and what thyng is more mightie or more excellente then god? Neuer meruaile that theſe thinges were knitte together. It was god that did it. Neither miſtruſt that men maie be made the children of god, ſeeing he loued vs ſo, that for our ſake he hymſelf would be made the ſonne of man. Doubtleſſe he tooke vpon hym no fantaſticall bodye, for who coulde loue a vain viſion, or a diſceiptefull illuſion? But truely he toke vpon hym the bodie of man, that is to ſaie, the full and perfeict nature of man, abhorring not ſo much as that part, wherby we be ſubiect to death, and doe very litel differ frō the kind of bruit beaſtes. And he became not manne for a ſmall time, readie byanby to put awaie that thing which he had taken: but to proue aſſuredly that he toke his mãhood not diſceiptfully or vnder a coulour, he was long cõuerſaunt in earth, he was hoũgrie, thirſtie, diuerſe waies puniſhed, ſuffred death, was ſeen with iyes, hard with eares, and touched with handes. And to thintent this dignitee ſhould alwai remain with mãkind, the godhed, hauing ye manhood with it, and in it being glorified, ſitting on the right hand of the father almightie, doeth ſtil dwel in vs.

Chriſt toke vpon hym a true body, and the perfite nature of man.

The godhed of chriſt ſtyll dwelleth in vs.

The texte. Ma. xxvii. i. John. i.

And we ſawe the glorye of it, as the glorie of the onely begotten ſonne of the father, full of grace and trueth.

And we ſaw the glorie of it.

B Neuertheleſſe he lacked not his godly maieſtie, when he in his manhood walked here in yearth: for we whiche liued familiarly with hym are witneſſe, that he was bothe god and manne: we haue ſeen hym houngrye, a thirſte, ſlepyng, wepyng, vexed, and dying. We haue heard hym ſpeake with the voyce of a manne, we haue touched hym with our handes, and by all proufes, and tokens we haue found hym to be very manne: yea and alſo we haue ſeen his godly glorie in very dede mete for the onely ſoonne of God, the lyke whereof was neuer ſhewed to any of the Aungels, Prophetes or Patriarkes, but it was ſuche as god the father would haue his onelye ſoonne to bee honoured with. And this glorie we haue ſeen in the woorking of his miracles, in the vttering of his heauenly doctrine, and in the viſion vpon the mounte Thabor, when he was transfigured before our iyes, whē alſo the verye voyce of his father comyng downe from heauen, profeſſed hym to bee his derely beloued ſoonne, as the ſaide father dyd notablye ſette hym foorth in his baptiſme, bothe with his voice, and with the holy ghoſte, vnder the figure and ſimilitude of a dooue. And again when the ſoonne before his death deſyred hym to glorifye hym with that glorie whiche he had before the worlde was made, a voyce came downe from heauen and knowlaged hym to be his ſoonne, ſaying: *Bothe I haue and wyll glorifie thee.* In concluſion we haue ſeen him in his reſurreccion, bothe when he alreadye beyng riſen from death to lyfe did ſhewe foorth to vs his bodye, which we might touche and handle, but yet was it ſubiecte to no euyll, and alſo when before our iyes he was carryed vp into heauen. And his glorye did appeare and ſhyne vnto vs, not onelye by theſe thynges, but alſo his very death did approue his godlye power and ſtrength: when as the vaille of the temple was deuided, the yearth quaked, the ſtones braſte in ſundre, the graues and monumentes did open, the dead bodyes did riſe againe, the ſunne loſing his light, brought ſoodain derkenes into the worlde.

Chriſt beeyng conuerſaunte here on yearth, lacked not his godly maieſtie.

As the glorie of the onely begotten ſonne of the fathere.

The glorie of the godhed ſeen at diuerſe tymes in Chriſt by the Apoſtles.

C

Chriſt forſooke his life willingly and not for lacke of ſtrength.

The example of Chriſt in his life.

Full of grace and trueth.

And whiles immediatly after a vehement crye, he yelded vp his goſt, as who ſayeth he forſoke his life willingly, & not for lacke of ſtrength. By this ſo wonderfull a death he did ſo glorifie the father, that bothe the theſe which did hang by him, and alſo the Centuriõ, did acknowlage hym to bee the ſoonne of God. And albeit when he was conuerſaunt here in yearth, and went aboute the buiſineſſe of our ſaluacion, he had leiffer ſhewe vs exaumple of ſobernes, mekenes and obedience, then to boaſte his owne greatneſſe: yet all his communicacion, all his dedes, yea his very behauiour and countenaunce did declare him to be full of all godly giftes, full of eternall & ſuche trueth as cannot be confounded. For although God dooeth geue to other holy men alſo large giftes of his grace and trueth, yet he dyd poure into him, as into his only ſonne, the wholle fountaine of heauenly giftes, to the entent that in him alone might be ſo muche as ſhould ſuffiſe all men. And we dyd throughly ſee him to be ſuch an one, euen vntill his aſcencion.

The texte. Mat. iii. marke. i.

¶ Iohn beareth witneſſe of him, and cryeth, ſaying: This was he of whom I ſpake, whiche though he came after me, went before me: for he was before me.

By his brethren vnderſtand his diſciples and kinsfolkes.

D

John beareth witnes of him, and crieth, ſaying: This was he of whõ I ſpake, whiche though he came after me, wente before me, &c.

Chriſte neded not ani witnes of man.

Chriſt why he would be cõmended by the teſtimonye of John the Baptiſt.

Johns teſtimonie of Jeſus.

Leat vs now procede and declare how he was firſt knowen vnto the worlde, whereas vntill this time not ſo muche as his owne brethren beleued him to be any other but man: for he would be knowen by litel & litell, leſt ſo ſtraunge a thing ſhould not haue been beleued emonges men, if it had riſen ſodainly. And truely many thinges wente before, whiche might ſome manier of waie haue prepared mennes myndes to feithfull belief: as the autoritee of the Prophetes, the ſhadowes of the lawe, the agreable ſong of the Aungels at his natiuitee, the godly deuocion of the ſhepehardes, the guiding ſterre, the deuout behauiour of the three wiſe men, the vnquietnes of king Herode with all Hieruſalem for the birth of this new king, the prophecies of Simeon & Anna, and alſo certain thinges that he did, beyond the reche and courſe of mans nature, whereat his mother and Joſeph merueiled with themſelues what thoſe thinges ſhould meane: Yet neuertheleſſe, when the time was come, wherin it was decreed eternally that he ſhould opẽly take in hand yͤ buſines of preaching the kingdom of heauen, it pleaſed him (as I ſaid before) to be commended and ſet furth by the witnes of John alſo for a time: not that he neded mans witnes, but becauſe ſo it was expedient, either to allure the Jewes to beleue, of whõ euery one had John in high eſtimaciõ: or els to rebuke the vnbelief of yͤ wicked, whan thei would not beleue, no not him bearing witnes of Chriſt, to whõ in other thinges thei did attribute ſo much, that thei toke him to be Meſſias, which was promiſed by the prophecies of the Prophetes to deliuer yͤ people of Iſrael. Therfore whan John preaching yͤ kingdom of god to be at hand, had alreadie gathered together many diſciples, did daily baptiſe many, & was had in great autoritee emong all mẽ (but in very dede men had an ill opinion of Jeſus) the ſaide John doeth openly beat into yͤ heades of the multitude, & eftſons reherſeth yͤ thing which diuerſe times before he had witneſſed of him. And accordíng to Eſaies prophecie, whiche did tell before hand that he ſhould in wilderneſſe ſaye with a loude voice: *make readie the waie of the lorde*: he nowe not priuely vnto his own diſciples, but to al people indifferẽtly, which euery daie reſorted to him accuſtomablye becauſe of his baptiſme and doctrine, yea & caime purpoſely to heare yͤ very certaintee what opiniõ ſo notable a man had of Jeſus: he, I ſay, ſpake out with a plain and a

cleare

For he was before me.

A cleare voyce, ſaying: This is he of whom hertofore J haue often ſpokē vnto you, before whom through errour you doe preferre me, whē that J told you there ſhould be one which ſhould folow me in age and time of preaching, and ſhould alſo be rekoned inferiour to me in the opinion of the multitude, he hath now ouertaken me: and wheras he ſemed to be after me, he hath begoonne to be before me. And no meruaile, ſeeing that euen then alſo he did excell me in all giftes, although in the iudgement of men he ſemed inferiour vnto me.

The texte. Collo. ii.

¶ And of his fulnes haue all we receiued, euen grace for grace: for the lawe was geuen by Moſes, but grace and trueth came by Ieſus Chriſt.

And of his fulneſſe haue all we receiued.

All ours good giftes iſſue vnto vs out of the fountayne Chriſte.

He is the fountain of all trueth and grace. Al we whom ye haue in ſo great admiracion, be nothing els but as it wer litel brookes or foorthcoming ſtreames: for the litell that we haue, euerie man according to his porcion, is drawen foorth out of the fulneſſe of this fountain, from whence, whatſoeuer apperteineth to euerlaſting ſaluacion, ſpringeth vnto al men. All the vertue yͤ was in the Patriarkes, in the Prophetes, and in Moſes, did come from this fountain. J am nothing els but the goer before of him that is coming, he is both the verai publiſher, & alſo the autour of the grace of the goſpel, whiche geueth true & euerlaſting ſaluacion to all men through feith. We are bounde to thanke him, for that by the voice of the Prophetes we haue been enſtructed to godlineſſe: by the preſcript and appoinctment of the lawe, we haue been forbidden to doe euil, & for that we haue receiued as it wer the ſhadowe of true religion. Now doeth euen verai he offre to all mē more plenteous B grace, who through the feith of the goſpel, pardoneth freely al ſinnes, and geueth euerlaſting life to them that deſerued deathe. For Moſes, whoſe autoritee is had emong you as a thing halowed or conſecrate, is no manier of waie to be cōpared to him. Moſes was onely the pronouncer and ſetter foorth of the lawe, but not the autour, & he brought a lawe vneffectuall, ſharpe, and hard, the which with figures and ſhadowes might be, as it wer, a preparacion to the light of the goſpel, that ſhould come after: & the ſaied Moſes law, ſhould rather make ſinnes to be knowen, then take them awai: yea and to ſaie trueth, ſhoulde rather make a waie to health, then geue health, or allure vs with promiſes. But nowe in ſtede of the ſtraitneſſe of the lawe, grace is geuen by Jeſus Chriſt, which through feith of the goſpel, freely and wholly forgeueth all men their ſinnes. He hath geuen the lawe of trueth in ſtede of ſhadowes, whereof he himſelf is not onely the declarer, but alſo the autour, as he vnto whom God the father hath geuen all power.

Euē grace for grace.

For the lawe was geuen by Moſes.

Moſes and Chriſte compared.

But grace and trueth came by Jeſus Chriſte.

Grace and truth commeth through Jeſus Chriſte.

The texte. Exo. xxxiii. i. John. iiii

¶ No man hath ſeen God at any time: the onely begotten ſonne, which is in the boſome of the father, he hath declared him.

And truely theſe be the ſecretes of God the father, theſe be the hidden counſailes of the diuine mind, by the which it hath pleaſed him yͭ God ſhould become man, and after a ſort to make men godlike, to mixe moſt high thinges with the loweſt, and to exalt the loweſt vnto the higheſt. He dyd neuer fully open theſe thynges to any of our forefathers, although he did ſometime ſhewe foorth to them certain litell ſparkes of his light, by Aungels, by dreames, and by viſions. For no mortal man (wer he neuer ſo great) did euer ſee God as he is in dede: but couertly as it wer in a ſhadow. And although he did vtter in ſome part to Moſes, to the Patriarkes and to the Prophetes, a litell porcion of his ſecretes: yet none but his onely begotten ſoonne did receiue this fulneſſe of grace and trueth: who beeing made man, did ſo come downe to vs,

No man hath ſeen God at any tyme.

None but Chriſt alone euer had the fulneſſe of Goddes grace and trueth.

that neuertheleſſe by his godly nature he dooeth alwaie remain in the boſome of God the father:and as touching all thinges that pertain to the obteining of euerlaſting ſaluacion,he hath declared vnto vs more familiarly & plainly, without wrapping, or couering the thing whiche he did ſignifie to the other but partly, or vnder a cloude, and as it wer in a ſlepe.

The onely begotten ſonne. &c. he hath declared hym.

C

¶And this is the recorde of John: when the Iewes ſente Prieſtes and Leuites from Hieruſalem to aſke him, what art thou? And he confeſſed and denied not, and ſaied plainly: I am not Chriſt.

The texte. John.v.

When John had often times priuely commended Chriſt by this manier of witneſſe, then did he opẽly declare what maner of man he was: doing the dutie of a pure honeſt ſeruaũt, which neither would wrongfully take vpon him the honour of his maiſter, whẽ the Jewes would haue geuen it to him, neither yet would depriue his ſaied maiſter therof, although he knewe well inough that he ſhoulde not onely by that meanes leſe the eſtimacion & autoritee, which alreadie he had emong the Jewes, but alſo it ſhoulde cauſe them to enuie him muche: becauſe thei had rather haue geuen that autoritee to John, whoſe birth alſo was famous and notable emong the Jewes, who for the dignitee that his father was of, being a head prieſt, was the more highly eſtemed of them: who for the ſtraungeneſſe of his diete, hys wearyng of Camell ſkinnes, his being in wilderneſſe, his baptiſme, and the great noumbre of his diſciples, cauſed the people to haue him in admiració: wheras Chriſt for the baſeneſſe of his kinred, and by reaſon of his trade of liuing and apparell, nothing differing from the common vſe of yͤ people, at that time was litel ſet by: Therfore ſeing that poore Chriſt him ſelf did not content the proud Phariſees, yea and thei began ſumwhat to enuie John, onely becauſe he had commended Chriſte in hys preaching, the ſaied Phariſees ſent from Hieruſalem prieſtes and Leuites, being men of great autoritee, to enquire of John before the multitude, who he was, of whom the iudgement of the people did ſo muche varie. For ſome ſaied that he was Chriſt that ſhould deliuer the wholle nacion of the Jewes from ſeruitude. Some ſuppoſed him to bee Helie, whom according to Malachies prophecie, they thought was come again to be the goer before of Meſſias to come. As touching Chriſt, veraie fewe regarded him, beecauſe both his parentes, and himſelf liued barely and poorely, yet neuertheleſſe ſome began to enuie him. And ſo the craſt of yͤ Phariſees did then goe about this thing, to the entẽt thei might frame Chriſt to their euill deſires. Whiche thing thei thought ſhould be brought to paſſe, if he had not been allowed but by their auctoritee and proufe: for if he had taught thinges repugnaũt to their affeccions and vices, thei woulde haue diſalowed and taken awaie his auctoritee emong the people, whoſe doctrine thei had perceiued ſhould hindre their commoditees. This is the fooliſhe policie of worldly wiſdome. But Chriſt whoſe doctrine is al heauenly, would not haue any parte of their humain autoritee to be mixt with his Euangelicall doctrine. Some of the Jewes alſo did truſte it ſhoulde come to paſſe, that John although he wer not Chriſt, yet woulde accepte ſo honourable a name being willingly offered him. Thei being bondmen moſte addict and geuen to glorie, did know well enough that moſt holy men be ſone deceiued with this peſtilence of vainglorie: thei wer not ignoraũt howe much all that nacion would haue reioyced, if John would haue taken

vpon

And this is the recorde of John.

The Jewes woulde haue geuẽ to John the dignitee of Chriſte.

Johns honeſtie and trueth towardes Chriſt.

John highly eſtemed emong the Jewes, and vpon what cauſes.

D

The Phariſeis grudged at John for his commending of Chriſte.

Whan the Jewes ſent prieſtes and leuites frõ Hieruſalẽ to aſke hym, what art thou?

Chriſt how litell he was regarded of the people at the firſt, & howe the Phariſeis wrought to deface hĩ.

The fooliſh policie of worldly wyſedome againſt Chriſte.

The moſte holieſt men ſometimes deceiued with vainglorie.

A vpon hym the name of Meſſias, whiche alreadie a good parte of the Jewes did willingly attribute vnto him. If he had taken it vpon him emong the people, thei had occaſion wherby thei might exclude Chriſt, whom thei hated for his poore eſtate: if he had not taken it vpon him, thei woulde foorthwith haue falſely accuſed him. Therefore thei aſke John before the people, by the autoritee thei had of the prieſtes ⁊ Phariſeis, ſaying: Who art thou? for alreadie thei had begunne both to be grieued with his autoritee, and ſomewhat to enuie his good renoume.

The Jewes why they ſente to John to aſke who he was.

And he confeſſed, and denied not, ⁊ ſayd plainely: I am not Chriſt.

He being well aſſured that thei aſked him theſe queſtions for the hatred thei had to Chriſt, did not byanby open vnto them his own opinion as concerning Chriſt, but did repell the falſe ſuſpicion that thei had touching himſelf, whiche might haue hindered the glorie of Chriſte emong the people: ⁊ boldely contemning the glorie of an vnrightfull title, did confeſſe yͭ he was not Meſſias (as many thought he had been,) neither did he deny himſelf to be that thing he was in dede, being ready to declare who he was, to whom the glory of that name was due. Of which twoo aunſwers, the one, that is to ſaye the confeſſyng what he was himſelf, endaungered him to loſe his owne eſtimacion: and the other (whiche declared him redy to confeſſe Chriſte) put him in ieoperdie to be hated of the Phariſees. But the man beeing perfeict without corrupcion, paſſing nothing of either of both theſe daungiers, did openly confeſſe that he was not Meſſias, which was promiſed by the prophecies of the Prophetes, ⁊ by the voice of Moſes: not denying Meſ-
B ſias to be alreadie come, but I am not he (ſaieth he.) He ſhewed them that this ſurname was due to an other that excelled him, who neuertheleſſe was leſſe regarded after their opinion. And ſo this maliciouſe diligente ſerche of the Phariſeis came to none other effect, but to ſtabliſhe the feith of the Goſpell.

The Jewes ſente to John to aſke who he was, onely for the hatred they had to Chriſt.

John Baptiſt plainely confeſſeth hymſelfe not to bee the Meſſias promiſed.

I am not he.

The malicious diligent ſerchyng of the Phariſeis eſtabliſſed well the glorie of the goſpel.

The texte. *Math. xi *De. xviii

¶And thei aſked him, what then? Art thou*Helias? And he ſaieth: I am not. Art thou*that Prophet? And he aunſwered, no.

And they aſked him, what then? Art thou Helias?

Therfore after thei wer diſapoincted in this firſt queſtion, thei did procede to demaunde ferther, ſaying: If thou bee not the chiefeſt of all, and that which many attribute vnto thee, ſeeing thou dooeſt vſurpe a newe dignitee without the autoritee of the Scribes ⁊ Phariſees, and cauſeſt the people woondrefully to fauour thee, not without the decaie of the common autoritee of the prieſtes and Phariſeis, at the leaſt thou muſt be one verai nigh vnto Meſſias, and not muche vnder him. And we reade in the Prophete Malachie, that beefore Meſſias cometh, Elias the Theſbite ſhall come: who ſhall repaire again all thinges. Art not thou therefore that Elias? John denied that he was Elias, not but that he was Elias in ſome reſpect, beecauſe he was the goer beefore Chriſte in the ſpirite of Elie: but that he was not that Elias yͤ Theſbite whiche was rapt and ſodainly caried vp into the aier in a fierie chariot, whom the prophet iudged to be reſerued for this purpoſe, that he maie be the goer before of the ſecond coming of Jeſus Chriſt. The Jewes had read the prophecie, but thei vnderſtood it not, neither wer thei worthie to learne this miſterie, for ſo muche as thei enquired it of an hatefull mind: ⁊ becauſe thei knewe that Moſes had promiſed that a certain Prophete ſhould come of the Jewes kinred, whom he commaunded thei ſhould geue eare vnto. And ſome of thē knew right well that this Prophete ſhould be Meſſias himſelf. Moreouer ſome others bruited abrode, that one of the auncient Prophetes was riſen again,

John Baptiſt was Helias in ſome reſpecte.

Art thou that Prophete? And he aunſwered, no.

C

He anſwered, no.

and thei ſuſpected John to be theſame: Therfore thei aſked him whether he was that Prophete promiſed of Moſes, or at leaſt ſome other of the prophetes, which being riſen from death to life, ſhould take vpon him that autoritee. John frankely and plainly confeſſeth, that he was no ſuch thing as many tooke him to bee.

The texte. *Math. iii. Marke. i. *Eſai. xl.

¶Then ſaied thei vnto him: what art thou, that we may geue an aunſwer to them that ſent vs, what ſaieſt thou of thy ſelfe? He ſaied: *I am the voice of a cryer in the wilderneſſe, make ſtreight the waie of the Lord, as ſaied the* Prophete Eſaias.

Than ſaid they vnto hym: what arte thou? that wee maie giue aunſwere to them that ſent vs. &c.

But now whan thei had no more matier to queſtion with him of, ſeeing mens coniectures touching John wer at a full poinct, thei moued him erneſtly to tell openly what he himſelf was: and becauſe he ſhould no longer make any delay or excuſe, thei prouoked him by the autoritee of the prieſtes, to the intēt that euen for verai feare of power, he ſhould confeſſe who he was. We doe perceiue (ſaie thei) that thou takeſt vpon thee more then ẏ Phariſeis, the prieſtes & the Scribes dooe. We can no ferther geaſſe or coniecture thereof, & yet we muſt bring ſome aunſwer to them which haue ſent vs hither. If all the people bee deceiued in their ſo diuerſe & ſundrie opinions of thee, tell thou thy ſelf who thou art: for vndoubtedly thou art knowen to thy ſelf wel enough. Therfore whom doeſt thou profeſſe thy ſelfe to bee? Here nowe John, becauſe he ſpake to them that wer learned in the lawe, leſt he ſhould ſeme to take vpon him of mannes preſumpcion that thing whiche he was in dede, he taught thē out of the verai prophecie of Eſai, which was right well knowen to ẏ Phariſeis, both how he was none other but the goer before Chriſt, & that the lord himſelf was alreadie come, whō thei ought to receiue with clene hertes: whom alſo thei being blinded with enuie, ambicion, & pride, ſhould crucifye. I (ſaith he) am neither Meſſias, nor Elias, nor any of the prophetes reiſed vp again to this life: neither yet haue I takē vpon me this office by mine own autoritee, foraſmuch as many yeres hertofore, I was appointed to ẏ buſineſſe of this office, by the autoritee of God. For I am euen he of whom Eſai did write. *The voyce of the cryer in deſert, make ryght the waye of the Lorde.* You ſee the deſert, you heare ẏ voice of the crier: now there lacketh no more, but that you caſt awai worldly deſire, & prepare your mindes againſt his coming, that he maie come to you a verai ſauiour. Moſes did ſet him furth vnto you as it wer in a ſhadowe, & the Prophetes dyd long agon prophecie that he ſhould come. But I doe ſhewe him vnto you now alreadie coming.

John Baptiſt declared himſelfe who he was by the teſtimonie of Eſaie in his prophecie.

D

He ſaid: I am the voice of a crier in the wildernes, &c.

The texte.

And they which wer ſent were of the Phariſeis.

¶And thei which wer ſent, wer of the Phariſeis.

The Phariſeis what maner men they were in knowelage.

The Phariſeis wer nigh to the doctrine of the ghoſpel, ſauing that ambicion & couetiſe had corrupted them.

And you ſhall vnderſtand that thei which wer ſent to John, wer of the Phariſeis ſect, for the Phariſeis in thoſe daies did excell all other both in knowlage of the lawe, in opinion of holineſſe, and alſo in autoritee. And thei wer not ferre of from the doctrine of the goſpell, forſomuch as thei did beleue the immortalitee of ſolles, and that there was an other life to come after this. But ambicion, couetouſneſſe, and enuie, had corrupted their myndes. Howebeit at that time their malice as yet was not ſo ferre inflamed, that thei would openly ſhewe themſelfes aduerſaries to Chriſt: but within a while after whan thei perceiued his doctrine to be contrarie to their renoume, aduauntage, & autoritee, being vttrely caſte into an extreme rage, thei wente about to crucifie their Meſſias, whom thei had promiſed to the people by the prophecies, and in the knowlage of whom thei had much boſted themſelfes. So hurtfull and peſtilent a thing it is, yea the knowlege euen of holy ſcripture, excepte a mannnes mynde bee free and voyde from yearthly deſires.

The berate knowlage of the Scripture in an vnpure mynd is peſtilente.

But the

A But the prudence of God being ferre wiſer then mannes inuencions, can clerely turne the malice of the wicked mē to the welth of the good. For this ſo enuious and ſo craftie enquiring of the Phariſeis, hath ſtabliſhed our beliefe.

God turneth the malice of the wicked ſort to the wealth of the good, & proued in the Phariſeis.

¶And thei aſked him, and ſaied vnto him: why baptiſeſt thou then, if thou be not Chriſt, nor Helias, neither that Prophete? Iohn aunſwered them, ſaying: * I baptiſe with water, but there ſtandeth one emong you, whom ye know not: He it is whiche though he came after me, was before me: whoſe ſhooe latchet I am not woorthie to vnlooce.

The texte. * Mat. iiii. Marke. i. Acte. xix.

Therfore thei now being more ſtiered and prouoked, and not onely enuying Chriſte, whom alwaie thei had in contempte, but alſo John, whom heretofore they had in reuerence, goe about further to charge him, and find fault with him, ſaying: What is the cauſe, that thou takeſt vpon thee the power to baptiſe the people, if thou be neither Chriſt, who (as the prophecies doe declare) ſhall putte awaie the ſinnes of the people, nor Elias the goer before Meſſias, nor that notable Prophete whom Moſes did promiſe, neyther yet any other of all the prophetes? why then dooeſt thou enterpriſe to putte awaie ſinnes by thyne own autoritee, whiche thou neyther haſt of God, nor by any decree of the Prieſtes, whoſe autoritee thou darkeneſte with thy newe cuſtomes? To thys ſlaundreous demaund, John did aunſwere mekely: but yet in ſuche ſorte, that he dyd bothe freely acknowlage hys owne lowe eſtate, and alſo dyd openly declare the dignitee of Chriſte. My bap- B tiſme (ſaieth he) is euen ſuch lyke as my preaching is. For as my preaching is not perfit, but onely prepareth your myndes to the wiſedome of the Ghoſpell: ſo my baptiſme whiche conſiſteth onely in the water, dooeth not waſhe awai the filthineſſe of myndes, but in a certain reſemblaunce of true baptiſme, frameth the ignoraunte: that thei beeyng prepared with repentaunce of their former lyfe, maie bee hable to receiue that baptiſme, by the whiche Meſſias through hys ſpirite ſhall waſhe awaie all at once, the vniuerſall vnclenneſſe and vices of all them that ſhall credite his heauenly doctrine. And now he is not ferre hence, but is alreadie preſente in this ſame great noumbre of people, and as one of the multitude is conuerſaunte euen in the middeſt of you. And he is therefore eyther deſpyſed, or not knowen of you, beecauſe after the worldes eſtimacion he is but poore and of ſmall regard, vaunting hymſelf with no pompe of thoſe thinges, by the whiche they that honour the worlde dooe eſteme a man. It hath not pleaſed him as yet to putte foorth hys power and greatneſſe: but in verai dede he is an other maner of perſone, then you take hym to bee. I, who in the peoples iudgemente ſeeme to bee ſomewhat notable, in compariſon of hys hyghneſſe am nothyng at all. This is verai he of whom I tolde you before that menne tooke hym to bee myne inferiour, and to come after me: but in dignitee he did preuente and excell me, to whoſe worthineſſe I am ſo vnworthie to be compared, that I know my ſelf vnwoorthie to ſerue him as a bondman in the loweſt kynde of ſeruice, yea to leuſe the buckles of his ſhooes.

Why baptiſeſt thou then if thou bee not Chriſt, nor Helias. &c.

The Phariſes enquire of John Baptiſt, by what autoritie he baptiſeth?

John aunſwered the ſaying: I baptiſe with water.

Johns aunſwere to the Phariſeis concerning the autoritie of his Baptiſynge.

Johns baptiſme vnperfeict.

But there ſtandeth one emong you whom ye knowe not.

Johns ferther teſtimonie of Chriſte.

He it is whiche though he came after me, was before me, whoſe ſhoe lachet I am not woorthie to vnlooce.

¶These thinges wer dooen in Bethabara beyond Iordan, * where Iohn did baptiſe.

The texte. * John. iii.

* John did pronounce this ſo full & ſo honourable a witneſſe of Chriſt to the Phariſeis, prieſtes and Leuites, in the preſence of a great noumbre of people, and that in a famous place, that is to ſaie, in Bethabara,

* Where it was that John the Baptiſt gaue teſtimonie of Chriſt to the Phariſeis.

whiche

Bethabara what manier place it was, and where.

which is not farre from Hieruſalē, beyond Iordane: a place verai conuenient for him that was a baptiſer and preacher of penaunce, by reaſon that plentie of water was nigh to it, and alſo the deſerte, to whiche place a great preſſe of people out of diuerſe coaſtes of Iewrie, did reſort daily to be baptiſed. For Iohn did both preache and baptiſe there. C

The texte. *Eſai liii. i. Cor. v.

¶The next daie Iohn ſeeth Ieſus coming vnto him, and ſaieth: Behold the *lambe of God, which taketh awaie the ſinnes of the world.

Why Iohn did not euē at the firſt, poinct out who was Chriſte.

The nexte daie Iohn ſeeth Ieſꝰ comyng vnto hym.

Ieſus why he came to Iohn ſeuerally alone from the people.

And hitherto he did ſo beare witneſſe of Ieſus, yͭ he did neither name him nor poinct him with his finger, whan he ſtood emong the multitude, becauſe he would not ſtiere vp the enuie of the Phariſees againſt him: And alſo becauſe he would ſet on fier the mindes of ſimple folkes, the more to haue a deſire to know him, whom the ſaied Iohn being ſo notable a man, had ſo highly commended in his preaching. And forasmuche as at that time many of the people did make diligente ſerche to knowe who ſhoulde be that great man, to whoſe dignitee, euen Iohn being in all mennes iudgement taken for an excellente perſone, did ſo much geue place: Ieſus therfore came thither again the dai folowing, & did not then kepe himſelf cloſe emong yͤ multitude, but went to Iohn ſeuerally and alone, partly for good manier ſake to ſalute his couſin, & partly to acknowlage his baptiſer, but ſpecially to geue him occaſiō to teſtifie more plainly and liuely of Chriſt emong the people, leſt he being yet not knowen, ſhoulde ſeme to goe to Iohn for that purpoſe, that others did: that is to ſaie, to be baptiſed or taught, or els to confeſſe his ſinnes, (for that he was baptiſed of Iohn, was to geue vs exaumple of humilitee:) but becauſe no bodie ſhoulde ſuſpect that he had nede of baptiſme, or that he had any ſpot in him, which the water of Iordane could waſhe awaie, he ſeparating himſelf from the multitude went to Iohn a part. D

Iohn poincteth out to the people who was Chriſte.

Iohn being warned by the holy goſt what he ſhould doe, beholding Ieſus coming towardes him, turned himſelf to the people, and poincted Ieſus to them with his finger, that after thei knew him by ſight, thei ſhould accuſtome thēſelfes both to lyke him and loue him the better, and ſhould rather folow him, then folow Iohn himſelf: yea and rather couet to be baptiſed of him, then of Iohn. For the pureneſſe of Ieſus mind being full of the holy goſte, did ſhine in his verai yies & countenaunce: and did ſhewe it ſelf foorth both in his going and all other behauiours of his bodie: As of the contrarie part, a furious mind and ouerwhelmed with vices, doeth expreſſe it ſelf in the verai countenaunce of the bodie.

Iohn eftſones teſtifieth of Ieſus.

Beholde the lambe of God, whiche taketh awaie the ſinnes of the worlde.

Chriſte the true lambe of God.

Beholde (ſaieth Iohn) this is he whom many of you did ſee me baptiſe, wheras in dede the water of Iordane did not purifie him, but he did rather halowe it. For he alone and none other is free from all kind and ſpotte of ſinne. And veraily he is that moſt pure lambe, whom God (according to Eſaies prophecie) had choſen and appointed to be a ſacrifice moſt acceptable to him, for to purge the ſinnes of the wholle world, which was defiled with al manier of vices. This is he whom the lambe in Moſes lawe did ſignifie, whoſe vnharmeful bloud defended the children of Iſraell from the reuengeing ſweorde of the Aungell. This lambe (I ſaie) is ſo ferre from being ſubiect to any kinde of ſinne, that he alone is able to take awaie all the ſinnes of the wholle worlde. He is ſo well beloued of God, that he onely may turne hys wrath into mercie: He is alſo ſo ientill and ſo deſyrous of mannes ſaluacion, that he is readie to ſuffre paines for the ſynnes of all men, and to take vpon him our euils, beecauſe he woulde beſtowe vpon vs his good thinges.

The texte.
A

¶This is he of whom I ſaide: after me cometh a man, whiche went before me: for he was before me, and I knew him not: but that he ſhould be declared to Iſraell, therfore am I come baptiſing with water.

For he was before me, & I knewe hym not,

Yea this is verai he of whom I haue told you diuerſe times, though it wer ſomewhat derkely, that one ſhould come after me, who going before me in dignitee & power, did ouerreche me: forbecauſe although he ſemed to come after me bothe in birthe of his manhood, in the tyme of his preaching, & alſo in autoritee, yet in godly giftes he was farre before me. In ſo much that I my ſelf did not certainly know at the firſt, how great he was, or what he was. For he is ſo great that I (whom ye haue in ſuche reuerence) am no manier of waie to be compared vnto him. He is the lord & autour of all health. I am none other but his ſeruaunt, and goer beefore, neither is my baptiſme or preaching any other thing, but an introduccion to the heauenly doctrine and vertue, which he ſhall bring vnto you. Neither yet am I ſēt for any other purpoſe by the commaundement of God, but to preache repentaunce of your former ſinnes, to ſhew you that the kingdom of heauen is at hand, and to waſhe you with water, to thintent that after he ſhoulde bee ſhewed to me of his father by ſure tokens, he might at hys coming bee the better conceiued in your mindes, beeing alreadie prepared with theſe principles. His conuerſacion and lyfe was ſimple and pure, and beeing in no poinct notable emong men, he ioygned himſelf to the multitude as one of the common ſort of the people, and came to be baptiſed as though he had been ſubiect to ſinne.

Johns Baptiſyng and preaching whereto it ſerueth.

Therfore am I come baptiſynge in water.

The texte.
*Mat. iii.
Marke. i.
Luke. iii.

¶And Iohn bare record, ſaying: I ſaw *the ſpirite deſcende from heauen like vnto a doue, and abode vpon him. And I knew him not.

B

Therfore I could not know ſurely by the diſpoſicion of his bodie, nor by mannes coniecture, that he was the onely ſoonne of God, and that ſame moſt pure lambe which through feith ſhould put awai al yͤ ſinnes of the world: but that I was taught by a notable ſigne from heauen, that this was he, to whom I was appoincted to be the goer beefore. And what this ſygne was, John did openly declare to the multiude. When Chriſt (ſaieth he) willing to ſhew to the world an exaumple of humilitee, and ioygning himſelf to the compaignie of ſinners, came to be baptiſed, the father of heauen did honour him with an heauenly token. For I my ſelf ſawe the holy goſt coming down vpon his head, in the likeneſſe of a doue, and there remaining. Until that time I did not certainly know him, whoſe goer before I was: by reaſon that his corporall eſtate, did hide his celeſtiall excellencie.

I ſawe the ſpirite deſcend from heauen. &c. & I knewe hym not.

The texte.

But he that ſent me to baptiſe in water, the ſame ſaied vnto me: Vpon whom thou ſhalt ſee the ſpirite deſcende, and tarie ſtill on him, the ſame is he whiche baptiſeth with the holy goſte: and I ſawe, and bare record that he is the ſonne of God.

For as yet the time was not come in the whiche the father of heauen would haue him to be openly knowen to the people. Therfore whan I knewe by the inſpiracion of the ſaied father, that Meſſias was alreadie come, then to take awaie the errour & miſtaking of his perſone, or leſt mannes coniecture ſhoulde haue any doubte therein: he, by whoſe commaũdement I toke vpon me the office to baptiſe you with water, taught me by a ſure token: by the ſhewing whereof, I might aſſuredly know who he was, that ſhould baptiſe you with an effectual baptiſme, and ſhould by the holy goſt, wherwith he was repleniſhed, freely geue to al them that truſted in him, remiſſion of all their ſinnes. For beefore Jeſus came to me to bee baptiſed, the father of heauen dyd aduertiſe

John taught frõ heauen by what token he ſhoulde knowe the Meſſias.

me before

me before hand, ſaying: By this tokẽ thou ſhalt ſurely know my ſonne. Emonges many whom thou ſhalt waſhe with water, vpon whomſoeuer thou ſhalt ſee the holy goſte in the likeneſſe of a doue deſcending, and remaining, bee thou well aſſured that the ſame is he whiche hath power to baptiſe with the holy ghoſte. For man waſheth with water: but he onely by his heauenly power, taketh awaie ſinnes, and geueth righteouſneſſe. I ſawe this token according to the fathers promiſſe, in him whan he was baptiſed. And for this cauſe he gaue me grace to ſee him, that you alſo through my preaching, ſhould knowe the autour of your ſaluacion. Wherfore lyke as hertofore I haue witneſſed, ſo doe I now alſo openly teſtifie, that this is the ſonne of god: from whence, as from the heauenly fountain, ye muſt require all thinges which pertein to righteouſneſſe & eternal felicitee. For I wil ſuffre you no longer to ſuſpect greater thinges of me then I deſerue, nor yet to be ignoraũt of him, whõ to know is ſaluacion. By theſe manier of witneſſes, John did often commend Jeſus, being as yet vnknowen to the multitude, & gaue ouer his own autoritee to him as to his better: to the entent that from that time foorth, the people ſhould leaue him and ſhould cleaue to the gouernaunce of Jeſus: Goddes prouidence in the meane time procuring this, to the entente that thei both might bee to vs an holeſome exaũple of a true preacher of the goſpell. For truely John neither with the enticement of ſo great renoume being willingly offered vnto him, was ſo much corrupt, that he would take vpon him an other mannes praiſe, nor yet ſo afraied of the enuie of the Prieſtes and Phariſeis, (whoſe ambicious enuie, and enuious ambicion, would ſuffre no body to bee exalted but themſelfes) that therefore he dyd ceaſſe to ſpeake of the glorye of Chryſt: neyther dyd he regarde his own commoditee, but what was expedient for the people: hereby teaching how a preacher of the goſpel ought to haue a conſtaunt and ſure ſtaighed mind, yea, euẽ to the aduenturing of his life, not onely againſt exceſſe and couetouſeneſſe, but alſo againſt all ambicion. And as for Jeſus Chriſt, whan he came as one of the common ſort of the people to bee baptiſed, and alſo when he behaued himſelf emongeſt Johns diſciples, as if he had been one of thẽ, wheras he was lord of al: he taught vs how we muſt come to true glorie, by great humilitee and modeſtie of mind, and that none is mete to be a maiſter, vnleſſe he haue before plaied the part of a good ſcholer: neither that any oughte to take raſhely in hande the office of preaching, except he hath been all manier of waies well tried and approued, and in manier appointed therunto of God.

C

Vpon whom thou ſhalte ſee the ſpirite deſcend. &c.

Onely God taketh awaie ſinne and geueth righteouſneſſe.

John teſtifieth Jeſus to bee the ſoonne of God.

And I ſaw and bare recorde, that he is the ſoonne of God.

D

The vprightneſſe and ſinceritie of John the Baptiſte.

Johns ſinceritie of preachyng what it teacheth vs.

The exaumple of Chriſt how the readie waie to glorie is by humilitie.

¶The next daie after, Iohn ſtood again, and two of his diſciples, and he beheld Ieſus as he walked by, and ſaieth: *Behold the lambe of God. And the two diſciples heard him ſpeake, and thei folowed Ieſus.

The texte.

*Exod. xii.

Now to the entent that Johns moſt excellent pureneſſe and honeſtie might more clerely appere, he thought it not inough to turne the affecions of the people from him ſelf to Chriſt, but he laboureth alſo to deſpatche from himſelf his owne peculiar diſciples whom he had, and to put them to Chriſt. For the daie after theſe thinges whiche I haue alreadie reherſed vnto you, wer dooen in the preſence of the people: John ſtoode there again, & two of his diſciples with him. And Jeſus walked vp and down not farre from thẽce (which thing in dede was doen to ſignifie a miſterie therby.) For John was a figure of Moſes lawe, and Chriſt was the autour of the profeſſion of the goſpel. Therfore the lawe,

And the nexte daie after, John ſtoode againe and twoo of his diſciples.

John a figure of Moſes law to ceaſſe at the comming of Chriſt.

A law, which was now come to yͤ vttermoſt poinct, ſtaighed, as though it could not goe no ferther, but ſhould ceaſſe byanby, and geue place to Chriſte at his coming, and commit his diſciples to him: but neuertheleſſe in the meane while conſtantly bearing witnes of Chriſt, and as it wer deliuering the Sinagogue to the true ſpouſe, to bee his churche. Chriſt walketh vp and down, to declare that he ſhould alwaie grow greatter & greater, and euerye where gathereth diſciples to heare his heauenly doctrine. Therefore whiles John ſtoode and behelde Jeſus as he walked, knowing right wel yͭ the ſaid Jeſus did deſyre & long for the ſaluacion of mankind, and alſo did couet to geat diſciples mete for his heauenly doctrine: John turning him to yͤ two diſciples which ſtoode by him, beeing their maiſter, becauſe he would put them to Jeſus that was a better maiſter then himſelfe, he poincted him to them with his finger, as he was walking, and ſaid: Beholde, yonder is the lambe of God, of whom J haue ſo often teſtified, who alone doth take awai al the ſinnes of the wholle world. J haue prepared you for him: whoſoeuer deſyreth true and effectuall baptiſme, whoſoeuer loueth true innocencie, and whoſoeuer coueteth true and perfit health, muſte nedes cōmit himſelf to his rule and order. * For thei that were yͤ true obſeruers of Moſes lawe, (as the lawe it ſelf dooeth witnes) did profit and goe forward thereby, to the perfeccion of the ghoſpell, that is to ſaie, from feith to feith: whereas the Phariſees through their peruerſe and ouerthwhart loue of the lawe, did perſecute him whom the lawe had commended to them. Nowe Johns diſciples made their maiſter no aunſwere, but geuing credite to his worde, thei leaſt the ſaid John that was the goer before the ghoſpell, and folowed Jeſus the autour of the Euangelicall health.

Jeſus walkyng by John, and Johns beholdyng Jeſꝰ, what it figured.

And he beheld Jeſus as he walked by.

John Baptiſt again witneſſeth of Jeſus.

Behold the lambe of God.

* The true obſeruers of Moſes lawe, dyd grow & go forward to more and more perfeccion.

Two of Johns diſciples leaue hym & folow Jeſus, and what it ſignifieth, is afore in thiſſame texte.

And the two diſciples hearde him ſpeake, and thei folowed Jeſꝰ.

B

The texte.

And Ieſus turned about, and ſaw them folow him, and ſayth vnto them: what ſeke you? They ſaide vnto hym: Rabbi, whiche is to ſaie (if one interprete it,) Maiſter, where dwelleſt thou? He ſaith vnto them: Come and ſee. Thei came and ſawe where he dwelt, and abode with him that daie, for it was about the tenth houre.

And Jeſus turned about & ſaw them folow hym.

And ſaieth vnto them: What ſeke you?

Thei ſaide vnto hym, Rabbi. &c. wher dwelleſt thou?

Rabbi what it ſouneth in the Sirian tongue.

Johns diſciples aſke of Jeſus where he dwelleth, & his anſwer to them.

And thei ſaide neuer a worde, but folowed him, being ſet on fier with the loue of his high doctrine, the hope whereof thei had conceiued by yͤ teſtimonie of John. But thei dare not be bold to moue any cōmunicaciō to him with whom thei had not been acquainted. Therfore Jeſus perceiuing for what purpoſe thei did folow hym, to declare how readie he would bee to mete and ioygne with them whiche with pure mindes dooe thirſte and couet the doctrine of the ghoſpell: he (J ſaye) not tarying for their calling vpon him, of his owne good will dooeth encourage and allure their baſhefulneſſe: and turning himſelf toward them, dyd beholde them as thei folowed hym, not that he was ignoraunte whom thei folowed, or of what minde thei folowed him, but becauſe he would ſhew to other their woorthie and mete affeccion for the ghoſpell. He ſpeaketh to them and aſketh what thei would haue, to the entente that their deſyre beeyng knowen, mighte alſo kiendle & ſtiere vp the myndes of others. But they foorthwith declared themſelues to be very deſyrous to learne of him, euen by the very name thei called hym by, ſaying: Rabbi (whiche woorde in the Sirians toungue is aſmuch to ſaie as Maiſter) where is your abiding? And vndoubtedly in that thei called hym Maiſter, thei confeſſe themſelues to be his diſciples. And wheras thei enquire of him, where his dwelling place is, by that thei doe declare, that thei haue a will to learne of him certaine ſecrete thinges more familiarly, whiche (paraduenture) he would not ſpeake opēly before eueri body. Here now our lord Jeſus taking pleaſure

C

He ſaieth vnto them: Come and ſee.

All delaie peinfull to an earneſt deſire.

They came ⁊c. and abode with him that daye.

No tyme vnfit or ouerlate to learne thinges perteining to ſaluaciō.

For it was about the tenth houre.

The preſence of the preacher of the goſpell ought alwaies to be readie.

ſure in theyr deuout feruentnes to learne, maketh no excuſe by reaſon of the nighnes of the night, nor commaundeth them to come again the daie folowing, neither yet ſignifieth to them wher his houſe is, in caſe thei would at their conuenient laiſure viſite hym: But he ientilly and courteouſlye requireth them to come talke with him at his lodgeyng, ſaying: Come ⁊ ſee. For he perceiued that any delaie ſhould haue been peinful to their earneſt deſyre. Thei reioyſing in that aunſwer, being euen ſuch as thei would haue wiſhed for, came thither, ⁊ did not onely ſee the litel houſe, where than Jeſus had his abiding, but alſo taryed with him all that daie: and were ſo enflamed with his holy communicacion, that not onely thei reioyſed in their owne behalf, but mocioned and procured other alſo to come to the coumpaignie of that felicitee. And whan thei came to Jeſus houſe, it was almoſt yͤ tenth houre of yͤ day, that is to ſay, nye vpon the going down of the ſunne. For there is no time nor place vnfit or vncōueniēt for to learne thoſe thinges which perteine to euerlaſting welthe. And the preſence of the preacher of the goſpel ought alwai to be in a redineſſe. For ſuch an one ought he to be that taketh vpon him to teache Chriſten philoſophie and wiſedome, which is only the philoſophie that can no ſkil of ani pride or ſtatelines.

The texte.

¶ One of the two whiche heard Iohn ſpeake and folowed hym, was Andrewe, Simon Peters brother. The ſame found his brother Simon firſt, and ſaieth vnto hym: we haue found Meſſias (which is by interpretacion, enoincted) and brought him to Ieſus. And Ieſus behelde hym, and ſaid: *Thou art Simon the ſonne of Ionas, thou ſhalt be called Cephas, which is by interpretacion, a ſtone.

*Mat. xvi.

Andrewe one of the two diſciples that went from John to Jeſus and folowed him.

One of the two which heard John ſpeake, ⁊c. was Andrewe.

D

True loue of the goſpell hideth not his treaſoures if it fynde any, but maketh it common to many.

As concerning theſe two, which had folowed Jeſus by the counſel of John, the one of them was Andrew, Simon Peters elder brother: to whiche Petre, although he were the younger, yet for the excellent feruencie of his feith, Jeſus afterwarde dyd promiſe the keyes of the kyngdome of heauen: and committed his ſhepe to be fedde of him, after he had thriſe profeſſed his loue towardes Jeſus. The Godly loue of the ghoſpell hath this difference from that whiche manne of himſelfe is enclined vnto, that if it haue gotten any notable treaſure, it hideth it not, or enuieth other: for manye thynke that they dooe not poſſeſſe that thyng, whiche is common to other aſwell as to themſelues: but this godly loue reioyſeth that the commoditee thereof ſhould be common to many. Andrew being muche comforted with ſo great felicitee, foraſmuche as by the report of John, but muche more by the familiar communicacion of Jeſu hymſelfe, he founde it true that Jeſus was that heauenly Lambe, whiche onely ſhould take awaie the ſinnes of the worlde, that he was the ſoonne of GOD, the onely redemer of mankinde: and that alſo he was Chriſte whiche was promiſed of the Prophetes, and looked for ſo many hundred yeres before: the ſaid Andrewe (J ſaie) as ſoone as he had founde Simon Petre his brother, whoſe preſence he deſyred greatly, for this purpoſe, that Petre whom he knew did loke for Chriſt with great feruencie, might be made partaker of the felicitee of that aſſured knowelage whiche Andrew himſelf had of Chriſte: We haue founde (ſaieth he,) that Meſſias, whom the Prophetes had promiſſed ſhoulde bee redemer of the worlde. And Meſſias in the Sirians toungue is as muche to ſaie, as Chriſte, that is to vnderſtande, enoincted: becauſe yͤ enoincting perteineth to kinges and prieſtes. But Chriſt was the only enoincted of God, to hym onely all power was geuen bothe in heauen and yearth, and he only was the prieſt eternally after Melchiſedechs order, whiche hath reconciled

Andrewe telleth his brother Simō, that he hath founde the Meſſias.

The ſame founde his brother Simon firſt, and ſaieth vnto him: We haue found Meſſias. ⁊c.

Meſſias what it ſouneth in the Sirian toungue.

Jeſus why he was called by the name of Meſſias or Chriſte.

God

A God to mankind with the ſacrifice of his bodie. Simon being glad of ſo pleaſaunte and welcome a meſſage, and not ſatiſfied onely to haue heard it, ioyfully preſſeth hymſelf alſo to ſee Jeſus. Andrew who had alreadie proued the ientilneſſe and graciouſneſſe of Jeſu, foorthwith brought Simon to hym. And whan Jeſus behelde Petre, he did not onely veiwe his face, wherein neuertheleſſe did ſhyne a pureneſſe of herte, but he rather looked vpon his mynde whiche was endued with doouelyke ſimplicitee, and thereby apte to receiue the grace of the goſpell. The ſaide Jeſus takyng pleaſure in his pure affeccion, dooeth tel the name of Peters father (by that declaring howe nothing was hidden from hym,) and therewithal prayſeth the godly ſimplicitee of Peters minde, gathering an argument thereof, by the propertie of his fathers name: and by the derke ſence of the chaungeing of Peters own name, he telleth before, that in time to come, there ſhalbe in him ſtableneſſe of inuincible feith. For *Jonas* is aſmuche to ſaye, as *a doone* or *grace*. *Simon*, by interpretacion, ſignifieth *obedient*: for out of the obedience of Moſes lawe, is had ſome furtheraunce to the feith of the ghoſpell. Therefore after that Jeſus had looked vpon hym, he doeth like bothe his preſent ſimplicitee, and alſo dooeth ſomewhat open, as you would ſaie derkely, his ſtedfaſtnes to come, ſaying: Thou art thatſame Simon the ſõne of Joanna, right aptly agreing both to thine own name, and to thy fathers. But hereafter when this feith ſhall haue gathered ſtrength, that it maie be hable to ſtande ſtable and vnſhaken againſte al temptacions of the deuil, thou ſhalt be called *Cephas*, which in Greke is aſmuche to ſaie as *Petre*, in Latine, *ſaxum*, and in Engliſh, *a ſtone*. And this was the firſte inſtruccion and principle of Chriſtes churche: this was alſo the firſt beginning of the ſchole of the ghoſpell.

And broughte hym to Jeſus.

And Jeſus behelde hym, and ſaid: Thou art Simon the ſonne of Jonas.

Jeſus behelde Simon, and howe.

The pureneſſe of hearte and ſimplicitee of Petre.

Jeſus tellyng of Simons fathers name, and chaungyng of Simons own name, what it ſignified.

Jonas what it is in the Siria tonge.

Simon what it is in the Sirian toungue.

B Thou ſhalt bee called Cephas. &c

Cephas what it ſouneth in the Sirian toungue.

The firſt beginnyng of the Churche, & of the ſchoole of the ghoſpell.

¶ The daie folowyng, Ieſus would goe into Galilee, and founde Philip, and ſaieth vnto him: folow me. *Philip was of Bethſaida, the citee of Andrew & Petre. Philip founde Nathanaell and ſaieth vnto hym: We haue founde him of whom Moſes in the* lawe and in the *prophetes did write: Ieſus the ſonne of Ioſeph of Nazareth. And Nathanael ſaid vnto him: *Can there any good thing come our of Nazareth? Philip ſaieth to him: Come and ſee.

The texte. *John. xii. *Gene. iii. and. xxii. Deut. xviii *Eſaie. vii and. ix. *John. vii.

The daie after, it pleaſed Jeſus to goe into Galilee, whiche was leaſt ſette by of all the prouinces of Jewrye, becauſe no manne of any great renoume or fame, had at any time come from thence: and yet neuertheleſſe Eſaie did prophecie before, that the light of the goſpel ſhould firſte appeare and haue his beginnyng about that place. Alſo the diuine counſell thought it good ſo to bee, becauſe he would beginne his churche of meane perſones, vntaught and vnlearned, borne and come out of a countrey that was barayne, and of no regarde. For bothe Petre and Andrewe, whiche without callyng folowed Chriſte, wer menne of Galilee: and that the one brother dyd perſwade and drawe the other to Jeſu, was a fortunate pronoſticacion of the churche nowe newlye beginning, whiche conſiſteth in brotherly charitee and mutuall concorde. Therefore when Jeſus ſhould goe his waye into Galilee, hauing alreadie two diſciples of Galilee to waite vpon him, becauſe he might come ſomewhat the better accoumpaignied, he taketh to him two other alſo of theſame countrey, & of like nobilitee. For Jeſus found one called Philip borne in Bethſaida a citee of Galilee, which is nigh vnto yͤ lake of* Genazareth, being yͤ coũtrey of Andrew & Simon, to whom the name of Petre was added. Ferthermore, in yͭ thei wer al of one countrey, it betokeneth yͤ concord and agrement of yͤ

And the daie folowyng Jeſus woulde goe into Galilee.

Galile leaſt ſette by of all the prouinces in Jewerie, and why.

The preaching of the ghoſpell why is begoonne firſt in Galilee.

Andrewes bryngyng of Simon his brother to Jeſus, what it ſignified.

* The lake Genazareth where it laie.

And founde Philip.

That the fower firſt diſciples of Jeſus wer all of one countrie, what it ſignifieth.

ghoſpell,

C

ghoſpell, and that the diuerſities of all manier of people, ſhoulde bee ioygned and brought together into one Churche, as it were into one citie. Philip ſemed to haue met with Chriſte by chaunce, but the verie thing in dede was dooen altogether by the prouidence of God, which had eternally decreed and appoincted, whome he woulde haue to bee the firſt rulers and beginners of his churche. Therfore Jeſus ſaide to Philip when he met with him: folow me. He taried nothing at all, but byanby folowed Jeſus, of whome already he hadde knowen manye thinges, both by the witnes of John, & alſo by the common rumoure of the people. The worde of the ſpeaker was of ſo great effect, and the minde of the hearer was ready of his own good will. It chaunced verely, that as Andrewe had allured and drawen his brother Simon, ſo Philip nowe reioyſyng that he was in the ſeruice of Jeſus, when he had founde Nathanaell, whome he knewe to be wondrefully deſirous of Meſſias comming, for which cauſe he was woont very diligently to marke & obſerue in the prophecies of the lawe and the Prophetes, from whence and whē the ſame Meſſias ſhoulde come: Philip (I ſaie) beecauſe he woulde make Nathanaell partaker of that ioye wherein he did reioyce with all his hearte, ſaieth vnto him: We haue founde that true Meſſias of whome Moſes hath written, that there ſhoulde a Prophete riſe out of the kinred of Iſraell, and of whome the prophecies of the Prophetes hath vttered & declared ſo many thinges. This is Jeſus the ſonne of Joſeph of Nazareth, for at that time euerie man toke Jeſus to be Joſephs ſonne, and he was better knowen by yͤ name, then by the name of Marie his mother. Moreouer he was called emonge the common ſorte, a Nazarean, not that he was borne there, (for Bethleem was halowed with his birth and infancie,) but becauſe he was conuerſaunt and brought vp there of a child, with his parentes. When Nathanaell hearde this, truely he lyketh well the moſte ioyfull tidinges: but he is offended with that doubte, wherwith he was ſecretly troubled, through the prophecie, which (as euery mā knewe) doeth promiſe that Chriſt ſhould come forth out of Bethleem: therfore he deſiryng to bee taughte more certainly, ſaieth vnto Philip: Can any good thinge come oute of Nazareth, of the whiche toune the prophecies of the Prophetes hath made no mencion? When Philip himſelfe being yet vntaught, and hauyng no ferther knowlage but his plaine ſimple feith, could not diſcuſſe this hard matier, he aduiſeth and allureth Nathanaell to goe to Jeſus, the fountaine it ſelfe, not doubtyng but that he would beleue as ſoone as he had ſeen and heard him. If you doubt (ſaieth he) to credite me, come your ſelfe and ſee.

Philip met not with Chriſte by mere chaunce, but by gods prouidence.

And ſaieth vnto hym: folowe me.

Jeſus calleth Philip to be one of his Apoſtles.

Philip found Nathanaell, & ſayeth vnto him: we haue found hym. &c.

Philip telleth Nathanaell, that he had founde Chriſt.

Jeſus the ſoonne of Joſeph of Nazareth.

Jeſus was called Joſephs ſonne, and why.

D

Jeſus why called a Nazarean.

And Nathanaell ſaide vnto hym: Can there any good thyng come out of Nazareth?

Philip allureth Nathanael to come and ſee Chriſt.

Philip ſaieth vnto him: Come and ſee.

¶ Ieſus ſawe Nathanael cumming to hym, and ſayeth of hym: Behold a right Iſraelite, in whom is no guyle. Nathanaell ſayeth vnto hym: Whence knoweſt thou me? Ieſus aunſwered, and ſaide vnto him: Before that Philip called thee, when thou waſte vnder the figge tree, I ſawe thee. Nathanaell aunſwered and ſaide vnto hym: Rabbi, thou art euen the veraie ſoonne of God, thou art the kyng of Iſraell.

The texte.

And Jeſus who as yet was of no fame or renoume by workyng any miracles, ſomewhat to open his godlye power by the knowlage he had of ſecrete thinges: when he beheld Nathanaell cumming toward hym, turned to his diſciples, before Philip gaue him any warnyng of hym, and before he named him, and ſhewed Nathanaell to them, ſaying: Beholde a very Iſraelite in dede, in whom there is no guyle. In theſe woordes Jeſus did both praiſe the true meaning beliefe of Nathanaell, and alſo his pure deſyre to haue knowelage, whereas they

Jeſus ſawe Nathanael comyng to hym. &c.

Jeſus commended Nathanael before he came nigh to him, for a true Iſraelite.

Beholde a right Iſraelite, in whom is no guyle.

A

whiche vntruely doe boaſte themſelfes to bee Iſraelites, are wont to be buſy and curyous of a deſyre they haue to lay matiers to mennes charge. Nathanaell perceiuing that Ieſus ſhewed by theſe wordes, how that he knewe well enough the communicacion which was betwene Philip & him concerning Ieſus himſelf, and meruailing howe this came to his knowledge, for as yet he toke Ieſus to be none other but man, ſaieth vnto him: how knoweſt thou me? But Ieſus yet declaryng more euidentely how he knewe yͤ thoughtes of men, wer thei neuer ſo ſecret, ſaith: Before Philip called the whan thou waſt vnder yͤ figtre, I had already ſene the. The communicacion was but betwene them two, and there was no witneſſes by, that could make any relacion therof. The place was expreſſed, and the figtree was noted and ſpoken of by the way in a miſterie, as a thyng priuie and of counſell to his firſt faulte (that is to ſaie, of his vnbeliefe,) whiche faulte thei muſt nedes leaue, that wil knowe Chriſt. It was manifeſt by theſe argumentes that Ieſus knewe the matier of their whole communicacion, wherof neuertheleſſe he maketh no great reherſal, leſte he ſhould ſeme to vpbraide him with his lacke of faith, which was ſhamefaſt, & aſked the queſtion of a good ſimple mynde. Aſſone as Nathanael heard theſe thinges, who was perſwaded, that the ſecretes of the herte was open to God only, and that the thing which he hearde was more than man could do, now beeyng nothyng offended with the doubte concerning yͤ name of the place of Chriſtes birth, he gaue his verdit of him, ſaying: Maiſter, thou art the veraye ſoonne of god, by whom the father hath determined to deliuer his people. Thou art that king of Iſrael, whiche was long a goe promiſed by the prophecies of the Prophetes.

Nathanael ſaieth vnto him: Whence knoweſte thou me?

Before Philip called thee, whan thou waſt vnder the figtre, I ſawe thee.

Ieſus howe he declared hymſelfe to knowe the thoughtes of men.

They muſt leaue their vnbeliefe that will knowe Chriſte.

Nathanael aunſwered. &c. Rabbi thou arte euen the verai ſonne of God. &c.

Nathanael confeſſeth Chriſt to be the ſoonne of God.

B

The texte.

Ieſus aunſwered and ſaid vnto hym: Becauſe I ſaid vnto thee, I ſawe thee vnder the figtree, thou beleueſt. Thou ſhalte ſee greater thinges than theſe. And he ſaieth vnto thē: Verely, verely, I ſay vnto you: ×herafter ſhal ye ſee heauen open, and the Aungels of god aſcendyng and deſcendyng ouer the ſonne of man.

ge. xxviii. Luke. xxi.

Ieſus gladly embracing the mannes ſo ready and chereful faith, and his ſo euangelical profeſſion, doeth ſtabliſhe alſo the opinion that Nathanaell had of him. And now more euidently declaring his godly nature, he ſaith: Thou haſt hereby conceiued a beliefe that I am the very Meſſias & king of Iſrael, which was promiſed, becauſe I tolde thee how I ſawe the euē than whan thou waſt with Philip vnder the figtree, and therfore thou haſt a very good opinion of me: In time to come thou ſhalte ſee more apparaunt ſignes, whereby thyne opinion of me maye encreaſe. And foorthwithall Ieſus turned him to his other dyſciples, (of whom as yet, neuer a one did iudge of hym accordyng to his dignitie) & he ſayd vnto them. Take this for a ſuretie, herafter ye ſhall ſee the heauens open, and the Aungels of God aſcending & deſcending ouer the ſoune of manne. By this derke ſaying, our Lorde Ieſus did ſtyrre vp the faith of his diſciples, which although it were ſimple and vncorrupted, yet was it not fully enſtructed, and beſyde that far from the perfect knowledge of the excellencie of Chriſt: He did ſtyrre vp their faith (I ſay) to the looking for of greater miracles, and therby to haue higher knowledge. For although the diſciples did fantaſie, as it were in a dreame, ſome thing to be in Chriſt paſſing mans nature, wherat they marueiled: neuertheleſſe they did not as yet vtterly beleue that the fulneſſe of the Godhead was in hym. Nathanaell did confeſſe the ſelfeſame thynges whyche Peter dyd after confeſſe: But becauſe hys

Thou ſhalt ſe greatter thynges thē theſe.

Verely verely. &c. Hereafter ſhall ye ſee heauen open, and the Aungels of God aſcendyng and deſcendyng &c.

Ieſus how he ſtiered vp the faith of his diſciples,

The diſciples did not yet perfectly beleue the fulnes of the Godhead to bee in Chriſt.

Nathanael confeſſing Chriſt to bee the ſoonne of God, why he had not lyke aunſwere that Peter had, confeſſyng the ſame thyng.

C

meaning was not like Peters, he had not therfore like aunſwere that Peter had, whiche was: *Vpon this ſtone I wyll buylde my churche. And to thee will I geue the keyes of the kyngdome of heauen.* * And in verye dede for becauſe ſome that were very men, are called the ſonnes of God in holy ſcripture, for their great holines, ⁊ other beſides Chriſte alſo did many times ſe before, thinges whiche ſhould folowe, by the inſpiracion of the holy goſt: therfore it is not to bee marueiled at, if Chriſt knewe without relacion of any other, what was doen ſecretly betwene the two diſciples. Furthermore, in that he called hym kyng of Iſraell, entending thereby to honour Jeſus, as it wer with an hygh and gloryous title, it declareth that euen as yet he dreamed of a worldelye kyngdome. And to haue a kingdome in this world, is but a very baſſe ⁊ an yearthly thinge: But it is a thing of far more honour to bee kyng of al the whole world, and alſo of Aungels. * This thing ment Chriſt whē he ſayd that the Aungels as miniſters diligent to doe ſeruice, ſhould aſcende, and deſcende ouer the ſonne of man. And althoughe the diſciples did not yet underſtande at that tyme this ſaying of Jeſus, neuertheleſſe he did hide it and layed it vp in theyr mindes, as a ſede whiche ſhould bryng foorth fruicte in due time. For afterwarde we knewe howe the Aungels did often acknowlage him to bee kinge of all thinges, by theyr obediente ſeruice: as whan Gabriel brought tidinges of his concepcion: whē they ſong at his natiuitee: *Glory be to God that is aboue*: when at diuerſe times thei appearing to Joſeph, did procure the ſafegard of the childe: when they did him ſeruice after he was tempted of the deuil: whē they did coumfort hym in his conflict at the time he ſwet water and bloud: ⁊ whiles they did often appeare in the time of his reſurreccion. Again alſo, whē in all mens ſight he was taken vp into heauen, the aungels were preſent, as ſuerties of the promiſe of his returne. And that in dede ſhalbe doen moſt ſpecially, whē he ſhall come in the cloudes with the maieſtie of his father, and with the wholle hoſte and coumpaigny of Aungels, to iudge bothe quicke and deade, and to deliuer the kingdome to God the father.

*Some called the ſonnes of God in Scripture, which wer but mere menne.

Nathanaell dreamed of a worldly kyngdome in Chriſt.

*Aungels ſhall aſcende and deſcende, what it mente.

Aungels ofte tymes ſerued Chriſt.

D

The.ii.Chapter.

The texte.

And the third daye there was a marriage in Cana, a citie of Galile: and the mother of Ieſus was there: and Ieſus was called and his diſciples vnto the marriage. And when the wine fayled, the mother of Ieſus ſaith vnto him: They haue no wine. Ieſus ſayth vnto her: woman * what haue I to doe with thee? myne houre is not yet come.

*Luke. ii.

AND Jeſus had not taryed longe in Galile, but through weorking of a miracle, he began to declare yͤ Johns witnes of him was not vntrue. In dede Jeſus was better knowen in Galile, then in other countreyes of Jewrie: but yet they had no notable opinion of him, when as at that time alſo euen his brethren and kinſfolkes had no right iudgement of him. Therefore the thirde daye after he came to Galilee, there was a ſolemne marriage made in Cana, whiche is a toune of that countreye. Jeſus mother was biddē to this wedding, becauſe ſhe was of aliaūce to them. And by this occaſion Jeſus himſelfe alſo was bidden, and his fower diſciples with him, whiche he had gathered together a litle before. Now then when the feaſte was at the hotteſt, and the bridgrome for lacke of wyne was like to bee abaſhed, as if he had made but a nigardelye

Jeſus better knowen in Galilee then elſewhere at the firſte.

And the thirde daie there was a marriage in Cana. ⁊c.

Jeſus and his mother called to the marriage in Cana of Galilee.

And the mother of Jeſus was there.

The mother of Ieſus ſaide vnto hym: Thei haue no wyne.

Marie telleth Ieſus that there lacked wine at the marriage feaſte.

Ieſus why he did ſhewe his miracles.

Ieſus aunſwereth his mother ſomewhat roughly, and why.

The glory of all miracles is to be aſcribed to God onely.

Woman, what haue I to dooe with thee?

Mine houre is not yet come.

Ieſus at certaine tymes ſaife rebuked his mother Marie.

A nigardely feaſte: and beſides that it was to be feared leſte hys geaſtes carefulneſſe for lacke of wyne ſhould make the feaſte the leſſe cherefull: Marie the mother of Ieſu of a certaine womanly carefulnes, deſyring to haue this diſcommoditie remedied, ſeing yͭ already by many tokens and alſo by the witneſſes of Iohn ſhe was not ignoraunt of the power of her ſoonne, ſhe is bolde to call vpon him, ſaying: Soonne, thei haue no wine. In that ſhe dare ſpeake to him, it declared her motherly autoritie: And in that ſhe dooeth not preſcribe nor appoynte any thyng to him, what ſhe would haue doen, it ſheweth her reuerence towarde her ſoonne. But Ieſus intendyng now to take in hand yͤ heauenly buſines of the goſpell, wherof he would haue his father to be the only autour, ſuffereth not mans autoritie to be mixte therewith. For he did not miracles for this purpoſe, to pleaſe the affeccions of his kynſfolkes, but to cauſe his ſpiritual doctrine to bee the better beleued through corporall ſygnes and tokens, amonges the vnfaythfull people of that countrey. Therfore he aũſwereth his mother ſumwhat roughly, not that he did not loue her entierely being ſuche a one as ſhe was, conſyderyng he loued all mankynde ſo muche: but to thentent that he would kepe hys autoritie of weorking miracles free from worldely affeccions, and to cauſe the wholle glory therof to be aſcribed to the power of God. For this was a thing expedient for mans ſaluaciõ, which Ieſus did greatly thyrſt for and couet. Therfore not vtterly denying his mother, but declaring that ſhe had litel to dooe with the buſines he wente aboute, he aunſwereth her: Woman what haue I to doe with thee? I haue a B time appoynted me of my father, when and after what ſorte I ſhould weorke the ſaluacion of mankind, that time is not yet come. Hitherto I haue ſhewed my ſelfe obediente to thy wil, from hens forth I muſte doe all thynges accordyng to my fathers will, and not after mannes preſcript and appoyntment. In other thinges thou haſt been my mother, herafter I wil take thee but as a woman, as oftẽ as I am occupied about my fathers buſineſſe. Whenſoeuer his glorie ſhall be to be ſerued, I ſhal not nede thy calling vpon. I wil doe of mine owne good wil, that which the thing it ſelfe ſhal require. I haue a time appointed me of my father. So before that time alſo, when he was but a childe, he tolde his mother of that ſhe did interrupt hym, when he was diſputing in the temple. And of the lyke thing again he warned her, when ſhe bad one call him furth to her, whiles he was preaching emong the people.

The texte.

His mother ſaieth vnto the miniſters: Whatſoeuer he ſaieth vnto you, dooe it. And there wer ſtanding there ſixe waterportes of ſtone, after the maner of the purifying of the Iewes, conteinyng two or thre firkins a piece. Ieſus ſaith vnto them: Fil the waterpottes with water: And they filled them vp to the brimme. And he ſaith vnto them: drawe out now and beare vnto the gouernour of the feaſt. And they bare it.

Marie nothing offended with Ieſus ſharpe aunſwere.

His mother ſaieth to the miniſters. Whatſoeuer he ſaieth vnto you, doe it.

But Marie yͤ mother of Ieſu, being neither offended with her ſonnes aunſwere, although it wer ſumwhat rough, nor in the meane time miſtruſting either his goodnes or his power, maketh no aunſwere again: but calleth the ſeruauntes of the houſe to her, & ſecretly in theyr eares ſaieth thus vnto them: Doe ye, whatſoeuer he ſhall bid you doe. Undoubtedly the godly pitiful carefulnes of his mother, did procure that, leſte the ſeruauntes lacke of beleſe, or their vnready ſeruice, ſhould be a lette wherby that thing whiche lacked at the feaſte, ſhould not bee emended. But how & what time the thyng ſhould be dooen, ſhe holding her peace leaueth it ſecrely to hir ſonnes wil and appointment. Theſe

Jeſus why he differred the miracle at the marriage in Cana.

Jeſus ſo wrought all his miracles, as he declared hymſelfe not to ſeeke worldly praiſe.

Jeſus miracles after what ſorte they were wrought.

The ſixe pottes of water wherfore they ſtoode there.

Jeſus turneth veſſelles of water into wyne.

C

And there were ſtandyng there ſixe water pottes, &c.

Conteinyng two or three firkins a piece.

D

Jeſus ſayeth vnto them: fill the water pottes. And they filled them, &c.

Jeſus why he badde geue the wyne to the ruler of the feaſte.

thinges were not doen by chaunce, but Jeſus differred the miracle for the nones, becauſe the lacke of wine ſhould be the better perceiued of euery body, and ſhoulde be well ſene to bee geuen for neceſſitie, and not for any vaine boaſting or glorye. For ſo our Lord wrought all his miracles, that he ſemed not to doe them for the affeccion of any worldly praiſe, but to ſuccour and releue men of their eiuilles and griefes: he did them ſo temperatly and in ſo due ordre, that they could not bee dooen more faithfully nor with more truethe. Therefore nowe whiles the geaſtes taried and were carefull for lacke of wine, Jeſus perceiuing the time to be come that he ſhoulde be knowen to his owne, commaundeth the ſeruauntes to fill with water ſixe pottes of ſtone, which ſtode there for this purpoſe, yͤ if any, according to the cuſtome of the Jewes, woulde clenſe himſelfe with waſhing, he might haue plentie of water ready, foraſmuche as that countrey was very drye, and in fewe places well watered with fountaynes and running riuers. This truely did cauſe the miracle alſo to bee the rather beleued, becauſe the vſe of thoſe waterpottes was a ſolemne thyng emong the Jewes. And the ſaid pottes neuer receyued any other licour but water. Moreouer the greatneſſe of the veſſels ſetfoorth the belefe of the miracle, for they conteined two or three firkens a piece, ſo that they could not eaſily bee remoued out of theyr place. The ſeruauntes did obey him, and filled the waterpottes with water, as they wer cōmaunded, euē to the brimme. When that was dooen, beecauſe he would haue mo witneſſes of the miracle, he commaunded them to draw out of the waterpottes, and to offer that whiche they had drawen, to him that was the chiefe ruler & had the ordreyng of the feaſt. And this Jeſus did, partely becauſe the ruler was ſober, for he that hath the charge committed to him to ſee al thinges well furniſhed, is euer wont to abſteyne from wine, whiles other folkes doe drinke: And partely becauſe he being well ſkilled in taſte, and hauing a fine iudgement therein, might more trewely geue verdite of the wine then the reſte of the geaſtes, whoſe taſtes mighte ſeme to bee dulled with drinking of muche wyne before.

The texte.

When the ruler of the feaſt had taſted the water that was turned into wyne, and knew not whence it was (but the miniſters whiche drewe the water knew:) he calleth the brydegrome, and ſayeth vnto him: Euery man at the beginning doeth ſet furthe good wine, and when men be drunke, then that which is wurſe: but thou haſte kept the good wine vntill now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glorye: and his diſciples beleued on him.

But thou haſt kepte the good wyne vntyll nowe.

But as ſoone as the ruler of the feaſte had taſted of the wine, that was turned out of water, and knewe not where thei drewe it, ſuſpectyng the faute to be in the ſeruauntes, that contrary to the cuſtome of other, they deferred to bring in ſuche wine vntill the latter ende of the feaſt: he calleth the bridgrome to him, deſiring to know of him by what occaſion the fault chaunſed. Others (ſaith he) which make a ſolemne feaſt, at the beginning therof, bring to the table of the beſte ſortes of wine: afterwarde when their geaſtes beeyng already drunke, haue their mouthes out of taſte, & powre in drinke vntemperatly, then thei bring and ſerue of the wurſt ſort. But thou contrariewiſe haſt reſerued vnto the ende of the feaſte, this wine which is better & more pleaſaunte than any that was ſerued yet. And by this occaſion the miracle of the thing that was doē, ſpred abrod by a litel & a litel emonges many. And afterward by examining the ſeruauntes of this thing, it was knowen yͤ the water was not onely turned into wine, but alſo into very good wine.

The miracle of water turned into wine, by howe manie tokens it was euidence.

This beeginnyng of miracles did Jeſus in Cana of Galile, and ſhewed his glorie.

The turnyng of the water into wine at the marriage in Cana, the firſt miracle that Jeſus openly ſhewed.

And his diſciples beleued on hym.

Jeſus why he was at the marriage in Cana, and ſhewed a miracle there.

A pure marriage, and a bed vndefiled, is a thyng acceptable to God.

Jeſus turning of water into wine what it figured.

The lawe without Chriſt both vnſauourie to the Jewes and alſo hurtefull.

The mother of Jeſus preſent with hym at the mariage, what it figureth, and alſo his diſciples.

Cana of Galilee what it ſouneth by interpretacion.

A And as for the waterpottes, they had no miſtruſt but that they wer onely dedicate and ordeined for water. The ſeruauntes put water to water, and filled them vp to the brimme: and after they had drawen of the ſame whiche they powred into the veſſels, they offered it to the gouernour of the feaſte, who was ſobre. The bridgrome knoweth well enough that there was no ſuch wine prouided nor prepared. Thei wẽt to the waterpots & found them full of the ſelfeſame good wine. With this dede our Lorde Jeſus began the working and ſetting forthe of his miracles in Cana, a towne of Galile, intending by litle and litle to ſhew furthe tokens of his godly power to the worlde. For firſte of all this thing was doen in a matier not very weightie, & alſo priuately, yea and almoſt to pleaſe his mother & kinſfolkes withall: which had him in leſſe admiraciõ, becauſe they wer his familiars, & of his kinne. And this miracle was not muche noted of very manie, but afterward it grew to be had in greatter credite with moe, yet in the meane while the feith of his diſciples that wer preſent, was ſtabliſhed concernyng Jeſu, who hauing promiſed greatter thinges, perfourmed that which he had promiſed. And beſides that, this miracle (wherby he framed as it wer a beginning to the reſt that he ſhould doe afterwarde) was not in vain. For firſte of all he woulde honour the marriage with his preſẽce, knowing beforehand that in time to come there ſhould be ſome which would condemne it as an vnpure and filthie thing, wheras an honourable marriage and vndefiled bed, is a thing moſt acceptable to B God. Moreouer Jeſus did as it were ſhadowe vnto vs by a certayn figure, that thing, whiche he then chiefely went aboute. For now was the time come, that in ſteade of the vnſauoury and wateriſhe lettre of Moſes lawe, we ſhoulde drinke the pleaſaunt wine of the ſpirite of the ghoſpell, by reaſon that Chriſt turned into our more welth that thing whiche was without ſtrength and vnprofitable. For the law was not only vnſauoury to the Jewes without Chriſte, but alſo hurtefull and deadly. They whiche haue not beleued in the ghoſpell, doe ſtill drinke of the water of Moſes lawe: but thei which haue beleued Chriſte, doe happely waxe warme, and growe liuely toward the loue of heauenly life, throughe the moyſte and ſwete licour of his heauenly doctrine. And this was not doen before that Chriſte had ioigned vnto him the Churche his ſpouſe. Alſo the mother of Jeſu was preſente there, repreſentyng the forme of the ſinagogue, whoſe autoritie is diminiſhed: yet ſhe telleth the lacke of the wine, but ſhe her ſelf doth not remedie it. Neuertheles ſhe was for our behouſe mother vnto him, whiche doeth reioyce and coumforte our mindes with the ſwete wine of his ſpirite. The names of the places alſo doe agree to the miſtery of the thynge. For Cana of Galile betokeneth poſſeſſion of a ready paſſage from one place to an other. For now was the original beginning of a new people gathered together, whiche ſhoulde remoue from the letter of the lawe, to the ſpirite of the ghoſpell: from the worlde, to heauen.

The texte, Math. iiii. Marke. i.

¶After this he went downe to Capernaum, he and his mother, and his brethren, and his diſciples: and there continued not mani daies.

After this he wente doune to Capernaũ.

Capernaum where and what maner a citie it was.

After Jeſus by this miracle had beegonne to declare his mightie power emonges his kinſfolkes in a towne of ſmall renoume, he went down to Capernaum. That citie is in the ſelfeſame Galilee of the Gẽtiles, all riottouſe and ſwellyng in pride, by reaſon of the plentie of richeſſe therin: beeyng alſo nie vnto the lake of Genazareth, and in the

Thinges highly eſtemed in the world, are vile & abiecte afore God.

coaſtes of Zabulon and Neptalim. But according to the wiſedome of C the ghoſpell, that thing whiche is highely eſtemed in the world, is abiect, and litel ſette by afore God. Jeſus mother with his brethren and diſciples went down thither with him, but they taryed there very few daies. Neyther was there any miracle dooen in that place. But this benefit ſemed to be doen in the meane time, for his mothers and kinſefolkes pleaſure: whom now he would no longer cary about with him, for aſmuche as he woulde take in hand greatter thinges: becauſe that worldly affeccion and loue ſhoulde chalenge vnto it no parte of thoſe thinges, whiche were dooen for the glorye of the heauenly father.

And there continued not many daies.

Jeſus why he woulde not carie his kinſfolkes about with hym.

The texte. *Mat. xxi. Marke. xi. Luke. xix.

And the Iewes Eaſter was euen at hande: and Ieſus went vp to Hieruſalem, *and found ſitting in the Temple thoſe that ſolde oxen and ſhepe, and doues, and changers of money. And when he had made as it were a ſcourge of ſmall coardes, he droue them all out of the Temple, with the ſhepe and oxen, and powred oute the chaungers money, and ouerthrewe the tables. And ſayd vnto thẽ that ſold dooues: haue theſe thinges hence, & make not my fathers houſe a houſe of marchaundies. And his diſciples remembred it that is written: *the zele of thine houſe hathe euen eaten me.

*Pſal. lxix.

Therefore Jeſus leauyng his kinſfolkes behinde at Capernaum, ſeketh time and place mete to declare openly his power and autoritee, which he had receiued of his heauenly father, and not of men. For euen then the moſte highe and ſolemne feaſte of the Jewes was at hande, which is called Eaſter, and after the Hebrew toungue, is as much to ſay as a paſſing ouer. Thei did kepe this daie as an holy feaſte euery yere in the remẽbraunce of the olde ſtory: becauſe their elders had ſafelye paſſed ouer out of Egipt, when thei went into the land which God D had promiſed them. But nowe that thing whiche thei did honour but in figure, was doen in dede by Chriſte: that is to ſay, he now brought to paſſe that men hauing forſaken the darkenes of errours, & the cloud of ſinne, ſhould be remoued, & brought, throughe the faith of the ghoſpell, to innocencie, light and immortalitie. Foraſmuche therefore as at that time there was at Hieruſalem a great noumber of people, which out of all the partes of Siria did aſſemble there againſt that feaſtfull day, Jeſus went thither, nowe going vp towardes his fathers buſines, wheras before he went downe to Capernaum to obey and pleaſe his kinſfolkes withal. And furthwith he goeth into the Tẽple, which place is wont to bee oft gon to of a religious minde, to ſerue God therin. And verelie Chriſt was the maiſter of true religion, who when he entred into the Temple whiche was ordeined for deuout religion and wourſhipping of God, founde there thapparaunce, not of a Temple, but rather of a market place. For he found verie many there which in that holy place did exerciſe themſelues about filthie, yea and ſinfull gaine, and ſo turned into robbery that whiche was ordeined to geue occaſion of godly religiõ. For to the entent that ſtraungiers might haue ſomewhat to offer, they ſold to them of an highe price, ſhepe, oxen doues, & other ſuche like thinges, which (according to ỹ cuſtome of the Jewes) wer wont to be offered or geuẽ to the Prieſtes: but in the meane while the ſellers bargained with the Prieſtes and Leuites, that the ſaide Prieſtes and Leuites ſhould ſell again to them at a leſſe price, the ſelf ſame beaſtes that the Prieſtes had receiued of thẽ whiche had offered: which thing the ſellers did, becauſe they might ſell thoſe beaſtes again to other ſtraungiers with a double gaine. So it was brought to paſſe that by polling the ſtraungiers, the filthie gaine whiche roſe double by

ſelling

And the Jewes Eſter was euen at hande.

The feaſte of Paſſeouer emong the Jewes howe high and holy it was.

That was figured in the childre of Iſraels paſſyng frõ Egipt, was perfourmed in Chriſte.

And Jeſus went vp to Jeruſalẽ.

Jeſus repaireth to the Temple of Hieruſalem, and why.

The ſellyng of oxen and ſhepe and doues in the Temple, of what ſort it was and howe vſed.

And found ſittynge in the temple thoſe that ſolde oxen and ſhepe and doues, &c.

And chaũgers of money.

And when he had made as it were a ſcourge of ſmall cordes, he droue thẽ all oute of the Temple. &c.

And powred out the chaungers money, and ouer threw the tables.

Make not my fathers houſe an houſe of merchaundiſe.

A ſelling one thing twiſe, ſhoulde be deuided betwene the merchauntes and the miniſters of the Temple. And to haue more quicke and readie marchaundiſe, there was preſente, according to the cuſtome of their commõ market, chaungers of money & bankers, ſuch as did chaunge the greater coynes for money of ſmaller coine, or golde for ſiluer, or els did exchaunge ſtraunge coyne for coyne of that place. And therby alſo they had ſhamefull gaine, litel differing from vſurie. Jeſus thẽ declaryng by his very acte how great a peſtilence corrupt deſire of lucre is to the churche, & how farre al they ought to be from this diſeaſe, which profeſſe themſelues heades of religion of the ghoſpell, made him (as it wer) a ſcourge of ſmall cordes, as though he would driue dogges out of Goddes Temple. And both with great indignacion and autoritie, he droue them all out of the Temple, diſplacing and throwing downe bothe the marchauntes and their wares: And did not onely put out the men, but alſo the ſhepe, and oxen, that there ſhoulde remaine behynde no ſuche filthie baggage. Yea and beſides that, he ſcattered abrode the chaungers money vpõ the ground, and ouerthrew alſo their boardes, teaching howe theſe thinges ought vtterly to be troden vnder foote of the wurſhippers of true religion. Moreouer as if he had bene moued with in dignacion therat, he ſaid to them whiche ſolde the dooues: haue theſe thinges hẽce, & make not my fathers houſe an houſe of marchaundiſe. And his diſciples when they ſawe Jeſus, being at all other times quiet and meke, here nowe howe earneſtly he chaſed out thoſe whiche did vnſemely vſe and defile the godly religion of the Temple B with their fowle and ſinfull gaine: the diſciples, J ſaie, remembred the prophecie which is in the three ſcore and eight pſalme. *The zele of thy houſe hathe euen eaten me.*

Deſire of lucre a moſt peſtilente corrupcion to the Churche.

Chriſt driueth out of the Temple the ſellers of oxen. &c. with all their wares.

The texte.

*Mat. xvi.

*Mat. xxvi Mark. xiiii

Then aunſwered the Iewes and ſaid vnto him: *what token ſheweſt thou vnto vs, ſeeing that thou doeſt theſe thinges? Ieſus aunſwered and ſaied vnto them: *deſtroy this temple, and in three daies I will reare it vp.

Thẽ aunſwered the Jewes, and ſaied vnto hym: what tokẽ ſheweſt thou, ſeing thou doſte theſe thinges?

But as for the Jewes when thei had heard that he naming his fathers houſe, did as it wer by a certain peculiar and ſinguler waie declare himſelfe to be the ſonne of God, and ſawe him alſo ſo highly take vpon him openly, and in apparaunce to be ſo veray angrie with them whiche ſemed to ferther bothe the prieſtes profite, and alſo the religious ſeruice of God, they crie out vpon him, and ſaie: Jf God bee thy father, and if thou wilte reuenge the contempte and iniurie of thy father, do ſome miracle that we may perceiue thou doeſt theſe thinges by the autoritie of thy father. Jf thou doeſt thoſe thinges by thine own autoritie, it is preſumpcion: And if thou doſt them by Goddes autoritie, what tokẽ ſheweſt thou that we may beleue the? But Jeſus knowing that thei would ſlaunder him in caſe he had wrought any miracle to ſhewe himſelf thereby, ſeeyng he neuer yet did any miracle but onely to ſuccour them that lacked helpe in their nede, to thintent that the ſame thing whiche was a profe of his godly power, ſhoulde bee alſo a benefite & helpe vnto the neceſſitie of man, he promiſed them a tokẽ vnder a parable: which token if he had then openly declared, they would not haue beleued, inſomuch as they did not beleue it when it was dõe in dede. The token was concerning his deathe and reſurreccion. The ſame was alſo ſignified by Jonas, whiche token Jeſus had promiſed after he had dooen many miracles, and alſo at ſuche time as they required him to ſhewe ſome token that ſhoulde come from heauen. But

The Jewes require a token of Jeſus.

The ſigne that Jeſus in a parable gaue vnto the Jewes requiring a ſigne of him.

C

Jeſus aunſwered, and ſaide vnto thē: deſtroy this temple, and in thre daies J wyll reare it vp.

The verate Apoſtles vnderſtoode not Chriſt in diuerſe of his parables.

Jeſus what he ment by ſaying, deſtroye this temple. &c.

The Jewes offended with Chriſt for ſaying: Deſtroye this temple. &c.

nowe he promiſeth (althoughe more darkely) the ſelſe ſame token to them, who as yet were but ignoraunt. The Temple wherein they were at that time, occaſioned him ſo ſay as he did: of the which Temple the Jewes did boaſt themſelues beyond meaſure. Breake downe this Temple, ſaieth he, and in three daies J will ſet it vp again. This parable not ſo muche as his Apoſtles did vnderſtande. But at length when they had knowen and ſeen his reſurreccion, they perceiued the meaning of his ſaying, by the effect of the thing it ſelf: For Jeſus ment it by the Temple of his owne body, whiche they throughe their malice ſhould pull down, by putting it to deathe: and he by his godly power, ſhould reiſe it vp again within three daies. The Jewes thought this ſaying not onely to fonde and without reaſon, but alſo vngodly and wicked. For it was an vngodly thyng to commaunde a Temple of ſo great religion to bee broken: and to ſet vp againe within three dayes ſo labouriouſe a building, ſemed to bee a ſaying contrarie to all reaſon.

The texte. *i Eſdra. b.

Then ſayde the Iewes: *Fowertie ſixe yeres was this Temple a building, and wilte thou reare it vp in three daies? But he ſpake of the temple of his bodie. Aſſone therfore as he was riſen frō deathe again, his diſciples remembred that he had thus ſaid: And they beleued the ſcripture and the woordes whiche Ieſus had ſayde.

Than ſayde the Jewes: fourtie ſixe yeres was this tēple a building, & wilt thou. &c.

And as they vnderſtood the thing, ſo they aunſwered accordingly, ſaying: Men laboured very ſore the ſpace of .xlvi. yeres after that the Babilonians had brought Jewry into captiuitie to repayre this temple, & wilt thou ſet it vp again in three daies? Our Lord Jeſus made no aunſwere to that obieccion, knowing that he ſhoulde haue doen no good, in caſe he had made plaine his darke ſaying, when not ſo muche as his owne diſciples, yea, after they were inſtructed by his doing of ſo many miracles, and his ſo manifolde preachinges, coulde abide to heare his death ſpoken of, nor beleue the miſterie of his reſurrecciō. Yet this ſaying did cleue & remayne ſtill, as a certaine ſede, in the mindes of the hearers: but it brought forth ſundry and vnlike fruictes, in ſoondry and vnlike perſones. For the Jewes kepyng the ſame ſtill in their remembraunce, did lay this ſaying to his charge beefore the wicked prieſtes, as a crime woorthie of death. The diſciples in as much as at that time they could not vnderſtande it, yet bearing it in their mindes, did meruaile what it ſhould mene, vntill the time that after his reſurreccion the holy ghoſte taught them, howe Chriſte by the name of the temple, ment his owne bodie, that was much more holy then the temple, whiche the Jewes did honour ſo religiouſly: for ſo muche as the fulneſſe of the godhead did dwell therin. And yet emongeſt them it was ſacrilege to defile and violate that temple of ſtone: but they were nothyng afraied ſinfully to throw downe the moſte holy temple of his moſte holy and precious bodye. Howebeit Jeſus the verye Salomon, who had builded this temple for his owne ſelfe, of the virgin Marie, did reſtore it againe within three daies after they had pulled it down, according to the prophecies of the prophetes. Therefore the diſciples conferring the ſcriptures with Jeſus ſaying at this time, did perceiue this his reſurreccion to bee the greateſt token whereby he declared to the Jewes his godhed. For albeit we haue read that ſome mē haue riſen again from death to life, yet no man did raiſe vp himſelf to life, but onely oure Lorde Jeſus. For he onely had power in himſelfe to leaue his life, & to reuiue it again when he would. And ſo by theſe principles & beeginninges, Jeſus did ſtiere vp all the Jewes mindes to loke for greater thinges in him againſt their hie feaſt, which was now at hād.

D

The wordes of Jeſus in vnlike hearers bryng foorth vnlike fruictes.

But he ſpake of the temple of his bodye.

The fulneſſe of the Godhed dwelled in Chriſtes bodie.

As ſoone therfore as he was riſē from death again, his diſciples remembred. &c.

Chriſtes reſurreccion, the greateſt tokē whereby Jeſus declared his Godhed vnto the Jewes.

And they beleued the ſcripture. &c.

Jeſus onely of all men reiſed vp himſelf from death to life.

Whē

The texte.

*Hier.xvii Apoca.ii.

A When he was in Hieruſalem at Eaſter, in the feaſte day, many beleued on his name, when they ſawe his miracles which he did: But Ieſus did not commit himſelfe vnto them, beecauſe he knewe all men, and neded not that any man ſhoulde teſtifie of him: *for he knewe what was in man.

But after that he had taried at Hieruſalem certayn dayes of the feaſt of Eſter, and by his miracles and doctrine had, as it wer, ſowen ſome ſedes of the feith of the ghoſpell, many beeing moued rather with the miracles whiche he did then with his wordes, did credite his ſaying: and beleued him to bee the ſonne of God, whome he preached himſelfe to bee. For the Iewes be not ſo much moued with reaſon, as with the ſight of miracles. But Ieſus then ſhewing to vs the very forme and faſhion of a teacher of the ghoſpell, to whoſe wiſedome it apperteineth not euen at the firſte to committe to the mindes of ignoraunt perſones all the miſteries of his highe doctrine, whoſe ientilneſſe it behoueth to beare with, ⁊ to ſuffer them that bee yet but weake ⁊ vnperfite, vntil thei may atteigne to higher thinges: Ieſus, I ſaie, becauſe he knew their faythe was yet but wauering and vnperfite, and their mindes not hable to receiue the miſteries of the wiſedome of the ghoſpell, he did not auenture himſelf emong the common ſort, leſte the peoples affeccions ſhould bee ſoodainly altered, whereby ſome commocion were like to riſe. For there were many that were ſore vexed with this autoritie of Ieſus, ſpecially they whiche did ſuppoſe that his doctrine and B glory ſhoulde hinder their lucre and autoritee. The enuie of the Phariſeis and Scribes had not yet braſte foorth into open ſlaundering of him, but neuertheleſſe they kepte enuie ⁊ malice cloſe in their heartes, deceiptefullye ſekyng occaſion to hurte him. And therefore beecauſe at this time Ieſus could doe litel good emonge them, leſte he ſhould geue euill perſones occaſion of greater euill, he withdrewe himſelfe from them, foraſmuche as he knew the ſecret thoughtes of them all, neyther neded he to bee tolde any thyng of any man. For he, who was ignoraunt in nothing, knew euen of himſelf the verai ſecrecie of euerie man there. Neither yet in the meane while did Ieſus make any prouiſion to ſaue himſelf, who willingly came of veray purpoſe to ſuffer deathe for the ſaluacion of the world, but he tooke a way from their malice occaſion whereby thei ſhould els haue ſinned.

Whan he was in Hieruſalē at Eaſter. ⁊c. many beleued on his name whan they ſawe his miracles. ⁊c.

But Ieſus did not cōmit hymſelfe vnto them, beecauſe he knewe all men. ⁊c.

And neded not that any man ſhoulde teſtifie of him ⁊c.

Many beleued on Ieſus at his firſte beeing at Hieruſalem.

The Iewes are not ſo muche moued with reaſō, as with the ſight of miracles

A preacher muſt beare with the weakeneſſe of the ignoraunt.

What perſones wer moſt offended with Chriſtes preaching.

Ieſꝰ withdraweth himſelfe from the people, and why.

The.iii. Chapter.

The texte.

*Iohn.vii. and.xix.

There was a man of the Phariſees named *Nicodemus, a ruler of the Iewes. The ſame came to Ieſus by night, and ſaid vnto him: Rabbi, we knowe that thou art a teacher come from God, for no man could doe ſuch miracles, as thou doeſt, except God were with him.

AMongeſt many which had conceiued ſome good opinion of Ieſus by ſeeing hym doe his miracles: there was a certain mā called Nicodemus, who was of the phariſeis ſecte, and one of the noumber of them whiche were taken emong the Iewes for chief rulers. This Nicodemus knowing right wel that there wer many of his ordre and ſecte, whiche did enuie Ieſus, and lay in waite to doe hym diſpleaſure, went vnto Ieſus, but it was in the night time: declaryng by that dede, howe he was as yet but weake ⁊ wauering in his loue toward Ieſu: whom although heretofore he had in great admiracion, neuertheles he would not for his ſake ſuſtaine anie loſſe of his owne renoume ⁊ glorie emong men: nor yet for his loue

There was a man of the Phariſeis named Nicodemus. ⁊c.

The ſame came to hym by nyght.

Nicodemus one of the Phariſees ſecte conceiueth a good opinion of Ieſus.

Nicodemus comming to Ieſus by night, what it argueth.

woulde

Worldly ſhamefaſtneſſe howe ſtrongly it worketh in many perſons.

Nicodemus touched with a worldlye ſhamefaſtnes.

Jeſus how ientle a teacher he was.

Nicodemus a weake ſpirited man.

C

would he be brought to be hated and enuied of his own coumpaignye: but this came rather of feare, then of vngodlines: and ſurely more of worldly ſhamefaſtnes, then of frowardneſſe: and of trueth this maner of ſhamefaſtnes hath ſo great power in ſome folkes myndes, that they which can litle regarde both theyr goodes & their life, cannot ouercome this kinde of affeccion, which is ſpecially graffed in thoſe hertes that be naturally diſpoſed to ientilneſſe. For he which was the chiefeſt emong the rewlers of the Jewes, was aſhamed to bee taken for poore Jeſus diſciple. And he who was placed in the high ſeate of the Sinagogue, feared to be put out of that place. But Jeſus the moſt milde and ientile teacher, who doeth not breake the brouſed rede, nor quenche yͤ ſmoking flaxe, did not repelle or refuſe the ſaied Nicodemus, that came to ſalute him, thoughe he were both fearful and came out of due time: but dooeth curteouſly receiue him, who was doubtleſſe a weake ſpirited man, but yet without malice, and for that cauſe woorthy to be promoted by lytle and litle, to higher thinges. Now byanby Nicodemus declaryng howe muche he had profited by ſeyng Jeſus doe his miracles, maketh ſuite to geat his good wil with this preface. Maiſter, ſaith he, we doe already euidently perceiue this thy doctrine not to be ſuche as the Phariſeis is, for the thinge it ſelfe dooeth ſhewe that thine autoritie of preaching is geuē the not of man but of God. For no man could doe theſe miracles, which thou dooeſt, except God wer preſent with him and did helpe him.

Rabbi, we know that thou arte a teacher come from God. &c.

Nicodemus opinion of Jeſus ferre vnder the worthines of Jeſus

D

Nicodemus did ſet forth this opinion concernyng Jeſus, as an high & great eſtimacion, howbeit it was farre vnder Chriſtes dignitie: for Nicodemus ſuppoſed him to be none other, but ſome Prophete whom God dyd fauour and was preſent with, in the doing of his miracles, as though he had not wrought them by his owne power.

The texte.

Ieſus anſwered and ſayed vnto him: Verily verily I ſaie vnto the: except a manne bee borne from aboue, he cannot ſee the kyngdome of God. Nicodemus ſayth vnto him: Howe can a man be borne, when he is olde? can he enter into his mothers wombe and be borne againe?

Jeſus anſwered.

The Jewes vnderſtoode all thinges carnally, and why.

The Philoſophie of the goſpell is all ſpirituall.

Jeſus how ientilly he vſed Nicodemus.

But Jeſus doeth neither reproue Nicodemus vnperfite opinion concerning him, neither dooeth he forthwith boaſte of his owne greatnes: but with ientil and frendely behaueour, by litle and litle bringeth him that is ſo apte and eaſy to be taught, vnto further knowledge of more ſecret miſteries of the Euangelicall doctrine. The Jewes whiche had as yet drunke but only of the water of Moſes law, which had knowē nothin els but the baptiſme of John, neither had they yet taſted the wine of th Euangelical doctrine, nor had been baptiſed by the ſpirite and fyer: Th Jewes (J ſaye) vnderſtode all thynges carnally, and for that cauſe we very rude and vnfit for the Philoſophie of the ghoſpell, whiche is al ſpiritual. Therfore our Lorde did not caſte him in the teeth with his ignoraunce, nor with his halting mind on bothe ſides, in that he did partely apply himſelf to the world, and partely to God, nor yet ſpake that thing to him whiche afterwarde he required of his diſciples, when they were come to more knowlage, ſaying to them: whoſoeuer ſhalbee aſhamed of me afore menne, I will bee alſo aſhamed of him beefore my father: Oure lorde, J ſaye, did laye none of theſe forſaied thinges to his charge, but by hys darke ſayinges he cauſeth Nicodemus to vtter his ignoraunce, to the entente that by lytle and lytle he maye inſtructe hym, and brynge him from carnall affeccyon to ſpirytuall vnderſtandyng. Nicodemus (ſayeth he) take thys for a verye ſuertye: excepte a manne bee

borne

Except a man bee borne frō aboue, he cannot ſee the kyngdome of God.

Except a man bee borne frō aboue, he can not ſee the kyngdome of God.

The groſſe ignorāce of Nicodemus.

A borne again new, and as it wer chaunged into a new man, he cannot ſee the kingdome of God: So very new is this doctrine whiche thou deſireſt to learne of me. Foraſmuche as Nicodemus thought that ſaying to be to no purpoſe, he aunſwereth in dede ignorauntly and groſſely, but neuertheleſſe ſimply and plainly, ſaying: how is it poſſible that a man being already of ſo many yeres as I am, can be borne againe? Canne it any waye bee brought to paſſe, that he ſhould entre into his mothers wombe, and come thence again and ſo be borne a newe?

The texte. *Iohn. iiii and. vii. Tit. iii. *Ro. viii.

Ieſus anſwereth: verily verily I ſaye vnto thee: *Except a man bee borne of water and of the ſpirite, he cannot entre into the kingdome of God: *That which is borne of the fleſhe is fleſhe, and that whiche is borne of the ſpirite is ſpirite.

To bee borne of newe, or frō aboue, what it is.

Except a man bee borne of water & of the ſpirit, he can not entre into the kyngdome of God.

B

That which is borne of the fleſhe, is fleſhe. &c.

The kyngdome of God altogether ſpirituall.

That whiche is borne of the fleſhe is fleſhe. &c.

Ieſus beyng not offended euen with this ſo groſſe an aunſwere, voucheſalueth gently to enterprete and declare what it is to bee borne a new, or frō aboue. Nicodemus (ſaieth he) the thing that I haue ſaied to thee, is moſte true. He that hathe a will and deſire to be hable to receiue the Euangelicall doctrine, muſte be borne again: but the maner of birthe that I ſpeake of, is after an other ſorte: for it is not carnall, but ſpirituall: and it doeth not conſiſte in multiplying of bodyes by generacion, but in turning of ſowles into a new forme: neither by this birth bee we made again the children of men, but the children of God. Therfore be well aſſured (as I tolde you euen nowe) that excepte a man be borne again by water and the holy ghoſt, and of a carnall man become ſpirituall, he cannot entre into the kingdome of God whiche is altogether ſpirituall. Lyke is borne of the lyke. That which is borne of the fleſhe, is none other thing then fleſhe: but that whiche is borne of the ſpirite, is ſpirite. And verily as muche difference as is betwene the fleſhe and the ſpirite, betwene the body and God: ſo much is this generacion (wherof I ſpeake) more excellent then that whiche bringeth foorth one body out of an other. Thei which bee borne after the fleſhe, doe ſauour none other thing but the fleaſhe, nor beleue any thing to be, but that which they fele & perceiue with their ſenſes. But thoſe thinges whiche bee not ſeen, bee moſte excellent, and of greateſte ſtrength, where as the fleaſh is weake and impotent.

The texte. *Eccle. xi.

Meruaile not thou that I ſaied to thee, ye muſt be borne from aboue. The winde bloweth where it luſteth, and thou heareſt the ſounde thereof, * but canſte not tell whence it cometh, or whither it goeth. So is euery one that is borne of the ſpirite.

Meruaile not thou that I ſaid to thee, ye muſt bee borne frō aboue.

Two maners of birthes in vs.

The winde bloweth where it luſteth, and thou heareſt the ſounde therof, but canſte not tel whence it cometh or whither it goeth.

The aier called a ſpirite or wynde, and why.

Wherfore ſeeing that there be two ſoondry waies howe to be borne: there is no cauſe why thou ſhouldeſt meruaile that the ſame verai mā, whiche is once borne naturally after the fleaſhe, wherby he might be the child of a man, ſhoulde be borne again of the ſpirite inuiſible, that thereby he maie be the childe of God, who is a ſpirite: and alſo mighte be made apte for the kingdome of heauen, whiche is ſpirituall and not carnall. But if thou doeſt not yet vnderſtande me, take vnto thee a ſimilitude of ſuch thinges as be ſomwhat agreable to ſpiritual thinges, & yet may be perceiued with our bodily ſenſes. God in very dede is a moſt ſincere & pure ſpirite, and very far of from all bodily ſenſes: but this ayre, wherby we be conſerued in life, and wherof we fele ſo great ſtrength and profit, is called a ſpirite or winde, bycauſe in cōpariſon of our bodies it is right ſubtile & fine: but this kinde of ſpirite, the wind, is not ſtaied at mannes wil and pleaſure, but of his owne violence is caried whither ſoeuer it luſteth, ſpreading it ſelf ouer all thinges, & putting into corporall thynges a merueilous force and ſtrengthe.

The great force and power of the aier & ſubtilitie or fineneſſe therof.

The efficacie of our ſpirituall regeneracion.

C

So is euerie one that is borne of the ſpirite.

Somtime it bringeth life, ſomtime deathe: it is otherwhile calme and ſtill, and otherwhile more boyſteous and violent: ſomtime it bloweth out of the Eaſte, ſometime out of the Weſt: ſometime out of one parte of the world, ſometime out of an other, ſhewing it ſelf by theffect therof: and ſo thou heareſt the ſounde of it when thou ſeeſt no body at all, nor ani thing whiche thou canſt catche or lay hand vpon: thou perceyueſt that it is preſent, yet dooeſt thou not ſee it when it cometh, nor to what place it conueieth it ſelfe when it goeth from thee. This ſpiritual birth is of like ſorte: The ſpirite of God doeth rauiſhe and transforme the mindes of men by ſecrete inſpiracions. Therfore there is felt an vneffable ſtrength and efficacie, and yet the thing whiche is dooen is not perceiued with our iyes. And they whiche be thus borne againe, be not now led with a worldly and carnall ſpirite, but with the ſpirite of God, whiche geueth life to all thynges and gouerneth theſame.

The texte.

Nicodemus anſwered and ſaied vnto him: How can theſe thinges be? Ieſus aunſwered and ſaied vnto him: Art thou a maſter in Iſrael, & knoweſt not theſe thinges?

Howe our ſpirituall regeneracion is wroughte.

Thynges perteignyng to heauenly doctrine are not perceiued with mannes reaſon.

Proude Philoſophers vnapte to bee taught ſpirituall thynges.

*The Phariſeis alſo vnapte to receiue ſpirituall doctrine, and why.

Ieſus how he chargeth Nicodemus with his groſſe ignoraunce.

Feith maketh vs to vnderſtand that the bodely ſenſes cannot perceiue.

Nicodemus aunſwered & ſaide vnto hym: howe can theſe thinges be?

D

Ieſus ſaid vnto hym: Art thou a Maiſter in Iſrael, and knoweſt not theſe thinges?

Nicodemus being as yet rude and groſſe, did not repugne againſt Jeſus, but not perceiuing the meaning of his wordes, and beyng deſirouſe alſo to haue thoſe thinges, whiche he had hearde, more plainly declared, ſaieth to Jeſus: By what meanes can theſe thinges bee brought to paſſe, that a man of bodily ſubſtaunce ſhould be turned into a ſpirite by a newe birthe, and of God bee borne Godlike? Nowe Jeſus to declare that thoſe thinges whiche pertaine to the heauenly doctrine, are not perceiued with mans reaſon, but rather are comprehended with faith: and ſhewing likewiſe that the Philoſophiers of the world, being proude of their naturall witte, were vnapt to be taught theſethinges, *yea and the Phariſees alſo which ſtoutly profeſſed the litterall ſence of the lawe, when in dede they knewe not the ſpirituall meaning therof: but to declare therefore that this his doctrine is the ſame wiſedome, whiche the father of heauen would hide from worldly perſones, and open to them which, as touching the worlde, are ſimple witted, and taken for fooles: Jeſus (J ſay) maketh this anſwer to Nicodemus, ſaying: Thou art taken for a maſter in Jſraell, and profeſſeſt thy ſelfe to be a teacher of the people, and art thou ignoraunte in theſe thinges whiche thou oughteſt moſt chiefly to knowe? How farre of then are the common ſort of people from ſpirituall doctrine, if thou beeing ſo great a teacher of the people, dooeſt not vnderſtande theſe thynges? But in the meane while it ſhall profit thee to beeleue that thing which thou canſt not vnderſtande. Feith ſhall cauſe thee to feele and perceiue theſe thinges, althoughe thou ſeeſt them not: For if thy witte cannot ſerue thee, to come to the full knowledge of the nature and violence of this worldly ayre, when thou feleſt it with thy ſenſes: howe ſhalt thou atteigne to the knowlage of theſe thinges whiche are farre higher & further of from all bodily ſenſes? For truly in as muche as they bee godly, they doe farre paſſe and ſurmounte the capacitie of mennes mindes, except their mindes be inſpired with the holy ghoſte.

The texte.

Verily verily I ſaye vnto thee: we ſpeake as we doe knowe, and teſtifie that we haue ſeen, and ye receiue not oure witnes. If I haue tolde you yearthly thynges, and ye beleue not: how ſhall ye beleue if I tell you of heauenly thynges?

But thou mayeſt ſurely and ſafely beleue me, whiche doe not onely by inſpiracion feele theſe thynges that bee heauenly, or haue onely heard them after ſuche ſorte as the Prophetes did (of whoſe noumbre thou

A thou takeſt me to be one:) but we ſpeake thinges wherof we had full prouſe & ſure knowlage: yea, and we beare witnes to you in yearth, of the thing whiche we haue ſeen in heauen. But ye whiche be not yet borne again by the ſpirite, doe not beleue theſe ſpirituall thinges. Ye beleue a man when he beareth witnes of thoſe thinges which he hath ſeen with his bodily yies, and yet ye doe not credite him, who being heauenly himſelf, hath ſeen heauenly thinges with his ſpiritual yies. As heauenly thinges be of more certaintie then yearthly thinges: ſo they be more aſſuredly perceiued of hym whiche hath heauenly yies. Verily our Lorde Jeſus ſpake theſe thinges couertly and darkelye, ſignifying that he was naturally God, although he carried aboute a mortall body: and to ſhewe alſo that this witnes which Nicodemus did attribute to him as an high thing (that is to ſaie, that he was ſente from God) was farre vnder Jeſus dignitie, after his ſorte of mening which he ſpake it: for Nicodemus as yet iudged no higher thing of Jeſus, but that he was ſente from God, as we reade other Prophetes haue been, and in ſuche wiſe as John alſo was ſent from God. But the ſonne of God was after an higher ſorte ſent from God, who alwaie had been with God the father, before he was ſent: yea and euen then was with the father as touching his godhead: by reaſon wherof, he neuer departed from ye father. And for becauſe thoſe thinges which B heretofore Jeſus had ſpoken concerning howe to bee borne a newe by water and ſpirite, might appeare to groſſe or rude for the highnes of this miſterie: that is to ſaie, how Gods nature and mans ſhoulde bee vnited together in one perſone, that theſame perſone ſhoulde liue in yearth a very mortall man, and be ſo immortall God ſtill remaining with his father in heauen: Therefore (I ſaie) Jeſus ſpake further, ſaying: If you, by reaſon of your carnal and fleſhly minde, doe not beleue me ſpeaking to you as yet but of yearthly thinges: howe will ye beleue me, if I ſhal tel you thoſe thinges that be altogether heauenly? whiche neuertheles bothe I my ſelfe haue ſeen, and knowen more aſſuredly, thē ye knowe theſe thinges which ye ſe with your bodily iyes.

Verely verily, we ſpeake as we dooe knowe, &c.

Heauenly thinges are perceiued with heauenly yies.

Jeſus naturally god.

Nicodemus witneſſe of Jeſus that he was ſent from God, was much vnder the dignitee of Jeſus, and how it was ſpoken.

The ſonne of God how he was ſent from God.

If I haue tolde you yearthly thynges & ye beleue not, howe &c.

¶And no man aſcendeth vp to heauen, but he that came down from heauen, euen the ſonne of man whiche is in heauen. *And as Moſes lifted vp the ſerpente in the wildernes, euen ſo muſte the ſonne of manne be lyfted vp: that whoſoeuer beleueth in hym, peryſhe not, but haue eternall lyfe.

The texte. Ephe.iiii. *Nu.xxi. John.viii. and.xii.

For who emong either men or Aungels was euer hable to aſcende vp to heauen, there to beholde celeſtial thinges, and preſentely to looke vpon the diuine nature as it is in dede? No man at al aſcendeth vp into this heauen, but the ſonne of man, who came down frō heauen into the yearth: & the very ſame doeth yet ſtil remaine in heauen, being neuer ſeperate frō the perfit beholding of the godhead, albeit in ye meane while he ſemeth here in yearth, to be baſſe & litel regarded. But thus it was thought mete to the determinaciō of God, to declare his glory to the world by worldly reproche, and low eſtate: to the entent that by the verai ſame waie, men after thei haue forſaken falſe glorie, ſhoulde make haſte to the true and eternall glorye. And if any man aſke what neceſſitie compelled the ſoonne of God to come downe from heauen, and to lyue here in yearthe as a poore abiecte perſone: truely none other thynge was cauſe thereof, but the moſte hygh and excellente loue of God the father towarde mankinde, for whoſe ſaluacyon he hath geuen hys onely begotten ſoonne to ſuffer death, yea and ſuche a death as is moſte ſhamefull after the worldes eſtimacyon: hys wyll

And no mā aſcendeth vp to heauen but he that came down from heauen, euē the ſonne of man whiche is in heauen.

Chriſt beeing on yearth was yet ſtill in his godhed remaining in heauen with God the father.

What neceſſitee compelled the ſoonne of god to come down from heauē, and to lyue here an abiecte perſon.

was to beſtowe and geue one for the ſaluacion of all men. Nicodemus (ſaith he) leat not this thing ſeme to thee to be ſodayne and ſtraunge: this is the very thyng whiche Moſes by a figure did ſignifie ſhoulde come, when, at ſuch time as the people did periſhe thorow yͤ vehement inuaſion of ſerpentes, he did hange vp a braſen ſerpente vpon a ſtake: that whoſoeuer had loked therupon, ſhould be ſafe frō the deadli biting of the ſerpentes. Therefore as that braſen ſerpente hauing in dede the likenes of a venemous beaſt, but yet being ſo voide of all venome, that it did alſo helpe others which wer poiſoned, was hanged vp in the deſert, that al men might ſee it for their ſafetie: ſo muſt the ſonne of man be exalted, to thintent that all, which through faith ſhall lifte vp theyr yies vnto him, may be deliuered from the deadly poiſon of ſinne: that not onely the people of Iſrael, but generally what manne ſoeuer with a pure herte putteth his ful truſt in him, ſhould not periſhe, as ſubiect to ſinne which bringeth euerlaſting death: but thorow the death of one innocent, ſhould obtaine eternal life. Truly our lord Ieſus by this maner of darke ſayinges, opened to Nicodemus the miſterie of his manhed, & of redeming the world by the croſſe: albeit he was not yet hable to receiue & vnderſtande theſe thinges. In the meane while declaring therewithal, how great difference was betwene them which did reade the lawe after a carnall ſenſe, conſidering nothyng but the plaine ſtory therof, & them, whiche by inſpiracion of the holy goſte (of whom heretofore we haue ſpoken) did perceiue the miſtical ſenſe yᵗ lieth hid, couered ouer with the text. But neuertheles our lord Ieſus did then, as it wer, ſowe ſedes of faith into Nicodemus minde: that hereafter he myghte perceiue this thing to haue been doen, not by caſualtie or chaunce, but by the appointment of God: & ſo the good ſede being receiued into apte grounde, might bryng furth in due time, the fruicte of faith, not onely in Nicodemus hert, which did heare theſe thynges, but alſo in all theyr myndes, vnto whom theſe thinges ſhould be declared by his reporte.

Moſes liftyng vp of the ſerpent in wildernes, what it figured.

Whoſoeuer beleueth in Chriſt, hath eternall lyfe.

Howe great difference there is betwene carnall reading & teaching of ſcriptures, & ſpirituall.

C

As Moſes lifted vp the ſerpēt in the wildernesse, euen ſo muſt the ſoonne of man bee lifted vp.

That whoſoeuer beleueth in hym, periſhe not, but haue eternall life.

D

The texte.

For God ſo loued the world, that he gaue his only begotten ſonne: *that whoſoeuer beleueth in him, ſhoulde not periſhe, but haue euerlaſting life. *For God ſente not his ſonne into the worlde, to condemne the world, but that the world thorowe him might be ſaued. He that beleueth in him, is not condemned. But he that beleueth not, is condemned alreadie, becauſe he hath not beleued in the name of the only begotten ſonne of god.

Roma. v.
1. Iohn. iiii
*Mat. xvi
*Luk. xix.

For who would haue beleued the charitie of God to haue been ſo great towardes the world being rebellious againſt him, and guiltie of ſo many greate faultes: that not onely he did not reuenge the vngraciouſe actes that had been committed therin, but alſo ſente down his only ſonne from heauen into yearth, and deliuered him to ſuffre death, yea euen the moſte ſhamefull death of the croſſe, to thintent that what man ſoeuer woulde beleue in him, wer he Iewe, Grecian, or neuer ſo barbarouſe, ſhoulde not periſhe, but obtaine eternall life, throughe the faith of the ghoſpell. For albeit that in time to come the father ſhoulde iudge the vniuerſall worlde by his ſoonne at his laſte cumming, yet at this time, whiche is appoincted for mercie, God hath not ſente his ſoonne to condemne the worlde for the wicked dedes therof, but by his death to geue free ſaluacion to the worlde thorow faith. And leſt any body periſhing wilfully ſhould haue wherby to excuſe their owne malice, there is geuen to al folkes an eaſie entrie to ſaluacion. For ſatiſfacion of yͤ faultes cōmitted before, is not required: neither yet obſeruacion of the law, nor circumciſion: only he yᵗ beleueth in him ſhall not be condemned:

God howe greatly he loued the worlde.

He that beleueth in the ſoonne of God is not condemned.

For God ſo loued the worlde that he gaue his onely begotten ſoonne. &c.

God ſente not his ſoonne into the worlde, to condemne the world, but that. &c

He that beleueth in him is not condēned.

A condemned:foraſmuch as he hath embraced that thing, by the whyche eternal ſaluacion is geuē to al folkes, bee thei neuer ſo much burdened with ſinnes:ſo that theſame perſon after he hath profeſſed the goſpell, dooe abſtaine from the euill dedes of his former life, and laboure to go forward to perfect godlines, accordyng to the doctrine of hym; whoſe name he hath profeſſed. But whoſoeuer contemnyng ſo great charitie of God towardes hym, and puttyng from himſelfe the ſaluacion that was freely offred hym, doeth not beleue the goſpell:he hath no nede to be iudged of any body, foraſmuche as he doeth openly condemne hymſelfe, and reiectyng the thyng, wherby he might attaygne eternall life, maketh hymſelf guiltie of eternal paine. God hath offred ſaluacion to al folkes by his only begotten ſoonne, and that thorow faith, to the intent we may knowledge and wurſhip him as the autour of ſaluacion, and put the hope of al our felicitie in him. Whoſoeuer refuſeth thus to doe, and deſpiſeth the goodnes of god beeyng ſo readye to be had, and diſhonoreth his ſoonne, whom the father woulde haue to be honored, and alſo eſtemeth as nothyng his death that he ſuffred for vs, that perſon (I ſaye) doeth declare himſelfe euen in very dede, to be woorthy of euerlaſtinge puniſhmente. For who perceiueth not hym to periſhe of good right, and thorow his own faute, which willingly and wittingly doeth embrace that thyng, by the whiche he periſheth, and reſiſteth that thing, whereby he might haue recouered health?

But he that beleueth not is condemned alreadie, becauſe. &c.

He that beleueth not in the ſoonne of God, is cōdemned. and why.

God hath offred ſaluacion to all folkes by his onely begotten ſoonne, through feith.

The texte. *Joh.i.xii *Ephe.v.

And this is the condemnacion, *that light is come into the worlde, and men loued darkenes more then lighte, becauſe their dedes were euill. *For euery man that euill doeth, hateth the light, neither cummeth he to the light, leſt his dedes ſhould be reproued. But he that dooeth trueth, cummeth to the lighte, that his dedes maye be knowen, how that they are wrought in god.

B Errour and ſinnes bee the derkenes of mindes, ⁊ ſinnes doe ingender euerlaſting death. The ſonne of God is the light of the world, for the lighte is trueth:to beleue him is euerlaſting healthe. Therefore when thorowe the bountifull goodnes of God, lighte came into the worlde, which was blinded thorowe lacke of knowledge of ẏ truth, and with innumerable vices, to the entent that ẏ trueth being knowen, it ſhould be conuerted and ſaued; yet men loued their own darkenes, more then the light that was ſent from heauen. If the ſicke man periſhe, whyche hideth his diſeaſe from the phiſician, becauſe he would not be holpen, dooeth not he geue iudgement of himſelf, that he periſheth thorowe his own faute? So menne that were altogether geuē to the world, did refuſe the light when it was offred thē, becauſe their weorkes were euil. For as he which cōmitteth a ſhameful acte, doeth loue the darke night, and ſhunneth the light of the ſunne, leſt his deedes ſhould be knowē: ſo thei which know themſelues guiltie, hate the light of ẏ Euangelical truth, by the which al foule ⁊ naughtie doinges are bewraied, becauſe thei might be amended:for he cannot be holpen that loueth his diſeaſe. The ſinner muſt miſlike himſelf, ẏ he may pleaſe God. But he whoſe weorkes be good, loueth the light of the ſunne, that he may be cōmended for his wel doing. So he that hath a good conſcience, or at leaſt, he which deſireth to be healed, ⁊ doeth not diſſemble or coloure his ſinnes: (for this is alſo a kinde of trueth to knowlege the euill that is in thee, ⁊ to couet the good thing which thou lackeſt:) he, I ſay, doeth willingly offre hymſelfe to the lighte of the ghoſpell, that his weorkes maye be made manyfeſte:and thoſe dedes whiche be good maye be prayſed, becauſe they procede not from ẏ ſpirite of the world, but from God:and thoſe

And this is the condēnacion, that lighte came into the world, and men loued darkeneſſe more then lyghte.

Becauſe theyr dedes wer euill.

For euerie man that euill doeth, hateth the lyght. &c.

But he that doeth trueth, cometh to the lyght. &c.

Synne the derkenes of the minde, and cauſer of euerlaſting death.

Men loued derkeneſſe more then lyght, and why.

They that doe euill hate the lyght.

He that loueth his diſeaſe can neuer bee holpen therof.

The ſinner if he will pleaſe God muſte miſlyke hymſelfe.

To knowelage ones euils is alſo one kynde of trueth.

C

thoſe whiche be euill maye be corrected and amended. But they which doe preſumpteouſly attribute to themſelues perfit righteouſnes by the obſeruacion of the lawe, when inwardly their myndes ſwymme in vices, they alſo whiche ſette their felicitee in the defenſes of worldly wiſedome, and in the commodities of thys worlde: eyther they lyue in great darknes in caſe they belieue this in their herte, or els they lyue in greatter darkenes, yf they being blinded with their naughtie affections, doe ſtifly vphold and mainteine that thyng, whych they perceiue to be euill, and obſtinatelye refuſe that thyng whyche they ſee to bee helthful. Our lord Jeſus dyd (as it were) laye vp in ſtore certain ſedes of ſuche like miſteries, in Nicodemus herte. And veraily this is that Nicodemus, whiche afterwarde did defende and aunſwere for Jeſus, agaynſte the falſe ſurmuiſes of ẏ Phariſeis by meane of his autoritee, ſaying, how no man oughte to be condemned, but vpon due proufe of his actes. This is he alſo which dyd honour his buiriall with his ſeruice, when he was dead.

What perſones liue in blindeneſſe and darkeneſſe.

Whiche Nicodemus it was that came to Jeſus by nighte.

After theſe thinges came Ieſus and his diſciples into the lande of Iewry, and there he taryed with them, and *baptiſed: and *Iohn alſo baptiſed in Enon beſides Salim, becauſe ther was muche water there: and they came and were baptiſed, *for Iohn was not yet caſte in pryſon. And there aroſe a queſtion betwene Iohns diſciples and the Iewes, about purifiyng. And they came vnto Iohn, and ſayed vnto hym: Rabbi he that was with the beyonde Iordan (to whom thou bareſt witnes) beholde theſame baptiſeth, and all men come to hym.

The texte.
*John.iiii.
*Mat.iii.
Marke.i
Luke.iii.
*Mat.iiii.

D

Jeſus then, after he had laid theſe foundacions of the glory of the goſpel in Galilee, and Heruſalem, to the entent he might more and more be knowen abrode, wente into the lande of Jewery: whiche countrey had his proper name of Judas the autour of that tribe, of the whiche Jeſus was lineally deſcended. And there he taried a litle while with his diſciples, beginning his Euangelicall preachyng with theſame principles, wherewith John had begun. For he dyd allure them to penaunce, and did baptiſe them. And at that tyme alſo John did ſtil baptiſe, for Herod had not yet put him in priſon. But now he did not baptiſe in Jordan as he was woont to doe, but in a place leſſe notable, whiche was called Enon, not farre from Salim, (which ſignifieth in the Syrians tongue, guiſhing ſtreames of water) by ẏ reaſon wherof, there was plentie of water to baptiſe the people withal. Many dyd come to that place, and were baptiſed of John: Some went to Jeſus, & were baptiſed of his diſciples. And by this occaſion certain of Johns diſciples did enuie Jeſus, foraſmuche as concernyng he himſelfe was lately baptiſed of John, and had behaued himſelfe as thoughe he had been his diſciple, and alſo had been commended and ſette furthe to the people by his witnes, he would now ſodainly make himſelfe equall to him: yea and moreouer preferre hymſelfe before hym, in that his diſciples did take vpon them the thyng, whiche hitherto none but John had dooen. And firſt of al they laboured to withdrawe the people from the baptiſme of Jeſus diſciples, and wente aboute to perſwade them that Johns baptiſme was of more effecte, in waſhing away of ſinnes, then the baptiſme of Jeſus. When they could not perſwade the people to beleue this, they went to John, makyng their complaynte to hym, thinking that he woulde be miſcontented therwith, & by ſome meanes ſtay this their griefe and grudge. But this worldly affeccion of Johns diſciples, did ẏ more ſet furth Chriſtes glory, and cauſed John to teſtifie more manifeſtly of Chriſt. And they doe complaine of the matter

Iewerie wherof it hadde the name.

Jeſus baptiſeth in Iewerie, & John alſo.

Salim what it ſignifieth in the Sirean toungue.

John baptiſeth in Enon.

Johns diſciples enuie Jeſus.

A controuerſie betwene Johns diſciples and the Jewes.

He taried with them, and baptiſed, and John alſo baptiſed in Enon beeſide Salim. &c.

And there aroſe a queſtiō betwene Johns diſciples and the Jewes about purifyng.

And they came to John & ſaid vnto him: Rabbi, he that was with thee beyonte Jordan. &c.

Johns diſciples cõplaine to John that Jeſus baptiſeth.

A with theſe woordes. Maiſter (ſaye thei) he that was lately with you, when you did baptiſe beſides Jordan, and was baptiſed of you himſelfe, yea and euen he whom ye did commende with your witneſſe emonges the multitude, when he was vnknowen to all folkes, nowe taketh vpõ him to doe as you did, that is to ſaie, to baptiſe openly: and all menne runne on heapes to him: by which thing it muſt nedes come to paſſe, that by him thine autoritee ſhall bee derkened. Johns diſciples ſpake theſe thynges of a certaine carnall affeccion, deſyryng to haue theyr maiſters glorie and renoume to bee dailye encreaſed: and for this cauſe thei did enuie Chriſte, whoſe autoritee ſemed to hinder Johns eſtimacion.

The texte.

*John.i.

¶ John aunſwered and ſaide: A man can receiue nothing excepte it bee geuen hym from heauen. Ye your ſelfes are witneſſes, how that I ſaid: *I am not Chriſt, but am ſente before hym. He that hath the bride, is the bridegrome: but the frende of the brydegrome whiche ſtandeth and heareth hym, reioyſeth greately, becauſe of the brydegromes voyce. This my ioye therefore is fulfilled: he muſte encreaſe, but I muſte decreaſe.

When John had heard theſe thinges, he did ſo goe about to remedie the euill deſyre of his diſciples, that he did not onely ſhewe himſelf not to take greuouſly that the daily encreaſe of Jeſus glory ſhould derken his, but alſo did greatly reiyoce therat. He ſhewed that he had fully accompliſhed the office that he was charged withall, & that now Chriſtes time was come, who ſhould perfourme thinges ferre more excellent. Therefore he anſwereth on this wiſe: Why wil ye glorie in me, of a carnall and worldely affeccion? Dooe ye deſyre that I ſhoulde make my ſelf greatter then I am? Man can haue nothing, except it be geuen him from aboue. For theſe thinges bee not dooen by mans helpe and ſtrength, but by the autoritee of God. That office which he hath aſſigned to me, according to my habilitee, theſame haue I performed feithfully. I haue dooen the office of a goer before: I haue allured and prouoked men to penaunce, warning them that the kingdom of heauẽ was at hande. With the baptiſme of water I haue prepared many to the baptiſme of the ſpirit and fier: I haue ſhewed you whom ye ought to folow from henſefoorth, and of whom ye muſt aſke perfeict health. If ye regarde myne autoritee, why dooe ye not geue credite to my woordes? Your ſelfes can beare recorde, that I haue diuerſe tymes openlye confeſſed my ſelfe not to bee Chriſte, whom many tooke me to be: neither that I was ſent for any other purpoſe, but that I going before, ſhould make readie the wai for him againſt he came. I am his ſeruaunt, he is Lorde of all thynges. But if he now begin to be knowẽ to the worlde, and that his fame and renoume dooeth derken mine, I reioyce that my witneſſe was true. For I did onely wiſhe and deſire, that my ſeruice might growe to that ende and effecte. For as the bride is his by right, whiche is the very bridegrome in dede, & yet he whiche is not the bridegrome but onely his frende, dooeth not enuie the bridegromes felicitee, nor taketh his ſpouſe from hym, but reioyſeth on his behalfe, whom he loueth in his herte, and holdyng his peace ſtandeth by hym, and alſo with great ioye of mind heareth the voyce of yͤ bridegrome whiles he talketh with his ſpouſe: ſo I, who haue wiſhed for nothing more, then that he ſhould bee knowen to bee ſo greate a man, as of trueth he is, and that I ſhould bee no more taken for a greatter man than I am in dede, dooe greately reioyce, in that I perceiue this matier to haue ſo good ſucceſſe. Of righte he muſte encreaſe, whiche

John yet more plainly & openly teſtifieth of Chriſte.

John aunſwered, & ſaide: A mã can receiue nothing excepte it bee geuen him frõ heauen.

B

Ye your ſelfes are witneſſes how that I ſaide: I am not Chriſt, but am ſent before him.

John the baptiſt, only the foregoer to Chriſte.

He that hath the bride is the bridegrome, but the frend of the bridegrome. &c.

This my ioye therefore is fulfilled.

John declareth that hymſelfe muſt decreaſe and Chriſtes glorie encreaſe.

C

He muſte encreaſe, but I muſte decreaſe.

hitherto hath been reputed to be much leſſe, then he is in dede. And it is mete that I ſhould decreaſe, who haue alwai been takē to be greater then I was. Thus it is expedient for mans ſaluaciō, both yͭ mine eſtimacion ſhould be derkened, and his glorie ſhould daily grow greater: and that my diſciples ſhould leaue me, and goe to him: in compariſon of whoſe power, mine is but weake and of none effecte. And my baptiſme is as ferre vnderneth his, as fier is of more might then water.

The texte.

* Roma. iii. * Eſaie. lxi.

He that cummeth from an high, is aboue al. He that is of the yearth, is yearthly, and ſpeaketh of the yearth: He that cummeth from heauen is aboue al, and what he hath ſeen and heard, that he teſtifieth, and no man receiueth his teſtimonie. He that hath receiued his teſtimonie, hath ſette to his ſeale, *that God is true: for he whom God hath ſente, ſpeaketh the woordes of God. *For God geueth not the ſpirite by meaſure vnto him.

He that is of the earth, is earthly, &c.

It is mete that earthly thinges ſhould geue place to heauenly, worldly to godly, vnperfit to thynges perfit. He that cometh from the earth, is earthly, and ſpeaketh thinges that be earthly and baſſe. For what other thing can man ſpeake, but thinges perteining to man? But he which is come from heauen, excelleth all men, bee they neuer ſo great.

He that cōmeth from heauē, is aboue al, and what he hath ſeen & heard that he teſtifieth.

Jeſas teſtimonie not receiued emong the Jewes.

And no man receiueth his teſtimonie.

We haue receiued but a ſmal knowlage of heauenly thinges, and as we are able, ſo we teſtifie: but he doeth beare witnes moſt feithfully emong men, of that thing whiche he hath ſeen and heard in heauē with his father. And men haue me in admiracion, who am muche his inferiour, but no man almoſt receiueth his witneſſe. Thei doe require me that am but a ſeruaunte, to beare recorde of hym: and thei refuſe the witneſſe that he beareth of his father. And in dede if any body doe not truſt me, he doth but miſtruſt a man: yf any doe not beleue him, which is the onely ſonne, as the father hath witneſſed with his owne voyce, that perſone maketh God a lyer. The Jewes doe worſhip the father, and thei contemne and diſhonour his ſonne whom he ſent: howbeit euery reproche and iniurie doen to the ſonne, redoundeth to the father.

He that beleueth not Chriſt to be the ſonne of god, maketh God a lier, whiche hath ſo teſtified of him.

D

He that hath receyued his teſtimonye, hath ſet to his ſeale, that god is true. &c.

The ſonne of God ſpeaketh not the woordes of man, but of God.

Therfore whoſoeuer receiueth the witnes of the ſonne, he geuing credite to the ſonne, doeth certainly affyrme God to be true, whiche ſpeaketh in the ſonne. For the ſonne which is ſent from the father, ſpeaketh not the woordes of a man, but the woordes of God. God hath ſpoken both by the Prophetes, and alſo hath made euery mā partaker of his ſpirite, accordyng as thei haue been hable to receiue it. But God hath geuen his ſpirite to this his only ſonne, not after any certain meaſure, but he hath powred vpon him, the wholle fulneſſe of his ſpirite, ſo that the father hath nothing, but the ſonne hath theſame.

The texte.

* Math. xi. Luke. x. * John. vi. i. John. v.

The father loueth the ſoonne: *and hath geuen all thinges into his hande. He that beleueth on the ſonne hath euerlaſting lyfe. *He that beleueth not the ſoonne, ſhall not ſee lyfe, but the wrath of God abideth on hym.

God the father hath put al thinges into his ſoonnes hand, whom he loueth.

The father loueth the ſonne, and hath geuen all thinges into his hande.

Whatſoeuer god geueth to mankind, he geueth it by his ſoonne.

And whatſoeuer the incredulitee of men would take from the ſonne, the father imputeth it to be taken from himſelf: for the father loueth his only ſonne moſt entierly, and hath put in his hand, the wholle ſumme of al thinges, not depriuing himſelf of his own power, but maketh that vertue and power whiche he hath, common to bothe. And what thing ſoeuer God hath willed to geue and beſtowe vpon mankynde, his pleaſure was to geue it by his ſonne. And verily he offereth to all men no ſmall or meane thyng, for he offereth euerlaſting lyfe, but by him whiche is the onely fountaine of eternall lyfe: howebeit that perſone maketh hymſelfe vnapte to receiue this ſo excellente a gifte, whiche refuſeth to take it. And ſurelye he refuſeth it, whiche dooeth not beleue

that

He that beleueth the ſonne, hath euerlaſtyng lyfe.

The reward of beliefe great, & the puniſhment of vnbelief alſo great.

He that beleueth not the ſoonne, ſhal not ſee lyfe, &c.

A that yͤ ſonne can geue and perfourme that which he promiſeth. Moreouer he doeth charge the father with vntrueth, as who ſaith he ſhould promiſe by his ſonne vaine and vntrue thinges. Therefore the reward of belief is great: and the puniſhment of vnbelief is fierce and terrible. For of trueth, whoſoeuer putteth his hope and truſt in the ſonne, hath already the ſonne: and whoſo hath the ſonne, hath eternall lyfe. Contrarie wiſe, he that truſteth not in the ſonne, foraſmuche as he hath, as it wer, cloſed vp his owne iyes, that he cannot behold the light, he ſhal not ſee lyfe, becauſe this lighte is the life of men: but he continuyng in his ſinnes, remaineth bound, and giltie of the vengeaunce and wrath of God, that is to ſaye, of euerlaſtyng death.

The. iiii. Chapter.

The texte. *Mat. iiii

¶As ſoone as the Lorde knewe how the Phariſees had heard that Ieſus made and baptiſed moe diſciples then Iohn (though that Ieſus hymſelfe baptiſed not, but his diſciples) *he leaft Iewry, and departed again into Galilee.

Enuie commonly foloweth prayſe and renoume.

He leaft Jewry, and departed again into Galilee.

Jeſus leaueth Jewery, & returneth into Galile: and what it ſignifieth.

B AND ſo John with theſe woordes corrected the vnmeaſurable loue and affeccion of his diſciples towarde himſelfe, and their eiuill and wicked opinion concerning Jeſus: ſecretelye prouokyng them, that thei ſhould leaue him, and nowe folowe Jeſus, of whom all men ought to aſke all thinges. Therfore when Jeſus (from whom nothyng at al was hid) did perceiue the like thyng to haue chaunced to him, whiche is woonte to happen emongeſt men, that is to ſaye, that enuie foloweth praiſe and renoume: and alſo that nowe already the Phariſees toke in euil part, that he ſhould allure and draw to hym many diſciples, and that more people had recourſe to his baptiſme then to Johns, although in dede not Jeſus hymſelf, but his diſciples did baptiſe: (Euen then declaring that to preache the ghoſpell was a more excellente office, then to baptiſe.) And the Phariſees were ſo muche the more grieued and diſpleaſed, becauſe his diſciples did take ſo much vpon them as thei ſcantelye would haue ſuffered John to haue dooen, to whom thei did attribute very much: Jeſus, J ſaie, partly becauſe he would not prouoke, ſharpen, and ſtiere vp their enuye, in caſe he ſhould haue longer taryed there, and thereby ſhould ſeme to haue contemned them, partely becauſe at that time he would as it wer ſhewe before, that in the tyme to come, after the Jewes had refuſed and repelled the grace of the ghoſpel, it ſhould be brought and geuen to the Gentiles: he leaueth Jewerie, hauing begoonne there alreadie the principles of the Euangelicall doctrine, and prepareth hymſelf to returne into Galilee, from whence he came.

The texte. *Ge. xlviii

*4. re. xvii John. viii.

*Jerem. ii.

¶For it was ſo that he muſt nedes goe through Samaria. Thē came he to a citee of Samaria (whiche is called Sichar) beſides the poſſeſſion *that Iacob gaue to his ſonne Ioſeph. And there was Iacobs welle. Ieſus thē being wery of his iourney, ſate down on the welle. And it was aboute the ſixte houre. And there came a woman of Samaria to drawe water. Ieſus ſaith vnto her: Geue me drinke. For his diſciples wer gon awaie to the towne to bye meat. Then ſaieth the woman of Samaria vnto him: how is it, yͭ thou being a Iewe, aſkeſt drinke of me which am a Samaritane? *for the Iewes medle not with the Samaritanes. Ieſus aunſwered and ſaide vnto her: If thou kneweſte the gifte of God, and who it is that ſayeth to thee, geue me drinke, thou wouldeſt haue aſked of him, and he would haue geuen thee *water of lyfe.

C

But in yͤ meane while his wai was to goe through Samaria, which countrey the Gentiles in olde time did enhabite, after thei had expulſed the Iſraelites from thence, ⁊ brought thither ſtraungiers aſſembled out of diuerſe places to dwel there. The Samaritanes being at laſt taught of god by many troubles ⁊ afflictions, did partely enbrace the religiõ of the Jewes, for thei began to worſhip one god, although after a contrary ſort, ⁊ alſo thei referred their petigrewe vnto Jacob, Abrahams ſonnes ſonne, becauſe he the ſaid Jacob dwelled in times paſte emonges the Caldees. The Samaritanes did receiue Moſes bokes only, but the Prophetes thei did not allowe. And yͤ people toke their name of the mount Samor. Therfore the Jewes did beare cruel ⁊ common hatred againſt them, remembring how once thei wonne their countrey by violence, and had put the inhabitauntes therof out of their dwelling places. And alſo forbecauſe of their contrarie rites and cuſtomes, in moſte parte of thinges. For thei had ſo receiued Moſes law, that yet there did remaine many tokens of their olde ſuperſtitiõ. Therfore whẽ Jeſus was come to a citie of Samaria called Sichar, ⁊ he lacked meat (for yͤ diſciples did ſo much attend vpõ their maiſter, yͭ thei made no prouiſiõ for ani vitails,) Jeſus himſelf went not into yͤ middes of yͤ citee, becauſe he would not geue a iuſt occaſiõ to yͤ Jewes to laie to his charge, that hauing forſaken the Iſraelites, he did goe to the heathen ⁊ wicked Gẽtiles: as afterward in great diſpite thei called him Samaritane, ⁊ a man poſſeſſed with a deiuill: but he ſuffered his diſciples to goe into the citee to bie meat. He himſelf taried there alone, partly to loke for ⁊ abide the returne of his diſciples, and partly becauſe he would not be abſent when occaſion ſhould ſerue him to doe a miracle. For he knewe afore what ſhould happen after: ⁊ there was that porcion of ground which Jacob had geuen to Joſeph his ſonne to poſſeſſe. The place was holy and famous emõges the Samaritanes for the memoriall of the olde ſtorie, becauſe Leui and Simeon had reuenged in that place the vilanie of the rauiſhing of Dina with a great ſlaughter and deſtruccion of the inhabitauntes there. There was alſo a welle verai notable emong yͤ people, euẽ forbecauſe Jacob had digged it, in whom as J ſaid before, yͤ Samaritanes doe glory as in their firſt progenitour ⁊ autour of their linage. Thẽ Jeſus being weary of his long iourney, whiche he had goen all on foote, ⁊ not on horſe backe or in a wagon (euen then geuing vs an example what manier a mã a preacher of the ghoſpel ought to bee:) ſat him down there, as the place ſerued, nigh vnto the welle, ⁊ (as it wer) refreaſhed himſelf with yͤ aire therof. And it was thẽ about ſixe of the clocke after yͤ Jewes computacion, when yͤ ſunne alreadie drawing toward noontide, doeth with heate double the peinfulnes of Jeſus labour. And by theſe tokens Jeſus did declare himſelf to be a very man in dede, ſubiect euen to the ſelf ſame paſſions, whereunto the bodies of other men bee ſubiecte. In the meane while in came a certain woman of Samaria thither to drawe water out of yͤ ſame welle, nigh vnto which Jeſꝰ did ſit. To whõ Jeſus, becauſe furthwith he would miniſter to her ſome matier of cõmunicacion, ⁊ would goe about to bring her to ſaluacion vpon yͤ occaſion of yͤ thing which ſhe did her ſelf, ſaith in this manier: Womã, geue me drinke. And it chaũced wel yͭ the Apoſtles in the meane while wer abſẽt, becauſe Jeſus would ſpeake certain ſecrete thinges to her, which if he had ſpokẽ in preſẽce of others, it might haue been thought a point of

D

Samaria ⁊ with whom it was enhabited.

The Samaritanes enbraced partly the religion of the Jewes.

The Samaritanes receiued Moſes bookes, but not the prophetes.

The Samaritanes wherof thei had theyr name.

The Jewes hated the Samaritanes, and why.

Sichar a citee of Samaria.

Jeſus why he would not goe into the myddes of the toune of Sichar.

Sichar what maner a place it was.

Jacobs welle in Sichar.

The Samaritanes gloried to be deſcẽded of Jacob.

Jeſus declared to be a very man in dede.

Jeſus aſketh drinke of a Samaritane woman.

For it was ſo that he muſt nedes go through Samaria.

Then came he to a citie of Samaria, which is called Sichar.

Beſides the poſſeſſion that Jacob gaue to his ſõne Joſeph. And there was Jacobs welle.

And it was about the ſixth houre.

And there came a woman of Samaria to drawe water.

Jeſus ſaied vnto her: Geue me drinke.

An exaumple of ſobre behaueour for preachers.

A of lightneſſe. In yͤ which thing certes the lord Jeſus ſhewed and gaue to the teachers of the goſpel, an example of ſobre behaueour and gẽtilneſſe, who doeth ſo litel diſdeigne to talke with a ſinful woman, & one yͤ had naughtely & vnchaſtely miſuſed hir bodie with diuerſe, that alſo by the meanes of his being with hir alone, he did prouide for the baſhfulneſſe of yͤ vnchaſt woman. The woman perceiuing by Jeſus tongue and apparell alſo, that he was a Jewe, and knowing right well how much the Jewes are woont to abhorre the compaignie of the Samaritanes, inſomuch that thei thought themſelfes alſo to be defiled, when thei doe either mete or ſpeake with any of them, ſhe hauing great meruaile that he of hys owne good will called to hir, and aſked drinke of hir, aunſwereth in this wiſe: How cometh this to paſſe, that thou beeing a Jewe (as J maie well coniecture by thy ſpeache and garmente) doeſt contrarie to the cuſtome of the Jewes, aſke drinke of me that am a Samaritane? conſidering that ye Jewes are woonte to abhorre to haue any thing to doe with the Samaritanes, accoumpting it a thing deteſtable to haue any familiaritee or conuerſacion with vs. But Jeſus who did not ſo much thirſt for that kind of water (albeit as concerning his manhood he was a thirſte in dede) as he did couet the health of the ſolles, by litel & litel doeth allure the poore woman to the knowledge of the grace of the ghoſpell: aunſwering hir after this ſorte by a darke ſaying, to the entent he mighte the more kindle in hir a deſyre to B learne. If thou diddeſt knowe (ſaieth he,) howe excellent that gifte is which nowe God doeth offre vnto you, and in caſe thou kneweſt hym alſo which at this preſẽt aſketh water to drinke of thee, thou wouldeſt rather aſke drinke of him, and he could geue vnto thee ferre better water then this is, that is to ſaie, the water of lyfe.

The Jewes hated and abhorred the Samaritanes.

Than ſaieth the woman of Samaria vnto hym: Howe is it that thou beeing a Jewe aſkeſt drinke of me which am a Samaritane.

Jeſus in his manhood thirſted in dede.

Jeſus aunſwered. &c. If thou kneweſt the gifte of God. &c.

The texte. The woman ſaieth vnto him: Sir, thou haſt nothing to drawe with, and the welle is depe, from whence then haſt thou that water of life? Art thou greater then our father Iacob, which gaue vs the welle, and he himſelf dranke therof, and his children, and his cattell? Ieſus aunſwered and ſaied vnto her. Whoſoeuer drinketh of this water, ſhall thirſt again: but whoſoeuer drinketh of the water that I ſhall geue hym, ſhall neuer be more a thirſt? *But the water that I ſhall geue him, ſhall bee in him a welle of water ſpringing vp into euerlaſting lyfe. The woman ſaieth vnto him: Sir, geue me of that water, that I thirſt not, neither come hither to drawe.

*John. vii.

Foraſmuch as this was ſpoken of the ſpirite which the beleuers in the goſpell ſhould receiue, it is no meruaill though a poore ſely woman of Samaria did not vnderſtand it: ſeeing that Nicodemus being both a Jewe and a Maiſter, could not perceiue that thing, which Jeſus had ſpoken ſumwhat more plainly, concerning being borne again from aboue, yea and yet did he aunſwer more groſſely then this woman. For he ſaied: *Can a man when he is olde entre again into his mothers wombe, and ſo bee borne a newe?* But this woman after ſhe had conceiued a certain great high thynge of thys ſaying of Jeſus, *If thou kneweſt the gifte of God*: and, *if thou kneweſt who he wer*: and, *he coulde geue thee water of life*: ſhe was not miſcontente that he ſeemed litell to regarde Jacobs welle, whiche ſhe had in great reuerence, neither yet did ſhe mocke the bold ſayinges of hym, which was to her both a ſtraunger vnknowen, and alſo a Jewe: but ſhe deſiring to learne what this was which he did ſo ſette foorth as a thing ſtraunge and notable, in token of honour calleth him Lorde, as who ſaieth, ſhe had alreadie conceiued no ſmall opinion of him. But in the meane while this exaumple of the woman of Samaria was thus deuiſed and brought to paſſe by the ordeinaunce of Goddes counſel, to

Nicodemus aunſwered Jeſus more groſſely then the Samaritane woman.

The reuerence of the woman Samaritane towardes Jeſus.

The exaumple of the Samaritane woman howe it chargeth the frowardneſſe of the Iewes.

C

Iacobs welle.

The woman ſaieth vnto hym: Sir thou haſt nothyng to draw with, ⁊c. from whence haſte thou that water of life? ⁊c.

Ieſus aunſwered. ⁊c Whoſoeuer drinketh of this water, ſhal thirſt agayne: but whoſoeuer drinketh of the water that I ſhall geue hym, ſhall neuer bee more a thirſte.

rebuke and declare thereby, the peruerſe frowardeneſſe of the Iewes, which wer ſo ferre from ſhewing themſelfes eaſie to bee taught of our lord Ieſus, that thei did wickedly deſpiſe his benefites, and find faulte with his holeſome doctrine: wheras this poore woman hauing a deſire to be taught, did curteouſly ⁊ gentilly aunſwer to all thinges, inſomuch that ſhe tarying ſtil in the heate, and hauing forgotten the thing for which ſhe came, gaue hede to his wordes, who was to her both vnknowen ⁊ a ſtraungier, and of whom as yet ſhe had heard no notable report. Sir, ſaith ſhe, thou doeſt promiſe vnto me water ferre more excellent then this, but thou haſt no veſſell wherwith to drawe theſame, ⁊ the welle is diepe. Therfore, how ſhouldeſt thou come by this liuely water, which thou doeſt promiſe? Art thou greater thē our father Iacob, whom ye Iewes alſo haue in reuerence? He gaue this welle vnto vs as a notable gift, ⁊ did ſo muche ſet by this water, that he himſelfe was wont to drinke therof with all his familie, ⁊ alſo his catall. Ieſus perceiuing that the woman was apt to be taught, whiche did not ſuſpect him to be a ſouthſaier or an enchaūter, but ſome notable great man whom ſhe thought worthie to bee compared with Iacob (a man highly eſtemed of her:) Ieſus, I ſaie, doeth not diſdeigne to allure her by litel ⁊ litel to haue him in higher ⁊ greater eſtimacion, ſhewing how the water wherof he did ſpeake is ſpiritual, which ſhould not refreſhe beaſtes, but ſolles. Whoſo drinketh (ſaieth he) of this water whiche the Patriarche Iacob gaue vnto you, doeth but onely for a ſhort time ſlake the bodely thirſt, which within a while after will returne again; but to the entent that thou maieſt vnderſtand how much this gifte of God (wherof I haue ſpoken) is more excellent then the gift of Iacob, ⁊ how much the water (whiche I promiſſe) is better then this water which floweth furth out of the veines of the earth: if any man drinke of this water which I ſhall geue him (if he deſire it,) he ſhall not thirſt eternally, neither ſhal any thirſt euer after put him in any ieoperdie, nor yet ſhall he nede frō time to time any where els to aſke water: but after he hath once drounken of this water, it ſhall remain in him which hath drunke it, ⁊ ſhal bring foorth in theſame a fountain perpetually ſpringing vp euē vnto life euerlaſting. Ieſus ſpake theſe thinges by a darke ſimilitude, knowing that yͤ woman was not yet hable to receiue the miſterie of feith, by the whiche the holy goſte is geuen: who beeing once receiued, neuer failleth, but doeth ſtill goe forward whileſt it bringeth man vp to eternall life. But the ſimplicitee of this woman was ſo great, that wheras the Iewes are woont ouerthwartly and wrongfully to interprete ſuche manier of parables, ſhe not vnderſtandyng what he ſaied, but yet both belieuing and louyng him, ſaied: Lorde, I pray thee geue me part of this water, that I be not compelled by being often and ſūdrie times a thirſt, to goe vnto this welle, and draw therof. Albeit this aunſwer was groſſe, yet neuertheles it did declare that her mind was enclined and readie to belieue.

The water of life whiche Chriſt geueth ſlaketh the thirſt for euer.

D

The woman ſaide vnto hym: Sir geue me of that water that I thirſt not.

The texte.

Ieſus ſaieth vnto her: goe, call thy huſband and come hither. The woman aunſwered and ſaied vnto him: I haue no huſband. Ieſus ſaid vnto hir: Thou haſt wel ſaied: I haue no huſband: for thou haſt had fiue huſbandes, and he whom thou now haſt is not thy huſband. In that ſaiedſt thou truely.

Ieſus ſaieth vnto her: goe call thy houſeband and come hither.

Therfore becauſe ſhe had alreadie conceiued no ſmall opinion of Ieſus, he dooeth inuite and moue hir further, with greater tokens and proufes of his godhead, to thinke yet more highly of him. Ieſus then, as though he would not open ſo ſecret a matier to her, vnleſſe hir huſbande

bande

A band wer preſent,commaundeth her to call her huſband,and bringing him with her,to returne again to him by & by. Whan the woman had heard this,thinking that ſhe ſpake but to a man,& by the reaſon of womanly ſhamefaſtneſſe,deſiring to diſſemble & hide hir vicious liuing,& with denial of matrimonie to kepe ſecret hir aduoutry,ſhe ſaieth:Sir, I haue no huſband. Here Jeſus both declaring his godhead,& gentely reprouing the womans life,ſaieth vnto her:In that thou ſaieſt thou haſt no houſband,thou haſt told the trueth:for although thou haſt had fiue huſbandes to ſatiſfie thy filthy luſte, yet neuer a one of them was lawfull,yea & euen verai he whom thou now haſt,is not thy lawefull huſband. Therfore in this poinct thou haſt ſpoken nothing but trueth.

Jeſus howe he declareth his godhead to the Samaritane woman.

Jeſus ſaid vnto her: thou haſt well ſaied, I haue no houſebande. &c.

The texte.

*Luke.vii. *iii.Re.ix. ii.Par.vii.

The woman ſaieth vnto him:*Sir,I perceiue that thou art a Prophete. Our fathers wurſhipped in this mountain,and ye ſaie that in*Hieruſalem is the place where mē ought to worſhip.Ieſus ſaieth vnto her:wowan belieue me,the houre cometh when ye ſhall neither in this mountaine,nor yet at Ieruſalē, worſhip the father. Ye worſhip ye wote not what:we knowe what we worſhip:*For ſaluacion cometh of the Iewes.But the houre cometh,and now it is,*when the true worſhippers ſhall worſhip the father in ſpirite,and in the trueth: For ſuche the father alſo requireth to worſhip him.*God is a ſpirite,and thei that worſhip him muſt worſhip hym in ſpirite and in the trueth.

*Gen.xxii.

*Rom.i.

*ii.Cor.iii

The woman when ſhe perceiued the rebukeful ſinnes of hir lyfe committed at home,not to be hidden from Jeſus,being a ſtraungier & alſo a Jewe,who could not knowe by the report of men,yͤ thing whiche he did diſcloſe:ſhe ſhrinketh not awai from him as one confounded with ſhame,neither is ſhe with angre moued to aūſwer him again ſpitefully,but ſo much the more ſhe is inflamed to haue him in great admiracion:wheras if Jeſus had ſpoken any ſuch thing vnto yͤ Phariſeis,thei would haue cryed out & ſaied:he is an enchaunter,and poſſeſſed with a deuill. But what aunſwer made this godly ſinner,the Samaritane? Sir(ſaieth ſhe)as J perceiue thou art a Prophete. The feith of yͤ woman was come to this poinct. At yͤ firſt ſhe calleth him but a Jewe:& merueilleth that he did no more earneſtly obſerue the Jewes religion, becauſe that contrary to yͤ cuſtome of other Jewes he did aſke drinke of a Samaritane. Anon after ſhe calleth him lord. Here now ſhe attributeth vnto him yͤ name of a Prophete,becauſe euē of himſelf he knew the ſecretes of others. And at laſt ſhe deſyring to learne certain higher thinges of this Prophete, ceaſſed to ſpeake of lowe & meane matiers, and propouneth to him a queſtion,as a thing to hir thinking, impoſſible to be aſſoylled,concerning the wai & maner how to worſhip God: becauſe in this poinct the Jewes & the Samaritanes did verai muche diſagree. For albeit both thoſe kindes of people did worſhip one God, yet the Jewes had an opinion that God ſhoulde bee worſhipped in no place but onely at Jeruſalem in yͤ temple:as though god did no where els heare the deſires of them yͭ did praie. Contrariewiſe the Samaritanes with like ſuperſticion(but after an other ſorte) denied that God ſhould be worſhipped in any place but in the mount Garizim,becauſe yͭ place was appointed by Moſes where yͤ Patriarkes ſhould bleſſe the people that kept the commaundementes of God. And foraſmuche as both theſe nacions,being well pleaſed with their own ſeuerall rites & cuſtomes,dyd the one of them contemne the religion of the other, the woman deſired to learne of Jeſus(as of a Prophete not ignoraunt in ſuch thinges)whiche of thoſe two nacions had the holieſt waie in ſeruing of god,as one that would folow that wai which ſhe ſhould know to be beſt. Therfore ſhe ſaieth:Our elders wer woont to worſhip god

The aptenes of the Samaritane woman to learne the ghoſpell.

B

The woman ſaieth vnto hym: Sir J perceiue that thou arte a Prophete.

The feith of the Samaritane woman by what degrees it grewe in hir.

The Jewes and the Samaritanes greatly diſagreed in the maner of wurſhipping God, & the place where.

The mount Garizim.

in this mount, and thei thinke it not lawfull to worſhip him in any other place: wheras you Jewes contrariwiſe accoũpte it abhominable to doe ſacrifices in high places ⁊ groues, and that it is not lawfull to worſhip god any other where then at Hieruſalem in the temple: wherof thei doe glorie, as though God wer ſhut vp in a houſe builded with mannes hand. Becauſe this queſtion of the woman did appertein to yͤ learning of true godlineſſe, Jeſus openeth ⁊ declareth to her how that after the true ⁊ ſpirituall worſhipping of god ſhould be ſet furth by the doctrine of the goſpel, yͤ ſuperſticious religion of the Goddes ⁊ deuils of the Gentiles ſhould bee vtterly extinguiſhed: yea ⁊ alſo that the maner of yͤ Samaritanes worſhipping of god, ſhould be aboliſhed, which had no ſuch iudgement of God as thei ought to haue, but tooke him to be as a certain ſpeciall deuill, ⁊ did mixe the worſhipping of him with the worſhipping of deuils, mingling ⁊ confounding together the wicked ſuperſticion of the Gẽtiles with the worſhipping of god, as a man ſhould put fyer to water: ⁊ folowing the ſaied Gentiles exaumple, did their ſacrifices in high groues ⁊ mountaines. And ferthermore he ſhewed her that yͤ Jewes religion which (as the time required) had been hitherto groſſe ⁊ carnall, and did rather repreſent certain ſhadowes of true godlineſſe then verai godlineſſe it ſelf, ſhoulde encreaſe vnto more perfeccion, ⁊ that God being afterward more fully knowen through yͤ ſonne and the holy goſt, ſhould be worſhipped not onely in Jewrie, but through yͤ whole world: yea ⁊ that in more holy temples then the temple of Hieruſalem was, that is to ſay, in the pure mindes of men which God had dedicated vnto himſelf with his ſpirite, and is not now to be pacified with the ſauour of burnt offreinges of beaſtes, but with holy prayers, godly deſires, ⁊ chaſt affeccions. But before Jeſus would open this miſterie of yͤ godlineſſe of the goſpell: he ſpeaketh firſt of feith, without which none is mete to be a hearer of Euãgelical doctrine, neither fitte to be a worſhipper of Chriſtes religion: for feith onely dooeth purifie the hertes, ⁊ maketh thẽ apt to be put in truſt with the ſecretes of heauenly wiſedom. Woman (ſaith he) beleue me, if thou take me for a Prophete in dede, the time is come now, when both the vnpure worſhipping of yͤ Samaritanes ſhalbe aboliſhed, ⁊ alſo the carnall religion of yͤ Jewes ſhalbe turned into better: neither ſhall ye herafter worſhip the father in this mountain (who is not onely yͤ god of this mountain, but alſo of the wholle world) ne yet at Hieruſalem: but whereſoeuer ſhalbe the cõgregacion of good ⁊ godly people, there ſhal herafter be Hieruſalem. In the meane while, we Jewes doe excell you in this behalf, that we worſhip god whom we know by the law, ⁊ whom we doe confeſſe to be the lord of all thinges ⁊ all people: nor we doe not defile yͤ worſhipping of him, who is onely to be honoured, with the worſhipping of other Goddes. You worſhip you cannot tell what, ſuppoſing god to be no bodies God but the Jewes ⁊ your owne: yea and ye take him to be ſuch a one as would ſuffre himſelf to bee matched with deuils, whereas all godly honour is due to him alone. The lawe hath taught the Jewes theſe thinges. And by Gods commaũdement there was a tẽple builded at Jeruſalem, to worſhip one God therin, which ſhould be a figure of the ſpiritual temple. There wer prieſtes ordeined and alſo rites and ceremonies of ſacrifices, as it wer with certain ſhadowes betokening the holineſſe of the ghoſpell. Therefore the Jewes doe excell you herin, that both we haue a better iudgement of god then

you haue

C

Our fathers wurſhipped in this mountaine, ⁊ ye ſaie, that in Hieruſalem is the place where men ought to wurſhip.

The Samaritanes wurſhippyng of God.

The place of true wurſhippyng of God.

D

God howe he is to bee wurſhipped.

Without feith no manne is mete to be a hearer of the doctrine Euãgelicall.

Feith onely purifieth the heart ⁊ maketh it mete to be put in truſt with the miſteries of the goſpell.

The tyme cometh when ye ſhall neither in this mountaine nor yet at Hieruſalem. ⁊c.

True Hieruſalem to praie in, where it is.

ye wurſhip ye wotte not what, we knowe what we wurſhip.

The Jewes religion better then of the Samaritanes.

The tẽple of Hieruſalem a figure of the ſpirituall Temple.

A you haue, and alſo that we doe not pollute or defile the worſhipping of him with any prophane worſhippinges of other Gods. And moreouer we doe excell you, in yͤ we doe worſhip him in a place appointed of god himſelf, & with rites and ceremonies of his own teaching. Howbeit in the meane while this our religion although it be not perfit, yet it is (as it wer) a ſtep or furtheraunce toward perfit honouring of god. Therefore eternall health came firſt of the Jewes, to whom the Prophetes haue promiſed Meſſias to come, which by yͤ meanes of the lawe, haue the figures & ſhadowes of the religion of the ghoſpell. Now the time is come, that the falſe religion of yͤ Gentiles muſt geue place: & that both the carnall worſhipping muſt geue place to the ſpirituall worſhipping of god, & alſo the ſhadowes of yͤ law to the light of the goſpell. For now J tel you the time is at hand, yea it is alreadie preſēt, whan true worſhippers, ſhall worſhip the father, not in temples, not with beaſtes, nor with bodily thynges, but in the ſpirite: not with ſhadowes, but with trueth. For god ſeeing he is a ſpirite, is not delited with the pureneſſe of yͤ bodie, nor with the walles of the tēple, neither yet to haue beaſtes offered in ſacrifices: but he loueth ſpirituall worſhippers, of whom he may be worſhipped according to the ſpirite and trueth. For there hath been hitherto enough attributed to the ſhadowes and figures of Moſes lawe: Hereafter wherſoeuer there ſhalbe a mynde pure from ſinne through the feith of the goſpell, there ſhalbe a worthie temple for god. Whereſoeuer there ſhall bee heauenlye deſires, pure prayers, and B holy thoughtes, there ſhall bee ſacrifices wherewith God is pleaſed.

For ſaluacion commeth of the Jewes.

Eternall health came firſte of the Jewes.

But the houre cōmeth and nowe it is, whan the true wurſhippers ſhall wurſhip the father in ſpirite and in trueth.

The true wurſhipping of the father is in trueth & ſpirite.

God with what wurſhippyng he is pleaſed.

A pure temple and pure ſacrifices where they been.

The texte. *Mat. xxvi Mar. xiiii Luk. xxii. John. ix. x.

The woman ſaieth vnto him: I wote that Meſſias ſhall come, which is called Chriſt. When he is come, he will tell vs all thinges. Ieſus ſaieth vnto hir: *I that ſpeake vnto thee, am he. And immediately came his diſciples, and merueilled that he talked with the woman, yet no man ſaied: what meaneſt thou? Or why talkeſt thou with her? The woman then left her waterpot, and went her wai vnto the citie, and ſaieth vnto the men: Come ſee a man which told me all thinges that euer I did. Is not he Chriſt? Then thei went out of the citie, and came vnto him.

The ſimple and pacient belief of this woman of Samaria did ſo much profit by the foreſaied communicacion of Jeſu, that ſhe now ſuppoſeth him (whom firſt ſhe called a Jewe, then a lord, and after a Prophete) to be Meſſias himſelf. For yͤ Samaritanes alſo by the promiſe of Moſes, did loke for that excellent Prophete to ariſe & come of the Jewes. Therfore ſhe aunſwered after this ſort: J know yͤ Meſſias ſhal come whom the Jewes doe loke for, of whom alreadie there is a rumour emong the Jewes. Therfore whē he ſhall come, he ſhal declare vnto vs al theſe thinges which thou haſt ſpokē, concerning yͤ new maner of the worſhipping of God, neither ſhall he ſuffre vs to bee ignoraunt in any thing. Jeſus perceuing the belief of the woman apt to be taught, & ſuch feruent deſire to know the truth, as he had not found yͤ like emong his countrey men yͤ Jewes, he vouchſalueth therfore to open and declare vnto her who he was. Thou lokeſt (ſaieth he) for Meſſias to come: bee thou aſſured he is come, and euen nowe thou ſeeſt him, for J that dooe talke with thee, am he in dede. And as ſoone as theſe thinges wer ſpoken, his diſciples returning from the towne came thither, and beefore thei came at him, thei perceiued that he talked with a woman of Samaria, and dyd meruaille at hys ſo great gentilneſſe. Yet no manne durſte aſke hym what thyng he required of the woman, or for what

The feith of the Samaritane woman by what degrees it grewe.

The woman ſaieth vnto hym: J wotte that Meſſias ſhall come. &c. Whan he is come, he wyll tell vs al thinges.

The Samaritanes alſo loked for Meſſias.

Jeſus ſaieth vnto hir: J that ſpeake vnto thee am he.

cauſe

cauſe he had talked with hir. But the woman beeing amaſed with the ſaying of the Lord Ieſus, did aunſwer nothing at all: but leauing hir waterpotte at the welle (for now yͤ thirſting for that water was clerely gon ⁊ forgotten, after ſhe had taſted of the water whiche Chriſt had promiſed,) ſhe maketh haſte towardes the citie: and of a ſinnefull Samaritane, ſodainly became a meſſager, ⁊ as it wer an Apoſtle, in that ſhe dooeth declare this thing openly to all folkes, to the entent that the knowlage of many ſhould confirme hir feith. Come, ſaieth ſhe, and ſee a man to be merueilled at, and one that knoweth all ſecretes, who although he be a ſtraunger and one that I neuer ſaw before, yet hath he tolde me all the ſecretes that I haue dooen: it is poſſible that the ſame is Meſſias. Truſt not my woordes, proue the thing your ſelfes, and ye ſhall find me no lyer.

C

The woman than leafte hir water pot and wente into the citie.

The Samaritane woman declareth to all the citie that Chriſt was preſent.

The texte.

In the meane while his diſciples praied him, ſaying: Maiſter, eate. He ſaied vnto thē: I haue meate to eate that you know not of. Therefore ſaied the diſciples emongeſt themſelfes: hath any man broughte hym ought to eate? Ieſus ſaieth vnto them: My meate is to doe the will of him that hath ſent me, and to finiſh his worke. Say not ye there are yet fower monethes, and than cometh harueſt? Beholde I ſay vnto you: liſt vp your yies and looke on the regions, *for thei are all white alreadie vnto harueſt: and he that reapeth receiueth reward, and gathereth fruicte vnto lyfe eternall, that both he that ſoweth and he that reapeth might reioyce together. And herein is the ſaying true, that one ſoweth and an other reapeth. I ſend you to reape that, wheron you beſtowed no labour. Other men laboured, and ye are entred into their labours.

*Mat. ix. Luke. x.

Whiles the woman dyd bruite abrode this rumour emonges the citizens of Sichar, in the meane time Ieſus diſciples ſuppoſing him to be peined with hounger, moued hym to take ſuche meates as they had brought. But Ieſus euerie where taking occaſion to drawe menne vp from the care of bodily thinges, to the deſire of ſpirituall thinges: lyke as he had allured and drawē the woman to the knowlage of the feith of the goſpel by his ſpeaking of the water: ſo by the occaſion of meates he prouoketh his diſciples that wer as yet but ignoraunt, to be diligent in preaching the goſpell: yea ⁊ peraduenture at that tyme he did not ſo much thirſt for the water of the welle, and although he did ſo, yet dyd he more deſire ⁊ thirſt for mans ſaluacion: neuertheleſſe the affeccion of the woman which came to drawe water, gaue him occaſion of this godly communicacion. In like maner although he was thē hungrie in that he was a verai man: yet he was much more hungrie to ſaue mankind, for which cauſe he deſcēded from heauen. Therfore he ſaied vnto his diſciples, which moued him to take his bodely refeccion: I haue other meate to eate (ſaieth he) ⁊ ſuch meate as I delite more in, then in yͤ which you bring me. His diſciples merueilling what this ſaying mēt, ⁊ yet not bold to aſke their maſter, for reuerence thei bare vnto him, leſt he ſhould be any thing offēded therwith, talked thus emong thēſelfes: what meaneth he by this? hath any other bodie whiles we wer abſent brought him any meate? But Ieſus becauſe he would now imprint in their mindes yͤ thing which he had ſpoken before derkely, ſaith now openly: I paſſe verai litel (ſaith he) vpon this bodily meate. There is an other kind of meate, which I doe ſpecially care for: yͭ is to ſay, to accōpliſhe yͤ thing, for which cauſe my heauenly father hath ſent me hither. This is my hūger, this is my thirſt, to go about yͤ thing which he hath commaunded me. Both the time prouoketh, ⁊ the promptneſſe of mens mindes to the feith of the goſpell, doe alſo require the diligence of preachers. If you which doe ſo much care for the welth ⁊ commoditee of the

D

I haue meate to eate that ye knowe not of.

Ieſus ſaieth vnto them: My meate is to doe the wyll of him that hath ſente me.

Chriſt moſt chiefely hungred and thirſted the ſaluacion of mankynde.

bodies

Behold. &c loke on the regions, for they are all white alreadie vnto harueſt. &c.

Chriſt moueth his diſciples to the diligence of preaching.

That both he that ſoweth and he that reapeth maie reioyce together.

The ſowyng, reapyng and harueſte in Goddes woorde.

And herin is the ſaiyng true: that one ſoweth and an other reapeth.

A bodies, know that harueſt is at hand fower monethes after that ſeede time is paſte, how much more ought we to regard the time of our ſpirituall harueſt? And as when the corne beginneth to growe yealow, it doeth (as it wer) require a ſickle, & the diligẽce of reapers: ſo if you wil lift vp your yies & behold the corne that groweth in mennes mindes, yea euen in them emong the Samaritanes & Heathen, whiche make haſte to the doctrine of the goſpel, ye ſhal perceiue the regions & countreyes on euerie ſide to bee as it wer reaping ripe to the harueſt of the goſpel, & to require our labour and diligence. But if the hope of earthly fruict doeth ſoone prouoke the reaper to his labour: how much more ought we to be forward to gather this harueſt to our father, whiche both ſhall obtein for the reaper a right large reward in heauen, & ſhall gather for God, not wheate into the barnes, but the ſolles of men into euerlaſting life? And ſo it ſhall come to paſſe, that both the ſowier & the reaper ſhall reioyce together. For that thing happeneth to you which is wont to bee ſpoken in a common prouerbe: one ſoweth & an other reapeth. There is more pain & labour about the tilling and ſowing, thẽ in the harueſt & reaping: The ground muſt be ploughed, the cloddes muſt be broken with the harrow, the field muſt be dounged, the ſede muſt be ſowen, couered with earth, attended & kept, the cokle alſo muſt be weded out: but after, when the corne is ripe, there is not ſo great a dooe about the reaping therof, & the fruict beeing ripe and readie, doeth mitigate the tediouſneſſe of the labour. But in this ſpiritual harueſt, it happeneth much otherwiſe thẽ in the bodily harueſt: for there (according to

B the common prouerbe) as often as the fruict & commoditee of the harueſt cometh to an other then to him that ſoweth, the reaper in dede reioyceth, but the ſowier is grieuouſly vexed. In this ſpiritual harueſt it is otherwiſe, for both the ſowier and the reaper reioyceth, and neither of them lacketh their fruicte and commoditee. I haue ſent you to reape the corne, in ſowing wherof ye beſtowed no labour. The Prophetes haue tilled the groũd with their trauaill, and haue with their doctrine prepared to the goſpell, the worlde, being as at that time vntractable: ye now ſuccede and ẽtre vpon their labour, and goe about a thing prepared to your hand, by reaſon that the worlde nowe applyeth it ſelf to receiue willingly heauenly doctrine, and men goeth about to preſſe into the kingdom of heauen, in manier by violence.

I ſende you to reape that wheron ye beſtowed no labour. &c.

The texte.

¶ Many of the Samaritanes of that citie belieued on him for the ſaying of the woman, which teſtified that he tolde hir all that euer ſhe did. So when the Samaritanes wer come vnto him, thei beſought him that he woulde tarie with thẽ, and he abode there two daies. And many men belieued becauſe of his own woordes, and ſaied vnto the woman. Now we belieue, not becauſe of thy ſaying: *For we haue heard him our ſelfes, and know that this is euen Chriſt, the ſauiour of the world.

Iohn. xvii.

Many of the Samaritanes of that citie beleued on hym for the ſaying of the woman. &c.

So when the Samaritans wer come vnto hym, they beeſoughte hym that he woulde tarie with them.

Many of the Samaritanes at the onely reporte of the Samaritane woman, beleued that Meſſias was come.

Whiles our Lord with theſe ſayinges doeth exhort his diſciples towardes the buſineſſe of the goſpel, the thing it ſelf doeth declare that to be true which he had ſpokẽ of the corne waxing white & ripe towardes the harueſt. For in the citie many Samaritanes did belieue that Meſſias was come: wheras that woman had teſtified nothing els of Ieſus, but that he had opened and declared vnto her the ſecrete ſhameful dedes of her life time: For as yet thei had neither heard him ſpeake, nor ſeen him doe any miracle. So readie was, yea euen their belief, which ſemed to be farre from the promiſſes of the prophetes. Therfore a multitude of the Samaritanes came renning out of the citie to ſee hym, whom the foreſaied woman had ſo earneſtly commended & ſet foorth vnto them.

vnto them. Neither doeth his preſence diminiſhe their opinion of him, neither bee thei offended with his homely and courſe apparell, ne yet with his ſlendre traine of his ſimple & vnlearned diſciples: wheras the Iewes after that thei had ſeen ſo many of his miracles, heard ſo many of his ſermons, & receiued ſo many commoditees and benefites at his hande, did either fallſely accuſe him, openly rebuke him, or els chaſed him awai with caſting ſtones at him. In concluſion, ẏ Samaritanes vpon a womans reporte and witneſſe, goe foorth to mete with a man which was not of their own naciō, whom as yet thei had neuer heard ſpeake, of whom thei had neuer ſeen any notable thing doen, & yet doe thei require & deſire him to be contented to take a lodgeing in their citie. But what did moſt ientil Ieſus: he knew the enuie of the Iewes, he knew what hatred thei bare to the Samaritanes, and yet the time was not come that the goſpel ſhould bee taken from them being reiected for their inuincible lacke of belief, & ſhould be preached to the Gentiles. Therfore he ſo tempered the matier, that he neither gaue by aparaunt proufe, any occaſion to his owne countreymen the Iewes to complain that thei wer deſpiſed of him, & the Samarianes preferred before thē: conſidering the prophecie promiſed ẏ Meſſias ſhoulde come to them: neither yet would he vttrely diſapoint the godly belief of the Samaritanes. For in that he went through Samaria, he did it euē of verai neceſſitee. And at their requeſt, to tarie there but two daies, was good manier & gentilneſſe, wherwith no man of right could find fault. And nowe when thei had heard Ieſus, many moe there did belieue, & their belief was ſtabliſhed, which vpon the reporte of one woman, had conceiued a notable opinion of Ieſus. And nowe thei beare a full witneſſe of Ieſus: & ſuch a teſtimonie as was right ſeming for a verai true Iewe, ſaying to the woman: Thou haſt reported leſſe of him then the thing requireth. For we now doe beleue him to be Meſſias, not by the perſwaſion of thy wordes, but we our ſelfes dooe aſſuredly knowe by his wonderful cōmunicacion, that he is the verai true Meſſias which was looked for of the Iewes: who ſhall bring ſaluacion not onely to them, but to the wholle world. With this ſo chereful, and ſo ful a witneſſe, the Samaritanes did both declare their owne belief, and therewithall reproued the wicked vnbelief of the Iewes.

C

The promptnes of beliefe of the Samaritanes

And he abode there two daies.

Ieſus ſoiourneth with the Samaritanes two daies, and what it ſignified.

And many men beleued becauſe of his owne wordes.

D

We haue heard hym our ſelues and knowe that this is euen Chriſ. &c.

The Samaritanes confeſſe Ieſus to be the Meſſias.

After two daies he departed thence, and went awaie into Galile. *For Ieſus himſelf teſtified, that a Prophete hath none honour in his own countrey. Than aſſone as he was come into Galile, the Galileans receiued him, when thei had ſeen all thinges that he did at Hieruſalem at the daie of the feaſte, for thei went alſo vnto the feaſt daie.

The texte. *Mat. xiii Marke. vi. Luke. iiii.

Therfore Ieſus becauſe he would geue none occaſion to the Iewes of greater hatred and enuie, wrought no miracle emong the Samaritanes: neither turned he in to them, but by the waie, and at their deſire, nor yet did not he lodge emong them longer then two daies, but furthwith he maketh an end of his purpoſed iourney, and ſo goeth furth on his waie into Galile. Moreouer albeeit his owne countrey lay in his waie here in this iourney, yet woulde he not turne into it: not that he did deſpiſe it, but that by reaſon of the contempte and lacke of belief of his own countreymen, to whom he was knowen, and alſo of kinred as concerning his māhood, he had no hope that the goſpel ſhould bring foorth any fruict there, and than hys preaching ſhoulde haue doubled the fault of their vnbelief. For by this meanes their fault was the leſſe in not belieuing Ieſus doctrine. And when our Lorde was aſked the queſtiō, why he did not goe to his own nacion to ſhew of what power he was:

Ieſ9 worketh no miracles in Samaria.

After two daies he departed thence and went away into Galilee.

Ieſus turneth not into his own countrie, and why.

For Jeſus hymſelfe teſtified, that a Prophete hath none honour in his owne countrie.

A prophete hath none honour in his owne countrey.

Familiaritee mother of cōtempte.

Than as ſone as he was come into Galilee, the Galileans receiued him. &c.

The Galileans receiued Chriſte becauſe they had ſeen his doynges at Hieruſalē.

For they wente alſo vnto the feaſt daie.

The readines of the Samaritanes and Galileans to receiue Chriſt, whā Hieruſalē refuſed, what it ſignifyed.

The ferther of frō the religiō of the Jewes, the more apt to receiue Chriſt.

A he was: in his anſwer he vſed that auncientе prouerbe, whiche the cō-mon people vſeth, that is to ſaie: A Prophete is no where contemned but in his owne countrey, and emong his owne kinſfolkes. For ſuche are the affeccions of men, that familiaritee bringeth contempte. And thei eſteme manye thinges for none other cauſe, but that thei come frō ferre and ſtraunge countreys. Furthermore foraſmuch as in Galilee by reaſon of Johns teſtimonie and the miracle whiche Jeſus hymſelf had doen there of late, a right honeſt bruite and fame ſpred abrode of him, thei of Galilee receiued him when he came thither, ſpeciallye becauſe at Hieruſalem thei had ſeen him driue the byers and ſellers out of the temple, and other thinges whiche he had doen there with great autoritee in the preſence of the people: for at that time thei alſo of Galilee wer aſſembled at Hieruſalem to kepe the holy and feaſtful daie: All theſe thinges verily dooe condemne the incredulitee of the Phariſees, and betoken that the grace of the ghoſpell ſhal remoue from them to yͤ Gentiles. The Samaritanes dooe beleue at the reporte of one ſimple womā: thei doe in manier force him being a ſtraungier to lodge with them: thei confeſſe him to bee Meſſias and the redemer of the worlde, when as yet he had not vouchеſalued to woorke any miracle emong them. The people of Galilee (being but a groſſe nacion and vnlearned B in the lawe) who neuer had any Prophete emong them, after thei had ſeen his miracles, began to beleue. Thei of Hieruſalem, both prieſtes, Phariſees, and Scribes, whiche ſemed to kepe moſt perfeictly the religion of the Jewes, and alſo wer excellently learned in the lawe: dyd obſtinatly finde fault both with Jeſus doinges and ſayinges. Therfore the more iuſt and religious euery man thonght himſelf to bee, ſo much the ferther was he from the godlines of yͤ goſpell: and again the further of he ſemed in mannes iudgemente from the knowelage of the Prophetes and the lawe, whiche dyd promiſe Chriſte, and the more contrarious to the Jewes religion, ſo muche the nerer he was vnto Chriſt, whom the law had promiſed to come, and more apt to receiue the doctrine of the ghoſpell.

The texte. *John. ii. *Mat. viii. Luke. vii. *Acte. xvi.

¶ So Ieſus came again into *Cana of Galilee, where he turned the water into wine. *And there was a certain ruler whoſe ſoonne was ſicke at Capernaum. As theſame heard that Ieſus was come out of Iewery into Galilee, he wente vnto hym, and beſought hym that he would come downe and heale his ſonne, for he was euen at the poinct of death. Then ſaide Ieſus vnto hym: excepte ye ſee ſignes and woonders, ye wyll not beleue. The ruler ſaieth vnto hym: Syr come downe or euer that my ſonne dye. Ieſus ſaide vnto him: Goe thy waie, thy ſoonne liueth: The manne beleued the woorde that Ieſus had ſpoken vnto him. And he went his waie, and as he was now going downe, the ſeruauntes met him, and tolde him, ſaying: thy ſonne liueth. Thē required he of them the houre when he began to emende. And thei ſaide vnto hym: Yeſterdaie at the ſeuenth houre the feuer lefte hym. So the father knewe that it was theſame houre, in the which Ieſus ſaide vnto him: Thy ſoonne liueth. *And he beleued and al his houſholde. This is again the ſeconde miracle, that Ieſus did when he was come out of Iewery into Galilee.

Therefore Jeſus being entred into Galilee, went again to Cana a toune of the ſaide Galilee, where not long before he had turned water into wine. That miracle at the firſt being knowen but to a fewe, whē afterward it was commonly bruited abrode, cauſed yͤ people to haue ſome good opinion of Jeſus, but yet not ſuche as was worthie for his dignitee: for very few did beleue yͭ he was Meſſias, & many toke him to be but a prophete. Therfore Jeſꝰ went again to Cana, not to geat ani praiſe for yͤ miracle which he had doen there, but now at this time

to

to reape ſome corne of that ſede whiche he had ſowen ſecretely:for this was the thing that he thirſted for and coueted,that is to ſaie,the feith of men worthie of the ghoſpell.And here again an occaſion roſe to laye to yͤ Jewes charge their vnbelief:For at that time there was in Galilee a certain ruler whiche was the Emperours deputie in prophane and temporall cauſes,who was neither Jewe nor Samaritane,but an heathen man,and clene contrary from the Jewes religion.He had a ſoonne whom he loued entierly , whiche laie very ſore ſicke and in great daungier of life in the citee of Capernaū . When he heard that Jeſus had lefte Jewrye and was come into Galilee , he leauing his ſoonne at home, departed out of the citee of Capernaum,and came to Jeſus,requiring him very earneſtely to goe with him to Capernaum and heale his ſonne, becauſe the vehemencie of his diſeaſe was ſuche, that the ſicke man could not be caried to Jeſus:for he was euen at the poinct of death , when the foreſaid ruler departed from him. Now Jeſus declaring the feith of this ruler to be as yet vnperfeict , in yͭ he did not rather beleue yͭ his ſonne could be healed vnles Jeſus himſelf had gon thither,as though he called vpō a phyſician,or els as though Jeſus coulde not reſtore euen the dead vnto life:but Jeſus rather rebuking the incredulitee of certain Jewes,which would not beleue,after thei had ſeen his miracles,ſaith vnto yͤ ruler:J doe alowe their belief (ſaith he)which doe credite my worde alone,without confirmacion of miracles:ye beleue not me vnleſſe you ſee tokens & miracles.The ruler was ſo mindeful of his ſonnes peril & ieopardie,yͭ he made no anſwer to this ſaying of our lorde Jeſus,becauſe he thought ſuch cōmunicacion was but a waſting of time,wheras yͤ diſeaſe required a preſent remedie.Therfore he requireth him more importunately to make haſt to come to Capernaum , before his ſonne wer dead,as though he ſhould come in vain in caſe he did come after he had geuen vp yͤ goſte: wheras it was as eaſie to Jeſu to cal again the life after it was once paſt,as to kepe theſame in yͤ body whē it was ready to goe out therof. Therfore Jeſus without rebuking the rulers feith,ſheweth by yͤ dede it ſelf,that he can doe muche more then the ruler truſted that he coulde dooe. J nede not(ſaieth he)for this cauſe goe to Capernaum. Goe thy wai,thy ſonne whom thou diddeſt leaue at the poinct of death,is now aliue & in health.The rulers feith was ſomewhat ſtayed by this ſaying,for he(truſting to Jeſus worde)maketh haſt homewarde.And as he was going thither,his ſeruauntes mette with him to bring the father good tidinges of his childe:that is to ſaie , that he whiche was a litel before at the poinct of death was ſodainly recouered:and that he ſhould not trouble Jeſus,of whoſe helpe thei had no nede:for thei ſupposed that the childe had recouered his health but by hap,as men that were ignoraunte what was dooen betwene the ruler and Jeſus.In this poinct verily the rulers lacke of full truſt,beeing mixt with ſome hope,cauſed the miracle to bee the better beleued.For yͤ ruler deſirous to know the trueth certainly whether his ſonne was reſtored to helth again by chaunce,or by yͤ power of Jeſus,enquired of his ſeruauntes at what houre his ſonne began to emende.Yeſterdaie(ſaie thei)at the ſeuēth houre,that was about one of the clocke at after none,the feuer ſoodainely leafte hym,and byanby your ſonne was holle . The father knewe that euen at that very houre Jeſus ſaide vnto him:goe home, thy ſonne liueth.And than he was wel aſſured that his ſonne was re-

uiued

The thyng that Chriſt thirſted for, what it was.

C

And there was a certain ruler, whoſe ſōne was ſicke at Capernaum.

For he was euen at the poincte of death.

Than ſaide Jeſus vnto him:except ye ſe ſignes & wonders, ye will not beleue.

D

The ruler ſaieth: Syr come down or euer that my ſonne dye.

Jeſus healeth the rulers ſonne, beyng abſent.

Jeſus ſaide vnto hym: Goe thy waie, thy ſōne liueth.

Thā required he of them the houre whan he began to emend.

And he beleued, ⁊ all his houſeholde.

The rewler beleueth in Chriſt, ⁊ al his houſeholde.

A uiued, not by chaunce, but through the power of Jeſus. And thoughe this miracle was wrought vpon an heathen man, yet muche fruicte came thereof: for not onely the ruler himſelf beleued that Chriſte was Meſſias, but alſo by his perſwaſion and exaumple his wholle houſeholde beleued theſame, whiche muſte dedes haue muche people in it, conſidering that he was riche, and a man of high autoritee: whereas Jeſus after he had wrought many miracles emongſt his owne countreymen and kinſfolkes, had much a doe to winne a few to yͤ ghoſpell. This is the ſecound miracle that Jeſus wrought when he was come out of Jewry into Galilee, to the entent that he might confirme again the former miracle which he had wrought in Cana, with doing an other that was greater then it: and by the exaumple of a prophane and heathen man, might prouoke his own countreymen vnto feith: and did euen than by that occaſion, as it wer, pronoſticate and ſignifie, bothe that the Jewes ſhould be repelled for their incredulitee, and the Gentiles through feith receiued to the grace of the ghoſpell.

This is again the ſecounde miracle. ⁊c.

The ſecond miracle that Jeſus wrought in Galilee.

The. v. Chapter.

The texte.

¶ After this was there a feaſt daie of the Iewes, and Ieſus wente vp to Hieruſalem. And there is at Hieruſalem by the ſlaughter houſe, a poole (whiche is called in the Hebrue toungue Bethſaida,) hauing fiue porches, in whiche laye a great multitude of ſicke folke, of blinde, halte, and withered, waityng for the mouing of the water, for an Aungell wente downe at a certaine ſeaſon into the poole, and ſtiered the water: whoſoeuer then firſte (after the ſtirring of the water) ſtepped in, was made wholle, whatſoeuer diſeaſe he had.

B After that Jeſus had in this wiſe begoonne his matiers emong the Samaritanes, and the people of Galilee: he goeth again to Hieruſalem, euē about yͤ feaſt of Penthechoſt, intending there by reaſon of the great reſort of people, to declare and ſette furth his autoritee to many, and to reproue the Phariſees of their infidelitee, (whiche ſwelled in pride through falſe perſwaſion of holines and knowlage) whom now the Samaritanes and heathen dyd ſo muche excelle. At Hieruſalem veraily there was a poole or a certain depe lake of water, which the Grekes calleth *Probatica*, taking yͤ name of catal, becauſe the prieſtes wer woont there to waſh the ſacrifices that wer to bee offred: and of a like reaſon it is called in Hebrue Bethſaida, as a man would ſaye, a ſlaughter houſe, or an houſe of catall. This lake hath fiue porches ouer it. In theſe porches laie a great noumber of mē that wer ſicke of diuerſe bodily diſeaſes: and beſides that, there was a great multitude of folkes that were blinde, that halted, and wer lame, abiding and loking for the mouing of the water: for the Aungel of the Lorde went down at certain times into the poole, and therwithal the water was moued: whoſo than (after the Aungell had ſtiered the water) ſtepped firſte into the poole, he was made wholle, wer he ſicke, or whatſoeuer bodily maime he had. And euen at that time was this a figure of baptiſme, wherby the fylthines and diſeaſes of our ſolles (be thei neuer ſo deadly) are waſhed awaie at once, ſo often as the office of the baptiſer and Gods operacion from aboue, be concurraunt with the elemente of the water. There is no doubt but by this occaſion much people at that time wer in yͤ place, either of ſuch as wer gathered together there, to beholde and ſee what was dooen, or els of them whiche did attende vpon the ſicke folkes that laie in the fiue porches.

And ther is at Hieruſalē by the ſlaughter houſe a poole which is called in the Hebrue toungue, Bethſaida.

Bethſaida ⁊ probatica, what place it was in Hieruſalē.

Waiting for the mouing of the water, for an Aungell went down at a certain ſeaſon. ⁊c.

The poole of Bethſaida in Hieruſalem, ⁊ the effecte, of the water therof, ⁊ what it ſignified.

The efficacie of baptiſme.

And

The texte.

C

¶And a certain man was there, whiche had been diſeaſed thirtie eight yere. When Ieſus ſawe him lye, and knew that he now long time had been diſeaſed, he ſaith vnto him: wilt thou be made holle? The ſicke man aunſwered him: Syr I haue no mã, when the water is troubled, to put me into the poole: but in the meane time while I am aboute to come , another ſteppeth downe before me. Ieſus ſaieth vnto him: *ariſe, take vp thy bedde, and walke. And immediately the man was made holle, and toke vp his bedde and walked.

*Math. ix. Marke. ii. Luke. v.

And a certain manne was there, whiche had been diſeaſed, thirtye eight yere.

No diſeaſe of the ſolle ſo deadly nor of ſo long continuaũce, but that baptiſme taketh it awai through feith.

When Jeſus ſaw him lye. &c. He ſaith vnto hym: wilt thou be made holle?

D

The ſicke mã aũſwered hym: Syr I haue no mã, whã the water is troubled to put me into the poole. &c.

The manne diſeaſed with the paulſey, in that he declared how he lacked one to put him into the poole, did ſecretly praie Jeſus to helpe him.

The conſtant pacience of the ſicke of the paulſey.

And becauſe the miracle might bee the more notable, Jeſus did choſe out from emong all the ſicke folke, one which was of them all furtheſt from hope of recouerie , whoſe diſeaſe was daungerous and almoſte incurable, and had alſo holden him a long time: finally, the ſaied man moſt of all lacked the helpe and ſuccour of other men, & was ſo poore, that he was not hable to prouide any man, by whom he might at due time bee carried downe into the water. Nor any one of the multitude was cured but onely he, whoſe chaunce was firſte to goe downe into the water. This mannes great miſery muſt nedes ſet furth the greatnes of the miracle, and theſame mannes feith helped muche to the exaumple of others. For the palſey had vexed him thirtie yeres together: to teache vs that there is no diſeaſe of the ſolle ſo deadly and of ſo long continuaunce, but that baptiſme and feith in Jeſu, maie eaſily take it awaie. Therefore when that moſt mercifull Jeſus had beholden this ſicke manne of the palſey, whom euery bodie pietied, lying with al his members looce and ſhaking by reaſon of that diſeaſe: and alſo perceyued that ſickenes ſo muche the more to bee deſpaired of, for that it had holden already the miſerable creature thirtie yeres together: Jeſus, I ſaye, beeing moued with mercie, ſaied vnto him: Wilte thou bee made holle? willing to declare hereby to the ſtanders by, the feith and ſufferaunce of that man: and alſo to make them beſides this, perceiue the violence of that diſeaſe: declaring thereby, howe no man can be cured of the vices of the ſolle, vnleſſe he hate his owne ſickeneſſe, and haue a deſyre to be made holle. For it is not to be doubted but that he deſyred health, whiche ſo manye yeres had lien beſides that poole with a conſtant hope of health, and being ſo oft diſapoincted, ceaſſed not from his hope, or diſpaired. Therefore the ſicke man of the palſey, made no anſwere to Jeſus queſtion, and yet conceiuing ſome good hope vpon his ſo cherefull demaund, ſheweth that he lacketh no wil, nor that he miſtruſteth for al the greatneſſe and long continuaunce of his diſeaſe, but that he ſhould be healed, in caſe he wer brought into the poole: howbeit (he ſaieth) he lacketh a man to helpe to beare him, who might in due ſeaſon carrie him into the poole, aſſone as the water ſhould be ſtirred. For when other perceyued that the poole was ſtirred , euery manne made haſt for himſelf, to entre firſt, and ſo to obteine alone the benefite of health: but as for the ſaide ſicke man, beeyng ſlowe by reaſon of his diſeaſe, and lacking one to beare him, did but in vaine crepe foorth toward ẏ lake, foraſmuch as another had gon into it before him. Truely the ſicke mannes meanyng in this his ſaying, was lowely and ſhamefaſtly to deſyre Jeſus, that he beyng a man of ſtrength, and pieteous as it ſemed by his woordes, would when time wer, carrie him down into the poole: which thing he durſt not require of him openly, but yet after he had diſcloſed his neceſſitie, he ſhewed what hindred his helth: for the ſicke mã knew not Jeſus. But Jeſus being well pleaſed with the mannes pacient ſufferaunce, whiche did not as the moſte parte of ſuche miſerable creatures are woont to dooe: that is to ſaye, crye out,

wiſhe

A wiſhe himſelfe dead, and curſſe the daye he was borne in: neither was he offended with Jeſus aſkyng him whether he woulde be made wholle or no, and therfore did not ſaye or make any clamour that Jeſus had him in deriſion: our Lorde being in likewiſe moued with his ſo conſtante hope to recouer his helthe, and in concluſion willyng to ſhewe, both that they which wer healed by the mouing of the foreſaid poole, were cured by his power, and that it was an eaſy and readye thing for hym, euen only with a becke to take awaie all diſeaſes, both of body and ſoule, he ſaid vnto the ſicke man: Riſe, take vp thy couche, and goe thy waie. And the woorde was no ſooner ſpoken, but the man was healed, and ſo healed, that not onli he was clerely deliuered from his diſeaſe, who els ſhould haue been fainte and feble, like as they are wont to bee, whiche are cured by phiſike: but this man (I ſaye) was ſo throughly healed, that without any ſtaie of mannes helpe, he roſe vp vpon his fete, caried awaie his bed vpon his ſhoulders, and ſo beyng ſtrong inough to beare his owne bed, did walke forth, and bare it home in all mennes ſight, as a remembraunce of his long continued diſeaſe.

Jeſus ſaieth vnto hym: Riſe, take vp thy bedde, and walke.

Jeſus healeleth a man that had thirtie eight yeares been ſicke of the paulſey.

And immediatly the man was made holle. &c.

And theſame daye was the Sabboth. The Iewes therfore ſayed vnto him that was made wholle: It is the Sabboth day, it is not lawefull for thee to carry thy bed. He anſwered them: he that made me wholle ſaied vnto me, take vp thy bed and walke. Then aſked they him: what man is that which ſaied vnto thee, take vp thy bed and walke? He that was healed wiſt not who it was: for Ieſus had gotten himſelf awaie, becauſe that there was preaſe of people in that place.

The texte. Math. xii. Marke. ii.

*John. ix.

B And it was the Sabboth daye whan the ſicke man of the palſey did theſe thinges, wherat the Phariſeis tooke occaſiō to finde faulte with him: whiche Phariſeis did ſuperſticiouſly mainteine ſuche thinges of the lawe, as were carnall and geuen but for a time: and contemned thoſe thinges whiche were chiefe and ſhoulde ſtill continue. Amonges them it was counted a wicked dede to doe any buſines on the Sabboth daye: but to deceiue their neighbour vpon the Sabboth day, they toke it but for a trifle. Thei would haue it ſeme an vngodly thing that a poore ſicke man ſhould cary away his bed vpon the Sabboth daie: but to grudge and enuy his helth, thei thought it no fault. They knew this man which was ſicke of the palſey well inough, and that he had lien ſicke many yeres. Thei did wel perceiue that he was now ſtrong and had no token or apparaunce of his diſeaſe in him. Of ſo greate a miracle, thei ought both to haue glorified God, and to haue reioiced in his behalfe which was cured, vnles thei had been very wicked againſt God, and enuiouſe towarde their neighboure. Therefore theſe, like peruerters of true religion, fall in hand and chide with him, whyche carried awai his couche. This is the Sabboth daie (ſaie thei) whiche oughte to be kept with reſt and quiet. It is not lawful for thee to cary awaie thy couche. He not diſſembling the benefite ẏ he had receiued, and to deliuer hymſelfe from their enuy of that faulte, by the autoritie of Jeſus, ſhewing that he whiche coulde doe ſo greate a thynge with his woorde, ſemed to bee greatter than either man or the Sabboth day: the poore man (I ſay) maketh this anſwer to the ſpiteful Jewes: He that made me holle with his very woorde onely, commaunded me to cary awaie my couche and walke. When they heard this (wheras thei ought by reaſon of the miracle to haue beleued it) thei did not only enuy him that was cured, but alſo wente aboute to deuiſe matter againſte

And the ſame daie was the Sabboth.

The Phariſeis take occaſion to fynde fault with Jeſus for healing a ſicke man on the Sabboth daie.

The Jewes therfore ſaid vnto hym that was made holle: It is the Sabboth daie. &c.

The preposterous taking and vſyng of the Sabboth daie emong the Jewes.

He that made me holle ſaide vnto me: Take vp thy bedde & walke.

C

Than aſked they hym: what man is that which ſaide vnto thee, take vp thy bed. &c.

gainſt him, by whom he was cured: Who is that mã (ſay they) which bad thee cary awaie thy couche and walke? For they would haue burdened hym with the faulte of breaking the Sabboth daye, as thei had doen many times before. Now he that was healed, knewe not Ieſus by name, but onely by ſight: howbeit at that time he coulde not ſhewe him vnto them, becauſe that Ieſus after he had ſpoken to the ſicke mã of the palſey, immediately withdrewe himſelfe from the multitude: partely leſte his preſence ſhoulde more prouoke the Iewes enuye, and partly that he beeyng abſent, the miracle ſhould be the better knowen by the reporte of him which had felt the benefite of health.

Ieſus whã he had healed the ſicke of the paulſey wente his waie, and why.

The texte, *Iohn.viii

Afterwarde Ieſus founde him in the temple, and ſayde vnto hym: behold, thou art made wholle, *ſinne no more, leſte a wurſe thyng happen vnto thee. The man departed and tolde the Iewes that it was Ieſus whiche had made hym wholle. And therfore the Iewes dyd perſecute Ieſus, and ſought the meanes to ſlea hym, becauſe he had dooen theſe thinges on the Sabboth daye.

Beholde thou art made holle, ſinne no more, leſte a wurſe thyng happen vnto thee.

D

But after the miracle was made manifeſt and euidently proued, Ieſus willing that the autour therof alſo ſhoulde be knowen, when he met with the man vpõ whom he had beſtowed that benefite of health, he ſaied vnto him: Behold, thou haſt obteined health, and art deliuered from the bodelye ſickenes whiche came to the by reaſon that thy ſoile was ſicke. I haue cured thee of bothe thoſe diſeaſes: Take thou good hede herafter, that thou fall not again into thine olde former ſynnes, and therby cauſe thy ſelfe to haue ſome wourſe diſeaſe. Therfore after the man that was made wholle knewe that this was he which before had commaunded him to carrye awaie his couche, and whiche nowe alſo hauing teſtified himſelf to be the autour of health, did moniſh and warne him to beware leſte he ſhoulde fall againe into ſome ſorer and wurſe diſeaſe, by cõmitting and renewing ſinne: Alſo perceiuing that his name was Ieſus, the ſayed manne went to the maliciouſe and ſlaunderous Iewes, and tolde them howe it was Ieſus whom he mighte thanke for his healthe, thinking that it ſhould be profitable for manye, to haue hym knowen to all men, whiche with a worde coulde ſo helpe a deſperate diſeaſe. And here now againe yͤ Iewes peruerſe & damnable frowardnes, ſheweth it ſelfe: for wheras the Samaritanes had honourably receiued Ieſus, by the report of one woman, wheras the people of Galilee beeyng euill ſpoken of commonlye emonge the Iewes, for theyr baſenes and ignoraunce of the law, had geuen credit to Chriſte: when a greate ruler alſo beeyng a Gentile, and an heathen mã, with al his familie and houſeholde for one onely miracle had confeſſed Ieſus to be the ſauiour of the worlde: yet the citizens of Heruſalem beyng proude as well of the nobleneſſe of their citie, as alſo of the holy religion of their temple, and in likewiſe auaunting themſelfes to bee men exactely learned in the lawe, picked quarels to Ieſus, of ſuche purpoſed malice, that albeit the benefite of health was ſo euident that it could not be denaied, & ſo holy that it could not be found faulte with, (for what thing is more holy then freely to geue health of body to a mã miſerablie afflicted?) yet dooe they laie to Chriſtes charge as a faulte, that without regard of the Sabboth day he hath commaunded him to cary awai his couche, as who ſaie man had be made for the Sabboth daye, and not rather the Sabboth daye ordeined for manne: or as though the ceremonies of Moſes law, ought not euery where to geue place to more holye preceptes and dueties. But what great blyndnes was

The man why he tolde the Iewes that it was Ieſus whiche had made hym holle.

The man departed & tolde the Iewes that it was Ieſus which had made hym holle.

The peruerſenes of the Iewes.

And therfore the Iewes did perſecute Ieſus, and ſought the meanes to ſleagh him &c.

The ceremonies of Moſes law, ought to geue place to more perfecte kepyng of the preceptes.

A was this, to diſdaine Jeſus becauſe he had healed a pieteouſe creature vpon the Sabboth daye, when thei whiche thoughte themſelfes moſt precyſe kepers and obſeruers of the lawe, wer not afrayed to helpe vp theyr aſſe being fallen into the diche vpon the Sabboth daye. They falſly ſay that in helping the man, God was offended, without whoſe helpe the man could not be cured: but in helping vp yͤ aſſe, thei thought not the religion of the Sabboth day to be broken. This is the ouerthwart & diſordered religion of the Jewes, imbracing outward apparaunce of religion, and therby ſubuerting the very perfeccion of true religion: ſtiffely obſeruing the ſhadowes of the lawe, and with obſtinate mindes perſecuting him, who was the cauſe that the lawe was wryten. For they did not only ſlaunder Jeſus, but alſo perſecuted him, becauſe he had dooen an holy and good dede vpon the Sabboth daye.

The peruerte blindnes of the Jewes.

The texte. *i Cor xii *mat. xxvi Luke. xxii

And Jeſus aunſwered them: *My father worketh hytherto, and I worke. Therefore the Jewes ſoughte the more to kill him, not onely becauſe he had broken the Sabboth, but ſayed alſo *that God was his father, and made himſelfe equall with God.

And Jeſus aunſwered them: My father worketh hitherto and J worke.

Whoſoeuer ſlaundreth or diſhonoureth Chriſt, ſlaundreth and diſhonoureth alſo his father.

But Jeſus, to ſhewe that he was maiſter of the Sabboth daye and not bound, yͤ very autour of it, & not ſubiecte to it: therwithal declareth that the thing whereof the Jewes ſlaundred him, being ſonne to the father of heauen, and one that did woorke whatſoeuer he did by his fathers autoritee, did alſo redounde to his fathers diſhonour: Jeſus (J ſay) went about to repreſſe & put awai the Jewes falſe report of him, with theſe woordes. My heauenly father (ſaieth he) whoſe religiouſe wurſhippers ye would ſeme to bee, who alſo made the Sabboth daye for you, when after he had made the wholle world in ſixe daies, he reſted the ſeuenth day and wrought not: he (J ſay) did not ſo binde himſelf to reſt & quiete, but that he maie worke whatſoeuer he wil as often as it pleaſeth him. B For although the ſabboth dai doeth yet ſtil endure, neuertheleſſe he ceaſſeth not from his weorke, wherby he gouerneth al thinges which he hath made, wherby alſo he cauſeth frō tyme to time by procreacion, one thing to ſuccede of an other: and finally, wherby he reſtoreth thinges decaied. Therfore like as he dooeth not ceaſſe dailye to dooe good both to mē and al other thinges that he hath create (notwithſtanding the religion & obſeruaunce of the Sabboth day, wherin as ſcripture ſaieth, he ceaſſed from the creacion of thinges:) ſo J, who am his ſonne, hauing both power and exaumple of him to worke ſuch thinges as perteineth to mannes ſaluaciō, am not letted by the religious obſeruacion of the Sabboth daye, but J maye perfourme thoſe thinges which my father hath commaunded me. But yf ye blame me for breaking of the Sabboth day, by the ſame meanes ye condemne alſo my father, who geueth me both exaumple and autoritee to doe theſe thinges. But yf ye thinke him faultleſſe, and glorifie him for reſtoringe helth to a deſperate creature: wherfore do ye lay to my charge the fault of breaking the Sabboth day, & do not rather acknowlage the vertue and power which is greatter than the keping of the Sabboth daie? J haue reſtored life to a miſerable mā. And you craftelie go about to procure my death for doyng ſo good a dede. Theſe moſt ſacred woordes whiche Jeſus ſpake, did ſo litle aſſwage the fury of the Jewes, that they wer therby the more ſharpened and vehemently ſtyrred againſte him, ſeking occaſion to put him to death, becauſe that now he did not only breake the Sabboth daie, but alſo did (as they ſaid) wrongfullye take god to be his owne father: making himſelfe equall with god, both in his woorkes and autoritie to doe whatſoeuer he woulde.

God is the autoure of the Sabboth daie & not bounde to the Sabboth daie, but worketh ſtyll.

Chriſte not bounde to the Sabboth daie.

Therfore the Jewes ſought the more to kyll hym. &c.

The Jewes ſought to put Jeſus to death, becauſe he tooke God to bee his father.

Than anſwered Ieſus, and ſayed vnto them: Verely, verely, I ſay vnto you: *the ſonne canne do nothyng of hymſelfe, but that he ſeeth the father doe. For whatſoeuer he doeth, that doeth the ſonne alſo. For the father loueth the ſonne, & ſheweth hym al thynges that himſelf doeth, and he wil ſhewe him greater workes then theſe, becauſe ye ſhoulde meruaile. For likewiſe as the father rayſeth vp the dead and quickeneth them, euen ſo the ſonne quickeneth whom he wil. Neyther iudgeth the father any man, *but hath committed all iudgemente vnto the ſonne, becauſe that all men ſhould honour the ſonne, euen as they honour yͤ father. He that honoureth not the ſonne, theſame honoureth not the father, whiche hath ſent hym.

¶

¶ The texte.

*John ic.

*Math. xi. Luke. x.

But after our Lorde Jeſus had perceiued their malice, he procedeth further with them, and openeth more manifeſtely vnto thē his power, which he had receiued of God the father, therby to make them afearde to procede in theyr wicked crueltie: and doeth ſo tempre his communicacion, that otherwhiles he talketh of certaine high thinges, to ſignifie vnto them couertelye his diuine nature, which was all one betwene God the father and hym: And otherwhiles againe in his communicacion he bringeth in lower thynges, to teſtifie his manhed therby: that if the affinitie which was betwene him and them in that he was mā, would not ſtiere them to loue, at the leaſte the maieſtie of his godlye power ſhould let them from their wicked raſheneſſe: but yet he dooeth ſo chalenge to himſelfe like power with his father, that neuertheleſſe he attributeth to him the preeminence of autoritee. And he ſpake on this wiſe: Ye meruayle that J haue taken vpon me to be of equall power with my father in his workyng. This J doe aſſuredly promyſe you: the ſonne whiche doeth wholly depende of the father, can doe nothing of himſelfe, foraſmuche as he is not of himſelfe, but dooeth that whiche he ſeeth his father dooe. They haue bothe one will and one power: but the autoritee reſteth in yͤ father, from whens procedeth to the ſoonne whatſoeuer the ſonne is, or may doe. Therfore whatſoeuer yͤ father doeth, theſame in likewiſe worketh the ſonne by the equalitie of power cōmunicate to him through his eternal natiuitee. Among mē oftentimes children be vnlike in maners to theyr parentes, neyther is yͤ fathers wyl and the ſonnes al one, nor yet the power like: but in this caſe the thing is farre otherwiſe. For yͤ father loueth his ſonne intierly and hath begotten hym moſte like to himſelfe, pouryng into him egual power of weorkyng, and ſheweth vnto the ſoonne how to dooe all thynges which he doeth himſelf. The exaumple commeth from hym, but the workyng is common to both: he hath create the worlde, and he alſo gouerneth the world, yea euen vpon the Sabboth daies. He hath made man, and it is he alſo that preſerueth man vpon the Sabboth dayes. Therfore whoſoeuer doeth ſlaundre the workes of the ſoonne, doeth iniurie to the father. Theſe thinges whiche ye ſee me doe on the Sabboth daye, J doe them by the fathers autoritee, and at his appoyntmente: but yf ye thinke it a thyng to be merueyled at and aboue mans power, to reſtore helth with a woorde to a man ſicke of the palſey, the father (at whoſe commaundement the ſonne dooeth al thinges whiche he doeth) will declare that he hath ſhewed to hys ſonne, greater woorkes than theſe, becauſe ye maye the more meruaile. For it is a thyng of farre greater power to raiſe the dead to life, than to reſtore helth to the ſicke, yet the father hath geuen this power alſo to the ſonne, and he hath geuen him it as his own for euer: that as the father with his onely becke rayſeth the dead and calleth them againe to lyfe,

The diuine nature of Chriſt and alſo his manhood.

The equalitie of Chriſt with the father, and howe.

D

Verely verely, &c. the ſoonne can do nothyng of himſelfe but that he ſeeth the father doe.

For the father loueth the ſoonne, & ſheweth hym all thynges that hymſelfe doth.

Whoſoeuer dooeth ſlaundre the workes of the ſōne of God, ſlaundreth alſo the father.

And he wil ſhewe him greater workes then theſe, becauſe ye ſhoulde merueile.

What power God the father hath geuen the ſoonne.

A ſo the ſonne alſo by that ſelfe power may call agayne to lyfe, whom he luſt. For whatſoeuer the father doth, he doeth it by the ſonne: whatſoeuer the ſonne doeth, he doeth it after the will of the father: and the father and the ſonne haue both one will, lyke as they haue both one power. The moſte hie ⁊ chiefe autoritie of God, is to iudge the world: For he is king and Lord of al thynges. And yet hath he made his ſōne partaker with hym of this wholle power, vnto whom he hath geuen al power to iudge whatſoeuer is in heauen, in yearth, ⁊ vnder yͤ earth. Like as the father hath create all thynges by his ſonne, gouerneth all thinges by his ſonne, and hath reſtored all thinges by his ſonne: ſo he iudgeth nothing but by his ſonne, to the entent that eyther of thē may glorifie and honour the other. The father is knowen by his ſonne, by whom he weorketh: the ſoonne on the other partie declareth the maieſtie of his father, frō whence he hath whatſoeuer he worketh: ſo that eyther of them beyng knowen by the other, all men may honour the ſonne as they doe the father. For it is mete that they which be egual in power and will, ſhould be alſo felowes in honour. Thinke not that ye can haue the father mercifull vnto you, if ye be alienate ⁊ fallen from the ſonne. Whoſoeuer honoureth the father workyng in the ſonne, he honoreth alſo the ſonne working by the power of the father. And whoſoeuer doeth not honour the ſonne, which is moſt intierly beloued and moſte like to the father: that perſon doeth diſhonour yͤ father, who ſent the ſoonne to thintent he might through hym be honoured: for euery B thyng is common betwene them, be it honour or diſhonour. He that miſtruſteth the ſonne, miſtruſteth alſo the father whiche ſent hym into the worlde, by whoſe wyll and appoyntemente, he doeth all thynges that he doeth: and by whom alſo the father ſpeaketh vnto the worlde. Lyke as the faithfull ſhall haue great reward, ſo the vnfaythfull ſhall haue no ſmall puniſhmente.

The father and the ſoonne as they haue one power, ſo haue they one wyll.

Neither iudgeth the father any man, but hath committed all iudgement to his ſoonne. ⁊c.

The father hath committed all iudgement to his ſoonne.

He that honoureth not the ſoonne, honoreth not the father which hath ſente hym.

He that honoureth not the ſoonne, honoureth not the father.

Whoſo miſtruſteth the ſoonne dooeth not beleue in the father neither.

The texte. *John. viii *Lu. xxiii.

Verily verily I ſaye vnto you*: he that heareth my woorde and beleueth on him that ſente me, hath euerlaſting lyfe: * and ſhall not come into damnacion, but is ſcaped from death vnto lyfe.

For this I tell you for certayne, whoſo heareth my woorde ⁊ beleueth him whiche both ſent me, ⁊ ſpeaketh in me: that perſon hath already euerlaſting life. For whoſoeuer is iuſtified from his ſinnes, and lyueth to God thorowe righteouſnes, he hath God ⁊ alſo life eternal: neyther ſhal he nede to feare the damnacion of eternal death, which is redie to receyue the vnfaithful, yea rather which doeth alreadie poſſeſſe the vnfaithfull: but the true beleuer beyng clenſed frō his olde ſinne by faith, paſſeth thorow frō death to life. For it is a greater thing to raiſe a ſoule that is dead by ſinne, from death to life, than to reſtore a dead body to life: but yͤ father hath geuē power to the ſōne to doe both theſe thinges.

He that heareth Chriſtes woordes ⁊ beleueth in him, hath uerlaſtyng life in him.

The texte. Marke. v. John. xi. i. Theſ. iiii

*Mat. xxv *Dani. xii

Verily verily I ſaye vnto you, the houre ſhall come, and nowe it is, when the dead ſhall heare the voyce of the ſonne of God. And they that heare, ſhall lyue. For as the father hath lyfe in hymſelfe, ſo lykewyſe hath he geuen to the ſonne to haue lyfe in hymſelfe, and hath geuen hym power alſo to iudge, becauſe he is the ſonne of manne. Maruayle not at this, for the *houre ſhall come, in the which all that are in the graues, ſhal heare his voyce, and ſhal come forth: *they that haue doen good vnto yͤ reſurrecciō of lif:eand they yͭ haue doen euil, vnto the reſurrecciō of dānaciō.

The houre ſhall come and now it is, whā the dead ſhall heare the voice of the ſoonne of God. ⁊c

Be ye well aſſured of this, the tyme is now at hande, yea it is alreadie preſente, that euen the dead alſo ſhall heare the voice of the ſōne of God: ⁊ whoſo heareth it, ſhal liue. For they being as it were raiſed out of their ſlepe, ſhall come forth out of their graues, and ſhall declare

C

vnto you (beyng a ſtoniſhed therwith) ẏ thei liue in very dede. In like maner alſo the dead ſolles doe liue againe, if they will heare the voice of the ſōne of God: but he doeth not heare it, which heareth it without faith. In time to come all dead bodies ſhall riſe againe at the voyce of the ſonne of God, now hauyng ſhewed a likelyhoode of the reſurrection to come, by rayſing of a fewe from death to life: a greater matter is in hande, to rayſe vp ſolles from death to life at his word and call. As nothing is more preciouſe than life, ſo nothing is more godlike thā to geue lyſe or to reſtore the ſame. There is no cauſe why any manne ſhould miſtruſt the power of the ſonne, if he beleue in the power of the father. No man doubteth but God is the fountain of al life, frō whence all liuing thinges eyther in heauen or yearthe, haue theyr life: but as the father hathe life in himſelfe to geue it or reſtore it to whom he luſt, ſo hath he alſo geuen to his ſonne to haue in himſelf the fountain of all life. And beſides that, hath geuen him power to iudge both quicke and dead. For by the ſentence of the ſaied ſonne, whiche cannot bee exchewed, they that haue obeyed his doctrine, ſhall goe from hence to eternall life: & contrary, they that would not obey it, ſhal be appoincted & iudged to eternal puniſhment. Meruaile not that ſo great power is geuen to a man, conſidering that theſame is the ſōne of God. The ſelfe thing is now committed to him, which he alway had cōmon betwene him & the father. Endeuour your ſelues in the meane time, that thorow faith ye maye be wurthy to haue lyfe. For the time ſhall come, that all which bee dead and buried, ſhall heare the almightie voyce of the ſonne of GOD: and furthwith the bodies ſhall liue againe. Then ſhall they whiche haue been dead and buried come out of their graues, to be rewarded in ſundry ſorte, either according to their belief or vnbelief: For they which haue doen good workes in this life, ſhall than liue againe, to enherite immortall life: on the other ſide, thoſe whiche haue dooen euill here, ſhall liue againe to ſuffre paines of eternall deathe. And like as faithe is the well and fountaine of all goodnes, ſo is infidelitee the ſprynge of all euill.

Dead ſolles are reuiued if they heare the voice of the ſoonne of God.

Whoſo heareth the worde of God without feith, heareth it not.

God the fountaine of all life.

For as the father hath life in hymſelfe, ſo likewiſe hath he geuen to the ſoonne to haue life in himſelf. &c.

They that obey the worde of God, ſhall go to eternall life.

The dead ſhall ariſe out of their graues, either to rewarde or to peine.

The houre ſhal come, in the whiche all that are in the graues ſhall heare his voice. &c.

D

I can of mine owne ſelfe doe nothing. As I heare I iudge, and my iudgemente is iuſte, becauſe I ſeke not mine owne will, but the will of the father, whiche hathe ſente me. *If I ſhoulde beare witnes of my ſelfe, my witnes were not true. There is another that beareth witnes of me: and I am ſure, that the witnes whiche he beareth of me is true.

The texte.

*John.viii

Neyther is there cauſe why any man ſhoulde ſlaunder the iudgemente of the ſonne, as thoughe it were not indifferent. If the fathers iudgement cannot bee but indifferent, no more can the ſonnes iudgement (whiche is all one with the fathers) bee but in like maner indifferent. For the ſonne iudgeth none otherwiſe, but as the father hath appointed and preſcribed vnto him. Whoſo feareth the fathers iudgement, ought alſo to feare the ſonnes iudgemente. I can doe nothynge of my ſelf. As I heare of my father, ſo I iudge, and therfore my iudgement is iuſte, beecauſe I haue no other will, but that whiche is my fathers, ſo that in no wiſe there can bee a corrupt will, wherof maie procede a corrupte iudgement. Among men ſmall credite is geuen to him whiche beareth witnes of himſelfe: and he is counted arrogante and proude whiche by his owne reporte, attributeth great thinges to hymſelfe. If I alone be myne owne witnes, then let my witnes be taken emong you to bee but vayne and vntrue: but there is one whiche hath borne witnes of me, that is to ſaye John, to whom ye doe attribute

I can of mine owne ſelfe doo nothīg. As I heare, I iudge, and my iudgemente is iuſte. &c.

If I ſhould beare witnes of my ſelfe, my witneſſe were not true.

very

A very much in other thinges:but here now as vnſtedfaſt mē,ye doe not credite him,wheras I knowe his witnes to be true, foraſmuch as he hath not vttered it of himſelfe,but by the inſpiracion of my father. Ye cannot deny but that Iohns recorde and witnes is muche ſet by amonges you:your ſelues haue ſent graue men vnto him, that by truſtie men you might knowe of him (as of a moſte true autour) whether he were Meſſias or no. He did not take vpon him that falſe prayſe, whiche ye woulde haue attributed vnto him,but confeſſed the truthe, openly teſtifying himſelf not to bee the man that he was taken for,but ſaied that I was the Meſſias whiche ſhoulde take awaye the ſinnes of the worlde,and geue lyfe to the ſame.

Iohns witneſſe of Chriſt is true.

The texte. Iohn.i.

xj.Iohn.v.

*Iohn.x.

*Math.iii and.xvii.

*Deut.v.

Iohn.i.

i.Iohn.iiii

Ye ſent vnto Iohn, and he bare witnes vnto the truethe but I receiue not the recorde of man. Neuertheleſſe this thing I ſaye that ye maie be ſafe. He was a burning and a ſhining light,and ye would for a ſeaſō haue reioyced in his light:*But I haue greater witnes then the witnes of Iohn: *for the workes whiche the father hath geuen me to finiſhe, the ſame woorkes that I doe,beare witnes of me, that the father hath ſent me. And the father himſelf which hath ſent me,*hath borne witnes of me. *Ye haue not hearde his voice at any tyme,nor ſeen his ſhape,his woorde haue ye not abydyng in you:for whom he hathe ſent,hym ye beleue not.

ye ſent vnto Iohn. &c but I receiue not the recorde of man.

Chriſt nedeth not the witnes of men.

This thing I ſaie,that ye maie bee ſafe.

Iohn Baptiſt commended of Chriſte.

He was a burnyng & a ſhinynge lyght. &c.

The Iewes howe they eſtemed Iohn Baptiſt,and contemned Chriſte.

But I haue greater witnes then the witneſſe of Iohn.

For the woorkes whiche my father hath geuen me to finiſhe. &c. beare witneſſe of me.

At the leaſt his witnes (whom ye did ſo muche eſteme, that ye did beleue him to bee Meſſias) ought to haue been regarded emonge you, ſpecially ſeyng it was not procured on my behalf,but brought to light by your owne ſelues. I as concernyng my ſelfe,haue no nede to be cōmended by mannes witnes,but I doe report vnto you Iohns witnes of me: not becauſe I (who care nothyng for worldly glory) would bee B the more made of emong you: but to the entente that you, whiche ſo muche regarde Iohns auctoritie,ſhould credite me,of whom he hathe borne witnes:whereby ye maye eſchewe the condemnacion of infidelitee,and through faith obteine ſaluaciō. Iohn doubtles was a great man, yet was not he that light whiche was promiſed to the worlde, but onely a burning candell tynded at our fyre,& geuing light by oure light. And yet wheras ye ought at his telling and declaracion to haue made haſt to the true light which doeth alwaie illuminate euery man that cometh into this worlde, ye had lieffer for a ſhorte time to boaſte and glory in his lighte,than to embrace the true light whiche geueth euerlaſting glory, and is neuer darkened nor dieth. Iohn gaue lighte beefore the ſonne, as one that ſhoulde immediatelye geue place to the ſame, & be darkened thorowe the ſhining of the true light. You would haue taken him for Meſſias,whiche denied himſelfe to be woorthy to vnleuſe the latchet of Meſſias ſhooes. Why doe you then ſo litle regarde his witnes that he bare of me, ſeeing in other thinges ye haue had ſo good an opiniō of him? I doe not depend vpon Iohns witnes, but yet I woulde wiſhe that ye woulde geue credite vnto it, that ye doe not periſhe thorowe infidelitee. And though ye doe not beleue his witnes,yet haue I a more certain teſtimonie of my ſelf, that is to ſaie, my fathers teſtimonie and witnes, who is greater then Iohn, and whoſe witnes cannot be reproued. There is no recorde more ſure thā the very dedes that a man doeth:yf ye doe perceiue thoſe workes to bee worthie for God whiche ye haue ſeen me doe,they beare ſufficient witneſſe of me that I doe nothing of my ſelfe,but by him whiche for youre ſaluacion hathe ſente me into the worlde. Wherefore ye haue no cauſe wherby to excuſe youre infidelitie, and diminiſhe my credence, as who ſayeth I alonely were mine owne witnes,& did declare great thinges

Chriſtes workes beare witnes of him.

God is not a bodely thyng, but a ſpirite.

God naturally ſpeaketh to vs by Chriſte.

C

And the father hymſelfe which hath ſente me, hath borne witneſſe of me.

Ye haue not hearde his voice at any tyme, nor ſeen his ſhape. &c.

of my ſelfe. Ye haue Johns witnes, whiche amonge you is muche regarded and taken to be very weightie, howebeit in dede he rather nedeth my witnes. Ye haue the teſtimonie of my workes, ſo that nowe ye nede not to beeleue any mannes ſayinges, when ye looke vpon the dedes themſelfes. And if al this doe not ſatiſfie your vnbelief, yet haue ye heard at Jordane the voice of my father from aboue, bearing witnes of me. But yet my father (forasmuche as he is a ſpirite,) neither hathe voice which maie be perceyued with mannes eares, nor fourme or ſhape that maie bee ſeen with bodely iyes. For Moſes did neyther heare him, nor ſee him in the veraye fourme of his owne mere nature, as you ſuppoſe he did. Onely his ſonne hath ſeen hym, and heard him after that ſort, yet neuertheles he hath made himſelfe knowen to your ſenſes, by ſome kinde of voice, and thorowe ſome manner of fourme. He ſpake to the Prophetes, and by the Prophetes hath ſpoken to you. He hath ſpokē to John, and by John to you: but vnto me he hath ſpoken as he is of his owne very nature, and by me he ſpeaketh vnto you. If ye can make none excuſe but that John did beare plaine and maniſeſt witneſſe, why doe ye not belieue him? If ye thinke that God in very dede did ſpeake, and was ſeen of Moſes and the Prophetes, wherfore doe ye not credite thoſe thinges which he hath ſpoken by thē?

The texte. Actes. xvii *Deu. xviii *i. John. ii ii. Theſ. ii *Deu. xviii

*Ye ſearch the ſcriptures, for in them ye thinke ye haue eternall life. *And they are they whiche teſtifie of me, and yet will ye not come to me that ye might haue life. I receiue not praiſe of men, but I know you that ye haue not the loue of God in you. I am come in my fathers name, and ye receiue me not: *If an other come in his owne name, him will ye receyue. Howe can ye beleue, which receyue honour one of another, and ſeeke not the honour that cometh of God? Doe not thinke that I will accuſe you to my father. There is one that accuſeth you, euen Moſes, in whome ye truſt. For had ye beleued Moſes, ye woulde haue beleued me, *for he wrote of me. But yf ye beleue not his writinges, howe ſhall ye beleue my woordes?*

D

Ye ſearche the ſcriptures. &c. and they are they whiche teſtifie of me.

The Jewes which gloried in readyng the ſcriptures, beleued not the ſcriptures.

The father beareth witneſſe to his ſonne in the ſcriptures.

And yet will ye not come to me that ye myghte haue life.

Chriſt nedeth not the witnes or praiſe of men.

I receiue not the praiſe of menne. &c.

Verelie ye beleue that the ſcriptures are come from God: and albeit you doe diligentely occupie youre ſelues in ſearching of them, and put the hope and felicitie of your life in them, yet euen as ye would not beleue John, (to whom in other thynges ye gaue very greate credite,) when he bare witnes of me: ſo you beeleue not the very ſcriptures in that which is the chiefe pointe of all, for they promyſe life, but through me. The father doth there beare witneſſes of me, and promiſeth that he will ſende his ſonne, by whom men ſhall be ſaued. But as ye haue heard John and not beeleued him, and alſo the voice of the father and not geuen credite vnto it: ſo neither the witneſſe of the lawe nor of the Prophetes ſticketh in your mindes. And although ye haue theyr bokes euer in youre handes, and their wordes alwaie in your mouthes, yet doe ye reiect him whom thoſe ſcriptures doe promiſe, and doe not beleue him, whome the father hathe ſent, according to the promiſes of the Prophetes: & whereas there is none other entrie into life but by me, who hathe been approued to you by ſo manye teſtimonies, yet ye will not forſake all thing and come to me, wherby ye maie obtein life withoute difficultie. For the gate and entrie of ſaluacion, is to haue beleued the ſonne whom the father ſent. There is no cauſe why I ſhould ſeke for worldlye glory amōges you by the teſtimonie of John, or the Prophetes, but I am ſory for youre deſtruccion, whiche through youre incredulitie do in maner enuie youre owne ſaluacion. And beſides that, I leaue you no maner of excuſe to make for youre ſelfe, if you will not beeleue: for I haue brought foorth thus manye witneſſes, whiche in other thinges be of veray great autoritie emong you: and onely in maſtiers concernyng me (for whoſe cauſe all thinges wer writen and ſpoken,) ye doe not allowe them. Ye pretend to wurſhip and loue God, ye haue the Prophetes in reuerence, by whome he ſpake: and yet you doe deſpiſe him, whiche was promiſed of God, and doeth declare himſelfe by his workes what he is. This is a plaine argumēt that ye wurſhip God with counterfeict holines, ⁊ that ye loue not God in dede, whom the lawe cōmaundeth you to loue with all the power of your ſolle, and your ſtrength, inaſmuch as ye contemne ⁊ regard not his ſōne. Therfore youre infidelitie is not for wante of witneſſes, but for lacke of true loue towardes god. You loue worldly glory, you loue money, you loue pleaſures, and to geat theſe thinges you miſuſe your ſelues with falſe pretenſe of religion. But ye perſecute the ſonne of God, becauſe he teacheth thoſe thinges, which bee contrarie to theſe your wicked deſires, albeit his teaching agreeth with the will of the father. Theſe thinges declare that ye loue not God with youre hearte. For he which loueth doth alſo belieue and obey: and whoſo loueth the father, cānot hate his moſte entierly beloued ſonne. In like maner, he that loueth the ſender, cannot miſlike and contemne the meſſagier, ſpecially conſiderynge I couet neither glory, kingdome, nor richeſſe emong men, but onely the glory of my father. And alſo I couet that, to the entente you maie bee ſaued. You ſee workes wurthie for God, and yet I doe not aſcribe the worldlye praiſe to my ſelfe, but to my father, who worketh by me. Therfore althoughe ye would ſeme religiouſly to worſhip my father: yet ye doe not receiue me who am come in his name, and doe none other thing but that whiche he hath preſcribed vnto me. And looke how peruerſely you doe diſcredite me, who coming in my fathers name doe freely offer lyfe and ſaluacion: euen ſo fondly ſhall ye beleue whoſoeuer cometh in his owne name, preſumpteouſly taking vpō him the glory of God, and therewith attendeth his owne buſines and not Gods, bringing ſuch thynges vnto you as maie leade you into eternal death. If ye loue God, why doe ye murmure and crie out againſt him that ſeketh his glory? If ye loue euerlaſting life, why do ye reiect the autour of life? If ye accoumpt him wicked which chalengeth the glory of God to him ſelf, wherfore then doe ye receyue him which doeth preſume falſly to take vpon him the glory of God? what is then more to be ſaied, but that ye muſte nedes confeſſe youre holines towardes God to bee but feigned? Ye wurſhip God with wordes, with outward obſeruaunces and ceremonies, but ye hate him in very dede: ye haue alwaie in your mouth: *The Temple of the Lorde, the Temple of the Lord, the Temple of the Lord:* but your heart is ſet vpon richeſſe. Ye talke muche of the lawe and the Prophetes, but in your heart ye couet ⁊ deſire worldly praiſe: you bee euer ſpeking of theſe wordes of the lawe: Loue thy Lord God with al thy heart, and thy neighbour as thy ſelfe: but in youre heart remaineth enuie, hatred and manſlaughter. To deſerue praiſe before God, is the true praiſe in dede. True godlines is to geue and aſcribe all glory to God. Therfore howe can ye beleue me ſetting furth to you none other thing but goddes glory, when you diſpiſing the true glory whiche procedeth frō God, goe about to ſeke falſe glorye and praiſe amongſt men, one of you flatteryng another, and enuying that God ſhould haue his owne due praiſe and glory? Seking alſo vnder a falſe pretence, to be thought holy before menne, and not regardyng the ſincere and pure conſcience whiche God beholdeth: whiles ye trauaile to get the vile lucre of this

worlde,

But I knowe you that ye haue not the loue of God in you

The counterfeite holineſſe of the Iewes hauing no loue of God in them.

The infidelitie of the Iewes was not for wante of witneſſe that Chriſt was the Meſſias, but for wante of loue towardes God.

He that loueth God doeth alſo beleue and obey his wordes.

I am come in mi fathers name, and ye receiue me not, if an other come in his owne name, hym wyll ye receiue.

B

The feigned holines of the Iewes.

True praiſe and true holyneſſe, what it is.

How can ye beleue which receiue glorie one of another, ⁊ ſeke not the honour that cometh of God.

Thei cannot beleue that ſeke not the honour of God.

worlde, ye loſe eternall life. Therefore it is no meruaill thoughe God be angrie with you, whom ye reſiſte ſo ſtubbernly. Thinke not that I, of any deſire to reuenge the contempte ye haue me in, will accuſe you to my father. I nede not to be youre accuſer. Moſes himſelfe ſhall accuſe you, whoſe auctoritie you amongeſt you take to be right holy, and in whom ye put veray great truſte, takyng whatſoeuer he wrote as a thyng ſpoken of Gods owne mouthe. But as ye pretended but a feigned reuerence towardes Iohn, whoſe witneſſe cõcerning me ye do not beleue, and as ye doe ſhew your ſelues to regarde the ſaiynges of the Prophetes but feignedly, in that ye do now perſecute him, whom they haue promiſed, finally as ye doe vntruly wurſhip God, whoſe workes ye doe not acknowelage, whoſe ſonne ye doe hate: ſo ye doe honour Moſes but after a feigned ſorte, whoſe autoritee ye ſette litel by in that thing, wherin ye ought moſte to regarde him. And yet euen veray he hath written of me: For whan your elders being agreued with the terrible voice of God, and with the perillous fyer, made interceſſion that from thenceforth they might no more heare the voice of God, or proue that dreadeful fyer, God did graunt their requeſt, and promiſed Moſes that he woulde rayſe an excellente Prophete like vnto himſelfe, whiche ſhoulde come of youre brethren, whoſe ientill and pleaſaunte voice not fearing men with threatening, but alluring them to ſaluacion, it ſhould behoue them to heare. But God did threaten puniſhmẽt to him that woulde not obeye this Prophetes wordes, ſaying: Truely I will be reuenged of him whiche will not heare the woordes that he ſhal ſpeake in my name. And again he commaundeth him to be deſtroyed whiche will heare a Prophet coming in his owne name, and ſpeakyng ſuch thinges as God hathe not commaunded him. Therfore none other ſhall more accuſe you before God, than Moſes your frend, whoſe writinges ye cõtemne: he hath promiſed that I ſhould be quiet, and ientill, and ſhould ſpeake all thinges according to Goddes will. Such a one am I being here preſent, and yet ye refuſe me: he alſo commaundeth that perſon to be killed, which ſhal come in his owne name and ſpeake of his owne ſpirite. Such a one do you embrace and make much of, for the hatred ye beare to me, as one that is more agreable to your wicked deſires. Therefore you be not onely ſtubberne agaynſte me, but alſo againſt Moſes himſelf, whoſe promiſes you doe not credite. For truly if ye beleued Moſes, ye would credite me alſo, whõ he hath promiſed, and whoſe ſaying he hath commaunded to be beleued. Therfore it is no meruaile though ye beleue not my wordes whom ye doe openly contemne as one that is but a meane ſimple perſon, whẽ ye geue no credite to Moſes writiges, whoſe autoritee ye would ſeme to haue in ſo great eſtimacion, ⁊ of whom ye haue ſo notable an opinion. With theſe ſayinges our Lord Ieſus being the light ⁊ trueth, did reproue ⁊ diſcloſe the feigned religion of the Iewes, a thing as much cõtrarie to the godlineſſe of the ghoſpel as maie be: to the entẽt he would make it euidently knowẽ to al men, that thei through their owne fault and deſert did periſhe, whiche would not be moued with ſo many recordes and teſtimonies of him, nor be allured by his benefites ⁊ ientill wordes, nor feared with his threateninges, neither prouoked to fayth by the deſire of eternal life, nor yet turne from their infidelitee for feare of hell. But if Ieſus had ſpoken theſe thinges emonge the Samaritanes or the Gentiles, ſpecially cauſing his woordes the better to bee

beleued

Moſes ſhall accuſe the Iewes, in whome they truſted.

C

Doe not thinke that I will accuſe you to my father: there is one that accuſeth you, euen Moſes in whome ye truſte.

If the Iewes had beleued Moſes, they would haue beleued Chriſt whome Moſes promiſed ſhoulde come.

For had ye beleued Moſes, ye woulde haue beleued me: for he wrote of me.

God threatneth them that wyll not heare the voice of Chriſt.

D

Moſes lawe willeth him to bee ſlaine, that commeth in his owne name and ſpeaketh of his own ſpirite.

But if ye beleued not his writinges, howe ſhall ye beleue my woordes?

A beleued throughe miracles, they woulde haue been conuerted to penaunce. But the Scribes and Prieſtes of Hieruſalem make no aunſwere to theſe thinges, which they could not reproue: but yet neuertheles they doe ſtill remaine in theyr murderouſe thoughtes, and procure his death, whiche offreth to them the benefites of eternall life.

The. vi. Chapter.

The texte.
*Mat. xiiii
Marke. vi

*Exo. xii.

¶ After theſe thinges, *Ieſus wente his waie ouer the ſea of Galile, which is the ſea of Tiberias, and a greate multitude folowed him, becauſe they ſawe his miracles whiche he did on them that were diſeaſed. And Ieſus went vp into a mountaine, and there he ſate with his diſciples. *And Eaſter, a feaſte of the Iewes, was nye.

Ouer the ſea of Galile, which is the ſea of Tiberias.

The lake Tiberias wherof it had the name.

The citie Tiberias & of whom it was builded.

Nowe therfore, to geue place for a time to their furie, and to withdrawe himſelfe from amongeſt thoſe that ſwelled in pride throughe an opinion they had in their falſe fained religion, and in their vnexperte knowlage of the lawe, Jeſus preſented himſelfe to more plaine meaning men: going not nowe againe into Cana, but into that Galilee whiche lyeth beyonde the great lake Tiberias, taking that name of yͤ citie Tiberias, which citee Tiberius the Emperour builded vpon that riuers ſyde. And a great noumbre of folke folowed him going thither, partely beeyng moued ſo to doe of the great mind they had to his miracles, becauſe they had ſeen him healp
B men of their diſeaſes by a rare and ſtraunge power, partely becauſe that they whiche wer ſicke of vncurable diſeaſes might bee holpen of him, and partely for that thei deſired to heare his doctrine. But whan he ſawe the feruencie of that diſordred and confuſed multitude to be ſo great, that forgetting prouiſion of vitails, thei went ferre into the deſert with him: now to make his diſciples mete for the miracle (to whō moſte ſpecially he woulde haue the thing that he ſhould worke to bee knowen and imprinted in their heartes, for as yet they were but rude & ignoraunt:) Jeſus, I ſaie, gotte himſelfe ſecretlye vp into the mountain, and his diſciples with him: teaching euen by theſame dede, that albeit he which profeſſeth himſelf to be a ſhepeherd of the people, doe accoumpanie himſelfe often with the meane and lowe ſorte to profite them, yet it behoueth ſuche a one to eleuate and lifte vp his minde to more high thinges, ſo oft as through holy ſtudie or praier his mind is to be ſtiered and prouoked to the contemplaciō of heauenly thinges. The people abideth benethe vpon the plaine ground, and onely Jeſus diſciples wente vp with him, for it beehoueth biſhops to bee withoute all vile care of temporall thinges: and as men that haue mounted higher, to contemne thoſe thinges which the ignoraunt people ſetteth muche by. Therfore Jeſus being ſomwhat ſeparate from the people, ſetteth him down on the hyll, accoumpanied with his diſciples, but ſo that he might loke vpon the people: for biſhops ought not to goe backe from Chriſt, although the common people ſticke muche to lower thinges. And in dede aboue all in the hil is conuenient for men to ſitte: that is to ſaie, in ſtudie of celeſtiall thinges muſte menne take reſte, and as for lower and inferiour matiers (whiche thinges are to bee handled and gon about as charitie, and time requireth) menne muſte rather walke therein, then ſitte downe and reſte. Nor oure mynde ought not ſo to bee delited in the contemplacion of highe thynges, that we falle to bee careles of oure common flocke: for the ſolitarineſſe of biſhops

And a great multitude folowed him beecauſe they ſawe his miracles. &c.

And Jeſus went vp into a mountain, and there he ſatte with his diſciples.

Chriſtes going vp into the mountaine with his diſciples, what it ſignifieth.

To ſitte aboue in the mountaine what is ſignifieth.

biſhopes ought to be to this ende, that thei more liuelie and better enſtructed, might repaire again to looke to the peoples profite. Neither dooeth it beſeme them whiche are in Chriſtes ſtede, to leaue coumpany for banketting, wantonneſſe of body, dicyng, huntyng, or ſuche like inordinate pleaſures: but through quietnes to renewe the minde (which before was much buiſied and weried with more lowe and meane buiſineſſe.) And to make the ſame by pure deſires, by inſtant praier, by holy ſtudie and deuout communicacion, mete for the office and miniſterie of the ghoſpell. Moreouer whileſt theſe thynges wer doen in Galilee, Eaſter was at hande: a feaſt whiche the Iewes kept verai religiouſly. Wherfore if he had ſought for to haue been noted of their religion, it had been more conuenient for him nowe at this time, to haue been at Hieruſalem: But to ſhew ſome likelihood that in time to come their houſe ſhould be leaſt deſolate, after the Iewes wer once become rebels againſt God throughe incredulitie, and alſo that after the holy ghoſpell ſhould bee openly ſetfurthe, all theyr carnall wurſhipping of God ſhould ceaſſe: and there finally the feaſt of Eaſter to be moſt ſpecially celebrate, wheras (worldly affeccions renounced and put away) the minde ſhoulde be brought vnto the loue of celeſtiall thinges: vpon theſe conſideracions (I ſaie) Ieſus had rather bee emong the people of Galilee in deſerte ſolitarily, then at Hieruſalem in the temple.

The office of Biſhops.

C

And Eaſter, a feaſt of the Iewes was nigh.

Eaſter a feaſt of great ſolemnitie emong the Iewes.

The feaſte of Eaſter where it is truely celebrated.

When Ieſus then lift vp his yies, and ſawe a great company come vnto him, he ſaieth vnto Philip: Whence ſhall we bye bread, that theſe maie eate? This he ſaied to proue him, for he himſelfe knewe what he woulde doe. Philip aunſwered him: Two hundred peniworthe of bread are not ſufficiente for them that euery manne maye take a litle.

The texte. Mat. xiiii. Mark. vi. Luke. ix.

D

Nowe then when Ieſus had opened his yies and looked vpon the people, perceiuing the noumbre to bee exceding great: he ſo prepared the mindes of his diſciples towardes true credēce of the miracle, that firſt he would haue the lacke of meate well marked and conſidered of them, and alſo that the multitude whiche ſtode beneathe in their ſight, was innumerable: beſides this that there was but verai fewe loaues which they themſelues with their owne handes ſhould take vnto Ieſus, and from him diſtribute the ſame emong the people. Finally, how that there ſhould be leaſt many baſkettes full of broken meate, whiche theſame diſciples ſhould gather together as fragmentes of the feaſte. And al this woulde Ieſus haue them to conſider, becauſe they ſhould not bee ignorant in the thing, neither afterward forgeat the ſame: For he knew that as yet his diſciples wer but of ſmall vnderſtanding and forgeatful. Therfore to proue what minde Philip was of, and by little and little to make him beleue better the miracle, Ieſus ſaith vnto him: Where ſhall we bye bread that this great noumbre of people maie haue ſomwhat to eate? Our lord Ieſus aſked theſe thinges, not that he was ignoraunt what ſtore of bread and other vitels they had: but partely (as was ſaied euen nowe) to cauſe his Apoſtles more aduiſedly to conſidre the miracle: and partelye alſo that all men might know howe without care of bodilie ſuſteaunce the diſciples were whiche folowed Chriſte, and howe well contented with common and homely meate. But Philip, as yet lookyng for no miracle, althoughe he had ſene Chriſte beefore turne water into wine at the mariage, when he waied well how litle money they had to ſuccoure themſelfes withall, and further, what a great multitude of men there was, he aunſwered: Syr, why ſpeake you of bying bread? I aſſure you in caſe we beſtowe

He ſaieth vnto Philip: whence ſhall we bye bread that theſe maie eate?

Ieſus why he aſked whence to haue bread for ſo greate a multitude, whan he knewe wel enough how many loaues they had.

two

A two hundred pens in breade, yet wyll it not bee enough, J mene for to ſatiſfie theſe men, whiche by reaſon of long abſtinence are very muche an houngred: it will not ſo relieue them, that euerye one eatyng but a litle, maye eſcape thereby the perill of famiſhing.

The texte.

One of his diſciples, Andrew (Simon Peters brother) ſaieth vnto him: there is a lad here, which hath fiue barley loaues, and twoo fiſhes: but what are they among ſo many? And Ieſus ſaied: make the people ſitte downe. There was much graſſe in that place. So the men ſate downe, in noumber about fiue thouſand. And Ieſus toke the breade, and whan he had geuen thankes, he gaue to the diſciples, and the diſciples gaue to them that were ſet down, and likewiſe of the fiſhes as much as they would.

When Philip had ſpoken thus, Andrewe (brother to Simon Peter) beyng ſumwhat wyſer, lifted vp his mynde to ſome hope of a miracle: Howbeit as yet with no full confidence, for he had ſeen the water turned into wyne, and therefore did not altogether miſtruſte but that the loaues alſo mighte bee multiplied, neuertheles as he thoughte, none otherwyſe then after a moderate porcion, ſo that of fewer loaues, the leſſe bread, and of mo loaues more breade ſhoulde encreaſe. Whereas Jeſus (of trueth) had no nede at all of any matier to make breade of, who createth euen of nothyng what he wyl, & whan he wil. Andrewe therefore ſayed: here is a certayne boye that bath fyue barley loaues & two fiſhes, but what can ſo litel do to ſo great a multitude, being already hungrie? When Jeſus ſawe they perceiued the lacke of meate, and pondered what a multitude there was, he entending to ſtiere vp theyr myndes to looke for a myracle, commaunded hys Apoſtles to ſee the people placed and ſet down vpon the graſſe, wherof in that place was great plentye. The diſciples dooe not now anſwere again, and ſaie: what nedeth it to haue them ſette down when we lacke meate to ſette before them, for that whiche we haue in ſtore will not ſuffiſe our ſelfes? But ſimply they without more a dooe, obeied Jeſus commaundemente, and cauſed the people to ſitte down in order, as it were to a feaſte. The people alſo lyke ſimple plaine men, truſted well, and dyd obedientely as the Apoſtles badde them, although they ſawe no prouiſion of meate. There was that ſate down, almoſt fiue thouſand. Jeſus therfore toke the fiue barley loaues, and when he (after his cuſtomable maner) hadde geuen thankes to the father, he brake them, and ſo toke them to his diſciples to diſtribute the ſame vnto the people, thē framing and faſhioning them, that by this corporall ſimilitude they ſhoulde enure themſelfes to plaie well the ſhepeherdes: and beeyng miniſters of the ghoſpell, to feede and noriſhe the ſoules of Chriſtes flocke, with ſpirituall foode. For he is that veray bread, which came downe from heauen, to geue eternall lyfe to them that deſirouſly eate thereof. This bread verily doe byſhops beſtowe and miniſtre vnto the people, but from no where els, then out of Chriſtes handes, and not without rendreing thankes to the father of heauen, of whom we muſt knowelage our ſelfes to haue receiued whatſoeuer apperteineth to the ſaluacion of mankinde. And vnto whom, as to the veray autoure, our Lord Jeſus referred al notable thynges which he did here in this worlde: moniſhyng vs therewith by the waye, that in caſe we ſhoulde haue any excellent vertue in vs, we ſhould not chalenge yͤ praiſe therof, but clerely putte from our ſelfes al the glory of the ſame, and geue it vnto God, from whom procedeth al thinges yͤ of righte deſerue praiſe.

There is a ladde here which hath fiue barely loaues and two fiſhes.

B

And Jeſus ſaid: make the people ſit doune.

And Jeſus tooke the bread, and when he had geuen thankes. &c.

Chriſtes breakyng of bread & geuyng it to the diſciples to diſtribute emong the people, what it teacheth vs.

From God procedeth all thinges that are praiſe worthie.

Furthermore,

Ieſus filleth fiue thouſande men with fiue barley loaues and two fiſhes.

C

As muche as they woulde eate.

Furthermore, Ieſus did euen here now theſame thing by the two fiſhes, that he had before doen by the fiue loaues, deliuering it vnto his diſciples: and at his wil and pleaſure, the meate did encreaſe betwene the handes of the dealer of it, ſo much in quantitie as he knewe would ſuffice them all, yea and alſo a great deale more, to make the myracle the better to be beleued.

The texte.

When they had eaten enough, he ſaieth vnto his diſciples: Gather vp the broken meate whiche remaineth, that nothing be loſte. And they gathered it together, and filled twelue baſkettes with the brokē meate of the fiue barley loaues: which brokē meate remained vnto them that had eaten. Then theſe men (when thei had ſeen the myracle that Ieſus did) ſayed: *This is of a trueth theſame prophete, that ſhoulde come into the worlde.

* Luk. vii. Iohn. iiii.

Finally, when that great coumpaignie was well filled with meate, Ieſus ſetting foorth the certaintee of that dede by an other prouf, leſte any man ſhould finde faulte and impute the thing to be a deluſion or a countrefaite thing, ſaied thus to his diſciples: Gather vp the broken meate which is lefte of the reſte, that nothyng bee loſt. And they found ſo much broken meate after euery one had eatē his fil, as filled twelue baſkettes: The bountifull goodnes of Ieſus augmented that ſcarcitie and ſmal ſtore of vitailles (that is to wete, of fiue loaues ⁊ two fiſhes) into this ſo great plenty, to teache vs by the waye, that we ſhoulde not niggardly doe our charitie vnto the poore. But by this his myracle, muche more he teacheth howe that it behoueth him which hath taken vpon him the charge to feede the flocke of Chriſte, largely to beſtowe out of yͤ ryche treaſourye of holy ſcripture, whatſoeuer apperteineth to enſtructe, to counſaile, to coumforte and encourage them that nedeth ſuche foode. Moreouer, when they whiche had eaten enough at full, were not ignoraunte howe there was at the fyrſt founde out but fiue barley loaues and two fiſhes, and hadde already ſeene ſo many baſkettes ful of broken meate remaine, thei beganne highlye to reporte of Ieſus, ſaying: Truely this is thatſame Prophete whiche hath longe time been looked for, to come into the worlde. This is euen the nature of the common people, they doe ſooner feele the benefite of the bely, then of the mind. Thei had ſeen greatter myracles, yet did they neuer geue him ſo high a praiſe. Plenty of meate could cauſe thē ſpeake thus.

He ſaieth vnto his diſciples: gather vp the broken meate, whiche remaineth.

Of fiue barley loaues and two fiſhes, the diſciples gather twelue baſkettes full, whan fiue thouſande had been filled.

D

This is of a trueth the ſame Prophete that ſhould come into the world.

The texte.

When Ieſus therfore perceiued that they would come, and take him vp to make him a king, *he departed againe into a mountaine himſelfe alone. *And when euen was now come, his diſciples wente downe vnto the ſea, and gat vp into a ſhip, and came ouer the ſea vnto Capernaum. And it was now darke, and Ieſus was not come to them.

* Iohn. v. * Mat. xiiii Marke. vi

And at this preſente, (becauſe as yet thei wer ignoraunte and groſſe, looking that Meſſias ſhould come to get himſelfe a worldelye kingdome,) they did conſulte among themſelfes to take Ieſus, and make hym their king, wel aſſuring themſelfes therof, that in caſe thei might haue ſuche a king, they ſhoulde haue plentie of all thinges, vittailles enough, riches, libertee, ⁊ other worldly commodities aboundauntly. But Ieſus whiche did couet an other maner of kyngdome, and came to teach vs to contemne riches, pleaſures, and worldly glory, knowing right wel what they entended ⁊ went about, did now again ſecretely conuey himſelf to the hil (frō whence he came down to the people.) Frō them that called him to a kingdome, he withdrewe himſelf priuely all alone,

The Jewes woulde haue made Ieſꝰ theyr kynge.

Ieſus whā he ſhoulde haue been made a kyng fled awaie ſecretly.

When Ieſus therfore perceiued that they would come, and take him vp to make him a king, he departed againe into a mountaine himſelfe alone.

A alone, ſo that no man could perceiue his going awaie: but of his owne free wil he meteth them that pulleth him to the croſſe, therin geuing a plaine exaumple to them that ſhould hereafter be his deputies. Foꝛ he can neuer pꝛeache yͤ goſpel purely, that loueth a woꝛldly kingdome ⁊ pompe, whiche thinges ſpirituall ſhepeherdes ought ſo litel to ſeke foꝛ, that it behoueth them to refuſe thoſe thinges, though they be freely geuen them. Foꝛ the kingdome of the woꝛlde agreeth not with the kingdome of heauen, no moꝛe verilie then darkenes and lighte accoꝛdeth.

He cannot pꝛeache the ghoſpell purely, that loueth a woꝛldly kyngdom.

The kyngdome of the woꝛlde agreeth not with the kyngdome of heauen.

And whan euen was come, hys diſciples went down vnto the ſea, ⁊c.

When the diſciples had longe looked foꝛ theyꝛ maiſter in the hill, and euening was now at hand, leſte the darke night ſhould come vpon thē beeing in deſerte, thei went doune to the lake to rowe ouer vnto yͤ citie Capernaum (foꝛ Jeſus had there a litle place to repoſe himſelf in) well hoping either that he in ſome other ſhippe ſhoulde mete them as thei wer ſailing ouer the lake, oꝛ at the leaſte they ſhould finde him in the citie. And it was darke already whē thei pꝛepared their paſſage ouer: neither did Jeſus in the meane while come to his diſciples, being long and much loked foꝛ of them, knowing wel enough how much thei wer agrieued with his abſence.

The texte.

And the ſea aroſe with a great wind that blew. So when they had rowen about a xxv. or xxx. furlonges, they ſawe Ieſus walking on the ſea, and drawyng nighe vnto the ſhippe, and they wer afraied. But he ſaieth vnto them: It is I, be not afrayed. Then woulde thei haue receiued him into the ſhippe, and immediately the ſhippe was at the lande whither they wente.

But Jeſus minde was thꝛough his abſence to make his diſciples moꝛe deſirous of him, and therwith alſo to teachē in what great daungier we bee, in what great darkenes, what woꝛldly trouble hangeth ouer vs, as oftē as we be diſſeuered from Jeſus. In the meane while B a matter was pꝛepared foꝛ a greater miracle. The lake was ſo great that they called it the ſea, whiche the night made moꝛe terrible. And to make it moe waies daungerous then one, they hadde the windes ſo outragious againſt them, that the lake was exceding rough withall: yet neuertheleſſe the diſciples wer ſo deſirous of their maiſter, that thei did aduenture to rowe vpō the water. Nowe therfoꝛe, when they wer farre from the lande, and hadde rowed vpon a fyue and twentye, oꝛ thyꝛtie furlonges, being almoſte in deſpaire of theyꝛ liues, our Loꝛd Jeſus was come nigh vnto them vnlooked foꝛ: notwithſtanding the darkeneſſe, they ſe him going on foote vpon the ſea, as though he had troden vpon the harde grounde: to declare himſelfe thereby loꝛde not onely of the yearth, but of all elementes alſo. And of trueth the charitie of the goſpell hath iyes, and can ſee euen in the darke: neither is there any night where Jeſus is pꝛeſent, noꝛ any deadly tempeſt wheras he is nigh, that maketh all thinges clere and caulme. But now when our Loꝛd was come nighe vnto the ſhippe, the diſciples wer ſodainly aferde: and becauſe they could not well ſee and perfectly diſcerne in the darke, they now ſuſpecte the thing to be but as it wer a viſion in the night, a goſt oꝛ ſuch like, as yͤ vulgare people beleue many to be ſeen of them that ſaile by night. Neuertheleſſe, to put thē out of all feare with ſpeaking vnto them in his own pꝛopꝛe voice (which they knewe, ⁊ wer wel accuſtomed therwith) Jeſus ſaid vnto thē: it is J, be not afraied: ſignifiyng therby, that ſuch as haue the aſſiſtence of our Loꝛd Jeſus, ought not to be afraied of woꝛldli trouble, be it neuer ſo great ⁊ fierſe. Al thei truly which in ſimplicitie ⁊ plaines of heart doe conſtantly and faithfully depende vpon him, hath him pꝛeſent euē to yͤ woꝛldes ende.

And the ſea aroſe wyth a greate wynde that blewe.

Jeſus walketh vpon the ſea.

Thei ſawe Jeſus walking on the ſea, ⁊c.

Ther is no night noꝛ derkenes where Jeſus is pꝛeſente.

No deadly tempeſt wher Jeſus is nigh at hande.

And thei were afraide.

The diſciples thinke themſelfes to ſee a viſion, whan they ſee Jeſꝰ walking on the ſea.

But he ſaieth vnto them: It is J bee not afraid.

Whoſo hath the aſſiſtence of Jeſus, nede not to feare any woꝛldly trouble.

Nowe

C

Now the diſciples being boldened at the voice of theyr maiſter, were deſirous to take him into the ſhyppe: for euen thei verily wer ſumwhat afrayed, whoſe truſt and hope yet was both weake and vnconſtante. But to thintente that our Lorde Jeſus myghte declare to his diſciples the wholle thyng that was doen, to be wrought by his diuine power, and that the ſtorme was not ſwaged and ceaſſed by caſualtie: the ſhippe whiche incontinentlie before was toſſed hyther and thyther a ferre of from the ſhore, did ſodainly ariue to the lande, whereunto they entended to goe. The diſciples (whoſe faythe was to be framed and confirmed by all the waies that coulde be poſſible) by theſe proufes and tokens did more diligentely imprinte in theyr mindes thys myracle.

And immediatly the ſhippe was at the lande whither they wente.

The texte.

The daie folowing when the people (whiche ſtoode on the other ſide of the ſea) ſaw that there was no ſhip there, ſaue that one wherin his diſciples wer entred, and that Jeſus went not in with his diſciples into the ſhip, but that his diſciples wer gon awaie alone, howbeit there came other ſhips from Tiberias vnto that place, where they did eat bread after the Lorde had geuen thankes. When the people ſawe that Jeſus was not there, neyther his diſciples, they alſo tooke ſhipping and came to Capernaum ſeekyng for Jeſus.

D

And in dede the people wer not altogether ignoraunt of this ſtraunge thing and myracle: for the nexte daie after theſe thinges were dooen, when the multitude whiche remained ſtill on the other ſide of the water, ſawe that none other ſhippe was there, ſaue that one wherein the diſciples went ouer, whom when they ſawe ſhooting on the ſhore, thei were well aſſured that Jeſus wente not with his diſciples into the ſhippe, but that they went awaie alone: The people (J ſaie) meruailed to what place he hadde ſecretelye withdrawen himſelf, for ſo much as not withſtanding the multitude whom he had fed the day before dyd muche deſire and longe for him, yet in the mornyng did he no where appeare: But yet ſuppoſing that he woulde not be very longe abſente from his diſciples, whiche were alreadye gon ouer, euen theſe folkes alſo were determining to rowe ouer the water, to proue yf thei coulde fynde hym on the other ſide. And there was preſente at the ſame tyme certayne ſhippes whiche had come, not from Capernaum, but from Tiberias, a citie alſo ſtanding by the ſea ſide, nighe vnto the place where they had been fed, & had eaten their fill with fiue barly loaues, wherwith being ſatiſfied thei gaue thankes to god whiche had ſente to his people ſuche a prophete. Therefore when theſe ſhips were in a readineſſe to carrye ouer the people, & Jeſus that was much ſoughte for, coulde no where bee founde, the people tooke ſhipping there to ſeke Jeſus, becauſe he had there a reſtinge place, and becauſe they alſo knewe that the Apoſtles were ſailed ouer thyther.

Tiberias the citie where it ſtoode.

The texte.

And whē they had found him on the other ſide of the ſea, thei ſaid vnto him: Rabbi, when cameſt thou hither? Jeſus anſwered them and ſaide: Verelye, verely, I ſaye vnto you: ye ſeke me, not becauſe ye ſawe the myracles, but becauſe ye did eate of the loaues, and wer filled. Labour not for meate that periſheth, but for that which endureth vnto euerlaſting life, which meate the ſonne of man ſhall geue vnto you. For him hath god the father ſealed.

When thei had founde Jeſus here, and ſawe that he had paſſed ouer the lake, and knowing right wel that there was no ſhippe to conueigh him ouer, muche meruailing by what meanes he could paſſe ouer the water, aſked of him, ſaiyng: Maiſter, when cameſt thou hyther? Deſiring to gather by the very time howe he hadde paſſed ouer. For they ſuppoſed euen this thing alſo to bee doen by myracle, lyke as he had the daye paſt fedde a very great multitude. But the feruencie whyche

they

A thei had the day before, wherby the other day thei went about to force him to a kingdome euen againſt his will, was now well cooled. And leſt Jeſus ſhould ſeme to auaunce his own power, he maketh no anſwer to theſe thinges: to the entente thei ſhould bee more credibly enfourmed of the miracle by his diſciples, and alſo by euidente prouſes therof. But Jeſus did ſore rebuke and earneſtly reproue the affeccion of the multitude (as not onely vnconſtaunte, but alſo rude and groſſe, and ferre vnmete for the doctrine of the ghoſpell,) becauſe that albeeit thei had ſeē greater miracles, which did more proue his diuine power, yet neuertheleſſe one plenteous diner did more ſtiere them, then the deſire of eternall ſaluacion. And thei ſette more by bodily ſuſteinaunce (wherewith that thing is nowe and then, and but for a time releued, which within a while after ſhall periſhe) then thei did hounger after yͤ meat, without which the ſolle doth euerlaſtingly periſhe. Finally, he did correct their groſſe iudgement of him, wherby thei thought he dyd worke his miracles, to the entent to deſerue therwith at the raſh peoples hande, a worldly kingdome: wheras Chriſt in verai dede (according as the time required) did ſhewe ſome prouſe of his diuine power by certain miracles: for none other cauſe ſurely, but that through ſenſible & bodily thinges, he might cauſe more credite to be geuen vnto his doctrine, which promiſed thoſe thinges that cannot be perceiued with bodily ſeſes. And by this wai alſo to bring vp thoſe (that wer yet rude and weake) by certain degrees, to the capacitee of more high thinges.

The corrupt affeccion of the people of the Jewes.

Chriſt why he wrought his myracles.

B Like as a truſtie Maiſter would wiſhe, that (if it could be) his ſcholer ſhould foorthwith take and vnderſtande his wholle ſcience, yet for a time he fourmeth & faſhioneth the rude and vnframed witte with certain principles, vntil he haue brought him vp to the perfeict knowlage of his facultie: ſo that he ſhall after nede none of thoſe introduccions. And though the teacher doe not teache the veraie letters and his firſte rules without werines, yet he doth beare that tediouſnes and weare it awai with the hope of profiting his ſcholer, labouring all the waies he can, to get him ſoone out of thoſe courſe principles. Therfore Jeſus to declare here alſo his godhed, in that he knew their thoughtes, whē he ſaw the people had now again recourſe vnto him, for the deſire of ſuch miracles which ſhould rather fill the belly then inſtructe yͤ mind: he toke occaſion of yͤ meat that he had once geuen them, to teache them what foode thei ought to haue moſte deſired. The effecte of his ſaying was this. Uerily this thing is true (ſaith he) which J will tel you: Ye cal me Maiſter, not becauſe ye be much deſirous of my doctrine which is al ſpiritual: but becauſe ye ſeke for worldly pleaſures and ſmal cōmodities, which are more eſtemed of you thē thinges which doe ferre excell them. And at this preſente ye doe ſeke me with great affeccion, & yet (iwiſſe) not ſo muche for to ſee miracles, which ought in dede to allure you to minde celeſtiall thinges, but yeſterdaies chere doeth more prouoke you, then that ye bee enamoured of Godlye power. And ye coumpt it a great matier if a mā fede your body without your charge. It is but a ſmall matier to fede this bodie, that otherwiſe muſt nedes decaie and be deſtroied: neither ſhall thei that bee deſirous of the doctrine of the ghoſpell, lacke meat. Therefore turne all your care to geat that foode, whiche where it is taken, doeth not periſhe by diſgeſtion, nor dooeth prolong lyfe of the bodye for a ſhorte tyme, as the common materiall ſuſteinaunce dooeth, and yet within a while houngre cum-

The Godhead of Jeſus Chriſt.

Verily. &c. ye ſeke me not becauſe ye ſaw the miracles, but becauſe ye eate of the loaues & wer filled.

Thei that be deſirous of the doctrine of the ghoſpell, ſhall not want foode neceſſarie.

Labor not for meat that periſheth.

meth again. But get ſuche foode (I ſaie) as tarieth ſtill in man, nouriſhyng the ſolle with ſpirituall foode, and geueth eternall life thereunto. The ſoonne of man wyll geue you this excellente breade, if he perceiue that you dooe long and houngre for it. For certainlye God willyng to geue eternall lyfe to mankynde, dyd ſpecially appoincte this ſoonne of man, geuing vnto him power, and with miracles bringyng him to great eſtimacion, that he ſhould geue ſpirituall foode to al that deſyre eternall life. And alſo for this purpoſe he gaue vnto the ſame, power and autoritie: and with miracles brought him to great eſtimacion. For Ieſus came not into the world to geat vnto himſelf worldly honour, or to make men bliſſed with worldly cõmodities: but he came rather about this buiſineſſe, that is to wete, to lifte vp men from vyle filthy cares, to care and ſtudie for heauenlie thinges.

C

But for that which endureth vnto euerlaſting life. &c.

Seke that meate that periſheth not, but endureth for euer.

Whiche meat the ſonne of man ſhall geue vnto you.

¶Then ſaide they vnto him: what ſhall we dooe, that we might worke the worke of God? Ieſus anſwered and ſaid vnto thẽ: This is the worke of god, that ye beleue on hym whom he hath ſente. They ſaide therefore vnto hym: *what ſygne ſheweſt thou then, that we maye ſee and beleue thee? what dooeſt thou woorke? Our fathers did eate Manna in the deſerte as it is written: *He gaue them bread from heauen to eate.

The texte. *Math. xii. Mar. viii. Luke. xi.

*Exo. xvi. Pſ. lxxviii.

When as the rude and ignoraunte people (minding altogether theyr belly) vnderſtoode not theſe thinges, no nor once conſidered them, thei aunſwered Ieſus on this wiſe. For ſo much as thou counſelleſt vs to woorke a certain meat, that ſhould ſtyl remaine in vs, and bring with it euerlaſting life: what ſhal we dooe therfore, yͭ we maie worke thoſe thinges whiche are mete for God, and that we maie deſerue eternall life, for which cauſes you ſay yͭ you wer ſent into the world: Ieſus being nothing offended with this ſo groſſe an anſwer, proceueth by litel and litel to cal them from their fondneſſe to more perfit thinges. If ye aſke (ſaith he) what is the worke wherby ye may deſerue to haue god, which is a ſpirite and is pleaſed with ſpiritual thinges: ye ſhal vnderſtand, yͭ it is no ſacrifiſing of beaſtes, no keping of the Sabboth day, no outward waſhinges, no choiſe of meates, no religiõ of garmentes, nor other thinges which doth conſiſt in corporal ceremonies: But this is the worke whiche God requireth of you, to beleue his ſonne whom he hath ſent, and by whom he ſpeaketh vnto you: leſt he ſhould ſeme to graunt euerlaſting life to you that be vnthankeful perſones, or rather vnworthie ſuch a benefite. The people whiche chalenged a wonderful religion through the obſeruing of Moſes law, made now anſwer vnto theſe thinges, not only groſſy, but alſo vnkindly and wickedly, and ſaie: If you take vpõ you a ſpeciall autoritee aboue our elders, whoſe autoritee we haue hitherto folowed: ſhewe ſome proufe and leſſon of thine autoritee geuen thee of God, that vpon ſight therof we maie beleue, not thy woordes but thy dedes. For it is no reaſon that without ſome wonderous ſigne we ſhould beleue thee, whiche in woordes takeſt arrogantely vpon thee this autoritee. Neither would we raſhely haue geuen credence vnto our forefathers, but that through a token which came from heauen, thei did certifie vs of their godly autoritee. Our aunceſtours did eate Manna in the wildernes vnder Moſes yͭ was their guide. This was of trueth the breade of God, an heauenly foode whiche did not putrifie, as it is written in the Pſalme: He gaue them celeſtiall breade to eate. Therefore by reaſon of this woonderfull thing the people then beeing moued, obeyed Moſes. And in caſe thou canſt doe the like, or els ſome greatter thing, we will alſo beleue thee.

Nor

Than ſaide thei vnto him: What ſhal we doe that we might worke the worke of God?

D

The worke of God, or godly working, what it is.

This is the worke of god, that ye beleue on him whom he hath ſente.

The Iewes require of Ieſus a ſigne to be ſhewed of his diuine power.

Thei ſaide therefore vnto hyme what ſigne ſheweſt thou than? &c.

Manna ſent to the children of Iſraell down from heauen in Moſes dayes.

Our fathers did eate Mãna in the deſerte. &c.

A Nor yet did this ſo groſſe, ſo vnkind, ſo wicked an anſwer of the people, make the ientlenes of Jeſus weary, from alluring thẽ to yͤ knowlage of ſpiritual thinges. For firſt of al thei require ſome ſtraunge token, as though thei had neuer ſeen any miracle before: neither bee thei content with euery kind of miracle, but as men that would goe before him in al thinges, thei preſcribe him what kind of miracle thei would haue him doe: and to conclude, emongeſt ſo many wonderful doinges yͭ are read to be doen vnto yͤ old aũcient Jewes, thei picke out yͭ chiefly whiche apperteineth to feding: ſo muche care had thei of their bealy.

The care that the Jewes had, was chiefly for the bealy.

The texte.

¶Then Ieſus ſaide vnto them: verely verelye, I ſaie vnto you: Moſes gaue you not that bread from heauen, but my father geueth you the true bread from heauen: For the breade of God is he whiche cometh downe from heauen, and geueth lyfe vnto the worlde.

Moſes gaue you not that bread from heauen, but my father geueth you the true breade frõ heauen.

Therfore Jeſus as it wer diſſembling the ignoraunce of the people, thus by litell and litell bringeth them to the perceyuing of ſpirituall thynges, ſaying: If Moſes autoritee be therfore weightie and regarded emong you, becauſe he gaue you Manna from heauen, and ye honour it as heauenly foode, becauſe it came down from heauen: God is moſt then to be thanked herein, from whom Manna did flowe, and to whom the glorie and praiſe of all miracles is due. For neither Moſes could doe this thing of himſelf (who was nothing els but Gods miniſter) neither was that breade very heauenly breade in dede, although Dauid that wrote the Pſalmes call it breade of heauen: for it came not from very heauẽ, but it rained doune out of the aire, like as birdes liuing in the aire are called birdes of heauen: and truely this Manna was but onely a figure of the heauenly bread. And euen as god gaue corporall bread to a carnall people by Moſes, that ſerued him in the B world: ſo now my father by his heauenly ſonne geueth vnto you, as to a ſpiritual people, that bread whiche vndoubtedly came from heauen, and dooeth not onelye fill and ſaciate the bodies for a time, but geueth immortalitee of ſolle to them that will receiue it. That was but material bread, and gaue life onely to the body for a time, and howe great a benefite ſo euer it was, yet did it profit but the people of one naciõ alone: But the bread that J ſpeake of, is neither corporal, neither did it diſtill out of the aire, but did procede euen from very god himſelf, and is of ſuche efficacie, that it geueth life, not to bodies, but to ſolles: and not to one ſorte of people alone, but to the wholle world. As touchyng the autour therof (in caſe ye paſſe much therupon) wel, in ſtede of Moſes in whom ye much glorie, ye haue God the very autour of this gift: and for the ſeruaunt of God, ye haue Gods owne ſoonne. And if ye regarde yͤ gift, there is as great diuerſitee betwene theſe, as is betwene the bodie and the ſolle, and as is betwene this lyfe whiche ſhal ſhortly ceaſſe, and euerlaſting life in heauen.

Moſes gaue not Manna frõ heauen, but God.

Manna fed but the bodye.

Manna was not the true bread frõ heauẽ, but god geueth the true bread frõ heauẽ.

The true bread of heauen and the efficacie therof.

The texte.

¶Then ſaide thei vnto him: lord, euermore geue vs this bread. And Ieſus ſaid vnto them: I am the bread of life. *He that cometh to me ſhall not hounger, *and he that beleueth on me ſhall neuer thirſt. But I ſaid vnto you, that ye alſo haue ſeen me, and yet ye beleued me not.

*Ec.xxiiii
*Iohn.vii.

Whan the Jewes had heard all theſe thinges, yet wer not thei for al that lift vp to the loue of celeſtial thinges: but ſtil dreaming vpon matiers touching the bealy, ſaide vnto Jeſus: Syr, geue vs alwaie this bread. They loued the ſacietee of meate better then health, and ſought rather for a plentifull geuer of meate and drinke, then for a ſalueoure. Therefore, to take from them their dreame of corporall foode, Jeſus expreſſeth more plainly vnto them, that he did not ſpeake of bread that

Than ſaide they vnto him: Lorde euermore geue vs this bread.

C

The heauenly bread is the word of god, and the efficacie of this bread, and how it is to bee receiued

A ſpirituall fountain in gods word for the ſolles refreaſhing.

I am the bread of lyfe.

And he that beleueth on me, ſhall neuer thyrſt.

is chewed with teeth, and whiche beeyng conueied through the throte into the ſtomake, ſwageth bodily houngre for a ſeaſon, but of heauenly bread, whiche is the woorde of God. Therefore he ſaith: I am that bread, the very geuer of eternall lyfe. He that houngrelye luſteth after this bread, and will come to me, and ſuffer it to haue paſſage into the bowelles of the ſolle by feith, ſhall not feele any griefe of houngre, that ſhal come to him after he be once fully ſatiſfied, but it ſhal tarrie ſtill & abide in hym that hath receiued it vnto eternall lyfe. And my woorde hath in it a fountaine of ſpirituall water, whereof the ſolle drinketh by feith, and not the bodie: therefore he that beleueth in me, ſhall not onely bee without houngre, but alſo without thirſt eternally. This bread is not receiued by gapyng of the mouth, but through belief of the ſolle. And therfore I haue ſpoken theſe thinges vnto you, to let you know, that through your owne faulte ye ſhall periſhe, in caſe ye dooe perſiſte and continue in your infidelitee. My father denieth this bread to no man, and to you of all men it hath been firſt offered, notwithſtanding ye care more for the bread yͭ ſhal vtterly come to naught. Ye haue ſeen me dooe greatter thynges then if I ſhould feede you with Manna: and I promiſe vnto you alſo thinges of greatter felicitee, and for all this ye beleue me not.

ye alſo haue ſeen me: and yet ye beleued me not.

The texte. *Luk. xxii *John. x. and. xviii. *John. vi.

¶All that the father geueth me ſhall come to me, and he that cometh to me, I caſt not awaie. For I came downe from heauen, not to doe that I wyll, *but that he wyl which hath ſent me. And this is yͤ fathers will which hath ſent me, *yͭ of al which he hath geuen me, I ſhall looſe nothing, but raiſe them vp again at the laſte daye. And this is the will of hym that ſent me: that euery one whiche ſeeth the ſoonne *and beleueth on him, haue euerlaſtyng lyfe. And I wyll rayſe hym vp at the laſte daye.

D

God is the father, not of the Iewes onely, but alſo of all nacions.

Whom the father geueth ſhall come to Chriſte.

The wyl of Chriſt neuer diſſenteth from the wyll of his father.

Chriſte leſeth none of thoſe whiche the father hath geuen vnto hym.

Al that the father geueth me, ſhall come to me.

For I came down from heauen, not to doe that I wyll, but that he wil which hath ſent me.

And this is the fathers wyll which hath ſent me, &c.

And albeit ye dooe through vnbelief lothe this bread, yet for all that, my father hath not ſente it into this world without cauſe. There ſhall bee ſome folke to whom this bread ſhall bring euerlaſtyng lyfe, although the wholle nacion of the Iewes ſhall reiecte Gods ſonne: & therefore bee euen wicked towardes god, becauſe thei dooe contemne the ſaide ſonne, whom the father hath ſente to ſaue the wholle worlde. For my father is God, not onely of the Iewes, but alſo of all Gentiles. I haue nothing in dede of my ſelf, but yet whatſoeuer my father hath geuen me (what kinde of people ſo euer it be of) theſame ſhal come to me by feith, although it hath nothing to doe at al with Moſes law. And whoſoeuer wyll come to me, hym wyll I not reiecte, yea and would to God al folke would come vnto me. For my fathers wyll is (as much as lieth in him) that al men ſhould be ſaued by feith. And for aſmuch as his wil and mine is al one, for this ende therfore I diſcended from heauen: not to dooe what I wil, as it were diſagreing with my father, but to dooe my fathers wyll whiche ſente me: from whoſe wyll mine cannot diſſente. And truely my fathers wyl that ſente me is this: that what thyng ſoeuer he hath through feith geuen vnto me, no deale thereof dooe periſhe, I beeing the preſeruer of theſame, leſte the worlde ſhould violently drawe vnto death that thyng whiche my father hath ordeined to lyue. Furthermore, althoughe the bodye dooe dye by the courſe of mannes nature, yet dooeth the ſolle, whiche is the better part of man, remaine ſtyll aliue. And to the entent alſo that the wholle man ſhould liue through me, my father willeth this thing too, that in the laſt daie I ſhal reſtore the dead bodie alſo to life. For this is my fathers wil yͭ ſent me, euen by his ſonne to geue eternal life vnto al men: & that not through Moſes law, but by feith of the ghoſpell.

A The father doeth nothing but by his ſonne. And therfore he that doeth not acknowlage the ſonne, doeth not acknowlage the father: and whoſo reſiſteth the ſonne, he alſo reſiſteth the father. The father is inuiſible, but yet he is ſeene in his ſonne. Therfore whoſo ſeeth the ſonne, acknowledgeth him, and beleueth his woordes, the ſaied ſonne will not ſuffre him to periſhe, but although he be dead in bodie, he wil raiſe him again in the laſte daie, accordyng to hys fathers wille, that he ſo may liue wholly, both in bodie and ſolle, in the preſence of the ſonne whom he gaue credite vnto. The father hath geuen thys power vnto the ſonne, that he may reſtore euen the dead vnto life.

Euerie one that ſeeth the ſonne and beleueth on him. &c.

He that dooeth not acknowlage the ſonne, doth not acknowlage the father.

He that beleueth in Chriſt ſhal liue eternally.

¶The Iewes then murmoured at him becauſe he ſaied: I am the bread of lyfe which came downe from heauen. And they ſaied: *Is not this Ieſus the ſonne of Ioſeph, whoſe father and mother we know? How is it then that he ſaith? I came down from heauen. Ieſus aunſwered and ſaid vnto them: Murmour not emong your ſelfes. *No man can come to me, excepte the father which ſent me drawe him. And I will rayſe hym vp at the laſt daie.

The texte.
*Mat. xiii.
Marke. vi.
*Mat. xvi.
2. Theſ. iii.

The Jewes thã murmoured at hym becauſe he ſaide: J am the bread of life. &c.

When Jeſus had ſpoken theſe thinges, the people which hitherto through hope of meate, could metely wel away with his communicacion, now ſeeing that they ſawe their hope of bodily ſuſtenaunce was taken away, they fell to quarelling with him, to maligne againſt him. And alſo whom they (beeing ſuffiſed with eating) woulde haue made king, him doe thei now contemne as a vile perſone, and lay arrogancie to his charge, not opẽly as yet, but murmouring emong themſelfes, chiefly at that ſaying whiche of all others they ought to embrace, that
B is to wete: J am the liuely bread which deſcended from heauen. Thei moſt coueted and gaped for bodely foode, and with thys ſaying, they thought themſelfes deluded and mocked, wheras in dede a thing ferre more excellent was offered them then they looked for. Certes the infirmitee of his manhod offended them, which thei onely loked vpon with bodily yies, when as thei myghte both of hys dooinges and ſayinges haue ſeen the power of God in hym, if they had had yies of feith. Js not this man (ſay they) Joſeph the carpenters ſonne, whoſe father and mother we know well enough by ſight, and to be but poore folkes and of a verai meane eſtate? Furthermore how can he for ſhame ſay that he came down out of heauẽ, when as but of late tyme he was borne here in yearth emongeſt vs, a very man of men as we be? or what meaneth he by telling vs of an other father? And whiles thei wer talking ſecretly one to an other of theſe thynges, Jeſus (declaryng foorthwith that mennes very thoughtes wer not hidde from his knowlage) did make more plain, and alſo confirme that which he had ſpoken before, ſaying: There is no cauſe why ye ſhould murmour emong your ſelfes at theſe thinges, whiche J haue ſpoken vnto you. Your infidelitee is the cauſe why my woordes ſticke not in your myndes. Ye ſee and ſee not, you heare and heare not, & whiles ye be preſent yet are ye abſent. Of trueth whoſoeuer cometh to me, ſhall obtein eternall lyfe, but by feyth muſt men come to me: And feith cometh not at all auentures, but it is had by the inſpiracion of god the father, who lyke as he draweth vnto him mennes myndes by hys ſonne, ſo by breathyng in feith ſecretely into mẽnes ſolles, he draweth them to his ſõne, in ſuch wiſe, that through the operacion of both ioyntly together, men come to them both. The father dooeth not geue this ſo great a gift, but to them that bee willyng and deſyrous to haue it. And truely whoſo dooeth with a readie will

The Jewes murmoure againſt Chriſte becauſe he ſaide that he was come doune from heauen.

The groſſe Jewes did ſette more by the bodily foode, then by the ſpirituall foode of the ſolle.

And they ſaide: Js not this Jeſus, the ſonne of Joſeph. &c. Howe is it than that he ſaieth? J am come doune frõ heauen.

Chriſte knoweth alſo the thoughtes of men.

Chriſtes wordes for what cauſe they ſticked not in the Jewes myndes.

The waie howe to come to euerlaſtyng life.

No man can come vnto me excepte the father which hath ſente me draw hym.

Feith how it cometh to man.

C

Chriſt ſhal raiſe the feithfull at the laſte daie.

And I will reiſe hym vp at the laſte daie.

and godly diligence deſerue to bee drawen of my father, he ſhall obtein euerlaſting lyfe by me. For I (as I tolde you) ſhall call to lyfe agayne euen hym that is dead, when that day ſhall come, wherein the felicitee of the godly, and the deſtruccion of the wicked ſhalbe finiſhed and fully concluded. He that beleueth me, receiueth an excellent great thing, but he ought to thanke the father for it, without whom no man can beleue: and yet for all that, they that in the meane ſeaſon doe not beeleue, can not excuſe their faulte by ſaying that they wer not drawen: For the father (ſo much as lyeth in hym) coueteth to drawe al men. He that is not drawen is in fault himſelf, beecauſe he withdraweth himſelf from him that els would drawe hym.

Without God the father call hym, no man can beleue.

He that is not drawen of God, is in the fault hymſelfe and not God.

¶ It is written in the Prophetes: *and thei ſhalbe all taught of God. Euery man therfore that hath heard, and hath learned of the father, cometh vnto me, *not that any man hath ſeen the father, ſaue he which is of God, the ſame hath ſeen the father. Verely, verely, I ſaie vnto you: *He that putteth hys truſte in me, hath euerlaſting lyfe.

The texte.

*Esai. liiii.

Hier. xxxi.

*John. i.

*John. iii.

Thynges of thys worlde are learned by mannes endeuour and ſtudie. This celeſtial philoſophie is not vnderſtand, vnleſſe the ſecret inſpiracion of the father make mans hert apt to be taught. Undoubtedly this is that whiche the Prophetes long a goe did ſay ſhould be, thus prophecying before hande. *And they ſhalbe all taught of God.* But the luſtes of this world maketh many one vntowardes to be taught: which worldly deſires whiles thei euen drowne men in theſe earthly thinges, they ſuffre them not to lift vp their mindes to heauenly thynges. The gyfte is Goddes, but the endeuour is youres. A man heareth my woordes with bodily eares in vain, except he heare before the ſecret voyce of the father, which muſt inſpire the minde with an inſenſible grace of feith. Therfore whoſoeuer faſhion themſelfes to be apt to receiue this inſpiracion, the father doeth thus drawe them. And he onely that is ſo drawen, cometh finally to me. For God is a ſpirite, and is neither hearde nor ſeen, but to them that be ſpirituall. And ſo to haue ſeene and haue heard him is ſaluacion. Many ſhall ſee and heare the ſonne to their perill and daungier, notwithſtanding that ye doe glorie in that god was ſeen and hearde to Moſes and to the Prophetes. There was neuer mortall man that ſawe and heard God, as he is in hys owne nature and ſubſtaunce, that thyng is geuen to the ſonne of God alone, which onely came from god, with whom he was euermore before he came into this world. Therfore put clearely out of your mindes the vile cares of thys corporall lyfe, labouryng all that ye can, that through earneſt deſyre of thynges that be ſpiritually good, ye may attain lyfe euerlaſting. I woulde ye ſhould forgeat that bread wherwith the bodie is ſatiſfyed, and be ye deſyrous of that heauenly bread, which geueth eternall lyfe. This bread is receiued by feith, and feith is to bee obteined of God the father: bee ye well aſſured thereof, that whoſoeuer hath affyaunce in me, the ſame hath alreadie eternall lyfe, forſomuch as he hath the fountain of immortalitee.

The heauenly Philoſophie is not learned but by the inſpiracion of God.

The luſtes of this world maketh many vnapte to be taughte of God.

They that come to Chriſt doe heare and learne firſt of the father by ſecrete inſpiracion.

God is a ſpirit, and is not hearde ne ſeen but of them that are ſpirituall.

Neuer man heard or ſawe god as he is in his owne nature.

He that putteth his truſte in Chriſt, hath euerlaſtyng lyfe.

It is written in the prophetes: And they ſhall be all taughte of God.

D

Euery man therfore that hath hearde, and hath learned of the father, cometh vnto me.

He that putteth his truſt in me, hath euerlaſtyng lyfe.

¶ I am the bread of lyfe: your fathers did eate Manna in wilderneſſe, and are dead: This is that bread whiche cometh downe from heauen, that a man may eate thereof and not dye. I am that liuing bread, whiche came downe from heauen. If any man eate of this bread, he ſhall liue for euer. And the bread that I will geue, is my fleſhe, whiche I will geue *for the life of the world.

The texte.

*Luk. xxii.

I am that veray bread which geueth not a bodily and a tranſitorie life, but the lyfe of the ſoulle, and eternal life. Although ye haue me preſēt, yet

Chriſte the breade of lyfe.

I am the breade of lyfe.

neuertheleſſe

A neuertheleſſe ye deſire Manna, as a woondrefull thing. And albeeit Manna (whiche your aunceſtours dyd eate and feede vpon for a certaine tyme in the wilderneſſe) did come from heauen (as you ſuppoſe:) yet it dyd them no ferther pleaſure then wheaten or barley bread woulde haue dooen. Jt putte awaie for a while the houngre of the bodie, which ſhortly after would returne again, and require more meate: but it could not geue them immortalitee. For though your forefathers wer neuer ſo happie, yet did as many of them dye as dyd feede of that Manna. This bread (whiche J ſpeake of) diſcended out of heauen in veray dede, and it hath receiued of God celeſtial ſtrength, to make him that eateth of it, to lyue in bodie and ſolle euerlaſtingly, and neuer to be ſubiect vnto death. Ye neede not therefore aſke importunately any Manna from heauen, when as ye haue veray heauenly bread preſente and readie prepared for you, which geueth eternall lyfe, in caſe ye will receiue it by feith. For J my ſelf am that bread, the graunter of immortall lyfe, who alone came downe from heauen, whom you (beeyng offended with the infirmitee of this bodie) take and thinke to be nothyng els but the ſonne of Joſeph and Marie. Truely J am the veray worde of God the father, which whoſo beleueth ſhall haue immortal lyfe. Jf any man wil conuey and digeſte this heauenly bread into the inwarde partes of the ſolle, he ſhalbe quickened and grow into eternal life. And if you beeing but carnal dooe not yet vnderſtande ſpiritual thynges, J B will ſhewe you a more plaine and groſſer matier, and a thyng that is more apperteining vnto the fleſhe. Euen this fleſhe whiche you ſee and looke vpon, and whiche J ſhal beſtowe and geue vnto death for to redeme the lyfe of the wholle worlde, is the liuing bread. Beleue, eate it, and liue. By thys ſaying our Lorde Jeſus did ſumwhat (after an obſcure and derke ſorte) open vnto them the miſterie of hys Godhead, wherby he was alwaie with god the father: and of hys death alſo, by the whiche he ſhoulde deliuer and ſaue the worlde from the tiranny of death. Finally he dyd inſinuate herin vnto them, the priuitee of his miſtical bodie: wherof he that is not a membre and by feith annexed therevnto, and ſo ſtill cleaue and ſticke faſt vnto it, as the braunche dooeth cleaue vnto the vyne, he ſhall not haue lyfe in him. And Jeſus knewe well enough that at that time the Jewes did not vnderſtand his ſayinges: but yet for al that he was aſſured that in tyme to come it ſhould come to paſſe, how that theſe ſedes (& as ye would ſay nouriſhmentes of miſteries) being ſhutte and cloſed vp within the mindes of good mē, ſhould growe vp and bring furth plenteous fruicte.

yore fathers did eate Manna in wildernes, & are dead.

Manna did no more but feede the bodie.

They that fed of Mānna died, but the breade of heauen geueth eternal life.

This is the breade which cōmeth doun from heauen, &c.

Chriſte the breade of heauen, being the worde of God the father.

J am the liuyng breade which came doune frō heauen, &c.

And the bread that J wyl geue is my fleaſhe, the whiche J will geue for the lyfe of the worlde.

The miſterie of Chriſtes Godhead opened and declared to the Jewes.

¶ The Iewes therfore ſtroue emong themſelfes, ſaying: how can this felow geue vs that fleſhe of his to eate? Then Ieſus ſaid vnto them: Veraily veraily I ſay vnto you: except ye eate the fleſhe of the ſonne of man, and drinke hys bloud, ye haue no life in you. Whoſoeuer eateth my fleſhe and drinketh my bloud, *hath eternall lyfe, and I will raiſe him vp at the laſt daie. For my fleſhe is meate in dede: and my bloude is drinke in dede. He that eateth my fleſhe, and drinketh my bloude, *dwelleth in me, and I in him.

The texte.

*John. iii.

*i. Joh. iiii

Therfore wheras theſe thinges ſemed to them very inconuenient and to fooliſhe to be ſpokē, and durſt not talke homely and familiarly with the Lord himſelf: there aroſe a great diſcord in opinions emong them, diuerſe of them diuerſly interpretyng the thyng that was ſpoken. For euen as Nicodemus vnderſtode not Jeſus when he ſpake of a newe heauenly birth, nor the woman of Samaria knew what Jeſus ment in his darke ſpeakyng of the water that ſhould flowe into euerlaſting lyfe: ſo this rude and groſſe people contended howe it could be brought to paſſe, that a man ſhould geue his fleſhe to be eaten of other: and that in ſuch ſort, as it ſhould ſuffiſe al men to perpetuall lyfe. For he dyd bid and inuited all men to eate heauenly bread, and ſaied moreouer that his fleſhe was bread. How ſhall we (ſay they) eate the fleſhe of a liuing man? And again, Jeſus being not ignoraunt about what matier thei contended, did not declare vnto them by what waye and meanes that fleſhe myght bee eaten in ſtede of bread, but here nowe confirmeth the thing to be nedefull, and a veray neceſſary thing, whiche they iudged but a vain thyng and a plain abſurditee, and iudged that it coulde not be dooen. Take this for a veray ſuretie (ſaieth he) except ye receiue me wholle, that is to ſay, vnleſſe ye eate the fleſhe of the ſonne of man in ſtede of bread, and in the place of wyne drinke his bloude, ye ſhall not haue lyfe in you. On the contrary ſide, whoſoeuer eateth my fleſhe and drinketh my bloud, hath by eating and drinking thereof eternall lyfe. Neither ſhall the ſolle alone liue bleſſed and moſte happie by reaſon of thys meate and drynke, but alſo after the reſurreccion of the bodye, the wholle man both bodie and ſolle, ſhall haue with me the fruicion of euerlaſting lyfe. For lyke as mannes natural meate being conueighed down into the ſtomake, and after it bee digeſted, is conueighed thence throughout all the membres of the bodie, and ſo turneth into the ſubſtaunce of the bodie, ſo that then the meate and the man that eateth it, is al one: in lyke maner on the other ſyde, he that hath eaten me, ſhalbe ſpiritually transformed and turned into me. Furthermore, forſomuche as J am the chief auctour of the reſurreccion, J wil not ſuffer my mēbres to be diſſeuered & pulled away from me: but whoſoeuer is ſurely ioygned to me by this meate and drinke, J ſhall reiſe him vp agayn in the laſt daie: that becauſe the wholle man hauing both bodie and ſolle beleued me, the wholle man now alſo may liue with me euerlaſtingly. Bodily meate woorketh not thys effect, neither yet Manna wherein ye reioyce: but the eatyng of my bodie, and the drynkyng of my bloude, bringeth this thyng to paſſe. And therefore my fleſhe is truely meate, which geueth immortalitee, & my bloud is truely drinke, whiche doeth procure eternall life, not onely to the bodie, but to the wholle man both bodie and ſolle. And as the lyfe of the bodie whiche is nouriſhed with daily ſuſtenaunce, leſt it ſhoulde periſhe before the time, is common to al the membres of the bodie, by reaſon of the indiuiſible felowſhip that al the partes of the bodie hath togetherwardes, inſomuch that though the membres of the bodie bee diuerſe and ſundrie, yet there is but one bodie, becauſe that one ſolle geueth life to euerie part of the bodie: ſo he that eateth my fleſhe, and drinketh my bloud, is in ſuch ſorte coupled & ioygned to me, that neyther can J bee ſeperate from hym, nor he from me. For J am in him by my ſpirite, by whom J will geue lyfe to hym. And he is in me as a membre in the bodie, and as the braunche is in the vyne, by ſuche a participacion as cannot be diſſolued.

C

The Jewes vnderſtode not Chriſte openyng vnto them the miſterie of his Godhead.

The Jewes therfore ſtroue emong themſelues, ſaying: how can this felow geue vs that fleaſhe of his to eate?

Except ye eate the fleaſhe of the ſonne of man, & drinke his bloude, ye haue no life in you.

Whoſo receiueth not the fleaſhe of Chriſt & drinketh not his bloud, hath no life in hym.

D

He that ſpiritually eateth Chriſt, ſhal be ſpiritually tranſformed into hym.

And J will reiſe hym vp at the laſte daie.

Chriſt ſhal reiſe the feithfull at the laſte daie.

For my fleaſhe is meate in dede.

The fleaſh of Chriſt meate in deede, and his bloud drinke in dede.

He that eateth my fleaſh, and drinketh my bloude, dwelleth in me, and J in hym.

He that receiueth Chriſte, dwelleth indiuiſibly in Chriſte, and Chriſt in hym.

¶ As the liuing father hath ſent me, and I liue for the father: Euen ſo he that eateth me, ſhall liue by the meanes of me. This is the bread which came down from heauē, not as your fathers did eate Manna, and are dead. He that eateth of this bread ſhal liue euer. Theſe thynges ſaied he in the Sinagogue as he taught in Capernaum. Many therfore of his diſciples (when they had heard thys) ſaied: this is an hard ſaying: Who can abyde the hearing of it?

The texte.

A The father that ſent me is the principall fountain of all lyfe. Whoſoeuer is ioigned to him, is made partaker of life. And therfore as the father is in me, and geueth me life, & alſo power to geue lyfe vnto other: euen lykewiſe to him that eateth me (and is ſo annexed to me, by reaſon of that miſtical eating, & drinking, that he is made one with me,) doe I geue life, not to endure for a ſhorte time, but eternall life. What thing ſoeuer is of yearthly nature, the ſame dooeth continue but for a time, and is of ſmal efficacie. Manna which ſtilled down from heauen for you, then beeyng vnder Moſes tuicion and conducting, beecauſe it was foode perteining to the bodie, it could not geue eternal life to your elders: for wheras all men did eate therof, thei neuertheleſſe dyed, neither did any one of ſo great a noumbre remain vndead: yea more part of them dyed alſo in ſolle, becauſe they prouoked God many waies, to wrath. But certes this bread, that vndoubtedly came down from heauen, hath a celeſtiall vertue in it, and geueth eternall lyfe to the eater therof. The Lorde Jeſus did inſtruct the ignoraunt and groſſe multitude with ſuch woordes: very deſyrous to ſtirre them vp from the loue of viſible and corporal thynges, to the loue and deſyre of heauenly and eternall thynges. And he ſpake theſe woordes in the Sinagogue emongeſt a great aſſembly of people, exerciſyng the office of a teacher. Howbeeit the groſſe people was ſo farre of from the capacitee of theſe
B heauenly miſteries, that a great ſort of his diſciples alſo beeing offended herewith, wer about to fal frō their maſter, murmuring emongeſt themſelfes, and whiſpering this ſaying: This is an hard cruel ſaying (ſay thei) concerning the eating of a liuing mannes fleſhe, and drinking his bloud: whoſe eares can abyde to heare ſuch doctrine?

your fathers did eate Manna, and are dead. &c.

They that did eate Māna are dead. Nor Manna coulde not geue eternall lyfe

this is the breade whiche came down from heauen.

He that eateth of this bread, ſhall lyue euer.

The groſſe people of the Jewes vnderſtode not the miſticall ſaiynges of Chriſte.

The texte.

Ieſus knewe in himſelf that hys diſciples murmoured at it, and he ſaied vnto them: doeth this offend you? What and if ye ſhall ſee the ſonne of man * aſcende vp thither where as he was before? It is the ſpirite that quickeneth, the fleſhe profiteth nothing: The woordes that I ſpeake vnto you, are ſpirite and lyfe. But there are ſome of you that beleue not. For Ieſus knewe from the beginning whiche thei were that beleued not, and who ſhould betray hym. And he ſaied: Therefore ſaied I vnto you, * that no man can come vnto me, except it wer geuen vnto hym of my father.

Actes.i.

John.vi.e

Jeſus vnderſtanding what thei murmoured at ſecretly emong themſelfes, laboured to remedie the thing that they wer offended with, geuyng knowelage beforehand vnto them that they ſhoulde ſee greatter thinges with their yies, then that thei heard him at this time ſpeake of himſelf. And he ſhewed them that the wordes whiche he had ſpokē as touching the eating of his fleſhe, and to drinke his bloude, was no vnconuenient thing, nor to be abhorred, but a right pleaſaūt, gracious & fruitfull ſaying: in caſe it wer taken and vnderſtanded, not after their courſe and groſſe intelligence, but after a ſpirituall ſenſe. Nowe therfore being turned towardes hys Diſciples, whom it had beehoued to haue further conſidered, and to haue been wiſer then the baſſe ſorte of people, by reaſon of the acquaintaunce and familiaritee whiche they had with Jeſus, and alſo for the miracles whiche they had ſeen hym woorke: Jeſus (I ſay) looking vpon his diſciples, rebuked theyr dulnes in this wiſe, ſaying: Dooeth it offende your eares to heare me ſay that *I am the bread whiche came out of heauen, to geue life to the worlde?* Whether is it a greatter difficultee (after the groſſe vnderſtandyng of mannes witte) to haue deſcended from heauen, or to aſcende vp into heauen?

Jeſus knewe in himſelfe that his diſciples murmoured at it.

And he ſaid vnto them: dooeth this offende you?

Jeſus diſciples offended that he ſaide he woulde geue his fleaſhe to eate. &c.

What then, if hereafter ye doe ſee the ſonne of man, whom ye now ſee to haue the naturall body of a man, aſcend into heauen, where he was beefore he came downe thence, and beefore he had this mortall bodie? This is dooen & graunted by reaſon of your ſenſes: not that ye ſhould be alway carnal and vnderſtand al thynges fleſhly, but that ye ſhould leaue the fleaſhe, and goe foreward to the ſpirite. The ſpirite deſcended from heauen, and was incarnate: the fleaſhe being now made ſpirituall, ſhalbe carried away vp into heauen, leſt ye ſhould alwaie loue the fleſhe, and bee carnall: but yet beeing fyrſt inſtructed by the fleſhe, ye ought to profit and goe foreward towarde heauenly thinges. For the fleſhe alone and of hymſelf, profiteth nothyng: it is the ſpirite that geueth lyfe. For what is bodily ſubſtaunce of men, if the ſpirite lacke? Euen ſo my woorde carnally vnderſtande, ſhall not geue life vnleſſe ye take it as an heauēly thing, & vnderſtand it ſpiritually. * By my fleſhe and bloud, I meane my doctrine, and ſo I tearme it: whiche doctrine if ye dooe by true feith receiue it deſirouſly, and effectuouſly, and than conueigh it into the bowels of your mynde, and retain it there, it will quicken and make your mindes liuely, and cauſe you and me to bee all one: ſo that ye ſhall through my ſpirite, lyue euerlaſtingly, lyke as the membres of one bodie liueth by one common ſpirite, ſo long as thei doe adhere and cleaue faſt together. And I ſhall leaue vnto you my fleſhe and bloud as an hidden ſecret miſterie, and miſticall token, of this copulacion and felowſhip: whiche ſelf thing although ye dooe receiue it, yet will it not profit you vnleſſe ye receiue it ſpiritually. Therefore doe not repugne and refuſe my ſaying (though beeing ſtill carnall, ye dooe not rightly vnderſtand it, nor take it as it ought to bee taken,) but rather labour for the true vnderſtanding therof. For the woordes which I haue ſpoken vnto you, are not carnal (as you interpretate them) but be ſpirite and life: and why? Verely becauſe they being ſpiritually vnderſtanded, dooe conferre and geue lyfe to the ſolle. He that receiueth theſe woordes ryghtly and truely, eateth my fleſhe, and drynketh my bloud: and being coupled to me, gayneth thereby euerlaſting lyfe. But he that willingly refuſeth thē, continueth in death, through the ſynnes of his former lyfe, and doubleth his own damnacion of eternall death, by reaſon of infidelitee. And all they refuſe thys bread when it is offered them, which beleue not my wordes. And I knowe that theſe thinges are ſpoken all in vaine to ſome folkes: beyng ryghte well aſſured, that there bee ſome emong you, which dooeth not credite my woordes, and therefore reiectyng lyfe when it is offered them, they bee cauſe of their own vtter deſtruccion. And for that cauſe our Lord Ieſus ſpake theſe thinges, who was ignoraunte in nothyng: yet he knewe well enough or euer he ſpake theſe woordes, whiche of hys Diſciples woulde geue feith vnto hym. And moreouer he coulde tell thys alſo, that euen emongeſt the twelue Apoſtles, whom he ſo ſurnamed for honour ſake, and whome he dyd alſo chooſe ſpecially to bee aboute hymſelfe, as moſte ſure frendes: He knewe (I ſaye) that there ſhould bee one of them whiche woulde betraye hym to the Iewes, that ſhoulde putte hym to death. Therefore, to note them, whiche though they did heare al one woord and ſaying with the reſt, and though alſo one of the twelue ſhould eate of the ſame bread and drynke of theſame cup, which his felowes ſhould eate and drinke of, yet ſhoulde not they obtein life therby, becauſe thei tooke and receiued that heauenly bread, not

The Godhead of Chriſt.

C

What and if ye ſhall ſee the ſoonne of man aſcende vp thither where as he was before?

The aſcenſion of Chriſt foreſhewed by hymſelf.

It is the ſpirit that quickneth: the fleaſhe profiteth nothyng.

It is the ſpirite that quickeneth: the fleaſh profiteth nothyng.

The worde of God carnally vnderſtanded, litell profiteth.

The wordes that I ſpeake vnto you are ſpirite and lyfe. &c.

* Chriſte what he meante by his fleaſhe & his bloud that ſhould be eaten & drounken ſpiritually.

D

Who eate Chriſtes fleaſhe and drinke his bloude.

But there are ſome of you, that beleue not.

Chriſt knewe frō the beginnyng what perſons ſhoulde beleue, and who ſhould beetraie hym.

For Ieſus knewe frō the beginning which they were that beleued not, & who ſhould beetraie hym.

Therfore ſaide I vnto you, that no man can come vnto me, except it were, &c.

A not ſpiritually, but carnally, Jeſus added more, ⁊ ſaid: For this cauſe I told you a litell beefore, that no man could come vnto me, excepte it wer geuen him ſo to doe from heauen of my father. To haue heard this my voyce, is nothyng: to haue ſeen and felt this bodie, is nothing: except the father of heauen haue geuen withall, the yies of feith: with the which I am looked vpon to the beholders health: and vnleſſe he ſhall geue therwith heauẽly eares of the mind, with the which I am heard fruitfully, and to the hearers commoditee.

To ſee or heare Chriſt carnally, is nothyng.

The texte.

¶ From that time many of his diſciples went backe and forſooke him, and walked no more with him. Then ſaied Ieſus to the twelue: Will ye alſo goe away? Then Symon Petre aunſwered him: Lord, to whom ſhall we goe? thou haſt the wordes of eternall life, *and we belieue and are ſure that thou art Chriſte the ſonne of the liuing God. Ieſus aunſwered them: Haue not I choſen you twelue? *and one of you is a deuill: He ſpake of Iudas Iſcarioth the ſonne of Simon, for he it was that ſhoulde betray him, being one of the twelue.

*Mat. xvi Mark. viii Luke. ix.

*John. xiii

These woordes of Jeſus being full of the doctrine of ſaluacion, did not deſcend down into their mindes, whoſe mindes wer occupied with yearthly deſires and couetouſneſſe: who alſo vnderſtoode no heauenly thinges, beſides the groſſe and carnal religion (as they vſed it) of Moſes lawe. Therefore after that Jeſus had had this communicacion emong them, the more parte not onely of the common people, but alſo of his own diſciples, fell awaie from their maiſter, and thereby are made worſe, wherby thei might haue been muche better, in caſe they had taken all thinges well, and receiued him accordingly: and they ſo muche forſooke him, that thei withdrew themſelfes from his compaignie, and from eating and drinking with him, as men that by that facte woulde B condemne his doctrine. But Jeſus to ſhewe euen now the maner and waie how that preachers of the goſpel ſhould behaue themſelfes, doeth neither make to humble and vile ſuite to haue thẽ tary ſtill with him, leſt he ſhould ſeme to doe the thing that other are wont to dooe, that is, to ſhew himſelf to ſtand in nede of their compaignie: Neither dooeth he ſpeake to the reproche of theyr going awaie, leſt therein he might haue been thought to haue more ſoughte his owne praiſe and glorie, then their ſaluacion: and yet he doeth not vtterely put them away from him, becauſe they might (perchaunce) afterwarde be better aduiſed. But to declare that through their own fault they wer offended, and ſo without any occaſion geuen them, went awaie: and that his ſaying ſhould not altogether lacke fruicte, although that ſome made themſelfes thorough infidelitee vnwoorthie any heauenly gifte: Jeſus (I ſaye) vpon theſe ſkylles tournyng him towardes the twelue Apoſtles, whom he had admitted and taken vnto him, to be the ſpecial witneſſes and bruters abrode of all the thinges that he wrought, did ſo geat out of them the open confeſſion of their belief, that he neither retaineth euen veray them with flattery, as though he had gon about his own buſineſſe rather then theyrs: neither did he to much feare them with threatning ⁊ chiding, leſt they ſhould ſeme to folowe Jeſus, rather compelled, then (with their owne conſent) perſwaded. For no man is to be compelled vnto the feith of the goſpel. And Jeſus had leauer a man ſhould opẽly forſake him, then to haue a diſciple colourably ⁊ fainedly folowe him. And therfore whiles other wer departing from him, Jeſus ſaith to the twelue: And wil ye alſo goe awai frõ me? ye may tarie ſtill ⁊ you luſt, vnleſſe ye thinke it more your commoditee to depart. Verely I doe deſyre that it might be euery mannes lucke to haue this heauenly gift by me:

From that time many of his diſciples wẽt backe ⁊ fel from him.

Many of Chriſtes diſciples fall from hym, and why.

How preachers ought to behaue thẽſelfes, the examples of Chriſt whẽ his diſciples fell from him.

Than ſaide Jeſus to the twelue: wyll ye alſo goe awaie?

No man is to be compelled to the feith of the goſpel.

C

Petre repreſenteth the church, and his wordes to Chriſt.

Then Simon Petre aunſwered him: Lord to whome ſhall wee goe? thou haſte the woordes of eternall life; and we beleue and are ſure, that thou art Chriſt &c.

me: but it is neither to be geuen to them that refuſe it, for they dooe not deſerue it, nor any man can attain to come by it, except he be deſyrous of it. And yet it is the gift of the father that any man doeth couet & earneſtly deſyre it. Here nowe dooeth Simon Petre, a man alwaie of a plain and ardēt feith towardes Ieſus (repreſenting in his perſone the wholle churche) and in the name alſo of other, maketh aunſwer cherefully, and with great courage, ſaying: O Lorde, God forbid that we ſhould forſake thee, for conſidering that we bee much deſyrous of eternall ſaluacion, and alſo know right well how bare and vnpleaſaunte, howe colde and vnprofitable thoſe thinges are whiche the Phariſeis teache, and ſeeing alſo that we haue hearde Iohn teſtifying of thee, whither els and to what other man ſhoulde we goe from thee? for thou alone ſpeakeſt the woordes whiche bring with them euerlaſting life. Thou that receiueſt euery one that will come, ſhalte not driue vs from thee, whom thou haſt once admitted to thy ſeruice: neither doe we deſire to chaunge our lorde and Maiſter, for we ſhoulde chaunge for the woorſe, what newe maiſter ſoeuer we ſhall chooſe. For we not onely truſting vpon thy woordes belieue thee, but alſo we knowe by the veray dedes that thou doeſt, and haue certainly found and tried out therby, that thou art verai Chriſt and the anointed ſonne of god: of whom onely al men ought to hope for eternal health and ſaluacion. But Ieſus did neither ſhew himſelf much to woondre at thys ſtoute ſaying of Petre, wherby Petre did ſo highly report of Chriſt, leſt he ſhould ſeme to take pleaſure in mens praiſing of hym, nor he did not vttrely refuſe it, leſt he ſhould therby haue denied the trueth: but exhorting all men to perſeuer in that feithful confeſſion, which Petre had made in all theyr names, he did ſome what diſcloſe that one of thoſe fewe ſhould be ſuch an one as ſhould not only goe from him, (as other diſciples had doen,) but ſhould alſo couenaunt with his aduerſaries, and betray him euen to death. And his pleaſure was to ſignifie that thing couertly, becauſe he would not bewraie Iudas: leſt any man ſhould thinke that Iudas being with ſuch a rebuke prouoked, did worthily reuenge himſelf vpon his maiſter: and Ieſus minde was alſo to cauſe euery man with thys ſaying to beware leſt through their owne fault, thei fall into ſo wicked a dede. And he ſaieth: what is the cauſe ye doe meruaile that alreadie ſome of my diſciples are gone awaie from me? Haue not I choſen you as moſt excellent, out from emongeſt al others? And yet one of ſo ſmal a noumbre and ſo ſpecially choſen, is a very deuil, and ſhall accuſe and betray him whoſe bodie he hath eaten, and whoſe bloud he hath dronken carnally, but not ſpiritually: whom he hath hearde alſo preache, and ſeen dooe miracles. Therfore dooe not ſhrinke from the thing that you haue begonne, as thei haue dooen, whom ye haue ſeen goe awaie, but perſeuer and weare alwai better and better, vntil ye may worthely come to bee ſuche, as can ſpiritually eate the foode of my heauenly doctrine, and being therby as it wer conuerted into me, ye ſhal obteign euerlaſting life.

Ieſus aunſwered them: haue not I choſen you twelue? & one of you is a deuill.

D

Ieſus why he did not openly name Iudas that he ſhoulde betraie hym.

¶ The. vii. Chapter.

The texte. Leu. xxiii. Num. xxix.

¶ After theſe thinges, Ieſus went about in Galile, for he would not goe about in Iewrie, becauſe that the Iewes ſought to kille him. The Iewes feaſte of tabernacles was at hand. His brethren therfore ſaied vnto him: Get thee hēce, and goe into Iewrie, that thy diſciples alſo may ſee thy workes that thou doeſt. For there is no man that doeth any thing in ſecrete, and he himſelf ſeketh to be knowen openly. If thou doe ſuch thinges, ſhewe thy ſelf to the world. For his brethren belieued not in him.

A

After theſe thinges, Jeſus went about in Galilee.

But after yͭ our lord Jeſus wente about & was much conuerſaunt in Galilee, forſomuche as by reaſon of his woordes which did implie certain heauenly thinges, & thinges of greatter importaunce than mans reaſon could reache, and alſo through the miracles that he wrought: he gatte himſelf much enuie emongſt his own diſciples, who had him in more contempt, becauſe he was knowē vnto them by being in houſe emong thē: and verely the baſſenes of the houſe & parentes that he came of, made their hatred more bitter and vengeable againſt hym.

For he would not goe aboute in Jewery, becauſe that the Jewes ſought to kyll him,

Jeſus why he would not goe about in Jewerye.

For he could not nowe liue in Jewry with ſuretie of his life, becauſe the Jewes had a good while ſought waies to kill him: yet Jeſus went not out of Jewrye for feare of death, or that he had no power to ſlide awaie out of the middes of their wily traines as oft as he luſt: but ſhewing himſelf very man, he laied before his diſciples as it were an image and portrature of thynges that ſhould folowe, to whom it ſhould chaunce, that through the malicious infidelitee of the Jewes, he ſhould bee compelled to goe from them to the Gentiles.

The Jewes feaſt of tabernacles was at hand.

The Jewes feaſt of tabernacles.

Scenopegia what feaſt it was, and what it figured.

But the Jewes very feaſtefull hye and ſolemne daie, whiche is emong the Grekes called *Scenopegia* (in Engliſhe the feaſt of tabernacles) was at hande. And this feaſt had yͤ name *Scenopegia*, to cal to remembraunce the old Patriarches, and their waies, whiche led their lyfe in pauilions and tentes, many tymes remouing from place to place: euen ſo at that time declaring by a figure, what manier of lyfe theirs ought to bee, whiche profeſſe the doctrine of the ghoſpell.

B

His brethren therfore ſaide vnto hym: Geat thee hence & go into Jewery, that thy diſciples may ſe the woorkes that thou doeſt.

Jeſus kinſfolkes moue hym to goe into Jewry, and ſhew miracles there.

And becauſe a great mayn coumpanie of folkes came now againſt this holy time and hie feaſt out of all Siria, & other coūtreis which border therupon, thicke and threfold vnto Hieruſalem, for the ſolemnitee of the temple, the holines and religiō wherof was had in reuerence euen emong the heathen people: Jeſus kinſfolkes all ignoraunt and ſubiect as yet to worldly deſyres and affeccions, hauing affiaunce in the title of their kinred, more boldely than was mete, exhorte him, as if he had been deſirous of fame and glorie, but yet they toke him to be timorous, and of leſſe audacitie than behoued him: and for that cauſe thei moue him that if he thought himſelf wel enough ayded, and durſte truſt thereto, yͭ he would not lurke and hide hymſelf emōgſt the aliens of Galilee, but would worke and perfourme at Hieruſalem, in the ful ſight and euen in the middeſt of yͤ people that was reſorted thither, thoſe thinges whiche he had ſo highly ſpoken of himſelf.

For there is no man that doeth anithing in ſecrete, & he himſelf ſeketh to be knowen openly,

The great daie and ſolemne feaſt (ſaie thei) is at hand: leaue Galilee therefore, where as thou haſt to long time kept thy ſelfe cloſe, and goe into Jewery, the moſt floriſhing part of the wholle kingdome, and ſo bring thy ſelf to Hieruſalem the chiefe citee, and head place of all the Jewiſhe nacion: thou maieſt there geat many diſciples, if thei all once loke vpon thy doinges. No man that would bee eſtemed, dooeth thoſe thinges priuely and in corners, wherby he maie geat a name emongſt men. If thou be come frō heauen in dede, & canſt doe ſo great thinges as thou ſaieſt thou canſt, doe ſo yͭ thou maieſt be knowen to yͤ worlde.

Jeſus own kinſfolkes beleued not in him.

For his brethrē beleued not in hym.

Kinſfolkes emong the Jewes called by the name of brethren.

But let no mā meruail at this carnall, preſūptuous, & very vngodly ſaying of the lorde Jeſus kinſfolkes. For of trueth at yͭ time thei that wer his nie kinſmen (& therfore called his brethren) & knit to him by a ſtraight familiaritee, did not beleue on him: of whō, ſum for al yͭ, being

afterward

C

afterwarde of the noumber of his Apoſtles, did moſt conſtantly ſettefurth Chriſtes glorie in their preachinges.

The texte.

*Iohn. xv.

*Iohn. xi.

*Mat. xxi

Iohn. vi.

*Iohn. xii.

¶Then Ieſus ſaide vnto them: My time is not yet come, but your time is alwai ready. *The worlde cannot hate you, but me it hateth, becauſe I teſtifie of it, that the workes therof be euil. Goe ye vp vnto this feaſt, I wil not goe vp yet vnto this feaſt, for my time is not yet ful come. Whan he had ſaid theſe wordes vnto thẽ, he abode ſtyll in Galilee. But as ſoone as his brethren were come, then went he alſo vp vnto yͤ feaſt, not openly, but as it wer priuely. Then ſought hym the Iewes at the feaſte, and ſaid, *Where is he? And much murmouring was there of him emõg the people. For ſome ſaid: *he is good: others ſaied, naye, but he deceiueth the people. *Howbeit, no man ſpake openly of him, for feare of the Iewes.

Carnall kinred had no intreſſe in Chriſtes dooynges.

Than Ieſꝰ ſaide vnto them: My time is not yet come, but your time is alwai ready.

D

Ieſus why he was not loued, but hated of the world.

The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the workes therof be euyll.

Ieſus opẽly teſtified that the workes of the worlde are euill.

The ſacrifices and feaſtfull daies of the Iewes, odious to god, and why.

I wyll not goe vp yet vnto this feaſt: for my time is not yet ful come.

Ieſus alwaies ſetteth the reſpect of kinred apart in the buiſines of the goſpel, and why.

Ieſus therfore according to his ſinguler modeſtie and ientleneſſe, dyd blame the boldnes of his familiar frendes eaſily, & with great ſoftnes, ſignifying that carnall kinred hath no intreſſe in yͭ he did concernyng the ſaluacion of mankind, but that al ſuche buiſines (becauſe it is heauenly) is to be moderate by the autoritee of the father of heauẽ: He declared alſo that he neither feared death, which he was readie willingly to ſuffer for the ſaluacion of mankind, nor that he deſired yͤ glorie of this world, the hatred whereof he did prouoke towardes himſelfe by ſpeaking trueth, & thinges contrary to mens worldly affeccions: and in conſideracion herof, Ieſus ſaid: My time is not yet come. Whan yͭ ſhal exhort me, then ſhal not nede your aduertiſementes. It depẽdeth of the father of heauens determinacion, & not of mans deuiſe, how and whan it behoueth me to be knowen to the world. I that came at yͤ fathers pleaſure & arbitremẽt, haue my time. But your time (which being led with worldly affeccions, ſeketh for the glory of this world and would haue me according to the iudgemente of the worlde to glorye) is alwai ready. Ye maie ſafely goe whither ye luſt, when as the world loueth you as men conformable therunto. I dooe not ſeke glorie at the worldes hande with this affeccion and loue that ye hunte about for it, for I ſeke my fathers glory, and goe about the ſaluacion of man. It is ſo vnlike and ferre of, that I ſhould (by any kind of flattery) geat glorie and praiſe in the world, that I dooe rather bring the hatred of the worlde vpon me by diſſenting from the luſtes and carnall pleaſures therof, and by teſtifying opẽly that the workes of it are euill, notwithſtanding that the worlde ſelf putteth forged godlineſſe and falſe felicitee in ſuche workes as be but carnall and worldely. The Iewes haue their feaſtfull dayes, which now of late time God abhorreth. For thei offre vnthankefull ſacrifices and odious to God, ſeeing in the meane tyme thei haue theyr handes all bloudye: and in the ſelfſame dayes whiche thei would ſhould bee thought pure and holye, thei goe about the death of innocentes. There is one true feaſtful daie which I muſt celebrate ſpiritually, wherwith yͤ father is pleaſed and delited. That daie is not yet come, but when it ſhal come, I ſhal willingly goe mete with it. You that are yet ſtil carnall and worldly wiſe, geat you vp to this ſolẽne feaſt. I entende not to goe with you to this great feaſt yͭ is now nigh at hande, for becauſe my time is not yet fully accompliſhed. With theſe woordes our Lorde Ieſus ſente awaye from hym his naturall kynſmen, beeyng alwaye woont to ſette aſyde the regarde and affeccion towardes them, as often as the buiſyneſſe of the ghoſpell was to be gone in hande withal: whiche matier becauſe he would it ſhoulde bee wholly aſcribed to his fathers wyll and arbitrement, he would not ſuffer it to bee polluted with anye worldely thyng. Thus did he reſtreigne & ſtient the autoritee of his mother at the marriage:

and againe

A and again he was euill apaied, and in manier thought ſcorne and diſdained yͭ he ſhould be called out by his mother & kinſfolkes, frō talking of the goſpel: & after yͭ he made his abode a while with his nie frendes at Capernaum, he lefte them and ſet in hande to preache: furthermore hangyng vpon the croſſe he called his mother, woman, as though he had knowen no mother in that buiſines. Yea and alſo beeing a childe but of twelue yeres olde, he ſemed to diſdeigne yͭ by their autoritee he ſhould be called frō his fathers affaires. Now therfore thei ſuppoſing that for feare of the Jewes, Jeſus would not come to the high & ſolemne feaſt, went thither alone. And thei going vp to Hieruſalem, Jeſus taried ſtill in Galilee: ſo tempering all his doinges, & with moderacion duely beſtowing thē, that ſometime he proued himſelf to be very man, leſt he ſhould not haue ſemed to be man: & ſome other time he ſhewed great likelihood of his godlye power, leſt men ſhould beleue yͭ he was but man only. But after that his brethren were departed and gon towardes the feaſt, then did he himſelf go after: ſo that the matier is plaine, he did not ſo much refraine going to that ſolemne meting for feare of the Jewes, as he did to eſchewe yͤ coumpany of his kinſmen, whō being as yet carnall, he would not haue to be aſſociate with him in the goſpels cauſe, or to haue any medling therwith. But he came to Hieruſalem, not to auaūt himſelf, but as it wer by ſtelth and priuely, & as a man would ſay, to cauſe thē the more earneſtly to looke for his coming: and when his time wer, to come abrode and declare hymſelfe to the brode world with the more fruict. B For he knewe the Phariſees mindes, howe that thei had been a great while about in their cōuenticles & ſecret counſels, to find ſome occaſion vpon yͤ holy daie to attache and apprehende him. Nowe therefore when he was of trueth come to Hieruſalem, but as yet he went not abrode into the common reſorte & aſſembly of people as he was wont to doe, the Jewes marked hym & laied ſpial for him, whether he went to yͤ keping of the holy day or no, & foraſmuch as thei deſired to ſe him, thei ēquired one of an other where he was. And euen nowe already many ſoondrie tales wente of him emong the people, as if he had been abſent, becauſe al men had not one opiniō nor wer not like affected towardes Jeſus. For of ſuretie many of the homely ſorte of yͤ people which had been preſent at his miracles working, & had heard him preache, who alſo had had experience of his gentleneſſe by being in his coumpaignie, ſaid that Jeſus was a good man, and one not mete to bee euill entreated and cruellye handled. Of the contrarye ſide, the Prieſtes and Phariſees, whom the praiſe and renoume whiche was of Jeſus had vexed a great while, denied that he was a good manne, foraſmuche as he like a ſedicious felowe dyd allure the people to hym, and turne them from hauing the Prieſtes, yͤ Scribes, & the Phariſees in reuerence. Verely theſe ſayinges wer by ſecrete whiſperinges ſperpled abrode cōcerning Jeſꝰ, wheras no mā durſt in yͤ meane while opēly make any good report of him: Howbeit there was many which had a good opinion of him. For thei feared the heade men of the Jewes, of whō they knew Jeſus to be much hated, becauſe he ſemed with his woordes & dedes to diminiſhe their autoritee. Moreouer, as touchyng the kepyng of himſelf out of the waye, he ſo did of veraie mekeneſſe and modeſtee, leſt he ſhould be thought wittingly & wyllingly to haue prouoked yͤ malyce of the Phariſees, who ſought for nothyng els but matier and occaſion to put hym to death.

When he had ſaide theſe wordes vnto them, he abode ſtil in Galilee.

Chriſt ſometyms ſheweth tokens and proufes of his manhood, and ſometimes of his godhed.

But as ſone as his brethren wer come, then wente he alſo vp vnto the feaſt, not openly, but as it were priuely.

Jeſꝰ knew that the Phariſees went about to take him.

Than ſought him the Jewes at the feaſt, and ſaide: where is he?

The Jewes make enquirie for Jeſus.

And muche murmouring was there of him emōg the people.

Diuerſe opinions emong the people, was of Jeſus.

For ſome ſaide, he is good: others ſaid, naye, &c.

Howbeit no man ſpake opēly of hym, for feare of the Jewes.

Jeſus keping of himſelf out of the peoples wai, wherfore it was.

& likewiſe his going abrode.

C

That he did goe abrode, was dooen for theyr cauſe whom he knewe ſhould be furthered to ſaluacion by his doctrine: whereas he was not ignoraunt that yͤ Phariſees and Scribes would growe more heady and fierce through that he ſhould ſay and dooe for the ſaluacion of the worlde. For the Lorde being moſte deſirous of mannes ſaluacion, coueted that yf it might bee poſſible, his doctrine ſhould woorke ſaluacion in al men: but yet ſo muche was not to bee geuen to the frowardenes of certain, that the doctrine of the ghoſpel was to be withdrawen and kept from the good ſimple people.

The texte.

*John.iii. and.viii.

¶ Nowe whan half the feaſt was dooen, Ieſus wente vp into the temple, & taught. And the Iewes merueiled, ſaying: How knoweth he the ſcriptures, ſeing that he neuer learned? Ieſus anſwered & ſaid: *My doctrine is not mine, but his that ſent me. If any man wyll be obedient to his will, he ſhall knowe of my doctrine, whether it be of God, or whether I ſpeake of my ſelfe. He that ſpeaketh of himſelf, ſeketh his owne praiſe: but he that ſeketh his praiſe that ſent him, theſame is true, and no vnrighteouſnes is in him.

Nowe whã halfe the feaſt was dooen, Ieſ. wente vp into the temple, & taught.

The Iewes thoughe thei coulde fynde no fault with Chriſtes doctrine, yet thei deuiſe how to bryng him out of credence.

Therfore when as the high and ſolemne feaſt was half dooen, Ieſus went openly in the ſight of all men into the temple, & there taught the people, not phariſaicall ordinaunces or ceremonies of the lawe, which ſhould anon after ceaſſe, but the philoſophie and wiſedome of the goſpell. But though the Iewes coulde pieke no querell againſte his doctrine, yet thei deuiſe and ſtudie to bring him out of credence, and to diminiſh his autoritee emong the people, merueilyng how that he, being not learned but vnlettred (for in dede he was neuer brought vp in phariſaicall doctrine, in the reading and profeſſing whereof thei ſwelled for pride,) ſhould come by thoſe ſayinges, which he alledged & brought out of holy ſcripture, with greate wiſedome, and to muche purpoſe: in manier appeaching him as one that had a deuill to teache him, or that he had come by the knowelage of that learnyng (whiche he learned of no man) by ſome other magicall art and deiuiliſhe witchecrafte. The Iewes therefore in conſideracion herof, ſaide: How doeth this felow, a Carpenter himſelf, and a Carpenters ſonne, reade and vnderſtande ſciences, when as he neuer learned them? Verely Ieſus, to ſhewe vs an exaumple of ſobrietie and ientle behauiour, verai courteouſlye and with muche lenitee put awaie and confuted their ſo ſinneful and wieked ſuſpicion, declaring plainly that his doctrine came neither of man nor deiuill, but euen of God whom thei alſo did woorſhip: and whoſe glorie and honour thei ought of duetie to fauour, yf thei would be takẽ for true godly men: And as for hymſelf, he tolde them plainely, that he dyd neither chalenge to himſelf the doctrine which thei woondred at, nor the honoure and praiſe whiche thei dyd enuie: but that altogether came of the father of heauen, whoſe buiſines he did. He told them furthermore, yͭ forasmuch as thei had taken vpon them the perfit knowelage of the law, which god gaue vnto them, & did diſdeinfully lothe others as vnlearned and very idiotes, it wer indifferently doen yͭ in caſe thei had the verai true knowlage of ſcripture, thei ſhould embrace and acknowlage the doctrine which proceded from theſame, from whom yͤ lawe came: vnleſſe thei would make men knowe, that enuie, hatred, deſyre of their owne glorye, loue of gaine and lucre, and ſuche like inordinate and carnall deſyres, whiche procedeth of a leude minde, had blynded their iudgement. For god is not (ſaith he) contrary to himſelf, that nowe he would teache by his ſoonne a contrarye thing to that he gaue in his lawe. Therefore Ieſus knowing all their ſecretes, made

D

And the Iewes meruelled, ſaying: how knoweth he the ſcriptures? &c.

The Iewes meruelle how Ieſus gotte his knowlage in the Scriptures.

Ieſus doctrine, whoſe and whence it was.

Ieſus anſwered & ſaide: My doctrine is not myne, but his that ſente me.

this

A this anſwer to their ſecrete murmouring, ſaying: My doctrine which ye woonder of whom I ſhould haue it, for ſo much as I haue learned no letter of any man, is not mine (for in dede I doe bryng you no new learning of man that differeth from the will of God, and the mynde of the lawe which was geuen you of God:) but it is my fathers doctrine which hath ſent me into the world: that the world being ſeduced with the ſundry and manifolde doctrines of men, and blinded with wicked affeccions and naughty deſyres, might by me knowe my fathers wil, and when it is knowen, folowe it: and ſo by folowyng of it, obteine eternal life. For of trueth his wil is this, that they yͤ beleue his ſoonnes ſayinges, by whom he teacheth you and ſpeaketh vnto you, ſhoulde geat therby euerlaſting health. And yͤ cauſe why many do leſſe minde and deſyre that thing, is enuie, hatred, ambicion, aduauntage, and other euill deſyres and carnall luſtes. But if any man would (ſetting aſyde al malice) with a true menyng and a plain ſimple herte, obei my fathers will, rather then his own lewde and vngraciouſe affeccions, he will ſoone recogniſe my doctrine not to be of man, or any newe and ſtraunge inuencion of the deuil, but to be come frõ God: nor that I do ſpeake thoſe thinges whiche I ſaye, of mannes reaſon and witte, but after my fathers mind, whoſe ambaſſadour I am. Men that be more ſtudiouſe of their owne glorye than of Goddes, do preferre newe doctrine of their owne inuencion before the doctrine of God, to be made more of in the worlde themſelfes. For they had rather be taken for autours of mannes doctrine, the wholle glory wherof ſhould altogether continually redound to themſelfes, then to bee publike preachers of Gods doctrine: and had leauer teache thoſe thinges which might get B to themſelfes praiſe and aduauntage, then that whiche ſhould bring glory & honour to God, or ſaluacion to theyr neyghbour. But he that ſeketh not his owne praiſe, but his from whom he is ſent, ſpeaketh all thinges purely and vncorruptely: neyther is his doctrine in daunger of any errour, or fauty through the luſtes of ambicion, of auarice, enuie or hatred.

He that is obediente to Goddes wille ſhall knowe of Chriſtes doctrine whens it is.

If any mã will be obediente vnto his wille, he ſhall know of my doctrine. &c.

He that ſpeaketh of himſelfe, ſeketh his owne praiſe. &c.

He that ſeketh the glorie of God, ſpeaketh all thynges vncorruptely.

The texte. Did not Moſes geue you a lawe, and yet none of you kepeth the lawe? *Why goe ye aboute to kille me? The people aunſwered, and ſaied: Thou haſte a deuill: who goeth aboute to kill thee? Ieſus aunſwered, and ſayed vnto them: *I haue done one woorke, and ye all meruail. Moſes therfore gaue vnto you the circumciſion, not becauſe it is of Moſes, *but of the fathers. And yet ye on the Sabboth daye circumciſe a man. If a man on the Sabboth daye receyue circumciſion without breakyng of the law of Moſes: diſdain ye at me, becauſe I haue made a mã euery whit wholle on the Sabboth day? *Iudge not after the vtter apperaunce, but iudge with a righteous iudgemente.

Exod. xx. *Mat. xii. Marke. iii *John. v. *Gen. xvii *Deut. i Leui. xix.

I teache no other thing then yͤ which God had taught you by his law, if a man vnderſtand the mening of the law: nor I doe nothing els but that the lawe preſcribeth vnto me. The autoritee of Moſes is an halowed thing, & had in reuerence with you that deſpiſe me. And did not he take you a lawe whiche he receiued at Gods hande? Ye take vpon you the right vnderſtanding and keping of the lawe, wheras none of you doeth truely obſerue the lawe after the wil of God, who gaue you the lawe: yea rather vnder a coulour and pretenſe of the lawe, ye goe about thoſe thinges whiche he doeth moſt deteſte and puniſhe. Ye laye blaſphemie vnto my charge becauſe I doe more ſeke the glory of God then mannes praiſe. Ye obiecte againſt me yͤ breaking of the Sabboth daye, who haue ſaued a man on the Sabboth daye, whan as the holy

None of the Jewes kepte Moſes lawe.

Did not Moſes geue you a lawe, and yet none of you kepeth the lawe?

religion of the Sabboth,dooeth not ſtaigh you from deuiſing and labouring C
how to deſtroie an innocent,⁊ not only an innocent,but ſuch
an one as hath deſerued good at your handes . Is this to magnifie
Moſes,whom ye preferre before me? Is this to honour and reuerence
God,whom ye with feigned religion wurſhippe ? Doeth not the lawe
curſe him that ſheadeth innocentes bloud ? Neither doeth it permitte
any power or autoritie of putting to death,but vpon malefactours:nor
vpon them neither,except they be lawfully conuicted and condemned.
Why thā do ye contrary to yͤ law trauail about my death,who being
ſent of God to preache his wil ⁊ pleaſure to you according to the true
intent and mening of the law:that do ſeke his glory ⁊ not mine owne:
that doe not effectuouſly ſeke a kingdome or riches to myſelf,but that
do frely offer ſaluacion to al men:that hurt no man but do good to all
men? This ſaying of Ieſus,did vexe ⁊ trouble the Phariſeis mindes,
for two cauſes:Firſt becauſe they perceiued wel that their craftie inuencions
(though they wer ſecretely doen)wer not hid frō his knowledge,
whom they ſuppoſed might ſoone without difficultie haue been
made awaie,yf the thing that they went about could haue been kepte
ſecrete from him:Secondarily his woordes pinched their mindes,becauſe
he did appeale them of ſinneful tranſgreſſion of the law,in yͤ preſence
of the people,who would haue been thought moſt true obſeruers
of the lawe. They laying ſnares for the innocent bloud , feared not the
knowlage of God,but they feared to haue their dedes knowen to the
people. Therfore to face out the thing by diſſimulacion,they let fare as D
if thei thought the multitude did not knowe their wickednes,and ſo
fel to open rebukes and checkes,as is the maner of al wicked perſons
that are taken with the maner in a miſcheuous dede that can not be excuſed.
Thou haſt(ſaye thei)the deuill,ſeyng thou makeſt the father of
heauen very God himſelfe,to be autour of thy doctrine,to auaunte thy
ſelf therby. God is true,and thou by the deuils inſtigacion art vntrue.
Who gooeth aboute to deuiſe thy death ? The Lorde Ieſus did not
bralle with them againe with any checkyng anſwer to their ſo furiouſe
blaſphemie,leſt he ſhould haue made them more wood by putting
more furie to them,that were alreadye cruel and furiouſe:but geuing
vs an enſaumple of mildeneſſe , full ientilly he telleth them the cauſe
why he did yͤ dede,for the which they quarelled with him. And wheras
themſelfes in verye dede were breakers of the lawe,in al thinges,
yet did thei accuſe Ieſus,as a tranſgreſſour of the law,becauſe he had
healed a man ſicke of the palſey on the Sabboth daie. I(ſaieth Ieſus)
did one certain dede on the Sabboth daie,whiche was neyther
eiuil,ſinful,nor yet vnhoneſt:but wherewith I gaue health to a man
yͭ was miſerably diſeaſed,which you your ſelfes coulde not but allow
and commend,in caſe it had not been doen on the Sabboth daie. But
they do rather breake the Sabboth,whiche goeth about that thing
on the Sabboth, whiche is ſinful and wicked,on what day ſoeuer it
bee doen. The religion of the Sabboth is not ſo great,but yͭ it ought
to geue place to thoſe thinges which are of more weight,and of greatter
importaunce,and good and godly euery day whenſoeuer they bee
doen. If Moſes himſelf,whom ye highly eſteme ⁊ attribute ſo muche
vnto,haue geuen you the ſame exaumple , and hath dooen before me
likewiſe as I haue doen:If alſo the very law do teache that weorke
may be doen on the Sabboth daye without breakyng the lawe of the
Sabboth

Why goe ye about to kyll me?

Ieſus ſaiynges of the Iewes ſekyng to kyll hym, why they vexed the Phariſeis.

The Phariſeis laiyng ſnares for innocent bloud, feared not God,but thei feared the people.

The people aunſwered ⁊ ſaid : Thou haſt a deuill: who goeth aboute to kyll thee?

The manier of miſchiuous perſons whan they are taken with the manier.

Ieſus aunſwered.⁊c. I haue doen one worke, and ye all meruaile.

What perſons dooe breake the Sabboth daie,and who not.

A Sabboth: eyther ye muſt nedes acquite and clere me, or els in caſe ye condemne me, ye muſt alſo condemne Moſes with me, and the lawe it ſelf too, becauſe whatſoeuer he gaue vnto you, was a lawe. Moſes gaue circumciſion vnto you, not that circumciſion began euen verye than whan Moſes law began, for it was geuen of God to the Patriarches before the lawe was writen: and for that cauſe circumciſion is a greatter mattier in religion then the Sabboth daye, becauſe it went before the lawe, and is as it wer, the head of the lawe. But the verye ſame Moſes whiche commaunded circumciſion, commaunded the Sabboth daie. You do circumciſe a man on the Sabboth daye, and ye thinke not that ye violate the Sabboth day therin: because of the dignitie of circumciſion, wherunto ye thinke that the religion of yͤ Sabboth ought of ryght to geue place: Like as the Deacons and Prieſtes doe alſo in the Temple theſe thinges which be pertaining to Goddes ſeruice, and yet in ſo doyng they take not themſelfes to be breakers of the Sabboth day, for ſomuch as they eſteme the thing that they doe, to be of more holyneſſe then that it ſhould be omitted becauſe of yͤ Sabboth daye. Conſideryng therefore that ye doe circumciſe a man on the Sabboth daie, leſte through not beyng circumciſed he ſhoulde not bee one of you, neither dooe you wene that the Sabboth daye is by that worke the wurſe kept: I meruaill why than do you like diſdainefull men make ſuch clamour, that by my worke the Sabboth daie is vn- B kepte and broken, who haue healed not one parte alone of man, but haue preſerued ⁊ ſaued the wholle manne altogether on the Sabboth day? Although circumciſion wer before the law, and is after a ſorte the very beginning and chiefe part of the lawe, yet is it not perpetual. For men wer acceptable and dearly beloued of God, before there was any circumciſion: and the time ſhalbe, when God ſhall miſlyke and refuſe the ouerthwart circumciſion of the fleaſhe, being without the inward circumciſion of the hert. But to geue health both of body and ſoule to a mans ſiely wretched neighboure: as it is a greater acte ⁊ a more holy dede than to circumciſe a man, ſo is it alway good, before the lawe, in the time of the law, and after the law, becauſe it is of it owne ſelf good. Why than dooe ye, in a cauſe not vnlike, yea in a much better matter as touchyng my behalfe, wurſhip and haue Moſes in reuerence, and accuſe me as giltie of a greate cryme? For I doe not nowe diſpute whiche of vs twayne is greatter then the other. Take Moſes ſtil (as he is) for an excellent man, leat it be ſo that I am euen as you ſuppoſe me to be, a meane and an abiect perſon: yet if ye looke well about you, and doe conſider the matter rightly, either ye ought to condemne vs both, or to aſſoyle vs bothe. And the very lawe, of trueth, teacheth vs this, that in geuing iudgemente, ye ſhould looke vpon the matter, and not on yͤ perſon: and he ſtandeth accurſed that through fauouring the riche, oppreſſeth the poore. Therfore iudge not after the qualitee of the perſon, but let your iudgement be iuſte and rightful, accordyng to the matier, if ye will truely obſerue Moſes lawe. But after theſe thinges and many ſuche other were ſpoken of our Lorde Jeſus, ſo gentelly that they had been hable to haue pacified neuer ſo cruell a minde: and when his ſayinges alſo were ſo true that they could not be proued falſe, and confuted of any man, were he neuer ſo ſhameleſſe: the Phariſeis (of trueth) ceaſſe from ſpeaking, but neuertheleſſe thei perſiſt and

Moſes therfore gaue vnto you the circumciſion, not becauſe it is of Moſes, but of the fathers.

And yet ye on the Sabboth daie circumciſe a man.

Diſdeigne ye at me, becauſe I haue made a man euerie whitte holle on the Sabboth daie?

Judge not after the vtwarde apperaūce, but iudge with a righteous iudgemēt,

Circumciſion a greater mater of weighte then the Sabboth daie.

Circumciſion the head of the lawe.

Circumciſion was miniſtred on the Sabboth daie and in the Temple.

The circūciſion of the fleaſhe without the circūciſion of the hearte, pleaſeth not God.

To heale a man is alwaie good.

In iudgement the matter ought to be looked on, and not the perſone.

continue in their malice, without any mitigacion of mynd: becauſe he durſt in the preſence of a multitude, in ſuch wiſe laie from himſelfe the faulte of breakyng the Sabboth, that he burdened them with a much greater crime.

C

The texte.

Then ſayd ſome of them of Hieruſalem: is not this he, whom they go about to kil? But lo: he ſpeaketh boldely, and they ſaye nothing to him. Doe the rewlers knowe in dede, that this is very Chriſt? *Howbeit we knowe this man whence he is, but whē Chriſt cummeth, no man knoweth whence he is. Then cryed Ieſus in the temple (as he taught) ſaying: Ye bothe knowe me, and whence I am ye knowe: *And I am not come of my ſelfe, but he that ſent me is true, whō ye knowe not. But I knowe him, and if I ſaye that I knowe hym not, I ſhal be a lyar like vnto you. But I knowe him, for I am of him, and he hath ſent me.

*Mat. xiii
Mark. vi.
Luke. iiii.
*John. viii

The pride of the Phariſeis how great it was.

Whan Jeſus ſpake openly to the people, none chalenged hym.

The Phariſeis pride was ſo great, that they would be thus farre priuileged, ẏ an innocent being accuſed, ſhould rather geue ouer his true cauſe, then that theyr autoritee ſhould any thing quaile emongſt the people: and rather that Goddes praiſe and glory ſhould be nothyng at al ſpoken vpon, than that any part of their honour ſhould decaie. And yet euen this kinde of men found many among the people, which had rather ſerue this lewde ambicion of theirs, thē to obey Gods wil. For certain of Hieruſalem ſaied: Js not this he, whom the Scribes and Phariſeis drift is to put to death? and whom men thoughte did hide himſelf and durſt not come to the hie feaſtful day for feare of them? Lo, he ſpeaketh openly in the Temple, and vttereth his minde vnto them frankely and freely euen to their face, yet do thei geue him no anſwer. What meneth this their ſilence? Are our head rewlers brought in beleſe that this is Meſſias, and now confeſſe ẏ thing with ſilence which thei did before impugne and denie? Howbeit, it is not like to be true that ẏ chiefe rewlers ſhould thus thinke, for euen al we knowe whens this man came. His father and mother are knowen wel inough to be plaine folkes and of a meane ſorte: we knowe what countrey man he is, we knowe alſo his brethren and his other kinſfolkes. But whan Meſſias cummeth, he ſhal ſo come, that no mā ſhal knowe frō whens he cummeth. Jeſus perceiuing theyr blindneſſe to be ſo greate, that where as the prophecie had geuen knowledge beforehande that Meſſias ſhould come out of Bethleem, where Jeſus was borne, & where all other ſignes of the prophecies agree with him to all purpoſes, yet thei being blinded with malice, denie ẏ they knowe him, for no cauſe els, but becauſe they knowe hym: and therefore euen of purpoſe they make a lie, ſaying that Chriſt ſhould come ſo, that no mā ſhould know from whens he cummeth: and this they forge, becauſe they would not be compelled to recogniſe him. Jeſus, J ſay, from whoſe knowleage, no not ẏ ſecretes of men wer hid, to rebuke alſo this fooliſh ignorāūce of the multitude, which was corrupte with ſeing their head men ſo ſet and affected, whiche multitude was wilfully ignorāūte in that thing which thei might haue knowen, but ẏ theyr lewde minde letted theyr iudgement: doeth now with a more ſhril & loude voice (to thintente he might be heard not only of thē that wer nie at hand, but of al the people which wer within ẏ temple, a place moſt conuenient to haue Gods glory preached and ſetfurth in,) beginne to teache openly who he was, and from whom he was ſent: & that no man could be ignorāūt who he was, but either ſuch an one as wilfully would be without knowlage, or els he that of very malice, woulde not confeſſe the thing ẏ he knewe: & thus doing, Jeſus doeth admoniſhe vs therwith, to geue place often

Than ſaide ſome of them of Hieruſalē: Js not this he whome they goe aboute to kylle

Dooe the rewelers knowe in dede that this is verie Chriſte

We knowe this man whence he is. &c.

D

The Jewes knowe Chriſte whence he is, & wyll not knowe hym, and why.

Jeſus knoweth alſo the thoughtes of mē.

Chriſte obiecteth to the Jewes their wilful ignoraunce.

Jn the Temple is Goddes glorie to bee ſette foorth.

Than cried Jeſus in the temple as he taughte, ſaiyng: ye both know me, and whence J am ye knowe.

tymes

A times to the malice of men, leſt it being more kindled, ſhould doe wurſe and more cruelly, ⁊ ſo prouoke a more ſorer iudgement of God againſt them: thus alſo, after that by all aſſayes he did all that could be dooen for their amendment, he might iuſtely geue them ouer and leaue them as deſperate perſones, to their owne folly and diſeaſe: not that the glorie of God ſhould bee hid and conceled, ne yet the neyghbours healthe and ſaluacion neglected for their obſtinate wickedneſſe. If therefore (ſaieth Jeſus) ye doe not thinke me to be Meſſias, whome by the prophecies of your Prophetes ye looke for, becauſe ye know from whẽce I came: euen that is the very thinge whiche might teache you that I am he in dede, who haue come after ſuche ſort, and was borne in that ſelfe place, out whereof the Prophetes hathe tolde beforehand that Meſſias ſhoulde come. Ye haue heard Johns record of me, ye ſee my miracles, ye heare me beare witnes to the trueth, ſtudyinge aboute none other thing, but Goddes glory and your ſaluacion. And therefore ye muſte nedes knowe me, except ye had leauer wilfully bee ignoraunt in the thing ye knowe. And howe can ye ſay that Meſſias ſhould ſo come that no man can knowe from whence he cometh, when as the Prophetes poincte and aſſigne bothe his ſtocke and his countrey? Theſe thinges being knowen vnto you, might induce and further you to the vnderſtãding of the prophecie: howbeit it is a thing of more force, and better it were to knowe from whence I came, than what ſtocke I am borne of. And in caſe ye woulde conſider me with pure and ſincere iyes, ye coulde not of trueth be ignoraunt therin. Neither am I ſo of the worlde, nor doe nowe come out of the worlde, as ye doe ſlaunderouſly report of me: but I come from him that ſent me into the worlde, to the intent it might conuert and be ſaued, For I am ſent frõ him whom ye knowe not, and for this cauſe he ſente me, that ye alſo B ſhoulde learne to knowe him by me, as muche as he maye of man bee knowen. Albeit ye can by no meane yet knowe him, excepte ye applye your ſelues through godlines, to deſerue yͭ he would geue you knowlage of him. For they knowe him not, that doeth not obey his wil: And it is not ſufficient to knowe God in wordes, if ye denie him in youre dedes. If ye wil haue true knowelage of the father, ye muſte learne it of his ſonne. I onely haue truely knowen him, becauſe I proceded frõ him, ⁊ was with him before I came into the worlde: and I was ſente into the worlde from him to teache you to knowe him, that throughe your beleſe ye might be ſaued. For I came not of mine owne head as others doe, ſeking their owne praiſe rather then Goddes honour, teaching their owne deuiſes and fantaſies, and not the doctrine of God. And he that ſent me is true: and forbecauſe I haue it of him whatſoeuer I ſpeake, therfore my ſayinges be alſo true.

Place muſt ſometymes bee geuen to the malice of men, and why.

The Jewes are reproued in that that they ſaie that Meſſias coulde not be knowen whan he commeth.

And I am not come of my ſelf: but he that ſent me is true, ⁊ him ye knowe not.

Jeſus frõ whence he came into the world.

God the father by what meanes he maie be knowen.

But I know him: And if I ſaie that I knowe him not, I ſhall bee a lyer lyke vnto you.

They knowe not God that obeie not his wyll.

The texte. Luke. xx. and. xxii. ⋆John. viii and. xi.

Then thei ſought to take him, but no man laied handes on him, becauſe his houre was not yet come.⋆Many of the people beleued on him, and ſaied: Whan Chriſte cometh will he doe moe miracles then theſe that this man hathe done?

Than they ſought to take hym: but no man laied handes on hym, becauſe his houre was not yet come.

The ſeniours and rewlers being ſtiered and ſore heated with theſe wordes, weared more wood, and chafed more in their hertes, becauſe he toke vnto him ſuche autoritee before the people, and openly rebuked them of their peruerſe wickednes. They had much a doe to holde their handes frõ him, for now their angre was turned into woodnes, they now paſſed nothing of that good aduiſement and deliberacion, wherwith they were purpoſed to make him awaie ſecretely. But thoughe

C

Tyll Ieſus houre was come they could nothyng doe againſt hym.

their will was readie to doe that miſchieuous deede, yet no man at that time laide handes vpon him: Chriſte willing ſo to haue it, becauſe the time was not yet come whiche his father had appointed, to worke therin by his deathe, the ſaluacion of the worlde. For as he willingly dyed, ſo could not he againſte his will be taken. It lay in him to ſtaye mennes mindes, were they neuer ſo fierce, nor no mānes power could preuaile againſte him, vnleſſe it had pleaſed his exceding charitie towardes man, to bee crucified for the ſaluacion of the worlde: but the prieſtes, the Scribes, the Phariſeis, & the headmen of the people, whō for their holy profeſſion & knowlage of the lawe, it had behoued firſt of all others to haue acknowlaged Chriſt, perſiſting in their wicked purpoſe euen of corrupt mindes, many of the comminaltie, & of the vnlearned in the lawe, whiche (as they were of the leſſe auctoritie & learning, ſo they had more good mindes and deuocion) did ſo beleue oure Lord Ieſus wordes and miracles, but not yet of trueth fully perſuaded that Ieſus was Meſſias, howebeit they were brought to this poinct, that they ſemed apte to be perſuaded. If this man (ſay they) be not Chriſt, as the Phariſeis thinke he is not: yet it is much to be meruailed at, howe he hathe ſo great power in weorking miracles. For if Meſſias himſelf ſhould come, ſhould he doe greater thinges then theſe whiche this manne doeth?

Many of the cōmon people beleued on Ieſus by reaſon of his miracles.

Many of the people beleued on hym, and ſaid: whan Chriſte cōmeth, will he do mo miracles then theſe? &c.

The Phariſeis hearde that the people murmured ſuche thinges concerning hym. *And the Phariſeis and hie Prieſtes ſente miniſters to take him. Than ſaied Ieſus vnto them: yet am I a litle while with you, then goe I vnto him that ſent me, and ye ſhall not finde me: *whither I goe, thither can ye not come.

The texte. *Mat. xxii Mark. xii. Luke. xx. *Iohn. viii

D

But the Phariſeis and the ſeniours, whoſe part had been to haue allured and inticed the vnlearned multitude vnto Chriſt, after that they perceiued there was many of the people enclined towardes him, fell to ſuche furious headines, that they were determined euerie waie without any ſtoppe, that he ought to dye, whiche was thought woulde derken or deface their honour. Suche a peſtilence is ambicion when it is coloured with pretenſe of religion and doctrine. But in the meane time, feare of daungier, and neither ſhame nor pitie, ſtaied them frō manifeſt doing of that enormitie. Therfore they did hire priuely the common catchepolles to take Ieſus in the ſight of the people, and when they had taken him, to bring him to them as an euill doer. But Ieſus that knewe their priuie conſpiracie conſpired againſte him, and coulde not be taken except he had luſted himſelf, ſomwhat openeth vnto them by darke ſayinges, that the time ſhould come whē as he would voluntarily offer himſelfe to deathe, wheras then they ſought his death in vain: and in a maner alſo gaue them warning to be more glad of him, and well to vſe him whiles they had him. For the time ſhoulde be that all in vain they ſhould deſire him being abſent, whom they did perſecute being preſent, ſpecially when as they coulde not come to the place whiche he ſhoulde conueigh himſelfe vnto. For he went euen to death, wherunto as yet thei might not folow him. He returned again to heauen, & thither was no mortall bodye hable to purſue after him. Well, Ieſus ſpake vnto thē in this manier: I am yet a litle while with you, and then goe I vnto him that ſent me. Ye ſhall then ſeke me, and not finde me, and where I ſhall goe to, ye cannot come. The Lord Ieſus ſpake theſe thinges vnto them couertly, as he was wont to doe many mo thinges, that they ſhoulde not vnderſtande them before they were put in vre and finiſhed. And the derkenes of ſpeaking maketh a man diligent

Ambicion what a peſtilence it is whan it is coloured with pretenſe of religion.

And the Phariſeis and high prieſtes ſent miniſters to take hym.

The Phariſeis and high prieſtes ſende miniſters to take Ieſus, but as yet theyr tyme was not.

Than ſaide Ieſus vnto them: yet am I a while with you, than goe I vnto hym that ſente me.

Ieſꝰ ſpake many thynges darkely, that they might the better bee beleued whan they came to paſſe.

ye ſhall ſeke me, & ſhall not finde me, &c.

A

diligent to ſeke the matier. And when the thinges be exhibited and dooen, the wordes are more ſurely beleued. Finally, the thing grew to this point, that it was well knowen to all men, that whatſoeuer our lorde ſuffered, he ſuffered it aduiſedly and vpon deliberacion, not of caſualtie: he ſuffered it willingly, and not of neceſſitie. Though theſe wordes were ſpoken to all men in generall, yet it did moſt ſpecially pricke yͤ Phariſeis ſeruaũtes, which were ſent to take Jeſus, againſt whom they perceiued that they could nothing do, except he were willyng. And whiles he toucheth ſecretly their inwarde conſcience, he declareth that he knoweth what thing ſoeuer is moſte ſecretely hid in mennes heartes. And therewithall he winneth thoſe hertes vnto him through his ientilnes, whoſe wicked enterpriſes he did not diſcloſe vnto the people.

Chriſt ſuffered wyllyngly.

God knoweth the moſte ſecrete thoughtes of men.

The texte.

Then ſayd the Iewes among themſelues: whither will he goe that we ſhall not fynde him? will he goe among the Gentiles (whiche are ſcattered abrode) and teache the Gentiles? What maner of ſaying is this that he ſayde: ye ſhall ſeke me, and ſhall not fynde me, and where I am thither can ye not come.

Therfore when as the multitude did not vnderſtãde this his ſaying, they reaſoned among themſelues: What maneth this that he ſayeth, *where I goe to, thither can ye not come?* will he priuely ſteale awaye and goe to ſome farre countrey among the heathen people? wil he ſuffre himſelf to forſake this holy lande and holy people, to go dwell among wicked & prophane people, whither he thinketh we will neuer folowe him? Or will he wander hither and thither like a vagabound among the Gentiles dwellyng farre awaye, that he cannot be found of vs?

Will he go emong the Gentiles. &c. and teache the Gentiles?

B

The texte.
*Eſai. lv.
*John. iiii
*Joel .ii.
Actes. ii.

In the laſt day, that great day of the feaſt, Ieſus ſtode and cryed, ſaying: *If any man thirſt, let him come vnto me and drinke. He that beleueth on me (as ſayeth the ſcripture) out of his belly ſhall flow riuers of *water of life. But this ſpake he of the *ſpirite which they that beleue on him, ſhould receiue: for the holy ghoſte was not yet there, becauſe Ieſus was not yet glorified.

But when the laſt day of that feaſt was come, whiche was moſte ſolemnely kept with moſte great reſorte of people, & with great religion, (for when this day was paſt, euery man was glad to repayre home againe) Jeſus ſtode vp in the temple, as though he alſo woulde leaue the countrey of Jury, and doth halow that moſte ſolemne day of that great feaſt, with a notable ſermon: & therwith purueyed vitailes of Euangelicall feithe of the ghoſpell, for them that ſhoulde iourney. Nor he did not onely ſpeake openly, but alſo cryed with a firme and a ſtaighed voice, thereby declaryng yͭ the matier was mete to be heard of all folke. The Phariſeis had babiſhed yͤ ſimple people, with feigned and colde religion, and had entangled their conſciences with mannes ordeinaunces. And ſurely the multitude had nothing els almoſt in admiracion that Jeſus ſaied or did, but his miracles. But for ſomuche as they had not drounke of the ſpirite of the ghoſpel, thei tooke the leſſe ſpirituall profite at his handes. Therfore Jeſus called and allured all mẽne openly, from the barren and colde doctrine of the Phariſeis, vnto himſelfe, promiſyng them the ſpirite, whiche once being receiued, not onely thei (by his grace) themſelues ſhall attaine to the true and Euãgelicall doctrine, but ſhall alſo by their preachyng iſſue foorth vpon other, great aboundaunce and efficacie of wyſedome. J am (ſaith he) the fountaine of helthfull wyſedome: whoſo thirſteth, let him aſke nothing of Moſes, or of the Phariſeis, or of the Scribes, or of the prieſtes. Leat him come to me, and drinke of this welle. And whoſoeuer beleueth my

Jeſu ſtoode and cried.

Jeſus criyng out & ſpeakyng with a loud voice, what it mente.

If any man thirſt, let hym come to me and drinke.

Jeſus the fountaine of all healthfull wiſedome.

To drinke of Chriſtes woordes what efficacie it hath.

C

He that beleueth on me, oute of his bealie ſhall flowe riuers of water of lyfe.

woordes, the ſame drinketh. Therfore whoſoeuer beleueth on me, & deſirouſly drinketh vp my woordes, as the ſcripture biddeth bearing witneſſe of me, he ſhall not weare drye throughe infidelitee: but the draught that he drounke of the ſpirite of God, ſhall bring foorth in his heart a welle that ſhall runne euermore and plentifully, in ſuche wiſe, that out of his heare ſhall flowe, not onely ſmall litle ſtreames, but alſo great and plenteous fluddes, wherwith the drineſſe of the Gentiles ſhalbe watered, & therof ſhall ſpring muche fruite of the ghoſpell. By this parable and far of ſpeaking, Jeſus did meane that fertile and plēteous ſpirite, which afterwarde they ſhould receiue that would beleue on him: which ſpirite after that the Apoſtles had receiued, foorthwith they begoon with great confidence to preache in diuers toungues to the wholle worlde the philoſophie of the ghoſpell, and to diſtill into the ſoules of all that beleued on Chriſt, theſame ſpiritie that they receiued from heauen. For albeit that many at that tyme had ſome ſmatteryng and wer ſomewhat entered into the knowelage of the feith, for all that the verye effectuall & plentiful ſpirite was not yet come to any of them, forbecauſe Jeſus was not by his death and reſurrecciō glorified, nor had not aſcended vp to heauen to ſitte on the fathers right hande, from whence he ſhould ſend that ſpirite to his Apoſtles. But the miſterie of the croſſe was to be perfourmed before, which thing could not be doen and accoumpliſhed, except his glorious Maieſtie had ben kept ſecrete, and as it were diſſembled for a ſeaſon: and they alſo could not be made hable to receiue that diuine ſpirite, vnleſſe they had firſt been framed and faſhioned therunto by many miracles, ſainges, & doinges. Therfore the Lorde Jeſus doethe call and byd all foolke to this welle of the water of life, yet he compelleth no man againſte his will, nor he excludeth no man, ſo that he come athirſte.

Drinkyng of Chriſtes woordes to breede in a man a riuer flowyng. &c. what it ſignified.

But he ſpake of the ſpirite which they that beleue on hym ſhoulde receiue.

For the holy ghoſte was not yet there, beecauſe Jeſus was not yet glorified.

The holy ghoſte was not fully geuen nor ſent, tyll Chriſt was glorified.

D

Chriſt calleth al mē, compelleth no mā, nor debarreth no man.

Manie of the people therefore, when they heard this ſaying, ſaied: *of a truethe this is a Prophete. But others ſaied: this is *Chriſt. But ſome ſayd: ſhall Chriſt come oute of Galile? Saieth not the ſcripture, that Chriſt ſhall come of the ſede of Dauid and out of the toune * of Bethleem, where Dauid was? So there was diſſencion amonge the people, because of him. And ſome of them woulde haue taken him, but no man layed handes on him.

The texte. *Mat. xxi. Luke. vii. *Mat. xvi John. vi. *Miche. v

Many of the people therfore. &c. ſaide: Of a truth this is a Prophete.

When the Lord Jeſus had ſpoken this, and many mo like thinges, though they were not fully vnderſtanded, yet thei did weorke ſondrie mindes and affeccions in the multitude of the people: for ſome, vpon ſight of ſo many miracles, and vpon the great autoritie of his wordes, ſaied: truly this is a very Prophete. Again, other that thought more highly of him, ſayed: yea this is that very Meſſias, whom the Prophetes hauc promiſed in their prophecies. On the contrary ſide, others being corrupted with phariſaicall leuen, went about to reproue and confute theſe mennes opinion by the very wordes of the Prophetes, whiche told before that he ſhould riſe out of the tribe of Juda, and out of the towne of Bethleem. Chriſte was thought with moſt part of mē to be borne in Nazareth, becauſe he was nurſed there, and brought vp with his parentes which dwelt there, & alſo becauſe he begā his preaching in Galilee, and for the moſte parte had his abode there. But the people of Hieruſalem and the Jewes that were of the tribes of Jewrie, toke the people of Galile as men nigh neighbours vnto the heathē, and were mixte together, but for halfe their countreimē, becauſe they neither excelled in knowledge of the lawe, nor euer had any Prophete in whom thei might worthily reioice. They knewe verily that

The ſondrie opinion of ſondrie people what Jeſus was.

But other ſaide: This is Chriſte.

But ſome ſaide: Shal Chriſte come out of Galilee?

Jeſus ſuppoſed to be borne in Nazareth, and why.

Meſſias

A

Saieth not the ſcripture that Chriſt ſhal come of the ſeede of Dauid ⁊ out of the toune of Bethleem where Dauid was?

So there was diſſenſion emong the people becauſe of hym.

B

And ſome of them woulde haue taken hym. ⁊c.

Meſſias was promiſed to the tribe of Juda, not to men of Galile, and that he ſhould come of the ſeede of Dauid, who had his princely palace at Hieruſalem. And thus therefore they dyd chalenge vnto them, honour of Chriſt to come, whom they themſelfes being with malice corrupted, now at his very coming did perſecute. They ſay therfore: It is not like to be true that this man ſhould be Meſſias, if you doe ponder and ſtraightly examine the prophecies. When Chriſt ſhall come, ſhall he come to vs out of Galile? Doeth not the propheci es manifeſtly ſaye that Meſſias ſhal come of the ſede of Dauid, who was certainly of the tribe of Juda? And further more, it alſo expreſſeth the tounes name where he ſhould be born, that is to ſay, Bethleem, which is the citie of Dauid, that was geuen to Judas for his part or tribe. Therfore forasmuche as the prophecie doth plainly ſhew that he ſhould come of a kinges ſtocke, of the moſt holy tribe of al, Juda, out of a princely toun: how can it ſtand ⁊ accord that this man ſhould be Meſſias, whoſe parētes be pore and of no eſtimacion, ⁊ cometh to vs out of a vile toune of no name, which ſtandeth in Galile a countrey of no renoume? After this ſorte the people diſputed of Jeſus with diuers iudgementes, and there was diſſenſiō emong thē for his ſake. Yet did not Jeſus accumpany himſelf with them in this diſputacion, becauſe they did not diſpute with ſuch ſimple pureneſſe of mynde, that they did deſerue to bee taught: and it was not yet tyme to declare himſelf how great and excellent a man he was. For yf they had vprightly and truely deſyred to knowe who he was, they themſelfes might haue learned of Jeſus kinſfolkes, that he was not borne at Nazareth, as more part of them ſuppoſed, but in Bethleem, and that he came of Dauids familie. Nor there was not a few that knewe theſe thinges, but becauſe Jeſus dyd not bring with him, nor did not ſhewe vnto them thinges agreable to their luſtes, they wer more willing to ſerue theyr owne affeccions, thā to receiue and acknowledge him. For ⁊ if their minde had been plain, ſimple and pure, they might haue learned the thing wherabout they contended, in caſe they woulde haue aſked Jeſus himſelf the queſtion. And there were many of the people ſo blinded with enuy and hatered, that they conſpired among themſelfes to take our Lorde Jeſus, and laye handes on him. But the malice of mā had no power and ſtrength againſte him, who hathe all thynges in his power.

Bethleem the citie of Dauid, and howe.

Jeſus why he did not teache the people the trueth whence he was whan they diſputed of hym.

The malice of the Jewes had no power vpon Jeſus tyll his houre was come.

The texte.

Than came the miniſters to the high prieſtes and Phariſeis. And they ſaied vnto them: why haue ye not brought him? The miniſters anſwered: neuer man ſpake as this man dooeth. Then aunſwered the Phariſeis: Are ye alſo deceiued? * Dooeth any of the rulers or of the Phariſeis beleue on him? But this commō people which knew not the lawe, are accurſed.

* John. xii.

And therfore the ſergeauntes whō the Phariſeis had ſēt as ſeruaūtes of their mad furie, to attache Jeſus, returned again with their mindes clene chaunged, vnto the hie priests, ⁊ Phariſeis, which with fierce ⁊ cruel mindes, taried loking for their ſeruaūtes to haue brought the apprehended perſon vnto thē, to the intent that ſo at laſt thei might haue ſatiſfied ⁊ accōpliſhed their hatered vpon him. But in the meane time the prouiſiō of God which far paſſeth al worldly mēs craft ⁊ ſubtiltee, procured ſuch ſuccoure, that whatſoeuer yͤ malicious Phariſeis wēt about to procure, yͤ ſame lighted vpō their own heades, ⁊ made well for the ſettig forth of Chriſtes glorie. The vnlearned multitude, yͤ rude ignoraūt people of Galile, yͤ Samaritanes, yͤ Cananites, ⁊ the Heathē people beig moued wͭ Jeſ9 ſayinges ⁊ doinges, beleued on him. Onely yͤ

The ſergeauntes that were ſent to take Jeſus, returned to the Phariſeis with their mindes chaunged.

All that euer the malicious Phariſeis wrought againſte Chriſt, redounded to his glorye.

Scribes,

Scribes, yͤ Phariſeis, the Seniours, ⁊ the Prieſtes, in whoſe gouernaunce the open confeſſion and diſcuſſion of the whoille lawe ⁊ religion was: were not only neuer a deale moued to come to better aduiſement, and to be conuerted, but wer made euerie way wurſe and more wood. It was now come to this point, that their hiered mē the catchpolles, a curriſhe kinde of people, and readie to be hiered to doe all vnhappineſſe for money, ſhould bothe honeſtly report of Jeſus, and alſo reproue their vncurable blindneſſe. Theſe ſeruauntes had ſeen no miracles wroughte, they had but onely hearde him ſpeake a fewe wordes: yet hauing their mindes cleane altered, and without any regarde of the commaundementes of the Phariſeis, they retourned again vnto them, and brought not Jeſus with them. And whan they that ſente them, aſked and querelled with them, why they did not as they wer commaunded, the menne did not laie for their excuſe the feare of the multitude, nor feigned any other excuſe: but frankly ⁊ freely confeſſed, that of trueth they went purpoſely to haue taken Jeſus, and to haue brought him with them, but they were through a fewe of his effectuous and gracious wordes, ſo as it wer charmed ⁊ newely hearted again, that they vtterly repined in their heartes to doe that thing whiche they had purpoſed. We neuer heard man (ſaie they) ſpeake as this man doeth. Who can laie violent handes vpon ſuche like men? What recorde coulde haue been auouched in the Synagogue, whiche ſhould more haue burdened ⁊ preſſed, ⁊ more openly diſcloſed the Phariſeis obſtinate malice? They did all they coulde to the vttermoſte of their powers, to ſubuert the doctrine of Jeſus, but all their endeuoure went backewarde: for whiles they went about by all the waies they could, vtterly to deſtroy Chriſt and his doctrine, they ſtabliſhe and ſet forthe bothe. But as yet ſtill they diſſemble the wood furie of their heartes, ſpeakyng to their ſeruauntes more courteouſly and more quietly then according to the furie of their thoughtes: How chaunced this, ſaie they? Are ye whiche belonge to vs, and therfore not to be taken as of the raſkall numbre, alſo deceiued by hym? Do ye not perceiue him to go about to deceiue men with faire promiſes, and to ſell falſe ware for good? If he wer true, do ye not thinke that ſuche notable men as doth excell bothe in learning ⁊ autoritee, would approue his ſayinges? Doe ye ſee any rewlers or magiſtrates, vnto whō the auctoritee of the religion belongeth, or any of the Phariſeis, whiche hathe the moſte exact knowledge of the law, perſwaded by his wordes? Dooeth the exaumple of a few catifes, a ſort of drudges, moue you? This ſort of people is ignoraunt, and knoweth not the law, and therfore are accurſed. Well, euen God thus diſpoſed theſe thinges, to certifie ⁊ teache vs, that nothing doth more obſtinatly reſiſt true religion, thē the malice of them whiche are cloked with the falſe pretenſe of religion: nor no man more deadly enemy to yͤ doctrine of the ghoſpell, then he that wreſteth holy ſcripture to his owne lewde affeccions: neither are any more deſperately wicked, then thoſe, which with pretenſe of holines, with perſwaſion of learning, with publike autoritee, bee armed againſte the trueth of the ghoſpell. But in dede, whatſoeuer this worlde deuiſeth with al his engins againſt the heauenly trueth, the ſucceſſe therof is to the glorie of the Lord Jeſus Chriſte. Nowe than, marke me this well (O wiſe reader) that there is no where more ſcarcitie of them, that with their heartes fauoureth the chriſtē trueth, than among the ringleaders of religion, and head learned men.

C

Thā came the miniſters to the high prieſtes, and Phariſeis.

And they ſaide vnto them: why haue ye not broughte hym?

The miniſters aūſwered: Neuer mā ſpake as this man dooeth.

The annſwere of the miniſters whom the Phariſeis had ſente to take Jeſꝰ.

D

Than anſwered the Phariſeis: are ye alſo deceiued?

Doe any of the rulers or of the Phariſeis beleue on hym?

None more obſtinatly or maliciouſly reſiſt religion, thē ſuche as pretende cloked holyneſſe.

But this common people, ⁊c. are accurſed.

None a more enemie to the ghoſpell. then ſuche an one as wreſteth the ſcriptures after his owne affection.

Whatſoeuer this worlde deuiſeth againſt the heauenly trueth, redoundeth at laſt to Goddes glorie.

Nicode-

The texte. John. iii. *exo. xxiii. Leuit. xix. *John. i.

A Nicodemus ſaieth vnto them (he that came to Ieſus by night, and was one o them.) *Doeth our law iudge any man before it heare him, and know what he hath doen? They anſwered, and ſaied vnto him: art thou of Galile? Searche and loke, *for oute of Galile ariſeth no prophete. And euery man went vnto his owne houſe.

Nicodemus onely emong all the Phariſeis ſpake in the defenſe of Jeſus.

Nicodemus what maner of man he was.

In ſo great a counſaill whiche was of Phariſeis, Scribes, Seniours, and Prieſtes, there was no man ſaue onely Nicodemus, which would ſtand in the defenſe of that innocent Lord, againſte ſuche wicked enterpriſes. This Nicodemus was one of the headmen of the ſecte of Phariſeis, a groſſe man of trueth and leſſe learned then other, but he was of a leſſe corrupt minde: and it was theſame, which for feare of the Jewes came to Jeſus by night (as I tolde you before) to be better inſtructed by him through priuate and ſecret communicacion. And by that one metyng, he profited ſo muche that he tooke Jeſus for a good man, though he did not fully vnderſtande the miſtery & ſpirituall menyng of his wordes. When this man ſaw his felowes with bloudſucking mindes, tende to the vtter deſtruccion of Jeſus, whom he ſo fauoured that neuertheleſſe he feared the malice that was armed with autoritee, he tooke Jeſus parte warely: and ſpake thoſe thynges for him, whiche might haue been ſpoken for any malefactoure before he had been conuicted: We doe (ſaieth he) profeſſe a law which doeth not condemne the eiuill dooer, except he bee firſte heard, and the matters duely diſcuſſed, which be laied to his charge that is accuſed. Leat this man haue at leaſt this benefite of the lawe, whiche is common for all folke: & the lawe ſelfe geueth it euen to them that be miſdoers. When B they had no matier once to open their mouthe to ſpeake againſt this ſo indifferent and manerly defenſe, whiche Nicodemus vſed in ſpeaking for Chriſt, they doe not onely not call themſelfes home, and turne to a better minde, nor yet be pacified and appeaced: but without regarding the mannes dignitie and autoritee, they fall in hande to rebuke him, & to his reproche, they ſay thus vnto him: Art thou alſo nowe become a man of Galilee? The common people & the vnlearned are to be holden excuſed, and maie be forgeuen: but is it not a great ſhame for thee that art an head man, and a doctour of the law, to be the diſciple and ſcholar of this Galilee mā, which is a verie deceiuer of the people? to whom no man ioigneth himſelf, but ſuche as be moſte vile abiectes before mē, and accurſed before God? Thou that profeſſeſt the knowleage of the lawe, and art an open reader and diſcuſſer of the ſame, ſearche wel the ſcriptures, and throughly examine them: and if thou finde any where throughout all the ſcriptures that either any prophete hathe euer come or euer ſhall come oute of Galilee, beleue then this felow to be a Prophete. This aunſwere of the Phariſeis was not only wicked, but alſo fooliſhe. For Nicodemus had not affirmed him to be a Prophete, but ſaied: whoſoeuer he be, he ought not after our common, or rather publike lawe, (that is to ſaie, a lawe whiche indifferently perteyneth to all men of euery ſtate) to be condemned, except his cauſe be knowē before. But where malice & hatred is in the heart, and occupieth the powers of the minde, there is no iudgement. After theſe thinges wer commoned to & fro from one to an other, the counſell brake vp & was diſmiſt: And ſo euery mā went home, their wil to beriue Chriſt of his life, beīg delaied & proroged, but not chaunged. For Jeſus time was not as yet.

Nicodemus ſaieth vnto them: dooeth our lawe iudge any man before it heare hym and knowe what he hath doen?

They aunſwered, & ſaide vnto hym: Art thou of Galilee?

The Phariſeis reaſon againſt Nicodemus ſpeakyng in the fauour of Jeſus.

Search & looke: for out of Galilee ariſeth no Prophete.

Out of Galilee cometh no Prophete.

And euery man wente vnto his owne houſe.

Where malice is in the heart, there is no righte iudgemēt.

The. viii. Chapter.

The texte. Mat. xxi. Marke. xi.

Ieſus went into the mount Oliuete, and early in the morning he came againe into the temple, and the people came vnto him, and he ſatte downe and taught them.

And

C

Jeſus went into the mounte Oliuete.

Jeſus departyng out of Hieruſalem to mounte Oliuete, what it teacheth vs.

The trueth hath no where leſſe place, then in riche & wealthy cities.

*Preachers muſt ſometymes reſorte to riche and welthie cities.

And erely in the mornyng he came againe into the tēple.

And the people came vnto hym.

And ſo nowe (when it drewe nere night) Jeſus went vnto mounte Oliuete, where Bethanie was, a pleſaunte lodgeing for the Lorde, conſidering that there was no quiet place in Hieruſalem: & herin he taught vs, that a ſecret place, or ſome vacacion, is conuenient for preachers of the ghoſpell: and that the truthe hathe no where leſſe place, than in rich & welthie cities. *Howbeit ſometime the Euangelicall wiſe preachers ſhall reſorte thither, not to geat riches or honour, but to doe good to others, though they doe endaungier their liues thereby. Therefore the next daie folowing, Jeſus returned again to Hieruſalem erely in the morning, & now ſtoode not (as he did the daie before) but ſatte down & taught in the temple, with a bolde countenaunce: openly ſhewing himſelfe to be nothing afearde of the Phariſeis wicked conſpiracies. And al the people came in a great aſſembly vnto him, partly being brought to haue him in admiracion through the miracles and woordes that he had dooen and ſpoken before time: and partely to entrappe him, and to geat matier to harme him.

The texte.

*Leui. xx.

D

And the Scribes and Phariſeis brought vnto him a woman taken in aduoutrie, and when they had ſette her in the middes, they ſaye vnto him: Maſter, this woman was taken in aduoutrie euen as the dede was a doing. Moſes in the *lawe commaunded vs that ſuche ſhoulde be ſtoned. But what ſayeſt thou? This they ſaide to tempt him, that thei might accuſe him.

The lawe of Moſes againſt aduoutrie.

The lawe puniſheth onely open faultes, & not faultes of the hearte.

The Phariſeis cancil againſt other mennes faultes, & themſelfes wurſt offendours of all.

And the Scribes & Phariſeis broughte vnto him a woman taken in aduoutrie.

And forbecauſe they had marked in him a certain merueilous clemencie and ientil pacience towardes the pore miſerable common people, therat they tooke occaſion to accuſe him, whereas they ought the rather to haue loued him. Moſes lawe had ordeined a ſore ſtatute againſte aduoutrie, that is to ſaie, that in caſe any woman were taken vnlawfully vſyng her ſelf with any other manne, ſhe ſhould be ſtoned at the peoples handes And in the meane while the men pardoning thēſelfes, were extreme againſt the women: as though they ſhould be innocent before God, or auoide eternall peine, if thei wer not puniſhed by the law, though other wiſe they committed greatter faultes. The law onely puniſheth open faultes: It doth not puniſhe pride, haultenes of mind, nor hatered: but God doth more abhorre theſe thinges, then the other, which the law puniſheth. Now therfore the Scribes and Phariſeis. (that is to wete, men ye knowe wel inough, very ſeuere kepers of iuſtice, and of very zele and loue to the lawe fiercely ſette againſte malefactours, and open ſinners, when thei themſelues are inwardly in their heartes ſouſed & waſhed with much more enormious ſinnes,) brought a woman taken in aduoutrie vnto Jeſus, at that time ſitting in the temple. Thei ſet the woman openly in the middes of the people, to the intente that if Chriſt would haue geuen ſentence of condemnacion againſt her, many of the multitude ſhould haue borne him leſſe fauoure, whoſe fauour he had gotten, chiefly by reaſon of his lenitie and gentlenes: but and if he ſhould pardon her and clerely diſmiſſe her, as they thoughte he woulde haue dooen, that then they might finde ſome faulte by him, whereof to accuſe him, whiche was not afrayde to forgeue an aduouterer contrarie to Moſes ordenaunce and lawe: and ſo then thei hope to bring to paſſe, that (when al ſhould be ſet an a roare) in ſtede of the woman, Chriſt himſelfe ſhould be ouerthrowen and euē

preſſed

A preſſed down with ſtones. And veraily theſe Phariſeiz themſelfes, beeyng more wicked ſinners, accuſe the ſinfull woman before Jeſus, as a iudge, on this wyſe. This woman (ſay they) was euen now takē in aduoutrie, euen as the deede was doyng: and Moſes made vs a lawe, that ſuche ſhould be ſtoned. Therefore we bryng her vnto the people to be ſtoned, except thou diſagree therunto: what thinkeſt thou?

The texte.

But Ieſus ſtouped doune, and wyth hys fynger, wrote on the grounde. So when they continued aſkyng him, he lifte himſelfe vp and ſayed vnto them: Let him that is amonge you without ſinne, caſte the firſte ſtone at her. And againe he ſtouped downe and wrote on the ground. And aſſone as they heard this, they went out one by one, beginning at the eldeſt. And Ieſus was left alone, and the woman ſtanding in the middeſt. When Ieſus had lifte vp himſelfe, and ſawe no man but the woman, he ſaied vnto her: Woman where are thoſe thine accuſars? hath no man condemned thee? She ſayed, no man lorde: and Ieſus ſayed: neyther doe I condemne thee. *Goe and ſynne no more.

*John. v.

Verely Jeſus, who knewe the ſecretes of their hertes, and was ignoraunt in no maner of thing wer it neuer ſo priuie, did ſo defeacte and diſappoincte their malice, by his godly wyſedome, that he deliuered the aduoutreſſe out of the ſtone caſters handes, and yet did not clerely aſſoille her as faultleſſe, leſt he ſhoulde ſeme to abrogate Moſes law, whiche was neceſſarily geuen, to cauſe men to refraine from eiuill dedes. This, I ſay, did Jeſus, who came not to breake and abrogate the lawe, but to fulfill it: And again on the other ſyde, he did not B condemne her, becauſe he came not into the worlde to haue ſinners loſte, but to ſaue them. For of trueth Jeſus doeth euery where ſo moderate his woordes, as touching thoſe ordeinaunces which the world obſerueth neceſſarily, euen to preſerue a publyke peace, and for a common quietnes, that he neither much alloweth them, nor improueth them, but vpon occaſion therof geueth monicion, that generally all vngraciouſnes is to be eſchewed, and not onely theſe dedes whiche worldly princes lawes do puniſhe. For truely there bee in Goddes iudgement crymes more horrible than theſe, which yet yͤ law doeth not puniſhe, notwithſtanding they cannot eſcape puniſhmente at Goddes hande where he taketh on hand to reuenge the doer. Therefore Jeſus doeth neyther refuſe the iudgement, which was committed vnto him, foraſmuche as he is iudge ouer all, nor he doeth not appoincte and commit the woman, which was guiltie, vnto the men that wer in readineſſe to caſt ſtones: neither doeth he clere the woman of yͤ matier, who in dede had deſerued to be puniſhed, but with ſilence he ſuccoureth her, that was pulled and hurried to pain, to preſerue her vnto penaunce: & that ſhe might with due repentaunce bee better aduiſed, and conuerte to health and ſaluacion. He gaue no aunſwere by worde of mouthe, but he ſpake the more by his dede. He knewe the ſeely guiltie woman to be a ſinner: but he alſo knewe her accuſers, whiche woulde haue been thoughte righteous, to bee more ſinfull then ſhe was. He did not take awaye Moſes lawe, but he ſhewed the mercifulnes of Chriſtes newe law, wherof he was yͤ autour: he infourmed thē that drewe the faultie woman to cruell paine, to looke well vpon themſelfes, and according to Goddes law, to examine their own conſcience duely: & euery one to ſhewe himſelfe ſuch a one towardes his neighbour that had offended, as he would haue God to bee a iudge towardes him. This thing our Lord Jeſus did for our inſtrucciō: & he bowed down himſelf, to ſignify

that

Jeſus why he neither condemned nor yet aſſoiled the woman aduoutreſſe.

There bee crimes more deteſtable afore God, then thoſe whiche the lawe doeth outwardly puniſhe.

Jeſus how he tempereth his ſentence vpon the womā aduoutreſſe.

The mercifulnes of Chriſte towardes ſynners that they maie emende.

Jeſꝰ ſtouping down to wryte, what it teacheth vs.

C

But Jeſus ſtouped downe, & with his fynger wrote on the groũd.

God ſhall iudge euery man after the lawe of the goſpell.

The lawe written in tables & on the ground, what diuerſitie of effectes they haue.

Let hym that is among you without ſynne, caſte the firſte ſtone at hir.

And again he ſtouped doune, and wrote on the groũd.

The Phariſeis and Jewes wer wurſe offendours then the woman adoutreſſe.

The Scribes and the Phariſeis knowyng theyr own conſciences durſte not ſtone the woman aduoutreſſe.

D

And aſſone as they heard this, they wente oute one by one, beginnyng at the eldeſt.

The mercifulnes of Jeſus towardes the woman adoutreſſe.

He ſaide to hir: woman, where are thoſe thine accuſers?

that a man, all ſtatelineſſe and pride laied doune (wherwith any man flattered himſelf, and of an hault mind deſpiſed his neighbour,) ſhould deſcende doune into himſelf, and loke wel vpon himſelf: & being bowed doune, Jeſus wrote vpon the grounde, euen to geue vs warning that God ſhall iudge euerye man after the lawe of the ghoſpell. The lawe written in tables, made them by an vntrue righteouſnes proude & arrogante. The lawe written vpon the grounde, maketh euerye man through a conſcience and knowlage of his owne infirmitie, meke and mercifull vnto his neighbour. Nowe whiles the Jewes preaſſed ſtyll vpon him, to knowe his iudgemente (although he had already by his dede pronounced it,) he ſtoode vp, and ſo tolde them plainly his minde, that wyſt not what he ment by his doing, and ſayd: He that is among you without ſinne, let him caſt the firſt ſtone at her. With this ſaying he did not clerely aſſoille yͤ offendour, but he perced their conſciences. And euery one of them knowyng himſelf guiltie, feared leſte Jeſus, to whom they ſaw wer knowen euen moſt hid and ſeret thynges, ſhould haue publiſhed their vngracious actes. When he had thus pricked their conſcience, he ſtouped doun again, and wrote vpon the grounde: as it were by that dede paintyng before their yies, what he woulde haue them to do. He noted their arrogancie, which tooke vpon them to be holy, when as in dede they wer more ſinful then thoſe whom the lawe extremely puniſhed. For ſhe, whom they had brought foorth to be ſtoned with the common handes of many, had not kylled her huſband: but through the frailtie of the fleſhe, had geuen the vſe of her body to an other man, and ſo had committed aduoutrye. They beyng full of enuy, hatered, complaining, couetouſnes, ambicion, and deceite, laye in waite to kyll the lorde of the wholle lawe, who alone was free in al thinges, and clerely pure from al ſinne. Therfore vpon this the lordes anſwere, euery one knowing himſelf giltie, and being afraied leſt he ſhoulde be bewraied and his faultes diſcloſed, went out of the temple one after an other: the ſeniours, the Phariſeis, the Scribes, the Prieſtes and other head men, goyng before, and the reſt folowyng them. For they whiche among that ſorte wer taken for the very pillers and mainteiners of religion and iuſtice, were euen ſowced in enormities, and wer inwardly moſt great ſinners. When theſe folkes wer goen out, of whom neuer one was clere and without faulte, Jeſus remained alone, who only was without fault. And now the ſinfull woman found him, which neuer had doen ſinne, a mercifull iudge, wheras ſhe ſhould haue had them cruel murderers, who wer themſelfes guiltie of grieuous ſinnes. Therefore the woman ſeing their crueltie, ſtood alone as a woful ſynner before Jeſus that was alone: a woman ready to periſhe, before a Salueour: a ſinfull creature, before the fountaine of all perfeccion and holynes. She quaked for feare euen of a verye conſcience, but the clemencie of Jeſus, whyche ſhewed it ſelfe euen in his countenaunce, putte her in good coumforte: and in the meane whyle our lorde (as it were a manne occupied about an other thyng) wrote vpon the grounde, ſo that the Jewes (as it wel appered) went awai, not as men afraied with the lordes threatnynges, but condemned in their owne conſciences. At length Jeſus ſtood vp, and whan he ſawe that all wer goen, and the woman all alone and fearefull, he ſpeaketh curteouſly vnto her, ſayinge: Woman, where are thyne accuſers? hath any man condemned the? She anſwered: no man, ſir.

A Then Ieſus ſayed: neither will I that came to ſaue al men, bee more vnmerciful then they, nor condemne her whō thei haue not cōdemned. The rigour of the lawe doeth puniſhe, to feare men: the fauourableneſſe of the ghoſpell ſeketh not the death of a ſinner, but rather his amendemente and life. Therfore go thy waye and ſinne nomore herafter. By this exaumple our Lord Ieſus taught thoſe that taketh vpon them to be ſhepeherdes ouer the people, and to be teachers of the ghoſpell, how great ſufferaunce & ientilneſſe they oughte to vſe towardes them, whiche fal into ſinne by frailtie: for conſidering that he, in whom was no ſynne at all, ſhewed himſelfe ſo mercifull towardes an open ſinner, how great ought the biſhops gentilnes to be towardes offenders? when as thei themſelfes haue many times more nede of Goddes mercy, then thei, againſt whoſe faultes they be very angrye: or in caſe thei be not ſo ſinful, certes their life is not without ſome ſpotte: at leaſtwaye truely they maye by the frailtie of man, fal into al kinde of ſinne.

Neither do I condemne thee.

Goe and ſynne no more.

The lawe puniſheth for a terrour: the ghoſpell ſeketh that men maie emende.

Ieſꝰ merciſulnes towardes the woman aduoutreſſe, what it teacheth vs.

The texte.

Then ſpake Ieſus agayne vnto them, ſaying: *I am the light of the worlde. He that foloweth me, doth not walke in darkeneſſe, but ſhal haue the light of life. The phariſeis therfore ſayed vnto him: Thou beareſt recorde of thy ſelfe, thy recorde is not true. Ieſus anſwered and ſaied vnto them: Though I beare recorde of my ſelfe, yet my record is true, for I knowe whence I came and whither I go? *But ye can not tel whence I come and whither I goe. Ye iudge after the fleſhe: I iudge no man. And if I iudge, my iudgemente is true. For I am not alone, but I go to the father that ſente me. It is alſo wrytten in your law, *that the teſtimonie of two men is true. I am one that beareth wytneſſe of my ſelf, *& the father that ſent me beareth witneſſe of me. Then ſayed they vnto him: where is thy father? Ieſus anſwered: *ye neyther knowe me nor yet my father: yf ye had knowē me, ye ſhould haue knowen my father alſo. Theſe woordes ſpake Ieſus in the treaſury as he taught in the temple, *and no man
B layed handes on hym, for his houre was not yet come.

*Iohn.i.xii
*Iohn.xiiii
*Deu.xvii and.xix
*Math.iii
*Math.xi. Luke.x.
*Mat.xxi Iohn.vii.

Therefore now whan thei which complained of the woman, wer ſent awai, and euery man brought to the knowledge of his own ſinne, and the ſinner diſmyſſed: Ieſus vpon this occaſion goeth in hande againe to make an ende of the ſermon which he had begoon. Sinne is darkenes. They that bee true and of plaine menyng, and ſtudie not to be thought other maner of folke then they be, go to the light, and are deliuered out of darkenes: like as the ſinfull woman went vnto Ieſus. And becauſe ſhe did not denye, but confeſſed the thyng that ſhe had committed, ſhe went awai iuſtified. Contrarywyſe the heademen and the Phariſeis, becauſe they would be thought righteous, when as in very dede they were vngraciouſe, and very wicked, fledde from the lighte, leſte their diſeaſe ſhould bee knowen, and ſo they made wholle. Therfore Ieſus doeth exhorte al folke, that whoſoeuer is bewrapped in ſinne, ſhould come to hym, but ſo that he come penitent: and ſhoulde rather folowe him then yͤ Phariſeis, who being blynde, wer guydes of the blinde. And leſte any man through knowledge of his ſinnes, ſhould not be bolde to come vnto him, he taught vs in the aduoutreſſe a litle before, how he reiected no man that deſireth to be healed. I am (ſaieth he) to the wholle world, (and not to Paleſtine alone,) the ſame thinge whiche the ſunne in the firmamente is to all the worlde: as muche to ſaye, I am the light of the worlde. The ſunne taken awaie, maketh al thinges darke withall. It beareth light before all bodies: I am light to pure ſolles. The ſunne geueth life and likynge to all bodyes: I am lighte more preſently to ſolles. He that walketh in the lyghte of the ſunne, ſtumbleth not in the darke: whoſo foloweth me, and beleueth on my doctrine, ſhall abide no longer in darkenes of erroure and ſynne: but being purged from ſynne and illumined with the doctryne

Thā ſpake Ieſus againe vnto them.

Sinne is darkenes.

The womā aduoutreſſe confeſſyng her offence, wente awaie iuſtified: the Phariſees contrarie wyſe.

Chriſte woulde all ſynners to come to hym, ſo they come penitent.

I am the lyghte of the worlde.

He that foloweth me dooeth not walke in darkeneſſe, but ſhall haue the lyghte of lyfe.

Ieſus the lyghte of the worlde, eſpecially to pure ſolles.

Whoſo foloweth Chriſt is no longer in darkenes of erroure or ſynne.

of the ghoſpel, he ſhal haue the true light which geueth life to the ſoule. C It belongeth to the dead, to be hid in darkenes: & the propertee of them that be aliue, is to walke and to bee conuerſaunte in the light. To haue knowledge of me, is the life of the ſoule. Contrarye, ſynne, and to bee ignoraunte of me, is eternall death. The Phariſeis enuye coulde not broke this magnificence whiche Chriſte preached of himſelf, ſpecially ſoraſmuch as thei thought themſelfes to be touched couertly: & whatſoeuer did redound vnto Jeſus commendacion and praiſe, theſame to be a derogacion to theirs. And furthwith therfore they cried out againſte him, in the preſence of the multitude, fearyng leſte the common people would forſake them and folow Chriſt: and to bryng him out of credence, they woulde make him a liar, and charged him therwith. Thou (ſaie thei) beareſt recorde and ſpeakeſt ſtoutly of thy ſelf, but no mannes owne recorde is to be beleued. It is no true mans parte, but a proude mans faſhion, to ſet forth his own praiſe: wherfore this thine owne teſtimony, is not true. To this vengeable checke (whiche yet in dede could not ſo much hurt his glory, as it might hinder the ſaluació of that great noumbre of people,) Jeſus made a ſharp anſwer, ſaying: Truth it is, amongſt men the witneſſe of him which both maie deceiue and be deceiued, is of ſmall importaunce, and weygheth litle. I alone am not witneſſe to my ſelf, who can bring for me Johns recorde, and the witneſſe which the prophetes bare of me, yea and though there wer no mannes recorde of me, who ſtande in no nede of it. For if I alone ſhoulde beare witneſſe of my ſelf, yet coulde not you (in caſe ye knewe plainly who I am and whens I came) reproue myne owne recorde. It is expediente that thoſe mennes witneſſe be drawen into queſtion and doubted of, whiche (being nothing els but verye men, and according to mans iudgement make relació of themſelfes,) mai be deceiued and alſo lie if thei luſt: but theſe thinges hath that waie no place in me. For I ſpeake nothing of mine owne head, but the thing that I ſaye, D cummeth of him from whom I was ſent: and I haue none other pretenſe therein, but to ſet furth his glory. He cannot lye, and hys onelye recorde is more holy and vncorrupt then al mennes witneſſes. Whoſoeuer hath proceded from him, and ſpeaketh all thinges according to his minde, within a while to returne again vnto theſame perſon from whens he came, hath no nede of mans witneſſe: when as his owne proper actes are in redines to declare who he is. But you being blinded with enuye, of purpoſe will not knowe the thing that ye myghte knowe: and becauſe ye iudge peruerſlye of me through theſtimacion that ye haue of thoſe thinges whiche are in me and other mortal men indifferentely, and common to both, ye dooe not perceiue from whens I came, nor whither I ſhall goe. For this is not ſeen except mennes mindes (wicked affeccions ſet aſide) do iudge after the ſpirite, and in ready beleſe of myndes, learne by the thinges which I do and ſpeake (with conferryng together the ſayinges of the prophetes) to ſee that it is an heauenly thing, and no worldly thing. But you iudge after the fleſhe: and why? becauſe ye be corrupted with worldy affeccion, condemning wickedly to your owne vttre deſtruccion, that thing which ye ought to imbrace to eternall ſaluacion. Your iudgemente therefore is corrupte and falſe, becauſe it cummeth not of God, but out of worldly and humaine luſtes. And in the meane tyme dooe I iudge no man. For the tyme of iudgement is not yet, but of ſaluacion. And yet if

I

The Phariſeis therfore ſaide vnto him: Thou beareſt record of thy ſelf, thy recorde is not true.

The Phariſeis crie out againſt Chriſte for teſtifyng of hymſelfe.

Jeſus recorde of hymſelfe is true, and why.

Jeſus aunſwered, &c though I beare recorde of my ſelfe, yet my recorde is true: for I knowe whence I came & whither I goe.

The witnes of God alone more true and vncorrupte then the witneſſe of all men.

The peruerſe iudgementes of the Phariſeis.

But ye cannot tell whence I come, and whether I goe.

Chriſt is not knowē but to ſuch as iudge after the ſpirite.

ye iudge after the fleaſhe.

Fleaſhly iudgement is a corrupte iudgemēt.

I iudge no man: And if I iudge, my iudgemente is true.

A I ſhould geue iudgement of you, my iudgemente ſhould bee true, becauſe it doeth not ſwerue nor diſſent from goddes iudgemente. For I ſhould not geue ſentence alone, but I and my father who ſente me, ſhoulde ioyntely together pronounce ſemblably one thing, foraſmuch as we bothe throughlye will al one. In worldely matiers the iudgemente of manye weigheth more, and is of greatter autoritee then one mannes minde alone: but yet Gods iudgement alone, paſſeth yͤ iudgemente of all mankinde. If ye deſpiſe my ſentence as but mans iudgemente, truely ye cannot contemne the iudgemente of God, though he himſelf alone geue iudgemente. And if ye doe not deſpiſe the iudgemēt of god, neither can ye reiecte or refuſe my iudgement, whiche is conſēting to his in all thinges, except with a common contempt ye dooe vs bothe at once wrong: bothe him that ſendeth, and me that am ſente frō hym. For I ſpeake or dooe nothing but that whiche he hath commaūded me. Semblablye euen emongſt men, the recorde of many is more ſubſtaunciall then of a fewe: and after your lawe there is no recorde, vnleſſe it bee of two at the leaſt, allowed and admitted before a iudge. But yet in dede it is more to be regarded if a man beare recorde of an other, then if he beare witneſſe of himſelf. Howbeit it cannot be auoyded but emong mē there be wrong iudgementes, and vntrue recordes: yea and although a thouſand men ſhould agree vpon one thing being but men, either forbecauſe through errour thei knewe not the trueth, or els becauſe thei being corrupt in their affeccions, doe not pronounce B and geue ſentence according to the true iudgement of reaſon, but after the leude affeccions of the herte. Notwithſtanding where euen one alone ſaith any thing of himſelf, in caſe he dooe not pronounce the thing which he reporteth of himſelf, as of his owne head, but by Gods commaundement, his iudgement and recorde muſt nedes be true, becauſe god can neither bee deceiued nor corrupted. I beare no witneſſe of my ſelf, but by yͤ autoritee of my father, who doeth alſo himſelf beare witneſſe of me: neither doe I pronounce any other thing concerning mine owne perſon, then he hath teſtified who ſent me into the world to be a witneſſer of the trueth, which only he hath knowen. If ye dooe put awaie my recorde, ye muſt nedes therein alſo reiecte his. If ye enfringe and repel my iudgement, ye muſt of force and neceſſitee contrary him. We be twain, but we two haue all but one witneſſe and iudgement. And there is one of theſe twaine, who if he were alone, yet were his iudgement not to be replied againſt. And if ye aſke, whē did the father teſtifie of me? forſouth he bare recorde of me, in your law, whoſe voice ye ſhould know, if ye would with pure hertes vnderſtande that which is written. He did alſo teſtifie of me at Jordane, his recorde of me is to be ſeen in the very actes and dedes whiche he doeth by me: and in concluſion, when time ſhal be, he ſhall glorifie me with more euidente and clere witneſſes. After theſe thinges wer ſpoken, yͤ Jewes becauſe thei heard the father often named, frō whom he was ſent, ⁊ whoſe autoritee he laied for his defence, merueiled if he would ſpeake ſo highlye of Joſeph the carpenter, whoſe ſonne he was thē commonly thought to be. And in caſe he ment not of him, thei be deſyrous to geat out of him, who ſhould be that other father, from whom he had come, ⁊ to whom he ſhould goe. Where is (ꝙ thei) this thy father, of whom thou ſpeakeſt ſuch wonderfull thinges? But Jeſus ſomewhat opening that as yet he was not knowen vnto them, touching his diuine nature and

Chriſtes iudgement cannot bee but true, ⁊ why.

For I am not alone, but I go to the father that ſent me.

It is alſo written in your lawe, that the teſtimonye of two men is true.

The iudgement and witnes of mē be they neuer ſo many, may be corrupt, but goddes iudgement is euer true.

I am one that beareth witneſſe of my ſelf, ⁊ the father that ſent me, beareth witneſſe of me.

The father euermore beareth witnes of Chriſt.

God the father and Chriſt haue both of thē but one iudgemēt.

God the father teſtifieth of Chriſt in the veraye lawe.

Than ſaid thei vnto him: Where is thy father?

The Jewes and Phariſees aſke of Chriſt where his father is.

The diuine nature of Chriſt.

C

The father cannot bee knowẽ except Chriſt the ſonne be knowen by feith.

Jeſus aunſwered: ye neither know me, nor yet my father. ec.

Jeſus taught in the treaſoury of the tẽple.

These wordes ſpake Jeſ9 in the treaſourie as he taught in the temple.

No man could lay handes on Jeſus till his houre was come.

And no mã layed handes on him: for his houre was not yet come.

Godhead, when as thei ſuppoſed him to bee but a very man, & nought els: & yet for all yͭ thei ſhould haue beleued him as a man, vnleſſe their iudgemente had been corrupted with carnall affeccions: yea and his wordes did alſo implie that neither the father could truely be knowen but by the ſoonne, nor the ſoonne fully knowen excepte the father were knowẽ: for the ſonne is not knowen with bodily iyes, but by feith, nor the father can be ſhewed to mans ſenſes, but may be brought into deuoute mindes ſpiritually. Well, Jeſus (J ſaie) maketh aunſwere on this wiſe: Ye neither knowe me, nor yet my father: & ſo long as ye will not know me, ye cannot know my father. Geue credence vnto me, & ye ſhall both know me, and my father. Ye ſaie that ye know me, becauſe ye know my countrey, my dwelling place, my parentes, and brethren: Wheras through theſe wordes, which thei vnderſtoode not, our lord Jeſus did ſore prouoke the Phariſees mindes againſt him, teachyng openly in yͤ temple, yea & where moſte preſſe of people was, in a place of the temple called the treaſoury (becauſe yͤ offringes and thinges geuen to the temple wer brought thither, and kept there, whiche thinges wholly were turned to the prieſtes & Phariſees pleaſures and gaine exceſſiuely, though the thinges wer geuen, and as ye would ſaie wer conſecrate to god.) Albeit (J ſaie) yͭ Chriſte did thus, as J haue ſaid, yet no man laide handes on him: not becauſe thei lacked any vngracious wil, but becauſe god did not ſuffer them to doe it. For yͤ tyme was not yet come, when as Chriſt had appoincted himſelf to ſuffer: neither would he ſuffer, vntil he had fully taught that doctrine whiche the father had committed to his miniſtracion, for the ſaluacion of man.

D

The texte. *John. viii. and. xiii.

*John. iii.

¶Then ſaide Ieſus again vnto them: *I goe my wai, and ye ſhal ſeke me, and ſhall dye in your ſinnes. Whither I goe, thither can ye not come. Then ſaide the Iewes: will he kyl himſelf, becauſe he ſaith: whither I goe thither can ye not come. And he ſaide vnto them: ye are from beneth, I am from aboue. Ye are of this worlde, I am not of this worlde. I therefore ſaie vnto you, that ye ſhall dye in youre ſinnes. *For if ye beleue not that I am he, ye ſhall dye in your ſinnes.

Than ſaide Jeſ9 again vnto them: J goe my waie and ye ſhall ſeke me, & ſhal dye in your ſynnes.

No mans wickednes can let that Chriſt doth by his fathers commaundemente.

Suche as continue in their infidelitie, ſhal dye in their ſinne.

Whither J go, thither cannot ye come.

Therfore whiles thei wer whiſht and kept ſilence, yet coumpaſſing in minde full vngracious and murderous thoughtes, Jeſus went furth with his talke priuely pricking their conſciences, that ſo at leaſt wai it might forthinke them, when as thei knewe that nothing was hid vnto him, a thing whiche was neuer before geuen to him that was but a verai man. No mannes wickedneſſe, (ſaith he) can let the thyng that J doe by my fathers commaundement. That thing once finiſhed, J goe to him that ſente me, and then ye ſhall ſeke me all in vaine, and in mine abſence ye ſhall deſyre me, whom being preſent you enuie, & doe diſpleaſure vnto. Then ye ſhall knowe by the ende and concluſion of the matier, who J am. Ye ſhall wiſhe my preſence, & not haue it. But you whiche doe nowe perſecute the preacher, and ſetter foorth of eternal trueth, ſhal dye in your ſinne, if ye doe perſiſt and continue in your infidelitee. For he doeth periſh through his own faulte, that obſtinately putteth awaie health when it is freely offred vnto him: and he prouoketh and ſeketh his owne death, whoſo dooeth deſpiſe the fountain of lyfe. J goe not thither, where as your wickedneſſe compelleth me: but J dooe willinglye goe thither whereas ye cannot folowe me. By this parable our Lorde Jeſus did meane manye thinges: firſte of al, that of his owne good wyll he wente to his death: furthermore that by his death and reſurreccion, he ſhould bee lifted vp to heauen, whither as no man by any worldly wiſedome could bee brought. Though

Then ſaide the Jewes: wyll he kyl himſelf? &c.

The Jewes vnderſtood not the ſaying of Jeſus: Whither J goe thither can ye not come.

ye are frō beneath, J am from aboue. &c.

If ye beleue not that J am he, ye ſhall dye in your ſynnes.

A with this ſaying the Jewes wer made afearde, and vnderſtoode not what he mente, yet thei durſt not for all that aſke the mening thereof, but whiſpered and talked therof ſecretely emong themſelues, ſaying: What is the matier that this man dooeth ſundrie times threaten vs with his going awaie thither, whither we cannot folow him? Wyl he violently kyll hymſelf, and ſo withdraw him from vs? Jeſus, whiche knew the verai thoughtes of them al, did ſo temper and moderate his anſwer vnto this very groſſe muttring and ſinnefull murmouryng, that the thyng whiche he ſpake ſhould not bee vnderſtande, but after his death, reſurrection, and aſcenſion. For thei ſuppoſing that Jeſus was nothing els but a mā, could coniecture none other thing, but that he ſhould goe to his death, and ſo be deliuered from the griefe of his perſecutours: when as his mening was, that himſelf (as touching his godhead) came from heauen, and that he ſhould anon after ouercome death, and returne again thither from whence he came. Ye (ſaieth he) beeing of this worlde, are worldely wiſe, and ſpeake after the carnall iudgemente of the worlde. J am not of this worlde, and dooe ſpeake higher thynges then you can vnderſtande, neither ſhall ye euer vnderſtande them except ye leaue your infidelitee, and ſhewe your ſelues ready to be taught: and therefore J tolde you ere while & now tel you once again, that vnleſſe ye put awaie your malice, ye ſhall die in your ſinnes. The only wai to eſcape ẏ darkeneſſe of ſinnes, is to receiue the light. The only waie to life, is to know him which only deliuereth frō death, by the feith of the goſpel. And in caſe ye doe obſtinately refuſe to B beleue that J am he, by whom the father willeth ẏ al men ſhould obtain life & ſaluaciō, ye ſhal through your own fault die in your ſinnes.

The texte.

*John. xii.

*Num. xxi. John. iii. and. xii.

*John. viii. xii. & xiiii.

¶Then ſaid thei vnto him: Who art thou? And Ieſus ſaith vnto them: Euen the verai ſame thyng that I ſpeake vnto you. I haue many thynges to ſaie and to iudge of you. Yea and he that ſent me is true, and I ſpeake in ẏ world thoſe thinges, *which I haue heard of hym. Howbeit thei vnderſtood not that he ſpake of his father. Thē ſaide Ieſus vnto them: *When ye haue lift vp on hye the ſonne of man, than ſhal ye know that I am he, and that I doe nothing of my ſelf, but as my father hath taught me, euē ſo I ſpeake thoſe thinges, *and he that ſent me, is with me. The father hath not leaft me alone, for I doe alwaies thoſe thynges that pleaſe hym.

They ſayd vnto hym: who art thou?

And Jeſus ſaith vnto them: Euē the veraye ſame thing that J ſpeake vnto you.

J haue many thynges to ſaye and to iudge of you. &c.

Neither yet did this ſaying of the Lorde Jeſus ſettle downe into the mindes of the Phariſees, ſo very much had the inordinate loue of this worlde blinded theyr hertes: and therefore as though thei had neyther ſeen nor heard any thing wherby thei might know who he was, they nowe maliciouſlye ſaye vnto Jeſus: who art thou? But Jeſus knowing before hande that thei woulde picke ſome querell againſte whatſoeuer aunſwer he ſhould make, whiche aſked hym the queſtion of a frowarde minde, therewith alſo iudgeyng them to bee more fitte to heare what themſelfes were, then what he was, maketh them anſwere on this wiſe, ſaying: Ye deſyre to knowe who J am: well then, doe beleue, but ſurely ye ſhall not beleue except ye put awai groſſe and worldely affeccions: for els if J doe tel you who J am, J ſhall tell it to your harme. For ye wil not only be neuer a deale the better therby, but foraſmuch as ye be many waies euill, ye ſhall ſo muche the more be made wurſe. And this ẏ J nowe ſpeake vnto you, ſhal make your damnacion the greatter. J thirſte and couet the ſaluacion of men, and not theyr vtter deſtruccion. Or els J coulde ſpeake manye thynges of you, and for many cauſes cōdemne you. But it is not ſo thought good to my father, who ſent me into the world, not to cauſe the euill to bee

C

yea and he that ſent me is true. &c.

wurſe,but to the entent that thoſe which bee euil ſhould forthinke and amende themſelues,and be ſaued. The father that ſente me is he that ſaith trueth, if ye beleue him ye ſhall be ſaued. And ye ſhal beleue him, if ye wil beleue me:of trueth ye ſhall without daungier ſafelye beleue me that ſpeake nothing vnto you, but what as I haue heard of my father, with whom I was before I came into the worlde. He hath commaũded me to ſpeake true thinges,and the trueth of ſuch thinges as doe further men to ſaluacion,and not to damnacion. And if ani mã doe periſhe,he ſhall periſhe through his owne fault, who doeth enuie his owne health that is offred him. But the blindenes of the Iewes was ſo groſſe,that although he had ſo often made mencion of his father,from whom he was ſente,and to whom he ſhould goe,of whom he ſhould haue record,and did heare the thinges which he did ſpeake, as yet for all that it vnderſtoode not that he ſpake of the father of heauen,becauſe thei coulde beleue nothing in him aboue a man. For theſe ſayinges wer then as ſeedes cloſed vp in the memorie of the hearers, to the entente that thei ſhould then bring foorth fruicte, when as all thinges ſhould be fully accompliſhed,which ẏ Prophetes had writtẽ of Ieſus. It was expedient that as yet he ſhould be thought a veraie man,vntill he had fully finiſhed for the ſaluacion of the worlde, that high ſacrifice whiche was to be offred vpon the altar of the croſſe. For it ſo pleaſed the father, that by death God ſhould bee glorified. Our Lord Ieſus in the meane time mening this, goeth foorth in his communicaciõ,doing to wete couertly that he ſhould afterward willingly be crucified by them, and ſaith thus: Whan ye ſhal lift vp on high the ſonne of man,euen verai then ye ſhall vnderſtand who I am:and after that ye ſhall thinke me vtterly made awai,thẽ in concluſion ye ſhal well know my power. For ye ſhall right well perceiue that the thyng is wrought, not as men doe thinges,but by my fathers power: after whoſe pleaſure and iudgemẽt I doe what thing ſoeuer I doe practiſe here in earth,to the ſaluacion of man. Neither doe I ſpeake any thing but according to his minde. And albeit I am ſent into the worlde frõ him,yet am not I forſaken of him,he hath not left me,but he is alwai preſent with me,and dooeth aſſiſte me,and by me,he bothe worketh and ſpeaketh vnto you,for betwene vs two is a moſt hye conſente:he is glorified by me,and I again by him:but he is the autour and I the meſſagier. And I doe the office of an embaſſadour ſo feithfully,that I alwaie doe thoſe thinges whiche he hath commaunded and determined. Moſes and Dauid,whom ye haue in great reuerence,ſpake and did many thinges according to Gods wyl,but yet theſame did many tymes offende hym with their dooinges: I neuer diſſente from that whiche is my fathers pleaſure.

Whoſo periſheth ſhal periſh through his owne fault.

Howbeit thei vnderſtood not that he ſpake of his father.

The Iewes vnderſtood not Chriſte ſpeaking of his father.

D

Whan ye haue lift vp on high the ſonne of man, than ſhall ye knowe that I am he. &c.

But as my father hath taught me, euen ſo I ſpeake thoſe thinges, &c.

The father is alwaie with Chriſte.

Chriſt neuer diſſenteth from his fathers wyll.

And he that ſent me, is with me.

¶ As he ſpake theſe wordes,*many beleued on him. Then ſaide Ieſus to thoſe Iewes which beleued on him:If ye continue in my worde,then are ye my verai diſciples,and ye ſhal know the rrueth,*and the trueth ſhall make you free. Thei anſwered him:We be Abrahams ſeede,and wer neuer bound to any man:ſaieſt thou thã, ye ſhall be made free? Ieſus aunſwered them: Verely verely I ſaie vnto you,*that whoſoeuer committeth ſinne, is the ſeruaunte of ſinne. And the ſeruaunte abideth not in the houſe for euer,but the ſonne abideth euer. If the ſõne therfore ſhal make you free, then are ye free in dede. I knowe that ye are Abrahams ſeede, but ye ſeke meanes to kyll me, becauſe my worde hath no place in you. I ſpeake that whiche I haue ſeen with my father, and ye dooe that whiche ye haue ſeen with your father.

The texte.
*Iohn.viii.

*Rom.vi. and.viii.
Gala.iiii.
*Rom.vi.
ii.Pe.ii.

Whereas at that ſeaſon none did fully vnderſtande theſe ſayinges,

yet

A yet there was many emong the people which thought thẽ not vngodly. And diuerſe perſones conceiuing good hope of the thynges whiche Jeſus promiſed them, beleued him, but yet not perfectly, for they were ſtill ignoraunt, but as thei wer then hable to vnderſtand the doctrine of the goſpel. There was in dede a certain wai prepared to feith alreadie: although they wer not yet ſo farre forewarde as thei ſhoulde bee brought afterward. The lord Jeſus therfore doeth exhort thẽ to perſeuer in the thing wherin they wer metely wel entred, vntill they might atteign the perfite knowledge of him. For feith of good men doeth euen beleue thoſe thynges, whiche it vnderſtandeth not. The malice of the Phariſees weared alwai worſe and worſe. He ſaieth vnto them: take you no exaumple at theſe which doe wilfully periſhe, it is a good beginning for you, ſome deale to beeleue my ſayinges: from whiche if other mennes infidelitee doe not withdrawe you, and if ye wil firmely abide in that ye are entred vnto, J which dooe profeſſe heauenly trueth and no phariſaical doctrine, will take you for my veray owne proper diſciples. And you which hitherto haue embraced the ſhadowes of Moſes lawe for truethes, ſhall in proceſſe of tyme knowe all trueth. And the knowen truth ſhal make you free. But the Jewes not perceiuing that Chriſt ment of that libertee which the goſpell teacheth, which libertee doeth not chaunge any worldly aduauncement, as to deliuer the bodie from the intreſſe that the maiſter hath ouer it: but ſetteth the mynde at B libertie from ſinne, from leude and worldly deſyres, from the tirannie of the deuil, from feare of death, from bondage of phariſaical ordinaũces, from the yoke of carnal obſeruing of the lawe: The Jewes, J ſay, not vnderſtanding this, make aũſwer diſdainfully: for thei wer proud of the nobilitee of their carnall aunceſtours. We, ſay they, by ſucceſſion come of Abraham the Patriarche, & are naturally free men borne, and not onely free, but noble gentlemen alſo, neither did we euer ſerue any man as bondmen. What libertie therfore doeſt thou promiſe vs, as though we wer bondſeruauntes, needefull of manumiſſion? Thys aunſwer declared the Jewes to be groſſe, which putte their affyaunce and glorye in carnal thinges, neglecting ſpiritual thinges which commend vs to God. They tooke pureneſſe to conſyſte in waſhyng of the bodie, of cuppes, and of veſſelles, though they had their ſolle polluted with ſinful vices. They deſpiſed other in compariſon of themſelfes, becauſe thei wer bodely circumciſed, when as they had an vncircumciſed mind. They thought themſelfes holy beecauſe thei caried about with them the lawe written in brode ſcrolles round about their head: when as thei be holy to God, which haue the lawe written in their myndes, and expreſſe the ſame, not in ſcrolles, but in their dedes. So now they wer proude in heart, becauſe after the fleſhe they came of Abraham, as though it wer a great matier to bee borne of holy ones, when beefore God they be noble and famouſe, whiche, of whoſoeuer they be borne, dooe expreſſe the condicions of holy men in their maners. Therefore when Jeſus had reproued them for two cauſes, both becauſe thei wer ignoraunt in the trueth, and alſo becauſe thei ſerued as bondmen: thei diſſembled the firſt, and ſtomaked the leſſe weightie matier: for ignoraunce of the trueth is a fault of the mynd, to be bond is no euil thing of the mynde, but a lacke of worldly fortune. Now therfore our Lord Jeſus teacheth plainely what ſeruitude he mente. You, ſaieth he, diſdeigne that J promiſe libertee, becauſe in your owne conceipte ye be

As he ſpake theſe wordes, many beleued on hym.

If ye continue in my worde, then are ye my veraie diſciples.

The feith of good mẽ belieueth that thyng alſo which thei vnderſtande not.

They that continue to Chriſtes wordes are his diſciples.

And the trueth ſhal make you free.

The freedome that the worde of God geueth.

They aunſwered hĩ: We bee Abrahams ſeede, and were neuer bonde to any man: Sayeſte thou than, ye ſhall be made free?

The Jewes wer offended with Chriſt for ſaying, the trueth ſhal make you free.

The groſſe vnderſtanding of the Jewes wherein pureneſ did conſiſt.

What perſons are holy ones afore God.

The Jewes were more offended with the reproche of bõdage, than of groſſe ignoraunce.

free,that is to ſay,the naturall free children of Abraham:but there is an other kind of ſeruitude much more vile and miſerable,from whiche no nobleneſſe of aunceſtours,be it neuer ſo great, can claime freedome and make a man free.Ye haue not a man to your Lorde, from whoſe bondage ye are to be made free.But herof I dooe wel aſſure you,who ſoeuer ſynneth,maketh himſelf ſeruaunt to ſinne, and looſeth his freedom:He is verely a natural borne free man,yͭ is ſubiect to no diſhoneſtie,nor guiltie of ſinful vilaynie.This is the freedome,wherof ye may woorthely reioyce before God.But whoſoeuer is addict to ſinne,hath the deuill hys Lorde, and is moued and drawen at hys pleaſure and arebitrement:although he may clayme kinne, and can bryng his petigrewe to moſt holy aunceſtours.For an other mannes holineſſe taketh not away the bondage of them that ſuccede in bloude, but euery man is taken and eſtemed after hys owne dedes.A ſeruaunte cannot make his felow ſeruaunt that is alſo ſynfull, as he is,partaker of hys freedome:but he onely maketh men free and ſetteth at libertee,whiche onely is voyde of al ſinne.For albeit a ſeruaunt dooe for a tyme certain thinges in the houſe,yet becauſe he is a ſeruaunt and no heyre,he hath no perpetuitee or ẽtreſſe there for euer, but is put out of the houſe whẽ it pleaſeth the maiſter:but becauſe the ſonne is heyre and Lorde of the houſe,he hath continuall righte in the houſe, nor he hymſelfe onely is free in dede without all ſeruitude, but he may alſo make other folke free. If ye therefore deſyre thys freedome, there is no cauſe why ye ſhoulde looke to haue it of Moſes, or from the Patriarkes, or your prieſtes,whoſe miniſtracion was for a while:neither was any of theſe vtterly voide of all ſinne, nor had autoritee to aboliſhe or put awaye ſinnes,ne yet did any of them know the trueth exactly and at full.But if one cleaue faſt to the ſonne(to whom is geuen the wholle and perpetuall power of the houſe)the ſame of whatſoeuer ſtocke he bee borne, may well hope to haue true freedome.Therfore Abraham dyd not begette vs free,Moſes did it not, the Prieſtes dyd not with their ſacrifice make vs free.If the ſonne ſhall make you free from errour and ſinne,ye ſhal bee truely and fully free.You ſtande muche in your owne conceipte,becauſe ye be the ſonnes of Abraham. I knowe that ye bee borne of Abraham as touching the fleſhe,but this honour is but ſmal, vſual,and common to all Iewes.If ye wil algates be thought to bee Abrahams poſteritee,and children of a moſt holy father nothyng degenerate, in your dedes declare you to be hys ſonnes.For it is the propretee of a veray true naturall chylde, to reſemble and expreſſe the faſhion and maniers of hys parentes. Abraham dyd ſo muche beleue God,that where as there was promiſed him of God a populouſe ſucceſſion,and great in noumbre,to come of his ſonne Iſaac, he doubted not at one commaundement of God to ſleagh his ſonne Iſaac.But ye ſee now howe farre ye bee of, from the maniers of your father,whiche dooe your endeuour to kylle euen me, for no cauſe els,but that you being blynded with the deſyres of the fleſhe and the worlde,dooe not vnderſtande my communicacion and woordes whiche bee ſpirituall. Abraham not doubtyng of the promiſes, did in a thyng agaynſte nature, beeleue the Aungell by whom God ſpake vnto hym. To me whom ye ſee,and by whom God ſpeaketh to you, promiſyng greater thynges then in tymes paſte he dyd to Abraham,ye doe not onely not geue credence,but alſo maliciouſly ſeeke and deuyſe my death. Dooe

not

C

Whoſo committeth ſinne, is bonde to ſynne.

Whoſoeuer committeth ſinne, is the ſeruaunte of ſynne.

Who is truely free or bonde.

And the ſeruaunt abideth not in the houſe for euer:but the ſonne abideth euer.

Onely Chriſt hath autoritie to make men free, from ſinne

D

If the ſōne therfore ſhall make you free, than are ye free in dede.

Whome Chriſt maketh free, is free in dede.

I knowe that ye are Abrahams ſeede:but ye ſeeke meanes to kill me, becauſe my worde hath no place in you.

The Iewes howe they were Abrahams children, & who bee Abrahams ſeede.

A not therfore arrogantly chalenge Abraham to be your father. Euerie one is before God the ſonne of hym, whoſe actes and condicions he foloweth. For as the chyldren ſeeth theyr parentes dooe at home, ſo will they dooe, and growe to bee of lyke affeccion and maniers. I proue both by woordes and dedes that I am hys ſonne from whom I was ſent: for I ſpeake that which I haue ſeen and hearde of my father. You lykewyſe dooe the thynges whiche you haue ſeene your father dooe.

I ſpeake that which I haue ſeen with my father, & ye doe that which ye haue ſeen with youre father.

Men are ſuche fathers children whoſe actes they folowe.

The texte.

John.viii.

¶They aunſwered and ſayed vnto him: Abraham is our father. Ieſus ſaieth vnto them: If ye wer Abrahams chyldren, ye woulde dooe the dedes of Abraham: but nowe ye goe about to kyll me, a man that hath tolde you the trueth: *which I haue hearde of God: thys dyd not Abraham. Ye dooe the dedes of your father. Then ſayed they vnto hym: we were not borne of fornicacion, we haue one father, euen God. Ieſus ſayed vnto them: If God wer your father, truely ye woulde loue me: for I proceded foorth and came from God, neyther came I of my ſelfe, but he ſent me. Why dooe ye not knowe my ſpeache? Euen becauſe ye cannot abyde the hearyng of my woorde. Ye are of your father the deuill, and the luſtes of your father will ye ſerue. *He was a murtherer from the beeginnyng, and abode not in the trueth, beecauſe there is no trueth in hym: when he ſpeaketh a lye, he ſpeaketh of hys owne, for he is a lyer, and the father of the ſame thyng. And beecauſe I tell you the trueth, therfore ye beelieue me not.

*Gen.iii. i.John.iii

They aunſwered.&c. Abrahã is our father.

Forſomuche as the Jewes tooke thys ſaying of our Lorde Jeſus in euill parte, they frame their aunſwere in ſuche ſorte, that they goe aboute therein to pieke out of Jeſus woordes ſome thyng ſpoken to Abrahams rebuke: whiche thyng if it had been ſo in dede, they B woulde haue prouoked the people to haue ſtoned Chriſte: for where as he had openly teſtifyed that theyr dedes were euil, and added further that they dyd thoſe thinges whiche thei had ſeen their father dooe (neyther dyd they acknowlage any other father then Abraham) they tooke it as if by thys ſaying of Jeſus, Abraham the Patriarke had been reproued, who had himſelf been ſuch one as wer the children that came of him. But Jeſus ſpake nothing ſore at all againſte Abraham, but reaſoned contrarie to their ſaying, prouyng that therefore they wer not the children of Abraham, becauſe they wer moſt ferre from hys wayes, and moſte vnlyke hym. If ye will, ſaieth he, bee taken for the true children of Abraham, dooe as your father dyd: beleue goddes woorde. For he of trueth through notable affyaunce in God, deſerued the commendacyon of ryghteouſneſſe, and was called ryghteouſe. Nowe although ye haue neuer dooen boaſting Abraham to bee your father, neuertheleſſe your ſtudie and drifte is to kill me, a man that albeeit I wer none other but a very man, yet wer I innocent and one that harme no man: and you therfore would ſleagh me, becauſe I tell you the trueth, whiche I dooe not feigne of myne owne head, but that trueth whiche I haue hearde of God: inſomuche that whoſoeuer diſtruſteth me, yͤ ſame muſt nedes diſtruſt god. But Abraham wil not acknowlage you for hys ſonnes, which goe about a wicked matier, and much diſagreable to his maners. And if it be ſo that euery one is that mans ſonne, whoſe dedes he foloweth, & that your dedes withall are farre vnlyke to Abrahams: you muſt nedes haue ſome other father, whoſoeuer he be, whoſe natural diſpoſicion you doe reſemble, & ſhew your ſelf like in condicions. The Jewes being of truth more prouoked by theſe ſayinges, now (as it wer) geaſſing to what end the proceſſe of

The Jewes falſli chalenge Abraham for theyr father.

Jeſus ſaieth vnto them: If ye were Abrahams children ye woulde doe the dedes of Abrahã.

Chriſt proueth the Jewes not to bee the children of Abraham.

Jeſus woordes tended, and whom he noted to bee theyr father, aunſwere: Whom elles appoynteſte thou for our father, that takeſt awaye our father Abraham? We bee not baſe gotten, we may reioyce in that whiche is common to all the Jewes, who are not onely the ſucceſſion of Abraham, but alſo the ſonnes of God, whiche calleth Iſraell hys fyrſt beegotten chylde. And we are Iſraelites. And if thou take away our father Abraham from vs, if thou geue vs an other father then God, the common father of all our nacion, thou art not onely iniurious and deſpiteful to vs, but to the wholle nacion of the Jewes. Where as thys was a wicked and ſhameleſſe aunſwere (for what coulde bee more ſhamefull then to boaſte themſelfes to bee the chyldren of God, who knewe themſelfes guiltie in ſuche great faultes, who alſo layed in waite to bryng the ſonne of God to deathe) Jeſus replyed ſharpely to thys aunſwer and ſayed: If God were your father, that is to wete, if ye were very true and naturall Iſraelites, ye woulde I am ſure loue me, as a brother and begotten of the common father of all, and as one that dooeth expreſſely folowe hys fathers behaueour and maners, euen as it becummeth a true naturall chylde. For I neyther ſhewe foorthe any other thyng then God the father, nor I dooe none other mennes buiſineſſe then my fathers, from whom I proceded and came into thys worlde. For I neyther ſpeake nor doe any thyng of my ſelf. I doe not appoyncte my ſelf to thys embaſſage, but he ſente me, whom ye clayme to bee common father to you all. And if ye ſaye trueth, why dooe ye not acknoweledge hys woordes, that is the ſame fathers ſonne, and hys veray true ſonne, who was alſo with hys father before he came into the worlde, neyther ſpeaketh he any thyng but at hys fathers appoynctmente? Why can ye ſo very euill beare my woordes, when as by me God ſpeaketh vnto you? If ye beleue God to bee true, beneficiall, and an health geuer, frendly to them that be godly, and enemy to the wicked, when as ye ſee nothyng in my ſayinges or dooynges vnlyke vnto theſe thynges: why dooe you not acknowlage the maners and veray nature of your father? But if ye couet to heare your fathers name, whom in witte and dedes ye dooe reſemble: ye bee neither beegotten of Abraham, nor of God, but euen of the deuill: ye bee hys veray naturall children, whoſe witte and diſpoſicion ye breathe out and ſhewe lykelyhoode of, and whoſe wille ye obey. For ye haue both hated the trueth, and goe about to kylle an innocent. Thys is an exaumple of the deuill your father. For becauſe he hath been the chief authour of both lyes and murder, who by hys lying entiſed vnto death the fyrſte parentes of mankynde, beeyng with none other thyng prouoked, then through enuie of other folkes felicitee. And theſame ſynfull dyſeaſe dooeth prycke you forewarde to ſleagh one that is innocent, and a beneficial perſone. The deuil enuyed man, that was of a bleſſed creacion: ye enuie man to be reſtored vnto the felicitee from whence he fell. He fell from the trueth by hys pryde. And hys fall was ſuche, that there is no hope of his amendemente, but perſiſting in euill, he heapeth ſinne vpon ſynne, ſtriuing agaynſte Goddes veritee by you at thys preſent, and dooing the ſame thyng that in the begynnyng of the worlde he fyrſte practiſed, when he drewe the fyrſte auctours of mankynde vnto death. Whoſo therefore hateth trueth and loueth lyes, he declareth ſufficientely who is his father. Whoſoeuer pronounceth a lye, he ſpeaketh of hym

C

Than ſaid they vnto hym: We were not borne of fornicacion, wee haue one father euen God.

Chriſt proueth the Jewes not to be the children of God, nor true Iſraelites.

Jeſus ſaid vnto them: If God were your father, truely ye would loue me: for I proceded furth and came from God. &c.

D

Why do ye not knowe my ſpeche?

Chriſt proueth the Jewes to be the children of the deuill.

Ye are of your father the deuill, and the luſtes of your father will ye ſerue.

The deuill a mourdrer frõ the begynnyng.

He was a mourdrer from the beginning, and abode not in the trueth. &c.

The deuill how he fell from the trueth.

Whoſo hateth trueth and loueth lyes, declareth hymſelfe to bee the deuils childe.

Againſt lyes and lyers.

He that ſpeaketh trueth ſpeaketh of God.

And beecauſe I tel you trueth, therefore ye beleue me not.

A that is the fountayne of all lyes. Whatſoeuer that authour ſpeaketh is a lye, and he ſpeaketh of hymſelfe, for he is not onely a lyer, but the father and Prynce of lyes. As of the contraye ſyde, God is the fountayne of all trueth, and whoſoeuer ſpeaketh the trueth to goddes glorie, he ſpeaketh not of hymſelf, but of God. But if you be begotten rather of god the auctour of trueth, then of the deuill, the father of lyes: wherefore then (conſideryng that I dooe ſpeake vnto you heauenly trueth) dooe not you beeyng the chyldren of Abraham beeleue God? Why dooe not ye the children of god, acknowledge and loue goddes trueth?

The texte.

a John. x.

b John. viii

c John. x.

¶ Whiche of you rebuketh me of ſinne? If I ſay the trueth, why dooe not ye belieue me? a He that is of God, heareth Goddes woordes. Ye therefore heare them not, beecauſe ye are not of God. Then aunſwered the Iewes, and ſaied vnto hym: Say we not well that thou art a Samaritane, b and haſt the deuill? Ieſus aunſwered: I haue not the deuill, but I honour my father, and ye haue diſhonoured me. I ſeeke not myne owne prayſe, there is one that ſeeketh and iudgeth.

Whiche of you rebuketh me of ſynne?

If I ſaie the trueth, why due ye not beleue me?

He that is of God, heareth Goddes woordes.

Whoſo is of God, heareth Goddes woordes.

The malicious ſortes beyng conuinced with the trueth, doo commonly fall to railing, and ſo did the Jewes againſte Chriſte.

Than aunſwered the Jewes: ſay we not wel that thou art a Samaritane and haſt the deuill?

The Jewes in reproche call Chriſt a Samaritane.

If ye fynde any lye in my woordes, or any faulte in my proceding, geue not credite to my woordes. But whiche of ye all can burden me with any one faulte? What maner of men ye bee, ye youre ſelfes are priuie: But if whatſoeuer bee ryghte and true, the ſame is of God, and neither can ye proue in me any thyng that varieth from ryghte and trueth: why then, in not beelieuyng me, dooe ye dyſtruſte God, ſpecially conſideryng that ye boaſte your ſelfes to bee the chyldren of God? But and if ye dydde extolle and aduaunce your ſelfes B truely, ye woulde acknowledge the woorde of God, but in caſe ye dooe it vntruely, ye declare your ſelfes to haue a lying father. Whoſoeuer is begotten of god, the ſame dooeth (lyke a true naturall child) geue eare to hys fathers woordes. And that thyng well proueth you not to bee beegotten of God the father, beecauſe ye cannot abyde to heare the trueth that cummeth from hym. The Jewes beeyng made through theſe woordes more wood, fall to geuyng curſed woordes in theyr aunſwere, whereunto the malice of men beeyng with reaſon concluded, is woont to haue refuge, and ſayeth: Dooe not we ſaye ryghte of thee, that where thou wilt be taken for a Jewe, and boaſteſt God to bee thy father, thou arte a Samaritane, and haſt the deuill? whiche ſelf thyng, thou dooeſt nowe declare in dede, and approueſt our iudgemente of thee. But what aunſwere made moſte gentle Jeſus vnto thys pieuyſhe madde reproche? As touchyng the reproche in naming hym a Samaritane, although it were commonly taken for a great rebuke and ſlaundre, yet beecauſe it was naught elles but a fumiſhe checke ſpoken in a furie, he made no aunſwere at all thereunto, as though they had but called hym a muſhrome, or an opynion: but yet to the bearyng hym on hande that he hadde the deiuill, he aunſwereth, but in ſuche ſorte that he gaue them no euill language agayn, whiche he myghte woorthely haue dooen, and countermaunded backe again their lewde ſaying to themſelfes, but auoideth it courteouſly from himſelf: teaching vs by the way, that as oft as we haue to doe concerning Goddes glorie, as oft as the trueth of the goſpell is to be defended againſt the wicked, we ſhould be earneſt, quicke and ſharpe: And as often as we our ſelfes be rebuked, that we ſhould ſhewe our ſelfes ientill and meke. In ſuche wiſe that we doe not make

Chriſt beeyng called Samaritane, aunſwered nothyng: but he aunſwereth to the reproche of hauing the deuill in hym.

Jeſus aunſwered: I haue not the deuill.

aunſwere

C

To what reprooches we oughte to aunſwere or not to aunſwere.

Chriſte ſpeaketh nothyng for his own praiſe, but to glorifie his father.

But I honoure my father, and ye haue diſhonoured me.

I ſeeke not mine owne praiſe: there is one that ſeketh and iudgeth.

God the father ſeketh the glorie of Chriſt, and iudgeth his contemners.

aunſwere to all thinges, but repell and auoyde thoſe thynges onely from vs, which we cannot concele without hynderaunce of the goſpel. To haue the people vnderſtande that Chriſt dyd euery thyng in all hys procedinges, not by the deuils autoritee, but God the father being authour, made much to the furtheraunce of the ghoſpell. I haue, ſayth Chriſte, no familiaritee with any deuill, nor I dooe not therfore boaſte my ſelf of God being my father, to the entent that I would with a lye obtaine myne owne prayſe, but that through me my father myght bee glorified emongeſt men. And albeit ye doe glorie, that ye haue theſame God to your father, yet dooe ye me deſpite, who ſeeke nothing els but hys glorie, of whom ye would bee thought true worſhyppers. I dooe not curiouſly ſeeke mine own prayſe at mennes handes, neither doeth your contumelious woordes hurt me, but rather woorketh your own confuſion. For there is one, who as he is couetous to bee glorifyed emonges men by me, ſo he wiſheth that I again ſhoulde haue glorie by hym: not that either he or I haue nede of this glorie, but that ſo to haue it is expedient for you for the exchaunge of death, and that ye may atteign ſaluacion. Of trueth, lyke as I dooe not muche couet myne own glorie (howebeit in dede my glorie is the glorie of my father,) ſo am I no reuenger of mine own rebuke or iniurie. But yet for all that, thinke not that ye ſhalbe without puniſhment for that ye haue ſlaundred me. For there is he that both ſeeketh my prayſe and glorie, and will reuẽge my iniurie and contempte, except ye emend.

D

The texte. Iohn. v.

*Mat. xii. Marke. iii. Iohn. vii.

Verely, verely, I ſaye vnto you, if a man keepe my ſaying, he ſhall neuer ſee death. Then ſayed the Iewes vnto him. *Nowe know we that thou haſt the deuil. Abraham is dead, and the Prophetes, and thou ſayeſt: If a man keepe my ſaying, he ſhal neuer taſte of death. Art thou greater than our father Abraham which is dead? and the Prophetes are dead: who makeſt thou thy ſelf?

To glorie in names carnally as the Iewes did nothyng profiteth.

If a man kepe my ſaiyng: he ſhall neuer ſee death.

Whoſo obeieth Chriſtes woordes, ſhall neuer ſee death.

The groſſeneſſe and malice of the Iewes in taking Chriſtes wordes.

Than ſaid the Iewes vnto hym: Now know we that thou haſte the deuill.

To glory in names, as ye doe, profiteth nothing, for in that ſort neyther Abraham, the originall beginning of your ſtocke, nor Moſes, nor the Prieſtes, nor the Phariſeis, ne God the father, ſhall dooe you any good. Bee ye well aſſured hereof, if any man obey my woordes (as I haue ſayed oft) he ſhall neuer ſee death, onely beliefe is the waye and entrie to immortalitee. Although the Iewes oughte with thys ſo caulme and gentle an aunſwere to haue been appeaced, and with this ſo great a rewarde to haue been allured vnto feith: yet accordyng to their rudeneſſe, dooe thei interpretate that thing whiche was ſpiritually ſpoken of life of the ſolle, to be ſpoken of bodily life: and that which was told them for their inſtruccion, they ſediciouſly marre and frowardely turne into the reproche of the Patriarkes, ſtudying euerye waye to procure ſome hatred agaynſte our Lorde Ieſus emong the multitude. They aunſwere verely in thys manier: We haue alſo of that thy ſaying more certain knowlage that thou art poſſeſſed with a deuill, wood and frantike, whiche promiſeſt thys thyng to them that keepe thy woorde, whiche manier of thyng our Patriarkes, men of moſt high praiſe, neuer had, vnto whom god himſelf ſpake. God ſpake vnto Abraham, as he did alſo to other Prophetes. Thei wer obedient to goddes woord, and neuertheleſſe thei bee all dead: and thou promiſeſt perpetual lyfe to them that obſerue thoſe thynges which thou teacheſt. With what countenaunce, or howe dareſt thou be bolde to promiſe other that thing, which thou haſt not thy ſelf? Doeſt thou promiſe

immorta-

Art thou greater then oure father Abrahams ꝛc

A immortalitee to others, being mortall thy ſelf? Art thou greatter then our father Abraham which is dead? Yea and moreouer the Prophetes alſo be all dead. They durſt promiſe no ſuch thyng to any man. Howe highly dooeſt thou preſume of thy ſelf? Whome makeſt thou thy ſelf? Thou preferreſt thy ſelf beefore the Prophetes, and Abraham, and in promiſing that thing which is Goddes, thou makeſt thy ſelf god.

The texte. Iohn. v.
Gen. xvii and. xxii.
Exo. iii.
Iohn. x.
Luke. iiii

Ieſus aunſwered: *if I honour my ſelfe, my honour is nothing. It is my father that honoureth me, which ye ſay is your god, & yet ye haue not knowē him, but I know him: And if I ſay I know him not, I ſhall be a lyer lyke vnto you, but I knowe hym, and kepe hys ſaying. Your father Abraham was glad to ſee my day, *and he ſawe it and reioyced. Then ſayed the Iewes vnto hym: thou art not yet fiftie yere olde, and haſt thou ſeen Abraham? Ieſus ſayed vnto them: Verely, verely, I ſay vnto you: ere Abraham was borne, *I am. *Then tooke they vp ſtones to caſt at hym. But Ieſus hid himſelf *and went out of the temple.

Ieſus aunſwered: If I honoure my ſelfe, my honour is nothing.

B

It is my father that honoureth me, whiche ye saie, is your God.

And yet ye haue not knowē him but I know hym. ꝛc.

But I knowe him and kepe his ſaying.

To ſeke praiſe at mennes hands is a vanitie.

Whom God honoureth, the worlde cannot diſhonoure.

The true wurſhippers of God do fauoure his glorie.

The Iewes neither wurſhipped god truely nor knew him.

Whoſo contemneth Chriſtes wordes cōtemneth God, and knoweth hym not.

The Lord Ieſus did ſo moderate his aunſwere vnto theſe fond pieuiſhe reproches, wherwith the Iewes taunted him, that becauſe they wer not yet hable to receiue ſo great a miſterie, he did of trueth ſūwhat by inſinuacion open that he was greater then the Prophetes, and Abraham hymſelfe too: and that he was one that myght perfourme by goddes power, that thing which he did promiſe: yet he woulde not appeare arrogant emonges the ignoraunte. But he tempered hys ſayinges, leſt he ſhoulde kiendle more wrath in them that wer moued alreadie, and ſayeth: I attribute nothyng vntruely to my ſelf. For if I ſhould after the maner of men, ſeeke for praiſe at mannes hande, then wer my prayſe falſe and vaine. And in caſe I wer curious to ſeeke for praiſe and glorie, it wer not nedefull to hunt for it emongeſt men. For it is my father, from whom all true glorie cometh, that glorifyeth me. He that is honoured of hym, the rebukefull woordes of men dooe not diſhonour the ſame. And if ye will algates knowe hym that is my father, it is very he whom ye boaſte to be both your god and your father. Whoſe children if ye wer in dede, forſouth ye would recogniſe his ambaſſadour: and if ye wer true worſhippers of him, ye would fauour his glorie, and not bring him in contempte whom he ſent into the world for your ſaluacion. But as ye worſhippe him with falſe religion, ſo ye vntruely clayme vnto you the knowlage of hym. He is ſpirituall, and you ſauour and knowe nothyng elles but carnall thynges. I who am his very ſonne in dede, dooe veraily knowe him, which thyng I dooe not of arrogancie vntruely chalenge, but I ſay that whiche is true: and if I ſhoulde ſay I knowe hym not, I ſhould be a lyer, and like vnto you that profeſſe the knowledge of god whome ye knowe not. I am ſente from him and was with him before I came into the worlde. Therfore I knowe him, and what thing ſoeuer he hath commaunded me, I doe it. But whoſoeuer contemneth my worde, contemneth God, in whoſe name I exerciſe the commiſſion of his ambaſſage, and that faithfully. And whoſoener deſpyſeth Goddes woorde, he neyther knoweth God, nor taketh hym as God. Furthermore, whereas ye neuer ceaſſe braggyng of your father Araham, to whom ye bee moſt ferre vnlyke, and that ye procure hatred vnto me, for that I take my ſelf to be Abrahams better: verely, I doe neither vainly boaſt mine own greatneſſe, nor diminiſhe his dignitee. This I wil now ſay vnto you, ẏ Abraham whom you do rather wonder at then folow, how great a man ſo euer

he was

he was, yet he was glad and thought he ſhould bee happie, if it might be his lucke to ſee my day. And he ſaw that thing which he deſired, and that great man greatly ioyed to haue my daie chaunce to him, and yet you contemne me. Ieſus did herin and by this ſtraunge ſaying ſygnifye, that whan Abraham made hymſelf readie to offre in ſacrifice hys ſonne Iſaac, he ſawe by the ſpirite of prophecie, that our Lorde Ieſus ſhoulde bee geuen of hys father vnto the death of the croſſe, for the ſaluacion of the world: and yet ſhould not through that death vtterely periſhe, but within three daies after reuiue againe to an immortall lyfe. The Iewes not yet vnderſtanding this miſterie, doe nowe agayn according to their carnall iudgement, fall in hande with checking: ſuppoſing Ieſus to be none other thing then man, nor that he had any being before he was borne of Marie. Thou art not yet (ſay they) fiftie yeres old, and haſt thou ſeen Abraham that dyed ſo many hundred yeres a goe? Finally the Lord Ieſus as a man prouoked with their opprobrious woordes, ſome deale openeth, and as it wer vttereth a litel ſparke of hys Godhead, through which he knoweth no tyme nor noumbre of yeres, but was alway al one before all courſe of tyme, like as God the father being without the limites of time, alway is that he is. For thus he ſpeaketh vnto Moſes. *I am that I am*: ſignifying an eternalitee, and a nature that cannot chaunge. And in lyke manier the ſonne vſing the woordes of his father, ſaith: This I doe aſſuredly confirme vnto you, (though as yet ye will not beeleue it) or euer Abraham was borne, I am. At theſe woordes as plain blaſphemous, becauſe he being a mortal man, ſemed to take vpon him the eternalitee, a thyng for God onely conuenient, thei could not withhold their handes, but toke vp ſtones and went in hand to ouerthrowe and preſſe him with ſtones. But Ieſus profeſſing himſelf to be God, to declare himſelf to bee a veray man alſo, gaue place to their furie: not beecauſe he feared theyr forcible violence, which he had power to kepe of, but to teache vs by the way, that when time requireth, that the trueth of the goſpel ſhoulde bee preached valiauntly and boldely: and again, that when we had once executed our duetie, the furie of euill men ſhoulde not cauſeleſſe and in vain bee prouoked and exaſperate: for our Lord Ieſus knewe that it could not haue been beate into the heades, I wil not ſay of the groſſe and ignoraunt multitude, but not of his diſciples, and they to be brought to beleſe thereof, in caſe he had openly preached himſelf to be both God and man, and theſame to be al at once both mortall, as touching hys manhed, and alſo immortal as touching his deitee: and as perteining to the fleſhe, to be a man borne of a virgin in time: as touching diuine power, to haue been alwai before al time God of God. Surely this ſo ſecrete a miſterie, was rather to be at time conueniēt perſwaded to the world by miracles, death, reſurreccion, aſcendyng to heauen, and by the inſpiration of the holy ghoſte, then before due time to be brought in, and vttered in open plain wordes to thē that would not beleue it. Therfore Ieſus withdrewe hymſelf from them, geuing place to their furie, and went ſecretly foorth of the temple: by that act declaring beeforehande, that afterward the light of the ghoſpel beeing repelled of the wicked and voluntarie blinde Iewes, ſhould be put ouer to the Gentiles, and their houſe leaft to them deſolate, which onely thought themſelfes the true ſeruauntes of god, and obſeruers of true religion. And ſo Ieſus whiche is the autour of true godlineſſe, went to an other place.

The

Abraham ſawe the date of Chriſte, & reioyced, & how he ſaw the date of Chriſte.

The Iewes thoughte Chriſte to bee none other but a man, nor to had had any beeyng before he was borne of Marie.

Chriſte partely openeth to the Iewes his Godhead and eternall beeyng.

The Iewes take vp ſtones to ſtone Ieſꝰ.

The exaumple of Chriſt aſwell for plaine and bold preachyng of the goſpel, as alſo for geuyng place to the rage of the malicious ſort.

The Godhead of Chriſt.

Ieſus hidyng hymſelfe from the Iewes, what it figured.

C

Your father Abraham was glad to ſee my daie: & he ſawe it & reioyced.

Thou arte not yet fiftie yeares olde: and haſt thou ſeen Abrahame

Ere Abraham was borne, I am.

Than toke they vp ſtones to caſt at hym

D

But Ieſus hidde himſelfe, and went out of the temple.

A

The. ix. Chapter.

The texte.

¶ And as Ieſus paſſed by, he ſawe a man, whiche was blind from his birth, and his diſciples aſked hym, ſaying: Maiſter who did ſynne, this man, or his father, or mother, that he was borne blinde? Ieſus ſaide: neither hath this manne ſinned, nor yet his father and mother, *but that the workes of God ſhould be ſhewed.

*John. xi.

Jeſus for a while gaue place to the fury of the Jewes vncurable.

Therfore our lorde Jeſus did now for a whyle geue place to the fury of them, whom as yet he ſawe incurable, and falleth in hande with miracles to declare his godly power, whiche he could not all this while driue into their heades by any perſwaſion of woordes. And loe there fell foorthwith a matier in his waie not vnlike thoſe thinges which wer doen in the temple. For of trueth much a doe was there with the blinde. But ſuche as wer blinde in ſolle, not in bodye, whiche is the moſt vnhappy kinde of blindenes. And ſo muche alſo the wurſe, as that although thei wer more thē blind, yet thei thought themſelfes quicke ſighted, ſo that thei wer not onely miſerable, but alſo vnwoorthy to bee cured. For ſo much a miſer was not that blinde man whom Jeſus ſaw as he paſſed by, which man lacked onely bodily ſight, and was borne blind, ſo that it was a maladie aboue the Phiſicions cure, but yet could Chriſt heale it. This man had an inwarde ſight, & ſawe with iyes of the ſolle. When Jeſus therfore ſaw the man, and had cōpaſſion on him, much pitying his miſery, the diſciples whiche called to their remembraunce that Chriſt had ſaid to the man that was healed of his palſey: *Goe, and hereafter ſinne no more, leſt ſome wurſe thing come vpon thee:* ſuppoſing that euerye blemiſhe of the bodie had come of ſome faulte of the ſolle, axed Chriſt of the blind man, & ſaid: Through whoſe ſinne chaūced it that this man ſhould bee borne blind? For where as none coulde ſinne or he wer borne, whoſoeuer is borne with any ſickenes or impediment of bodye, is to be thought puniſhed for ſome other mans fault, whiche thing ſhould yet ſeme againſte equitee: The diſciples therefore ſaid: Maiſter, whence came ſo great euill to this felow, that he ſhould be borne blinde? Whether came it of his owne ſynne, or of the ſinne of his parentes? Jeſus aunſwered: Neither did this manne through his own ſinne deſerue to be borne blind, who could not ſinne when as yet he had no being, nor his parentes. For (as the law teacheth,) god puniſheth not the children for the faultes of their parentes, except the chyldren folowe the ſinnes of their parentes. But blindeneſſe chaunced to this mā vpon a caſualtee (and not through any mans ſinne) as in the courſe of mans life, many thinges chaūce to many folke. This mans miſery and lacke of ſight was not prohibit, but ſuffred to chaunce vnto him, becauſe that by him the mightie power and goodneſſe of God, whom the blinde Jewes ſo obſtinately crieth out vpon, ſhould be declared to menne. The more vncurable the diſeaſe is, the more famous and commendable ſhall be the healyng of theſame.

To bee blinde in ſolle, is the wurſte kinde of blindneſſe, eſpeciallye whan men thinke thē ſelfes not to be blinde.

And as he paſſed by, he ſawe a man which was blinde from his byrth.

B

His diſciples aſked hym, ſaying: Maiſter, who did ſinne, this man, or his father or mother, that he was borne blynde?

The diſciples aſke of Jeſus by whoſe ſinne the manne was borne blinde.

Jeſus ſaith: Neither hath this mā ſynned nor yet his father. &c. but that the workes of God ſhould bee ſhewed.

No childe is puniſhed of God for the parētes ſinnes, excepte he folowe the parentes ſynnes.

The texte.
John. v.
*John. viii and. xii.

¶ I muſte woorke the woorke of hym that ſente me, whyle it is daye. The night cometh when no manne can worke. As long as I am in the worlde, *I am the lyght of the worlde. Aſſoone as he had thus ſpoken, he ſpatte on the grounde, and made claye of the ſpettle and rubbed the claye on the iyes of the blind, and ſaied vnto hym: Goe waſhe thee in the poole of Siloe, whiche (by interpretaciō) is aſmuche to ſaie, as ſente. He went his waie therfore and waſhed, and came again ſeeing.

For

Jeſus ſent into the worlde to woorke the glorye of God.

C

I muſte woorke the workes of hym that ſent me, while it is daye.

Woorke maie more hādſomely be doen in the day, thē by night.

Chriſte the light of the worlde.

As long as I am in the world, I am the light of the worlde.

Jeſus bidding mē to woorke while he was here preſent in the world. What it ſignified.

D

The end of indurate vnbeliefe.

How long the day laſteth for mē to worke the woorke of their ſaluacion.

As ſone as he had thus ſpoken, he ſpet on the grounde, & made claie of the ſpetle, & rubbed the clay on the iyes of the blinde. &c.

Jeſus maketh claye of the grounde and putteth it on the blind mannes iyes.

For this cauſe was I ſent into the worlde, euen to procure the glorye of God, with ſuche dedes as ſhould cauſe the vnfeithfull to beleue my woordes to bee true: and to the entente alſo that thoſe whiche wyll beleue, ſhould be cured of their blindneſſe. I muſt doe this commaundemente diligentely while it is daye: for if men haue any woorke in hand, they be woont to doe it in the daye. The night (perdy) is vnhandſome to woorke in. Therefore in the meane tyme, while daye beeyng preſent geueth vs leaue to woorke, we maie not ceaſſe. For the nyght ſhall come when as men (all in vaine) would woorke and cannot. As long as I am in the world, I am the light of the world. If men make ſpede to finiſhe the woorke, whiche thei goe about for ſome commoditee of this lyfe, before night: howe muche more behoueth it euery man to labour, that whyle thei haue me with them, thei maye goe through with the buiſineſſe of the eternal ſaluacion. In fauour wherof, whatſoeuer (in the meane ſeaſon) I dooe in this worlde, I dooe it for that thinges ſake, and to further ſaluacion. For what other thyng dooe I, then that all folke ſhould, through the iyes of feith, ſee and acknowelage God and his ſonne, whom he ſent into the world? I ſhall within a while departe hence, than ſhall thoſe that haue nowe had no wyll to woorke, deſyre lyght in vaine. The Lorde Jeſus dyd with this ſaying, couertly notifie vnto them that wer preſente, that (all infidelitee ſette aparte) thei ſhould quickely goe about to beleue the ſonne of god, whom thei coulde not long after ſee bodilye. Moreouer, he did inſinuate therwithall, that thoſe whiche otherwiſe coulde not bee brought to belief than by hearing him ſpeake, and ſeeyng hym woorke myracles, ſhould to none effecte deſyre to haue him made awaie, whom thei deſpiſed beeyng preſente. And at whoſe lyght, beeyng openly ſet foorth to all mennes ſyght, they ſhutte their iyes. Furthermore he ſignified lykewyſe, that all ſuche as of obſtinate mynde dyd perſiſte in wilful blyndeneſſe of mynde, ſhould when tyme were, as menne vnrecouerable and without hope to bee amended, bee leaft to their owne follye, vnto eternall deſtruccion, euen when aduerſaunte miſerye is immynente and readie to inuade them: whiche calamitee, wyll rather cauſe them periſhe than heale them. And ouer all this, he did enſigne them in tyme to come, a terrible iudgemente, at what ſeaſon the wicked ſhall couet to labour about the buiſineſſe of theyr ſaluacion, and it ſhall not bee lefull, for that the nyght wyll not ſuffer it, for as muche as they neglected the daye in which thei might haue wrought: yet for all this, euery one whyle he is in ſtate of this bodilye lyfe, and alſo after Chriſtes aſcencion into heauen, hath this dayes lyght of the Apoſtles, and of holy ſcripture, whiche geueth habilitee to dooe the thyng that apperteineth to our ſaluacion. But after the bodie be once dead, than is his daye awaye from hym, nor it cannot woorke anye thyng more: but the rewarde of his foredooen dedes is to be hoped vpon and looked for. Theſe diffuſe ſayinges our Lorde Jeſus than had, to quicken and pricke forwarde with feare of the thyng to come, menne that were ſlowe to beleue. But nowe, whyle the diſciples looked for a myracle, Jeſus ſpette on the ground, and of his ſpattle and duſt myxed together, he made claye, and he enoincted the blinde mannes iyes with the claye: euen thereby reſemblyng his fathers, or rather his owne woorke, wherein he made the fyrſte manne of harde claye, mollified with licoure.

And

A And to reſtore that whiche was loſte, perteineth to theſame autour, whiche firſt made theſame thinges of nought. And to purifie or make wholle again, a thing yͭ is corrupted, is of more power & ſtrength, thã to begette a thing that is not borne. Well, but in the meane time, the noueltee of this plaiſter made all their mindes attentiue and quietely to geue hede, and well to conſider the miracle that ſhould be wrought: and it alſo proued a ſtedfaſt feith in the blinde man, whiche murmoured nothing at him that enoincted him, but ſimplie obeieth hym that dooeth what himſelf luſt, doubting nothing at al of the benefite, what waie ſoeuer it ſhould be geuen. The blinde did not foorthwith receiue his ſight, but as ſoone as he was enoincted with the claye, he is commaunded to goe to the poole Siloe, and there to waſhe awai the clay, wherwith his iyes wer embrewed: to the entent that both the blinde mannes feithfull affiaunce ſhould be of greater fame, for that he made no refuſall to dooe that he was commaunded, and that the noueltee of that ſtraunge ſight, and alſo the delaie whiche was through length of the Journei, ſhould bring furth moe recordes of the miracle. For the blinde manne ſate not ferre of from the temple begging by the waye ſide: and the welle Siloe wherof riſeth the poole, is at the foote of the mounte Sion: of whiche water Eſaie ſpeaketh too, and complaineth that that water was contemned, not that the water geueth to ani mã health, but becauſe it beareth yͤ figure of holy ſcripture. Whiche ſcriptures of God, when as without bluſtering of worldly eloquence they iſſue foorth caulmely and ſmoothely, yet becauſe thei bubble out of the priuye hidden caues of godlye wiſedome, thei haue heauenly violence B to remoue the blindeſſe of mannes minde, how long ſoeuer it hath cõtinued: and to open thoſe iyes wherewith God is ſeen, whom to haue ſeen is felicitie. For Siloe in the Sirians toungue, ſignifieth ſente. For one there is euen ſpecially ſent from the father, whiche onely geueth light to mens mindes, for he is the fountaine. It did repreſent Chriſt himſelf, who euen at this preſent time alſo, beyng as it wer with a ſecrete power encloſed in holy ſcripture, openeth the iyes of the blind, yf ſo be that thei will acknowlage their blindeneſſe. He muſt be made more then blinde that wyll receiue lyght of Chriſt. He that is wyſe to the world, is verai ferre of from hope of heauenly wiſedome: He that thinketh himſelf well ſighted, nor vouchesalueth to haue his iyes cloſed vp with the claye of Jeſus, there is no cauſe why he ſhould hope for the lyght of the ghoſpell. Now than whan the blynd felowe, a notable knowen manne for his beggyng, and knowen alſo to be borne blynde, went thither as he was commaunded, no doubt but a great croude of people folowed hym as he went, not without laughyng, to ſee his iyes blurred with claye, and ſo double blynde goyng to a water whiche was of no name throughe anye myracle that euer was dooen therein. When they wer come to the water, he waſheth awaie the claye from his iyes, and returneth home with open iyes and clere ſyght.

To reſtore a thing corrupted, is more thẽ to begeatte that is not borne.

And ſaide vnto hym: goe waſhe thee in the poole of Siloe.

Chriſt why he bade the blinde man goe & waſh his iyes, in the poole of Siloe.

The welle Siloe where it lyeth.

Siloe bearing the figure of holy ſcripture, in Eſai.

Siloe what it ſouneth in the Sirian tõgue.

He that thinketh himſelfe wel ſighted, is fer from the light of the ghoſpell.

He went his waie therfore, & waſhed, & came again ſeeyng.

Jeſꝰ geueth ſight to a man that was borne blynde.

The texte. ¶ So the neighbours and thei that had ſeen hym before, howe that he was a begger, ſaid: Is not this he that ſate and begged? Some ſaide, this is he: Againe, other ſayed: no, but he is lyke hym. He hymſelf ſaide: I am euen he. Therefore ſaide they vnto hym: Howe are thyne iyes opened? He aunſwered, and ſayde. The manne that is called Jeſus, made claye, and anoincted mine iyes, and ſaide vnto me: Goe to the poole Siloe, and waſhe. And when I wente and waſhed, I receiued my ſyght.

C

Then ſaide thei vnto hym: where is he? He ſaide, I cannot tell. Thei brought to the Phariſees, hym that a litell before was blinde, and it was the * Sabboth daye, when Ieſus made the claye and opened his iyes.

* Math.xii. Jhon.v. and.vii.

Neighbours therfore and other whiche had knowen hym before (neither could he but be wel knowen to many, conſidering he was a common begger,) when thei knewe his face, but as for his iyes thei ſawe them muche altered, thei ſaide: Js not this he whom we ſawe ſitting before the temple, and begging by the waie ſide? Some ſaide: Jt is he. Other contrary, it is not he, but it is an other like him. While thei diſagreed emong themſelues, the blinde himſelfe ſaide: Yes verely, J am theſame begger, and he that was borne blinde whom ye haue oftē ſeen. And he thus ſaid, that his voice alſo being knowen, ſhould cauſe the miracle to be the better beleued. But we (ſaie thei) ſaw thee blind: nowe ſee we thee to looke abrode with open iyes. How chaunced it yͭ thine iyes wer ſhut, and now are open? The man (ſaith he) that is called Jeſus, made claye, and therewith enoincted mine iyes, and that dooen he ſaide: goe thy waie to the poole Siloe, and there waſhe thine iyes. J went my waie, J waſhed me, and nowe J ſee. Thei than ſeking occaſion to pieke a querell to the Lorde Jeſus, to put him to rebuke, becauſe in tempering the claye and enoincting the iyes therwith he ſomewhat laboured on the holye daie, thei enquire where he was that did this dede. When the begger had anſwered that he knew not who it was, for he had not knowē Jeſus by ſight, but onely by name, thei bring him whiche of a blinde man was brought to his ſight, vnto the Phariſees: that by ſhewing yͤ thing plainly before them, he ſhould detecte Jeſus that he had broken the Sabboth daye. For it was the Sabboth daie when Jeſus opened the blinde mannes iyes.

The man that is called Jeſus, made claye & enoincted mine iyes, &c.

The Jewes ſeke occaſion to querel with Jeſus for geuing ſight to the blind on the Sabboth daye.

D

¶Then again the Phariſees alſo aſked him how he had receiued his ſight. He ſaide vnto them: he put claie vpon my iyes, & I waſhed and doe ſee. Therfore ſaid ſome of the phariſees: This man is not of god, becauſe he kepeth not the Sabboth day. Other ſaide, * how can a man that is a ſinner, dooe ſuche miracles? And there was a ſtrife emongſt them. Thei ſpeake to the blind man againe: What ſaieſt thou of him, becauſe he hath opened thine iyes? He ſaid: * he is a prophete.

The texte.

* John.vii. and.x.

* John.vii.

There the Phariſees enquire of the man once again, how he came frō beeing blinde to haue his ſighte. He caſting no perils ſhewed plainely how yͤ matier was, and ſaid: he enoincted mine iyes with claie yͭ was tempered with ſpattle. And vpon his commaundement J waſhed me in Siloe, and that dooen J receiued my ſight. Certain of the Phariſees whan thei heard this, ſaid: This Jeſus is not of God, though he ſpeake of God the father: for if he tooke God for his autour, he would not by doing ſuch miracles, violate the Sabboth which god commaūded to be kept. Jt is a deteſtable thing to breake the holy Sabboth daie. God medleth not with ſuche an one. So thoſe maliciouſly feithleſſe, becauſe thei could not denie ſo manifeſt a dede, nor reproue ſo beneficiall a dede, thei borow and make ſhift to haue a querell againſte him at the holines of the daye. Others again that wer more curable, saieth: Jf this man wer not beloued of god, or were deteſtable before hym for breaking the Sabboth, how could he woorke theſe miracles? The matier it ſelf ſheweth that theſe thynges are dooen by the ayde of God: Nor this is not now the firſt miracle that he hath wrought. After this ſort was there alteracion and ſondrie opinions emong them, touching Jeſus. Therfore the Phariſees, whiche by all aſſaies tooke occaſion to reproue hym, ſpake yet again to the blind. What thinkeſt

This mā is not of god, becauſe he kepeth not the Sabboth daye.

The Phariſees ſtyll charge Jeſꝰ with violating of the Sabboth daye.

Others ſaide: how can a man that is a ſinner, doe ſuch miracles?

Thei ſpake to the blind mā again.

What ſaieſt thou of hym, becauſe he hath opened thine yies?

A thou(ſaie thei)of him that opened thine yies? The thing that they hunted for was this: that in caſe he had ſpoken euil of Jeſus (which thing the blynd man knewe was their mynde) they might haue mattier to laye agaynſt thoſe which had metely good opinion of Jeſus: but and he had reported well by hym, they would haue been fierce againſt the blind man ſelf, and haue caſt him out of the Sinagogue. The begger, of trueth, ſimplie and without dreade ſpake out what he thought of Jeſus. I take hym (ſayeth he) to be a prophete: menyng by that ſame, ſome great and notable man, of whom he had both heard great fame, and had had alſo experience of his power and ſtrength in hymſelfe.

He ſaide: he is a prophete.

The texte.

But the Iewes did not beleue of the man (howe that he had been blynde and receyued his ſighte) vntyll they called the father and mother of hym that had receyued his ſight. And they aſked them, ſaying: Is this your ſonne, whom ye ſay was borne blinde? Howe dooeth he now ſee then? His father and mother aunſwered them, and ſayed: we knowe that this is our ſonne, and that he was borne blynde: By what meanes he now ſeeth we can not tell: or who hath opened his yies, cannot we tell: he is olde ynoughe, aſke hym: leat hym aunſwer for himſelfe. Suche wordes ſpake his father and mother, becauſe they feared the Iewes. For the Iewes had *conſpired already, that if any man dyd confeſſe that he was Chriſt, he ſhould be *excommunicate out of the Synagogue. Therfore ſayd his father and mother: he is old ynough, aſke hym.

*John. xi.
*John. xii.

There were many Jewes therfore, which could not be brought in beliefe, that this was theſame whiche late before ſate beggyng at the doore of the Temple, beyng borne blynde, forſomuche as it did euidently appere that he now had clere ſight and open iyes. Therfore his father and mother wer called for, whiche coulde knowe their ſoonne euen by ſome ſpeciall marke. And here now the malicious curioſitie of the Phariſees, ſette forwarde the belief and alſo the commendacion of the thyng that was doen. Therfore they ſaye to his parentes: Is this your ſonne whom ye were woont to ſay was borne blind? And howe chaunced it that now he ſeeth? They (as in dede ſuche bee timorous as haue ſmall ſubſtaunce at home) anſwer warely: The thing (ſaie they) whiche we certainly knowe, we can teſtifie: We knowe that thys is our ſoonne, and that he was borne blind. But of the ſight that is geuē him, we neither knowe howe it came, nor from whom, himſelf ſhall teſtifie this thing more aſſuredly than we can. He is olde ynough, aſke him rather then vs, leat him ſpeake for himſelf that he knoweth. Hys parentes had theſe ſayinges, not as ignoraunt what had befallen vpon theyr childe, but they had leauer that he alone ſhould come in daūgier, than thei to endaunger themſelfes with him: for the Jewes had already conſpired, that if any man durſt profeſſe Jeſus to be Meſſias, he ſhould bee excommunicated and caſt out of the Synagogue, which was taken for a matier among the Jewes, of great reproche: wherof it cummeth that euen among the profeſſers of the ghoſpel, the ſharpeſt kynde of puniſhment is, that if a man ſwarue from his profeſſion and fal into an haynous cryme, he be remoued frō the felowſhip of others: to the intente that he whiche cannot bee refourmed by holſome information, beeyng eſchewed of others ſhould be better aduiſed, and for veray ſhame amend. But this exaumple of ientil rigour, whiche was fitte to bee exhibited vpon them only, which through theyr enormities ſhoulde make themſelfes deteſtable and peſtilente, the Jewes nowe turne to the eſtabliſhement of theyr tyrannie: like as thei did alſo abuſe al other good ordeinaunces to their own gaine and pompe. The darte

The Jewes would not beleue that the man had been borne blind, till they had called his father & mother.

B

And they aſked them, ſaying: Is this your ſoonne, whome ye ſaie was borne blind: how doeth he nowe ſee than? He is olde enough, aſke hym: let him anſwere for hymſelfe.

To bee caſt out of the Sinagogue, what a matier it was emong the Jewes.

Excommunicacion wherto it ſerueth.

whiche oughte to haue been hurled at the euil ſort, to haue healed them therby, rather than to haue deſtroied them, they turne theſame weapon againſt them, which profeſſe Chriſt. The blind mannes parentes fearyng this thing, laieth vpon their ſoonnes backe, the enuie that ſhould riſe of teſtifying the trueth: He is (ſay they) of ſufficiente age, ye maye aſke him.

G

Then again cal they the man that was blind, and ſayd vnto hym: *Geue God praiſe, we knowe that this man is a ſinner. He aunſwered. Whether he bee a ſynner or no, I cannot tell: one thyng I am ſure of, that where I was blinde, I now ſee. Then ſayed they to hym againe: what did he to thee? howe opened he thyne iyes? He anſwered them: I tolde you ere while, and ye did heare, wherfore would ye heare it agayne? wyll ye alſo be his diſciples?

The texte. * Joſu. vii. Act. vii.

Than he that had been blynd, was called for again, to bee his owne witnes and aduocate, and to be alſo a publiſher of Chriſtes renoume: for it was Chriſtes vſe to reuerſe ⁊ turne the malice of the Phariſees, vnto Gods glorye. For though the dede was more euidente, partelye by the recorde of the parentes, and partely by the acte ſelf, than that it could be cloked or denied: yet to turne awai the prayſe of that dede from Chriſt, whom they hated, they ſaie: That thou haſte ſight where before thou waſte blinde, do not aſcribe it to Jeſus, vnto whom thou art nothyng beholden: but prayſe God for this benefite. For we knowe that this felowe Jeſus, is a ſinner, who hath none acquaintaunce with God. The Phariſees did their endeuour to deuide in ſundre that whiche could not be ſeparate, that is to wete, the glorie of the father from the glorie of the ſoonne: and they ſpake colourably, to hide theyr owne iniquitie with the pretenſe of high godlineſſe, as thoughe thei tooke great care leſte Goddes honour ſhould decaie, when as in veray dede they ſought their own praiſe in al thinges, and regarded not the praiſe of God. The blynd man anſwering vnto theſe ſayinges, bothe boldely and aduiſedly, ſayeth: Whether he bee a ſinner or no, let other men iudge, it is not my parte to geue ſentence therin: one thyng I can trulye teſtifie. J founde in very dede that J was before blynde, and J now ſee. Here now, when as no ſufficiente occaſion was geuen to the Phariſeez, eyther to rebuke Jeſus, or to bee crueil againſte the man, whiche had ſpoken warely and with good aduiſemente, they wer turned backe agayn to theyr former interrogatories, driuing driftes on euery ſyde howe to beriue and robbe Chriſt of his praiſe: What did he to thee (ſay they) or by what meanes did he open thine iyes? hopyng that by a newe maner of framing his tale, thei might pieke out ſomewhat wherby they ſhould perſwade that this prayſe was not due to Chriſte. Againſt this impudente and ſhameleſſe malice of the Phariſeis, the beggar beyng nowe well boldned, maketh this aunſwere: J tolde you erewhile playnely as the thyng was dooen in dede, once ye haue heard it. To what purpoſe is it, to repete theſame agayne? Jf ye do enquire of a pure ſimple minde, well, J haue already opened the matter, and with my recorde J haue ſatiſfied that whiche was demaunded of me: and yf ye dooe not ſo aſke, it wer not indifferentely dooen, eftſones to tell theſame. Dooe ye therfore ſo diligently enquire the maner of the dede, that after the matter be throughly knowen, ye alſo wil become his diſciples, by whō God worketh ſo great thinges? like as J (vpon experience of his power) and many other moe are his diſciples.

Chriſt euermore turned the malice of the Phariſeis to Goddes glorie.

Geue God praiſe, wee knowe that this mā is a ſynner.

The Phariſeis affirme Chriſt to be a ſynner, and would vnder a colour of holineſſe plucke frō hym the glorie of his miracles, and howe.

D

He anſwered: whether he be a ſinner or no J can not tel, one thing J am ſure of, that where J was blynde J nowe ſee.

The Phariſeis miniſter new interrogatories to the mā that had been blynde.

Than ſaide thei to him againe: what did he to thee? howe opened he thine yies? J tolde you ere while, and ye did heare. &c.

Than rated they him and ſayed: be thou his diſciple, we are Moſes diſciples: we are ſure that God ſpake vnto Moſes: As for this felowe, we knowe not frō whence he is. The man aunſwered and ſayed vnto them: this is a merueylous thyng, that ye

The texte.

A wot not whence he is,and yet he hath opened myne yies.For we are ſure that God heareth no ſinners,but yf any man be a wurſhipper of God,and obedient vnto hys wil,him heareth he.Sence the world began,was it not heard that any man opened the iyes of one that was borne blynd.If this man were not of god,he coulde haue doen nothyng.They aunſwered and ſayed vnto hym:thou art altogether borne in ſinne,and doeſt thou teache vs?And they caſt him out.

The Phariſeis beeyng ſore prouoked with the beggars great affiaunce,made no aunſwere,but al to rahated him:wiſhing that thyng to the man as an extreme euill,wherby themſelfes might haue been made bleſſed,⁊ through abhominacion putting backe from them that thing,which ought to haue been moſte hartely deſired,ſauing for that they wer as blynde in ſoule as the beggar being now an Euangeliſte,was before in bodye:the Phariſees(I ſay)ſaye vnto hym:O thou vngracious wretche,bee thou that naughtie felowes diſciple. We that are the diſciples of Moſes,with whom this Jeſus is not to bee compared,doe deteſte and abhorre ſuch a maiſter.For we be certayn that god ſpake to Moſes,and that whatſoeuer he teacheth vs,he hath it at Goddes hand to teache.But why ſhould we geue eare to this Jeſus,ſeing we knowe not from whence he came?Leat him teache and proue vnto vs his authoritie,and perchaunce we will beleue him. The beggars courage and boldenes dyd in the tyme of their reaſonyng,grow and increaſe:And thoughe he perceiued that they by all ſubtil meanes went about to deſtroye Jeſus,yet did he ſtoutely(ſetting a ſyde all perils)pleade Jeſus cauſe,gathering and well prouyng by yͤ miracle that was wrought in geuyng him his ſighte,yͭ it was cleare enough from whence Jeſus came.I meruaile(ſayeth he)why ye ſay ye know not from whence Jeſus is,when as it cannot be denayed but that by hym myne iyes be open:with which(being ſhut and withoute ſighte) I was borne. Certes this is a thing without controuerſie,neither dooe ye thynke the contrary,yͭ God heareth not the deſyres of ſinners. But if a man wurſhippe him deuoutly,and obeyeth his wil whom he religiouſlye ſerueth,him dooeth God heare. But if God by Jeſus haue taken from me my blyndnes,albeit the chiefe praiſe is to be geuē to God,yet neuertheles it muſt nedes be that he is a reuerent wurſhipper of God,and one that God loueth,at whoſe deſire and prayer God gaue vnto me ſo notable a benefite.For it is no cōmon or meane miracle which ye ſee wrought in me.Many wonderous thynges are tolde of,which God long a goe did by our elders,but ſuch as wer holy and not ſinners.But except this Jeſus wer come from God,excepte the power of God wer preſent with him,he could of himſelf do nothing at al.It is not of mans ſtrength which yet we ſee dooen. The Phariſeis beeing made extreme wood with this courage and boldnes that the beggar was of(and when there was no hope to bee had that the poore felowe would either bee corrupted,or with feare aſtouniſhed,and ſo ceaſſe of from preaching Chriſte,)fal to extremitie,and to ſaye yͤ vttermoſt they could.They vpbrayed him with his olde blindneſſe,they caſt him in the teeth with his beggerlyneſſe,as though God had puniſhed him therwithal for his ſinnes,and as though he wer borne wicked and vngracious,that cometh into the world poore or blynd,or otherwiſe bleamiſhed in body.Thou(ſay they)art altogether borne in ſinne,⁊ teacheſt thou vs that knowe how to defend religiō,and how to vphold yͤ profeſſion of yͤ law?Dareſt thou here in the preſence of ſo great men teache diuinitie,which but a while a goe aſkedſt almes?Neither

Than rahated they hym, and ſayed: Bee thou hys diſciple:we are Moſes diſciples,⁊c.

The Phariſees profeſſe to bee Moſes diſciples, and refuſe Chriſte.

We are ſure that God ſpake vnto Moſes,as for this felowe we knowe not from whence he is.

B

The man anſwered, ⁊c:This is a merueillous thyng,that ye wotte not whence he is,and yet he hath opened myne yies.

God heareth hym of whom he is truly wurſhipped

They aunſwered ⁊c. thou art altogether borne in ſinne,and dooeſt thou teache vs?

The Phariſees caſt hym that had been blynde out of the Synagogue for profeſſyng Chriſte.

didthey ſuffer him to ſpeake any lõger. And being aſhamed tobe ſo put to ſilence, & haue theyr mouthes ſtopped by a poore ignoraũt perſõ: thei thruſt him out of the Sinagogue, as a leude maiſters leude diſciple.

C

The texte.

Ieſus hearde that they had excommunicated him: and when he had found hym he ſaid vnto him: Doeſt thou beleue on the ſonne of God? He anſwered and ſaid: who is it lord that I might beleue on him? And Ieſus ſayd vnto him: thou haſt ſeen him, *& he it is that talketh with the. And he ſaid: Lord, I beleue, & he wurſhiped him.

*John.iiii.

Whom the fierceneſſe of the Phariſeis thruſteth out of the Sinagogue, then doth Chriſt receiue into his Church. &c

But whom Phariſaicall fiercenes thruſteth out of the Sinagogue, them doeth Chriſte receiue into his Churche. For to bee diſſeuered frõ the communion of the wicked, is to be coupled to Chriſte. And to bee diſallowed of them, that ſtabliſhing theyr own ryghteouſneſſe ſpeake agaynſt the righteouſneſſe of God, is to bee approued and allowed: & of them to be rebuked, that ſekyng their owne prayſe, goe aboute to darken the prayſe of Ieſus, is moſt high prayſe: and to be deteſtable to them that are to be deteſted, is to be derely beloued of God. Therefore relacion was made vnto Ieſus how boldely the man that ſo muche ſet foorth his prayſe had behaued himſelf towardes the Phariſeis. For it was already bruted abrode by the people, that he was caſte out and reiected. Therfore as ſoone as Ieſus had met with him, to make this mans faith more knowen to al men, he ſaith vnto him: How ſaiſt thou felowe, beleueſt thou on the ſoonne of God? For he had alreadye confeſſed before the Phariſees, that he whiche did ſo greate a thyng, came playnely from God. Nor Ieſus was not ignoraunt therof, but he gatte out the mannes open confeſſiõ therof, for other mennes ſakes, procuryng therby a good exaumple of others. But thoughe he that had been blynde, as yet knewe not Ieſus by ſyght, yet hauing greate affeccion to knowe that mannes face, whom Ieſus named the ſonne of God, ſayeth: Lord, who is he? that when I knowe hym, I may beleue on him. The man had beleued on Ieſus, yea ere he ſawe him: nor this was not the voyce of a faythleſſe man, but of one that vehemently deſyred to ſee the auctour of ſo great a benefite. Ieſus therefore wyth humble woordes, ſignifiyng hymſelfe to be the perſone he ſpake of, ſayeth vnto him: thou haſte already ſeen him whom thou deſyreſte to ſee, and he it is that talketh with thee, on whom it behoueth thee to beleue. The man vpon theſe woordes without any ſtaying at all, confeſſeth with great promptenes of mynde that he doeth beleue: and euen with that ſaying, he fell down at Ieſus knee, and wurſhipped him, & ſo his dede declared what he thought of Ieſus.

Ieſꝰ heard that they had excommunicated him and. &c he ſaid vnto hym: doeſt thou beleue on the ſoonne of God?

D

Who is it &c. that I might beleue on him

The man that had been blind, how prõpt and readie he was to beleue on Ieſus.

And Ieſus ſaid: Thou haſt ſeen hym, and he it is that talketh with thee.

The texte.

And Ieſus ſayed vnto hym: I am come vnto iudgemente into this world that they which ſee not might ſee: and that they which ſee might be made blynde. And ſome of the Phariſeis whiche wer with him, heard theſe wordes and ſayed vnto hym: are we blynd alſo? Ieſus ſayed vnto them. *If ye wer blynd, ye ſhoulde haue no ſynne. But now ye ſaye we ſee, therfore your ſynne remayneth.

*John.xv.

I am come vnto iudgement into this world, that they which ſee not myghte ſee. &c.

Ieſus reproueth the peruerſe iudgemente of the Phari-

Now than, Ieſus (to the entente, that by exaumple of this man he mighte the more prouoke other mens mindes that were preſente) ſaieth: I that am the lyght of the world, therefore came into the world that the courſe of thinges might be turned vpſyde doune: as muche to ſaye, that the ſimilitude and ſleighte of vntrue holineſſe and forged knoweledge, beyng diſcloſed, theſe which heretofore ſaw not, might ſe: & that thei which ſe, might be made blind. With this ſaying, Ieſus noted the naughty peruerſe iudgement of the Phariſeis, which though they thought yͭ only they knew what was religion, what was lawe, and

A and what was righteouſnes: yet wer they more foule ouerſeen, than any of the meane ſorte of people, by reaſon that worldly couetouſnes had derkened the iudgemente of theyr mynde, when as that ſely poore blinde felowe, ſimple and vnlearned, likewiſe as he had bodily ſyghte freely geuẽ him, ſo did he inwardly ſee ſo muche in ſoule, that in knowlage of trueth he excelled euen the very Phariſees. Neither dyd theſe bytyng wordes ſo ſcape all the Phariſeis (whiche folowed Jeſus of no good minde, but rather to ſeke on euery ſyde, occaſion to reproue him) but that the ſtyng of this ſaying cauſed ſome of them to marke it, ſo that thoſe wer not beguiled therwith. Theſe, beyng nothing altered from their malepert preſumpcion, to the intent that they might either force the Lord to teſtifie honourably of thẽ, or els to haue ſome matter to accuſe him of vnto them that wer of the Phariſees order, ſaye vnto him: Are we than blynd alſo? But Jeſus doeth ſo aunſwere vnto this queſtion, which was very wily, capcious, & alſo preſumptuouſe, that he declareth them, which thought themſelfes men of great ſight, to be more than blinde, not in body but in ſoule: and to bee the more vncurablie blynde, becauſe they thought themſelfes quicke ſighted. Verely (ſayeth Jeſus) yf ye were blynd, & would knowledge how ignoraunte in ſoule ye be, your ſimplicite ſhould be pardoned. But now, foraſmuch as ye be blinde in dede, and yet ye would be prayſed among the people for learned men, ye are ſo very ſtarke blinde that ye cannot be healed. As this blinde manne hath obteined ſight becauſe he knowledged the B deformitie of his body: euen ſo you, becauſe ye be voluntary blinde, as menne blynded through luſtes of your fleſhe, cannot be cured, but continue in the ſinne of infidelitie: wheras the vnlearned whiche firſt wer ignoraunte of the trueth, vpon the ſyght of miracles, and by hearyng me preache (all darkenes taken awaye) enbraceth the light of yͤ truth. He that preſumptuouſly taketh vpon him to knowe the lawe, & ſpeaketh againſt him that is the principal poynte & concluſion of the lawe, is more then blinde, and is altogether out of the waye. All men haue liued hertofore vnder ſhadowes, nor any waye lieth open to the lightward, but by fayth of the ghoſpell. Therfore the common and vulgare people ſooner receiue ſight, becauſe they do not verye muche thynke themſelfes well ſighted, and if they be any whit ouerſeen, it is rather through rude ignoraunce then malice. But they that whan themſelfes be twiſe blinde, yet they profeſſe themſelfes teachers of the people, that is, guiders of the blynde: ſuche, I ſay, be ſtarke blynd, and moſt daungerouſly, without recouery. For neyther they themſelfes come to the light, and yet through falſe opinion, and pretẽſe of learning and holineſſe, they ſeduce and bryng others into errour.

And ſome of the Phariſeis, &c. ſaide vnto hym: Are wee blide alſo?

The Phariſeis are moſt blynd of all, whiche thinke thẽſelfes beſte ſighted.

Jeſ9 ſayde vnto them: If ye were blynde, ye ſhould haue no ſynne.

The blindneſſe of the Phariſeis is vncurable, & why.

But nowe ye ſaie, we ſee: therfore youre ſynne remaineth.

The waie to the lightward lyeth open onely throwe feith.

The. x. Chapter.

The texte. Verely verely I ſaye vnto you, he that entreth not in by the doore into the ſhepefolde, but climeth vp ſome other waye, theſame is a thiefe and a murderer. But he that entreth in by the doore, is the ſhepeherde of the ſhepe, to hym the porter openeth, and the ſhepe heare his voyce, and he calleth his owne ſhepe by name, and leadeth them out. *And whan he hath ſet forth his owne ſhepe he goeth before thẽ, and the ſhepe folowe him: for they knowe his voyce. A ſtraunger will they not folowe, but will flee from him, for they knowe not the voyce of ſtraungers.

Mo. xxiii

C

AND albeit thei were ſuche, yet did they diſdeigne and enuie the Lorde Ieſus, becauſe he did allure the people vnto him, and withdrewe them from the obedience of the Phariſeis and Prieſtes: whiche ſayed perſones, becauſe they could no lõger defende their auctoritie by honeſt meanes, they doe their endeuoure to mayntaine their tiranny with deceiptes, frayinges, wiles, traynes, thretninges and wicked conſpiracies, not attendyng the peoples commoditie, as it had bene fitte they ſhould haue doen, conſidering they profeſſed themſelfes teachers, guydes, and ſhepherdes of the people, but with the peoples diſcõmoditie thei ſought their owne commoditie. Ieſus therfore who had before tyme by many and diuerſe ſimilitudes enuited and prouoked al men vnto him, ſomewhyle calling hymſelf heauenly breade, wherof he that dyd eate ſhould liue eternally: ſome time namyng hymſelf liuely water, wherof whoſo did drinke, ſhoulde conceiue in himſelfe a ſpryng of water that woulde guſhe out & renne into euerlaſting life: ſome tyme the light of yͤ world, that lighteneth al mennes mindes: an other time the ſoonne and ambaſſadour of God the father, on whõ he that did beleue ſhould obteine eternall ſaluacion. In this place he dooeth theſame thing by an other parable, entendyng that yͤ thyng ſhould more depely ſettle in al mẽnes D minde, which is the chief & head poincte of mannes wholle ſaluacion: that is to wete, that no man can be a directour or ſhepeherde of people, vnleſſe hymſelfe be firſt a ſhepe of Chriſte, that true ſhepeherde of all the ſhepe that are to be placed on the right hande in the laſt daye. But ſurely he is not Chriſtes ſhepe, that is not a membre of Chriſte: and he is no membre of Chriſt, that doeth preferre this world, or his owne honour, before Chriſtes glory. But the Phariſeis, becauſe they would be ſhepeherdes without Chriſte, they were therfore robbers & theues, and no ſhepeherdes, though they chalenged as due to themſelfes, the name, the hye looke, and ſolemne grauitie of a ſhepeherde. Ieſus therfore noting thẽ, ſayeth: one thyng I aſſure you of, whoſoeuer entereth into yͤ ſhepefold, not by yͤ doore, but entereth with force another waye, as eyther by climyng ouer the encloſures, or by diggyng through the walles, theſame is no ſhepeherd, but a thefe, & a murtherer. A thefe to catche ſomewhat by fraude and ſtealth, a murtherer to kill by violẽce. But whoſo entereth in by the doore, becauſe he deuiſeth no guile againſt the ſhepe, he is a ſhepeherde: & to him hauing minde to entre in by the doore, ſhal he opẽ the doore, which onely hath yͤ right to leat in. Though the ſhepe be afearde at yͤ vnknowen voice of the thefe & murtherer, yet doe they acknowledge & heare this mannes voyce: becauſe it is the true ſhepeherdes voyce. For albeit the ſhepe be a ſeely ſimple beaſt, & dependeth on the ayde of other, yet ſhepe doe knowe the voyce of the ſhepeherde, of whom they perceyue reliefe: & they quake for feare at yͤ voyce of woulfes, by whom they be put in feare of death. Therfore the ſhepeherde goyng into the ſhepefold by the doore, maketh not the ſhepe afearde, but is wel enough knowen, and on his behalfe knoweth his ſhepe, ſo that he can alſo name euery one of them, & they beyng called dooe obei his voice. For they be called to their foode & meate, & not to the fleſhe ſhambles to be killed. And they be called with a frendely and with a knowen voyce: they be not thruſte out with violence: and

thy

The Phariſees by what meanes they laboure to maintene their autoritee.

Ieſus by what ſayynges he allured and woonne the peoples heartes & beliefe vnto hym.

He that entereth not in by the doore into the ſhepefold &c. the ſame is a thefe, and a mourtherer. &c.

He is no membre of Chriſt that preferreth this world or his own honour before Chriſtes glorie.

The Phariſeis wer no ſhepeherdes but theues. &c.

He that entreth into the folde any other waie then by the doore Chriſt, is a thefe.

And the ſhepe heare his voice. &c.

The ſhepe knowe the voice of theyr true ſhepeherd, and feare the voice of the woulfe.

And he calleth his owne ſhepe by name and leadeth them out.

A the ſhepeherde conducteth them, being redy and towardes at his call, to paſtures: & whan they be once brought out of the folde (wherin they were encloſed) and are come abrode into the common fieldes, leſt they ſhould runne aſtray, the true and knowen ſhepeherde goeth before his flocke: and the flocke foloweth him. For he goeth not all huſht and dumme before them, but eftſones entiſeth them to folowe him: and calleth the ſhepe backe againe in caſe they be wandered and ſtrayed aſyde. And they knowe their ſhepeherdes voice, and therat come into ordre. But they doe not folowe the ſhepeherde of an other flocke: but lothe him, and flee from him as vnknowen, becauſe they know no nother ſhepeherdes voice but their owne.

He goeth before thē and the ſhepe folowe hym.

The ſhepe folow their true ſhepherd, & not a ſtraunge ſhepeherd.

The texte.

This prouerbe ſpake Ieſus vnto them, but they vnderſtode not what thinges they were which he ſpake vnto them. Then ſayed Ieſus vnto them againe: Verely verely I ſaye vnto you: *I am the doore of the ſhepe: all (euen as many as came before me) are theues and murtherers, but the ſhepe did not heare them. I am the doore, by me if any man entre in, he ſhall bee ſafe, and ſhall goe in and out, and finde paſture.

John, xiiii.

With this parable our Lorde Jeſus did ſore reproue the Phariſeis, the Scribes, the Prieſtes, and headmen of the people, whiche had indignacion and diſdeigned that there ſhould be ſo many which had leauer cleaue vnto Jeſus then to thē, that toke themſelfes to be the guides of the people. Moreouer they that were very ſwyne and goates, gaue eare to thoſe mens voices. But they that were truely ſhepe, withoute fraude, and wer ſimple, and ſuche as doeth no harme, did knowlage B the voice of the Lorde Jeſus, who was the true ſhepeherd, to whom the father being porter, opened the doore, that he might lede his obedient ſhepe into the paſtures of euerlaſting lyfe. But for ſomuche as the Phariſeis did not vnderſtande what this parable mente, Jeſus did vouchesafe to make plaine the thinges whiche he had ſpoken darkely, for two ſkilles: thone, to make them more attentiue: the other, that the matter which he vttered by a parable, might take roote deper in their heartes that heard him. He ſaieth vnto them: J doe affirme vnto you a moſte true thynge. J am the veray doore wherof J haue ſpoken, by whiche doore the ſhepe that will be ſaued muſte goe in & oute. By this doore it behoueth him to goe in, that will entre to the office of a ſhepeherd, and excerciſe that funcciō: for it is not enough, at all aduentures (not regardyng what waie) to haue entred forceably within the limites, encloſure, and ſhepefolde of the Churche. It is not ſufficiente to haue atteigned the name & dignitie of a ſhepeherde, not forcing howe. How many ſo euer hath been ſuch, that by euill meanes haue raſhely runne into the ſhepefold of Gods people, not of any minde to fede, but to ſpoyle, becauſe they haue not entred by me that am the doore, they be no ſhepeherdes, but theues and mourderers, for aſmuche as they bee gredy of lucre, and in crueltie rigorous and very tiraunntes. But yet thoſe ſwine and goates that loue this worlde, haue geuen eare to all theſe manier of voices. But ſhepe limited and predeſtinate to the paſtures of eternal life, and that are deſirous of foode of the ghoſpell, haue not hearde the voice of theſe, nor haue knowen in thē any ghoſpellers voice, becauſe they wer not true ſhepeherdes. For their voice ſoundeth nothing ſhepeheardlike: but more like the voice of a robber, and of a rauenous woulf. J am (J tell you) the doore: There is no healthfull entring into the churche and kingdome of heauen but by me, whether thou wilt be ſhepeherd or ſhepe. If any entre in by me, he ſhal atteigne eternall health, & ſhalbe without all daunger of theues & murderers:

This prouerbe ſpake Jeſ9 vnto them: but they vnderſtode not. &c.

The Phariſeis vnderſtod not the parable of the ſhepe and the true ſhepeherd.

Than ſaide Jeſus. &c. I am the doore of the ſhepe.

Chriſt the doore of the ſhepe.

The waie for hym to entre that wyll bee a ſhepeherd.

All (euen as many as came before me) are theues and mourtherers.

But the ſhepe did not heare them.

I am the doore: By me if any man entre in, he ſhall bee ſafe.

He that entreth in to the folde by the doore Chriſt, ſhall haue eternall life.

C

And ſhall goe in and out,and finde paſture.

but thꝛough this ſhepehearde ſhall goe into the ſhepefolde ſafe, & take the fruicion of the bleſſed quietnes of cõtemplacion:and ſhal again goe out into the paſtures,to pꝛactiſe & put in vꝛe the office of charitee. And there ſhall no where lacke paſtures,but in al places ſhall be matier to doe good vpon,to the intent he maie bothe pꝛofit other, and he himſelf thꝛough good dedes repaire home again to the ſhepefolde moꝛe fatter and better liking. Thus now ye haue one token,wherby ye maie diſcerne a ſhepe frõ a goate,a true ſheperd from a falſe. He that beleueth not on me, and yet maketh himſelfe a ſhepeheard of the people,of him ought men to beware. And his voice ſhall than diſcloſe what manier one he is,if his woꝛdes haue no taſte of Goddes gloꝛye:if they ſauour not of the peoples healthe, but of his owne pꝛaiſe,of gaine, of woꝛldly ſubtiltie,& of tiranny:let the ſhepe take hede to thẽſelues and beware of him,foꝛ he is a thefe and a murtherer,he is no ſhepheard. And he is the moꝛe daungerous, becauſe he feigneth himſelf to bee a ſhepeherde. And in caſe the voice be not a ſufficient pꝛofe,take hede to their dedes.

A token wherby to diſcerne a ſhepe from a goate, & a ſhepehearde frõ a woulfe.

The texte.

*ez.xxxiiii

A thefe cometh not but for to ſteale,kill and to deſtroye: I am come that they mighte haue lyfe,and that they might haue it more aboundauntly.*I am the good ſhepeherde.A good ſhepeherde geueth his life for his ſhepe:an hired ſeruaunt,and he whiche is not the ſhepeherd(neither the ſhepe are his owne)ſeeth the woulfe cõmyng and leueth the ſhepe, and flieth, and the woulfe catcheth and ſcattereth the ſhepe.The hired ſeruaunt flieth, becauſe he is an hired ſeruaunt, and careth not for the ſhepe.I am the good ſhepheard,*and know my ſhepe,and am knowẽ of mine.

*ii.Tim.ii

D

A thefe cometh not but to ſteale, kyll and to deſtroie.

The thefe cometh foꝛ none other purpoſe but to ſteale, & to geat himſelfe vile & filthy gaine of the harmes of an other mannes flocke. The mourderer cometh not but to woꝛry and deſtroye,and to pꝛactiſe tirãny vpon the flocke,vnto the which to haue doẽ good,had been his part & duetie. Thꝛee waies therefoꝛe it ſhalbe leful to diſcerne the true ſhepeherd from ẏ thefe oꝛ pꝛayecatcher:If he entre not in by the dooꝛe, that is to ſaye,yf he dooe not acknowlage me,by whom onely there is hope of eternall health:If he ſpeake not thoſe thynges which agreeth with the doctrine of God:thyꝛdely if his intente be directed any other waie, than to thoſe thynges that appertayne to Goddes gloꝛy,and ſaluaciõ of the people. If none of theſe faultes can be found in me, but if rather the father of heauen haue opened the dooꝛe, if I ſpeake thoſe thynges which accoꝛdeth with the meanyng of the lawe,& which are agreable to the will of the father of heauen,yf I doe no where hunte foꝛ lucre oꝛ mine owne pꝛayſe,but obeying my fathers pleaſure, thirſte after nothing els but al folkes health,than vnderſtande ye that I am the true ſhepeherde,and acknowlage ye my founder,my voyce,my deſyꝛe and ſtudy. They that auaunt themſelues to be ſhepeheardes,goe aboute this,verely euen to get themſelues commoditie of your diſcõmodities, who than fare beſt,whan the flocke fareth wurſt. I that haue entred in by the dooꝛe, came foꝛ none other thing, but that the diſeaſed ſhepe ſhould bee healed,the dead ſhould liue,and the quicke ſhould be fatted with all kynde of vertues. He is taken foꝛ a good ſhepehearde whiche liueth in dede of the reuenewes and yearely pꝛofites that come of his ſhepe,whiche purloyneth nothyng,oꝛ nothyng deuoureth. But an Euangelicall ſhepeherd ferre paſſeth this vpꝛight dealyng. Foꝛ he doeth not onely not ſpoile as ẏ thefe doth,not onely not teare in pieces as the pꝛaiecatcher doeth,but alſo beſtoweth his owne life foꝛ to defend his ſhepe:ſo farre of it is that he would foꝛ any gayne ſake,hurt the flocke that he is put in truſt withal,oꝛ loſe that whiche he hath taken in hãd to kepe.

Thꝛee waies to diſcerne a true ſhepeherde from a woulfe oꝛ pꝛaiecatcher.

I am the good ſhepeherd.

The pꝛopertie of euil ſhepeherdes.

Chꝛiſt a good ſhepeherde,and howe he pꝛouideth foꝛ his ſhepe.

The pꝛoperties of a good ſhepeherd.

A good ſhepeherd geueth his life for his ſhepe.

A to kepe. Therfore the other ſort, that bragge vpon their beyng ſhepeherdes, are woulfes and no ſhepherdes. But if ye demaunde an exaũple, and a profe of a good ſhepherde: it is I that am a good ſhepherde, which do not onely my ſelfe not ſeke my cōmoditie of ẏ flockes harme, but I alſo dooe frely geue of myne own goodes, yea and my lyfe too, to reſiſte theim that come againſt the flocke, to endammage or greue it. I dooe that for my ſhepe, that one frende will not dooe for a nother. He cannot be a ſhepherde, vnleſſe he be pure from all ſingular profite & priuate commoditie: except alſo he ſet euen his owne life at naught, whan at any tyme the flocke ſtandeth in ieopardy. For there be many thinges that make incurſion againſt the health of the flocke. Therfore he that is a true ſhepheard, and in his herte careth for the flocke for none other ſkill but becauſe he loueth the flocke, redy to do his commaundement that gaue him that flocke to be kepte ſafe, and not to be nye ſhorne, ſpoyled, ſlayn, or worried, he defendeth the health of his ſhepe, euen with the loſſe of his owne life.

An hired ſeruaunte. &c. whiche is not the ſhepeherde. &c. ſeeth the woulfe cōmyng, and leueth the ſhepe. &c.

An hierelyng ſhepeherde and his vſyng of the flocke.

But contrary, he that is an hierelinge, and hath taken the ouerſight of the flocke for his owne aduauntage, yet although he doe rightlye gouerne, and rule the flocke whiles al thinges be caulme & quiet, yet if there hange any ieopardye of life thereupon, ẏ is to wete, if he ſee the woulfe preaſe vpō him furyouſly, he betrayeth the ſhepe, and leaueth the flocke to the woulfe to be ſcattered abrod, and ſo piece meale to be worried, and ſaueth his own life by runnyng awaie. And what is the cauſe? Nothing els but becauſe he is an hired ſeruaũt, and no ſhepeherd.

True charitie hath no reſpecte to the rewarde of that good that he dooeth.

True charitie hath no reſpecte to the rewarde. Wher as conſideracion of the reward hath place, there is either no charitie, or els it is vnperfite charitie. And if B there be any duetie dooen, it is not doen with ẏ good will that a true ſhepeherd would dooe it withall. But where the thing moſt requireth the very naturall ſhepeherd, there thā is ẏ flocke deceitfully betraied, whiles the hired ſhepeherde runneth awaye. And why is ẏ? Becauſe when that he hath conſidered the matter after worldly iudgement, he counteth it better ẏ an other mans flocke do periſhe, than himſelfe to come in perill of life.

And the woulfe catcheth and ſcattereth the ſhepe.

And yet is this maner of men ſome deale better than they, which plaie ẏ woulfes thēſelues againſt the flocke, vnder ẏ falſe title of ſhepeheardes. For there be they, whiche in time of proſperitie doeth right faithfully take hede to their flocke, but yet when there is a great daunger, they leaue traiterouſly ẏ flocke to the woulf to be diſperpled abrode & torne in pieces: for he fantaſieth thus: In caſe thei go to wracke, what than? I haue no loſſe thereby. My wage is ſafe, & though I loſe ſome deale therof, I had rather loſe it, than to cope & fight wᵗ ẏ woulfe, for another mãnes cattel. There ſhal another flocke be foũd out, which I ſhal bee hired to haue ẏ ouerſight of: thoughe the maiſter of this flocke looſe it. Neither doeth ẏ death of ẏ flocke greue the hired mannes mynde. So it happeneth that bothe the owner hath loſſe of that thing whiche he entierely loueth, and the flocke cummeth to deſtruccion, whiche mighte haue bene ſaued. It is therfore no meruayll, though Euangelicall ſhepe knowe not the voice of ſuche like ſhepeherdes. The ſhepe be not in faute, but the lewde ſhepherdes are to blame.

I am the good ſhepeherde, and knowe my ſhepe, and am knowē of myne.

Nor it is not to be diſdeigned at, if they whom my father ſo draweth, do folowe me, forſakyng the hyred ſhepherdes that are but very theues and mourderers. For they feele and perceiue that I am all maner of wayes a good ſhepeherde, euen to ſpend my life therfore. I know my ſhepe committed to me of my father, all whoſe goodes are mine:

mine:and on the other ſide, the ſhepe that are drawen by the inſpiracion of the father, acknowlageth their ſhepeherd, loueth him, ⁊ foloweth him, knowing right well yͤ there is no hope of ſaluacion but by me.

As my father knoweth me, euen ſo know I alſo my father, *and I geue my lyfe for the ſhepe. And other ſhepe I haue, whiche are not of this folde: Them alſo muſt I bring, and they ſhall heare my voice, and there ſhall bee one folde and one ſhepeherde. Therfore doeth my father loue me, becauſe I put my life frō me, that I might take it againe. No man taketh it frō me, but I put it away of my ſelfe: I haue power to put it from me, and I haue power to take it again. This commaundemēt haue I receiued of my father.

The texte.
Math. xi.
Luke. x.
*Marck. x.

The father knoweth me as his owne naturall ſonne, obeying his will in all thinges: and againe I know the father, who deſireth that all men ſhould be ſaued. At his commaundement I beſtow my life for the ſafetie of my ſhepe, whiche he hathe geuen me to haue them ſaued: nor any thing wil I ſo doe, that this world (while I am the ſhepherd) ſhall haue power to harme them, nor yet the prince of this worlde, the deuill: but to kepe my ſhepe wholle and ſound, I will geue my ſelfe to deathe: by that meanes to abate the woulfes violence, and to deliuer mine obedient ſhepe out of his chawes. Nor it doeth not fully content the fathers will and my charitie, if I ſhoulde ſaue theſe ſhepe alone, whiche being of the people of Iſraell, he hath geuen to me to be ſaued firſt: but my cure reacheth further then ſo. There be alſo in other nacions ſhepe ſcattered and in daungier of ſnares, of woulfes, of theues, ⁊ of mourderers: neither will I reſt vntill I brynge theſe alſo into the common ſhepefold. And although thei heare not the voice of Moſes, or of the Prophetes, yet ſhall they knowe and geue eare to my voyce, I meane ſuche as be ordained to ſaluacion. For the countrey doeth not exclude from ſaluacion. Whoſoeuer heareth the voice of the ſonne of god, (who is the very true ſhepeherd) ſhal be ſaued. Hitherto the flocke of God hath bene ſcattered through the multitude of falſe ſhepeherdes. All doeth promiſe ſaluacion, and euerie one hathe his voice, ⁊ one calleth this waie ⁊ an other the other waie. In the meane while, yͤ flocke being deſtitute, is ſcattered here and there, ⁊ diuers waies periſheth. But ſo ſone as they ſhall heare me, all they wil knowe the voice of the true ſhepeherde, and they ſhall come together oute of all partes of the world. And ſo ſhall be made one folde of all, and no more ſhepeherdes but one. He that is without this folde cannot be ſaued. He that dooeth not acknowlage this ſhepeherd, ſhall goe to perdicion. But leſte that thing ſhoulde happen through my fault, I ſo throughly play the good ſhepeherd, that I loſe my life clerely. There is no decay in my father, though all thing that is create doe periſhe, for he hath nede of nothing: but of mere charitie towardes mankinde, he ſent his ſonne to ſaue all men if it could be. And becauſe I am of the ſame minde that my father is of, therfore he doeth derely loue me, as his owne ſonne, and no hired man, becauſe of mine owne good wil, I beſtowe my life for the health of my fathers flocke: it is ſo much more vnlike that I woulde, to hurt the flocke withall, ſeke out mine owne commoditee. Emongeſt men it is a great loue, if one when there is ieopardie towardes, ⁊ daungier imminente, dooeth not priuely ſteale awaie. I doe more, who with a free good will, geue my ſelfe to deathe. There bee that lieth in waite to haue my life: well, their malice could not preuaile againſt me, except I wer determined of mine owne free will, to die for the ſaluaciō of mine. Theſe folke of truth are in mind to murther, yet could they not kil me,

As my father knoweth me, euen ſo knowe I alſo my father, and I geue my lyfe for the ſhepe.

And other ſhepe I haue which are not of this folde.

Chriſt calleth alſo the Gentiles into his folde.

D

Them alſo muſte I bryng, and they ſhall heare my voice, and there ſhall bee one folde, ⁊c.

He that is not of Chriſtes folde, can not bee ſaued.

God the father and his ſonne Ieſus Chriſt both of one mynde.

Therfore dooeth my father loue me, becauſe I put my life from me that I might take it againe.

No malice of manne could haue preuailed againſt Chriſt, except he had bein willyng to die for mankynde.

vnleſſe

A vnleſſe I would my ſelf. Therfoꝛe they ſhal not take frō me my life, but I wil willingly yelde it vp to redeme my ſhepe with my death, to euerlaſting life. Doe not beleue that I ſhall willingly geue my ſelfe vnto death, except I take again the ſame life, whiche I willingly leafte, euen of myn own power, when I will. Herein conſiſteth the pꝛayſe of a true ſhepeherde, that of his free will he offereth himſelf to deathe foꝛ the flockes helth, when it lieth in his owne power to eſchew deathe if he luſte. No mannes power coulde take my life from me againſte my wil, but I geue it willingly foꝛ yͤ flockes ſaluaciō. Other die when as they would not, and being dead they reuiue not. And though a man may wickedly kill him ſelfe, yet cannot he reuiue hys bodye agayne, with the life yͭ is once gone. I haue power to doe both, to ſende fooꝛth this life out of the bodye, and to call agayn the ſame into the very ſelfe ſayd body. In caſe it ſeme a thyng incredible vnto you, that any man ſhoulde willingly redeme an other mannes life with his owne death: no moꝛe to ſay, but it is ſo thought to my father that ſente me into this woꝛlde, by this waye to weoꝛke yͤ feate of mānes ſaluaciō. I willingly and gladly doe obey his commaundement, whoſe will and mine are all one, and who hath geuen me power to perfourme my will.

No man taketh it from me, but I put it awaie of my ſelfe.

The praiſe of a true ſhepeherde.

I haue power to put it fromme, and I haue power to take it againe.

The texte.

There was a diſſenſion therfore agayne among the Iewes for theſe ſayinges, and many of them ſayd: *He hath a deuil and is madde, why heare ye him? Other ſayd: *theſe are not the wordes of him that hath the deuil. Can the deuil open the iyes of the blind? And it was at Hieruſalem the feaſt of the dedicacion, and it was winter. And Ieſus walked in the Temple, euen in *Salomons porche. Than came the Iewes rounde about him, and ſayde vnto him: How long doeſt thou make vs doubt? If thou be Chriſt tell vs playnly.

*Mat. ix. and. xii. Marke. iii. *Iohn. vii. *3. Reg. xi Actes. iii.

B

When Ieſus had tolde a long tale of theſe thinges that were ſtraunge, vnhearde of, & far aboue the common capacitie of moſt men, there fell a new iarre in opinions among the people: foꝛ ſome ſayd that whiche they had already many tymes ſayed, whenſoeuer he diſcloſed their ſecret conſpiracies, oꝛ if he ſpake oꝛ did any thing aboue the power of man: He hath the deuyl (ſay they) and is madde. Foꝛ the woꝛdes which he ſpeaketh, lacke common reaſon. What pleaſure is it to heare this felowe? Again ſome folke els ſaied: theſe bee no ſuche mannes wooꝛdes, as is in the deuils daunger. Foꝛ his wooꝛdes ſmelleth of the power of God, ſpecially foꝛ as muche as his dedes be agreable to his wooꝛdes. As his wooꝛdes be, ſuche be his dedes. He ſpeaketh thinges farre paſſing mānes wit, but the ſame dooeth thiges, which far excede mans power. Can a mad man, & he that is poſſeſſed with a deuil, open blind mens yies? It is the pꝛopertie of deuils to put out ones yies that ſeeth, but to geue ſyght to him that is boꝛne blind, cometh of the power of God. Foꝛaſmuche than as it is euident that that thing is doen by him, his talke cānot pꝛocede of a noyſome diuil, whoſe dedes appereth playne to come from a beneficial God. The Loꝛde Ieſus maketh no aunſwer to this altercacion, teaching vs by the way, that the wicked are not alway to be ſtriuen with in woꝛdes: and yͭ by dedes it is rather to be declared what we can doe, than by woꝛdes: & ſumtimes place is to bee geuē to the furie of yͤ eiuil ſoꝛte, noꝛ yͤ moderate tēperaunce of yͤ ghoſpel, is at any time to bee foꝛgotten. After al this yͤ feaſtful day miniſtred new matier to falle in hand & to diſpute with him agayn. That ſolēne feaſt was than which they call the dedicacion of the temple, foꝛ becauſe yͤ temple was reedefied and repaired after the exile that was made at Hieruſalē by the Perſiās. Neither was Ieſus abſent at this

feaſtefull

The Iewes and Phariſees ſaye that Chriſt hath a deuill, and is madde.

Many of them ſaide: he hath a deuill, and is madde. Others ſaid: Theſe are not the woꝛdes of hym that hath the deuill.

Some of the Iewes defende Ieſus as one that is of God.

Chriſtes none aunſweryng to the Iewes opinions of hym, what it teacheth vs.

And it was at Hieruſalem the feaſte of dedicaciō &c.

The feaſte of dedicaciō emong the Iewes called encenia, and why it was ſo called.

C

And it was wynter.

Salomons porche or Salomons temple, where Jeſus walked in the wynter.

feaſtefull daye, a newe maker of the lawe the highe maiſter of the workes and the chief carpenter of a new temple, that is to ſaye, the Churche. And it was winter: A ful very mete tyme for their myndes, whiche through loue of the colde lawe, dyd not burne in the loue of the ghoſpel. Therfore Jeſus was not now in the inner parte of the tẽple, but walked in the porche which ioygneth to the temple, that is called Salomons Temple: to the intent that the very place ſhoulde declare that peacemaker to be preſente, whiche ſhoulde reconcyle all thynges in heauen and yearth. There walked truely the autour of the lawe of the ghoſpel, Moſes lawe being now at a poincte to ceaſe. The Jewes therfore, leſte he ſhould eſcape their handes, came round about hym, while he was walkyng there, ſore moued with many of his ſayinges and doynges: neyther dyd they well agree among themſelues, ſome maliciouſly finding faulte with all thing, ſome gathering of his dedes and woordes, a certain thyng to be honoured in him aboue mannes power. And they ſet vpon him with theſe woordes: Howe longe wilte thou kepe vs in a doubteful minde, and therewith ſette the people on a rore? If thou bee that verie Meſſias, whom we looke for, tell it vs openly without all colour.

Than came the Jewes rounde aboute hym, and ſaide. &c. Howe longe doeſt thou make vs doubtef

The texte.
*John. v.
*John. viii

Ieſus aunſwered them: I tolde you, and ye beleue not.*The workes that I doe in my fathers name, they beare witnes of me: but ye beleue not, becauſe ye are not of my ſhepe, as I ſayd vnto you.* My ſhepe heare my voice, and I knowe them, and they folow me, and I geue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any man plucke them out of my hande. My father which gaue them me, is greater than all, and no man is able to take them out of my fathers hande. *I and my father are one.

*Joh. xiiii. and. xvii.

D

Jeſus aunſwered them: I tolde you, and ye beleue not.

There is no ſurer proufe of a man what he is, then his dedes.

Chriſtes workes did ſufficiently teſtifie of hym what he was.

The workes that I doe. &c. they beare witneſſe of me.

But ye beleue not, becauſe ye are not of my ſhepe.

Chriſtes ſhepe are ſimple and tractable & eaſie to be trained.

But although Jeſus was not ignoraunt that thei did demaunde of a peruerſe minde this thing, which they had bothe oftẽtimes heard, and might alſo haue perceiued the ſame by his doinges: yet he maketh them a ientill aunſwere, more deſirous to enſtruct them, then to angre them. What nedeth it me (ſaieth he) ſo often to ſpeake of my ſelfe, and tell who I am, namely foraſmuche as if I doe openly teſtifie the trueth, ye call the recorde therof arrogauncie? I haue already tolde you (if ye would beleue me) who I am: Yea though ye doe not credite my woordes, yet ye cannot bee ignoraunt of the thing whiche ye deſire to know of me. There is no ſurer profe thẽ dedes: Ye ſee my doinges, whiche your ſelues doe witneſſe I doe at my fathers will and not the deuils, as ſome doe miſreporte. If my actes be worthie to be imputed to God, beleue that I am ſent of God. But ye doe neither beleue my dedes nor my wordes: of which your vnbelefe, I am not the cauſe, but your owne corrupt and ſuſpicious minde. They that meane well and plainely and be not polluted with the naughtineſſe of this worlde, beleue my wordes, and like good ſhepe knowe the voice of a good ſhepeherd: and ſemblably I knowelage them for my ſhepe, though after the worlde thei be poore ſely thinges. But ye therfore doe not knowledge my voice, becauſe ye are not of the noumber of my ſhepe, whoſe ſimplicitie is lightely taught, whan as your mindes be ſwollen with ambicion, leuened with malice, with enuie corrupted, infected with couetouſnes, and with ſundrie affecciõs of this world defiled, from which vices, if ye woulde purge youre minde, verely euen you alſo ſhoulde heare my voice: neither ſhoulde you ſo doe without benefit. For firſt of all, ye ſhoulde thereby auoid death, whiche hangeth ouer all that are rebels againſte the ſonne of God: moreouer ye ſhall obteyne therby, euer-

And they folow me, and I geue vnto them eternall lyfe. &c.

Chriſt vnto his ſhepe geueth eternal life.

A euerlaſtyng life. For of trueth, thoſe my ſhepe (how ſimple ⁊ vnlerned ſoeuer they be after the iudgemente of the world) as long as they dooe acknowlage me the ſhepeherd, and all the while they folowe me as gyde, dooe through my liberalitee, geat euerlaſtyng life: whē as other that are taken in the world for mē of great felicitie, goe to euerlaſting death. They be ſimple ſhepe, harmeleſſe, weake, lacking all worldely ſuccour. The world riſeth againſt them with all engiens ⁊ force. But the aduerſary ſhall not haue ſo great power, that he ſhall be hable to take them out of my handes. The worlde hath autoritee of phariſeis, dignitie of prieſtes, it hath armed kynges, high magiſtrates, iudges, places of iudgement, priſones, cheines, roddes, axes, broddes to pricke with, exile, deathes, and whatſoeuer is wont to bring feare, yea euen to ſtedfaſt myndes. On the other ſyde, it hath riches, pleaſures, dignities, honours, and whatſoeuer is wont to corrupte moſte vncorrupte myndes. The worlde vſeth al theſe engines to plucke my ſhepe out of my handes: but I beeyng their protectour ⁊ gouernour, no man ſhall be hable to take thē awai from me. What thing ſoeuer the world ſhal goe about, the ſame ſhal be commodious to the ſhepe, and turne to my fathers glory. We wil not fight again with weapons, or with poiſō, B we wil not counter with them ⁊ geue rebuke for rebuke, but without ſuch defenſe, we ſhall yet by a new way, haue yͤ victorie. That defenſe alone, which my father hath geuen me to defende my ſhepe withal, is greater and of more force than al the wepons, wherwithall the world ſhal riſe againſt me and myne. Neither wil my father forſake me, nor I my ſhepe. The ſame thyng that lieth in me to doe, lyeth alſo in my father to doe. And becauſe there is no power of yͤ world that can force any thing out of his handes, which can dooe al thynges with a becke, neyther can any thing pul that out of my handes, which he hath takē me to kepe. As there is an exact companionſhip of power betwene my father and me: ſo there is a full conſent of will. We be throughly one, all one in power, all one in will and nill.

The aides and ſuccoures of the world.

Neither ſhall any mā plucke thē oute of my hande.

No worldly thyng ſhal plucke Chriſtes ſhepe awaie from hym.

The euill attemptates of the world, turne to Goddes glorie.

My father which gaue them me, is greater then all. &c

Chriſt and his father are one in euerie behalfe.

And I and my father are one.

The texte. Joh. viii.

Then the Iewes again toke vp ſtones to ſtone him withal. Ieſus anſwered them: many good workes haue I ſhewed you from my father: for which of thē doe ye ſtone me? The Iewes anſwered him, ſaying: For thy good weorkes ſake we ſtone the not, but for thy blaſphemie, *and becauſe that thou being a man, makeſt thy ſelf God.

*John. v.

The Iewes efte ſones take vp ſtones to ſtone Ieſus.

The Iewes being ſore moued with theſe ſayinges, not cōtent with ſo often naming his father, by whoſe defenſe and proteccion he promiſed ſo great thinges, tooke vp ſtones again to ſtone Ieſus. But yet no mā ſet vpon him, becauſe his time was not as yet come, in whiche he had determined to die for yͤ ſaluaciō of mankind: but he aſſayeth to aſſuage ⁊ mitigate theyr furie with ientil wordes. The people are accuſtomed to take vp ſtones in their handes (ſayeth he) and ſo openly to puniſhe euill doers, and common malefactours. I haue doen nought els but beſtowed benefites on you of my fathers liberalitie: I haue better enſtructed them that erred: I haue comforted thē that wer in afflicciō: I haue fedde the houngrie: I haue reſtored the one handed to bothe: I hane made clene the leprous: I hane healed the ſicke: I haue driuē away deuils from men: I haue ſette them on foote that wer diſeaſed of the palſey, and ſuch as had their ſinowes ſhrounken: I haue put awaie feuers, and all diſeaſes and maladies: I haue called the dead to life againe: and the whole power and auctoritie whiche my father hath geuen me, hath bene beſtowed to ſuccour you, ⁊ it hath bene fre-

Howe Ieſus anſwered the Iewes goyng aboute to ſtone hym.

Many good workes haue I ſhewed you from my father, for whiche of them dooe ye ſtone me?

ly emploied to your commoditie. In all theſe thinges, now whiche is yͤ one thing that ye thinke worthy ſtoning? If he that is good and liberal be ſtoned, what is to be doen to naughtie folke, and to them that be harmeful? The Iewes being brought in concluſion to this poyncte, that eyther they muſt bring furthe ſome faulte agaynſt hym, or elles acknowlage theyr owne folye, leſte they ſhould haue no pretext to hide theyr furie withall: we (ſay they) are not wont to ſtone any man for his good weorkes ſake, but we count thee woorthy to be ſtoned for an horrible crime, of al other moſt greate, euen blaſphemie. And in thys thyng we folowe the autoritee of the lawe, which commaundeth ſuch ſhould be ouerthrowen with ſtones. Who can ſuffer any longer, that thou being a man, makeſt thy ſelfe God, hauyng euerie other while God thy father in thy mouth, as though we al wer not the children of God, and as thoughe thou wer by ſome newe and peculiare waye, Gods ſoonne, that thou & thy father may be parteners in al thinges? Is not this to take a certayne godhed vpon thee? But forasmuche as there is but one God, what man ſoeuer (therfore) taketh vpon him to be felowe with God in power, is iniurious to Goddes maieſtie, and a rebelle againſt God.

C

The Iewes aunſwered. &c. For thy good weorkes ſake we ſtone thee not, but for thy blaſphemie, and becauſe, &c.

The Iewes would haue ſtoned Ieſꝰ for callyng hymſelfe the ſoonne of God.

Ieſus aunſwered them: is it not wrytten in your law? *I ſayd, ye are Goddes. If ye call them Gods, vnto whom the worde of God was ſpoken (and the ſcripture cannot be broken concerning him, whom the father hath ſanctified, and ſent vnto the worlde) doe ye ſay that I blaſpheme, *becauſe I ſayde, I am the ſonne of God? *If I do not the workes of my father, beleue me not: but if I doe, and if ye beleue not me beleue the workes: that ye may knowe & beleue that the father is in me, & I in him.

The texte.
*Pſ.lxxxii
*Mat.xxvi
Luke.xxii
*Iohn.ix.
Act.xv.

D

The Lorde Ieſus dooeth with ſuche moderacion make anſwer vnto this faulte which was laied to his charge, that he clerely auoided frõ him the ſinne of blaſphemie, and that alſo he did not, with any terrible woordes more agreue their frowardnes, and yet he did with greate ſobrietee defend that his due title, which he ought not to deny, becauſe he would not haue it vnknowen to vs: You (ſayeth he) lay blaſphemie to my charge, becauſe I name God to be my father. Is there not a greatter thing than that written in your lawe, euen in the Pſalmes? *I haue ſaied ye are al Goddes, and ſoonnes of him that is high.* If god himſelfe geue prayſe of the dignitie of his name to them, vnto whom the woorde of God was ſpoken, not onely callyng thẽ the children of God, but gods too, and yet was not the maieſtie of one God harmed, nor that thyng can be vntrue which is declared in holy ſcripture: how can ye ſtretche to me the faulte of blaſphemie, that doe ſay, I am the ſoonne of God, whom the father hath only ſanctified & ſent vnto the world, that by the ſonne al ſhould obteine holyneſſe? If cõmunicacion had betwene God & man, make of men Goddes, and the children of God: is it not a thing to be borne with, if I ſay yͭ I am goddes ſoonne, which am the worde of God it ſelf, & who was with God before I came into the worlde; & am he yͭ hath coumpany with him in al thynges? It is no preſumpteouſe thyng yͭ I take vpon me in my wordes, a thyng verely that beſemeth many others, by the autoritee of ſcripture. But it wer more cõuenient to iudge by the ſelf dedes, what name I ought to haue. If my dedes dooe not proue me to be aboue a man, if they haue not the proofe of godly power, beleue not that I am yͤ ſonne of God, and that God & I agre throughly in al poinctes. But if ye ſe God yͤ father ſhewe foorth his power in me, though algates ye wil geue no faith to my woordes, yet at leaſt beleue yͤ dedes yͭ ye ſe wͭ your yies: & take me for arrogant

Ieſus aunſwered them: Is it not wryttẽ in your lawe? I ſaid, ye are Goddes.

Ieſus proueth by the ſcripture that he blaſphemed not in namyng hymſelfe the ſoonne of God.

If I dooe not the weorkes of my father, beleue me not.

if

That ye maie know that the father is in me, and I in hym.

A if I doe not perfourme more in dedes, than I take vpō me in wordes. If ye would conſider thoſe thinges with pure ſimple mindes, it ſhould come to paſſe that ye would geue fayth to my wordes too, and doubte no more, but that the father is in me, and I in ẏ father, that both we, the one and the other, are ſociate and adherent together naturally & vnſeparably, whiles he woorketh by me, whatſoeuer he will, and I dooe no where ſwarue or alter from his exaumple and commaundemente: In ſo muche that he whiche beleueth on him, beleueth on me: and whoſoeuer ſpeaketh againſt him, ſpeaketh againſt me.

The texte. Math. xxi. John. viii. *John. i. *John. iii.

Agayn they went about to take him, and he eſcaped out of theyr handes, and went awaye again beyond Iordane into the place *where Iohn before had baptiſed, and there he abode. And many reſorted vnto him, and ſayde: Iohn did no miracle, but all thinges that *Iohn ſpake of this man, wer true. And many beleued on him there.

Jeſus geueth place to the furie of the Jewes and departeth from them.

And went awaie againe, beeyonde Jordane, &c.

Jeſꝰ wente from the Jewes into a deſert place, and what it ſignifieth.

And many reſorted vnto hym, and ſaide: John did no miracle, but all thynges that John ſpake of this man were true.

When the Jewes had heard theſe ſayinges, being therwith more an angred, wherwith in dede they ought to haue bene refourmed, they goe about to lay handes on him, & ſo to accompliſhe that thing whiche they had already often attempted in vain. But Jeſus eſcaped out of theyr handes, declaryng thereby, that he was well willyng to ſuffer when time ſhould come, & not afore. Therfore whē Jeſus had taught there ſufficiently, he geueth place for a time to theyr vncurable furye, and went ouer again beyond Jordane, to the very place where John begoon firſt to baptiſe, (for as we haue ſayed, he afterward chaunged his place, and baptiſed at the water of Sichem). Here now Jeſus abode in the deſerte, as one that had lothed or extremely hated ẏ ſinnefull wickednes of the citees. And many came allo thither vnto him, out of places that ioigned nigh thereunto, whoſe myndes the fame B that was bruted of Jeſus, the ſermons and miracles that wer heard and ſene, did inflame. And of trueth, the veray place brought them furthwith in mynd to compare Jeſus, who had already ſhewed ſome tryal & prouſe of himſelf, with John, whom they had knowen before. And whan they remembred that John had bene in high autoritee, & yet had dooē no thing els but preached the baptiſme of penaunce, and without dooyng any miracles had gotten himſelfe ſo great eſtimaciō among the multitude, that he was thought to be Chriſt: And on the other ſide, whē Jeſus had by ſhewing furth ſo many miracles, declared a power greater then mans ſtrength, that he had ſo often put the Scribes and Phariſeis to ſilence, with his prudent and piththie aunſwers: Finally, that John himſelf had ſo oftē teſtified ſo highly of Jeſus, confeſſyng openly that himſelfe was not worthie to leuſe the latchet of his ſhoe: The Jewes (I ſay) conſideryng al theſe thinges, had thys ſaying among themſelfes. John (ſay they) wheras he wrought no miracle at al, was in credite with the Jewes: Much more therfore ought faith to be geuen to this man, that with ſo wonderfull ſeldome ſene miracles, gathereth or winneth faith to his woordes. And albeit Johns recorde of this man were heretofore litle beleued, yet nowe the matter ſelfe declareth that his recorde was true, for ſo muche as this

And many beleued on him there.

ſaide Jeſus hath accompliſhed mo thinges thā John promiſed of the mans behalf. And ſo now therfore, partely for Johns relacions ſake, (whoſe reporte had no ſlender autoritee among the Jewes,) partly through his own wordes that were ful of godly wiſedome, & partelye for his dedes ſake which did beare witnes of his diuine power, many beleued that Jeſus was very Meſſias, whiles yet the Phariſeis, the Scribes, and the Prieſtes, did ſtill continue and perſiſte in theyr frowarde malice.

The

The.xi.Chapter.

C The texte. *Luk. vii.

A certayn man was ſicke named Lazarus, of Bethania, the towne of Mary, and her ſiſter Martha. It was that *Marye whiche annointed Ieſus with oyntment, and wiped his fete with her heare, whoſe brother Lazarus was ſicke. Therfore his ſiſters ſente vnto him, ſaying: Lorde beholde, he whom thou loueſt is ſicke. Whan Ieſus hearde that, he ſayd: This infirmitie is not vnto death, *but for the prayſe of God, that the ſonne of God might bee prayſed by reaſon of it.

*John. ix.

A certaine man was ſicke named Lazarus, of Bethania.

Lazarus lieth ſicke, and of whence Lazarus was.

AND foorthwith occaſion is offered, whereby Chriſtes glory and his fathers, ſhould highly be renowmed, & the malice of the phariſeis ſhoulde with the ſame bee prouoked to mourther. For while he made his abode at Jordane, it chaunced that a certain man called Lazarus, lay ſicke in the towne Bethania. This was bothe the ſicke mannes, and the twoe ſiſters Marie and Marthaes countrey. Furthermore, Marie was ſhe, that (to the notable profe of loue towardes Jeſus) with a precious oynctement anoincted his head ſitting at the feaſt, and with her heare wiped his fete, whiche ſhe had waſhed with teares. Whereof came a great amitee betwene the Lord Jeſus and this familie. Therfore whẽ Lazarus was through grieuous ſickeneſſe in perill, his ſiſters (truſting vpon the acquayntaunce that they had with Jeſus) ſendeth to ſhewe him of his frendes diſeaſe, doubtyng not but that he woulde of his merueylouſe ientilneſſe towardes all folke, helpe his frende beyng in daungier. Beholde (ſay they) he whom thou loueſt is ſicke. For they thoughte it inough to ſignifie the thing to him that loued the manne, & therefore they made not further interceſſion. To whom Jeſus made anſwer: This ſickenes is not vnto death. God hath ſuffered it to fall vpon hym, that by that occaſion, God and his ſoonne ſhould bee glorified, with putting awaie the ſickeneſſe by their godly power.

Marie and Martha the twoo ſiſters whence they were.

Jeſus loued well the wholle familie of Marie and Martha.

Lazarus ſiſters ſend worde vnto Chriſt that Lazarus is ſicke.

D Lorde beeholde, he whom thou loueſt is ſicke.

This infirmitie is not vnto death, but for the praiſe of God.

The texte.

Ieſus loued Martha and her ſiſter, and Lazarus. When he hearde therfore that he was ſicke, he abode two dayes ſtill in the ſame place where he was: then after that, he ſayde to his diſciples: Let vs go into Iewrie again. His diſciples ſayde vnto him: Maiſter, *the Iewes lately ſought to ſtone thee, and wilt thou goe thither agayne? Ieſus aunſwered: Are there not twelue houres of the day? If a man walke in the day he ſtumbleth not: becauſe he ſeeth the light of this worlde: but if a man walke in the night, he ſtumbleth becauſe there is no light in him.

*John. viii and x.

Chriſt why he ſuffered that Lazarus ſhould die, and went not to hym by and by.

Jeſus verely loued Martha and Mary, and theyr brother Lazarus too, and yet ſuffered he him to fall into ſickenes, and alſo to dye: leſte we ſhould thinke it an vnſemely thyng, if at any tyme good folke and right holy men bee punyſhed with miſeries of this worlde: God, as it wer diſſembling, either bicauſe ſo it is expediente for them that ſuffer, or els becauſe it ſo helpeth to ſet foorth the glorye of God: not that God doeth throughe mans harme procure his owne glorye, but that for mans ſake he is woont to turne the euils, whiche chaunceth vs after the lawe of mans ſtate and condicion, or by caſualtie, to our ſaluacion, or to hys own glory. He knewe right wel his frendes sickenes: yea, before it was tolde him. But yet was it fit, that his diſciples mindes ſhould be prepared and made redy for the great miracle that was to come. Therfore after report was made to Jeſus of his frendes diſeaſe, he did not furthwith goe thens, but taried ſtill two dayes in that ſame place: veraily, not neglecting the daunger of his frendes, but looking for a more large matier to worke a miracle of, wherwithal

When he hearde therfore that he was ſicke, he abode twoo daies ſtill in the ſame place

withal

He ſaide vnto his diſciples: Leat vs go into Jewerye again.

Chriſtes diſciples wer loth to haue him goe into Jewry again, for feare leſte he ſhould be ſtoned of them.

Are there not twelue houres of the day? If a mã walke in the day, he ſtũbleth not.

He that walketh in the day ſtũbleth not, ⁊ what thoſe wordes mente.

A withal he himſelf, who ſhould ſone after dye, might lift vp the mindes of his diſciples, weake and feble as yet, to the hope of the reſurreccion. But his diſciples keping ſcilence for feare, becauſe he of late eſcapyng the handes of the Jewes, was thought to be more ſafe in the deſerte, Jeſus ſaied vnto them: Let vs goe into Jewry again. When the diſciples heard Jewry named, remembring how vengeable and cruell yͤ Phariſees hatred was towardes him, and howe often thei had taken vp ſtones to caſte at him, howe often thei endeuoured themſelues to apprehende hym: the diſciples (I ſay) ſtood in dreade not onely of their Maiſters harme, but alſo of their owne: For as yet thei had not receiued yͤ holy goſt, ⁊ bare a certain worldly affeccion towardes Jeſꝰ, thẽſelfes likewiſe through febleneſſe lothing death. Therefore diſſuading him from going again into Jewrye, thei ſaie: Syr, haue you forgotten howe that there a while agoe the Jewes would haue ſtoned you, vnleſſe ye had ſecretely withdrawen your ſelf? And wyll you goe thither again, putting your ſelf in open daungiere? But Jeſus did coumforte their fearfulneſſe by a parable, ſignifying that nothing is to bee dred of them that cleaue to Chriſt: who is the light of yͤ world. For the night hath vaine feares. The daye knoweth no ſuch terrours. Hath not the daye (ſaieth Chriſte) twelue houres? The nighte ſhall not come before his time. In the meane time, whoſoeuer walketh in the daye, ſtumbleth not: for why, the ſunne maketh him to ſee and to eſchewe ſtumbling. But the ſunne beeing taken awaie, whoſoeuer walketh in the night, ſtumbleth, becauſe he lacketh light. I am the light of the world, it is right mete that you be guided by me, and folowe my conducting, and not to goe before the light. Bee not afrayde before the time. So long as I geue light vnto you, there is no ieopardie. The night ſhall B come, when you being diſſeuered from me, ſhal be troubled.

The texte. *Math. ix. Marke. v. Luke. viii.

¶ This ſaide he, and after he ſaide vnto them: our frende Lazarus * ſleapeth, but I goe to wake him out of ſlepe. Then ſaide his diſciples: Lorde, if he ſlepe he ſhall dooe well inough. Howbeit Ieſus ſpake of his death, but thei thought that he had ſpoken of the naturall ſlepe. Then ſaide Ieſus vnto them plainely: Lazarus is dead, and I am glad for your ſakes, that I was not there, becauſe ye may beleue: neuertheleſſe let vs goe vnto hym.

Our frende Lazarus ſlepeth: but I goe to awake hym out of ſlepe.

The diſciples wer loth to returne into Jewry

Jeſus why he ſaid that Lazarus was aſlepe, ⁊ not that he was dead.

Than ſaide Jeſꝰ vnto the plainly: Lazarus is dead.

When Jeſus had with this ſaying mitigated the Apoſtles feare, he ſheweth the cauſe of his going foorth on his iourney, ſaying: Our frende Lazarus ſleapeth. I therefore goe hence to wake hym. When as the diſciples that were troubled with feare ſuppoſed that Jeſus did not ſpeake of very death, but of the common ſlepe, thei aunſwere: Syr, if he ſlepe, there is no cauſe why you ſhould goe thither, for ſlepe in ſicke folke is woont to be a tokẽ of recouery of health. The diſciples wer loth to goe into Jewry again, and therfore to the vttermoſte of their power, thei doe auoide the cauſes of going thither. But Jeſus did by litel and litell prepare the mindes of his, earneſtelye to conſider and beholde the miracle to come. For he had therefore leauer ſaie firſte he was aſlepe, then dead, to the entent he might after the vſage of holy ſcripture, ſhewe the hope of the reſurreccion. For thei bee rather aſlepe then dead, whiche reſte to liue again. Neither is it ſo eaſye for any of vs to awake him that ſleapeth, as it is for the Lorde to call the dead to lyfe. Therfore the diſciples not vnderſtanding yͤ thing that he ſpake of ſleape, and waking out of ſleape, to leat them knowe that no hidde thing was vnknowen to him, he ſaith vnto them more plainlye: Lazarus is dead, nor he added not the thing that was than more ſtout to be ſpoken, as concerning yͤ raiſing him vp again. For he would rather that to bee ſignified than expreſſed, and his minde was rather to doe yͤ thing thã to promiſe it, euery where making readie for vs an example of modeſtie and temperaunce. And becauſe he anſwered them that tolde him his frende was ſicke, that that ſickeneſſe was not deadly, but chaunced to the entent that gods glorie and his ſonnes alſo ſhould be ſette foorth by it: a like thing ſheweth he to his diſciples, ſaying: I am glad that I was not there while my frende was ſicke & died, and for your cauſe I reioyce, that your truſt which I perceiue to be weake as yet, maie be ſtrengthed and confirmed with a more euidente miracle. For if the ſicke mã had mended and recouered health (I being preſent) it might haue been thought a caſualtie: in caſe I had at his ſiſters requeſtes raiſed him yͭ had been newely dead, yͤ Phariſees, whiche finde faulte with all thinges, might haue laied for them, that it had been a lacking of ſenſes, or but a ſwouning, and no death, for that ſometimes happeneth in ſome diſeaſes, yͭ the bodyes lying a long time in a ſwoune, come to life again. Now foraſmuch as it is a verai death in dede, there ſhall be a more plenteous matier of belief. Therefore let vs goe to him. The going thither pleaſed not the diſciples for feare of yͤ Iewes, which feare ſtacke ſore in their mindes, & yet could thei not improue the godly and weightie cauſe of that iourney. And albeit Ieſus was not ignoraunte what thyng troubled the mindes of his diſciples, and though alſo he ſwaged their dreade by reaſon that he ſaid he ſhould goe to Bethania, & not to Hieruſalẽ, yet neuertheles yͤ nighnes of yͤ place yͭ thei feared, made alſo their timorous mindes afraide. C

Ieſus ſaith that he was glad for the diſciples ſakes, that he was not preſente at the ſickenes or dying of Lazarus.

And I am glad for your ſakes that I was not there, becauſe ye maie beleue.

Neuertheleſſe let vs goe to hym.

Then ſaied* Thomas, which is called Didimus, vnto the diſciples: let vs alſo go that we maie dye with him. Then wente Ieſus, and founde that he had lien in his graue fower daies alreadie. Bethanie was nie vnto Hieruſalem, about fiftene furlonges of: & many of the Iewes came to Martha & Marie, to comfort thẽ ouer their brother.

The texte. *John. xx.

The diſciples being careful and penſif, (and yet durſt thei not refuſe to doe their Maiſters commaundemente,) Thomas whom the Grekes call Didimus, and in Latine is named Geminus (a twinne) being more timorous than the reſt, ſaith vnto his felowes: Leat vs alſo goe, (if it be certainly thus) to dye with him, foraſmuche as his determinate minde is, to bring bothe himſelf and his into a manifeſt peril of life, whereas he maie ſo deuiſe that bothe ſhall be in ſafetie. Ieſus than went foorth with his diſciples to Bethania, and founde that Lazarus had lyen in his graue fower daies alreadie. Verely Bethania was about fiftene furlonges of from Hieruſalem, and thereof came the diſciples feare, & therupon alſo aroſe occaſion that cauſed the miracle haue moe witneſſes and lokers vpõ. For the nighnes of the place cauſed many to come thither out of Hieruſalem, euen of fauoure thei bare to Marie and Martha, and of neighbourly duetie, to coumforte them in the death of their brother. Whiche kinde of office and duetie, was wont to be doen to riche folke, euen for honour ſake. D

Thomas called in Greke Didimus, in Latine Geminus.

Than ſaide Thomas. &c. let vs alſo goe, that wee maie dye with hym.

Than went Ieſus and found that he had lien in his graue fower daies alreadye.

Bethania how ferre it was frõ Hieruſalẽ.

¶ Martha aſſoone as ſhe heard that Ieſus was coming, went and met him: but Marie ſate ſtill in the houſe. Then ſaide Martha vnto Ieſus: Lorde if thou hadſte been here, my brother had not died: neuertheleſſe nowe I knowe that whatſoeuer thou aſkeſt of god, God will geue it thee. Ieſus ſaieth vnto her: thy brother ſhall riſe again. Martha ſaieth vnto him: I know that he ſhall riſe againe in the reſurreccion at the laſte daye.

The texte.

Martha that diligently beſterred her, wente about all thinges with diligence: When one had told her that Ieſus was come nigh at hande, ſhe with ſpede went out to mete hym. Marie kept ſtill yͤ houſe.

Martha

A Martha therfore when ſhe was within the ſight of Jeſus (vpon right good hope that ſhe had conceiued of her brother to bee called to lyfe again) with a douleful voice, ſhe ſaid vnto him: Lord if thou haddeſt bẽ here, my brother had not been dead, for thou couldeſt ſoone haue healed him with a woorde: Although in dede the thing is not yet euen at this preſent vtterly without hope. For I knowe yͤ what thing ſoeuer thou aſkeſt of god, he wil denie thee nothing, although thou wouldeſt aſke life in him that is dead ⁊ buiried. Theſe ſayinges wer ſpoken of Martha, with a mind that neither did vtterly deſpaire, nor yet fully beleue. Therfore to cõfirme her belief, Jeſꝰ ſaid vnto her: Bee of good coumfort, thy brother ſhal riſe again. Neither did this promiſe ſatiſfie Marthaes minde, who (becauſe ſhe had but a ſiely piteous hope of her brothers riſing again) could not but feare yͤ matier. She was afraide verily, that like as he anſwered the meſſengers, ſaying that the ſickenes was not deadly, and with that doubtfull aunſwere beguiled them: ſo was there now likewiſe ſome miſtery in his wordes, that ſhould diſappoinct and deceiue her hope. I know (ſaith ſhe) that my brother ſhal riſe againe, but that ſhall bee in the laſt daie when we ſhall all ryſe againe: for ſome Jewes, namely thei that were of the Phariſees ſecte, beleued that there ſhoulde bee a generall reſurreccion.

The text.
*Jhõ.xiiii.
*John.iii.
and.vi.

¶Ieſus ſaieth vnto her: I am the reſurreccion and the*life: *He that beleueth on me, yea though he wer dead, yet ſhal he liue: and whoſoeuer liueth and beleueth on me, ſhal neuer dye. Beleueſt thou this? She ſaide vnto him: Yea Lord, I beleue that thou art Chriſt the ſonne of God, which ſhould come into this worlde.

Jeſus therfore to further the womans affiaunce and opinion of him, by litel and litel to greater thinges, and that he might declare himſelfe to be verai he, that not onely could obteine by praier of god, life to the B dead (a thing that is read oft to bee doen of other holy men) but to bee the verai fountain ſelf and autour of life, both already geuen and to be geuen to all thinges: nor that any death is to bee feared of them, that putteth their confidence and hope in him, forasmuche as though death chaunce, it can nothing hurt him that cleaueth faſt to the fountaine of all life: Jeſus (I ſay) vpon theſe conſideracions, aunſwereth Martha on this wiſe: Thou beleueſt Martha, that with my praiers I maye obteine of my father, life for thy brother which is dead: thou beleueſt yͤ thy brother ſhal be reſtored to life again (as other ſhall bee) in the laſte daie. Yea but thou muſt beleue this alſo: that thei which ſhall riſe in yͤ laſt daie, ſhall haue life by me, nor that any man hath life at all, but by my gifte, neither is any reſtored to life again but by me, not onely touching death of bodie, which is not muche to bee feared, but as concerning the death of the ſolle alſo, which is moſt of al to be feared. And yͤ ſolle that liueth, liueth by me. And the reuiuing ſolle, reuiueth by me, for I am the very fountain of reſurreccion and life. He that cleueth to me by feith, although he be dead in bodie, yet ſhal he liue. And take not this ſaying to be onely ſpoken of thy brother, but generally, what mã or woman ſoeuer hath feithfull affiaunce in me, he ſhall not dye euerlaſtingly, although his body liueles lye at reſt for a time. Martha, beleueſt thou the thing that I ſaie? Martha beeing at this time altogether mindefull to haue her brother reuiued again, geueth no very apte anſwer to Jeſus ſaying, but yet ſhe did confeſſe generally how highly ſhe iudged of him, ſaying: Lord I dooe beleue. I beleue that thou art Meſſias the ſonne of the liuing god, who beeing promiſed of the Prophetes, and many hundreth yeres looked for, art come into the world.

Jeſus ſaide vnto her: I am the reſurreccion ⁊ the lyfe.

All that haue life or ſhal haue life, ſhal haue it through Chriſt, and of Chriſte.

He that beleueth on me, yea though he wer dead, yet ſhal he liue, ⁊c.

Marthaes belief of Jeſꝰ, what he was.

I beleue that thou art Chriſte the ſonne of god, ⁊c.

And as ſoone as he had ſo ſaid, ſhe went her wai & called Marie her ſiſter ſecretly, ſaying: The Maiſter is come, & calleth for thee. Aſſoone as ſhe heard that, ſhe aroſe quickely and came vnto him. Ieſus was not yet come into the toune, but was in that place where Martha met him. The Iewes then which wer with her in the houſe, and comforted her, whē thei ſaw Marie that ſhe roſe vp haſtely, went out and folowed her, ſaying: She goeth vnto the graue to wepe there.

The texte.

C

Martha vpon theſe wordes being commaunded to returne home again, and to call her ſiſter Marie, (her lamentable mourning already aſſwaged) doth now leaue Jeſꝰ, and goeth al chereful and ful of good hope home to her ſiſter: and calleth her ſecretelye out of the thronge of ſuch as wer ſet rounde about her, & priuely telleth her in her eare the ioyful thing, ſaying: The Maiſter is come, and calleth for thee. Aſſone as Marie knew yͭ Jeſus was come, and ſaw her ſiſter cherefull and of good comforte, ſhe her ſelf alſo conceiued ſome good hope, although Jeſus ſemed to haue come alreadie to late: on whom therfore thei dyd not often call by meſſenger, becauſe thei thought it inough, if he once knewe his frendes perill, committing al other thinges to his arbitrement. And ſo Marie, ſuppoſing that his coming was not for nought, without delaie roſe vp to goe to mete him, before he ſhoulde entre into the houſe. And ſo it was expedient for the better beſtowing of that miracle that was to bee ſhewed: For fitte it was that many Phariſees ſhould be preſent, whiche although thei came of very duetie for priuate frendeſhips ſake to ſee Marie, yet did thei hate Jeſus. Theſe ſurelye would not haue folowed Marie, in caſe thei had knowen howe yͭ ſhe went to mete Jeſus. But therfore the Jewes that were with Marie in the houſe to comfort her, when thei ſawe yͭ with ſo great haſt ſhe aroſe vp & went furth of the houſe, thei folowed her, ſuſpecting yͭ vpon a ſodain pangue & brunt of heuines, ſhe would haue goen to yͤ graue, & there to wepe her bealy ful, to ſaciate her ſorowful hert with teares.

She wente her waie, & called Marie her ſiſter ſecretely. &c.

Marie goeth to mete Jeſus at the callyng of her ſiſter Martha.

D

¶ Then when Marie was come where Ieſus was, and ſawe him, ſhe cometh nigh vnto his fete, and ſaieth vnto him: Lorde, if thou hadſt been here, my brother had not been dead. When Ieſus therfore ſaw her wepe, and the Iewes alſo weping which came with her, he groned in the ſpirit, and was troubled in himſelf, and ſayd: where haue ye laied him? Thei ſaide vnto him: Lord come and ſee. And *Ieſus wept. Then ſaide the Iewes, beholde how he loued him. And ſome of them ſaid: Coulde not he *which opened the iyes of the blinde, haue made alſo that this manne ſhould not haue dyed?

The texte.

* Luke. 19.

* John. 9.

So than Marie went furth and found Jeſus as yet vnentred within yͤ walles of the towne: but abode in that place where as Martha had late before met him. For he taried there for Marie, whom he cōmaunded to be called to him: choſing a place fitte to worke the miracle in, becauſe the graue was not ferre from that place, as the manier was thā to make the dead mennes ſepulchres nigh the hie waies. Whē Marie was come thither, aſſoone as euer ſhe ſawe Jeſus (as in dede ſhe was very woefull) ſhe fell down at his fete and ſpake weping, yͤ ſame thing that her ſiſter had ſaid: Lord (ſaith ſhe) if thou haddeſt been here in due time, my brother had not been dead, and we had been without this miſerable weping & wailing. But Jeſus, ſeing Marie altogether in heuineſſe, & the Jewes likewiſe yͭ folowed her, weping withall: he did not reaſon & ſtand in diſputacion with her, as he did with her ſiſter Martha, with whom he talked apart (yͤ people beeing remoued aſide) neither doeth he promiſe any thing, when as nowe was place & tyme to perfourme in dede, that which he had promiſed Martha: But Jeſus (J ſay) firſt of al groned in the ſpirit, and was troubled in himſelf: euen to ſhewe the trueth of his manhoode, readie anon after to bring

Dead mēs ſepulchres wer nigh to the high waies ſide, emong the Jewes.

When Jeſus therfore ſawe hir wepe, and the Jewes alſo, &c. he groned in ſpirite, and was troubled in hymſelfe.

foorth

A forth a ſigne of his diuine power and Godhead. They wer no fayned affeccions, that he was of ſo lothſome a mynde, and in hymſelf ſo troubled: but there was good ſkyll why he tooke vnto hym thoſe mocions of mind, which came not of the infirmitee of nature, but by the conſent of reaſon: neither was it al one cauſe why other wept, and why Jeſus was troubled. Thei bewailed the death of the body, of a certain worldly and naturall affeccion: Jeſus rather miſlyked and lothed mennes ſinnes, wherby ſo many ſolles ſhoulde periſhe: he was diſquieted thorough the inuincible diffidence of the Jewes, who wepte for theyr frendes bodily death, when as themſelfes (as touching the ſolle) were ſubiect to eternal death, and yet did thei not wepe for themſelfes. Jeſus deſired that all men ſhould reuiue from thys death, and had indignacion that his doctrine, miracles and death, ſhould bee loſte in many one. Therfore, after that by horribleneſſe of ſpirite, and by trouble of minde, in countenaunce, yies, and in the wholle habite of hys bodie, he had geuen a manifeſt proufe of his manhood (teaching alſo by the wai that it behoueth not to yelde and to be ſubdued to ſuche affeccions, or to be called awai from thinges of vertue) the turmoyle of his mind being refrained & ſtaighed, Jeſus ſaied: Where haue ye laied him? not that he was ignoraunt therof, but to remoue al ſuſpicion of deceipt from the miracle. Hys kinſfolkes aunſwereth: Lorde, come and ſee. That aunſwere proued that the graue was not farre of. And nowe as if at the ſight of the graue his ſorow had been renewed, Jeſus wept. Sighing B and trouble went before, a token of ſorowe that with force entred into his mind. Teares are as it wer the bloud of a minde alreadie wounded and ouercome. But theſe teares came not from a minde that was ouercome, for they wer not beſtowed vpon Lazarus that was dead, but they wer for vs, that we ſhoulde beleue him to bee veray man, and alſo learne how death of the ſolle is to be pietied and lamented, whiche yet men dooe not in ſuche ſorte abhorre and bewaile. But the Jewes ſuppoſing that Jeſus was in ſuch moode for nought elles, but for the death of his frend, with whom he was acquainted, beeholde (ſay they) how entierly he loued Lazarus, for whom beeyng dead he wepeth in ſuch ſort, and yet wer thei nothing of kinne. And ſome there wer that would haue laied to his charge and rebuke, his teares, wherewith he teſtified no meane or cōmon loue towardes Lazarus, ſaying: Did not this felow of late geue ſight to the blind beggar with whom he had no acquaintaunce? Why than made he not that his great frende ſhoulde not dye? In caſe he had no wille to dooe it, why doeth he now ſignifye with teares, loue that cometh out of ſeaſon? If he coulde not dooe the thing that is more eaſie to be dooen, how dyd he that feat whiche is of more difficultee to be doen? The phiſicion many times ſaueth the ſicke mannes lyfe. There was neuer man beefore gaue ſyghte to hym that was borne blinde.

Jeſus how he ſighed and was troubled in hymſelfe to reiſe Lazarus frō death, and whereof that ſighyng proceded.

The other Jewes wepyng and Chriſtes ſighing for Lazarus, proceded not both of one cauſe.

Where haue ye layed hym? They ſaide vnto hym: Lord come and ſee.

Jeſus aſketh where they had buried Lazarus.

Gronyng or ſighyng & wepyng what tokēs they are & wherof.

And Jeſus wepte.

Jeſꝰ weps at the graue of Lazarus, and why.

Than ſaide the Jewes: Beholde howe he loued him.

And ſome ſaide: Coulde not he whiche opened the eyes of the blynd, haue made alſo, that this mā ſhoulde not haue dyed?

Some of the Jewes reproue Jeſus for that he ſuffered Lazarus to dye.

The texte.

¶ Ieſus therfore againe groned in himſelfe, and came to the graue: It was a caue and a ſtone was layed on it. Ieſus ſaied: take ye away the ſtone. Martha the ſiſter of hym that was dead, ſaied vnto him: Lord, by this tyme he ſtinketh, for he hath been dead fower daies. Ieſus ſaieth vnto her: Saied I not vnto thee, that if thou didſt beleue, thou ſhouldeſt ſee the glorie of God? then they toke away the ſtone from the place where he that had been dead was layed.

But Jeſus now beyng nigh to the graue, to declare plainly howe horrible is the ſtate of a man that hath alreadie lyen long in ſinne, and with howe greate repentaunce, howe many teares are nedefull, that through Goddes mercie he may penitently returne to the life of innocencie: did grone again, and fared euil with himſelf: exẽplifying in himſelf verely, the thing whiche ought to bee exhibite in vs, if we will eftſones repente vs of the euils and returne from the ſame, wherein we haue long tyme nouzeled our ſelfes. Nowe than thei were come to the graue. It was verely a caue, whoſe mouth was cloſed with a ſtone layed vpon it. And that made much to the beliefe of the miracle, and to exclude the ſuſpicion of inchauntment and deluſion: and beecauſe the belief therof ſhould be more certain and ſure, if the thing wer dooen by the handes of his frendes, and not with Ieſus own handes or his diſciples (for thoſe frendes ſuſpect no fraude or illuſion,) Ieſus than turned him to them, and ſaied: Take away the ſtone. The plain meanyng of Martha, ſiſter to the dead man, did alſo ſet furth and made a more certentie of the miracle. For ſhe now forgetting what Ieſus had promiſed her, did through the weping and heauineſſe that ſhe ſawe Ieſus in, come again into her old mind and affeccion, and conceiued almoſt a certain diffidence. Veraily ſhe feared leſt (the ſtone beyng taken away) the ſtinke of the dead bodie ſhould offende their noſes that ſtode by, not conſidering that he which in the generall reſurreccion ſhould rayſe all mennes bodies, alreadie many hundreth yeres before turned into duſt, coulde raiſe a dead bodie euen newly putrified: She (I tell you) thus thinking, ſaied: Lorde by thys time he ſtinketh. For he hath been dead fower daies. Ieſus therefore did with a litle rebuke, ſtirre vp the vnconſtaunt, and waueryng womans feith, ſaying: Haſt thou forgotten how I told thee euen nowe, that if thou didſt beleue, it ſhould come to paſſe, that by thy brothers death God ſhould be glorified: All thei therfore depending and ſtaying in the expectacion, and vpon hope of a new wonderfull miracle, the ſtone by the Lorde Ieſus commaundemente was remoued.

Ieſus eftſons groneth and ſigheth, & why he ſo did.

Lazarus graue what it was, and howe it was ſhut.

C

Ieſ9 therfore again groned in hymſelfe, & came to the graue.

It was a caue and a ſtone was laied on it.

Martha the ſiſter of hym that was dead, ſaide vnto hym: Lord, by this tyme he ſtincketh, &c.

Ieſus ſaith vnto her: ſaide not I vnto thee, that if thou diddeſt beleue thou ſhouldeſt ſee the glorie of God?

D

The texte.

¶ And Ieſus lift vp hys yies, and ſaied: Father I thanke thee, that thou haſt heard me. Howbeit I know that thou heareſt me alwaies, *but becauſe of yͤ people which ſtande by, I ſaied it, that thei may beleue that thou haſt ſente me: and when he thus had ſpoken, he cryed with a loude voyce: Lazarus come foorth. *And he that was dead, came furth bound hand and foote with graue clothes, and hys face was boũd with a napkin. Ieſus ſaied vnto them: Leuſe him and lette him goe.

* Iohn, xi.

* Iohn .vi.

And foorthwith al their mindes and yies pawſing as men in doubte, our Lord Ieſus lifting vp hys yies, to teache vs therby, that whatſoeuer great thing we dooe, we ought to referre it to God as the author therof, and withall to declare vnto the ſtanders by, that himſelf ſhould by Goddes power dooe it, what thing ſo euer he ſhould doe, ſaide: Father, I thanke thee beecauſe thou haſt hearde my deſire, not beecauſe that it is an vncouth or a timeduryng thyng to me: for I knowe that foraſmuche as thy will and myne is all one, thou dooeſt alway heare me, if I aſke any thing of thee. For neither dooe I will any thing that thou willeſt not, but thys prayer I make beecauſe of the people that ſtande by: to the entent that when thei haue ſeen the miracle, they may beleue that I dooe all thinges in yearth after thy will, and that alſo I am ſent into the worlde, to ſet foorth the glory of thy name emongeſt mẽ. When he had ſpokẽ thus to his father, he calleth out the dead man by name, ſaying: Lazarus come foorth. He could euen with a becke alone haue made him that was buried reuiue & come out of the graue: but thys great ſterne voyce, was a token of great power, wherewith the

Father I thanke thee that thou haſt hearde me.

Howbeit I knowe that thou heareſt me alwaies: but beecauſe of the people whiche ſtande by, I ſaide it, that they maie beleue that thou haſte ſente me.

God the father alwaies heareth his ſoonne Chriſt.

Ieſus why he praied to his father in preſence and audience of the people.

A the ſinneful ſoule that is farre of from the ſight of god, being buiried in darkneſſe of ſinne, & rotten with filthineſſe of outragious crimes, may riſe again, and come foorth into the light of trueth. And without delay he that was dead and buried, came out by and by at the voyce of hym that called vpon hym, beefore all their yies. And he came foorth before them, his bodie ſounde and wholle, of trueth: but he came with all the clothes vpon him that he was buried in, that all thei might know him to be the ſame man whom thei buried in ſuche apparell, three daies before. For as corſes wer woont to bee dooen withall, hys feete wer tied with lyſtes, and his handes bound with ſepulchre bandes, his face alſo bound with a napkin. And now than was this a woondre, the dead corſe did not quiuer and ſtirre litle and litle, and ſo ſhewe likelihood of life returning again, as for the more part it happeneth in them, whom we reade to be raiſed to life by good and holy men: but thys man that had been dead fower dayes ſpace, came ſodainly to lyfe again at the commaundement of a woord. And to make the miracle ſeeme greater, he, both tied and hard faſt bounden, ſodainly cometh foorth abrode out of the depe ſecret place of a caue. Than (leſt any thing ſhoulde want to the full perfect belief of the miracle,) Jeſus ſaid to the mannes frẽdes: Leuſe hym and leat hym goe, that hys mouyng and luſtie quicke pace may declare that the man doeth not only liue, but hath alſo his health. Jeſus could haue made the bandes to haue leuſed of their owne accord: but ſith with their ſeruice they had throughly the dooyng of all B thinges, by al waies and proufes thei both excluded ſuſpiciõ of forgeing the thyng, and confirmed the certaintee of the miracle. The two ſiſters aduertiſed Jeſus, than beeyng abſent, of theyr brothers sickeneſſe by other men. And in the abſence of Jeſus the man dyed, he was buried, he was kept till he ſtonke withall. He was mourned for, with ſolemne recourſe of much people. The ſiſters themſelfes told Jeſus of his death, thei ſhewed him the graue: when he had much people wayting vpon hym, the ſtone is taken away with other mennes handes, and with other mennes handes was he leuſed that came foorth of the graue. Here is nothyng leaſt to the vnfeithfull that thei coulde lay for their excuſe. Neyther dyd Jeſus, when he had wroughte ſo notable a miracle, ſpeake any ſtoute woord of himſelf. He did not checke and reproue the people, beecauſe theyr accuſtomed maner was to ſlaundre, and find fault with his miracles: he requireth no thanke of Lazarus or of hys ſiſters.

And he that was dead came forth bound hand and foote with graue clothes.

Jeſus reyſeth Lazarus from death to life, whan he had fower daies lien in his graue.

The maner of buriyng the dead emõg the Jewes in olde time.

Jeſus ſaid vnto them: looce hym, and let him goe.

Lazarus came forth quickely out of his graue at the callyng of Jeſus.

Whi Jeſus ſuffred all thynges to bee doen aboute Lazarus by the ſtanders by, & not by himſelfe or his diſciples.

Howe Jeſus demeaned hymſelfe at the reiſyng of Lazarus from death to lyfe.

The texte. ¶ Then many of the Iewes which came to Marie, and had ſeen the thinges which Ieſus did, beelieued on hym: but ſome of them went their waies to the Phariſeis, and tolde them what Ieſus had dooen. *Then gathered the hie Prieſtes and Phariſeis a *counſeile, and ſaid: *what doe we? for this man doth many miracles: If we leat hym eſcape thus, all men will beleue on hym: and the Romaynes ſhall come and take awaie both our roume and the people.

Mat. xxvi. Mar. xiiii. Pſal. ii. Actes. iiii.

Therfore many that came of frendly duetie to Martha and Marie, Lazarus ſiſters, whan they had ſeen ſo notable a miracle, they belieued that Jeſus was Meſſias, and ſtacke to hys doctrine, the power whereof they ſawe before their face to bee ſo great and effectuall. And truely ſome of them returning home to Hieruſalẽ, ſhewed to the Phariſeis the thinges that Jeſus had dooen a littel from Bethania. Therfore when thys great act, being ſo exceding wonderous, was hearde of the Biſhoppes and Phariſeis, (who for the euidente declaracion of Goddes power, oughte to haue worſhypped Jeſus, and to haue been

Than many of the Jewes whiche came to Marie. &c. beleued on hym.

Many wer conuerted to beleue on Jeſ9 for his reiſyng of Lazarus from death to lyfe.

C

The high prieſtes & Phariſeis gather a counſell againſt Jeſus howe to put him to death.

Than gathered the high prieſtes & Phariſeis a counſelle, and ſaid: what dooe wee? for this man dooeth many miracles: If we let hym eſcape thus, all men will beleue on hym, and the Romaines, &c.

The high prieſtes & Phariſeis what feare they were in leſte Jeſus ſhoulde be knowen to be the Meſſias.

ioyous on goddes behalf,) thei being ſtirred with the prickes of enuie, cannot nowe forbeare any longer, but (to cauſe the thyng ſeeme more lawfully dooen) they call a wicked counſell, wherin they conſulte emong themſelfes, by what wai and meanes thei may reſiſt ſuch great daungers. For albeit that the reſpecte of priuate welth, and their corrupt hertes ſet them on a woodneſſe againſt Jeſus that was beneficiall towardes all men: yet wil thei that this matier doe appertein vnto the health and preſeruacion of al the people. What is your aduiſe (ſay they) to be dooen? This man doeth many woondreful thinges, and excedeth himſelf daily in dooing of miracles. If we ſuffre hym to goe on as he hath begun, it will come to paſſe, that like as nowe many of the people dooeth thinke highly of him, ſo within a while all wil take him for Meſſias. Which thing if it happe to be, and the bruite thereof come to the Romaines (that is to wete) that the nacion of the Jewes hath forſaken the Emperour, and are fallen to a newe King of their owne, which Romaines doe wel knowe that of late a certain King hath been looked for of the Jewes, which ſhould ſette the nacion at libertee, the Romaines wil make cruel warre againſt vs: And ſo with all the prophane Gentiles ſhall kepe with force thys holy place, and with manſlaughter, make hauocke and deſtroye the wholle flocke of the Jewes.

The texte. *Joh. xviii.

D

¶ And one of them named Caiphas, beeyng the hye prieſt the ſame yere, ſaied vnto them: ye perceiue nothyng at all, nor conſider that *it is expediente for vs that one man dye for the people, and not that all the people periſhe. Thys ſpake he not of hymſelf, but being high prieſte the ſame yere, he prophecied that Ieſus ſhoulde dye for the people: and not for the people onely, but that he ſhoulde gather together in one, the children of God that wer ſcattered abrode.

The counſaile of Caiphas for putting of Chriſt to death.

And one of them named Caiphas, ſaied &c. it is expediente for vs that one man die for the people, and not that all the people periſhe.

Wheras this their aduiſe, vnder the pretence of a publique health, tended to the deſtruccion of Jeſus Chriſt, the autour of all health: yet was it thought vnto Cayphas to ſlendre a deuiſe, and to weake a coũſell. He was the biſhop of that yere. For that dignitie, as though within a while it ſhoulde faile for altogether, had ceaſſed to be a continuall roume: but being a benefice ſet to ſale, it was fined for euery yere to the princes. Therfore, he that profeſſed himſelf chief prelate of religion, being more wicked then all the others, blameth the cowardſhip of them, that with deliberate counſell, dyd further debate the matier, whither Jeſus wer to be put to death or nay: wheras it, (thought he) all other thinges ſet apart, was to be dooen in continently and with ſpede. You (ſaieth he) that ſitte debating whether this felow that doth ſuche thinges, is to be put to execucion or no, ſeme not to weigh the matier as it is: nor ye conſider not how it is profitable and expediẽt for euery man, that this one ſhould dye for the people, rather then that he being ſaued, all the people ſhould periſhe. This ſaying came not of the biſhops own mind, that was vngracious and ful of murdre: but by reaſon of the office of prieſthood, which he than bare, the ſpirite of prophecie did bryng foorthe a godly prophecie by the mouth of a wicked man: whiche ſaied prophecie did geue foreknowledge howe it ſhoulde come to paſſe, that Jeſus ſhoulde by hys death redeme and ſaue the Jewes: not onely to bring this to effect, that ſuch of the Jewes as did beleue ſhoulde be ſaued alone, but that thoſe alſo emong the Gentiles whiche liued in diuerſe countreyes diſperſed through the wholle world (but to this ende appointed, that thei ſhould once be made the children of God through feith of the goſpell,) might bee counited and knitte together: & that the man of Jnde, the man of Ethiope, the Greke, the Scithian, and the

This ſpake he not of hymſelfe but beeing high prieſt the ſame yeare, he prophecied that Jeſus ſhoulde die for the people, &c.

Caiphas ſpake not of himſelf, but by the ſpirite of prophecie, that Chriſt ſhoulde die for al mankynde.

Britain

A Britain, ſhould ioyne together in the felowſhip of one common vniuerſall Churche.

The texte. Math.xii. Mark.iii. John.x.

Then from that day foorth, they tooke counſell together for to put him to death. Ieſus therfore walked no more openly emong the Iewes, but wente hys way thence into a coūtrey nigh to a wilderneſſe, into a citee which is called Ephraim, and there continued with his diſciples.

Then from that date forth they toke counſaile together to put hym to death.

The high prieſtes & Phariſeis doe fully conclude & agree to putte Jeſꝰ to death.

Now therefore, the Phariſeis beeing ſtabliſhed with this voice of the wicked biſhop, doe in their heartes certainly determine (whiche thing thei often before had attempted, as occaſion ſerued) to rid Jeſus out of the way, by al meanes poſſible, as though therby thei wel prouided for the preſeruacion of the common weale: And again, leſt their vngracious act ſhould be the leſſe ſinful, they colour their wickedneſſe, ſuppoſing thei had now foūd out matier to ſtiere and prouoke all the people likewiſe, openly and by the lawe, to put Jeſus to death, as an hurtful man to the wholle nacion of the Jewes: neyther neded they (as they thought) any fault or any newe cauſe to lay to his charge. Jeſus therfore, from whom nothing was hid, although the rumour of the people did not aduertiſe him of the phariſeis & prieſtes pretēſed malice, ſhewing himſelfe a verai man, al the while he was in Jewrie came not abrode, leſt he ſhould encreace their furie. But he conueighed himſelfe a farre of, from the bondes of yͤ citee of Hieruſalē, the killer of prophetes, & went to the citie of Ephraim, wherunto yͤ deſert was nigh: ſignifying by that dede, that yͤ wicked Jewes ſhould forgoe their ſinagogue: & a B new people (that ſhould not ſticke to the vnfruitfull workes of Moſes lawe, but to the feith of the goſpell) ſhould be gathered together, and a Churche made of them: which people ſhould alſo (as the ſignification of the Hebrewe word betokeneth) growe of a ſmall beginning, into an exceading great thing. For Ephraim, to the Hebrues ſignifieth, encreaſing. Jeſus therfore taried here with his fewe diſciples, which though they were wofully afearde of themſelfes alſo, yet durſte they not forſake their Lorde.

Jeſꝰ therfore walked no more openly before the Jewes, but wente his waie thens, &c.

Jeſꝰ withdraweth hymſelfe from the companie of the Jewes, to Ephraim, and what was figured therin.

Ephraim what it ſouneth in the Hebrewe toungue.

And there continued with his diſciples.

The texte. Mat.xxvi. Mar.xiiii. *John.vii. *John.ix.

¶ And the Iewes Eaſter was nye at hand, and many went out of the countrey vp to Hieruſalem before the Eaſter to purifie themſelfes. Then ſought thei for Ieſus, and ſpake emong themſelfes as they ſtoode in the temple: *What thinke ye, ſeeing he cometh not to the feaſt daie? The hye prieſtes and Phariſeis *had geuen a commaundement, that if any man knewe where he wer, he ſhould ſhewe it, that thei might take hym.

And the Jewes Eaſter was nigh at hande.

Phaſe or Eaſter, the feaſtfull daie of the Jewes, what feaſte it was.

Towardes Eaſter many went to Hieruſalem out of al coaſtes of Jewrie.

And many went out of the countrie vp to Hieruſalē, &c.

Nothing more vnreligious then the Jewiſhe religion.

Now the very time was come, ſothly appointed of the father, when Chriſt ſhould be offered vp in ſacrifice for yͤ ſaluacion of mankind. For yͤ moſt religiouſe dai of the Jewes was at hand, which thei call phaſe, that is to wete, a paſſing ouer (in Engliſhe Eaſter:) by yͤ name calling to their remēbraunce that dede, which was, yͤ long before that time the bloud of a lambe stricken on the poſtes, dyd ſaue the Hebrues from yͤ ſweord of the Aungell that killed yͤ Egipcians: and thoſe onely houſes paſſed ouer, that had their poſtes marked with yͤ lambes bloud. Now therfore againſt the feaſte which was very nigh, many went out of diuerſe coaſtes of Paleſtine to Hieruſalē, there being purified with ceremonies of their law, to ſolēniſe yͤ moſt holy feaſt. And to leat vs know yͤ nothing is more vnreligiouſe thē Jewiſh religion, which conſiſteth in viſible thinges: & ſith alſo, yͤ while thei take great hede with much vain deuocion, leſt thei ouerſlip any thing that was preſcribed them of Moſes, or that was added to by yͤ Phariſeis: thei be not loth to dooe that thing on the moſt ſacred day, which is of all thinges moſt wicked, that is to wete, to ſhead yͤ bloud of an innocent man. Therfore, when there

was a

C

Than ſought they for Jeſus and ſpake. &c. what thinke ye ſeyng he cometh not to the feaſt daie?

The high prieſtes & Phariſeis gaue a commaundement, that if any man knewe where Jeſus wer, he ſhoulde ſhewe it.

was a great throng of people together, and many of them knewe Jeſus, whoſe maner was to be preſent at ſuche feaſtes, they woondered that he was not there preſent: and ſtanding in the temple, they talked one to an other what ſhoulde bee the cauſe that contrary to his cuſtomable maner, Jeſus was abſente from ſo ſolemne and high a feaſte. From whiche ſolemnitee woulde not he yet altogether abſent himſelf, but to the entent he might come the more loked for, he differred hys coming vntil ſuch time as he thought beſt. Furthermore the Biſhoppes and Phariſeis ſuſpecting him ſumwhere to hide himſelf for feare, they trauailed and gaue a commaundemente, yea with an autoritee alſo, that if any man knew where he wer in ſecrete, they ſhoulde ſhewe it, that he might bee apprehended. With theſe approued holy cuſtomes, the Biſhoppes and Phariſeis, that wer guides and maiſters of religion, prepared themſelfes to the feaſtfull daie: but in the meane while, they vnwares procured the ſaluacion of the world.

¶ The .xii. Chapter.

The texte. math. xxvi. Mar. xiiii.

¶ Then Ieſus ſixe daies beefore Eaſter, came to Bethanie, where Lazarus had been dead, whom he raiſed from death. There thei made him a ſupper, and Martha ſerued, but Lazarus was one of them that ſate at the table with him.

D

Than Jeſus ſixe daies before Eaſter came to Bethanie.

Jeſus why he came againe to Bethanie towardes the feaſte of Eaſter.

Jeſus had a ſupper made hym at Bethanie, & Martha ſerued and Lazarus ſatte at the table.

Martha ſerued: but Lazarus was one of them that ſate. &c.

IEſus therfore knowing that they had concluded vpō his death, and that the time alſo was nigh, in which he had determined willingly to be offered in ſacrifice, an vnſpotted lambe, for yͤ ſaluacion of the world: he would no longer kepe himſelf in ſecrete, but as one offering himſelf to be a ſacrifice, the ſeuenth dai before the feaſt of Eaſter, in which dai the Jewes wer woont at a ſolemne ſupper, as it wer, to taſte beforehand the paſchal lambe, he returned again to Bethanie: both to call to remembraunce the lately dooen miracle, and alſo to emprient the hope of the reſurreccion in the mindes of his diſciples, whom he knew ſhoulde bee with his death excedingly troubled in mind: For there dwelt Lazarus whom he had a fewe daies beefore raiſed from death to lyfe. And the place was more notable, for being nigh to Hieruſalem. There therfore a ſupper was made readie for Jeſus: Martha ſerued hym at ſupper. But Lazarus was one of the noumbre that ſate at ſupper with hym, to make it more certain to them all, that it was no viſion nor ghoſte whiche lately was ſeen to goe out of the graue home to his houſe: for aſmuch as he had now liued after his death many dayes, and had alſo both commoned and eaten with other.

The texte. Luke. vii.

¶ Then tooke Marie a pound of oynctment, called Nardus, perfite and precious, and anoynted Ieſus feete, and wiped his feete with her heare, and the houſe was filled with the odour of the oynctment.

Marie poureth a precious oinctemēt on Jeſus head, and feete, &c.

Than toke Marie a pounde of oinctemēt called Nardus. &c.

There did Marie, (who with a ſinguler loue, loued the Lorde Jeſus ardently,) come to the feaſte, as well for many other cauſes, as for the late benefite ſhewed vpon her brother: And ſhe ſhed vpon Jeſus head ſitting at the table, a great quantitee of very precious oinctmēt, which was made of the beſt kind of Nardus, to yͤ mountenaunce of a pound. Inſomuche that the wholle houſe was fylled with the ſauour of the oynctemente. And yet the womannes loue beeyng ſuche as hath not

A not been hearde, thought not this enough, but enoincted is feete with oinctment, and waſhed them with teares, and wyped them with her heare: not that ſhe thought Jeſus did delite in ſuche delicacies, whoſe moderate ſobrietee ſhe knewe: but great feruencie of loue cauſed her dooe as her mynde gaue her, without ſtaigh of her ſelfe: for truely ſhe knew not nor conſidered what ſhe did: but yet through doing honour, ſhe gaue aduertiſement beforehande of Jeſus death and buriall, and was a figure of the Churche, whiche ſhoulde embrace with godly honour, the Lorde whom the Sinagogue deſpiſed.

Maries ẽnoinctyng of Jeſus, what it betokened, & what ſhe figured.

The texte. ¶Than ſaied one of the diſciples, euen Iudas Iſcarioth Symons ſonne, which afterward betraied him: Why was not thys oinctment ſolde for three hundred pence, and geuen to the poore? Thys he ſaied, not that he cared for the poore, but beecauſe he was a thefe, *and had the bagge, and bare that whiche was geuen.

*John. xiii

Than ſaide one of the diſciples, euẽ Judas Iſcarioth. &c. why was not this oinctment ſolde &c.

The diſciples thought much at the beſtowing of this oinctment, as a thyng waſtefully ſpente, but ſpecially Judas Iſcarioth was moued withall: to whom as to the woorſt of them all, the purſe was committed, to the entent that the woorſt man ſhould be the diſpoſer and layer out of the naughtieſt thing. He was woont, as the maner of them that hath the handeling of money is, whiche is common to many, to ſteale priuely ſumwhat therof to himſelf: not with a ſingle pure mind depending of the maſterſhip and autoritee that Jeſus had ouer him, but euen than making prouiſion for himſelf, wherewith he might lyue, after he wer departed out of Jeſus felowſhip. He therefore repynyng agaynſte Marie, ſaied: to what purpoſe is it to looſe ſo precious a thyng? For
B neither is our Lord and maiſter delighted in ſuch nice thinges, neither is thys ſumptuouſneſſe ſeming for our feaſt. And in caſe thys woman had been determined to beſtowe ſo precious a thing, when it had been geuen, it might haue been ſold, and the price therof geuen to the poore. Thys (ye wote well) had been more godly and more ſeemyng for our maiſter and vs too. Albeeit in dede the other Apoſtles alſo dyd ſpeake theſe thinges of a ſimplicitee, and ment none euill therein, yet had Judas a ferre vnlike mind, though hys wordes wer like vnto theyrs: for he had no care of the poore mennes cauſe, but he kept the purſe: and the thing whiche frendes ſente of their free good will, dyd he full vniuſtly kepe, and therof priuely ſtole ſũwhat: euen than ſhewing ſome proofe of himſelf, howe vnfitte he is for the miniſtracion of Goddes woorde, whoſe mind the inordinate deſyre of money doeth poſſeſſe.

Judas Iſcarioth grutched that Marie ſpente the precious oinctemente on Jeſus.

Judas caried the purſe, & the falſehood of Judas.

This he ſaide, not that he cared for the poore, but becauſe he was a thefe.

Judas and the other Apoſtles ſpake all one thyng ſometimes of a ferre vnlyke mynde.

The texte. ¶Than ſaied Ieſus, leat her alone: againſt the daye of my burying hath ſhe kept this: for the poore alwaies ſhall ye haue with you, but me haue ye not alway: Much people of the Iewes therfore had knowledge that he was there. And thei came, not for Ieſus ſake onely, but that thei might ſee Lazarus alſo, *whom he raiſed from death: but the hye prieſtes held a counſell that they might put Lazarus to death alſo, becauſe that for his ſake many of the Iewes went awaye, and beleued on Chriſte.

John. xi.

But Jeſus did in ſuch wyſe appeaſe his diſciples murmouring, that yet he did not openly diſcloſe the malice of Judas, and in ſuch wiſe he tooke Maries parte, that he ſignifyed, howe of hys owne voluntarie wille, he ſhould die. For our Lord Jeſus moſt coueted to haue al folke induced to beleue: not that by compulſion of man, but by his own good aduiſement, he ſhould ſuffre death for the ſaluacion of man, euen as he woulde and when he woulde. Grudge ye not (ſayeth he) at thys womannes diligent ſeruice, and benefite towardes me. Thys coſte is not loſte, but thys honour is dooen and beſtowed againſt the tyme of my burying,

Than ſaide Jeſus: let hir alone: againſt the daie of my burying hathe ſhe kept this.

Jeſus laboured muche to cauſe his diſciples to beleue his voluntarie ſufferyng.

burying, which honour this woman doeth now, preuenting the thing: for than ſhal there lacke wherwith to enoinct. You dooe iudge well of me, that being aliue I haue alway refuſed ſuche pleaſaunt thynges: yet I will that my death and buriall bee cumly and honourable: dooe not haue enuie at this my honour, which is beſtowed on me, that ſhal ſhortely departe hence. Ye ſhall haue alway with you readie at your hande, great plentie of theſe common ſort of poore men, whoſe nede ye may ſuccour: ye ſhall haue me but a whyle. And becauſe many of Hieruſalem came muche to Bethania by reaſon of the nighneſſe, and becauſe of Lazarus, in that he was a notable and a riche man, and therby knowen to many, (but yet was he the more knowen through the fame of the late done miracle:) it was not vnknowen abrode that Ieſus was at Bethanie. And anon veray many came thither out of the citee thicke and threefold, partly to ſee Ieſus (whoſe fame & renoume, the miracle that was ſo notable, dyd muche encreaſe) partly alſo they came to ſee Lazarus, whom thei heard to be raiſed from death to lyfe. The curioſitie that is naturally geuen to man, cauſed thẽ thus to doe. Moreouer, enuie & deſpite againſt Ieſus had ſo blinded the mindes of the Prieſtes and the Phariſeis, that it did not ſuffiſe their malice to put Ieſus to death, but thei fel in deuiſe alſo how to make Lazarus awai, againſt whom thei could lay no colour or likelihood of any fault. Thei had caſt out of their Sinagogue the blind man, becauſe he did boldly defend Ieſus glorie emong thẽ: now their enuie was growen to ſuch malice, that thei wer in mind to kill Lazarus, a man of great eſtimacion and power, of whom thei wer neuer by any woord or dede prouoked and offẽded, and againſt whom thei could not imagine any thing: And kil him would thei for nothing els, but becauſe many Iewes being moued with ſo manifeſt a miracle, did fall awaie from the Phariſeis conſpiracie, and belieued in Ieſus.

C

Ieſus how he alowed Maries enointyng of hym.

For the poore alwaies ſhall ye haue with you: but me haue ye not alway.

Muche people came to Bethania to ſee Lazarus after Ieſus had reiſed him from death.

And they came not for Ieſus ſake onely, but that they might ſee Lazarus alſo. &c.

The malice of the prieſtes & Phariſeis againſt Lazarus alſo for Ieſus ſake.

But the high prieſtes helde a counſelle that they mighte put Lazarus to death alſo.

D

¶On the next daie muche people that wer come to the feaſt, when thei hearde that Ieſus ſhould come to Hieruſalem, tooke braunches of palme trees and went foorth to mete him and cryed, Hoſanna: *bliſſed is he that in the name of the Lord cometh king of Iſrael. And Ieſus gotte a young Aſſe, and ſate theron, as it is written: *feare not daughter of Sion, behold thy King cometh ſitting on an Aſſes colt.

The texte. Math. xxi. Marke. xi. Luke. xix. *Pſ. cxviii. *Eſai. lxii. Zach. ix.

But the day folowing when a great rout of men (which wer aſſembled at Hieruſalem becauſe of the feaſtful day,) had knowlage that he would leaue Bethanie & come to Hieruſalem, thei to doe hym honour, came to mete him with braunches cut of from the palme trees, wherewith thei ſtrawed the waie that he ſhould goe by. For of thys tree wer their garlandes made that gate victorie, & it was a tree perteining to tryumphes, alwai grene, long and high, hard to be climed vpon: but of a pleaſaunt ſwete fruict, and by a certain peculiare power of nature, it ariſeth vp againſt the weight & burden that is layed vpon it. And that ſaying which is written in the Pſalmes, *Oſanna, praiſe and honour bee to hym that beeing looked for of vs, cometh in the name of the Lorde*, was cryed vp aloude, like as the people is woonte to publiſhe and witneſſe a common ioye. Ieſus alſo (euer before this tyme bearing a full lowe ſayle, and a contemner of worldely glorie,) was than content to come to Hieruſalem with a newe ſolemne portly ſhewe. For after he had gotten vnto hym an Aſſe, he rode vpon her, wheras before he was wont to walke hys iourneyes on foote: partly to teache his how vain is the honour of this worlde, partly to ratifye that whiche Eſai prophecied of him, for it is written:

On the nexte daie muche people. &c tooke braunches of Palme trees, and went forth to meete hym. &c.

The nature of the Palme tree, and whereto it was vſed in the olde time.

The people ſtrowe braunches of Palmetrees in the way where Ieſus ſhoulde go.

Ieſus with what pompe he entred into Hieruſalẽ.

And Ieſus gotte a young Aſſe and ſate theron. &c.

A written: *Feare not daughter of Sion: beholde, thy king cometh to thee, meke and ientle, ſitting vpon the colte of an aſſe.* Suche a pompe certainely becometh well the king of the ſpirituall Hieruſalem, whiche is the Churche.

The ſpirituall Hieruſalem is the church.

The texte.

¶These thinges vnderſtoode not his diſciples at the firſt, but whan Ieſus was glorified, then remẽbred thei that ſuch thinges wer written of him, & that ſuch thinges thei had doen vnto him. The people that was with him whẽ he called Lazarus out of his graue, and raiſed him from death, bare record. Therfore mette him the people alſo, becauſe thei heard that he had dooen ſuche a miracle.

Theſe thinges vnderſtood not his diſciples at the firſt. &c

The Apoſtles verily at that ſeaſon vnderſtood not theſe thinges, ſuppoſing them to be doen by caſualtee, but after ỳ Ieſus through death, through his reſurreccion, and by ſending downe the holy ghoſte, was glorified, than conferring the thing that was dooen, with the wordes of the Prophetes, thei wel perceiued that the wordes whiche the people cried out aloude, and alſo the thing that he thus comyng did, was written of him. For there wer ſome whiche looked for ſuche a kyng as worldely kinges bee. Chriſtes pleaſure was to haue thoſe mennes expectacion derided, declaring that the kingdome of the ghoſpell dooeth not conſiſte and ſtande in the aide and defenſes of this worlde, but in mekeneſſe, and heauenly doctrine. This greate and notable affeccion that was in the people, came of thoſe mennes ſtiering and prouocaciõ, which had of late been preſent a litel before at Bethania, when ỳ lorde raiſed Lazarus out of his graue: and ſo thei made relacion of ỳ thyng which thei had ſeen with their iyes, to others. And therof came it that ſuch a preace of people came furth to mete Ieſus, becauſe thei had learned of them ỳ ſaw it, howe that this wonderous miracle, ſuch one as B had neuer been heard of ſince the beginning of ỳ world, was wrought by him. And according as ỳ thing brought with it in open apparaũce a certaine godly power, ſo had he ſuche honoure geuen vnto hym, as was neuer geuen to any prophete.

The kyngdome of the ghoſpell wherin it conſiſteth.

And the people that was with hym whan he called Lazarus. &c. bare recorde.

The people went foorth to meete Ieſ9 becauſe of the miracle of reiſyng Lazarus.

The texte. *Iohn. xi. *iii. ee. viii Actes. viii. *Iohn. i.

¶The Phariſees therefore ſaide emong themſelues: *Perceiue ye howe we preuaile nothing? Beholo, al the wholle worlde goeth after hym. *There were certaine Grekes emonges them that came to wurſhippe at the feaſt: theſame came therfore to Philip (*which was of Bethſaida a citee in Galilee) and deſired him, ſaying: Sir we would faine ſee Ieſus. Philip came and tolde Andrewe. And again Andrew and Philip tolde Ieſus.

That thing droue the mindes of the Prieſtes and Phariſees, almoſt into deſperacion: neither doe thei repent them of their wicked enterpriſe, but there was a ſpitefull muttring emong them, & thei ſaide: Ye perceiue that with al our craftie policies and deuiſes againſt him, we goe nothing forwarde in our purpoſe, but the more we doe reſiſte, the more doeth his autoritee floriſhe, and the more earneſtly doeth the people fauour him. Before this he had but fewe diſciples, behold nowe the wholle worlde falleth from vs to him, inſomuche that nowe it is ſomewhat daungerous for vs, openly to areſte him. The vngracious Phariſees had this communicacion, to the entente thei might thereby ſtiere and prouoke eche other to ſet on, and ſodainely to come vpon the lorde Ieſus, with more ſuccour and with greatter guiles: wherefore thei did not atchieue and accompliſh this miſchieuous act, before thei had ỳ graund conſente of the Phariſees, the Scribes, the Prieſtes & ỳ auncient rulers, the people alſo (as in dede their mind is vnconſtãt) beeing enflamed with theſame furie and wicked minde, yea and with Pilate the viceroyes autoritee: neither yet without diſceiptfull crafte brought in withal by Iudas the traitour. The people notwithſtãding did ỳ time ſo fauour Ieſus, ỳ the Gẽtiles alſo which for religions ſake came

The Phariſeis therfore ſayde emong thẽſelues: Perceiue ye how we preuaile nothyng?

The egreneſſe of the Phariſeis and prieſtes to haue Ieſ9 apprehended.

The Gentiles alſo whiche came to wurſhip at Hieruſalem, deſired to ſee Jeſus.

C

There wer certaine Grekes emongeſt them that came to wurſhip at the feaſte, the ſame came therfore to Philip, ⁊c. ſaiyng: Sir we woulde faine ſee Jeſus, ⁊c.

came to Hieruſalem there to praie , muche deſired to ſee Jeſus. The reuerence of that temple was ſo great, that out of farre cou͂treies many went thither of deuocion to ſerue god, and for religion ſake. Verely frõ that time, a certain likelyhood of a thing to bee, was ſhewed, that is to wete, that the Gentiles being before Idolaters, ſhould haue recourſe and come to be of Chriſtes churche (wherof that temple at Hieruſalẽ bare the figure) and ſhould louinglye embrace Jeſus with due religion, whom the Phariſees reiected. Theſe folke therfore being very deſitous to ſee Jeſus, of whõ thei had heard ſo wonderful thinges, yet thei wer baſhefull, and with ſhamefaſtnes letted to approche vnto hym: (for in dede thei coueted not onely as he paſſed by lightlye to ſee him in the throng, but alſo to ſalute him, and to heare him ſpeake nere hande:) theſe perſones, (I ſaie,) doe come to Philip, to whom by reaſon of nighneſſe of countrey, (for he was borne in Bethſaida a citee in Galilee of the Gẽtiles) thei wer knowen: ⁊ their coming to him was, that he would make them waie to Jeſus. For thei gaue knowelage that thei were verai deſirous to ſee Jeſus. Philip brake the matier to Andrewe, thei being compaignions of one citee. For Andrewe was of a greater autoritee with the Lorde, becauſe he was firſte of all called. Thei both therfore went to Jeſus, and declared vnto him that certain folke there was, not Jewes, but Gentiles, which out of meaſure deſired to ſee him, if he would vouchesafe to admitte them.

The reuerence of the Temple of Hieruſalem, how great it was.

The Gentiles deſiryng to ſee Jeſus at Hieruſalẽ, what it figured.

Philip the Apoſtle where he was borne.

Andrewe where he was borne ⁊ of what autoritie he was with Jeſꝰ.

Philip came and tolde Andrewe, and againe Andrewe and Philip told Jeſus.

And Ieſus anſwered them, ſaying: *The houre is come that the ſonne of man muſte be glorified. Verely, verely, I ſay vnto you, *except yͤ wheat corne fal into yͤ groũd & die, it bideth alone.: If it dye, it bringeth furth much fruit. *He yͭ loueth his life, ſhal deſtroie it, & he that hateth his life in this world, ſhal kepe it vnto life eternall.

The texte. *John. xii. *Eſai. liii. i. Cor. xv. *Mat. x. Mark. viii.

D

But whẽ Jeſus was certified by his diſciples, yͭ the heathen alſo longed to ſe him, when as ſo leudly he was contemned of the Phariſees, ⁊ Prieſtes, vpon this occaſion he began to open his death to his diſciples, ⁊ what great fruit his death ſhould bring, not only to yͤ Jewes, but alſo to al yͤ world. For becauſe in like maner as yͤ miracle of raiſing vp Lazarus, alone did draw ⁊ prouoke not only many Jewes, but alſo Gentiles to his loue: ſo ſhould his death and reſurreccion moue and draw al the countreies of yͤ whole world. Than Jeſus gaue anſwere to his diſciples yͭ ſhewed him yͤ godly minde and affeccion of the heathen, ⁊ ſaid: Ye did here the Jewes ſay with a loud voice: *Bleſſed is he that cometh in the name of the lorde.* Ye ſee the Gentiles draw to me with like deſire, and why? Becauſe now the time is nigh, that whã the Phariſees beleue that the ſonne of man ſhal bee vtterly extincte, than ſhall he bee moſte glorified with all nacions of the worlde. It is a newe kinde of glory, and by a new waie muſt it be gottẽ. I being aliue haue drawen fewe to me: but whan I am dead, my fame ſhalbe ſpred abrode, ⁊ ſhal drawe moe then my bodily preſence hath dooen. Ye be loth to heare of death, yet take this worde for moſt ſure ⁊ true, vnleſſe yͤ wheate corne be caſt into the ground, and being buiried there, doe rotte ⁊ die, it ſhal bring furth no fruite, but it onely alone abideth ſafe: But if it be dead ⁊ lye buried in yͤ ground, it ſprouteth vp again with much gaine of fruit, yelding for one corne an hundreth: ⁊ nowe the corne ſtanding ioyfully vpon the grounde, garniſheth the fieldes abrode in many places, and with a plenteous encreaſſe enricheth the countreye. The thing that is commodious to many, is the more to be coueted, ⁊ the ſaluacion of many is to be redemed with the death of a fewe. So to beſtowe life is no periſhement, but auau͂tage: ⁊ this is not to looſe the life, but to kepe it.

Jeſus telleth afore of his death, and what fruit the ſame ſhoulde bryng to the worlde.

And Jeſus aunſwered them, ſaying: The houre is come that the ſonne of mã muſt be glorified.

Chriſt by what ſimilitude he declareth that by his death he ſhoulde be glorified.

Except the wheate corne fall into the grounde ⁊ dye, it abideth alone: If it dye, it bringeth furth much fruite.

For

A For the ſolle doeth not periſhe which departeth from the bodie: nor the bodie doeth not altogether goe to deſtruccion, that in time to come ſhal liue more bleſſedly, and be immortall. Therfore whoſoeuer loueth his life in this worlde, while he euil kepeth it, he loſeth it. Contrary, whoſoeuer hateth his life in this world, and for the furtheraunce of the goſpell caſteth it into perils, and betaketh it to death, he doth not looſe life which he ſo beſtoweth, but kepeth it: and for a mortall, a ſhorte, and a wretched life, he ſhall receiue at the time of reſurreccion, an eternall ⁊ bliſſed life. In like manier, he that kepeth the wheate corne, looſeth it, that euē els of it ſelf would periſhe: but he that ſoweth and burieth it in the grounde, in concluſion well ſaueth it, within a while after to receiue theſame again with aduantage, whiche he thought he had loſte.

He that loueth his lyfe ſhall deſtroie it: ⁊ he that hateth his life in this world, ſhal kepe it vnto lyfe eternall.

Whoſo loueth his lyfe in this world, ſhall leſe it, and contrarie wyſe he that hateth his life ſhall ſaue it.

The texte. Iohn. xii.

¶ If any man miniſter vnto me, let him folow me: and where I am, *there ſhall alſo my miniſter be: If any miniſter vnto me, him wil my father honour. Now is my ſolle troubled, and what ſhall I ſaie? Father, deliuer me from this houre, but therefore came I vnto this houre. Father glorifie thy name.

If any man miniſter vnto me, let hym folowe me.

There is therefore no cauſe why my death ſhould trouble you: whiche death once ſhalbe folowed, to the entente that you, whiche ſhall bee folowers of my death, maie be partakers bothe of my glorie, and of immortalitee. I as the autour of the ghoſpels buiſines, doe beſtowe my life willingly for the ſaluacion of the world, and for my fathers glorye. Ye ſhall bee miniſters of theſame buiſineſſe, reporting and publiſhyng abrode through the wholle world with your preaching, thoſe thynges that I haue bothe wrought and taught. Theſame thyng that the Biſhoppes and Phariſees doe nowe with great craft deuiſe againſt me, ſhall the wicked execute vpon you, whiche vngracious perſones loue B the world more than God: and whiles ful fooliſhely thei kepe this life, thei looſe euerlaſting life, and caſt themſelues headlong into euerlaſting death. If one profeſſe himſelfe my diſciple or miniſter, it behoueth theſame to folowe me their Maiſter and Lord. For it is mete that the ſeruaunte bee not pulled awaie from his Lorde, neither in proſperitee nor in aduerſitee. Whom I haue partakers and cōpanions in afflicions and aduerſitee, them wyll not I diſſeuer from the feloweſhip of felicitee: but whereſoeuer I become, there ſhall alſo my ſeruaunt bee. And though the worlde reiecte me neuer ſo muche, yet ſhall my father enhaunce me to glory. And in caſe any man behaue himſelf as a feithfull ſeruaunte to me, hym (in recompence of tranſitorie harmes, and for ignominie wherewith he liueth in rebuke emong men) my father ſhall bewtifie and honour with eternall felicitee, and true glorye. For my father ſhall acknowelage not me onely, but the miniſters alſo of his onely ſonne: and ſhal vouchesafe like rewarde vpon them, whom he hath knowen to ſuffer ſuche like thynges as his ſaide ſoonne hath ſuffred. Afflicciō ſuffred here in this world, hath of trueth his anguiſh and peine, by reaſon of the infirmitee of mans bodye: but the ſaluacion of many wel conſidered, the felicitee of euerlaſting life well pondered, which thinges are redemed and recouered with a ſhort tormēt, ought to ouercome this quiuering feare of mans nature. And though in time to come, ye fele that nature irketh and repineth againſte the dreadfull tormentes and deathes, wherewith ye bee manaced and threatened, yet doe not vtterly ſtert awaie as mē diſcomfeited ⁊ clerely ouercome, but leat valiantnes of minde alwai depending of the father of heauēs aide, vanquiſhe in you the feblenes ⁊ cowardneſſe of mannes nature.

He that foloweth Chriſt in his death, ſhall alſo be partaker of his glorie.

And where I am, there ſhall alſo my miniſter bee.

If any profeſſe to bee Chriſtes diſciple, he muſt folow his maſter.

If any miniſter vnto me, hym will my father honor.

Whoſo is a feithfull ſeruaunt to Chriſt, hym wyll the father honoure.

The conſideracion of eternall felicitie ought to ouercome al fearefulnes of ſuffering peines in this worlde.

But

Chriſt troubled in himſelf with the horroure of death.

C

Now is my ſolle troubled: And what ſhal I ſay? Father deliuer me from this houre.

But euen now I alſo fele myne owne ſolle troubled in my ſelf, becauſe the daye of my death is nigh. I ſee a ſore grieuous tempeſt imminent & hang ouer me. What ſhal I ſay, or whither ſhal I turne me? Shal I yelde to the infirmitee of the bodie, which abhorreth death? Shal I flee to the ſuccours of the worlde? Or ſhall I for the loue of mine owne life neglect the lyfe of the wholle world? no not ſo. I wil accommodate and apply my ſelf to my fathers wil. My naturall infirmitee, beeing ſore incoumbred with the horribleneſſe of death, ſhall ſaie vnto hym: *Father, if it maie be, ſaue and deliuer me from this inſtaunt perill of death.* But charitee, whiche muche deſireth mannes ſaluacion, foorthwith putteth to this ſaying: Yet rather for all that (ſaieth charitee) (in caſe it be fit and expedient ſo to be) leat the coueted death come, whereas after the will of my ſpirite, whiche doeth in no behalf diſagree from thy wil, I haue willingly and wittinglye offered my ſelfe to death. Nowe bryng thou it to paſſe, that my death and reſurreccion maye cauſe thy name to bee notable and famouſe in all countreys of the worlde, that when thou art once knowen, the people honouring thee, maie atteigne to eternall ſaluacion.

Chriſt whither he toke his refuge whan he was i feare of death.

But therefore came I vnto this houre. Father glorifye thy name.

The texte.

¶ Than came a voice from heauen, ſaying: I haue bothe glorified it, and wyll glorifye it againe. The people therefore that ſtoode by and heard it, ſaid that it thundred: other ſayde an Aungell ſpake to hym. Ieſus aunſwered, and ſayed: This voyce came not becauſe of me, *but for your ſakes; Nowe is the iudgement of this worlde, nowe ſhall the prince of this worlde be caſt out. *And I, if I wer lifte vp from the earth, wyll drawe all men vnto me. This he ſaied ſignifying what death he ſhould dye.

*Iohn. xi.

*Iohn. iii.

A voice is heard doun from heauē in preſence of many people.

D

Then came a voice frō heauē, ſaying: I haue bothe glorified it, & wil glorify it again.

After our Lorde Ieſus had thus praied, with his iyes lift vp into heauē, the voice of the father came from heauē, ſaying: I haue glorified my name, and wil after this more excellently ſette it foorth. For alreadye his name through ſo many miracles was waxed great and muche knowen emong menne by his ſoonne, but moſte chiefly by raiſyng Lazarus from death to lyfe. And ſoone after would he augment the glorye of his name in all the nacions of the worlde, by the croſſe, by the reſurreccion, and by his aſcending vp into heauē, by ſending down of the holy ghoſt, and by the preaching of his Apoſtles. Moreouer the great noumbre of people whiche ſtood not farre of, whan they heard the voice that came downe from heauen, becauſe thei tooke litel hede therto, neither was it euidente to them vnto whom that voice did apperteine, that coumpany of people (I ſay) agreed not in their opinions of the thing. For ſome dyd interprete the voice that thei thought they heard, to be a thoundre, for the voice came out of the cloudes. Some again did interprete the thing more fauourably, ſaying ſome Aungell dyd ſpeake vnto hym. But Ieſus to make them take more hede, and alſo to putte awaie from him all ſuſpicion of praiſe, ſaieth: This voice whiche is neither noiſe of thunders nor voice of Aungell, but the voice of my father which hath heard my praiers, came not for me, who know in my ſelf my fathers mind: but it is come for you, that ye maie vnderſtande that my father and I dooe agree: and that whatſoeuer I dooe he beyng the autour, I dooe for your ſaluacions ſake. You haue heard what my father hath promiſed as touching my death. Nowe ſhortely muſt Satan bee wreſtled withall for good and all, who is the Prince or rather the tyranne of this worlde, and through ſinne hath hitherto kept all them in death, whiche loue this worlde. Nowe is the cauſe of the wholle worlde drawen into iudgement, but falſhood being reproued, trueth ſhall come to light. And whiles the prince of the world, the

The name of God by how manye thinges it was glorified.

The people therfore. &c. ſaide that it thundred, &c.

The voyce that came frō heauen for whoſe ſakes it came.

Ieſus anſwered and ſaid: This voice came not becauſe of me, but for your ſakes.

Satā ouercomed and iudged by Chriſtes death, and ſo is ſinne.

Now is the iudgement of this world, now ſhall the prince of this worlde be caſt out.

autour

A autour of death, thinketh himſelf a conquerour, he ſhal through death be put from his tiranny. For all men ſhall be pardoned their ſinnes throughe faith of the ghoſpell. Sinne once taken awaye, the tirantes force and ſtrength is quailled, who is valiant and mightie in no other weapon ſaue ſinne onely. And as he that ſhall thinke himſelf to haue the victorye ſhal ſoodainly be expelled his kingdome: ſo I that ſhalbe thought vtterly made away, after I be lifted vp from the yearth, will drawe all thinges on euery ſide vnto me, of righte chalengeyng that thyng vnto me, whiche hitherto Satan hath kept in poſſeſſion by tyranny. Furthermore in that that Chriſt ſayed: When I ſhalbe lifte vp from the yearth (becauſe the ſaying was doubteful, and yet right fitte to expreſſe the thing,) his wille was to ſignifie what kinde of death he ſhould dye. For they that are hanged vp vpon a croſſe, hang vp on high that all men may ſee them afarre of: And he gaue them withal a priuie warning of the olde ſtorie, whiche ſheweth that a braſen ſerpent being a figure of Chriſte, and ſet vp vpon an highe pole, did geue to all them that beheld it, (thoughe it were afarre of,) preſente helpe againſte the mortall woundes of ſerpentes.

And I if I were lifted vp frõ the yearth, will drawe all men vnto me.

Satã hath no power ouer vs but by ſinne.

This he ſaid, ſignifiyng what death he ſhoulde dye.

Chriſt by beeing lifted vp frõ the yearth, draweth al thynges vnto hym.

The texte. ·Pſal. cx. Eſaie. ix. Danie. vii. ii. Theſ. v ·Iohn. viii

The people anſwered him: We haue heard out of the lawe* that Chriſte abideth euer: and howe ſayeſt thou, the ſonne of man muſt be lift vp? who is that ſoonne of man? Then Ieſus ſayd vnto thẽ: *yet a litle while is the light with you. Walke while ye haue lyghte, leſte the darkenes come on you. He that walketh alſo in the darke, woteth not whither he goeth. *While ye haue light, beleue on the light, that ye may be the children of the lyght.

B And yet wer there ſome in that aſſembly of people, which did coniecte (becauſe of the foreſpeakyng of death) ỷ he had ſpoken of the tormente of the croſſe. And therupon they ſtood in argumente, that he was not Meſſias, whiche publiſhed that himſelf ſhould dye: wheras ſcripture geueth to Meſſias, a power, & a kyngdome eternal. For thus writeth Daniel: *His power is an euerlaſting power, which ſhal not be taken awaye: and his kingedom ſhal remaine for euer.* And again Micheas the Prophete ſpeaketh thus: *His outgoing hath been from the beginning, and from euerlaſting.* Alſo Eſaie ſayeth: *And there ſhalbe no ende of his peace.* Yea and moreouer the prophecie of the pſalmes doeth promyſe him a perpetuall prieſthood, ſaying: *Thou arte a prieſt for euer after the order of Melchiſedech.* Thã ſay they therfore: We knowe by the law, that when Meſſias ſhal come, he ſhal abyde and continue for euer. What meaneth it therfore that thou ſayeſt, it ſhall come to paſſe that the ſonne of man ſhall be lift vp from the yearth? But and yf to be lift vp from the yearth, be to dye: and yf thou wilt haue the ſonne of man (ſo often as thou ſpeakeſt of him) to be taken for thee thy ſelfe: eyther ſhalt thou not dye, orels that ſoonne of man is not Meſſias, if the prophecie ſaye trueth. Well, becauſe theſe ſayinges wer ſpoken of malice, Ieſus made no anſwere to them. Veraly, he might haue aunſwered, that he was not onely man, but alſo God, and that he ſhoulde of trueth die, as concernyng his naturall mannes body, but yet ſo that it ſhould ſone riſe againe, nor yet ſhoulde ỷ death lette the perpetuitee of his kingdome, becauſe it ſhould not be worldly, but a ſpiritual kingdome. But neither did they vnderſtande theſe miſteries, nor yet was there oportunitie to declare them openly. He dooeth onely councel thẽ, that (ſetting a parte all blyndneſſes of hearte) they would ceaſſe their crying out on the trueth that was come to light, ſpecially ſeyng that it ſhould within a while be taken awai. Not that the light of the ghoſpel ſhoulde euer bee throughly aboliſhed, but ỷ they ſhould not after this, heare of his own mouth his doctrine, nor ſee him worke any miracles,

We haue hearde out of the law, that Chriſt abideth euer: and howe ſaieſt thou, the ſoonne of man muſt bee lift vp?

The people of the Iewes wherof they gathered that Chriſt was not the Meſſias.

Ieſus not onely man, but alſo God.

Ieſus ſaid vnto them: yet a litle while is the lyght with you.

Chriſte what he mente by ſaiyng that the lyght ſhoulde ſhortly bee takẽ away.

which might geue them light to ſe theyr foly, and to repent them of it. Yet a litel while (ſaieth he) is the light with you. Wherefore, while ye haue this light, walke ye, and amende, ſith there is no good cauſe: leſt the light being ſodainly taken awai, darke night come on you, ⁊ than ye deſyre all in vaine, the thing that is taken frō you, which now being offered vnto you, ye doe contemne and deſpiſe. Whoſo foloweth the blinde affeccions of his owne minde, walketh in darkeneſſe, and knoweth not whither he goeth: and whiles he beleueth that he doeth well and godly, he falleth into death. I am the light of the world: whoſo beleueth in me, ſhall not erre or ſwarue from the trueth. The children of darkeneſſe flee from the light. While you therfore haue light, beleue on the light, that ye may be ſeen and found in dede yͤ childrē of light. He that beleueth, ſeeth: whoſo beleueth not, the ſame hauing ſight, is blind.

C

Walke while ye haue light leſte the derkeneſſe come on you.

What perſons walke in derkeneſſe.

He that walketh alſo in the derke wotteth not whither he goeth.

These thinges ſpake Ieſus, and departed and hid himſelf from them. But though he had doen ſo many miracles before them, yet beleued not they on him, that the ſaying of the Prophete Eſaias might be fulfilled, whiche he ſpake: *Lord who ſhal beleue our ſaying? and to whom is the arme of the Lorde declared?

The texte.

*Eſai. liii. Roma. x.

Jeſus ſpake no more to them at that time, leſt he ſhould the more prouoke the furie of them, whom he knewe to be veray prone vnto al miſchief: but he went thence, and hid himſelf from them, and ſo would he through his abſence and with ſilence aſſuage their cruell woodnes: ⁊ therwithall admoniſhing vs by the way, yͭ (according to his exaūple) as often as we haue to dooe with wilful perſones, ⁊ that there is no hope to dooe them good, we than ought to geue place for a time, leſt not only we doe thē no good at al, but alſo make other the wurſe. For what is more to be lamented, than the mindes of thoſe Jewes? For where as our Lord Jeſus, through ſo many, ſo clere, ⁊ ſo woonderful miracles wrought before their iyes, ought to haue brought them moſt ſurely to haue beleued his ſayinges: yet did thei ſtande ſtifly in their vnbelief, no doubt but euē blinded with enui, hatered, ambiciō, auarice, and other vngraciouſe affeccions and deſires of the mynd. And euen ſo Eſai long a goe did prophecie yͭ ſome ſuch ſhould be, ſaying: *Lord who hath beleued our woordes, and to whom is the arme of the Lord opened?* Uerily, therfore they did not ſee the power of God in Jeſus doinges, becauſe being blinded with their malice, they did not beleue.

These thynges ſpake Jeſus, and departed ⁊ hidde hymſelfe from them.

D

What is to be doen of a preacher hauyng to dooe with ſuche peruerſe people as are vncurable.

That the ſayng of the Prophet Eſaias might bee fulfilled. ⁊c.

Therfore could they not beleue, becauſe that Eſaias ſayth again: *He hath blinded their yies, & hath hardened theyr hert, that they ſhould not ſee with their iyes, and leſt they ſhould vnderſtand with their hert, and ſhould be conuerted, and I ſhould heale them. Suche thinges ſayd Eſaias, when he ſawe his glory and ſpake of hym.

The texte.

*Eſaie. vi.

Yea and they did not beleue, becauſe they would not caſt awaie theyr naughtie deſires. And this alſo did Eſai ſpeake of before. *He hath* (ſaith Eſai) *blinded their yies, and hardened their hertes, that they ſhould not ſee with their iyes, and vnderſtand with their hertes, and ſhould be conuerted, and I ſhould heale them.* For thei ſeing, did not ſe: ⁊ vnderſtanding, did not vnderſtand. And contrarye to their own ſaluacion, they made al they could againſt him, at whoſe hand alone, ſaluacion was to be hoped for. Theſe thinges tolde Eſaie long a goe, who beeing ſpiritually inſpired, ſawe with the iyes of prophecie, the glorie of the ſonne of God, which (in time to come) he ſhould haue being a very man. And he prophecied that he ſaw, and the thing which he prophecied ſhould be, haue we ſeen doen.

The cauſe of the Jewes vnbeliefe and blindenes.

Suche thynges ſaid Eſaias, when he ſaw his glorye and ſpake of him.

Neuertheleſſe among the chiefe rulers alſo, many beleued on him: but (becauſe of the Phariſeis) they would not be acknowen of it, leſt they ſhoulde be *excommunicate, for they loued the prayſe of men, more then the prayſe of God.

The texte.

John. vii.

*John. ix.

Yet

A Yet for al this, theſe mennes vnbelief did not exclude the ſaluacion of others that did beleue: for many gaue faith to Ieſus, not onely of the vulgar people, but of the nobles alſo. But neuertheleſſe, the men of wurſhip durſt not confeſſe the faith openly, for feare of the Phariſeis, whiche had made a decree, that whoſoeuer did confeſſe himſelf to be a diſciple of Ieſus, ſhould be excommunicated, and thruſt out of the Sinagogue. Ouer this, thoſe whiche haue preeminence in the worlde, ignominie irketh them muche. For as yet theyr faith was not ſtable & perfite, but notwithſtanding that, it was for that time, a good beginning of an Euangelical minde, to thinke wel of Ieſus: thoughe feare and ſhamefaſtneſſe letted them to ſhewe it furth. Enuy ſtopped ſome, couetouſnes letted other, & otherſome did ambicion hinder, why they did not with an wholle hart cleaue to Chriſt, for whoſe ſake al thinges are to be contemned. *But becauſe ẏ holy goſt, which ſtrengtheneth a man towardes the ghoſpell, was not yet geuen: many beleued fearefully, as yet ſetting more by mannes glorie than by the Glory of God. To be highly placed in the Sinagogue, was honorable among mē: but to be reiected out of the wicked mens ſinagogue for Chriſtes ſake, is honour and praiſe before God. But feare and infirmitie in men that be B of nature weake, ſoone obteineth forgeueneſſe. Howbeit, thoſe whiche wer ſo blinded with eiuil deſyres, that with a wicked conſcience they ſpake againſt Chriſt, turned awaie the people from him, laied ſnares for him, and ouer that craftely ſought his death: it is neceſſarie (I ſay) that thoſe periſhe, becauſe thei would not be ſaned.

Neuertheles emong the chiefe rewelers, alſo many beleued on him, but becauſe of the Phariſeis they woulde not be acknowe of it. &c.

Many euē of the chief rewelers alſo beleued on Chriſt ſecretely.

Ignominie moſt irketh ſuche as haue worldely preeminence.

To thynke well of Ieſus is a good beeginnyng of an Euangelicall mynde.

Leſt they ſhoulde be excommunicated: for they loued the praiſe of men, more then the praiſe of God.

Euery ſore of the Iewes with what thinges they were ſtopped & letted from Chriſt.

*Why it was that many as yet fearefully, beleued on Chriſte.

The texte. Ieſus cried and ſaied: he that beleueth on me, beleueth not on me, but on him that ſent me: and he that ſeeth me, ſeeth hym that ſent me. *I am come a lighte into the world, that whoſoeuer beleueth on me, ſhould not abide in darkeneſſe.

*Iohn. iii. viii. & ix.

An other tyme again, Ieſus going abrode in the ſight of the Iewes, now when their furie ought to haue been well appeaced, the more to moue them al to beleue, and to leaue none excuſe at al to ſuch perſones as through theyr own wilful malice would periſhe, & declaring what great profit ſhould come to them that beleued, and how great deſtruccion to them that did perſiſte in theyr vnbelief: Ieſus (I ſay) cried and ſayd: Al you do profeſſe that ye beleue on God. But foraſmuch than as I am come from God, nor ſaye or do any thing, but that he is the autour therof, whoſoeuer beleueth on me, beleueth not on me, that dooe nothing of my ſelf, but on him that ſent me into the world. The world is fulle of darkeneſſe, of errour and of ſinnes. And therefore did I deſcende down into the world from my father, who is the fountaine of al lighte, as a beame from the ſunne, that errours being remoued, and ſinnes taken awaie, I ſhould be the light of the world. Truly by faith are the yies of the blind opened, that thei maie ſee lighte, and no more fal in darkeneſſe. Al my doctrine, miracles, and what thing ſoeuer I haue doen or ſhall do, hath reſpecte herunto: that he which beleueth on me, and putteth his wholle affiaunce in me, doeth not abide in darkeneſſe: but that al folkes being lightned with knowledge of trueth, and pourged from al ſinnes of their old life, may through the guiding of the light, and through godlineſſe of the goſpel, procede to euerlaſting life.

Ieſꝰ cryed and ſaide: he that beleueth on me, beleueth not on me, but on hym that ſente me.

Whoſo beleueth on Chriſt, beleueth on hym that ſente hym.

I am come a light into the world, that whoſoeuer beleueth. &c.

He that beleueth on Chriſt, abideth not in derkeneſſe.

The texte. And if any mā heare my wordes and beleue not, I iudge him not: for I came not *to iudge the world, but to ſaue the worlde. He that refuſeth me, and receiueth not my woordes, hath one that iudgeth him. The worde that I haue ſpoken, theſame ſhall iudge him in the laſt daye.

*Iohn. iii.

But if a man heare my wordes & obeie them not, that hearing doeth ſo ferre not profite him, that for his vnbelefe he ſhal haue a more ſorye

C

And if a man heare my wordes and beleue not, I iudge hym not. ⁊c.

ende: not yͭ I ſhal iudge him, (for I came not to condemne the world for the ſinnefull enormitees therof, but to ſaue it, beyng once purged through fayth). But neither yet ſhal that man eſcape terrible iudgmēt, which when he hath heard my woordes, caſteth them awie ⁊ contemneth thē. Verily at this preſēt, I omitte nothing, wherby I may draw all folke to eternal ſaluacion, nor any mā ſhal be loſt through my fault. But whoſoeuer ſhall contemne ſaluacion, when it is offred him, this ſelf ſaid worde which I now ſpeake, ſhal cōdemne him: and ſhall in the laſt dai rebuke him, becauſe he did periſh through his own wilfull malice. I (for my parte) haue inuited men with promiſing them rewardes, I haue feared them by threatnyng them with puniſhementes, I haue allured thē with benefites, I haue prouoked thē with miracles: I repel no body frō ſaluacion, I ſet open a ready way for euery man ⁊ womā to life. What excuſe therfore in the laſt day ſhal he pretēd, yͭ being ſo many waies prouoked to belief, doth continue ſtill in his blindneſſe?

No man loſte thorow Chriſtes faulte.

The worde of God ſhal iudge the worlde in the laſte daie.

Chriſte leafte nothyng vndoen wherby the worlde myght bee occaſioned to beleue.

The worde that I haue ſpoken, the ſame ſhall iudge hym in the laſte daye.

For I haue not ſpoken of my ſelfe, but the father whiche ſente me, he gaue me a commaundement what I ſhould ſaie, and what I ſhould ſpeake. And I knowe that his commaundemente is life euerlaſting. Whatſoeuer I ſpeake therefore, euen as the father bad me, ſo I ſpeake.

The texte.

D

For I haue not ſpoken of my ſelf, but the father which ſent me, he gaue me a commaundement what I ſhoulde ſaye. ⁊c.

If ye be wurſhippers of God (as ye thinke your ſelfes to be) in caſe ye haue the law in reuerence, ye cannot contemne my woordes. For I do not ſpeake of mine own head, as they be woont to do, which doe feigne what they luſte to theyr owne prayſe and aduauntage, nor I dooe not teache thinges repugnaunte to the lawe: but I doe perfourme in dede, thoſe thinges which yͤ law did ſhadow in figures, ⁊ prophecied ſhould come. Furthermore, my father who is the autour of the law, and from whom I came hither, hath preſcribed me what I ſhal ſai ⁊ do. Therfore conſideryng that I do obeye his cōmaundementes in all thinges, how can ye honour him, whē as you do contemne his amballadour? And truly, the thing which he hath geuen me in commaundement, he hath only commaunded it of loue towardes you, that you through beleuing the thinges which I ſhewe vnto you, maie obtaine euerlaſting life. Like as my father thirſteth the ſaluacion of al, ⁊ ſeketh no mannes damnacion: ſo verely do I deſire to haue al ſaued, and wil ſuffre none to periſhe, as much as in me lieth verily. Wherfore becauſe I am wel aſſured, that whatſoeuer he hath willed me to ſaye, doeth perteine to your ſaluacion, therfore doe I leaue naught vnſpoken yͭ he hath aſſigned me to ſaie vnto you. As touching this good wil of God the father towardes you, ⁊ mine alſo, which throughly agreeth with my fathers wil and mind: ſee there be no defaulte on your behalf, wilfully ſeking your own damnacion, ſeeing yͭ ye maie atteigne to eternal ſaluacion.

Chriſte ſpake nothyng but as he was commaunded of his father.

The commaundement of God is life euerlaſtyng.

Whatſoeuer Chriſte ſpake, perteineth to our ſaluacion.

¶ The. xiii. Chapter.

Before the feaſt of Eaſter, whē Ieſus knewe that his houre was come that he ſhould departe out of this worlde vnto the father, when he loued his which were in the worlo, vnto the ende he loued them.

The texte.

Our lord Ieſ⁹, did with this kinde of wordes, exhort yͤ wicked people to prouide for their own ſaluacion, ⁊ to leaue their vngracious purpoſe, cōſidering he had leaft nothing vnaſſaied, whereby they might be recouered and brought to a better mind ⁊ to emendment. Now thā was no more a do, but to enſtruct his diſciples (whō he had ſpecially choſē, whō he ſhould ſhortly leaue behind hī, ⁊ whō he knew would be much diſcōforted wͭ the death of their maiſter)

againſt

A againſte the ſtorme that was imminent and nigh at hand: & throughly to pull out of their mindes thoſe peſtilences, which corrupteth the ſinceritee of the ghoſpel, that is to ſaie, enuie, hatered, pride, ambicion, and graffe in them affeccions contrari to theſe euils: declaring therin the tokẽs of perfite charitee, whoſe exaumple and ſteppes they ſhould folow in louing eche other mutually, ſhewing alſo the manier of ſuche mekeneſſe and humilitee as hathe not been hearde of, whereby one ſhoulde preuente an other ſembleably with mutuall benefites. Therfore the daie before Eaſter, whiche the Hebrues (as was ſaied before) did call Phaſe, that is to ſaie, a paſſeouer: foraſmuche as oure Lord Jeſus from whom nothing was hid, knew the time nowe to be at hand, when as himſelf, aunſwering to the name of that feaſtfull daie, ſhould paſſe out of this worlde, and goe again to his father, from whence he came: ſeeing he had alwaies loued his Apoſtles, whom he had ſpecially choſen to himſelfe as his familiares and frendes, whiche ſhoulde not yet depart out of the worlde, but ſhoulde haue a greate and longe battaile with the world, he didde declare his continuall loue and charitie towardes them. Neither the ſtorme of his death, beeing nowe at hande, did put awaie the zele and affeccion whiche he bare towardes them: but at his verai departing from them, he did ſpeciallye ſhew tokens of a certaine rare loue, not that he had faintly loued them before, but becauſe thoſe thinges whiche he ſhoulde printe into their mindes, at his going from them, mighte more diepely remaine in memorie.

The tokens of perfecte Charitee.

Before the feaſte of Eaſter whẽ Jeſꝰ knew that his houre was come, &c.

The perfecte and excedyng charitie of Chriſte towardes his.

When he loued his which wer in the world, vnto the ende he loued them.

B

The texte. *Mat. xxvi Mar. xiiii. Luke. xxii *Mat. xi. Luke. x.

And whan ſupper was ended, *after that the deuill had put in the heart of Iudas Iſcarioth Simons ſonne, to betraie him, *Ieſus knowing that the father had geuẽ al thinges into his handes, and that he was come from God, and went to God, he roſe from ſupper and laied aſide his vpper garmentes, and when he had taken a towell, he girded himſelf. After that he powred water into a baſin, and began to waſhe the diſciples feete, and to wype them with the towell wherwith he was girded.

Therefore after that laſt and miſticall ſupper was prepared, in the which the holy memoriall of his body and bloud being geuen, he leaſt vnto vs by waie of couenaunte a continuall remembraunce of himſelf, and purpoſed to make a league of frendeſhip that ſhould neuer by any meanes die betwene vs: although he knew well enough that Judas Iſcarioth by the ſuggeſtion of the deuill, alreadie went about to beetraie him, that he might be takẽ of the Jewes, whiche mind of Judas the peſtilence of couetouſneſſe had ſo poſſeſſed, that he could not be called backe from his vngratiouſe wicked dede, for all the great ietilneſſe and mildneſſe of his maiſter towardes him: and ſeing Jeſus knew alſo that his father would ſuffer none of thoſe thinges to periſhe whiche he had deliuered him to kepe, & was well aſſured that himſelf ſhoulde ſhortely goe to his father, from whence he came: yet becauſe he would vtterly pul out of his diſciples mindes, al ambicious deſire, he ariſeth from ſupper, meate being alreadie ſet vpon the table, and laying aſide his vpper garmentes, to the entent he might in euery cõdicion ſhew the ſimilitude of a ſeruaunte, he tooke a towell and girded himſelf with it, and foorthwith he himſelf powred water into the baſin, & taking vpon him the moſt vile and abiect office after the worldes eſtimacion, he began to waſh his diſciples fete. The Hebrewes in dede did cuſtomably beſtowe this manier of ſeruice vpon their geaſtes and frendes: but yet this thing that Chriſt did, was not onely an exaumple of perfit humbleneſſe, but alſo had in it a figure of a miſticall mening: that is to ſaie, how that they which ſhould prepaire thẽſelues to ẏ office of preaching

And whan ſupper was ended, after that the deuill had put in the hearte of Judas. &c. to beetraie him.

Judas ouercomed with couetiſe to beetraie Chriſte.

And that he was come frõ God and wente to God.

Jeſꝰ waſheth his diſciples feete, and what exaumple of humilitie he gaue therin.

He powred water into a baſin, and begã to waſh the diſciples fete.

Chriſtes waſhing of his diſciples feete, what miſterie it conteined.

C

the ghoſpell, and would be partakers of the table of the Lorde, ought to be moſte pure from all yearthly affeccions: not withſtanding none ſhoulde atteigne this puritee, vnleſſe our Lord Jeſus with his goodneſſe ſhoulde wipe awaie all the filthineſſe of our infirmitee, who onely was without all ſpotte: and who alſo being veray man, was after ſuche a ſorte conuerſaunt emong men, that he paſſed foorth the wholle courſe of his life without any ſpotte of carnalitee.

The texte.

Than came he to Simon Peter, and Peter ſaied vnto him: Lord doeſt thou waſhe my feete? Ieſus aunſwered and ſayed vnto him: what I doe, thou woteſt not nowe: but thou ſhalt knowe hereafter. Peter ſaieth vnto him: Thou ſhalt neuer waſh my fete. Ieſus aunſwered him: Yf I waſhe thee not, thou haſte no part with me.

Than came he to Simō Peter.

Therefore whan the Lorde of all thinges that are in heauen and yearth, knowing all thinges before, and hauing all thinges geuē him of his father, in his apparell being girded after a ſort of a ſeruaunt, naked and carrying the baſin, came to Simon Peter, and kneled before him to waſhe his feete: Peter was horribly afearde at this rare and ſtraunge exaumple of humilitee: on the one ſide knowlaging his owne infirmitee, and on the other ſide conſidering the maieſtee of the Lorde, which he had ſomewhat perceiued by his miracles, & meruelouſe doctryne, although he had not yet fully knowen him to be God, nor as yet ſeen him ariſe againe, neither aſcend into heauen, neither ſitte on the right hande of the father, nor wurſhipped through the whole worlde, with godly honours: but this thing being knowen after, did the more commende his exaumple of ſo notable humilitee. Peter therfore refuſing to be waſhed of his maiſter, vpon the ſelfſame conſideracion that John Baptiſt was loth to take vpon him to baptiſe Chriſt, ſaid: Lord, what a thing is this which thou goeſt about? wilt thou waſh my fete? I know who I am, and who thou art. And furthwith to Peters refuſall, Jeſus aunſwered: Suffer me to doe that thing whiche I doe, for it is no trifle, nor doe in vain: thou doeſt not yet vnderſtand what this thing meaneth, but hereafter thou ſhalt. And than thou ſhalt well perceiue the thing which I doe, to haue been nedefull for thee. Peter was not ſtaighed with this manier of aunſwer, becauſe he vnderſtoode it not, but made a further deniall, ſaying: I will neuer ſuffer ſo great a man as thou art, to waſhe ſuche an ones fete as I am. But our Lord to put awaie this earneſt refuſall although it came of loue, as it wer, to driue out one naille with an other, by threatninges forced Peter to conſent, ſeeing he was not otherwiſe eaſie to be taught as yet, ſaying: Peter, why doeſt thou ſtriue with me? If I waſh thee not, thou canſt not be partaker with me. Either thou ſhalte be waſhed, or thou ſhalte be remoued from the felowſhip of my boorde and league. He muſt bee pure & clene, whom I will admit into my company. And Jeſus ſpake this, not of waſhing the fete of the bodie, but concerning the folowing of his ſo notable humilitee, and pureneſſe of mind, whiche ought to bee excellent in thoſe perſones that profeſſe the doctrine of the ghoſpell, and take vpon them the cure of Chriſtes flocke.

D

Petre woulde not haue ſuffered Chriſt to waſhe his feete.

And Peter ſaide vnto hym: Lord doeſt thou waſhe my feete? Jeſus aunſwered, & what I do, thou woteſt not nowe: but thou ſhalte know hereafter.

Whome Chriſte waſheth not, hath no parte with hym, and what thoſe wordes mente.

Jeſus aunſwered him: If I waſhe thee not, thou haſte no parte with me.

The texte.

Symon Peter ſaieth vnto him: Lord not my fete onely, but alſo the handes and the head. Ieſus ſaieth vnto him: He that is waſhed, nedeth not ſaue to waſh his fete, but is cleane euery whitte. And ye are cleane: *but not all. For he knewe who it was that ſhoulde betraie him. Therefore he ſaied, ye are not all cleane.

*John. vi.

And althoughe Peter that loued the Lorde feruentely, vnderſtood not than what Jeſus ſayinges mēt: yet (becauſe it is greuouſe to a louer to heare any mencion made of diuorcement or departure,) as ſoone

E

as he

Simon Peter ſaieth vnto him: Loꝛd, not my fete onely, but alſo the handes and the head.

He that is waſhed, nedeth not ſaue to waſhe his feete.

A as he heard that he ſhoulde bee ſeperated from the companie of him, whom he entierlie loued, ſodainly he became moꝛe vehemēt in admitting him to waſh his fete, then he was befoꝛe in refuſing the ſame, and ſaied: Loꝛd, rather then I would be put frō thee, I doe not only ſuffre thee to waſh my fete (ſeing it pleaſeth thee ſo to doe) but alſo my hādes and my head. To this the Loꝛde aunſwered: He that is once waſhed, hath no nede to be waſhed againe, foꝛ the reſt of his body beyng clene, there remaineth nothing to be waſhed, but his fete: whiche eftſones by treading on the grounde, gathereth ſome filthineſſe. Truely oure Loꝛd Jeſus did ſignifie by this parable, that it is not ſufficient foꝛ him that is a pꝛeacher of the ghoſpell, to haue that common puritie whiche baptiſme & the pꝛofeſſion of Chꝛiſtes faith geueth to all folkes, excepte his feete, that is to ſaie, the affeccions of his minde, be often purged from all impuritee of this woꝛlde, from the which neuertheleſſe no man can bee pure, vnleſſe he ſtudy to waſhe awaie many times, thꝛoughe the mercy of Chꝛiſte, the infeccion that he hath taken by the coumpaignie of men. Therefoꝛe (ſaieth he) I will not waſhe again the reſt of youre bodie, but only youre fete, foꝛ ye be clene: but not euery one of you. In this excepcion oure Loꝛde Jeſus did touche the conſcience of Judas Iſcarioth, foꝛ he knewe well enoughe who ſhoulde betraie him to the Jewes. The ientilneſſe of Jeſus was ſo great, that although he knew him, yet would he not bewꝛaie him to other, noꝛ reiecte him from hauing his fete waſhed, neither woulde he put him backe from his holy Supper, noꝛ yet from the communion of his body and bloud: he doeth onely touch the conſcience of Judas, who knew himſelfe welenough, that he might repent and emend himſelfe, after he ſhould perceiue that he was not vnknowen to the Loꝛde, whom he was determined to betraye. Therefoꝛe was he the cauſe why Jeſus ſayed: verily ye are cleane, but not all.

Peter louyng Jeſus, howe feruent he is in admittyng hym to waſhe hym.

Chꝛiſt what he mente by ſaying that whoſo hath his feete waſhen is all cleane,

And ye are cleane, but not all. Foꝛ he knewe who it was that ſhould betraie hym.

B

Jeſus woulde not bewꝛaie Judas whō he knewe ſhoulde betraie hym.

Howe Jeſus touched the conſcience of Judas to call hym to repentaunce.

The texte.

So after he had waſhed their fete, and receiued his clothes, and was ſet downe, he ſaied vnto thē againe: Wote ye what I haue doen to you? Ye call me maſter and Lorde: and ye ſaye well, for ſo am I. If I then your Lorde and maſter haue waſhed your feete, ye alſo ought to waſhe one an others fete. *For I haue geuen you an exaumple that you ſhould doe as I haue done to you. Verely verely I ſaie vnto you: *the ſeruaunt is not greater then his maſter, neither the meſſenger greater thē he that ſent him. Yf ye vnderſtande theſe thinges, happy are ye if ye doe them. I ſpeake not of you all, I know whom I haue choſen, but that the ſcripture may be fulfilled: *he that eateth bread with me, hathe lifte vp his hele againſt me. Nowe tell I you before it come, that when it is come to paſſe, ye might beleue that I am he.

*Ephe. v.
i. Petre. ii.

*Math. x.
Luke. vi.
John. xv.
*Pſal. xli.

Wote ye what I haue done to you? yee call me maſter and Loꝛde. &c.

For I haue geuen you an example, that you ſhould dooe as I haue dooen to you.

When Jeſus had finiſhed this kinde of ſeruice towardes his twelue Apoſtles, he put on again his garmentes, & ſate downe to ſuppe with thē: but in the meane while he doeth once again put into their mindes the exaumple of lowelines which he had ſhewed them, leſt they ſhould foꝛgeat the thing which was neceſſary foꝛ thē, foꝛ he ſaith: Doe ye not vnderſtand what is ment by yͤ I haue waſhed all your fete? Ye call me maſter and Loꝛde, and there is good cauſe why ye ſhoulde ſo doe, foꝛ doubtleſſe I am the ſame that ye call me. And ſeyng I haue waſhed your fete, that am in very dede your maiſter and Loꝛde: you that are bꝛethꝛen and ſeruauntes together, ſhall muche leſſe grudge eche one to ſerue an other continually. Foꝛ I that am ſo farre aboue you, haue therfoꝛe geuē you this example, that you ſhould not be lothe to doe the like amonge you that bee felowes, whiche I haue doen to my diſciples and ſeruauntes: and that one bꝛother ſhoulde be aſhamed to take vpon

What exaumple of humilitie Jeſus ſhewed to teache his diſciples therby.

him the pride of a tyraunt ouer his brother, and likewiſe a ſeruaunte ouer his compaignion: ſeeyng I, that maie worthyly take vpon me the preeminence of this dignitee, haue humbled my ſelf to waſhe youre fete. Neyther is there cauſe why any man ſhould ſay, the thynge that I doe is to vile, abiecte and ſeruile. The greatter a man is, the more it behoueth him to humble himſelfe. The peſtilence of ambicion doeth crepe in, euen emonge Euangelicall vertues. Whan ye ſhall doe miracles through my name, when ye ſhall prophecie, than ought ye chiefly to remember that thynge whiche I haue dooen this daie vnto you: ye maie not defende the autoritee of the ghoſpell with hyghe lookes, with pride, nor with violence, by other meanes ſhall that thyng bee atteigned. That thyng verely cannot bee denied, whiche is certainly knowen by naturall reaſon: that is to ſaie, howe there is no ſeruaunt greater then his maſter, nor the meſſenger that is ſent to doe any other mannes buſineſſe, is greater then he that ſendeth him. Ye knowe me to bee youre maiſter, and hereafter ye ſhall knowe it better: ye are my meſſengers, and I am the autour of your meſſage. Therefore it wer a ſhame for you to bee puft vp with pryde, or to bee fierce and cruell againſt the flocke that is committed vnto you, or alſo emong youre ſelfes, conſideryng ye haue founde me ſo meke and courteous a Lorde and maiſter. Becauſe nowe ye vnderſtande this, if ye doe it herafter ye ſhalbe bleſſed, after my doctrine, whiche I ſo often repete vnto you, leſte it ſhoulde any waie bee forgotten. But all you ſhall not obteine this bliſſing. In dede I haue choſen you all to the honourable roumth and office of Apoſtles: But all you ſhall not aunſwere to the woorthyneſſe of this office. Bliſſed ſhall they bee whiche ſhall vſe the Apoſtles office after myne exaumple. But there is amonge you that ſhall ſo litel folow this myne exaumple towarde his brethren and compaignions (with whom he hathe heretofore been felowe like:) that he ſhal lift vp his head againſt me, whiche am ſo great a Lorde and ſuche a maiſter. But it was longe agon prophecied in the Pſalmo, that this thynge ſhould bee, whereas it is thus ſaied: *He that ſhall eate my breade, ſhall lift vp his hede againſt me.* I doe nowe ſhewe you beefore it come to paſſe, that this thing ſhall be, becauſe when ye ſhal ſee that doen which ſcripture hath ſpoken of before, ye maye beleue that I am he of whom it hath prophecied, and that nothyng is doen againſt me by chaunce or at aduenture, but all this matier is moderated and rewled according to Godds determinacion. And like as he that foloweth mine example is happy: ſo ſhal he be vnhappy (whoſoeuer he be) that had rather folowe that traitoures doing then mine. For he ſhal haue in time to come many folowers of his naughtineſſe, which ſhal ſette more by money then by the glory of my name: and pretending the honour of the Apoſtles name, ſhall traiterouſly miſuſe the office of an Apoſtle, and ſhall deface the Apoſtles office.

C

D

The greater a mā is, the more it behoueth hym to humble hymſelfe.

The peſtilence of ambicion crepeth in eūe emong Euangelicall vertues.

Verely I ſaie vnto you: The ſeruaunt is not greater then his maſter, &c.

The ſeruaunt is not greater thē his maſter.

A preacher of the goſpell maie in no wiſe be proud or cruell.

If ye vnderſtande theſe thinges, happye are ye if ye doo them.

I ſpeake not of you all, I know whome I haue choſen.

But that the ſcripture maie be fulfilled: he that eateth bread with me hath lifte vp his hele againſt me.

Iudas betraiyng of Chriſte expreſſely prophecied in the Pſalme.

Many folowers of Iudas in the Church of Chriſte.

Verily, verily, I ſaye vnto you: a He that receyueth whomſoeuer I ſende, receiueth me: and he that receyueth me, receyueth him that ſent me.

The texte. a Math. x. Mark. ix. Luke. x.

But the greatter the dignitie of this office is, ſo muche the greuouſer is the fault to abuſe the honour of that profeſſion through playing the traytoure: for this I tell you aſſuredly, whoſoeuer receiueth him that I ſend, receiueth me: and whoſoeuer receiueth me, receiueth him that ſent me. For as I being my fathers meſſenger, doe nothyng but according to his will: ſo you that be my meſſengers and Apoſtles,

He that receiueth a preacher of the goſpell receiueth Chriſt

yf you

A yf you faithfullye put in execucion the thynge that I haue commaunded you, ſhall bee ſo receiued of godlye folkes, as thoughe I ſpake in you: like as my father ſpeaketh in me, who teache none other thyng but that whiche he hath limited and preſcribed vnto me.

The texte.

*mat. xxvi. Mar. xiiii. Luke. xxii. *John. xx. and. xxi.

When Ieſus had thus ſaied, he was troubled in the ſpirite, and teſtified and ſaied. Verely verely I ſaie vnto you, *that one of you ſhall betraie me. Then the diſciples looked one on an other, doubting of whom he ſpake. There was one of Ieſus diſciples, whiche leaned on him (*euen he whom Ieſus loued.) To him beckened Symon Peter therefore, that he ſhould aſke who it was, of whom he ſpake. He then when he leaned on Ieſus breſt, ſaied vnto him: Lorde who is it? Ieſus aunſwered: He it is to whom I geue a ſoppe. And he wette the breade and gaue it to Iudas Iſcarioth Simons ſonne. And after the ſoppe, Satan entred into him.

When Jeſus had thus ſaide, he was troubled in the ſpirite.

When Jeſus comfortyng his Apoſtles mindes had ſpoken theſe wordes, furthwith, becauſe he would make them the more afrayed to folowe the traytours exaumple, and to the entente he would the more vehementlye prouoke the traytoure to emende, he was troubled in ſpirite, as one grieuouſly vexed for the deſtruccion of hym, whiche throughe his owne malice, wente about to procure to himſelf euerlaſtyng deathe: and dooeth agayn witneſſe euen by othe, that the thyng whiche he ſpake before ſhall verailye come to paſſe. Forſouthe, I tell you yet once again (ſaieth he) that one of you, whiche beyng but a fewe doth here ſitte downe with me at one table, ſhal betraie me. This ſaying ſo often repeted, did awake the diſciples mindes, which els woulde haue been full heauy ⁊ penſiſe for the foreſaid departure of their Maiſter. And euerye mannes conſcience (ſauyng Judas) did coumfort himſelfe, becauſe onely one was noted to bee the betraier. But this addicion (of you) did trouble them, neyther did they doubte but the thynge ſhould at ſome tyme come to paſſe, whiche oure Lorde ſayed ſhoulde bee: and yet no man coulde ſuſpecte of an other ſo deteſtable a dede, foraſmuche as they thought all other to be of their minde, ſauyng that euerye man miſtruſted the frailtee of mannes nature. Onely Judas knowyng hymſelfe gultie, neither ſhrinketh thereat, nor was aſhamed, nor yet dreadefull to bee preſente at that holy repaſt: and beſides that, in the meane while could abide the ſyght of his maiſter, to whom he knewe the wholle purpoſe of his mynd to bee maniſeſtely knowen. So peſtilente a thyng was couetouſneſſe, and ſo it liked him to abuſe the ientilnes of his maſter, beeyng alreadye well knowen vnto hym. Therefore the reſte of the diſciples beeyng heauy and carefull, did beeholde one an other, to ſee if they coulde perceiue any token by countenaunce, by whome Jeſus had ſpoken this: as menne whiche (without doubte) woulde furthewith haue been fierce againſte hym that had determined ſo wicked a deede. Here truelye was Symon Peters mynde ſette on fyer, who loued oure Lorde no man more, but hitherto (for the more parte) the boldenes whiche he had by reaſon of his loue towardes his maiſter, had eiuill ſucceſſe. He had hearde our Lorde ſaye beefore: Goe backe from me Satan, thou ſauoureſte not thoſe thynges that appertayne to GOD. And euen now he had hearde hym ſaie: Thou ſhalte haue no parte with me. Therefore when Peter did greately deſyre to bee deliuered from thys doubtefull care, and to knowe aſſuredly who he was that wente about ſo greate a miſchiefe,

One of you ſhall beetraye me.

B

Jeſu foretelleth that one of his diſciples ſhoulde betraie hym.

Than the diſciples looked one an other, doubtyng of whome he ſpake.

Judas was nothyng aſhamed nor abaſhed when the diſciples looked one on an other doubtyng who it was that ſhould beetraie Jeſus.

Couetiſe what a peſtilent thing it is.

There was one of Jeſus diſciples which lened on hym. &c. to him beckened Sim. &c. that he ſhoulde aſke. &c.

as one

C

as one that woulde not haue ſuffred hym to haue ſitte emonge them at that feaſt, yet durſt not he himſelf be buiſie to aſke Jeſus who was that traytour, whom he aduertiſed them of: but he beckened to a certain diſciple, to demaunde of Jeſus, who was the man he ſpake of: whiche diſciple the Lorde loued intierly, and vſed familiarly, and at that ſame time he leaned vpon the Lordes breſte: by reaſon of whiche kind dealing and familiar handeling of him, the man did mourne, and was halfe dead, becauſe the Lordes death was at hande: but the Lord did coumfort and recreate him. Therfore that diſciple as he was then leanyng vpon Jeſus breſte, ſaied ſecretely vnto him: Lorde, who is he that ſhall dare enterpriſe ſuche a miſcheuous dede? Jeſus aunſwered hym, ſaying: He it is to whom J ſhall geue a dipped ſoppe. And whan he had dipped the breade in the brothe, he gaue the ſoppe to Judas Jſcarioth, Simons ſonne. The vnhappye creature was neither aſhamed therewithall, nor wente aboute to emende himſelfe, but with a ſhameleſſe countenaunce ſetting at nought the Lordes knoweledge, and deſpiſyng his greate gentilneſſe, he tooke a token of frendſhyp at the Lordes hande, whom he woulde anon after betraye for a litel money. And after he had receiued that litel morſell, the deuil did fully poſſeſſe his minde, and of a wicked man, made him vncurable.

Petre beckeneth to John that he ſhoulde aſke of Jeſus who it was that ſhould betraie hym.

Jeſus declareth almoſt plainly who it was that ſhoulde betraie hym.

He it is to whome J geue a ſoppe.

And after the ſoppe Satan entred into hym.

Than ſaied Ieſus vnto him: That thou doeſt doe quickely. That wiſte no man at the table for what entent he ſpake vnto him. Some of them thought becauſe *Iudas hadde the bagge, that Ieſus had ſaied vnto him: bye thoſe thynges that we haue nede of againſte the feaſte, or that he ſhoulde geue ſome thing to the poore. Aſſone then as he had receiued the ſoppe, he went immediatly out, and it was night.

The texte.

*John. xii.

D

Nowe whan Jeſus ſawe that the purpoſed malice of Judas woulde neither bee chaunged with ſhame nor feare (for he was almoſte bewraied already, and ſhoulde haue bene in daunger, yf Jeſus had diſcloſed him) he therfore ſent him awaie from the feaſte, and ſuffred him to doe that vngraciouſe dede, whiche he already had committed in full wyll, and purpoſe of minde. The thyng whiche thou goeſte about (saieth he) doe it quickly. Judas knowyng himſelfe giltye, dyd onely vnderſtande that ſaying: none of the reſte that ſate at the table, perceiued wherefore Jeſus had ſpoken this. For as goodneſſe is nothyng miſtruſtfull, none of them coulde ſuſpecte this: that he, to whom Jeſus had ſhewed ſo manye tokens of loue, whome he ſemed in a manier to preferre before the reſt, in that he had the keping of his money, who alſo ſatte righte nere vnto hym in that feaſte, to whome euen nowe oure Lorde gaue a dypped ſoppe: noe manne (J ſaye) did miſtruſte that he durſte enterpriſe ſo haynous a deede, as to betraye hym to death. And wheras Jeſus had ſaide, the thing which thou doeſt, do it quickelye: ſome, becauſe they knewe Judas kept the purſe, dyd take it, that the Lorde had admoniſhed hym to bye ſome ſuche thynges as ſhoulde bee nedefull to the ſolemniſacion of that feaſtfull day, or that he ſhoulde diſtribute ſomewhat to the poore. For Jeſus was often woonte to commaunde hym ſo to doe, thereby inſtructyng and prouokyng vs to bee liberall to poore folke. When Judas hadde receyued the ſoppe, and made as thoughe he hadde not vnderſtande the Lordes ſaying, he wente furthewith oute of the parlour, where they ſupped. For it beecame not hym to bee any longer preſente in the coumpany of holy folkes, whiche had geuen hymſelfe to the deuyll, and ſhewed hymſelfe to JESUS ſo often vncurable. And

it was

Than Jeſus ſaide to him: That thou doeſt do quickely.

That wiſte no man at the table, for what intent he ſpake vnto hym.

The diſciples did not ſuſpect that Judas went about to betraie Chriſt, becauſe he had receiued ſo many tokens of loue.

Some of them thought, becauſe Judas had the bag. &c. or that he ſhoulde geue ſome thing to the poore.

Jeſus did often geue almes to the poore.

And it was nyght.

That it was nighte when Judas departed from Jeſus, what it ſignified.

A it was night, a time betokening his minde that was blinded with the darkeneſſe of couetiſe: whiche ſhoulde withdrawe hymſelfe from the light, and make ſuche haſt to doe the worke of the prince of darkenes, that not ſo much as the vndue ſeaſon of time coulde moue him to delaie his purpoſed wicked dede. He lacked no euill will before, but then Jeſus had geuen him no power: to the intente that here alſo it might bee euidently perceiued, how that no man coulde preuaile any thing againſt him, except he woulde geue licence to his vngracious wil, to accompliſhe in dede that thyng whiche he had determined in his minde.

The texte.
*John. xii. and. xvii.
*John. vii. and. viii.
*John. xv.
*i. John. ii and. iii.

Therfore when he was gone out, Ieſus ſaied: *Now is the ſonne of man glorified, and God is glorified by him. If God bee glorified by him, God ſhall alſo glorifie him by himſelfe, and ſhall ſtraight waie glorifie him. Litle children, yet a litle while am I with you, *ye ſhal ſeke me, and as I ſaied vnto the Iewes, whither I goe thither can ye not come. Alſo to you I ſaie nowe: *A newe commaundemente geue I vnto you, that ye loue together as I haue loued you, that euẽ ſo ye loue one another. *By this ſhall all men knowe that ye are my diſciples, if ye haue loue one to an other.

When he therfore was departed which had made himſelf vnworthie to bee in coumpaignie, Jeſus began to ſpeake many thinges to his diſciples, whiche ſhoulde partly coumforte and ſtabliſhe them, and partely arme them againſte the ſtorme that was at hande: earneſtly printing in their mindes thoſe thinges, whiche at the firſte being ignoraunt, and afterwarde dulled with ſorowe and ſlepe, they coulde not fully perceiue, but yet they ſhould afterwarde vnderſtande the ſame.

Therfore whan he was gone out, Jeſus ſayde: now is the ſõne of mã glorified, and God is glorified by hym.

God the father glorified by his ſonne, & his ſonne by hym.

B And firſte of all he ſhewed his death to be at hand, which although in the iudgemente of the worlde it ſhould ſeme full of reproche, yet ſhoulde it ſet furthe bothe his fathers glorye and his owne. Nowe (ſaieth he) this thing is ſpecially in hande, for the whiche ye haue heard me praie: For now the time is come, that the ſonne of man which hath ſemed hitherto poore, and as an abiecte, ſhoulde after a newe ſort, become notable emong men: and that his fathers glorye ſhoulde likewiſe be ſette foorth by him. For as he ſought not his owne glory, but thorowe his infirmitie did ſette forthe his fathers glory: ſo in like manier the father (whiche is the true fountaine of all true glory) ſhall glorifie his ſonne before mẽ, not by Aungels, nor Archaungels, nor yet anie other creature, but by himſelf: declaring to the worlde, how the fathers glory and the ſonnes glorye is all one, to the entent men ſo maie know on euerie ſide their mutual workes: not that they can winne any thing by it, but that men by knowing the glory of them bothe, might obteine true glorie. In time to come, verily, he ſhall throughly glorifie his ſonne in his laſt coming before all the company of heauen: and in the meane whyle alſo, he ſhall furthwith glorifie him by his owne death (whiche ſhal be of more force then all mans power) and anon after by his reſurreccion and aſcenſiõ. Wherfore my children let not my death diſcoumfort you, whiche although it ſeme to come for wante of ſtrength, yet ſhall it bee of more power then my life. Though it ſhall ſeme to be ſhamefull and vile, yet ſhall it ſette forthe bothe my glory and my fathers: yea and though it ſhall ſeme an vtter aboliſhing of me, yet ſhall it bring ſaluacion, bothe to you and to the wholle worlde: leat theſe thinges comfort the heauineſſe of your mindes. For it is expediẽt for you that this mortall bodye of mine bee withdrawen from your ſight, and now the time is euen at hand for it to bee dooen. In the meane while, vſe my coumpanie as one that ſhal goe ſhortlie frõ you, & print wel in your heartes thoſe thinges that I cõmaund you: or els as I haue told yͤ Jewes, ye

The waie to obteine true glory.

Howe God the father was and ſhall bee glorified by his ſonne Chriſte.

Litell children, yet a litell while I am with you.

Expedient for vs that the body of Chriſt was withdrawen, and take awaie from the worlde.

ſhall

ſhall ſeke me in vaine when I am gone hence. For within a while I goe away, and that to ſuche a place whither at this time ye cannot folowe me. Therfore nowe there is no more to doe, but take my departure paciently, and faſten well in your mindes, both my doctrine and the remembraunce of me. This is the thyng that ſhall make you happye, rather then the ſighte of this mortall bodie. There bee many preceptes of Moſes lawe: I now at my departure commaunde you one, and that a new precept: that like as I haue loued you, ſo one of you loue an other. I haue vſed no tiranny againſt you, I haue not coueted praiſe, or lucre, nor haue gotten any worldely commoditee by you. I haue loued youre welthe, yea and that freelye, and I haue loued you euen vnto the death, for I will willingly beſtowe this life for you. In like maner loue you one an other. Other mens diſciples are knowen by their names, apparell, and by the obſeruing of certaine ordeinaunces of men: ye haue learned none of theſe thynges. By this onely ſigne men ſhall knowe that ye be my verie diſciples in dede, if ye haue ſuche mutuall loue amonge youre ſelues, as I haue effectuouſly ſhewed to you all: this is a rare thyng among men, but yet is it the fruicte wherby the good tree is knowen.

C

The doctrine of Chriſt and the due remembraunce of hym doth more make vs happie, then the ſighte or preſence of his mortall bodie.

Chriſt willeth his diſciples to loue one an other, as he hath loued vs, and how Chriſt hath loued vs.

ye ſhall ſeeke me as I ſaide vnto the Iewes, whether I go, thither can ye not come.

A newe commaundemente geue I vnto you, that ye loue together as I haue loued you.

Simon Peter ſaied vnto him: Lorde whither goeſt thou? Ieſus aunſwered him: whither I goe thou canſte not folowe me nowe: *but thou ſhalte folowe me afterwardes. Peter ſaied vnto him: *Lorde, why cannot I folowe thee nowe? I will ieoperde my life for thy ſake. Ieſus aunſwered him: Wilt thou ieoperde thy life for my ſake? Verely verely I ſaie vnto thee: *the cocke ſhall not crowe till thou haue denied me thriſe.

The texte.

*Iohn. xxi.

*Mat. xxvi

Luke. xxii.

*Ioh. xviii

D

Peter whiche was all ſet on fier with the loue of his maſter (although he tooke his deathe grieuouſly,) yet becauſe he had ſaied vnto him, goe after me Satan, he durſte no more moue and moleſte him concerning that matier: but this thing troubled Peters minde, who loued him ſo well, that he could haue no leaue to folowe him, when he ſhould depart from his frendes. For it is a great comfort if a man loue one vnfeignedly, to folowe him in all chaunces whereſoeuer he ſhal become. Therefore Peter aſketh: Lorde whither goeſt thou that I maie not folow thee? To this Ieſus aunſwereth: Thou maieſt not preſently folowe me thither as I goe, but hereafter thou ſhalt. Peter not vnderſtanding as yet to what purpoſe Ieſus ſpake theſe wordes, whereas he ment it of his owne death, which they were not yet apte to beare well: Lorde (ſaieth he) why maie not I folowe thee? What perilles woulde I refuſe for thee, whiche am readie to die for thee? His loue beeyng veray earneſte in dede, neuertheleſſe as yet but worldly, nor throughlye knowen to himſelfe, cauſed him thus to ſpeake beyond his power. Ieſus therefore to the entent he woulde frame his ſucceſſoure by litel and litel, and vtterly pul out of his diſciples mindes, confidence in mannes power, like as before he had ſomewhat remoued and put backe the ſame, at ſuch time as Peter did boldely aduiſe him not to die: and again he rebuked the ſaid Peter, whan he had raſhly caſt himſelfe into the water, and furthwith beganne to doubte: yea and but a while a goe alſo he was controlled, for ſo muche as when he woulde not haue obeied him at ſuche time as he wente aboute to waſhe his feete: euen ſo now he is taught, not to truſt in his owne ſtrength, nor credite his owne affeccions, but diſtruſting himſelf, to depend vpon the helpe of Chriſte: what ſaieſt thou Peter (ſayeth Ieſus) howe ſtoute thinges of thy ſelf doeſt thou promiſe vs to doe? wilte thou beſtowe thy life for me?

Simon Petre ſaid vnto hym: Lorde whither goeſt thou?

Ieſus aunſwered hym: whither I goe, thou canſte not folowe me nowe.

Petre offereth to ieoperde his life for Ieſus ſake.

Lorde why cannot I folow thee nowe? I wyll ieoperde my lyfe for thee.

Ieſus by Peters example teacheth vs, not to put any confidence in mannes power.

Petre was often checked of Chriſte for puttyng confidence in his owne power.

A me: Nay but veray experience ſhal teache thee how true the ſaiyng is which I ſpake euen now, and could not bee beleued of thee: (that is to ſai,) whither I goe thou canſte not folowe me: the prouf thereof is at hande. For this be thou wel aſſured of, that this night before the cocke ſhall crowe (that is to ſaye, at the firſt cocke crowing) thou ſhalt haue denied me thriſe: much leſſe ſhalt thou be hable to ſaue my life wͭ thine. With theſe wordes our Lord did reſtraine Peters ſtoute ſaying, although it came of great loue, and therewithall warned other, that in perylles they ſhould not truſt in theyr own ſtrength: but whenſoeuer they broughte to paſſe any ſuche thing, they ſhoulde knoweledge it to come of the power and gifte of God. At theſe thinges Peter helde his peace, as one that was not yet al fre from carefulneſſe, concerning the betraying whiche Ieſus had made mencion of.

The cocke ſhall not crowe tyll thou haſte denied me thriſe.

Chriſt fore ſheweth to Peter that he ſhell denie hym before the cocke crowe.

In perilles we maie not truſt in oure owne ſtrength, but in God.

The. xiiii. Chapter.

The texte.

And he ſaied vnto his diſciples: let not your hert be troubled. Ye beleue in God, beleue alſo in me. In my fathers houſe are many manſions. If it were not ſo I woulde haue told you. I goe to prepare a place for you. And yf I go to prepare a place for you, I wil come again and receiue you euẽ vnto my ſelf: that *where I am, there may ye bee alſo, and whither I goe ye knowe, and the waye ye knowe.

*Iohn. xii.

B VHen as at this ſaying (whiche ſignified that a certain ſtrãnge and outragious tempeſt was imminent and hanged ouer them, which ſtorme ſhould alſo driue Peter that was moſt manly, to ſo great errour, that he ſhould thriſe theſame night denie ye lord:) wheras the diſciples (I ſay) were therwith ſtricken euen to the hertes, and after Peters exaumple eueri one ſtood in dreade of himſelf: Ieſus beeing a maiſter of moſt gentlenes, did with moſt faire and pleaſaunt wordes comforte his troubled and ſorowefull diſciples, ſaiyng: All theſe thinges ſhall be doubtles which I haue tolde you of beforehande. But yet there is no cauſe why ye ſhould therwith be herteleſſe or diſmaied: cruell thinges ſhall bee doone againſt me, and the like ſhall after bee dooen againſt you, nor I am not ignoraunt how great the infirmitie of mannes nature is. But notwithſtãding, if you wil put your wholle affiaunce in God and me, ye ſhal not nede to feare any violence of wicked men: God is almighty, and he alone maie doe more than all they that fercely ſtryuen againſt vs. And verily euen by Moſes lawe you truſte to him: and in caſe ye do truely truſt to him, it alſo behoueth you to truſt to me. I through him, and you through me, ſhal haue victory, yf diſtruſting your owne proper aide and defenſes, ye wil fixe al your affiaunce and hope vpon me: nor death it ſelfe ſhall bee hable to diſſeuer vs. Like as ye ſhal at a time be partakers wͭ me of afflicciõs: ſo ſhal you bee of croune and glorye. I wil fyrſte ſhewe the waye and exaumple how to fight and to gette victorie, by me ſhal boldnes be geuen vnto you, and felowſhip of glory. Onely truſt vnto me. Now thã: In my fathers houſe be many dwellynges, readie for them that haue victorye: for neyther are rewardes prepared for me alone, neyther ſhall Peter alone folowe me, but all thoſe that cleue vnto me by charitie and faith of the ghoſpell, ſhall bee recompenſed ſeuerally, and haue euerie one his rewarde prepaired for him. For vnleſſe I knewe certainly that dwelling places were alreadye prepaired for you, whiche are to receiue you that ſhall in a whyle bee taken out

And he ſaide vnto his diſciples: Let not your hearte bee troubled.

Chriſt how he comforted his diſciples beyng ſorowfull.

ye beleue in God, beleue alſo in me.

Whoſo truſteth in god, nedeth not to feare any violence of the wicked.

Eche feithfull ſhall haue his rewarde.

C

of the hurly burly of this worlde, into the felicitie of euerlaſtyng life, I would now beforehand haue admoniſhed you. That I dooe therefore goe before to my father, is to the entent I may there prepaire a place for you alſo, whom I wil not ſuffre to be diſſociate or diſſeuered from me. And now becauſe I knowe it to be certain, yͭ in my fathers kingdome euery man hath his manſion in a readineſſe for him: you haue no nede to bee careful of being recompenſed, it onely lieth you vpon hand to fight manfully. And though I did go farre awai to prepare a place for you, yet is there no cauſe for all that, why ye ſhould in the meane while thinke your ſelfes ſuccourleſſe: for I ſhall come again vnto you, for to receiue you wholly vnto me, neuer after to depart from me. For than wherſoeuer I am, there ſhal you alſo be: there is no matier why to diſtruſte your cummyng thyther wheras I now goe before you: & in very dede ye do knowe whither I do goe, and the waie thither. By this darke parable our Lord did geue thē ſome litell knowledge that he ſhoulde goe to his father, but none otherwiſe than by death of the croſſe. The thyng that was gone to, was worthy to be deſired & well liked: but the way to it was thought worthy to be miſliked, and not to be beloued. The diſciples could not but knowe this, hearing the Lord ſo often ſpeakyng therof: but penſifenes and obliuiouſneſſe made them ignoraunt in the thyng that they knewe.

Chriſt verai darkely ſheweth his diſciples of his departure from them to his father.

In my fathers houſe are many manſions.

I wil come againe and receiue you euen vnto my ſelfe.

The texte.

Thomas ſaieth vnto him: Lord we knowe not whither thou goeſt. And howe is it poſſible for vs to knowe the waie? Ieſus ſaith vnto him: I am the waie, and the truth and the life. *No man cummeth vnto the father, but by me. If ye had knowen me, ye had knowen my father alſo, and now ye knowe him, and haue ſeen him.

* John .vi.

D

And ſo therefore Thomas being very deſirous to knowe certainely whither our Lord would goe, ſaieth: Lord, when we knowe not whither thou goeſt, how cā we knowe the wai thither? But rather where thou ſayeſt we knowe bothe, we be in dede ignoraunt of both. With this blunt (although vehement) ſaiyng, Thomas did in a maner force our Lord to tel more plainly, whither he would go thence: which thing al they did (for a ſpace) euē long to knowe. Of truth Ieſus enſtructing, framyng, and faſhioning his diſciples by litle and litle, dooeth in dede teache the thyng that they wiſhe to knowe: but he dooeth it as yet couertly, to the entent that the thing might more depely be fixed in their mindes, which they ſhould haue much a doe, and long tyme, to learne. That is to ſay, that after he had leaſt his mortalitee, he ſhould returne again to his father, from whēce he came before he was incarnate: but withal he teacheth that the waie vnto the father, is open vnto no mā, but by the ſoonne, which onely ſhould open the waie to heauen, which onely ſhoulde inſtructe mennes fayth with heauenly knowledge, and ſhould be the only fountaine of immortalitie: to whom whoſoeuer did firmely ſticke, theſame ſhoulde bee without feare of death. Thomas (ſaith he) how happeneth this, that thou denieſt thy ſelf to knowe the waye, vnleſſe thou as yet (percaſe) knoweſt me not at all? For verely I am the waie, the trueth and life. I ſaid euen now that I doe goe againe to my father, and onelye dooe open for all folke the waye vnto him: and becauſe he is come to by dedes fit & ſeming for God, ye haue the prouf of good life in me: and alſo becauſe no man without me cummeth to the father, ye haue learned of me the trueth. And yf the feare of death doe in the meane tyme trouble youre myndes, knowe well that ye bee ſure of immortalitee, foraſmuche as I am life: Dooe ye onelye folowe thither as I goe beefore, beleue and keepe in

mynde

Thomas ſaieth vnto him: Lord, we knowe not whither thou goeſt: And howe is it poſſible for vs to know the waie?

Chriſt doth plainely ſhewe of his departure hens vnto his father into heauen.

I am the waye, and the trueth, & the life.

No waie for man to God the father, but by his ſōne Chriſte.

A mind, yͤ which I haue taught you, hope aſſuredly for the thyng whiche I promiſe. If ye aſke whither I goe, I goe to my father: yf ye deſire to know the waie wherby ye maie come thither, I ſay to you, no man cometh to yͤ father but by me: Wherfore you knowe both aſwel whither I doe goe, as what way the iourney lyeth, except paraduenture ye be vtterly ignoraunte who I am. Verely yf ye hadde knowē me, ye hadde alſo knowen my father: yea (to ſay trueth) ye haue already ſome waye knowen my father, whom ye thinke to be vnknowen vnto you: ye haue not onely knowen him by the determinacion of the lawe, but ye haue alſo ſeen him doubtleſſe. Our Lorde Ieſus did with this obſcure ſaiyng ſumdeale aduertiſe his diſciples, that his father, of truth, was inuiſible: and not only inuiſible to the bodily iyes, but alſo that yͤ minde of it owne propre nature could not ſee and perceiue what he is: yet notwithſtanding but yͤ he had been ſeen after a ſort in his ſoonne, as while thei ſee him in his ſoonne rewling the windes and the ſea, forcing deiuils to obeie, putting awaie with a woorde ſickeneſſes and diſeaſes, were thei neuer ſo incurable, and with a woorde raiſing the dead to life.

No man cometh vnto the father but by me.

yf ye had knowē me, ye had knowē my father alſo.

Whoſo knoweth Chriſt, knoweth alſo the father.

And nowe ye knowe hym, and haue ſeen hym.

The father of heauen not viſible with bodily eyes.

God the father how he is ſeen in the ſoonne.

The texte.

Philip ſaieth vnto hym: lord ſhewe vs the father, and it ſuffiſeth vs. Ieſus ſayth vnto him: haue I been ſo long time with you, and yet haſt thou not knowen me? Philip, he that hath ſeen me, hath ſeen my father. And how ſaieſte thou than, ſhewe vs the father? beleueſt thou not* that I am in the father, & the father in me? *The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe, but the father that dwelleth in me is he that doeth the workes. Beleue me that I am in the father, and the father in me:
B Or els beleue me for the workes ſake.

*Iohn. x.
*Iohn. iii.
vii. x. viii.

But the vnlearned Apoſtles did not as yet vnderſtande theſe hygh miſteries, and yet for all that euen as thoughe they had in verye dede vnderſtand that which the Lord ſpake vnto them, they euen leape and ſkippe of great affeccion to ſee the father: Imagining that the father mighte bee ſeen in ſuch ſorte as they ſawe his ſoonne, ſuche was their ſimplicitie as yet: albeit neyther ſawe they the ſonne throughly, which beheld him wͭ bodily iyes alone. Philip therfore, beyng more deſirous to learne then the reſte, ſpeaketh thus: Lord (ꝙ he) thou telleſt vs that the father is ſeen of vs, but would God thou wouldeſt graunte that it might bee lawfull for vs to ſee and looke vpon thy father: then were our deſyres ſatiſfied, and we would wiſhe no more, nor deſire oughte els. In dede we haue heard much ſpeaking of him, we lacke onely the ſighte of him. Our lorde doeth controlle and correcte Philippes requeſt, that was ſo very rude and fooliſhe, ſaiyng: Philip, haue I been ſo long time with thee, and yet thou knoweſte me not? It is not the ſight of my face that thou knoweſt me by: but the right vnderſtanding of my power, vertue, and trueth, maketh thee to knowe me. This my mightye trueth and true power, is not ſeen with bodily iyes, but the minde ⁊ ſoule ſeeth it. Therfore foraſmuch as I am the verye Image of my father, in all thinges like vnto him, and that by my dedes and woordes thou oughteſt already to haue knowen me, (and veraily to haue knowen is to haue ſeen:) how dareſt thou bee ſo bold, with what countenaunce ſayeſt thou to me, ſhewe vs the father? as thoughe he that hath ſeene me, hath not ſeene my father. I mene not that my father is none other than I: but that betwene vs two is no vnlikenes, or any thyng vncommon as touching our higher and our diuine nature. In caſe thou canſt not vnderſtande what I ſaie, by naturall

reaſon,

Philip ſaieth vnto him: lorde ſhewe vs the father, and it ſuffiſeth vs.

The diſciples deſire Chriſt to let thē ſee the father.

Haue I been ſo longe with you, and yet haſte thou not knowē me.

The perfeit knowlage of Chriſt, how it is.

He that hath ſeen me, hath ſeen my father.

Beleueſt thou not that I am in the father, and the father in me?

To beleue in the father, is to ſee him.

reaſon,he ſeeth alſo(I tell you)that beleueth. Thou haſte hearde me ſpeake,thou haſt ſeen me do myracles,and therin ſurely thou haſt ſeen & heard of my father. Doeſt thou not yet beleue that by an inſeparable copulacion of nature,of will,and of power, my father is in me,and I in my father? What thing ſoeuer I ſpeake, I ſpeake it of his minde: What thyng ſoeuer I dooe, I dooe it after his minde: I am therfore alwaye in him(by reaſon of ſuche a coniunccion of nature and will, as cannot be vnioygned nor diſſeuered:)and he alway in me,ſpeakyng by me,and by me declaryng with miracles,his power. Neither dooe I ſpeake any thing of my ſelfe,which ſame thing he ſpeaketh not by me: neither dooe I any thyng of my ſelfe,whiche he by me ioyntely doeth not worke. How therfore doeſt thou ſeparate thē that be inſeparable? and with ſeuerall ſight deſireſte to ſee them ſeuerally? Beleueſte thou that the one beeing knowen,the other can be vnknowen? Dooeth the reſte of you alſo yet not beleue that all thinges cummeth of my father whiche are ſpoken and doen by me,and that there is no ſeparacion betwixt vs two? It had behoued you to haue credited me,ſo oft teaching this thing: and if ye miſtruſted my woordes, yet truely the diuine woorkes & dedes ſurmounting mannes power,ought to haue cauſed you to beleue,that what thyng ſoeuer procedeth from me,is of my father. If my father himſelf ſhould ſpeake vnto you,he woulde ſpeake none other thing thā I doe:or if he would worke by himſelf,he would worke none other thyng than I do woorke. We haue on minde,one wil,one power,and one nature.

C

I ſpeake not of my ſelfe, but the father that dwelleth in me is he that dooeth the workes.

The father of heauen alwaies in his ſonne & his ſonne in the father.

Orels beleue me for the workes ſake.

The father of heauen and the ſoonne are one in ſubſtaunce. &c

Verely,verely,I ſaie vnto you:he that beleueth on me,the weorke that I doe,theſame ſhall he doe alſo:and greater workes then theſe ſhal he doe,hecauſe I goe vnto my father.*And whatſoeuer ye aſke in my name,that will I dooe: that the father maie be glorified by the ſoonne.If,ye ſhall aſke any thyng in my name,I will dooe it.If ye loue me,kepe my commaundementes: and I wil pray the father, and he ſhall geue you another coumforter,that he maie bide with you for euer, euen the ſpirite of trueth:whom the world cannot receiue,becauſe the world ſeeth him not, neyther knoweth him:but you knowe him,for he dwelleth with you,and ſhalbe in you.

The texte.

*Mat.xxi.
Marke.xi
Iohn.xv.
and.xvi.

D

Therfore beleue this,retain this,haue this ſurely fixed in your hertes: which thyng yf you doe in dede,the withdrawyng of the ſight of this bodye,ſhalbee no harme vnto you:ye ſhall better ſee me beyng abſent with the iyes of fayth:and theſame thyng which ye now ſee my father dooe by me,whiche doe faſte cleaue vnto him all manner of wayes, ſhall I dooe by you,if you will cleue to me by fayth and charitie: Yea and I ſhall alſo more euidently extende foorth the mightie power of my godhead, after that I ſhall remoue awaie from you this my māhead:yea & moreouer,whoſoeuer dooeth ioyne himſelf to me by true chriſten fayth(like as I am naturally alwaie ioyned,and neuer diſſeuered from the company of my father,)theſame perſon ſhal alſo dooe greater thynges than I doe,ſo often as the glorye of God requireth a miracle. For as my father worketh now by me,ſo ſhall I worke by you. And becauſe it is ſo expedient for the ſaluacion of mā,that I dooe goe again to my father,ye ſhall ſuccede me,and by courſe enter into my roume concernyng the miniſtracion of the ghoſpel. Nor this thing ſhall onely bee dooen,but what thing ſoeuer elles ye ſhall aſke of my father in my name,whiche ſhal appertaine vnto the prayſe and glorye of my fathers name and myne,that ſame ſhall I dooe:to the ende that by you alſo,I maie bee glorified emong men,as my father hath been

Chriſte beyng abſent is better ſeen with feith,then beyng preſente he is ſeen with the bodely eyes.

He that beleueth on me,the worke that I dooe the ſame ſhall he do alſo.

And greater workes then theſe ſhall he do.

Becauſe I goe vnto my father.

hitherto

A hitherto glorified by his ſonne. Leat not my departure therefore trouble you, whiche ſhall turne to your great commoditee and preferment. Than moſte of all ſhall I bee your aide in all affayres and purpoſes, whiche make for true health, when I ſhall take awaie from you this ſiely bodye. Onely aſke the thing that you couete, my father ſhal heare your deſires: and I beeing a continuall preſente aduocate with hym, wyll bring to paſſe that whatſoeuer ye ſhal aſke, ſhal be obteined. For as he denieth me nothing, which dooe no manier of thyng but redoundyng to his glorye: ſo wyll I denye you nothyng, ſo long as ye dooe that whiche ſhal ſettefoorth the honour of my name. Forſouth my ſpirite ſhall put into your mindes what you ought to aſke. Thus to bee grieued with my going hence, is no prouſe of chriſtian charitee, for ſo men are diſmaide when a frende remoueth whom thei ſhall ſoone after forget. If ye loue me truely, as I doe loue my father, declare your charitee towardes me in very dede: ye ſhall ſouthly and certainely declare it, if ye doe kepe my commaũdementes. So ſhall it come to paſſe, that as my father loueth me, & denieth me nothing: in likewiſe ſhall he alſo loue you, obeiyng my preceptes, whiche be the verai commaũdementes of my father. Thus it is nedefull for the ſaluacion of the worlde, that I doe abſente my ſelf from you. And yet going awaie, I wil not leaue you deſolate, and altogether without coumfort. But rather if ye abide firmely in my loue, and kepe my commaundementes, I ſhal obtein of my father by praier, after my returne again vnto him, that he whiche denieth me nothing, ſhall ſende you an other coumforter: which after he be once ſent, ſhal not goe awai frō you, as I nowe B dooe, concerning this manier of corporall preſence. I am pulled awaie from you, but he ſhall continue with you for euer. He ſhall be the ſpirit of me and my father, which ſhall make you of carnall folke ſpirituall: & he ſhal turne this worldly affeccion, which ye now beare towardes me, into an heauenly loue: he ſhal alſo with ſecrete inſpiracions, putte in you the trueth of all thinges, which ye now vnderſtande as it wer but by a dreame, & through a cloud. This ſpeciall pledge of me ſhall be peculiar & proper vnto you. For I haue all this while exibited my ſelf generally & in common to euill and good: leſte any might make excuſe that he was not inuited to ſaluacion. But this world whiche coueteth muche, and gapeth for goodes that bee of the worlde, and deceiptfull, cannot receiue that ſpirite, becauſe he is heauenly and true. And why can it not? Becauſe it hath groſſe iyes, which loueth not but groſſe and earthlye thinges, it ſeeth not him nor knoweth him: for he wout noiſe being all huſhte and ſtyll, caſteth in himſelfe to the ſecrete ſenſes of the minde, if he finde any where a conuenient place to reſte in. But truely you, in caſe that the deluſions and deceiptful thinges of this world beyng deſpiſed, ye wil folow thinges that be good in dede, & liue wel: you (I ſay) ſhall then know him, becauſe he will not onely come vnto you, as I am come, one that may be ſeen, but he ſhal alſo abide continually with you. Nor he ſhal not in ſuch ſort be conuerſaũt emong you, as the aduocate is with his client: but he ſhal inhabite himſelf in yͤ ſecrete inner partes of your ſolles, & ſhal ioygne himſelf as it wer glued to your ſpirit, yͭ he maie become one ſpirite in all folkes: And becauſe he ſhalbe as it wer rooted & planted in your hertes, he ſhal accoũpanye & aſſiſte you in al thinges: & the meane time ſhal not be long ere this comforter yͭ ſhalbe in the ſtede of me, & ſhalbe my vicegerent, ſhal come vnto you.

Chriſte beyng a readie aduocate for vs with his father, will obteine whatſoeuer wee aſke.

Yf ye ſhall aſke any thyng in my name, I wil do it.

To be greued with Chriſtes going hens, is no prouſe of Chriſtian charitie.

Yf ye loue me, kepe my commaundementes.

It was neceſſarie for vs that Chriſte ſhould goe from hens vnto his father.

And I wyl praie the father, and he ſhall geue you an other comforter. &c.

The holy ghoſte beeyng oure comforter abideth ſtill with vs, & what he ſhal worke in vs.

Euen the ſpirite of trueth whome the world cannot receiue. &c.

The world cannot receiue the holy ghoſte beeyng the ſpirite of trueth, and why.

But ye know him: for he dwelleth with you, and ſhall bee in you.

The holy ghoſt howe it ſhall dwell with vs and bee in vs.

I wyll

¶ I wyll not leaue you coumfortleſſe, but will come to you. Yet a litell while, and the worlde ſeeth me no more, *but ye ſee me. For I liue and ye ſhal liue. That daye ſhal ye know that I am in my father and you in me, and I in you. *He that hath my commaundementes and kepeth them, the ſame is he that loueth me. And he that loueth me ſhalbe loued of my father, and I wyll loue him, and wyll ſhewe mine own ſelfe to hym.

The texte. mat. xxviii. *John. xx. and. xxi. *John. xv. i. John. v.

C

Wherfore there is no cauſe why your hertes ſhould bee diſcoũforted or afeard, good children, whom I haue perfeitly begotten, and ſomewhat framed with the heauenly doctrine of Gods worde, and dooe nouriſhe you beeing as yet but vnperfeict, and not fully taught vntyll ye maie growe vnto the perfeict ſtrength of the ghoſpell. Although I goe hence for a time, & ſhal no longer liue a man with men, yet will I not leaue you in yͤ meane time fatherleſſe, & without confortable ſuccour at my hand: for I wil come to you again, before I returne to my father, & I wil ſhew my ſelf before your iyes, and be ſeen of you with a very bodie in dede, but than not mortall, to the entente yͭ I maie aduaunce and bring you from loue of the fleaſh, to the ſpirite. For it wer no great matier if I ſhould geue this my body to you alwaie to looke therupon, becauſe euen the wicked doe alſo beholde it to their damnacion: within a while therfore I ſhalbe out of yͤ worldes ſight, for death and the graue ſhal take me awaie from yͤ ſight of worldly folkes. Neuertheleſſe I wil ſe you again, & preſẽt my ſelf vnto you aliue, for this kinde of death ſhall not alienate vs in ſundre, nor kepe me out of your ſight: for I ſhal liue again, yea after that I be dead: & I ſhal not only liue, but therwithal bring to you life euerlaſting: & notwithſtanding yͤ time of mine abſence, I being aliue ſhal finde you aliue, and I will ſo ſpende my life for you, yͭ you ſhal be in health and ſafegarde. Then ſhal you vnderſtand more fully, yͭ as nothing can pull my father from me, nor me from my father: ſo am I both to you, & you again to me, ioyned by mutuall charitee together, yͭ death cannot diſioyne vs: let your only care be, yͭ by your own fault ye be not vncoupled & let leuſe. The obſeruing of my cõmaundementes ſhal trie true charitee: nor he loueth not in hert, yͭ neglecteth the preceptes of his lord. It is not ſufficiẽt to haue accepted my cõmaundementes, vnleſſe a man retain thẽ in mind: Nor it is not enough to remember thẽ, except thei be kept. He that doth accompliſh and kepe them, is he that truely loueth me. For to be tormẽted in mind for my departure, is no proufe of verai true loue. I yͭ truely doe loue my father, doe kepe al his commaũdementes, and wil kepe them vnto death of yͤ croſſe. And there is no cauſe why my commaundementes, of ſuffring iniurie paciently, of bearing the croſſe quietely, ſhould much put you in feare, as ſeuere & grieuous cõmaundementes: and why? for charitie ſhal ſweten & make them al eaſy, & there ſhal not lacke comfort at my hand. For ſurely whoſo loueth me, he ſhalbe both loued of my father, & I alſo will loue him, & neuer leaue him ſuccourleſſe, but wil ſe him again, & wil opẽly ſhew my ſelf vnto him to be looked vpõ: to make it more certain yͭ I doe not vtterly periſh by ſuffring death of the croſſe. Nowe I geue my ſelf to be ſeen of al folke, but than no man ſhal ſee me, except he abide conſtantely in frendſhip. Of trueth our lorde Jeſus ſpake theſe thinges ſomewhat derkely, not onely ſignifying that he being reuiued again would often after his death come emong his frendes to be ſeen, but that he would alſo by the holy ghoſt his ſpirit, ſecretely place and wind himſelf into their mindes: and yͭ finally he would come in yͤ glory of his father, in yͤ open ſight of al folke.

I wyll not leaue you coumfortleſſe.

Chriſtes going hens much expedient for vs.

The wicked behold Chriſtes bodie to their damnacion.

For I liue, and ye ſhal liue.

D

What perſons dooe loue Chriſt.

That daye ſhall ye know that I am in my father, and you in me, and I in you.

To be troubled in minde for the departure of Chriſte hence, is no proufe of loue towardes hym.

He that hath my commaundementes and kepeth them, the ſame is he that loueth me.

Charitee maketh tormentes and peines ſwete.

And he that loueth me, ſhalbe loued of my father.

He that loueth Chriſt ſhalbe loued of the father.

And I wyll loue him, & wyll ſhewe mine own ſelf vnto hym.

Chriſt wyll ſhew hymſelf to thẽ that loue hym.

Iudas

The texte. Actes. xv.

¶ Iudas ſaieth vnto him, not Iudas Iſcarioth: Lord what is doen that thou wilte ſhew thy ſelf vnto vs, and not vnto the worlde? Ieſus aunſwered and ſaide: If a man A loue me, he will kepe my ſayinges, and my father will loue hym, and we wyll come vnto him & dwel with him. He that loueth me not, kepeth not my ſayinges. *And yͤ worde which ye heare is not mine, but the fathers which ſent me. Theſe thinges haue I ſpoken vnto you being yet preſent with you: but the coumforter which is the holy ghoſt *whom my father wil ſend in my name, he ſhal teache you all thinges, and bring all thinges to your remembraunce, whatſoeuer I haue ſaide vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth, geue I vnto you: Let not your hertes bee greued, neither feare: ye haue heard howe I ſaide vnto you: I goe and I come again vnto you. If ye loued me, ye would verelye reioyce becauſe I ſaide: I goe vnto the father. For the father, is greater than I.

*John. iii. viii. and. xii

*John. xv. and xvi. Act. ii.

Judas ſurnamed Lebbeus, one of the diſciples, & his queſtiō to Chriſte.

Nowe than wheras Judas, not he verely that is called Iſcarioth whiche was abſente at this ſermon, but the other Judas whoſe ſurname was Lebbeus, did not fully vnderſtand our Lordes ſaying: but beeyng through ſorowe and feare very ſore troubled, did ſuppoſe that our lorde ſhould in ſuche wyſe appeare to his frendes, as terrible ſpirites and phantaſticall ſyghtes ſhewe themſelfes many tymes in the derkeneſſe of the night: or as certain viſions appeare in dreames, rather to the feare of menne, then to mennes coumfort: This Judas therefore, ſaieth: Lorde what hath chaunced that whan nowe thou maieſt be ſeen of al folke, thou ſhalt not than appeare to the world, but onely to vs? And howe canſt thou bee one that maie bee ſeen of vs, yf thou bee ſuche one as other cannot ſee? But Jeſus becauſe he knewe that his diſciples were not yet hable to vnderſtande the miſterie how B that theſame bodye, which had been dead and buiryed, but now made ſpirituall and hable to dooe as it luſte, ſhould ryſe againe: Jeſus, I ſaie, knowyng this, dyd not plainly aunſwere to the thyng that was aſked, but turned his ſaying to that thing whiche was more neceſſarye to bee impriented in their hertes, wherby they ſhould nowe bee prepaired ſpiritually to haue his preſence: forasmuch as that preſence whiche ſhould be exibited vnto them after his reſurreccion, could not long endure with them. Therefore Jeſus ſaide: I wyl not preſent my ſelfe to the worlde, becauſe it loueth me not, neither dooeth it kepe my commaundementes. If one loue me truely, he wyll not teſtifye his loue with ſorowe, but by kepyng my commaundementes, and hym wyll I loue ſemblably: and whom I ſhall loue, hym wyll my father loue, and we ſhal neuer be pulled awai from him: nor I wyl not onely ſee hym again that hath my cõmaundementes in remembraunce, but alſo my father and I wyll by the ſpirite, whiche is common to vs bothe, come vnto hym: and we wyll not onely come foorthwith to departe againe, but we wyll dwell with hym, and neuer goe awaye from hym. That whiche is dooen after the ſpirite, is bothe perpetuall and effectuall: bodily ioygning together muſt nedes haue an ende, euen for becauſe ye ſhould ſette at naught tranſitorye thynges, and inure your ſelfes to loue eternall thynges: and where ye as yet cannot come to vs, we wyll come to you inuiſiblye, but effectually, to dwel in the temple of your hertes. We be three in dede, but ſo ioyned and connexed together, that he which loueth one, muſt loue al: ⁊ he yͭ hath one of vs, lacketh none of vs. Onely on your behalfe let charitee be preſẽt, and that couenaunt kept, which I made with you of late. That thing ſhal ſo couple you ⁊ vs together, yͭ neither life nor death can vncouple vs. If mẽbers maie be diſſeuered frõ the head, we may be diſſeuered.

Lord what is dooen, that thou wilt ſhewe thy ſelf vnto vs, and not vnto the worlde?

Chriſt why he wyl not preſente himſelf to bee ſeen of the world.

Jeſus anſwered and ſaide: If a man loue me, he wyl kepe my ſayinges, & my father wyll loue hym. ⁊c.

The father and Chriſte howe they wil dwel in ſuche as loue Chriſt.

That which is doen by the ſpirite, is both perpetual and alſo effectual.

There be many which boaſte themſelfes to loue God the father, and ſeme to obſerue the commaundemẽtes of the law, but none doeth truely loue God, if he hate and contemne hys ſonne: and he verely contemneth the ſonne, whoſoeuer kepeth not my cõmaundementes: whoſoeuer neglecteth my preceptes, he neglecteth withall the preceptes of God: for in good ſoth the thing that I haue taughte you, is not ſo my peculiar doctrine, that the ſame is not my fathers, but is rather my fathers then myne, from whom cummeth whatſoeuer I can or dooe teache, dooing nothyng but by hys autoritee, from whom I was ſent into the worlde, to teache theſe matiers whiche I dooe teache. But now theſe thinges haue I ſpoken according to your capacitee, as yet a mortall man, beeyng conuerſaunte emong mortall menne: ſoone hereafter I will repaire to ſee you againe, for certayne dayes ſpace: and beeyng immortall, wil kepe coumpaignie with men mortall, to the entent I may coumforte, teache, and geue you my counſell. Neither is it vnawares to me, that ye ſhall not fully vnderſtande theſe thynges, which I now ſpeake, and ſhal ſpeake anon after my death, becauſe ye bee yet ſtill carnall and rude: notwithſtandyng thei are not ſpoken all in vaine, for after that I ſhall take away thys bodie from you, an other coumforter ſhal come to you, if ye aſke him (of God) in my name: a coumforter (I ſaye) not bodily as ye ſee me to bee, but that holy ſpirite which dooeth ſanctifie ſpirites and mindes, whom my father ſhal ſend you in my roume, if you require hym in my name. Ye ſhal not after this nede my corporall preſence, whiche for a ſeaſon was geuen in conſideracion of mennes groſſeneſſe, to the entente that they myghte by degrees and ordrely, goe foreward to more perfect thynges: for that ſpirite, in aſmuche as he is myne and my fathers, ſhall putte you in remembraunce of all the thynges, whiche I nowe ſpeake vnto you that be as yet ignoraunte, and of ſmall capacitee, and beſydes that obliuious. And he alſo ſhall make you vnderſtande theſe thinges, whiche ye had not vnderſtande beefore: neither will he ſuffre you to forgeat any thing or to lacke knowledge of any thing that perteineth to ſaluacion. Of men obliuious, he ſhall make you of good remembraunce: of ſlowe witted, eaſie to be taught: of ſleapiſhe ſluggardes, vigilant & watchefull: of ſorowful men, cherefull: of earthly folke, heauenly. Onely perſeuer you in charitee, hauing in remembraunce my commaundementes. There is no cauſe why that ye ſhoulde in the meane whyle feare the troubleſumneſſe of this world, which ye ſhall ſee ryſe againſt me, and in time to come againſt you alſo: leat it ſuffiſe you that at my departure I ſhall leaue peace vnto you, and geue you my peace. No worldely ſtorme can deſtroy and vndoe him that hath my peace. The world alſo hath his kind of peace, whiche it beſtoweth vpon them whom it loueth, but this is a peace not to be truſted on. My peace whiche I dooe geue you, dooeth make frendſhip betwene God and you: and who can hurt him which hath god to his protectour and gouernour? The peace which I doe leaue vnto you, ioyning you together emong your ſelfes by mutual concorde, ſhall make your felowſhip ſtrong & inuincible againſt al that the world or Satan, prince of the world, can doe. What meaneth it thã that my going hence, which ſhalbe veray commodiouſe vnto you, dooeth ſo muche feare you? Leat not your heartes therefore bee troubled nor ſtrieken in feare: ye haue hearde me ſay alreadie, and (that ye ſhould the more credite me) I eſtſoones tell you, that of truth

None that hateth the ſonne, loueth God the father.

C

He that loueth me not, kepeth not my ſayinges.

He that kepeth not Chriſten preceptes, loueth him not.

And the worde that ye heare, is not myne, but the fathers whiche ſente me.

Chriſte ſpeaketh ne teacheth nothyng, but as the father willeth hym.

These thynges haue I ſpoken to you beeyng yet preſẽt, but the coumforter. &c. ſhall teach you all thinges. &c.

The holy ghoſt ſhall teache vs all trueth, ſo that wee neede not nowe the corporall preſence of Chriſte.

D

Peace I leaue with you: my peace I geue vnto you.

Chriſt how he coumforteth and cõfirmeth his diſciples againſt the troubles of the world.

Not as the worlde geueth, geue I vnto you.

Chriſt geueth his peace to his diſciples, and leaueth it with thẽ.

The peace of the worlde vnſure.

The peace of Chriſte what effecte it hath.

Leat not your heartes be grieued, neither feare.

ye haue heard how I ſaid vnto you: I goe and I come again vnto you.

A I goe hence for a time: but I wil anone returne again vnto you. And in the meane tyme I wyll bring to effecte that I ſhall finde you at my returne, ſafe and in health. This bluſterous ſtorme of cruell perſecucion, ſhall for this one time bee executed vpon me onely. And ſoone after I am come again to my father, I wyll bee preſente with you againe through the ſpirite, that is the coumforter. And by him my father ſhall alſo be with you, and we ſhal neuer be ſeperated from you, vntill you be fully placed with vs in the kingdom of heauen. Ye are ſorowful becauſe I goe my waie, but and if ye did rightely loue me, forſouth ye would reioyce, both for your owne ſake and mine: for I will not playe the runagate and goe euery where, but I wil returne again to my father to obteine for you more excellente giftes at his hande, for becauſe my father is greatter then I am, and from him it cometh, what thing ſoeuer I doe depart with you. If ye ſtand in dreade of any harme towardes me, and are ſorowefull for my cauſe: it were more ſemyng ye ſhould be ioyful on my behalf, that am remoued and taken awai from theſe eiuils of the worlde, and goe to my fathers coumpaignie: and yf ye bee ſorye for your ſelues, my departure ſhall bryng to you muche profite.

Chriſt how he is preſent with vs euer ſence his aſcenſion.

If ye loued me, ye would verily reioice becauſe I ſaid, I goe vnto the father. &c.

They that loue Chriſt reioyce that he wēt vp to his father, and leaft the world, and why he went vp.

The texte. Iohn.xiiii. and.xvi.

*Iohn.xii.

¶ And now haue I ſhewed you before it come, that when it is come to paſſe, ye might belieue. Herafter will I not talke many woordes with you: *for the prince of this world cometh and hath nothing in me. But that the worlde may knowe that I loue the father: and as the father hath geuen me commaundemente, euen ſo dooe I. Ryſe, leat vs goe hence.

B I knowe that I ſpeake this to them that neither greatly take hede, nor vnderſtand theſame: but I doe therfore repete, and often inculcate and bring in one manier of ſaying, that after the dede ſhal effecteouſly verifie yͤ thing that I haue ſpoken, ye maie than therwith beleue all yͤ reſt to be true, which I haue told aforehand ſhould folow. After this I being a mortall man, ſhal not ſpeake many thinges with them that be mortall: for the time is at hande when I ſhalbee taken awaie from you in bodie. Veray Satan the prince of this world is preſente by his miniſters ready to ſet vpō me, with his ful might & force vtterly to caſt awai & to extinguiſh me. But at his hande is no ieopardie, for he hath no right nor autoritee ouer me, & whē he moſt truſteth to haue yͤ ouerhand & victorie, than ſhal he be vanquiſhed and ouerthrowen: hath he no right but vpon them which bee in ſinne, and becauſe the world is in bondage to ſinne, he may play yͤ tiraunt ouer them that make yͤ world their god: for in dede I am neither forced to dye, nor for any faulte doe I dye, but I ſuffer through my death to redeme thoſe that be ioygned to me by feith, as members to the bodie, from the tiranny of ſinne and death: & my father hath commaunded me thus to doe, which his commaundement I doe according to his minde: wherfore we haue nowe already ſit here long enough. Becauſe I doe my fathers commaundement willingly, it is time to goe mete death, whiche is at hande. Aryſe therfore and goe we hence. Our lorde Ieſus ſeing his diſciples many waies diſmaied, partly with ſorow becauſe that thei ſawe that theyr Lordes death was nigh, whom thei loued ſomewhat worldly, but yet moſt vehemently: partly for feare of harmes whiche thei thought dyd hang ouer him being once abrode: & he alſo ſeing them heauie of ſlepe, which both the night prouoked, and alſo ſorowe of minde augmented, and their ſitting made them of more ſluggiſh minde: he commaundeth them to riſe, that ſo at the leaſt, dulnes being auoided, thei might bee

The prince of this worlde, cōmeth and hath nothīg in me.

Satan how he ſhal bee vanquiſhed of Chriſte.

But that the worlde maie know that I loue the father, &c.

Chriſt ſuffereth death willingly, & why he dyed.

Ariſe leate vs goe hence.

made more pregnaunte and quicke witted to thoſe thynges whiche he C ſhould ſaie vnto them: and all vnder one he moniſhed them a ferre of, and derkely, that now is the time to eleuate their mindes from earthly affeccions to heauenly thynges, from bodilye thinges to ſpirituall thinges, from mortall thinges to immortall, from thinges tranſitory to eternall thinges: he would haue that thing alſo impriented in theyr mindes, that he knewe before, and was willing to ſuffer what thyng ſoeuer he ſhould ſuffer, his father alſo willyng theſame, from whoſe wil his will did neuer varie. His will was that his Apoſtles, ſo ferre as mannes weakenes coulde beare, ſhould bee witneſſes and ſeers of his paſſion: and therefore in this ſermon he maketh oftentimes mencion of his departure, by litel and litell, thereby to inure them to ſufferaunce, but mixing withall many coumfortes to mitigate the bitter peine of ſorow: ſaying that in very dede he muſt depart, but ſo ỷ within a while he ſhould come to them again, that he ſhould goe to his father, ỷ thence he ſhould ſende them an other coumforter which ſhould finiſhe that he had begoon, and alſo that he and his father ioyntly together, ſhould come and dwel with them. He ſaid furthermore ỷ this perſecucion ſhould not vtterly deuour and conſume them: and after al this he had them thence to an other place, becauſe the place where thei wer than, was open and in ſighte: and forbecauſe that thei had heard that the prince of the world was euen than preſent, thei ſtood in a general feare of themſelf, and therfore he brought them to an other place whereas thei wer more in ſafetie: to the entent thei might with more bolde hertes geue eare to other thinges. In concluſion he telleth them D aforehand, that at the length thei ſhould folowe him thither, whither he now goeth before them. Wel, nowe he hath recourſe again to that ſaying, which algates muſt ſitte inwardely & abide in their hertes: in whiche ſaying he counſaileth them to perſeuer and continue in charitee, and in obſeruing his commaundementes, leſt through their owne fault, thei ſhould diſſeuer themſelfes from the felowſhip of the father, the ſonne and the holy ghoſt, from whiche Iudas had already forceably diſſociated himſelf. But he aduiſeth thẽ to ſticke to their couenaũte by obeying the ſayinges of their Lorde, and to the vttermoſt of their power to folow his doinges. And trueth it is, that this coulde not bee doen, vnleſſe thei did perſeuer in the ſpiritual felowſhippe of the ſonne, and yet in the meane time not to truſt to themſelfes, or any thing at al to preſume vpon their owne proper ſtrength: for thei ſhould neuer bee hable to doe ought at any time, but by the benefite and free gift of god, from whome floweth and iſſueth out to all folke, what thing ſoeuer ſetteth forward true health, and maketh to ſaluacion.

All our ſtrength is of Goddes gifte, and benefite.

The. xv. Chapter.

¶ I am * the true vine, and my father is the housebande man. Euery braunche that beareth no fruicte in me, he wyll take awaie. And euerye braunche that beareth fruict he wyl pourge, that it maie bring foorth more fruict.

The texte. *Ec. xxiiii.

AND that thei might the better vnderſtande this, and retaine it in memorie, he declareth the matier by a ſimilitude, taken and brought in of a playne knowen thing: that is, the vine, and the braunches thereof. To the entent, ſaith he, that ye may vtterly vnderſtand how clene voide of all perill ye be, if ye wil continue ſtil to be of my felowſhip, and what great daũgier it is for you, if falling from the couenaunt that I haue made with you, ye bee diſſeuered frõ me: remẽber this

A parable whereby Chriſte declareth what daungier it is for vs to fall from Chriſte.

A this, that I am the true vine, ye be the braunches: and my father is the houſbandman. I am the roote or ſtocke of the vine, ye are my mẽbres as braũches ſprong out of the ſtocke. My father hath planted me, that is to ſay, he hath begottẽ me. The ſtocke came foorth from him, and ye out of the ſtocke. The thanke of the wholle benefite redoundeth to my father, as the fountain therof, whiche doeth geue vnto you by me, and his ſpirite, whatſoeuer he geueth you. And the ſappe of yͤ ſtocke which geueth vnto the braunches both life and ſtrength to bring furth fruit, is the ſpirite that is common both to my father and to me. Like as the ſpirite knitteth me to my father, ſo doeth it alſo ioyne you to me. Therfore what braunche ſoeuer cleaueth to me, and liuyng by my ſpirite bringeth foorth fruite woorthie for the ſtocke, the ſame ſhall my father purge, cutting away the ſuperfluous deſires therof, that it may bring foorth more plenteouſe and kindely fruite. But whoſo cleaueth to me by the profeſſion of feith, and bringeth foorth no fruite of Euangelical charitee, my father ſhall cutte hym of from the vine, as a cumberous and vnprofitable membre. For that braunche whiche hath no fruicte, but onely leaues, ſerueth to no purpoſe in the vine.

I am the true vine, and my father is the houſebandman.

Chriſte the true vinetree & wee the braunches.

Chriſte the vine, the father the houſeband man, and the holy ghoſt the ſappe.

Euerie braunche that beareth no fruicte in me, he will take awai.

Eueris braunche that beareth not fruite in Chriſt the vinetree, ſhall bee cutte of.

The texte. John.xiii. Acte.xv.

Now are ye clene through the woordes whiche I haue ſpoken vnto you: bide in me, and I in you. As the braunche cannot beare fruite of it ſelf, except it bide in the vine: B no more can ye, excepte ye bide in me. I am the vine, ye are the braunches: he that abideth in me and I in him, the ſame bringeth foorth much fruicte. For without me, can ye dooe nothing. If a man bide not in me, he is caſte foorth as a braunche, and is withered: and men gather them, and caſt them into the fier, and thei burne. If ye bide in me, and my woordes abide in you, *aſke what ye will, and it ſhall bee dooen for you. Herin is my father glorified, that ye beare much fruite & become my diſciples.

Math.xxi. Marke.xi. John.xiiii.

Nowe alreadie ye be braunches ſomewhat pourged and made cleane through belieuing my word: but yet ye muſt herafter be more purged, that ye may bring furth more plentie of fruit. At this time it is enough for you to bee grafted in the ſtocke, from whence through feith ye may receiue life: labour diligently to abyde in me, and I will in like maner dwell in you, ſo long as you depend vpon me. For as the braunche if it be pulled of from his vine, cannot it ſelf bring foorth the fruite, becauſe it taketh al hys ſap of the ſtocke: no more can ye bring foorth the fruite of any good woorke, excepte ye cleaue to me by feith and charitee: from whence muſt come to you whatſoeuer furthereth to true and eternall ſaluacion. Wherefore neither Moſes, nor any of the Prophetes, is the vyne: but I am the onely vyne, to the whiche all they muſt cleaue that will bring foorth the fruite of ſaluacion. Ye bee the braunches of this vine, wherein ye are freely graffed, freely pourged, but ye may fall from thence through your owne fault. Wherfore ye muſt earneſtly take hede that ye may bee alwaies ioygned to me. For whoſoeuer continueth ſtill ioigned to me, hauyng me lykewyſe ioigned to hym, and liuing by my ſpirite: that perſone through my fathers inſpiracion, bryngeth foorth fruicte plenteouſly, gayning for himſelfe eternall ſaluacion: and cauſing God, for whoſe ſake all thynges bee dooen, to be glorifyed emonges men. And hys glorie is my glorye, by whom it hath pleaſed hym, liberally to geue all that he geueth men, to the atteignyng of eternall ſaluacion. Therefore remembre thys well, that without me ye can dooe nothyng that good is. But if any braunche dooe through hys owne faulte pulle hymſelfe backe againe from me,

Nowe are ye cleane through the wordes whiche I haue ſpoken vnto you.

As the braunche cannot beare fruit of it ſelfe. &c.

As the braunche can beare no fruicte excepte it bee in the tree, ſo we but in Chriſte.

Neither Moſes nor any of the Prophetes is the vine, but Chriſte onely.

I am the vine, and ye the braunches.

He that abideth in me, & I in hym, the ſame bringeth foorth muche fruicte.

Whoſo abideth in Chriſt and Chriſt in him, bringeth foorth muche fruicte.

For without me can ye dooe nothyng.

Without Chriſt can we doe nothyng that good is.

he not

he not onely bringeth foorth no fruicte at all, but like as an vnprofitable braunche, when it is cut of with a ſhreading hooke, withereth, and afterward being gathered vp with other twigges that bee ſhred of, is caſt into the fyer to burne: ſo the ſame braunche deſtitute of my moyſture and ſpirite, dyeth ſpiritually, although he liue bodily. And beyng after this life ſeparate without recouery from the vyne, is caſt into euerlaſting fier, there to burne for euer to his great torment, forſomuch as he woulde not abide ſtyll in the vyne, and ſo bryng foorth fruicte of eternall felicitee. And ye ſhall abide in me, if my woord abide in you, if ye kepe in minde the thinges which ye belieue, and execute in dede that whiche ye remembre. If ye will doe this, ye nede not feare any worldly ſtormes: for though I be not ſtill preſent with you in bodie, yet both my father and I will heare you. And if ye dooe ryghtly aſke all ſuche thinges as ye woulde haue, ye ſhall obteine your aſking. But lyke as of your ſelfes ye are not hable to bryng foorth fruicte: euen ſo ye ought not preſumptuouſly to attribute to your ſelfes the praiſe of your good dedes. For as I haue not ſought myne owne glorie but my fathers, of whom I haue all my being and power: ſo ſhal ye referre al the thanke and commendacion of your good dedes, to my father and me. When men ſhall perceiue you to bring foorth muche euangelicall fruicte, then is my father glorified emong them: for what prayſe ſoeuer I ſhal geat by you, the ſame ſhall redounde to my fathers glorie, whome ye ſhall cauſe to be praiſed emong men, by ſhewing your ſelfes the right diſciples of his ſonne, not that we nede worldly praiſe, but beecauſe ſo it is expedient for the ſaluacion of mankind, which thing we dooe thirſt for and couete. It cometh of charitee, and not of ambicion, that my father thus deſireth to be glorified emonges men.

G

Vnfruictefull braunches what theyr ende is.

They that abide in Chriſt, and Chriſtes wordes in them, ſhall obteine of God whatſoeuer they aſke.

If ye abide in me, and my wordes abide in you, aſke what ye wil, and it ſhall bee dooen for you.

The praiſe of mennes well dooynges muſt be geuen to God.

God wherin he is muche glorified.

Herein is my father glorified, if ye beare muche fruicte, &c.

D

Goddes deſire to be glorified, wherof it cometh.

As the father hath loued me, euen ſo haue I alſo loued you. Continue ye in my loue: *If ye kepe my commaundementes, ye ſhall bide in my loue, euen as I haue kept my fathers commaundementes, and haue bidden in his loue. Theſe thinges haue I ſpokē vnto you, that my ioy might remain in you, and that your ioy might be full.

The texte. *Joh. xv.

I haue loued you whiche are my braunches, euen as my father hath loued me, that am the ſtocke. Be carefull to kepe this ſo great a benefite freely geuen you, that ye leſe it not through your owne negligence. And leſe it ye ſhall not, if ſo bee that like as I alwaies procuring my fathers glorie, haue continued euen to the death in my loue towardes him: euen ſo ye will perſeuer and continue in your loue towardes me. Wherein ye ſhall perſeuer, not by the obſeruyng of the Phariſeis or Philoſophers preceptes, but by kepyng of my commaundementes: ſo that neither any flattery or feare of the world may ſeparate you from them, no more then it doeth me, whiche dooe conſtantly to the death, kepe my fathers commaundementes, being neuer diſſeuered from the loue of him, but by very dedes declaryng my ſelfe to requite hys loue with lyke loue. Wherefore as it ſhalbe my fathers glorie to haue ſo naturall a ſonne, and ſo woorthie for hym: no leſſe ſhall it bee for both our honours, yͭ I mai haue you my diſciples, obſeruers of my wordes, and folowers of my doinges. Albeit theſe thinges bee ſumwhat painfull and tedious, yet doe I therfore vſe ſo long communicacion therin, to the entent that as I haue not laboured for the ioy of this world, but herin doe reioyce, that for obeying my fathers commaundement I am beloued of him: no more ſhould you ſeke comfort of the worlde, but reioyce in this my kind of ioy, whenſoeuer ye folowing my ſteppes ſhall bee afflicted: & leat that ioy remain in you, euer increacing to greatter, and

By kepyng Chriſtes commaundementes we declare oure ſelfes to continue in his loue.

If ye kepe my commaundementes, ye ſhall abide in my loue, euen as I haue kepte mi fathers commaundementes, &c.

Theſe thynges haue I ſpoken vnto you, that my loue mighte remaine vnto you, &c.

A and better, vntill it come perfectly to the perpetuall felicitie of immortall life. One of you charitably to loue an other, ſhalbee a great coumforte to you, euen in the myddeſt of all your troubles, when ye bee at the worſt.

Charitable louyng one another, what a great cõforte it ſhall bee to Chriſten men.

The texte. John.xiii. i.John.iii. Mat.xii.

¶This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man than this, that a man beſtowe hys life for hys frendes:* Ye are my frẽdes, if ye doe whatſoeuer I commaund you. Hencefurth cal I you not ſeruaũtes, for the ſeruaunt knoweth not what his Lord doeth, but you haue I called frendes, for all thinges that I haue heard of my father, haue I opened to you.

This is my commaundement, that ye loue together as I haue loued you.

Charitie commaunded of Chriſt, and what charitie.

Chriſt how he teſtifieth and approueth his loue towardes vs.

Greater loue hath no man thẽ this, that a mã beſtow his life for his frẽdes.

Chriſt beeſtowed his life for his enemies.

What perſones Chriſt accompteth for his frendes.

Ye are my frendes if ye do what ſoeuer I cõmaunde you.

They that were vnder Moſes law, might well bee called bondeſeruauntes, and why.

Henſforth call I you not ſeruauntes: for the ſeruaunt knoweth not what his Lorde dooeth.

But you haue I called frẽdes, for all thinges that I haue heard of my father haue I opened vnto you.

Chriſt why he calleth his diſciples frendes.

There be diuerſe preceptes of the Phariſeis, and Moſes hath alſo many: but this one precept is my very owne, which includeth all thinges that I doe teache, and ſhall make pleaſaunt all aduerſities which ſhall happen, that is to ſay, that ye beare ſuch loue one to an other, as I haue borne towardes you. I doe teſtifie my loue, not with woordes onely, but alſo with deedes, and the ſaime my loue not to bee after the common ſorte, but excellent, and the greateſt that any man liuing can haue: For there can be no greater tokẽ of loue emong men, than a man to beſtowe his life for his frendes ſake, for euery man ſetteth by his life aboue al thinges. Many perchaunce might be found that could be content to beſtowe money or labour, for an other mannes ſake: but ſuche an one is rare to be found out, as will beſtowe his life for his frendes ſake. I dooe more then all this, whiche beſtowe my lyfe for mine enemies, ſo they will become my frendes. And in the meane while I call B them my frendes in the waye of honour, whom I haue good right to cal my ſeruaũtes. Neuertheleſſe I wil not take you for my ſeruaũtes, but for my frendes: if ye will as cherefully and gladly perfourme theſe thinges that I commaund you, as I dooe willingly obey my fathers commaundement. They that are vnder Moſes lawe, bee ryghtfully called bondſeruauntes, becauſe thei depend vpon diuerſe rules preſcribed vnto them, and rather for feare then for loue dooe the thing that is appoincted them. But as for you (whom I haue called from the bondage of the lawe, vnto the libertee of the ghoſpell) from henceforth I wil no more cal ſeruauntes, but frendes, as them whom mutual loue, and not neceſſitee, dooeth ioygne vnto me. For the ſeruaunt perceiueth not his Lordes intent, but onely dooeth that he is bidden, looking for no great reward if he dooe it, and well aſſured to be puniſhed if he dooe it not: beſides that for euery ſundrie doing, muſt be had a ſundrie commaundement, as goe, come again, doe this, eſchewe that. For the maſter telleth not his owne counſell to his ſeruauntes, which are therfore euil to bee truſted, becauſe they rather feare then loue him. The cauſe wherfore I haue called you my frendes, is for that I once haue opened vnto you all the purpoſe of my mind, to the entent there ſhoulde bee no nede herafter of mennes preceptes contrary to myne. Whatſoeuer my father hath willed me to ſhewe you, I haue made you partakers therof, as my truſtie frendes. Thoſe thinges which I haue taught you bee out of all doubte: for I haue taught you none other, ſaue what I haue hearde of my father. My preceptes bee his preceptes, by kepyng wherof he ſhal accoumpte you his frendes, in ſtede of bondſeruauntes.

The texte. Ephe.i.

¶Ye haue not choſen me, but*I haue choſen you, and ordeined you to goe, and bring foorth fruite, and your fruite ſhal remaine, that whatſoeuer ye aſke of the father in my name, he may geue it you.

C

And becauſe ye may the better vnderſtande how great the honour of this my ientilneſſe towardes you is, cōſidre how that ye haue neither prouoked me with your ſeruice dooing, to my frendſhip, why of duetie I ought to loue you agayne, nor yet haue you willyngly come to my frendſhip, that for ientilneſſe ſake, I ſhould requite you with like loue: but when ye wer in bondage of the lawe, and ferre of from the fauour of God, than did I of mine owne volūtarie will choſe you from emong all the reſte, without your deſert. And for this purpoſe haue I choſen you, that ye ſhould more and more encreace in goodneſſe, being grafted in me through mutuall loue, whiche ye coulde not haue towardes me, except I had firſt loued you. As the braunche is alway nouryſhed by the moyſture of the vine, ⁊ ſpredeth it ſelf in many braunches: ſo muſt you lykewiſe plentifully bring furth fruite of the goſpel throughout the wholle worlde, and ſo dooe good to others, that your ſelf looſe no fruict therby. For the common vine bringeth foorth fruite, but for other, and that ſuche as ſoone decayeth: wherfore the braunches therof bee fruitfull but for a time, becauſe thei growe in a vine that ſoone fadeth. Contrariwiſe you, beecauſe ye cleaue to an immortall ſtocke, ſhall bryng foorth fruicte that neuer ſhall periſhe, but continue ſound to your eternal ſaluacion. And ye haue no cauſe in the meane whyle to ſaye it is a great paine to trauaile about the world to teache the Gentiles, to ſuffer the deſpites of wicked people. What wages, what aide, what reward is appoynted for vs? paſſe not vpon theſe worldely defenſes. Let this ſtand you in ſtede of all rewardes and helpes, that whatſoeuer ye ſhall rightly aſke my father in my name, he ſhall geue it you. What thing is more eaſie then to aſke? And what is it that he is not hable to geue? Furthermore, what is the thing yͭ he will not geue for my ſake?

Chriſt why he choſe his diſciples.

ye haue not choſen me, but I haue choſen you

And ordeined you to goe and bring forth fruicte.

And your fruict ſhall remaine.

The rewarde of Chriſtes true diſciples.

That whatſoeuer ye aſke of the father in my name, he maie geue it you.

D

The texte.

❡This commaund I you, that ye loue together. ✱If the world hate you, ye know that it hated me before it hated you. If ye wer of the worlde, the world woulde loue his own. Howbeeit becauſe ye are not of the worlde, but I haue choſen you out of the world, ✱therfore the world hateth you. Remembre the woord that I ſaied vnto you: ✱the ſeruaunt is not greater then the Lorde. If they haue perſecuted me, they will alſo perſecute you. If thei haue kept my ſaying, thei will kepe yours alſo.

✱i. John. iii.
John. xvii.
✱Math. x. Luke. vi. John. xiii.

Beſides this, my commaundementes be not tedious, for what is more pleaſaunt then one to loue an other? Who bee ſo weake, but mutuall loue may make them ſtrong? What thing is ſo grieuous, but mutual charitee can make it delectable? Neither leat thys trouble you, that whiles you and I be frendes, ⁊ one of you charitably doe agree with an other, ye ſhalbe at diſcord and ſtrife with the worlde: but rather the ſelf ſame thing ought to coumfort your heartes, for ſo much as by this token ye ſhall well perceyue your ſelfes to bee my very diſciples and frendes, that is to ſay, contrary to the world, which is all ſet vpon malice: wheras you are appoynted for heauen, diſdeigne not to ſuffre that in the world, which I haue ſuffered before you. The worlde hateth me alſo, not for my deſert, but becauſe I reproue ⁊ diſcloſe the euil dedes therof, teaching thinges whiche dooe not agree with their worldly affeccions. The world knoweth men of his ſect, ⁊ them doeth it loue and exalt, as like loueth like: ⁊ as an euil itche coueteth an handſome ſcratcher. Therfore be thei vnhappy whom this world flattereth and fauoreth, for that declareth them to be farre from the fauour of god, which is that onely thing that maketh man happie in dede. Whan the world hateth you, remembre mine exaumple, and reioice in your own behalf,

that ye

Chriſtes preceptes are eaſie and not tedious.

This commaunde I you, that ye loue together.

If the worlde hate you, ye knowe that it hated me before it hated you.

The world all ſette in malice againſte Chriſte, and why.

The world loueth his owne children.

If ye were of the worlde, the worlde woulde loue his owne.

Howbeit becauſe. &c. I haue choſen you out of the world, therfore the worlde hateth you.

A that ye haue no felowſhip with the worlde, but dooe cleue faſt vnto me. For this ſhal ye perceiue by the hatred the world beareth you, howe yͭ ye be mine. In caſe ye wer of the worlde, if ye loued worldly thinges, and taught according to worldly deſyres, thē the world would know you, and loue you as his own: But becauſe ye folowe not the waies of the fleſhe, but of the ſpirite, and couete not worldely goodes, but heauenly, therefore the worlde hateth you: not that ye deſerue it, but for yͭ ye be vnlike to theſame which is euill and wicked. In times paſt whē ye thought perfeict righteouſnes to conſiſt in the groſſe ceremonies of Moſes lawe, and ſetting your mindes on tranſitorie thinges, ye had no loue to heauenly thinges, the worlde did then well like you: but after that I had once called you from this ſecte to the euangelicall and heauenly doctrine, and graffed you in me as braunches in the ſtocke, the world began to hate you, and that onely becauſe ye be mine. Yet of trueth for no cauſe els ſhal ye be bleſſed, thē for that ye be mine. Merueile nothing at all though your innocencie ſhall not defende you from the hatred of the worlde. Remember howe I haue tolde you, the ſeruauntes ſtate is no better then his lordes. For neither could my innocencie, which is greater then yours, defende me from the malice of the worlde, neither wer thei afearde to deſpiſe my doctrine, nor yet for all my benefites, would they waxe ientle, and call themſelfes backe from their cruel purpoſes. That thing which thei durſt enterpriſe againſte me, who am your Lord and Maiſter, much more boldely wil thei doe it to you. Seing thei haue deuiſed ſo many ſnares to bring me euen to the moſte reprochefull death, and haue ſo often ſpitefullye railed vpon me, thei wil alſo perſecute you my diſciples, nay but rather me in you. B If thei wil obey my wordes, thei wil alſo obey vnto yours: but like as thei haue not well borne my doctrine, no more will thei yours, becauſe ye ſhall teache the ſelf ſame thinges that I teache.

Remember the worde. &c. the ſeruaunt is not greatter then the lorde.

Chriſtes flocke ſhal not bee without perſecucion.

If thei haue perſecuted me, thei will alſo perſecute you.

The texte. Iohn. xvi.

¶But al theſe thinges wil thei doe vnto you for my names ſake, becauſe thei haue not knowen him that ſent me. If I had not come and ſpoken vnto them, thei ſhould haue had no ſinne, but nowe haue thei nothing to cloke their ſinne withall. He that hateth me, hateth my father. *If I had not doen emong them the woorkes whiche none other man did, thei ſhould haue had no ſinne. But nowe haue thei both ſeen, and hated, not onelye me, but alſo my father. But this happeneth that the ſaying might bee fulfilled, that is written in their lawe. *Thei hated me without a cauſe.

*Iohn. ix. and. x.

*Pſa. xxxv and. lxix.

All theſe thinges will thei doe vnto you for my names ſake.

And whatſoeuer deſpite thei ſhall doe againſt you, I wil thinke it doen to me: for al thinges that thei ſhal dooe againſt you, thei ſhal dooe it for the hatred thei beare to me. When thei curſe you, thei ſhall curſe me: when thei reiecte you, thei ſhall reiecte me: when thei beate you, thei ſhall beate me. For whatſoeuer diſpleaſure is dooen to the members, theſame redoundeth to the head. And thei would doe the lyke to me, yf thei had me preſent with them. Nowe becauſe thei cannot ſhew their crueltee to me, thei wyll ſhewe it to you. But as all the iniurie yͭ is dooen to you toucheth me: in lyke manier, whatſoeuer is committed againſte my name, turneth to my fathers diſhonour alſo: whō yf thei did rightely knowe, as thei thinke thei dooe, thei would neuer ſo ſhamefully handle his ſoonne. Thei arrogantely pretende loue towardes God, and yet thei bee wickedly minded againſte his ſoonne. Thei aſke ſaluacion of God, and goe about to deſtroye his ſoonne. Thei boaſt themſelues to bee kepers of Goddes commaundementes, and dooe reiecte the preceptes whiche his ſoonne geueth by the autoritee of his father. Thei glorie in their knowledge of the lawe, and dooe not receiue the knoweledge of hym, whom the law ſetteth furth.

Whoſo doeth euill to any of Chriſtes diſciples for his names ſake, would doe it to himſelfe if thei might.

Becauſe thei haue not knowē hym that ſent me.

The awkeward glorying of the Iewes, and their woorkyng.

C

Thei woorſhip the ſender, and perſecute him whõ he hath ſent. Therfore thei know not god, whom thei boaſt themſelfes to know. And yet this ignoraunce ſhal not excuſe them in the daie of puniſhement. They be ignoraũt in dede, but why? becauſe thei would not learne. And therfore would thei not learne, becauſe thei loued more their owne glorie, then the glorie of god. Thei did ſette more by their owne aduauntage, then to win ſaluacion by the ghoſpel. Wherfore that thing which my father hath ordeined for their ſaluacion, haue thei through their owne ſtubberneſſe, heaped vp to their eternall damnacion. For verily I am come, and was ſent for this purpoſe, if it might bee, to ſaue all men. If I the ſonne of god, and greateſt perſõ that could be ſent, had not come my ſelf, and declared vnto them al ſuch thinges as might haue brought them to a better minde: if I had not alſo doen theſe thinges which had been enough to haue forced euẽ ſtonie hertes to feith and belief, ſurely their deſtruccion ſhould haue been the more eaſie, as guiltles of this infidelitee, the addicion wherof, ſhal make the burden of their eternall damnacion the heauier. But nowe ſith I haue leaſt nothing vndooen wherby thei might be ſaued, & thei againe with obſtinate malice haue reſiſted him which freely offreth ſaluacion: thei can allege none excuſe for their incredulitee and vnbelief. If one hate a ſtraunger, it maie be thought ſomewhat worthie of pardon, becauſe he hateth him whom he neuer ſaw, but me thei haue bothe ſeen and heard. Thei haue ſeen me doe good to al folkes, and haue heard me ſpeake thinges woorthy for god. Neuertheles thei hate me for thoſe thinges, for which thei ought to loue me. But whoſo hateth me, muſte nedes hate my father, by whoſe autoritee I ſpeake that I ſpeake, by whoſe power I doe all yͭ I doe. And I haue not only ſpoken by wordes, but alſo by my dedes: yet were thei ſo blinded, that thei did neither beleue my woordes nor dedes. And this ſelf thing ſhal make their damnaciõ more grieuous, in that thei haue ſo ſtubbernely abuſed the goodnes of god, beeing alwaie ſo readie for them. If I had not dooen ſuch miracles emong thẽ as neuer any of the Prophetes afore me did, (whether a man conſider the noumber or greatneſſe of them,) and that not to make them afeard or aſtouniſhed therwith, but to helpe them that wer afflicted: if I had not dooen al this, (I ſaie,) thei ſhould not haue been giltie of this moſt grieuous ſinne: But now thei haue both heard & ſeen, and ſo much the more haue hated not onely me yͭ haue both ſpoken and doen, but alſo my father whiche hath ſpoken by me, and ſet foorth his power by me. Thei neuer ſawe Moſes, and yet him thei doe eſteme highly: thei beleue the Prophetes whom thei neuer heard: but thei turne cleane awai from me, whom thei haue preſentely ſeen before their iyes, whom thei haue heard ſpeake, of whoſe benefites thei haue ſo many wayes had proufe. And not herewith ſatiſfied, thei take my life frõ me. In the meane whyle they pretende a reuerente loue to God the father, wheras whoſo truely loueth the father cannot hate his ſoonne. Howbeit theſe thynges happen not by chaunce, for the veraie ſame thyng that theſe menne dooe, the Pſalmes whiche thei haue and reade, did long agon Prophecie ſhoulde come to paſſe: that is to ſaye, that in ſtede of thankes, thei ſhould recompenſe good turnes with eiuill wyll. For thus ſpake I there, by the mouth of the Prophete: *Leat them not reioyce and tryumphe ouer me, whiche vniuſtely are mine enemies and hate me without cauſe.* If a manne beeyng prouoked with a iuſte cauſe dooe hate an

D

The groſſe ignoraunce of the Iewes ſhal not excuſe them.

The Iewes why thei woulde not learne the trueth.

If I had not come & ſpoken vnto thẽ, thei ſhould haue had no ſin.

Nowe that Chriſt himſelfe came and ſpake to the Iewes, thei can allege nothig for their vnbelief.

Chriſt ſpake to the Iewes not by wordes only, but alſo by dedes.

But nowe haue thei nothing to cloke theyr ſinne withall.

But this happeneth that the ſaying. &c. Thei hated me without cauſe.

A hate an other,it may in mannes iudgement ſeme not vnreaſonable to be borne withall:if one hate a ſtraungier, it may alſo by ſome colour be ſumwhat pardoned:but who can thinke ſuch an one worthie of pardone,as hateth one whom he both knoweth ⁊ hath founde beneficiall?

The texte. *Joh. xiiii and.xvi. Actes.ii. *Actes.i.

¶But when the coumforter is come,*whom I wil ſend vnto you from the father (euen the ſpirite of trueth,whiche procedeth of the father,)he ſhall teſtifye of me. *And ye ſhal beare witneſſe alſo,becauſe ye haue been with me from the beginning.

But whan the coumforter is come.⁊c. he ſhal teſtifie of me.

The holy goſt teſtifieth of Chriſte.

And ye ſhal beare witneſſe alſo, becauſe ye haue been with me from the beginning.

Neuertheleſſe the vnbelief of theſe perſones ſhall not make their fruite vneffectuall which will cleue to me. For when I ſhall haue accompliſhed all that my father hath geuen me in commaundement, and after that the coumforter is come,whom procedyng from my father I will ſend you according to my promeſſe,which is the holy goſte(beeing the inſpirer and teacher of all truth,) he ſhall declare all that euer I haue ſaied and dooen,wherby both my goodneſſe and their obſtinate blindneſſe ſhal euidently appere.He ſhall ſhew how there hath been nothing dooen againſt me,but the ſame hath been prophecied beefore in their own bookes which thei reade,and yet vnderſtand not.Ye alſo whiche are now but weake,then being made ſtrong through the inſpiracion of my ſpirite,ſhall teſtifie of me before all men, forſomuche as ye haue ſeen in ordre what I haue dooen,and haue heard what I haue ſaied. Like as I haue told you thinges certain and true, euen the very ſame whiche I haue ſeen and hearde of my father: (neither ſhall the holy ghoſte put any thing but trueth in your mindes,forſomuche as he alſo B procedeth from my father:) ſo ſhall ye beare witneſſe of thynges not doubtfull,but ſuch as be throughly tryed by all your ſences.And there will be ſome which will not beleue you,but yet muſt not the ſaluacion of others bee loſt,for their cauſe which wilfully periſhe through theyr owne faulte.

¶The.xvi.Chapter.

The texte. *Math.x. and.xxiiii. Luke.xxi. *John.xv. *John.xiii

¶Theſe thinges haue I ſaied vnto you,becauſe ye ſhoulde not be offended.*Thei ſhall excommunicate you:yea the time ſhall come, that whoſoeuer killeth you,will thinke that he dooeth God ſeruice.And ſuch thinges will they dooe vnto you, *becauſe thei haue not knowen the father,nor yet me.*But theſe thynges haue I tolde you,that when the time is come,ye may remembre then that I tolde you.

IT ſhal not be ſeming that euery daunger ſhould withdrawe folke from the open confeſſion of the ghoſpels trueth,which the worlde,veraily,ſhall ſpurne againſt with all deuiſes:but it ſhall neuer be hable to putte it to vtter ſilence,ne to conuince that trueth,which ſtaieth it ſelf vpon God the autour therof.Ye ſee what thinges the world goeth about to dooe againſte me, for publiſhing my fathers trueth.And it is nedeful that ye prepaire your mindes,paciently to ſuffre the like.I doe therefore tell you that theſe thinges ſhall come,leſt ye ſuppoſe the profeſſion of the ghoſpell to be all pleaſaunt and delicate,and than you to bee the ſorer diſmaied whan the ſame thynges chaunceth to you at vnwares, and otherwiſe then you looke for.For the euilles whiche a man foreſeeth,againſt which he ſtifly bẽdeth his mind ere thei come in place,leſſe grieueth.I will not deceiue you , neither in the diſpleaſures whiche muſt nedes be ſuffered for yͤ goſpels ſake,neither as touching yͤ rewardes which tarieth for them that valiantly doe their duetie ⁊ office.To you that beegynne to preache the goſpell, ſhall thys thyng firſte happen

The world ſhal ſpurne againſt the trueth, but neuer bee hable to confound it.

Theſe thinges haue I ſaide vnto you,becauſe ye ſhoulde not be offended

The profeſſion of the goſpell not altogether pleaſaunt to the worldwarde.

C

Thei ſhall excommunicate you.

The perſecucion of the Apoſtles and true Chriſtians foreſhewed of Chriſt.

Thei that are thought to vnderſtande the high poinctes of religion, & to kepe the perfeccion therof, and thei that dooe teache and profeſſe the knowlage of the lawe: ſhal caſt you out of their Sinagogues as wicked and curſed people, a thing emong them of moſt reproche: and herewith wil thei not afterwarde be contented, but thei will come to impriſonment and to ſtrokes. And at length the thing wil growe to this ende, that whoſoeuer killeth you, ſhall thinke himſelf therin to offer a thākeful ſacrifice to god. Thei ſhal coulour out their wickednes with pretenſe of godlineſſe, and ſhal accuſe and condemne as guiltie of impietee, the teachers of true godlines: and ſo it ſhall come to paſſe, that not onely ye muſt ſuffer hard & grieuous thinges, but ye ſhal be puniſhed as vngodly perſones and malefactours. But care ye not what yͤ world iudgeth of you, leat mine exaumple coumfort you, remembring that ye ſuffer theſe thinges with me, and for my fathers ſake & mine. The iniury is ours, we haue the wrong, and it ſhalbe both our partes to aide you in your conflict, to rewarde you hauing the victorie, to reſiſt them and alſo to puniſhe their obſtinacie. Thinke ye nothing at al of vengeaunce, for thei ſhal not thus handle you becauſe ye bee theues or tranſgreſſours, or any waie els worthie ſuch eiuil entreacting: but becauſe thei doe not yet perfectly know neither me nor my father. The ignoraunce wherwith their crueltie is mingled, ſhall cauſe my father to take compaſſion vpon them: nor I would not ye ſhould ſo greatlye deſire their puniſhement, as ye ſhould to haue them ſaued by doctrine: for the zeale of religion ſhal ſet or prouoke many againſte you, rather through errour of iudgement, than of euil wil. Theſe folke ſhal repent themſelfes and emend, after that my father be knowen to the worlde by you, and aſſoone as men ſhal through your preaching vnderſtande my doctrine, & know what is the power of yͤ holy ghoſt. I know ye be ſory for my departure hence, and ſorow is not to be added vpō ſorow: but I thought mete to forewarne you hereof, that when theſe diſcommodities falleth vpon you, ye maie the more pacientely and with leſſe hertbreaking beare them: calling to your remembraunce howe I had tolde you before, that theſe thinges ſhould folowe: and that after mine example, ye ſhould ſuffer of the wicked, of ſuch as be ignoraunt of the trueth, and euen for my fathers ſake and mine. But be ye ſuffiſed with a ſtaighed cōſcience in the trueth, and paſſe not what mē iudge of you: or rather folowe my doctrine, and iudge your ſelfes bliſſed, whan for my names ſake men doe perſecute you, whā thei ſpeake all euil of you, and beelye you. Thei ſhal put you out of their Sinagogues, but that ſelf thing ſhal proue your names to be regiſtred in heauen.

The true Chriſtians ſhalbee puniſhed as malefactours.

Yea and the tyme ſhall come, that whoſoeuer killeth you, will thinke that he doth god ſeruice.

And ſuch thinges wil thei doe to you, becauſe they haue not knowen the father nor yet me.

Suche as perſecute the good Chriſtians of mere ignoraūce, ſhal repent & emend, & ſo be ſaued.

D

But theſe thinges haue I told you. &c. that ye may remember than that I tolde you.

Pacient ſufferaūce in perſecution, required in a Chriſtian.

The texte.

¶These thinges ſaid I not vnto you at the beginnyng, becauſe I was preſente with you. But nowe I goe my waie to him that ſent me, and none of you aſketh me whither I goe: but becauſe I haue ſaid ſuch thinges vnto you, your hertes are full of ſorowe. Neuertheleſſe I tel you the trueth: It is expedient for you that I goe awai. For if I goe not awaie, that coumforter wyll not come vnto you: but if I depart* I wyll ſende him vnto you. And when he is come, he wyl rebuke the world of ſinne, and of righteouſneſſe, and of iudgement: Of ſinne, becauſe thei beleue not on me: Of righteouſneſſe, becauſe I goe to my father, and ye ſhall ſee me no more. Of iudgement, becauſe* the prince of this world is iudged alreadye.

*John. xvi.

*John. xii.

I knewe al theſe thinges ſhould happen you. Neuertheleſſe when I firſte tooke you to me, I ſpake nothyng of them, not to diſceyue you thereby, but becauſe the time ſerued not than, as in dede all thynges are not fytte for all tymes. This my bodily preſence hath for a ſeaſon

Al thinges are not fit for al times to be ſpokē or ſhewed.

Theſe thinges ſaid I not vnto you at the beginning, becauſe I was preſent with you.

nouriſhed

I nouriſhed and ſtrengthned your weakeneſſe: but now forasmuche as the time of my departure from you is at hande, it is nedefull that ye be openly admoniſhed what ye ſhall ſuffer, to the entent ye maie by litell and litell enure your ſelfes to bee contente to lacke the coumfort of my corporall preſence: and after ye haue ſequeſtred worldlye affeccion, to take vnto you more firme and manlike boldeneſſe of herte, and not to be childiſhe and like vnto babes that hang on their mothers lappe, all afraide, if it chaunce them at any time to be pulled awaie out of theyr parentes ſight. I would not pamper & diſceiue you with vaine hope, nor yet another time diſcourage you: ye haue been ſerued according to your infirmitie, and as time required. I haue been your coumfortour, aduocate, and defendour. Nowe I muſt departe hence, and though I doe ſo, for your cauſe chiefly to ſtrengthen you in greater thinges, after this my bodie bee withdrawen out of your ſight, yet my talke thereof, doeth put you in ſuch feare that none doeth aſke, or ſo much as thinke, whither I goe: wheras in dede ye ought rather to reioice, thē in mind to be troubled with my departure, ſeing I go to my father, frō whom I came: not that I ſhall hereafter be vtterly abſente from you, but in an other ſort preſent with you. Nor I was not ignoraūt what would haue been more pleaſaunte to your affeccions: ye had rather haue the continual fruicion of this my conuerſacion emong you, but I had lieffer ſpeake to you of thinges that doe profit, then of thinges which doth delite you: & would lieffer haue you vpon knowlage of the trueth to be in heauineſſe for a time, than not to procede to the ſure conſtancie that ſhould be fit for the ſtorme to come. And for this cauſe I doe opē vnto B you what ſhal chaunce hereafter. Verely thus I muſt leue you: & after that I be taken awai from you, ye ſhal ſuffer many thinges: & that ye maie be the more apt to beare theſame more pacientely, it is expedient for you, that I bee had out of your ſight. For vnleſſe by taking frō you the ſight of the fleſhe: ye waxe ſpirituall, that coumforter the ſpirit (whiche ſhall make you ſtronge, and not to be vanquiſhed,) ſhall not come vnto you. And becauſe I haue prepaired you for him, he ſhal perfourme & finiſh yͤ which I haue begonne in you. Finally through that ſpirit I ſhal alwai continue with you, yea & that more preſently after I be gone, thā I am now in this kind of preſence. For yͤ purpoſe of my coming was not to dwell ſtill with you in the world: but yͤ cauſe why I did abaſſe my ſelf to your ſtate and infirmitee, was to ēhaunce you to heauen. It hath ſo ſemed good to my fathers wiſedome, as proceſſe of time ſhould ſerue, to aduaunce you by litell and litell, and by certain degrees, to thinges of perfecciō: and it is but reaſō that ye on your behalfes doe accomodate & apply your mindes & good willes to my fathers order and diſpoſiciō of thinges. Ye ſhal haue all thing of our gift, but your part is to ēdeuour your ſelfes to be mete to receiue our benefite: for if ye ſhould alwai cōtinue thus affected as ye now be, yͤ heauēly comforter will not come to you, as yet vnhable to receiue his giftes. But if I goe my wai, and yͤ you not regarding this corporal preſence, wil frame your mindes to higher giftes, which yͤ ſpirit ſhal geue you: then ſhal my father ſend him vnto you, neuer to forſake you nor to leue you ſuccourleſſe, whither you liue or dye. Nor he ſhalbee no fruictleſſe ſpirite, but whan he cometh he ſhal worke more by you, than I now doe: not that but our power is al one, but becauſe to appoinct to euerye buiſineſſe his tyme, is a thyng expediente for mannes ſaluacion.

I haue

But now go I my waie. &c. & none of you aſketh me whither I goe.

Chriſt forſheweth of the departure of his corporal preſence.

Chriſt how orderlye he trained his diſciples.

But becauſe I haue ſaide ſuch thīges vnto you, your hertes are full of ſorowe.

Chriſt in an other ſort thē bodily preſente, with vs now.

Neuertheleſſe. &c. It is expedient that I goe away.

Expedient for the Apoſtles that Chriſt bodily went awai from them to his father.

For if I goe not awaie, that comfortoure wel not come vnto you.

The holy ghoſt could not come excepte Chriſt had firſt aſcended.

Chriſt why he abbaſſed himſelf to our infirmitee.

But if I depart, I wyl ſende him vnto you.

The efficacie of the holy goſt in working and in reprouyng the worlde.

I haue reproued the worlde, the ſame thing ſhal he dooe more fully & more plainly: for he ſhall ſore charge the worlde, that except it doe forthinke and amende it ſelf, geuing feith to the ghoſpell, it ſhalbee without al excuſe. For in dede like as the infirmitee of our fleſhe offendeth the world, euen ſo doeth it ſeme to miniſter matier why the ſaid world maie pretend an excuſe of his infidelitee. Thei haue ſeen this outward man very houngrie and a thurſte, thei haue ſeen me poore, and had in contempt: within a while thei ſhall ſee me ſore afflicted, taken of mine enemies, all to beaten and curried, and in concluſion die. But when al thynges bee finiſhed that the fleſhe hath here to dooe, and that they ſhall ſee this body after it be dead, liue again, and aſcende vp into heauen, and ſhal ſee the holy ghoſt ſent, and make you ſoodainly vnfearefull preachers of my name, and ſhall alſo perceiue woonderful power, vertue, and ſtrength, ſhewed by calling vpon my name, as deuils to goe ſoodainly out of menne, the halte and lame to bee reſtored to theyr limmes, the ſicke to be healed, the dead to liue again, and moreouer euerye thing to come to paſſe whiche the Prophetes had prophecied ſhould folowe and come to paſſe: than (I ſaie) no manier of excuſe ſhal be leaſt to the wicked and miſcreantes. For than the worlde ſhall bee adiudged and condemned of thre pointes, and cannot be excuſed: firſt of ſinne, after of righteouſneſſe, and thirdly of iudgement. He ſhall rebuke ẏ world of the greateſt, and ſuch a ſinne as doth include in it all other ſynnes, (a ſynne in excuſable) and why? Becauſe ſeyng thei perceiued the prophecies of Goddes owne Prophetes take effecte, many thouſandes profeſſe my name, thei that beleued in me (after they had receiued the holy ghoſte) ſpeake ſtraunge languages, muche noted for their miracles, forſake the ſuperſticion of Moſes lawe, embrace the holy ghoſpell, deteſt their forefathers Idolatrie, and yet wurſhip the father of heauen in true godlineſſe of life, nothing regarding worldely commodities, but haue their mindes wholly ſet vpō heauēly thinges: the worlde, I ſaie, perceiuing this, what excuſe ſhall it make for his lacke of beliefe? If there ſhall bee no lacke on my fathers behalfe that hath ſent me, nor of mine which was ſente to haue had all men ſaued: and if the holy ghoſt ſhal omitte nothyng, whom bothe we ſhall ſende, neither ye whom that heauenlye ſpirite ſhall vſe as his inſtrumentes: what reſteth, but that all maie vnderſtande how that thei periſhe in ẏ ſinne of vnbelief? And whā thei ſhal ſe the prophane Gentiles to haue the ſinnes of their olde former life waſhed awaie, and themſelues endued with innocencie, through baptiſme and profeſſing of my name: it ſhalbe manifeſte, that wittingly and willingly thei abide ſtyll in theyr filthineſſe, and adde ſinne vpon ſinne. And the worlde alſo ſhall be reproued of falſely vſurped righteouſneſſe: for nowe they ſome waie pretende the kepyng of the lawe, they ſomewhat glorie in obſeruyng the ordinaunces of theyr progenitours, they pretende religion which their forefathers gaue them, the feaſtes, the Sabboth dayes, the prayers, the woorkes of mercie, theyr wayes of honouring God, and ſuche other lyke whiche hath the pretence of righteouſneſſe: but after that thei ſhall ſee the woonderfull power of that ſpirite, not to bee geuen but to thoſe that haue profeſſed my name, and that it ſhall bee their chaunce whiche were Idolatres to haue it without kepyng of the lawe: what than ſhall thei ſaye thereby, whiche challenge to themſelues righteouſneſſe by kepyng of the lawe? All in vaine doe they glory before men

C

And whan he is come he will rebuke the worlde.

The holy ghoſt of what thinges he ſhal reproue the worlde.

Of ſinne, of ryghteouſnes, and of iudgemēt.

D

Of ſinne, becauſe they beleued not on me.

The ſinne of vnbelief.

The world how it ſhal be reproued of righteouſnes.

Of righteouſnes, becauſe I goe to my father, & ye ſhal ſee me no more.

Thei glory in a vaine ryghteouſnes, that refuſe Chriſtes ſaluacion.

A in a falſe righteouſnes, whiche haue refuſed him, by whom onely true righteouſneſſe cummeth. And all this to bee true, ſhall then be more open to the worlde, whan that ſpirite ſhall declare me not to bee dead whom they had faſtened to the croſſe, and had buried, but that I dyd returne again to my father, (from whom I came,) to liue with him: and than being inuiſible and withdrawen out of mens ſighte, to dooe greater thinges by you beeing inſpired with my ſpirite, than I did beeyng with you liuing in the worlde. Thus it ſhal come to paſſe, that throughe theſe thinges the vnrighteouſnes of them ſhall be rebuked, whiche haue put their hope of righteouſneſſe other where than in me: and the iuſtice of God made more notable, which faithfully hath perfourmed the thing which many yeres agoe he promiſed to mankynde by his Apoſtles, and Prophetes. And within a while the thing ſhalbe put in vre and ſhal take effect: for I ſhall not long be conuerſaunte among you in this viſible bodie, but ſhal dye and goe to my father. And yet ye ſhal perceyue me to be one that liueth, and hath power, and that ſhall accompliſhe all that I haue promiſed. Moreouer the world alſo ſhal be rebuked and reproued of iudgement, becauſe that (by ſeing mē euery where throughe penaunce conuerte from ſinne to innocencie of life, leaue the groſſe ceremonies of Moſes lawe, and turne to godlyneſſe of the ghoſpell, the nacions of the wholle worlde forſake theyr B wurſhipping of diuels and images, and falle to the true wurſhipping of God the father, the ſonne, and the holy ghoſt,) it ſhal manifeſtly appere the prince of the world (who hath hertofore by ſynne practiſed tyranny) to be already with his owne weapons vanquiſhed, put out of the waye, and iudged as one that hath procured my death, by whom innocencie, libertie of the ghoſpell, and immortalitie is recouered, emploied, and geuen. Than ſhall it well appere to haue been a triumphe, whiche ſemed to be a thing of ſhame and reproche: & that to haue been a victory, which was imputed and counted for an ouerthrowe and an vtter deſtruccion: for whan deuils ſhal eche where be caſte out of the temples, and ſhall crye out at the ſigne of the croſſe, when they ſhal at the naming of me leaue the bodies which they had of long time poſſeſſed: ſhal not that openly proue theyr prince to be iudged & condemned? Shal it not be apparaunte and a clere matier, that they alſo be worthely iudged and condemned, which had lieffer folowe him beeing alreadye vanquiſhed and iudged to eternall death, than me, whom as a conquerour, and to all folke the veray auctour of innocencie and of life, God ſhall carrye vp and auaunce to the feloweſhippe of his kingdome?

Of iudgemente beecauſe the prince of this world is iudged alreadie.

The world howe it ſhall be reproued of iudgemēt.

The texte.

¶ I haue yet many thinges to ſaye vnto you, but ye cannot beare them awaye nowe. Howbeit when he is come whiche is the ſpirite of trueth, he will leade you into *all trueth. He wil not ſpeake of himſelfe, but whatſoeuer he ſhall heare, that ſhall he ſpeake, and he wil ſhewe you thinges to come. He ſhall glorifie me, for he ſhall receiue of myne and ſhall ſhewe vnto you. *All thinges that the father hath, are myne. Therefore ſayed I vnto you, that he ſhall take of myne and ſhewe vnto you.

*Joh.xiiii.

*Mat. xi. Luke.x. John.iii.

I could tell you many mo thinges, but the tyme ſerueth not, nor your weakeneſſe wil not as yet beare them: and ſince I haue not yet altogether gon thorow with this mine ambaſſade, I do therefore reſerue them to the cumming of the holy ghoſte: he being once come, ſhal finde you more apte to receiue a more full knowledge, euen when the buſineſſe of my death, reſurreccion, and aſcenſion ſhall be diſpetched and finiſhed.

I haue yet many thinges to ſaie vnto you, but ye can not beare them away nowe.

The holy ghoſt the ſpirite of trueth, and what he ſhal teache.

C

Howbeit whan he is come which is the ſpirite of trueth, he wyll leade you into all trueth.

finiſhed. This ſpirite ẏ I ſpeake of ſhal be no lying or worldely ſpirite, but my very ſpirite, that is to ſaye, the ſpirite of trueth: he ſhall teache you al trueth, which ye are not now able to receiue at ful. He alſo ſhal ſpeake vnto you, but that ſhalbe by ſecrete inſpiracions. He ſhall not with mouing the aier touche your bodily eares, but by a priuey ſecrete vertue ſhal moue the inward mindes: Neither ſhal he ſpeake thynges of vncertaintie, but in like maner as I haue ſpoken nothing whiche I haue not heard of my father, ſo ſhal he inſpire nothig into your hertes, but that he heard of my father and me. And he ſhal not only open vnto you al truth of thinges paſt, but alſo he ſhal foreſhewe you thynges to come ere they happen, ſo oftē as nede ſhal require: for he is not onely almightye, but alſo he hath therwithall the knowlage of all thinges. He ſhal by you make the glory of my name be knowen to all men, lyke as I by my death & reſurreccion ſhal make my fathers glory notable & famouſe: for as what thing ſoeuer I doe, redoundeth to my fathers praiſe and glory, of whom I haue my being, and of him haue receiued all that I haue: euen ſo ſhal it growe to my honour and praiſe, whatſoeuer he ſhal worke by you. He ſhal mocion you to nothing contrary to thoſe thinges, which I (receiuing them of my father,) haue taughte you. Al thinges is commō betwene vs, al thinges procede from my father: but whoſoeuer is his, is mine: nor any thyng is my fathers or myne, which is not common to the ſpirite. Therfore by the ſaid ſpirite ſhall I ſpeake to you, as my father hath ſpoken to you by me. He that beleueth me, beleueth my father: and he that beleueth the ſpirite, beleueth vs both.

D

The texte. Iohn. xvi.

After a while ye ſhall not ſee me, and againe after a while, ye ſhall ſee me: for I goe to the father. Then ſaied ſome of his diſciples betwene themſelfes: what is this that he ſayeth vnto vs, after a whyle ye ſhall not ſee me, and againe after a while ye ſhall ſee me, and that I go to the father? They ſayed therfore: what is this that he ſayth, after a while? we cannot tell what he ſayeth. Ieſus perceiuing that they would aſke him, ſayed vnto them: Ye enquire of this betwene your ſelfes, becauſe I ſayed: after a while ye ſhall not ſee me: and againe after a while ye ſhall ſee me. Verily, verily, I ſaye vnto you, ye ſhall wepe and lament, but contrariwiſe the worlde ſhal reioyce: ye ſhal ſorow, *but your ſorowe ſhall be turned into ioy.

*Iohn. xx.

After a while ye ſhall not ſee me: and againe after a while ye ſhall ſee me.

Now than being ſtrengthened and ſtabliſhed with many thinges, be ye bold and take good herte vnto you againſt the ſtorme that hangeth ouer you, and in aduerſitee ſaue your ſelfes to the proſperitee whiche ſhal folowe: Within a while ye ſhal lacke ẏ ſight of me, but ye ſhal be without it no longe time: for within a ſhorte ſpace after, I ſhall be preſented to your ſight againe, that ſo ye may by litle & litle be broughte in vre to wante the ſight of this body, which is not moſt commodious for you. For I returne to my father, to the entent that after I ceaſſe to be ſeen of you, I maye endue you with greatter giftes. But notwithſtanding al this, ſo great ſorowe did poſſeſſe ẏ diſciples mindes at that time, that they neither vnderſtood nor coulde kepe in memorie thinges that wer ſo often repeted and reiterated vnto them: for wheras our lord Ieſus did declare in theſe woordes metely plain enough, that by death and burial he ſhould be abſent out of his diſciples ſight, yet none otherwiſe but that within thre daies after he would appere vnto them again, euen in the ſelfſame bodie, but nowe immortall: and ſo after he had for a fewe daies ſpace confirmed & ſtaighed the mindes of his diſciples, to conueigh himſelf again into heauen: and to thentent

Chriſte went away bodily that he might ſende greater giftes.

that

What is this that he ſaieth vnto vs? after a while. ⁊c.

The diſciples coulde not vnderſtande ne conceiue what Chriſt mente whā he ſpake of his bodilye goyng frō them.

Chriſte knewe the moſte ſecrete thoughtes of men.

It was not expediente that Chriſt ſhoulde alwaie tarie here with vs.

A that hauing his bodely ſight withdrawen from them, which letted thē to be ſpiritual, thei might deſerue that heauenly ſpirite, and after that to looke no more for their lordes bodily preſence, ſaue only when at the laſte daye he ſhal once for al ſhewe himſelf to all nacions of the wholle world, for to iudge the quicke and the dead: All this, I ſaye, notwithſtanding, yet did not the diſciples perceiue the thing that was ſpoken, but ſaid muttering among themſelfes: what meneth this ſaying: after a litle while and ye ſhal not ſee me, and again there ſhalbe a litle time that ye ſhal ſe me, for I go to the father? Howe ſhall we ſee hym that conueigheth himſelf awaye to goe to his father? Or what meneth this litle while wherin he ſhal reſtraine vs frō ſeing of him, ⁊ againe after a litle while, whē he ſhal permit vs to ſee him? This is a darke ſaying and we vnderſtande not what he ſpeaketh. Than Ieſus perceiuing that their mindes was to aſke him what he ment by his ſaying, preuented their demaunde and queſtion: to declare (as his cuſtome was) that he knewe the moſte ſecret thoughtes of men: and again he ſaith: This that I ſaid, (after a litle while the ſight of me ſhalbe taken from you, and againe after a litle while it ſhalbe reſtored againe vnto you, becauſe it is not expediente that I ſhould alwaye tarry among you in ſuche ſort as I now do, but it is more for your profite that I departe hence and go to my father,) dooeth trouble you. The thing that I haue B ſaied is moſt true. The time is nigh, when hauing this our familiare coumpaignie diſſeuered and broken, ye ſhal with wayling, ſorowe, ⁊ weping, be in maner conſumed, and werie of your liues, as men deſtitute of all ſuccoure. Contrarie, the world ſhall ioye, praunce and triumphe as a conqueroure, but within a litle time the courſe of thynges ſhal be chaunged: for the worldes ioye ſhal be turned into ſorowe, and your ſorow into ioye ⁊ gladneſſe. The cauſe is, that as my death ſhall greue and make you penſiſe, but it ſhal make the Iewes glad: ſo my reſurreccion ſhal make you ioious, and contrarie it ſhal vexe ⁊ trouble the Iewes. Wherfore beare you wel and boldely this ſhorte ſorowe, through hope of the ioye that ſhall folowe ſoone after.

ye ſhall lamente and wepe, but contrarie wiſe the world ſhall reioyce: ye ſhal ſorow, but youre ſorow ſhall bee turned into ioye.

The texte. A woman when ſhe trauayleth hath ſorowe, becauſe her houre is come: but aſſone as ſhe is deliuered of the child, ſhe remembreth nomore the anguiſhe, for ioye that a man is borne into the world. And ye now therfore haue ſorow: but I will ſee you againe, and your hertes ſhall reioyce, and your ioye ſhall no man take from you, and in that daye ſhal ye aſke me no queſtion.

In like manier as a woman great with child ſuffereth ſore grieuous peines in the time of her trauaille, but yet ſhe beareth out thoſe painful throwes wͭ a ſtout good hert, becauſe ſhe knoweth they ſhall not long endure, ⁊ ſoone after there foloweth vpon the birth of the child, ioious pleaſure: for as ſoone as ſhe hath brought foorth the childe that ſhe laboured of in trauaille, her pleaſure in being a mother of a newe childe is ſo great, yͭ ſhe forgetteth the dolourouſe paine whiche ſhe ſuſtained in her trauailles: yea to ſay the ſoothe, ſhe ioyeth muche that ſhe hath boughte long comforte with a ſhort dolour: In the ſame wiſe ſhall you alſo for a litle time that draweth faſt on, be ſore vexed in minde, yea ⁊ ye be now already in great ſorowe, yet ſo that within a fewe daies herafter when I being a conquerour of death, ſhall preſent my ſelf aliue again vnto you, your hertes ſhal be repleniſhed with great ioye, becauſe him, whom ye did bewaile and mourne for being dead, ye ſhal than ſee aliue and made immortall, neuer after to die. The ſorowfull mourning ſhall be ſhorte: but the ioyeful mirth ſhall be perpetuall: for death ouerpaſſeth, but immortalitee remaineth for euer.

Verily, verily, I ſaye vnto you:*whatſoeuer ye ſhall aſke the father in my name, he wil geue it you. Hitherto haue ye aſked nothyng in my name. Aſke and ye ſhal receyue, that your ioye maye be ful.*Theſe thynges haue I ſpoken vnto you by prouerbes. The time wil come when I ſhal no more ſpeake vnto you by prouerbes, but I ſhal ſhewe you plainly from my father. And that daye ſhal ye aſke in my name. And I ſaye not vnto you that I will ſpeake vnto my father for you, for the father hymſelfe loueth you, becauſe ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the world: *again I leaue the world, and go to the father.

C

The texte.
*Mat.vii. and xxi.
Mar.xi.
Luke.xi.
Iohn.xv.
*Mat.xiii
Mark.iiii
*Iohn.xx.

There bee now many thynges whiche your herte lepeth for deſyre to queſtion with me of. Than ſhall your myndes and alſo your iyes bee ſo fully contented and ſatiſfied, that ye ſhal wene no mo queſtions are to bee demaunded: for greate excelling ioye ſhall ſhake of and vtterly put awaie all griefe of minde, neither ſhall you wiſhe or require any thing els, conſidering ye ſhal ſe and perceiue more giuen you, than you looked for, or durſt be bolde to deſire. I aſſure you, after I bee taken from you vp into heauē, ye ſhall want nothing, for what can bee more eaſie than to aſke of a father? Whatſoeuer verely ye ſhal aſke of him in my name, it ſhall be geuē you. What nede you any other ayde? The father alone may do al thinges, and he wil deny my frendes, and them yͭ aſke in my name, nothing. Hitherto my bodely preſence hath letted you to to aſke any thing in my name worthy the ſame: for as yet ye doe not wholly depende of heauenly ayde, but as beeing led by worldelye affeccion, ye do depende vpō this body: herafter lyfting vp your hertes to heauē, make your peticiō where ye knowe me to be a preſent aduocate, and ye ſhal obtaine whatſoeuer ye aſke, that your ioye, whyche ſhal after this heuines wherin you be now, come vnto you by reaſon that ye ſhal ſee me again, maie than be ful and perpetual, for than ſhal be no chaunge of ſorowe and ioye, by hauing or not hauing of me after the infirmitie of the bodye, but truſting to heauenly ſuccour that is alwaie ready for you, hauing alwaie the ſpirite a preſent coumforter and counſaillour, ye maye enioye a continual gladnes of conſcience, thankyng and prayſing God bothe in proſperitie and alſo in aduerſitie. This now by the waye haue I ſumwhat obſcurely and prouerbially ſpoken vnto you, as yet not fully vnderſtanding what I doe ſaye, (for it behoued ſo to geue place and beare with your infirmitie, that you alſo maye learne to condeſcend and agree to the imbecillitie, and weakeneſſe of others:) but the time ſhal come, whā hauing this mortal body remoued hence, I ſhal common with you (than being more ſtabliſhed & ſtronger, and alſo ſorowe ſet a ſide more attent,) of my father manifeſtlye, without cloſing vp the matier in parables: for nowe by reaſon that your mindes are vnſteadie, weake, and carefull, the thyng whiche is plainly and openly ſpoken, is to you as it were a parable. At lengthe I ſhall euen by my ſpirite declare and open vnto you, the very certaintie of my fathers will, for it becometh not you to bee ignoraunt of my fathers wil: Verely I ſhal than ſpeake vnto you huiſhtlie and without woordes, but I ſhal ſpeake aſſured and manifeſt thinges if ſo bee ye aſke them: yea and than alſo the holy goſte ſhal incenſe you, what to aſke, & howe to aſke in my name, which incaſe ye ſo do, ſurely though it were a greate matter, and a thing of difficultie, yet ſhall the father for my ſake not denye it you aſkyng it. And I dooe not now ſpeake thys as though that ye ſhall obtaine your requeſtes by my mediacion,

The coumforte that the diſciples had of Chriſt by his going to his father.

Whatſoeuer ye ſhall aſke the father in my name, he wyll geue it you.

Whatſoeuer wee ſhall aſke of the father in Chriſtes name, he will geue vs.

D

The gladneſſe and quiete of conſcience that good Chriſten men haue.

Theſe thynges haue I ſpoken to you by prouerbes: but the tyme wyll come, whā I ſhall no more ſpeake vnto you by prouerbes, but I ſhall ſhewe you plainely from my father.

Chriſt why he ſpake to his diſciples in parables, and howe longe it ſhoulde endure.

And that daie ſhal ye aſke in my name.

Chriſte ſpeaketh not nowe in parables, but plainely.

A mediacion, in ſuche ſorte as men doe ſomtime at a kinges hand that is but a man, obtaine their requeſt at the deſyre and ſute of ſome one that is in fauoure with the kinge, whiche peticion the king woulde not els haue graunted, but that he was content to geue it for his ſake whiche did commende and ſet forward the ſuiters ſupplicacion: but as for my father, althoughe he loueth to bee aſked of by his ſonne, by whom his will hathe been to graunte all thynges to men, yet that notwithſtandyng he will otherwiſe conſente to your deſires, not onely for the loue that he beareth towardes his ſõne, but whiche he hath alſo towardes you: for he loueth not his ſonne ſo, that he loueth not you, but whomſoeuer the ſonne loueth, thoſe the father loueth alſo. Therfore he loueth you, not for your workes ſake, but for that ye loue me mutually as I loue you, and beleue that I am come out from hym: for this is to loue the father, euen to loue his ſonne: and to beleue the father is euen to beleue the ſonne. He, of trueth, dooeth not beleue, whiche denieth the ſonne to haue come from the father, and not to haue ſaied and doen all thyng euen by the fathers auctoritee. I was already with the father, before I came into the worlde, euen for to cary you vp, taking vnto me this mortal body that ye ſee: but for your cauſe came I into the world, euen for to cary you vp into heauen. Now than the thinges being once doen, whiche the father hath geuen me in commaundemente, I doe euen for your ſake, leaue the world as touching bodily preſence, and returne again vnto the father: and truely whatſoeuer is or ſhalbe dooen here, it is and ſhall bee doen to bryng you to ſaluacion.

For the father hymſelfe loueth you, becauſe ye haue loued me.

Whomſoeuer Chriſt loueth, thẽ dooeth the father alſo loue.

And haue beleued that I am come from God.

What perſones dooe not truely beleue Chriſte.

I went out from the father, and came into the world. &c.

Chriſt is with his father in heauen, as touchyng his bodelie preſence.

The texte.

His diſciples ſayde vnto him: lo, nowe talkeſt thou plainly, and ſpeakeſt no prouerbe.
Nowe are we ſure that *thou knoweſt all thynges, and nedeſt not that any
B man ſhould aſke thee any queſtion: Therfore beleue we that thou cameſt from God.
Ieſus aunſwered them: Nowe ye doe beleue: *beholde the houre draweth nye, and
is alreadie come, that ye ſhalbe ſcattered euery mã to his owne, and ſhal leaue me alone:
And yet am I not alone: *for the father is with me. Theſe wordes haue I ſpokẽ
vnto you, that in me ye might haue peace. For in the world ſhall ye haue tribulacion,
but be of good chere. I haue ouercome the worlde.

*Joh. xxi.

*Zach. xiii. Mat. xxvi. Mar. xiiii.

*Joh. xiiii.

The diſciples beyng boldned with theſe ſayinges, begunne ſomewhat to ſtand in their owne conceipte, and as though they had of their owne ſtrength been hable to abide and beare their Lordes death that was at hande, they aunſwere on this wiſe: Loke (ſaie they) euen now at this preſent dooeſt thou fulfill the ſelf thyng which thou promiſedſt afterwarde to doe: for now withoute any darkenes of parables, thou ſpeakeſt plainly out, what thou wilt doe: neyther nedeth it to aſke thee any further queſtion. For thou knoweſt al thinges, and with thy good woordes haſte deliuered our heartes from ſorow, ſo that we nede no further communicacion: And why? for we nothing doubte, but that throughe hope of thy ioye to come, we ſhall boldly ⁊ paciently ſuffre the thyng that is imminent ⁊ coming towardes vs: and we doe therfore finally ⁊ veraily beleue that thou art come out from God, becauſe thou ſeeſt throughly the very botome ⁊ ſecrecie of our heartes. And than the Lord Jeſus, whoſe manier was euery where ſharply to controll, and reſtraine whatſoeuer humaine and worldely arrogauncie, ambicion, or ſelfe affiaunce, he perceiued to ariſe in his diſciples heartes, that they might plainly learne to diſtruſte their owne ſtrengthe and vertue whereby they mighte doe nothyng, and wholly to depende vpon the hande of God the father: The Lorde Jeſus (I ſaye) dyd thus abate and acoole that arrogancie (whiche was ſuche) that thoughe

Loe nowe talkeſte thou plainlie, ⁊ ſpeakeſte no prouerbe.

Therfore beleue wee that thou cameſt frõ God.

The Lorde Jeſus did alwaies laboure to put all arrogancie out of his diſciples heartes.

Ieſus how he alaied the arrogauncie of his diſciples preſuming on thēſelues.

they yet vnderſtode not what he ſayed, thoughe they had no true beeleſe, and as yet were not mete for the ſtormes that wer commyng vpon them, for all that they tooke on hande the thing that was to be aſked of God by prayer. And he aunſwereth them after this ſorte: What doe I heare: the thyng whiche I promyſe to geue you hereafter whan ye ſhalbe made ſtronge, and be ſtaied by my doctrine, and by the inſpiracion of the holy ghoſt, ye nowe proudely take on hande before due time: as if ye might doe at leaſt ſomwhat by the helpe and aſſiſtence of mannes owne power and vertue: wheras rather the time is full nigh, that ye ſhall declare howe ſtrengthleſſe ye are of your ſelfes. For ye ſhall not onely bee vnhable to goe through this inſtaunt tempeſte and ſtorme, but leauing me alone in the handes of the ſergeauntes & catchpolles, whiche ſhall violently drawe me to the death of the croſſe, ye ſhall rūne awaie eche one a ſere waie, through feare ſo amaſed, that ye ſhall not one beare company with an other to your ſuccour and comforte, whiles euery one ſhall feare other, leſte by any others telling he mighte bee bewraied and come in daunger, albeit in dede I nede not your aide and helpe. I ſhall of trueth be forſaken of all my frendes: but yet ſhall I not bee deſolate, becauſe the father ſhall neuer leaue me. Therefore I doe ſpeake theſe thynges vnto you, that diſtruſting your owne ſtrength, ye maye reſte and ſtaigh your ſelfe in me. The worlde ſhall make greate cōmocion, and fiercely riſe againſte you, as it doeth againſte me, but bee bolde and ſhrinke not, remembring that I haue conquered the worlde: ye ſhall take exaumple at me, and ſhall truſt to be holpen by me: ye ſhall alſo haue victorie, but throughe me, beyng of your owne nature very weake: and yet when time and occaſion ſhall require, ye ſhalbe through my ſpirite ſtronge and vnuanquiſhable.

C

Ieſus aunſwered the: Nowe ye doe beleue? behold, the houre draweth nigh, and is alreadie come, that ye ſhall bee ſcattered. &c.

And yet am I not alone, for the father is with me.

For in the worlde ſhall ye haue tribulacion. &c.

D

Chriſt how he coumforteth his diſciples againſt worldly trouble.

The. xvii. Chapter.

¶ Theſe wordes ſpake Ieſus, and lift vp his iyes to heauen, and ſaied: Father, the houre is come, *glorifie thy ſonne, that thy ſonne alſo may glorifie thee: As thou haſte geuen him power ouer all fleſhe, that he ſhoulde geue eternall lyfe to as many as thou haſt geuen him. *This is life eternall, that they might knowe thee, the only true God, and Ieſus Chriſte whom thou haſt ſente.

The texte.

*Iohn. xiii

*i. Iohn. i.

After that Ieſus had with this kinde of talke partelye coumforted his diſciples, and partly taught them, and geuen them alſo inſtruccion againſte the daungerous ſtorme that was imminente and comming vpon them: than, for ſo much as he had by woorde of mouthe aduertiſed them how that mannes owne power and ſtrength is not to be truſted to, but men muſte put their truſt in heauenly ayde and ſuccour: he nowe therefore woulde teache his diſciples, by veray practiſe, that in worldely afflictions, whiche percaſe might ſodenly fall vpon them, they ſhould looke to none other for ſuccour, but vnto the father of heauen, vpon whom ought all they wholly to depende, that bee deſirous to bee ſtronge enoughe and hable to beare perſecucion. Therfore, lifting vp his yies to heauen, to the entente he ſo might euen by the veray ſemblaunce and behaueour of body teache whither the minde ſhould be directed, and wherupon fixed, he ſpake on this wiſe: Father (ſayed he) nowe the tyme is come whiche I haue alway longed for.

In all worldly afficcions our ſuccoure muſt bee onely at Goddes hande.

The praier of Chriſt vnto his father.

Theſe wordes ſpake Ieſus and lift vp his eyes to heauen.

Glorifie

And ſaide: Father, the houre is come, gloriſie thy ſonne, that thy ſoonne maie alſo gloriſie thee.

A Glorifie thy ſonne emonge men by deathe and reſurreccion, that thy ſonne on his behalfe maye glorifie thee amongeſt all men, and ſo the one to bee knowen by the other. For ſo it is expedient for the ſaluacion of all mankynde, that the world know the ſonne by the father, and the father again by the ſonne. And for this cauſe hathe it pleaſed thee to geue vnto the ſonne power ouer all mankinde vniuerſally: And for none other ende haſte thou geuen this power, but that all folke ſhould bee ſaued, and being deliuered from death, ſhoulde atteigne to euerlaſtinge life. For it hath liked thee, that what thing ſoeuer thou graunteſt and geueſt to men, thou geueſt and graunteſt it by me: through whoſe death thou geueſt to al ÿ wil, eternall lyfe. Ferthermore, the veray original fountayne of eternall life is, that (while bothe the one and the other of vs ſetteth forth eche others honour & name) mē by faith ſhould knowe vs bothe: that is to ſaye, thee, whiche art the onely true God, not onely of the Jewes, but of al the people of the wholle worlde, from whom procedeth whatſoeuer is any where good: and to knowe hym alſo whom thou haſte ſente into the worlde, for the ſaluacion of mankynde, Jeſus Chriſte, by whom thou geueſt whatſoeuer it pleaſeth thy goodnes to geue to men: And this thou dooeſte that they ſhoulde rēdre thankes to vs bothe: to thee, as to the chief autour of al thinges: to me, who at thy will and pleaſure, am about willingly and gladly to finiſhe vp this buſines that J am appoynted vnto. For he cannot B come to ſaluaciō which honoureth ÿ father, in caſe he deſpiſe the ſōne, nor yet he that hathe the ſonne in reuerence, if ſo bee he contemne and neglecte the father: for aſmuche as the praiſe and glorye of the one, is the prayſe and glory of the other.

God hath geuen to Chriſte power ouer all fleaſhe.

This is lyfe eternall, that thei might know thee, the onely true God, and Jeſus Chriſte whom thou haſt ſente.

The life eternall is to knowe God the father, and Jeſꝰ Chriſt whome he hath ſent.

None come to ſaluacion excepte they acknowelage both God the father and God the ſonne as they ought to doe.

The texte. I haue glorified thee on the yearth. *I haue finiſhed the worke whiche thou gaueſt me to doe. And now glorifie thou me, O father, with thine owne ſelfe, with the glorie which I had with thee ere the worlde was. I haue declared thy name vnto the men, which thou gaueſt me out of the worlde. Thine they were, and thou gaueſt thē me, and they haue kept thy woorde. Nowe haue they knowen, that all thynges whatſoeuer thou haſt geuen me, are of thee. For I haue geuen vnto them the wordes whiche thou gaueſt me, and they haue receyued them, *and haue knowen ſurelye, that I came oute from thee: and they haue beleued that thou diddeſt ſende me.

*John. xix

*John. iiii

I haue gloriſied thee on yearth. &c.

J haue hitherto renoumed thy name by miracles, and with my doctrine here in the world, & haue goen about and doē thy commaundemente, beyng forward and readie to proſecute and accompliſhe that whiche remaineth to bee dooen. J haue not ſought myne owne glorie, but thine: yea J haue abaſſed and caſte downe my ſelfe into extreme contempt, to the entente J myght blaſe and honourably ſette furth thy name emonge men. For thy glory is alwaye wholle, ſubſtauncial, and ſounde in it ſelfe, without decaye: nor thou haſte no nede of mans prayſe, but it ſtandeth them on hande that thou bee knowen vnto thē. And now my father, bring thou it to paſſe, that on the other parte, the world may ſemblably knowe and perceiue that J am fully and wholly receyued into that ſame glorie whiche J had with thee, beefore the worlde was made. By reaſon of the fraile mortalitee and brittlenes of the bodie, men repute me to be veray baſſe, & eſteme me very courſely: but they highly eſteme thee. Thy glory like as of it ſelf it hathe neither beginning nor ending, ſo can it neither encreaſe nor decreaſe. Nor the infirmitee of this bodie that J haue put vpon me, dooeth not empoueriſhe or leſſen my glorye, whiche J haue alwaye had beeyng euermore borne of thee: but thou haſt made the worlde by me, to haue

The glorie of God alwaie ſound and ſubſtanciall without decaie.

And nowe gloriſie thou me, O father, with thine owne ſelfe, with the glorie whiche J had with thee ere the worlde was.

The Godhead and eternitie of Chriſte.

The infirmitie of Chriſtes fleaſhe dooeth nothyng decaie his glorie in heauen.

C

folke that ſhoulde knowe, that ſhould haue in admiracion, and ſhoulde loue thy power, wiſdome and goodneſſe: and now agayne is the time that thy goodneſſe muſte reſtore by me, that which hath been fourmed and made. It ſhall veraily be reſtored, if the world knowe howe great thy loue is towardes mankinde, whiche to ſaue, thou haſte geuen thy onely ſonne vnto deathe: how great thy power is that hath conquered the deuill ⁊ vanquiſhed his tyrannie: how great thy wiſdome is, that hath with ſuche wonderfull deuiſe, conuerted the worlde vnto thee whiche was alienate from thee. The thyng is begonne, and the foundacion of this worke is layed. I haue made thy name knowen vnto them, whom (beeing throughe thy Godly inſpiracion exempte and priuileged from the world) thou haſt geuē and committed vnto me. They could not haue been takē oute and ſeparate from the world, they could not haue been grafted in me, vnles thy liberall free goodneſſe had inſpired their mind. Thyne they were, whom thou createdſt: thine they were, whom thou haſt appointed to this buſineſſe, and geuen them to me to bee taught and infourmed. Neither hathe thy bounteouſnes nor my labour and diligence been beſtowed vpon them in vaine. They haue beleued my doctrine, wherin I haue taught them thee, and not onely geuen credence vnto it, but they haue hitherto ſtande ſtedfaſtly in faythe, obeying my woordes. For it is well knowen and perſuaded vnto thē, that the Iewes would not beleue: that whatſoeuer I haue taught, whatſoeuer I haue dooen, it hathe proceded from thee as the autour, and hathe been dooen throughe thy power and vertue. For I haue taught them none other thinge than that I haue learned of thee, who alſo haue all my being and whatſoeuer I am, of thee, and whatſoeuer is thine is alſo mine. Therfore my woorde (whiche the Phariſees haue contemned,) haue they receyued as come from thee, and beleuyng theſame haue certaynly knowen that I proceded from thee, and of thee am ſente into this worlde. They haue thus muche profited, that they bee perſwaded howe that I am Meſſias, whiche haue been ſo many hundreth yeres looked for: whom thou haſte ſente into the world, for the ſaluacion of all that faithfully beleue. And now becauſe I doe leaue them as touchyng coumpaigniſhip of body, I doe on my behalf againe commende them to thy goodneſſe to be kept and preſerued, that they decaie not, but alway profit more and more and waxe better. They knowe whom they ought to thanke for their ſaluacion. They knowe of whome to bee ſuccoured, and whom to lene to. They doe depende vpon thee.

Chriſt hath declared the name of his father.

I haue declared thy name vnto the men which thou gaueſt me. ⁊c.

And they haue kepte thi wordes.

D

They that are of Chriſt receiued his word, which the Phariſees haue contemned ⁊ refuſed.

For I haue geuen vnto them the woordes which thou gaueſt me, and they haue receiued them.

I praie for them, I praye not for the worlde, but for them whiche thou haſte *geuen me, for they are thine. And all mine are thine, and thine are mine, and I am glorifyed in them. And nowe I am not in the worlde, and they are in the worlde, and I come to thee. Holye father, kepe thorowe thine one name, them which thou haſt geuen me, that they alſo maye bee one as we are. Whiles I was with them in the world, I kept them in thy name. Thoſe that thou gaueſt me haue I kept, *and none of them is loſte, but that loſt childe, that the *ſcripture might bee fulfylled.

The texte.
*Eſai. viii
*Ioh. xvii
*Pſal. cix.

Therefore I praie for them, whom beyng withdrawen oute of the worlde, thou wouldeſt ſhoulde bee thyne: and my prayer is that thy goodnes would ſtabliſhe and make the thing perpetually theyr owne, whiche thou haſte begoonne in them. I doe not nowe praye for the worlde, whiche beeing blynded with euyll deſires, dooeth ſtubbernly oppugne and crye out agaynſte my doctrine, hauyng enuie at theyr owne ſaluacion, when it is freely offred them: but I praye for them

I praie for them, I praie not for the worlde, but for them which thou haſt geuen me. ⁊c.

Chriſte praieth for all his diſciples to his father.

A whom thou haſte committed to my tuicion, becauſe they be not of this worlde, but are thine, ⁊ againſt the malice of the deuill, they cannot bee in ſauetie but by thy continuall ayde. I therefore, O father, commende them to thee, that it maie pleaſe thee to let thē be alwaie thine, lyke as I am perpetually thine for euer. And therfore are they mine, becauſe they be thine: for betwene vs are all thinges cōmon. For whatſoeuer is mine, theſame is alſo thine: And whatſoeuer is thine, the ſame is alſo mine. And like as thou art honoured and glorified by my doctrine among men, ſo am I glorified by the belief of theſe, whiche ſticke vnto me conſtauntely: when as the Phariſees ⁊ the Scribes ſtande obſtinately in the deniall therof. For theſe ſhal after a ſorte ſuccede me in office, and come into my roume, ⁊ after that I be taken away out of this world, they ſhal make both thy name ⁊ mine to be of famouſe memorie, throughout all the worlde. I haue plaied the preachers part, and doen my funccion ⁊ office therin, wherin theſe ſhal ſuccede me, ⁊ come to the like office. And now am I not in the world, which I doe furthwith leaue, and goe out of it, but yet theſe abide ſtil in the world in my ſtede, to diſperſe abrode throughout all nacions of the world, the doctrine which they haue learned of me. But I (leauing them behind me) come wholle to thee. O holy father, kepe ⁊ preſerue them in preaching of thy name, whom thou gaueſt me to teache: and ſo kepe thē, that they maye preache and teache thoſe thynges, which thou haſte wylled me to preache, and which thinges I haue taught, obeying thy will in all thinges. And this doe, that as I neuer went from thy commaundementes, but in al thinges haue agreed ⁊ conſented to thy will, ſo both the doctrine of theſe, ⁊ alſo their life, doe neuer diſſent frō mine. For ſo B ſhall our name be truely glorified by thē, if as we agreing within our ſelues doe both the one ⁊ the other glorifie eche other: ſo euen theſe neuer diſſenting frō vs, do make our name famouſe al ẏ world through. For whatſoeuer they haue taught ⁊ doen, becauſe it ſhall be perceiued to haue come frō vs, it ſhall therfore redound ⁊ be referred to the praiſe and glorie of our name. As long as I liued in their coumpaigny familiarely, as a man with men, I was diligente to kepe them as thine, ⁊ as men that thou haſt put me in truſt withal, euē with bodely ſeruice, and doinges alſo, ⁊ I haue reteined ⁊ continued thē hitherto in league with vs. So manie as thou gaueſt me, haue I faithfullie kept ſafe, ⁊ neuer one of this couent or felowſhip hath periſhed, except one: whiche (though he liued in my cōpanie) yet was he none of mine, but borne to damnaciō, which himſelf through his owne fault willinglie called for, ⁊ occaſioned to fall vpon him. For I omitted nothing that ſhould haue reuoked him, ⁊ haue brought him to better mind. And this thing truly did not happē by caſualtie, but holy ſcripture did long time before ſhew it ſhould come to paſſe, ẏ a familiar ⁊ a companion of houſehold, ſhould betraie to death his owne lord ⁊ Maſter. Notwithſtanding, through thy godlie deuiſe and diuine prouidence, it is come to effect, ⁊ purpoſe, that alſo this mannes deathe and damnacion, ſhall be profitable and doe good to the publique healthe and ſaluacion of the wholle worlde: ſince that by him is procured the thynge, without whiche, ſaluacion coulde not be had: and ſith alſo an exaumple is gotten thereby, whiche ought to counſayle and admoniſhe euery man to abide conſtantly, and to perſeuer in the thynge that he hathe once begunne, and taken in hande: leſte he by his owne folie turne to his owne vtter deſtruccion,

and into

Al thynges that are Chriſtes are the fathers, and all the fathers thinges are Chriſtes.

And all mine are thine, and thine are mine.

And I am glorified in them.

And now I am not in the world, and they are in the world, and I come to thee.

Chriſte not nowe in the worlde.

That they alſo maie bee one as wee are.

Whiles I was with them in the worlde, I kept them in thy name.

Chriſte being in the world kept his in his fathers name.

And none of them is loſte but that loſte childe.

None of Chriſtes diſciples periſhed but Iudas, and why he.

That the ſcripture mighte bee fulfilled.

Iudas beetraiyng of Chriſt did good to others, though it were to his damnaciō.

and into an occaſion of his owne damnacion, that thynge whiche (by the mere bountie, and free goodnes of God) was geuẽ him to obteine thereby eternall healthe and ſaluacyon.

C

The texte.

Nowe come I to thee, and theſe woordes ſpeake I in the world, that they might haue my ioye full in them. I haue geuen them thy worde, *and the worlde hath hated them, because they are not of the worlde, euen as I alſo am not of the worlde. I deſire not that thou ſhouldeſte take them out of the worlde: *but that thou kepe them from euill. They are not of the worlde, as I alſo am not of the worlde: Sanctifie them thorow thy trueth. *Thy worde is the trueth. *As thou diddeſt ſend me into the world, euen ſo haue I alſo ſent them into the world, and for their ſakes ſanctifie I my ſelfe, that they alſo might be ſanctified thorow the trueth.

*John. xv. Sapi. ii.
*Math. vi Luke. xi.
*John. viii
*John. xx.

That they mighte haue my ioye full in them.

D

But nowe, like as theſe matters are doen by thine eternall wiſdome and iudgemente, euen according as thou wouldeſt haue it: ſo I nowe that I haue finiſhed the thinges that thou cõmaundedſt me, doe leaue the world & come to thee. But I that ſhall goe hence, doe in the meane while ſpeake theſe thinges vnto thee, not that I am any thyng doubtfull of thy will, but that I maye by this prayer comforte and ſtabliſh my diſciples: to the entent they maie vnderſtande howe that thou wilt care and prouide for them, after that they ſhall wante the preſence and ſight of my body, and that they maie alſo put awaie ſorowfull penſiueneſſe, for that they knowe how that I ſhall lyue agayne: and ſo theyr ioie to be ſone renued againe, when they haue ſeene me riſen frõ deathe to life: And in concluſion, after they haue ſeen me taken vp into heauẽ, and they to haue receiued that heauenly ſpirite, the holy ghoſt, one that ſhalbe bothe in ſteade of thee and me, they maie conceiue and receiue no temporall or vnperfite ioye, whiche maie riſe by the ſight of my body, when it is brought to them againe, but to haue a perpetuall and a perfite ioye which oure ſpirite ſhall alwaie infuſe in thẽ, dwelling in their heartes: to the entente that now they ſhoulde depende of nothing els, but of a good affiaunce in vs, and in the vprightnes of conſcience. The world ſhall ſtirre vp ſore ſtormes of grieuous perſecucion againſt thẽ, becauſe my doctrine agreeth not with the affeccions and carnall deſires of this world. For veraily, men be deſirouſe of yearthly thinges, and gape for thinges tranſitory, and I teach heauenly thinges. This doctrine whiche I had of thee, I haue taught it them: and theſe fewe haue well liked it and enbraced theſame, the worlde ſetting nought by it. And becauſe theſe loue my doctrine, the worlde hateth them, as forſakers of the world, and runnagates to vs: and the world hathe none other grounde thus to doe, but beecauſe they ſticke vnto vs, and renounce the world. This world hath his baites and enticementes that ſeme pleaſaunt for a time: it hath alſo his dreadfull thinges & threatninges, wherwith it doth diſcourage and weaken euen a right ſtrong and bold heart. Herewith he maintaineth and defendeth his part, and fighteth againſt our religion. Therfore equitee would, and no leſſe becometh our bounteouſneſſe, that thoſe whiche haue forſaken the world to come to vs, and haue committed & credited themſelfes wholly to vs, & doe altogether depend vpon vs, we ſhould care & prouide for: to thentent the worlde may know, that they be in more ſafetie whiche betake themſelues to our ſuccoure and maintenaunce, than thoſe that leane to the aide and help of the world. The ſimple plaine true heart, which they beare towardes vs, & the truſt ẏ they haue in vs, deſerueth heauenly fauour & the hatered whiche the world beareth towardes them for our ſake, prouoketh our beneuolence and good will towardes thẽ.

Chriſtes diſciples why they are hated of the worlde.

I haue geuen them thy worde.

The world what baites and terrours it hath.

Chriſt how carefully he prouideth for the ſafetie of his.

For

A For the worlde doeth not therfore hate them,because they be theues or murderers,rauiſhers,or deceiuers with falſe bying and ſellyng: but becauſe they bee cleare and pure from the enormities of this worlde: as ambicion,couetouſnes,malice,phariſaicall fraude, from idolatrie, from vncleneſſe and other ſinnes,wherwith the world is euery where infecte.Furthermore,as the worlde hateth me becauſe I haue obeyed thy will: ſo dooeth it alſo hate them,becauſe they doe miſlike and contemne the doctrine of the Phariſeis,and doe ſet nought by the fooliſhe wiſedome of the world:but in a ſimple and true mening faith, obey my lawes and tradicions.And the world doeth not onely hate me, but alſo my name,and is lothe to haue me ſpoken of: yea for my cauſe it hateth them whoſoeuer they bee,that will neglecte mans doctrine, and folowe the plaine pure doctrine of the ghoſpell, euen becauſe it dooeth muche diſagree with the luſtes and deſires of them,which with al affeccion and pleaſure doe enbrace thynges of this worlde. I nowe that haue diligẽtly doen my dutie and office,am ſeparated from the felowſhip of the world,for ſo it is meete to be:But I would not as yet haue them companiõs with me,for the tyme is not yet that they alſo ſhould bee taken cleane out of the worlde, vntill they likewiſe haue with diligence executed the office that is committed vnto them. This I only pray for, that they liuing in the worlde,be not polluted with the vices of the worlde,and that they fall not away from vs, and turne B backewarde into the faccions and vnſtable opinions of the world: For they being ſo many wayes aſſaulted,cannot ſhunne and exchue that, without thy helpe.They ſticke to me,they be my braunches,and my membres.Thus the matter ſtandeth,that as I am cõtrarie and not agreable to the world,becauſe I ſticke to thee:euen ſo theſe alſo are vnlike to the worlde,and miſliked,becauſe they cleaue and ſticke to me. As I haue kept me ſafe and pure from the filthy pollucions of the world: ſo kepe thou theſe cleane and inpolluted frõ all contagious infeccions of the worlde.Whiche thing ſhall take effecte, yf by thy ayde and help they perſeuer in the trueth.The wiſedome of the worlde hathe muche falſehood mixte withall: Moſes lawe is wrapped in ſhadowes of thynges:but thy woord whiche I haue taught is pure trueth,it hathe no deceite,it is cleare and eaſie without ſmoke and ſhadowes. This trueth haue I taught purely and ſincerely,that there nedeth not now ſo many interpretacions or tranſlacions, ſo many Phariſaicall ordeinaunces, or ſo many laboured Philoſophicall ſophemes and ſubtyll ſentences.Only my doctrine is plaine and eaſie to bee vnderſtande of all folke,if ſo be that faith bee had: And than it ſhall be a ſufficient doctrine to euerlaſting felicitee. Like as I being thyne Apoſtle,and meſſenger,and ſente from thee into the worlde, haue dooen thy buſines faithfully,& haue not been corrupted with contagiouſnes of the world, but rather haue drawen the world to my pureneſſe:euen ſo doe I ſend theſe into the worlde in my ſteade, to teache purely and ſincerely that which they haue heard of me: not ſtudying their owne gain & praiſe, but folowing thy will,to the entẽt that by their teſtimonie,many maie be drawen to vs,and be ſeparated frõ the world,which is altogether ſinfull.And to the entente that theſe may be pourged from ſinne,and ſo perſeuer pure in preaching the trueth of the ghoſpell, I doe offer my ſelfe a ſacrifice to thee.For he cannot purely preache my doctrine to the worlde, that is ſubiecte to worldly affeccions.

And the world hath hated thẽ, becauſe they were not of the worlde.

Chriſtes diſciples why they are hated of the worlde.

Euen as I alſo am not of the worlde.

And I deſire not that thou ſhouldeſt take them out of the worlde, but that thou kepe them from euill.

Chriſtes praier to his father, that his diſciples maie bee kepte from euill.

They are not of the worlde, as I alſo am not of the worlde.

Chriſtes diſciples are not of the worlde.

Moſes lawe enwrapped in ſhadowes of thinges: but Chriſtes worde is pure and plaine trueth.

Thy worde is the trueth.

As thou diddeſt ſende me into the worlde, euẽ ſo haue I alſo ſente them into the world.

Chriſtes doctrine plaine and eaſie to be learned.

Chriſt how and wherefore he ſent his Apoſtles into the worlde.

C

The texte.

Neuertheleſſe, I pray not for them alone, but for them alſo, whiche ſhall beleue on me thorow theyr preaching: that they all may bee one, as thou father art in me, and I in thee, and that they alſo maie bee*one in vs: that the worlde may beleue that thou haſt ſent me. And the glory whiche thou gaueſt me, I haue geuen them: that they maye bee one as we alſo are one: I in them, and thou in me, that they may bee made perfecte in one, and that the worlde may knowe that thou haſte ſente me, and haſte loued them, as thou haſte loued me. Father, I will that they whiche thou haſt geuen me, *be with me where I am, that they may ſee my glory, whiche thou haſte geuen me. For thou louedſte me before the makyng of the worlde.

*Gala.iii.

*John.xii. and.xiiii.

Chriſte praieth for all the faithfull.

Nor I doe not onely pray for theſe which are few in noumbre, but for all that ſhall, through my doctrine preached of theſe, renounce the worlde, and put their wholle affiaunce in me. For it ſhall ſo come to paſſe, that as I ſticking to thy wordes, am not pulled away frō thee: and like as theſe, ſticking to my preceptes, ſhall not bee pulled awaye from me, but as braunches ſhall liue in vs, and as our membres ſhalbe quickened and made liuely with the ſpirite: euē ſo other (which ſhall ſticke to theſe mens woordes, whiche beeyng receyued at my handes they ſhall teache to the worlde) being graffed in me, maye be ioyned to thee by me, ſo that the wholle body maie cleaue fully together, thou being the roote and I the ſtocke, the ſpirite being diſtributed thorowout all the membres: and both theſe braunches, and the other that ſhall be brought to the faith by theſe, beeing diſperſed thorowe out the wholle worlde farre and neare. I can doe nothing without thee, theſe coulde doe nothing without me. Theſame thing that I receyued of thee, haue I poured into them by the ſpirite which is common to al, that as thou extendeſt foorth thy power and ſtrength in me, and I inſeparably doe cleaue vnto thee: euen ſo bothe we maye extende foorthe our power in theſe cleauing vnto vs, and will not bee diſſeuered, to the entent that the world beyng prouoked with theſe mennes vniforme doctrine, miracles, and honeſt chaſte maners, maye beleue that I am come from thee: and that what ſoeuer I haue doen, may redounde to the glory of thy name: and that the worlde alſo may vnderſtande and perceyue our ſpirite to be in theſe perſones, ſhewing foorth and bringing to light his force and power, by miracles and other diuers prouſes. For as I haue not chalenged to my ſelf the praiſe and glorie whiche the miracles that I haue wrought haue gottē me amongſt men, but I haue tranſlated, ſurrendred, and put it ouer to thee (O father) whom I haue confeſſed to be the autour therof: ſo the glorye which theſe ſhall prepare by their great actes for the time to come, ſhall be altogether ours: becauſe they ſhall doe nothing in their owne name, but ſhall referre all thynges to the commendacion and glory of our name. And ſo therfore the worlde ſhal perceiue ſuch a concord betwene them and me, as is betwene thee and me. I will worke in them by my ſpirite, as thou haſt ſette abroche thy trueth in me. And ſo it will come to paſſe, that they alſo as mēbres of one bodie, cleauyng to one heade, ⁊ quickened with one ſpirite, may by mutuall concorde ſticke together emonge themſelues: that on all parties, there maie be a conſummate and a very perfit concord in heauen and yearthe. The diſſenſion in opinions doeth take awaye the beliefe of doctrine. If they agreyng one with another ſhall teach theſame that I haue taughte, if lyfe agree with doctrine, doubtles the worlde ſhall perceyue it is no worldye or humaine doctrine, but to be come frō whome thou ſendeſt into the world. It ſhall alſo vnderſtand that they be beloued of thee, obeyng thy will, as I am beloued of thee, one that no where declineth or ſwarueth from thy minde and purpoſe.

That they all maie be one as thou father arte in me, and I in thee.

D

That the world maie beleue that thou haſte ſente me.

What glorie Chriſt geneth to his Apoſtles.

And the glory which thou gaueſt me, I haue geuen thē.

Chriſte gaue all the glorie of his miracles to his father.

That they maie bee one, as wee alſo are one

Diſſenſion in opinions taketh awaie the beliefe of doctrine.

Howe effectuall it is to beeleuyng, that our liuyng agree with our profeſſion and doctrine.

Father

A

Father I wyll, that they whych thou haſt geuen me, be with me where I am. &c.

Father my deſyre is, that as theſe, whom being diſſeuered from the world thou haſt geuen to me, ſhal be folowers of mine affliccions and croſſe, ſo they may be partakers with me of glorie: yͤ like as they haue been beholders of my baſſe and meane ſtate, and witneſſes of my pain and tormentes: ſo they maie likewiſe ſee and beholde the glorie, which thou ſhalt giue me after I haue paſſed thorow theſe euils and haue finiſhed my wholle paſſion, that alſo they maye learne by affliccions to go to the eternal ioye, and by reproche and ignominie to go to immortall glorye. For it is no newe glory which thou ſhalte geue me, nor no newe charitie wherwith thou loueſt me: but therfore thou ſheweſt tokens and argumentes among mē, of thy loue towardes me, to the intent that thoſe which wil be mine, ſhould by like way and meane cumpaſſe and ſeke for thy loue, and by like dedes laboure to be promoted vnto the glorie of heauen. They whom thou haſt vouchesafed to loue, and ſhalt alowe then as worthy thy glorie, haue been loued of thee before the creacion of the world.

The texte. Math. xi. Luke. x.

O righteouſe father, the world alſo hath not knowen thee, but I haue knowē thee, and theſe haue knowen that thou haſte ſent me, and I haue declared vnto them thy name, and will declare it, that the loue wherwith thou haſte loued me, maye be in them, and I in them.

B

O righteous father, the worlde alſo hath not knowen thee, but I haue knowen thee. And I haue declared vnto them thy name.

O righteouſe father, nothyng hath been ouerſlipt or omitted of me, wherby thou ſhouldeſt haue been broughte to be knowen of al folke: but the world being for the more parte blinded in the ſinne and faultes therof, would not knowē thee, becauſe it would not beleue me, whiles I taught thee vnto the world. But I being pure from the world, haue knowen thee, and haue taught thee being knowen vnto me. Neyther hath my preachyng been altogether in vaine. They whom thou ſpecially diddeſt chooſe for yͤ purpoſe, haue knowen thee by me: thei knewe that I came from thee, althoughe the Phariſeis with open clamoure ſaye, that I came from Beelzebub the prince of deuils. But as thy goodnes had ſent me to haue ſaued al folke, if it could by any wai haue been broughte to paſſe: ſo thy righteouſneſſe wil not ſuffre the deſires of the faythful to be fruſtrate and voyde, for the infidelitie of ſome that be vnfaythful. The learned, the potentates, the chief heades of religiō, haue contemned thy doctrine: but theſe rude, ignoraunt, meke and vnlearned perſones, haue by me receiued the knowleage of thy name: and I ſhal cauſe it to be more and more knowen vnto them, yͤ thou mayeſt with theſame great charitable loue wherwith thou enbraceſt me, likewiſe enbrace them: and ſo they beeing more fully taught by my ſpirite, maye on theyr behalfe againe both loue vs, and one of them by mutuall gentlenes, nouriſhe, cheriſhe, and defende eche one the other. For ſo ſhall they be ſtrong againſte all the troubleſome hurlyburlies of thys world, and ſhall perſiſt vnuanquiſhed.

Chriſtes ſente of his father to ſaue all folkes.

The deſires of the feithfull are not fruſtrate for the vnfeithfull.

And will declare it.

The.xviii.Chapter.

The texte. *Mat. xxvi. Mar. xiiii. Luke. xxii.

When Ieſus had ſpoken theſe wordes, *he went foorth with his diſciples ouer the brooke Cedron, where was a gardeine, into the whiche he entred and his diſciples. Iudas alſo which betrayed him, knewe the place: for Ieſus oft tymes reſorted thyther with his diſciples. Iudas then after he had receiued a bande of men, & miniſters of the hie prieſtes and Phariſeis, came thither with lanternes, and fyrebrandes, and weapons. And Ieſus knowing al thynges that ſhould come vpon him, went foorth, and ſayed vnto them: whom ſeke ye? They aunſwered him: Ieſus of Nazareth. Ieſus ſayeth vnto them: I am he. Iudas alſo whiche betrayed hym, ſtoode with them. Aſſone then as he had ſayed vnto them, I am he, they went backewarde and fell to the grounde.

Ieſus willyngly ſuffred hymſelfe to bee apprehended of the Iewes.

The broke Cedron, & why it was ſo called.

He went forth with his diſciples ouer the broke Cedron.

The Iewes why they toke the nighte time to apprehende Ieſus.

Iudas alſo whiche betraied him knewe the place.

Iudas then after he had receiued a band of men. &c.

Ieſus willyngly ſuffred hymſelfe to bee apprehended.

And Ieſus knowyng all thynges that ſhould come vpon hym, went foorth and ſaide vnto thē: whome ſeke ye? &c.

The mildenes of Ieſus towardes Iudas and all his bande, and what it teacheth vs.

C With this kinde of talke, our Lord Ieſus did confirme, ſtabliſhe, and bolden the hertes of his: and after he had ſo doen, and commended his flocke to his father, he departed thence of his owne voluntary wil, to go mete them, that ſhould apprehende him: therin declaring plainly to his diſciples, that he would willingly and gladly ſuffer, whatſoeuer paine ſhould be put vnto him: for it was midnight, & except it had been a wel knowen place, he could not haue been taken. Therfore he departed out of that place where he had thus ſpokē to his diſciples. And when he was goen ouer the brooke which the Hebrewes cal Cedron, becauſe many Cedre trees growe there, he & his diſciples waiting on him, went into a gardine: not ignoraunte ẏ Iudas would come thither with a bande of harneſſed men to attache him, becauſe Iudas that betraied him, knewe ful wel that our Lorde Ieſus was wont often to gette himſelf ſecretely thither, late in the night with hys diſciples, to praie. They tooke the night time for this cauſe, leſt the cōpany that Ieſus had with him, ſhould make reſiſtence, and let them to take him. For Iudas that was of a diſciple become a traitour, and of a companion to him that was a redemer, made a capitaine of theuiſhe ſouldiers, came into the gardine (where the lorde being with his diſciples, praied) with the band of men which he had takē vnto him by the appointment of the Biſhoppes & Phariſeis, with whom he had couenaunted to betraie Ieſus, and to bring him into theyr handes. And verily they brought with them, fierbrandes and lanternes, by meanes wherof he might be diſcerned and knowen in the night. Nor they came D not without ſwerdes & ſtaues againſt the force & violence of Chriſtes diſciples, yf percaſe any woulde haue profered to defende their Lorde. Howbeit Ieſus knowing al thinges that wer wrought and dooen againſt him, to teache plainly that himſelf wittingly and willingly dyd ſuffer al ẏ he ſuffered, not tarying for theyr cumming, went forward to mete them as they wer cumming towardes him, & of his own minde vnforced, aſked them whom they ſought: leſte for lacke of knowledge, thei might haue laid handes vpon ſome of his diſciples. And when thei had anſwered him, Ieſus of Nazareth, he ſaid boldely vnto thē: I am veri he whom ye ſeke. There was then alſo Iudas Iſcarioth preſent, & his bande of men with him: which Iudas had a litle before betraied Ieſus with a kiſſe, vnder a falſe pretended frendſhip, ere the Lord had ſpoken theſe wordes. Yet did Ieſus neither in the meane time bewray him, of whom he was betraied, nor ſpake any rough and rebukefull woordes againſt the ſouldiers that wer hyred to attache him: becauſe he would ſtil euen til al wer fully ended, ſhewe his diſciples exaumple of gentleneſſe and modeſt mekeneſſe. But as ſoone as Ieſus had ſaid vnto them: I am he: the bande of men being ſore afraied wente backewardes and fel to the ground, not hable to ſuſtaine and abide the violence of the Lordes voice.

The text. Then aſked he them againe: whom ſeke ye? Thei ſaid: Ieſus of Nazareth. Ieſus anſwered: I haue told you that I am he. If ye ſeke me therfore, let theſe goe their way, that the ſaying might be fulfilled which he ſpake: *Of them which thou gaueſte me haue I not loſt one. * Ioh. xvii.

After that they wer come to themſelues again, & made ready to ſet vpon Ieſus ẏ ſecond time, the Lord aſked them once again, whō thei did ſeke. And whē thei had now anſwered as before, ſayig thei ſought Ieſus

If ye ſeeke me therfore, leat theſe goe theyr way.

A ſus of Nazareth: he made them a lyke bolde anſwere, as he had dooen before, and ſayed: I toulde you euen very nowe, that I am theſame man ye looke for. And if ye ſeke me, I do licence you to medle onely with me: ſuffer ye therfore theſe to go theyr waie, againſt whō I geue you no intereſte at this preſente. The cauſe why Jeſus did thus, was to declare by a manifeſt token, that he could not haue been apprehended, excepte he had permitted himſelfe to be taken, in that he had once with one woorde put backe and caſt downe to the grounde, both a deſperate and an armed multitude of ſouldiers, and Judas ſelfe too, that ſhameles traitour. Moreouer like as he gaue them leaue to take him ſelfe, ſo on the other ſide he reſtrained them from hauing power ouer his diſciples: becauſe he had tolde beforehande, that the fierceneſſe of that ſtorme, ſhould for that preſent time lighte vpon his owne head alone: and as for the reſt, although they were ſomwhat ouerthrowen and deiect, yet ſhould they be ſafe without hurte vntil he ſhould ſee thē againe: Herein declaring hymſelfe to playe the parte of a good ſhepeherde, whiche redemeth the health of his flocke with the loſſe of hys owne life.

Chriſte woulde not ſuffre any of his diſciples to bee apprehended of the Jewes, and why.

That the ſaiyng mighte bee fulfilled. &c of them which thou gaueſt me, haue I not loſte one.

The texte.

Then Symon Peter hauing a ſweorde, drewe it, and ſmote the hye prieſtes ſeruaunt and cut of his right eare. The ſeruauntes name was Malchus. Therfore Ieſus ſayeth vnto Peter: Put vp thy ſwerde into thy ſheathe: ſhall not I drinke of the cup which my father hath geuen me? *Then the cumpany and the captayne and miniſters of the Iewes, tooke Ieſus and bounde him, and led him away to Annas firſte, for he was father in lawe to Cayphas, whiche was the hye prieſt theſame yere. Cayphas was he which gaue councel to the Iewes *that it was expedient that one mā ſhould dye for the people.

Mat. xxvi
Mar. xiiii.
Luke. xxii
*John. xi.

Nowe then Simon Peter whiche bore a notable ardent loue towardes his Lord, becauſe he had made a great braggue of himſelf, no leſſe B then that he woulde be content to die to ſaue his Lordes life, ſeing the armed band of men to lay hand vpon Jeſus, forgat what the Lorde had ſaid vnto him. And ſo being in a ſodaine rage, drewe out a ſwerd, (not tarying to bee commaunded of his Lord to doe it,) and ſtroke the Biſhops ſeruaunt, whoſe name was Malchus: but the ſtroke lyghte not as he would haue had it: he only ſtroke of the felowes righte eare, euen according as the Lord did ſtaie his hand, to the entent he ſhoulde geue but a ſmall wounde. Howbeit Jeſus did forthwith of his owne gentleneſſe heale the man againe. And in dede the Lorde ſuffered him that ſhould be a ruler of his Churche, to fal (though it were of a godly zele) into this errour, for that he might afterwarde the more ſurely and more effectuouſly put awaie al deſire to doe vengeaunce, and mighte altogether ſhake of al priuate reuenging and vſe of weapons, ſince he had once rebuked him which as yet hauing no contrary commaundement, did of very deuocion, and of a godly affeccion, goe aboute to defende his moſte vertuouſe godly Lorde againſte the wicked: So then Jeſus verily put awai by his diuine power, ꝥ force of the mē of warre frō Peter, but yet withal he chideth Peter as a diſciple, when he ſeeth him hottely ſet to fight out the matter, & ſaith: Peter, what doeſt thou? Haſt thou forgotten what thou haſt heard of late whiles thou diddeſt exhort me not to die? that is to wete, how thou waſt called Satan, and commaunded to folowe behinde. To what purpoſe is thy ſwerde drawen, becauſe thou wouldeſt hinder my death, whiche I gooe to ſuffer willinglye, and am appoynted ſo to dooe by my father?

Than Simon Petre hauyng a ſweorde drewe it & ſmote. &c.

Petres ſtroke of Malchus eare.

Chriſt why he ſuffered Petre to ſmite of Malchus eare.

Therfore Jeſus ſaieth vnto Petre: put vp thy ſweord into thy ſheath.

Jeſus rebuketh Petre for ſtriking of Malchus eare.

Matters of the goſpell muſte not bee defẽded with worldly defenſe, but with Gods woorde.

C

Shall not I drinke of the cuppe whiche my father hath geuen me?

The Iewes apprehending Ieſꝰ, bound hym as a malefactoure.

Than the compagnie. &c. toke Ieſus and bound him, & led him awaie to Annas firſte.

Annas father in law to Caiphas.

Caiphas high Biſhop that yeare whã Chriſt ſuffered, and for his office ſake enſpired with Prophecie.

Caiphas was he that gaue counſaile vnto the Iewes. &c. that one man ſhould die for the people.

The prudence of God, turneth the wicked craftines of man to Chriſtes glorie.

D

There is none a more certaine teſtimonie of innocencie, then that which truth forceth euẽ ones enemies to beare.

Howe litle equitie thei vſed in apprehending of Chriſte.

It becummeth thee to folowe, & not to repell my croſſe. Therefore put thy ſwerde into thy ſheth. Matters of the ghoſpell are not ſo to be defended. If thou wilt ſuccede me as my vicar, thou muſt fight with no other ſwerde than of Gods woorde, whiche cutteth awaie ſinnes, and ſaueth the men. Shall not I drinke of this cuppe of death, whiche my father hath geuen me to drinke? How ſhal it come to paſſe all we to be one, according as I praied to my father, excepte that like as I dooe obey the fathers will euen to the very death, ſo you likewiſe obeye my commaundementes? The diſciples being with this ſaying reſtreigned and ſtaighed from fighting, the mẽ of warre and their capitaine, with the miniſters alſo whom the Biſhops and Phariſeis ſent to augment the numbre, laied their wicked handes vpon Ieſus, and led him faſte bound as a malefactour, firſt to Biſhop Annas, beeing father in lawe to Caiphas. And this Caiphas verelie was the highe Biſhop of that yere: therfore they led Ieſus from Annas houſe to Caiphas, of whom it was ſpoken before, that whiles other were perplexed and in doubte what was to be doen with Ieſus, he beyng (for the office ſake that he bare) inſpired with the ſpirite of prophecie, counſailed that in any caſe Ieſus ſhould finally ſuffre death, becauſe it was ſo expediente for all folke that the helth and ſaluacion of the people ſhoulde bee recouered and redemed with the death of one man. Ieſus therfore was led vnto Caiphas father in lawe, firſt to fede his iyes with a ſighte that was wiſhed and longed for: alſo that he mighte bee examined in this mans houſe, if they could finde any lykelyhode of any faulte in him. For although they had ſuche bloud ſuckyng hertes, as could haue been content to haue murthered their owne parentes, yet for feare of the people, and of the lieutenant Pilate, they ſtudied to pretende ſome colour of iuſtice: but Gods prudence turned the wicked ſubtil crafte of man, into the glorye of his ſonne. For whyleſt he is thus taken, thus led frõ Annas to Caiphas, from Caiphas to Pilate, from Pilate to Herode, and backe againe from Herode to Pilate, whiles he is examined of many, and of many matters accuſed, he made them all witneſſes and confeſſours of his innocencie, yea euen them ỹ were his enemies. And verily there is no more certain teſtimonie of innocencie, then ỹ whiche trueth dooeth force out of an enemy. Howe litle equitie did they ſhewe mete for a Biſhop? They boughte the betraying of an innocente with money: they areſted and toke a naked man without armoure, with a bande of armed mẽ hyred for that purpoſe: they bound him that made no reſiſtence, but that he had only ſhewed great likelihood how great his power was, in caſe he woulde haue vſed it, and willingly gaue himſelfe vnto them: they led him not to a iudge, but to an enemye, as men auaunting themſelfes of theyr praye: and there finally ſoughte they for a faulte to be laied againſte him, when as the equitie euen of prophane lawes, wil no man to be areſted except firſt a man be moſte hated for his naughtines, and ſo burdened with a faulte.

The texte. Mat. xxvi. Mar. xiiii. Luke. xxii

And Simon Peter folowed Ieſus, and ſo did an other diſciple that was knowen vnto the hie prieſte, and went in with Ieſus into the place of the hie prieſte. But Peter ſtoode at the doore without. Then went out that other diſciple which was knowẽ vnto the hie prieſte, and ſpake to the damſell that kept the doore, and broughte in Peter. Then ſayed the damſell that kept the doore, vnto Peter: Arte not thou alſo one of this mannes diſciples? He ſayed: I am not. The ſeruauntes and the miniſters ſtode there, which had made a fyer of coles, for it was cold, and they warmed themſelfes. Peter alſo ſtode among them and warned him.

A

And Simō Petre folowed Jeſus & ſo did an other diſciple. &c

What other diſciple it was that folowed Jeſꝰ after he was led captiue.

But Petre ſtoode at the doore without.

Peters fearefull ſtanding without the biſhops gate, what it ſignified.

The wente the other diſciple. &c & brought in Petre.

Peters firſt deniyng of Chriſt at the voice of a damoſel, & what a damoſel.

Than ſaide the damoſel. &c. Art not thou alſo one of this mans diſciples.

B

He ſaide: I am not.

The peril of diſciples plantyng themſelfes in the courtes of princes.

Petre alſo ſtode emōg them, and warmed hym.

Nowe then when Jeſus was brought thither, that is, to Caiphas: Simon Peter, notwithſtandyng that he was forbid fightyng, neuertheles hauing yet ſome confidence in his own ſtrength, folowed Jeſus, and a certain other diſciple with him: euen theſame that a litel before leaned on Jeſꝰ breaſt at ſupper time. This diſciple becauſe he was knowen to the Biſhop, was bolde in truſt of yͤ knowlage, to goe into the palace with Jeſus. Petre becauſe he was not knowen, durſt not folow them into the palace, but taried at the doore without, in the meane tyme muche ſwaruing from that bolde ſaying: I wyll aduenture my lyfe for thee. And yet ſome manlineſſe remained in him for all that. For it came of loue that he durſt ſtill folow vnto the doore, ſeing the reſt of his felowes ſcatered themſelues abrode eche one a ſere wai: but in that he durſt not goe in, was a feare, and did pronoſticate that he ſhould ſoone after denie his Lord. Howbeit that other diſciple perceiuing that Petre folowed not, ſpake to the damſell that kepte the doore, to take in him whiche ſtoode at the doore without. And whē the maide had let him in, ſhe beheld Petre, and thought ſhe ſhould knowe hym: bothe becauſe ſhe had ſeen hym in Jeſus coumpaignye, and ſpecially becauſe he was commaunded to be brought in of him, whom ſhe knewe to bee Jeſus diſciple. And therefore ſhe ſaide vnto Petre: Arte not thou alſo this mannes diſciple, whiche is now taken and brought in hither? At this voice of a woman of ſmal reputacion, which yet pretended no kinde of crueltee or thyng to bee feared, ſeeing ſhe compared Petre with him whom ſhe did not appeache nor violently handle, and knewe him to bee Jeſus diſciple, and ſo named Jeſus vnto hym, callyng hym in ſuche ſorte a manne, as though ſhe had rather pitied hym then diſdained him: Petre, I ſaie, for all this, ſoodainly forgetting all thinges whiche Jeſus had ſo oft repeted vnto him, and forgetting alſo his owne ſtoute promiſe, denied that he was Jeſus diſciple. And euen this is the firſt profeſſion of them that bee deſirous to mortiſe thēſelfes in princes houſes, verely to denie Chriſt, that is to ſay, yͤ trueth. And whan Petre was thus gotten in, he went and ſtoode emong the Biſhoppes officers and ſeruauntes whiche were ſtanding by the fire ſyde to warme themſelfes, becauſe it was colde that late tyme of the night. And Petre warmed hym with them, truſting that he ſo might kepe himſelfe ſecrete, and in the meane tyme ſee what ſhould become of Jeſus in concluſion, and what iſſue this matier ſhould draw to: for as yet Petre had not put awaie all hope that his Lorde ſhould eſcape death, although he was ſo ſtrieken with feare, yͭ he did not once thinke of that the lorde had euen newely before told him would be: that is to wete, that Peters ſelf for al he was a bold promiſer, would forſweare his Lorde and Maiſter.

The texte.

*John. vii.

*Hier. xx. Mat. xxvi. Actes. xxiii

¶The high prieſte then aſked Ieſus of his diſciples and of his doctrine. Ieſus aunſwered him: I ſpake openly in the worlde, I euer taughte in the *Sinagogue and in the temple, where all the Iewes reſorte, and in ſecrete haue I ſaide nothing. Why aſkeſt thou me? Aſke them whiche heard me what I haue ſaide vnto them. Beholde thei can tel what I ſaid. When he had thus ſpoken, one of the miniſters which ſtode by, *ſmote Ieſus on the face, ſaying: Aunſwereſt thou the high prieſte ſo? Ieſus aunſwered hym: If I haue eiuill ſpoken, beare witnes of the eiuill: but if I haue wel ſpoken, why ſmiteſt thou me?

Caiphas examineth Jeſꝰ of his diſciples, and of his doctrine.

Nowe the Biſhop Caiphas to ſhewe ſome ſemblaunce of rightfull iudgement, but yet his entent was to gather ſomewhat of Jeſus ſondrie aunſwers, that he might charge hym withall as a man faultie,

C

The high prieſt than aſked Jeſꝰ of his diſciples, and of his doctrine.

Jeſus how he anſwered Caiphas examining him of his doctrine.

Jeſus aunſwered him: J ſpake openly in the worlde.

Jeſus concerning his doctrine referreth hymſelf to the cōmō report of his hearers, and why.

Why aſkeſt thou me? Aſke them which heard me, what J haue ſayde vnto them.

D

The trueth is boldelye to be aunſwered for, but yet reuerently.

Whan he had thus ſpoken, one of the miniſters, which ſtode by, ſmote Jeſꝰ on the face. &c.

One of the hie prieſtes ſeruãtes ſmote Jeſꝰ on the face.

Jeſus aunſwered him: If J haue euyll ſpoken, beare witneſſe of the euill.

The milde aunſwer of Jeſꝰ to the Biſhoppes ſeruaunte that ſmote hym, and what it teacheth vs.

and therefore he queſtioned with Jeſus of his diſciples, what manier of men thei wer, whence he had them, and to what purpoſe he had gathered ſuche a coumpaignie together, yea and alſo what he ſecretelye taught thẽ. Howbeit Jeſus knowing that he did not demaunde theſe queſtions of a right iudgelike minde to know the trueth, but deceiptfully to hunte out ſome thyng in him woorthye blame, and to gette occaſion therby how to harme his diſciples, whom he would yet ſhould be in ſafegarde: Jeſus, J ſaie, knowyng this, made no aunſwere to yͤ Biſhoppes wilye and traiterous interrogacions, but baniſheth the teſtimonie of himſelfe and his, and ſendeth them to the common reporte, and alſo to the recorde of his enemies, a proufe of moſte certaintee for the innocente, and ſaith vnto the Byſhop: Why aſkeſt thou me what J haue taught my diſciples ſecretely or in hugger mugger? My doctrine hath not been ſedicious nor ſecrete. J haue ſpoken openly to the brode worlde. That whiche J haue taught, J haue alwai taught it in your Sinagogues. J haue taught in the temple vpon the holye dayes, in place and time moſte notable and famous, whither Jewes on euery ſide out of all partes of Siria reſorte. And J haue ſpoken nothyng in priuitee or in corners, whiche ſame thing J durſte not teache openly. Full often hath the people and Phariſees too, heard me. Why then dooeſt thou nowe aſke me of ſuche manier of doctrine as ſhoulde be taught by ſtelth and very priuely? But rather aſke them that haue heard me teache openlye. Theyr recorde ſhall bee of more certaintee whiche hath with me no familiar acquaintaunce, yea of whome ſome dooe hate me. Leat euen them that be mine enemies, reporte what J haue taught: for many knowe it, and it ſhalbe eaſie to finde witneſſes of my doctrine. Whã Jeſus had ſpoken theſe thinges, (teaching therby that the trueth is to be aunſwered for, boldely in dede, but without tauntes or rebukes,) one of the Biſhoppes miniſters that by chaunce ſtoode nexte hym, a manne not vnlike his Lorde and Maiſter, wylling to defende his Biſhoppes dignitee againſte the franke and liberall ſpeache of Jeſus, after ſuche lyke ſorte as Petre would haue defended his Maiſters life againſt the force of the ſouldiers, not tarriyng for any commaundemente of his Lorde, gaue Jeſus a blowe vpon the cheke, and gaue him alſo ſuche a checkefull rebuke as was fitte for ſuche a Biſhop, and ſuche a felowe his ſeruaunt, ſaying: Anſwereſt thou the Biſhop ſo? Our Lorde Jeſus mighte bothe haue deſtroied this wicked biſhop, and alſo haue letted this blowgeuer, but yͤ he would ſhewe by exaumple to his, how ferre out of courſe and how peruerſe the iudgementes of the world be. For our lord Jeſus whiche behaued himſelf moſte mekely againſt all iniuries, beeing no where ſo ſharpe as againſte them that vnder the pretenſe of religion barke and worke againſt true religion, tooke not the blowe without replying in wordes, which yet endured the croſſe and made no woordes thereat. The biſhoppes ſate in autoritee: Jeſus beeing bounde was examined: Here loe was a face of iudgemente. And of trueth before a temporall iudge being but an Heathen, he that is accuſed ſhall bee heard to ſaye for himſelf. Here nowe before a biſhoppe, a blowe was geuen for making one anſwer, and the blowe too was geuen hym that afterwarde ſhould be iudge of the quicke and the dead. And ſo Jeſus aunſwered, in dede frankely, but yet mildely and coldely, ſaying: J ſpeake before a iudge, and J aunſwer him being required. Jn this caſe before Gentiles

A tiles alſo is the matier handled with good reaſons, and not with ſtrokes. If I haue ſaid any thing amiſſe, tell me howe: but if I haue ſpokē nothing euil, why doeſt thou being a iudges officer, here in time of iudgemente, the iudge holding his peace, beate me without confutyng the thyng that I ſaie.

The texte. *Mat. xxvi *Mar. xiiii. Luke. xxii.

*John xiii.

And Annas ſent him bound vnto Caiphas the hie prieſte. *Simon Petre ſtoode and warmed himſelf: then ſaid thei vnto him. Art not thou alſo one of his diſciples? He denied it & ſaid: I am not. One of yͤ ſeruauntes of the hie prieſtes, his couſin whoſe eare Petre ſmote of, ſaid vnto him: Did not I ſe thee in yͤ gardē with him? Petre therfore denied it again, and immediatly *yͤ cocke crew. Thē thei led Ieſus from Caiphas into the hall of iudgemēt. It was in the morning, and thei themſelues went not into yͤ iudgement hall, leſt thei ſhould bee defiled, but that thei might eate yͤ Paſſeouer.

And Annas ſente him bound to Caiphas the high prieſt.

Annas ſendeth Chriſt bound to Caiphas the high prieſt.

Simō Petre ſtood & warmed himſelf. Than ſaide they vnto hym: Art not thou alſo one of his diſciples? he denied it. &c.

Petre the ſecounde tyme denieth Chriſt.

His couſin whoſe eare Petre ſmote of, ſaid vnto hym: dyd not I ſee thee in the gardine with hym?

The raſhe confidence that Petre had in hymſelf, how it was by gods workyng appalled.

Petre therfore denied it againe, and immediatly the cocke crewe.

Petre the third tyme denieth Chriſte.

Chriſt how he called home Petre againe to remember himſelf whā he had denyed hym.

Than they led Ieſus from Caiphas into the halle of iudgemēt.

Why they led Ieſus from Caiphas to Pilates houſe the lorde preſident.

Uerely Annas, although vpon malice he reioyſed that Ieſus was vnder warde, and had in hold: neuertheleſſe becauſe he coulde trye out nothing of him, wherby he might by any coulour be proued guiltie: he ſendeth him euen bounde as he was, to Biſhop Caiphas his ſonne in lawe. But in the meane time whileſt theſe thinges wer in handeling, Petre vieuing all thinges a ferre of, which as I begun to tel, ſtoode in the throng of yͤ miniſters warming him at yͤ fier ſide: and emōg theſe, ſome there wer which by certain tokens ſomewhat knew Petre, and ſaide vnto him: Art not thou one of this mans diſciples whom the Biſhop thus handleth? Petre ſeing ſo cruel a ſight, which made hym alſo ſore afraid, once again denied that he was Ieſus diſciple. For he now perceiued by yͤ biſhops interrogatories, how that thei wer in deuiſe to attache Ieſus diſciples. Alſo Petre thought by this deniall to be ſafe frō daungier, like as he had ſhifted himſelf from her that kept yͤ doore. But to make him the better to knowe, how he coulde nothing dooe of B his owne proper ſtrength, beeing diſſeuered from the felowſhip of his Lord, there ſtoode emong other in that throng of the miniſters, a certain kinſman of him that had a litell before in the gardeine firſt aduētured to laye handes vpon Ieſus, and had his eare ſtricken of by Petre. This felowe was by the iudgemente of God brought in as an inſtrumente, vnder pretenſe to auenge his couſin Malchus harme, but in very dede it was to correcte the raſhe confidence that Petre had in hymſelfe. For the ſaide felowe beeing not contente with Peters onely one deniall (for his fighting, though it were dooen in the derke, made him to be well knowen) ſaith vnto Peter: What (ſaieth he) doeſt thou denie thy ſelfe to be one of his diſciples? Did not I euen right now ſee thee with mine iyes in the gardein with Ieſus? Petre beeing with this ſaying vtterly blanke and ſore aſtoniſhed, wiſhed himſelfe accurſed if euer he knew Ieſus. And anon the cocke crewe. Neither did Petre by this token, which our lord had tolde him of before, come to himſelf again, neither would haue been well aduiſed, except our lorde had recouered him, and brought him to himſelf again by his effectual looking vpon Petre: & had alſo by inwarde inſpiracion prouoked teares of penaunce in him. So many waies was he that ſhould be a ſpeciall miniſter vnder Chriſt of yͤ holy churche to be taught how in al thinges to miſtruſt his own ſtrength, and to depende of his Lordes only aide and ſuccoure. Nowe therfore after that Ieſus had been all the nyght long till the morning earelye, in examinacion before Caiphas, nor no fault could be founde in hym, wherfore he ought to bee called for, & to be arrained vpon lyfe and death, thei haue him out of biſhop Caiphas houſe, & leade him to Pilate the lord preſidēt, to the entent thei might charge him, and diſcharge themſelfes of the hatred that thei ſhould be

C

And they themſelfes wente not into the iudgement halle leſte they ſhould be defiled.

The prepoſterous religiouſnes and holines of the Jewes.

in for ſhedding of innocent bloud. And euen being bound as he ſtood, Jeſus was led by the hired ſouldiers into the preſidentes iudgemente hall. Howbeit the Jewes thẽſelues went not into the houſe of iudgement, leſt thei ſhould bee polluted, in aſmuche as the Paſchall lambe muſt be eaten of them: to the eating whereof thei would goe pure and clene, but of a naughtie peruerſe religion bee ye ſure, conſidering that thei thought themſelues to bee contaminate and ſuſpended with the harmeleſſe houſe of the preſidente, becauſe he was a Gentile and no Jewe: when as themſelues by many craftes wente about and deuiſed a mannes death, that had dooen nothing amiſſe, yea that had many waies dooen well and deſerued muche good at their handes.

The texte. Mat. xxvii. Mark. xv. Luke. xxiii.

¶ Pilate then went out vnto them, and ſaide: what accuſacion bryng ye againſte this man? Thei aunſwered and ſaide vnto hym. If he wer not an euil doer, we would not haue deliuered hym vnto thee. Then ſaide Pilate vnto them: Take ye hym, and iudge hym after your owne lawe. The Iewes therfore ſaide vnto hym: It is not lawfull for vs to put any man to death, yͭ the wordes of Ieſus might be fulfilled * which he ſpake ſignifying what death he ſhould dye.

* John. xii.

Pilate then went out vnto them, and ſaide: What accuſacion bring ye againſt this man?

D

The Romaines put no man to execucion excepte he were found guiltie of ſome crime worthie of death.

Than ſaide Pilate vnto them: Take ye hym and iudge hym after your owne law.

Pilate would haue remitted Jeſus to the puniſhmente of the lawe of Moſes.

The Jewes therfore ſaide vnto hym: It is not lawfull for vs to put any man to death.

Therfore Pilate after he ſawe this vncouth and ſtraunge manier of iudgement, that is to wete, to ſee a man to be in captiuitee and boundẽ ere he wer examined, and heard of the iudge, and to ſee a band of harneſſed men: he cometh foorth abrode to be polluted himſelfe with ſuche mennes communicacion, as thought themſelfes pure and vnpolluted. And verely he came out to appeace and aſſuage, if it were poſſible, the fury of the Jewes, and ſo to quite the innocent. Ye ſend (ſaith he) this man vnto me to be put to death. But it is not the manier of Rome to put any man to execucion, excepte him that is proued guiltie of a faulte worthy death. What crime therfore dooe ye laie to this mans charge? The Jewes aunſwered: The autoritee of Biſhops, and Phariſees, is enough for your diſcharge. If this man wer not a malefactoure, we could not of our profeſſiõ haue committed him to your handes. Pilate ſuſpecting, as the trueth was, them to haue ſome priuate grudge towardes hym about the ſuperſticion and the ſuperfluous religion, and vaine deuocion of the lawe, ſaieth vnto them: If it be any matier that apperteineth not to my counte and office, as for exaumple, yf caſe the Sabboth daye bee broken, yf any ſwines fleſhe bee eaten, or percaſe ſome raſhe and liberall woordes hath been ſpoken againſte Moſes, yͤ Prophetes, the Temple, or your God: loe, now if any ſuch ſcape haue been, which your own lawe commaunded to be puniſhed, though yet there be no ſuch thing prohibited by the law of Rome, your ſelfes take the manne vnto you, and iudge him after your lawe. I am ſette here in the Emperours name to rule and to playe the iudge. If he hath committed any fault againſt the Emperours lawes, worthy death, bring hym to me, and after he be conuicte by the lawe, and lawfully caſt, I ſhall cauſe him to be put to execucion. But I wyll not intermedle and perplexe my ſelfe in doubtfull matiers of your lawe. Verely, though yͤ Jewes would (thei forced not how) haue had him made awai, yet for all that thei pretende religiouſneſſe of very feare, leſt the iudge ſhould foorthwith haue puniſhed them, becauſe thei would haue kylled an harmeleſſe and an vncondemned perſone. But at theſame tyme they ſought effectuallye a newe kynde of puniſhemente for hym, ſuche as was then emong the Jewes moſte ſpitefull and opprobrious. It is not, ſaye they, lawefull for vs to putte any manne to death.

A The ſhameleſſe people ſpake theſe woordes, which had ſlain ſo many Prophetes: flattering themſelfes as clene from murdre, notwithſtanding they dyd ſo many waies perſecute an innocent to death: or elles they thus did, as if the hangman which with his handes faſteneth the man to the croſſe, wer a ſole murderer. They wer in heart murderers, thei wer murderers in their tongues, with their money thei hyred one traiterouſly to betray him, thei hyred a ſorte of warriers, they hyred falſe witneſſes, thei forged falſe haynouſe crimes againſte him. They prouoke and pricke forward the iudge, and with threatning make him aferd, and yet repute themſelfes pure and free from murdre, and alſo woorthie to eate the Paſcall Lambe, for no cauſe els, but that thei did ſtay and refrain themſelfes from going into the iudgemēt halle. Wel, theſe thinges truely wer dooen, to make it appeare euident that there is nothyng worſe or more haynouſe then falſe and peruerſe religion, and that theſame thing alſo ſhould be brought to effect, whiche Jeſus said ſhould come to paſſe, ſignifying by a parable what death he ſhould dye, whan he ſpake theſe woordes: At ſuch time as J ſhalbe lift vp on hye from the ground, J ſhal drawe all thinges vnto me: by the force of which woordes, he would that we ſhould take it for a certaintee, that not onely the ſelf death was determinately limited vnto him, but alſo a choiſe and ſeuerall kind of death.

The vnholy holineſſe of the Jewes and prepoſterous religion.

The Jewes in hearte murderers.

That the wordes of Jeſus might be fulfilled, &c.

Nothyng wurſe nor more haynous then falſe and peruerſe religion.

¶ Then Pilate entred into the iudgement halle again, and called Ieſus, and ſaid vnto him: Art thou the king of the Iewes? Ieſus aunſwered: Saieſt thou that of thy ſelfe, or dyd other tell it thee of me? Pilate aunſwered: Am I a Iewe? Thyne owne nacion and hye prieſtes hath deliuered thee vnto me. What haſt thou dooen? Ieſus aunſwered: My kingdome is not of this worlde: If my kingdome wer of this worlde, then would my miniſters ſurely fight, that I ſhould not be deliuered vnto the Iewes: *but nowe is my kingdome not from hence.

The texte. Mat. xxvii. Mark. xv. Luke. xxiii

*John. vi.

B Wherfore then after that Pilate vnderſtanding by the woordes which the Jewes had ſpokē of a matier (J know not what) emonges other thinges to be obiected againſt Jeſus, concerning a kingdom that he ſhould goe about deſyrouſly (and yet there appered no likelihood at all in Jeſus, that ſhoulde cauſe any man to thinke him faultie therin:) Pilate, J ſaye, after this, went once agayn into the iudgement halle, and leaft the people ſtanding without. And ſo called for Jeſus ſecretely aſide, that quietly and without all ruffle, he might boult out and gather of him (whiche in countenaunce appered no leſſe then both vertuouſe and wiſe) what the matter was, & ſaied vnto him: Art thou that kyng of the Jewes whom they are reported to looke for? Thys one thing did Pilate diligently ſearche out, becauſe the other matiers touched not the weale publique: but this fault, to call himſelf a king, ſemed to concerne both the Emperours Maieſtie, and a common peace and tranquillitee. And truely Pilate made thys ſearche and enquirie, not that he did take it to be true, but to geat ſome matier of him that was accuſed, wherwith he might reproue the Jewes of falſehood. Howbeit though Jeſus knewe wel enough the Jewes to haue falſely appeached him that he ſhould be deſirous of a kyngdome to the Emperours loſſe, or in deſpite of his highneſſe: yet to the entent he might open and diſcloſe the malice of the Jewes, and commend the reaſonableneſſe & equitee much better in Pilate thē in the Biſhops & Phariſeis, though he wer but a Gentile, and ſet naught by the Jewes religion: for thys ſkill, J ſaye, Jeſus made hym aunſwere, ſaying: Whether thynkeſt thou of thyne owne coniecture, that J am deſyrous of a kingdome, or

Than Pilate entred into the iudgement hall again, and called Jeſus, and ſaide vnto hym: Art thou the kyng of the Jewes, &c.

Pilate examineth Jeſus whether he were the kyng of the Jewes.

Jeſus aunſwered: Saiſt thou that of thy ſelfe, or did others tell it thee of me?

Pilate muche more reaſonable then the Jewes.

SS.l.iii. haue

C

Pilate aunſwered: Am I a Iewe? Thine owne nacion & high prieſtes haue deliuered thee vnto me.

haue the Iewes accuſed me hereof to thee? Pilate both to declare hys owne innocencie and the malice of the Iewes too, ſaieth: I dooe not coniecture this of myne own head, neither dooe I ſee in thee any thing agreeable therunto. It is a Iewes tale of a kyng to come. Thynkeſt thou me to be a Iewe? Thy quarellyng countreyfolkes and the Biſhops, commytted thee into my handes, ſeekyng all the meanes they can to haue thee put to death: but becauſe it is not the faſhion of Rome to putte any vncondemned perſone to death, if therefore thou haſt not tranſgreſſed in the trayterous deſire of a kingdome, than what faulte beſide haſt thou made? Becauſe Pilate aſked him of theſe thinges ſimply, and mening good feith, entendyng to deliuer the innocente: Ieſus did vouchſafe to aunſwere hym by a riddle and a prouerbiall ſaying: teaching that it was an other manier of kyngdome whereof the Prophetes had ſpoken, a farre more excellent kyngdome then is the kingdome of this world, which conſiſteth in mannes lawes, in the ayde of men, which haue no power but vpon bodies. Howbeit he ſignified this kingdom to be an heauenly kingdom, which could not couet the kingdom of the world, but contemne it: and ſhould not harme it, but auaũce it into a better kind. My kingdom, ſaieth Chriſt, is no ſuch kingdome as the Emperours is: his kingdome is terreſtriall, but myne is celeſtiall. And for that cauſe am I affeccionate to nothing that can harme the Emperours maieſtie. If my kingdome were of thys worlde, the world ſhould not handle me as it doeth, vnreuenged. For euen I, bee ye ſure, ſhould haue (as other kinges hath) a gard of men of armes: I ſhould haue ſquiers for the bodie, and ſuche as ſhoulde onely attend vpon myne owne perſone: I ſhould haue plentie of well appointed men, and lacke no aide or ſuccour that would fight for me, that it ſhould not be in the Iewes power to doe the thing thei goe about againſt me, vnrequited. At this preſent I haue fewe diſciples, and thoſe that I haue be vnfitte for warre, weake and poore: I my ſelf beeing vnarmed and no warier, euen one that reſteth in the helpe and ſuccour of others, becauſe my kingdome is not of this world.

Chriſtes kyngdome is not of this world, and what maner a kyngdome it is.

My kyngdome is not of this worlde.

If mi kingdome were of this worlde, thẽ woulde my miniſters ſurely fight, etc.

D

¶Pilate therfore ſaied vnto him: Art thou a king than? Ieſus aunſwered: thou ſaieſt that I am a king. For this cauſe was I borne, & for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth. And all that are of the trueth, heare my voyce. Pilate ſaied vnto him: What thing is trueth? And when he had ſaied thys, he went out agayn vnto the Iewes, and ſaieth vnto them. *I fynd in him no cauſe at all: ye haue a cuſtome that I ſhould deliuer you one looce at Eaſter, will ye that I looce vnto you the kyng of the Iewes? Then cryed they all againe, ſaying: *Not him but Barrabas, the ſame Barrabas was a murtherer.

The texte.

*Ma. xxvii. Marke. xv. Luk. xxiii. *Actes. iii.

Foraſmuch as Pilate being a lay man and a Gentile, did not fully vnderſtand this miſticall and darke ſaying, (albeit he hearde that Ieſus did not vttrely renounce and denie the name of a king, but dyd put a difference of kingdomes,) Pilate therfore ſaied vnto hym: Is it then true that thou art ſomewhere a king, whatſoeuer kinde of kingdom it be, and thou not perteining to vs? Here now Ieſus being earneſtly aſked of the iudge whether he wer any waye a kyng, or nay, confeſſeth the trueth with great temperaunce and modeſtie, with much ſobrietie and good aduiſement, aunſwering thus: Thou ſaieſt I am a king: for whoſoeuer aſketh a queſtion, with like noumbre of woordes, the pronunciacion onely chaunged, affirmeth the thing. And Ieſus ſaied further: It is not my parte to denye any trueth, namely conſideryng that for this cauſe I was borne, and came into the worlde, that I ſhoulde

Pilate therefore ſaide vnto hym: Art thou a king than?

Ieſus aunſwered hym: Thou ſaieſt that I am a kyng.

Chriſte came into the worlde to beare witneſſe vnto the trueth.

deceiue

And all that are of the trueth heare my voice.

A deceiue no man with any lye, but that I ſhoulde beare witneſſe vnto the trueth. He that hath a ſimple meke heart, not blinded with yͤ luſtes and deſyres of thys worlde, acknowlageth, lyketh well, and heareth my voyce. But Pilate hauyng no further intelligence of that whiche was ſpoken, then that he ſuppoſed the thing to be no matter for hym to know, and as yet Chriſt had made Pilate no apt aunſwere, therwith either to ſette the Jewes at a quiete, or to deſpetche them thence, after he had aſked of Jeſus what was that trueth whereof he ſpake, and was come into the world to beare witneſſe therof: Pilate, I ſay, went out againe vnto the Jewes, not tarying for an aunſwer of the thyng that he queſtioned of. What nedeth many woordes, ſaieth Pilate? I haue examined the man, and can fynd no fault in hym woorthie death. Nor I am not here preſidente and chief Juſtice vnder the Emperour, becauſe I ſhould with my ſentence, condemne the innocent: but in caſe he be noyſome to you, and that ye thinke him faultie (which though I fynde not in hym) yet it ſtandeth with equitie and good indifferencie, that if ye will not ſpare and forbeare hym as an innocent, at leaſt way in the honour of this holy feaſt, and for religion ſake, pardon hym hys life as an offender. And in dede it is here a cuſtome emonges you, that in this feaſt of Phaſe (which is of you moſt highly ſolemniſed and kept moſt holy of all feaſtes,) I ſhould at your requeſt pardone and ſette at libertie ſome one offendour. Therefore ye ſhall haue free eleccion to choſe the one of twain, either Barrabbas that arrant theſe and notable robber, a diſturber of the publique peace, or thys Jeſus, a man in my iudgement faultleſſe, whom ſome folke ſaith is the king of Jewes. It wer beſt ſurely that this man, (yea though he haue dooen amyſſe,) ſhoulde fele and enioye the gracious fauour and priuiledge of your ſolemne feaſte. Will ye therefore that I forgeue thys perſone for your ſakes? For of trueth the Preſident did not loke for ſo great outragiouſneſſe in the Jewes, that thei woulde preferre a felowe openly knowen full of miſchief, and a valiaunt ranke theſe, beefore Jeſus a man moſte meke and innocent. But the Jewes with a wholle conſent, and with a great loude voyce, cryed all of them: We will not haue Jeſus geuen vs, but Barrabbas.

Pilate ſaied vnto hym: what thyng is trueth?

Pilate woulde faine haue deliuered Jeſus if the Jewes would haue ſuffered hym.

ye haue a cuſtome that I ſhoulde deliuer you one looce at Eaſter. &c.

The cuſtome and maner of the Jewes was to haue ſome one offendoure pardoned in the honoure of the feaſt of Eaſter.

B

Pilate thought not that the Jewes would haue condemned Jeſus, and releaſed Barrabas.

The.xix Chapter.

The texte. Mat.xxvii. Marke.xv Luke.xxiii

Then Pilate tooke Ieſus therfore and ſcourged him: And the ſouldiers wound a croune of thornes, and put it on hys head. And thei did on hym a purple garment, and came vnto hym, and ſaied: Haile king of the Iewes: and thei ſmote hym on the face. Pilate went furth again and ſaid vnto them: Behold, I bring him furth to you, that ye may knowe that I finde no faulte in hym: Then came Ieſus furth, wearing a croune of thorne, and a robe of purple, and he ſaieth vnto them: Beholde the man.

After that Pilate, the Emperours Lieutenant, had alſo by occaſion ſent Jeſus to Herode, leauing nothing vndooen, either to ſhift and ridde his handes of him that was accuſed, or elles to dimiſſe and ſet him looce as an innocent: when the Lord preſident (I ſay) had thus aſſayed all waies, and ſaw he could dooe no good with the furiouſe folkes of the Jewes, he than commaunded Jeſus to be ſcourged, as the maner was at Rome, which feate he did to aſſwage their furie, and to ſaue the innocentes lyfe. This doen, the ſouldiers that wer in the inner courte, of whome the Jewes had

Pilate ſente Jeſu to Herode, and why.

Than Pilate tooke Jeſus therfore and ſcourged hym.

The ſoldiers put a croune of thornes on Chriſtes head, and ſo mocked hym.

C

And the ſoldiers wounde a croune of thornes and put it on his head. &c.

hyred a numbre to ſerue their tirannie, did of their own inuenciõ adde much cruel fierceneſſe to that vncouth ſolemne piece of hys paſſion: for when he had been ſo ſcourged & beaten, to mocke him withal, thei put vpon him a purple garment, and wound a croune of thorne, & put it on his head, geuing him a rede in his hand in ſtede of a ſceptre, & byanby caſting him in the teeth with a kingdom that he ſhould be deſirous of, who (god wotte) was to ſee to, an homely, a baſſe & a contẽpt perſone, thei came & kneled vnto him, ſaying: *Haile king of Iewes.* And thei ſpitte vpon his face, & buffeted him, he being Lord of al thinges and behauing himſelf moſt paciently & moſt coldly in all their kind of mockage, for to teache vs lenitee & pacience in aduerſitee: vs (I ſay) that haue hautie & veri fierce mindes, though yet in dede we be thiges of nought. Soothe it is, yͤ Pilate ſuffered Ieſus thus to be delt withall, becauſe he would with this the mannes afflicciõ, haue appeaced yͤ malice of the Iewes: for when the people hath for a while raged againſt whom thei be ſtiered, their furie ceaſſeth ſodainly, namely if ſcorning be added to the calamitee, & make him that ſuffereth, lamentable, where before he was hated. Therfore Pilate the preſident went furth vnto them againe, for to proue if he could mitigate the fierceneſſe of the meane multitude, and ſaieth: Lo, I bring out the man vnto you, that ye may loke your fill vpon him, and perceiue how he hath been handled for your pleaſure, not withſtanding that I can find no fault in him. And ſo therwith Ieſus (at Pilates commaundement) cummeth foorth as he was apparelled, bound, ſcourged & beaten, beſpitted, crouned with a croune of thorne, and wearyng the purple garmente. And Pilate preſented him to the Iewes, ſaying: Behold the man is here.

Chriſtes pacience in all his tormentes for our example.

Pilate why he ſuffered Ieſus to be ſo il handled of his ſoldiers.

And they ſmote him on the face.

Pilate the third time aſſaieth to deliuer Ieſus.

Beholde, I bryng hym foorth to you, that ye maie know that I find no faulte in hym.

D

The texte. Mat. xxvii. Mark. xv. Luke. xxiii. Leui. xxiiii. *Iohn. v.

When the hie prieſtes and miniſters ſaw him, thei cried, ſaying: Crucifie him, crucifie him. Pilate ſaieth vnto them: Take ye him, and crucifie him, for I fynd no cauſe in hym. The Iewes aunſwered hym: *We haue a lawe, and by our lawe he ought to die, becauſe *he made himſelfe the ſonne of God. When Pilate heard that ſaying, he was the more afeard, and went again into the iudgement halle, and ſaieth vnto Ieſus: Whence art thou? but Ieſus gaue him no aunſwere.

When the high prieſtes and miniſters ſaw hym, they cried, ſaiyng: Crucifie hym, crucifie, &c.

The vnſatiable crueltie of the Iewes towardes Chriſte.

With this ſight therfore, which had been enough to haue appeaced the crueltie (had it been neuer ſo great) of wild & rude barbarouſe people, the mindes yet of the Iewes wer not onely nothing mollified, but alſo wer therwith more ſet on fyer to finiſhe the thing that thei had ſo ferre proceded in. For the biſhops wer now afeard, leſt if he which had been ſo horribly & ſo cruelly tormented, ſhould now haue been leatte looce, that then the affeccions & mindes of the people, that wer alreadie ſette on a roare, being once turned on the other ſide, the grudge of their extreme great crueltie, might light vpon their own heades. The biſhops therfore & their ſeruauntes, with a great ſtiere and ſhoue cried woodly out: *Crucifie him, Crucifie him.* Pilate perceiuyng that there was no hope of pietie to be gotten at their handes by faire entreatie, he goeth about to reſtraigne & bridle their furie with feare, & ſaieth: I am a miniſtre of lawe & iuſtice, & not a reuenger of other folkes malice: and by lawfull proceſſe to puniſhe tranſgreſſours of the lawe, am I autoriſate: I am no butcherly murderer, no bloudſhedder of innocentes. This that hath been doen, was to ſerue & ſatiſfie your hatred. I will no more be fierce againſt him that is no noyſome perſone. And if he ſhall algates be crucified, I will not haue this my court of iudgement ſtayned & polluted with the bloud of an innocent. Upon your own perill haue ye the man away: and if it ſemeth good, doe ye crucifie him. I am not wont to cru-

Pilate would fain haue deliuered Chriſte.

Pilate ſaieth vnto thẽ: Take ye him, and crucifie hym, for I fynde no cauſe in hym.

Pilate pronounceth Chriſt innocente.

A cifie any but wicked doers. In this man I finde no crime ẏ deſerueth the croſſe. For there is no likelihood in him of ẏ trayterous dede which is laied to his charge, concerning that he would make himſelf a king. Nor it is not enough to accuſe a man of a fault, except it bee proued by ſure euidence to be a matier of certaintee, that is obiected, ſpecially if it be a cauſe ẏ concerneth life & death. This wholle matier is by no lawful proceſſe handeled, but ruſled and faced out ſediciouſly. When the Jewes heard Pilate the iudge ſo frendly & diligently withal, take Jeſus part & defend him, & vtterly thinking it not mete that any wai Jeſus ſhould eſcape, thei falſely ſurmiſed a crime which might ſeme to ẏ iudge ẏ was not learned in their lawe, a grieuous faulte, ſaying: Although he had dooen none offenſe againſt the Emperours lawes: yet haue we a lawe geuen vs of God: which ẏ Emperour alſo hath leafte vnto vs: And by force of this lawe he hath wel deſerued to dye, becauſe he hath made himſelf ẏ ſonne of God, & taking vpon him the godhead, he hath committed blaſphemie againſt god. After ẏ Pilate had hearde this, hauing no ready aunſwer to make thē, he led Jeſus again into ẏ iudgement hall, & went in himſelf, & talked again with Jeſus, beeyng very deſirous to learne of him what a thing that was wherwith thei charged him, & how it might be refelled & auoided. Therfore, firſt of all Pilate aſketh him whence he was, to the entent ẏ after he had knowen of what progenie he came, he might haue confuted ẏ wheras thei ſaid he was deſirous to be taken for the ſonne of god: though in dede B emong ẏ Gentiles it was both written in ẏ Poetes fables, & commonly beleued, ẏ ſome wer taken for half goddes, as folkes ſo borne, ẏ either thei had a god to their father, & ſome mortal woman to their mother, or els a Goddes to their mother, & ſome mortall man to their father. For ſuch wer called of ẏ Poetes *Heroes*, or *Semidei*. But verely Jeſus knowing that Pilate did aſſay all theſe waies finally to ſaue hys life, & was not ignoraunt that yet Pilate ſhould afterward (when all meanes had been proued) geue place to ẏ obſtinate furie of the Jewes: Jeſus (I ſay) woulde make no aunſwere at all vnto the preſident, leſt he ſhould be thought to haue made any meane how to geat out of their handes, becauſe he would not ſeme to be compelled to death. And that hitherto he made aunſwere, was becauſe he would haue record of his innocencie, but his pleaſure was to dye willingly and gladly.

The indifferente iuſtice of the Romaines lawes.

The Jewes aunſwered and ſaide: we haue a lawe, and by our law he ought to dye becauſe. &c.

And wente againe into the iudgement halle, and ſaide vnto Jeſus: Whence arte thou?

Jeſus beeyng demaunded of Pilate whome he was, made hym none aunſwere, and why.

Jeſus why he ſometymes made aunſwere, and why ſometymes not.

The texte.

¶ Then ſaied Pilate vnto him: Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, and haue power to looce thee? Ieſus aunſwered. Thou couldeſt haue no power at all againſt me, *excepte it were geuen thee from aboue: therfore he that deliuered me vnto thee, hath the more ſinne: And from thencefurth ſought Pilate meanes to looce him, but the Iewes cryed, ſaying: If thou let him go thou art not Ceaſars frend: *for whoſoeuer maketh himſelf a kyng, is againſt Ceaſar. *When Pilate heard that ſaying, he brought Ieſus furth, and ſate down to geue ſentence in a place that is called the pauement, but in the Hebrue tongue, Gabatha. It was the preparyng daye of Eaſter, about the ſixth houre. And he ſaieth vnto the Iewes. Behold your king. Thei cried: away with him, away with him, crucifie hym. Pilate ſaieth vnto them: Shall I crucifie your king? The hie prieſtes aunſwered: we haue no king but Ceaſar. Then deliuered he him vnto them to be crucified.

*Sapi. vi. Rom. xiii.

*Act. xvii.

*Ma. xxvii. Mar. xv. Luk. xxiii.

Pilate merueiling at ẏ mannes ſilence ſtanding in haſard of his life, conſidering he had ẏ iudge ſo much his frend that he dyd prouoke him to aunſwere, ſaied: Why doeſt not thou ẏ art in ieoperdie of life make me an aūſwer? Knoweſt thou not ẏ I haue power and autoritee ouer thee, whether thou ſhalt liue or die? for I am the preſidēt & chief iuſtice of this regiō. And it depēdeth vpon my wille & pleaſure, whether thou ſhalt be crucified, or quitte & let looce. Unto theſe wordes Jeſus made no ſuche

Knoweſt thou not that I haue power to crucifie thee, and haue power to looce thee?

no ſuch aunſwere as the preſident looked for: whiche preſident deſyred C to be inſtructed for the defence of Jeſus cauſe, entendyng to be an aduocate on the defendauntes ſyde, in ſtede of a iudge. But becauſe that way it ſhould ſomewhat haue appered that Jeſus had not been willing to haue died, he aunſwered no ſuche like thing: But his aunſwere was onely concernyng the power which Pilate dyd arrogantly attribute to himſelf: ſignifying that it was neither in Pilates power to ſet him at libertie (ſeeing that the power which he had ſhould condeſcende to the furie of the Jewes,) nor that Pilate himſelfe ſhould be hable to doe ought againſt him, except he would of his own volũtary wil, ſuffre it. Of truth thou haſt (ſaith Jeſus) power accordyng to mannes lawes: but thou couldeſt haue no power on me, vnleſſe it had been permitted thee of him, whoſe power paſſeth all mannes power. And in dede thou fauoureſt innocencie, but yet the naughtineſſe of others, ouercummeth thee, and ledeth thee from the right trade. Wherefore the people of the Jewes, whiche be the autours of this my paſſion and death, & whiche with their violence conſtreigneth yͤ iudge to condẽne an innocent perſone, ſinne more grieuouſly. When Pilate heard this, and therby perceiued both the modeſtie and the clereneſſe of hym, that was accuſed, and that alſo the malice of the Jewes, yea and hys owne indifferencie too, was not vnknowen to the ſame, (and ſo muche the more dyd Pilate fauour him, becauſe he ſawe that the man was nothyng moued nor diſquieted, no not with the peryll of deathe that he ſtoode in:) D When Pilate conſidered all thys, he wroughte all manier waies, that at leaſt by ſome meanes he myghte clere Jeſus and ſette hym at libertie. The Jewes perceiuing theſame, & that the Preſidente made light of the crime whiche firſt was laied againſt him concerning Moſes lawe, & that he ceaſſed not to doe al that he could, to dimiſſe Jeſus: thei fal in hand again with the firſt faulte, which to bee neglected, thei declare to be daungerouſe to the iudge himſelf, and therefore thei ſay: Though it dooe not appertein vnto thee that he hath offended againſt our God, certainly wheras he hath offended againſt the Emperour, thou haſt to dooe withall. Whoſoeuer maketh claime to a kingdome without the Emperours commaundemente, offendeth in the cryme of high treaſon againſt the Croune and the imperiall dignitee: But thys felow maketh himſelf a king. If thou therfore dooe let looce & acquite him, thou which fauoreſt yͤ Emperours enemie, art not yͤ Emperours frend. After yͤ Pilate had heard the biſhops & Phariſeis, that had conſpired together againſt Jeſus, & the maine multitude withall to crye out theſe woordes a loude, although he was not ignoraunte that they went about a falſe matier: yet becauſe he ſaw wel yͤ the malice whiche the prieſtes & Phariſeis bare toward Jeſus, could not be appeaced, & ſawe alſo that the headmen, and the common people wer wounderfully conſenting to the ſaied grudge & malice, and al thei with one agreemẽt bent to take away this one mannes life: furthermore whẽ Pilate perceiued alſo Jeſus to be (in dede) nothing faultie at all, but ſimple, and a poore innocent man, that made no ſhift for himſelf, & likewiſe thought in the meane time, howe that vnder Emperours, many had been in dãgerous haſard of very enuie, without any iuſt cauſe: and thought too of himſelf, that he already had ſufficiently trauailled againſte the wholle conſpiracie agreed vpon beetwene the noble menne, and the commons, in the defenſe of one poore mannes innocẽcie: Pilate (I ſay)

Pilate could haue no power at all againſte Jeſus, except it had been geuen hym frõ aboue.

Jeſus aunſwered: Thou couldeſt haue no power at all againſt me, excepte it were geuẽ thee from aboue. &c.

Pilate howe faine he was to deliuer Chriſte from beeyng crucified.

The inuincible malice of the Jewes againſt Chriſte.

The Jewes charge Chriſt with treaſon againſte the Emperour.

And from thenſforth ſought Pilate meanes to looce hym: But the Jewes cried, ſaiyng: If thou. &c.

Whoſo maketh hymſelfe a kyng, is againſt Ceaſar.

Whan Pilate heard that ſaiyng, he broughte Jeſꝰ forth, and ſate doune to geue ſentence. &c.

Pilate ſitteth doune to geue ſentence vpõ Jeſus, and what conſideracion moueth hym ſo to dooe.

A vpon theſe ſkilles, determined with himſelf to condeſcend to them, and ſatiſfie their malice, but yet in ſuch ſort, that in condemning Jeſus, he thought withal to geat him his pardone and deliueraunce: and beginning to ſpeake firſt of hys owne innocencie, deriued the grudge of the wicked facte vnto the Jewes, and laied it vpon their heades. Nowe than was Jeſus therefore brought foorth as guiltie, whereas in condemning of him, no kynd of lawfull iudgement was vſed: Pilate ſate downe in the place of lawfull iudgement on high, to geue ſentence, and he ſate in a high place to be ſeen of all folke, and of the heighth it is called of the Hebrewes Gabatha: the Grekes verely call it Lithoſtratos, becauſe it was paued. For ſo it behoueth Jeſus condemacion to bee ſolemne, and publike, leſt his innocencie ſhould be hidden from any man. For ſo to be condemned, was to be quitte and cleared. Jeſus was deliuered vp to the croſſe, but the iudge gaue ſentence vpon the Jewes. And now the time drew nygh, that accordyng to the manier of the ſolemne feaſt, innocent bloud ſhould be offered in ſacrifice for the ſaluacion of the world, for it was the Sabboth euen, nowe called good fryday, which falleth in the Eaſter feaſt, about the ſixth houre. And therefore the Jewes called more vrgentely vpon the matier, vnwittyngly doyng therby ſeruice to the thing that God appoincted: that is, to haue this ſacrifice made in time conuenient, and in due ſeaſon. And ſo than Pilate now by reaſon of his Judiciall garment plainly ſeen and perceiued of the people, ſhewed vnto them out of the iudgemente place, the accuſed perſone, to the entent, that euen by the ſight of him, and by his B facion, it mighte appere howe vnconueniently the cryme of any cruell autoritee that he ſhould bee deſyrouſe of, for hys priuate commoditee, was laied againſt him: who being ſo vexed and troubled, ſhewed ſuch great quietneſſe of mynd, and ſo great mildneſſe. Pilate (I ſay) ſhewed them thys perſone and ſaied: BEHOLDE YOVR KING. But the Jewes which thirſted for nothing els but innocent bloud, cryed: away with him, away with him: Crucifie him. The infamous and reprochefull death pleaſed well the Jewes, truſtyng it woulde come to paſſe, that the ſhame and reproche of the croſſe, would make the name of Jeſus odious and deteſtable, and that there ſhoulde no man come after, which ſhould profeſſe his name being in ſuch wiſe made away. Pilate deridyng and mockyng their obſtinate madneſſe, ſaieth: What (q he) ſhall I doe ſo great a vilany vnto your kyng, as to naile hym vpon the croſſe? This diſhonor ſhal redound to the ſhame and ſlaundre of al the people, which had broughte their kyng to the Croſſe. Thys voyce of Pilate, although it did Jeſus no good, yet it diſcloſed the malice of the Jewes, and forced them to confeſſe openly, and to knowledge a ſeruitude, whiche they hated. The Jewes had deſyred and many hundred yeres looked for theyr Meſſias, that is to wete, a kyng promiſed of the Prophetes. As for the Emperours kingdome (wherewith they wer ſore preſſed and ouerlaied) they had ſpitefully hated: yet that notwithſtandyng, beeyng through enuie and hatred waxed wylde, and euen woode, they renounce openly in the face of the worlde, their Meſſias: and acknowelage the Emperoure for theyr ſoueraygne LORD: We haue (ſay they) no kyng but the Emperour. The luſte to reuenge was ſo greate, that vnconſtreygned they adiudged themſelues to perpetuall bondage, that they myghte thereby vtterlye extynguyſhe Jeſus, the authoure of libertee. Pilate therefore ſeeing

The place where Pilate ſate in iudgement vpon Chriſt, how it was called.

In a place that is called the Pauiment, but in the Hebrewe toungue Gabatha.

That Chriſtes condemnacion ſhould be opē and ſolemne, it was neceſſarie.

Jeſus condemnacion was indede a clearyng.

It was the preparyng daie of Eſtre, aboute the ſixth houre.

The daie and houre of Chriſtes condemnacion.

And he ſaieth to the Jewes: Beholde your kyng.

The Jewes vnwittyngly ſerued to the thyng that God had appointed.

Pilate why he preſented the perſone of Chriſt to the people of the Jewes.

They cried, awaie with hym. &c. crucifie hym.

The Jewes entente in puttyng Jeſus to the death of the croſſe.

Shal I crucifie youre kynge?

The high prieſtes anſwered: We haue no kyng but Ceaſer

The malice of the high prieſtes againſt Jeſus bewraied.

Than deliuered he hym vnto them to be crucified.

Pilate deliuereth Jeſus to the Jewes to bee crucified.

ſeeing all that he went about, diſappoyncted: committed Jeſus vnto them to be crucified at their ordre and libertee.

C

¶And they tooke Ieſus and led him awai, and he bare his croſſe and went furth into a place, which is called the place of dead mennes ſculles: but in Hebrue Golgotha: where they crucifyed him, and two other with hym, on euery ſyde one, and Ieſus in the middes. And Pilate wrote a title, and putte it on the croſſe. The wryting was: Ieſus of Nazareth king of the Iewes. This title read many of the Iewes, for the place where Ieſus was crucified, was nie to the citie, and it was written in Hebrue, and Greke, and Latine. Then ſaied the hye prieſtes and Iewes vnto Pilate: write not king of the Iewes, but that he ſaid, I am king of the Iewes. pilate aunſwered: What I haue written, that haue I written.

The texte. mat. xxvii. Marke. xv. Luk. xxiii.

The Jewes tooke the deliuerie of Jeſus being brought out of the place of iudgement, and led him to the place of execucion, whiche was without the citee, that the place might alſo aunſwer to the figure: For the ſacrifice wherewith the teſtament was conſecrated, was offered without the hoſte. Jeſus went thither, hauing yet hys garmentes on, to the entent he might bee the more ſhame to them that fauoured hym: and he goeth full mekely bearing hys Croſſe himſelfe. For the Jewes prouided that, leſt there ſhould lacke any deſpite or reproche. Furthermore, a vyle and a diffamed place, was alſo choſen and appoyncted, wherin the manier was to putte wicked malefactours to execucion, a place perdie deteſtable and violated with dead bodies, whoſe bones laye ſcattered here and there all abrode: euen a place that ſhewed it ſelf to what purpoſe it was dedicated, and of the thyng it had the common name geuen it. For in the Hebrue tongue it was called Golgotha, in the Greke tongue *Cranin topos*, in the Latine tongue *Caluarie locus*, in Engliſhe, a place of dead mennes ſculles. And leſt he ſhoulde not otherwiſe be putte to ſhame enough, the Jewes procured thys alſo, that other two which wer openly knowen to be wicked theues, ſhoulde bee crucifyed with Jeſus together, to the entente that of the feloweſhyp of them that wer haynous offendours, he might lykewyſe bee thought and taken for an offendoure: and lyke as they had all one commune puniſhemente, ſo to ſeme to haue all one commune faulte. But to the entent it myght vtterly appere that he was a companion of theirs, the Jewes did ſo ordre and place the croſſes, that Jeſus hong in the middes, hauyng a thiefe hanging on either hand of him: howbeit the fountain of all pureneſſe could not be polluted with any filthineſſe of man, yea the fountain of all glorie is magnified and renoumed with worldly reproche. The croſſe beeyng afore odious, and a thyng of reproche, was made by hym a triumphaunt ſigne, wherunto the world boweth downe the head, which Aungels dooe worſhip, and deuils dooe feare. Jeſus being then condemned, found one, whom of a thiefe he made a citizen of paradiſe: ſo muche vnlikelihood was it, that the feloweſhyp of puniſhement ſhould defile him. And verely, leſt there ſhoulde want any kynde or apparaunce of iuſt and condigne puniſhement, euery one had (as the manier was) his title and ſtile geuen vnto him, which did deſcribe and declare both the perſone and the faulte. Nowe then, when Pilate had geuen to the other their titles according to their deſeruing, he commaunded that to the croſſe of Jeſus the Lorde, ſhould be faſtened this title and ſuperſcripcion: IESVS OF NAZARETH THE KING OF THE IEWES: euen for thys cauſe truely, that by the very inſcripcion, he myght cauſe bothe the malice of the Jewes, and the innocencie of him that was crucifyed, to be recorded: howbeit this tytle was not conuenient

The mekeneſſe of Jeſus in bearyng his own croſſe.

A diffamed place appointed for Chriſt to die in.

Golgotha what place it was.

Κρανίου τόπος.

The Jewes put twoo notorious malefactours to death with Jeſus, and why.

Jeſus the fountaine of all glory magnified rather then ſtained with worldly reproche.

The croſſe made through Chriſt a triumphaunte ſigne.

The inſcripcion or title that was write on Jeſus croſſe.

And he bare his croſſe.

And wente forth into a place called the place of dead mennes ſculles. &c.

D

And twoo other with hym. &c.

On euerie ſide one, & Jeſus in the middes. &c.

And Pilate wrote a title and put it on the croſſe. &c.

The writyng was: Jeſus of Nazareth the king of the Jewes. &c.

A conuenient for him in reſpecte of the Jewes accuſacion: and yet according to that which himſelf cõfeſſed to the preſident, it was a title moſt ſeming for him. For truely *Iudeus* doeth ſignifie in ẏ Hebrue tongue, *confeſſing*. And doubtleſſe he was & is in verai dede, a king and a ſetter of al thẽ at libertie, which profeſſeth his name: vnto whõ he geueth felowſhip of ẏ kingdom of heauen. And to bryng the Biſhoppes and ẏ Phariſeis into more hatred therby, Pilate prouided this title to be written in thre ſundrie languages, in Hebrue, in Greke, and in Latine: whereof the firſt was their own countrey ſpeache, and ẏ other two tongues (by reaſon of the great occupying that thei had with the Grekes, and the Romaines) was ſo brought in emong them, that ſome Jewes alſo knewe the Greke and the Latine toungue. Therfore it was prouided by the preſidente, that no man neither reſiaunt there and theſame countreyman, nor ſtraungier and reſorter thither, ſhould be ignorãũt of the title. This title thus written, being odious vnto the Phariſees, by reaſon that the place was muche haunted, and great was the reſorte and confluence there, becauſe that Golgotha, the mounte of caluery, was nighe vnto the citee, and laye full in their ſight that by caſualtie paſſed by that waie: manye Jewes therefore read (J ſaie) this ſuperſcripcion, and ſome knewe well the name of Jeſus of Nazareth. And how litel he deſired ani worldly kingdom, many had true knowlage, which had ſeen him hide himſelf whẽ he ſhould haue been drawẽ by force to a kingdom. That very king which was promiſed by ẏ B prophetes, and whom the Jewes cal Meſſias, was of very trueth loked for emong al ẏ Jewes. And although Pilate was ouerſeen herin, yet vnawares he gaue him that title which did moſt demonſtrate and notice to al folke, who he was that houng vpon the croſſe. For of veraie trueth ẏ ſelf king of kinges houng there crucified, whiche by his death did vanquiſhe the tirannie of the deuill. Thou oughteſt to cal it rather the token and banner of victory, than a croſſe. Though al thing ſemed full of ſhame and rebuke to ẏ biſhops, to the Scribes, and to ẏ Phariſees: yet this intitleling and ſuperſcripcion did grieue their myndes, becauſe it was more honourably ſet out than thei would haue had it. So great was ẏ deſyre of the wicked, to aboliſh a name to the whiche only, al glory of the whole world ought to be geuen. And therfore they treat and common with the preſident of chaungeing the title, and that it ſhould not be written, *The king of the Jewes*: but that he did vſurpe and vniuſtly take vpon him that name. But the preſident notwithſtanding that euen then vnawares he did prognoſticate what ſhould folowe, ẏ is to wete, that the profeſſiõ of that healthful name (which the Jewes falſely denied) ſhould departe thence to the readye beleuing Gentiles, that is to ſaie, to the true Jewes in dede: yet (J ſaie) this notwithſtãding, and that alſo heretofore he did condeſcende and folow their malice, the preſident would not alter ne chaunge the title, but ſaieth: that J haue written, J haue written. For becauſe it was in veray dede to the commoditee and profit of all folke, that Chriſte ſhould bee putte to death: and again alſo, it was for all mennes weale ẏ his name ſhould be of moſt fame and renoume through the wholle world, by the profeſſion whereof, ſaluacion ſhould be brought to all folke.

Iudeus what it is in the Hebrewe toungue.

And it was writen in Hebrewe, Greke, and Latin.

The inſcripcion of Chriſtes croſſe written in Hebrewe, Greke, and Latin.

Some of the Jewes were ſeen alſo in the Greke and Latin toungue.

Golgotha or the mounte of Caluarie nigh vnto the citie.

This title read many of the Jewes.

Chriſte whan he ſhoulde haue been made a kyng, fled.

Chriſte moſt worthily to be called the kyng of the Jewes.

The inſcripcion of Chriſtes croſſe pleaſed not the Jewes, and why.

Then ſaide the high prieſtes. &c. Write not kyng of the Jewes. &c.

Pilate woulde not alter the inſcripcion of Chriſtes croſſe whiche he had writen.

Pilate anſwered: what J haue writen that haue J writen

The texte.

¶ Than the ſouldiers when thei had crucified Ieſus, thei tooke his garmentes and made fower partes, to euery ſouldier a part, and alſo his coate. The coate was without ſeame, wrought vpon throughout. Thei ſaid therfore emong themſelfes: let vs not deuide it, but caſt lottes for it, who ſhal haue it. That the ſcripture might be fulfilled, ſaying: * Thei parted my raiment emong them, and for my coate did thei caſt lottes. And the ſouldiers did ſuche thinges in dede. There ſtood by the croſſe of Ieſus, his mother, & his mothers ſiſter, Marie the wife of Cleophas, and Marie Magdalene: when Ieſus therfore ſaw his mother, and the diſciple ſtanding, * whom he loued, he ſaith vnto his mother: Woman, beholde thy ſonne. Than ſaide he to the diſciple: Beholde thy mother, and from that houre the diſciple tooke her for his owne.

C

* Pſal. xxii

* John. xiii

Now therfore whā the Lord Jeſus was nailed (as the manier was) all naked vnto the croſſe, and the foreſaide ſuperſcripcion aboue his head, the ſouldiers that crucified hym (accordyng to the vſage) parted emong them Jeſus garmentes. For this thyng came to thē as a ſnapſhare and rewarde for their paines taking. And foraſmuche as they wer fower in noumbre, thei ſo diuided ẏ reſidue of his garmentes ſaue his coat (becauſe thei wer made of ſundry pieces and ſowed together) ẏ euery man had his part partlike: But than his coat or iaquet, a garmēt verely which was more inner and nere his bodie, no ſewed garment, but ſo wouen from the ouer hem to the lower, that being leuſed or ript, it would haue been good for nothing & nought woorth. Therfore the ſouldiers thought good that it ſhould be kept whole vncut, and that ſome one of them ſhould haue the wholle iaquet, to whoſe lotte it ſhould chaunce. But notwithſtanding that the ſouldiers did theſe thynges of a prophane mind, and of a worldly purpoſe, yet vnawares thei fulfilled in their ſo dooyng, the prophecies of the Prophetes, that hereby alſo he mighte haue been knowen to bee he, of whom the holye ghoſt had thus ſpoken in the Pſalmes, as foloweth: *Thei haue deuided mine apparell emong them, and haue caſt lottes vpon my garmentes.* And theſe thinges perdie, the ſouldiers dyd whiles yet the lorde honge vpon the croſſe aliue. But there ſtoode by the croſſe of Jeſus, Marie his mother, aſſociate with her ſiſter Marie, the daughter of Cleophas, and Marie Magdalene. Therefore Jeſus lookyng from the croſſe vpon his mother, & caſting his iye withall vpon the diſciple whom he loued more familiarly than the reſt, to the entent that as (his clothes being diſtributed) he left no worldly ſubſtannce behind him, ſo he would leaue vpō earth no worldly or humaine affeccion: Jeſus (J ſaie) turned towardes his mother and ſaide: Woman, beholde that thy ſonne, poincting with a nodde of his heade, and with a wincke of his iye, to the diſciple. And turnyng foorthwith to the diſciple, ſaieth: Beholde thy mother. And verely from that tyme, the ſayed diſciple bore a veraie ſoonnes herte and affeccion toward the mother of Jeſus, and toke the whole charge and care of her.

The fower ſouldiers that crucified Jeſus, deuided his garmentes emong them.

Than the ſouldiers. &c. toke his garmentes and made fower partes. &c.

The ſouldiers would not deuide Jeſus coat that was vnſewed, but plaied for it.

The coate was without ſeame wrought vpō through out.

D

That the ſcripture might be fulfilled, ſaying: Thei parted my rayment emong thē, &c.

Jeſus commēdeth his mother Mary vnto the diſciple whom he loued.

Ther ſtode by the croſſe of Jeſus his mother.

¶ After theſe thinges, Ieſus knowing that all thynges wer nowe perfourmed, * that the ſcripture might be fulfilled, he ſaieth: I thirſte. So there ſtoode a veſſell by ful of vineagre. * therefore thei filled a ſponge with vineagre, and wounde it about with Iſope, and putte it to his mouthe. Aſſoone as Ieſus receiued of the vineagre, he ſaid: * it is finiſhed, and bowed his head, and gaue vp the ghoſt.

The texte.
* Pſal. lxix.
* Ma. xxvii
Mark. xv

* John. xix

When theſe thinges wer doen, and Jeſus knew that nothyng wanted perteining to a lawfull ſacrifice, yet to bring thereunto and to accoumpliſhe the Prophetes ſaying, where he ſaith: *Thei gaue me gall to eate, and when J was thirſtie thei gaue me vineagre to drinke*: he cryed from the croſſe: I *am a thirſte*. For of trueth ſuche as dye in this kinde of death, are woonte to bee ſore grieued with vehemente thyrſte, by reaſon that through the woundes of the bodye, the bloude is exhauſte and clene

Chriſt on the croſſe cryeth aloude that he is a thirſt, and what it declared.

A clene drawen out. And euẽ this now too, did much proue and declare him to be a very manne, and to be out of doubt, puniſhed to his great peine. Nowe than a veſſell ful of vineagre ſtood there at hand, which was woont to be reached vp and geuen to them that were a thirſte to make them the ſooner dye. The ſouldiers therfore filled a ſponge with vineagre, and wounde it about with yſope, and helde it to his mouth. But as ſoone as Jeſus had taſted the vineagre, he ſayed: *Jt is finiſhed*: ſignifying that the ſacrifice was rightely dooen and accompliſhed, accordyng to his fathers wyl, and byanby he bowed his head and gaue vp the ghoſt.

Vineagre wont to be geuen to them that wer crucified emōg the Jewes.

the texte.

❡The Iewes therefore becauſe it was the preparing of the Sabboth, that the bodies ſhould not remaine on the croſſe on the Sabboth daye, for the Sabboth daye was an high daye, beſought Pilate that their legges might be broken, and that thei might be taken downe. Then came the ſouldiers and brake the legges of the firſt & of the other which was crucified with him: but whan thei came to Ieſus, and ſawe ẏ he was already dead, thei brake not his legges, but one of ẏ ſouldiers with a ſpeare thruſt hym into the ſide, and foorthwith came there out bloude and water. And he that ſawe it bare recorde, and his record is true, and he knoweth that he ſaith true, that ye might beleue alſo: for theſe thynges wer doen, ẏ the ſcripture ſhould be fulfilled: * Ye ſhal not breake a bone of him. And again another ſcripture ſaith: * Thei ſhall looke on him whom thei perced.

*Exo. xii. Nume. ix. *Zach. xii.

But a great matier it is to heare nowe againe in this caſe, the peruerſe religiō of the Jewes ſo ferre out of courſe and ſo ferre diſordred. The Jewes vpō a miſchieuous malice, & by wicked meanes, brought with violence vnto the croſſe an innocente, and one that had been B beneficiall vnto them, beeyng nothing abaſhed with the religion of the feaſtfull daie, to dooe ſo cruell and ſo vngracious a dede: but thei were very ſuperſticious, and made muche a dooe about takyng the bodyes of from the croſſe. Thei came vnto Pilate, and beſoughte him that by his commaundement, the legges of them whiche wer crucified, might be broken, to the entent thei might the ſooner bee dead: and then their corpſes be taken downe, and had out of the waie, leſt beeing ſeen, thei ſhould violate and breake the feaſtfull daie. That daye was a ſolemne great day, which (of ẏ great preparaciō and fourniture of holy ournamentes and diuine ſeruice) is called of the Grekes, *Paraſceue*, that is to ſaie, a preparacion. And their holy & ſolemne Sabboth daie was nigh at hande, vpon whiche daie to woorke was a deteſtable thing. For at this ſeaſō ẏ men being (ye wote wel) very preciſe in their religiō, after thei had finiſhed & accompliſhed ſo horrible an acte, as though ẏ thing had been well dooen, thei bent their mindes to celebrate the ſacrifice ẏ was to be offred by Moſes lawe, ſolemnely and purely, not knowing that the very true Eaſter lambe was alreadye offered vp in ſacrifice. Suche a poiſon and ſo peſtiferous a thing, is holineſſe that conſiſteth in outwarde and bodilye thynges, and hath not holineſſe and godlines of herte and mynde, ioygned and annexed vnto it. Now therefore Pilate graunting them their requeſt, the ſouldiers brake both the theues legges, whom thei founde yet aliue. And then when thei wer come to Jeſus, becauſe thei ſawe him alreadye dead, and therfore thought it a vain and ſuperfluous thing to breake his legges, thei left them whole vnbroken. For to this ende and purpoſe were the legges broken, that thoſe which hung vpō the croſſe, ſhould the ſooner geue vp the ghoſt. But emong the ſouldiers ſtoode a certaine manne, whiche (for the more certaintee of ẏ Lord Jeſus death) opened his ſide with a ſpeare: and immediatelye out of the wounde there guſhed foorth bloude and water,

And it was the preparyng of the Sabboth.

Paraſceue the preparing daye of the high feaſt, & we call it the euen.

Holineſſe conſiſting in outward and bodily thynges is peſtiferous.

But one of the ſouldiers with a ſpeare thruſt hym into the ſide, and foorthwith came there out bloude & water.

The legges of ſuche as wer crucified, why they wer broken.

water, in a great miſterie declaryng that his death ſhould waſhe and clenſe vs from ſinne, and theſame alſo geue to vs euerlaſting lyfe and ſaluacion. For baptiſme ſtandeth in water, & with water are we baptiſed. And the life of a manne is in the bloude. But it is againſte the courſe of nature for water to runne out of a bodye that is wounded. Howebeit he that ſawe the thing with his iyes, teſtified, and beareth witneſſe hereof: And we knowe his recorde to be true. And leſt any of you ſhould ſtande in doubt whether ye maie, or not, beleue the thing, whiche els might ſeme incredible, I aſſure you that Jeſus hymſelfe knew that witneſſe, to tell trueth. And although theſe thinges ſemed to be dooen by chaunce or caſualtee, that is to ſay, that in ſtede of breakyng his legges, as ẏ others were, his chaunce was to haue his ſyde thruſt thorowe, yet for all that wer thei dooen by the foreſight and prouidence of God, and as his diuine ordinaunce diſpoſed: that in this poinct alſo the effect and concluſion of the thyng, might aunſwer and agree with the prophecies of the Prophetes. For emong other rites & cuſtomes wherwith Moſes teacheth, in Exodus, that ẏ paſke or paſſouer ought to bee obſerued and celebrate, he had preſcribed euen that thyng ſpecially by name, that is to wete, that the lambe whiche was ſacrificed, ſhould bee ſlaine, that no bone of it ſhould bee broken: euen thereby noting and declaring, that Jeſus was the very true phaſe or paſſeouer, the figure wherof that Moſaicall lambe did beare, and reſembled theſame. For the bloud of this true lambe Jeſus, ſaueth them that beleue in him frõ death. And ẏ ſpiritual eating of this lambe, cõueigheth vs beeing made free from the ſeruitude of Egipte, that is to ſaie, from the ſinnefull luſtes of the worlde, and from the tyrannie of ſinne, into an heauenly regiõ. And again, the holy ghoſt ſpeaketh thus by Zacharie: *Thei ſhall ſee him whom thei perced.* For he ſhall once come with theſame bodye wherewith he hong on the croſſe, though it be already a glorious body, yet ſhall he ſhew the printe of the wounde to al folke, and he ſhall ſhewe the vnfaithfull, to their rebuke, the fountaine that was open all in vaine to them, that would not beleue: with the flowyng and ſtreames wherof, thei might haue been cured.

C

Chriſtes legges wer not brokẽ, but his ſide perced with a ſpeare, and what miſterie it cõteineth.

And he that ſaw it bare recorde, & his recorde is true.

That Chriſtes legges ſhould not be broken, but his ſide perced with a ſpeare, was prophecied afore, &c.

For theſe thinges were doen, that the ſcripture ſhould bee fulfilled.

Jeſus proued to be the true phaſe or paſſeouer, whiche the paſſeouer lambe in Moſes lawe dyd figurate.

D

Thei ſhall loke on him whom thei perced.

After this Ioſeph of Aramathia, whiche was a diſciple of Ieſus, but ſecretly for feare of the Iewes, beſoughte Pilate that he mighte take downe the bodye of Ieſus. And Pilate gaue hym licence: he came therefore and tooke downe the bodye of Ieſus. And then came alſo *Nicodemus, whiche at the beginning came to Ieſus by night, and brought of myrrhe and aloes mingled together, aboute an hundred pounde weighte. Then tooke thei the bodye of Ieſus, and wounde it in linnen clothes with odours, as the manier of the Iewes is to burie. And in the place where he was crucified, there was a gardeine, and in the gardeine a newe ſepulchre, wherein was neuer man laied. There laied thei Ieſus therefore, becauſe of the preparing of the Sabboth of the Iewes, for the ſepulchre was nye at hande.

The texte. Mat. xxvii. Marke. xv. Luke. xxiii. *John. iii.

And ſo nowe his death being alreadie certain, and himſelf founde dead by the experience of many, it behoued furthermore that his buiriall ſhould many waies confirme the beliefe of the reſurreccion. And as Chriſt would (perdy) his whole life to be baſſe and of a lowe porte: ſo he would that his buiriall ſhould bee honourable, and of a greate maieſtee, not intending thereby to teache vs to bee carefull of a ſepulchre, but to the entent that thoſe thynges once accoumpliſhed, whiche concerned the abaſſing of himſelfe and the whole miniſterie thereof, he might make a waie to the honoure and praiſe of his reſurreccion. And in veraie dede the honoure whiche is geuen to a manne aliue, is not

Chriſt would his buiriall to be honourable & full of maieſte, and why.

A without either ſuſpicion or daungier: but the honour which voluntarily we geue to the dead, is a ſure witnes of prowes, goodnes, and vertue. Nowe therfore Joſeph beyng a man of honoure and of greate power, and ſubſtaunce, an Aramathian borne, whiche ſaied Joſeph was a diſciple of Jeſus, but not openly knowē ſo to be for feare of the Jewes, which had made a lawe that whoſoeuer did openly confeſſe himſelf to be Jeſus diſciple, theſame perſon ſhoulde be caſte out of the Synagogue: Joſeph (J ſay) came vnto Pilate to whom he was well knowen, and deſyreth licence of him, to take downe Jeſus body from the croſſe: when Pilate had tried whether that he were dead or not, he was contente withall. Therefore Joſeph went his waye to the croſſe, and toke downe the dead corpſe. Jn the meane ſeaſon, as one to helpe furthe with thoſe thinges and doynges that perteine to the funerals, euen Nicodemus alſo cummeth thither, a man among the Phariſeis of a notable eſtimacion and dignitie: and he alſo being a ſecrete diſciple of Jeſus, which had before that tyme come to Jeſus in the night, becauſe he might ſo beſt auoide the diſpleaſure and grudge of the Phariſeis, as was before reherſed. Theſe men knowing that death commonly maketh an ende of hatered, truſting vpō ẏ preſidentes fauour, enterpriſed highly to honoure the dead, with whom (whiles he liued) they durſt not talke openly. Nicodemus (of trueth) brought with hym an oyntment of myrrhe and aloes mingled together, about an hundred pounde weighte, ſo muche as was ſufficient to ſweten the bodye, and honourably to preſerue it from corrupcion. Thei now therfore iointely B together with one common ſeruice, anointed Jeſus body being taken downe, on euery part, with pleaſaunte and ſwete ſauerye ſpices, and when thei had wel enbaulmed the corpſe with the odours, thei wound it in linnen clothes, that the ointment ſhould not runne of from ẏ body. For the maner of the Jewes is, after this ſorte to bury, leſt the bodies ſhould corrupte and putrefie. And verily they did this honoure to the Lord Jeſus, as to a worthy man, and one that was throughly good: and again, they thus honoured him, to the entent no mā ſhould thinke that he dyed for any cryme or faulte. For as yet they had no hygher opinion of him, but that he was an innocente good man and loued of God, whoſe name and memorie ought to haue this honour dooen vnto it, that is to ſaye, to be remembred as one that was enuied for his vertue euen to the death, a thyng that vſually happenethe in maner to moſt beſt men. Morouer this preparacion and great a doe, was euen there finiſhed, leſte any man mighte ſuſpecte that the body had been chaunged. And againe the Lord was buried then in a garden, nye to the place of the croſſe. Jn the garden was a new ſepulchre lately made out of an harde thicke ſtone, wherin was neuer man layed. And albeit theſe thinges wer ſuppoſed to be doen by caſualtie, yet thei made much for the fayth of the reſurreccion. For the ſepulchre could not ſeme to be digged vp with vndermining, becauſe it was cutte out of an wholle ſounde vnholowe rocke of ſtone: nor none other coulde be thoughte to haue riſen out of it, in which he onely was laied. But yet Joſeph and Nicodeme did not this in reſpecte of his reſurreccion, for in dede they had no hope that he ſhould riſe againe: but they were moued thus to doe, with a Jewiſhe deuocion, for religion ſake of the feaſtfull daye. For in dede it was the Jewes Eaſter day eauen, & therfore the Sabboth prouoked and ſetforwarde this dede. Jn whiche Sabboth daye

After this Joſeph of Aramathia, &c. beſought Pilate that he might take doune the bodie of Jeſus.

Joſeph of Aramathia deſireth of Pilate the bodie of Jeſus to burie it.

Joſeph of Aramathia a ſecrete diſciple of Jeſus.

And than came alſo Nicodemus which at the beginning came to Jeſus by night, &c.

Nicodemus alſo came to ioigne with Joſeph in buriyng of Chriſte.

Death commonly maketh an end of hatred.

He brought of myrrhe and aloes, &c. aboute an hundred pounde weightes.

Nicodemus what odours and ſwete ſauours he brought to burie Jeſus bodie withall.

The maner of buriyng in olde tyme emong the Jewes.

And wound it in linen clothes with odours.

Joſeph and Nicodemus why they ſo buried Jeſus.

And in the place where he was buried there was a gardine, and in the gardine a ſepulchre, &c.

Jeſus body in what a ſepulchre it was buried, and why.

There laied they Jeſus therfore, becauſe of the preparyng of the Sabboth of the Jewes.

it was not lawful for them to worke. Wherfore leſte the body ſhoulde be vnburied, or the buriall be to ſlender, and with to ſmall honoure dooen, they rid the thing out of hande, and layed him in the ſepulchre that was nexte vnto them. Alſo furthermore, euen the diligence of the Jewes, ſerued for the belefe of his reſurreccion that ſhould bee. For after that the Jewes had obteined of Pilate kepers for yͤ ſepulthre, and had procured that it ſhould be watched and attended vpon, leſte any bodye ſhoulde ſecretly ſteale awaye the dead corps, they not contente therwith, cloſed vp the mouth of the ſepulchre, with a great ſtone, and ſealed it, when they had ſo doen: ſo that on euerye ſide the malice of the Jewes, ſucceded and came to the glorye of Chryſte, whoſe name they went about vtterly to deſtroy and to aboliſhe.

The malice of the Jewes did euerie way ſerue to the glorie of Chriſt.

The. xx. Chapter.

The firſt day of the Sabbothes came Mary Magdalene early (when it was yet ſomewhat darke) vnto the ſepulchre, and ſawe the ſtone taken, awaye from the graue. Then ſhe ranne, and came to Symon Peter, and to the other diſciple * whom Ieſus loued, and ſayed vnto them: They haue taken awaye the lorde out of the graue, and we cannot tel where they haue laied him. Peter therfore went foorth, and that other diſciple, and came vnto the ſepulchre. They ranne bothe together, and the other diſciple did outrunne Peter, and came firſte to the ſepulchre. And when he had ſtouped downe, he ſawe the linnen clothes lying, yet went he not in.

The texte. Mat. xxviii. Mark. xvi. Luk. xxiiii. * John. xiii. and. xxi.

The Apoſtles tooke no care for buryng of theyr maſter Chriſt, but the Maries did.

The firſt date of the Sabbothes came Marie Magdalene earlie whan it was ſomewhat darke. &c.

ANd verily the reſidue of the diſciples, being ſtrikē partly with feare, and partly with diſpaire, neglected the burying, and paſſed not for yͤ dead corps. But certaine weomen that were his diſciples, cared aſmuche for it, as did Joſeph and Nicodemus: but the religion of the feaſtful day, ſtaighed them from the labouring aboute yͤ preparaciō of ſwete odours. Howbeit, as ſoone as Phaſe Sabboth day was paſt (the ointmentes and ſwete ſauour beeing made readye in the night) Marye Magdalene came erlye when it was yet ſomewhat darke, vnto the ſepulchre, the morowe after the Sabboth daye. And when ſhe ſawe the ſtone wherwith the entrie of yͤ ſepulchre had been cloſed vp) remoued thence and the ſepulchre to be open, the woman ſuppoſed nothyng els but that the dead corps had been taken awaie in the night, to the intente it might haue been more ſemely and accordyngly buiried. For the body was layed there but for a time, as of purpoſe, that it might ſoone after be adourned and ſet foorth with the due and ful ſolemnitie of burying. For in dede the hope of his reſurretcion fel awai from al the diſciples, thei wer ſo muche aſtonied with the certaintie of his death. Therefore Marie ere ſhe had looked into the graue, retiered backe agayne, and ran to Simon Peter, with whom was euen that diſciple whom Jeſus loued, and ſhe ſayeth: Our lord is taken awai out of the ſepulchre, and J knowe not wither they that tooke him awaie haue carried him. They bothe beeyng ſtyrred with that voyce, went foorth. Surely they had ſmal hope, yet had they a great affeccion, ⁊ deſyre towardes theyr maiſter, whom they ſo muche loued. And therefore they ranne both out together to the graue, but that diſciple which was ſo beloued of Jeſus, outranne Peter, and came firſt to the ſepulchre. And when he founde the doore open, he went not in, but ſtouped downe ⁊ looked into the graue, whether it were emptie or no. And he ſawe well there was

Marie Magdalene came firſt in the mornyng to the ſepulchre.

The diſciples had no hope of Chriſtes reſurreccion at the firſte.

They haue take awaie the Lorde out of the graue. &c.

They ranne both together, ⁊ the other diſciple did outrenne Peter. &c.

John outranne Peter in going to the ſepulchre.

A was no dead corpſe, but the linen clothes lefte embrued with ſwete odoriferous ointementes, wherwith the body had been wrapped, and alſo the napkyn that Jeſus head had been bounde in, not the linen clothes and it lying together, but wrapt vp and layed aſide by it ſelfe: ſo that it was eaſye to perceiue, that the bodye was not taken awaye by theues, which would haue rather purloined ẏ wholle corpſe as it lay, wrapped & wounde vp with the ſwete ſmelling ſpices, with the linen clothes, & the fine kercher: though it had not been for the valure therof, at leaſt they would ſo haue doen, becauſe they ſhoulde haue lacked laiſure to haue ſeparate the oyntmentes and ſwete ſpices from the body, ſeeyng they cleaued as faſt therunto as byrdelime woulde haue doen: and becauſe alſo they ſhould not haue had ſufficient time to folde vp & couche euery thyng handſomely and ſeuerally in his place. Thys (ſuche as it was) was in dede the firſte coumforte and hope that was geuen to them, of his reſurreccion.

And whan he had ſtouped doune, he ſawe the linnen clothes lyyng, yet went he not in.

The linen clothes wrapped & folded vp declared the reſurreccion.

The texte. Luk.xxiiii

Then came Simon Peter folowing him, and went into the ſepulchre, and ſawe the linen clothes lye, and the napkyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it ſelf. Then went in alſo the other diſciple whiche came firſt to the ſepulchre, and he ſawe and beleued. For as yet they knewe not the *ſcripture, that he ſhould ryſe agayne from death.

*Pſal. xvi Actes.ii. and.xiii.

Then came Simon Petre folowing him and wente into the ſepulchre, & ſawe the linen clothes lye. &c

Now thā anon after cummeth Peter alſo, who after that he was certified of the thing by John, as he was ſlower in running, ſo was he bothe bolder and more diligente in trying out the trueth of the thyng. For not beyng content with loking into the graue, he alſo went into it. The other diſciple a loker in as wel as he, (which yet durſt not by him ſelfe alone go in, howebeit in dede his coumpaignion being with him,
B tooke part of the feare awaie) now folowed Peter into the ſepulchre. And ſo now they ſawe certaynly euen veray at hande, the thing to be true, (which the one of them had ſeen but as it had been by a ſhadowe, or onely a glimmering ſight therof,) that no manier of corpſe was any where in that place: but in dede they ſawe the clothes wherin the body had been wrapped, in ſuch ſort pulled of, and laid aſide, that it appered to be doen not of theues in haſt ſleyghtly and ſhuffled vp, but quietlye and laiſurely. Howbeit as yet they did not beleue that he was ryſen again to life, they onely beleued that to be true, which Mary had told them: Verelye that the corpſe was taken awaie out of the ſepulchre. For although they had heard Jeſus ſay that he would riſe againe, yet did not the ſaying ſticke inwardly in theyr mindes, and though ſome hope therof were in theyr hertes, yet that whiche had already place in theyr mindes, the feare and tumulte of the croſſe and his paſſion, had driuen it out of theyr myndes. For they did not fully vnderſtande as yet, the ſaying of the Prophete, whiche had prophecied that certaynly Jeſus ſhould ſuffer death, and riſe again the third day frō death to life.

Simon Petre wēt into the ſepulchre firſte to ſee if Chriſtes bodie were not there.

For as yet they knewe not the ſcriptures that he ſhoulde ariſe againe frō death.

Petre and Jhō though they founde not Jeſus bodie in the ſepulchre, yet did they not beleue that he was ariſen, and why.

The texte. *Lu.xxiiii

Then the diſciples went awaye againe vnto theyr owne home: *Marie ſtood without at the ſepulchre, weping: So as ſhe wepte, ſhe bowed hirſelf into the ſepulchre, and ſeeth two angels clothed in white ſitting the one at the head, and the other at the feete, where they had layed the body of Ieſus. They ſaye vnto her: Woman why wepeſte thou? She ſayeth vnto them: For they haue taken awaie my Lorde, and I wote not where they haue layed hym.

Therfore the two diſciples departed thence, and went backe again to the place from whence they had come thither. But Mary of a certaine exceding loue and wonderful deſire that ſhe had to the lord, could not be drawen from the ſepulchre: ſeking him that was now dead, whom ſhe had loued beyng aliue, and was deſirouſe to ſhew ientilnes, and to

Marie ſtode without at the ſepulchre weppyng.

do ſeruice vpon the dead body, forſomuch as ſhe nowe could not haue the fruicion of his liuely body. And ſhe ſtood without nie vnto the dore of the graue, and did noughte els but wepe, and loke about her, if ſhe could haue any hope or likelihoode to finde the body. Now thã as ſhe was weping, and in dede durſt not goe into the graue, ſhe turned her head aſide and loked into the graue, and ſhe ſawe two aungels, goodly to looke too, both of good ſemblaunce and in pleaſaunte white apparell, ſittyng in ſeuerall places, the one at the head and the other at the fete of the place, where the dead corpſe had been laid. And in very dede this pleaſaunt, this cherefull & peaceable ſight, did ſomedeale aſſwage the extreme feare of the night, & of her carefulneſſe. The angels alſo to coumforte her ſorowfull penſifeneſſe, dooe of theyr owne accorde and ientlenes, ſpeake vnto the weping woman and ſaye: O woman, what is it thou wepeſt for? She than beyng all rauyſhed, & as one drounke with a certayn vehemencie of loue, ſayeth: They haue taken away my lorde, and I knowe not where they haue laied him. She calleth hym her lorde, and ſhe alſo loueth him being dead, hauyng yet no hope of the reſurreccion. She was only herewithal agrieued, that ſhe coulde not haue the ſight of his body.

C

So as ſhe wepte, ſhe boughed her ſelfe into the ſepulchre, & ſeeth two Angels, &c.

Marie Magdalene ſeeth twoo Aungels in the ſepulchre.

The texte.

Whan ſhe had thus ſayed, ſhe turned herſelfe backe, and ſawe Ieſus ſtandyng, and knew not that it was Ieſus. Ieſus ſayeth vnto her: Woman, why wepeſt thou? whom ſekeſt thou? She ſuppoſyng it had been a gardiner, ſayeth vnto hym: Sir, if thou haue borne hym hence, tel me where thou haſt layed hym, and I will fetche him. Ieſus ſayeth vnto her: Mary. She turned herſelfe and ſayed vnto him: Rabboni, which is to ſaye, Maiſter. Ieſus ſayeth vnto her: Touche me not, for I am not yet aſcended to my father. But go vnto my *brethren, and ſaye vnto them. *I aſcende vnto my father and your father, and to my God and your God.

*Pſal. xxii.
Hebr. ii.
*Iohn. xvi.

D

Whan ſhe had thus ſaide, ſhe turned her ſelfe backe and ſawe Ieſus ſtandyng, and knewe not that it was Ieſus.

Marie Magdalene ſeeth Ieſus, and knoweth hym not after his reſurrecciõ, and why ſhe knewe him not.

Whiles ſhe thus ſpeaketh, ſhe coniectured by the ſemblaunce of the aungels, that ſome man ſtode behinde at her backe: and not taryinge for the angels aunſwer, ſhe caſt her iye aſide, and in continently ſhe ſawe Ieſus ſtanding, whõ the angels had wurſhipped, but yet Mary knewe not that it was Ieſus. For he did appere in the forme of a poore ſimple man, leſt he being ſodainly ſeen in his owne forme and ſhape, ſhould haue much aſtoniſhed ẏ woman. Therfore to bolden her withal, he calleth and ſpeaketh gently vnto her, with theſame faier wordes that the angels did, ſaying: Woman, why wepeſt thou? whom ſekeſte thou loking about thee hither and thither? She ſuſpecting him to be a gardiner, the workeman and keper of the grounde wherin the ſepulchre was, (for it was in a gardin) with a womanly ſimplicitie ſayed vnto him: Sir, if thou haſt taken him away, tel me where thou haſte hid him, that I maye go fetche him thence. For ſhe ſuppoſed that ſome frend for feare of the Iewes, had procured the body to be ſecretely caryed awaye, leſte it ſhould come into the Iewes handes, and ſhoulde be otherwiſe handled than ſhe would it ſhould be. Ieſus therfore beyng delited in the great deſire of the womã, doeth now with a knowen familiar voice, ſpeake vnto her, and calleth her, Mary. At this knowẽ voice, the woman ſoodainly turnyng herſelf (for euen at this very preſent ſhe had bowed downe herſelfe again towardes the aungels, ſo much was ſhe by ſodaine mocions of minde ſtiered to loke thys waye and that way:) the woman I ſaie, knewe Ieſus, and beeing rauiſhed with a ſodaine ioye, ſhe a diſciple, ſpeaketh to the maſter, & calleth him Rabboni, whiche woorde in the Syrians toungue, ſignifieth, Maiſter:

And

Woman why wepeſt thou? whõ ſekeſt thou? &c.

Ieſus caleth vnto hir: Mary.

She turned hirſelf, and ſayed vnto hym: Rabboni, &c.

Ieſus calleth Marie by her name in a voice to hir knowen.

Rabboni what it ſouneth in the Siriens tonge.

Jeſus ſaieth vnto her: Touche me not, for I am not yet aſcended to my father.

Jeſus forbiddeth Marie Magdelen to touche him before he had aſcended to his father, and why.

Chriſt ſuffered not the wicked to ſee or touche his bodie glorified.

A And therewithall ſhe falleth flatte downe to the grounde, and would haue kiſſed his feete, hauyng yet in remembraunce their olde familiaritie. But Jeſus knowing that as yet ſhe thought no great excellent thyng of him, although ſhe loued him ſincerely and ardently, did prohibite her to touche his bodye. For Marie ſaw well that he was aliue againe, but ſhe thought that he was reuiued for none other cauſe, but as he did before, to liue familiarly with his frendes, being now a man aliue, where as before he was dead: & ignoraunt ſhe was that he now caried about with him an immortall body, whiche was to be handled with much greatter reuerence, whiche bodie the Lord did neuer exhibite or preſent to the wicked, nor ſuffered it to be handled of euery mā, to the entente he might by litle and litle, altogether withdrawe them from the loue of the bodye. Touche me not (ſaieth he) it is theſame bodye whiche hong vpon the croſſe, but it is nowe beautified and adourned with the glory of immortalitee. But truely thine affeccion is yet ſomedeale carnall, becauſe I haue not yet aſcended vp to my father: whiche thinge once doen, I ſhall ſende vnto you the ſpirite that is the coumforter, and he ſhall make you perfite and worthy to haue the ſpirituall felowſhip of me. In the meane time content thy ſelfe with that thou haſte ſeen me and hearde me ſpeake. And ſpecially now goe thou to my brethren whiche are through my deathe comforteles, and forthwith make them partakers with thee, of the ioye and comforte whiche thou haſt receiued by the ſight of me: and vpon theſe my wordes ſhew

But goe vnto my brethren and ſaie: I aſcende vnto my father, and your father. &c.

Jeſus biddeth Marie Magdalene to enforme the Apoſtles of his aſcenſion.

B them that to this ende I am ryſen from deathe to lyfe, euen that after I haue taried a certaine daies among them, I maye leaue the world, and aſcende vp to my father, who is alſo your father, and theſame is bothe your God and mine, common to bothe. Leat them therfore put awaye yearthly affeccions & rectifie their mindes, applying theſame to ſpirituall and heauenly thynges.

The texte. Luk. xxiiii

Mary Magdalene came and tolde the diſciples that ſhe had ſene the Lorde, and that he had ſpoken ſuche thynges vnto her. Theſame daye at night, whiche was the firſt daie of the Sabbothes, when the doores were ſhut (where the diſciples were aſſembled together for feare of the Iewes) came Ieſus and ſtoode in the middes, and ſaieth vnto them: peace bee vnto you. And when he had ſo ſayed, he ſheweth vnto thē his handes and his ſyde. *Then were the diſciples glad, when they ſaw the Lord.

*John. xvi

Marie Magdalene came and tolde the diſciples, that ſhe had ſeen the Lorde, and that he had ſpoken ſuche thynges vnto her.

Marie Magdalene reporteth to the diſciples ſuche thinges as Jeſus had cōmaunded her.

Theſame daie at nighte. &c. whan the doores were ſhut. &c. came Jeſus and ſtode in the middes. &c

Jeſus appereth in the middes of his diſciples, the doores beyng faſte ſhutte.

Nowe than Mary did as Jeſus bade her, and returning again to the diſciples, ſhewed them that ſhe had ſeen the Lorde, and tolde them the thynges whiche he had commaunded to be made relacion of in his name: And this was doen that they ſhould take right great coumfort of that he now called them his brethren, and ſhould alſo prepaire their mindes to the loue and deſire of eternall and heauenly thinges, foraſmuch as the preſent vſe of his bodie ſhould not endure long with them. After that with theſe and certaine other apparicions the Lorde Jeſus had by litle and litle lifted vp their mindes to ſome quickneſſe of ſpirite, and to the hope of the reſurreccion already paſte: the ſelfe ſame daye, that was the morowe after the ſabboth daye whiche next folowed the Sabboth of Eaſter, when it was nighte, and the diſciples ſecretelye gathered together, whiche for feare of the Jewes durſte not aſſemble together in the daye time, Jeſus went in to them when the dores wer ſhut: and ſtanding in the middes in the ſight of them all, to take awaie all feare from them, he ſaluted them amiably & full iently, ſaying with a voice well knowen vnto them: Peace bee with you. And leſte they ſhoulde ſuſpect it to bee a ghoſte or an other bodye, he ſheweth vnto them

them the prient of the nailles in his handes, & the ſcarre of the wounde whiche the ſouldier had made in his ſide with a ſpeare. With this ſalutacion and ſight, the feith of his diſciples was confirmed, their ſorowe taken awaie, and their mindes muche recreated and made ioyous. For Jeſus had promiſed them before, that thus it ſhould be, that within a ſhorte tyme he woulde ſee them againe, and after they had ſeen him, he woulde putte away theyr ſorow, and would make their heartes glad & merie. And therewithall he told them this alſo ſhoulde folowe, that in the worlde they ſhoulde haue ſorowe and heuineſſe, but in hym they ſhould haue peace and quietneſſe.

C

And whan he had ſo ſaide, he ſheweth vnto them his handes & his ſyde. Than were the diſciples glad whan they ſawe the Lorde.

Then ſaide Ieſus to them againe: peace be vnto you: *As my father ſent me, euen ſo ſende I you alſo. And when he had ſaied theſe wordes, he brethed on them, and ſayeth vnto them: Whoſoeuers ſinnes ye remit, they are remitted vnto them: and whoſoeuers ſinnes ye retaine, they are retained. But Thomas one of the twelue (*whiche is called Didimus) was not with them when Ieſus came. The other diſciples therfore ſayed vnto him: We haue ſeen the Lorde. But he ſayed vnto them: Excepte I ſee in his handes the printe of the nayles, and thruſte my hande into his ſyde, I will not beleue.

The texte. *Eſai. lxi.

*John. xi.

Therfore the more to confirme the Apoſtles in their ioye and coumforte, he once again ſaluteth them with good lucke of peace, ſaying: Peace bee with you. And at the ſame time withall, he highly autoriſeth them, and commaundeth them to preache the thinges which they had ſeen, and ſaieth: As my father ſent me, ſo doe J ſende you. J haue truely and faithfully glorified my fathers name: and you agreyng emong your ſelues, ſhall with lyke trueth and faithfulneſſe preache my fathers name and mine. Prepaire your mindes to this funccion and office: for aſmuche as J, nowe that J haue doen diligently the thyng that J had in commiſſion to doe, goe againe to my father, and from thence J ſhall ſende vnto you more plentie and more power of the holy ghoſte. Jn the meane while ſhall J alſo make you partakers of the holy ghoſt according to your capacitie: And euē as he was thus ſpeakyng, he brethed on them and gaue them the ſpirite, with autoritee to forgeue all men theyr ſinnes that woulde be ioygned to him by profeſſion of the ghoſpell and by baptiſme, and that woulde forthinke their former life, and be eftſones amended where they haue erred. Whoſoeuers ſinnes ye remit (ſaieth he) they are remitted vnto them: and whoſoeuers ye retaine, they ſhal abide ſubiect to their ſinnes. When theſe thinges were dooen, the reſidue of the diſciples were aſſembled together, Thomas only except, who thā was abſēt: which name Thomas ſignifieth in the Greke toungue *Didimus*, and in the Latin *Geminus*, in Engliſhe *Doubtefull*. For he was one of the twelue whom the Lorde did ſpecially and peculiarly chooſe to the office of preaching the ghoſpell. Therefore after that Thomas was come in to them, the diſciples that could ſcant ſtand for ioye, ſhewed openly vnto him that they had ſeen the Lord. Thomas ſuppoſyng them to be deceiued and illuded by ſome viſiō or ſpirite, ſaied he would not beleue, vnles he might ſee him with his owne yies: and not to beleue his owne yies as ſufficiēt witneſſes, except he might ſee withall the printe of the nailles euen freaſhe in his handes: yea and vnleſſe with putting his owne hādes into Jeſus ſide, he might perceyue by feling, the wounde that the ſpeare made. And trulye, this incredulitee of the Apoſtle, by the diſpenſacion of God as he ſhall diſpoſe, did muche good to the confirmacion and ſtabliſhement of oure faythe.

Than ſaid Jeſus to thē againe: Peace bee vnto you.

Chriſt autoriſeth the Apoſtles and ſendeth them to preache.

As my father ſente me, euen ſo ſende J you alſo.

D

Jeſus begynneth to geue the holy ghoſte to his diſciples by breathing on them.

And whan he had ſaid theſe wordes, he breathed on them, and ſaide vnto them: whoſoeuers ſinnes ye remitte. &c.

To what perſons their ſines are remitted.

But Thomas one of the twelue. &c was not with them whā Jeſus came.

Thomas was abſence whan Jeſus appeared to his diſciples, and what Thomas ſouneth by interpretacion.

Thomas woulde not beleue Jeſus reſurreccio̅ excepte he might put his hande into Chriſtes ſide.

Excepte J ſee his handes. &c. and thruſte my hande into his ſide, J wyll not beleue.

And

A And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Ieſus when the doores were ſhut, and ſtoode in the middes, and ſayd: Peace bee vnto you. After that ſaied he to Thomas: Bring thy finger hither and ſee my handes, and reache hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleuyng. Thomas aunſwered, and ſayed: My Lorde, and my God. Ieſus ſayeth vnto hym: Thomas, becauſe thou haſte ſeene me, thou haſte beleued, bleſſed are they that haue not ſeene and yet haue beleued.* And many other thinges truly did Ieſus in the preſence of his diſciples, whiche are not written in this booke. Theſe are written that ye might beleue, that Ieſus is Chriſte the ſonne of God, and that (in beleuing) ye might haue life thorowe his name.

The texte.

*John. xxi.

Therfore eight daies after, when the Apoſtles met together again, by ſtealthe, and Thomas at this tyme with the reſte in coumpanye, whiche Thomas hitherto woulde not beleue that Chriſte was ryſen: the Lorde came in to them where they were, the gates being hard faſt ſhut: and ſtanding in the middes of them, he ſaluted them after his vſuall and well knowen maner and facion, ſaying: Peace be with you. And turnynge hym by and by to Thomas, whoſe vnbelefe he knewe, that was ignoraunt in nothing: whiche lacke of beliefe, becauſe Jeſus knewe it came not as the Phariſeis infidelitee did, that is, of malice, but of mans infirmitie, he vouchedſafe to heale it. He ſayeth thus to hym: Thomas (ſayeth he) foraſmuche as it doeth not ſuffiſe thee to haue hearde of many (that I was ryſen to lyfe agayne) whiche hathe ſeen me and hearde me, except thy ſenſes mighte fele and perceyue the B ſame, bringe hither thy finger and fele the prientes of the nayles, and ſee that I truelie carie the very true markes therof. Put thy hand into my ſyde and handle the wounde which the ſpeare made, and herafter bee not vnfaithfull, and harde of beleſe in other mattiers: but after thou haſte nowe ſeen this thing proued certainly true, whiche yet ſemed to thee incredible, ſee thou geue fayth to my promiſes, howe incredible ſoeuer they ſeme to the common ſenſe and iudgement of men. After that Thomas had ſeen and felte, knowyng bothe the face and accuſtomed voyce of the Lorde, he than conceyued a full feith, and ſpake aloude: My Lorde and my God. For as he was more hard of beleſe, ſo no body did more clerlye confeſſe Jeſus to be God and man, for becauſe the handling of the body which late before hong dead vpon the croſſe, witneſſed that he which was riſen to life again, was a very mā in dede: and the knowleage of hidden ſecrete thinges, proued well hys Godhead. So than, of truth, Jeſus did wel accept and embrace Thomas his confeſſion, but yet withall he did reproue his hardneſſe of beleſe, ſaying: Thomas becauſe thou haſt ſeen me, hearde me, & handled me, thou beleueſt: but bleſſed ſhal they be, which though they ſee not, wil yet beleue. Verely the Lorde Jeſus declared vnto his dyſcyples his diuine power and Godhead, by many other tokens which are not written in this booke, but ſome thinges are reported and declared by other Euangeliſtes, and ſome thinges alſo were reported and told by worde of mouth: and euen they were the tellers therof, which both ſaw and heard the thinges themſelues. For, to ſet out and write al thinges (which would haue been a worke ẏ for the greatnes it could not haue been meaſured) was not cared for, but yet it was thought neceſſary to write of ſome thinges, that therby ye mought come to the beliefe, that Jeſus was the ſoonne of God. Which thing yf ye do in dede, ye ſhall haue that ful bliſſe, and beatitude, which our Lord Jeſus promiſed to them that when they ſee not, beleue. For like as he ſuffered deathe and liueth immortal, ſo ſhall ye alſo by profeſſion of his name in true fayth, obtaine eternall lyfe.

And after eight daies againe his diſciples were within, & Thomas with thē: Then came Jeſ9 whan the doores wer ſhutte. &c.

Jeſus eftſones commeth in emong his diſciples the doores beyng ſhut, Thomas nowe beeyng with them.

Thomas vnbeliefe was not of malice as the Phariſeis vnbeliefe was.

Bring thy fynger, and ſee my handes. &c. and bee not feithleſſe, but beleuyng.

Jeſus cauſeth Thomas to put his hande into his ſide that he might beleue.

Thomas aunſwered and ſaide: My Lorde and my God.

Thomas confeſſeth clearely that Jeſus was both God and man.

Jeſus ſaieth vnto hym: Thomas, becauſe thou haſt ſeen me, thou haſt beleued, bleſſed are they that haue not ſeen and yet haue beleued.

Thomas feith well accepted of Jeſus though it were ſlow.

All that Jeſus did and ſaide coulde not be writen, but ſomuch therof is writen as is neceſſarie.

Theſe are writen that ye mighe beleue that Jeſus is Chriſt the ſoonne of God. &c.

The ghoſpel why it was writen.

The.xxi.Chapter.

C

The texte.

❡Afterward did Ieſus ſhewe himſelf againe at the ſea of Tiberias. And on this wiſe ſhewed he himſelfe. There were together Symon Peter and Thomas (whiche is called Didimus) and *Nathanaell of Cana in Galile, and the ſonnes of Zebedei, and two other of his diſciples. Symon Peter ſaieth vnto them: I will goe on fiſhing. They ſaye vnto him: We alſo will goe with thee. They went their waye, and entred into a ſhippe immediatlie, and that night caught they nothing. But when the mornyng was nowe come, Ieſus ſtoode on the ſhore, neuertheleſſe the diſciples knewe not that it was Ieſus. Ieſus ſayeth vnto thē: Children haue ye any meate? They aunſwered him: no. And he ſaieth vnto them, *Caſt out the nette on the right hande, and ye ſhall fynde.

*John.i.

*Luke.v.

And verely, to confirme more and more the faith of his diſciples, Jeſus ofte times appered vnto them, and talked with them, ſometyme alſo eate meate in their coumpaigny, leſte any ſuſpicion ſhoulde ſettle in theyr mindes that it was but an illuſion or ſome ghoſte, whiche they had ſeen: neyther was he therewhiles continually, for all that, preſent in their coumpaigny as he was wonte before his deathe, nor ſo familiarly handled himſelf amonge them: nor yet was ſeen of all men, becauſe he had ſayed before, that he woulde appere to his frendes and not to the worlde, nor to his neyther, but euen when his luſte. For now immortalitee ſhewed a certaine ſemblaunce full of maieſtee that was to bee had in reuerence, to the entent that their faith beyng full ſtayed and eſtabliſhed, he might withdrawe from them altogether the ſight of the body, and ſpiritually to bee nowe emongſt his. And ſo nowe therefore he appered and ſhewed himſelf againe to his diſciples, at the depe lake called Tiberias. And he preſented himſelfe vnto them on this wiſe. The diſciples, whiche before that time kept themſelues ſecret in Hieruſalem, to bee in ſauetie oute of the Phariſees daunger, repayred againe into Galile, and there was a good ſorte of them together, euen no fewer than Simon Peter ⁊ Thomas, called Didimus, alſo Nathanaell of Cana a citie of Galile, where Jeſus turned water into wine. And beſides theſe, the two ſonnes of Zebedei, John ⁊ James the greater, and with theſe was two other diſciples. Nowe than, becauſe they lacked theyr Lordes helpe, by whom they wer woonte to be fedde of the mere free bounteouſnes of frendes, Peter went in hand againe with his olde occupacion, to geat his lyuynge with his owne handes: leſt he ſhoulde bee burdenouſe to any man, or to be fed by any others liberalitee in idleneſſe. For then he might not preache, and he thought it was no right that he whiche ſerued not the ghoſpell, ſhould liue of the ghoſpel. Therfore in the twielight, becauſe they ſhould haue gone abrode vpō theyr perill in the daie, Peter ſaieth: J goe on fiſhing. The reſte than ſaied vnto him: We alſo will goe a fiſhing with thee. And ſo goyng forth a doores togetherwarde, they entred into the ſhip. And thei fiſhed all that night in vaine. For they gate neuer one fiſhe, to the entente that waye ſhould bee made for a miracle to folowe, ⁊ therwith as in a miſterie to be ſignified, that the labour of an Euangeliſte is all in vayne, vnles Chriſte doe proſper the mannes endeuour. But nowe whan it waxed daye, Jeſus ſtood on the ſhore, but the diſciples knewe not it was he, partely for the diſtaunce that was betwene him and them, and partely becauſe it was ſcant daye: alſo partely becauſe

Jeſus ofte tymes appeared to his diſciples after his reſurreccion, and why.

Afterwred Jeſus did ſhewe him ſelfe againe at the ſea of Tiberias.

Jeſus why he was not continually in compaignie of his diſciples, nor ſeen of all men after his reſurreccion.

D

The maieſtie of Chriſte after his reſurreccion.

Petre why he returned to his olde occupacion of fiſhyng whā Chriſt was away.

Simon Petre ſaieth vnto them: J will goe on fiſhyng. ⁊c.

Petre with the reſte goeth on fiſhyng in the night.

They went their waie, and entred into a ſhip immediatly, and that night caught they nothyng.

The preachers labour is in vaine except Chriſt proſper it.

A the Lorde woulde not furthwith bee knowen. Therefore Jeſus ſpake vnto them from the ſhore, ſaying: Children haue ye any meate? They than, forasmuche as they knewe not the Lorde by his voice, but ſuppoſed him to be ſome other man whiche came to the ſea to bye fiſhe, made aunſwere that they had none that they coulde ſelle him, becauſe they had taken nothyng. Jeſus than to declare a litle and a lytle who he was, ſayed vnto them: Caſt out the nette on the righte ſide of the ſhip, and ye ſhall fynde that ye coulde not hitherto.

Caſt out the nette on the right hand, and yee ſhall fynde.

The texte.

*John. xiii

They caſte out their nette, and anon they were not hable to drawe it, for the multitude of fiſhes. Then ſayed the diſciple * whom Ieſus loued, vnto Peter: It is the Lorde. when Simon Peter hearde that it was the Lorde, he girded his coate vnto him (for he was naked,) and ſprange into the ſea. The other diſciples came by ſhip, for they wer not farre from land, but as it were two hundred cubites, and they drew the nette with fiſhes.

They caſt oute the nette, and anone they were not hable to drawe it for the multitude of fiſhes.

They did as he bad them, (for through werineſſe of their vaine laboure, and of a great deſire to take ſome fyſh, they cōceiued ſome hope:) and byanby ſo greate a multitude of fiſhes was taken, that the nette was laden withall, and could vneath be drawen vp to the boate: And wete ye well, this was euen a reſemblaunce of the multitude of men, whiche afterward by the preaching of the Apoſtles, ſhould be brought and ioygned to the Church out of the whole world, of what language or countrey ſoeuer they wer. By the noueltee of the thing, that diſciple whom Jeſus loued, was moued to bee more attentyſe and to marke

The caſtyng out of the nette at Jeſus biddyng, & the takyng of ſo muche fiſhe as they coulde not drawe vp, what it figured.

B the thyng, and ſo knewe Jeſus. And in continently aduertiſed Peter (who was altogether buſye aboute drawing vp the nette) that it was the Lorde, whiche ſtandyng on the ſhore commaunded to looce & caſte oute the nette. Peter, being alway one man and like himſelf, did forget both the nette and the fiſhe, and toke his ſhirte (for before he was naked) and coulde not abyde but ſprang into the ſea, and ſo came he firſte of all to the Lorde. The other diſciples came to him by ſhippe, for they were not very farre of the ſhore, but as it were two hundred cubites, and they altogetherward drewe the nette full and laden with fiſhe.

Than ſaide the diſciple whome Jeſus loued. &c. It is the Lorde.

Petre caſteth hymſelfe into the ſea to come to Jeſus.

The texte.

*Lu. xxiiii

Aſſoone as they were come to land, they ſawe hotte coales and fiſhe laied theron, and breade. Ieſus ſaieth vnto thē: * bring of the fiſhe which ye haue now caught. Simon peter went vp and drew the nette to lande full of great fiſhes: an hundred and three and fiftie. And for all there were ſo many, yet was not the nette broken.

And when they were come to lande, they ſawe vpon the bancke hotte coles and fiſhe laied theron, and bread withall. Therfore Jeſus commaunded them alſo, to bryng of their fiſhes whiche they had now caught. Than Peter returned againe to the ſhippe, and drew the nette to land full of great fiſhes: in noumbre an hundred and thre and fiftie. This alſo made it ſeme the greatter a myracle, that when there was ſo greate a multitude and that of great fiſhes, yet was not the nette broken in ſundre with the weight therof. The thynge did repreſent the humble Churche, and as to the worlde weake and narrowe: yet ſuche a thyng as ſhall embrace all the nacions of the worlde, the Lorde Jeſus being the head and chief gouernour therof.

As ſone as they were come to lande, they ſawe hotte coles, and fiſhe laied theron.

The nette of Petre & the other diſciples takyng a great numbre of fiſhes what it repreſenteth.

The texte.

Ieſus ſaieth vnto them: come and dyne. And none of the diſciples durſte aſke him: what art thou? for they knew that it was the Lorde. Ieſus than came, and toke breade and gaue them, and fiſhe likewiſe. This is nowe the thirde tyme that Ieſus appered to his diſciples, after that he was raiſed againe from deathe. So when they had dined, Ieſus ſayeth vnto Symon Peter: Simon Ioanna, loueſt thou me more then theſe? He ſayed vnto hym: Yea Lorde, thou knoweſt that I loue thee. He ſayeth vnto hym: Feede my lambes.

Futhermore, to ſhewe a more certaintee that he was veray man and no goſt, he therfore approuing the veritie of his bodye by beeyng ſene with mennes yies, with being heard with their eares, and handeled with handes, thought good alſo to eate meate with them. He therefore inuited his diſciples to the diner whiche was there ready for thẽ. The diſciples ſatte downe, but all huſht & ſpake no wordes: for the maieſtie of the immortall bodye tooke from them their accuſtomed boldenes. In dede they knewe him to bee the Lorde, but now he appered after a more high and gloriouſe ſorte, as one of great nobleneſſe and excellencie. Therfore none durſt aſke him, who art thou? & yet of the verai thĩg it ſelf, they knewe him to be the Lorde, although the ſhewe and ſemblaunce of his bodye was chaunged. Jeſus therfore came to the feaſte, and as his maner was, brake bread with his owne handes, and gaue it to them, and fiſh likewiſe: by exaumple and dede teaching his, whom he had ſpecially choſen to bee ſhepeherdes of the churche, to fede his Euangelicall flocke with holy doctrine. But yet ſuche as himſelfe had taught them. And this is nowe the thirde time that Jeſus appeared (certaine ſpaces betwene) to his diſciples, for he was not in their companie continually. After diner was doen, the Lorde Jeſus, in maner declaryng by worde of mouthe the thyng, whyche by his facte he ſignified, committed his ſhepe to Peter that he ſhoulde feede them: but he firſte thriſe required loue of him, to the entent he mighte poure into the mindes of his diſciples, that no man is a fitte ſhepeherde of an Euangelicall flocke, except he which beareth ſuch loue towardes them that he is put in truſt withal to kepe, as Chriſt ſhewed himſelfe to haue towardes his, for whom he beſtowed his life. And he ſpecially ſpake to Peter, vtterly to put awaie the remembraunce of his denying Chriſt, and to notiſe that he ſhoulde haue the higheſt and chief place in the miniſterie of the ghoſpel, that did paſſe other in excellencie of charitee towardes the flocke of the Lorde. And therfore by hym, whom Jeſus knewe to bee of a more feruente minde then the reſt, he would expreſſe to all the Apoſtles & their ſucceſſours, a prouſe of a true and a perfite ſhepeherde. And in dede Peter is wount at other times alſo to be as a mouthe of the Apoſtles, and by hym the Lord woulde haue it knowen and to be heard, what the other alſo would openly confeſſe: for becauſe, by the expreſſed voice of this man, the publique confeſſion of the whole Churche did but a late time before, deſerue a promiſſe of the keyes of the kingdom of heauen. And in the ſame wiſe alſo, he than would that by this mannes voice, open confeſſion ſhoulde be made of moſte highe charitable loue towardes him: to the entente that by this one man, the reſt ſhould know what maner of men ought to be curates of ẏ Lordes flocke. Simon Joanna (ſaieth Jeſus) loueſt thou me more than theſe? The Lorde did not aſke theſe thynges as ignoraunte that he was muche loued of Peter, but he would haue inwardely faſtened in the heartes of his diſciples, that moſte highe charitie towarde Jeſus, is nedeful to him that ſhould take cure of the Lordes flocke, for the which the Lord himſelf ſuffered death vpon the croſſe. But Peter now being come to more circumſpecciõ than he was wount to be of, made no aunſwere concerning how much ẏ other loued the Lord, becauſe he knew not fully other mens mindes: for his owne part and conſcience, he maketh aunſwere, whereof he is bolde to make the Lorde himſelfe witneſſe. How much any other loueth thee, (ſayeth he) I know not: Lord

I loue

Jeſus how he declared the veritie of his mãhood after his reſurreccion.

C

Jeſus ſaieth vnto thẽ: Come and dine.

And none of the diſciples durſt aſke hym: what art thou?

The maieſtie of Jeſus bodie glorified.

Jeſus than came and toke bread and gaue them, and fiſhe lykewyſe.

Chriſt by geuing breade and fiſhe to his Apoſtles what he taught vs.

This is nowe the thirde time that Jeſus appeared to his diſciples.

The thirde time of Jeſus appearyng to his diſciples after his reſurreccion.

Chriſte requireth loue of Petre ere he biddeth hym fede his ſhepe, and who is a fitte ſhepeherd.

D

Simon Joanna loueſt thou me more then theſe?

Jeſus why he aſked of Petre more then of an other whether he loued hym.

Petre oftetymes the mouth of the Apoſtles.

He ſaide vnto hym: yea Lorde, thou knoweſt that I loue thee.

A I loue thee, and thou aſkeſt me, that knoweſt I doe loue thee. Thou that knoweſt the botome of mennes heartes, art not ignoraunte that I loue thee. Than ſaieth Ieſus: If thou loueſt me as thou openly ſaieſt, fede my lambes whiche I loue moſt derely, and for whom I haue ſpente my life: and ſhewe thy ſelfe ſuche towardes them, as I haue ſhewed my ſelfe towardes you. This ſhall bee a proufe of a perfite loue towardes me.

He ſaide vnto hym: Fede my lambes.

The texte.

He ſayeth vnto him againe the ſeconde time: Symon Ioanna, loueſt thou me? He ſayeth vnto him: Yea Lord, thou knoweſt that I loue thee. He ſaieth vnto him: Fede my ſhepe. He ſayeth vnto him the thirde time: Symon Ioanna, loueſt thou me? Peter was ſory becauſe he ſayde vnto him the thirde time: Loueſt thou me? and he ſaied vnto him: Lorde, * thou knoweſt all thinge, thou knoweſt that I loue thee. Ieſus ſaieth vnto him: Feede my ſhepe.

*Iohn. xvi

The Lord Ieſus aſketh him againe euen with the ſame wordes: Simon Ioanna, loueſt thou me? Peter aunſwereth him euen with like noumbre of wordes as he had doen afore: Lorde I loue thee. Thy ſelfe knoweſt that I loue thee. Than ſayeth Ieſus again: If thou loueſt me in dede, fede my ſhepe, whiche are dere to me. The Lord aſked Peter the thirde time: Symon Ioanna, loueſt thou me? The Lordes aſking ſo often repeted, caſte Peter in a ſcruple and in a ſorowe. For although he knewe in his owne conſcience, that he loued the Lorde excedyngly, yet becauſe he had thriſe denyed the Lorde after he had ſo ſtoutely promyſed the contrary, it cauſed him alſo to diſtruſte himſelfe. For Peters fall into the deniall of his Lorde, turned him to good, and furthered his ſaluacion, which falle taught him humble ſobrietie, and cauſed him to learne a newe leſſon, that is, not to put to muche truſte B and affiaunce in himſelfe, ſuche a peſtilence to Euangelicall godlineſſe, as none canne be more perniciouſe & deadly then it. Therfore he aunſwereth ſincerely of trueth, but yet timerouſly & very lowlye withall, & where before he truſted to himſelf, he now putteth al his affiaunce in hym, to whom onely truſte and affiaunce oughte to bee geuen, ſaying: Lorde, why aſkeſt thou me ſo often, ſeing thou knoweſt all thing? Thy ſelfe knoweſt that I loue thee. Wherupon ſaied Ieſus: than fede my ſhepe, and vpon thē declare how muche thou ſetteſt by me. Thou ſhalt take an exaumple of a good ſhepeherde of me. I haue ſpente my lyfe for my ſhepe, thou lykewiſe ſhalt playe the faithful ſhepeherd of my ſhepe, euen to the loſſe of lyfe and head. The ſhepe be myne whom I haue redemed with my bloud, and now returning againe to my father, I cōmit and beetake them to thy feedyng. Thou therfore ſhalte playe the ſhepeherde and not the Lorde, and thou ſhalt fede to ſaue, and not kyll or pull of theyr ſkynne to theyr vtter vndoyng. Yf I bee thriſe welbeeloued and dere to thee, they ſhall bee dearely beloued of thee, whom I loue exceding well. The Lord Ieſus woulde haue theſe thynges with ſo greate diligence powred into the mindes of his diſciples, becauſe he knewe there woulde riſe men that ſhoulde, not for the loue of Ieſus, but for their owne commodities ſake, take cure of chriſten people, or rather inuade and with violence take cure vpon hande: whiche maner of perſones woulde in ſtede of ſhepeherdes, playe the tirauntes, and robbe altogether. Morouer the Lorde did voucheſafe to declare alſo what the three times repeted confeſſion of loue, did meane. He that for the healthe and ſafetie of the Lordes flocke, contemneth his riches, careth not for worldlye honoure, and neglecteth his owne affections, ſheweth

Ieſus the third tyme requireth loue of Petre if he wyll bee a fitte ſhepeherde.

He ſaieth vnto hym the thirde tyme: Simon Ioanna, loueſt thou me?

Petre was ſorie. &c.

Petres fal what good it did bothe to hym and others.

To muche confidence and truſt in ones ſelfe howe peſtilente a thyng it is to Euangelicall godlineſſe.

yet Lorde, thou knoweſt that I loue thee.

Chriſt a perfecte exaumple of a good ſhepeherd.

He ſaieth vnto hym: Fede my ſhepe.

Ieſus why he did ſo earneſtly require of Petre to fede his ſhepe.

Petres thries confeſſing that he loued Chriſte, what it ſignified.

ſheweth greate likelyhood, of trueth, that he hathe a pure ſincere loue: but he that for ſauing the flocke, letteth not to auenture his life, that manne (ye wote well) hathe in ſo doing geuen a moſte ſure leſſon of perfite loue and charitee.

C

The texte. John. xxi. ✻Acte. xii.

Verely, verely, I ſaye vnto thee: when then thou waſt young, thou girdedſt thy ſelfe, and walkedſt whither thou wouldeſt: ✻but when thou arte olde, thou ſhalte ſtretche foorthe thy handes, and an other ſhall girde thee, and leade thee whether thou wouldeſt not. That ſpake he ſignifying by what death he ſhould glorifie god.

The Lorde nowe willing ſomewhat to open that Peter in time to come ſhould doe that thyng, ſayed: Peter, I doe well aſſure thee therof, thou ſhalt when time is, perfourme and accoumpliſhe the thynge whiche thou nowe ſayeſt and confeſſeſt. For truely it is no delicate profeſſiõ. For when thou waſt young, and in bodily ſtrength more hable to ſuffre laborious & grieuouſe thinges, thou waſte more daintely occupied and liuedſt more at eaſe. For thou vngirdedſt or girdedſt thy ſelfe at thyne owne wil and pleaſure, and walkedſt at libertie whither thou wouldeſt. But when thou arte olde and than in bodily ſtrengthe more weaker, thou ſhalt bee more hardely entreacted, thou than beeyng in hearte and will more ſtronge. For thou ſhalt ſtretche furthe thy handes, and an other ſhal girde thee, & leade thee whither thou wouldeſt not. By this riddle or parable, Jeſus ſignified by what kynde of deathe Peter ſhoulde once glorifie God. For becauſe, being very aged, he was led to the croſſe, whiche though he ſuffred gladlie for the excellent loue that he bare towardes his Lorde, yet the weakeneſſe of mannes nature lothed it.

But whan thou arte olde, thou ſhalte ſtretche foorth thy handes, & an other ſhall lede thee.

Jeſus foreſheweth vnto Petre what kinde of death Petre ſhal die.

D

The texte. ✻John. xiii. and xx.

And whan he had ſpoken this, he ſayeth vnto him: Folowe me. Peter turned aboute and ſawe the diſciple✻whom Ieſus loued, folowing, (whiche alſo leaned on his breaſte at ſupper, and ſayed: Lorde, whiche is he that betrayeth thee?) When Peter therfore ſaw him, he ſayeth to Ieſus: Lorde, what ſhall he here doe? Ieſus ſaieth vnto hym: If I will haue him to tarrie tyll I come, what is that to thee? Folow thou me. Then went this ſaying abrode amonge the brethren, that the diſciple ſhoulde not dye. Yet Ieſus ſayed not vnto hym, he ſhall not dye: but, if I wil that he tary till I come, what is that to thee?

Chriſt biddeth Petre to folowe hym.

He ſaieth vnto hym: Folow me.

When Jeſus had ſaied thus, he begunne to walke, and ſayed to Peter, folowe me: ſo once againe prouoking and inuiting him to the folowing of his charitee and deathe. When Peter turned and loked aboute him, he ſeeth euen that diſciple whome Jeſus loued, and that leaned on the Lordes breaſte at his laſte ſupper, whileſt he aſked of him who ſhoulde betraie him. Foraſmuche as Peter did entierly loue this diſciple, and knew that he was alwaie better beloued of the Lord then the reſte, and than ſawe theſame vnbidden folowe, nexte vnto Peter: Peter aſked the Lord what ſhould become of that man. For he now knewe already of his owne death, and he deſireth to know whether that he ſhoulde haue this man a companion to dye with hym. For he thought that to be a gloriouſe thing vnto him, and a great token of the Lordes loue towardes him, that he might die after the exaumple of Jeſus. But Jeſus to correct this vnneceſſarie care that Peter had of an other mannes death, ſayed: If I will haue him tary till I come, what is that to thee? He is mine, and after mine aduiſe wil I ordeine and determine for him, that ſhalbe for the beſt. Care and prepare thou for that whiche apperteyneth to thy ſelfe, that is to ſaye, that thou folow me. And than vpon the occaſion of this ſaying, there aroſe a bruite emong the diſciples, that Jeſus his welbeloued diſciple ſhoulde die no

Petre turned aboute and ſawe the diſciple whome Jeſus loued.

Petre demaundeth of Chriſte what ſhall beecome of John.

Jeſus ſaieth vnto hym: If I wyll haue hym to tarie tyll I come, what is that to thee.

Jeſus correcteth the vnneceſſarie care of Petre concernyng John.

violente

A violent death: but ſhould liue ſtyll vntyll the Lord ſhall come againe to iudge the quicke and the deade, (which they all thoughte than ſhould be ſone after.) Albeit the Lord did not ſaie, he ſhal not die: but to make dull, abate, and repulſe Peters curioſitie, and ouermuch diligence, he denied it to perteyne vnto him, though his wil and pleaſure had been, that the man ſhould ſtyll liue vnto his laſte coming.

The texte. John. xx. Theſame diſciple is he, which teſtifieth of theſe thynges, and wrote theſame thinges. And we knowe that hys teſtimony is true. *There are alſo many other thinges which Ieſus did, the which yf they ſhould be writtē euery one, I ſuppoſe the world could not conteine the bookes that ſhould be written.

And in dede this is thatſame diſciple that witneſſeth theſe thinges thus to bee dooen, and that wrote theſame, to the entente they maye more truely, and more farre abrode bee ſcattered and diſperſed to the knowledge of al folke. And we haue knowen that his teſtimonie is true. For he wrote not other mennes hearynges, but at which himſelf was preſent. Nor he hath not made mencion of al the thinges which Jeſus ſaid and did. For if a man ſhould goe about to tel them, euery thing by it ſelf, an vnmeaſurable ſort of bokes ſhould be made therof. But ſo much is written as ſuffiſeth to the obteining of ſaluacion. Therefore the reſte is, that beleuing theſe, and ſticking to the ſteppes and waies of Jeſus, we labour diligently to get the rewarde of immortall lyfe.

John the Euangeliſt ſawe the thinges that he wrote in his goſpel.

B I ſuppoſe the worlde coulde not conteine the bokes that ſhould be written.

If all that Jeſus ſpake and did ſhoulde haue been wrytten, a boke could not conteine it.

*

Thus endeth the paraphraſe vpon the Ghoſpell of. S. John.

To the moſte vertuous Ladie

Quene Katerine, late wyfe to Kyng Henry the eyght of moſt
famous memorie deceaſſed, Nicolas Vdall your graces moſt humble
oratour and ſeruaunt wiſheth perpetuall
felicitee and ioye in Ieſus Chriſt
our Lorde.

FOr as much as nothyng doeth with like ſpede, or wyth better effect either opẽ to yͤ world or engraue in mennes heartes the knowlage of Goddes commaundementes, and the rules of true chriſtian doctrine, thẽ deuout and godly traictiſes for the expounding ⁊ declaryng of holy ſcripture: how happy and bliſſed are we, ⁊ howe greatly bounde to thanke God, that in theſe our tymes there daily come foorth ſo many, and theſame ſo fruictful and Godly weorkes in our own toung, to the goſtely comfort ⁊ edifiyng of al deuout chryſtian readers in the true fayth and religion. For where in tymes paſt the ſtudious writers of bookes wer enforced with much highe ſuite and ſeruice to procure the fauour and good wil of princes or other eſtates, to whom to dedicate ſuch weorkes as they wrote, to thentente that vnder the name ⁊ proteccion of ſuch noble perſonages the ſaid weorkes might be the better habled to the readers, ⁊ the better accepted of the people: now doe Kinges, Quenes, princes, and other piers (eſpecially here in England) of their own mere mocions and good zele, not only with theyr propenſe fauour, and with theyr beneficial aide, coumforte, and liberalitee, helpe forewarde the good endeuour and ſedulitee of ſtudious wryters, that mind by theyr godly monumentes to edifie the feithful congregacion: but alſo are diligente and peinefull, bothe to put to theyr owne handes to the endictyng and penning of many holſome traictiſes for that purpoſe, yea and ferther by theyr example and prouocacion to ſet other in hand with wrytyng or tranſlating, to the fruicteful exerciſe of the learned, to the holſome enſtruccion of Engliſhe readers, and to yͤ effectual edifying of the ſimple ignoraunt multitude, if the ſame can be content for theyr ſolle helth to geue eare and minde thereto. And emong this ſorte of publique benefactours, your excellent highneſſe, Quene Katerine, deſerueth no leſſe then next after our ſoueraigne lorde the kinges maieſte, (who euen nowe alreadye at the fyrſte entreaunce of this his moſte noble reigne, and within the yeres of tendre minoritee, dooeth with the aduice and conſent of his moſt honourable, moſte truſty, and moſt feythfull Counſaillours, moſt forewardly, moſt earneſtly, ⁊ with al poſſible diligence labour daye ⁊ nighte as well by moſte holſome lawes, as alſo by Omelyes of moſte pure doctrine, and by true preachers, to refourme abuſes, to ſowe abrode the woorde of God, and to plante true religion in all partes of hys realmes and dominions,) youre hyghneſſe (I ſaye) nexte vnto our ſaide ſoueraigne Lorde the kinges maieſtee, deſerueth no leſſe then to be eſtemed and called the chiefe patroneſſe: not onely for dyuers moſt godly Pſalmes and meditacions of youre owne pennyng and ſettyng foorth to the great admiracion of al people, to the notable exaumple of other noble and publique perſonages, and to the effectuall ſtieryng vp and enkiendlyng of the readers deuocion: but alſo for procuryng thys preſente weorke of Eraſmus Paraphraſes to bee tranſlated to the vſe of the vnlearned multytude, whiche canne gooe no ferther then the vnderſtandynge or readynge of Engliſhe.

Engliſh. For in this Paraphraſe of Eraſmus, is conteined in maner a wholle librarie of deuout and catholike expoſitours vpō the wholle newe teſtament: in which new teſtament is conteined the plenteous riches and moſt precious treaſoures of Chriſtes goſpel, that is of the glad newes of Goddes fauoure and merci towardes mankind. Whiche fauour & mercye of God whoſoeuer doth feithfully and ſincerely enbrace: cannot but fauour & ferther the ſettyng foorth of ſcripture in the vulgare language, that al folkes may knowe it, and alſo of any other godly traictiſes wherby that ſame general benefite of God towardes mankind, may the more clerely and certainly be perceiued. And to this effect foraſmuch as Deſiderius Eraſmus of Roterodam doeth eſpecially direct aſwel theſe his Paraphraſes vpon the new teſtament, as alſo al other his right chriſtian writinges, and ẏ with as much indifferencie as is poſſible to be: I cannot but iudge, that whoſo are prompte and haſtie condemners of Eraſmus, or eagre aduerſaries vnto his doctrine: do vnder the name and colour of Eraſmus, rather vtter theyr ſtomacke and hatered againſt Goddes worde and the grace of ẏ goſpel, which Eraſmus for his part moſt diligentli and moſt ſimply laboureth to bryng to light. His doctrine (wil ſome vnequall iudges ſay) is ſcarcely ſincere. If there ſhal no more inſinceritee of doctryne appere in the wrytinges of them that ſo will ſaye, then the common conſente of the chriſtian world dooeth finde and iudge in Eraſmus: I doubte not but theyr weorkes ſhalbe of al good people approued, deſyred, enbraced and folowed. Eraſmus (wil ſome ſuch heady perſones ſay) doeth ſomewhere erre. It may ſo be foraſmuch as a man he is, and ſo eſtemeth himſelf, and would hys weorkes none otherwiſe to be read or accepted, then the writinges of other mortal men. But in caſe he ſhould in ſome place ſaie now and then a woorde to muche or to litile, or put a wurſe woorde for a more apte terme: or yf he ſhould in ſome place ſtoumble or ſwarue (whiche poincte of humaine frailtee the beſte doctours that wrote ſence the Apoſtles tyme hath not eſcaped: nor Eraſmus ſo ſtandeth in his owne wilfull opinion, but that beyng found and tryed a faulte, he woulde haue been as readie ſo retraicte it, as euer any other godly and catholike writer hath been:) yet wer one litle trippe (after my poore iudgement) emong ſo many notable good weorkes for ẏ enterpretacion of ſcripture, and for the help of the ſimple, rather to be borne withall, then ſo many good thinges to be eyther reiected or kept awai frō the hungry chriſtian readers. It is a colde charytee that can beare with nothyng: and an eagre malice it is, that for a trifle or a matier of nothing would haue the ignoraūt multitude to lacke ſo much good edifying as may be taken of Eraſmus, aſwel in al his other right deuout and catholike weorkes, as alſo moſt ſpecially in theſe his Paraphraſes, in whiche he laboureth ſo to enlarge ẏ proceſſe and tenour of the texte, as the ſenſe therof maye bothe euidently be gathered and may well hange together. Eraſmus therfore like as he hath by a paraphraſticall diſcourſe plainly ſette foorth the ghoſpelles of the fower Euangeliſtes afore: ſo doeth he now here expoune the ſecounde part of Lukes goſpel, entitled the Actes of the Apoſtles: which weorke Athanaſius (at leaſt wyſe if it wer Athanaſius in dede, ẏ wrote the litle traictiſe entitleed of the bokes of both the old & the new teſtament. &c.) teſtifieth, ẏ Luke wrote out of Peters mouth, and that Peter endicted vnto Luke what & how he ſhould write thē, as Paule endicted to the ſame Luke whan he wrote his goſpell. Wherof (as Eraſmus in the preface to his paraphraſe vpon Lukes goſpel recordeth) it is gathered & thought that the ſaid Actes wer writē in Rome. But wherſoeuer thei wer writē, certes ẏ weorke was no leſſe expediente and neceſſary to bee writtē, ne the paraphraſe vpon the ſame any thyng leſſe requiſite to be tranſlated into Engliſh, then the reſt of the newe teſtament. Fyrſt, for that it is a

plain

plain hiſtoricall narracion, and a piece of the veraye ghoſpell, in that it declareth aſwell the aſcencion of Chriſte from yearth vp into heauen, as alſo his ſending downe of the holy ghoſte from his heauenly father together with the ſpringing vp of the primatiue churche, and the fourme and ordre of preaching that yͤ Apoſtles thã firſt begonne with: Secondely becauſe it was (as Eraſmus himſelf teſtifieth) the laſte part that he did of all the wholle paraphraſes vpon the teſtament, and by reaſon therof (as I iudge) the moſt abſolute piece of weorke and beſte dooen of the reſte, by reaſon of his longe exerciſe afore in this kinde of wryting: And thyrdely becauſe this piece of the new teſtamente is no leſſe profytable for the publiſhing and furtheraunce of the ghoſpell, then Luke did deuiſe and entende it, ne to the power younglinges in Chriſtes diſcipline, any thyng leſſe auailable. For here maye we learne the beginninges of Chriſtes churche, by whom and by what maner perſones the feythe of Chriſt fyrſt ſpronge vp, howe it proceded and grewe, howe it was perſecuted, ⁊ how by perſecucion it wexed ſtronger ⁊ ſtronger. For as the Paulme tree the more weight and burden is laid vpon it, the more it ariſeth and ſhooteth vprighte: ſo the ghoſpel, the more perſecucion that was inflicted vnto it, and the more rigour, wrong, reproche, cheines, and aduerſitee that was miniſtred vnto it, the more it grewe, the more it proſpered, yͤ better it went foreward, and the more it floryſhed. In the Actes is to bee read by what meanes and dryftes of humaine polycy the enemyes of Chriſtes bloude and ghoſpell wraſtled to ſuppreſſe the glorye of his croſſe, and how the more that the wiſdom of the world thought to euacuate the fruicte of Chriſtes death ⁊ paſſiõ, the more did the humilitee of preaching the Croſſe, weorke in the hartes of the ſimple to contemne not only the pleaſures and flattery of the worlde, but alſo the perſecucion and tyranny therof, ſo that daily encreaſed in euery place where the ghoſpell was preached, thouſandes vpon thouſandes to augment the feithfull congregacion. The Actes therefore were no leſſe neceſſary to bee tranſlated, then the reſt of the paraphraſes: which Actes I haue by occaſion of adding, digeſting, and ſorting the texte with the paraphraſe, throughly peruſed, and conferring the ſame with the Latine, I haue here and there dooen my good wil and diligence, to make the Engliſhe anſwerable to the Latyne boke, at leaſtwiſe in ſenſe: as by the ſame occaſiõ I did alſo with Mathewe. In Iohn I haue in manier doen nothing at al, ſauing only placed the texte, and diuided the paraphraſe: becauſe I knewe the tranſlatours therof, wyth whoſe exquiſite doinges I might not without the cryme of great arrogancie and preſumpcion be buſye to entremedle. Moſt humbly therfore beſechyng your highneſſe, moſte gracious Lady, in good part to take my good zele and diligence, and in caſe any thyng ſhall not ſufficiently anſwere your minde or deſyre, the ſame to impute rather to the lacke of facultee and knowlage, then to any defaulte of good will in me. I ſhall here without any ferther circumſtaunce of woordes, commende and leue this wholle woorke to the dylygent reading and folowyng of all the deuoute Engliſhe congregacion: and wyth moſt hertie praier beſeche almighty God, long yeres to preſerue ⁊ continewe the proſperous eſtate of your highneſſe, to thende that by your good help and meanes, the deuout people that are willing and forewarde to learne and to liue Chriſtianly, may receiue many like godly weorkes and fruictfull traictiſes, to theyr continual goſtly profite, coumfort, and edifying in the ſame our lord Ieſus Chriſt, to whom with the father ⁊ with the holy ghoſt, bee all laude, honour, and glory both in heauen and yearth, for euer and euer.

Amen.

The Actes of the Apoſtles,

The.i.Chapter.

A ❡In the former treatiſe(deare Theophilus)we haue ſpoken of all that Ieſus began to dooe, and teache, vntyll the daye in whiche he was taken vp, after that he through the holy ghoſte, had geuen commaundementes vnto the Apoſtles, whom he had choſen: * to whom alſo he ſhewed himſelfe aliue after his paſſion, and that by many tokens (appering vnto them fourty dayes, and ſpeaking vnto them of the kyngdom of God) and gathered them together * and commaunded them, that thei ſhoulde not depart from Hieruſalem: but to waite for the promiſe of the father, whereof (ſayeth he) * ye haue heard of me. For * Iohn truely baptiſed with water, but ye ſhalbee baptiſed with the holy ghoſt after theſe fewe daies.

The texte.

*John. xx. and .xxi.

*Lu. xxiiii

*Jhō. xiiii

*Math. iii

NOWE haue I accompliſhed the one halfe of my promiſſe, deare frende Theophilus: forſomuche as I haue compriſed in my former treatiſe, the lyfe of Jeſus Chriſte, more groundely reherſing the hiſtorie, then other that write thereof, that is to wete, euen from the time that John the Baptiſt, whiche was the foremeſſagier of the Lord, was conceiued: becauſe that in this ſame reherſall, certaine prophecies were alſo diſcloſed, affyrmyng by expreſſe woordes of promiſe, that Meſſias ſhoulde ſoone after come. This dooen, ſome thynges haue I reherſed more at large, whiche of the other writers wer left vntouched: as of Chriſtes conception, of his B byrth, of his circumciſion, and of the purificacion of Marie: ſomewhat alſo I touched of his godly towardnes whereof he ſhewed a prouſe & token beeing but twelue yeres olde. Theſe thinges thought I for this cauſe woorthy to be recited, that by many tokens it might be euident, that this was he, whom the prophecies had notably ſpoken of, and yͤ euen the tender yongth of Jeſus lacked not witnes of good men, and of thoſe which wer inſpired with the holy ghoſt. And though it be not to be doubted but that Jeſus whole trade of lyfe was an excellent exaumple of perfeicte holineſſe, yet thoſe thynges omitted whiche were dooen in the meane ſpace, we paſſed ouer vntyll that tyme, that John by his preaching and baptiſing, began to ſhewe himſelf the foremeſſagier of Chriſte, foraſmuche as our lorde Jeſus began from that tyme forwardes, chiefly to be occupied about the health of mannes ſolle, accordinglye as it was conteined in the figures and derke ſayinges of Moiſes lawe, and in the foreſhewinges of the Prophetes. All whiche his buiſye endeuour, reſteth in theſe two poinctes: in dedes, that is as much to ſaye, as in working of miracles, ſuffering peines of the croſſe, and in reſurreccion, wherein he left none of all thoſe thinges vndooen, that either by ſhadowes of the lawe were ſignified, or ſpoken of before by the prophetes: and in woordes, by meane wherof he taught a newe kynde of phyloſophie, and a ioyfull, ſo that we mighte bothe learne of hym, and take exaumple to liue a godly lyfe. All theſe thynges haue I treated of in order, euen vnto that daie, that he was receiued into heauen from whence he came, after he had ariſen from death to lyfe, and commaunded his twelue Apoſtles, and other his diſciples to yͤ noumbre of threeſcore and tenne, whom he had ſpecially choſen, to the ende that thei, whan thei had receiued the holy ghoſte (whom he euen than breathing in the very face of them, endewed thē with, and afterwarde

The ghoſpel of Luke howe large it is writtē in compariſon of the other Euāgeliſtes.

In the former treatiſe dere Theophilus we haue ſpoken.

Luke why he wrote of the infauncie & childhoode of Chriſt.

Of all that Jeſus begā to doe, and teache.

Vntill the daye in which he was taken vp.

The Apoſtles & ſpecially choſē diſciples of Chriſte, how manie thei wer at his aſcenſion.

ſent the ſame from heauen more aboundauntely,)ſhould goe through all the worlde, and preache this ghoſpell, not to the Jewes onely, but vnto al manier nacions of the world. And firſt of all it was expedient that thei, by whom he had purpoſed to bryng all men in beliefe of his woonderfull actes, ſhould be throughly confirmed in feith themſelfes. The chief poinct emong the reſt, was this: that all men ſhould be fully perſwaded, that Jeſus was in veraie dede, dead, and that he verailye aroſe frõ death to lyfe the third daie, not with a phantaſtical body, but with the verai ſame, beeing now immortal, whiche he before time had carried on yearth, ſubiect to death, and whiche had been laied voide of lyfe, in the graue. For this cauſe did Jeſus thynke it not ſufficiente, once onely to ſhewe hymſelfe to his diſciples after he had ariſen from death to life, but oftentimes appeared he to them: not like as ghoſtes are woont to appere, but in ſundrie wiſe, declaring by euident tokens to them, that he had taken vnto him his liuely bodie again. Fowertye daies taried he with them on yearth, for theſame cauſe purpoſely, yet of all this time would he not bee ſeen of any, but of his own diſciples. And not onely was it his pleaſure to be ſeen of them, to be heard, and felt: but alſo familiarely he eate and dranke with them, whiche is the moſt euident token that maie bee of a liuely bodye. And in the meane ſpace, he often communed with them of the kingdome of God, putting them in minde of thoſe thinges which he had dooen and taught before his death, that thei might finally perceiue, that euery thing was come to paſſe, whiche he ſaid ſhould come: warning them ferther, what thei from thencefoorth ſhould either dooe, or awaite for. For though he had alreadie geuen them autoritee to preache the ghoſpell: yet forbadde he them, thei ſhould not haſtely ſet vpon the exerciſe of ſo weightie a matier, and that thei ſhould not departe from Hieruſalem, but that they ſhould firſte aſſemble there, and together applying themſelues eche with other to faſting, geuing laudes to god, and praying, thei ſhould awaite for the coming of the holy goſt, whom he before his death had promiſed that his father ſhoulde ſende, to bee an other coumfortour to them. I promiſed with mine own mouth, (ſaid Jeſus) & doubt not ye but my father wyl ſee theſame vnfeignedlye perfourmed, that I haue promiſed you in his name. For his wil and mine be bothe one. The enterpriſe that ye ſhall take in hande, is of heauen, and of no yearthlye mannes inuencion: Ye ſhall not teache carnall thinges, as the Phariſees haue dooen hitherto, but ghoſtly thinges: and great trouble ſhall ye haue for preaching of my ghoſpel. Wherfore it is neceſſarie that ye bee ſtrengthened with power from heauen, that ye maie bee hable to ſuſteine ſo chargefull an enterpriſe, that ſhall not bee brought to paſſe by mans policie, but by the helpe of the holy ghoſte. For thoſe thinges that haue been hitherto doen, are but as rules, inſtruccions and principles for young beginners, in reſpecte of ſetting forwarde the goſpel. As that John Baptized with water, but the holy ghoſte gaue he not, for it paſſeth mans power to geue the ſpirite of God: and nothing els preached he, but that manne ſhould repente, and that the kingdome of heauen was at hande. Nowe muſte ye haue ſtronger maintenaunce to ſette foorth the liuely doctrine of the ghoſpell, and to beare of the aſſaultes of the worlde, whiche ſhall ſtriue againſte it. To bring that about, it is not ſufficiente that ye be voide of ſynne, but ye haue nede of a newe ſpirite to the ſetting foorth of this newe kynde of learnyng:

a plenteous

It was neceſſarye that the Apoſtles and diſciples ſhould firſt be confyrmed in the feith.

The reſurreccion of Chriſt neceſſarie to be beleued.

Chriſt how he appered vnto his diſciples after his reſurreccion.

Jeſus how long he taried appering to his diſciples, after his reſurreccion.

Jeſus what thinges he ſpake to his diſciples after his reſurreccion.

Chriſt would not his Apoſtles to enterpriſe preaching, before they receiued the holy ghoſt.

John the Baptiſtes baptiſyng and preaching, howe it was.

Chriſt promiſeth the baptiſyng with the holye ghoſte.

C

After that he. &c. had geuen commaundementes vnto the Apoſtles. &c.

To whom alſo he ſhewed hymſelf aliue after his paſſion.

Apperyng vnto them fowertye dayes.

And ſpeaking to thẽ of the kingdome of god.

And gathered them together, & commaunded them that they ſhould not depart frõ Hieruſalem. &c.

D

Whereof (ſaieth he) ye haue hearde of me.

For John truely baptiſed with water.

But ye ſhall be baptiſed with the holy ghoſte after theſe fewe daies.

A a plenteous ſpirite, that ſhall aboundantely aſſiſte you, an heauenlye ſpirite, and a ſpirite like fyer: in whom ye ſhall bee chriſtened within fewe daies. This is the baptiſme that John coulde not geue, but prophecied that I ſhould geue it. For thus ſaide he, in bearing witneſſe of me: he ſhall chriſten you (ſaide John) with the holy ghoſt and with fyer. In times paſt alſo god endewed his Prophetes, and other holy mē, with his ſpirite. And I haue breathed my holy ſpirite on you. It is euen the veraie ſame and all one ſpirite: but now ſhall he moſte plenteouſly be powred ouer al the whole world, and ſhal renewe al thinges. Againſt his coming, make your ſelfes readye with faſting and praier, but ſpecially with ful truſt and confidence, that ye maie be fitte inſtrumentes for him to ſpreade abrode his heauēly power, throughout the worlde.

What difference betwene the ſpirite of god, geuen to the olde fathers, & after Chriſtes aſcencion.

The texte.

ma. xxiiii

Lu. xxiiii

¶ Whā thei therfore wer come together, thei aſked of him, ſaying: Lord, wilt thou at this time reſtore again the kingdome of Iſrael? And he ſaid vnto them: *It is not for you to knowe the times, or the ſeaſons, whiche the father hath put in his owne power: but ye ſhall receiue power after that the holy ghoſt is come vpon you. And ye ſhalbe witneſſes vnto me, *not only in Hieruſalem, but alſo in all Iewerye, and in Samaria, and euen vnto the worldes ende.

When they therfore wer come together, thei asked of him, saying: Lorde wilt thou at this time reſtore the kingdom of Iſraell?

The diſciples demaunde of Chriſt, whether being aſcended he would reſtore the worldlye kingdom of Iſraell.

After Jeſus had ſpoken theſe wordes vnto his diſciples, being aſſembled into one place, becauſe he would haue no variaunce lefte emong them, at his departing (for euen to yͤ houre thei had not yet put out of their heades their phantaſticall dreame of yͤ kingdom of Iſraell, to be aduaunced and enlarged by him,) thei enquired of the lord, as he was euen ready ſtreight waies to depart vp to heauen, whether yͤ as ſoone as he had ſent down the holy ghoſt, he would reſtore his people of Iſrael to their worldly kingdom again, & whether he would immediatly appere before the face of the world in his maieſtie.
B For thei had not yet conceiued what manier a thing this ghoſtly kingdome ſhould bee. Petre would haue had him eſtabliſhe a kingdom whan he was on the hill. The reſt of the Apoſtles, what time mentiō was made of ariſing from death to life, enquired of his kingdome, and now eftſons vpon yͤ communicaciō which thei had heard, of ſending down the holy ghoſt, thei came to remembraunce of a temporall kingdome. For thei truſted that it ſhould come to paſſe, that the Jewes ſhould be rewlers ouer al the world. And in veraie dede ſure it was to come, that Iſrael ſhould reigne, not that fleaſhely Iſraell, but he that truely had deſerued this name: that is to ſay, he that in dede wer ſtrong in God. For Jacob deſerued well to haue that name whan he wraſtled with the aungel. As long as the worldly man truſted to his own deſertes, he was not hable to ſatiſfie yͤ Juſtice of god. For al the worlde for ſinne was reproued, & ſubdued vnto puniſhement. But after yͤ man began to miſtruſte his own workes, & to ſticke vnto yͤ promiſes of the goſpel: he did, (as a man would ſay,) ouercome the iuſtice of god, & by force obteined mercie. This kingdom being decaied in euery place, but ſpeciallye emong the Jewes, Chriſt reſtored through his goſpel. The diſciples not vnderſtanding this, phanſied with themſelues that ſome good chaunce would come, which ſhould deliuer them from all perſecucion of yͤ wicked. But as for that was not to be loked for before the end of yͤ world. Which tyme the lorde would not haue them to know, becauſe it was not expedient for them to know it. And therefore, whan thei curiouſly demaunded it, he put them to ſilence with this aunſwere: Enquire not of thoſe thinges, whiche are not expedient for you to know. Onely be-

Iſraell what it ſignifieth.

Jacob how & wherfore he deſerued the name of Iſraell.

Man truſting to his owne deſertes can not ſatiſfie the iuſtice of god. &c.

And he said vnto them: It is not for you to know the times, or the ſeaſons. &c.

It is not expediente that man ſhould know the ende of the world, and why.

C

leue ſtedfaſtly, and doe that ye are commaunded. Ye ſhall bee but miniſters in this matier. Leaue the procedinges herein, and the ende of ŷ ſame, to my heauenly father. It is not therefore your parte to knowe, what yere, what moneth, or what houre, that kingdom of Iſrael ſhall come, which thinges the fooliſhe Calkers curiouſly ſeke for. As much as my fathers pleaſure was that ye ſhould knowe, I haue tolde you: but ŷ time haue I not vtered vnto you, becauſe my father reteineth to himſelf the knowelage thereof, to this ende, that ye maie be diligent in doing your dueties. The kingdom of God ſhal finally come, whereas bothe the good and the bad ſhall bee rewarded according to theyr deſertes, againſt whoſe coming muſt ye be alwaies readie. Albeit this ſpirituall kingdome ſhall in the meane ſeaſon alſo appeare, in ſettyng foorth wherof, god ſhal vſe your help, but as for rewarding you therefore, leat him alone with that. Wherefore, ſetting aparte your deſire to knowe thoſe matiers whiche ye ought not to knowe, make readye your ſelfes to that that is at hande. To the whiche thing, becauſe ye of your owne habilitee are not ſufficiente, the holy ghoſt, according to my promiſe, ſhall bee powred on you from heauen, to augmente your ſtrength of minde, and to bring into your remembraunce again whatſoeuer I haue heretofore taught you: and farther to putte in your mindes, whatſoeuer thing els it ſhall behoue you to knowe. And ſo ſhall ye, beeing taught by his inſtruccion; and ſtrengthned with his aide, beare witneſſe of me, firſt at Hieruſalem according to the ſaying of the Prophete: *Out of Sion ſhall the lawe procede, and the woorde of the Lorde out of Hieruſalem*: and ſoone after, throughout all Iewrye: nexte throughout Samaria, whiche is nigh adioynyng to Iewry: and finally throughout all countreis in the worlde, where euer any dwellyng of man is. For I came indifferentely for all mennes ſakes. I died for euery mā, and eche man hath the gracious fauour of my ghoſpell profered him. Hitherto the lawe hath reigned onely emōg the Iewes, but my father wyll haue his ghoſpell to reigne as farre abrode, as the world is open or wide.

But ye ſhal receiue power after that the holy ghoſt is come vpon you.

The Apoſtles what power thei receiued with the holy ghoſt.

And ye ſhal bee witneſſes vnto me, not only in Hieruſalē, but alſo, &c.

D

Chriſt died for al, and the gracious fauour of the goſpel is offered vnto all.

¶ And when he had ſpoken theſe woordes,* while thei behelde, he was taken vp on high, and a cloud receiued hym vp, out of their ſight. And while thei loked ſtedfaſtly vp towarde heauen, beholde, twoo men, as he went, ſtoode by them in white apparell which alſo ſaide: ye men of Galilee, why ſtand ye gaſing vp into heauen? The ſame Ieſus which is taken vp from you into heauen,* ſhall ſo come, euen as ye haue ſeen hym goe into heauen.

The texte. *Mar, xvi Luk. xxiiii

*Dani. vii. Mat. xxiiii Luke. xxi.

Theſe wer the laſt woordes that our Lorde Ieſus ſpake to all his diſciples beeing gathered together into one place at Bethanie: After which woordes when he had bliſſed them, in ſight of them all, he was conueighed vp on high ſo long, vntill that a bright cloude tooke the bodie of hym clene out of ſyght. For than was it full tyme for them to truſt no longer vnto his bodily preſence, that thei might were ŷ more ſpirituall and might beholde Ieſus none otherwiſe than with the iyes of their feith. And for this cauſe, when Ieſus was taken vp on hygh, the diſciples ſtood with theyr iyes ſtedfaſtly fyxed towardes heauen. So harde a thyng was it to pull them from hym, whome they loued excedingly, though beeyng yet but weake. Thei looked alſo, whether that any miracle ſhould bee ſhewed them from aboue. Therfore ſoodainly two meſſagiers from heauen appered in mannes lykeneſſe, in white garmentes: the veraie fourme cauſed them not to feare: the bryghteneſſe of theyr garmentes was conueniente for

the meſ-

The aſcending of Chriſt vp to heauen howe it was.

And whan he had ſpoken. &c. he was taken vp. &c.

The bodyly preſence of Chriſt taken from the worlde, and why.

And whan they looked ſtedfaſtely vp towarde heauen, behold two men, as he went, ſtode by them. &c

A the meſſengers of him, that than haſtened to his glorie. Theſe two dyd with amiable wordes aſſwage the diſciples ſorow, that thei had conceiued by the departure of their lord, and called thē backe again from their gaſing vp, which profited thē nothyng, vnto their vocacion, ſaying: ye men of Galile, why ſtand ye here loking vp towardes heauen? Thys ſame Jeſus, whiche is nowe taken from you to heauen, is returned whence he came, as ye haue often heard of him, that he came from his father, and that he woulde, leauing you in the world, returne to his father again. He is not taken vp into the ayre as Helias was, but he is receiued into hys fathers Palaice, and there ſhall he ſitte at his right hand as partner of the kingdom of heauen. You ſaw him going to heauen, with a viſible bodie, and yet immortall. And likewiſe in time to come ſhall he returne, that thei whiche woulde not whiles he was here, acknowlage him to be their ſalueour, ſhal than fele him to be a iudge. He ſhal not come again to you poorely, but from on high ſhall he ſhew himſelf to the yies of all men, with great glorie. But a fewe of you ſaw him going vp: but euery man ſhall ſee hym at his ſecond comming. Albeit ye muſt not loke for him immediately to returne. He himſelf ſhewed you that the goſpel of God muſt firſt be preached throughout all the world. Nowe therefore endeuour your ſelfes rather to dooe that. For ye wer not bidden to tary here, but to continue at Hieruſalē, to the end that after ye haue there receiued the holy ghoſte, ye may luckely take in hand this heauenly buiſineſſe.

ye men of Galilee, why ſtande ye gaſyng vp into heauen.

The ſame Jeſꝰ which is taken vp from you into heauē, ſhall ſo come. &c.

The diſciples why they ſo earneſtli loked after Jeſu whan he aſcended.

The ſorow of the diſciples for Chriſtes departure how and by whom it was aſſwaged.

The receiuyng of Helias into the aire, and of Chriſt into heauē, how it differeth.

Chriſtes later commyng of what ſorte it ſhall be.

B The texte.

¶ Than returned thei vnto Hieruſalem from the mount, that is called Oliuete: whiche is from Hieruſalem, a Sabboth daies iourney. And when they wer come in, they went vp into a parlour, where abode both *Pter and Iames, and John and Andrew, Philip and Thomas, Barthelmew and Matthew, Iames the ſonne of Alpheus, and Simon zelotes, and Iudas, the brother of Iames. Theſe euery one continued with one accord, in prayer and ſupplicacion, with the weomen and Marie the mother of Ieſus, and with his brethren. The numbre of the names that were together, wer about an hundred, and twentie.

a Math. x. Mark. iii Luke. vi.

The diſciples than obeyed theſe woordes, and departing from the mount, called Oliuete, (which our lord before his death was ſo delited with, that veray often he reſorted vnto it, and vpon the whiche he laſt alſo ſtoode when he was readie to returne vnto heauen,) repaired to Hieruſalem. That hill is from Hieruſalem as ferre as it wer a lawful iourney on the Sabboth day, that is to ſay almoſt twoo miles. From this hill went he to ſuffre that ſhamefull deathe of the croſſe, and from thence likewiſe he went to glorie. Within the ſight of this hille is Jeruſalem ſituate, and ſitting therupon had he prophecied with weeping teres, the deſtruccion of the ſame citee. In this citee (which was a murderer of the Prophetes,) the Lorde willed firſt the lyght of the goſpell to ſprede, partly for becauſe it was ſo foreſaied by the prophetes that it ſhould be, and partly that thei ſhoulde haue no pretexte ne cloke lefte vnto them for their excuſe, which otherwiſe through their own infidelitee would vttrely haue periſhed. The Apoſtles wer more deſirouſe to looke vpward to heauen, whither their lord went before them: but we for profit of our neighbour muſt often come downe to thinges, whiche be rather neceſſarie then pleaſaunt. When they came to Hieruſalem, thei went vp into a certain parlour, where thoſe diſciples abode, that wer emong the reſt, moſt familiar with Chriſte: that is to ſay, Simon Peter and John, James and Andrewe, Philip and Thomas, Bartholomew and Matthew, James the ſonne of Alpheus, and Simon

Than returned they vnto Hieruſalē, frō the mounte that is called Oliuete.

a Sabboth daies iourney.

And whan they were come in, they wente vp into a parloure, where abode bothe Petre and James. &c. with the women.

Where it was that Jeſus ſtode before he aſcended.

The mount Oliuete howe ferre it is from Hieruſalē.

Hieruſalem, & how many thinges Chriſt did there, and why.

The office of a Chriſten man.

The names of the Apoſtles.

Zelotes,

C

The Hebrewes call all that bee of one kinred, brethren and ſiſters.

And Marie the mother of Jeſus.

The firſt begynnyng of Chriſtes Churche.

Hieruſalem what it ſonneth in Hebrew.

Suche as take this worlde for their countrie, dwell not in Hieruſalē. &c.

The diſciples beyng in a parlour what it ſignifieth.

Zelotes, whiche in Hebrewe was called Cananeus: and Judas, by ſurname called Thaddeus or Lebbeus, brother to James the younger. Certaine weomen beſydes tarried in the ſame parlour, whiche of a deuout loue folowed the Lorde in hys waye ryding to Hieruſalem, and had ſerued hym with their goodes. Emong thoſe was alſo Marie the mother of Jeſus, with certayne other hys kynſfolkes, whom the Hebrewes called his brethren. Marke me here a litell the beginning of the Churche, which was than as young borne. Thei were delyted with the citee Hieruſalem, whiche ſignifyeth with the Hebrues, the ſight of peace. But ſuche that take this worlde for their countrey, dwell not in Hieruſalem, neither atteigne they to the quietneſſe of an heauenly lyfe. Neyther they that haue their myndes troubled with worldly deſyres, dwell in Hieruſalem. The holy ghoſte entreth not into ſuche heartes. They wer alſo delyted to be in a parlour, whiche is an high place of the houſe. For ſhoppes, or woorkehouſes, are woont to occupie the lower partes of houſes. But he that maketh hymſelfe ready to be a dwelling place for the holy goſte, muſt bee vtterly voyde of all vile cares. Thys is that holy congregacion, whiche our Lorde Jeſus choſe emong al others. This parlour was the firſt houſe wherin that Godly Churche dwelled. Nowe marke what was here doen. They ſpent not the time in brabling or in ydle tales, but continued all together of one mynde in holy prayer. Chriſtes Churche is not there, where is not agreement and concorde. Theyr prayers God accepteth not, whiche loue not brotherly. Neither is he woorthie to bee hearde that prayeth not inſtauntly. The holy Congregacion prayeth all one thing. Where one prayeth for richeſſe, an other wiſheth the death of his enemie, an other for long lyfe, an other prayeth for promocion, an other for an other thyng, there is no prayer mete for Chriſtes congregacion. The reſte alſo of the Diſciples, reſorted to the parlour where the Apoſtles were. And whoſoeuer will bee accoumpted Jeſus diſciple, muſt flocke to the compaignie of the Churche. Nowe was there of people gathered together, aboute the noumbre of an hundred and twentie. So fewe of them there wer that loued Chriſte with all theyr heartes.

These entire one continued with one accorde in prayer and ſupplicacion.

Where is none agrement, there is not Chriſtes Churche.

Chriſtes Congregacion prayeth all one thyng.

D

The noumbre of the names that were together, were aboute an hundred & twentie.

The church at the beginnyng howe many it did conteine.

The texte.

*Mat. xxvi

John. xviii

*Math. x.

And in thoſe daies Peter ſtode vp in the middes of the diſciples, and ſaied: Ye men and brethren, this ſcripture muſt nedes haue been fulfilled, whiche the holy goſte, thorough the mouth of Dauid ſpake before of Iudas, *whiche was guyde to them that toke Ieſus. *For he was noumbred with vs, and had obteined felowſhyp in this miniſtracion. And the ſame hath now poſſeſſed a plat of ground with the reward of iniquitee: and when he was hanged, he burſt a ſoonder, and all hys bowels guſhed out. And it is knowen vnto all the inhabitours of Hieruſalem: in ſo muche that the ſame fielde is called in their mother tongue, Acheldama: that is to ſaye, the bloud fielde.

Peters firſt ſermō and talke emong the diſciples after Chriſtes aſcenſion.

The manier that the pumitiue church vſed in their conſultacions.

And in thoſe daies Petre ſtode vp in the middes of the diſciples.

Here began Petre, as it full well beſemed a feithfull ſhepeheärde that earneſtly wiſhed for the increaſe of Chriſtes flocke, to bee ſomewhat carefull that the Apoſtles, whom hys maiſter Jeſus had choſen twelue in noumbre, wer diminiſhed. For by reaſon of the deathe of Judas Iſcarioth, of twelue there remayned but eleuen. Marke me here, O Theophilus, the manier that the Churche than vſed in their conſultacion. A great multitude of diſciples beeing preſent, Petre repreſentyng the perſone of a Biſhop, ſtoode vp in the middes where the diſciples wer ſitting: to the entent that ſome decree with eche mannes conſente, myght bee ſtabliſhed, that ſhoulde ſeme conuenient to make

vp the

A vp the Apoſtolicall ordre agayne. Hys beegynning was of holy ſcriptures. For thence muſt a ſermon bee taken, that is woorthie to bee ſpoken of a man of the Churche: neyther was any thyng here with them determined, before they all had made with one aſſent their prayers. Hys woordes were theſe: Brethren, ye ought not to attempte any newe matier by mannes policie or perſwaſion: but what was ſpoken of long ſithens of the holy Ghoſte by the mouthe of Dauid, as touching putting in of ſome man to ſupplye the roume of Judas, theſame muſt nedes be fulfylled. For thys was Dauids Prophecie in his Pſalmes, howe it ſhoulde come to paſſe, that Judas in ſwaruyng from hys LORD, ſhoulde make roume for an other to ſuccede hym. For our Lorde Jeſus emong all others had choſen ſpecially twelue, whome he woulde haue to beare witneſſe of all that he did and taught. Ye ſee them all here preſent, except Judas Jſcarioth. And hym alſo had the Lord choſen into the numbre of the twelue, and woulde that he ſhoulde be partaker of the Apoſtles office. But he had rather chooſe to caſt of hys Lordes compaignie and ours, and to bee a guide vnto ſynfull ſouldiers, whiche tooke Jeſus, than to folowe hys capitain Jeſus, or to be felowe with the Apoſtles. But of his wicked purpoſe came an euill ende. For couetouſneſſe ſo blynded hym, that he ſolde and betrayed hys Lorde, beeing an innocent man, for thirtie plates of ſiluer. Afterwardes repenting hys fault, brought he in again the vngodly money, and caſt it beefore the Prieſtes feete, of whom he had been hyred. And hauing more in mynde hys miſchienous dede, then the mercie of Jeſus, he wroughte hys owne death.

B For he hanged hymſelf: and as he hounge, hys bealy brake, and all hys bowels fell oute. But as for that vnluckie money, whiche he had caſt at the Prieſtes feete, was by counſell of them contributed to bying of a fielde, wherein ſtraungers might be buiried: becauſe thei thought it vnmete, to lay vp the pryce of an innocentes bloud in their treaſurie houſe. Thys deteſtable ſcrupuloſitee of the Prieſtes and Phariſeis, cauſed that both Judas wicked acte, and their owne vngodlyneſſe, was the better knowen with all that wer dwelling at Hieruſalem: Jnſomuche as that fielde was called emong the Jewes Acheldama, whiche is aſmuche to ſay, as the fielde of bloud.

This ſcripture muſte nedes haue been fulfilled.

Which was guide to them that toke Jeſu.

For he was numbred with vs. &c.

And whan he was hanged he burſte a ſondre, and all his bowels guſhed out.

Jnſo much that the ſame fielde is called in their mother tounge Acheldama. &c.

A ſermon wherehens it ought to be taken & grounded.

The Apoſtles entred no conſultacion, but with praiers.

Dauid prophecied of the ſupplying the roume of Judas with another Apoſtle.

Judas blinded with couetiſe betraied Chriſte.

Judas whan he had hanged hymſelfe, burſt a ſondre, and all his bowels guſhed out.

What vſe the money was put vnto that Judas had take for to betraie Chriſte.

Acheldama, what it ſouneth in Hebrewe.

¶ For it is written in the booke of Pſalmes: *hys habitacion bee voyde, and no man dwelling therein: *and his Biſhopricke leat an other take. Wherefore of theſe men, whiche haue companied with vs all the tyme that the Lorde Ieſus had all hys conuerſacion emong vs, beginning at the baptiſme of Iohn, vnto the ſame daye that he was taken vp from vs, muſt one be ordayned, to be a witneſſe with vs of his reſurreccion.

The texte. *Pſal. lxix. *Pſal. cix.

So that nowe we ſee it fulfylled in Judas, whiche the holye Ghoſte in the ſixtee nienthe Pſalme had Prophecied beefore ſhoulde come vnto the Jewes, whiche with mortall enuie purſued Chriſte, and woulde not repente beeyng enticed by ſo many benefites, whiche ſhalbe accompliſhed in the other alſo, whan the tyme cummeth. For this is the Prophecie: *Leat their dwelling place bee ſolitarie, and no man remayne to dwell in it.* Unhappie Judas hath loſt hys roume. Jn tyme to come alſo the Temple ſhalbee deſtroyed, the Prieſthood, the Scribes and Phariſeis autoritee, with the citee Hieruſalem, ſhall periſhe. The cruell Jewes ſhalbee thruſte oute, and in theyr places ſhall true Jewes

His habitacion bee voide, and no man dwelle therin.

The deſtruccion of Hieruſalem with the reſte prophecied of Peter.

enter, whiche beeing circumciſed in mynde, not in bodie, ſhall knowledge Meſſias whome the circumciſed Jewes crucifyed. This alſo was foreſhewed by many foreprophecies, and we our ſelues haue hearde of our Lorde Jeſus when he prophecied with wepyng teares, that theſe thynges ſhoulde betyde the citie Hieruſalem. Wherefore nowe it remayneth for our partes, to ſee that ſome man bee choſen into Judas roume. For this is ment by the prophecie of the hundred and nienth Pſalme: Leat an other take hys Biſhopricke. For our office is nothyng elles, but that in takyng cure of the Lordes flocke, we prouyde them foode out of the doctrine of the Ghoſpell. He leaſt hys place, and yet ought not the flocke to bee defeacted of their ſhepeheardes, nor that noumbre of them to be diminiſhed, whiche our Lord dyd fyrſt ordeine, geuyng them a ſpeciall name, that they ſhoulde bee called Apoſtles. For hys pleaſure was to haue them alwayes for witneſſes of hys woordes and dedes, whom he had for the ſame purpoſe continually with hym in houſholde and coumpaignie: Wherefore one muſt we chooſe into Judas roume, of thoſe that hath been conuerſaunt with vs all that whyle, that our Lorde Jeſus beeyng buiſied aboute the healthe of mannes ſoule, willed vs to bee in coumpaignie with hym, and ſtill to goe with hym, whither euer he wente: (that is to ſaye, from the baptiſme of John, after whiche he ſtrayghtwaies came, vnto that day that he went vp to heauen:) to the entent he may bee a ſufficient witneſſe with vs of all thinges that our Lorde taught and wroughte, but eſpecially of hys reſurreccion: for he appeared not often vnto all hys diſciples, but to thoſe onely, whom he had ſpecially choſen.

C

And hys Biſhopricke leat an other take.

Though Judas loſte his roume, the people was not to bee lefte without a ſhepeherd.

What maner of man Petre aduiſed to choſe into the roume of Judas.

D

¶ And they appoincted two, Ioſeph whiche is called Barſabas, (whoſe ſurname was Iuſtus) and Matthias: And whan they prayed, they ſayed: thou Lorde *whiche knoweſt the heartes of all men, ſhewe whether of theſe two thou haſt choſen, that he may take the roume of this miniſtracion and Apoſtleſhip, from whẽce Iudas by tranſgreſſion fell, that he might goe to his own place. And thei gaue furth their lottes, and the lotte fell on Matthias: and he was counted with the eleuen Apoſtles.

The texte.

*I. Para. xxviii. Pſal. vii.

The multitude approuing the ſayinges of Petre, appoynted two choſen out of the noumbre of the ſeuentie diſciples: Joſeph, otherwyſe named Barſabas, (whiche alſo for hys vpryghte liuyng was called Juſt,) and Matthias, that of theſe two which wer of lyke godlineſſe, he whom the coumpaignie lyked better of the twayne, ſhoulde take vpon hym the office of an Apoſtle. But they miſtruſtyng their owne iudgementes, prayed to God with one voyce, ſaying: Men that iudge of thinges that thei ſee and heare, may bee deceiued, and may fayle in their iudgemente: but thou LORD, whiche onely lookeſt on the hearte, whereby man is in dede either good or bad, voucheſaue thou to ſhewe vs thy ſeruauntes by ſome token, whether of theſe two perſones thou haſt choſen to fylle vp the noumbre of twelue Apoſtles, and to come to the exerciſyng of ſuche an office, whence Judas fell, to goe to that place whereunto it was not vnknowen to thee, who ſeeeſt al thinges, that he ſhould goe. For neither was it long of thee that he forſooke thy coumpaignie, which diddeſt what might be doone, to cal hym to repentaunce, neyther wer thou deceiued in iudgement when thou diddeſt admitte hym, that ſhould ſoone after ſhrynke from thee: but thy heauenly wiſedom ſawe that it was expedient ſo for vs, that

through

Joſeph the Juſt, and Matthias ſette that the one of thẽ mighte be choſen into Judas roume.

And they appoincted twoo, Joſeph, &c. and Matthias.

Joſeph Barſabas ſurnamed Juſt.

The heart maketh men good or bad.

Thou lorde whiche knoweſt the heartes of all men, ſhewe whether of theſe twoo thou haſte choſen. &c.

It was not longe of Chriſt that Judas betraied hym, but of Judas ſelfe.

A through hys treaſon, thy ſonne ſhoulde bee ſacrificed for vs: and that we ſhoulde take exaumple by ſuche a traytour, what daunger it wer for vs negligently and recheleſſe to execute the office, whiche we take in hande. After thys prayer thei caſt theyr lottes accordyng to the cuſtome of the Hebrewes. For ſo was Ionas by lotte caſt into the ſea: ſo Ionathas was perceiued to haue taſted of the hony: ſo lykewyſe the Prieſtes dyd execute theyr holy miſterie by lottes. For the holy Gghoſte was not yet come downe, and the Apoſtles ſmelled ſtyll of certaine Iewiſhe maniers. Albeit there was no daunger in drawing lottes, for whiche ſo euer of them were choſen, was a good man, and meete for the office. And yet was not the wholle matter committed to lottes. For two of the moſte approued perſones wer firſte choſen by voyces. And beecauſe they wer in doubte whether of the two ſayed perſones they myghte take, lottes decided the doubtefulneſſe, whiche coulde not bee raſhely doone, foraſmuche as it was ruled by prayer. Than thys lotte, whiche was nothyng elles but an opening of the wille of God, choſe Matthias, whereas Ioſeph, beſydes the commendacion he had as appered by hys name, was alſo kynne vnto Ieſus. And yet Matthias was preferred, becauſe it ſhoulde bee a leſſon to vs, that in chooſyng of biſhops, to whoſe credite the diſpenſacion of the ghoſpell muſt bee committed, we muſt ſo vttrely forbeare to leane vnto mannes affeccion, that if there bee equalles, hym muſt we preferre whom no carnall propertee dooeth ſette foorth, leſt that B whiche is dooen for fauour, be an ill preſident to ſome other. There lyeth alſo in their names a certain prieuie miſtery hidden. Matthias whiche in Hebrue betokeneth the gyft of God, was preferred beefore Iuſt, which name the Phariſeis did chalenge for their good woorkes: And yet none more vnmete than they to preache the ghoſpell. But he that recogniſeth the free gift of God, through feith of the ghoſpell, and preacheth the ſame, ſuch an one is woorthie to ſuccede into the place of an Apoſtle. Neither did Iuſt diſdeigne that hys felow was preferred, neither did Matthias ſtand any thing the more in hys own conceipte, for that he was ioygned to the eleuen Apoſtles, for to make vp that ſame holy noumbre: nor for that he beeyng a very ſpeciall good man, ſhould ſuccede in the roume of the naughtieſt felow that euer was.

Iudas exaumple what it teacheth al paſtours of Chriſtes Churche.

And they gaue forth their lots.

The moſt parte of the holy miſteries executed by lottes.

And the lot fell on Matthias, and he was coumpted with the eleuen Apoſtles.

The lotte of Apoſtleſhippe fell vpon Matthias.

Ioſeph the iuſt was of kynne vnto Ieſus, and why Matthias was choſen an Apoſtle rather then he.

Matthias what it ſouneth in Hebrewe.

¶ The. ii. Chapter.

The texte.

¶ Whan the * fiftie dayes wer come to an ende, they wer all with one accorde together in one place. And ſoodaynly there came a ſound from heauen, as it had been the cumming of a great wynde, and it fylled all the houſe where thei ſate. And there appered vnto them clouen tongues, lyke as thei had been of fyer, and it ſate vpon eche of them, * and they wer filled all with the holy goſt, and began to ſpeake with other tongues, euen as the ſame ſpirite gaue them vtteraunce.

Deut. xvi.

Act. iiii.

Vhan nyne and fowertie dayes after Chriſtes reſurreccion, were in thys wyſe ouerpaſſed, that daye long looked for of Pentecoſt, that is to ſay, the fiftieth daye, was come: whiche the Iewes alſo kepte holy with myrth and great ſolemnitee, aſwell for a remembraunce of the yere of Iubilee, whiche came aboute euery fyftieth yere in

Whan the fiftie daies were come to an ende. &c.

The feaſt of Pentecoſte kepte holi emong the Iewes, and why.

courſe

C

courſe agayne:as alſo becauſe the lawe was deliuered in wryting vpon the mounte Sinai, the fiftieth daye after the kyllyng of the Paſcall lambe:through whoſe bloude they departed ſafely out of Egipt. Upon an hygh mountayne was the olde lawe geuen, beeing engrauen in tables of ſtone. But the newe lawe, the holy Ghoſte intituled in feithfull belieuyng heartes; and in a hygh parloure it was diſcloſed. In the one and eke in the other, was hyghneſſe of place: on the one ſide, and lyke on the other, was fyer. But there is nought els for vs to conſider, but an hygh mountaine, whiche the people beeyng veray carnall and worldly, and therfore vnapt to conceiue ſpirituall thinges, wer forbidden, yea, ſo muche as to touche. Here vpon thys mounte there ſtandeth an houſe, whereby we may note concorde and vnitee to be in the Churche. There the mount was called Sinai, a place conuenient for the ſettyng foorth of ſuche a lawe, as ſhoulde for the greate noumbre of ſoondrie preceptes that it conteyned, keepe a ſtubburne and rebellious people vnder yoke. For of precepte or commaundement, was that hylle called Sinai. Thys mounte here is named Syon, whiche woorde with the Hebrewes, betokeneth an hygh hylle, from the toppe wherof, all thynges on yearth beneath are deſpyſed: from whence heauenly thynges are ſeen ferre of, through feith, as though they wer nygh at hande. On that mounte what is elles ſeen but terrible fyer, ſmoke, flames, lightenyng and thunderyng: on thys mounte a ſpirite there is of great vehemencie, cherefull to man, D and nothyng dredefull: and fyer, not to burne the bodie, but to lyghten the ſoule, and rychely to endowe the playne tounged man with heauenly eloquence. There the people being at ſquare emong themſelfes, murmoured agaynſt theyr capitayn: here in this mounte be thei quiete in one ſecrete chaumbre, makyng their prayer with one aſſent for an heauenly gifte, whiche they wayted for. Thys day was choſen, lyke as the place was alſo, for a matier of heauenly coumfort, whervnto they had been woont often to repaire, for nine dayes ſpace beefore. But whan the fiftieth daye was once come, than came they all together with full conſente, into the ſelfeſame parlour, ready to receyue the heauenlye ſpirite. Where the mynde is occupyed with vile and fylthie cogitacions, there is no conuenient place for the holy ghoſte: but in that parlour, where the coumpaignie was ſo godly occupied, it behoued him to bee. And where the mynde is troublous and vnquiete with diſcorde, hatered, and contencion, there is no manſion place for the holy ghoſte. Whan they were come all together into one place, and that on high, thei continued in one faith, prayer, and expectacion. And beholde, ſoodaynely came the gyfte of god on high from aboue. For ſodainly from heauen came a ſounde, as it were of a greate puffe of wynde that carryed it, and replenyſhed the wholle parlour, where thei ſate quiet and without trouble. It was not the northerne wind, whiche bluſtreth colde out of the cloudes: nor the Sowtherne winde, that bryngeth warmthe with hym oute of the marryſhe and fennie places, peſtilente to all liuyng bodies. But it was a blaſte of heauen proceding thence, whither Chriſt himſelf was gone, breathing life euerlaſting into the ſoule of man, geuing ſtrengthe withall to the weake, and cherefull courage vnto the litel ones. This ſounde afraied no man, but ſtiered vp all theyr myndes to looke for that holy ſpirite, whiche

Both the olde lawe & the newe lawe in what place they were geuen.

The mounte Sinai, and the mounte Sion compared together.

An houſe ſtanding on the mounte Sion what it ſignifieth.

Sinai the mounte wherof it had the name.

Sion what it ſouneth in Hebrew.

The terriblenes of the mounte Sinai, and the vehemencie of the mounte Sion.

The diſciples were all together in one place awaityng for the holy ghoſtes commyng.

They were al with one accorde together in one place.

Where trouble and diſcord is, there is no place for the holy ghoſte.

And ſodainely there came a ſounde from heauen, &c.

The commyng doun of the holye ghoſt vpon the Apoſtles.

And there appeared vnto them, clouen toungues, like as they had been of fyer: and it ſate on eche of them.

And they were filled with the holy ghoſt, and began to ſpeake with other toungues.

A which was promiſed them. One token of hys cummyng to them, ſerued the eare, an other was for the yie. For theſe are the two principall ſenſes in man. Tongues thei ſawe lyke as they had been all of fyer, dealing themſelfes to euerichone of the diſciples, part to one, and part to an other: and reſtyng a while vpon euery mannes head, to the entent that we ſhould plainly vnderſtande, howe that gyft ſhal endure for euer. One ſpirite inſpired all their myndes, one fyer kindled eche mannes heart and tongue. And in continent, vpon thys viſible token, there folowed in them the efficacie of that heauenly gifte. For as many as wer there preſent, lyke as if they had been transfourmed ſodaynly into heauenly perſones, wer repleniſhed with the holy ghoſte, and began to ſpeake dyuerſe languages, whiche they had neuer learned of mannes communicacion, but ſuche as the ſpirite from heauen had enprinted in their heartes. There is no membre in man more peſtilent, then is an euill tongue: none more profitable then is the good. But it was nedefull for ſuche that ſhoulde ſowe in ſoondry wiſe the doctrine of heauen, emong people of all languages, to haue theyr tongues endewed with heauēly knowlage, and moreouer flaming with that burnyng charitee, whiche is meete for the Ghoſpell. This was than the chiefeſt token of Chriſtes feith Euangelicall, whiche token the Lorde promiſed them, ſaying: they ſhall ſpeake with newe tongues. They that accuſe men vniuſtely, that ſlaundre their neighbour, ſuche as B forſweare themſelfes, and thoſe that ſpeake ribauldrie, a tonge they haue inflamed, not with fyer celeſtiall, but with the fyer of helle infernall. Al ſuche as contend in diſputacion for vile thinges of this worlde, haue not yet receiued this tongue celeſtiall. The Apoſtles before thys tyme reaſoned of loaues of bread, which they had leaft behynde: they reaſoned how the temporal kyngdome of Iſraell ſhoulde bee aduaunced, who ſhould ſitte on the vpper hande, and who ſhoulde haue of all other, the ſouereigntee. Suche was the tongue that man had, vnmete than to publiſhe the ghoſpel. But all that nowe they thynke on, and whatſoeuer they ſpeake of, all is ſpirituall, all is celeſtiall, and burnyng al lyke fyer. Put away the tongue, laye aſide the ſpirite, and no woord is ſpoken. But an heauenly ſpirite, vttereth a voyce celeſtiall: a burning tongue in loue lyke fyer, rauiſheth the heartes of the hearers, and inflameth their myndes. The proude Phariſeis tongue is ſtiffe, the Philoſopher bee he neuer ſo well learned, the Rethorician in his tongue neuer ſo well ſpoken, no man he moueth therby vnto true gladneſſe. For this gyfte cummeth onely from heauen. As for the diſciples wer nought elles but inſtrumentes, whereby the holy Ghoſte vttered his mynde. Thys gift cannot one geue an other, neither any deale it to himſelf, but god dealeth to eche man as he ſhal thinke good. He that hath more geuen hym, hath no cauſe why he ſhoulde deſpyſe an other that is not ſo rewarded, but hath cauſe why he ſhoulde endeuour himſelf the more readily to profit many therewith. The ſpirite is a thing of great vehemencie, the fyer a very lyuely thyng in operacion, and neuer at reſt. The Apoſtles nowe dooe ſlepe no more ſo ſoundly, as they did before the death of their Lorde: they hyde them ſelfes no more, as they dyd ſoone after his reſurreccion: but nowe come they abrode, they preache here and there, and openly to all men, the health and ſaluacion euerlaſting, freely geuen them through feith in Jeſus, who was a litel before crucified.

The reſting of the fierie tounges vpon euery of the Apoſtles, what it ſignified.

The Apoſtles hauing receiued the holy ghoſt, begoonne to ſpeake with toungues, that they neuer learned.

Nothyng more peſtilent then an euill toungue, nothyng more profitable thē a good toungue.

Euill toungues are enflamed with the fier of helle.

Euen as the ſame ſpirite gaue them vtteraunce.

The carnall toungues of man before receiuyng of the holy ghoſt.

An heauenly ſpirite vttereth an heauenly voice.

Mannes carnall toungue is not ſufficiente to moue the hearte to true gladneſſe.

God deleth his holy ſpirite to eche man as pleaſeth hym.

There

¶ The texte.

There wer dwelling at Hieruſalem, Iewes, deuout men, out of euery nacion of them that are vnder heauen. Whan this was noyſed about, the multitude came together, and wer aſtounied, becauſe that euery man heard them ſpeake with hys owne language. They wondred all, and merueiled, ſaying emong themſelfes: Behold, are not all theſe which ſpeake, of Galile? And howe heare we euery man his owne tongue, wherin we wer borne? Parthians, and Medes, and Elamites, and the inhabitours of Meſopotamia, and of Iewrie, and of Capadocia, of Pontus and Aſia, Phrigia and Pamphilia, of Egipt, and of the parties of Libia, which is beſides Siren, and ſtraũgiers of Rome, Iewes and proſelites, Grekes, and Arabians: We haue hearde them ſpeake in our owne tongues the great woorkes of God. They were all amaſed and woondred, ſaying one to an other: What meaneth thys? Others mocked, ſaying: *These men are full of newe wine.

*Mat. 13

The citie of Hieruſalem a fitte place for the purpoſe of Chriſtes ghoſpell to bee preached in.

There wer dwellyng at Hieruſalem Iewes deuoute men of euerie nacion.

D

Whan this was noiſed aboute, the multitude came together, and were aſtouned becauſe that euerie man hearde, &c.

And the trueth to ſay, that ſame Citie Hieruſalem was at that tyme, as it wer a ſtage, where people dooe aſſemble to beholde playes, fitte for the firſt beginning of this pageaũt: partly for the famous renoume of the citee, and partly for honor of the Paſchall feaſt which was paſt: and finally, for the deuocion that the people had to the ſolemne feaſt of Pentecoſt, many one wer than abydyng at Hieruſalem, not all onely ſuche as came out of al the parties of Siria, but out of all other countreyes alſo, whither ſoeuer the violente rage of warres had drieuen them, or any chaunce elles had broughte them: Emong whom many wer deuout and well diſpoſed people. Whan thys ſo ſtraunge a matier was than commenly knowen ouer all the citee, a confuſe multitude of people came together, and beeyng in a greate perplexitee, demaunded what theſe newes ſhould meane, that wheras thei wer gathered out of many countreies, and wer of ſoondrie languages, yet for al that, euery man ſo vnderſtode the Apoſtles ſpeaking, euẽ as though thei had ſpoken to them all, not in one tongue alone, but to euerychone ſeuerally in his own countrey language. Yea the Hebrewe tongue is not without hys diuerſitee, accordyngly as countreyes are diuyded, whether it came of diuers nacions whiche borde one vpon an other, or els of ſome other chaunce. For the woman of Samaria knew that Jeſus was a Jew, by the propertie of his tounge, & Peters pronounciacion declared him to bee one of Galilee. And the Greke tounge likewyſe is parted into fiue ſondrie kindes. And other nacions alſo doe no leſſe differ in their languages.

The people of all nacions heare the Apoſtles ſpeake in euerie nacions language.

They wondred all and meruailed, ſaiyng, &c.

The ſondrie nacions that were preſente at Hieruſalem, and heard the Apoſtles preache.

Moreouer manie Jewes vnderſtoode none other but that countrie language, where they themſelfes were borne. All ſortes therefore of people, did greately woondre therat, and reaſoned, howe ſuche a thing mighte come to paſſe, that neuer the like hadde been hearde nor read of. Thus they ſaide: beeholde, a ſtraunge thyng. Are not all theſe that ſpeake, men of Galilee? Howe than commeth this aboute, that wee, beyng ſo manie men of diuers languages, as ofte as we heare any of them ſpeake, dooe vnderſtande hym as perfeictely, as if eche of vs hearde his owne countrie language, where he was borne, ſens that this multitude of vs is gathered of ſo diuerſe and ſondrie regions. There bee of vs here Parthians, Medes, Elamites, and ſuche alſo as dooe inhabite all abrode the coaſtes of Jewerie, and beſides that, Cappadocia, Pontus, and that countrie which peculierly is called Aſia. Phrigia, Pamphilia, Egipt, and thoſe parties of Libia, whiche reache to Siren. Yea and ſome bee here whoſe dwellyng is at Rome, ſome of them Jewes borne, & ſome Proſilites, that is to ſai, ſuch as haue of their owne deſire profeſſed the Jewiſhe religion. Moreouer Cretes and Arabians. All we that here be gathered, of ſo manie nacions of ſo ſoondry languages, doe heare and plainly vnderſtand them

ſpeaking,

A ſpeaking, nothing of comen vſage, or els thinges to the worldly man
perteining, but of high matiers of weightie importaunce, yea thinges
conuenient and mete for god. After this manier reaſoned as many as
feared god, and were abated in their courage at the ſtraungeneſſe of yͤ
thing, and ſaid: What meneth this woonder? Thei founde no faulte
with that thing whiche their reaſon coulde not atteigne vnto, as the
Phariſees wer woont to doe: but thei ſearched diligently and deſired
to learne that whiche thei perceiued not. On the other parte, ſuche as
wer heady, and nothing vpright in iudgemente, did ſaie in ſkorne: the
men be dronke with newe wine: theſe perſones a man maie call thoſe
Phariſees diſciples, which reported of Jeſus: *the deuill is within him*. And
to ſaie alwaies the verai trueth, great dronkenneſſe is not muche vn-
like to furye, for it chaunceth paraduenture, that ſome in a furye ſhall
ſpeake diuerſe woordes of ſondry languages, whiche thei neuer lear-
ned. But no fury will this vndertake, that al men ſhal vnderſtand that
that thou doeſt ſpeake. But truly theſe wordes ſpake thei for a mocke.
Albeit a manne maie ſometime tell the trueth although he ſpeake in a
ſkoffing wiſe. For a ſuertie full wer thei of the newe wine, whiche the
lord would not haue in any wiſe put into old bottels. For yͤ old wyne
of Moiſes law had loſt his ſtrength and vertue, whē Chriſt was firſt
eſpouſed vnto his churche: and the colde and vnſauoury ſence of yͤ law,
was turned by Chriſt into newe wine. Whatſoeuer is carnall, is vn-
ſauourie and faint in vertue: all that ſpirituall is, whatſoeuer it bee, is
liuely, ſtrengthful, and ſauourie. Verai largely did thei drinke of that
celeſtial cup, wherof Dauid the writer of pſalmes, ſpeaketh: *How exceſ-*
B *ſent is my cup, whiche maketh folke dronke?* And if it were lawefull to compare
thinges together, which are throughout al their kind moſt vnlike: this
vulgare and cōmon dronkennes doth engender in man fower thinges
chiefly: it vttereth the ſecretes of the herte: it cauſeth man to forget all
his aduerſitee that is paſt, and maketh the minde to reioyce in conti-
nuall hope of proſperitee to come: it emboldeth man to ſet nought, yea
by his owne life: laſt of all, it maketh menne whiche are of a rude and
barbarous tongue, to be wel ſpoken men. Now marke my ſayinges,
whether yͤ newe ſwete wine, which proceded of gods owne ſpirite, en-
gendred not ſuche a like thing in the Apoſtles. For what thei had hid
for feare, ⁊ durſt not ſpeake, what thei before had learned ſecretly, and
would not be acknowen of, yͤ ſame doe thei now publiſhe, ⁊ accordyng
to yͤ Lordes prophecie, yͤ ſame thei preache vpon houſe toppes. Their
olde Jewiſhe faſhions thei haue clene forgotten, and like as infantes
newly borne, nomore doe thei now remember their life before paſt, nei-
ther haue thei in minde the troublous afflictions, for feare whereof
thei had forſaken their maiſter. And although thei were bare without
al worldly help ⁊ ſuccour, yet thei feared neither gouernours ne Prin-
ces, preſidentes, ne kinges, neither councelles, nor enpriſonmentes, no
ſondrie tormentes, no manier kind of death, enduring luſtie alwai, be-
yng of courage, and cherefull through the promiſes of Chriſtes ghoſ-
pell. Finally, thei whiche wer before but poore fiſhers, and menne vn-
learned, foorthwith practiſed their celeſtiall eloquence, in rebuking the
proude Phariſees, in confuting the ſubtill and craftie Philoſophers,
and in puttyng eloquente oratours to vtter ſeilence. Nothyng there
is of more perill or difficultie, then to ſpeake before a great coumpaig-
nie: whiche as it is lyke a monſtreous beaſte of ſoondrye heades, ſo

is it

We haue heard thē ſpeake in our owne toungues the great workes of God.

Thei were amaſed, ⁊ wondred, ſaying one to another: What meneth this?

Others mocked, ſaying: Theſe men are full of newe wine.

The Apoſtles after the receiuing of the holy ghoſt, whereof thei preached.

The affection of the godly ſort, whan thei heard the Apoſtles preache.

The affection ⁊ ſaying of the vngodly whan they heard the Apoſtles preache.

The new wine of Chriſtes doctrine.

Whatſoeuer is carnal is vnſauoury, and what is ſpiritual is all lyuely.

Dronkennes what it engendreth and what are the effectes thereof.

The Apoſtles how thei wer endronkened with the newe wine of Chriſtes doctrine.

The people a monſtre of many headeſ.

C

is it than moſt of all times monſtreous, whan the multitude is collected of ſoondry languages, and ſoondry nations.

The texte.

*Eſa. xliiii
Iohel. ii.
*Actes. xxi.
*Ma. xxiiii
Luke. xxiii
*Roma. x.

¶But Petre ſtepped foorth with the eleuen, and lift vp his voice, and ſaid vnto thẽ: Ye men of Iewery, and all that dwell at Hieruſalem: be this knowen vnto you, and with your eares heare my woordes. For theſe mẽ are not (as ye ſuppoſe) dronken, ſeing it is but the third houre of the daie. But this is that whichẽ was ſpoken by the Prophete Iohell: * And it ſhall bee in the laſte daies, ſaieth god: of my ſpirite I wyll powre out vpon al fleſh. And your ſonnes, and * your daughters ſhal prophecie, & your young men ſhall ſee viſions, and your olde men ſhal dreame dreames. And on my ſeruauntes, and on my hãdmaidens I wil powre out of my ſpirit in thoſe daies, & thei ſhal prophecie. * And I wyl ſhew wonders in heauẽ aboue, and tokens on yͤ earth beneath: bloud, & fier, & the vapour of ſmoke. The ſonne ſhalbe turned into derkenes, and yͤ moone into bloud, before yͤ great and notable day of yͤ lord come. And it ſhal come to paſſe, * yͭ whoſoeuer ſhal cal on yͤ name of yͤ lord, ſhalbe ſaued.

Petre by the vertue of the holy ghoſte ſoodainly made of a fiſher an oratour.

A good ſhepeherde whan he ſhould chiefly bee abrode, and what to do.

The ſermõ of Petre vnto the Iewes.

But Petre ſtepped foorth. &c.

The woorthines of Petre.

D

Now marke me here Simon Petre, who ſoodainly of a fiſher, was made an oratour. The multitude ſtirred vp a clamourous rumoure. And as thei did than, theſame like ſhall other dooe hereafter vnto the worldes end. Thã was it the part of a good ſhepeherde, to ſtep abrode valiaũtly emongeſt thẽ, not for yͭ entent he ſhould by force appeace or make thẽ ſtill, which murmoured againſt gods glory, or els to render one checke for an other: but yͭ he might conſtauntly, rather thẽ fiercely, put awaie by teſtimonies of holy ſcripture, all falſe and craftie accuſacion, and ſtoutly defend the glory of Chriſt. Thã Petre, who had before riſen vp in the parlour, to ſee yͤ noumbre of the Apoſtles fulfilled, now eftſons ſtood vp to yͤ multitude of people of ſondrie nacions mingled together, partly to enſtruct them yͭ had ſaide: *What meneth this*: and partly to ſtop their mouthes, that had ſaid: *Theſe men be dronke with new wine.* Albeit it is not of neceſſitee requiſite, that a biſhop ſhould preache to yͤ people alwaies ſtanding, foraſmuch as Chriſte himſelf ſitting, taught the people: Yet he that taketh in hand an Apoſtles office, ought to ſtand vpright in minde. And here conſider in the meane while Peters woorthines. He was the firſt man ready, where occaſion required, to ſette foorth the ghoſpel. Than had he put vp his materiall ſweorde, wherewithall Chriſte himſelfe was not pleaſed, and pulled out a ſpirituall ſweord. Such one ought he to be, yͭ is the chief biſhop emong the people. Petre ſtood vp, but not al alone, he had eleuen Apoſtles ſtanding beſides with him, leſt he ſhould ſeme to vſurpe to himſelf ſome violente gouernaunce. One vttered the tale, but one for all the reſte: lyke as he alone before openly confeſſed in the name of all the reſt, Jeſus Chriſte to be the ſonne of the liuing God. But wherupon did this ſhepeherde, a poore creature, and vnlearned, beare hymſelfe ſo bolde, as once to looke vpon ſo great an aſſembly of people? Excellente oratours, whan they ſhall come afore an aſſembly of people, or in preſence of Princes, to pronounce an exacte oracion, whiche thei haue canned on their fingers endes, dooe chaunge oftentymes theyr coulour, cannot vtter theyr woordes, are not a litell abaſhed in theyr mindes. But this vndoubtedly was that heauenlye dronkenneſſe, this was ſobre fulneſſe of ſwete wine. He ſtoode in preſence before a great multitude, he toke vnto hym the eleuen Apoſtles, not as a gariſon of men for his defenſe, but as felowes with him of one coumpaignie: he ſette his iyes ſtedfaſtly vpon the people, as one vnknowen to them, whom he knew not: he lifte vp his voyce on hygh, and takyng none aduiſemente with hymſelfe what he would ſaie, he ſpake to them, practiſyng euen than the ſelfe ſame thyng, whiche the Lorde before had taught hym.

With the eleuen.

Petre ſtanding vp to preache to the people, was aſſiſted of the other eleuen Apoſtles.

What made Petre ſo bolde as to ſpeake emong the multitude.

And lifte vp his voice.

Petre how he tooke to him the eleuen whan he preached Chriſt to the multitude.

And ſaid vnto them.

He ſpake

A He ſpake not for his own lucre and aduauntage, but as a good ſhepeheard, defended his flocke: neither handled he his matiers with ſharpe wordes of mannes inuencion, but vſed for his defenſe, only holy ſcripture. Now was this multitude deſirous to know what Petre would ſaye. And let vs likewiſe for our partes geue hede, foraſmuch as theſe his wordes wer ſpoken to all mēnne. At the begynning, whan he had once with the mouing of his hande aſſwaged the muirmoure and the noiſe of the coumpany, he began with ſuche a preface, as ſhould without any retorical coulour of flattery, make them attent. Ye that are my brethren (ſaith he) of Jewry, who ought to know both the law & eke the Prophetes, and ye of all other moſt ſpecially, whiche dwell in this noble citee of Hieruſalem, where the fountaine is of religion, & knowlage of the law: ſomewhat paraduenture here is for you to wonder at, but nothyng yͭ any man can iuſtely finde fault withal. Wherefore, all ye that here be preſent, geue good eare a while to my wordes, & learne of me how the thing ſtandeth. For it is as touching yͤ profite of you all ſo to doe. Theſe men of Galilee, whom ye ſee here ſtand by me, are not (as ſome of you ſuppoſe,) dronken with new wine, ſeeing it is yet but yͤ third houre of the daie, and no man is woont to be dronke in yͤ morning, before the ſunne riſing. But nowe ye ſee that in theſe men is fulfilled the thing, which to come, god did long afore this time promiſe by his prophete Johel. Herken vnto the prophecie, & truſt ye to that that is promiſed you therin. Doe not ye finde fault with the thing, becauſe ye haue ſeldome ſeen the like: but rather enbrace yͤ mercifulnes which god doth profer vnto you. For Johel being inſpired with yͤ holy goſt, foreſeing that god, who had geuen to Moiſes, & ſome others his prophetes at ſundry times his own bleſſed ſpirit for your ſaluaciō, would at yͤ laſt, after he had ſent his own only begotten ſōne, powre out moſt plenteouſly theſame ſpirite, not vpon one or twoo, like as ye haue ſeen for theſe many ages paſte but a fewe prophetes, but vpon all nacions through the worlde, whoſoeuer would with ſincere feith receiue this cherefull and gladſome meſſage, which we at his cōmaundement doe now bring vnto all you: Johel (I ſaie) hath left that heauenly prophecie in writing after this manier. *It ſhall come to paſſe, ſaieth the Lorde, in the latter daies of the worlde, I will powre out of my ſpirite bountifully vpon all men, and ſodainly ſhall your ſonnes prophecie, and your daughters, and your younge men ſhall ſee viſions, and your old men ſhall dreame dreames, and vpon my ſeruauntes, and vpon my handemaides, wil I powre out of my ſpirite in thoſe daies, and thei ſhall prophecie. And I wyll ſhew woonders in heauen aboue, and tokens on the yearth beneath, bloude and fyer, and the vapour of ſmoke. The Sunne ſhall bee turned into darkeneſſe, and the moone into bloude, before that great and notable day of the Lorde come. And whoſoeuer ſhall call vpon the name of the Lord, ſhall bee ſaued.* Theſe thynges hath the Prophete Johel tolde you in his prophecie manye lyues agoe. And nowe ye ſee the thyng that he prophecied of as touchyng the plentifull ſheddyng of the ſpirite, in effecte declared before your iyes. And it is not to bee doubted, but that God wyll as feithfully perfourme theſame, that the aforeſaide Johell hath prophecied of the plagues that ſhal chaunce. But there is no cauſe why ye ſhould deſpayre, the Prophete teacheth you a ſure waie to your ſaluacion, ſeeyng that he ſheweth to you, the peryll and daungier thereof. Call ye vpon the name of the Lorde, and ye ſhall bee ſaued.

Petēs what defenſe he vſed for hymſelf, to ſpeake to the multitude.

Ye men of Jewry, and all that dwell at Hieruſalē,

In Hieruſalem was thought to be the fountaine of religion, and the knowelage of the lawe.

Bee it knowē vnto you, and with your eares heare ye my wordes.

For theſe mē are not (as ye ſuppoſe) dronken, &c.

B But this is that which was ſpokē by the prophete Johel, &c.

Johel howē he prophecied of the holy ghoſte to bee ſente down from heauen.

Johell propheſied that all thoſe that call vpon the name of the lorde ſhould be ſaued.

The texte.

¶ Ye men of Iſrael, heare theſe woordes: Ieſus of Nazareth, a man approued of god emong you with miracles, woonders and ſignes, whiche God did by

hym

him, in the middes of you (as ye your ſelfes know,) him haue ye takē, by the handes of yͤ vnrighteous perſons, after he was deliuered by yͤ determinate counſell & foreknowledge of God, * and haue crucified and ſlaine hym. * Whom god hath reyſed vp, and looced the ſorowes of death, becauſe it was vnpoſſible that he ſhould bee holden of it: For Dauid ſpeaketh of him: * Aforehande I ſawe god alwayes before me: For he is on my right hande, that I ſhould not bee moued. Therefore did my herte reioyce, and my toungue was glad. Moreouer alſo my fleaſhe ſhall reſte in hope, becauſe thou wilt not leaue my ſolle in hell, neither wilt thou ſuffer thine holye, to ſee corruption. Thou haſte ſhewed me the waies of lyfe, thou ſhalt make me full of ioye with thy countenaunce.

C

* Ma. xxvii
* Actes. xi.
* Psal. xvi.

But as touching the manier how ye muſte call vpon the name of the Lorde, liſten ye that are the children of Iſraell nowe vnto me, and to yͤ reſt of my tale geue good hede. Many of you knew Ieſus of Nazareth, whiche perſon beeing long a goe promiſed, by the ſayinges of all the Prophetes, god hath nowe ſette abrode before all you to behold, and hath commended him to you in ſundrie and great miracles, and woonders, whiche he hath dooen and wrought by hym, before all your iyes. For veraily God was in him. I ſpeake of a thing not vnknowē to you, for the fame of his miracles is not alonely blaſed wide abrode throughout all Iewry, but alſo is come vnto other cities bordering nigh vpon theſame. For why? He himſelf went on as a waifaring man from place to place, ouer al this region, healing euery where the ſicke with his woorde, reſtoryng the lame and impotente to theyr ſtrength again, geuing ſight to the blinde, clenſyng the leprie, caſtyng out deuils: a greate ſorte of you hath ſeen the thynges that I reherſe. None of all theſe miracles was dooen, but God before purpoſed the ſame. And it was the wyll of God thus to ſaue the worlde. After that ye had takē this man, not by chaunce or at aduenture, but as one deliuered by the determinate wyll or purpoſe of god and his foreknowelage, for the ſaluacion of his people of Iſraell, ye crucified hym by the handes of the vnrighteous ſouldiers, and ſlew him. For the ſouldiers wer nought els in dooing that hainous facte, but your miniſters. But he ſlaieth the manne that procureth his death. The matier is to plaine for to be denied. This man whom ye haue ſlaine, as god would haue it, (who had deliuered hym for to be ſlaine,) the veraie ſelf ſame God, according to the ſouthſaying of his Prophetes, hath called vp yͤ thirde daie to lyfe againe, to the entent that all whiche truely ſhal beleue the ghoſpel, ſhould hope for theſame thyng to bee dooen hereafter in themſelues, whiche was, by the power of God, once dooen in him. For he in obeing his fathers wil, ſuffred yͤ ſpiteful reproche of the croſſe paciently, putting his wholle affiaunce and truſte of ſaluacion, not in mannes aide and defenſe, but in the mercifulneſſe of God: and therefore was he deliuered by him of all deadly ſorowes and paines infernall, whiche truely he might, by reaſon yͭ he was man, haue taſted or felte. But as he was clene without ſinne: ſo he could be kept in no wiſe in their bondage. For death and hell hath no perpetuall autoritee and power, but vpon them, that are ſubiect vnto ſinne. Wherfore, like as death was of might to ſwallow him, ſo was it not able to holde him, beeing once deuowred, but caſt him vp again, as it was therto conſtreined, yͤ third daie, euen as the whale did reuomit the prophete Ionas. Than was it the wyll of God that this innocent ſhould ſuffer all theſe iniuries, to the entent that he would deliuer vs all by hym, bothe from ſinne, and from the tiranny of death, yf that we accordyng to Ieſus exaumple of

Nazareth

ye men of Iſraell, heare theſe woordes: Ieſus of Nazareth a man approued of god emong you with miracles, &c.

D

Him haue ye taken by the handes of the vnrighteous perſones. &c. & haue crucified & ſlaine him.

Whō God hath reiſed vp, and looced the ſorowes of death. &c.

The ſleagher of the man is he that procureth his death.

God how he deliuered Chriſt frō the ſorowes of death.

Chriſte could not poſſibly be kept in the peines infernall, and why.

Death and helle vpon what perſones thei haue power.

A Nazareth, put our wholle truſt and affiaunce in God. What I haue tolde you now my brethren of Iſraell, ye ought not to thinke it incredible, ſens that Dauid beeyng enſpired with the celeſtial ſpirite of prophecie, told you long hertofore, that it ſhould euen thus come to paſſe. For in his ſixtenth pſalme he ſpeaketh in this maner of Ieſus of Nazareth, whom we preache now vnto you. *Aforehande haue I ſet the lord alwaies before me, for he is on my right hande, that I ſhould not be moued. Ther fore dyd my herte reioyce, and my toung was glad, moreouer alſo my fleſhe ſhall reſte in hope, becauſe thou ſhalte not leaue my ſoule in hel, neither ſhalt thou ſuffer thy holy to ſee corrupcion. Thou haſte ſhewed me the wayes of life, thou ſhalt make me full of ioye with thy countenaunce.* Ye ſee howe euidently thatſame kyng and prophet Dauid diſcribed, and as it wer in a liuely picture, hath ſet before your iyes, that which ye knowe well ynough is doen and paſt in Ieſus of Nazareth. He had made God alone his fortreſſe of defenſe, and truſting to his onely helpe, ſuffred he willingly and gladly al thoſe peines which he, as you do knowe, hath ſuffred. And in ſuffring bodily peines, he reioiced inwardly. His tong for ioye neuer ceaſed to ſpeake, neuer kepte in ſilence the will of God. He was contented for to bee buried, although he nothyng miſtruſted but that his father would call him vp to life again the thyrd daye, and woulde not ſuffre hym, who had put his wholle truſte in God, beyng in no poyncte giltie, to putrefie in his graue. For whoſoeuer truſteth to bee ſaued by his owne workes, or putteth his truſte in worldely B ſuccoure, he ſhalbe found farre vnmete to ſuffer the painfull dolours of death paciently, neyther ſhal he bee hable whan he is once entangled, to looſe himſelf out of deathes ſnare. But he that continually fixeth the inwarde iye of his ſoule to godwarde, who to all people is mercifull, he knoweth alreadye the wayes to life: and althoughe God ſemeth to turne awaye his countenaunce from him for a time, yet ſhal he again, ere it be long, diſcloſe to him the beames of his mercy, and requite hym for his tormentes, which endureth but for a time, with ioyes eternall: and for death, yelde euerlaſtyng lyfe: for yearthely reproche, the glory of heauen. Wherfore than, we alſo are taught by him, and his exaumple, the waye to life euerlaſtyng.

For Dauid ſpeaketh of him: Aforehande I ſawe God alwaies before me.

They that ſurely truſt in God ſhall bee deliuered from hell.

Chriſte truſted onely to his father, and therby was deliuered.

He cannot paciently ſuffer death, that putteth his truſt either in himſelfe or in the worlde.

By Chriſtes exaumple wee are taught the waie vnto life euerlaſtyng.

The texte. Ye men and brethren, let me frely ſpeake vnto you of the patriarke Dauid. *For he
iii. Re. ii. is bothe dead and buried, and his ſepulchre remayneth with vs vnto this day. Therfore ſeyng he was a prophet, and knewe that God had *ſworne with an oth to him,
Pſa. cxxxii that Chriſte (as concernyng the fleſhe) ſhoulde come of the fruyte of his loynes, and ſhould ſit on his ſeate: he knowing this before, ſpake of the reſurreccion of Chriſte,
Iohn. xv. Actes. i. that his ſoule ſhould not be left in helle, neyther his fleſhe ſhoulde ſee corrupcion. This Ieſus hath God raiſed vp, *wherof al we are witneſſes.

Some peraduenture ſhall ſuppoſe that this prophecie doeth perteyne to Dauid himſelfe, and not to Ieſus: I am not ignoraunte how highly ye eſteme Dauid the Patriarke, and alſo that not without good cauſe are ye in ſuche an opinion of him. For he was bliſſed and derely beloued with god: but frankly to ſpeake the trueth to you, welbeloued brethren, we muſt not ſet ſo much by Dauid the Patriarke, as to aſcribe to him as his own, that thyng which is due vnto Meſſias. The thing trewly it ſelfe declareth, that this prophecie agreeth neither with Dauid, ne with any other Patriarke or Prophet. For Dauid, (as eche one of you knowe full wel,) is dead and buried, and neuer came afterward to life again, ſeing that his ſepulchre is with vs vnto this preſent day, conteynyng nought els in it, but dead drye bones, without any life at all in them. Wherfore Dauid, who knew that he hymſelfe ſhoulde be (as others wer,) buried, and as touchyng his bodye ſhoulde rotte in

Let me freely ſpeake vnto you of the Patriarche Dauid.

For he is both dead & buried, and his ſepulchre remaineth with vs. &c.

Dauid how highly he was eſtemed of the Iewes, and why.

It maie not be applied to Dauid that is due vnto Meſſias.

his graue, diſcloſed not this prophecie of himſelfe. But where as he was enſpired with the ſpirite of prophecie, and knewe right well that that ſhould come to paſſe, which god had aſſured to hym vpon an othe, that is to ſay, that Chriſt, as touching his humanitie, ſhould be borne of his progenie, and after the ſpirituall vnderſtanding, ſhould ſit vpon his throne to reygne for euer, prophecied, as one that knewe perfectely what ſhould happen, of theſe thynges which ye ſe nowe perfourmed in Jeſus of Nazareth, who doubtleſſe was borne as touchyng hys humanitee, of Dauids kynred and familie. Ferthermore, ſince that it is euidentely knowen that Jeſus in his life time did deſire ne ſeke no worldly kingdome, and neuer ſate vpon Dauids regal ſeate, but was moſt ſpitefully dealed withal: it appereth plainly that there was ſome other kyndgdom promiſed, whiche (as the Prophetes ſay,) hath none ende. He could not ſitte vpon Dauids ſeate, if ẏ he beyng once ſlaine, had neuer ariſen to life againe. He therfore is ariſen from death to life again, & ſitteth now vpon Dauids ſeate: that is to ſay, vpon the ſeate of his eternal father, the Lord of al thinges that are in heauen & eke in yearth. This was it vndoubtedly, that Dauid, being inſpired with ẏ ſpirite of prophecie, ſpoke of before, & what he before hath ſpoken, that is now come to paſſe. And although Jeſus ſoule went down to helle, yet there it was not withholden, but rather deliuered the ſoules which wer frō libertie reſtreigned. Yea although his body was laid in graue voide of al life, yet there it did not rotte or putrifie: but God, who in al his promiſes can not lye, hath called his ſoule from helle againe, and hath reſtored the ſame to his own former body. Of this thyng we all beare witneſſe, whom here ye ſee ſtandinge, whiche haue traded our liues familiarly with him, which haue hearde him ofttymes ſaye, that he ſhould bee both crucified according to the Prophetes ſayinges, and afterward ariſe the thyrde daie to life again. We were thoſe perſones that both ſawe his doynge, and hearde him, and nowe bee we witneſſes of his reſurreccion, to whom he hath ofttimes appered, not alonely as one ſeen of vs and heard, but felt alſo with our handes: we knewe his voice, we knewe his face, we knewe and felte the prynted dentes of his woundes, finally he eate togither in company with vs, to the intente that we mighte bee well aſſured, to ſee the veraye ſame body there with vs, that lay in his ſepulchre.

C
Therfore ſeeyng he was a Prophete, and knewe that God had ſworne. &c.

What kyngdome of Chriſt it is that hath none ende.

He knowyng this before, ſpake of the reſurreccion of Chriſte.

Dauids prophecie of the reſurreccion proued to perteine to Chriſt, and what Dauids ſeate is.

This Jeſus hath God reiſed vp, wherof all wee are witneſſes.

D

Chriſte aroſe in his veraie own former bodie.

Sence nowe that he by the right hande of God is exalted, and hath receyued of the father the promyſe of the holy goſte, he hath ſhed forth this gifte whiche ye nowe ſee and heare. For Dauid is not aſcended into heauen: but he ſayeth: *The Lord ſaid vnto my lorde: ſyt thou on my ryght hande, vntil I make thy fooes thy foote ſtole. So therfore let al the houſe of Iſraell knowe for a ſuertye, that God hath made that ſame Ieſus (whom ye haue crucified) lorde and Chriſte.

The texte.

*Pſal. cx.

Wherefore than, the ſelfe ſame perſone whom man ouerthrewe and broughte to extreme vilanie and reproche, god hath nowe aduaunced to the heigth of eternal glory: which glory he ſhal once ſet open manyfeſtlye to al men, at the ende of the worlde: and nowe dooeth he in the meane ſeaſō put forth emong you the power of his Godhead, by ſecrete operacion of the holy ghoſte, whiche he, whiles he liued vpon yearth, promiſed to ſende vs from his father. Nowe hath he beyng returned againe to heauen, powred from thence the ſame ſpirite vpon vs bounteouſly, according to Johels prophecie aboue mencioned. And of him cummeth this ſtraunge miracle that ye ſee and heare vs ſpeake in languages,

The Godhead of Chriſte.

Sens nowe that he by the righte hande of God is exalted. &c.

By whoſe power and gifte the Apoſtles ſpake diuerſe languages.

He hath nowe ſhed forth this gift, which ye now here and ſee

A languages, which you being gathered here together out of ſoondrye nacions, doe ſemblably vnderſtand. And like as the prophecy of the reſurreccion can not be vnderſtande of Dauid, as we haue to you declared: euen ſo that thing which was prophecied of his aſcending vp to heauen, and of the ſitting on the ryght hand of God his father, and of his euerlaſting kyngdome, can not pertayne to Dauid, lyke as the Phariſeis themſelfes, reaſoning with our maiſter, confeſſed. For Dauid neuer aſcended vp to heauen, as he that had beefore returned to his life againe. And yet for al that in the miſtical pſalme, thus ſayeth he beyng enſpired with the ſpirite of prophecie: *The lorde ſayed to my lorde: ſitte on my right hande, vntill I make thine enemies thy footeſtoole*. Wherefore than the matier is plain, that this prophecie was ſpoken of God the father, who hath exalted to heauen Jeſus the ſonne of Dauid, as touchinge his humanitie: but as concerning the ſpirite, the lorde of Dauid, and woulde that he ſhoulde ſitte by him, as copartener of his kyngdome. Therfore let al the whole people of Iſrael be wel aſſured, that the ſelfeſame Jeſus of Nazareth, whom ye once crucified, God hath now aduaunced to the kyngdome of heauen, and hath made hym lord ouer al, and hath made him the Meſſias, that is to ſaye, the anoincted, whom ye loke for as your Meſſias, which was promiſed of al the Prophetes now many hundred yeares a goe.

For Dauid is not aſcended into heauen, but he ſaieth: The Lorde ſaid vnto my Lorde. &c.

God hath made the ſame Jeſus, &c. Lorde and Chriſt.

Chriſt proued by the ſcripture to bee the true Meſſias.

The texte. *Luke.iii. Acte.ix. and.xvi. *Joell.ii. *Mat.xvi

When they hearde this, they were pricked in theyr heartes, and ſayd vnto Peter, and vnto the other apoſtles: Ye men and brethren* what ſhall we dooe? Peter ſaide vnto them: Repent of your ſinnes, and be baptiſed euery one of you in the name of Ieſus Chriſt, for the remiſſion of ſynnes, and ye ſhall receyue the gifte of the holy goſt. For the promiſe was made* to you and to your children, and to all that are a farre of, euen as many as the lord our God ſhall cal. And with many other woordes bare he witneſſe, and exhorted them, ſaying:* Saue your ſelfes from this vntoward generacion. Then they that gladly receiued his preaching, were baptized: and the ſame day, there were added vnto them aboute three thouſande ſoules.

B

When thei heard this, they were pricked in theyr hertes.

Peters hearers did in their owne conſciences feare, whan thei hearde of Chriſtes reſurreccion.

This tale of Peters made the hearers therof ſore afrayed. For they wer priuie to their owne doynges, how they had cryed out vpon Pilate: *Crucifie him, crucifie him, crucifie him*: and perceiued by reaſon of the prophecie, how he was ſette on the right hand of his father and made copartener of his kingdome, vntil al his enemies were brought vnder to bee his foteſtoole. Whom they had put to death, being as he was vnto them beneficial, of the ſame now, ſence he is come vnto his reigne, were they afrayde, leſt he would take vengeaunce vpon them. Thys is a beginning to a mannes ſaluacion, to acknowlage his faulte, and to feare the peine deſerued for the ſame. Therefore they beeyng than pricked in conſcience, ſayde to Peter, and to the reſte of the Apoſtles: what muſt we do welbeloued brethren? It is well whan a man feling hymſelf of a giltie conſcience, deſpaireth not, but ſercheth for remedye. Nowe what doeth Peter in this caſe, who repreſented a ſober and a meke ſhepeherde? He excerciſeth no tyranny amongſte them with reprochefull checkes: he heapeth not together theyr faultes: he putteth not them backe with delayes: he willeth them not to kyl beaſtes for ſacrifice: but declareth to the ſorowefull hertes, a reamedye euen at hande, puttyng no difference bytwixt them that had crucified Jeſus, and thoſe whiche had not conſented to that wicked acte. For none of them all was clene without ſynne. And therefore ſaieth he: dooe ye repent your life that is paſt, & let euerichone of you be baptiſed in water, in the name of Jeſus Chriſte: and for that benefites ſake whyche he

And ſayed vnto Peter. &c. ye men and brethre what ſhall we dooe?

The beginnyng and the firſt degrees to ſaluacion, what they bee.

Petre ſaid vnto them: Repente of your ſinnes & be baptiſed euerie one of you in the name of Jeſus Chriſte. &c.

Petre how tendre and ſober a ſhepeherde he was.

hath frely done to vs, ye ſhall haue forgyueneſſe of all your ſynnes: ⁊ ſhal receaue after that ye bee purely clenſed, the gyft of the holy goſt, which ye here ſee ſhed foorth vpon vs. Let none of you pondre ⁊ weigh his owne merites: for all that here is geuen, is frely geuen, vpon thys onely condicion, that ye beleue. Ioels prophecie doeth ſpecially pertaine to you, and your children that come after you, whom he calleth ſonnes and doughters, whom he calleth ſeruauntes ⁊ handemaides. Beleue god that made you the promyſe, ⁊ ye ſhal frely receaue foorthwith that is promyſed. Neither doeth Ioels promiſe in his prophecie pertaine to you alone, which are of the people of Iſraell, but to all the heathen alſo, which be far of, both frō al kinred with the Iſraelites and farre from knowleage of god, whomeuer our Lorde god ſhall of his merciful goodnes voucheſalue to call, to be partakers with vs of this his gyfte. And the ſame thing hath the prophecie well declared, where it ſayth: *And whoſoeuer ſhall call vpon the name of the lorde, ſhall be ſaued.* Albeit eche man that ſayeth, Lord, Lord, doeth not call vpon the Lorde: but he that putteth al his whole hope ⁊ truſt of ſaluacion in the mercifulneſſe of the ſame Lorde. Other Prophetes alſo, haue ſpoken of the ſame thyng, that the woorde of the ghoſpell ſhould in time cumminyng ſprede throughout the world. And beſydes this, our maſter Ieſus gaue vs a ſpeciall commaundement, that we ſhould firſt of al declare to you, this merciful meſſage of peace and loue, ⁊ that we ſhould than afterwarde cal the Gentiles to the ſame. For this callyng cummeth not of mannes deſeruinges, but of the free bounteouſeneſſe of God. In theſe wordes, and others many mo, Peter bare witneſſe to thē of Chriſte, bringing foorth to them the prophetes ſayinges to teſtifye the ſame, and conferryng with them thoſe thinges whiche had alredye than come to paſſe. And beſyde his teachinges, he exhorted them, that he might the better prycke them forwarde which were of wauering mindes. Go to (ſaieth he,) my brethren, embrace ye this ſo excellent bounteouſnes of God towardes you, ſo ready to mete you. Ye knowe what complayntes al the Prophetes hath made of the ouerthwartneſſe, and ſtubberneſſe alſo, in this Iewiſhe nacion, which hath declared themſelfes at all tymes, rebellious againſt theyr Lord and God: and to thoſe, which wer ſent to them, his miniſters for their ſaluacion. Howe oftentymes dyd they reſiſte Moſes? howe many Prophetes haue they ſlayne? how oft haue they prouoked God to angre with theyr miſcheuous dedes? Wherfore they be iuſtly named *the houſe that maketh the Lorde angry*, and *the vyne turned to bitterneſſe, which yeldeth to his keper, in ſtede of ſwete grapes, wylde vynes*. Iohn the Baptiſt lamented in them the ſame thyng, calling them a progenie of ſerpentes. And our mayſter Ieſus complayned not a fewe tymes of the ſelfe ſame thing, beeyng offended with many of them for their inuincible frowardneſſe, who ſeyng did not ſee, ⁊ hearing did not heare, and vnderſtanding did not vnderſtande. The holſome doctryne for mannes ſoule they deſpiſed, and all ſuch benefites as he wroughte in man throughe his miracles, they imputed to the ſpirite of Belzebub. Wherefore he called them *a froward nacion*, and *harde or ill willed to beleue*: and bewailing their ſtate, tolde them that they ſhoulde bee deſtroyed: for why? they had beaten, kylled, ſtoned, and crucified, all that were ſente from God. Drawe your ſelfes a backe, my brethren, ⁊ gette ye awaye from the vengeaunce of God, whiche hangeth ouer your heades: caſte

of

C

For the promiſſe was made to you and to your children.

Ioels prophecie declared.

The promiſſe of ſaluacion for feithes ſake made vnto all perſones.

And to all that are a ferre of.

Euen as many as the Lorde oure God ſhall call.

What perſones doe truely call vpon the name of the Lorde.

D

And with many others wordes bare he witnes, ⁊c.

Goddes callyng cōmeth not of our deſeruynges, but of Goddes mere mercie and goodneſſe.

And exhorted them, ſaying: Saue your ſelfes from this vntowarde generacion.

The ſtubberneſſe and rebellious nature of the Iewes.

The Iewes iuſtely called the houſe that maketh the Lorde angrie, ⁊c.

The frowardeneſſe of the Iewes was inuincible.

A of all cankred frowardneſſe of the Iewiſhe nacion: whiche, while they ſtande ſtifly in defenſe of their owne righteouſneſſe, doe wickedly rebelle againſte the righteouſneſſe of God. For ye haue by feith and ſincere obedience, alreadie for you prouided eternall ſaluacion. Than ſhal ye finally be accoumpted the true Iſraelites, than ſhall ye be the very children of Abraham. Than ſhall ye be of the right ſort of Iewes, in dede, yf ye will knowelage Ieſus, and recogniſe him for youre kynge. Ridde your handes of this carnall generacion, whiche woulde rather periſhe for their incredulitie, than be ſaued. Be ye contented to be borne a new and tranſfourmed into a ſpirituall nacion, and celeſtiall, which by truſt in Ieſus, is in waye of ſaluaciō. Of this ſorte veraily was the fiſhers eloquence, whiche he piked not out of the preceptes or rules of rhetorike, but receiued it from heauen, and therefore it was of muche more power & efficacie in his operacion. This was the ſame ſwoord that entreth through, euen to the diuiding of the ſoule and the ſpirite, whoſe edge hath punched and ſtriken the Iewes heartes. This was the firſte caſte and throwe of his nette, wherin the fiſher of mannes ſoule drew vp a great plenteous multitude. This was the ſede of the B ghoſpell, that ought to be caſte euery where abrode: whiche (as Chriſt hath taughte) falleth not downe into all mennes heartes, and yet here it found forthwith good ground, which brought forth fruite plentifull. For thā were baptiſed, & to the numbre of the diſciples (which were at that time very few) were encreaſed and ioyned almoſt three thouſand moe. Theſe were the lucky firſt fruites that the ghoſpel brought forth for his rent and fermerſhip. The new teſtament agreeth in this point alſo with a figure of the olde teſtament: Moyſes commaunded a feaſt of the firſte fruites to bee kept holy, the fiftieth daie after Eaſter. And here are conſecrated to the Lorde this fiftieth daye, the firſte fruictes, not of eares of corne, but of mennes ſoules. For nowe through preachyng the ghoſpell, and faithe in the ſame, the water waſhed awaie al their ſinnes, and nowe was that heauenly ſpirite gredely receyued. Nowe marke, what doeth that ſpirite of God in them? truely he is not ydle, ſithen that he is like vnto the fyer. We are freely made cleane in ſoule as innocentes, we haue freely receiued of the holy ghoſte his gift of grace. Now it reſteth for our part to take hede, that we loſe not that vnaduiſedly, whiche God hath of his mercifull goodneſſe, freely geuē vs. Suche are the firſt beginninges of Euangelicall religion: ſuche is (as a man woulde ſaye,) the childhoode of oure firſte regeneracion in Chriſte. All that we haue taught hitherto, is as it wer milke for infauntes, we muſt procede farther to ſound and faſt meate. Preachers and ſuche as fede with the woorde of God, ought to haue with them bothe kindes of meate euer ready at hande. For thus the Lorde commaunded them: *Goe ye foorthe,* (ſaieth he) *and teache all people, baptizing them and teaching thē to kepe all that I haue commaunded you.* Teache them that muſte bee chriſtened, the rudimentes and firſt beginninges of the ghoſpel: which rudimentes or principles, except a man wil beleue, his Baptiſme is in vayne. Thoſe that be already baptized, thus muſt ye teache, that they liue after my teachinges, proceding alwayes to more perfeccion.

What perſones are truely Abrahams children, & Iewes, and Iſraelites.

Than they that gladly receiued his preaching, were baptiſed.

The fruictes of Peters firſte preachyng to the multitude of the Iewes.

The fiftieth daie after Eaſter in the newe teſtament, howe it aunſwereth to the olde.

The office of preachers.

Baptiſme how it may be in vaine to vs.

The texte. And they contynued in the Apoſtles doctrine and felowſhip, and in breakyng of bread, and in prayers. And feare came ouer euery ſoule. And many wondres and ſignes were ſhewed by the Apoſtles, at Ieruſalem. *And all that beleued, kept them ſelues together, and had all thynges in common, and ſolde theyr poſſeſſions and

Actes. iiii.

goodes, and parted them to all men, *as euery man had nede. And they continued dayly with one accorde in the temple, and brake bread frō houſe to houſe, and did eate their meate together, with gladneſſe and ſinglenes of hearte, praiſing God, and had fauour with all the people. *And the Lord added to the congregacion dayly, ſuche as ſhoulde bee ſaued.

C

*Deut. xv.

*Iohn. vi.

Than ſuche as kept themſelues in company with the diſciples, folowed on continually the Apoſtles teachinges (for thereby came moſte profite) and likewiſe continued ſtill in receiuing a token of a couenaūt, that ſhall neuer be broken, which they called the *Communion*. That token of couenaunt whiche the Lorde taught, and committed to vs of truſt, was dooen in this maner. The bread was broken and dealed to euery man a pece therof, & they in their practiſing of this, in a remēbraunce of the Lordes paſſion, gaue thankes to God for his bountifull goodneſſe, that had clenſed them from ſinne by the innocent bloud of his owne onely ſonne, and had choſen them for the deathes ſake which he ſuffred on his parte vndeſerued, to enherite life euerlaſting. They offered vp alſo theyr prayers with cleneſſe of heart, whoſe peticion was, that the kingdome of Ieſus might be made to ſpreade euery one daye ferther abrode thā other, that his glory might throughout al the world be knowen, that his will euery where might bee folowed, that ſuche as had once profeſſed the fayth of the ghoſpell, might through the holy worde, and grace celeſtiall, profite euery daie, and procede better and better, and ſo might lyue in concorde one with an other, eche one in peace with his brother, forgeuing all iniuries, yf any faulte were doen by mannes frailtie, beeing at one with God, which is mercifull to thē that be mercifull to their neighbour: & that they beyng dayly ſtrengthned by the goodneſſe of God, might ſtedfaſtly abyde all aſſaultes of Satan, vntill they might after long bickering with the ſaide Sathā, at laſte receyue eternall rewarde. Theſe wer than the ſacrifices that Chriſten men vſed. This wonderfull miracle of toungues, Peters exhortacion ſo liuely made, the ſodain mutacion of ſo many men, ſo great puritee and clenneſſe of lyfe of the ſame men, wrought ſuche an effecte in all theyr mindes, which wer giltie and priuie to their owne offēſes, that they wer ſore afrayde of ſome euell to come towarde thē. For they ſaw plainly, that this thing was not brought aboute by mannes conſpiracie, but by ſome celeſtiall power. And for becauſe the Apoſtles did not alonely ſpeake in all mennes languages, but wrought alſo at Hieruſalem, many wonderfull miracles by the inuocacion of Ieſus name, in healyng diſeaſes, in putting deuyls to flight, in reyſyng the dead to life. This trembling feare that they were in, encroched & grew ſtill more and more vpon them. This was ſome beginnyng in the people towardes their amendement. But the celeſtiall ſpirite wrought in their heartes, whom ſecretely he inſpired, aboue all other thinges, in mutuall good will & concorde. For this truly is the very cogniſaunce that Ieſus would haue his diſciples knowen by. And as many as beleued the ghoſpell, aſſembled vnto a place ordinarily together for their conſolaciō, exhorting one an other in mutuall communicacions. They wer than many in noumbre, & men of all ſortes were admitted, without accepcion of perſones, young, olde, men, women, free, bonde, poore and riche. The loue of Chriſte being planted in their heartes, did in ſo greate conformitee of mindes and mutuall concorde, knit and ioygne together them all, beyng otherwiſe ſo ferre odde eche to other, that all

The communion vſed in the Apoſtles tyme.

And they continued in the Apoſtles doctrine. &c. and in breakyng of breade.

The praiers of the primatiue Churche.

And in prayers.

D

God wyll be mercifull to thē that are mercifull to their neighbours.

The ſacrifices of the primatiue Churche.

And feare came ouer euery ſoule.

And al that beleued kept themſelues together.

Charitee and concorde the cogniſaūce that Chriſt would haue his ſeruauntes to be knowen by.

The mutuall concorde & cōmunitee in the primatiue church.

thinges

A thinges were common emongeſt them, which is a thing ſeldome ſene, yea emong brethren that came all out of one bealye. And to the entent that eche of them might the better departe ſomwhat of that he had to an other, ſuche as had mainours of their owne, or other poſſeſſions, ſolde them, and of the money or price therof, made a common dole, as euery mannes nede required: ſo that neyther they wanted whiche had nought of their owne, nor they had more than was ſufficient whiche before had muche in poſſeſſion. And ſo made they their dole, not as it wer of their owne proper goodes, but as of thynges in common. For perfite charitie chalengeth no goodes as her owne, and emonge them whiche be all of one minde, no man is accoumpted a Lord of his owne goodes: and where eche man is content with litle, there it will be hard to finde lacke of thinges neceſſarie. But the diſtribucion of the commõ, was made to euery man, accordyng to his neceſſitie, and not to his ſẽſualitie. The apoſtles preſcribed none of all theſe thynges for them to doe: but charitie did more emonge them without compulſion, than any lawe of Moyſes durſte require. And euerie daie were they alſo in the Temple, in much vnitee of minde, ſtedfaſt in praier, rendring thankes to God, and exhorting themſelues together, and entycing other to that peace of cõſcience, which the ghoſpell requireth, all that euer they wer hable to coumpace. Moreouer whan they had thus ſpent the whole daye in ſuche godly excerciſes, they brake in euery houſe their breade, & eate their meate together, with ioye that heart can not thinke, & eche one with other in perfit clenlines of hearte, gaue praiſe to god, through whoſe goodneſſe they had gotten them ſo much loue and fauour. They were in fauour and good eſtimacion with al the people. For who is he that woulde not loue ſuche perſones, that hurt no man, and bee ready B to doe euery man good, in whom alſo appered manifeſtly ſo much godly power, ſo great ſoberneſſe and mekeneſſe withall. Here mayeſt thou well marke, Theophilus, howe the Churche had at her beginning, by reaſon of ioie in mennes heartes and vnitee withall, lucky tokens wel to proſper. There muſte nedes bee conformitee of mindes and vnitee, where that ſpirite is, which is the pacifier of al troubled heartes: there cannot be but ioie and gladneſſe, where is a clene conſcience, withoute any diſtruſt of the promiſſes, whiche are made in the ghoſpell. But as the Biſhops, Phariſeis, Scribes, and chief auncientes or head men emong the people, wer euery where alwaies ready to ſleagh Jeſus: ſo here at the luckie beginninges of this younge Churche, no mencion is made of thẽ. No perſon was enforced to come to this felowſhip, no violẽt autoritie kepte them together in league. Suche as thither came, abode there ſtill with other, of their owne ientle courage: and the Lorde allured to thẽ, whom he had appoincted to be ſaued, euery daie more & more, while yͤ ſmalle muſterdſede was by litel & littel ſpringĩg, which ſhould afterward ſpreade his braunches abrod, thorough all yͤ world.

And had all thynges in common.

And ſolde their poſſeſſions & goodes, and parted thẽ to all men, as euerie man had nede.

Perfecte charitie chalengeth no goodes of his own.

Howe diſtribucion of mennes goodes was made in commõs in the primatiue Churche.

And they continued daiely with one accorde in the Temple.

And brake breade frõ houſe to houſe, and dyd eate their meate together. &c.

And had fauour with all the people.

Breakyng of breade from houſe to houſe vſed in the primatiue Churche.

The luckie beginnyng of Chriſtes Churche.

Where the holy ghoſte is, there is a conformitie of myndes.

And the Lorde added to the congregacion daiely ſuche as ſhoulde bee ſaued.

The. iii. Chapter.

The texte. Act. iiii.

Peter and Iohn went vp together into the temple, at the ninth houre of prayer. *And a certaine man that was halte from his mothers wombe, was brought, whom they laide daylie at the gate of the temple, whiche is called beautifull, to aſke almes of them that entred into the temple. Whan he ſawe Peter and Iohn, that they would into the temple, he deſired to receyue an almes. And Peter faſtened his iyes on him with Iohn, and ſayed: Loke on vs. And he gaue hede vnto them, truſting to receyue ſome thing of them. Then ſaied Peter: Siluer and golde haue I none: but ſuche as I haue, I geue thee. In the name of Ieſus Chriſte of Nazareth, *aryſe and walke. And

*Math. x.

he toke him by the right hand and lifted him vp. And immediatly his feete & ancle bones receyued ſtrength. And he ſprange, ſtode, and walked, and entred with them into the Temple, walkyng and leaping, and praiſing God.

PEter and John went vp together in compaignie with others into the Temple, about the ninthe houre of the daie, (which emong vs is three of ỷ clocke after noone,) ſo that the daie was than ferre ouer paſte, and drewe towardes euenyng: at whiche houre, the ſaide Peter ⁊ John, wheras others be wonte to plaie the drounkardes, or els to ſlepe, had accuſtomed thẽſelues dayly to deuout praier, and John vſed to faſt vntil it wer euentide. Theſe two went forthe, the piers of the Apoſtles, without trapped horſes, or barted mules, without any princely garde: but heare what pompe and ſtaly porte they vſed. There ſat before the Temple gate, a begger well knowen emong the people, which had been and continued lame euẽ ſtil frõ the firſt houre of his birthe, ⁊ ſo weake a body withal, that he was borne al alõg of porters. Many one, as it chaunced, fared the better by his miſerie. For euery daie laied they him forth for their owne aduauntage, at the Temple gate, whiche the vulgar people called beautifull (for that was moſte haunted) to the entent that he ſhoulde there aſke, as in a place moſte frequented, mennes almes, whiche went into the Tẽple. Beggerie is not without his ſhift, it knoweth that thoſe which enter into the Tẽple, are than eyther diſpoſed to geue with better will their almes, or els woulde appere to the people ſo diſpoſed. When he had once perceiued that Peter ⁊ John, whome their coũpaignie which folowed them, declared to be of ſome eſtimacion, and they themſelues in countenaunce ſemed to be liberall, woulde into the Temple, he aſked of them an almes. Here gaue the holy ghoſte priuie warning to the Apoſtles, that it was than a time conuenient to worke a miracle. Than Peter and John alſo, ſtedfaſtly beheld the ſame creple, and ſaied: loke on vs. The begger beyng at the ſight and comfortable voyce of them, quicker in ſpirite and of better chere, yied them well, hoping by and by ſome thyng to receyue of them. Money he craued, for money he loked: as for the good diſpoſicion ⁊ ioincting together of his limmes, he durſt not once aſke. For why? he thought them not hable to geue it. And yet for all that, his hearte gaue him, that ſome goodneſſe ſhoulde happen, but he wiſt not what. Thã Petre ſet forthe himſelf ſtoutly in wordes, which were ful wel ſeming to Chriſtes high Apoſtle to ſpeake, ⁊ ſaied: Siluer and golde, which thou lokeſt for, haue I none. What is here ready at hãd, not of mine owne, but of ỷ bounteouſnes of god, (which thou doeſt rather lacke,) that doe I geue thee. In the name of Jeſus Chriſte of Nazareth, aryſe vp and walke. And with that he tooke the creple by the right hande, and reyſed him vp. And immediatly without any delaye, his fete and ancle bones were made ſtronge, in ſuche ſort, that he might ariſe without peyne or difficultie, yea and could leape, ſtande, and walke, whiche of them ſo euer he woulde doe. But he, as one right glad in hearte of ſuch a benefite vnloked for, wente with the Apoſtles together into the Temple, walking cherefully and leapyng for ioye, and reioycing, and geuing laude and praiſe to God, of whom he knew that this his benefite of health, had proceded. To hide the benefites of God, is the condicion of an vnthankfull perſone: to aſcribe the ſame to man, is a pointe of muche vngodlyneſſe.

Petre and John wente vp together into the temple at the ninthe houre of praier. &c.

And a certaine man that was halte from his mothers wombe. &c.

The gate of the Tẽple of Hieruſalem called beautifull.

At the gate of the temple which is called beautiful, to aſke almes. &c.

Beggerie alſo hath his ſhifte and policie to helpe it ſelfe.

Beggers why they ſit commenly at the Church doores.

D

When he ſawe Petre ⁊ John. &c. he deſired to receiue an almes.

And Petre faſtened his eyes on him, with John, and ſaide: looke on vs.

Than ſaide Petre: ſiluer ⁊ golde haue I none, but. &c.

Petre reſtoreth to a lame creple his limmes by miracle.

In the name of Jeſꝰ Chriſt of Nazareth ariſe and walke.

And entred with them into the temple. &c. and praiſyng God.

To hide the benefites of God, is th. condicion of an vnthankefull perſon.

And all the people ſawe him walke and praiſe God. And they knewe him, that it

The text.

was

A

*Luke.v. *iii.reg.vi John.x.

was he, whiche ſat and begged at the beautifull gate of the Temple. And they wondred, & were ſore* aſtonied at that, which had happened vnto him. And as the halt whiche was healed, helde Peter and Iohn, all the people ran amaſed vnto them, *in the porche, that is called Salomons.

All the people that was in the Temple, which were in noumbre very many, beheld the man that was wunt to be carried with porters, thā walking on foote cherefully, ⁊ rendring praiſe to God. And eche man knewe him to be the ſelfe ſame perſon, that was woonte to ſitte at the beautifull gate a begging. They behelde him ſoodainly chaunged. They heard him giuing God thākes. Wherupon all they wer greatly amaſed, and ſoodainly ſtriken with no litle wondre. But after that they ſawe Peter and John, whiche than wer knowen with many for the chief emong all the Apoſtles, (for he that was lame kepte himſelfe with them, and blaſed abrode howe it chaunced him to come to health by their meanes) the wholle aſſembly of all the people made ſtreyght towardes them. Than were they in the porche, whiche is called Salomons porche, where Jeſus the trewe Salomon, was wunt to bee, and where he had been wunte oft times to diſpute with the Phariſeis. The ſtraungeneſſe of the thing abated all their courages.

And as the halt whiche was healed helde Peter ⁊ John, all the people ran amazed vnto them. ⁊c The texte.

Salomons porche of the temple of Hieruſalem.

Whan Peter ſawe that, he aunſwered vnto the people: Ye men of Iſraell, why meruayle ye at this? or why loke ye ſo on vs, as thoughe by our owne power and ſtrength we had made this man goe? The God of Abraham, and of Iſaac, and of Iacob, the God of your fathers hath glorified his ſōne Ieſus whom ye deliuered, *and denied in preſence of Pilate, when he iudged him to be looſed. But ye denied the holy and iuſte, and deſired *a murderer to bee geuen you, and killed the Lorde of life, whom God hathe raiſed from death, of the whiche we are witneſſes. And his name,

B

thorow the faith of his name, hath made this man ſounde, whō ye ſee & know. And the faythe which is by him, hath geuen to him this health, in the preſence of you al.

*Ma.xxvii Mar.xv. Luk.xxiii. *Ma.xxvii John.xviii.

When Peter ſawe the faſte gathering together of the people, and knewe right well the cauſe therof, he began in this maner to vtter againe his minde to them, and ſayed: Ye men of Jſraell, why doe ye ſo much maruaile at this matter, as though it were a ſeldom thing with you, ⁊ long out of vſe, to ſee miracles? or like as if ye had not ſene heretofore in times paſte, greater thinges and more to maruayle at than this? But why doe ye beholde vs, as though it had by our owne power, or deſeruyng, be brought to paſſe, that this lame creple, a man well knowen emong you, doth now walke? Jt is not mānes practiſe which here is done, neither is it a new thing, whiche ye doe ſee, that heretofore hathe not been ſpoken of, but ſuche a thing as God long agoe promiſed by your Prophetes. Reuerently ye doe worſhip the God of Abraham, the God of Jſaac, ⁊ the God of Jacob, and ye auaunte your ſelues in that ye haue thē as your chief fathers, and firſte beeginners of your aunceſtry: but the veray ſonne of this ſame God, whom the chief fathers of your aunceſtry hathe worſhipped, beeing ſente to you for your ſaluacion, poore and ſimple to looke vpon, to the entent that ye ſhoulde make the more of him, as a familiar perſone like to one of you, ye haue broughte to extreme vilany and reproche. Not withſtanding the ſelfe ſame God hathe by his infinite might and power, aduaunced his ſonne to highe renowme and glory, one whom man of malice hathe ouerthrowen, and God hathe in this facte, like as he hathe alſo many other waies, wrought by him miracles out of numbre before your yies, and hathe taught you the doctrine from heauen. But ye neuer a deale the better for al ſuch benefites, deliuered him at the laſt, after manie reprochful iniuries, into ẏ handes of the wicked, to the entent he ſhould be ſlaine: yea and where as Pilate a Panime, a man

ye men of Jſrael, why meruaile ye at this?

Petre referreth the glorie of the miracle whiche he had wrought, vnto God as the auctor therof.

The God of Abrahā. ⁊c. hath glorified his ſonne Jeſus.

Chriſt why he was ſent as a poore and ſimple man.

Whome ye deliuered ⁊ denied in the preſence of Pilate, whan he iudged him to bee loſed.

C

man bothe without knowleage of your lawe, and of no kinred with your forefathers, would haue giuen ſentence of him, as of youre king, as of a bleſſed perſon & innocent, for his deliueraunce: ye, which ought (by reaſon of that knowleage ye had of the prophecies,) to recogniſe him, haue ſtiflye denied him, and openly, in the preſidentes highe halle of iudgement, ſayinge: We haue no king but Ceaſar. And in ſuche cruell rage ye were of rancour againſt him & hatered, that lieffer had ye to haue Barrabbas, that notable thefe and ſedicious perſõ, pardoned at your requeſt, whiche had diſpetched other of their liues, than to haue Jeſus ſaued, who brought with him life for all men. For a murtherers lyfe ye obtained pardon: but for the autoure of euerlaſtynge lyfe, ye procured deathe. Neuertheles God his father, the autour and maker of al life, hath reiſed him, whome ye haue ſlaine, from the dead to life again, and liberally hath rewarded him with life that neuer ſhall haue ende. To the whiche thinge beare we witneſſe, vnto whome he himſelfe, after he was reuyued, eftſones plainelye appeared for vs to beholde, for vs to heare and handle, whom we behelde alſo going vp to heauẽ. He came firſt to you in a poore and ſimple araye, which he was contented to take vpon him for all youre ſakes: but now is he by his father aduaunced to glorie, and putteth foorth his power and ſtrengthe by vs, which be nought els but witneſſes to the thinges, which we haue ſeen & heard. And for that truſt and affiaunce which we haue in his name, this man, whome you ſee walke, borne, as ye well knowe, bothe halte & lame, almightie God hathe reſtored to his perfit limmes again. No praiſe herein are we worthye to haue, neyther are we throughe oure merites, the cauſe therof, neither he that is reſtored: but God yͤ father, (as J ſaied,) would haue his ſonnes name magnified with all men, in the whiche name his pleaſure is, that all people ſhoulde put their full truſt, and hope of health vniuerſall: by this aſſured truſt and confidẽce, is this man, whiche hath been euer weake, from the firſte houre of his birth, perfectly now, as ye all doe ſee, in all his limmes reſtored. Theſe bee euident argumentes, not onely to proue that he is on lyue, whom ye ſuppoſe to be dead, but to declare alſo that all mennes hope of ſaluacion, is to be put in hym alone.

The Jewes cried to haue Barrabas deliuered and Chriſt crucified.

But ye denied the holy and iuſt, and deſired a murdrer to be geuen you, & killed the Lorde of life.

The peruerſe iudgment and workyng of the Jewes.

Whome God hath reiſed from death. Of which we are witneſſes.

The Apoſtles are witneſſes of Chriſtes reſurreccion.

The feith of Chriſtes name what thynges it worketh.

And his name throwe the feith of his name, hath made this man ſounde whome ye ſe & know.

D

And the feith which is in hym, hath geuen to hym his healthe. &c

And nowe brethren, I wote that *through ignoraunce ye did it, as did alſo your rewlers. But God (whiche before had ſhewed by the mouthes of all his Prophetes how that Chriſt ſhould ſuffer) hath in this wiſe fulfilled. *Repent you therfore, and conuert, that your ſinnes maie be doen awaie, whan the time of refreſhing cometh, whiche we ſhall haue of the preſence of the Lorde: and when God ſhall ſende him, whiche before was preached vnto you, euen Ieſus Chriſt, whiche muſte receyue heauen vntill the time that all thinges, whiche God hathe ſpoken by the mouthe of all his Prophetes ſence the worlde began, bee reſtored againe.

The texte. *i. Co. ii.

*Ecc. viii.

And cauſe ther is none at all my brethren, why ye ſhoulde deſpayre: for it hath thus come to paſſe according to the will of God and his ſuffreaunce. Your offenſe herein & treſpace, is partely excuſed by mannes ignoraunce. For his feble & weake body was a lette to you, and an impediment, to knowe his diuine power: whiche diuine & Godly power, no not your rewlers them ſelues knew perfeictely. Which thing in him, if they had knowen readily, neuer woulde they haue been in minde to crucifie the Prince of glorie. But ſo was it expedient for mannes ſaluacion: ſo had God determined before the beginning: ſo had he before ſhewed by the mouthe of all his Prophetes, that Meſſias, whome he woulde ſende laſtely to redeme you, ſhoulde ſuffer deathe.

And nowe brethren I wotte that through ignoraunce ye did it. &c

Ignoraũce not beeyng malicious may excuſe a greate faulte.

But God, whiche before had ſhewed. &c hath in this wiſe fulfilled.

Nowe,

A Now, is God no lier: whom he promiſed to ſend, the ſame perſon hath he ſent: whom he would haue ſlaine, euen ſo as he would haue it, is he ſlaine. This ſacrifice would he haue offered vp to ſatiſfye for the ſinnes of all the world: by you was this ſacrifyce offered, not without blame to you, but ſuche as ye ſhall haue forgiueneſſe of, yf ye repente that ye haue doē amiſſe. And ſo ſhall it cōme to paſſe, that your offenſe, which you committed to the weale of all men, ſhall turne to youre ſingular wealth alſo. For your pardon is eaſie to come by and ready at hande. Onely be you aſhamed of your euell doynges and ſorowfull, not alonly for this facte, but for all other, and ſee that ye turne to a newe life: openly confeſſe that Jeſus, whome ye before haue denied, is kyng and rewler ouer all: whome ye haue to deathe condemned, as a perſon giltie, nowe doe ye acknowledge to bee the verye fountaine and giuer of all innocencie: and whome ye haue violently put to death, beleue ye to bee the autour and geuer of immortall lyfe. Nowe is the tyme of pardon for ſinne, haſt you this meane while to penaunce, and you ſhall fynd mercifulnes: that whan he ſhall come eſtſones to iudge the quicke and the dead on highe aboue in the cloudes, whome his father once ſente ſimple and poore for your ſakes, ye maie be hable conſtauntly to abyde his preſence, whiche ſhalbe terrible to them, and intolerable, whiche haue not been penitent. But ſuche as for this meane ſpace doe beleue in Jeſus name, whome the Prophetes hath many yeares agoe publiſhed to you, and whom we alſo according to their prophecies, beare witnes of, and ſubmitte them ſelues to him through faythe, putting their ſinne awaie by penaunce, ſhal find there with the righteouſe iudge, (who hathe promiſed to all men for fayth in hym, and for repentaunce of ſinne, euerlaſtyng healthe,) refreſhing. All thoſe thinges are B come hitherto well to paſſe, which, as the Prophetes haue heretofore told, were for to be doen and perfourmed. And it is not to be doubted, but God wyll euen as feithfully perfourme all the reſte alſo, which he hathe promiſed. Jeſus Chriſte ſhall come againe, but byanby ſhall not he come againe. For the ghoſpell and gladſome tydynges frō God muſte bee preached ouer all the worlde, before his comming. In the meane while liueth he in al glory, he ſitteth & reigneth in the high heauens aboue, vntill that preſcript tyme wherof the Prophetes, Johell and Malachie, haue ſpoken, whan all thynges ſhall come by reſtitucion againe and ſhall be made vp, and all at a poynt perfectly finiſhed, which God hathe ſpoken of, by the mouthe of all his holy Prophetes, as many as haue bene ſence the beginning of the worlde. For of this one perſone, haue all they prophecied.

Repēt you therfore & conuerte, that your ſinnes maie bee dooen awaie.

Whan the time of refreſhyng cometh, whiche we ſhall haue of the preſence of the Lorde. &c.

Whiche muſte receiue heauen, vntill the time. &c. bee reſtored againe.

God is no lier but perfourmeth his promiſſes.

By true repentaūce maie forgeueneſſe bee obteined.

True conuerſion to God how it is.

The laſte iudgement ſhall be intolerable to ſuche as haue not been truely penitent.

Jeſus Chriſt ſhall come again, but not by and by.

Jeſus Chriſte is now in heauen vntill the laſte daie, and not in yearthe.

Chriſt it is of whom al the Prophetes haue prophecied.

The texte.

Moſes truly ſayd vnto the fathers: *A Prophete ſhall the Lord your God raiſe vp to you, euen of your brethren like vnto me: him ſhall ye heare, in all thinges what ſoeuer he ſhall ſaye vnto you. For the time ſhall come, that euery ſoule whiche will not heare that ſame Prophet ſhalbe deſtroied from emong the people. All the Prophetes alſo from Samuell and thence forthe (as many as haue ſpoken) haue in like wiſe tolde of theſe dayes.

*De. xviii Acte. vii.

Moſes is with you of authoritie moſte auncient, for vnder his protection, as vnder your chief guide and capitaine, ye left Egipt, ye trauailed through wilderneſſe, ye receiued the law, but yet a promiſe made he to you of this Jeſus of Nazareth whom ye haue ſlayne, ſpeaking after this manier to the fathers in his boke of Deuteronomii: *A prophet ſhal the Lord your God reiſe vp vnto you, euen from emong your brethren, like vnto me: him ſhall ye heare, in all that he ſhall ſaie vnto you. And it ſhal come to paſſe, that what ſoule ſoeuer ſhal not heare that Prophet, ſhalbe deſtroyed from emong the people.*

Moſes truely ſaid vnto the fathers: A prophete ſhall the Lorde your God reiſe vp to you &c.

Moſes in the booke of Deuteronomie prophecied of Chriſtes coming.

Now

C

Nowe doe ye acknowlage this prophecie of Moſes, recogniſe ye the true Moſes, knowledge ye that Jeſus Chriſte was borne of Dauids linage, of the tribe of Juda, in the Citie of Bethleem, according to the Prophetes ſayinges. By this your guide, & capitaine, god calleth you out of bondage, to that libertee whiche alway ſhall endure: by this capitaine hathe he diſcloſed a new lawe ſupernall and Euangelicall, and by this perſon he offereth remiſſion of all ſinnes and life euerlaſting. Moſes woulde that all men ſhoulde heare him: eche man heareth him, that beleueth in him. What perſon ſoeuer ſhall beleue in him ſhalbe ſaued: who that refuſeth to beleue, ſhalbe baniſhed out of the felowſhyppe, and out of the name of Iſraelites, and ſhall periſhe without all recouerie. For withoute faith in Jeſus Chriſt, no hope there is of ſaluacion. If you geue faith to Moſes, than muſt ye hertely loue Jeſus, whome he hathe ſo highlye commended to you in his prophecye. Neyther hathe Moſes alone thus prophecyed of Jeſus, but all the Prophetes alſo, from Samuels tyme vntill John the Baptiſt, haue prophecied, deſcribing his natiuitie, doctrine, miracles, puniſhementes, infamye, death on the croſſe, his buriyng, and reſureccion, his goyng vp to heauen, and the ſending forth of the holy ghoſte vpon all that beleueth, whiche thynges euerychone are euidentlye come to paſſe, the ſpreading of the ghoſpell ouer all the worlde abrode, and the glorious coming of the Lorde againe at the ende of the worlde.

What thynges are offred to vs thorow Chriſt and for his ſake.

Suche perſones and none other doe heare Chriſt, as beleue in hym.

Without feith in Jeſus Chriſte there is no hope of ſaluacion.

The Prophetes what they haue foreſhewed of Chriſt, and prophecied.

As the Prophetes alſo from Samuel & thenſforth. &c. haue in lyke wyſe tolde of theſe daies

The texte.

Ye are the children of the Prophetes, and of the couenaunte whiche God made vnto oure fathers, ſaying to Abraham: *Euen in thy ſede ſhall all the kinreds of the yearth be bleſſed. Firſt whan God had reyſed vp his ſonne Ieſus vnto you, he ſent hym to bleſſe you, that euery one of you ſhoulde turne from his wickedneſſe.

*Gene. xx. and. xxii.

D

ye are the children of the Prophetes, and of the couenaunte which God made vnto oure fathers. &c.

But yf that ye in very dede be the Prophetes children, (wherof you auaunte your ſelues, not without a cauſe,) haue ye than no diſtruſte in their promiſes: Yf ye be the childrẽ of the Patriarches, which were the chiefe fathers of all your aunceſtry, vnderſtande ye and perceyue that to you pertayneth the couenaunt and promiſe that GOD made to Abraham, ſaying: *Thorowe thy ſede ſhall all the nacions of the world be bleſſed.* This bleſſyng perfourmed not he in Iſaac, for Iſaac is dead, and to lyfe is not he come againe: but in Jeſus of Nazareth, whom Iſaac in figure repreſented, offring himſelfe vp in ſacrifice willyngly, lyke as Chriſt obeyig his father, was offred as a ſacrifice on the croſſe. This is that ſede of Abraham, wherby ſhall not onlye all Iſraelites, but al nacions alſo of the worlde, yf they beleue the ghoſpell, be deliuered of the curſe whiche is due for ſynne: and ſhall obtaine therewithall this bleſſing, that after they haue once receiued the holy ghoſte, they maye bee called the children of the liuyng God. Wherfore the promiſſe that God made vnto Abraham, pertayneth vndoubtedly to all nacions of the worlde: yet that notwithſtanding, his pleaſure was to haue you thus honourably preferred, that his promiſe ſhoulde firſte of all bee profered to you, and that he woulde according to Moſes prophecie, raiſe one vp of youre nacion and ſende to you, no meane prophete, but his owne onely ſonne Jeſus, that ſhoulde diſcloſe this bleſſing, which God promiſed to Abraham. This is than that bleſſing, that euery perſon obeying the woorde of the ghoſpell, maye vtterly forſake all vice and noughtye liuyng, and frankely confeſſe Jeſus to bee the autour of mannes ſaluacion.

Iſaac a figure of Chriſte.

Chriſt ſent and geuen firſte to the Jewes by promiſſe.

Firſt whan God had reiſed vp his ſoonne Jeſus vnto you, he ſent hym to bleſſe you. &c.

A

The.iiii.Chapter.

The texte. Actes.v.

As they ſpake vnto the people, *the prieſtes and the rulers of the temple, and the Sadducees, came vpon them, takyng it greuouſly that they taught the people, and preached in Ieſus, the reſurreccion from death. And they laide handes on them, and put them in holde vntyll the next daye: for it was nowe euentyde, howbeit many of them whiche hearde the wordes, beleued: and the noumbre of the men was aboute fiue thouſande.

As they ſpake vnto the people, the prieſtes and the rulers of the Temple and the Sadduces came vpon them. &c.

Takyng it greuouſly that they taughte the people.

The prieſtes, the rulers of the Temple & the Sadduces come vpon Petre as he was preachyng Chriſte.

B

VHile Peter that heauenly Oratour, and John his felow in office with him, wer occupied in theſe and ſuche other Oracions, exhortyng the people to embrace the ghoſpell, without coloure of flattery towarde any man, enducyng them to the knowlage of the truthe by witnes of Prophetes, ſometymes makynge them afrayed with dreadfulnes of the great Judgement that was to come, eſtſones appeaſyng them, and pleaſauntlye intreatyng by meanes of an eaſye waye to come by pardon, euen than ready at hande, and for the certayntie that was in the promiſe of theyr ſaluacion: ſoodaynly there came vpon them the prieſtes, and rewlers of the temple, accumpaignied alſo with Sadduces, who cauſed them to breake of in the middes, theyr holſome communicacion. The prieſtes and rulers felte themſelfes in this pointe agreued, yͤ men of the laitie and altogether vnlearned, ſhould beare rewle in the Temple, and ſhoulde teache the people, where none els oughte to ſpeake but doctoures of the lawe, Phariſeis, and Scribes: and in that alſo they were offended, that ſo honourably they ſpake of Jeſus, whom they for a gilty perſon had put to death, whoſe name to aboliſhe was theyr earneſt deſyre and ſtudy. But of all other thynges, this poinete ſet the Sadduces moſte on fyre againſte the Apoſtles, becauſe they ſtycked not openly to publiſhe that Jeſus was riſen from death to life, and to promyſe that all mē thorow him, ſhould ariſe agayn. For the Sadduces beleue neither Aungell to bee, nor ſolle on liue, after they bee once ſeparate from the body. Wherfore they could in no wyſe abyde any reherſall of reſurreccion. Here doth nowe the wicked biſhoppes eſtſones make aſſaulte againſte the ghoſpell, whiche thing Jeſus had tolde before to his diſciples ſhoulde come to paſſe. But like as mannes malice, the more it wraſtled and ſtroue againſt Chriſt, the more it ſet forth his glory and renoume: euen ſo the more they did rebel againſt the preachers of hys goſpel, the more vehementlye braſte out the ſtrength therof and vertue. But now what do they? They reaſon not with the Apoſtles, but laye faſt handes vpon them, furth awaye they hale them to prieſon for a time, that they might be furth cummyng the nexte morowe. For than was euentyde at hande. The cruell and miſcheuous prieſtes were ready in wyll, euen there furthwith to haue ſlaine Jeſus diſciples: but on the other parte, for feare of the people they ſtaighed theyr handes, and imagined the meane tyme ſome coulourable pretenſe for that curſed acte, yͤ they might appere to bryng theyr pretenſed purpoſe aboute lawfully. But as their malice could nought preuaille agaynſt Chriſt, vntyl the tyme was come yͤ he hymſelf was contented to dye: ſo in like maner was their cōſpiracie nought hable to doe agaīſt Chriſtes diſciples, before the day came yͤ the father of heauen had preſcribed to eche of thē. For Chriſtes power was wͭ his Apoſtles. And yet was not yͤ ſermon

The prieſtes and the Sadduces why they were agreued that Petre and the Apoſtles ſhoulde preache Chriſte.

And preached in Jeſus the reſurreccion frō death.

The Sadduces beleue not the reſurreccion, nor any Aungelles good or bad to be.

The biſops ſtriue againſt the ghoſpell to ſuppreſſe it.

The ghoſpell the more it was ſtriuen againſt, the more did the vertue therof braſt oute and ſhewe it ſelfe.

And they laied handes on them & put them in holde till the nexte daie. &c.

The prieſtes & Sadduces laie Petre and John in priſon, but they preuailed not againſt the goſpell.

Howbeit many of them which hearde the wordes beleued.

C

ſermon which theſe two Apoſtles made,(though it were interrupted by the pꝛieſtes,)without condigne fruicte. Foꝛ many that hearde the Apoſtles pꝛeache, wer thereby perſwaded to beleue. Than was the nette encreaced, the litel grayne of Muſtarde ſede was ſtretched out in the bꝛedth, the leuen of the goſpel ſcattered abꝛode his vertue, in ſondꝛie partes. Foꝛ the feithful at that time amounted to yͤ noumbꝛe of fiue thouſand men. Note that the goſpel is a thing accepted commonly ⁊ fauoured of the meane people: ſeldome doeth the nobles of the woꝛld wel agree with it. Note alſo the ſucceſſe of the goſpel. The chiefe of all and capitaines moſt excellent, are ledde to pꝛyſon. Neither ſtriued they again theyꝛ guides, noꝛ any trouble made yͤ people therat, which wer taught nought els, but to obey Chꝛiſt, and to put theyꝛ truſt in him.

Fiue thouſand perſones conuerted at the pꝛeachyng of Petre and Iohn.

And the noumbꝛe of the men was about fiue thouſande.

The texte.

And it chaunced on the morowe, that the rulers and elders and ſcrybes(and Annas the chiefe prieſte, and Cayphas, and Iohn, and Alexander, and as many as were of the kynred of the highe prieſtes) gathered together at Ieruſalem. And whan they had ſet them beefore them, they aſked: *by what power, or in what name haue ye done this?

*Mat.xxi.

On the moꝛow, the wicked councel aſſembled together, in none other poincte beeyng in one conſent of myndes, ſauyng onely in this, to put Ieſus to death, and to ſuppꝛeſſe the trueth. The pꝛieſtes and Temple-rulers, the elders and auncientes of the people, with the Scribes of Hieruſalem, aſſembled in one place together. Beſides theſe, came Annas thither, the high Biſhop, and Caiphas, in one confederacie with him, by reaſon of aliaunce: moꝛeouer Iohn and Alexandꝛe, the chiefe at that tyme emong the pꝛieſtes. And finally, as many as were of the pꝛieſtes kinrede, emong whom the higher that eache man was at that time in autoꝛitee, the moꝛe was he miſchieuous. But well it dooeth appere of this theyꝛ buſye and paynfull diligence, that it was no common oꝛ ſmalle matter, which they ſo carefully laboꝛed to ſtiente. Foꝛ what ſhould the matier mene, that al they ſhould be afrayed of a fewe perſones, men vnknowen, men out of reputacion, men vnlearned, yea the diſciples of a condemned perſon, which was crucified? But foꝛth wer bꝛought both Peter and Iohn, ⁊ foꝛ guylty perſons, befoꝛe them wer they pꝛeſented. What ſimple perſon ⁊ vnlearned, would not bee abaſhed at the ſight of ſo greate an aſſemblie, and in auctoꝛitee ſo honourable? Firſt ſat downe yͤ ſtout ſtately biſhoppes and pꝛieſtes, with them the heade men of theyꝛ religion: than next to them the rewlers of the Temple: afterwarde the elders among the people, eache thynge there was doone with ſolemne autoꝛitee. Euen than conſidered the Apoſtles with themſelfes, the cruell and vnrighteous iudgementes that they had vſed towarde theyꝛ maiſter Ieſus. And yet foꝛ all that, ſtoode they in countenaunce clere ⁊ vndiſmayed. Theyꝛ loꝛde vndoubtedly ⁊ theyꝛ mayſter Ieſus, had tolde thē befoꝛe, that al theſe thinges ſhoulde betyde them, and had armed theyꝛ myndes ſtowtly to ſtande againſt al ſuch caſuall aduerſities. Here again marke me well an exaumple of that iudgemente, that Ieſus himſelfe was condemned by. Vpon the demaunde of a queſtion, was Chꝛiſt taken. And here likewiſe enquired they, as concernyng yͤ creple that was healed: By what autoꝛitie, oꝛ in whoſe name dooe ye this? This queſtion might they haue aſked in the Temple, befoꝛe thei bꝛought them to pꝛiſō: this thing myghte they haue learned as the people dyd: foꝛ Peter declared the cauſe of this facte euydentlye. But lieffer had they to pycke a quarell with them. And as foꝛ the truethe, afterwarde paſſed

And it chaunced on the morowe, that their rulers. ⁊c. gathered together ⁊c.

The wicked councell of the high pꝛieſtes ⁊c. neuer agreed all in one, ſauyng to deſtroie Chꝛiſt and to ſuppꝛeſſe the trueth.

D

And whan they had ſette them befoꝛe thē, they aſked ⁊c. By what power oꝛ in what name haue ye doen this?

they

A they nothyng vpon: but ſought occaſion to wreke them diſpleaſure. A token this was, that theyr ordre of prieſthoode ſhould within a ſhorte while haue an ende, ſeing that they, both faultie & vicious, had nought els to defende theyr autoritee, but counſailles of conſpiracy, priſons, and ſondrye kyndes of death.

A token that the prieſthoode of the Jewes ſhoulde decaie.

The texte.

Than Peter full of the holy ghoſte, ſayed vnto them: Ye rulers of the people, and elders of Iſraell: yf we this daye be examined of the good dede that we haue done to the ſicke man, by what meanes he is made holle: Be it knowen vnto you all, and to all the people of Iſraell, that by the name of *Ieſus Chriſte of Nazareth, whom ye crucified, whom God rayſed againe from death: euen by hym dooeth this man here ſtande preſent before you, holle. *This is the ſtone which was caſte aſide of you builders, which is become the chiefe of the corner. Neither is there ſaluacion in any other. *For among men vnder heauen, there is geuen none other name wherein we muſt be ſaued.

*Actes. iii. *Pſal. cxviii. Math. xxi. *Phil. ii. Hebre. ii.

Than Peter full of the holy ghoſt, ſaide vnto them.

Now, what doth Peter in this caſe? He that thriſe before with an oth denied his maiſter, at the threatninges of a litel pieuiſhe wenche, being but a ſeruaunte? Doeth he nowe tremble for feare? Is he, as one that lacketh his right wittes, diſmaied? Or can he not ſpeake? No, none of al theſe. What than? he vndoubtedly was framed after an other ſort. For while Peter liued after his own wil and phantaſie, he ſticked not to crake and promiſe of himſelf veray largely, & ſhortely after renneth he away, and falſely forſwereth himſelf, al promiſes whiche he beefore had vnaduiſedly made, cleane forgotten: but now conſtauntely, (as one repleniſhed with the holy goſt,) reaſoned he his cauſe, fully to an ende, without any delyberacion: temperyng his tale with woonderful wiſdome, in ſuch ſort, that neyther his free talke was to any man reprochefull, neither of his ſofte and ientle ſpeache appered any feare to bee in him or flattery: but his endeuour was with al his wel decked eloquence, this to perſwade, & that Jeſus was the autour of mannes ſaluacion.

Peter hauyng receiued the holy ghoſt, howe vnfearefully he aunſwered the prieſtes & the counſel of the Jewes.

B

Than Peters wordes that he ſpake to them, were theſe: Ye that are princes, the Rulers of the people, & elders, gyue eare vnto me: trewly muche maruel had I wherfore and why we were commaunded to preſon, ſeing that we knowe of none hainouſe cryme that we committed, & becauſe princes are not wonte to impryſon men, but for theyr wicked doynges. Nowe yf ye haue no cryme, (as ferre as I can heare,) to bryng in agaynſt vs, neither any dede of miſchief to lay to our charge, but that ye wil examine vs of a good turne which this man hath gotten beyng nowe holle and ſound, who was before weake, and ſhroonke together: I wil not ſticke to declare to you the cauſe & manier therof. For it belongeth to oure office ientilly to make accoumpte or declaracion of Chriſtes faith, to al that be deſyrouſe to learne. Wherfore, be ye all well aſſured of this, not alonely ye that are the chiefe and head men, but all ye alſo whiche be the commons of Iſraell, (for the doctrine that we teache, pertayneth to al mennes ſaluacion, whether they bee princes, and of the nobilitie, or els of the commonaltie,) that this man, whom ye ſee ſtande by vs in lymmes bothe wholle and ſounde, who was woonte beefore, (as it is not vnknowen vnto you,) to bee caryed of porters, nowe hath obtained this benefite of health, neither by magikes arte, nor by mannes power, neither yet through our deſeruinges: but by inuocacion of the Lorde Jeſus Chriſte of Nazareth, whom ye, but fewe dayes a goe, vpon ſentence geuen of Ponce Pilate, nayled faſte vpon the croſſe. But god hath rayſed hym from death, and hath freely geuen hym rule ouer all, in lyfe euerlaſtynge.

Ye rulers. &c. If wee this daie be examined of the good dede. &c.

It belongeth to preachers ientilly to rendre accompte & declaracion of the feith.

Be it knowen to you all, and to all the people of Iſraell, that by the name of Jeſus Chriſte of Nazareth. &c.

The doctrine of ſaluacion perteineth equally to al perſons.

Therfore

Therfore the ſtrength and vertue of his name, worketh nowe effectually the ſame thyng in healing men and ſauing them, that he himſelf was woonte here on yearth to worke. No doubt, this is it that yͤ prophete Dauid hertofore ſpake in his pſalme of a ſtone that man ſhould reiecte, but God ſhould ſee it highly exalted. This Jeſus of Nazareth is the very ſame ſtone, which ye in buyldyng of your Sinagogue, refuſed. From the which buylding ye threwe him awaye, as an outcaſt, but God hath made him the head corner ſtone, to holde ſtreight together, by his diuine ſtrength and power, the wholle Churche, which is for to bee ſet vp and builded, bothe of Jewes and Gentiles. For this perſons ſake, our father of heauen profereth al mē ſaluacion, and there is no hope at all for any man to be ſaued, but through Jeſus. J knowe wel that Moiſes, the Patriarches, and Prophetes, are in holye and auncient autoritee with you. But ſo was it thought good to the father of heauen, that his ſoonne alone ſhoulde worke all mennes ſaluacion, wherof he would him to be called Jeſus. Any other name haue not we already vnder heauen, nor in time to come ſhal haue, wherby we muſt be ſaued. Than haue ye no cauſe to meruayle yͭ this creple was hable ſo much to obtaine, at the inuocacion of this name: ſeing that he hath woorthily merited and deſerued health euerlaſting, for al perſons that calle vpon him. C.

Jeſus of Nazareth the head corner ſtone which the Jewes reiected.

No hope of ſaluatiō but through Jeſus.

Chriſte wherof he was called Jeſus.

This is the ſtone which was caſt aſide of you builders, which is become the chief of the corner.

Neither is there ſaluacion in any other.

For emong men vnder heauen, there is geuen none other name. &c.

The texte.

Whan they ſawe the boldneſſe of Peter and John, and vnderſtoode that they were vnlearned and laye men, they marueyled, and they knew them, that they had been with Jeſus: and beholding alſo the man (which was healed) ſtandyng by them, they coulde not ſaye againſt it: but commaunded them to go aſyde out of the councell, and counſeled among themſelfes, ſaying: *What ſhal we do to theſe men? For a manifeſte ſigne is doen by them, and is openly knowen to all them that dwell in Jeruſalem, and we can not denye it. But that it be noyſed no farther abrode among the people, let vs threaten and charge them, that they ſpeake hence forth to no man in this name. D

*John. xi.

Whan Peter had ſpoken theſe woordes, as many as were in that councell, beholdyng both in Peter and John, free courage and ſtedfaſtenes of minde, whiche appered in theyr verye countenaunce: and perceyuing alſo yͭ they wer of the comens, men altogether vnlearned, they woundred greatlye wherupon they ſhoulde beare themſelfes ſo bolde, how they came by ſuche eloquence, and by ſo perfite vnderſtanding of the prophetes. In concluſion, they came into remembraunce of them, how they had kepte company with Jeſus, whō they themſelfes knewe certainly to be ſlayne of enuy. They wer in a great perplexitee, by reaſon that they, beyng of the baſſe ſorte of mē, and vnlearned, wer ſo bolde ſpirited, and ſo free of tong & liberal, who neither for the deadly paines which theyr maſter ſuffred, nether for the honoure and autoritee of ſo famous aſſembly, were troubled any thyng at all in mind. They behelde the man hymſelfe preſente, well knowen emong all the people, who beyng borne notably lame, than mighte walke cherefully. Sodainely was this miracle wrought, not in any ſecret place, but before the Temple doore: not by magikes arte, but at the inuocacion of Jeſus name, whom they ſuppoſed to bee clene dead. The facte was ſo euident that they could not wel denie it. And occaſion had they none to finde faulte with the ſaid Apoſtles. For what is more woorthy the fauorable reporte of many, thā to make a wretched lame creature whole without rewarde? None aunſwere therfore make they to yͤ Apoſtles, for nought had they to aunſwer: as for that which was already done, they

Whan they ſawe the boldenes of Peter, &c. they merueiled, &c.

And they knew thē that they had been with Jeſꝰ.

And beholdyng alſo the man which was healed, ſtandynge by them. &c. they could not ſaye againſt it.

The high prieſtes. &c. had theyr mouthes ſtopped that they coulde not any thyng ſay againſt the Apoſtles.

But commaunded thē to goe aſide out of the cõſell, & cõſulted emong thēſelfes, ſaying: What ſhall we do to theſe men? &c.

But that it be noiſed no ferther abrode emong the people.

Leat vs threaten & charge thē that they ſpeake hence forth to no man in this name.

A thei could not diſproue, and to allow theſame, thei would not. Wherfore vpon commaundement geuen to the Apoſtles, that thei with the healed perſon alſo ſhould departe out of their aſſembly, thei fell in conſultacion, and laied their heades together, ſaying: What ſhal we dooe with theſe men although but rude and raſcall? for why? This notable miracle whiche was ſette foorth by them, is better knowen with all that dwell in Hieruſalem, then we ſhal bee hable to diſaffyrme or diſproue. If we denie the facte, we ſhall gaine vs nought els therby, but ſhame and diſhoneſtie: if we condemne and puniſh them, we ſhal ſeme voide of all mercie, and clene without iuſtice, and the more ſhall we ſtirre vp the people againſte vs. There is none other councell for vs to take, but ſome more quiet waie muſt we folow, and prouide that this euil (howſoeuer it hath ſprõg) crepe no further abrode, neither be publiſhed emong the people. For all ſuche manier ſores, or poinctes of infeccion, whan thei are once ſprong in a comonaltee, be woont, if a man vexe and angre them, to waxe ſtronger, & with a violent rage further to goe abrode, thã if thei were made light of. It ſemeth therfore a good waie for vs, to holde of our handes from them: but let vs make them afraide with ſharpe and cruell threateninges, that thei make from henceforth no mencion of Jeſus name to no man aliue, whether he be Jewe, or of any other nacion. This their counſell, whiche was as foliſhe as might be ſpoken, pleaſed all the whole aſſemblye, and euerye man with one aſſent, agreed thereto. For than had thei perceiued, that the Apoſtles wer valiaunt of courage, and would not alter or chaũge
B their mindes. Thei perceiued likewiſe, that this miracle was not vnknowen to al the people: thei wer not to learne that Jeſus name was with them of no ſmall efficacie, and for mannes health a preſent remedie. Howe coulde thei for ſhame commaunde, or what hope had thei to haue that name kept vnder, ſpecially ſeing that thei themſelues might through the ſelfe ſame name, atteine vnto eternall ſaluacion? Suche verily are the counſelles of princes, of biſhops, of prieſtes, and of other the chiefe of the commonaltee, as ofte as they gather their aſſemblies together, by policie of mannes witte. Sometime there bee emongeſt them, whiche can plainely ſee what dooeth well agree with good reaſon: but yet they perceiue in folowyng of theſame, ſome loſſe ſhould enſue of their renowme, decaye of riches, or ſome other ſuche lyke incommoditee.

The foliſhe determinacion of the prieſtes & Phariſees againſt the Apoſtles.

The texte.

*Actes .v.

*Actes.iii.

¶ And thei called them*, and commaunded them, that in no wiſe thei ſhoulde ſpeake ne teache in the name of Ieſus. But Petre and Iohn aunſwered, and ſaide vnto them: whether it bee right in the ſight of God to herken vnto you more then to God, iudge ye. For we cannot but ſpeake, that whiche we haue ſeen and heard. So threatened they them, and lette them goe, and founde nothyng how to puniſhe them, becauſe of the people. For all menne praiſed God becauſe of* that whiche was doen: For the man was aboue fowertie yere olde, on whom this miracle of healyng, was ſhewed.

And thei called the and commaunded them, that in no wiſe thei ſhould ſpeake ne teache in the name of Jeſus.

When eche of them had well allowed this decree, thei called in the Apoſtles, it was declared to them in ẏ name of the wholle counſell, ẏͭ thei ſhould teache no man on liue, Jeſus doctrine: ne make in ani wiſe mencion of his name, either by ſtelth vnwares to them, ne yet in hearing of any multitude, neither opẽly, ne priuely at home, or els abrode. O the fooliſhe wiſedome of the world: thei coulde not kepe hym in his graue whan he was dead, & nowe goe thei about to burie or ſuppreſſe the name, which is wont alwaies after death, to bee better knowen.

The hygh Prieſtes commaund the Apoſtles to teache Jeſus doctrine to no creature.

Petre and John, after the counſelles decree was reherſed vnto them with ſolemne autoritee, made this aunſwer therunto veraie conſtãtly, but without any woorde ſpoken to mannes rebuke: Judge ye your ſelues that know the lawe, whether it be well before god yͭ we ſhould be more obediente to you, than to gods commaundemente. God hath heretofore ſaid by the mouth of his prophetes, that it ſhould euen thus come to paſſe. Chriſt the ſonne of god thus cõmaunded vs, and ſo likewiſe yͤ heauenly ſpirit, whom he promiſed vs to ſende down from his father, infourmeth vs ſecretely, and putteth into our mindes, that we ſhould for all mennes ſaluacion, publiſhe the name of our Lorde Jeſus Chriſt, bearing witneſſe alſo to that that we haue ſeen and heard. If ye minde to be of an vpright iudgemente, ye alſo wyll ſubmit your ſelues to the wyll of god. If not, whatſoeuer ye decree of vs, truly we maie not otherwiſe doe, than ſpeake that we haue ſeen with our iyes, that we haue heard with our eares, and that god, who ought to be aboue all men obeied, would haue preached abrode to all men. Whan yͤ counſell had heard of them this aunſwere, ſo wiſely made, and frankly, thei wente nought els about, but to make them ſore afraide with threateninges. Alas, a counſell paſte al grace and goodnes: thei haue no argumente to perſwade, no reaſons or cauſes, why thei ſhould rebuke, neither teſtimonies thei haue of ſcripture, wherwithal to teache. Their whole autoritee lieth but in threatninges. O the wicked conſcience alwaies fearfull. Their deſire was to puniſhe the innocentes, a malicious will was ready in them, but thei being (as thei wer,) Princes, yet were afraide of their ſimple poore ſubiectes: men in publike office, in dreade of priuate perſones: manye in nõber, in feare of a fewe: yea men well fenſed, of them that wer vnarmed: menne of learning, of men vnlearned: as for the Apoſtles had neither any retinew nor gard for their defenſe, nor bãdes of noble eſtate aſſured vnto thẽ. But lordes thei wer of yͭ, that no earthly power was hable to geue: as to make yͤ lame at the name of Jeſus Chriſt, to ariſe & walke. To doe man good the Apoſtles were in power mightie, but as touching hurte they were voide of all ſtrength. And ſo wer the Apoſtles for yͤ time dimiſſed of yͤ counſell, being charged with their ſore threatninges. Yet had not the chief counſailours caſt of their cankred malice, but differred it in mind to geat afterward ſome other occaſion. For thei could finde no wai to puniſhe them, and that becauſe of the people, whom thei feared, hauing no regarde in themſelues to Godwarde. For all men highly prayſed them, as touching that miracle which was dooen, in healing the lame creple. And eche manne noted it the more, becauſe the perſon in whom this miracle was wrought, was aboue fowerty yeres of age. So was he borne, and thus many yeres ſet foorth this begger to the open ſight of the worlde, his infirmitee: ſo that no man could accuſe or finde fault with their doinges, as though his impediment had been counterfeict, or els ſome light or ſmall deformitee not worthy conſideracion.

C

But Petre and John anſwered. &c. Whether it bee right in the ſight of God, to herken vnto you more then to god, iudge ye.

For we can not but ſpeake that which we haue ſeen and heard.

The coũſel of the high prieſtes. &c how foliſhe it was, and how ferre to ſeke in al goodnes.

A wicked conſcience is alwayes in feare, & neuer quiete.

D

The ſtrength & power of the Apoſtles wherin it conſiſted.

So threatened thei them, and leat them goe, and founde nothing how to puniſhe them becauſe of the people.

The Apoſtles dimiſſed for one time, but the malice of the prieſtes againſt thẽ, ceaſſed not.

¶ Aſſoone as thei were let goe, thei came to their felowes, and ſhewed all that the high prieſtes and elders had ſaide. And whan thei heard that, thei lift vp theyr voices to God with one accorde, and ſaide: Lorde, thou art God, which haſt made heauen and earth, the ſea and al that in them is, which in the holy ghoſt by yͤ mouth of thy ſeruaunte Dauid our father, haſt ſaid: *Why did the heathen rage, and yͤ people imagine vaine thinges? The kinges of the yearth ſtoode vp, and the rulers came together againſt the Lorde and againſt his enoincted.

The te

*Pſalm. ii

Than Petre and John being diſpetched of the counſel, returned to their

A their coumpany, beeing than in their high parlour altogether, carefull in minde, what ende ſhould come of that conſultacion whiche was in hande: and reherſed to them in order all the whole matier, what the princes had laied to their charge, and of the aunſwere whiche thei had therunto made. The inwarde true loue that eche one bare to other, repleniſhed their heartes vpon theſe tidinges tolde them, with excedyng ioye. The diſciples wer glad that the chiefe and pieres of all the Apoſtles wer dimiſſed. The Apoſtles on the other part reioyſed in the bou̅teouſnes of their lord, by whom his diſciples atteigned vnto ſuch ioye. God after this manier ⁊ ſort tempereth all thinges in his ſeruauntes, ſo that with ſorowe he mingleth ioye, to the ende that thei maie be hable paciētly to ſuffer, and endure aduerſitee: and that thei on the other ſide maie for gladſome thinges, render hertie thankes, and in heauineſſe praie vnto the Lord. After the whole coumpanie had than heard the Apoſtles tale, thei ſpake aloude with one aſſent vnto the Lorde, of whoſe goodnes the goſpell had begoon to haue right good ſucceſſe, and ſaid: Lorde god omnipotent, that madeſt through thy worde, heauen, yearth, the ſea, and whatſoeuer is in them conteined, whoſe moſt bliſſed will no power of man is hable to withſtande: whoſe eternall decrees, no mannes conſpiracie is hable to empaire: for al that nowe we ſee here brought to paſſe, thy bliſſed ſpirite hath ſpoken of before by the mouth of thy feithfull ſeruaunte Dauid, our Patriarche, ſaying: *Why doe the heathen rage, and the people imagine vaine thinges? The kinges of the earth ſtand vp & the princes hath gathered themſelfes together againſt the Lorde, and againſt his Chriſte*: All we recogniſe trueth in this prophecie. For what he ſawe to come, beeing than endewed with thy holy ſpirite, that ſee we bothe doen in very dede, and alſo ſee the dooing of theſame.

And whan thei hearde that, thei lift vp their voices to god with one accord.

The diſciples how thei reioyced at the deliuerance of Petre and John.

God how he tempereth all thinges vnto his diſciples, and why.

Lorde thou art God, which haſt made heauen and yearth. ⁊c.

The praier of thankſgeuing which the diſciples ſaide whan Petre and John wer deliuered.

B ¶ For of a trueth, *againſt thy holy childe Ieſus, whom thou haſt enoincted, bothe Herode, and alſo Poncius Pilate, with the Gentiles, and the people of Iſraell, gathered themſelfes together, for to dooe whatſoeuer thy hande and thy counſell *determined before to bee doen. And nowe Lorde, beholde their threateninges, and graunte vnto thy ſeruauntes, yͭ with all confidence, thei maie ſpeake thy word. So that thou ſtretche foorth thy hande, *that healing, and ſignes, and wonders, be doen by the name of thy holy child Ieſus. *And aſſone as thei had made their praier, the place moued where thei wer aſſembled together, *and thei wer all filled with the holy ghoſt, and thei ſpake the worde of god boldely.

The texte.
*Lu. xxiii.
*Gene. iii.
*Mark. xvi
*Acte. xvi.
*Actes. ii. and. xix.

For in this citie, which profeſſeth holineſſe, bothe Herode, and Ponce Pilate, yearthly princes, with the heathen, and people alſo of Iſraell, gathered themſelfes together againſt the Maiſter and capitaine of all holines, thy holy child Ieſus, whom thou haſt enoincted with an heauenly oinctment: forecaſting with their wicked counſell, to bring thoſe thinges to paſſe, which thou of thy power inuincible, and eternall decree, haddeſt determined to be doen for the ſaluacion of mā. But whoſoeuer conſpireth againſt thy ſonne Ieſus, ſente downe from thee, he conſpireth againſt thee. And beholde a great aſſembly of the chiefe rulers, are come eftſones together, to conſpire againſte the holy and bliſſed name of thy ſonne Ieſus. But like as thou diddeſt reiſe Ieſus frō death beeing ſlaine of them, and diddeſt aduaunce him to the heauens, as partener of thy kingdome, diſapoincting them of their purpoſes: euen ſo ſee now vnto their threatnynges, that thei in no wiſe preuaile, but ſtrengthen thou and encourage thy ſeruauntes, that they maie with moſte ſtedfaſt boldnes, vtter the ghoſpell, whiche is not mannes worde, but thy worde, yͭ is to ſaie, brought down from thee to yearth, by thy ſonne for al our ſakes: And like as thy miracle in making holle

And now lord, behold their threateninges, and graunt vnto thy ſeruauntes that with al confidence they maye ſpeake thy worde.

Whoſo conſpireth againſt Ieſus Chriſt, conſpireth alſo againſte God the father.

C

the lame creple, allured manye to profeſſe yͤ name of Jeſus, and feared the princes whiche wer al bent in conſpiracie againſt his glorye: euen ſo vouchesafe yͧ to aide them now in time to come, with thy almightie power, that by meanes of healing, and working of wõderful miracles through the holy name of thy ſoonne Jeſus, the glorye of thy ghoſpell maie yͤ more clearer ſhine & further abrode, while thei yͭ rebel againſt thee and thy ſonne, dooe rage all in vaine. Whan thei had thus made their praier, with one accorde, the place where thei together ſtode, trẽbled. Whiche thing betokened that their praier was graciouſly heard with the Lorde, and their deſire ratified. For there is nothing ſo effectuall, as is the prayer of the churche in one wholle conſent. Verailey it oughte to bee of no ſmall ſtrength and power, that was hable to ſhake the yearth, whiche is not of it ſelf mouable. This was no voide token, for the liuely ſtrength of the holy ghoſt was foorthwith in them all renewed and augmented: in ſomuche that thei woulde not for all ſuche threatenynges as the princes made, concele and hide the goſpell, but preached the name of their Maiſter Jeſus more ſtedfaſtely, and more frankly, yea more of them alſo in noumber than before. For ſuch is the nature of the ghoſpel, as touching his encreaſe, that like as Safron, and other thynges many moe, doe more plenteouſly come foorth although thei be yll handled: euen ſo ariſeth vp the ghoſpel againſt the aſſaultes of the worlde, and ſooner by wraſtling therewith, ouercommeth theſame. The feithful that profeſſed the name of Jeſus, amounted than within fewe daies to a wonderfull great noumber.

Whan the diſciples had ended their prayer, the place moued, and what that ſame mouing ſignified.

And aſſone as thei had made their prayer, the place moued where thei wer aſſembled.

Nothyng more effectuall then the prayer of the whole churche together.

And thei were al filled with the holy ghoſt, and thei ſpake the word of god boldly.

The nature of the goſpell, the more it is ſtriue with al, the more to growe.

D

¶ And the multitude of them that beleued, were of one hert, and of one ſolle. Neither ſaide any of them, that oughte of the thinges whiche he poſſeſſed, was his owne: but thei had all thinges common. And with greate power gaue the Apoſtles witnes of the reſurreccion of the Lorde Ieſus. And great grace was with them all. Neither was there any emong them that lacked.*For as many as wer poſſeſſours of landes or houſes, ſolde them, and brought the price of the thinges that were ſolde, and laide it downe at the Apoſtles feete.*And diſtribucion was made vnto euery mã according as he had nede. And*Ioſes, which was alſo called of the Apoſtles, Barnabas, that is to ſaie, the ſonne of conſolacion, being a Leuite, and of the countrey of Cipres, whereas he hadde lande, ſolde it, and laide the price downe at the Apoſtles feete.

The texte. Act. ii. & .b

*Actes. ii.

*Deut. xv.

*Actes. i.

And yet that thou maieſt vnderſtande how this their conſente of mindes came not of mans policie, emõg ſo many together in one compaignie, there was no ambicion at all, no enuie, no brawling, no ſtriuing, but in ſuche conformitee of minde and peaceable quieteneſſe of hert wer thei all, as a man would haue thought them all to bee of one herte and one minde. For than was eche manne at a poinct with himſelfe, no longer to folowe his owne minde, whiche is in al ſortes of mẽ ſo diuerſe, that vnneath a man maie finde twoo brothers germaine, yͭ can agree betwixte themſelfes. But as for this coumpaignie, Jeſus was the ruler of them al by his owne bliſſed ſpirite. For thence proceded theſame ſo great a conſente of ſo many perſones together, being otherwiſe one vnlike an other aſwel in kinred & age, as alſo in worldly ſubſtaunce: inſomuch yͭ not onely thoſe thinges wer cõmen emongeſt them, which eche man is wont to depart one to another, without loſſe to the geuer, of the which ſort, be learning, counſel, admonicion, conſolacion, & exhortaciõ: but temporall poſſeſſions alſo, which are cõmunicated to others, not without dãmage or loſſe to yͤ poſſeſſour, & therfore ſcarcely may a mã find one, yͭ can be content to be in this point liberal.

The concord and vnitee of ſpirit that was in the diſciples, & whence it proceded.

And the multitude of them that beleued, wer of one hert, & of one ſolle.

The diſciples had al thinges as common emong thẽ.

Neither ſated any man that ought of the thinges whiche he poſſeſſed was his owne, &c.

But

But ſuche thynges emongeſt them all were ſo common, that no man would ſo much as once chalenge any thyng of all that he poſſeſſed, for
A hys owne. Wherefore he that gaue any of hys owne goodes, looked for no thankes at their handes that receyued the ſame, beecauſe he thought all that was geuen, to be hys own proper good that had nede of it, and himſelf a robber and no iuſt perſone, if he ſhould withhold any thing that his brothers neceſſitee required. But the Apoſtles, which wer as chief piers of thys newe citee, beeyng diſpurueyed of worldely goodes, but ryche in gyftes of the holy ghoſte, augmented their coumpaignie euery day more then other, bearing witneſſe of our Lorde Jeſus Chriſtes reſurreccion, with woondrefull greate ſtedfaſtneſſe of mind, and with mightie power in woorking of miracles. For hys reſurreccion was principally to bee perſwaded by witneſſe of miracles. For many one at his death had been preſent, and not a fewe had been priuie to his buirial. And ſo liued this newe commonaltee vnder right valiaunt Captaines, hauing aboundance of al thinges: for what thei lacked in goodes, was ſupplyed and borne out with mutuall loue and concorde. For although many one were poore, yet was there none emongeſt thē, that lacked. For as many as wer poſſeſſioners either of landes, or houſes, made ſale of them, and brought the price therof, and layed it at the Apoſtles feete, that they, whom reuerently as fathers they regarded, might diſtribute the ſame goodes in common, at theyr good diſcrecions. Finally there was no leſſe vprighteneſſe emongeſt
B them that dealed the pryce of mennes poſſeſſions, then was with thoſe which brought it. Trueth and vpright dealing is ſeldom found emong ſtewardes of houſholde, and layers out of money. But here was that diſtribucion made among them, according to euery mãnes neceſſitie, without any choiſe had of perſones. There was in this company, one Joſeph, whom the Apoſtles by ſurname called Barnabas, whiche worde in the Sirians toung betokeneth, ſonne of comforte: by bloude and aunceſtry a Leuite, borne in Cipres. This Joſeph becauſe he did excell emong other in great giftes, and vertues of the minde, by reaſon wherof he was called Barnabas, for the ioyful comfort that the multitude had of his acceſſe, was an exaumple for many, to folow that liberalitee, which was ſemely for the ghoſpell. For wheras he had land in Cipres, he ſold it, and brought the pryce thereof, and layed it at the Apoſtles feete, as though it had been a vile thyng, and woorthie to bee diſpyſed. But yet wer the Apoſtles of ſuch holineſſe, that thei would take nothing therof for themſelfes, aboue other.

And with greate power gaue the Apoſtles witnes of the reſurreccion of the lorde Jeſꝰ.

The cōmunitee of thynges whiche was emong the diſciples.

Neither was there any emong them that lacked. For as manie as were poſſeſſours of landes or houſes ſold them. &c.

Trueth fewe tymes founde in great occupiers, & laters out of money.

And Joſes whiche was alſo called of the Apoſtles Barnabas. &c. wheras he had lande ſolde it.

Joſeph ſurnamed Barnabas, and what Barnabas ſouneth.

¶ The. v. Chapter.

The texte.

¶ A certayn man named Ananias, with Saphira hys wyfe, ſolde a poſſeſſion, and kept away parte of the pryce (hys wyfe alſo beeing of counſell) and brought a certaine parte, and layed it downe at the Apoſtles feete. But Petre ſaied: Ananias, how is it that Sathan hath filled thyne hearte, that thou ſhouldeſt lye vnto the holy ghoſte, and kepe away parte of the price of the landes? Pertained it not vnto thee onely? and after it was ſolde, was it not in thine owne power? Why haſt thou conceiued thys thyng in thyne hearte? thou haſt lyed, not vnto men, but vnto God. Whan Ananias hearde theſe woordes, he fell downe, and gaue vp the ghoſt: And great feare came on all them that heard theſe thynges. And the young men aroſe vp, and put hym apart, and caried him out, and buried hym.

C

But like as the plain trueth of Barnabas without coulourable deceipt, moued many to folowe his liberalitee: ſo was it an exaumple to put all people in feare, ỹ in matiers of ſpiritual charge, one ſhoulde not deceiue an other. For the holy ghoſt loueth plaineſſe of heart, and hateth al deceipt and diſſimulacion. In lyke maner Iudas emong the twelue Apoſtles, was an exaumple, that no man ſhoulde put affyaunce in himſelfe, but that eche man ſhould with al carefull diligence, continewe in doing his duetie. There was of this coumpaignie, a certaine man called Ananias, one farre vnlyke vnto hys own name, becauſe he throughly not conſented to the graciouſe fauour of God. This Ananias had a wyfe called Saphira, not vnlike vnto her huſband. Whan that Ananias, more ambicious of honour then deſyrous of perfit holyneſſe, ſaw diuerſe perſones highly commended of all men, for their free and ſyncere liberalitee, ſold his land, and layed vp part of the money, his wife being priuie therunto and allowing theſame, to the entent, that of the two partes, wherinto his money was diuided, the one ſhould purchace him praiſe of the people, with an eſtimacion alſo or fame of holineſſe: ỹ other would he kepe for himſelf, if any nede ſhould happen, diſtruſting doubtleſſe the holy ghoſte, and more caryng or prouyding for hymſelf, then for the whole compaignie of his brethrẽ, rekoning thus with himſelf: If others dye for hounger, I am ſufficiently prouyded for. Suche forecaſting was not beſeming a man that ſhould put his wholle affyaunce in Chriſt, who promiſed that thei ſhould want nothing, that ſeketh for the kingdom of God, & the righteouſneſſe therof: neither was this imaginacion mete for him which ſhould bee of one wille with the others, and of one mind. Whan he had brought to the Apoſtles feete, part of the money, that his liuelode was ſolde for: Petre vnderſtanding by inſpiracion of the holy goſt, which was in him aboundauntly, the mannes vngodly diſſimulacion, ſaied: Ananias, wheras thou haſt once dedicated thy ſelf to the holy goſt, and haſt ſeen hys power by ſo many tokens euidently declared: why haſt thou ſuffered the deuil now eftſones to put this in thy mynde, to take by ſtelth away, parte of that money which thou receiuedſt for thi liuelode, (as though thou couldeſt face down the holy goſt with a lye, who can in no wyſe be deceiued,) and to bring into this compaignie ſuch a preſident, moſt daungerouſe? If we had conſtreigned thee to ſell thy liuelode againſt thy will, ſome cauſe peraduenture it myght haue been for to diſſemble: Nowe ſence thou diddeſt of thyne own free wille, thyſſame that thou haſt doone: to what purpoſe auailed it to corrupt that thyng with hipocriſie, whiche ſhoulde haue been to others an exaumple of liberalitee? Mighteſt not thou haue kept thi land in thine own hãd, if thou wouldeſt? And moreouer, after thou hadſt ſold it, couldeſt not thou haue reſerued the money wholly vnto thy ſelf? Thei for their trueth and plaine dealing, are wel commended, which of their own free wille, bringeth foorth al that thei haue. For we enforce no man thus to dooe, if he be not willing to the ſame. Upon what occaſion than haſt thou ſtabliſhed in thy mynd, thus to diſſemble in thys matier? It is not man that thou haſt made this lye vnto, but almightie God. If thou thynkeſt that God may bee deceiued, thine opinion of him is falſe and vngodly. But if thou belieue

that

The holy ghoſt loueth plaineſſe of hearte.

A certaine mã named Ananias with Saphira his wife, ſolde a poſſeſſion. &c.

Ananias & Saphira ſolde their poſſeſſion and reſerued parte of the price

Ananias miſtruſted God, and ſembled with the holy ghoſt.

D

Ananias reproued of Petre, for ſemblyng with the holy ghoſte.

But Petre ſaide: Ananias, howe is it that Satã hath filled thine heart, that thou ſhouldeſt lye vnto the holy ghoſt? &c.

The holy ghoſt can in no wiſe bee deceiued.

And after it was ſold was it not in thine owne power? &c.

Petre how he reproueth Ananias.

Thou haſt lyed, not vnto men, but vnto God.

When Ananias hearde theſe woordes, he fell doune and gaue vp the ghoſte.

Ananias ſodainely dyeth vpon his diſſemblyng with the holy ghoſt.

A that he is priuie to al thinges, either thou deſpiſeſt his righteouſneſſe, orels thou thinkeſt that he fauoureth falſehood. Ananias than perceiuing that the Apoſtles knew his falſehood, ſoodainly fel down, as one that had been ſtrieken to the hert with a ſharpe rebuke, and yelded vp the ghoſte. One for an exaumple ſuffered death, that many might bee therby preſerued. For after that this fact was bruted abrode, it made many ſore afraied, that none durſt enterpriſe any ſuche lyke offenſe againſt the holy goſte. Young men remoued thence the dead corpſe, and whan thei had carried it foorth, thei buiried it. He deſerued not to bee buried, yet ought he thence to bee remoued, leſt his dead bodie ſhoulde infect that pure and holy coumpaignie. Here peraduenture ſome will meruaile at Peters ſharpeneſſe towardes Ananias, who but late before, had ſo ientilly entreacted them, that had crucified Chriſte, to receiue pardone for their offenſes: aſcribing all that was doone to ignoraunce, and profering the penitent perſons, health of ſolle euerlaſting. But here rebuked he this perſone ſo ſharpely for withholding a ſmalle porcion of money, contrarie to his liberall promiſſe, that there was no hope at all for him to come by pardone. For why? Jeſus the Lorde that had geuen commaundement for all men to be called by meane of baptiſme, to their ſaluacion, pardoning their offenſes, would teache by the exaumple of violent death in a fewe perſones, howe muche the of-

Petre why he ſo ſharpely rebuked Ananias more then others, and why he was puniſhed with death.

B fenſe is more grieuous to fall in ſinne after baptiſme, and after lyghte receiued of the goſpell, not now of any vnaduiſedneſſe or ignoraunce, but of a wilfull diſſimulacion. And Petre knew that the moſt peſtilent plague that the plaine ſimplicitee of the ghoſpell coulde haue, ſhoulde ſpring of diſſimulacion and auarice, and therfore euen at the beginning of the Churche, a notable exaumple was openly ſette foorth, to admoniſhe al people, that none ſhould eſcape, whoſoeuer folowed ẏ ſteppes of Ananias, the vengeaunce of God, although that his offenſe wer not in this world foorthwith puniſhed. As for the loſſe of the money, was not here rekoned vpon, but his miſtruſt in God, and mockyng of hys holy ſpirite. Petre hymſelf puniſhed not the perſone, but for his ſolles health, ſharpely he rebuked him. But becauſe he neither braſt out into weping, nor expreſſed any woord at all of repentaunce, God toke vengeaunce on him. And thus of Goddes woonderfull mercie towardes man, one was ſtrieken, that many might be ſaued. An exaũple of iuſtice was ſette foorth towardes him that died, and mercy beſides was largely powred out on many one that tooke hede at his enſaumple to eſchew ſinne.

Diſſimulacion and auarice the greateſt cauſe of plagues among Chriſten men.

The texte. And it fortuned (as it wer about the ſpace of three houres after) that his wife came in, ignoraunt of that whiche was doone. And Petre ſayed vnto hir: Tell me, ſold ye not the land for ſo muche? And ſhe ſaied: yea, for ſo muche. Than Petre ſaied vnto her: Why haue ye agreed together, to tempte the ſpirite of the Lorde? Beholde, the feete of them which haue buried thy huſband, are at the doore, and ſhall carry thee out. Than fell ſhe down ſtraight way at his feete, and yelded vp the ghoſte. And the young men came in, and found her dead, and carried her out, and buried her by her huſband. And great feare came on al the congregacion, and on as many as heard it.

And as it wer about the ſpace of three houres after, behold the wife of Ananias, not knowing what had chaũced to her houſband, (as folkes knowe later almoſt then others, what euill is doone at home in their own houſe,) came in, beeing priuie and conſentyng to that her houſbandes craftie deceipt, and in wille ready alſo for her parte, to geatte vayne prayſe: vnto whoſe vngodly imaginacions, Petre aunſwered,

ſaying:

ſaying: Tell me woman, ſolde ye the land for ſo much, and for no more then this? She muche lyke to her houſbande, aunſwered without any ſhame: yea verely, for ſo much haue we ſold it. Than Petre ſaid to her: Why haſt thou with thy houſbande together agreed to tempt with a lye, not vs, but the ſpirite of the Lorde, whom ye ſee woorking in vs? But foraſmuch as it liked thee to be felow with thy houſband in thys wicked diſſimulacion, thou ſhalt be likewiſe partener with him in puniſhement. Behold, thei ſtand at the doore, which buried thi houſband, and the ſelf ſame perſones ſhall carrie thee out. She than immediately as theſe woordes wer ſpoken, fell down and yelded vp the ghoſte. In went the young men vpon the ſame, & found the woman dead. Than thei carried her foorth, and buried her by her houſbande. A ſharpe exaumple this was, but yet profitable for man, and not ofter put in vre than once of the Apoſtles. And yet did not Petre, the ientileſt creature that than was liuing, inflict this puniſhement: but as he that was inſpired with the holy goſt, expreſſed it in wordes. For Petre than knew by ſecret inſpiracion of the holy ghoſt, what was already doone, and what was for to be doone. God, to whom all thinges be knowen, will ſee them puniſhed, that vnder couloured falſhood dooe mocke Apoſtelike perſones, though that thei be ſuch, as may be deceiued. For al men haue not all times that gifte of the holy ghoſte, that Petre had at that tyme. Now marke how happily of an euill occaſion it ſucceded. Wõderfull great feare ſprang through the wholle Churche of the feithfull, by meanes of that death whiche theſe two perſones righte woorthily ſuffered: yea, other alſo that than belieued not, wer ſtricken with feare of this exaumple.

C

Saphira conſented to the diſſimulacion of her houſeband, and was ſtricken with lyke puniſhmẽt.

And Petre ſaide vnto her: Tell me, ſolde ye not the lande for ſo muche?

Petre ſaid vnto her: Why haue ye agreed together to tempte the ſpirite of the Lorde, &c.

It was not Petre that ſtrocke Ananias and Saphira, but the vengeaũce of God.

And greate feare came vpon all the congregacion, &c.

D

By the handes of the Apoſtles, wer many ſignes and woonders ſhewed emong the people. And thei wer al together with one accord, in *Salomons porche. And of the other durſt no man ioygne himſelf to them: neuertheleſſe the people magnified them. The number of them that beleued in the Lord both of mẽ and wemen, grewe more and more: inſomuche *that they brought the ſycke into the ſtreates, and layd them on beddes and couches, that at the leaſt waye, the ſhadowe of Peter when he came by, myght ſhadowe ſome of them, and that they myght al be deliuered from theyr infirmities. There came alſo a multitude out of the cities rounde about, vnto Ieruſalem, bryngyng ſicke folkes, and them whiche were vexed wyth vnclene ſpirites. And they were healed euery one.

The texte. [illegible] Actes. iiii.

*Actes. iii.

*Mat. iiii. viii. &. x.

Moreouer, many and great miracles wer wrought emong the people by the Apoſtles, whereby it might plainly appere to all men, that thys notable effecte came to paſſe by ſome diuine power, aboue all ſtrength of man. And as many as ſticked to the ghoſpel, abode al with one accord together in the porche, called Salomons porche. For than wer not thei deſyrous to be hid in corners, but the tyme required, that the candle being ſet vpon the candleſticke, ſhoulde geue light to al that entred into the houſe. As for the others, which had not yet by baptiſme booked themſelfes as ſouldiers to fight vnder the banner of Chriſtes Capitaine, none durſt compaignie with them. For thei perceiued thys ſort of people to be dedicated to God, and to bee holy, and therefore of a certain reuerent feare, withdrewe themſelfes from their compaignie: lyke as the temporall ſorte of men are woont to drawe backe from halowed thinges, which be for euer dedicated to the Temple. For the people hated them not, but had them in an honourable reuerence, for the excellent vertue or giftes of God, which clerely ſhone in them. And notwithſtanding that the exaumple of Ananias and Saphira had made

By the handes of the Apoſtles were many ſignes and wondres ſhewed.

And of the other durſt no man ioigne himſelf to thẽ.

After the death of Ananias, others durſt not ioigne thẽſelfes to the Apoſtles and diſciples, & wherfore.

Neuertheleſſe the people magnified them.

many

A many one ſore afraied, that none durſt frame themſelfes after a countrefeict faſhion vnto their compaignie: yet after thys the multitude of the feithfull encreaſed euery day, in number more and more, both of mē and weomen, in ſomuche that commonly thei woulde bring foorth the ſicke folkes into the ſtretes, and ſuch as wer not hable to goe on foote by reaſon of great ſickeneſſe, thoſe ſet thei out abrode vpon couches & beddes, yͭ againſt Petres coming, his ſhadow as he paſſed by, might at the leaſtwiſe ouerſhadowe ſome of them. Verely in them was that promiſe perfourmed, which Jeſus the Lord had made, ſpeaking thus of his diſciples: *And greater thinges then theſe be, ſhal thei doe.* Jeſus healed ſome perſons by touching the hēme of his garment, but no man healed he by touching of his ſhadow. The fame of their miracles ſpredde euery day ferther abrode, inſomuche that a great multitude of people came out of the cities bordering nigh therabout, vnto Hieruſalē, bringing with them, thoſe that were in ſoondrie wyſe diſeaſed, and troubled of vncleane ſpirites, whiche wer made holle euerychone. In ſuche a woondrefull ſucceſſe of thinges, mete it wer for vs to obſerue how ſobre and demure the Apoſtles wer at all tymes, who claymed no renoume or glorie for their dooinges, but referred all praiſe that was geuen them, to the name of their maiſter Jeſus.

They broughte the ſicke into the ſtretes. &c. that at leaſt waie the ſhadowe of Petre whā he came by might ſhadowe ſome of them. &c.

The people had the Apoſtles in greate reuerence.

The people broughte foorth their ſicke that the ſhadow of Petre might ouerſhadowe them.

Petre healed all ſicke folkes that were brought to hym.

The texte, Actes iiii. *Actes. xii and. xvi.

¶ Than the chief prieſt roſe vp, and all thei that wer with him (which is the ſect of Sadduceis) and wer full of indignacion, and layd handes on the Apoſtles, and putte them in the common prieſon. *But the Aungell of the Lord, by night, opened the prieſon doores, and brought them foorth, and ſaied: Goe, and ſtand, and ſpeake in the temple to the people, all the woordes of this life. Whan thei heard that, thei entred into the temple early in the morning, and taught. B But the chief prieſt came, and thei that wer with him, and called a counſell together, and all the elders of the children of Iſraell, and ſent men to the prieſon to fet them.

After that the name of Jeſus Chriſt began in this manier to be knowen woondrefully well with all men, and the ſweete odour of the goſpel, to ſprede it ſelf euery day ferther abrode: Biſhop Annas a prelate of falſe religion, could not abide the encreace of this true religion. Beſides all other, namely thei that wer of the Sadduceis ſecte, tooke his part, forbeecauſe the Apoſtles bare witneſſe principally of our maſter Jeſus Chriſtes reſurreccion. Whiche thing cauſed the Phariſeis, that defended the reſurreccion againſt the Sadduceis, to be the more quiet towardes the Apoſtles. It had afore been decreed, that this buſineſſe ſhould be layed on ſlepe, by diſſemblyng the matier for a tyme. But maliciouſe enuie gotte the vpper hand of this their decree or counſayle, and furiouſneſſe in them, ſhooke of all feare. For the head Prieſte, whoſe mynde Sathan troubled with enuie, beeyng aſſyſted with the Sadduceis, ſette hande on the Apoſtles, and hadde them to warde, laying them in no priuate prieſon, as though they ſhoulde bee examined vpon ſuſpicion, but in a common prieſon, as though they had been taken in ſome manifeſt act of miſchiefe. A prieſon was choſen oute veray ſtrong, leſt they myghte by ſome meane eſcape, or elles bee taken away through ſome commocion of the people. But the holy woorde of the Ghoſpell, can neyther bee bounden, ne kept in prieſon, by mannes witte and policye. For Jeſus, who is the defendoure of hys owne elected, ſente hys Aungell, that opened by nyghte the prieſon doores, and broughte them foorth, and ſayed: Be ye nothyng vnquieted in mynde with theſe maliciouſe Prieſtes:

Than the chief prieſt roſe vp and all thei that were with hym, which is the ſecte of the Sadduces, and were full of indignacion.

Annas a Biſhop of falſe religion, could not abide the encreace of Chriſtes true religion.

The high prieſte caſteth the Apoſtles in prieſon.

And laied handes on the Apoſtles, & put them in the common prieſon.

But the Aungell of the Lorde by nyghte opened the prieſon doores, and broughte them forth. &c.

The worde of God can neither bee bounde ne ſuppreſſed in prieſon by mannes policie.

The Aungell of God openeth the prieſon doores by night and ſetteth the Apoſtles at libertie.

The Apoſtles beyng broughte out of prieſon by the Aungell of God, went and preached in the temple without all feare.

but rather hold on and goe foreward the bolder, as ye haue begonne. Goe your way, and in the Temple, ſteppe vp & preache to the people, whatſoeuer he gaue you in commaundement to preache to all nacions of the world. The time was once, when he woulde not ſuffer you to publiſhe him for Chriſt. But now is come the time, that he ſpake of to you, ſaying: *There is nothing hid that ſhall not bee openly ſhewed: and what is whiſpered in your eare, that preache ye vpon the houſe toppes.* The Apoſtles beeyng encouraged at this the Aungels exhortacion, came into the temple early in the mornyng, and accordyng to theyr accuſtomed manier, taught the people, which wer many there in number. The high biſhoppe beeyng ignoraunt what was dooen by night of the Aungell, ioygned himſelf in confederacie with the Sadduceis, and certayne other ſupporters of that wilfull mynde that hymſelf was of, and came into the counſell houſe. Thither was called all the wholle counſell of the prieſtes, of the officers, and of the Temple rewlers, with all the wholle ordre of elders emong the people of Iſraell. For than wer thei al the ſorer incenſed againſt them for their diſobedience, and had determined to ordeine ſome crueller puniſhement for them. But here conſider in the meane while good reader, the malicious impudencie of the prieſtes, ẏ wheras thei had no iuſte matier to lay to the Apoſtles charge, yet broughte they about in their great aſſembly, whateuer thei luſted, becauſe their ſentence, which was curſed and vngodly, ſhould appeare in that, that it was decreed by the conſent of the wholle counſell, good and righteous. After that the head men wer ſet down eche one in his place after a ſtately manier, the ſergeauntes wer ſent to bring foorth the attached perſones before them, into their ſeſſions.

C

Whan they heard that, thei entred into the Temple early in the mornyng and taught.

But the chief prieſt came, &c.

D

And ſente men to the prieſon to fette them.

¶ Whan the miniſters came and found them not in prieſon, thei returned and told, ſaying: the prieſon truely we found ſhut with all diligence, and the kepers ſtanding without beefore the doores. But whan we had opened, we founde no man within. Whan the chief prieſte, and the rewlers of the temple, and the hie prieſtes hearde of this, thei doubted of them, wherunto this would growe.

The texte.

The ſergeauntes of the high prieſt come to the prieſon, fynde the doores faſt ſhutte, and the Apoſtles gone.

The ſergeauntes came vnto the prieſon, thei found the kepers watching at the prieſon doore. The doore was ſette open. But whan they wer entred into it, none of the Apoſtles could thei find, nor any print or token, what way thei had eſcaped. Than went the ſergeauntes backe again vnto the counſell, and told them what thei had ſeen. We found, ſaied thei, the prieſon on euery ſyde ſurely ſhutte, and the kepers ſtanding faſt by the doore. But whan the doore was opened and we let in, no man found we there. Al thei wer much troubled in their mindes at theſe tydinges, and ſpecially the Tēple rewlers and the head prieſtes, and as men being at their wittes end, doubted ſore what end ſhoulde enſue of this buiſineſſe.

But whan we had opened, we founde no mā within.

Than came one and ſhewed them: Beholde, the men that ye put in prieſon, ſtand in the temple and teache the people. Then went the rewler of the Temple, with miniſters, and brought thē without violence. *For thei feared the people, leſt thei ſhould haue been ſtoned. And whan thei had then brought them, thei ſet them beefore the counſell. And the chief prieſtes aſked thē, ſaying: Did not we ſtreightly commaund you, *that ye ſhould not teache in this name? And beholde, ye haue filled Hieruſalem with your doctrine, and intend to bring *this mannes bloud vpon vs.

The texte.

*Mat. xxi

*Actes. iiii

*Mat. xxvii

The meane time that thei wer in ſuch doubt, whiles thei wer trembling for feare in their conſultacion, in came one ẏ troubled more their mindes with heauy tidinges, ſaying: beholde, ẏ men that ye impriſoned yeſterday, Then came one & ſhewed them: Beholde the men that ye put in prieſon, ſtande in the temple and teache the people.

Then went the ruler of the temple with miniſters, & brought them without violence. For thei feared the people.

The rewlers of the temple durſte not vſe any violence againſt the Apoſtles for feare of the people.

The Apoſtles requiered not the aide of any temporall power to the preachyng of the goſpel.

The Apoſtles in no wiſe would deſpiſe or diſobeie the publique autoritie of magiſtrates.

A yeſterday, now ſtand in the temple, teaching no ſmall noumbre of people. Than the Tẽple rewlers, (becauſe it perteined peculiarely to their office, to ſee that nothing ſhould be otherwiſe doone in the temple, then ought to be,) tooke their way accordyng to the Prieſtes commaundement, vnto the tẽple, with a compaignie of ſeruing men, for their gard againſt al aſſaultes or violence of the people. Thei found them like as it was reported, ſtanding in the temple, & preaching Jeſus to a great ſort of people. Albeit they layed no handes on them, lyke as they had done beefore. For they ſawe there preſent a great noumbre of people, and wer afrayed of themſelfes, leſt they, if any commocion ſhoulde haue riſen emong the people, ſhould bee ſtoned. But neyther was that compaignie of ſuch a ſorte, that would make buiſineſſe: neither the Apoſtles ſuch perſones as deſyred ayde of any temporall power. They wer in themſelfes very ſtedfaſt, and ſobre in their dooinges, without any fearceneſſe at all. They beheld the officers which led them the day before to prieſon. And yet for all that, thei neither feared thẽſelfes, neither fled away, nor brake once of from their preaching of the ghoſpell, vntill the officer of the temple entreated them gently, to goe vnto the counſel. The Apoſtles obeyed, leſt thei ſhould in any wiſe ſeeme to deſpyſe the publique authoritee. For their maiſter had not taught them that thei ſhould whan thei wer called, refuſe to go, but that thei ſhould boldly ſpeake, nothing at all afraied. In came theſe two fiſhers to the

And when they had thus brought them, they ſette them before the counſell.

And the chiefe prieſtes aſked them, ſaying: Did not wee ſtreightly commaund you that ye ſhoulde not teache in this name? &c.

Annas chargeth the Apoſtles that they had filled all Hieruſalē with theyr doctrine. &c.

B counſell houſe: preſented thei wer before a company of hygh and great officers, with no ſmal trayne folowing them. Than began Annas the high prieſt with high authoritee, & no leſſe ſtatelineſſe of mind, his oracion in thys manier: Did not we ſtreightly commaunde you at our laſt aſſembly, by authoritee of the high powers, that ye ſhoulde no more teache the people, nor make mencion priuely nor apertly to any man, ſtraunger or Jewe, of this name Jeſus, whiche we will ſhalbe aboliſhed? And now wil ye ſee how contemptuouſly, againſt the authoritie of the whole counſel, ye haue not alonely kept no ſilence herin at al, but the more vehemently haue ye alſo preached, in ſo muche that ye haue filled al Hieruſalem with your doctrine: and the rumours of your dooinges are in the meane whyle publiſhed abrode, yea to the cities that border about vs. Well, ye goe about maliciouſly to bring vs in hatred for the death of this man. For openly ye doe preache that we ſlew him, which thing we cannot denie. Ye publiſhe alſo, that the ſelfe ſame perſone was a good and an holy man, and well approued of God, and in his name ye woorke miracles: whiche is (as it wer) to diſhonour and condemne vs beefore the multitude, of crueltee, in that we haue procured ſuche a mannes death. This was the high Buſhoppes oracion, which conteined no honeſt matiers to defend it ſelf: only it made ſome afraied with woordes of high autoritee, that the trueth in dede which ought to be for mannes ſaluacion publiſhed to all the world, ſhould be kept in ſilence for the wicked mennes glorie.

The texte. Actes.iiii.

¶ Petre and the other Apoſtles aunſwered, and ſaied: *We ought more to obey God then men. The God of our fathers raiſed vp Ieſus, whom ye ſlewe, and hanged on tree: him hath God lifted vp with his right hande to be a rewler and ſauiour, for to geue repentaunce to Iſraell, and forgeueneſſe of ſynnes. And we are recordes of theſe thinges which we ſay, and ſo is alſo the holy goſte, whom God hath geuen to them that obey hym. Whan thei heard this, thei claue a ſondre, and ſought meanes for to ſlay them.

Nowe leat vs on the other part heare a fiſher, the very Archebiſhop of Chriſtes ghoſpell, howe boldely and ſobrely alſo he maketh an

aunſwere

C

The oracion of Petre and the other Apoſtles before Annas the chiefe prieſte.

Petre and the other Apoſtles, aunſwered and ſaide: Wee ought more to obeie God then men.

In preachyng the ghoſpell God is more to be obeied, thē man in forbiddyng the ſame.

aunſwere for al the Apoſtles: O high and portly Biſhop (ſaieth he) and ye that are rewlers of great authoritee, with others alſo the elders very worſhipfull men, that ſitte here in counſell together: we deſpyſe not your authoritee, but we preferre the authoritee of God before mannes authoritee, and ſo promiſed we to do, in that aunſwere we made you, whan ye forbade vs to ſpeake any woorde at all of Jeſus name. And as I ſuppoſe there is not one in this aſſembly, that thynketh it meete that we ſhould for mannes prohibicion, take light regard to Goddes commaundementes, & whiles we feare your wrath, renne into Gods indignacion. If your commaundementes ſtoode with the will of God, we would with al our heartes, ſatiſfie both you and hym. Nowe ſence your prohibicions dooe vtterly ſquare with hys commaundementes, and that we cannot ſatiſfye both of them together, we thinke it much better to obey God than man. And it is not our deſyre to bring any man in hatred, by preachyng of Jeſus name, but to procure ſaluacion to euery man. And more it were for you expedient, rather to ſubmitte your authoritee to the will of God, then to bring vs hither, refuſing vtterly to ſay ought, or elles to dooe contrarie to Goddes wille. The way is open for eche man to come by remiſſion of hys ſynnes, if he amend his life, and louingly do embrace the trueth of the ghoſpel. Euen thus ſhal ye fynd it, as we haue before this time ſhewed you: The God of our fathers, whome ye with vs, and we with you dooe worſhippe, hath reiſed vp from death his ſonne Jeſus, whom ye faſt nayling him on a croſſe, haue ſlayne. And veraily ſo it was decreed by the ordeynaunce and determinacion of God: ſo it was heretofore ſpoken by the Prophetes, that one ſhould dye to ſaue the worlde. This ſelfſame perſone, (euen lyke as he was but feble in bodie) man hath put to deathe, but almightie God hath called hym to lyfe againe: and of hys infinite power, hath him exalted to ſuche renoume and glorie, as to be a guide for all men, and to bee the chiefeſt woorker of mannes ſaluacion, but principally for the children of Iſraell: & alſo that all may readyly come through him to remiſſion of ſinne, which be content to forſake their euil liuing, and to profeſſe his holy name. And to theſe thinges that we rehearſe to you, we dooe beare recorde, forſomuche as we kept in houſe with him familiar compaignie, beefore he dyed, and after he was from death reuiued, oftentymes hearde hym, ſawe hym, and handled hym, vntill he aſcended vp to heauen, all we beholdyng hym and looking vpon him. But if ye eſteme our witneſſe to bee of ſmall weight, the holy ghoſte beareth witneſſe of the ſame, whom he powreth vpon all them that receiue hys ghoſpell, as ye ſee it in vs already. Ye heare ſtraunge languages, ye ſee woondrefull thinges wroughte, excedyng common reaſon. There is nought here of our owne dooynges: it is Jeſus holy ſpirite, that putteth foorth hys power and vertue abrode by hys miniſters. This oracion of Peters, wel beſeming for an Apoſtle to make, which ought eyther for dreade of puniſhement to feare them, or els for the hope of ſaluacion that was euen at hande, to allure them, chafed theyr myndes, and made them the more incenſed agaynſt them, inſomuche that their heartes woulde haue braſte for anger, laying their heades together howe they mighte ſlea them. Than had the Prieſtes for their parte, of a long tyme cuſtomably vſed murther, and to cutte, lyke buchers, ſhepe and goates in the temple, wherby thei had gotten themſelfes nought els, but a ſleight to kille men alſo, the more readily.

The God of oure fathers reiſed vp Jeſus, whom ye ſlewe & hanged on tree.

Hym hath God lifted vp. &c. for to geue repentaunce to Iſraell, and forgeueneſſe of ſynnes.

D

Chriſt offreth ſaluacion to al that wyll forſake their ill liuyng and profeſſe his holy name.

And we are recordes of theſe thinges. &c.

God giueth the holy ghoſte to all that obeie hym.

The high prieſte. &c. ſeeke meanes howe to ſleagh the Apoſtles.

The crueltie of the Jewiſhe Biſhops.

Whan they heard this, they claue aſondre, & ſoughte meanes for to ſleagh them.

In all

A In all this their communicacion, not a woorde was heard of diuine ſcripture, nothing godly ſpoken for mannes erudicion, no reaſon at all. Onely, this commaunde we, this is our wyll and pleaſure, either obey theſame, or els ſhalt thou ſuffer death.

The Jewiſh biſhops ſpake no ſcripture at al to the Apoſtles.

The texte.

*Act. xxii.

*Luk. xiii.

*Mat. xv.

*Actes. ix.

¶Then ſtoode there vp one in the counſel, a Phariſee, named*Gamaliel, a doctour of lawe (had in reputacion emong all the people:) and commaunded the Apoſtles to goe aſide a litell ſpace, and ſaide vnto them: Ye men of Iſraell, take hede to your ſelues, what ye entende to doe, as touching theſe men. For before theſe daies roſe vp one Theudas, boaſtyng himſelfe, to whom reſorted a number of men, about fower hnndred, whiche was ſlaine: and thei all whiche beleued him, were ſcatered abrode, and broughte to nought. And after this man, was one* Iudas of Galile, in the dayes of the tribute, and drewe awaie muche people after him: and he alſo periſhed, and al (euen as many as harkened to him) wer ſcatered abrode. And now I ſaie vnto you: refraine your ſelfes from theſe men, and let them alone. *For if this counſell or this woorke be of men, it wyll come to nought. But and yf it bee of God, ye cannot deſtroye it, leſt ye bee haplye founde to*ſtriue againſt god.

Than ſtood there vp one in the counſel a Phariſee named Gamaliel.

Gamaliel a learned phariſee, of whõ Paule learned the lawe.

Ye men of Iſrael, take hede to your ſelfes, what ye entend to doe as touching theſe men.

Gamaliels ſentence ⁊ aduiſe concerning the Apoſtles, ⁊ their doctrine.

In that counſell ſate one Gamaliel, a Phariſee, (at whoſe fete Paule the Apoſtle learned the lawe,) a man in high eſtimacion with the whole people of Iſrael, both for his excellent knowlage in the law, and alſo for his ſinguler wiſedome. This Gamaliel, whan he ſawe them ſo bente to vnthriftie councell, ſtoode vp, and deſired that the Apoſtles might for a while depart out of the councell. That dooen, this ſaide he to them that wer there ſitting: Ye my brethren of Iſraell, procede not headlong in your purpoſe, neither determine ye any thing vnaduiſedly, which afterward maie turne remedileſſe vnto your ſhame: but take good hede what ordinaunce ye make, or what iudgement ye geue of theſe perſones. Take a ſure and a good waie by thynges paſt, B what ſhalbe expedient for you to determine for the time to come. I wil reherſe no auncient exaumples of old time. That which I ſhal reherſe to you, was doen ſence all ye maie well remember. There was of late daies one Theudas, an enchaunter, and a falſe deceiuer, who by boaſting himſelf to the people, ⁊ promiſing of wonderful ſtraunge thinges, drewe to his factious opinion, a great noumber of people, nigh vnto yͤ poincte of fower hundred, But his buiſie and bolde enterpriſe, becauſe it proceded of a malicious ſtomake, had an vnthriftie ende. For bothe he himſelf ſuffred peines of death, and as many as had taken his part, wer ſome ſlaine ⁊ ſome takẽ prieſoners. Whan al wer thus ſcattered abrode, the ſecte was brought to nought. After him was Iudas of Galilee, a countreiman to theſe perſones that ye nowe conſulte vpon, theſame tyme that the whole worlde was taxed by commaundement of Auguſtus Ceſar. And this ſame Iudas, foraſmuche as he taught thynges pleaſaunte to the people, that thei beeyng dedicated to God, ought not to paye any tribute to Emperours, whiche wer woorſhippers of falſe Goddes, drewe to his faction a greate parte of the commons. And afterward both he the capitaine of this faction was ſlaine, and as many as toke his part, wer ſcattered abrode. Wherefore this is mine aduiſe, that more wiſely ſhall ye dooe, if ye forbeare theſe perſons, ⁊ leat them goe, ſeing that no mã hitherto is hurted by them. For if this that thei haue enterpriſed, or that that thei goe about to bryng to paſſe, procede of mannes witte, it ſhall of it ſelf come to nought. But if God bee the woorker of this ſo wonderfull a matier, it wer both an vngodly poinct in you, to minde the deſtruccion of that thyng whiche God is the principall dooer of (for what were that els but to reſiſte

For before theſe daies roſe vp one Theudas. ⁊c.

Theudas, ⁊ his preſũpteous enterpriſe, with the ende of theſame with al his complices.

And after this man was one Judas of Galile in the daies of the tribute, and drew awai muche people after hym.

Judas of Galilee and his conſpiracie agaiſt paying of tribute, and his ende, with his complices.

For if this councel or this worke be of men, it wil come to nought. But if it be of god. ⁊c.

To hinder that that god worketh, is to reſiſte god.

God

C

God,) & beſides that lacke of foreſight, to goe about that that ye cannot bring to paſſe. For who ſhall bee hable to withſtande the wyll of God?

The texte.
*mat. xxiii
Actes. vii.
*Math. v.

¶And to him agreed the other: and when thei had called the Apoſtles, *thei bet them, and commaunded that thei ſhoulde not ſpeake in the name of Ieſus. And ſo let them goe. And thei departed from the counſell, *reioyſing that thei wer coũted worthy to ſuffer rebuke for his name. And daylye in the temple, and in euerye houſe, thei ceaſſed not to teache and preache Ieſus Chriſte.

And to him agreed the other.

The Apoſtles whipped and ſtreightlye charged not to preache anie more in the name of Ieſus.

Thei bette them, and commaunded that thei ſhould not ſpeake in the name of Ieſu. &c.

This his counſell was ſo eſtemed with the whole aſſembly, that the ſentence of death, which thei would haue pronounced on the Apoſtles, was differred vntill an other time. And as for this time, they agreed to Gamaliels counſel, not that thei would vtterly for euer hold their handes of frõ the Apoſtles, but that after thei wer al twelue called together, and beaten, thei ſhould be charged again vpon a ſtreight commaundement, not to ſpeake from that daie forwardes, ſo much as one worde of the name of Jeſus. And ſo wer thei contented vpon this puniſhement, to dimiſſe them and leat them goe: thinking that though thei had made light at their thundring wordes, and threatninges, yet would thei be better aduiſed what thei did or ſaid, being once puniſhed with ſcourgeing for a warning: eſteming the Apoſtles, which wer to loke vpõ, abiect perſones, & of the baſſe commonaltee, to be like in condicion to the rude & barbarous people, that are emended with ſtrokes. But the liuely ſpirite in a preacher of the woorde of god, is woont after ſuch iniurious afflictions, to gather his ſtrength together. The Apoſtles, becauſe thei were well aſſured that the woordes that Jeſus ſpake, wer true, that thei ſhould bee called before iudges, and that thei ſhould be ſcourged in their Sinagogues, and congregacions, for no euil dede, but for profeſſing his holſome name: departed from the counſell, luſtie in courage, and ioyous, taking their reprocheful beatinges, which to others wer thought intolerable, to their praiſe and glory, in that that God would recogniſe them his Apoſtles woorthie ſuch honour, that thei might for his owne ſonnes ſake, ſpitefully be entreacted. Thei had in remembraunce what Jeſus had ſaide to them before: *Reioyce ye and bee glad, for great is your rewarde in heauen*. So litell this puniſhemente and manacing auailed the princes, to holde them a backe from preaching Jeſus name, that the Apoſtles tooke thereof the more courage to preache continually what thei had heard of their Maiſter Jeſus, bothe openly in the temple, and alſo in euery mans houſe priuelye: and to bring to eche man gladſome tidinges, that this was the veraie Meſſias, by whom all ſhould be ſaued.

A true preacher doth by afflictions weaxe the ſtronger in ſpirite.

D

And thei departed from the counſel, reioyſing that thei wer counted worthy to ſuffer rebuke for his name.

The Apoſtles reioyced that thei wer counted woorthy to ſuffer for Chriſtes name.

The. vi. Chapter.

The texte.

¶In thoſe daies (whan the noumber of the diſciples grewe) there aroſe a grudge emong the Grekes, againſt the Hebrues, becauſe their wiedowes wer diſpiſed in the daily miniſtracion. Than the twelue called the multitude of the diſciples together, and ſaide: *It is not mete that we ſhould leaue the worde of God, and ſerue tables, Wherefore brethren, loke ye out emong you ſeuen men *of honeſt repote, and full of the holy ghoſte and wiſedome, to whom we maie committe this buiſineſſe. But we will geue our ſelfes continually to prayer, and to the miniſtracion of the worde. And yͤ ſaying pleaſed yͤ whole multitude. And thei choſe Steuẽ, a man ful of feith, & of the holy ghoſt, and Philip, & Prochorus, and Nichanor, and Timon, and Permenas, and *Nicolas a conuerte of Antioche. These ſeuen thei ſet before the Apoſtles, and whan thei had praied, *thei laide their handes on them.

*Exo. xviii
*i. Tim. iii.

*Apo. ii.
*Nu. xxvii
i. Tim. iiii.

A

In thoſe daies, whā the noumber of the diſciples grew, there aroſe a grutche emong the Grekes againſt the Hebrues.

Whom we call Chriſtians, were in the Apoſtles time called diſciples.

AT theſame time, whan the diſciples (for ſo wer thei than named, who afterwarde were called Chriſtians) encreaſed daily moe in number: the Grekes yͤ wer emongeſt them, which wer none other thā Jewes, although not borne in Jewery, by profeſſiō yet Jewes, and borne emong the Gentiles, began to murmour & grudge againſt the Hebrues.

A grutchē and querell of the Grekes againſt the Hebrues, & why it was.

The cauſe of this their grudging, ſprange of an affeccion or loue towardes theyr countrey folkes. For whereas the Apoſtles carried about with them certain womē, which did them ſeruice: the Grekes wer agrieued that their wiedowes were not had in ſuche eſtimacion, as that thei might ſerue the Apoſtles, and diſciples, by miniſtring dailye vnto them. For ſuch miniſtery or ſeruice was eſtemed with thē, to be a thing of muche preferment.

The firſt ambiciō of prefermēt in Chriſtes churche, what it was.

Than the twelue called the multitude together, & ſaide: It is not mete that we ſhould leaue the worde of god, & ſerue tables.

And this was the firſt ambiciō in Chriſtes churche. And yet though the diſcorde emongeſt them was but litell or ſmall, for becauſe thou ſhouldeſt vnderſtand how ſore a good ſhepeherde ought to be diſpleaſed therwith, the twelue Apoſtles in continente, whan they had called together a great coumpany of the diſciples, to the entent it ſhould be of yͤ more autoritie yͤ was determined with al their cōſentes, ſaid in this manier to them: We ſee grudging, whatſoeuer the matier meneth, ſprōgen vp emōgeſt vs, as touching yͤ ſeruice we haue at womens hand.

B

Some order therfore muſt be takē, yͤ we, who are appointed to an higher office, be not in this wiſe often interrupted with ſuche light matiers of charge.

The Apoſtles ſet an order in the churche, who ſhould preache, & who ſhould ſerue the tables.

The Lorde hath imioygned vs by an eſpeciall commaundement, to teache the ghoſpell. It is not therfore a thing wel to bee allowed, that we ſhould laye aſide the office of preachyng the ghoſpell, that we be charged withall, and ſerue at tables. For lyke as in the bodie are ſundry members, and euery member dooeth his office and duetie: euen ſo in ſuche a great multitude, trouble and confuſion cannot bee auoided, excepte diuerſe offices be diſtributed emongeſt dyuers perſones, after ſuche a ſorte, that al together be referred to yͤ profite of the wholle bodie.

Euery mēber muſt help other, if the whole bodie ſhall doe well.

For neither ſeeth yͤ iye for it ſelfe alone, but for al the members: neither the handes laboure onely for themſelfes, but for the wholle bodye.

Wherefore brethren loke ye out emong you ſeuen men of honeſt reporte.

Wherefore brethren, looke out of your number, ſeuen men that are of honeſt reporte, repleniſhed with giftes of the holy ghoſt, and endowed with ſinguler wiſedome, to whom we may cōmitte, hauing your good wyll withal, this neceſſarie buiſines, wherin we haue been hitherto occupied, not without hinderaunce to our exerciſe of preaching the ghoſpell. And whan we are ſet at more quietenes by their diligence, than ſhal we apply our ſelues to thoſe thynges that belong to vs for our own partes to doe, as prayer, and preaching of the ghoſpel. Thei ſhall take charge of feding the bodies: we will applye our ſtudies to fede your ſolles. The wholle coumpanie wer well pleaſed with this oracion.

And thei choſe Steuen a man full of feith and of the holy ghoſt.

The congregacion chooſe and appoint out Steuen, & ſixe others, to be made Deacons to miniſter to the poore.

And ſo wer ſeuen than choſen, with a common conſent of all the congregacion. Steuen, a man in good credite & one yͤ had plenteouſly receiued the holy ghoſt. Philip, Prochorus, Nicanor, Timon, Permenas, & Nicolas of Antioche a proſelite by his profeſſion. Theſe ſeuen, whan thei were choſen, were ſet before the Apoſtles, to the entent that what was doen, thei ſhould allow theſame by their autoritee. The Apoſtles whan thei had made their praiers to God, as thei were accuſtomed, layed their handes vpon them.

For

C

Laying handes vpō ſuche as wer choſen to any miniſtery, vſed of the Apoſtles, & taken of Chriſtes owne exaumple.

And whan thei had praied, thei laied their handes on them.

For according to this approued cuſtome, wer holy miniſters aſſigned at the beginning, vpon exaumple whiche was taken of our Maiſter Jeſus, who was woont to laye his hande vpon thoſe that he bleſſed. But if any demaunde the queſtion, what nede ſuche rites to the appoincting of miniſters that ſhould take charge of the table? Leat hym vnderſtande that handlyng of money, is in verai dede a temporall exerciſe, moſt commune emong men, yet ſuche that would require ſome ſpeciall credite in him, that ſhall bee charged therewithall, and an vpright conſcience. Witneſſe hereof was Judas, whom his vnclene hert, beeing corrupted with auarice, ſtyrred him to betraie his Maiſter. And furthermore, becauſe that theſe ſeuen perſones preſcribed to other alſo, what was thought in ſuche buiſineſſe neceſſarie for to bee dooen, it was mete for them to bee putte in autoritee, that all others ſhould the rather obey them, as felowes with the Apoſtles and theyr furtherers. Moreouer the diſciples feaſtes wer not ſuche as be emōg the vulgare people: but as oft as thei tooke any meate, thei tooke it veraie deuoutely. Euery broken morſell of bread, repreſented to them yͤ body of our Lord: euery draught of wine, put them in remembraunce of our Lordes bloude. Finallye bothe the Lordes bodye in the ſacrament, and alſo his bloud, was miniſtred to the people by the Deacons. And if thei wer any time at leiſure, beſides their temporal miniſterie, than preached thei alſo themſelues the ghoſpell, as thoſe perſons that wer nexte of all to the Apoſtles.

Judas for auarice betraied his Maiſter.

The Deacons alſo preached whan thei might haue tyme of layſure thereto.

The texte.

D

¶And the woorde of God encreaſed, and the noumber of the diſciples multiplied in Hieruſalem greatly: and a great coumpany of the prieſtes, were obedient to the feith.

By ſuche manier meanes it came to paſſe, that the doctrine of Chriſtes ghoſpell, was diſperſed euerye daie further abrode, and the diſciples multiplied at Hieruſalem with right good ſucceſſe in all their affayres. For a great part not onely of the commons receiued the goſpel: but many prieſtes alſo which had before conſpired againſt Chriſt and his Apoſtles, whan thei had repented themſelues of their eiuil liuing, and had laide downe their pride, ſubmitted them vnto the ſwete yoke of the ghoſpell.

Many of the Jewes prieſtes wer cōuerted to the feith, and beleued.

And a great coumpaignye of the prieſtes wer obedient to the feith.

The texte.

¶But Steuen, full of feith and power, did great woonders and miracles, emong the people: Than there aroſe certaine of the Sinagogue, whiche is called the Sinagoge of the Libertines, and Serenites, and of Alexandria, and of Silicia, and Aſia, diſputing with Steuē. *And thei could not reſiſte the wiſedom, and the ſpirite, which ſpake.

*Luke. xxi

But Steuens holineſſe emong all the Deacons, gliſtered principallye. For ſo handled he himſelfe in his office appoincted him, that he was moſt in fauour with the wholle multitude of the feithfull, for his excellent ſoberneſſe in behaueour: and towardes them that wer rebellious to the ghoſpell, he expreſſed ſo valiaunt a courage, that he was neuer by them ouercome: inſomuche, that he wrought many and great miracles emong the people, in the name of Jeſus, yea as one that endeuoured himſelf to expreſſe the moſt vertuous and godly ſteppes of the Apoſtles. But foraſmuche as excellent vertue is euermore enuied, like as doth the eſterne winde drawe to him the white cloudes, certaine roſe vp againſt Steuen, of diuerſe feloweſhippes, of the whiche one was called Libertines, an other Cirenites, ſome of Alexandria, an other ſorte of ſuche that came out of Cilicia, and Aſia. For to theſe countreies, whiche wer ioygning vnto Syria, aboue all others, were

Steuē was ful of feith and power, & wrought many miracles.

But Steuē ful of feith and power, did great wonders & miracles emong the people.

Diuerſe ſectes aroſe againſt Steuen & perſecuted hym, and what ſectes thei were.

Than there aroſe certain of the Sinagogue whiche is called the Sinagogue of the Libertines, &c.

A the Jewes diſperſed: all theſe ſortes, as though they had been of one conſpiracie, aroſe together agaynſt Steuen, diſputing with him, and yet could not all they, although many in numbre, ſtande in reaſonyng agaynſt this one yong mannes wiſdome, and the liuely force of hys courage, forbecauſe the holy ghoſt whom he was full of, ſpake in him.

The texte. Mat. xxvi.

Than ſente they men, whiche ſayed: we haue hearde hym ſpeake blaſphemous woordes againſt Moyſes, and agaynſte God. And they moued the people, and the elders, and the Scribes: and came vpon him, and caught him, and broughte hym to the counſell, and brought forth falſe witneſſe, whiche ſayed: This man ceaſeth not to ſpeake blaſphemous wordes againſt this holy place, and the lawe: for we hearde hym ſaye: this Ieſus of Nazareth ſhall deſtroye this place, and ſhall chaunge the ordinaunces whiche Moyſes gaue vs. And all they that ſate in the councel looked ſtedfaſtly on hym, and ſawe his face as it had been the face of an Aungell.

Than ſente they men which ſaid: wee haue heard him ſpeake blaſphemous wordes againſt Moſes, and againſt God.

The practiſe of the wicked in perſecutyng the godly.

Falſe witneſſes accuſe Steuen of blaſphemie.

Marke me here the maner and faſhion of the wycked. Whan they had caſte of from them al truth, vnhable to make theyr partie good in diſputacion, they fel to the practiſe of forgeynge lyes: and beeyng once put to the wurſe by wyſdome of the holy ghoſte, they gaue themſelfes wholly to ẏ practiſe of deuiliſhe deceites. For they brought in certaine men with falſe witneſſe, that ſayed they hearde Steuen ſpeake blaſphemous wordes againſt Moyſes, and againſt God. And there was none offence among the Jewes, that more deſerued death, than dyd blaſphemye, and more deteſted with the people. Conſider here, good reader, like inuencions againſt the ſeruaunte, as wer before practiſed againſte the Maiſter. They broughte in falſe accuſers, becauſe they woulde not bee ſeene in theyr owne perſons, to reuenge the inwarde griefe of theyr mindes, whiche they had conceiued for the blancke they

B were put vnto, beeing menne of themſelues vnſufficient to cope with Steuen in diſputacion. An haynouſe crime ſought they out, by theyr falſe ymaginacion againſt him, and cloked theyr cankred malice, with a pretenſed loue to religion. Than wer the people with the elders alſo, and Scribes, by meanes of theſe falſe tale tellers, whiche had been priuely ſent in, ſore moued againſt Steuen, inſomuche as al they with one aſſente together, toke him violently awaye, and haled him before the councell. Here came they foorth before them, that were the hyred recordes, for to playe out theyr partes, and to ſay: this man hath neuer doone breaking out into blaſphemouſe woordes, agaynſte thys place, which is both holy and with all vs honorable, and agaynſte Moyſes lawe that was deliuered vs of God. For we heard hym ſaie, that Jeſus of Nazareth would deſtroie this place, & chaunge ẏ ordeinaunces that Moiſes gaue vs. But this was Steuens report vpō relacion of the Apoſtles, how Jeſus had prophecied to them, that the temple and citie likewiſe ſhould be of theyr enemies ouerthrowen, euen from the foundacion, for the peoples infidelitie. This reherſall of Steuen, craftily they wreſted to a falſe and ſclaunderous accuſacion. A man might well affirme theſe to bee the ſame perſones that accuſed Jeſus, reportyng thus of his woordes: we heard him ſaying: J will deſtroye thys Temple, and wyl ſette vp an other in thre dayes. But Steuen at thys ſharpe and cruel accuſacion, was nothing moued in his mynde, for he was clere in his conſcience, in ſomuche that he, from the botome of hys hert, appeared in his veray countenaunce, to be innocent. For ẏ minde that knoweth euel by it ſelf, is neuer out of feare. This his ſtedfaſtnes in countenaunce, put his accuſers ſoone to rebuke, for theyr ſhameles falſehood. For thoſe that ſate there in counſaile, beholdinge him, and

And they moued the people, and the elders, and the Scribes, & came vpon hym, and caughte hym.

The elders and the people aprehended Steuen vpon a falſe accuſacion of blaſphemie, and what blaſphemie it was that they charged hym withall.

For wee hearde him ſaie: This Jeſus of Nazareth ſhal deſtroy this place. &c.

Steuens innocencie howe it appered euen in his veray countenaunce.

And all the Councell looked ſtedfaſtly on hym, and ſawe his face as it had been the face of an Aungel.

A guiltie conſcience is neuer out of feare.

marking

C

marking wel how boldelye he toke the offenſe that was layed to hys charge, ſawe hym ſo litle diſcouraged at the matter or diſmayde, that his face ſemed to vtter by countenaunce, ſome thyng aboue mannes excellencie, and a certayne cherefulnes withal and maieſtie, euen mete for an Aungell of heauen to haue.

The.vii. Chapter.

The texte.

*Gene.xii.

*Gene.xii. and.xiii.

Than ſayed the chief prieſt: Is it euen ſo? And he ſayed: Ye men and brethren and fathers, herken. The god of glory appeared vnto our father Abraham, whan he was in Meſopotamia, before he dwelt in Charran, and ſayed vnto hym: *Get thee out of thy countrey, and from thy kynred, and come into the lande whiche I ſhall ſhewe thee. Than came he out of the lande of Chalde, and dwelt in Charran. And from thence, whan his father was dead, he brought him into this lande, in whiche ye now dwel, and he gaue him none inheritaunce in it, no not the bredeth of a foote: * And promyſed that he would geue it to hym to poſſeſſe, and to his ſede after hym, when as yet he had no chylde.

Than ſaide the high prieſte: Is it euen ſo?

Steuens aunſwere in the counceill whan he had been falſely accuſed of blaſpheme.

And he ſaide: ye men & brethren and fathers, herken.

D

Than demaunded the high prieſte of yͤ accuſed perſõ, to the intent he might frame his ſentenſe in iudgement towardes him, after a forme of lawe, (as he did before in condemning Chriſte), this queſtion: whether he had ought to aunſwer to thoſe thinges, and whether he woulde acknowelage the offenſe that was broughte againſte him. Than Steuen beyng inſpired with the holy ghoſt, beganne in this wyſe to make aunſwere to the playnte profoundlye, with a reherſall made, euen from the beginning. Honourable audience all that here be preſent, eyther brethren, by trade of our cuntrey religion, or els by reaſon of auncientenes & autoritie, fathers, geue eare to me in my defenſe of innocencie, as ye haue done to myne accuſers, pacientlye. I haue neyther vſed to ſpeake contumeliouſly againſt God, neither agaynſte Moiſes, nor againſt the Temple: but my endeuoure hath been moſte agreable with Moiſes, to aduaunce Goddes glory: and that ſpiritual temple am I a building, like as God commaunded me, wherein God that is the very ſpirite, is beſt pleaſed. It is no blaſphemye for a man to ſet furth that thing to the vttermoſt of his power, whiche Moyſes ſhadowed in figures, which yͤ prophetes, being inſpired with Goddes holy ſpirite, haue heretofore ſpoken of, whiche the ſoonne of God that was ſent downe to yearth, for the ſame purpoſe, hath both begoonne, and put his diſciples in credite withal to finiſhe, which yͤ holy goſt now perfourmeth for all peoples ſaluacion, throughe them that beleue the goſpel.

To ſtriue againſt Goddes wylle, is to hate God, and to blaſpheme God.

But to ſtriue ſo obſtinatly againſt the wil of God, beyng ſo wel knowen, and ſo bounteous towarde all men, is naught els, but to hate God, and is none other thing, but to blaſpheme god. Which obſtinate maner, this nacion hath not of late daies begonne, but what thei haue begonne long a goe to do, nowe they neuer ceaſſe to contynew: ſo that now we ought to take it for no maruel, nor to thinke our ſelues otherwiſe than indifferently dealed withal, yf yͤ thing come to paſſe, which Ieſus of Nazareth prophecied ſhould come: yͭ is to ſay, that this temple, that you ſo much bragge and boſte of, & this citie where ye reigne, this prieſthood, this lawe, whiche ye abuſe to your diſhoneſt aduauntage, and vayne glorye, be taken awaye from you, and this your renowne and glory be tranſlated from you, & remoued to them that can

bee

A bee contente to worſhip God ſincerely, in trewe faith of the goſpel, and to kepe the lawe ſpiritually, and to frame themſelfes a liuely temple, and an holy, for the holy goſt. And although God prouoked our elders by many ſondry waies to this pointe: yet this rebellious and obſtinate people, alwayes deſpyſed him. And to begyn among all other with the theſe auncient father, and patriarche of this nacion, whoſe obedience I woulde to God they folowed, that boſt themſelfes to bee his children: God the father to whom al glory is due, and whom we and you worſhip deuoutly, appeared long time paſte vnto Abraham, our principall father, while he was in Meſopotamia, before he dwelte in Charran, and ſayd vnto him: Get thee out of thy countrey and from thy kynred, and come vnto a lande whiche I will ſhewe thee. He obeying goddes commaundementes, wente out of the Chaldees lande, and began his dwelling in Charran, as purpoſyng to take his iourney fardre, into ſome other place to dwel, whã he ſaw his time. God eſtſones brought him thence ouer into this land, where ye dwel now, and that after his father Thares death, for whoſe age he had differred to chaunge hys dwellig place. But ouer brought he him in geaſtwiſe, ⁊ as a ſtraũger, geuing him none inheritaunce here, in ſomuche as he poſſeſſed, no not the breadth of a foote, except it wer purchaſed: but god promyſed to ſet his poſterytie in poſſeſſion of this lande after his death, whan that Abraham in thoſe dayes had no ſonne. And thoughe it ſemed to bee a thing vnbeleueable that was promyſed, yet bothe Abraham beleued, and god performed: and his promeſſe herin is founde trewe, like as he B in all other thynges whiche he hath heretofore ſpoken, alwayes was founde trewe of his worde.

The rebellious and obſtinate people of the Iewes haue alwayes deſpiſed God.

The God of glorie appeared vnto oure father Abraham. ⁊c gette thee out of thy cõtrey. ⁊c and from thy kinred. ⁊c.

And from thence whã his father was dead he broughte hym into this lande. ⁊c.

The lande of Iewerie promiſed to Abraham and his ſeede.

the texte. God verely ſpake on this wiſe: *that his ſeede ſhould ſogeourne in a ſtraunge land, and that they ſhould kepe them in bondage, and entreate them euil *fower hundred yeres. And the people whom they ſhall ſerue, will I iudge, ſayde God. And after that, ſhall they come foorth and ſerue me in this place.* And he gaue him the couenaunt of circumciſion. And he begate *Iſaac, and circumciſed hym the eyght daye: *& Iſaac begat Iacob, *& Iacob begat the twelue Patriarches. And the Patriarches hauing indignacion, ſold Ioſeph into Egipt. And God was with him, and deliuered him out of al aduerſities, and gaue him fauour, and wiſdom, in the ſight of Pharao kyng of Egipt. And he made him gouernour ouer al Egipt, & ouer al his houſhold.

*Gene.xv.
*Exod xii.
Iudicum.v
*Gen.xvii
*Gene.xxi
*Gene.xxv
*Gen.xxix

And thus ſayd he than vnto him: Thy ſede ſhalbe in a ſtraunge lande, and the people whom thy poſterytie ſhall liue withal, like ſtraungers, ſhall make them their bondmen, and ſhall cruelly handle them for the ſpace of fower hundred yeres and thirtye: At the laſte ſhall I deliuer them, (ſayeth the lorde,) out of their bondage: ⁊ the people, whom they ſhall ſerue, will I iudge, and be auenged of. After that ſhall they ſerue me in this place, out of mannes ſubiection: And to the entent that God might the more by ſome meane bynde his people to ſticke vnto hym, he gaue vnto Abraham circumciſion, as a ſeale of his promiſe. And ſo Abraham truſting to Goddes promiſe, begate Iſaac, and hauinge in remembraunce his couenaunte made with God, circumciſed his child the eighte daye after his birth. Iſaac on the other parte circumciſed Iacob, and Iacob his twelue ſoonnes, the Patriarches, and chiefe fathers of our aunceſtrye. Amongſt theſe twelue, ſome there wer that litel remembred Goddes promiſſe, but being moued of enuye, deuiſed ſuche a like thynge againſte their brother Ioſeph, as their poſteritee hath deuiſed agaynſte Ieſus of Nazareth. They caſte hym into a

God verately ſpake on this wiſe, that his ſeede ſhould ſogeourne in a ſtrãge lande. ⁊c.

And he gaue hym the couenaunte of circumciſion.

And the Patriarkes hauyng indignacion ſolde Ioſeph into Egipte.

Circumciſion geuen to Abrahã, as a ſeale of Goddes promiſe.

Abraham truſtyng to Goddes promiſe, begate Iſaac.

Ioſeph ſold into Egipt of his brethren.

ceſtern, and furthwith ſolde him to marchaunt men, that broughte him into Egipte. But like as almighty God rayſed vp Jeſus beeyng ſlayne, and extolled him on high after that he was caſt doune: ſo deliuered he Joſeph at that time, out of all his troubles, and by meanes of his good condicions, and good forecaſt and policie, broughte hym in fauour with Pharao king of Egipte, inſomuche that Pharao put him in autoritie ouer Egipt, and ouer al his houſe.

C

Joſeph made ruler ouer Pharao his houſe and ouer all Egipte.

And God was with hym. &c.

But there came a dearth ouer all the lande of Egypt, and Canaan, and great affliccion, that our fathers founde no ſuſtenaunce. But when that Iacob heard that there was corne in Egypt, he ſent our fathers fyrſt. *And at the ſeconde tyme, Ioſeph was knowen of his brethren, and Ioſephes kynred was made knowen vnto Pharao. Then ſent Ioſeph a meſſage, and cauſed his father to be brought, and all hys kynne. lxxv. ſoules. *And Iacob deſcended into Egipte, *and died, both he and our fathers, and were carryed ouer into Sichem, and layed in the ſepulchre that Abraham *bought for moneye, of the ſonnes of Emor, the ſonne of Sichem.

The texte. Gene. xli.

*Gene. xlv

*Gen. xlvi.

*Gene. xlix

*Gen. xxiii

But there came a dearth ouer al the lande of Egipte, and Chanaan, & great trouble withal, ſo that our fathers could finde no ſuſteinaunce for them. Jacob, whan he had knowledge that there was plentye of corne in Egipt, ſent out our fathers thither to fetche corne thence. And the ſecound tyme that he had ſent them thither, was Joſeph knowen of his brethren. The rumour herof, came alſo to Pharao his eare, that he was an Hebrewe borne, and had a father and eleuen brethren on lyue. Joſeph than ſent for Jacob his father, and all his whole kinred into Egipte, becauſe they ſhoulde not lacke. All they were in noumbre thre ſcore and fiftene. And ſo came Jacob doune into Egipte to dwell, and died, both he and his twelue ſonnes, our fathers, and were laied in a ſepulchre, whiche Abraham bought for an hundreth ſiluer cicles, of the children of Hemor, ſoonne to Sichem. None of them all had hitherto ought in poſſeſſion, of the lande that was promiſed Abrahams poſteritie.

A dearth in Egipte and Canaan.

Joſeph knowen of his brethren by commyng into Egipt for corne.

Joſeph ſent for all his kinred to come into Egipte, and howe many they were in noumbre.

But there came a derth ouer al the lande of Egipt, and Canaan. &c.

D

Than ſente Joſeph a meſſage & cauſed his father to be brought.

But whan the tyme of promyſe drewe nye (which God had ſworne to Abraham) *the people multiplied and grewe in Egipte, tyll an other kyng aroſe which knewe not Ioſeph. The ſame dealt ſubtilly with our kynred, and euil entreated our fathers, and made them caſte out their young children, that they ſhould not remaine alyue. The ſame time was *Moſes borne, and was acceptable vnto god, and nouriſhed vp in his fathers houſe thre monethes. Whan he was caſt out, Pharaos daughter tooke him, and nouriſhed him vp for her owne ſonne. And Moſes was learned in al maner of wiſdome of the Egipcians, and was myghtye in dedes, and in wordes.

The texte. *Exod. ii. Pſal. cv.

*Exod. ii.

But the tyme than drawyng nigh, whan God would haue that performed which he had promiſed Abraham: yͤ Hebrewes encreaced, and wer multiplyed in Egipt, vntil Pharao dyed, and an other kyng ſucceded him, with whom Joſeph was not ſo muche in fauour, as he before had been with Pharao. This ſame king, fearing leſt yͤ Hebrewes ſhoulde to muche encreace, kept our kynred craftily vnder, and dealte eiuil with our fathers, commaundyng the midwyues by proclamaciō, that thei ſhould caſt out al the men children, that none ſhould remaine on liue. At the ſame time was Moſes borne, againſt whom theſe men falſly reported of me, that J ſhould haue ſpokē blaſphemous wordes. This Moſes was in fauour before God, who ſuffred not him to periſh, for by his prouidence, priuely was he nouriſhed for thre monethes ſpace in his fathers houſe.

The kyng of Egipt proclamed that all the young children of the Hebrewes ſhoulde bee caſte out.

And made them caſt out theyr young children. &c.

The ſame tyme was Moſes borne. &c.

A Yet for feare of the kinges commaundemēt, he was caſt out in a twiggē baſket or hamper, plaſtred ouer with lime, into the riuer of Nilus. As it chaunced, Pharao his daughter toke him vp, and being muche delited with the propernes of the childe, nouriſhed him vp at home, for her owne ſonne. Than was Moyſes taken for an Egiptian, and inſtructed from his childehod, in all maner cunning and wiſdome of the Egipcians, and was mighty in all wordes and dedes.

Moſes caſt out, but preſerued of God, & taken vp of Pharao his doughter.

Whan he was caſt out Pharao his doughter tooke hym. &c.

The texte.

And whan he was full fourty yere olde, it came into his heart, to viſit his brethren the children of Iſraell. And whan he ſawe one of them ſuffer wrong, he defended him, and auenged his querell, that had the harme done to him, and ſmote the Egiptian. And he ſuppoſed his brethren woulde haue vnderſtande, howe that God by his hande, ſhoulde deliuer them. But they vnderſtode not.

But whan he was fully come to fourty yeres of age, he thought it good to viſit his brethren, the children of Iſraell: For he expreſſed alwayes, tendre loue towardes his owne nacion, of whom he had his beginning. And whan he had ſeen, as he was conuerſaunt emongeſt them, one of the Iſraelites ſuffre wronge of an Egiptian, he auenged the Hebrewes querell, and ſlewe the Egiptian. Declaring euen than, the towardnes of a good capitaine. And he ſuppoſed that ẏ Hebrewes had knowen alredy at that time, howe God had determined to ſaue his people by him, and to deliuer them from the bondage of Pharao. And this Moyſes preſented in himſelf, a figure of Jeſus of Nazareth, whome God verely hathe choſen to redeme the people from bondage of ſinne. But like as the Iſraelites perceiued not this in Jeſus, euen ſo did not they neither vnderſtande that thing in Moſes.

Moſes euermore tendred the children of Iſraell.

Moſes ſmote an Egiptian hurtyng an Iſraelite.

And he ſuppoſed his brethren would haue vnderſtand, howe that God by his hande. &c.

Moſes a figure of Jeſus of Nazareth.

The texte.

And the nexte daye, he ſhewed himſelfe vnto them as they ſtroue, and woulde haue ſette them at one againe, ſaying: Sirs, ye are brethren, why hurte ye one another? But he that did his neighboure wrong, thruſt him awaie, ſaying: wilt thou kill me as thou diddeſt the Egipcian yeſterday? *who made thee a ruler and iudge ouer vs? Than fled Moyſes at that ſaying, and was a ſtraunger in the lande of Madian,
B where he begate two ſonnes.

*Gene. xix
Exod. ii.

The daie after, as he was in waie againe to viſit his brethren, he found two Iſraelites ſtriuing together, & parting them a ſunder, he would haue ſette them at one againe, ſaying: What doe ye ſirs? ſithen that ye are brethren, and of one nacion, why hurt ye one an other? But he that did his neighbour wrong, thruſte him backe that woulde haue ſet thē at one, ſaying: What medleſt thou in our matter? Who made thee a iudge and ruler ouer vs? Wilt thou ſlaie me alſo as thou ſleweſt the Egiptian yeſterday? And where as all that Moſes did was by inſpiracion of the holy ghoſte, yet founde he ſhortly there amongſt his owne brethren, ſome that rebelled againſt him. Whan Moſes heard of this, perceiuing how his facte was not vnknowen abrode, and fearyng for his owne parte, the Egiptians, fled into the lande of Madian, where he begatte two ſonnes.

Moſes parted two Iſraelites fightyng together.

Who made thee a ruler and iudge ouer vs.

The texte.
Exod. iii.

And whan fowerty yeares were expired, there appered to hym in the wildernes of Mount Sinay, an Aungell of the Lord, in a flame of fyre in a buſhe. Whan Moſes ſawe it, he wondred at the ſighte. And as he drewe nere to beholde, the voice of the Lorde came vnto him. I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Iacob. Moyſes trembled, and durſte not beholde it. Than ſayd the Lord to him: *put of thy ſhowes from thy feete, for the place where thou ſtandeſt, is holy grounde. I haue perfectly ſeen the affliccions of my people in Egipt, and I hearde their groning, and come I am down, to deliuer them. And now come, and I will ſende thee into Egypt.

*Joſu. v.

And fourtie yeares after, an Aungell of the Lorde appered vnto Moyſes in wildernes, vpon Mounte Sinay, in a Buſhe, whiche

God appeared to Moſes in a buſhe vpon mounte Sinai.

Moſes a figure of Chriſte.

C

And when fourtie yeres were expired, there appeared to hym in the wildernes of mounte Sinai, an Aungell. &c. I am the God of thy fathers. &c Moſes trembled, & durſt not beholde it. I come downe to deliuer thē.

ſemed to bee all on fyre. Moyſes being as one diſmaide at this ſight, aſſayed to goe nere therunto, to ſee what thing it was. But the Lord, whoſe voice ſouned in the buſhe, forbad him: *I am*, (ſaid he,) *the God of your fathers, the God of Abraham, the God of Iſaac, the God of Iacob.* Moſes whā he heard this name, trembled therat for feare, and durſt not loke any nere. Thā ſaied the Lorde: put of thy ſhowes from thy fete, for the place where thou ſtandeſt, is an holy ground. Moſes obeied the Lord. Than forth he went in his talke. I haue well marked howe my people in Egipte hathe been troubled, and I haue hearde their groning. And therfore of compaſſiō towardes them am I come downe to deliuer them. And nowe come, and for this cauſe will I ſende thee into Egipte. Beholde and ſee howe plainly is Jeſus of Nazareth ſignified here by Moyſes. The people of Iſrael reiected Moſes before they knew what he was, ſaying: *who made thee a rewler and iudge ouer vs?* Like wordes ſpake oure brethren vnto Jeſus: *In what autoritee dooeſt thou theſe thinges, and who gaue thee this autoritee?* For all this while knewe not they, that God, for the pitie he had to oure people, had than ſent them this capitaine, and purchacer of libertee, and geuer of life euerlaſtyng.

The texte. *Exod. ii.

Deut. xviii.

This Moyſes* whom they forſooke, ſaying: who made thee a ruler and a iudge? the ſame did God ſend to be a ruler and a delvuerer, by the handes of the Aungell, whiche appeared to him in the buſhe. And the ſame brought them out, ſhewyng wonders and ſignes in Egipt, and in the red ſea, and in the wildernes fourty yeres. This is that Moyſes whiche ſayed to the children of Iſraell? *A Prophete ſhall the Lord your god raiſe vp vnto you, of your brethrē like vnto me, him ſhal ye heare.

Moſes whome his brethrē the Iſraelites deſpiſed, God aduaunced to honoure. &c

D

This Moſes whome they forſoke, &c. the ſame did God ſende to be a ruler, &c.

And Moſes whom his brethren deſpiſed, God aduaunced to honour, and made him a capitayne, a gouernour, and a deliuerer of his people. And for his ayde and aſſiſtence, he had with him the Aungell preſent, whiche appered to him oute of the burning buſhe. By whoſe helpe he broughte his people out of Egypte, weorkyng many woonders and meruailes in the lande of Egipte, ſoone after in the read ſea, and beeſides that in wildernes, by the ſpace of fourty yeres. As Moyſes was to one nacion or people alone, ſo truly is Jeſus of Nazareth vnto all that will folowe his guiding. Nowe leſte any ſhoulde thinke them to bee Moyſes aduerſaries, whiche publiſhe and ſette openly furthe Jeſus of Nazareth: the ſame Moyſes himſelfe, hath commended to you Jeſus of Nazareth, promiſyng many liues a goe, that he ſhoulde come, whome ye ſee nowe is come to you. This ſayed he: *A Prophet ſhal God rayſe vp for you, one of your brethren like me, hym ye ſhall geue eare vnto.*

This is that Moſes, whiche ſaide to the children of Iſrael: A Prophete ſhall the Lorde. &c.

Moſes prophecie of Chriſte.

The texte. Exod. xix. and. xx. Gala. iii.

*Ex. xxxii.

This is he that was in the congregacion, in the wildernes, with the Aungel (which ſpake to him in the mount Sina) and with our fathers. This man receyued the worde of life to geue vnto vs, to whom oure fathers woulde not obey, but caſte it from them. And in their heartes tourned backe againe into Egipt, ſaying vnto Aaron: *make vs Goddes to goe before vs. For as for this Moyſes, that brought vs oute of the lande of Egipte, we wot not what is become of him. And they made a calfe in thoſe daies, and offered ſacrifice vnto the ymage, and reioyced ouer the workes of their owne handes.

Moſes receiued the lawe of God hymſelfe in mounte Sinai.

This man receiued the worde of lyfe to geue vnto vs.

This, I ſaye, is the ſame Moyſes, that lyke as before he talked alone with yͤ Aungel nygh vnto the buſhe, ſo comoned he with him afterwarde in wildrenes, vpon mounte Sina, in preſence of a greate noumbre of people, and ſemblably talked with oure aunceſtours, to whom diſcloſed he that, that he had hearde of the Lord. He had receyued of him a lawe, to the entente he ſhoulde make to vs a delyuerye of the ſame, which law ſhould geue to the kepers therof, life euerlaſting.

A

To whome our fathers woulde not obey, but caſt it from them.

The Iſraelites woulde not obey Moſes.

And they made a calfe in thoſe daies, and offered ſacrifice vnto the image.

Apis the God of the Egiptians.

The Iſraelites made them a calfe of golde to wurſhippe.

And for all that Moyſes was of ſo great autoritie, yet would not our fathers obey him, but repelled him, and as menne that had cleane forgotten out of what miſerable and wretched bondage they wer deliuered, deſired to bee again in Egipt: to the entent that, when they had once caſte of their capitaine the autoure of their weale, and their redemer, and had deſpiſed the lawe of life, they might eftſons repaire vnto the naughtie maners of ſuche as wurſhipped falſe Goddes. And therfore, while Moſes was in communicacion with the Aungel, ſayd they vnto Aaron: Make for vs ſome Goddes whiche maie goe before vs. For Moſes, that brought vs out of Egipt, knowe not we what hathe become of him. And forthwith according to the exaumple of the Egiptians, whiche wurſhip their God Apis in the ymage of an oxe, made they for themſelues a calfe, wrought out of pure golde, and offered vp ſacrifice vnto this God without life, and diſpiſed the liuinge God, by whoſe tendre goodnes they had eſcaped bondage: and reioycing in ſo wicked a dede as though it had been wel done, daunſed, and kept their feaſtes and bankettes, refuſing the trew God that made all thinges, and bragginge of their dumme Goddes, whom they had made for thē ſelues, with their owne handes.

The texte, *Roma.i. *Amos.v. Iere.vii.

Than God turned himſelfe, *and gaue them vp, that they ſhoulde worſhip the hoſte of the ſkie, as it is written in the booke of the Prophetes: * O ye of the houſe of Iſraell, gaue ye to me ſacrifices and meate offerynges by the ſpace of fowerty yeares in the wildernes? And ye tooke vnto you the tabernacle of Moloch, and the ſterre of youre God Rempham, figures whiche ye made, to wurſhyp them. And I will tranſlate you beyonde Babylon.

B

That they ſhoulde wurſhip the hoſte of the ſkye, &c.

The Iſraelites wurſhipped the Sunne and Moone and planetes, &c.

Moloch an Idol emong the Ammonites.

And ye toke vnto you the tabernacle of Moloch.

Rempham what figure it was, and of whome it was wurſhipped.

And I wyll tranſlate you beyond Babilon.

Who are blaſphemers of God and Moſes.

God being diſpleaſed at theſe thinges, turned himſelf in like maner awaye from them, and ſuffred them to take their owne pleaſure: in ſomuche that they worſhipped at the laſte, not one God onely, but according vnto the Heathen exaumple, the wholle companie of the celeſtiall bodies: that is to ſaie, the Sunne, the Moone, Sterres, Mars, Mercury, Venus and Saturne, whom the vngodly Poetes take for Goddes, where as they be but bodyes fourmed of God, to ſerue for the vſe and profite of man. This that I ſaie, can not be denied. This was the very thyng that God tooke indignacion for, ſpeaking by the mouth of Amos his Prophete: Haue ye the houſe of Iſraell offered vnto me ſacrifices fowertie yeare in wildernes? At the leaſt waye ye haue embraced in ſtede of Goddes true Temple, Moloches tabernacle, whiche is an ydoll amonge the Ammonites: and Rempham, a celeſtiall figure of your god, which is Lucifer, or Venus, that the Saracins doe worſhip. Theſe dumme ymages haue ye made for your ſelues to worſhip, and haue deſpiſed the liuyng and true God, who alone hathe made all thinges. But foraſmuche as ye delited in them, I will bring you ouer into Babylon, that ye maye ſerue eftſones idolaters. Nowe is it, as I ſuppoſe, ſufficiently declared that I haue noughte ſayde, or ſpoken blaſphemouſly, to the derogacion of God, (whome I ſincerely worſhyp,) neyther againſte Moyſes, whoſe prophecie I hertely doe embrace: but that they rather haue blaſphemed, who by folowing the wicked ſteppes of oure elders, haue deſpiſed for a long time paſſed, both God himſelfe ſpeaking by his Prophete Moſes, and yet ſtill at this preſent tyme, deſpiſe bothe God and Moyſes ſpeaking in Ieſus perſon of Nazareth. And as touching the lawe, I haue in no wiſe been founde blaſphemouſe: for whom the lawe hathe appoyncted vs to receyue, whom the Prophetes euerychone haue promiſed, him haue I

Chriſtes lawe dooth not deſtroy Moſes lawe, but perfecteth it.

louyngly receyued: But rather they are to be accompted blaſphemous againſt the lawe, that folowe ſtill the ſteppes of their wicked fathers, who ſet nought by Moſes lawe, and nowe refuſe the lawe of the ghoſpell, a lawe which Jeſus hath publiſhed for all men: which law dothe not abrogate Moſes law, but dooeth perfourme it, & make it perfeict. C

Oure fathers had the tabernacle of witnes in the wildernes, as he had appoynted them: ſpeakyng vnto Moyſes, that he ſhoulde make it, *according to the faſhion that he had ſene. Which tabernacle alſo our fathers that came after, brought in with *Ioſue, into the poſſeſſiōs of the Gentiles, whom God draue out before the face of our fathers, vnto the time of Dauid: whiche founde fauour before God and woulde faine haue found a tabernacle for ẏ god of Iacob. *But Salomō built him an houſe.

The texte. *Exo. xxv. Hebre. viii. *Joſu. iii. *3. Reg. vi.

The Temple of Hieruſalem builded by Goddes commaundemente.

God appoincted the faſhion of the tabernacle. &c.

Joſue broughte the tabernacle into the lande of promiſſe.

Oure fathers had the tabernacle of witneſſe. &c.

Whiche tabernacle alſo our fathers that came after broughte in with Joſue.

Nowe for the Temple, which J am reported to blaſpheme, hearkē what J haue to ſaye in fewe woordes. J am well aſſured this Temple was builded by Goddes commaundemente, to the entent it might be a figure of a Temple more holy, & might geue place to a better: euen like as the tabernacle of witneſſe, wherin was an arke of teſtimonie or witnes, whiche oure fathers carried aboute with them in wildernes, gaue place to this your Temple. For God ſpeaking by the mouth of his Prophet Moſes, had appoynted him the faſhion of that tabernacle, according to the which paterne, it ſhould be builded. That ſame tabernacle, oure olde fathers made muche of, and Joſue than being their capitaine, brought it into the lande of the heathen people, whom God draue away before the face of oure fathers, vntill king Dauides daies. Who being than, as he was in very dede, an holy man, and for that in fauour with God, deſired of him that he might make him a tabernacle ſemely for the God of Jacob. But Salomon, for as muche as he al his daies liued peaſibly, was he that firſt builded for him this magnificent and royall Temple wherof ye auaunt and boſte, ſaying: *The Temple of the Lorde, the Temple of the Lord, the Temple of the Lord.* But this your Temple is nought els but a figure of the trew ſpiritual Temple, that is, the congregacion of the faithfull, whiche is a building by your king Jeſus of Nazareth, whom Salomon figured. D

Salomon apointed of God to bee the builder of the temple of Hieruſalem.

The Temple of the Jewes what it figured.

But Salomon builte hym an houſe.

Howbeit he that is higheſt of all, dwelleth not in Temples made with handes, as ſayth the Prophet: *Heauen is my ſeat, and the yearth is my foote ſtole. What houſe will ye builde for me, ſaieth the Lord? Whiche is the place of my reſt? Hath not my hande made all thynges?

The texte. Acte. vii. *Eſai. lxvi. iii. reg. viii.

God beyng altogether ſpirituall, dwelleth not in houſes made with mans hande.

Howbeit he that is higheſt of all, dwelleth not in Temples made with handes. &c.

For ſens that God is a thinge altogether ſpirituall, he dwelleth not in houſes made by mannes hand, neither can he be encloſed within walles, who is of ſuch greatnes, that can not be meſured, and conteineth all thinges. This is euen it, that he himſelfe beareth witnes of, ſpeaking by Eſay his Prophet: *Heauen is my ſeate, and the yearth is my foote ſtoole. What houſe wil ye builde for me ſaieth the Lorde, or what place is for my repoſe? Hath not my hande made them all?* Than had God, who made all thinges, reſte in himſelf, before he made al. And yf he take reſte any where, he reſteth not in houſes made by man, ſeyng that heauen is a ſeate for hym, and the yearth his foote ſtoole: but his delite is to reſt in quiet heartes, and ſuche as bee alwaies readie at commaundemente of the holy ghoſte.

What perſones are defilers of Goddes temple.

Wherfore then, whoſe conſcience is polluted with vicious liuyng, he defileth Goddes Temple. And who that putteth thē to buſines, which be already at commaundement of his holy ſpirite, he polluteth the Tēple of the Lorde. And like as he offendeth not Moyſes, that preferreth Jeſus, neyther breaketh he Moyſes lawe, that placeth it behinde the ghoſpel: euen ſo doeth not he violate this Temple, that preferreth therto, a ſpirituall Temple, wherin God is more delited. For it is but

reaſon

A

Shadowes muſte geue place to the veritie.

God why he ſente downe his onely ſonne Jeſus ⁊ the holy ghoſt.

reaſon that ſhadowes geue place to the veritie, whiche putteth nowe herſelfe foorth to light. It is mete, that that thing whiche of it ſelſe is carnal, geue place to that yͤ is ſpiritual This vndowbtedly is the very immutable wil of God, ⁊ for this cauſe ſent he downe his owne onely ſonne vpon yͤ earth: he ſent alſo the holy ghoſte, to the entent the light of the trueth in his ghoſpell, might come abrode to all maner people.

The texte.

*Deut.ix.

*Actes.xv

Ye ſtiffenecked and of vncircumciſed heartes and eares.*Ye haue alwaies reſiſted the holy ghoſt: as your fathers did, ſo do ye. Which of the Prophetes haue not your fathers perſecuted? And they haue ſlayne them, whiche ſhewed before of the commyng of that iuſte, whome ye haue nowe betrayed, and murthered. And ye alſo haue receyued the lawe, by the miniſtracion of Aungelles, *and haue not kept it.

Ye ſtiffenecked and of vncircumciſed heartes ⁊ eares, ye haue alwates reſiſted the holy ghoſt.

The Jewes haue euermore been reſiſters of the holy ghoſt, and of vncircumciſed hertes.

As youre fathers did, ſo doe ye.

The true children of Abraham.

Whiche of the Prophetes haue not your fathers perſecuted?

Not one of the Prophetes vnperſecuted of the Jewes.

B

Whome ye haue nowe betraied ⁊ murthered.

The Jewes did nothing leſſe then kepe their owne lawe which they profeſſed.

And ye alſo haue receiued the lawe. ⁊c. and haue not kept it.

But ye perſiſtyng obſtinately in defenſe of that, whiche of it ſelfe is carnall, doe nowe rebelle, as ye were wonte, againſt Goddes holy ſpirite, who called you now lõg agoe, ſtubburne people. And yet thinke ye your ſelues to be Iſraelites, and the children of Abraham, becauſe ye haue a piece of that ſkinne whiche couereth youre priuye membre, circumciſed, where as your heartes, as wel as eares, are leafte vncircumciſed. But they ſhalbe from henſeforth the trewe children of Abraham, that bee in hearte clenſed of all wicked deſires, that kepe theyr eares obedient to Goddes cõmaundementes, and ſo pourged of groſnes, as touching carnall vnderſtandyng, that they maye perceyue the ſpirituall meaning of the lawe. For like as your fathers by reaſon of theyr groſſe vnderſtanding and dull hearyng, reſiſted alwayes the holy ghoſt: euen ſo doe ye alſo, not vnlike in condicions to thoſe your aũceſtours, neuer leaue of youre euell ſpeaking, and doing againſt the holy ghoſt, as it of late appered in Jeſus of Nazareth, whome ye crucified, and nowe the ſame appereth in his Apoſtles. Howe often haue youre fathers rebelled againſte Moyſes? Why may not I call them your fathers, whom ye folowe in condicions? Whiche of all the Prophetes haue not your fathers perſecuted? And thoſe that prophecied to you of the iuſt to come, by whõ alone all ſhould be iuſtified, haue ye not onely puniſhed, but murthered alſo. Ye hated them that tolde you of his coming, and whan he was come, and perfourmed all that they before had tolde you, ye not onely refuſed to embrace him, but vpon a falſe appeachement, ye put him into Pilates handes, and brought him by meane of his ſentence, vnto a more ſhamefull and miſcheuouſe death, then if ye your ſelues had had the perfourmaunce of the acte, all in your owne handes. And all this doe ye vpon a pretexte to defende the lawe, whereas neither your elders obſerued the law, whiche was deliuered them by Aungels, neyther you that of late daies put him to death, whõ the law hath promiſed ⁊ appointed, ⁊ now beſides doe perſecute him, whõ ye haue ſlaine, enuying your ſelues yͤ gift of eternal ſaluaciõ, which is profered you: ⁊ procuring your owne vtter deſtrucciõ, which ye, without cauſe, laye to oure charge, ⁊ to Jeſus of Nazareth.

The texte.

*Pſa.lviii

*iii.Re.xxi.

*Pſal.xxxi

*Lu.xxiii.

Whan they heard theſe thinges, theyr hertes claue a ſunder, and they gnaſhed on him with theyr teeth. But he beyng full of the holy goſt, looked vp ſtedfaſtly wyth his iyes into heauen, and ſawe the glory of god, & Ieſus ſtanding on the right hand of God, and ſaied: Beholde, I ſee the heauens open, & the ſonne of man ſtanding on the right hand of god. Then they gaue a ſhout with a loud voice, and*ſtopped their eares and ran vpõ him,*& ſtoned him. And the witneſſes laied downe their clothes, at a young mans feete, whoſe name was Saule. And they ſtoned Steuen calling on, and ſaying: Lorde Ieſus*receiue my ſpirite. And he kneled downe and cried: Lord *laye not this ſinne to their charge. And whan he had thus ſpoken, he fell a ſlepe.

This oracion or tale ſo truly tolde them, and ſo frankely ſpoken, ſore chafed all their mindes, that were in councell together: inſomuche

that

that their heartes were euen readie to breake in ſoondre, and theyr teeth gnaſhed againſt Steuen. But Steuen as one vndoubtedly repleniſhed with the holy ghoſte, was nothing at all in minde troubled by them, but in a redines to ſuffre death, caſt vp his iyes, according to Jeſus Chriſtes exaumple, to heauenward, from whence all healpe & ſuccour for a chriſtē man, is to beloked for & deſired. Than was forthwith this valiaunt champiō ſtrēgthed againſt the conflict, which was a coming. Heauen opened, and the glory he ſaw of God, & Jeſus whō he profeſſed, ſtanding on the right hande of his father. And this viſion kept he not cloſe & ſecrete from the multitude, although they wer wickedly bent. For it were not expedient for mannes malice to ſuppreſſe Goddes glory. Behold, ſayeth he, I ſee the heauens open, & the ſonne of man ſtanding on the right hand of Goddes maieſtie. It wer a profitable thing, here to conſider the manier and fourme of this his iudgement. Faultes wer laied in againſt him. He made anſwer to them all. And being but a young man, he alleged for himſelfe, both teſtimonics of the lawe, & of the Prophetes. They wer vanquiſhed in their accion by his piththy reaſons. There was nothing here ſpokē by him of god, but godly: nothing of Moyſes, but honourably: of the lawe nothing, but according to the meaning therof: of the Temple, nothing cōtumeliouſly. And yet their heartes for angre, were readie to breake in ſūdre, and they grinded their tethe together, like wood mē and frantike. So lothe wer they to ſee their owne glorie defaced or abated, and his glorye publiſhed and praiſed, whoſe glorie alone, Goddes will and pleaſure was to haue openly declared to all men. If he had praiſed Moſes or Abraham, they woulde haue forborne him: but now, that Jeſus ſhould be aliue, that he ſhould ſtande on the right hand of God, like as Dauid prophecied, that coulde not they abyde. But as they had be all ſtriken than, or turned into a furie or madnes, they ſtopped their eares againſt ſo hollſome doctrine & communicacion, & ran all at once vpon Steuen violently with outragious cries. And as though he had been than conuict, & condemned for blaſphemie, they caſt him out of the citie, expreſſing in this one poinct alone, Moſes law: & there they ſtoned him. And the witneſſes, as though they had gotten the vpper hande of him, whoſe dewtie was after Moſes lawe to caſte the firſte ſtone, to thintent they might be the redier to that cruell murther, laied downe their garmentes at a young mannes fete, called Saule: who than of ignoraunce, & loue toward his cuntrey law, fauoured the wicked part. Soone vpon this, they began to ſtone Steuen, who neither contēded again, neither ſpake wordes to them of any reproche, but made to him whom he had ſeen, his inuocacion, & ſayed: Lord Jeſu, take to thee my ſoule. Therby maiſt thou know him to bee Jeſus diſciple. For in lyke maner ſaied he vpon the croſſe: Father I commende my ſpirite into thy handes. After this, while the ſtones ſligh on euery ſide, and he was kneling vpon the ground, he cried out aloude with an highe voyce, and an inwarde greate affeccion of minde, and ſaied: Lorde laye not this vnto their charge, for they know not what they doe. How plainly doth the ſeruaunt expreſſe his maiſter. This was the laſt worde before his deathe, after the whiche he departed this lyfe, as it wer with a ſounde ſlepe in the Lorde: in whome whoſoeuer dyeth, dooeth not dye in veray dede, but falleth into a ſlepe, and ſhall agayne after he hathe taken his pleaſaunt reſte, awake to lyfe euerlaſtyng.

It beſemeth

C

When they heard theſe thynges, theyr heartes claue a ſondre. &c.

Steuen lokyng vp into heauen ſawe the glorie of God, and Jeſus ſtandyng on the right haade of his father.

But he beyng full of the holy ghoſt, loked vp ſtedfaſtly with his eyes into heauen, and ſawe the the glorie of God. &c.

It is not expediente for mannes malice to ſuppreſſe Goddes glorie.

I ſee the heauens open and the ſoonne of man ſtandyng on the right hande of GOD.

Than they gaue a ſhout. &c.

D

The Jewes & the prieſtes could in no wiſe abide Chriſt to be glorified.

And ſtopped theyr eares, and ran vpon hym, and ſtoned hym.

The Jewes ſtopped theyr eares at Steuens godly preachyng of Chriſt, and ran full and wholle vpō hym, and ſtoned him.

And the witneſſes laied downe theyr clothes at a young mannes fete, whoſe name was Saule.

They that ſtoned Steuen laied their clothes at the feete of Saule.

Lorde laye not this ſynne to theyr charge.

Steuen prayeth for his perſecutours.

Whoſo departeth in the Lorde, dieth not.

A It beſemeth as many as bee trewe chriſtians, to dye in ſuche a minde. And ſo Steuen right well agreing to his name, deſerued firſte of all, the crowne of martirdome, and offered vp to the Lord, the firſt fruites of ſacrifice, that were ſemely for the Ghoſpell.

Steuen the firſt martyr that ſuffered for Chriſtes name.

The. viii. Chapiter.

The texte. Acte. xxii. Math. x.

¶ Saule conſented vnto his death. And at that time, there was a great perſecucion againſte the congregacion whiche was at Hieruſalem.* And they were all ſcattered abrode thorowout the regions of Iewery and Samaria, except the Apoſtles. But deuout perſons dreſſed Steuen, and made great lamentacion ouer him.* As for Saul, he made hauocke of the congregacion, and entred into euery houſe, and drew out bothe menne and women, and thruſte them into priſon. Therfore, they that were ſcattered abrode, wente euerie wheare preaching the woorde of God.

Actes. ix. xxii. & xxvi. i. Cor. xv. Gala. i.

Saule conſented vnto his deathe.

Saule conſented to the death of Steuẽ, not of malice, but of zele to the lawe of Moſes.

Saule caſt no ſtones at Steuen whan he was martyred.

And at that tyme there was a greate perſecucion againſte the congregacion which was at Hieruſalem, &c.

A greate perſecucion againſt the Congregacion at Hieruſalẽ, after the death of Steuen.

The fleing of the diſciples from Hieruſalẽ, in tyme of perſecuciõ wherof it came.

The Apoſtles fled not for the perſecucion, but abode ſtyl at Hieruſalẽ.

Some there were emonge that multitude, whiche were not than perſwaded that Jeſus was the ſõne of God: and ſo by meane of ſuche ignoraunce, their offenſe was the leſſe, though it excuſed them not of murther, foraſmuche as they, beeyng ſo blinded of their owne inordinate deſires, had lieffer auenge, then learne the trueth. Yet of al other, none wer leſſe to bee holden excuſed, then the Biſhoppes, Scribes and Phariſeis. Some agayne there were, whiche of verie ignoraunce, not of any malice, beleued that it was a pleaſaunt ſacrifice to God, to diſpetche the worlde of them, whiche wente about to ſubuerte the lawe that God had left to manne. Albeit charitie of the ghoſpell excuſeth, yea, thoſe thinges, whiche cannot bee with man excuſed, Amongſt thoſe that of playn ignoraunce did amiſſe, and of no malicious minde, Saule was accoumpted one: who was borne in the Iſle Tarſus, a young man B fauoring Moſes lawe excedingly, whiche afterward became of a rauenig woulf, a meke lambe: & of a cruel perſecutour of Chriſtes ghoſpel, an earneſt defendour of the libertie therof. But ſtones verayly caſte he none that time at Steuen, but was aſſenting to them, that had condemned and ſtoned him: and for this purpoſe kept he their garmẽtes, that he might be accoumpted one emongeſte the reſt, of them that ſtoned him. And yet were not the malicioufe Jewes quieted in their mindes, with the murther of this one perſon, but a wonderfull greate perſecution beganne ſone after to ryſe againſte the churche of Chriſte, which than was at Hieruſalem: in ſomuche that all the diſciples wer ſcatered into ſondry coaſtes of Judea, & Samaria, ſauing the twelue Apoſtles, which were more conſtaunt of minde and more ſtedfaſt, thẽ others were: neither could the malicioufe Jewes ought doe againſte thẽ, no more could they againſt the other, but vpon Jeſus the Lordes ſufferaunce. The Lorde had permitted them in time of perſecucion, to flee from citee to citee. And this their fleeing proceded not ſomuch of any feare the diſciples were in, as it came of the wille & ordeinaunce of God: that of their teachinges, as it were of ſedes caſte in many places abrode, a plentiful harueſt might the ſooner come forth, in Chriſtes religiõ. The twelue Apoſtles & no moe, like faithful ſhepherdes, ſhranke not away for al the great ſtorme, but abode ſtil by it at Hieruſalẽ. But ſome wel diſpoſed perſones, becauſe they perceiued Steuẽ vnworthily oppreſſed by ſubornate witneſſes, cauſed the dead body to be buried. Of ſuche a godly loue or affection was Joſeph moued, and Nicodemus, to

C

mus, to prouide diligently for the Lorde Ieſus funeralles: but Steuens death was celebrate after the Iewiſh faciō or maner, with weeping and wailing of good men. For Chriſten people taketh the death of ſuche that dye for Chriſtes glory, to their greate Ioye and coumforte, and as it were for the victorie of Goddes enemies: And yf there be any teres ſhed, it is not for his ſake that is dead, but eyther for ſuche manquellers that purchace vnto them ſelues hell, either els for Chriſtes flocke beeyng deſtitute of a neceſſarye ſhepherd. In theſe daies Saul, whiche had beefore declared at the ſtonyng of Steuen ſome triall of his zele, began of a great diſpleaſure that he had conceyued againſt the Chriſtians, like an hungry woulfe that teareth in peces, & ſcattereth abrode a flocke of ſhepe, euen ſo to waſt Goddes congregation, purſuing them that fledde, ſearching them out that lay hid, walking about to euery houſe: and where he thought any to be of Chriſtes profeſſion, furiouſly there ruſhed he in, haling men, & likewiſe womē, into priſon, more cruell (the truthe to ſay) then were the prieſtes and Scribes, of the whiche none at all put women to any trouble or buſines. This did that young mā of a good zele, though of a noughty iudgment. And therfore kepte the Lorde his cruell and raging mind within ſuche limites and boundes, that it was not polluted with any murther. Whiles this perſecution was a dooing at Hieruſalem, ſuche as wer diſperſed, though that feare droue them far of, from one place to an other, yet ceaſſed not to blaſe abrode Ieſus of Nazareth: and in their walking all aboute Iudea, ſowed here and there as they wente, the ſede of the ghoſpell, for the whiche ſelfe ſame purpoſe, the Lorde had ſuffered them ſo to be ſcattered abrode.

The death of ſuche as are martyred for Chriſtes glorie, is ioyfully to be taken of all men.

Weping for ſuche as are martyred for Chriſtes name, wherfore it is doone.

Saul made hauocke of the congregacion euery where, but he did it of a zeale.

Saul murdred none of the chriſtians.

As for Saule he made hauocke of the congregacion. &c.

Therfore they that were ſcattered abrode, went euery where, preaching the worde of God.

The texte.

Than came Philip into a citie of Samaria, and preached Chriſte vnto them: And the people gaue hede vnto thoſe thinges which Philip ſpake, with one accord, hearyng and ſeeyng the miracles, whiche he did. *For vncleane ſpirites crying with a loude voyce, came out of many that were poſſeſſed of them. And many taken with palſies, and many that halted, were healed. And there was greate ioye in the citie.

* Mar. xvi

D

Emong whom was alſo Philip, one of the ſeuen deacons, in ordre nexte vnto Steuen. This Philip being far driuen from Hieruſalem, went down into a citie of Samaria, whiche ſelfe ſame citie, is called Sebaſte. And thither likewiſe had come before that time, a certayne fame of Ieſus name of Nazareth, of whom Philip preached diuers other thinges, that were not there ſpoken of before, as how he was crucyfied, and had riſen the third day after, to life again: and furthermore howe that Chriſte whan he had been conuerſaunt the ſpace of fourty daies with his diſciples, aſcended into heauen, and howe he had from thence ſent down to his diſciples the holy ghoſt, & that all that woulde from thenſeforth beleue in his name, ſhoulde haue prouided for them euen at hande, their ſaluacion. The vulgar people among the Samarites (for of all other thoſe did moſt alwaies profit by hearing ẏ ghoſpell) gaue good hede all with one accorde, to Philippes woordes. For that tale, that promiſed all men ſaluacion, was well worthy to bee fauoured: and more then that, the miracles, whiche were not a fewe in noumber, wrought by Philip, affirmed his woordes to be trewe. For deuilles out of many whiche wer poſſeſſed of vncleane ſpirites, euen at his inuocacion of Ieſus name, wente forthe with a loude crye, declaring that they went not forth willingly, but that they wer enforced by vertue of that healthful name. Yea and the whiche was more to maruaile at, many that were taken with the palſey, and diuers others

that

Sebaſte a citie of Samaria, and thither had Philip the deacon fled.

The people of Samaria gaue good hede to Philip whan he preached Chriſte.

Philip ſhewed many miracles in Samaria, and droue out vncleane ſpirites out of manie, and other ſickneſſes.

Than came Philip into a citie of Samaria, and preached Chriſt vnto them.

And the people gaue hede to thoſe thinges which Philip ſpake with one accorde.

Hearing and ſeeing the miracles which he did.

For vncleane ſpirites crying with a loude voice &c.

And there was greate ioye in the citie.

The citie of Sabaſte in Samaria made great ioye at the hearyng of Chriſte preached vnto them.

The church feleth more harme of the counterfaicte brethren, then of the open perſecutours.

A that were lame, recouered health. For theſe cauſes, the wholle cytye in eche degree and ſtate, was wonderfully glad. The ferther that they went from Hieruſalem, and the nerer that their acceſſe was vnto the heathen, the more encreace came of the ghoſpel that they had ſowen. Beholde howe much the Iewes cruelty profited and auailled. Philip of a deacon, became an Apoſtle: and for a fewe Hieroſolomites, which refuſed theyr teachinges, wholle cities gladly receiued the doctryne of the ghoſpell. But the churche fealeth greatter damage at their handes which beeing in themſelfes corrupted, taketh parte with the Churche, thē it doeth of them, that openly perſecuteth her. And of this exaumple is here declared vs, that we ſhould take the better hede thereby, of ſuch woulfes, that are wrapped in ſhepe ſkynnes.

The texte. Acte. viii.

*Mark. xv

But there was a certayne man called Symon, whych before tyme*in the ſame citye vſed witchecraft, and bewitched the people of Samaria, ſaying that he was a man that could do greate thynges: whom they regarded, from the leaſt to the greateſte, ſaying: Thys man is the power of God, whyche is called greate. And him they ſet muche by, becauſe that of long tyme he had bewitched them with ſorceries. But as ſone as they gaue credence to Philippes preaching, of the kyngdome of God, and of the name of Ieſu Chriſt, *they were baptyſed, both mē and women. Than Simon hymſelfe beleued alſo. And whan he was baptiſed, he continued with Philip, and wondred, beholding the myracles and ſignes, which were ſhewed.

But there was a certaine man called Simon, which before time in the ſame citie vſed witchcraft. &c.

The Samaritanes muche geuen to enchauntementes.

Simon an enchaunter of Samaria and a practiſer of witchecraft, and highly regarded in the citie.

A man there was among the Samaritanes, called Symō, a deceiuer B of the people, and a practiſer of deluſions and inchauntementes: who, before that Philip came thither, practiſed in that citie, magicall arte, & by hys counterfaict miracles, and monſtrouſe thynges againſt nature, had made the Samaritanes fonde on hym and foliſhe, who wer beſides of their owne ſelfes, ſuperſticiouſe, and muche enclined to deuiliſhe enchauntmentes. By meanes of ſuche falſehoode and deceite, auaunted he him ſelfe before the ſimple and playne people, whiche wer lightly perſwaded to ſuperſticion, boſtyng that he was an excellente Prophete, vnto whom all the Samaritanes, from the higheſte to the loweſt, gaue good hede. But nothing had he done in Ieſus name, and therfore they, as people aſtonied at ſuche monſtreouſe ſightes, whych he eyther feigned by crafte of iugleyng, eyther els broughte to paſſe by helpe of deuyls, ſayed: this felow is goddes owne right hande which is called mighty. Many a daye had he bene with them, and long had he made them with his ſorcery to dote vpon him, and therefore whan he had once gotten himſelf a name with thē of great eſtimacion, many one beleued hym in all that he taughte. But after he perceyued Philip hable to weorke miracles in dede, and that more ſpedily then he coulde dooe, and alſo more ſurely, at the inuocacion of Ieſus name, and the Samaritanes quite fallen frō him to Philippes beliefe, who brought them a gladſome meſſage of the kingdome of god, & of Ieſus Chriſtes name: not braggyng of himſelfe, (as Symon dyd,) but ſetting forth Chriſtes glory with miracles right famouſly, & promiſing eternall ſaluacion to al that after baptiſme once receiued, would profeſſe yͤ name, & ſaw many one as wel men as womē receiue baptiſme: at yͤ laſt Symō alſo himſelfe receiued Chriſtes faith, and whā he was baptiſed, begon to be of Philippes parte, more for ambicion & deſyre of worldly praiſe & for vayne glorye, then for any loue he bare to Ieſus. For as he was perfitly ſene in al artes magical, ſo ſawe he nothing done by Philip, thorough ſuch maner falſehede and deceite. Wherfore whā he behelde ſome miracles ſet furth by hi, which wer of no ſmal weight & difficulte,

This man is the power of god, whiche is called greate.

But as ſoone as they gaue credence to Philippes preachyng. &c. they were baptiſed. &c.

Than Simon hymſelfe beleued alſo.

And whan he was baptiſed he cōtinued with Philip, and wondred beholdyng the miracles. &c.

The Samaritanes geuyng credence to Philippes preachyng of Chriſte, were baptiſed & forſoke Simō the enchaunter.

Simon the enchaunter alſo profeſſed the feith & was baptiſed as thoughe he had truely beleued.

(as

Simon wondred at the miracles whiche Philip ſhewed.

(as be all welnighe yͤ enchaunters worke, as to make a dragon ſigh, C or a ſtrawe crepe,) but deuils to be caſte out of a man with a worde, and men that wer takē with a palſey to be deliuerd therof at a worde: he maruayled much therat, as a man greatly aſtouyed, by what feacte & ſubtiltie, or by what power might ſuch thinges be broughte to paſſe.

The texte.

Whan the Apoſtles which were at Ieruſalem, heard ſaye that Samaria had receiued the woorde of God, they ſente vnto them Peter and Iohn. Whiche whan they were come, prayed for them, that they mighte receiue the holy ghoſt. For as yet he was come on none of them, but they were baptiſed onely in the name of Chriſte Ieſu. *Than layed they their handes on them, and they receiued the holy ghoſte.

*Acte.xiii. and.xix. i.Tim.iiii. and.v.

Peter and John ſente by the Apoſtles to confirme them in Samaria.

But whan the Apoſtles whiche than were at Ieruſalem, had heard tidinges how the Samaritanes, a ſorte of carnal people, and theſame not clene voyd of idolatrie, had louingly receiued at Philippes preaching, the woorde of God: they were right glad, & ſente to them Peter and John, the chief of all the Apoſtles, to ratifie that thyng, and ſee it well finiſhed, whiche Philip had begoon. Theſe two beeyng ſente to ratifie that was begoon, whan they had learned at theyr cummyng thither, howe Philip had chriſtened many one, gaue thankes to God. Philip, and thoſe that wer with him, made peticion to the Apoſtles in theyr behalfe whiche were chriſtened, that they might receiue the holy goſt, & that ſuch that wer clenſed than by baptiſme of al their ſinnes, mighte receiue the gift of god alſo more largely, lyke as they had doen, whiche beyng altogether in a highe parlour, firſt before all others, receiued the holy ghoſt. For as yet was not the holy goſt come vpon any of thē, ſauing that they were onely chriſtened in Jeſus yͤ lordes name.

Whiche whan they wer come, prayed for them that they might receiue the holy ghoſt.

D

The Deacons had not autoritie geuen them to geue the holy ghoſt.

This authoritie to baptiſe, had the deacons geuen them: but to laye hande vpon the baptiſed, wherby was geuen the holy ghoſte, was reſerued vnto the Apoſtles alone, and their ſucceſſours. The Apoſtles than, as ſone as they were deſired, laied their handes vpon them, and they forthwith in a viſible token, receiued the holye ghoſte, who endowed their ſpirites with liuely ſtrength like vnto the fyre, and enriched their tounges with an heauenly eloquence.

The texte.

Whan Simon ſawe that throughe laying on of the Apoſtles handes, the holye ghoſte was geuen, he offered them money, ſaying: Geue me alſo this power, that on whomſoeuer I put the handes, he maye receiue the holy ghoſt. But Peter ſayd vnto hym: thy money periſh with thee, becauſe thou haſt thought that *the gifte of God may be obteyned with money. Thou haſt nether part nor felowſhip in this buſines. For thy herte is not right in the ſight of God. Repent therfore of this thy wickednes, and pray God that the thought of thyne herte maye bee forgeuen thee. For I perceiue that thou art ful of bitter Galle, and wrapped in iniquitie.

*Math.x.

Whan Simon ſawe. &c, he offered them money. &c,

Simon Magus would with money haue bonght power to geue the holy ghoſte.

Whan Simon, the veray ſame that was become of a wicked enchaunter, no better a chriſten man then he had been an enchaunter, perceiued that the Apoſtles by laying their handes vpon thē that wer baptiſed, gaue an heauenly gifte: becauſe he woulde wante nothyng that might auaunce him, & his own commodities, profered thē money, ſaying: Geue me this power alſo & autoritie, that whomſoeuer I lay my handes vpon, maye receiue the holy ghoſte. Thys deuiliſhe inchaunter thought that money might with all ſortes of mē, bryng euery thing to paſſe, being not to learne, that who loketh for gaines, muſt bee at ſome expenſes: his minde was to bye and ſell for gaynes. And here eftſones was an other ſpring of no litle miſchefe in yͤ Church. Ananias and Saphira were puniſhed for their diſſimulacyon. And ſo was

this

A this an exaumple to bee repelled forthwith veray ſharpely: whiche, yf it had been receiued, ſhoulde haue vtterly ſubuerted all ſynceritie of Chriſtes religion. Peter therfore declaring to all others, what Byſſhoppes oughte to doe againſt Simons diſciples and folowers, made aunſwer in this maner: It were better that this thy money that thou goeſt about to corrupte other with, were at the deuill, and thou together withall, whiche art now become of thine owne ſeking the moſte wretched vnthryfte of all other liuing, for as muche as thou thynkeſte that the gifte of god (which like as he of his bountifull goodnes geueth to vs frely, ſo would he that we ſhould freely departe with the ſame to other) maye bee boughte for money. Thou canſt be here no partener of any benefite, nor haue any thinge to dooe with vs in this our office of preaching, or geuing the holy goſt, which we of a playne and a ſincere minde to godwarde, haue taken in hande. For though thy body be dipped in water, yet art thou for all that, vnclene herein before god. But yf thou continue ſtill in this thy noughtie and deceitful minde, nothing ſhall thy baptiſme auayle thee. Wherefore than be ſorye for thys thy noughty purpoſe, and aſke God forgeuenes, if thou maye in any wyſe come by forgeuenes of ſo outragious a crime: whiche though it was not alreadye in acte perfourmed, yet ſo haddeſt thou purpoſed it in

B minde, that the leauing of it vndone, was not long of thee: and an yll exaumple, of all other moſt daungerous, brought in therby among the faithful of Chriſtes congregacion. God putteth ſuche in commiſſion to diſpenſe and beſtowe the giftes of his moſte gentle ſpirite, which be of a pure & ſincere hert. I ſee playnly that thou art of no clene conſcience, but infected with poiſenfull couetiſe and ambicion, and clogged by meanes thereof, with the bondes of ſinne. For ẏ releaſmente whereof, pray thou muſt vnto God with weaping teres, that the greate vengeaunce of his wrathe, which thou haſt through ſo haynous an acte prouoked, may not light vpon thee.

Petre how he rebuked Simon Magus. &c.

But Petre ſaide vnto hym: Thy money periſhe with thee.

The giftes of God like as they are freely receiued, ſo oughe they to be freely beſtowed againe.

Thy hearte is not right in the ſight of God.

Repente therfore of this thy wickednes. &c.

The texte. Than aunſwered Symon, and ſayd: *Praye ye to the lorde for me, that none of theſe thinges which ye haue ſpoken, fall on me. And they whan they had teſtified, and preached the woorde of God, returned toward Ieruſalem, and preached the goſpel in many cities of the Samaritanes.

*Exod. viii. iii.Re. xiii.

Than Simon beeing more afraied of goddes puniſhemente, then he was for his euill doing penitent, ſaid to Peter: Doe ye rather pray to the lord for me, that none ſuch miſchiefe as ye haue reherſed, betide me. Here thou ſeeſt Theophilus, twoo Simons compared together: in the one is declared, what we oughte to flee from: in the other, what is for vs to folowe. After that Peter than and John had well approued by their autoritie, and made vp Philippes preaching all perfeicte at Samaria, & had taught many thinges which they themſelues had learned of theyr maiſter Jeſus: they came backe againe vnto Jeruſalem, and by the way preached the ghoſpell to many villages and ſmall townes of the Samaritanes, alwayes in hande with that, that their mayſter commaunded them to dooe.

Than aunswered Simon, and saide: praie ye to the lord for me.

The texte. The Aungel of the lord ſpake vnto Philip, ſaying: Aryſe, and go towarde the ſouth vnto the waye that goeth doune from Ieruſalem, vnto the citie of Gaza, which is in the deſert. And he aroſe and went on. And beholde, a man of Ethiopia, a Chamberlayne, and of great autoritie with Candace quene of the Ethiopians, and had the rule of al her treaſoure *came to Ieruſalem to worſhip. And as he was in his repayre home againe, ſyttyng in his chariot, he read Eſai the prophete.

iii.Re.viii. John.xii.

Good men doe ſeldome lacke occaſion to doe good.

Philip warned by an Aungell to goe and preache to Eunuchus.

A Biſhop oughte to bee readie, and cherefull to goe whan any is to bee wonne to the goſpel.

Eunuchus an Ethiopian and his conuerſion to the feith.

Richeſſe the nourecher of all ſuperfluiti.

Eunuchus had taken his iourney to Hieruſale there to worſhip.

Eunuchus was readyng the Prophete Eſaie in his chariot and what it teacheth vs.

C

The Aungell of the Lorde ſpake vnto Philip. &c.

And behold a man of Ethiopia. &c. came to Hieruſalem to worſhip.

D

And as he was in his repaire home againe, &c. he read Eſaie the Prophete.

Philip, who was muche deſirous that the ghoſpell mighte come forwarde, mette with an other praye. For good men be ſeldome without occaſion to doe good. For an Aungell of the lord priuely warned him, and ſaide: Ariſe and take thy iorneye ſowthwarde, and kepe the highe waie that leadeth from Jeruſalem vnto Gaza: J meane olde Gaza, where no man nowe dwelleth, nigh vnto the ſea. Philip was ready at the Aungelles commaundement, and ſet forth on his waye, as a man mighte perceiue in him, with a cherefull courage mete for a biſhop to haue, as ofte as nede ſhall require to allure any to the goſpel. But lyke as ẏ ſetter furth of enterludes appoynteth time for his plaiers to come and goe: euen ſo doeth here the Aungell moderate the ſetting out of theſe two perſons, and their meting. For at the ſame time, as God would haue it, a certaine gelded man, being a Chamberlaine, toke his iourney: a perſon halfe maimed, in that he lacked his ſtones, by reaſon wherof he was not a perfecte man of bodye, but righteous for all that, and of a manly ſtomacke: an Ethiopian borne, blacke ſkinned, but one that ſhould ſone after be clothed with a garment of a lambes flece, immaculate, as white as ſnowe, and ſhould chaunge his naturall complexion in the fonte of baptiſme, a head officer to Candace quene of Ethiop, whom ſhe had made her high treaſourer. Here ſpeake we of a ſorte of people delicately brought vp, by reaſon of their exceſſe and ſuperfluitee, whiche are well worthie to bee in ſubieccion to a woman. Riches is the noriſher of al ſuperfluitee. This man of a deuout minde, had takē his iourney towardes Heruſalem. For the temple there was of ſo great renowme, that diuers nacions, yea out of far countreyes, came, and brought with them ſondry gyftes. In conſideracion wherof the prieſtes had muche diſdeigne and hatred at them, that ſayde thys temple ſhoulde bee once diſtroied. This chamberlaine mened wel and godly, but fowle was he deceiued to ſeke in the Jewes Temple for religion, whence it was euen than al readi to depart vnto the heathen. And as he was in his repaire homewarde, ſitting in his chairiote, he miſpent not the time in fables, or elles in ſlepe, but for the loue that he had to religion, was in reading Eſaie the prophete, declaring to vs where we oughte to ſeke for Chriſte. For in temples is not he hidden, but in bokes of holy ſcripture.

The texte.

*Eſa. liii.

Then the ſpirite ſayde vnto Philip: Go neare, and ioyne thy ſelfe to yonder charet. And Philip came to hym, and heard him reade the prophet Eſaye, and ſayd: vnderſtandeſte thou what thou readeſt? And he ſayde: howe can I, excepte I had a guide? And he deſired Philip, that he would come vp, and ſytte by hym. The tenour of the ſcripture that he read, was this. *He was led as a ſhepe to be ſlayne: and like a lambe dumme before his ſhearer, ſo opened he not his mouth. Becauſe of his humblenes, he was not eſtemed. But who ſhal declare his generacion? for his life is taken from the yearth. The Chamberlayne aunſwered and ſayd: I praye thee, of whom ſpeaketh the prophet this? of hymſelfe, or of ſome other man?

And he ſaide howe can J excepte J hadde a guide?

Whan Philip had here in his waye mette with him, the Aungell warned him again priuely, and ſayd: Go to, and approche thou neare vnto this chariot. Whā Philip had made good ſpede thither, he heard the Chamberlaine reading Eſay the prophete, and ſtreyght therupon perceiuing his good zele, and endeuour vnto religion, he ſayde to hym: Underſtandeſt thou what thou readeſt? Thā anſwered he: how ſhould J vnderſtande, a man as J am, geuen wholy vnto temporal buſines, except J had one to expounde to me the ſecret ſenſe and menyng of the prophete? And with that he deſired Philip, that he would ſtep into the

And he deſyred Philip, that he would come vp and ſit by hym.

Eunuchus deſired Philip to come into his chariot & ſitte with hym.

A chariot, and ſit by him, that thei mighte the more commodiouſly talke together. Up went Philip and ſate by the Chamberlaine. Marke me how wel dooeth Philip here reſemble a true preacher of the ghoſpell, and howe plainly in this Chamberlaine, is ſuch heathen people deſcribed, as couete to know Chriſt. There muſt nedes be wonderful great encreaſe of all godlines, where the one haſteth in much deſire to teache, the other hartily biddeth him to his coumpaignye, deſirous to learne. Here was nothing doen by chaunce, god did ſette al in rule and order. For this Chamberlaine happened for his parte vnawares, vpon that place of the prophete whiche deſcribed Jeſus Chriſte. This was the place of Eſaie: *He was led as a ſhepe to be ſlaine, and as a lambe helde he his peace before the perſon that clipped him, and not once opened his lippes. Becauſe of his humblenes he was not eſtemed. Who ſhall declare his generacion? For his life is taken awaie from the yearth.* This text of Eſai, whan Philip had repeted to him, the Chamberlaine was more enflamed with ardente affeccion to knowe whom the Prophete ſpake of, and ſaid: Of whom, I praie thee, ſpeaketh the prophete theſe wordes of hymſelf, or of ſome other? See how apt this Chamberlaine was to learne. He had heard that Eſaie hymſelfe was cutte in pieces at the commaundemente of kyng Manaſſes, with a wooden ſawe: & ignoraunte was he not, that prophecies laye ſometimes after ſuch ſort ſo doubtfull, that what ſemed to be ſpoken of this perſon or that, after the hiſtorical ſence, oftentymes mighte after a more priuie or miſticall ſence, perteine to another. But eaſie it is to teache that perſon, whiche in ſuche wyſe demaundeth.

He was led as a ſhepe to be ſlaine.

The place of Eſaie which Eunuchus was reading in his chariot.

Eunuchus how apt & ready he was to learne Chriſt.

The death that Eſaie the prophet dies.

B

The texte.

¶ Philip opened his mouth, *and began at the ſame ſcripture, and preached vnto hym Ieſus. And as thei wente on their waie, thei came vnto a certaine water, and the Chamberlaine ſaid: See, here is water, *what dooeth let me to bee baptiſed? Philip ſaide vnto him: If thou beleue with all thine herte, thou maieſt. And he aunſwered, & ſaid: I beleue that Ieſus Chriſt is the ſonne of God. And he commaunded the charet to ſtande ſtyll. And thei went downe bothe into the water, bothe Philip and alſo the Chamberlaine, and he baptiſed hym. And aſſoone as thei were come out of ye water, the ſpirite of the lorde caught awaie Philip, and the Chamberlaine ſaw hym no more. And he went on his waie reioyſing: but Philip was found at Azotus. And he walked throughout the countrey preaching in all the cities, tyll he came to *Ceſarea.

*Lu. xxiiii.

*Actes. x.

*Acte. xxi.

Philip opened his mouth, and began at the ſame ſcripture & preached vnto hym Ieſus.

Than Philip, as one that was ready with right good wyll to teache, opened his lippes, and beginnyng at this place of the prophete, expounded to hym brieflye the principall poinctes of the ghoſpell: that is to ſaie, that this perſon, whom the Prophete ſpake of, was ye ſonne of god, throughe whom god had decreed, and by his prophetes promiſed, freelye to ſaue all that would putte their truſte in him: and that he would for this cauſe haue him to be borne again very man of the virgin Marie. And where the one natiuitie, and eke the other, cannot be in worde expreſſed, whether it be his eternal generacion of his father, which from euer was without circumſcripcion of time, or that he once had of the virgin by the holy ghoſtes handy worke without mannes helpe, takyng ſo vpon him mannes nature, that he departed neuer frõ his godhed, the prophete Eſai ſeing this in ſpirit, and much aſtounied thereat, ſaide: *Who ſhalbe hable to declare at length his generacion?* Furthermore ye he was ye true Paſchal lambe, for whoſe deathes ſake, his father had appoincted to deliuer, not onelye the Iſraelites, but all other nacions alſo, from bondage of ſinne, and from death euerlaſting. And therfore deliuered he hym into the handes of the prieſtes, Scribes, Phariſees,

Philip preacheth Ieſus vnto Eunuchus, and how.

A place of Eſai expounded.

C

and head men emong the people, who brought him afterwarde vnto Pilate, beeing than iudge and lieutenaunte of the prouince, to the entent he might bee crucified. And foraſmuche as his will was to dye for our ſakes, no aunſwer made he before hym for his releaſement: but as he had been a ſhepe, ſuffred pacientelye all their mockes, and all theyr puniſhementes. But there hid he the puiſſaunce of his diuine power, & ſubmitted himſelfe for mannes ſake, to the loweſt degree of humilitee. The Iewes ſuppoſing verely that he was none other thyng at al, thã he ſeamed to be, condeinned hym, and put hym to death. This is it vndoubtedly that the prophete ſpeaketh of. *In his humblenes is his iudgemente exalted.* An innocente is to death condemned, whiche ſhall come once againe on high, ſurmounting all others, and ſhall iudge the quicke and the dead. But god the father hath called his ſonne backe to lyfe again the thirde daie. After what time of his reſurreccion, was he by ŷ ſpace of fowertie dayes conuerſaunte on yearth, bothe ſeen often, and felt of his diſciples corporally, & than finally in ſight of thẽ all, lift vp he was into heauen. And the tenth daie after his aſcencion, ſent he down from heauen the holy ghoſt, who in ſuche wiſe enſpyred the Apoſtles hertes and their toungues alſo, that thei mighte without all feare, publiſhe vnto all people throughout the worlde, Ieſus of Nazareth, for ŷ chief autour and fountaine of life, and health euerlaſting: not by any helpe of Moſes lawe, but by feith and baptiſme. Of all theſe poinctes reherſed, none there is, that Moſes lawe hath not in figures ſignified, that the prophetes haue not before ſpoken of, yea that Ieſus himſelfe hath not taught & promiſed. The Chamberlaine, whiles that Philip was declaring to him theſe poinctes of the ghoſpell, with other many moe, was ware by chaunce, of a litell ſpring of water, faſt by the waie, and ſaid vnto Philip: Why prolong we ſo greate and weightie a matier? See where water is at hande. Thou haſt now enfourmed me, and I am al ready. What ſhal let, but that I maie forthwith be Chriſtned? Than anſwered Philip: there is no let at all, yf thou ſtedfaſtly beleue, and kepe with all thy herte, thoſe thinges whiche I haue taught thee. This promiſe alone is made at baptiſme. Than aunſwered the Chãberlaine right gladly: I beleue that Ieſus is the verai ſame Chriſte, whome the prophetes haue promiſed: and I beleue that he is ŷ ſonne of God, for whoſe ſake al men hath profered them health euerlaſting. Philip cauſed the chariot furthwith to ſtand ſtyl. It was a noble carriage, richely garniſhed, and ſemely for hym that was an head officer to a barbarous quene. But downe alowe muſt he come, that ſhall bee founde mete for baptiſme, and ſtrippe himſelf naked of al garmentes. Both went down into ŷ water, and there Philip chriſtened the Chãberlaine, a poore man, the riche, a ſimple and an abiecte, the puiſaunte and mightie, a man in himſelf right perfeict of all his limmes, the vnperfeict that lacked part of his members, a Iewe, the Ethiopian. So litle regarde here was had to mannes perſonage. There is no diſagreaunce wher is faith in Ieſus Chriſte, and conſente of mynde together in one accorde. After baptiſme, there was neyther chamberlaine, nor Ethiopian, but a newe creature. And as for Philip, as ſoone as he was come out of the water, an Aungell of the lorde toke hym awai, & more of hym ſaw not this Chamberlaine, neither after deſyred he to haue his teaching, being once inſpired with the holy goſte in baptiſme: but as one right glad at the herte, that he had learned Chriſtes feith,

Chriſt howe he ſuffred as a lambe.

And as thei went on their waie, they came to a certaine water.

D

Eunuchus deſireth to be baptiſed of Philip, & how he profeſſed Chriſt.

And the Chamberlaine ſaide: Se, here is water, what doeth let me to be baptiſed.

I beleue that Ieſus Chriſt is the ſonne of God.

Eunuchus how he was baptiſed of Philip.

And they went down into the water both Philip, and alſo the Chamberlaine.

There is no diſagreyng where as feith in Ieſus Chriſte.

And alſone as thei were come out of the water, the ſpirite of the Lorde caught awaie Philip. &c.

A feith, he made an ende of his iourney, that he mighte at home likewiſe publiſhe the name of Chriſte emong his countreimen of Ethiopia. Finally ỹ Aungel ſet Philip down in the next citie called Azotus, whence he came: and taking thence his iourney, in euerye place where village or towne did lye in his waie, he preached the ghoſpell, vntill he came vnto Ceſarea, a citie in Paleſtine, where his dwelling was.

Philip whã he had baptiſed Eunuchus, was conueighed awaie ſodainly of the ſpirite of the lord, and where he was founde.

The.ix.Chapter.

The texte.

*Acte viii. xxii. & xxvi. i.Cor.xv.

*Acte.xxii

*Luke.iii. Actes.ii.

And Saule, yet breathyng out threatnynges and ſlaughter againſte the dyſciples of the Lorde, went vnto the hye prieſte, and deſyred of hym letters, to carrie to Damaſco, to the Sinagogues, *that if he founde any of this waie, (whether they were menne or women) he mighte bryng them bounde to Hieruſalem. And when he iourneied, it fortuned that as he was come nigh to Damaſco, ſodainely there ſhined rounde about hym, a light from heauen, and he fel to the yearth, and heard a voice ſaying to hym: *Saule, Saule, why perſecuteſte thou me? And he ſaid: what art thou Lorde? And the Lorde ſaide: I am Ieſus, whom thou perſecuteſt. It is hard for thee to kicke againſte the pricke. And he bothe trembling, and aſtounied, ſaide: Lorde *what wilt thou haue me doe? And the lorde ſaid vnto him? Ariſe, and goe into the citie, and it ſhalbee tolde thee what thou muſt dooe.

And Saule yet breathing out threatenynges & ſlaughter. &c. went to the high prieſt. &c.

Saule deſireth letters of cõmiſſiõ of the hygh prieſt to perſecute the Chriſtians.

VHyle theſe thynges were in dooing, Saule in all his proceedinges againſt the Chriſtians, expreſſed much crueltie, not only within the walles of Hieruſalem, but where els he perceiued that the diſciples, whiche were ſcatered abrode, had ſpred alſo the woorde of the ghoſpel: purpoſing than more & more with himſelf not onely to threaten them and to enpriſon, but to kill and murther thẽ in ſundrye wiſe, went vnto the high Biſhop, to the entente that by maintenaunce of his autoritee, he mighte the ſooner conſume them: and Saule deſyred to haue the high Prieſtes letters of commiſſion, not onely to cities nigh there about, where he had already exerciſed his crueltie, but vnto Damaſco, a citie in Phenicia, ferre of from Hieruſalem, directed vnto B the Sinagogues of the Iewes there dwelling, for that ende that he might, through their aide, at commaundemente of the high Biſhoppe, bring faſt bounde to Hieruſalem, whomſoeuer he had taken faultie in this heriſie, either men or women. Theſe and ſuche like thynges was Saule moued to doe, of a plaine and no diſſembling minde: ſuppoſing with himſelf, according vnto the Lordes ſaying, that his deuoyre and ſeruice herein, was pleaſaunte to god. And therefore God ſuffred not his handes to be polluted ẘ innocentes bloude, but called him abacke in the middes of his rage. For whã he was almoſte at his iourneies ende, not ferre from the citie Damaſco, a ſodain light frõ heauẽ, ſhone about him: and ſodainely, as he was fallen for feare vpon the ground, heard he a voice, ſaying vnto him: Saule, Saule, why doeſt thou perſecute me? Than Saule as one ſtricken with a greate merueile who he ſhould be that on high aboue, and ſo mightie, complained of wrong, as it wer doen by his frende, and in doubt whether he wer ſome Aungel, or els God himſelf, aunſwered fearefully: who art thou, O Lord? Than ſaide he: I am theſame Ieſus of Nazareth, whom thou ſuppoſeſt to be dead, whereas I dooe liue and reigne in heauen. But thou in perſecucion of my diſciples, and of my name, dooeſt perſecute me alſo, vnawares thereof. But al thy laboure is in vain. For it ſhall he harde and peinefull for thee, to beate thy heles againſte the pricke. For thy

And deſired of him letters to carye to Damaſco.

Damaſco a citie of Phenicia.

Saules earneſt minde to puniſhe the Chriſtians, was of a verai zele and not of malice.

And whã he iourneyed, it fortuned that as he was come nigh to Damaſco. &c.

Saule, Saule, why perſecuteſt thou me?

A voyce from heauẽ to Paule, to call him frõ his perſecutyng of the Chriſtians.

I am Ieſus whõ thou perſecuteſt.

C

ſtriuing is not againſte man, but againſte god, whoſe will no man is hable to reſiſte. Wherefore thine offence herein, is double the more, & nothing ſhalt thou preuaile thereby, and yet ſhalt thou dooe thy ſelfe a ſhrewde turne too. Saule hearing this, trembled for feare, and as one amaſed, ſaide: Lorde what wilt thou haue me doe? By this anſwere, his errour appeared to haue come of plaine ignoraunce, and of no malice. To inſtruct once ſuche perſons, it were ſufficiente. But it was expedient that an high and fierce ſtomake, wer plucked down, and ſuch one that minded nought els but to threaten & kylle, wer made afraid, to the entent he might be eaſily taught. Than ſaide the lorde to him: ariſe and goe into the citie. There ſhalte thou learne what is for thee to doe. The lord ſtriketh man in ſuch a ſort, that it maie be for his health: ſo he caſteth down, that he maie ſet vp: ſo maketh he them blinde, that he maie lighten them. Saule beeing in his cruell rage, was throwen downe headlong, but after that he became meke and ready to obey, he was bid ſtande vp.

Saules anſwer to the voice couming to him from aboue.

Saule why he was ſo ſtricken down on his waie to Damaſco.

The Lorde ſtriketh ſo as maie be for mannes ſaluacion, and health.

The texte.

The men whiche iourneyed with hym, ſtoode amaſed, hearing a voice, but ſeeyng no man. And Saule aroſe from the yearth, and when he opened his iyes, he ſawe no man. But thei led him by the hande, and broughte hym into Damaſco. And he was three daies without ſight, and neither did eate nor drinke. And there was a certaine diſciple at Damaſco, named Ananias, and to him ſaide the lorde in a viſion: Ananias? And he ſaide: beholde, here I am lorde. And the lorde ſaid vnto hym: Ariſe and goe into the ſtrete, which is called ſtreight, and ſeke in the houſe of Iudas, after one called Saule * of Tarſus. For beholde, he prayeth, and hath ſeen in a viſion, a manne named Ananias comyng in to him, and puttyng his handes on him, that he mighte receiue his ſight.

* Acte. xxi. and. xxii.

D

While theſe thinges wer thus in doyng, the men that went with Saule, in his iourney, ſtoode amaſed, hearing certainely one talke to Saule, but ſeing no man. Than Saule vpon good coumforte that he tooke hereof, aroſe vp. The firſt ſteppe to vertue is to be ſet vpon foote. And beholde againe an other miracle: although his iyes wer open, he could not ſee. Than thoſe that came in his compaignie, led him by the hande into the citie of Damaſco. And yet was not he than foorthwith admitted to the gift of the holy ghoſt, that it ſhould be noted of vs that came after for an exaumple, how it wer not mete to laye hand foorthwith vpon eche perſon, but firſt to ſee them that are newely inſtructed, diligently tryed, and prepared by faſting, and praier. Wherfore than, like as the Apoſtles abode at Hieruſalem ten daies ſpace, in expectacion of the holy ghoſt: ſo taried Saule at Damaſco three daies, ſeeing none yearthlye thyng with his corporall iyes, but the inwarde iyes of his ſolle, were in the meane ſpace clerely illuſtrate and made clere: all that while receiuyng no foode, but his mynde was fed the mene tyme with heauenly doctrine. There was theſame time at Damaſco, a diſciple, (for ſo wer thei than called which had receiued the ghoſpell,) named Ananias. The lord had piked out this Ananias, by whoſe hãdes his pleaſure was bounteouſlye to repleniſhe Paule with giftes of his holye ſpirite. And therefore him ſpake he vnto beeyng a ſlepe, in his dreame, and ſaide: Ananias? He on the other parte anon perceiuyng that God called hym, made aunſwere: Loe I am here Lorde: as who ſayeth, diſcloſyng a true chriſtian hearte, readye at all commaundementes. Than ſaid the Lorde: Ryſe vp and goe thy waie into ẏ ſtreat, whiche they commonly call ſtreight, and aſke at Iudas houſe for one Saule, who was borne in Tarſus. For loe, there is he in prayer, ſuyng to haue grace and liberall coumforte from vs.

Saule could not ſee after that he was ſtrickẽ on the wai.

Saule taried three dayes in Damaſco, ere he receiued the gift of the holy goſte, & what it teacheth vs.

Ananias a diſciple at Damaſco, ſent of god to coumfort Paule.

The menne that iourneyed with him, ſtoode amaſed, hearing a voice, but ſeeing no man.

And he was three daies without ſight. &c.

And there was a certain diſciple at Damaſco, called Ananias. &c.

A At the very ſame time, Saule likewyſe as he was in praier, thought that one Ananias had entred into the houſe to him, & laied his handes vpon him, to the intent he might receiue againe hys yie ſight. Euen ſo the Lord prepaired in their mutuall viſion eache one for other.

The texte. Acte. viii. xxii. & xxvi. i. Cor. xv. Gala. i.

¶Than Ananias aunſwered: Lord, *I haue heard by many of this man, how much euill he hath doone to thy ſainctes at Hieruſalem: and here he hath authoritee of the high prieſtes, to bind all that call on thy name. The Lorde ſaied vnto him: Goe thy way, for he is a choſen veſſell vnto me, to beare my name beefore the Gentiles, and kinges, and the children of Iſraell: For I will ſhew hym, how great thinges *he muſt ſuffer for my names ſake.

*Actes. xxi.

Ananias feared at the hearing of Saules name.

Lorde I haue heard by many of this man how much euill he hath dooen. &c.

But Ananias ſore afraied at the name of Saule, who for his crueltie, was than muche ſpoken of emong the Chriſtians, made aunſwere: I haue heard lord, of many one, howe ſore this man hath vexed thy bleſſed ſainctes at Hieruſalem, and yet not ſo contented, but now is he hither come alſo, beeing put in authoritee by a ſtreight commiſſion from the high biſhoppes, to lay thẽ al faſt in fetters, that call vpon thi name. Herunto the Lord again made aunſwer: I knowe right well how ye my ſhepe are muche afraied of that rauenous woulfe. But there is no cauſe why thou ſhouldeſt feare. For that woulf haue I chaunged into a right gentle ſhepe. Wherfore ſee thou goe vnto him boldly. For him I haue choſen to myne own ſelf, as a notable inſtrument, to carrie my name before the Heathen, before kynges of the yearth, and the children of Iſraell. What he hath done hitherto, was not doone of malice, but of a zele to the lawe of hys countrey. And forasmuch as of plaine ignoraunce hys iudgement fayled him, ſome tryall hath he ſhewed of hys B towardneſſe, how earneſt a defendour of my goſpel I am lyke to haue of him, in time to come. Hitherto hath he ſtriued againſte the profeſſours of my name, beeing armed thereunto with bulles from the high Biſhoppes, with threatnynges, and with fetters for them. Hereafter more manfully ſhall he fight and ſtoutly, beeyng armed but with my ſpirite, and girt with the ſweord of my Euangelicall woord, againſte all them that hate my name. For the glory and renoume wherof, farre greater affliccion ſhall he willingly ſuffer, than nowe of late he prepared againſt you.

The Lorde ſayed vnto hym: Goe thy waie, for he is a choſen veſſell vnto me.

Saule is choſen veſſell of god.

The texte. Acte. xxii.

¶And Ananias went his way, and entred into the houſe, and putte his handes on hym, and ſaied: Brother Saule, the Lorde that appered vnto thee in the way, as thou cammeſt, hath ſent me, that thou mighteſt receiue thy ſight, and be filled with the holy ghoſte. And immediately there fell from his yies, as it had been ſcales, and he receyued ſyghte: and aroſe, and was baptiſed, and receiued meate and was comforted.

Ananias well encouraged at theſe woordes, departed thence, and entred into Iudas houſe: he found Saule praying, and layd his hand vpon him, and ſaid: Brother Saule, the Lord Jeſus Chriſte that appered vnto thee in the way, as thou waſt comyng hither, hath ſent me to thee, to the intent thou ſhouldeſt receiue thy ſighte again, and be replenished with the holy ghoſt. Ananias had vneath ſpoken theſe wordes, but there fell from the yies of Paule in the ſame place, as it were certain ſcales of a fiſhe, and ſo recouered he his ſight. And immediately he ſtoode vp, and was baptiſed. After that, whan he had receiued ſome foode, he was well ſtrengthened. In thys manier that excellent capitaine of Chriſtes ghoſpell, and he that ſhoulde ſoone after obſcure the glory and renoume of other hys Apoſtles, receiued at the hande of Ananias, a poore and humble diſciple, the holy ghoſte, beefore that he

And immediately there fell from his eyes as it had been ſcales. &c.

Ananias ſheweth vnto Saule his ſight againe to be reſtored hym at Damaſco.

Saule baptiſed of Ananias.

receiued baptiſme. But nothing is doone out of ordre, that is doone at Jeſus Chriſtes commaundement, whom Paule had for hys teacher. For ſo had he geuen his Apoſtles authoritee, that he would neuertheleſſe reſerue vnto hymſelfe, the higheſte authoritee of all the wholle matier. C

The texte.

¶ Than was Saule certayne dayes with the diſciples, which wer at Damaſco: And ſtreightwaye he preached Chriſt in the Synagoges, howe he was the ſonne of God. But all that hearde hym, were amazed, and ſaied, is not thys he that ſpoyled them which called on this name in Hieruſalem, and came hither for that entente, that he might bring them bounde vnto the high prieſtes? But Saule encreaſed the more in ſtrength, and confounded the Iewes whiche wer dwellyng at Damaſco, affirmyng that this was verai Chriſt.

Than was Saule certaine daies with the diſciples which wer at Damaſco.

But al that heard him, were amaſed, and ſaide. &c.

Is not this he that ſpoiled the whiche called on this name at Hieruſalē.

The Jewes were wonderfully amaſed at the conuerſion of Paule.

Saule confounded all the Jewes that reaſoned againſt Chriſte.

But Saule encreaſed the more in ſtrength, and confounded the Jewes that were dwelyng in Damaſco.

Than Saule being ſodainly chaunged, abode for certaine daies in coumpaignie with the diſciples, whiche wer at Damaſco. And without any further delay, he begoonne foorthwith euen there, contrary to the Biſhoppes commaundement, to ſette vpon the office that he was appoynted vnto by Chriſt. And he went into the Jewes Synagoges, and publiſhed openly and frankely, affirming that Jeſus of Nazareth was the ſonne of God, for whoſe ſake alone, all men ſhould haue profered them, accordyng to the Prophetes foreſayinges, health euerlaſting. The Jewes, which knewe of Saules cruell fierceneſſe againſte the chriſtians, by the rumour that was bruited abrode, reioycing that thei had gotten ſuch a valiaunt defendour of Moſes lawe: whan thei had heard that he did ſo earneſtly preache Jeſus name of Nazareth, thei merueiled what had chaunced vnto the man, that he was ſo ſodainly quite altred, and ſayed emongeſt themſelfes: D Js not thys the ſame Saule, who of late did, al that euer he coulde, aſſaulte them that called vpon this name at Hieruſalem, which name he blaſeth nowe abrode, and famouſly publiſheth: and now but of late came hither, purpoſely to take al ſuch perſones, (if he might find any here) and to bring them faſt bounde to the high Biſhoppes, there to bee puniſhed at theyr wille and commaundement? Howe cometh thys to paſſe, that he hath ſo ſodainly caſt of his Jewiſhe condicions, and forſaken Moyſes, and hath become a profeſſour of the crucified? But Paule, whom that name in veray dede than better agreed with, after that he once beecame of a troubleſome perſon, a teacher of ſobreneſſe and quiete libertee, ſo litle was affraied at ſuch manier ſayinges of the Jewes, that he beeing euery day the better ſtrengthned with ſpirituall coumfort, confounded and much troubled the Jewes that wer dwelling at Damaſco: affirming conſtauntely, and prouing by the teſtimonies of holy ſcripture, that Jeſus of Nazareth, whom he had before of ignoraunce perſecuted, and did now preache, was the true Meſſias that was promiſed to the worlde: and that none other ſhould be borne hereafter, at whoſe handes the Jewes ought to looke for euerlaſting health.

The texte.

* Joſua. ii.
i. Reg. xi
ii. Cor. xi

¶ And after a good while, the Iewes tooke counſell together, to kill him. But their laying waite was knowen of Saule. And thei watched the gates day and night to kille him. *Than the diſciples tooke him by nighte, and putte hym thorowe the walle, and let hym downe in a baſket. And when Saule was come to Hieruſalem, he aſſaied to couple himſelf with the diſciples, but thei wer all afrayed of hym, and beleued not that he was a diſciple. But Barnabas tooke him, and brought hym to the Apoſtles, and declared to them how he had ſeen the Lorde in the way, and that he had ſpoken vnto him, and how he had doone boldly at Damaſco in the name of Ieſu. And he had his conuerſacion with them at Hieruſalem, ſpeakyng boldely in the name of the Lord Ieſu.

A Whan Paule had taken ſuch an enterpriſe vpon him many dayes at Damaſco, no litle to the diſciples ioy and coumforte, and not without a great rumble and murmour of thoſe that did not than beleue: the Iewes at length layed their heades in counſell together, to the intent that thei might (by lying in wayte for hym) ſlay him. O what a nacion is this that murthereth men? Paule reaſoned, taught, and vanquiſhed ẏ Iewes with teſtimonies of their own lawe, as it wer with their owne weapons. But there was nothing elles with them, but conſpiracies, ſtockes, prieſons, ſtripes, and ſondry kindes of death. But this had the Lord by promiſſe aſſured hys welbeloued ſeruauntes of, that thei ſhould not loſe, no not a heere of one of their heades, except his father ſuffered it. The time was not than come for that excellent warriour to dye in the ghoſpels cauſe, he had than many battailes behind to fight for Chriſtes people, many daungerouſe perilles wer to come for him to ſuſtein in fight of battell, many cities & countreies wer left for him to ſubdewe by goddes holy woorde, and to call vnto Chriſtes yoke. Wherfore Paule as it was Goddes wille, had warnyng that the Iewes lay in wayte for hym, inſomuche that thei kepte the gates day and night in watche for him, that he ſhoulde not eſcape away, but that thei would kille him. To bryng this act to paſſe, they had procured them ayde of the Lieutenaunt of the citee, who was the deputee of king Aretas, to the intent that if their preuie watche had not wel proceded to their purpoſe, they woulde neuertheleſſe openly and by force ſlay him. The diſciples than, conceiuing in their mindes how that the leſſe the perſon cared for himſelf, the more was he worthie to be ſaued, B would not ſuffer ſo valiaunt a warriour in Chriſtes woord, periſhe. Wherfore thei hidde him, and by nyght leat him downe by a corde of the towne walles, in a baſket. Euen ſo often tymes, yea bold and valiaunt capitaines dooe runne away, to the intent that they may, accordyng to the prouerbe, bee hable to fight again. O what a woondre is it to ſee the courſe of thynges turned vpſide downe. Nowe lurketh he in corners and ſtarteth away, who a litle before with many ſore threatninges perſecuted: and nowe prouide they to ſaue Paules lyfe, whom he beefore inuented crafty meanes to ſlay. After thys, whan he was once come to Hieruſalem, and would haue accompanied with the diſciples, with whom the olde Saule was to well knowen, Paule as than vnknowen, all wer afraied of him, as the ſhepe of the woulfe: not truſting his woordes that he was a diſciple, callyng well to their remembraunce what crueltee he was woont to expreſſe, in perſecutyng Chriſtes flocke. They ſuſpected than that ſome prieuie wyles had been cloked vnder the name of a diſciple. But Barnabe ẏ Leuite, of whom we ſpake beefore, that knewe what was doone concernyng Paule, brought hym to the Apoſtles, before whom he declared all the whole matier, howe the Lorde had appered vnto hym as he was goyng to Damaſco, and ſpake to him, & how ſodenly his mind was chaunged, and how frankely and freely he had preached the Ghoſpell in Ieſus name, the Lorde. The Apoſtles reioyced therat, and with their honeſt rehearſall, commended him to the wholle compaignie. So was he for a tyme, buſily occupied at Hieruſalem, keepyng compaignie with the Apoſtles, and diſciples, and boldly there profeſſing, and preaching the name of the Lord, which he had of playn ignoraunce, perſecuted.

And after a good while the Iewes toke counſell together to kyll hym.

The Iewes take counſaill together to kille Paul.

The murdering nacion of the Iewes.

But their laying waite was knowen to Saule.

And they watched the gates daie and night to kyll hym.

Saule was warned of the Iewes conſpiracie agaynſt hym.

And the diſciples toke hym by night. &c.

And whan Saule was come to Hieruſalem, he aſſaied to couple himſelfe with the diſciples.

All the diſciples at Hieruſalem were afraied of Saule, and durſt not couple thẽſelfes with hym, leſſe he had been a falſe brother.

But Barnabas toke hym, and broughte hym to the Apoſtles.

Barnabas broughte Paule to the Apoſtles.

The texte.

C

¶ And he ſpake and diſputed againſt the Grekes, but they went about to ſlay hym, whiche when the brethren knew, they brought hym to Ceſarea, and ſent hym foorth to Tarſus. Then had the congregacion reſt throughout all Iewrie and Galile, and Samaria, and wer edifyed, and walked in *the feare of the Lord, and multiplied by the coumfort of the holy ghoſt.

*Pſal. ii.

Saule preacheth Chriſte at Hieruſalem and diſputeth againſt the Grekes.

And he ſpake and diſputed againſt the Grekes. &c

And that dyd not he onely before the people of Hieruſalem, nothing afraied of the reprochefull name of an Apoſtata, becauſe he had ſwarued from the biſhoppes trade in religion: but preached likewyſe Jeſus name beefore the Gentiles, whiche for the great renoume of that citee, dwelled than at Hieruſalem, and before the Jewes, which wer borne emong the Grekes, reaſonyng with them, and by very teſtimonies of the lawe, prouyng that Jeſus was the ſalueour of the worlde. But in no wyſe could they abyde ſuche libertee of ſpeache, and therfore reſorted they to ſuch, as thei wer woont to doe for ayde againſt him, whom thei wer not hable in diſputacions to vanquiſhe, ſearching out ſome way to ſlay Paule. Suche bee their diſputacions, that are of Jewiſhe condicions. And euen than wer priuie wiles alſo inuẽted to betrappe him withal, whan that he leaſt thought vpon any ſuch daungier. After that the brethren knew of this, leſt any thing ſhould betyde hym otherwyſe then well, they conueighed hym away vnto Ceſarea Philippi, which is a citee in Phenicia, and ſent him eftſoones thence vnto Tarſus, in Cilicia, where he was borne. For by meanes of Paules wandering aboute, and his leadyng from place to place, the goſpell well proſpered. In the meane while, after the time of perſecucion was wel ouerblowen, the congregacion of the diſciples (whiche than wer diſperſed throughout al the partes of Jewrie, Galilee, and Samarie, in the whiche countreyes principally the Lorde had taught, and where before all other places, he commaunded that his goſpel ſhould be preached,) liued at ſome reaſonable quietneſſe, takyng coumfort eche one of other, thorow mutuall vnitee and concorde: and what for the ſmall regard they had to mannes threatninges, and the daily increaſe beſides of their number, thei wer well edified in Chriſtes feith, liuing in feare of the Lord, and repleniſhed in tyme of aduerſitee with ſpirituall conſolacion of the holy goſt. This was it vndoubtedly that the Lord had promiſed them: *In the worlde ye ſhall bee well aſſured of trouble and aduerſitee, but in me ſhall ye haue quietneſſe of mynde, and goſtely coumfort.*

The Grekes go aboute to ſleigh Paule at Hieruſalē.

But they wente aboute to ſleigh him.

Ceſarea that Philip builded where it ſtandeth.

Whiche when the brethren knewe, they broughte hym to Ceſarea.

D

By Paules oft remouyng from place to place, the goſpell was muche ferthered.

The Congregacions liued at ſome reſte in Jewerie and Galile.

Than had the congregacion reſt throughout all Jewerie & Galile. &c

In Chriſt is quietnes of mynde, and ghoſtly coumforte.

The texte.

¶ And it chaunced as Petre walked thorowout all quarters, he came alſo to the Sainctes, which dwelt at Lydda. And there he found a certain man, named Eneas, which had kept his bed eight yeres, and was ſicke of the paulſey. And Peter ſaid vnto him: Eneas, the Lord Ieſus Chriſte make thee wholle: aryſe, and make thy bed: *And he aroſe immediately. And all that dwelte at Lidda and Aſſaron, ſawe hym, and turned to the Lorde.

*Math. ix. Marke. ii. Luke. v.

Petre cometh to Lydda, and where Lidda ſtode

Eneas at Lidda which had kepte his bedde eight yeres, reſtored of Petre to his healthe in Jeſus Chriſtes name.

And there he founde a certaine man named Eneas, whiche had kepte his bedde eight yeares.

And ſo it befell that Petre, whyles he as a vigilant ſhepeheard, of a ſtoute courage, went abrode, traueiling many countreyes, nowe theſe to viſite, now thoſe, came alſo vnto the holy ſainctes that dwelt at Lydda. That Lydda is a citee on the ſea ſyde in Paleſtine. There found he one called Eneas, who had layne bedred eight yeres before: For he was taken with a paulſey. Peter than remembring the lordes commaundement, that what houſe ſoeuer thei came into, thei ſhoulde heale the ſicke, for it wer not ſitting for bodily diſeaſes to reign where ſpirituall phiſicians bee preſente, ſayed to him: Eneas, Jeſus Chriſte make thee wholle: Aryſe, and make thy bed. Immediately vpon theſe wordes ſpoken, he roſe vp wholle, and made his bed hymſelfe. Thys

was

A was a token of perfite healthe. When they ſawe hym ſodainly made whole by vertue and power of Ieſus name, who had layne bedred ſo many yeres: as many as dwelte at Lydda, and Sarona, a towne on the ſea coaſte nigh vnto Lydda, wer conuerted to the Lorde, and profeſſed the name of Ieſus Chriſte. And ſo of one whiche was reſtored to his corporall health, wer many a one moued to health of ſoule.

Saron what toune it was and where it ſtoode.

The texte.

¶ There was at Ioppa, a certain woman, named Tabitha (which by interpretacion, is called Dorcas:) the ſame was full of good workes and almes dedes, which ſhe did. And it chaunced in thoſe dayes, that ſhe was ſicke and dyed. Whom when thei had waſhed, they layde her in a chaumbre. But foraſmuche as Lydda was nigh vnto Ioppa, and the diſciples had heard that Peter was there, thei ſent vnto him, deſyring him that he would not be grieued to come vnto them.

There was at Ioppa a certaine woman named Tabitha.

There was again at Ioppa, a diſciple called Tabitha, which with the Grekes ſignifieth Dorcas, with the Latines Caprea, whiche name geue they of the cleare ſighte of the yie. Thys woman had been vertuouſly occupied in all manier godlineſſe, but chiefly in woorkes of mercie, wherwith ſhe relieued the poore. It befell the ſame tyme that Petre was buiſie in his office at Lydda, that ſhe dyed of the ſame diſeaſe that ſhe had been ſicke of. And whan thei had doone with waſhing the dead corpſe, accordyng to their accuſtomed manier, they layed it in a high chaumber, for to bee enoincted. And foraſmuche as Ioppa was not farre from Lidda, and the diſciples had vnderſtandyng that Petre was there, they ſent two men in meſſage to hym, deſyring that he would vouchſalue to come vnto them.

Tabitha what woman ſhe was, & what her name ſouneth.

Ioppa a toune not ferre from Lydda.

B

The texte. Mat.ix. Marke.v. Luke.viii.

Peter aroſe, and came with them. And when he was come, they brought him into the chamber. And all the wydowes ſtood rounde aboute hym, weapyng, and ſhewyng the coates, and garmentes, whiche Dorcas made while ſhe was with thē. And Peter putte them all foorth, and kneeled downe, and prayed, and turned him to the body and ſayed: Tabitha, aryſe. And ſhe opened her yies, and when ſhe ſaw Petre, ſhe ſate vp. And he gaue her the hand and lifted her vp. And whan he had called the ſaintes and wiedowes, he ſhewed her alyue. And it was knowen thorowout al Ioppa, and many belieued on the Lorde. And it fortuned that he tarried many dayes in Ioppa, with one Symon a Tanner.

Petre than declaryng in hymſelf an exaumple of a good ſhepeheard, came to them vndelayedly. After hys coming within the houſe, they brought hym vp into the chaumber, to the intent he ſhould be moued at the ſight of the dead corpſe, to take ſome pietie or compaſſion for her death. There ſtoode about Peter all the wiedowes, who emong other miniſteries, whiche wer prayſe woorthie, chiefly wer commended for ſeruyng the holy in all their neceſſitees: thei mourned her with wepyng teares, whiche they leat fall, more of pietie towarde the poore whom ſhe was woont to refreſhe with many good turnes, then for her ſake that was departed. Their weping was then a ſufficient opening to hym of their myndes, what they deſyred to haue. They called not to rehearſall her good dedes, but brought foorth to ſyght, the coates and other garmentes, whiche Dorcas had already made to clothe the holy withall. But thys her endeuoure in dooyng good, was by death interrupted. Then Petre hauyng in remembraunce Ieſus exaumple, whereas he rayſed vp the chiefe Prieſtes daughter of the Sinagogue, after the multitude of thoſe that mourned wer fyrſt of all putte out of doores, commaunded them all to goe foorth.

Petre is brought to the dead corpſe of Tabitha.

And ſhewyng the coates and garmentes which Dorcas made, while ſhe was with them.

For

Petre why he put all the weomen out of Dorcas chaumbre.

C

And Petre put them all forthe & kneled doune and praied.

For the wiedowes wer only thei that mourned. And weping is a lette to prayer. And moreouer, beecauſe the weomen, whiche of their owne nature are weake ſpirited, ſhoulde not bee troubled at the ryſing vp of the dead bodie, he would haue none of them to bee preſent, but he all alone prayed, kneling on his knees. For, the holy ghoſt, by whom al miracles are wrought, is not at all times in like force with man. But his vertue by prayer is quickened, like as feith is alſo: without the which no miracle at all is wrought. Whan Petre had made hys prayers, and conceiued ſpirituall ſtrength of the holy ghoſte, he tourned him to the body ward, and ſaid: Tabitha, riſe vp. Than ſhe as theſe woordes wer ſpoken, awaked, as though ſhe had been in a ſlepe, and looked vpon Petre. And after that ſhe had beheld hym well, ſate hir downe again. Peter than putting foorth hys hand to ayde her withall, ſet her vp, being than on liue and luſtie. After this maner muſt thei bee lift vp vnto godlineſſe, which be of their owne ſelfes weake: Firſt of all muſt god be praied vnto, that he would take mercie vpon them. That done, thei muſt be taught what to doe, rebuked for their life miſpent, and exhorted to amend. Finally, they muſt haue ayde as Dorcas had, to bee lift vp by good exaumple, to more perfeccion of life. Whan Petre had called the holy brethren and widowes, whom he before had bidden goe foorth, into the chaumbre againe, whiche wer likewiſe their ſelfes occupied in prayer, looking for the mercifulneſſe of the Lorde, he ſhewed them the woman on liue for them all to beeholde. That miracle was ſoone bruited abrode ouer all the citee of Joppa, and cauſed many one to beleue in Chriſte. For that is the verai chiefe commoditee that cummeth of miracles. For it ſhoulde not otherwiſe much auaile to call one or two emongeſt ſo many thouſandes, that come by tymes into this worlde and depart the ſame, vnto life again, which muſt neuertheleſſe ſoone after dye. And thys was an occaſion for Petre to tarry many dayes at Joppa. For where ſhoulde he that fiſheth for mennes ſolles abide more to hys contentacion, than there as many cometh vnto hys nette? All this meane whyle abode Petre, the chief of all the Apoſtles, and he that by reaſon of ſo great miracles whiche he had wroughte, both was famous and mightie, at one Symons houſe, a Tanner by hys occupacion.

The holy ghoſt is not at al tymes in like force with man, & is quickened with prayer.

And turned hym to the bodye, and ſaide: Tabitha ariſe.

Petre reiſeth Tabitha from death to lyfe again.

And ſhe opened her yies: and whan ſhe ſawe Petre ſhe ſate vp.

Howe they that are weake in God muſte be reiſed to godlyneſſe.

And whan he had called the Saincttes & wedowes he ſhewed her aliue.

D

The chiefe commoditee that cometh of miracles, what it is.

And it fortuned that he taried many daies in Joppa.

Petre taried many daies in Joppa.

The. x. Chapter.

There was a certaine man in Ceſarea, called Cornelius, a Capitaine of the ſoldiers of Italie, a deuoute man, and one that feared God with all his houſholde: *whiche gaue much almes to the people, and prayed God alway. The ſame ſaw by a viſion euidently (about the ninth houre of the day) an Aungell of God comyng in vnto hym, and ſaying vnto him: Cornelius: When he looked on him he was afrayed, and ſaied: what is it Lorde? He ſayed vnto hym. *Thy prayers, and thine almes are come vp into remembraunce beefore God. And now ſend men to Ioppa, and calle for one Symon, whoſe ſurname is Petre. He lodgeth with one Symon a Tanner, whoſe houſe is by the ſea ſide. He ſhall tell thee, what thou oughteſt to dooe. And when the Aungell which ſpake vnto him, was departed, he called two of hys houſholde ſeruauntes, and a deuoute ſoldier, of them that awayted on hym, and tolde them all the matier, and ſent them to Ioppa.

The texte.

*Eccle. vii

*Ecc. xxxv

A Hytherto had none of the Apoſtles been conuerſaunt emong the Heathen, ſauing that by occaſion that Chaumberlayne whiche came from Ethiop, was induced to Chriſtes religion. And yet ſome of the Gentiles were the better, that they dwelt nere vnto the Apoſtles. For in Ceſarea, the moſt floriſhing citee of Paleſtine, whiche tofore was called Stratons caſtle, was a certain man named Cornelius, capitaine ouer a bande of menne, which wer of Italie. This man though by trade of his aunceſtrie, he wer heathen, and by reaſon of hys office, a man of armes: yet as one that deſyred to be a Chriſten man, he was a good liuer, and feared God. Lyke hym was all his wholle houſholde. For it is commonly ſeen, that the reſidue of the houſhold, dooe frame themſelfes in condicions, like vnto the maiſter of the houſe. He in two pointes chiefly, declared himſelf mete to take vpon hym Chriſtes religion: in liberally refreſhyng the needy, and poore, and in continuall prayer to the Lorde. He knowledged the true god, for that he learned, by reaſon that he was conuerſaunte emong the Jewes. He knewe that his fauour was chiefly obteined, by being beneficiall to the poore, and by continuall prayer. It remained alway certaine, that he which had already aboundauntly enough, ſhoulde haue more geuen him. This man being in his prayer, not much before ſupper time, the ninth houre of the day, did euidently ſee in a viſion, the Aungel of god coming towardes him, and calling hym by name, Cornelius, as though he had been familiarely acquainted with him. B But Cornelius beholding than the Aungell, and beeyng ſore afrayed by reaſon of the maieſtie of ſo rare a perſonage, ſayed: Lorde, what arte thou? The Aungell aunſwered: thy prayers are not ſpent in vayne, neyther yet thy almes dedes, wherewith hitherto thou haſt earneſtly called vpon God, to bee mercifull to thee. For what thou haſt beſtowed to refreſhe the poore, the Lorde vouchſaueth to counte it beſtowed vpon himſelf: and he will reward thee in their behalfe, whiche are not hable to requite thee. Wherefore thou haſt not employed thy benefite on hym that will forgeat it. Thou haſt done for thy part, according to his will: he again on thother part, wil accompliſhe that thy requeſt, which thou haſt cōtinually by prayer deſired. The lord hath heard thi prayers, becauſe thine eares wer not ſtopped from the poore. Nowe therfore thys muſt thou dooe without delay, that from hence forewarde the Lorde may ſhewe vnto thee hys bountifull goodneſſe. Sende ſome of thy ſeruauntes to the citee Joppa, and enquire there for a certain man named Simon, and deſyre him to come ſpeake with thee: this man in the yies of the worlde, is not of any great eſtimacion, but in the ſyghte of God, hygh in fauoure, by reaſon of hys godlineſſe, and is otherwyſe called Petre. He hoſteth at a certayne mannes houſe in Joppa, whoſe name is Symon, a Tanner by hys occupacion, and dwelleth by the ſea ſyde. Of thys Petre ſhalt thou learne what thou muſt dooe to obteine ſaluacion. Whan the Aungell had thys ſayde, he vaniſhed awaye. Than by and by Cornelius ſent a couple of his houſholde ſeruauntes, and with them one that was a ſoldier retainyng to hym, whoſe honeſt conuerſacion and truſtineſſe, he had greate prouſe of: for not onely all Cornelius owne houſholde reſembled hym in godly liuing,

There was a certaine man in Ceſarea called Cornelius. &c.

Ceſarea what it was called beefore it had that name.

Cornelius a captaine of men in Ceſarea, & what maner a man he was.

A deuout man, and one that feared god, with all his houſehold.

Suche as the maſter of the houſe is, ſuche is commonly all the familie.

The fauoure of God how it is obteined

The ſame ſawe by a viſion euidently. &c an Aungell of God. &c.

An Aungell of God apereth to Cornelius in a viſion, and comforteth him in Chriſte.

Thy prayers and almes are come in remēbraunce before god.

Almes dedes howe muche they auaile beefore God.

And nowe ſende to Joppa, and call for one Simon whoſe surname is Petre. &c.

Cornelius is bidden by the Aungel to ſende to Joppa for Petre.

He ſhall tell thee what thou oughteſt to dooe.

Cornelius ſendeth two of his ſoldiers to Joppa for Petre.

liuing,but there wer ſome ſoldiers alſo,ỷ folowed the vertuous trade of their capitaine.And whan he had ſhewed them all the matier and effect,as touching his viſion,he ſent them to Ioppa. Theſe thynges wer doone in the euening.

C

The texte. *4.Re.iiii Math.vi.

On the morowe as thei went on their iourney, and drewe nie vnto the citee, Petre went vp vpon*the top of the houſe to praye,about the ſixth houre.And when he wexed hungry,he woulde haue eaten. But while they made ready, he fell into a traunce,and ſawe heauen opened,and a certaine veſſell came downe vnto him, as it had been a great ſhete knitte at the fower corners, and was let downe to the yearth, wherin wer all manier of fower footed beaſtes of the yearth, and vermin, and wormes,and fowles of the ayer.

The next day Cornelius meſſengers went on their iourney. In thoſe daies,ſo mene an embaſſade as that was,had Petre the chief paſtour of Chriſtes Churche no diſdaine at.And whan as they wer almoſte at Ioppa,Petre the ſame tyme,as he was accuſtomed, had gone vp into an high chaumber to pray,almoſt at the ſixt houre,that is to ſay, about noone.And as he was an houngred in hys praier,he mynded to eate ſome meate after hys long abſtinence. And whyles that meate was a dreſſing according to Peters commaũdement,he was rauiſhed with the ſpirite of God.So chaunceth it ſpecially with them,that vſe praier and faſting.For God diſcloſeth not his miſteries to the full belies,and ſlouthfull perſones. His viſion was this.He ſawe heauen open,and from thence a great veſſell let downe to the yearth, as it had been a great ſheete,knotted and faſtened with coardes at euery of the fower corners.For in old tyme meate was ſerued to the table in great brode linen clothes. In this veſſell were all kyndes of fower footed beaſtes,and vermin which crepe on the ground and lyue on the earth, and byrdes that lyue in the ayre,as well vncleane,as cleane,together indifferently. Thys was meate that the Iewes dyd abhorre:but yet was it the ſame that Ieſus longed after,whan he ſayed to hys diſciples,profering him meat:*I haue meat to eate that ye knowe not.*

Petre falleth in a traunce at Ioppa, and had a viſion to goe to Cornelius beeyng a Gentile,& what the viſion was.

The manier of ſeruing meate to the tables in olde tyme.

But when they made readie,he fell in a traunce.

And a certaine veſſel came doun vnto hym, &c.

D

And there came a voyce to him.Aryſe Petre,kill and eate.But Petre ſayed:not ſo Lord,for I haue neuer eaten any thyng that is*common,or vnclene. And the voyce ſpake vnto him again the ſecond time:*what God hath clenſed,that call not thou common.This was doone thriſe,and the veſſell was receiued vp again into heauen. While Petre alſo muſed in himſelf what this viſion (which he had ſeen)meaned:beholde,the men which wer ſent from Cornelius,had made inquiraunce for Symons houſe,and ſtode before the doore,and called out one,and aſked whether Symon, which was ſurnamed Petre,wer lodged there.

The texte *Leui.xi. Deut.xiiii *Mat.xv. Rom.xiiii Titu.i.

Petre much merueiling what this viſion ment, a voyce ſpake and ſaied vnto him:ariſe Petre,kille and eate.And although that the lord had warned his diſciples that thei ſhould make the Gentiles alſo partakers of his ghoſpell,yet to the intent thei ſhould the more boldly doe the ſame,he again was admoniſhed by a viſiõ.But Petre,as a Iewe, yet abhorring the meate that by the law was forbid,ſaied:Oh Lorde, God forbidde that I ſhoulde eate any ſuche meates. For vnto this day haue I duely kept the trade of my forefathers.For hitherto neuer eate I any meate that was ſuſpended, or vnclene. To thys, the ſame voyce that had ſpoken beefore,made aunſwer:That which God hath made clene,thou whiche art but man,call not it vncleane.After thys viſion had thriſe appered,to this end,that he ſhould more certainly beleue it,ſtraighte wayes the veſſell was taken vp into heauen.Than Petre being come agayn to hys remembraunce, whiles he was mu-

But Petre ſaide:not ſo Lorde,for I haue neuer eaten any thyng that is common.

A ſing with himſelf in a great perplexitie, what this viſion ſhould meane, and whether it were a dreame, either els ſome ſignificacion of Goddes wyll: beholde, thoſe men that Cornelius had ſente, ſtoode at Simons doore the Tanner, and callyng foorth one of the ſeruauntes, enquired whether that one named Petre, wer not hoſted there.

The texte.

¶ Whyle Petre thought on the viſion, the ſpirite ſaid vnto him: Beholde, men ſeke thee, ariſe therefore, and get thee down, and goe with them, and doubt not, for I haue ſent them. Petre wente downe to the men whiche were ſente vnto hym from Cornelius, and ſaide: beholde, I am he whom ye ſeke, what is the cauſe wherefore ye are come? Thei ſaid: Cornelius the Captaine, a iuſt man, and one that feareth god, and of good report emong al the people of the Iewes, was warned by an holy Aungell, to ſende for thee into his houſe, and to heare woordes of thee. *Then called he them in, and lodged them.

*Gene. xix. i.Pe. iiii.

While Petre thought on the viſion, the ſpirite ſaide vnto hym: Behold, mē ſeke thee.

God after ſundrye wiſes ſpeaketh to his elected.

But before that woorde was brought to Petre, that ſome there wer that would ſpeake with him, & whiles he ſate muſing in his mind, what the viſion ſhould meane, the ſpirite of god ſaide to hym (for God ſpeaketh after ſundrie wiſes to his electe:) Behold three men ſtande at the doore and enquire for thee. Therefore ariſe and get thee down, and goe with them, nothing doubting: for I ſente them. And then ſhalte thou vnderſtand what the mening of this viſion is, that thou ſo much muſeſt of. With that Petre went down, and came to the men, & ſaide: loe, I am the verai ſame Simon Petre whom you ſeke for. What is the occaſion of youre coming hither? Petre boſted not of his viſion, but required the heathens confeſſiō. For the benefite of grace that cometh by the ghoſpell, ought not to be thruſt before them whiche ſet nought by it, as in lyke manier it ought not to be denied to them that are deſyrous of it. Than thei aunſwered: Cornelius whiche by office is a captaine of a bonde of men, but yet a man of good conuerſacion, and that feareth god, wel credited and lykewiſe eſtemed and reported, as well of his own houſehold, as alſo throughout al Iewrie, was warned by the appering of an holy Aungell that ſpake to hym, to ſende for thee home to his houſe, yͭ he might receiue at thy handes knowelage what he ought to dooe to obteine ſaluacion. Petre perceiuing the viſions to agree, and nowe vnderſtandyng what that voice ſignified, whiche thriſe had ſaid, *what god hath clenſed, that accoumpt thou not vnclene:* bad thē come nere the houſe. For it was euentide, and he lodged them. This was yͤ firſte beginning of any conuerſacion betwene the Iewes and the Gētiles, whiche Gentiles by theyr owne accorde, preſſed to be partakers of the ghoſpell. But the Apoſtles did wiſelye in that thei were not to haſtie in the ſetting foorth of this matier, that it might be euidente to all men, that thei dyd not raſhely, but by the commaundement of god, receiue the Gentiles to the benefite of the ghoſpell. Cornelius ſent for Petre, but by the commaundement of the Aungell. Petre came down and mette them, but not before he had commaundement by the viſion. On the one part, marke the earneſt deſyre that the Gentiles had to yͤ gracious benefite of the ghoſpell: on the other part the cherefulneſſe of hym, and readineſſe, that was deſirous to ſaue all ſortes of men.

Behold I am he whō ye ſeke, what is the cauſe wherfore ye are come?

The benefite of grace that cometh by the goſpell, muſte be ſought for diligently, and is not to be denied to ſuche as ſeke for it.

B

Cornelius the captain. &c. was warned by an holy Aungel to ſende for thee.

Than called he thē in, & lodged them.

The firſte familiar conuerſacion that was betwene the Iewes and the Gentiles.

The Gentiles of their owne accorde ſought to bee partakers of the ghoſpell.

The texte.

¶ And on the morowe Petre went awaie with them, *and certaine brethren from Ioppa, accoumpaignied him. And the thirde daie entred thei into Ceſarea, and Cornelius awaited for them, and had called together his kinſemen, and his ſpeciall frendes. And as it chaunced Petre to come in, Cornelius met hym, and fell downe at his fete, and woorſhipped hym. But Petre toke him vp, ſaying: Stand vp *I my ſelfe alſo am a man.

*Actes. xi.

*Acte. xiiii. Apo. xix. and. xxii.

C

¶And on the morow Petre went awaie with them, and certain brethren from Ioppa, accoumpaignied hym.

Cornelius againſt the comyng of Petre to Ceſarea, had called together his kinſmen, and his ſpeciall frendes.

Cornelius awaited for them, and had called together his kinſmen. &c.

The next daie Petre went to Ceſarea, being accoumpanied with certaine chriſtians of the citie Ioppa, that ſhould beare witneſſe of thoſe thinges that wer for to be doen. For their minde gaue them, that ſome good lucke was toward, thei wiſt not what. In the meane time, Cornelius being very deſirous of ſaluacion, awaited for the returne of his meſſengiers, that ſhould bring with them Petre, and had called together as well his nigh kinſfolkes, as his other chiefe frendes: partelye that moe mighte bee witneſſes of this facte, and partely alſo that moe might be partakers of ſo great a benefite. But whan as Petre entred into the houſe of this captaine Cornelius, he muche reioyſing therat, for reuerence toward him, went foorth to mete him, and falling down to Peters feete woorſhipped him: perceiuing to be in him ſomewhat more excellencie thē was cōmonly ſeen to be in other mē. Thus ought Chriſt to bee woorſhipped in his miniſters, but yet in ſuche wiſe yͭ the glorie dewe vnto god, be not attributed to mā. Thā Petre geuing exaũple how much yͤ preachers of Chriſtes worde ought to abhorre ambicion, and the deſyre of honoure, and howe ſmall praiſe ought thei to chalenge for thoſe thinges whiche be doen through vertue of Chriſtes name: ſuffered not this captaine to lye proſtrate vpon the grounde, but embracing him in his armes, did lift him vp, ſaying: Ariſe, I am but a man as yͧ art. Geue vnto god this homage, for I am but his miniſter.

Cornelius falleth doun at Peters fete and woorſhippeth hym.

Chriſte is to be woorſhipped in his miniſters, and howe.

Cornelius mette him, & fell down at his fete, & woorſhipped hym.

But Petre toke him vp, ſaying: Stād vp, I my ſelf alſo am a man.

¶And as he talked with hym, he came in, and founde many that wer come together. And he ſayde vnto them: *ye knowe howe that it is an vnlawful thyng for a man that is a Iewe, to coumpaignie or come vnto an alien: but God hath ſhewed me, that I ſhould not call any man common or vncleane: therefore came I vnto you without delaye, aſſoone as I was ſente for. I aſke therefore, for what entent haue ye ſente for me?

The texte.

*Deut. vii.

D

And Petre communing than in this wiſe familiarely with him, thei entred into the houſe together. Whā thei wer come into the inner parloure, Petre founde there, a greate noumber aſſembled together. Here cōceiued he, as a couetous paſtour, good hope that he ſhould haue great aduauntage. And ſo whan Petre was ſet downe, he began, as an heauenly oratour, to ſpeake to them in this wiſe, partely that thoſe that came with hym, ſhould not haue occaſion to be offended, & partly that he might ſtabliſhe the captaines houſehold in that their cōfidence, which thei had cōceiued: You know (ſaith Petre) that it is not permitted by the lawes, that a Iewe be either in houſehold, either otherwiſe in coumpaignie with aliens, men of a ſundrie kinde of religion, & not circūciſed. Yet I being a Iewe, am not afraid ſo to doe, not yet deſpyſyng either the trade or cuſtome of my countrey, but folowing herein the commaundemente of god, who hath ſignified vnto me by a viſion, that I ought not to eſteme any man, what countrey ſoeuer he be of, to be vncleane, or to be abhorred, foraſmuch as god taketh no man to bee vncleane. For onely he & none other, maketh holy euery thing. I therefore ſticking to the commaundemente of god, came hither without delaie, as ſoone as you ſent for me: wherefore it is your part to ſhewe me what the matier is, why you ſende for me. Petre ſpeaketh to all, that he maie winne them al, perceiuing that for this cauſe thei were aſſembled together, that thei might all at one time, heare the ghoſpell preached. Marke how featly Petre playeth the paſtours parte, for he doth not communicate the high miſteries of the ghoſpell vnto them, before he perceiued them to be deſirous to learne.

Peters declaraciō to the coumpaignie for his coming to Cornelius a Gentile.

ye knowe that it is an vnlawefull thing for a man that is a Iewe to coumpaigny or come vnto an alien: but god hath ſhewed me. &c.

No man is to be abhorred or holden vnclene to be woone to Chriſte.

I aſke therefore for what entent haue ye ſente for me?

¶Than

A ¶ Than Cornelius ſaide: this daye fower dayes about this houre, I ſat faſting, and at the ninth houre I prayed in my houſe: and beholde, a man ſtoode before me in brighte clothing, and ſaide: Cornelius, thy prayer is heard, and thine almes dedes are had in remembraunce in the ſight of god. Sende men therefore to goe to Ioppa, and call for Simon, whoſe ſurname is Petre. He is lodged in the houſe of one Simō a tanner, by the ſea ſide, whiche aſſoone as he is come, ſhall ſpeake vnto thee. Than ſent I for thee immediatly, and thou haſte wel doen, that thou art come. Now therfore are we all here preſente before God, to heare all thynges that are commaunded vnto thee of God.

The texte.

Than Cornelius before them al, reherſed howe the matier ſtode, ſaying: Fower daies paſte I was here in my houſe faſting, & earneſtly in my prayers, about the ninth houre of the daye. And ſodainly beholde a certain man, whoſe countenaunce was full of maieſtie, ſtoode viſible before me, in a gliſtening garmente, and ſaide vnto me: Cornelius, thy prayer is hearde, and thy liberall and bountifull almes that thou haſt beſtowed on the poore, is not forgotten in the ſight of God. Wherfore ſende to Ioppa, and deſyre Simon, other wiſe called Petre, to come to thee. He is hoſted in the houſe of Simon the Tanner, nere to the ſea. Than ſent I incontinent meſſaungiers of mine owne folkes vnto thee, whiche thing I had not been ſo bolde to haue enterpriſed, vnleſſe an Aungel had ſo willed me. And I moſt hartely thāke you of your goodnes, yͤ ye vouchesaued to come hither. Nowe therfore we are here preſent, all of one minde, without hurt mening towardes ani mā, (as we take god to witnes,) very deſirous to heare what god hath geuen thee in commaundement to ſhew vs. For the Aungel that put me in this confidence, promiſed me ſo: and we doubte not but thou wilt ſo dooe, foraſmuche as thou alſo on thy parte haſte by the commaundement of God, vouſalued to come and common with vs. B

Cornelius declareth vnto Petre how he was bidden by an Aungell of god to ſende to Ioppa for Petre.

Simon the Tanner at Ioppa Peters hooſt.

And thou haſt well doen that thou arte come.

¶ Than Petre opened his mouth, and ſaide: of a trueth I perceiue that * there is no reſpecte of perſones with God, * but in all people, he that feareth him, and worketh righteouſnes, he is accepted with hym.

The texte. *Roma. ii. Ephe. vi. *Eſaie. lvi.

Than Petre perceiuing their vnfeigned mening, opened his mouth, and began to ſpeake in this wiſe: I doe right well perceiue that in the ſight of God, one perſon is not preferred before an other: but that in all countreyes who that feareth God, and liueth like a good mā vprightly to god and the worlde, is ſette by of hym.

No man preferred before an other in gods ſight, but according to the goodnes of his herte.

¶ Ye knowe the preaching that God ſente vnto the children of Iſraell, preaching peace through Ieſus Chriſte, whiche is Lorde ouer all thynges. Whiche preachyng was publiſhed throughout all Iewrye (and began in * Galilee after the baptiſme which Iohn preached,) how God * enoincted Ieſus of Nazareth with the holy ghoſte and with power. Whiche Ieſus wente about dooing good, and healing all that were oppreſſed with the deuill, for god was with hym.

The texte. *Math. iiii. *Eſai. lxi. Luke. iiii.

Foraſmuche as I vnderſtande that you are free from our law, and yet neuertheleſſe that ye woorſhip one God which is the true god, as we dooe: and that dailye ye offer through praier, ſacrifice, and ſeke his fauour by ſuccouring of the nedye: For why? this is the onely thing that the lawe and prophetes dooe teache: And although that god hath now at the laſte perfourmed that thyng, which he long ſence promiſed by the mouthes of his Prophetes, that he would ſende Meſſias, that is to ſaye, Chriſte, ſhewyng to the Iſraelites his wyll, nowe not by meane of any Prophete, but by his only begotten ſonne Ieſus Chriſt, and proferryng them, through feith & obedience to him whom he ſent, remiſſion of ſinne, and that he eftſones wyll bee reconciled with them:

Ye knowe the preaching that god ſent vnto the children of Iſrael, preaching peace through Ieſus Chriſt.

Peters oracion to the compaigny in Cornelius houſe.

Remiſſion of ſinne by Ieſus Chriſte through feith.

Yet

C

Which is lorde ouer all.

Whiche preaching was publiſhed throughout al Jewrye. &c.

Chriſtes preachyng began firſt in Galilee.

Howe God enoincted Jeſus of Nazareth with the holy goſt, & with power.

Which Jeſus went about doyng good and healyng all that. &c.

Jeſus went about Jewry preaching and healing all diſeaſes of men.

Yet that notwithſtanding, becauſe there is none other God but he, as well of the Gentiles as alſo of the Iſraelites, his wyl is that this fauour bee ſhewed to all men, whoſoeuer beleueth the ghoſpell. And I am aſſured, that the rumoure of this thing beeyng ſparſed, (as it is) throughout all Jewrye, is heard emong you alſo, howe that Jeſus walked ouer all partes of Jewery, exhorting all men to repentaunce, bearing witneſſe that the kyngdome of God is euen at hande. And chiefly his beginning to preache, was about Galile, after he had been baptiſed of John, whiche was his foremeſſengier, and openlye bare witneſſe of hym, that Jeſus of Nazareth was the lambe of god, that ſhoulde take awaie the ſinnes of the worlde: and that god had enoincted his Meſſias with the holy ghoſt, whom he had ſeen in lykenes of a doue, as coming from heauen and reſting on his heade: and ỷ it was onely he that ſhoulde Chriſten all the feithfull, not in water, as John himſelf baptiſed, but with an heauenly power. And this our lord Jeſus alſo expreſſed in his dedes, walkyng throughout all partes of Jewery, helpyng all menne, not onely in teachyng the heauenly Philoſophie of the ghoſpell, whereby the ſolle is healed: but alſo in curyng the ſicke, caſtyng out of deiuils, healyng Lepers, and reiſyng the dead, and to bee ſhorte, in helping all menne whom the deiuill by tyrannie kepte vnder his yoke. For as he onely was free from all ſinne, ſo he onely was hable and of power, to vanquiſhe the tirannie of the deuill, the whiche reigneth ouer them that leade their lyfe in ſynne. For God expreſſed his myght in his ſoonne, whiche all Satans power was not hable to withſtande. All theſe thinges beyng commonly ſpoken of throughout Jewry, I am aſſured that you likewiſe haue heard, and doe beleue them.

D

The texte.

¶ And we are witneſſes of all thinges whiche he did in the lande of the Iewes, and at Hieruſalem: whom thei ſlewe, and hanged on tree, hym God reiſed vp the thyrde daie, and ſhewed hym openlye, not to all the people, but vnto vs witneſſes, choſen before of god for the ſame entent, *which did eat and drinke with hym after he aroſe from death. And he commaunded vs to *preache vnto the people, and to teſtify that it is he, whiche is ordeined of God to be the iudge of quicke and dead. To him geue *all the prophetes witnes, that through his name, whoſoeuer beleueth in him, ſhall receiue remiſſion of ſinnes.

* Lu. xxiiii. John. xxi.
* Ma. xxviii
* Eſa. liii Daniel. ix

And we are witneſſes of al thinges whiche he dyd.

Whom thei ſlewe and hanged on tree.

Him God reiſed the third day, & ſhewed him openly. &c.

Chriſt openly appered manye times, & to many, after his reſurrection.

But that you maie more ſurely beleue this, we that wer conuerſaunt with him, bothe in houſe, and in all other places, as long as he beeing man liued emong men, dooe beare witnes of al ſuche thinges, as he did in all the coaſtes of Jewrye, and in Hieruſalem alſo: whom the high Priſtes, Scribes and Phariſees, with the conſentes both of the nobilitee, and alſo of the commons, putte to death, faſtening him on the croſſe, rendring hym euill thankes for his ſo manifolde benefites employed on thẽ. But God, by whoſe permiſſion all theſe thinges wer doen for the health of man, reſtored him to life the thyrde daie after his death, and endowed him with life euerlaſting. To make this certainly to bee beleued, he did perſonally appeare aliue, he was heard, ſeen, and felte alſo with the handes, not of all the people, as he had been before his death, but of certaine that were before choſen witneſſes of god purpoſelye, of vs I ſaie, vnto whom he appeared after he had ariſen from death, beeyng conuerſaunte on yearth fowertye dayes: and we dyd eate and drynke with hym, and he with vs lykewyſe, leſte we ſhould doubte in our myndes, whether his bodye were in verai dede reiſed or not. And before he wente into heauen, he commaunded vs, And he commaunded vs to preache vnto the people and to teſtifie. &c.

To hym geue all the Prophetes witneſſe, that thorowe his name. &c.

All the Prophetes doo witneſſe of Chriſt, and what they witneſſe.

A whō he before had choſen to this office, that we ſhould openly preache to euery mā, and beare witnes, that he was one whom God had aduaunced to high eſtate & power: that in the ende of the world, he ſhalbee iudge of all perſons, bothe quicke and dead. In the meane ſpace a ſure and an eaſy remedy is profered euery man. For all the Prophetes longe ſens with one conſent, prophecied the veray ſame of him, that we teache: that it is onely he, in whoſe name remiſſion of ſinne ſhalbee geuen, not to the Iewes onely, but to all nacions alſo thorowout the worlde: not by merite of theyr workes, wherin the Iewes put confydence, but by faithe wherby we beleue the ghoſpell, and by meane of the ghoſpell, beleue in Chriſte.

The texte.

*Actes. xi.

*Acte. viii.

While Peter yet ſpake theſe wordes, *the holy ghoſte fell on all them whiche hearde the preaching. And they of the circumciſion whiche beleued, wer aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed oute the gift of the holy ghoſte. For they hearde them ſpeake with tongues, and magnified God. Then aunſwered Peter: *Can any man forbid water, that theſe ſhould not be baptiſed, whiche haue receyued the holy ghoſt as well as we? And he commaunded them to be baptiſed in the name of the Lorde. Than praied they him, to tary a fewe dayes.

While Peter yet ſpake theſe wordes, the holy ghoſt fell on all them, &c.

The holy ghoſt fell on Cornelius and all the compaignie that heard Peter.

Becauſe that on the Gentiles alſo was ſhed out the gifte of the holy ghoſt.

The Iewes ſuppoſed the promiſe of the Prophetes to pertaine to the Iſraelites onely.

Peter had not yet made an ende of this tale, and beholde, the holy ghoſte viſibly deſcending from heauen, came on all that had hard, and beleued the Apoſtles wordes. Whiche thing made the Iewes that were conuerted to the ghoſpel, and had come in Peters company from Ioppa, to beare witnes to thoſe thinges that were for to be done, aſtonied therat, meruayling that the gracious gifte of the holy ghoſt, was
B alſo powred furthe vpon the Gentiles, whiche were not circumciſed. For they ſuppoſed the promiſe of the Prophetes to pertayne to the Iſraelites onely, wheras in very dede, the Prophetes ſayde before, that the ſpirite of God ſhoulde bee ſhed on all thoſe, whatſoeuer they were, that woulde call on the name of God. And the chaunce that folowed, expreſſed the meanyng of this token whiche they had ſeene. For they began, in preſence of all men that heard them, to ſpeake diuers languages, praiſing muche the bountifull godnes of God. This ſo euidēt a token, was declared for the Iſraelites, that were already preſente and circumciſed, that from thenſeforthe they ſhoulde not ſticke to call them, whiche were not circumciſed, to bee partakers of the faithe of Chriſt: It was likewiſe done for Cornelius frendes, to put them oute of doubt, that by their faith they were nothing inferiour to ẏ Iewes, yea though they kepte not the Iewes lawes. Here according to the pleaſure of God, the ordre was chaunged: for firſte they whiche were newly inſtructed in the faithe had wonte to bee chriſtened, and afterwardes by laying handes on them, to receiue the holy ghoſt. But here without laying of their handes on them, firſt the holy ghoſt was geuē, that the Apoſtle ſhoulde nothyng ſticke to myniſtre that, whiche was of leſſe eſtimacion, ſeyng that God of his owne accord had giuen that, which was of more excellēcie. Than Peter, as though that he would doe nothing without the conſent of the Iewes, though he had already purpoſed it, ſayde to them that came with him: Is there any man here that will ſaye naye, but that theſe menne maie bee chriſtened, albeit they bee not circumciſed, whiche haue receyued the holy ghoſte aſwell as we? And when no man ſaied contrary, he commaunded them to be chriſtened in the name of Ieſus Chriſt. All this matter being happely finiſhed, as Peter was making himſelfe ready to returne to Ioppa,

For they heard them ſpeake with tounges, & magnified God.

The gift of toungues geuen to Cornelius, &c. & why.

The giftes of the holy ghoſt geuen to Cornelius, &c. before baptiſme receiued, and why.

Than ſaide Peter: Can any man forbyd water, that theſe ſhould not be baptiſed, which haue receyued the holy ghoſte, as well as we? &c.

Peter biddeth Cornelius and all his compaignie to be baptiſed in the name of Ieſus.

they entreated him to tarry with them a fewe daies, foraſmuche as C they wer very deſirouſe to haue more perfite knowelage of the ghoſpell. Peter being thus intreated, was content to abyde. For he knewe that the Jewes would ſcarcely brooke it, that he ſhoulde be in houſeholde conuerſaunt with them, that were not circumciſed.

The.xi. Chapter.

❡And the Apoſtles and brethren that were in Iewry, heard that the heathen had alſo receyued the worde of God. And when Peter was come vp to Hieruſalem, they that were of the circumciſion, contended againſte him, ſaying: * Thou wenteſt vnto men vncircumciſed, and diddeſt eate with them.

The texte.

*Deut.vii.

And the Apoſtles and brethren that were in Jewerie, hearde that the heathen had alſo receiued the worde of God.

The rumour of this facte, came ouer to the other Apoſtles eares, whiche remayned at Hieruſalem, & to the eares of the brethren alſo, whiche were abrode in Jewry, that the Gentiles had alſo receyued the worde of God. For it was an harde thyng to kepe this matter cloſe, partlye becauſe this captayne was by reaſō of his office, of ſo great eſtimaciō, and partly againe for that manie were Chriſtened together, either els becauſe the Jewes were preſent at the dede doing (for the chaumberlaine that we ſpake of before, whan he was Chriſtened as he rode by the waie, was alone without witnes, as one that had ſtolen the benefite of the ghoſpel from the Jewes,) and partly alſo becauſe it was done in one of the noble cities of Paleſtine. But Peter knowing certainely that it would be noyſed abrode, & that there would ſome Jewes reproue this his doyng, tooke diligēt heede euery waye, that he might not deſerue any rebuke, foraſmuche alſo as God had putte this in his minde, whiche had ſhewed him this viſion three times, becauſe he ſhould nothing ſticke to doe it. On the other parte, by D reuelacion of the holy ghoſte, he perceyued that meſſangers wer come from Cornelius: whome he forthewith did not receiue into the houſe, leſte he beeing a Jewe, might haue ſemed to haue been deſirous to coumpaignie with the heathen: but ſpake to them at the doore, and before witneſſes aſked them why their coming was. This queſtion he aſked rather for the Jewes ſakes that were preſent, thē for his owne. Beſides this, after he perceiued that the viſions did agree, bothe on the one parte and the other, he wente thither: but yet not withoute the compaigny of ſome Jewes, whiche were knowen to bee menne of good credence, who ſhoulde beare witnes what were doen, and withoute whoſe conſent he woulde doe nothyng: to the entente that by theſe meanes afterwarde, yf any man would grudge at his doinges, they as witneſſes, might become proctours in his cauſe. Agayne whan he was come to Cornelius houſe, he did not forthwith enter in, as a man deſirous to talke with him, but ſent in word to him that he was come, that Cornelius might mete him and bringe him in: and yet was he neuertheleſſe well aſſured, that he ſhoulde be welcome. This captaine fell proſtrate at Peters feete and wurſhipped him. Which was to all the Jewes that were preſent, a great token to meruaile at, of his ready minde. Againe in hearing of them all, he aſked what his will was with him, that he had ſent for him, to the entent that the Jewes, which came with him, hearing the tale of Cornelius owne mouthe, myghte the better beleue it. And finally the holy ghoſte came downe by his owne accorde, before that they had eyther made theyr prayers, eyther

Petre woulde not at the firſte receiue the meſſengers of Cornelius beyng Gentiles, and why.

Petre why he aſked of Cornelius meſſengers the cauſe of theyr commyng before witneſſes.

Petre went not to Cornelius without ſome Jewes in his compaignie, and why.

The great circumſpeccion of Petre in comyng to Cornelius beeyng a Gentile.

A had their handes laide on them, eyther had receiued baptiſme. Neither yet did he vpon this chriſten them, before he had commoned with the circumciſed that were preſente, and had expreſſed vnto them, that it were not mete to denie thē baptiſme, whome God had endowed with his holy ghoſte. This was that great wiſdome of Peter being a paſtor, and wiſedome agreable with the ghoſpell. He well knewe the nature of the Iewes, howe muche they ſtode in their owne conceite, beecauſe they were circumciſed, and how deadly they abhorred thoſe that were not circumciſed. This was the occaſion that he imagined all ſhiftes to auoyde offenſe of any manne. He was deſirous to make the Gentiles partakers of the ghoſpell, but yet in ſuche ſorte, that by the occaſion therof, he ſhoulde not loſe the Iewes, yf it might be. Nowe after that Peter had by chaunce returned to Hieruſalem, where, by reaſon of the rumours, it was knowen howe Cornelius had been chriſtened, they whiche were circumciſed and had receiued the ghoſpell, diſputed againſt him, ſaying: wherfore diddeſt thou enter into the houſes of the vncircumciſed, contrary to the tradicion of our forefathers, and not contēt with that, diddeſt alſo ſitte at the ſame table, and eate thoſe meates whiche are forbydden in Moyſes lawe?

And whan Petre was come to Hieruſalē, they that were of the circumciſiō contended againſte hym. ⁊c.

They that were of the circumciſion at Ieruſalē contended againſte Petre for goyng to Cornelius.

The texte. *Actes.x.

But Peter reherſed the matter from the beginning, ſaying: *I was in the citie of Ioppa, praying: and in a traunce I ſawe a viſion, a certen veſſell deſcende, as it had been a great ſhete, let downe from heauen by the fower corners, and it came to me. Into the whiche when I had faſtened mine yies, I conſidered and ſawe fower footed beaſtes of the yearth, and vermine, and wormes, and foules of the ayre.

In this matter it becommeth not Peter to holde his peace, but he tolde all the matter euen from the beginning, how as it had chaunced, in this wiſe folowing. Certes I durſt not breake the lawe which we haue deliuered vs of oure forefathers, but in this poincte folowed I him, whiche is aboue the lawe. I was in the citie of Ioppa, faſting, ⁊ in my praiers, that no man can ſuſpecte it to bee a vayne dreame. And B whan I had commaunded, (as very hungre enforced me) ſome meate to be dreſſed, I was in the meane time rauiſhed, and in a traunce ſaw this viſion. A great veſſell muche after the fourme of a greate linen ſhete, knitte faſte at fower corners, was let downe frō heauen, ⁊ came to me. Wherupon whan I had ſette mine yie, being very hungry, I loked what maner of meate there was. And there I ſawe dyuers kindes of fower foted beaſtes, beſides thoſe that wer hurteful beaſtes, with other ſondrie kindes alſo of beaſtes, that crepe on the yearth, and fowles of the ayre, whom the lawe by expreſſed commaundemente, woulde vs to abſteyne from.

But Petre reherſed the matter from the beginnyng, ſaiyng: I was in the Citie of Ioppa. ⁊c.

Petres declaracion of himſelf to the circumciſed for his goyng to Cornelius.

Petre declareth his viſion that he had at Ioppa.

The texte. *Leui.xi. Deut.xiiii.

And I hearde a voyce ſaying vnto me: Ariſe Peter, ſleagh, and eate. But I ſayed: Not ſo Lord, for nothing *common or vncleane, hathe at any tyme entred into my mouth. But the voice anſwered me againe, ſaying frō heauen: Count not thou thoſe thynges cōmon, whiche God hathe clenſed. And this was done three times. And al were taken vp agayne into heauen. And beholde, immediatly there wer three men all ready come vnto the houſe where I was, ſent from Ceſarea vnto me. And the ſpirite ſayed vnto me, that I ſhould goe with them without doubting. Moreouer, *theſe ſixe brethren accoumpanied me, and we entred into the mannes houſe. And he ſhewed vs howe he had ſeen an Aungell in his houſe, which ſtode and ſayed to him: ſende menne to Ioppa, and call for Simon, whoſe ſurname is Peter he ſhall tell thee woordes, wherby bothe thou and all thyne houſe, ſhalbee ſaued.

*Actes.x.

Whiles I was looking on this, I hearde alſo a voyce whiche exhorted me that I ſhoulde not ſticke to eate therof, and ſayed vnto me:

C

And I heard a voice ſaying vnto me: Ariſe Petre ſleigh, and eate. &c.

Aryſe Peter, kill and eate. To whom I made than aunſwere: God forbid: For to this daie hath no vncleane meate entred into my mouth. Than aunſwered the voice eftſones in this maner: cal not thou, which art but man, thoſe meates vncleane, whiche God hath purified. This viſion did three times appere vnto me. And afterwardes all thoſe meates, whiche I thought worthy to bee abhorred, were taken vp into heauen. And after I was come to my ſelfe, whiles I reuolued in my minde what this viſion, whiche ſo often appered, ſhoulde meane, the ſpirite of God foorthwith gaue me knowlage that there wer three men at the doore where I hoſted, ſente from Ceſarea, that woulde ſpeake with me. And the ſame ſpirite commaunded me that I ſhoulde not ſticke to goe with them. I obeied the viſiõ, and by the holy ghoſtes ſendyng, I tooke my iourney to Ceſarea, not alone, but I tooke ſixe brethren with me, to beare witnes of all thoſe thinges, whiche I did by the commaundement of God. And brefly we entred into the mans houſe that had ſent for vs. There he in preſence of vs all, ſhewed how that fewe daies before, whiles he was faſting and in his prayers, at home in his houſe, he had ſeen an Aungell ſtandynge before him in a gliſtering garmente, when it was brode daye, and ſaying vnto hym. Cornelius, ſende ſome of thy ſeruauntes to Ioppa, and let them deſire Simon, otherwiſe named Peter, in thy behalfe to take the paines to come ſpeake with thee. He ſhall tell thee thoſe thinges, whereby thou and all thy houſholde, maye bee ſaued. I perceiuing theſe viſions to had agreed on boothe partes, and perceyuyng farder howe earneſt their deſire was without all diſſimulacion, beganne to teache them thoſe thinges that oure LORDE Ieſus had willed vs to preache.

Moreouer theſe ſixe brethren accompaignied me.

Petre toke with hym ſixe brethrẽ in cõpaignie whan he wente to Ceſarea to Cornelius, and why.

And he ſhewed vs how he had ſeen an Aungell in his houſe. &c.

D

The texte. *Actes. ii. *Math. iii. Actes. i.

And as I beganne to preache, the holy ghoſt fell on them, *as he did on vs, at the beginning. Than came it to my remembraunce, how that the Lord ſayed*: Iohn baptiſed with water, but ye ſhalbe baptiſed with the holy ghoſte. For as much than as God gaue them like giftes, as he did vnto vs, when we beleued on the Lorde Ieſus Chriſt: what was I, that I ſhoulde haue withſtand God? Whan they hearde this, they helde their peace and glorified God, ſaying: than hathe God alſo to the Gentyles, graunted repentaunce vnto lyfe.

And as I began to preache, the holy ghoſt fell on them, as it did on vs.

I had not fully finiſhed my communicacion, but beholde the holy ghoſte comyng from heauen, entred into them, in like maner as he at the firſte time, had into vs: and they began to ſpeake diuers languages, euẽ as we than ſpake. This was an euident token, that their faith was approued before God. And euen then the very thyng it ſelfe ſhewed, what this harde viſion to vnderſtande, that I had ſeene, did meane. For theſe were thoſe ſame fowerfoted crepyng beaſtes, and fowles, whyche we that are circumciſed, doe abhorre, but Goddes wil is to haue them purified thorowe faithe, yea he will not, that we take any thyng as vncleane, whiche thorowe the faythe of the Ghoſpell, is made holy. And farther I remembred the wordes that the Lord ſpake vnto vs whan he was ready to aſcende to heauen: *Iohn baptiſed in water, but ye ſhalbe baptiſed in the holy ghoſt.* And we diepe the body in water, but it is not water that geueth ſaluacion, vnleſſe by feith we obteine the fiery baptiſme. And whan ẏ matter of it ſelfe in effect was euident enough, that they had receiued the baptiſme whiche Ieſus the Lord had promiſed,

The fower footed crepyng beaſtes in Petres viſion what they ſignified.

and

Forasmuch than as god gaue them lyke. &c. What was I that I ſhoulde haue withſtanded God?

Water in baptiſme what it betokeneth.

A and that the ſame fauoure thorowe faythe, was employed on thoſe which wer not circumciſed, which we before had receiued: not becauſe we had ſo deſerued by keping of the lawe, but thorow our feith, wherby we beleued our lorde Jeſus Chriſt: how coulde J bee againſte the will of God? Was it for me to ſtaye that they ſhould not be baptiſed in water, which wer than already baptiſed in the ſpirite of god, ſeing that water is nothyng elles but a token of the grace that ſhalbe geuen vs from heauen? But than was grace geuen them before, without our miniſterie. So that to deny them to be baptiſed in water, had been nothyng elles, but to improue that which God had done. Whan they had hearde theſe his woordes, they helde theyr peace, and praiſed god, ſaying: Than the very thyng in effect is euidentlye declared, that god hath geuen repentaunce, not to the Jſraelites onely, but to the Gentyles alſo, that they therby maye obteyne lyfe euerlaſting. And theſe wer the firſte frutes of the Goſpel, that the churche had of the heathen, by Peters procurement. For before hym, none other durſte ſo doo, but Philip onely, and that alſo not without monicion of an aungell.

Than hath God alſo to the Gentiles graunted repentaunce vnto lyfe.

The texte. Actes. viii.

They alſo whiche were ſcatered abrode throughe the affliccion that aroſe aboute Steuen, walked throughout vnto Phenicia, and Cypres, and Antioche, preachyng the woord to no man, but vnto the Iewes onely. Some of them wer men of Cypres and Cyrene: whiche whan they were come to Antioche, ſpake vnto the Grekes, and preached the Lorde Ieſus. And the hande of the lorde was with them, and a greate number beleued, and turned vnto the lorde.

They alſo whiche wer ſcattered abrode. &c. walked throughout vnto Phenicia. &c.

Preachyng the worde to no man, but vnto the Jewes onely.

Some of them were men of Cipres, &c. And the hande of the Lorde was with them. &c.

They that were diſperſed at Steuens death, taught eche where the ghoſpell.

The Iſle of Cipres where it lyeth.

Antioche where it lieth.

The diſciples that preached abrode, durſt not at the firſte communicate the goſpell to any but Jewes, and why.

B For they that by reaſon of ſore perſecucion after Steuens death were dyſperſed, wente from vyllage to village, and from citie to citie, vntyl they came to Phenicia, & ſome to the Jſle of Cipres, whych lieth righ ouer againſt Phenicia: ſome alſo ſcattered to Antioche, which diuideth Phenicia from Cilicia, preaching to euerye man the doctrine of the ghoſpel, which they had receyued of the Apoſtles: and yet durſte not they communicate it to any man, but thoſe that wer Jewes: not becauſe they hated all men beſydes, but of a certayne godly feare which they had, foraſmuche as they thought, that it was not lawfull to geue to dogges the holy, which to do the Lorde had forbydden them. About the ſame tyme, aroſe vp certayne men that wer conuerted to the faith, borne parte in Cypres, and parte in Cyrene, which entrynge into the citie of Antioche, durſte boldely ſpeke of Chriſte to the Grecians, and preached our Lorde Jeſus vnto them, and they proſpered, the matter ſuccedyng very well, as the will of god was that it ſhoulde do, who gaue ſtrengthe and courage to the ſetters furth of his name. For among them alſo a great numbre that gaue credence to the goſpel, wer conuerted to the Lorde.

The texte.

*Acte. xiii.

Tydynges of theſe thinges came vnto the eares of the congregacion, whiche was in Hieruſalem. And they ſent furth Barnabas, that he ſhould goe vnto Antioche: which when he was come, and had ſeen the grace of God, was glad, *and exhorted them all, that with purpoſe of herte, they would continually cleaue vnto the lorde. For he was a good man, and ful of the holy goſte and faith: and muche people was added vnto the Lorde. Than departed Barnabas to Tarſus, for to ſeke Saule. And whan he had founde him, he brought hym vnto Antioche.

The knowleage of this matter by noyſing of it abrode, from one to an other, came to the eares of the Churche whiche was at Hieruſalē. And for this purpoſe the leuite Barnabas, a man whiche was borne in Cipres, one of ſuche perfeccion as was ſemely for an Apoſtle, was

Barnabas ſent by the Apoſtles to Antioche to confirme the preaching of the ghoſpel there.

What greate hede the Apoſtles toke in receiuyng Gentiles to the goſpell.

C

And they ſent foorth Barnabas, that he ſhoulde goe vnto Antioche. &c.

ſent thyther by the Apoſtles, to ſee what was dooen there: and that he, yf he perceiued it to bee agreable to the will of god, ſhoulde allowe it by the autoritie of the Apoſtles. So great hede they toke in receyuyng the heathen to be partetakers of the ghoſpell, although the Apoſtles muche deſired that it ſhould ſo bee: partely leſt that it ſhould bee afterwardes called backe or brokẽ of the Iewes, as a thing vnaduiſedly or raſhely doone, and partly leſt the Gentiles ſhould very muche miſtruſte themſelfes, in that that they had doen, as though the lawe of Moſes muſte haue been their helpe and their ſtaigh. But after that Barnabas was come to Antioche, and perceiued that the Grecians had obtained them like fauoure of God thorowe faith, without obſeruacion of the law, as the Iewes had: he muche reioyced that the numbre of the faythfull was encreaced, and exhorted them al, that they ſhould ſtande ſtedfaſte in theyr purpoſe, and ſticke to God. For he was a good man, and repleniſhed with the holy ghoſt. And therfore came it to paſſe by meanes of his preaching, that many moe did ioyne with the other numbre, that profeſſed the lord. And becauſe that Antioche is adioigning to Cilicia, the verye nereneſſe of the place, moued him to ſeke for Paule, whiche was more mete for thys office, than any other, foraſmuche as he was choſen of Chriſt to gloryfy his name among the Gentiles, and princes of the yearth: For the diſciples had brought hym to Ceſarea, a citie of Phenicia, what time he fled from Hieruſalem, and thence he was gon to Tarſus. Whom, after he had found there, he brought to Antioche, becauſe he hoped to winne moe by his meanes which was an Apoſtle ſpeciallye choſen to this office, in ſo greate a citie as that was, and ſo muche frequented bothe of Grecians, and alſo of Iewes.

Barnabas howe he exhorted thẽ at Antioche to cleue vnto the Lorde.

Whiche whan he was come. &c. was glad and exhorted them all. &c

Barnabas what a good mã he was.

For he was a good man and full of the holy ghoſt, and feith.

Paule ſpecially choſen of Chriſt to glorifie his name emong the Gentiles.

Barnabas bryngeth Saule to Antioche.

D

Than departed Barnabas to Tharſus to ſeeke Saule.

The texte.

And it chaunced that a whole yeare they had theyr conuerſacion with the congregacion there, and taught much people: inſomuche as the diſciples at Antioche, wer the firſt that were called Chriſtians.

Paule and Barnabas continued with the Congregacion at Antioche a wholle yeare.

The name of Chriſtians where and whan it firſte begoone.

And ſo they continued together at Antioche a wholle yere, with the congregacion of the faythfull, that were there gathered together in a greate numbre, aſwell of Grecians, as of Iewes: whiche was afterwardes muche increaced by acceſſe of no ſmalle multitude of people, gathered together by the preaching of Paule & Barnabas: inſomuche that they, whiche before were called diſciples, (becauſe the name of Chriſte was odious) at Antioche firſt wer called, of the principall autour of theyr religion, all Chriſtians that profeſſed Chriſtes doctryne.

The diſciples at Antioche were the firſte that were called Chriſtians.

The texte. *Acte. xxi.

In thoſe dayes came prophetes from the citie of Hieruſalem vnto Antioche. And there ſtoode vp one of them named *Agabus, and ſignified by the ſpirite, that there ſhould be great dearth throughout all the worlde, which came to paſſe in the Emperoure Claudius dayes. Than the diſciples euery man accordynge to his habilitie, purpoſed to ſende *ſuccour vnto the brethren, which dwelt in Iewry: whiche thyng they alſo dyd, and ſent it to the elders by the handes of Barnabas and Saul.

*i. Cor. xvi ii. Cor. viii. and. ix

Agabus one of the prophetes that came from Hieruſalem to Antioche ſheweth of a greate dearth that ſhoulde come.

And there ſtoode vp one of them named Agabus, and ſignified by the ſpirite that there ſhoulde bee greate dearthe.

Aboute this ſeaſon certayne Prophetes came from Hieruſalem to Antioche, among whom one, whoſe name was Agabus, ſtanding vp in the Congregacion, inſpired with the ſpirite of God, certified them that there ſhould come great famyne ouer all the whole worlde. The whiche came to paſſe in Claudius Ceſars time, yͭ ſucceded Caligula. And becauſe that the Iewes, whiche wer conuerted to the faith, and dwelled in Hieruſalem, wer for the moſte parte poore men, and partly

Whiche came to paſſe in the Emperour Cladius dayes.

A had geuen all that they had in common, and many of them by reaſon that they profeſſed Jeſus Chriſtes name, had been ſpoiled of their goodes by the priſtes: they prouided that thoſe which had aboundau̅tly enough, ſpecially amongeſt the Gentiles, and had receiued the goſpel, should euery man geue a porcion, and the money ſo gathered, ſhoulde be ſent to ẏ Chriſten me̅ that dwelled in Jewrie for their ſuſtentacion: ſo that no man was compelled to geue any thing, but that euery man ſhoulde geue that, that he could fynde in his herte with a good wyl to departe withall, accordyng to the valew of his goodes. And euen as they had ordeined, ſo was it done. And that ſame money was ſent to Hieruſalem by Paule and Barnabas, to the elders, that they ſhoulde diſtribute it as they thought beſt, to thoſe that had nede therof.

A greate dearth in the dayes of Cladius the Emperoure.

Reliefe ſente of the welthie Chriſtians to the poore brethren of Hieruſalē.

The.xii. Chapter.

The texte.

*Math.iiii and.xvii.

*Actes.iiii

At the ſame tyme, Herode the kyng ſtretched furth hys handes, to vexe certayne of the congregacion. And he kylled *Iames the brother of Iohn with a ſworde. And becauſe he ſawe that it pleaſed the Iewes, he proceded farther, and tooke Peter alſo. Than wer the dayes of ſwete breade. And whan he had caught hym, he put hym in pryſon alſo, and delyuered hym to fower quaternions of Souldiers to bee kepte, entendyng after Eaſter to bryng hym forth to the people. And Peter was kepte in pryſon. *But prayer was made without ceaſyng, of the congregacion, vnto God for hym.

B VHyle that Paule and Barnabas were occupyed about this ambaſſade, Kyng Herode whiche had before tyme beheaded John, and ſent Chryſte agayne to Pilate, apparelled wyth a white garment in a mockage, beeing ſorye that this ſorte of men dayly encreaced, and that the name of Jeſus Kyng of the Jewes, was well knowen in many cou̅treyes, thought it to appertayn to his dewtie, that this ſecte ſo growyng and daylye encreacyng, ſhoulde bee clene vanquiſhed: Sathanas eue̅ than weorking eftſons by them, as by his tooles, the ſame thyng whiche he before went about, but yet obteining nothyng els thereby, but that the name of Jeſus was more gloriouſly ſet foorth. Therfore Herode practyſyng his regal and abſolute power, ſente certayne of his garde with weapon, to apprehende ſome of the Congregacion that profeſſed Jeſus of Nazareth, Lord of al thinges. And ſo he which in choppyng Johns head of fro̅ his body had learned to behead good men, and thoſe that freely ſpake the trueth, did nowe likewyſe laye handes vpon James the Apoſtle, brother to John, becauſe he in thoſe dayes was eſtemed of greateſt auctoritie among the other Apoſtles, and commaunded him to be headed. But James ſtedfaſtly continued in profeſſing ẏ name of Jeſus. And when he perceiued that this his cruel acte did wel pleaſe the Jewes, he heaped miſchiefe vpon miſchiefe, and commaunded that Peter ſhould be taken, whyche was chiefe emonge the reſte of the Apoſtles: thynkyng that it woulde come to paſſe, that the ſhepehearde beyng ryd out of the way, the flocke might eaſily be diſperſed and ſcattered, vpon which conſideracion the Jewes had before ſlayne our lorde Jeſus, stayghing their handes fro̅ the Apoſtles. He woulde immediately and wythout delaye haue put

At the ſame tyme, Herode the kyng ſtretched foorth his handes to vexe certaine of the Congregacion.

And he kylled James the brother of John with a ſweorde.

He proceded ferther and tooke Petre alſo.

Herode perſecuteth the Chriſtians, and therby maketh Chriſt more knowen.

James the Apoſtle beheaded of Herode.

Herode commaundeth Petre to bee apprehended & caſte hym in priſon.

Peter to death, but onely that theyr Eſter daye, whiche was had in greate honoure amonge the Jewes, was at hande, at whiche time the Jewes beefore had been alſo afrayed to ſleagh Jeſus. Suche is the Jewes deuocion in keping theyr holy dayes. They are not afrayde to ſacrifice an innocent mannes bloud at the peoples requeſte: but they are afrayed to breake theyr holy daye, as though that he wer nothyng guiltie of mourder, which hath in hert prefixed to committe mourder. He than commaunded that Peter beeing thus taken, ſhoulde bee caſt into pryſon, & for feare leſte he ſhould any waye eſcape, like as Paule had, he ſette ſixtene harneſed men to kepe him lying in bandes, to the entente that no man might by force take hym awaye. For he had purpoſed, after the holy daies, to bring this ſacrifice before the people, that euen greatly thirſted for innocent bloud: Like people, like king. In the meane ſeaſon neither refuſed Peter to goe into prieſon, hauing knowelage before of God, that ſuch thinges ſhould happen: neither made the diſciples any commocion agaynſt ẏ vngodly cruelnes of this tiraunt, hauing well in remembraunce howe the Lord had commaunded, that they ſhould wiſhe nothing but wel, yea to thoſe that purſued them. Herode was not ſatiſfied with empriſoning of Peter, ne with double chaines, nor with once fower ſoldiers in armour, which in other times and caſes wer thought enough to haue the ſafe kepyng of one man: for this purpoſe verylye, that his cruell entente, with ſo greate diligence, might muche more auayle to the ſetting foorth and encreacinge of the glory of our ſauiour Chriſte. In this wyſe Peter, whom the ſouldiers tooke diligent hede on, kept his holy day in priſon. In the meane while the congregacion of the diſciples, taking not a litle thoughte for their ſhepehearde, neuer ceaſſed daye ne nighte to praye to god, that Peter might eſcape.

Herode would haue beheaded Petre alſo, ſauing that he ſtaighed for the Jewes feaſt of ſweate bread.

The Jewes peruerſe deuocion in kepyng theyr holy daies.

Sixtene ſoldiers ſet to bee kepers of Petre in prieſon.

C

He put him in prieſon &c. entendinge after Eſtur to bryng hym foorth to the people.

To fower quaternions of ſoldiers to bee kepte.

And Peter was kepte in prieſon.

D

But prayer was made without ceaſſyng. &c.

The Congregacion prayeth day and nyghte for Peter beeyng in priſon.

And whan Herode woulde haue brought him out vnto the people, the ſame nighte ſlept Peter betwene two ſouldiers, bounde with two chaynes, and the kepers before the doore, kepte the pryſon. And beholde, *the angel of the Lord was there preſent, and a light ſhyned in the habitacion. And he ſmote Peter on the ſyde, and ſtiered him vp, ſaying: aryſe vp quickely. And his cheines fel of frõ his handes. And the angell ſayed vnto hym: gyrde thy ſelfe, and bynde on thy ſandales. And he did ſo. And he ſayeth vnto hym: caſt thy garment about thee, and folowe me. And he came out and folowed him, and wyſt not that it was trueth, whyche was done by the angell, but thoughte he had ſeen a viſion. Whan they were paſte the firſte and the ſeconde watche, they came vnto the yron gate, that leadeth to the citie, *whiche opened to them by the owne accorde. And they went out, and paſſed thorowe one ſtrete, and forthwith the angell departed from hym.

The texte.

*Acte.v. and.xvi.

*Acte.v. and.xvi.

And whan as Herode purpoſed to bring him forth beefore the people, after the holy dayes were ended, as God woulde, the nighte before he ſhould haue been brought forth, Peter was a ſlepe betwene two ſouldiers, bounde with two chaines. The reſte of the ſouldiers watched at the priſon doore. And behold the Aungel of God ſodaynly ſtood by Peter, and a woonderfull light withal made al the houſe bryght, notwithſtanding that it was both a darke priſon, and a darke night alſo, and ſmyting Peter on the ſide, reiſed him, ſaying: Aryſe ſpeedely. And forthwith, as ſone as theſe woordes wer ſpoken, the chaines fell from his handes. Than ſayed the Aungell: gyrde thy ſelfe, and put on thy ſhooes, and ſee thou leaue no parte of thy apparell here. Whan Peter had this doen, than ſayed the Aungell againe: Caſt on thy cloke, and

Peter the nighte beefore he ſhoulde be brought foorth to the people, ſlept beetwene twoo ſouldiers. &c.

An Aungell reiſeth Peter in hys ſlepe, and cõueigheth hym out of prieſon.

The ſame night ſlept Peter betwene twoo ſoldiers bound with twoo cheines.

And beholde, the Aungell of the Lord was there preſent, &c.

folowe

A folowe me. In this wiſe Peter, folowing the Angel his guide, began to goe foorth of the priſon, not yet perceiuing that thys was in veraye dede done that the Aungell did, but ſuppoſing that he ſawe a viſion, as he had before ſeen. But after they had paſſed the firſt and the seconde warde, they came to an Iron gate that leadeth into the citie, whyche by it owne accorde, opened vnto them, though it had many lockes and boltes vpon it. And whan they were clene forth, they paſſed on vntyll they had gone through one ſtrete of the citie, and than foorthwith the Aungel vaniſhing awaye, lefte Peter, as ſodaynly as he beefore had comen to him.

And foorthe with the Aungell departed frō hym.

The texte. And whan Peter was come to hymſelfe, he ſayed: Nowe I knowe of a ſuertie, that the Lorde *hath ſent his angell, and hath deliuered me out of the hande of Herode, and from all the wayting for of the people of the Iewes. And as he conſidered the thyng, he came to the houſe of Mary, the mother of one Iohn, whoſe ſurname was Marke, where many were gathered together *in prayer. As Peter knocked at the entry doore, a damoſel came foorth to harken, named Rhoda. And whan ſhe knew Peters voyce, ſhe opened not the entry for gladneſſe, but ran in and told how Peter ſtood before the entry. And they ſayd vnto her: thou art mad. But ſhe affirmed that it was euen ſo. Then ſayed they: it is his Angell. But Peter continued knockyng: and whan they had opened the doore, and ſawe hym, they wer aſtounied. And whan he had *beckned vnto them with the hand, that they might holde their peace, he tolde them by what meanes the Lord had brought hym out of the priſon. And he ſayed: goe ſhewe theſe thinges vnto *Iames, and to the brethren. And he departed, and went into an other place.

*Daniel.vi

*Actes.i.

*Acts.xiii

*Actes.xv. and.xxi.

B Than Peter lookinge aboute hym, and perfeictely knowing in what part of the citie he was, came to himſelf, and ſaid: Nowe I perceiue it is no dreame that is done, but the lorde pitiyng thoſe that be his, hath ſent his Aungel, and hath deliuered me out of the handes of Herode, whiche had decreed to putte me to death: and nowe God hath diſappoynted bothe the cruell kynge, and alſo the erneſte expectacion of the multitude. Than as he was in conſulting and deuiſing with himſelfe, whither he might moſt ſafely goe, thynkyng that he woulde make his diſciples & felowes to be partakers of this his ioyful chaunce, went to the houſe of Marye that was the mother of Iohn, not the ſame Iohn that was brother to Iames, but that was otherwyſe called Marke, in whoſe houſe many were aſſembled, praying with one aſſent, for the deliuery of theyr paſtour. And whan Peter knocked at the wickette of the gate whiche was towardes the ſtreate ſyde, a litle mayden came forth ſoftely to herken what the matier was. Her name was Rhoda. Whom Peter perceiuing to come to the doore, willed her ſpedely to open the doore. Whan ſhe heard Peters voice, beeyng halfe amaſed for ſoodain ioye, ſhe did not open the doore, but renning backe agayne into the houſe, brought them worde that Peter was at the doore. But they beeyng well aſſured howe ſafe Herode had cauſed Peter to bee kept, aunſwered to the mayden: Surely thou art peuiſhe. But whan ſhe contynued ſtyflye affirming that it was true that ſhe had ſayed, ſome of them ſayed: it is not Peter, but his ghoſte or Aungell that ſpeaketh lyke hym. For they wer of this opinion, that euerye man hath an Aungell to bee his keper and guyde, whyche oftentymes woulde take mannes lykenes vpon hym. But when as Peter ſtill knocked, they opened the doore, and whan they ſawe Peter come in, they woondred at hym. But Peter hearing the greate noyſe of thoſe that reioyced that he was come agayne, beckened to them wyth

Nowe I knowe for a ſuertie that the Lorde hath ſente his Aungel and hath deliuered &c.

And as he conſidered the thyng, he came to the houſe of Marie the mother of Iohn, whoſe ſurname was Marke.

A damoſell came forth to herken named Rhoda.

Petre beeyng led out of prieſon by the Aungel, wente to the houſe of Marie, Iohn Markes mother.

Rhoda the maide of Marie came to the doore whan Petre knocked.

Than ſaide they: It is his Angell.

The opinion of the Iewes that euerie man hath an Angell to kepe hym.

But Petre continued knocking, &c. they were aſtonied.

C

And whan he had beckened to them with the hand. &c. he tolde them. &c.

Petre declareth in Maries houſe howe he was deliuered out of priſon by an Aungell.

his hand, that they ſhould holde their peace, and harken without noiſe what he woulde ſaye, leſte that any man ſhoulde perceyue the matter that had chaunced, by ſo ſtraunge and vnaccuſtomed noyſe that they made. Whan ſilence was made, he ſhewed them all the matter as it had chaunced in ordre, how the lord had brought him out of the priſon, by the guydyng of his aungell. And looke, ſayed Peter, that Iames the brother of the Lord, be certified hereof (he was than Byſhope of Hieruſalem) and the reſte of the brethren, that they maye be partakers with vs of this ioye. In this wiſe the good God dooeth myxe ſadnes with myrthe, and myrthe with ſadnes, that we ſhould not vtterly diſpayre. After Peter had ſpoken theſe wordes, he foorthwith departed thence, and went into an other place wheras he might more ſafely bee hydden, for feare leſte Herode, whoſe continual endeuoure in crueltie he had experience of, ſhould agayne eſpye him out.

And he departed and wente into an other place.

The texte.

¶ Aſſone as it was daye, there was no litell a doe emong the ſouldyers, what was become of Peter. Whan Herode had ſought for hym, and founde hym not, he examined the kepers, and commaunded them to be had awaye.. And he deſcended frō Iewry to Ceſarea, and there abode. Herode was diſpleaſed with them of Tyre and Sydon. But they came al with one accorde, and made interceſſion vnto one Blaſtus the kynges chamberlain, and deſyred peace, becauſe theyr countrey was nouriſhed by the kynges prouiſion.

The soldiers ſeeyng Petre eſcaped, merualled what was become of hym.

As ſone as it was daie, there was no litel a doe emong the ſoldiers what was become of Peter.

But as ſone as it was day, the ſouldiers, to whoſe cuſtody he was cōmitted, ſeeyng the chaynes remaine whole, and that the priſoner was eſcaped (the doores beeyng ſhutte) wer ſore amaſed, maruailing what was become of Peter. And Herode, whan he had ſent for Peter, to the entente that he might bryng him forth before the people, and ſo to condemne him to death, ⁊ founde him not in the pryſon, after examinacion had of the kepers, commaunded thē to warde, that he might at laiſure put them to execucion. But God euer mercyfully tenderyng thoſe that loue him, reſtraigned Herodes rage, as well prouiding for the ſafetye of the Apoſtles, as alſo of the ſouldiers. For it was not ſitting that the ſafegarde of Peter ſhould bee occaſion, that ẏ innocentes ſhould ſuffre the paines of death. And in the meane ſpace it befel that Herode had occaſion to take his iourney to Ceſarea, a citie of Paleſtine. He was offended with the inhabytours of Tyre and Sydon, and dyd euē than purpoſe in his mynde, to wage battayle agaynſt them. But they hearyng of that, repayred with one accorde vnto hym, and firſt deſiryng the fauoure of one Blaſtus, whyche was chiefe of the kynges pryuye chaumber, and obteyning the ſame, ſued for peace, foraſmuch as they thought it expedient for them to haue the frendſhippe of hym, beeyng a kyng that dwelt ſo nere them: Becauſe that theyr riches ⁊ welthines in Tyre and Sidon, ſtoode moſte by the trade of marchaundyſe: and therefore it was their commoditie and aduauntage, to be at a league with the countreys that adioygned nere vnto thē, and that they coulde not wage battell, without theyr greate hinderaunce, hauinge not free paſſage for occupyers to cary out, and to bryng in marchaundiſe.

D

God ſaued the ſoldiers alſo that had the cuſtodie of Petre.

But they came. &c. and made interceſſion to one Blaſtus the kynges Chaumberlaine.

Blaſtus Herodes Chaumberlaine.

Tyre and Sidon becauſe of theyr trade of merchaundiſe had cauſe to bee in league with the countreies aboute thē.

The texte.

And vpon a daye appoynted, Herode arayed hym in his royall apparell, and ſet hym in his ſeate, and made an oracion vnto them. And the people gaue a ſhoute, ſaying: It is the voice of a God, and not of a man. And immediately the Aungell of the Lorde ſmote hym, becauſe he gaue not God the honour, and he was eaten of vermine, and gaue vp the ghoſt. And the word of God grewe and multiplied. And Barnabas and Paule returned to Hieruſalem, when they had fulfylled theyr offyce, and toke with them *Iohn whoſe ſurname was Marke.

*Acte. xiii.

A After theſe matiers were peaceablie ended, when vpon a certayne ſolemne feaſte, or high daye, that was by vowe kept holy for the helth of the Emperoure, by occaſion whereof the chiefe rewlers of the wholle countrey were aſſembled thyther: the ſeconde daye that the playes wer kept, (for they continued many dayes) Herode was ſpeakyng vnto the people out of an high place or pulpet, before the people, hauing on him a gorgeous garmente, that was veray richely and connyngly wouen and enbrodered, with both ſiluer and alſo golde: when that the brightneſſe of the Sunne beames ſhining on yͤ boughtes of the kinges garment, by reaſon of reflexion, it gliſtered vpon euery mannes yies, that no man might abide the brightneſſe therof, euen as it had been lightenyng: the multitude with flatterye made a ſhoute therat, praiſing him and ſayd: The voyce of God and not of a man, as though they had perceiued in him ſome thyng to ſurmounte mannes excellencie. Suche flatery of the people, doth often cauſe that kynges become tyrauntes, whan they are prayſed as Goddes, yͭ are ſcarcely woorthy the name of man. And princes on the other parte flatter the people, exhibitynge vnto them ſhewes to gaſe vpon, and vnclenly playes, and oftentimes by puttyng good men to death, as he before had obteined the peoples fauour by yͤ death of James. And yet Herode for his part refuſed not, nor abhorred this ſo vngodly flattery: but as a wretched perſon, and B one that ſhould within ſhort ſpace after, dye, reioyced to be called God. But yͤ vengeaunce of God immediately lighted on him. For ſtreightwayes in preſence of the multitude, before he came down, the Aungell of God ſmote him, whom he lookyng backe, ſawe: becauſe that being man, he had taken on hym the honoure that cannot be communicate or parted with any creature, but is due vnto God alone. And beyng taken with a ſodayne diſeaſe, which was as fylthy and dolorouſe as any might be, dyed for the veray payne and anguiſhe thereof, within fewe dayes after, his body beyng eaten vp with vermyne. In this wiſe whan he that had perſecuted the flocke of God, was rydde out of the waye, the doctrine of the ghoſpell increaced, and ſpred more and more abrode. And Barnabas and Saule, whan theyr buſineſſe was done that they had in hande by the conſent of the brethren, and had deliuered the money to the Apoſtles, and had ſene the ſame diſtributed to the helping and relieuyng of the poore, as it was ordeyned that it ſhould: returned from Hieruſalem to Antioche, bryngyng with them a compaignion, whoſe name was John, otherwiſe called by his ſurname, Marke.

And vpon a daie appoincted, Herode araied hym in his roial apparell.

Herod beeyng gorgeouſly apparelled, and ſpeakyng to the people, howe he was flattered of thē.

And the people gaue a ſhout ſaying: It is the voice of a God, and not of a man.

The flatterie of people cauſeth kynges oftymes to become tyraunteſ.

And immediately the Aungell of the Lorde ſmote him, becauſe he gaue not God the honoure. And he was eaten vp with vermin, and gaue vp the ghoſte. And the woorde of God grewe and multiplied.

Herode ſtricken of the Aungel of God, ſo that he was eaten with vermin, and dyed.

After Herode was deceaſſed, the woorde of God grewe and multiplied.

The.xiii.Chapiter.

The texte. There wer in the Congregacion that is at Antioche, certen Prophetes, and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, & Manahen, Herode the Tetrarkes nourſefelowe, and Saule. As they myniſtred to the Lord and faſted, the holy ghoſt ſayed: Separate me Barnabas and Saule, for the woorke whereunto I haue called them. And whan they had faſted and prayed, *and layed theyr handes on them, they leat them goe. And they after they were ſente foorth of the holy ghoſte, departed vnto Seleucia, and from thence they ſayled to Ciprus. And when they were at Salamin, they ſhewed the worde of God in the Sinagoges of the Iewes. And they had *Iohn to theyr myniſter.

*Nu.xxvii Act.vi.viii i.Tim.v.

*Actes.xii

Certaine Prophetes at Antioche.

Barnabas and Simeon Niger & Lucius, and Manahen, Prophetes. &c.

C

As Barnabas and Simeon that was called Niger. &c.

Saule paſſed all others in declaryng the Prophecies.

As they miniſtred & faſted, the holy ghoſte ſaide: Separate me Barnabas and Saule, for the woorke wherunto I haue called them.

The holy ghoſt reueled to the diſciples, to ſeparate Saule and Barnabas.

D

And whan they hadde faſted and praied and laied theyr handes on them, they leat them goe.

Saule and Barnabas departed to Seleucia. &c.

And thei. &c departed vnto Seleucia. &c.

Seleucia what place it is, and where.

Salamin a noble citie, and where it ſtandeth.

And whan they were at Salamin, they ſhewed the woorde of God in the Synagoges of the Iewes.

Paule and Barnabas preache at Salamin, and with them Iohn Marke.

What honoure was geuen to the Iewes in preachyng firſte vnto them.

THe Churche at Antioche did than ſo flouriſhe, that in it wer diuers that had the gifte of Prophecy, and others yͭ had the gifte of teaching the ſame. Emong whom wer Barnabas, and Simeon, whiche was ſurnamed Niger, & beſides theſe were alſo Lucius a Cyrenian borne, and Manahen whiche had been broughte vp euen of a childe with Herode the Tetrarke, and was his nourſe felowe, and playfiere, whoſe coumpaignie he had left, & did than folow Chriſt. But Saule emong al theſe was moſt excellent, and one that paſſed al the other in qualities requiſite to an Apoſtle. And wheras they ſtudied for the profit of the Church, beſtowing thoſe giftes that they had to eche mannes welth, & to ſet forth the glorye of Chriſt faithfully, (whiche is a ſacrifice ſo acceptable to God, yͭ there is none more) faſting in the meane ſpace, that they by prayer in puritie of life, mighte further the profites of the Churche, beſydes the executing and doyng of al other dueties: the holy ghoſte beeyng moued with theyr prayers, certified them by Prophetes what he woulde haue done, ſaying: Diſſeuer me Barnabas & Saule, two, the chief of al the reſt, for my purpoſe, that they may take in hand that office, for the whiche I haue ſpecially choſen them: that is to ſaie, that they may be inſtructours of the gentiles, and that I maye ſowe farre abrode the goſpell by theyr meanes. At this commaundement of the holy goſte, Barnabas, and Saule were ſeparated and ſet aparte from the reſt, that it might appere to euery man, who wer choſen. And after that they with one conſente, by faſting, and praier, had made peticion to God that he would turne the office that they toke on them to the profit of the Congregacion: thoſe yͭ wer higheſt of autoritie emong them, layed their handes on them, and ſo dimiſſed them, ready to take theyr iourney, whitherſoeuer the holy ghoſte would leade or appoinct them. And ſo firſte by mocion of the holy ghoſte, Barnabas & Saule went to Seleucia, which is a great promontorie, or peake, on the weſt parte of Antioche, and thence thei ſailled vnto Cypres. And as ſoone as they had arryued at Salamin, which is a noble citye in that Iſle, & the firſt that ye come vnto on the eſte ſyde, they preached, not fables inuented by mannes witte, but the woorde of God, and that not in corners, but in the Iewes Sinagogues, of whom there was a great noumber, by reaſon that it was nere vnto Syria. They had with thē as a partaker of this miniſterie, Iohn, otherwyſe called Marke, whō they had brought with them frō Hieruſalem. Such honor was euery where geuen to the Iewes, accordynge to the commaundemente of Chriſt, that willed the goſpel fyrſt to be offered them: leſte that ſorte of people, which otherwiſe was euer ful of complayntes and wayward, ſhould ſaye, that they wer deſpiſed and nought ſet by.

The texte.

*Exod.vii. and.viii. Actes.viii.

Whan they had gone through the Iſle vnto Paphos, they found a certayn ſorcerer, a falſe prophete, a Iewe, whoſe name was Barieſus, which was with the ruler of the countrey, one Sergius Paulus, a prudent man. The ſame ruler called vnto him Barnabas and Saule, and deſyred to heare the worde of God. But Elymas* the ſorcerer (for ſo is his name by interpretacion) withſtode them, and ſoughte to turne awaye the ruler from the fayth. Then Saul (whiche is alſo called Paule) beeyng full of the holy ghoſte, ſet his iyes on hym, and ſayde: O thou ful of al ſutteltye and deceytefulnes, thou chylde of the deuill, thou enemye of all righteouſnes: wylte thou not ceaſe to peruerte the ſtrayght wayes of the lord? And now beholde, the hand of the lord is vpon thee, and thou ſhalt be blynd, and not ſee the Sunne for a ſeaſon. And immediately ther fel on hym a myſte and a darkenes, and he wente aboute, ſekyng them that ſhoulde leade him by the hande. Than the ruler whan he ſawe what had happened, beleued: and* wondred at the doctryne of the Lorde.

Iohn.vi.

They

A They beeing thus occupied, walked about all the whole Iſlande, vntill that they came to Paphos, whiche was a citie dedicated in the honoure of Venus. For this citie ſtandeth fertheſt of, on the Weſte parte of Cipres. There they found a certain enchauntour whoſe name was Barieſus, as a man would ſay, the ſonne of Ieſu, a Iewe borne, and one that profeſſed the Iewes religion, and vnder pretence therof, falſely bearyng men in hande, that he had the ſpirite of prophecie. He was reteynyng to Sergius Paulus, which was proconſul, that is to ſaie lieftenaunt, or the Lorde deputie of that Iſlande, and was a wyſe man and of good experience. For ſuche felowes had woont commonly to get them in ſuche great mennes fauoure, that they may doe more miſchiefe emonge men, when they haue once brought them in errour. The proconſul hearing than that the ghoſpell was ſowed throughout Cypres, did not onely not withſtande it, but alſo ſent for Barnabas & Paule, being verye deſirous to learne of them this heauenly doctrine. But * Barieſus being an enemie to oure ſauioure Ieſus, endeuoured himſelfe to reſiſt the increace of the Ghoſpell, and ſtriued againſte the truthe whiche was comming to light, where as he was in veray dede a worker of falſchood. And Elimas, whiche worde in the Sirians language betokeneth an inchaunter & a falſe Prophet alſo, withſtood the Apoſtles that wer true Prophetes. For he perceiuing that the proconſull was deſirous to heare the ghoſpell, and well aſſured that in tyme to come, there woulde bee no place for his deceypptfull craftes amonge them, that had once learned the ſure and ſtedfaſt truthe, wente B abonte to alienate the proconſulles minde, that he ſhoulde no more beleue the Apoſtles. Here marke the bucklyng together of mans craftes, and the liuely force of the Ghoſpell. Saule whiche was alſo named Paule, could no lenger forbeare this felowe, whom he perceiued ful of the deuils ſpirite, that ſtriued with myſcheuous craftes againſte the pure trueth, but taking to him hertie courage, by inſpiracion of the holy ghoſte, ſtedfaſtly looked on this enchauntour, and ſayed vnto hym: O thou wicked, full of all deceipte and wilines, that expreſſeſt thy father the deuyll, which firſt by his wiles and lies drewe man to death. O enemie of all iuſtice, and truthe, and in this ſhewing thy ſelfe to bee the ſonne of the deuill, for he firſt tooke from man his innocencie, thou openly ſtriueſt that truthe ſhall not ſpring againe. And thou arte not contented that thou hitherto haſt deceiued ſimple mē with thy deceiptfull craftes, but now alſo when the will of God is, that the truth of the ghoſpell, in whiche is no deceipte, ſhall ſhine thoroweoute the worlde, thou ſtubbernely continuing in thy euell intente, dooſte not ceaſſe to ſtriue againſte the will of God, rather hauing an yie to thyne owne vayne glory and filthie lucre, than to the healthe and ſaluacion aſwell of thine owne ſoule as of a greate ſorte of other mennes alſo. And that thou maieſt perceyue that the craftes whiche thou workeſt by the deuylls power, can nothing preuaile againſte the trueth of the ghoſpell, behold thou ſhalte nowe fele what he is hable to doe, whoſe will thou dooeſte withſtande. Thou braggeſt that thou arte a Prophet, and one that knoweth high miſteries, wheras in veray dede, thou art inwardly in thy ſoule, blind. Here haſt thou deceyued men, who iudge of thoſe thynges that they ſee, but God that knoweth the blyndeneſſe of thy heart, ſhall ſtreyght wayes take awaie the vſe of thy bodely yies, that euery man ſhal perceiue that thou art blinde in veray dede, & one that

is vn-

Whan they had gone through the Iſle vnto Paphos, they founde a certaine ſorceror. &c

Paphos the citie where it lieth, and what it was.

Barieſus an enchauntoure in Paphos.

Which was with the ruler of the countrey one Sergeus Paulus a prudente man.

Sergeus Paulus proconſull of Paphos and what manter a man he was.

Sergeus Paulus ſente for Paule and Barnabas to learne Chriſtes doctrine of them

The ſame ruler called vnto hym Barnabas and Paule and deſired to heare the worde of God.

Elimas in the Sirians tounge what it ſouneth.

* Barieſus laboured againſt the Apoſtles to kepe Paulus Sergeus from the feith.

Than Saul whiche is alſo called Paule beeyng full of the holy ghoſt, ſaid: O thou full of all ſuttiltie. &c.

Paule by the ſpirite of God ſendeth blyndneſſe vpon Barieſus the ſorcerer.

And nowe behold, the hande of the Lorde is vpon the and thou ſhalte bee blynde. &c.

is vnworthie to ſee the ſame light which al other mẽ ſee, foraſmuch as thou wageſt open war againſte the light of the ghoſpell, that now beginneth to ariſe in the world. This waye ſhall God take vengeaunce on thee, vntil that thou repẽt. Paule had ſcarcely ſpokẽ theſe wordes, but ſodainly this enchauntour was ſtriken with a great blindeneſſe, inſomuch that he, as one amaſed, wandred vp and downe, ſekyng for ſome man to leade him by the hande. Theſe thynges were dooen, the Proconſul beeing a witnes of it, and lokyng theron, who meruailing much at the great efficacie of this heauenly doctrine, by vertue wherof the phantaſticall working of ſuche enchauntours was trode ſo ſone vnder fote, was conuerted to the feithe, & profeſſed the name of Chriſt: and in ſtede of the falſe Prophete Barieſus, he had in high fauour the diſciples of Jeſus.

C

And immediately there fell on hym a miſte and a derkeneſſe.

Paulus Sergius conuerted to the feith of Chriſte.

Than the ruler. &c. beeleued.

Whan Paule departed from Paphos, they that wer with him, came to Perga in Pamphilia: and Iohn*departed from them, & returned to Hieruſalẽ. But they wandred thorow the countreys, and came from Perga to Antioche, in Piſidia: And went into the Sinagogue of the Iewes on the Sabboth daye, and ſatte downe. And after the lecture of the law & the Prophetes, the rulers of the Sinagogue ſent vnto them, ſaying: Ye men and brethren, yf ye haue any ſermon to exhorte the people, ſaye on.

The texte. *Actes.xv.

These thynges were dooen at the citie of Paphos, from whence Paule ſayling with his coumpaignie into ẏ leſſe Aſia, landed at Perga, which is a citie of Pamphilia. But John which by ſurname was called Marke, went from them, and returned to Hieruſalem, whence he before came to beare Barnabas and Paule companie. But they with no leſſe ſpedines, whan they had gone ouer Pamphilia, came to Antioche, whiche is a citie of Piſidia. There entring into the Sinagogue, where as the Jewes did cuſtomably reſort, they ſatte downe as other men did, to heare a leſſon of the lawe, and of the Prophetes: whiche after it was reherſed, and no man aroſe vp, the chief rulers of the Sinagogues perceyuing by their garmentes and apparell, that theſe ſtraungers were of the Jewes, and that their face and outward behaueour ſhewed them to be vertuous men, ſente word vnto them by their vnder officers, that foraſmuch as they wer Jewes, yf any of thẽ woulde teache, or geue any exhortacion to the people, it ſhould be lawfull for them ſo to doe.

Paule and Barnabas ſailed from Paphos to Aſia the leſſe.

Perga the citie where it lyeth.

Antioch a Citie of Piſidia.

D

Than Paule ſtoode vp, and*beckened with the hande, and ſayed: Men of Iſrael, and ye that feare God, geue audience. The God of this people choſe our fathers, & exalted the people, when they dwelt as ſtraungiers in the lande of Egipt:*And with an highe arme, broughte he them out from thens. And about the tyme of fowerty yeares, ſuffered he their maniers in the wilderneſſe.

The texte. *Actes.xiii

*Exo.xiiii.

Than the heauenly oratour Paule being ready to ſhew his mind, aroſe, ſignifying to the multitude with mouing of his hande, that they ſhoulde holde their peace, began to ſpeake vnto them in this wiſe. Ye men of Iſraell, which according to the trade of youre forfathers, ſtand in feare of God, harken vnto me whiles I ſhall ſhew vnto you the wil of God, and expounde the miſtery, or mening of this leſſon, whiche is euery Sabboth daie cuſtomably read, in your Sinagogue. God the defendour of the Iſralites, choſe oure forefathers, that is to ſay, this ſorte of people, to ſerue him before all other: inſomuch that whan they ſerued in Egipte, being kept in great ſeruitude and bondage, Pharao endeuouringe himſelfe by al meanes, that they ſhoulde not encreace, & that they that remained there on liue ſhoulde be oppreſſed by exceſſe of painfull

Paules ſermon at the citie of Antioche in Piſidia.

Men of Iſraell and ye that feare God, geue audience.

The God of this people choſe oure fathers, & exalted the people. &c.

A painfull labour:he wonderfully ſet them vp through miracles, againſt the tiranne that oppreſſed them, and deliuered them of their bondage, not by meane of any crafty decept, or els by mannes polycie ⁊ ſtrēgth, but by his high ⁊ mightie power, that all men might certainly know, that this people was fauoured of God. And whan as he of a tendre loue toward them, had deliuered them oute of Egipt, veray gently he bare with their condicions in the wildernes by the ſpace almoſte of fowertye yeares, though they often made ſedicions, and commocions, and grutched againſte Moyſes. And yet did not he extremely puniſhe them, to the ende that he might perfourme his promiſe, whiche he had made before vnto the Patriarkes.

And about the time of fowertie yeres ſuffered he their maners in the wilderneſſe.

The pacience ⁊ loue of God towardes the Iſraelites in wilderneſſe and afterward.

The texte.
*Joſu.xiiii.
*Judicū.i.
*i.Re.viii
*i Reg.x.
*pſ.lxxxix

And he deſtroyed ſeuen nacions in the lande of Chanaan, and deuided *their lande to thē by lot. And afterward, *he gaue vnto them iudges, aboute the ſpace of fower hundred yeares and fiftie, vnto the time of Samuell the Prophet. And afterwarde, *they deſired a king, and God gaue vnto them *Saule the ſonne of Cis, a man of the tribe of Beniamin, by the ſpace of fowertie yeres. And whan he was put downe, he ſet vp Dauid to bee their king, of whom he reported ſaying: *I haue found Dauid the ſonne of Ieſſe, a man after mine owne hearte, which ſhall fulfill all my will.

And he deſtroied ſeuen nacions in the lande of Chanaan, ⁊c.

The Iſraelites ruled by iudges, of whiche Samuell was laſte.

Howe and whan God gaue a kyng to the Iſraelites.

And afterwarde they deſired a kyng: and God gaue vnto them Saule the ſonne of Cis.

The Iſraelites how longe they continued vnder Samuell and Saule.

He ſette vp Dauid to bee their kinge.

Kyng Dauid reigned nexte to Saule, and was a good kynge.

After fowertie yeres completed and expired, he brought them to the lande that he had promiſed: and whan he had for their ſakes clene vanquiſhed ſeuen nacions within the land of Chanaan, the ſame land parted he by lottes emongeſt them, ⁊ that within the terme of fower houndred and fiftie yeres. Whiche was an euident token howe erneſtly he loued oure countrey. And ſo whē they had obtained peace, he B gaue them iudges, vndre whoſe gouernaunce they might quietly liue, vntill the time of Samuell the Prophete, whiche was laſt of the iudges, In time of his rule, they deſired of God, that he would geue thē a kinge (Samuell diſſwading them from it:) and whan they continued ſtill in the ſame mind ⁊ deſire, he made Saul kinge ouer them, that was the ſonne of Cis, of the tribe of Beniamin, whom the Lorde reiected, partely for his pride, and partely for diſobeying his commaundemente. And thus continued they vnder the dominion of the good iudge Samuell, and vnder the vngodly Saul, fowerty yeres. Yet for all this, the fauoure of the mercifull God forſoke not vs his people whome he had once choſen, but in ſtede of an euyll kinge, whome they had contrarye to the will of God, deſired, he reiſed vp vnto them king Dauid, of whoſe righteouſnes God him ſelfe bare witnes, ſaying: I haue found Dauid the ſonne of Ieſſe, a man to my minde, which ſhal obey my will in all thinges. For euen as God what time he is angry, for a greate puniſhement, geueth vnto the people a fooliſhe and an vngodly king: euen ſo whan he is pleaſed and reconciled vnto vs, he geueth for the euill king, whome he layeth out of the way, a good man, and one that will fulfill his commaundemente.

The texte.
*ii.Re.vii
*pſa.cxxxii.
*Luke.iii.
*Math.iii.

Of this mannes ſede hathe God (*according as he had promiſed) brought foorth to Iſraell, a ſaueour, one Ieſus, when Iohn had firſte preached before his coming, *the baptiſme of repentaunce to Iſraell. And when Iohn had fulfilled his courſe, he ſaide: whom ye thinke that I am, the ſame am I not. *But beholde, there cometh one after me, whoſe ſhooes of his feete, I am not worthy to leuſe.

Of this mannes ſeede hath God, ⁊c. broughte forth to Iſraell a ſaueoure one Ieſus, ⁊c

Chriſt promiſed to come of the ſtocke of Dauid.

Unto him had God made a promiſe, that one of his linage ſhoulde become Kynge of Iſraell, who ſhoulde reigne for euer. Nowe is it at length fulfilled, which often times and longe agoe, was by the Prophetes promiſed. For of the ſtocke of Dauid, according to his promiſe, he hathe exhibited vnto vs Ieſus the ſaueour of the Iſraelites, his name right well agreeyng with the effecte enſuing therof.

This

C

This ſalueour, as he was promiſed of the prophetes, and as he was ſignified before in ſhadowes of the law, and figures: ſo before he ſhewed himſelfe to the worlde, he was prophecied and ſpoken of, and alſo was ſhewed to be already come, by the mouthe of Iohn the Baptiſte: who alſo was ſēt before, according to the prophecie of Eſay, as a meſſager to ſhewe that he was comming, exhorting all the people of Iſraell, to be baptiſed, and to repent their life whiche they had led before, openly pronouncyng, that the kingdome of God was euen at hande. But when Iohn, (whom God purpoſely ſent to be the foremeſſager of our ſalueour whiche was comyng, and to make ready the mindes of men againſt he came) had almoſt made an end of his courſe, and was thought of many, for his good liuing, to be Chriſte, he openly reiected this title from him, and referred it to him that it was dewe vnto, ſaying: Why thinke ye that I am Chriſt? I am nothing els but his meſſagier. And yet he whom ye (though in dede not truely) ſuppoſe me to be, will within ſhort ſpace come. For he, as concerning time, ſhall come after me: but ſo far he paſſeth me in power and dignitie, that I am far vnworthy, yea to vnbuckle his ſhoes, which emong men is accoumpted but an homely office, and a baſſe ſeruice. For what is in him of leaſt reputacion, the ſame doeth farre ſurmount that that is in me moſte excellent. Wherefore we preache vnto you no newe thing, but that the ſame ſalueour is now come, which hath ſo many hundred yeres ſens, been promiſed to oure forefathers, and which hath ſo longe time been loked for of youre owne ſelues: whom Iohn, which emōg the Iewes was in greate eſtimacion, acknowlaged to be the ſame ſalueour, and ſo pronounced openly of hym before the Iewes.

Iohn the Baptiſte howe he prophecied of Chriſte.

Whan Iohn hadde firſte preached before his commyng.

Iohns teſtimonie of hymſelfe that he was not Chriſte.

And when Iohn had fulfilled his courſe, he ſaide: Whome ye thynke that I am, the ſame am I not. &c.

D

Ye men and brethren, children of the generacion of Abraham, and whoſoeuer emonge you feareth God, * to you is this worde of ſaluacion ſent. For the inhabitours of Hieruſalem and their rulers, becauſe * they knewe him not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth daye, they haue fulfilled them, in condemning him. *And whan they founde no cauſe of deathe in him, yet deſired they Pilate to kill him. And whan they had fulfilled al that wer writen of him, *they toke him downe from the tree, and put him in a ſepulchre. But God reyſed him againe from deathe on the third daie, *and he was ſeene many daies of them, which came vp with him from Galile to Hieruſalem: *which are witneſſes of hym, vnto the people.

The texte.

*Math. x.
*i. Cor. ii.
*Mat. xxvii
Luke. xxiii
*Iohn. xix.
*Iohn. xx. and. xxi.
*Actes. i. ii.
Iohn. xv.

Wherfore brethren, ye that haue the law in price, and that greatly regarde the Prophetes, that come of Abrahams linage, to whome God promiſed iſſue, by meane wherof all nacions ſhoulde be bleſſed: if ye bee the children of Abraham in very dede, yf ye earneſtly ſtande in the feare of God, folowe in this pointe the godlineſſe of your father Abraham, and receyue this holſome doctrine that we bringe vnto you, and embrace him being now alreadie come, and being liuely exhibited and geuen to you in very dede, whom the Patriarkes did moſte highly reioyce to haue no more but promiſed vnto them that he ſhoulde come. This healthe of ſoule thorow Ieſus, is indifferētly brought to all mē, but vnto you eſpecially is it profered, to whom, and for whoſe ſaluacion the prophecies wer diſcloſed, and of whoſe ſtocke Chriſt was born. Leat not the vulgare example of them that inhabite now Hieruſalem, moue you any thyng, or of thoſe that be rewlers there, whiche in condemning Ieſus to death, whom they woulde not knowleage for their Meſſias, nor vnderſtand ẏ Prophetes which yet be read euery Sabbothe daie to them, hathe vnawares fulfilled that, that was before prophe-

The worde of ſaluaciō to whome it is ſente.

To you this worde of ſaluacion is ſente.

Saluacion through Ieſu Chriſt ſente indifferently to all people, but firſte & ſpecially profered to the Iſraelites.

For the inhabitoures of Hieruſalem and theyr rulers. &c. they haue fulfilled them, in condemnyng him.

And whan thei founde no cauſe of death in him, yet deſired thei Pilate to kil hym.

Chꝛiſtes reſurrection declared, and his death.

A pꝛophecied. Foꝛ ſo was it determined by the will of god, and ſo did the Pꝛophetes with one conſente ſignifie and declare befoꝛe, that one that was free from all ſinne, ſhould be ſacrificed, as a lambe without ſpot, foꝛ the ſinnes of al men. And whan the Pꝛieſtes, Phariſees, Scribes, and other of yͤ piers, with the conſent alſo of the commons, had aſſaied al meanes, and could finde no iuſt cauſe why thei ſhould putte hym to death, yet obteined thei with impoꝛtune clamours, of Pilate, that he would put him to death. And whā thei had thus vnaduiſedly fulfilled al thoſe thinges that wer ſpokē of him, by the mouth of the pꝛophetes, thei tooke him downe from the croſſe, and laied hym in his graue. But he whom man of malice had ſlaine by the permiſſion of God, the very ſame was reiſed from death, by the power likewiſe of God, the thirde daie, accoꝛding as it was befoꝛe pꝛophecied. And leſt ye ſhould thinke this to be but a vaine tale that I tell you, he was ſeen, heard, felt, and in his owne perſon, knowen of his diſciples that folowed hym, whan he wente from Galilee to Hieruſalem to ſuffer, by the ſpace after he aroſe from death to life, of fowertie dayes: and thei bee almoſt all aliue vntill this daie, teſtifying feithfully befoꝛe all the people, thoſe thynges that thei ſawe with their iyes, and heard with their eares, and felte with their handes.

The texte.

Pſalm. ii.
Hebꝛue. i.
Eſaie. lv.
Pſalm. xvi.
iii. Reg. ii.

¶And we declare vnto you, how that the promiſe which was made to the fathers, god hath fulfilled vnto their children (euen vnto vs) in that he reiſed vp Jeſus again, euen as it is written in the firſt pſalme: *Thou art my ſonne, this day haue I begotten thee. As concerning that he reiſed hym vp from death, nowe no more to returne to corrupcion, he ſaide on this wiſe: *The holy promiſes to Dauid made, wyl I geue faithfully to you. Wherfore, he ſaith alſo in an other place. *Thou ſhalt not ſuffer thine holy to ſee corrupcion. For Dauid (after he had in his time fulfilled the will of god) *fell on ſleape, and was laide vnto his fathers, and ſawe corrupcion: but he whom god reiſed again, ſawe no corrupcion.

B

And we declare vnto you, howe that the pꝛomiſe which was made to the fathers, god hath fulfilled vnto theyꝛ childꝛen.

God howe he perfourmed his pꝛomiſe made vnto Abꝛaham & Dauid.

In that he reiſed vp Jeſus again. &c.

The reſurrection of Chꝛiſt proueth him to be the ſonne of god, and pꝛoueth his Godhead.

For Dauid. &c. fell on ſlepe, and was layde this fathers, and ſawe corruption, &c.

And we likewiſe beeing commaunded by our ſauiour to execute the office of Apoſtles, doe witneſſe that god hath now fulfilled his pꝛomiſe to you & your poſteritee, in reiſing Jeſus from death to life: which thyng long a goe was pꝛomiſed to Abꝛaham, and Dauid, your foꝛefathers, & to your other aunceſtrie by the mouthes of the pꝛophetes. Foꝛ this is the ſame ſoonne of God, boꝛne of the virgin Marie as concerning his humaine nature and bodie, of whom the father himſelfe ſpeaketh in the firſt miſticall pſalme, ſaying: Thou art my ſoonne I haue begotten thee this daye. And that he hath reiſed hym from death to lyfe, who ſhall neuer after be moꝛe ſubiecte to moꝛtalitee oꝛ death, he affirmeth by his Pꝛophete Eſaie, ſaying: I wyll perfourme vnto you feithfullye, the promiſe that I made vnto Dauid. Nowe had he kepte no pꝛomiſe, if he had not raiſed Jeſus to life euerlaſting. Foꝛ this was his pꝛomiſe vnto Dauid. I haue once ſwoꝛne to Dauid, as I am holye, and I wyll not deceiue him, his ſede ſhall continue foꝛ euer, and his thꝛone, oꝛ royall ſeate, ſhall continue as the ſunne in my ſight, and as the ful moone without ende, and as a feithful witneſſe in heauen. But ye ſee nowe that none of the linage of Dauid, obteineth this kingdom: but this pꝛophecie ſignified Chꝛiſt, that ſitteth on the right hand of his father, and enioyeth the kingdome that neuer ſhall haue ende. Of this ſelf ſame matier, ſpeaketh alſo yͤ ſixteenth pſalme, in this wiſe: *Thou ſhalt not ſuffre thy holy to ſee corrupcion.* Whiche Pꝛophecie cannot bee referred to kyng Dauid in his own perſon, of whom we certainly know, that after he had liued and reigned as long as pleaſed god, he than died, and

Dauid ſaw corrupciõ, but Chriſt did not.

C

was buried ſemblably as his aunceſtrie was before him. But if to ſee corrupcion be nothing els but to dye, than his graue, whiche yet vnto this daie is remainyng emong vs, where his bones lye, doth euidentlye proue, that he hath ſeen corrupcion. Wherefore this prophecie cannot be referred vnto him, but to the other, whom we preache vnto you of, whom god reiſed from death to lyfe ere his bodye began to putrifie, and made hym immortall.

The texte.

*Lu. xxiiii

*Abac. i

¶Be it knowen vnto you therfore, ye men and brethren, that * through this mã is preached vnto you, remiſſion of ſinnes: and that by hym, all that beleue, are iuſtified from all thynges, from whiche ye coulde not be iuſtified by the lawe of Moiſes. Beware therfore, leſt that fall on you, whiche is ſpoken of in the prophetes: *Behold ye deſpiſers, and woonder, and periſhe ye: for I doe a woorke in your dayes, which ye ſhall not beleue, though a man declare it to you.

Remiſſion of ſinnes through Jeſus Chriſt.

Through this man is preached vnto you remiſſiõ of ſinnes. &c.

Through feith we are iuſtified afore God.

Be it therefore knowen vnto you brethren, that through the aforeſaid Jeſus, ye haue profered vnto you remiſſion of ſinnes, and fredome frõ al offẽſes, which you could not hitherto be clene ridde of, by kepyng of yͤ law. For the law was vnperfeict, taken carnally, neither could it put awaie all ſynnes, but puniſhed ſome of them, neither it helped al nacions. But throughe this ſame Jeſus, eche man without reſpecte of any perſon, or els offence, hath righteouſneſſe or iuſtificacion, and innocencie, profered vnto him, ſo that he beleue the promiſes of the goſpell. Beware therefore, leſt it maie be ſpoken of you, that god threateneth to yͤ vnfaithfull, and thoſe that reſiſte the preaching of his ghoſpell, ſaying by the mouth of his prophete Abacuc: *Looke ye deſpiſers, and meruelſe ye, being amaſed, and euen die for anger: for J worke in your daies a worke that ye ſhal not beleue, though a man tell you of it.* Who euer yet did beleue that a virgin ſhoulde beare a childe? Who would haue thought that all countreies ſhould obtayne lyfe euerlaſting by the death of one man? Who would haue beleued yͭ a man being ſlaine and buiried, could within three dayes ariſe againe from death to life euerlaſting? This wonderfull woorke, God, according to his promiſe heretofore made, hath wrought now in your time. Become not ye deſpiſers, be not occaſion yͭ your ſelfes periſhe through ſtubberne and wilfull vnbeliefe, but beleue ye in him, and embrace ye that health of ſolle, whiche is nowe freely profered vnto you.

D

The texte.

*Actes. xi

¶When the Iewes were goen out of the congregacion, the Gentiles beſought that thei would preache the woorde to them, the next Sabboth. When the congregacion was brokẽ vp, many of the Iewes and vertuous proſelites folowed Paule & Barnabas: which ſpake to thẽ, *and exhorted them to continue in the grace of god.

The Gentiles beſought that thei would preache the woorde vnto them.

The Gentiles beſeche Paule to preache more of Jeſus Chriſt.

After Paule had concluded, and the hearers began to departe, thei deſired Paule, and Barnabas, that thei would ſpeake more of the ſame matiers the Sabboth daye next folowing, in audience of the Sinagogue. And whan the coumpaignie was dimiſſed, many that wer partely Jewes borne, and partely other ſtraungiers whiche yet liued according to the trade of the Jewes, and were likewiſe deſirous to knowe this kinde of religion, folowed Paule, and Barnabas, coueting to be more plainely, and more familiarlye taught of the Apoſtles. And than talked thei with them a part, exhorting them to continew in that fauoure and grace, whiche once thei had begon to embrace, of free gifte at the hande of god: and what thei had once begun, in the ſame to procede with continuall encreace. In the meane time the rumoure of this matier was publiſhed ferre abrode, one telling another what he had heard, as men commonly doe.

The texte.

¶And the next Sabboth daye, came almoſt the whole citie together, to heare the worde of god. But when the Iewes ſawe the people, thei were ful of indignacion, and ſpake againſt thoſe thynges whiche wer ſpoken of Paule, ſpeakyng againſt it,

*Math.x.
A
*Math.xxi
*Eſai.xlix
Luke.ii.

and railyng on it. Than Paule and Barnabas waxed bold, and ſaide: it was mete*that the woorde of God ſhould firſt haue been preached to you. But ſeyng ye put it frõ you, and thinke your ſelfes vnwoorthie of euerlaſting lyfe, loe*we turne to the Gẽtiles: For ſo hath the lorde commaunded vs:*I haue made thee a light of the Gentiles, that thou be the ſaluacion vnto the ende of the worlde.

The next Sabboth daye came almoſte the whole citie together to heare the woorde of god.

The whole citie of Antioche commeth to the Sinagogue to heare the word of god preached by Paule.

So the next Sabboth daie, not onely the Iewes, and ſuche ſtraungiers as obſerueth the Iewes lawes, but alſo all yͤ whole citie came to the Sinagogue to heare the ghoſpell preached. But the Iewes for the moſt part of them, yͭ had perſwaded themſelfes, that this fauoure through beleuing the ghoſpel, was promiſed to ſuch onely as wer carnally deſcended and came of Abrahams ſtocke, whan thei ſaw that a great multitude of Iewes, and ſuche other as kept their law, (which wer proſelites, & Gentiles alſo,) wer gathered together indifferently, yͤ ſaid Iewes grudging in theyr minde, diſdeigned at it merueilouſly, ſpeaking againſt ſuche thinges, as had been ſpoken of by Paule, and not abſteining frõ vnſitting opprobrious and railing wordes. Whan Paule and Barnabas perceyued their malicious ſtubbernes, remembring that the Lorde had commaunded the Apoſtles, yͭ if in any place thei chaunced to mete with ſuch, as would reiecte the ghoſpell whã it is profered thẽ, thei ſhould leaue yͤ citie and place, ſhaking the duſt of their fete alſo to ſuch ſtubberne perſons, again ſaid frely: we haue doen our dueties: For according to the commaundement of Ieſus yͤ lorde, the goſpel firſt was to be preached vnto you. Such reputacion Chriſt had you in. But ſeing that you refuſe ſo great fauoure that hath been freely and without ſuite profered vnto you, and thinke your ſelfes vnworthie of eternall life, beholde we will turne our preaching to the Gentiles. And yet will not we ſo dooe vpon our head. But Ieſus our Lorde ſo commaunded his diſciples, that after thei had preached his ghoſpel throughout Iewrye, thei ſhould afterwardes preache it to all nacions vnto yͤ ende of the world. This was long ſince prophecied by yͤ prophete Eſai yͭ Ieſus ſhould ſaue, not the Iewes onely, but all the nacions alſo in the worlde. For in his booke of Prophecie, the father ſpeaketh vnto the ſoonne in this wiſe: *I haue ſet thee to be a light vnto all nacions, and to ſaue all the wholle worlde.*

But whan the Iewes ſawe the people, thei were full of indignaciõ. &c.

The Iewes haue indignacion that the Gentiles heard the word of god preached.

Paules anſwer to the Iewes murmoring that the Gentiles ſhould heare chriſt preached.

B
Loe we turne to the Gentiles: for ſo hath the lorde commãded vs.

The goſpel turned frõ the Iewes to the Gentiles of Paule and Barnabas.

That Ieſus ſhould ſaue al nacions prophecied of Eſai.

The texte.

Whan the Gentiles heard this, thei wer glad, and glorified the worde of the Lord, and beleued: euen as many as wer ordeined vnto eternall life. And the woorde of the lorde was publiſhed throughout all the region. But the Iewes moued the deuout, and honeſte women, and the chiefe men of the citie, and reiſed perſecucion againſte Paule and Barnabas, and expelled them out of their coaſtes.*But thei ſhoke of the duſt of their fete againſt them, and came vnto Iconium. And the diſciples wer filled with ioye, and with the holy ghoſt.

*Math.x.
Marke.vi.
Luke.ix.

Whan thoſe yͭ were of the Gentiles heard this, thei muche reioyſed, not becauſe that the Iewes ſhould periſhe, but ſo that thei rendred to god thankes, that had turned the Iewes incredulitee vnto their ſaluacion: The Iewes ſpake blaſphemouſly againſte his healthfull doctrine: but the Gentiles being ſodainely conuerted, did receiue it veraie promptly, and readily, & glorified the worde of the lord. Which worde many of the Gentiles beleued, but yet not all, but as many as God of his mercye had ordeined to haue euerlaſting lyfe, whereunto no man atteigneth, vnleſſe he be called, and choſen of God. In this wiſe the worde of god was ſowen abrode throughout all that countrey. But yͤ Iewes enuiyng the Ientiles, ſtirred vp certaine deuoute women (for ſuche commonly are ſooneſt deceiued vnder the feigned pretence of holineſſe) and thoſe that were in eſtimacion honourable, to the entente

Whan the Gentiles heard this, they were glad.

The Gentiles reioyſed that the ghoſpell ſhould be turned to them from the Iewes, and how.

And the word of the Lorde was publiſhed throughout al the region.

No mã atteigneth to euerlaſting life, vnleſſe god call hym.

The Iewes by mene of certain deuout womē moue ſuche perſecucion againſte Paule and Barnabas that thei wer baniſhed Antioche.

C

But the Iewes moued. ⁊c. perſecucion againſte Paule and Barnabas. ⁊c.

that all might be doen with the more autoritee, and furthermore, they moued diuerſe of the head men of the citie: and through them, cauſed Paule and Barnabas to be perſecuted, and baniſhed them out of their coaſtes. Here marke, good Theophilus, the craft that the Iewes had to ſtyrre vp the mindes of men againſte thoſe, yͤ ſincerely preached Ieſus. Malice firſt moueth them yͤ are counterfeiters of holines, ⁊ ſoone after the inward ſorow of their malicious mindes, breaketh out into wordes of reproche. Than vpon this, ſad women, and ſuch as be deuout, be meanes wherby thei cal cōmons vnto ſedicion, for by yͤ auncient matrones, thei ſtirre vp the rulers. And in this wiſe were the Apoſtles driuen out. Than Paule and Barnabas ſhaking of from thē the duſt of their fete, toke their iourney to Iconium, which is a citie in Licaonia. The diſciples alſo reioycing that the ghoſpell had ſo good ſucceſſe, wer repleniſhed with gladneſſe and with the holy ghoſte.

The inuincible malice of the Iewes againſt the ghoſpel, and the preachers therof.

The .xiiii. Chapter.

Paule whither he went from Antioche ⁊ Barnabas with hym.

The texte.

And it fortuned in Iconium, that thei went bothe together into the Sinagogue of the Iewes, and ſo ſpake, that a greate multitude bothe of the Iewes, and alſo of the Grekes beleued. But the vnbeleuyng Iewes, ſtyrred vp, and vnquieted the mindes of the Gentiles againſt the brethren. Long time abode thei there, and quit themſelfes boldly with the help of yͤ lord, which gaue teſtimonie vnto the worde of his grace, and *graunted ſignes and wonders to bee doen by theyr handes. But the multitude of the citie was deuided: and parte helde with the Iewes, and parte with the Apoſtles.

*Mark. xv

Paule and Barnabas goe into the Sinagogue of the Iewes at Iconium ⁊ there preache.

D

But the vnbeleuyng Iewes ſtirred vp ⁊ vnquieted the mindes of the Gentiles. ⁊c.

But whan thei wer come to Iconium, thei went together as their cuſtome was, into the Sinagogue of the Iewes, and there thei preached alſo the ghoſpell of Ieſus Chriſte, like as thei had before doen at Antioche, inſomuche that a great noumber aſwell of Iewes, as alſo of Grekes, wer cōuerted to yͤ feith. Here again likewiſe the Iewiſhe malice was occaſion of ſedicion. For yͤ Iewes that would not obey the ghoſpell, being not content to periſhe themſelues, except thei might draw many with them to damnacion, ſtirred vp and corrupted the mindes of the Gentiles, againſt them that did beleue. But the ghoſpell increaced ⁊ waxed ſtronger, aſwel by aduerſitie, as by proſperitee. Wherefore Paule and Barnabas continued a long ſpace in this fight at Iconium, valiauntly ſetting foorth the matier, by the helpe of god, which bare witneſſe (which was greater than any teſtimonie of man) to this his free gifte, that he exhibited to all men throughe his ghoſpell. For power he gaue to theſe his preachers of the ghoſpell, that were but weake perſons, and out of reputacion, to woorke ſignes and wonders, to the entent that it might be knowen therby, to be yͤ very handie worke of god. So by meane of the Iewes, the citie Iconium was deuided in twoo partes, of whiche the one fauoured the vnfeithfull Iewes, the other the Apoſtles.

The Iewes reiſe perſecucion at Iconium againſt Paule and Barnabas and ſuch others as beleued.

The goſpel encreaſed aſwel by aduerſitee as by proſperitee.

The ſtoutneſſe of Paule and Barnabas at Iconium in the goſpels cauſe.

Long tyme abode thei there, and quit themſelfes boldly with the helpe of the Lorde.

¶ Whan there was an aſſault made bothe of the Gentiles and alſo of the Iewes with their rulers, to doe them violence, and to ſtone them, thei were ware of it, and *fled vnto Liſtra, and Derba, cities of Licaonia, and vnto the regiō that lieth round about, and there preached the ghoſpell. And all the multitude was moued at theyr doctrine, but Paule and Barnabas taried ſtyl at Liſtra.

The texte.

*Math. x

Paule and Barnabas ſeyng perſecucion comyng.

And at the laſt, whan thei yͤ were of the Gentiles, adioygning themſelues to the Iewes, and gouernours of the citie, wente about to laie violente handes on the Apoſtles, that thei mighte puniſhe and ſtone

A them: they hauing knowledge of the matter, fledde to * Liſtra, a citee in Licaonia, which is part of Pamphilia, & from thence to Derba. In the meane ſpace thei walked ouer all coaſtes of the countrey that wer nere, ſowing in euery place, ſeede of the ghoſpell: ſo that in thys theyr flighte, the Apoſtles did not ſo muche procure their owne healthe, as ſpreade abrode the ghoſpell.

departed from Iconium and wente to Liſtra. &c.

* Liſtra the citie where it is.

The texte. Actes. iii.

¶And there ſate a certain man at Lyſtra, weake in his fete, being a creple from his mothers wombe, and neuer had walked. The ſame hearde Paule preache. who beholding hym, and perceiuing that he had feith to bee wholle, ſaied with a loude voice: ſtand vpright on thy feete. And * he ſtart vp, and walked. And whan the people ſawe what Paule had dooen, thei lyfte vp their voices, ſaying in the ſpeche of Lycaonia: * Goddes are come downe to vs, in the likeneſſe of men. And they called Barnabas Iupiter, and Paule Mercurius, becauſe he was the preacher. Than Iupiters prieſt, which dwelt before their citee, brought oxen and garlandes vnto the porche, and would haue dooen ſacrifice with the people.

* Eſa. xxxv Math. xv Luke. vii,

* Ac. xxviii

And there ſate a certaine man. &c. beyng a creeple frõ his mothers wombe, &c.

There was the ſame time in Lyſtra a certain man, whoſe legges wer ſo feble and impotent, that he continually ſatte ſtill, nothing hable to walke, and was lame euen from hys mothers wombe, neither could he goe of all the dayes in his life before. This man emong the other multitude, heard Paule ſpeaking of Chriſte. And Paule looking vpon this man, perceiued by his countenaunce how earneſt and deſirous he was to here him, becauſe he truſted that by the name of Jeſus which he had heard preached, he ſhould obtein health of his lymmes, ſayde vnto him with a loude voyce: Stand vp on thy feete: and with that woorde this lame man leapt vp and was well hable to goe. But whan the multitude ſawe this woondre (for there was no man but he knewe this lame creature, and that with one woorde he was reſtored
B vnto his health) they ſpake with loude voyces in theyr own countrey language of Lycaonia, and ſaied: Doubtleſſe the Goddes haue taken on them the likeneſſe and ſhapes of men, and are deſcended from heauen vnto vs. And the people of Lycaonia dyd ſo much more perſwade thẽſelfes that it was ſo, becauſe there went commonly certain talkes of Jupiter, and Mercurius, how thei beeyng goddes, tooke on them the likeneſſe of men, and wer receiued as geaſtes of Lycaon, of whom it appereth that they wer called Lycaonians. Wherefore they called Barnabas by the name of Jupiter, becauſe he ſhewed in hys countenaunce great grauitee and auncientneſſe: and Paule thei called Mercurie, becauſe he was the ſpokeſman. For the Gentiles wer of this opinion, that Mercurius was the meſſager of the Goddes, and the preſident of eloquence: And Jupiters prieſt, who dwelled in the ſuburbes of the citie of Lyſtra, broughte oxen and garlandes to the gate of the houſe, where the Apoſtles wer lodged, to the entente that he woulde haue dooen ſacrifice vnto them. For they ſuppoſed that Jupiter was moſte delighted with ſacrifyſing of oxen. And aſwell the Prieſtes, as alſo the beaſtes that wer killed in ſacrifice, had woont to weare garlandes. And a great noumbre of all eſtates indifferently one with another, folowed hym.

Paule helſeth a certayne man at Liſtra, that had been a creple from his mothers wombe, and maketh him hable to goe

They lifte vp theyr voices ſaiyng, &c. Goddes are come doune to vs in the lykenes of men.

The people of Lycaonia thoughte Paule and Barnabas to bee Goddes, & would haue wurſhipped them.

And they called Barnabas Jupiter, & Paule Mercurius

Barnabas taken for Juppiter, & Paule for Mercurie.

Mercurius of the Gentiles ſuppoſed to be the meſſagier of the Gods.

The maner of killyng ſacrifices in the olde tyme among the Gentiles.

The texte,

¶Whiche whan the Apoſtles, Barnabas and Paule, heard of, thei rent their clothes, and ranne inemong the people, crying and ſaying: Syrs, why dooe ye this? * We are mortall men lyke vnto you, and preache vnto you, that ye ſhould turne from theſe vanities vnto the liuing God, * whiche made heauen and yearth, and the ſea, and all thinges that are therin: the which in times paſt, ſuffered all nacions to walke in theyr owne wayes. Neuertheleſſe, he leaſt not himſelf without witneſſe, in that he ſhewed his benefites from heauen, in geuing vs rayne and fruitfull ſeaſons, filling our hertes with foode and gladneſſe.

* Actes. x. Apo. xix. and. xxii.

* Gene. i. Pſa. cxlvi Apo. xiiii.

Barnabas and Paule whan they ſawe that the people of Licaonia woulde haue dooen ſacrifice vnto them they rente their clothes. &c.

C

Whiche whan the Apoſtles Barnabas and Paule herde of, they rente theyr clothes. &c.

But whan Paule and Barnabas had enquired what the matier ment,and had learned howe thei wer taken as Goddes,and that the prieſt haſtened to ſacrifice vnto them, thei woulde no longer abyde ſo great a blaſphemie,againſt god , to haue that ſame honour that was due to god onely,applyed to man:but cutting their garmentes,as the Iewes manier was in ſorow,thei with haſte came foorth to the multitude crying,and ſaied : Syrs,what mene ye? Why dooe you thus? We are no goddes,but mortal men as ye be,ready and apt to fall into lyke miſchaunces,as you are:and we doe not onely not deſyre thus to be honoured of you,but rather we came hither to you for thys purpoſe,that by our counſell ye may turne to the true liuyng God, that made heauen and yearth , and the ſea,and all thynges whatſoeuer is conteined therin, leauing theſe falſe Goddes,whom ye haue hitherto with heathen ſacrifice wurſhipped,which in dede are nothing els,but either men that be now dead,or els ymages voide of lyfe, or finally euill ſpirites.For there is but one god the maker and gouernour of all thynges.His wille is nowe to be knowen and wurſhipped of all nacions in the world,that al men through him may obtein life euerlaſting. For in times paſt,he(winking as it wer)at mennes factes,permitted al nacions to liue euery one after his own trade, to the ende that after it wer once euident that man could not be ſaued by hys own meanes, all men might be ſaued, if they would belieue in god,and the ghoſpell taught by his ſonne.And although the moſt parte of men through errour,had leaft the true god, wurſhippyng ymages of diuerſe thynges in ſtede of god, or thynges that wer created in ſtede of their creatour, yet he by and by dyd not reuenge hymſelf on them, as he iuſtly mighte haue dooen,no nor ceaſſed to prouoke them to know,and loue hym by his continuall benefites.For he that made the world to the vſe of man, dooeth make both fruitfull and plentifull the ground,by ſending down rayne from heauen,and cauſeth yerely increaſe of fruites to ſuffice aboundauntly to the vſe of mannes lyfe,refreſhing vs plentifully with ſundry kindes of meates,and ſtirring our hertes to mirth,with pleaſaunt wynes.For ye haue not receiued theſe benefites of Iupiter,Ceres,or Bacchus,whom ye haue hitherto wurſhipped , but of the ſame god whom we preache vnto you. Than although the Apoſtles had ſo playnely ſhewed the trueth in the hearing of all the multitude:yet thei could ſcarcely ſtay their handes,from dooing ſacrifice vnto them.

We are mortall men lyke vnto you,and preache vnto you,that ye ſhoulde turne from theſe vanities vnto the lyuyng GOD.

There is but one God and no mo.

The which in tymes paſt ſuffered all nacions to walke in theyr owne waies.

God why he at the firſte ſuffered all nacions to walke in theyr owne waies.

D

God hath all tymes declared himſelfe by geuyng vs continuall benefites frō heauen.

Neuertheles he leaft not hymſelfe without witneſſe, &c. in geuyng vs raine, &c.

The texte.

¶Thither came certain Iewes from Antioche and Iconium: whiche (whan they had obteined the peoples conſente,*and had ſtoned Paule) drewe hym out of the citee,ſuppoſing he had been dead.Howbeit as the diſciples ſtode round about hym,he aroſe vp,and came into the citee.And the next day he departed with Barnabas,to Derba.

*ii.Cor.xi

Certeine of the Iewes commyng from Antioche and Iconium to Liſtres,ſtoned Paule and leafte hym for dead.

In the meane ſpace whyle theſe thinges wer doden at Lyſtra,certain perſones being Iewes borne,that repyned againſt the ghoſpell,came thither from Antioche that is in Piſidia,and from Iconium : whiche Iewes when thei had turned many of the people to their mynde and opinion,that is to ſay,when thei had cauſed thē to lay violent handes vpon the Apoſtles:whiche thing thei had alſo attempted afore at Iconium,thei ſtoned Paule,and drew him out of the citee , thinkyng that he had been dead.Thus is mannes fortune ſodainly chaunged.They wer but a litle before taken for goddes,and ſhoulde haue had ſacrifice dooen vnto them,but nowe Paule beeyng ſtoned , was caſt out of the citee.

A citie. For they wer more angry with hym, becauſe he by reaſon of hys eloquence, enticed many to folowe Chriſt. Then the diſciples compaſſed him aboute there as he was caſt, and leaft for dead, and woulde haue buried the corpſe. But Paule coming to hymſelfe againe, aroſe priuely, and entred into the citee, and the next day fled to Derba with Barnabas, whither they firſt of all wer purpoſed to haue gone.

Howbeeit.&c. he aroſe hys came into the citie.

Barnabas and Paule departe from Liſtra to Derba, & there preache Chriſte.

The texte. ¶And whan thei had preached to the citee, and had taught many, they returned agayn to Lyſtra and to Iconium and to Antioche, and ſtrengthned the diſciples ſolles againe, and *exhorted them to continew in the feith, affirmyng that we muſt *thorow muche tribulacion, entre into the kingdome of God.

*Actes.xi. and.xiii. ii.tim.iii.

And whan they had preached the ghoſpell there in that citee, and had taught many thynges, and (as a man would ſay) had caſt the ſeede of the ghoſpel abrode, thei returned to Lyſtres, Iconium, and Antioche, makyng the myndes of the diſciples ſtedfaſt in the feith, as many as thei had conuerted to Chriſte, and geuing them exhortacion to continewe in the feith: and that thei woulde not for any feare bee withdrawen from the truſte whiche thei had once putte in our Lorde Jeſus, nor ſhould not bee moued becauſe thei hearde ſay that Paule was ſtoned at Lyſtres, foraſmuche as Chriſt had told his diſciples, that this was the way, that through muche trouble, they ſhoulde entre into the kyngdome of heauen: So that Paule tooke more thoughte, leſt thoſe that wer weake in the feith, ſhould be alienated or turned away from Chriſte, ſeeing howe ſore he was vexed of the wicked Jewes, then that he hymſelf paſſed ſo muche on it, geuing exaumple to Biſhoppes, that they ought to folowe thriftie houſbandmen, whiche thinke it not
B ſufficient to plant, or to ſowe, except they dooe alſo their diligence, that the ſame that beginneth to growe, may come to hys full ryping.

And exhorted them to continue in the feith. Affirmyng that wee muſte thorowe much tribulacion entre into the kyngdome of God.

Barnabas and Paule exhorte the conuerted perſons to continue in the feith.

By muche tribulacions muſte we entre into the kingdome of God.

The carefulneſſe of Paule leſt the weake ſhoulde bee turned awaie from Chriſte.

The texte. ¶And whan thei had ordeined them elders by eleccion, in euery congregacion, and had prayed and faſted, they commended them to the Lord, on whom thei beleued.

And foraſmuche as it was requiſite to the ſetting forwardes of the ghoſpell, that the Apoſtles ſhould trauaile through many countreies, thei ſette Prieſtes or auncientes, who wer choſen by the voyces of the commons of euery citie, to ouerſee them, and to ſupply the rowmes of the Apoſtles in their abſence, and ſo whan they had vſed generallye prayer and faſting, they committed them to god, that they might profite in hym, whome they had once profeſſed.

Barnabas and Paule inſtitute & ordeine elders in the Congregacions.

The texte. ¶And whan they had gone throughout Piſidia, they came to Pamphilia, and whan they had preached the woord of God in Perga, they went downe into the citee of Attalia, and thence departed by ſhippe to Antioche, *from whence they wer committed vnto the grace of God, to the woorke whiche they fulfilled.

*Actes.xiii.

These thynges wer doone in Antiochia, whiche is a citee in Piſidia, and whan they had walked ouer that countrey, they lykewyſe went through Pamphilia, ſowing the ghoſpell in euery place, where as it was not ſowed already, and ſtrengthnyng them that alreadye belieued, vntill they returned to Perga. And whan they had there alſo ſette all matiers in ordre, they came to Attalia, whiche is a citee of Pamphilia, ſumwhat neare the ſea. From thence agayne they tooke ſhyppyng to Antioche in Syria, whence they fyrſte came, whan the office of preaching of the Gentiles was committed vnto them by the elders, and when by laying of handes vpon them, by prayer, and by faſting, they wer committed to the grace of god, that through hys help it myght luckily ſuccede, that thei had taken in hande.

They came to Pamphilia.&c. They went doune into the citie of Attalia. And thence departed by ſhippe to Antioche.

Barnabas and Paule go through Pamphilia preachyng. Perga and Attalia two cities and where they lye.

Antioche in Siria.

The texte.

¶ When they wer come, and had gathered the congregacion together, they rehearſed all that God had dooen by them, and howe he had opened the doore of feith vnto the Gentiles. And there they abode long tyme with the diſciples.

¶

Barnabas and Paule beeyng returned to the diſciples, reporte what God had wrought by them in theyr preachynges.

They rehersed all that God had doen by them.

Wherefore whan they wer returned thither, as men accoumptable for their dooynges, they called together the congregacion of the feithfull, and opened vnto them all ſuche thynges, as it had pleaſed God to woorke by them, ſhewyng them that the fauour of God had furthered theyr endeuour: and howe he had geuen occaſion to call the Gentiles to the feith, by whiche thei might obteyne ſaluacion without the obſeruing or keepyng of the heauy and burdenous commaundementes of the lawe.

The .xv. Chapter.

The texte.

¶ And certain men whiche came downe, taught the brethren: *except ye be circumciſed after the manier of Moſes lawe, ye cannot be ſaued. So whan there was ariſen a diſſenſion and diſputing not a little vnto Paule and Barnabas againſt them, they determined* that Paule and Barnabas, and certain other of them, ſhoulde goe vp to Hieruſalem vnto the Apoſtles and elders about this queſtion.

*Gala.v.

*Gala.ii.

The Apoſtles were glad there longeſt to tarie where moſte encreace of feithfull perſons was.

PAule and Barnabas continued a long ſpace at Antioche with the diſciples, beecauſe that in ſo noble a Citee as that was, a great multitude of feithfull wer gathered together of ſoondry ſortes of men, which dayly increaced more and more. And the Apoſtles wer glad to tary longer there, where the greater increace of feithfull men was, becauſe the inhabitours of Hieruſalem, and of that parte of Syria, whiche is proprely named Jewery: dyd more ſtycke to Moſes lawe, than any other: forſomuch as thei wer leſſe conuerſaunt with the Gentiles: and becauſe that they dwelling more nerer the tēple, woulde not permitte the Gentiles to bee partakers of the ghoſpell, vnleſſe they woulde keepe the lawe, whiche they dyd not yet perceiue ſhoulde be abrogated, as concerning the ſhadowes, figures, and ceremonies, after the true light was once come. Of thys ſort wer circumciſion, vacacion and forbearyng from woorke on the Sabboth day, choyce of meates, holy daies, diuerſities and differences betwene one ſort of men and an other in garmentes, vowes, faſtinges, eſchewing the eating of ſuche beaſtes as dyed by themſelfes: whiche thynges all that groſſe people wer commaunded to kepe for a ſeaſon, that thei might accuſtome themſelfes to obey Goddes commaundemente, vntyll that the true lyghte dyd appeare through the ghoſpell, vnto the whiche, ſhadowes ſhoulde geue place. Wherefore ſuche as vnderſtoode not the lawe to bee ſpirituall, affyrmed that that whiche was commaunded and appoyncted by god, and leaft to them of their fathers, and obſerued or duely kept of theyr aunceſtry, ſo many hundred yeares, oughte to continue for euer. Thys opinion in them, proceded not of malice, but rather of a ſuperſticious fauour to the lawe: which whyles they endeuoured to keepe ſtyll, thei cleane ouerthrewe. For Paule at the fyrſt tyme being prouoked with lyke zele, perſecuted the Chriſten men. And ſo whan the rumour and bruite of thoſe thynges whiche were doone at Antioche, from whence Paule and Barnabas

D

The Jewes that were nereſt to Hieruſalem did moſt ſticke vnto Moſes lawe, and why.

The Iewes why they were bound to certaine ceremonies.

They of the circumciſion taughte at Antioche, that without the keepyng of Moſes law they coulde not bee ſaued.

And certaine men which came downe taughte the brethren: Excepte ye bee circumciſed. &c. ye cannot bee ſaued.

So whan there was ariſen a diſſenſion. &c.

The firſte beginnyng of diſſenſiō beetwene thoſe that ſticke to the litterall ſenſe of the lawe, and them that folowed the pure libertie of the ghoſpell.

Howe pernicious that ſame law is, which is wholly founded vpon ceremonies.

A of a common conſente, tooke their iourneye towardes Cipres, and thence to Pamphilia, and had openly without reſpect of any perſone, preached the ghoſpell, both to the Jewes, and to the Proſelites, and alſo to the Gentiles, and had not willed them to obſerue or kepe any parte of the lawe, had been ſpredde as farre as Hieruſalem, certaine came from Jewry to Antioche, teaching a newe doctrine diſagreeing from that, that Paule and Barnabas had taught. For they ſayed to thoſe of the Gentiles that wer turned to the feith: Except ye be circumciſed accordyng to the rule appoynted by Moſes lawe, ye can not bee ſaued. Thys was the beeginnyng of diſſenſion beetwene thoſe that ſtucke to the litterall ſenſe of the lawe, and the other that folowed the pure and ſpirituall libertee of the ghoſpell: whiche ſtryfe and diſſenſion will ſtill euermore continue emong chriſten men alſo. And to none other end dyd god ſuffer this ſame ſtryfe to aryſe vp, but that all ſuche as wer the diſciples of Chriſte, myght the better perceiue, howe pernicious a thyng religion is, that is wholly founded vpon ceremonies. But whan as Paule and Barnabas, lyke valiaunt defendours of the libertee of the ghoſpell, had earneſtly reſiſted their doctrine, whiche outwardely ſeemed to bee godly, but in very dede was veray full of miſchiefe, there aroſe a greate variaunce, whyles that the Apoſtles ſtrongly defended the puritee of the doctrine of the ghoſpell, whiche is ſpirituall, by teſtimonies of the Prophetes, agaynſt thoſe that ſuperſticiouſly B defended the lawe: and they on the other ſyde beeyng affeccionate to the lawe that they had receyued of their forefathers, went about to bryng the Gentiles vnder the ſame yoke, not perceiuyng in the meane ſeaſon, what ſlaundre and reproche it was to Chriſt, whoſe grace they thought lacked aſſiſtence of the lawe. For it was lawefull for hym that made the lawe, to abrogate and aboliſhe the ſame. Howbeit he dooeth not abrogate the lawe, that perfourmeth it. This ſedicion was more hurtefull to the ghoſpell, than the crueltee of Herode, or any other prince, beecauſe it ſtroue agaynſt the true religion, vnder a falſe and cloked pretēſe of godlineſſe. Wherfore leſt that this miſchieuous diſcorde ſhoulde encreaſe, it was thought expedient by the congregacion of the diſciples, that Paule and Barnabie, and certaine others of the ſame ſorte, ſhoulde take their iourney to Hieruſalem to Petre, and the other Apoſtles and prieſtes, whiche dyd than rule the churche of Hieruſalem, that this queſtion, or controuerſie that was ariſen, might bee decyſed by their cunnyng and knowledge. For hithertoo the chief autoritee remayned there, where the doctrine of the goſpell firſt ſprong vp, and the ſame authoritee remayned emong thē, that firſt wer ſent abrode by Jeſus Chriſt to preache.

They determined that Paule and Barnabas. &c. ſhoulde goe vp to Hieruſalem vnto the Apoſtles and Elders about this queſtion.

Determined emong the diſciples that Paule and Barnabas ſhoulde goe to Hieruſalem to the Apoſtles aboute a doubteful queſtion.

The texte

¶ And after they wer brought on their way by the congregacion, they paſſed ouer Phenice and Samaria, declaring the conuerſacion of the Gentiles, and thei brought great ioy vnto all the brethren

Than Paule and Barnabas tooke theyr iourneye, and a great multitude of diſciples honourably brought them on their way. And as they paſſed by Phenicia, and Samaria, they ſhewed in euery place, howe the Gentiles wer conuerted to the feith: ſo ſure were theſe Apoſtles that they had preached well, that they feared not openly, and of their owne accorde to rehearſe the ſame: neyther went they to Hieruſalem to learne of the Apoſtles, whither they had dooen well beefore tyme or not, but that the troublous commocion, and diſquie-

diſquieting of the weaker ſort, might be layed down and appeaced by the autoritee of the elders. And as many as wer conuerted to the feith in thoſe partes, dyd not onely not rayſe ſedicion as the Iewes had dooen, but reioyced alſo wunderfully. C

¶And whan thei wer come vnto Hieruſalem, thei wer receiued of the congregacion, and of the Apoſtles and elders, and they declared all thynges that God had dooen by them. The texte.

Paule and Barnabas howe ientilly they were receiued at Hieruſalem of the Apoſtles and elders.

But whan Paule and Barnabas, and their other compaignions wer come to Hieruſalem, thei wer ientily receiued of the congregacion whiche was there, and likewyſe of the Apoſtles, and ſenioures, vnto whom being aſſembled together, they ſhewed all thynges, that God had wrought by them emong the Gentiles.

¶Then aroſe vp certaine of the ſecte of the Phariſeis, which did belieue, ſaying that it was nedefull to circumciſe them, and to commaund them to kepe the lawe of Moſes. And than the Apoſtles and elders came together to reaſon of this matier. The texte.

Than aroſe vp certaine of the ſecte of the Phariſeis. &c. ſaying that it was nedefull to circumciſe them.

Certaine Phariſees that beleued thought it neceſſarie to kepe Moſes lawe.

And wheras the more part of the multitude approued their dooinges, there aroſe certaine of the Phariſeis ſecte, that had been conuerted to the feith: whiche wer in this opinion, that thei thought that man could not obteine ſaluacion by grace and fauour through the ghoſpell, vnleſſe he kept the lawe. And therefore earneſtly reaſoned that no Gentiles ought to be made partakers of the ghoſpell, vnleſſe thei woulde before take vpon them the yoke of Moſes lawe, which thing the Gentiles excedingly abhorred. But the Phariſeis woulde bee ſeen more earneſt folowers of the lawe than others wer. And therefore they, as doctours of the lawe, affyrmed that thoſe Gentiles, that wer receiued to the feith, ought to be circumciſed, and that a ſtreight commaundement ought to be geuen vnto them, that thei ſhould kepe Moſes law, not vnderſtanding that none brake the lawe more, then ſuche as ſticked ſo muche to the lettre, and not to the meanyng of the lawe. D And whan in thys matier eftſones diſſencion was moued (ſee howe perilous a thing and how eaſy to ſet men together by the eares ſuperſticion is) the Apoſtles and elders aſſembled together, to the entent that they might conſult and deuiſe what was beſt to bee dooen in this matier. For thei being muche deſirous of their maiſters auauncemente, and to winne moe vnto hym, feared leſte that many of the Gentiles myndes woulde bee alienated and turned away from Chriſt, becauſe they could not abyde the lawe. And again, they thought it not expedient to geue a iuſt cauſe to the Iewes to forſake the ghoſpel, as though it wer diſagreeing from the holy lawe, foraſmuche as they wer ſo earneſtly rooted in the lawe, which thei had receiued of their forefathers, and had at that tyme in great reuerence, that thei might not ſodainly be pluct from it.

And than the Apoſtles and elders came together to reaſon this matier.

The Apoſtles aſſẽble together to reaſon whether it were neceſſarie for the Chriſtians to obſerue Moſes lawe.

¶And when there was muche diſputing, Petre aroſe vp, and ſaied vnto them: Ye menne and brethren, ye know how that a good while agoe, God dyd chooſe emong vs, that the Gentiles by my mouth ſhoulde heare the woord of the ghoſpell and belieue. And God*whiche knoweth the heartes, beare them witneſſe, and gaue vnto them*the holy ghoſte, euen as he dyd vnto vs: and putte no difference betwene vs and them, ſeeing that with feith he purified their heartes. Nowe therefore, why tempte ye God, to putte on the diſciples neckes the yoke*whiche neither our fathers, nor we are hable to beare. But we belieue, * that through the grace of the Lorde Ieſus Chriſt, we ſhalbe ſaued, as they dooe. Than all the multitude was pleaſed, and gaue audience to Barnabas and Paule, which tolde what ſignes and wonders God had ſhewed emong the Gentiles by them. The texte.

*Acte. i.
*Acte. x.
*Actes. vii
*Ephe. ii.
Titus. iii

Whefore

And whan there was muche diſputyng, Petre aroſe vp. &c.

A Wherfore both parties being in earneſt diſputacion, and reaſoning, and both parties alleging teſtimonies out of ſcriptures, and groũding their argumentes vpon the ſame, Petre aroſe vp and ſpake vnto thē, in this wiſe. Brethen, wherfore call ye this matier into controuerſie, or diſputacion, as though it wer doubtfull, & as who ſaith, that it wer in mannes arbitrement to allowe or diſallowe that thyng, that God hath already allowed.

Petres oracion to them of the circumciſion concernyng that the Gentiles had receiued the goſpell.

ye knowe howe that a good while agoe, God did choſe emong vs that the Gentiles bi my mouthe ſhoulde heare the worde of God. &c.

Your ſelfes dooe know that fewe yeres ſynce it chaunced me to haue the practiſe of ſuche a lyke thing in Iewrie, as ye find fault withal emong al the Gentiles nowe. For whan ye likewiſe grudged that Cornelius and hys houſhold wer chriſtened, I ſhewed vnto you all the wholle matier, how that I tooke my iourney to Ceſarea, not of mine own head, but by the cōmaundement of god, to preache his ghoſpell to the Gentiles alſo, that thei through feith in hym, might obtein ſaluacion.

And God which knoweth the heartes beare them witneſſe. &c

God knoweth and eſtemeth al men by the heartes.

And whereas they, that hearde me than preache the goſpell, wer vncircumciſed, and free without bondage of Moſes law: yet neuertheleſſe God, (who eſtemeth not man of hys apparell, or outward furniture, but of the inward affeccion of his heart, whiche he alone dooeth knowe:) gaue vs manifeſt tokens that he approued their feith, forasmuch as he, whiles they harkened vnto vs, powred on them hys holy ghoſte, yea ſo plentifully, that thei ſpake diuerſe languages, as well as we, and that thing alſo thei did, before thei wer chriſtened:

Sayng that with feithe he purified theyr heartes.

Feith purifieth the heartes.

B ſo that he put no difference, as concernyng the gracious fauour that cometh by the ghoſpell, betwene them which wer not circumciſed, and vs that are Iewes. For their heartes be clenſed through feith, plainly declaring to vs, that thys fauour dooeth not conſiſte in the power of the lawe to geue it vnto men, but in feith, which maketh man acceptable in the ſighte of god. For God geueth not hys holy ſpirite to the vnclene. And thei had nothing elles but euen a plain belief, whan the holy goſt came down vpon them.

The holy ghoſt is not geuen to the vncleane.

Now therfore why tempte ye God to put on the diſciples neckes the yoke whiche. &c.

Wherfore now ſeeing that God hath expreſſed hys minde, and will that the Gentiles ſhould bee receiued to the ghoſpell, and ſhould be partakers therof through onely feith without the burden of the lawe: why than doe ye prouoke and tempte god, whiles that cōtrary to his will, ye goe about to lay vpon the diſciples neckes, this ſo heauy a yoke of the lawe, which thei wer neuer hitherto vſed vnto: and the whiche neither our forefathers, nor yet we our ſelfes that wer borne vnder the lawe, could euer be hable to beare? For which of vs all euer kept the lawe as it ought to bee kept?

Petre woulde not haue the yoke of the lawe put on the diſciples neckes.

But we beleue that through the grace of our Lorde Ieſus Chriſt we ſhall be ſaued.

Wherfore there remayneth no hope for vs to attain vnto ſaluacion, by keping of the lawe, but we truſt to bee ſaued by the grace of our Lorde Ieſus Chriſte, being in thys behalfe, nothing better than the Gentiles, vnto whom he willed this gift to be freely communicate, and parted, as he freely gaue it vnto vs alſo. By theſe woordes of Petre, the contencious diſputacion betwene the Phariſeis, and thoſe that wer of opinion contrary, was ceaſſed. And ſo afterward the multitude quietly heard Barnabas and Paule whan thei declared by how ſoondry miracles, and woonders, whiche had by their handes been wrought emong the Gentiles, god had witneſſed that hys wille was, that the Gentiles ſhould be made partakers of the ghoſpell, without keping of the heauy burden of the lawe, according as he had declared his mynde before to Petre, whan he was preaching Chriſt in Cornelius houſe, by ſending downe the holy goſt vpon them.

Petre cauſeth the diſſenſion betwene the Phariſeis and Paule to ceaſſe.

The texte.

¶And when thei held their peace, Iames aunſwered, ſaying: Men and brethren herkē vnto me: Simon hath told how God at the beginning did viſite the Gentiles, to receiue of them a people in his name. And to thys dooe agree the woordes of the prophetes, as it is written. *After this I will returne, and will builde vp again the Tabernacle of Dauid, which is fallen downe, and that which is fallen in decay of it, will I builde agayne, and I will ſet it vp, that the reſidue of men mighte ſeeke after the Lorde, and alſo the Gentiles, vpon whom my name is named (ſayeth the Lorde) which dooeth all theſe thinges: knowen vnto God are all theſe workes from the beginning of the worlde. Wherfore my ſentence is, that we trouble not them, whiche from emong the Gentiles, are turned to God: But that we write vnto them, that thei abſteine themſelfes from *filthineſſe of ymages, and from *fornicacion, and from ſtrangled, and from *bloud. For Moſes of olde tyme hath in euery citee, them that preache him in the Synagoges, whan he is read euery Sabboth day.

C

*Amos.ix.

*Exod.xx. *Ephe.v. *Gene.ix. Leui.xvii.

Whan they had ended their communicacion, James which otherwiſe was called James the iuſte, or James the good, and was commonly named the brother of our Lorde, to whom the Apoſtles had than committed chief autoritee, aroſe, and approued their ſayinges, in this wiſe: Brethrẽ, foraſmuch as ye haue quietly heard the other that ſpake vnto you, I pray you heare me alſo, whiles that I ſhew you my conceipte, what I thinke beſt to be dooen in this matier. Symon Petre declared euen now that thing, which all we know to be very true, how that firſt it pleaſed God, which had great pietie vpon mankinde, ſeeing in what diſtreſſe and extremitie of peril and daunger to be loſt, the Gentiles wer, and howe thei wer all geuen to woorſhipping of Idolles, to chooſe him a people euen of thoſe alſo, that ſemed to bee none of his people, a people that ſhould be well accepted with hym, and call on his name, as well as we. And that ſame thing which god begonne by Petre, he hath enlarged by Paule and Barnabas. And what we heard was doen by thẽ, the ſame long ſens was prophecied and ſhewed afore by the Prophetes that it ſhould come to paſſe: And emong the reſt of the ſaied Prophetes, Amos ſpeaketh in the perſone of God in this wyſe: *After this wyll I returne, and repayre the tabernacle of Dauid, that is fallen in decaye, and I will builde vp again hys ruines, and falles, and ſette them eſtſones vp, that all men whiche are on liue ſhall ſeke the Lorde, and all the Gentiles, that haue taken my name on them* (ſaieth the Lord) *that dooe accompliſhe theſe thinges.* Whatſoeuer promiſe God maketh, he will vndoubtedly perfourme. For before the creacion of the world, he had appoynted what he would doe from time to time. And whatſoeuer he hath ordeined, muſt nedes bee wonderfully well dooen. Nowe therfore ſeeyng that we perceiue that it is come to paſſe, which he promiſed, I thinke it not expedient to reſiſt the wille of God, nor to ſpeake ought againſt them that of heathen, are beecome woorſhippers of the true god: neither yet to charge them with the obſeruing of the lawe, foraſmuche as feith through the ghoſpell, is ſufficient for the ſaluacion of all men. But leat them onely haue thys monicion, that for their ſakes, which bee weake in feith, and cannot yet bee perſwaded that an Idolle is of no price, and that there is no difference betwene the fleſhe that is ſacrificed to Idolles, and any other fleſhe that is ſolde in the market: and becauſe of ſuch perſones likewiſe, as thinke whordome to be none offence, foraſmuch as it is commonly vſed and permitted without any puniſhment appoincted by mannes lawe: thei abſtein from filthineſſe of Idolles, that is to ſay, that thei neither ſacrifice to thẽ, nor eate of that which is ſacrificed, and that alſo thei abſteine from whoredome. Againe beecauſe of certaine Jewes that bee ſumwhat ſuperſticious, and cannot yet be perſwaded, that al thinges are pure and clene vnto them that be pure and cleane their ſelfes, leat them abſtein from ſtrangled beaſtes, and from bloud: not becauſe theſe

James the iuſt, and his oracion emong the brethren.

And when they helde their peace James anſwered. &c.

God howe mercyfully he viſited the Gentiles, and to what ende.

Simon told howe God at the beginnyng did viſite the Gentiles. &c.

D

And to this dooe agree the wordes of the Prophetes.

God wyll vndoubtedly perfourme all his promiſes.

Wherfore my ſentence is, that wee trouble not thẽ whiche frõ emong the Gentiles are turned to GOD.

The ſentence of James that the Gentiles ſhould not haue the yoke of the lawe layed vpon them.

But that wee write vnto them, that they abſtaine themſelues from filthineſſe of Images.

How much of the lawe James thought expedient to require of the Gentiles at the firſt beginnyng.

A thinges pertayne any whyt to the health of the ſoule, but becauſe that charitie ſo prouoketh vs to doe, that for a time we beare with certaine of our brethren, whiche be weake, vntill ſuche tyme that they maye attayne to more perfeccion, & in the meane ſeaſon leat euery man beare one with an other, and ſo nouryſhe concorde betwene you, dooyng eche for other as louyng brethren. Neyther nede the Jewes to feare leſte Moyſes ſhould bee abrogate, or decaye: for he hath certaine, and hathe had this many yeres, that ſpeake of him in the Sinagogues, where he cuſtomably is read euery Sabboth daye.

For Moſes hath in euery citie them that preache him in the Sinagogues.

The texte.

Than pleaſed it the Apoſtles and elders with the wholle congregacion, to ſende choſen men of their own compaignie, to Antioche, with Paule and Barnabas. They ſent *Iudas (whoſe ſurname was Barſabas) and Silas, whiche wer chiefe men emong the brethren, and gaue them letters in their handes, after this manier.

*John.xiiii

Whan James had this ſayd, and euery man had allowed his ſaiynges the apoſtles and ſeniours, and the whole congregacyon, thought it expedient, that certayne ſhould be choſen out of that noumbre, to goe with Paule and Barnabas to Antioche. And ſo they choſe a couple that wer knowen to be men of good credite: the one was Judas, which for his godly behauiour was other wiſe called by ſurname the Juſte, and Silas, whiche bothe were accoumpted to be of moſte vpryght liuing among all thother brethren. To theſe they gaue certayne meſſages to doe, and deliuered them an epiſtle to carye: the tenour whereof was this.

Thei ſente Judas whoſe ſurname was Barſabas & Silas. &c

Judas the iuſt & Silas ſent with Paule and Barnabas to Antioche by the Apoſtles.

B

The texte.

The Apoſtles, and elders and brethren, ſende gretinges vnto the brethren whiche are of the Gentiles in Antioche, Siria, and Cilicia. Foraſmuche as we haue heard, ẏ certain whiche departed from vs, haue troubled you with wordes, and encombred your mindes ſaying: ye muſt be circumciſed, and kepe the lawe. To whom we gaue no ſuche commaundement. We therefore thought it good, when we wer come together with one accorde, to ſende choſen men vnto you, with our welbeloued Barnabas and Paule, being mē that haue ieoperded their liues for the name of our lorde Jeſus Chriſt, we haue ſent therefore Iudas and Silas, whiche ſhall alſo tell you the ſame thinges by mouth. For it ſemed good to the holy ghoſte and to vs to charge you with no more then theſe neceſſarye thinges: that is to ſaye, that ye abſteine frō thinges offered to Images, and from bloud, and from ſtrangled, and from fornicacion. From whiche if ye kepe your ſelfes, ye ſhall dooe well. So fare ye well.

The Apoſtles and elders ſende gretinges vnto the brethren whiche are of the Gentiles in Antioche. &c.

The Apoſtles and elders with the other brethren alſo, whiche of Jewes are becum chriſten men, ſende gretyng vnto thoſe of the Gentiles, whiche are conuerted to Chriſte, and are nowe abydyng in Antioche, Siria and Cilicia. Foraſmuche as we vnderſtande, that certayne of the Jewes which came from hence, as though they had bene ſente of vs, haue troubled you, whereas before their coming, ye were quiete, and continued in vnitee together, liuing after the trade of the ghoſpell, and foraſmuche as the ſaide perſones ſo coming to you, haue peruerted your mindes with their newe doctrine, in that thei wylled you to bee circumciſed, and to kepe the lawe, whereas we gaue them no ſuch thing in cōmiſſion: we haue now thought good and expedient by the aſſembly of the whole conuocaciō, that certain emōgeſt vs purpoſely choſen, ſhould bee ſente vnto you, with Paule and Barnabas, whom we, not without good cauſe, doe fauour and greatly tēder, foraſmuche as thei haue auentured their liues for the ſetting foorth of ẏ name of our lord Jeſus Chriſt. Wherfore we haue ſente Judas and Silas, men whom we know to be very godly & feithfull, by whoſe report, ye maie certainly haue knowelage of thoſe thinges ẏ we write.

The letters of the Apoſtles to Antioche ſent by Paule & Barnabas. &c.

We haue ſent therefore Judas & Silas. &c

C The whole ſumme whereof is this that foloweth: It hath pleaſed the holy ghoſte, and through his mocion, vs all with one conſente, not to burden you with any more, then with theſe thinges which we thought very neceſſarie to be obſerued, that is to ſaie, firſt that ye abſteine from that, that is ſacrificed to Idols, leſt that if ye ſhould eate of it, ye might ſeme to fauoure theſame ſuperſticion, whiche ye haue once renounced and forſaken. Secoundly, that ye eate no beaſtes bloude, or any beaſte that is ſtrangled, whiche are vnlawefull meates and forbidden by the lawe. Finally, that ye abſteine from whordome, whiche the Gentiles ſuppoſed to be lawfull. If ye abſteine from theſe thinges, ye ſhal dooe well. And thus fare ye well.

The texte.

¶ When thei therfore wer departed, thei came to Antioche, and gathered the multitude together, and deliuered the Epiſtle. Whiche whan thei had read: thei reioyſed of the conſolacion. And Iudas and Silas being Prophetes, exhorted the brethren with muche preaching, and ſtrengthened them. And after thei had taried there a ſpace, thei wer let goe in peace of the brethrē vnto the Apoſtles. Notwithſtanding it pleaſed Silas, to abide there ſtyll, but Iudas departed alone to Hieruſalem: Paule and Barnabas continued in Antioche, teachyng and preaching the woorde of the Lorde with other many.

After this dooen, thei were dimiſſed with the letters and meſſage: and whan thei came to Antioche, thei deliuered the letters to the congregacion. Which, whan thei wer in audience of them al, rehearſed, ẏ whole multitude reioyſed with great comfort, becauſe ẏ Apoſtles and elders, & commons of Hieruſalē, had voucheſaued by their autoritee to ſtaigh them in ẏ opinion, which thei had already conceiued in theyr mindes. And than Judas and Silas hauing the gifte of expounding ſcriptures, ſatiſfied euery man in thoſe thinges that were not namely expreſſed in the letters, according to the commiſſion of the Apoſtles. D And at large thei exhorted the brethren and made thē ſtedfaſt in theyr mindes, willing them to continue in that that thei had begonne. And whan thei had taried there a good ſort of daies, thei were dimiſſed of ẏ brethren in peace, and wer permitted to returne vnto them ẏ had ſent them. And foraſmuch as Silas thought it beſt to tarrie there, Judas returned alone to Hieruſalem. In the meane ſpace Paule alſo & Barnabas remained at Antioche, teaching indifferently both Jewes and alſo Gentiles, preachyng ſaluacion vnto euery man to bee obteined, yf thei would beleue the ghoſpell, that is to ſaye, the woorde of God.

Which whā thei heard, thei reioyſed of the conſolaciō. &c.

Saluacion to be obteined to euery mā that beleueth the ghoſpell.

The texte.

¶ But after a certaine ſpace. Paule ſaide vnto Barnabas: Let vs goe againe, and viſite our brethren in euery citie where we haue ſhewed the woorde of the Lord, and ſee how thei doe. And Barnabas gaue counſell to take with them Iohn, whoſe ſurname was Marke. But Paule would not take hym vnto theyr coumpanie, *which departed from them at Pamphilia and wente not with them to the woorke. And ẏ contencion was ſo ſharpe betwene them, that thei departed aſunder one from another: and ſo Barnabas tooke Marke and ſailed vnto Cipres. And Paule choſe Silas, and departed, beeing cōmitted of the brethren vnto the grace of God. And he went through Siria and Cilicia, ſtabliſhyng the congregacions. Then came he to Derba and to Liſtra, commaunding thē to kepe the preceptes of the Apoſtles and elders.

*Acte. xiii

And after a good ſpace, Paule became careful for the diſciples, that he had left at Cipres, and in Pamphilia. Thē he ſaid vnto his companiō Barnabas: Let vs goe viſite our brethren that be abrode in all cities, whereas we haue preached the woorde of God, and ſee how thei doe: Barnabas allowed his ſayinges, but his minde was to haue John, whiche otherwiſe was called Marke, to goe with them, whom they before had brought out with them, whan thei tooke their iourney thitherwardes. In whiche matier Paule diſſented or diſagreed from

Barnabas adviſed Paule to take John Marke with them to Cipres. &c. but Paule would not, and why.

And Barnabas gaue counſell to take with them John. &c.

A him, thinking him not mete to be receiued in part of that buiſineſſe, ſeyng that he before time of his owne accorde, had forſaken them before thei had finiſhed that buiſineſſe, whiche thei had taken in hande, and had ſailed backe from Pamphilia to Antioche. And thei were ſo earneſt in diſputing or reaſoning this matier, that wheras neither would geue place to other, one departed from the coumpaignie of the other. Not becauſe that anye grieuous diſpleaſure was ariſen betwene ſo great Apoſtles, but becauſe that both cōtended to bring to paſſe that, that thei thought expedient for ſetting foorth the goſpell. And we haue here an exaumple left vs, not ſtreight waies to eſteme euill, whatſoeuer diſagreeth with our opinion. It is no matier to bee of a diuerſe opinion, ſo that mennes mindes dooe agree in furthering the ghoſpell. And god alſo prouided this, that by the diſſenciō of the Apoſtles, whā two chiefe captaines were diſſeuered, the ghoſpell ſhould ſpede more at large, then if they had continued together in one coumpanie, as thei had doen before. And than Barnabas taking Marke with hym, ſayled into Cipres, whiche was his natiue countrey. And Paule takyng to hym Silas, (whiche, as god would, had remained at Antioche, euen as it had been for the nones and of a purpoſe, that Paule ſhoulde not be deſtitute of a ſad man to beare him coumpaignie, and a man ẏ was in good eſtimacion, beeing dimiſſed of the brethren, and committed to the grace of god,) tooke his iourney whither euer he had any token of hope, that the ghoſpell ſhould haue encreaſe. So he wente ouer to Siria, and Cilicia, wheras he hymſelf was borne: and eche where B ſtabliſhyng the coumpaignies of ſuche diſciples, as he before had gotten there, and encreaſing alſo the noumber of them, as his purpoſe before was, commaunded them to kepe thoſe thinges, that the Apoſtles and elders had decreed at Hieruſalem, as concerning eſchewing the coumpaignie of ſuche as wer woorſhippers of Idols, and eſchewyng whoredome, ſtrangled beaſtes, and bloude: and that thei were none otherwiſe bounde to kepe Moſes lawe. Whan all theſe thinges were dooen in Cilicia, he returned againe to Derba, and after to Liſtres.

And the cōtencion was ſo ſharp betwene thē, that thei departed aſonder. &c.

Paule and Barnabas breake cōpaignie, & why.

We maie not alwaies thinke al euil that dyſagreeth from our opinion.

Men maye diſſent in opinion, ſo that all redounde to the furtheraunce of the goſpel.

And ſo Barnabas tooke Marke, & ſailed vnto Cipres.

And Paule choſe Silas, and departed.

Barnabas taketh Ihō Marke with him, & Paule taketh Silas.

The.xvi. Chapter.

The texte.

¶ And behold, a certaine diſciple was there, named Timotheus, a womans ſonne whiche was a Iewеſſe, and beleued: but his father was a Greke. Of whome reported wel, the brethren that were at Liſtra and Iconium: hym would Paule, that he ſhoulde goe foorth with hym. And tooke * and circumciſed him, becauſe of the Iewes whiche wer in thoſe quarters. For they al knewe, that his father was a Greke.

i. Cor. ix. Gala. ii.

AND behold, there was a certain diſciple, whoſe name agreed with his dedes, and was called Timothie, as a manne would ſaye, in eſtimacion with God, who was borne of parentes, that were of ſundrye ſectes. For his mother beyng nowe a wiedowe, was a Jewe borne, and had of late been conuerted from the feith and peruerſe belief of the Jewes, vnto the true feith of Chriſte. And his father was a Gentile. This Timothie, for his vertuous diſpoſicion and liuing, was muche ſpoken of emong al the brethren that wer at Liſtres, and alſo at Iconium. And ſo Paule deſiring nothing more than by al meanes daily to enlarge

And behold a certain diſciple was there named Timotheus.

Timothies and of what parentes he was.

C

He that ſhould be a captaine in the matier of the goſpell, ought to haue good report of al men.

Of whom reported well, the brethren that wer at Liſtra, & Iconium.

Paule circumciſed Timothee.

enlarge the boundes of the goſpell, ſerched out in euery corner, ſuch as might ſerue his turne: euen as ambicious kinges are accuſtomed to doe, which being wholly geuẽ to enlarge their dominions, care for nothing more, then to get mete captaines, and rulers, to whom thei may committe their affaires. But it is not ſufficiente for hym that is captaine, or guide, in matiers of the ghoſpell, to haue meane qualities, nor yet to be of an vpright behaueour, but he muſt haue commendacion of all good men, leſt that an euill name going on him, though it bee falſe, maie hurt the furthering of the ghoſpell. Wherefore Paule was deſirous to haue Timothie to beare him compaignye in his iourneies, becauſe he was good, and eſtemed alſo of al good men, to be good and vertuous. And whan he had obteined hym to ioygne with him, he circumciſed him, not becauſe he thought he might thereby obteine ſaluacion, which onely feith could dooe: but leſt the Iewes ſhould make any commocion, of whom there was no ſmal noumber in thoſe partes, he vouchеſaued rather to ſuffer Timothie to leſe a litel piece of ſkinne, (which if he had ſtyll kept, he had not been the better: nor yet the worſe for lacke of it) then by occaſion therof to turne awai the Iewes mindes from the ghoſpell, whoſe ſtubbernes he knewe wel enough. The Gẽtiles wer free from the burden of the law, by the decree that the Apoſtles had made at Hieruſalem, Paule being preſente: And circumciſion was a profeſſion made to obſerue the law, and as a token therof. But the Iewes were not yet openly deliuered from the yoke of the lawe, whiche ought by litell and litel to be aboliſhed. Wherefore ſeing that it was euidente by all tokens, that Timotheus mother was a Iewe borne, and his father a Painim, by occaſiõ wherof he had not been hitherto circumciſed, Paule right wel perceiued that the Iewes would make ſedicion, if thei might haue neuer ſo litell a cauſe, and ſpecially yf Timothie, which was halfe a Iewe borne, wer without circumciſiõ, not onely made partaker of the ghoſpell, but alſo called to the office of a preacher. Wherefore Paule in thoſe daies did beare ſo muche with them, hauing euer reſpecte onely to further the ghoſpell, and to kepe men in quietneſſe, whiche had profeſſed Chriſte the autoure of all true peace.

Him would Paule that he ſhould goe foorth with him, & tooke and circumciſed him.

Circumciſion what it was, and wherfore it ſerued.

D

For thei all knewe that his father was a Greke.

The texte. *Actes.xv.

¶ As thei went through the cities, thei deliuered them the decrees for to kepe, that wer ordeined of the *Apoſtles and elders, which wer at Hieruſalem. And ſo wer the congregacions ſtabliſhed in the feith, and encreaſed in noumber daylye.

God how he proſpered Paules preaching.

And not onely thus did he, but whatſoeuer cities thei were that he went by, he commaunded thoſe that of heathen were become chriſten, to kepe thoſe thinges that had been decreed by the Apoſtles, and elders at Hieruſalem: for the whiche purpoſe Iudas, and Silas, had been ſente before to Antioche, leſt the Iewes ſhoulde fynde any faulte therewith. And god furthered Paule in al his buiſineſſe. For the congregacions of the diſciples wer both eſtabliſhed in the feith of the goſpell, and daily alſo augmented, many perſons beyng daie by daie conuerted to the feith.

The texte.

*Roma.i.

*Act.xviii.

¶ Whan thei had goen throughout Phrigia, and the countrey of Galacia, and *wer forbidden of the holy goſt to preache the worde in Aſia, they came to Miſia, and ſought to goe into Bithinia. But the ſpirite ſuffred them not. But whan thei had gon through Myſia, thei came down to *Troada.

And whan thei had trauailed ouer Phrigia, and Galacia, with greate profite in winning manye to the feith, although thei were but a groſſe, and a rude people, and wer muche deſirous to take their iourney

And were forbidden of the holy ghoſte to preache the worde in Aſia.

A neye towardes that parte which is properly called Aſia, the holy goſt would not ſuffer them to preache the goſpell there. And this the ſecrete and priuie will of god, obeyed they, foraſmuch as it is not ſittyng that man ſhoulde withſtande god. And ſo chaunging their entente, they turned to Myſia faſt bordering vpon that countrey, which is properly called Aſia. Thence they attempted to take theyr iourneye towardes Bithinia, turnyng thẽ northward. For yͭ was a noble prouince of the Romaines, & therfore they hoped there to haue great auauntage. But the ſpirite of Jeſus whiche was theyr guide, would not permit them to goe thyther, the cauſe why is vncertayn. Wherfore returning backe towarde the weſte, whan they had goen ouer Myſia, they came to Troas. That ſame is a citie of Phrygia, ioynyng nere vnto the ſea, and otherwyſe called Antigonia.

The holy goſt woulde not ſuffre Paule to preache the ghoſpell in Aſia.

Bithinia a noble prouince of the Romanes.

Troas the citie where it ſtoode.

The texte.

And a viſion appered to Paule in the nyght. There ſtoode a man of Macedonia and prayed hym, ſaying: come into Macedonia, and helpe vs. After he had ſeen thys viſion, immediatly we prepared to goe into Macedonia, beeyng certified that the lord had called vs, to preache the goſpell vnto them. When we looſed foorth then from Troada, we came with a ſtrayght courſe to Samothracia, and the nexte daye to Naples, and from thence to Philippos, whyche is the chiefe citie in the partes of Macedonia, and a free citie. We wer in that citie abydyng certayn dayes. And on the Sabboth dayes we wente out of the citie beſides a ryuer where men were wunte to praye. And we ſate downe, and ſpake vnto the women whyche reſorted thyther.

And a viſion appeared to Paule. &c.

There ſtode a man of Macedonia. &c.

Immediately wee prepared to goe into Macedonia

B

There had Paul a viſion in his ſlepe, whiche ſhewed hym whyther he ſhould go: The viſion was thys. There ſtoode by hym a certaine man appareled like a man of Macedonia, whiche entreated hym, and ſayd: Come to Macedonia, and helpe vs. And he that ſo appered, was the Aungell that is defendour of that countrey. And as ſoone as Paule had ſeen that viſion, which had once or twiſe before been forbidden by the holy ghoſt to preache the goſpell, we that were his coumpanions, wer veray glad of it. For I alſo that wrote this, was in that iournei, and by and by we prouided al thinges to take our iourneye to Macedonia, beeyng aſſured that god had called vs thyther, to preache the goſpell vnto them, the whiche we doubted not, but God would proſper them well. And in this wiſe leauing Troas, and ſailing by Cherſoneſus, we ariued at Samothrace the Yland, whiche is ſituate directly againſt Thracia. And from thence the next daye we came to Naples, whiche is a citie on the ſea ſide in the marches of Thracia, and Macedonia. And from thence to the citie Philippos, whiche is a free citie, and the firſt that ye come vnto, whã ye go from Naples. In this citie abode we certaine daies, looking for a good tyme and occaſion to beegynne the matter, wherfore we came. And on the Sabboth daye we walked foorth of the citie, into a certayne place without the gates that was nere to a riuer, where as a great multitude of yͤ people together, did cuſtomably reſorte and aſſemble for to make their praiers. And as we were there ſitting, our talke was vnto certaine weomen that were come thyther, and we wer preaching vnto them Jeſus of Nazareth.

Paule by a viſion warned to goe into Macedonia.

Luke the Euangeliſt a companion with Paule in his iourney to Macedonia.

Samothrace where it lyeth.

Naples where it ſtandeth.

Philippos the citie where it lyeth.

And on the Sabboth daies wee went out of the citie beſides a riuer. &c.

Paule preacheth in Naples firſt to certaine weomen.

The texte.

And a certein womã (named Lydia) a ſeller of purple, of the citie of Thyatira, which worſhipped God, gaue vs audience. Whoſe herte the lord opened, that ſhe attended vnto the thynges, whych Paul ſpake. When ſhe was baptiſed, & her houſholde, ſhe beſought vs, ſaying: If ye thynke that I beleue on the lorde, come into my houſe, and abyde there: And ſhe *conſtrained vs.

Gene. xix. Luk. xxiiii.

And a certaine woman named Lydia.

Emong them was one whiche was veray deuout, whoſe name was Lidia, a ſeller of purple, and one that was borne in the citie Thiatira, whiche is a citie in Lidia. And emong all other that hearkened vnto

Thiatira a citie of Lydia.

Lydia a womā that wroughte purple beleued at the preachyng of Paule in Naples.

C

Paules preachyng of Chriſt, God opened her hert diligently to heare thoſe thynges that Paule taught. And ſo after that ſhe was Chryſtened with all her houſholde, ſhe deſyred Paule, and his companions, ſaying: If ye haue thoughte me one not vnworthye to bee receiued by meane of baptiſme, and your inſtruccion, as a partaker of the goſpell, I praye you do ſo muche alſo for me, as to come into my houſe, and do it honour with your preſence, and take not me as an Ethnicke, as I was ere whiles, but take me as I am nowe, renewed by faythe of the goſpell through your miniſtery. By theſe wordes ſhe entreated the Apoſtles, to tary as geaſtes, at her houſe a good ſpace. Here is an exaumple for preachers, that they refuſe not ientylneſſe profered vnto them, by thoſe that are newly conuerted to Chriſt, if it be readyly and inſtauntly profered, leſte they ſeme not to knowledge them for theyrs. And on the other ſyde, they ought not to preſſe on them, vntill they be deſyred, leſte they ſeme to craue rewardes for preaching the ghoſpell. But he that hath receyued a ſpiritual or goſtly benefyte, ought erneſtly to cauſe thoſe ỷ haue ſo doen for hym, to receiue at his handes againe corporall benefytes, yf he ſhall haue nede therof.

Lydia receiueth Paule and his compaignie into her houſe, and what it teacheth vs.

She beſought vs ſaying: if ye thynke that I beleue on the Lorde. &c.

Thoſe that are feithful muſt cheriſhe theyr teachers.

The texte. *i.te.xvii

And it fortuned as we wente to prayer, a certayne damſell poſſeſſed with a ſpirite *that prophecied, met vs, which brought her maſter and mayſtres much auauntage wyth propheciyng. The ſame folowed Paul and vs, and cryed, ſaying: *theſe men are the ſeruauntes of the moſte high God, whiche ſhewe vnto vs the waye of ſaluacion. And this dyd ſhe many dayes. But paule not contented, turned aboute, and ſayde to the ſpirite. I commaunde thee in the *name of Ieſus Chriſte that thou come out of her. And he came out the ſame houre.

*Marke.v. Luke.viii.

*Mat.xvi.

D

A certaine damoſell poſſeſſed with a ſpirite that prophecied, met vs. &c.

Pithon a deuill poſſeſſyng a damoſell at Naples in Paules tyme which deuill Paul driueth out of her.

And it chaunced, as we were goynge to praye, as our cuſtome was, that a certayne damſel met vs, whiche had in her ỷ ſpirite of the deuyll Pithon, whiche by propheciyng and telling thinges before hande, got great auauntage to her mayſter and miſtreſſe. She ouertakinge and folowyng Paul and vs, cryed ſaying: Theſe men are the ſeruauntes of the high God, whiche are come to teache you the waye of ſaluacion. And where as ſhe continued thus dooing many daies, Paule beeyng diſcontented, leſte that he ſhould ſeme to knowlege that prayſe whiche the wenche beyng poſſeſſed with a diuel, attributed vnto him, turned to her, and ſayd to the ſpirite: I commaunde thee in the name of Ieſus Chriſt, that thou departe out of her. And ỷ ſpirite left her immediately.

The texte. *Acte. xix.

And whan her mayſter and mayſtres ſawe that the hope of *their gaines was gon, they attached Paul and Sylas, and drue them into the market place vnto the rewlers, and brought them to the officers, ſaying: Theſe men trouble our citie, ſaying they are Iewes, and preache ordinaunces, whiche are not lawfull for vs to receyue, neyther to obſerue, ſeeing that we are Romaynes. And the people ranne agaynſte them, and the officers rent their clothes, and commaunded them to *be beaten wyth roddes. And when they had beaten them ſore, they caſte them into pryſon, commaundyng the iayler of the pryſon to kepe them diligently. Whiche whan he had receiued ſuche a commaundement, thruſt them into the inner pryſon, and made theyr feete faſt in the ſtockes.

*ii.Cor.xi.

Paule and Silas apprehended for driuyng a deuill out of a younge damoſell.

But the damoſels maiſter and maiſtres, ſeing that their vauntage was goen, tooke Paul and Silas, and brought them violently into the market place beefore the chiefe of the citie, and there beefore the officers accuſed them, ſaying: Theſe men which are come hither from ſome ſtraunge countrey, doe trouble all the whole citie, forasmuche as they beeyng Iewes borne, teache vs a newe religion, and teache vs, newe ordinaunces, whiche is not lawfull for vs to receiue, ſeeyng that we lyue according to the lawes of the Romaines, whiche wil not permitte ne ſuffre [illegible], neither to receiue any ſtraūge Goddes, nor to prac-

They attached Paule & Silas. &c

tiſe

A tiſe any newe kyndes of wurſhipping the Goddes. Upon theſe complayntes, the people there, emong whom the veray name of a Iewe was in great hatered, cluſtryng all in a rage together, made aſſaulte vpon the Apoſtle. And thā the offycers of the citee to ſatiſfy the people in theyr fury, cut a ſondre theyr garmentes for wrath, and commaunded Paule and Silas to bee beaten with roddes. And beeyng not ſatyſfyed with this puniſhment, whan thei had layed many a ſore ſtripe on them, they caſte them in pryſon, commaunding the iaylour to kepe thē diligently. The iaylour whan they had ſo ſtreightly charged him, for the better ſafegarde, laied them beneathe in a lower priſon: and yet was not contented, but ſette them faſte in the ſtockes. This lucke had they at theyr fyrſt entryng to preache in Macedonie. Marke here that euermore either lucre, or ambicion, or els ſuperſticion, letteth the furtheraunce of the ghoſpell. But whan the worlde moſte cruelly rageth in perſecucion of Chriſtes members, than eſpecially appereth comfort from heauen.

And the officers rente theyr clothes, and commaunded them to bee beaten with rods.

Paule and Silas beaten with roddes at theyr firſte entreyng into Macedonia to preache.

The texte. *Act.v.& xii.

At mydnighte Paule and Silas prayed, and lauded God. And the pryſoners hearde them. And ſodenly there was a greate erthquake, ſo that the foundacion of the priſon was ſhaken, and immediately *al the doores opened, and euerye mannes bandes wer loſed. When the keper of the pryſon waked out of his ſlepe, and ſawe the pryſon doores open, he drewe out his ſwearde, and woulde haue kylled hymſelfe, ſuppoſynge that the pryſoners had been fledde. But Paule cryed with a loude voyce, ſaying: do thy ſelf no harme, for we are all here.

At midnyght Paul and Silas praied and lauded god.

Paule and Silas whā they had been beaten with roddes, praied and lauded god.

B About mydnyght Paule and Silas, not paſſyng for theyr whipping, nor yet that they were caſt into pryſon, prayed and ſong hymnes in the laude and prayſe of God, thanking him, that he had vouchefaued to doe them beeyng his ſeruauntes, ſuche honour, as to leat them ſuffer ſuche iniuries for his name. And other, whiche were pryſoners there, hearde them merily ſinging the prayſe of God, and of his ſonne Jeſus Chriſte, and meruayled, that they in ſuche aduerſitie could be ſo mery. And ſodainely came a great yearthquake, inſomuch that al the whole pryſon was ſhaken, euen the foundacion and all the doores of the pryſon wer open with theſame, and all the priſoners gyues and other lyke bondes were looſed. The keper, at the greate noyſe & rumbling that was made, awaked: and whan he had ſtartefor̄th, & founde all the pryſon doores wyde open, thynkyng and veraply imagininge that the priſoners were all gone, and hauing in rememberaunce the charge that he had of the officers for Paule & Silas, he pulled out his ſwearde and was about to kill himſelf, willyngly rather to ſlaie himſelfe, then firſt to ſuffer many painfull tormentes, and afterwarde at the hangmannes hand, which was executioner of the towne, to ſuffer death. But Paul whiche laye beneth in the darke, ſeyng hym aboute ſuch a dede, cryed out with a loude voyce, that although the man were aſtonied, yet he made hym hearken vnto him, and ſaid: Beware, holde thy handes, & hurt not thy ſelfe, for thou ſhalt haue no damage by vs. For we are all here, and not one of vs fled hence.

And ſodainely there was a greate yearthquake.

A ſodaine earthquake while Paul and Silas were in priſon, and all the priſon doores opened.

When the keper of the priſon waked. &c. he drewe out his ſweard, and would haue killed himſelfe.

Paule ſtayeth the keper of the priſon frō kyllyng hymſelfe.

The texte. *Luke.iii. Actes.ii. *John.vi. Math.xvi. *Luke.xix.

Than he called for a lyght, and ſprang in, and came tremblyng vnto Paul, and fell downe at the fete of Paul and Sylas, and brought them out, and ſayed. *Syrs, what muſt I doe to be ſaued? And they ſayde: *beleue on the lorde Ieſus, and thou ſhalte be ſaued, and thy houſholde. And they preached vnto hym the worde of the lorde, and to all that were in his houſe. And he tooke them the ſame houre of the nighte, and waſhed theyr woundes, and was baptiſed, & al they of his houſeholde ſtreight waye. And whan he had brought them into his houſe, he ſet meate before them, and *ioyed, that he with al hys houſeholde, beleued on God.

Whan the keper hearde theſe wordes, he came to himſelf againe, and

C

The keper of the pꝛiſon falleth downe at the feete of Paule and Silas.

Than he called foꝛ a light. &c. and fell doune at the feete of Paule and Silas.

commaunded lighte to be bꝛoughte:and ſeeing it to be ſo,and that the thyng was not done by any crafte of man,but by ſome diuine power: conſidering alſo with him ſelfe,howe that Paule had ſene in the darke what he was about to do,and the cauſe therof,wente downe into the lower pꝛyſon,and fel at the fete of Paule and Silas. And regardynge not the charge that was geuen him by the officers, bꝛoughte them foꝛth of pꝛyſon,into a moꝛe commodiouſe place,and ſayed: Mayſtres what muſte I do to be ſaued? His minde was to exchaunge helth foꝛ helth. His entent was to ſaue theyꝛ liues,and likewiſe he minded to heare of them howe he ſhould obteine life of his ſoule. Than they aunſwered: Beleue in our loꝛd Jeſus,and thou ſhalt be ſaued with al thy houſeholde. And there ſtreightewayes he called them al together,and the Apoſtles pꝛeached vnto thē the doctrine of the goſpel. Thou maieſt here ſee yͤ no time,ne place is vnmete to pꝛeache oꝛ to heare the goſpel. Foꝛ that ſame darke and ſtinking pꝛyſon was as a Churche to the Apoſtles. They ceaſſed not from ſinging himnes thoughe it wer midnighte. By pꝛeaching the goſpell in pꝛiſon a vauntage was gotten to Chꝛiſte. The pꝛyſon is here as a chayꝛe to pꝛeache the ghoſpell in. And furthwith the keper being newly enſtructed in the fayth, haſtened to recompenſe oꝛ ſomewhat to rewarde his enſtructour. Foꝛ he anon had thē a ſide,and waſſhed clene theyꝛ woundes. The gailour thought this to be his ductie. And he himſelfe afterwarde with al his whole houſehold,had the woundes of their ſoules waſhed cleane away. After this ſo doen,he led thē into his owne houſe,where he dwelled the daie time and gaue them meat to refreſhe theyꝛ bodies. Foꝛ after baptiſme,the nexte was the communion of the table. And the keper of the pꝛyſon reioiced muche,that it had bene his chaunce to haue in cuſtody ſuch pꝛiſoners,wherby both he and all the houſe had receiued the faith. Theſe thinges were done in the night.

No tyme ne place vnmete to pꝛeache oꝛ heare the ghoſpell.

Beleue on the Loꝛde Jeſus and thou ſhalte be ſaued. &c.

The keper of the pꝛiſon waſhed Paules woundes,& was baptiſed.

After baptiſme the communion of the table was vſed.

And he toke them &c. and waſhed their woundes & was baptiſed.

D

The texte.

And whan it was daye,the officers ſente the miniſtres,ſaying:let thoſe men go. The keper of the priſon tolde this ſaying to Paul:The officers haue ſent worde to looſe you. Now therfore,get you hence,and goe in peace. Than ſayed Paule vnto them: they haue beaten vs openly vncondemned,for all that we are Romaynes , and haue caſte vs into pryſon,and now would they ſende vs awaye priuely? Nay verily,but let them come themſelfes,and fet vs out . When the miniſtres tolde theſe woordes vnto the officers,they feared when they hearde that they wer Romaines,they came and beſought thē,& brought them out,and*deſyred thē,to depart out of the citie

*Mat. viii.

Whan it was daye the officers moꝛe diligently hauing the matter in communication,after they had weighed it well, ſente the miniſters to the keper, commaundinge him to leat Paule and Silas departe at their owne libertee. The keper hearing this tidinges,beeyng glad as well foꝛ his owne part,as foꝛ the Apoſtles ſakes,bꝛought this woꝛde to Paule,that the officers had licenced them to goe at libertee. Wherfoꝛe,(ſayth the keper,)ſeeing it hath ſo wel chaunced,go ye in Goddes bleſſyng. But Paule of an earneſt minde,to make both his innocencie the better knowen, and to fynde occaſion alſo to ſaue many, made aunſwere vnto the meſſenger in this wyſe:Foꝛaſmuche as they boaſte themſelfes to bee Cytezens of Rome,by theyꝛ lawes it is foꝛbydden to puniſhe any manne , beefoꝛe he bee hearde to pleade his cauſe , and bee lawfully conuicted of the ſame:this notwithſtandinge ,they haue openly beaten vs beeyng Romaynes beefoꝛe we pleaded our matter, oꝛ were lawefully conuicted:and as thoughe thys had been to litill, they caſte vs alſo, after that we had been ſoꝛe beaten , into pꝛyſon.

Paule beeyng diſcharged out of pꝛiſon would not goe,& why.

Than ſayde Paule vnto them. &c. they haue beate vs &c. Nay verily, but leat them come themſelues & fet vs out.

A Now for their owne ſauegarde, that they maie ſeme to haue done nothyng, but that their office woulde beare them in, and that it maye be thought that we were giltie, they would haue vs priuilie to cõuey our ſelues hence, to the intent, that men might ſuppoſe that we brake priſõ and fled awaie. No, we will not ſo doe, but let them come themſelues, and deliuer vs hence by the ſame right, that they caſte vs in. The miniſters tolde to the officers, what Paule had ſaied. Who hearing that they wer citezens of Rome, came themſelues to Paule, and Silas, & deſired them to pardone them, in that they had done againſte the cuſtome of the Romayne lawes, being compelled by the commocion of the people, and brynging them honourably out of the kepers houſe, they deſired them, leſte the people ſhoulde make anye buſineſſe, to departe from theyr citie named Philippos.

The magiſtrates came themſelues and deſired Paule and Silas to go out of priſon.

The texte. And they went oute of the priſon, and entred into the houſe of Lydia, and whan they had ſeene the brethren, they comforted them, and ſo departed.

The Apoſtles were content to accompliſhe theyr requeſt, and whan they were out of priſon, they wente into the houſe of Lidia, where they had been firſt hoſted, whiche Lidia with all her whole houſeholde, had before receyued the doctrine of the ghoſpell. And when they had ſeene her, and the reſt of the brethren, they coumforted them, reherſing vnto them what had chaunced in the night whiles they were in priſon, exB horting them to continue in that they had begon. This dooen, they left Philippos the citie, and went another waye.

The.xvii. Chapter.

The texte. ¶ As they made theyr iourney throughe Amphipolis: and Appolonia, they came to Theſſalonica, wher was a Sinagogue of the Iewes. And Paule as his manier was, wente in vnto them, and three Sabboth daies declared oute of the ſcriptures vnto them, opening and alleagyng, that *Chriſte muſte nedes haue ſuffered, and aryſe vp againe from deathe, and that this Ieſus was Chriſt, whom (ſayed he) I preache vnto you. And *ſome of them beleued, and came and companied with Paule and Silas, & of the deuoute Grekes a great multitude, and of the chiefe women, not a feawe:

*Lu. xxiiii *Ac. xxviii

They came to Theſſalonica.

And paſſing by Amphipolis and Apollonia, both Cities of Macedonia, they came to Theſſalonica. Where (becauſe it was a noble citie) was a Sinagogue of Jewes, and therfore hoped they to haue there, great encreace. Wherfore Paule (as he cuſtomably vſed to doe) entred with the multitude in to the Sinagogue, and thre Sabboth daies reaſoned he with them, alleginge for his parte, Prophecies out of the ſcriptures, and expounding the harde meanynges of figures, cityng teſtimonies oute of the law: and conferring theſe ſayinges together with the actes that were paſte, he ſhewed howe that it was the will of God, that Chriſte ſhoulde in that wiſe ſuffer for the worlde, and aryſe agayne fom death to life. And forasmuch as al prophecies that wer ſpoken afore of Meſſias coming, and al thoſe thinges that were ſhadowed vnder figures, did agree in Jeſus of Nazareth, he affirmed in his teachinges that the Jewes ſhoulde loke for none other Meſſias, but only the ſame that he preached vnto them, whiche was Chriſte. Whan Paule had reſoned this matter in the Sinagogue, certayne of the Jewes beleued & ioigned them ſelues with Paule and Silas, and beſides theſe, a great nũber of the Gentiles that feared God, were conuerted to the faithe, and emonge other, diuerſe wurſhipfull women of the chiefe of that citie.

Amphipolis and Apolonia, cities of Macedonie.

Theſſalonica a Sinagogue of the Jewes.

Paul preached at Theſſalonica, & manie of the Jewes there beleued and alſo of the Gentiles.

And ſome of them beleued. &c.

C

The texte.

But the Iewes whiche beleued not, had indignacion, and tooke vnto them euill men whiche were vagaboundes, and gathered to them a companye, and ſette all the citie on a roare and made a ſaute vnto the houſe of Iaſon, and ſought to bring them out to the people. But when as they founde them not, they drue Iaſon, and certayne brethren vnto the heades of the citie, criyng: theſe that trouble the world, are come hither alſo, whom Iaſon hathe receiued priuely. And theſe all doe contrary to the decrees of Ceſar, affirming another *king, one Ieſus. And they troubled the people, and the officers of the citie, when they hearde theſe thinges. And whan they were ſufficiently anſwered of Iaſon, and of the others, they let them goe.

*John. xix.

But the Iewes whiche beleued not, had indignacion, and tooke vnto them euill men.

On the other parte, certaine Jewes being ouermuche wedded to Moſes lawe, whiche Paule ſome time had earneſtly fauoured, being of a zele moued, and ioygning themſelues with a certaine noumber of naughty vagaboundes, whom they had made of theyr part (for of ſuch fellowes haue they, that bee autours of any commocion, nede of) and gatheryng to them a greate cumpanie beſides, reyſed vp the citie. And ſediciouſly coming to the houſe of Jaſon, would haue brought Paule and Silas furthe before the people. But foraſmuche as they entring in to the houſe, found not them that they ſought for, they brought Jaſon himſelfe, and with him certayne other diſciples, before the gouernours of the citie, criyng alowde (for ſo had they before tyme ſerued Chriſte) and ſayed: Theſe felowes that alreadye haue troubled all the worlde, are nowe come hither likewiſe to trouble vs. And Jaſon knowyng them to bee ſuche felowes, receyued them into his houſe. But all thoſe that goe about any ſuch matiers: or doe lodge ſuch as go about the ſame, doe againſt Ceſars actes, foraſmuch as they ſaie, that there is an other king, beſides Ceſar. For they preache of one Jeſus, that was a good whiles ſince, doen and nailed vpon the croſſe by Ceſars deputie, becauſe he affyrmed himſelfe to bee kinge of the Jewes. Marke how they here abuſe the name & authoritie of Ceſar, againſte the ghoſpell. Whan the people and rewlers of the citie hearde theſe wordes, they wer muche moued therwith, euen as Pilate before in like maner was moued againſte Chriſte. For than cried the vnhappy Jewes: we haue none other king beſides Ceſar, and agayne: If thou leat him goe, thou art not Ceſars frende: and yet againe: Whoſoeuer maketh himſelfe a king, withſtandeth Ceſar. On the other parte, the true Jewes thus doe crie: We haue none other king but only Jeſus of Nazareth: and againe whoſoeuer confirmeth himſelfe to folowe Ceſar is not Chriſtes frende. For he onely is king ouer all the worlde But after that Jaſon and the other brethren had alleaged a lawefull excuſe, the officers leat them goe.

They that are mouers of ſedicion, take to the the compaignie of naughtie vagabondes.

Jaſon the hoſte of Paule, at Theſſalonica.

Paule troubled at Theſſalonica, & his hoſte Jaſon with hym.

Whom Jaſon hath receiued priuely.

D

And theſe all doe contrarie to the decrees of Ceſar.

The texte.

And the brethren immediatly ſente awaye Paule and Silas by night, vnto Berea, Whiche when they wer come thither, they entred into the Sinagogue of the Iewes. Theſe were the nobleſt of birth emonge them of Theſſalonica, whiche receyued the worde with all diligence of minde, and *ſearched the ſcripture dayly, whether theſe thynges were euen ſo. And many of them beleued, alſo of worſhipfull women whiche were Grekes, and of men not a fewe. When the Iewes of Theſſalonica had knowledge, that the worde of God was preached of Paule at Berea: they came, and moued the people there.

*John. v.

And the brethren immediately ſent awaye Paule and Silas by night vnto Berea.

But when the brethren perceiued that throughe diſpleaſure and malice Paule and Silas were like to bee in daungier, they with ſpede, conueighed them out priuely in the night ſeaſon to Berea, whiche is a citie in Macedonia, not far from Pella, where as Alexãder the great was borne. In this wiſe, the Euangelicall captaines flee, but ſo that they neuertheleſſe fight ſtill. For as ſone as they came to Berea, they entred into the Sinagogue, nothing afrayed for al ſo many ſedicions that

Berea a citie in Macedonia.

Paule conueighed by nyght from Theſſalonica to Berea, where the doctrine was receiued.

A that the Jewes had reiſed againſt them. But theſe were more ientill, than the others that were at Theſſalonica. For they receyued the doctrine of the ghoſpel veray readely, euery daye ſerchyng the ſcriptures diligently, that they might ſee howe thoſe thynges that they had learned by the Apoſtles inſtruction, agreed with the Prophecies, and figures of the lawe. And ſo were many of the citizens of Berea, conuerted to the faythe, not Jewes only, but alſo diuerſe wurſhipfull women that were Grekes borne, and a greate noumber of men beſides. But whan the Jewes that were at Theſſalonica, which had made a commociō there, heard that the ghoſpel was preached at Berea by Paule, whome they had driuen from them, they tooke their iourneye thither, and as they before had dooen, ſo eſtſons they ſtirred vp the multitude there alſo againſte the Apoſtles.

And ſearched the ſcripture daily, whether thoſe thynges were euen ſo.

The Jewes reiſe perſecucion againſt Paule at Berea.

The texte.

*Act.xviii

And than immediatly the brethren ſente awaye Paule to goe to the ſea ſyde: But *Silas and Timotheus abode there ſtill. And they that guided Paule, broughte hym vnto Athens, and receyued a commaundement vnto Silas and Timotheus, for to come to him with ſpede, and came theyr waye.

And what time the brethren perceyued that daungier was yf the Apoſtles had taried, they immediatly ſent foorthe Paule, whom they thought to be moſte in daunger, to goe and take the ſea, whiche is not far from Berea. And Silas and Timothie remained at Berea. Thā the brethren that had brought Paule thither, takyng ſhipping with him, brought him as farre as Athens. There they left Paule, and returned to Berea, hauing meſſage frō him to Silas and to Timothie, that they ſhoulde folowe after as ſone as they might conueniently.

The texte.

B Whiles Paule wayted for them at Athens, his ſpirite was moued in him whan he ſaw the citie geuē to worſhipping of images. Then diſputed he in the Sinagogue with the Iewes, and with the deuout perſons, and in the market dayly with them that came vnto him by chaunce. Certayne Philoſophers of the Epicures and of the Stoickes, diſputed with him.

There Paule though he wer leaſt alone and without compaignions, yet ſeeing ſo noble a citie as that was and ſo full of learned men, wholy and vtterly geuen to worſhipping of idoles, waxed hotte in ſpirit, in ſo muche that he woulde not abyde the coming of his felowes, but entred into the Sinagogue, and there diſputed with the Jewes, & other deuoute perſons. And beſides that alſo, he reaſoned in the market place with all that came vnto him, whether they were Jewes, or els Grekes. Amonge whome were ſome Philoſophers, of Epicures ſect, ſome Stoikes, betwene whom was great diuerſitie of opinions. For they that were of Epicures ſect meſuring the felicitie of man by pleaſure, thinke that eyther there be no Goddes, or if there be any, that they nothing regarde the life of man. The Stoickes beſides other ſtraunge opinions, doe ſet and eſteme the felicitie of man by the ſtedfaſte qualities of the ſoule, whiche felicitie they call vertue or honeſtie. These men diſputed with Paule, as he had been a Philoſopher that were a begynner of ſome newe ſecte.

Paule ſaileth from Berea to Athens and there was moued in ſpirite to preache.

Whiles Paule awaited for them at Athens his ſpirite was moued. &c.

Athens a noble Citie and geuen to the wurſhippyng of Idolles.

Certaine Philoſophers of the Epicures and of the Stoikes diſputed with hym.

Certaine Philoſophers of the Epicures & Stoickes diſpute with Paul.

The texte.

And ſome there were that ſayde: what will this babler ſaie? Others ſaide: he ſemeth to be a tydinges bringer of newe deuils, becauſe he preacheth vnto them Ieſus and the reſurrection. And they tooke him and brought him into the ſtrete of Mars, ſavinge: maye we not knowe what this newe doctrine wherof thou ſpeakeſt, is? For thou bringeſt ſtraunge tidinges to oure eares. We would know therfore, what theſe thynges meane. For all the Athenians, and ſtraungers whiche were there, gaue them ſelues to nothing els, but eyther to tell or to heare ſome newe thyng.

And ſome there were that ſaide: What wyll this babler ſaie?

But after that Paule had taught thē the Euangelicall Philoſophie, which far diſagreed frō the Philoſophers opinions, ſome ſaied in moc=

C

kage: What is it that this pratling felow ſayeth? For by this reprochfull worde Spermologus the Grekes meaned a iangler, and a fooliſhe talker of vayne wordes, and pratler: for the heauenly wiſdome ſemed vnto thē fooliſheneſſe. And others there wer that ſayd: He ſemeth to bring in ſome newe kinde of Gods, becauſe that he preached vnto them that Ieſus was the true ſauiour, and the ſonne of God, and that the dead in time to come ſhould ariſe againe. For they of Athens, according as they had been inſtructed of Plato, called the Goddes childrē Goddes, whom they ſuppoſe to haue bodies whiche ſhoulde cōtinue for euer. Wherfore, inaſmuche as whiles they were in the market place, they had diuers opinions of Paule, they thought it beſte to leade him aſide into a ſtrete, whiche is called Mars ſtrete. This ſtrete is a place in Athens of muche reſorte of people, by reaſon that there they did ſitte on matters of life and death in the night ſeaſō. And that place was mete for that kinde of diſputacion, whiche profered ſaluacion to them that beleued therin, and deathe to the vnfeythfull. For they ſayde: Maye a man learne of thee what newe kind of doctrine this is, that thou ſpeakeſt of? For where as al kindes of Philoſophy are treacted of emongſt vs, yet thou ſheweſt vs newes, and ſuche as we neuer hearde of: yet we are therefore deſirous to heare thee more at large, to what ende theſe thinges maie growe, that thou ſpeakeſt of, or what they meane. And foraſmuch as that citie was namely emong al the cities of Grece, moſte exerciſed in all kindes of learning, and geuen to eloquence, (by occaſion wherof, many reſorted thither out of all partes of the worlde, to be ſtudentes there:) bothe the citizens of Athens, and other ſtraungiers that were continuing there, did nothing els, but either harkē for newes, or els tell ſome newes: and that did they more for theyr pleaſure, then that they deſired by knowlege of matters, to be the better experte. But God that is deſirous of mannes healthe, as fiſhers & hunters doe inuent all meanes to get theyr praye, ſo taketh euery man by occaſion of thoſe thynges, that he is moſte delited with all.

What the diuerſe opinions of men were at Athens vpon Paul.

He ſemeth to bee a tidynges bringer of newe deuils, becauſe. &c.

The ſtrete of Mars in Athens.

And they toke hym, & brought hym into the ſtrete of Mars.

Maie we not knowe what this newe doctrine where of thou ſpeakeſt, is?

Athens a place of muche newes, and by what occaſion.

D

God taketh all men by ſuche meanes as is moſte expediente.

Paule ſtode in the middes of Mars ſtreat, and ſayd: ye men of Athens, I perceiue that in all thynges ye are to ſuperſticious. For as I paſſed by, and behelde the maner howe ye wurſhip youre Goddes, I founde an alter wherin was written: vnto the vnknowen God. Whom ye than ignorauntly wurſhip, him ſhewe I vnto you: *God that made the worlde and all that are in it (ſeeyng that he is Lorde of heauen and yearthe) *dwelleth not in Temples made with handes, neyther is wurſhipped with mennes handes, as though he neded of any thing, ſeeing he himſelfe *geueth life and breath to all men euery where, and hath made of one bloude all nacions of men, for to dwell on all the face of the yearthe. And hath appoynted before howe long time, and alſo the endes of their inhabitacion, that they ſhoulde ſeke God, yf they might feele and finde him, though he be not far from euery one of vs. For in him we lyue, we moue, and we haue oure beeing, as certayne of youre owne Poetes ſayed. For we are alſo his generacion: Foraſmuch than as we are the generaciō of God, we ought not to thynke that the Godhed is like vnto golde, ſiluer, or ſtone, grauen by crafte or ymaginacion of man.

The texte.

*Gen. i. Act. xvii. Pſal. cxlvi. *Eſa. lxvi. Actes. vii. iii. Re. viii. *Gen. ii.

Wherefore Paule that knewe howe to behaue himſelfe emonge all ſortes of men, and to frame his eloquence to all mens capacities, nowe being in the middes of Mars ſtrete, as it were in a ſtage to plaie his parte alone, hauing aboute him a great multitude, ſpake vnto them in this wiſe: Ye mē of Athens, although this citie flouriſheth more then any other in learning and knowlege, yet I perceyue that ye, as concerning your trade in religiō, are veraie ſuperſticious, where as true religiō in dede, is the chief part of Philoſophie. For as I walked about,

The oracion and ſermon of Paule in Athens to the multitude.

Paule ſtood in the middes of Mars ſtrete and ſaid: ye men of Athens, I perceiue that in all thinges ye are to ſuperſticious.

deſirous

A deſirous to knowe the cuſtomes and ordre of your citie, marking thoſe thinges that ye haue in honour ⁊ do wurſhip, emong al other thinges, I eſpied a certaine aulter, whiche in the title that was graued on it, made mencion of an vnknowē God. Wherfore they are deceiued, that ſay that I bring in newe and ſtraunge Goddes, but I rather preache him vnto you, yea euen the veray ſame vnknowē god, whom ye wurſhip, for it appeared by the title on the aultar, that ye knowe not what he is, ſo that you maie hereafter reuerētly wurſhip him, whā ye know him whom ye haue hitherto as vnknowen, wurſhipped with ſuperſticion. Which god foraſmuch as he is an infinite mind, moſte pure, preſent euery where, ⁊ yet after that ſort, that he is conteined in no one certeine place, ought not to be beleued to dwell in Temples of mans handiworke, or in images made by any craft of man: neyther is he duly wurſhipped with the ſacrifice of beaſtes, as though that either he lacked, or els were delited with any thing that is doen by mans handes, ⁊ cometh of his owne brayne. For where as he is infinite in himſelfe, ⁊ hable to doe all thinges that ſhall pleaſe him, being alſo moſte bleſſed, and that naturally, ſo that he can neyther be hurted by any malice of man, nor yet be holpen by any ſeruice that man can doe, yet for ſomuche as he is principally beſt, and moſte bountifull and beneficiall, he created and made this worlde maruaylouſly for mans cauſe: and ordeyned for his vſe, all thinges that are conteyned in theſame. Wherefore although that he be the founder, Lord and gouernoure as well of heauē and yearth, as of al thynges in them contained, yet of al theſe thinges, taketh he himſelf no fruicion, for becauſe that he by reaſon of his eternall B felicitie, and bliſſe, hathe no nede of any externall or outwarde goodnes to the augmentacion of his perfectneſſe: but this world hath he leaft to vs, as his worke to meruaile and muſe vpon, that mortall men liuing therin, might perceiue by ſo wonderfull a worke, the power, wiſdome, and goodneſſe, of the maker of it: and hauing therby once knowlage of him, ſhoulde loue him, and with greate reuerence wurſhip hym, by whoſe benefite they haue the fruicion of ſo many commoditees. Nowe if he bee aboue this frame of the worlde and hathe nede of none of thoſe thinges that he hathe made, howe muche leſſe maie it be thought that he is delited with Temples, with images, or els with the ſauour of burned offeringes? But for aſmuch as he is a ſubſtaunce without body, he ought to bee wurſhipped with puritie of the minde: neyther loketh he for the ſlaughter of oxen or ſhepe, that endoweth all thinges with life, ⁊ giueth to al that breathe, bothe theyr life and their breath. For he made all kindes of beaſtes, and they liue all by him, cōtinuing ⁊ multiplyng euery one theyr owne kinde from time to time by generacion. But al mankind made he of one man, to haue the rewle ouer all theſe beſtes, and to dwel in all partes of the worlde, and hath limited and appoincted euery man a determinate ſpace to liue, whiche no man can for himſelfe prolong: and hath lykewyſe appoyncted euery nacion, certayn partes of the yearth to inhabite. For they are deceiued that ſuppoſe the world, which God himſelfe made, not to be rewled by hym, but that eche thyng is at al aduentures, and without any conſyderacion, vnaduiſedly brought foorth, and for no pourpoſe, where as in dede there is nothyng dooen in the worlde, be it great or ſmalle, but it commeth by the prouidence of hym that created the worlde. And becauſe that the wit of man can not conceyue him as he naturally is in dede,

An aultare in Athens, dedicated to the vnknowen God.

Vnto the vnknowen God whom ye than ignorauntly wurſhip, him ſhewe I vnto you.

God dwelleth not in Temples made with handes, nor is wurſhipped with ſacrifice of beaſtes.

Dwelleth not in Tēples made with hādes.

Neither is wurſhipped with mennes handes as though he neded of any thyng.

Seeing he himſelfe geueth life and breathe to all men euerie where.

God geueth life and breathe to all men euerie where.

All mankinde made of one man.

And hathe made of one bloud al nacions of men, ⁊c.

That they ſhoulde ſee God, if they might fele ⁊ finde him.

Nothing doen in the worlde but by Goddes prouidence.

The knowlage of thinges geuen to man by meane of reaſon.

Though he be not ferre from euerie one of vs.

For in hym we liue and wee moue.

Man howe he reſembleth and expreſſeth God.

Of Adam came all mankynde.

For we are alſo his generation.

Aratus the Poete and his woorke entitled Phenomena.

C in dede, by reaſon of the groſſenes of our corrupt body, he endowed mē with reaſon, that by one thing they maye vnderſtand an other, that is to wete, thinges that can not be ſeen by thoſe that are ſeen: & generall thinges by the particular: eternal by thoſe that endure but for a time: & ſuch thinges as by the mind, reaſon, and ſpirite, onely maye be imagined, by thoſe that be open to the ſenſes of the body: and God ſette man in the middes of all thinges, as in a ſtage, to ſearche oute the creatour and maker of all thinges by meane of his creatures, whiche maie eyther bee ſeene, felte or otherwiſe perceyued, by ſuche commodities as doe enſue to man therby: and that like as blinde men by feling, ſumtime finde that oute, whiche they cannot ſee: ſo men conſidering howe wonderfully all thinges were made, might come to ſome knowlage of God, whom to haue true knowlage of, is the higheſt felicitie that man can haue. And yet we ſhall not nede to ſeke for God in foreyne thinges, for we may finde him in oure ſelues, if euery man will looke on him ſelfe, and marke in himſelfe the mighty wiſdome and goodneſſe of his maker. For wheras God hath ſhewed vnto vs certayne tokens of his Godhed, in the heauenly balles and circles aboue, and on the yearth beneathe, in the ſea, and in all lyuyng creatures on the yearth, yet hathe he wrought in none of them more wonderfully, than in man. But if any man bee of ſuche groſſe wit and capacitie, that he can not atteigne to the knowelage of the mouing of the ſterres, in the ſkie aboue, or of the ebbing and flowing of the ſea, howe water ſhould firſte ſpringe, howe riuers ſhoulde ſtill euermore continue renning, & briefly the priuie and ſecrete cauſes of other like thinges, he nede not D looke farre, for he maie ſee God in euery man. For by him all we doe liue, we moue, and we haue oure beeing, and there is none other that we are debtours vnto for that we be any thing at al, but onely he, that created this world of nothing: and his benefite it is, and none others, that we haue life, whiche we muſte ſone forgoe and leaue, yf he leaue vs: and we ought to thanke none other, that the members and partes of this liuely body dooth eche of them his dutie, the iyes ſee, the legges goe, and the handes worke. It is euident than that God is in euery one of vs, that he worketh in vs, as a woorkeman woulde by a toole, that he himſelfe hath made. And man expreſſeth God, not onely as the worke expreſſeth the workeman, but as the childe dooeth reſemble his father or mother, by a certaine likeneſſe and ſimilitude of fauoure or complexion. For ſo doth the holy ſcriptures teache vs, that God made Adam, (whiche was the firſte man, of whom all men came,) a body of moyſte cley, wherin he ſhoulde be like vnto other beaſtes, but with his owne mouthe breathed he into the ſame yearthen image, parte of his heauenly breath, wherby we might more nere reſemble God oure father. And forbecauſe the natures be ſomwhat like, we ſhould more eaſilie attayne vnto the knowledge of him: whiche propertie he gaue to none other creatures on yearthe lyuyng. Thinke not ye this thing vnlike to a thing of truthe, for ſome of your owne countrey men that wer poetes haue affirmed the ſame, that I alleaged out of the ſcriptures, and emonge other, Aratus ſaieth the ſame in his woorke called Phenomena, in halfe a verſe, in this wiſe: *We all come of his linage.* It is no matter thoughe he ſpeake this of Iupiter, for in that, that he called Iupiter the chiefe and higheſt God, he thought him withall to bee the father of all liuing thinges, but eſpecially of menne.

Foraſmuch than as we are the generacion of God, wee ought not to thynke that the Godhead is lyke vnto Golde. &c.

We thynke euill of God if wee ſuppoſe hym to bee as an image of Gold. &c. made with mannes handes.

A Wherfore ſeeing that we are of the linage of God, by reſemblyng of him in oure ſolle and minde, whiche he hathe geuen vs, we haue an euil opinion of oure father, yf that, where as we be accoumpted men for that parte in vs, whiche we cannot ſee, (the whiche is reaſon,) we wil thinke him to bee like an image of golde, ſiluer, wood or ſtone, grauen by witte of man. For what is a greater incōuenience, or more againſt reaſon, then that man, (who thoughe he bee ſomewhat kinne to God, his heauenly father, yet for all that is nothing leſſe then God,) ſhould bee hable to make any image with his handes, that can haue in it the power and vertue of God? Reaſon woulde that the ſame thynge whiche is wurſhipped as God, ſhoulde be more excellent, then he that geueth wurſhip vnto it. Nowe howe diuerſe wayes dothe man paſſe an image, whiche he dooeth wurſhip as it were God? Firſt of all this ſhape of his body, man hath receyued of God, beſides and furthermore dooeth he breathe, he liueth, he moueth, and worketh. Finally by agilitie & quickneſſe of the minde, he beareth in him a certaine reſemblaunce of God the father. But in an image there is no ſuche matier. Wherefore if it bee to Goddes greate diſhonour if we wurſhip a mortal man for God, how muche more than dothe it diſagree with the true honour of God, to wurſhip an image made of timber, as it pleaſed the artificer to make him? of which timber, if he had been ſo diſpoſed, he might haue made a benche, or a fourme to ſitte on, whiche thing is not onely nothyng like God, (who hathe no body) but alſo, beſides the outwarde ſhape of the body, hathe nothyng like a man, no, not one iote of that parte, whereby man is like vnto God.

Man howe ferre he paſſeth all images that haue been wurſhipped as Goddes.

To wurſhip an image for God, howe vnſemyng it is.

B

The texte. Roma. ii. *Lu. xxiiii

And the time of this ignoraunce, God regarded not.*But nowe biddeth all men euerie where repent, becauſe he hathe appoynted a day, in the whiche he will iudge the worlde with rightwiſenes, by that man, by whome he hathe appointed, and hath offered faithe to all men, after that he had rayſed him from deathe.

And the tyme of this ignoraunce god regarded not.

But nowe byddeth all men euerie where repente, becauſe he hath appoincted a daie in the whiche he wyll iudge the worlde. &c.

Which reprochefull iniury though it bee haynous before God, yet he of his greate fauoure and loue that he beareth to man, hath not reuenged himſelfe, but hitherto hathe winked at mannes ignoraunce, vntill the time was come that he had determined to open himſelf, to all men, and to caſt clene awaie all darke and blinde errours, which men haue ſo long been conuerſaunt in. Which time is nowe preſent, wherin he moniſheth all men to leaue their olde errours, and to turne vnto him. For his will is that thoſe that repent, ſhall haue forgiueneſſe, whiche they that will be ſtubberne, ſhall not in time to come, haue: for becauſe he hathe appoynted a daye, whan he will iudge the whole worlde, and that with a iuſte and ſtreight iudgement, whiche no man ſhal eſcape. And therfore he ſendeth his meſſangers to warne men, leſt any man might pretende ignoraunce in theſe thynges for his excuſe, and profereth remiſſion of ſinne to them that will repente, leſte any ſhoulde ſaye that God were not mercifull. For bothe theſe purpoſes, choſe he Ieſus of Nazareth an excellent perſon, whom he ſent into the worlde for this cauſe, that all men by his meanes, might be conuerted to wurſhip the true God: and hathe geuen him power to iudge the vnfaithfull, and ſuche that will reſiſt this doctrine. And this is he whom he promiſed by the mouthes of his Prophetes many yeres paſte, that he ſhoulde come to bee bothe a ſaluiour and alſo a iudge. And looke what he promiſed, he hathe hitherto perſourmed very certaynly.

God hath appoincted a day whan he wyll iudge the worlde.

God why he hath ſente meſſangers to geue men warnyng of the laſt daie of iudgemente.

Ieſus of Nazareth why he was ſente.

For he was ſo borne, ſo taught, euen ſo troubled with vexacion, and ſo ſlaine: and in concluſion, ſo aroſe he from death to life, as it was before prophecied that he ſhould doe. And there is no doubte, but that he will as ſurelye perfourme all other thinges that remaine behinde.

C

And hath offered feith to all men. &c.

The texte.

Whan they heard of the reſurreccion from death, ſome mocked, and others ſaid: we will heare thee againe of this matter. And ſo Paule departed from among them: Howbeit certayne men cleued vnto him, and beleued: emonge the whiche was Dioniſius a Senatour, and a woman named Damaris, and other with them.

The Philoſophers mocked Paule whã he ſpake of the reſurreccion frõ death to life againe.

Whan they hearde of the reſurreccion frõ death, ſome mocked. &c.

Dioniſius and Damaris, at Athens conuerted to the feith throughe Paules preachyng.

Dioniſius Biſhop of Athenes.

And others ſayde: wee wyll heare thee againe of this matter.

Whyles Paule ſpake theſe wordes, certayne that ſtoode by, gyuyng good eare to all other thinges that were ſpoken, whan they had heard mencion made of aryſing from death to life, they mocked at it, as an vnlike thing and a thing that wer not to be beleued, becauſe that no Philoſophier had holden any ſuche opinion before, thoughe there wer ſome, which ſayd that the ſoules remayned on liue after the death of the body, and ſome other alſo which ſaide that the ſoules entred out of one body into an other. But others that wer not of ſo raſhe a iudgemẽt, ſaied: We will heare thee againe another time of this ſame matter. And in this maner Paule dimiſſed that company. Yet ſome there were emonge them, that wer perſwaded, and ioyned themſelues with Paule: emong whom was Dioniſius a Senatour, which afterward was Biſhop at Athens, inſtituted by Paule, and a certayne woman whoſe name was Damaris, and beſydes theſe diuerſe others.

¶ The .xviii. Chapter.

D

The texte. * Rom xvi. ii. tim. iiii.

¶ After this Paule departed from Athens, and came to Corinthe, and founde a certaine Iewe named *Aquila, borne in pontus, lately come from Italy with his wife Priſcilla (becauſe that the Emperoure Claudius had commaunded all the Iewes to depart from Rome) and he drewe vnto them, becauſe he was of the ſame crafte, he abode with them, and wrought: their craft was to make tentes: And preached in the Sinagogue euery Sabboth daye (ſetting foorth in the meane while the name of the Lorde Ieſus) and exhorted the Iewes and the Gentiles.

Corinthe the chiefe marte towne in all Grece.

Aquila a manne of Corinthe and of the Iewes religion and Priſcilla his wife.

After this Paule departed frõ Athens, and came to Corinthe and founde a certaine man named Aquila. &c

Vhan Paule had gotten thus muche gaines (litle and ſlender though it were) of encreacing and auauncing the ghoſpell of Chriſt at Athens, a citie of very corrupt maners, he wente thence to Corinth which is the chefeſt mart towne in al Grece: and as it was the welthieſt, ſo was it by reaſon of riot, incontinencie, and pride, very vicious. There he by chaunce met with a mã whoſe name was Aquila, whiche obſerued the Iewes religion, but was borne in Pontus, which Pontus is a part of the leſſe Aſia, bending towardes the Northe. This perſon, as God woulde, was come thither but late afore from Italie, with his wife Priſcilla, forbecauſe that the Emperour Claudius had commaunded all Iewes that were in Rome, (as there were a greate noumber,) to auoyde the citie. And becauſe theſe were of the ſame crafte that Paule was, he lodged in one houſe togither with them, (for he woulde not bee alone,) laboringe, as they did, with his handes, leaſte he ſhoulde burthen any man. And their crafte was to ſowe togither ſkinnes to make tentes with all. And like as Peter was not aſhamed to returne to his crafte of fiſhing, as often as nede compelled him, ſo the greate Apoſtle Paule, whiche valiauntly

Pontus where it lieth.

Cladius Emperoure of Rome commaunded all Iewes to auoide the Citie.

Aquila a man of the ſame occupacion that Paule was of, & what crafte it was.

And he drewe vnto them, becauſe he was of the ſame craft.

And their crafte was to make tentes.

had

A had ſuſtayned ⁊ borne many ſtormes for Chriſtes ſake, was nothinge aſhamed to take in hande agayne ſowyng of ſkynnes, whyche for to further the Ghoſpell, he had for a tyme layed aſyde. Yet in this meane while ceaſſed not he to preache the Ghoſpell, diſputyng in the Sinagogue euery Sabboth daye both with the Jewes and alſo with the Gentiles.

The texte. Acte. xviii.
Math. x. Marke. vi. Lu. x.
Actes. xiii. John. iiii.

When Sylas and Timotheus were come from Macedonia, Paul was conſtrayned by the ſpirite, to teſtifye to the Iewes that Ieſus was very Chriſt. And when they ſaid contrary, and blaſphemed, he ſhoke his rayment, and ſayed vnto them: your bloud be vpon your owne heades; from henceforth wyll I go blameleſſe vnto the Gentiles. And he departed thence, and entred into a certayne mannes houſe, named Iuſtus, a wurſhyppet of God, whoſe houſe ioyned harde to the Sinagogue. Howbeit, one Criſpus the chief ruler of the Sinagogue beleued on the Lord with al his houſehold, and many of the Corinthyans whan they gaue audience, beleued, and were baptiſed.

To teſtifie to the Jewes, that Jeſus was verie Chriſte.

And when they ſayed contrarie and blaſphemed, he ſhoke his raimente, and ſaied: your bloude bee vpon your owne heades. ⁊c.

Paule ſtill teſtifieth to the Jewes that Jeſus of Nazareth was the Meſſias promiſed by the prophetes.

Paule at Corinthe biddeth the bloud of the vnbeleuyng blaſphemers to be on theyr ownheades, as he had dooen his duetie in preachyng.

Titus the iuſte.

Criſpus the chiefe ruler of the Sinagogue of Corinthe conuerted, and all his houſeholde.

In the meane ſeaſon Silas and Timothee, whom Paul wylled to folowe hym to Athens, came from Macedonie. This doen, Paull, becauſe he was much ſory that he had doen very lytle good there, was conſtreygned by the ſpirite neuertheleſſe, to preache yet diligently Jeſus of Nazareth to the Jewes, affirming that he was Meſſias, whō the Prophetes had before promiſed: and that throughe hym onely and none other, man ſhould obteine ſaluacion. But whan they clamoured againſt him, yea in ſomuch that they wer not afrayde blaſphemouſly and ſclaunderouſly to ſpeake agaynſt Jeſus and Paul, he hauyng in remembraunce what the ghoſpell in that caſe would him to do, ſhooke his lappe, as who ſhoulde ſaye, that he caſt in theyr teeth that he had freely brought vnto them the meſſage of ſaluacion, whyche they ought to haue ioyfully receiued, and ſayed vnto them: If you had rather periſhe then to be ſaued, ſtande ye to your owne harmes, foraſmuche as ye are the occaſion of your owne death. For, ſeeing that I haue dooen B my duty, the fault cannot be layed to me. Wherfore I will hereafter go to the Gentiles, accordinge as the lorde commaunded vs. And in this wiſe he, withdrawing himſelf from the coumpany of the Jewes, entred into the houſe of a certayne man named Titus, ⁊ by ſurname Juſtus, a man that was wel diſpoſed, who dwelt hard by the Sinagogue. Than Criſpus whiche was chief of the Sinagogue, by reaſon that he dwelled nere, beleued in the lorde with all his wholle houſeholde: and dyuerſe others of the Corinthians after they had hearde Paul, beleued, and were chriſtened.

The texte. Acte. xviii.

Than ſpake the lorde to Paul in the night by a viſion: bee not afrayed, but ſpeake, and holde not thy peace: for I am with thee, and no man ſhall inuade thee that ſhal hurte thee. For I haue muche people in this citie. And he continued there a yere and ſyxe monethes, and taught them the worde of God.

Than ſpake the Lorde to Paule in the nighte by a viſion. Bee not afraide but ſpeake, and holde not thy peace.

Why Paul would haue departed from Corinthe the Lorde apperyng in a viſion ſtaighed hym.

But whan Paule had not profited there neither ſo muche as his moſte gredye deſyre and diligente ſeking was, by reaſon that the Jewes did ſtiffely barke againſte him, and he had in his minde purpoſed to leaue Corinthus, the Lorde ſtaied hys wauering minde, appering to hym in his ſlepe in a viſion, and ſaying: leat not the ſtubberneſſe of the Jewes feare thee, neyther kepe thou cloſe the doctrine of the ghoſpell for theyr cauſe: for thou muſt not more regarde the inuincible malice of a fewe, then the health of many. Wherefore continue boldely in preachynge the ghoſpell, and put thy truſte in me, and I ſhall reſkew and defende the agaynſt them, be they neuer ſo many. And no man ſhall ſet handes on the to vexe or trouble the, for I will be thy defendoure. Wherefore departe not hence, for in this citee (though it bee vicious) there is a greate noumber of people whiche I haue already appointed to life euerlaſting. Whan Paule heard this, he leauing and forſaking his owne purpoſe and determinacion which was but of mannes deuiſe, and obeying the counſell of God, he continued at Corinthe a yere and an half, conſtantly and frankly preaching the ghoſpell.

C

And he continued there a yeare and ſixe monethes and taughte.

Paule taried at Corinthe a yeare and an halfe.

The texte.

Whan Gallio was rewler of the countrey of Achaia, the Iewes made an inſurreccion with one accorde agaynſte Paul, and brought him to the iudgement ſeate, ſaying: this felowe counſelleth men to wurſhip God contrary to the lawe. And now whan Paul was about to open his mouth, Gallio ſayed vnto the Iewes: yf it were a matter of wronge, or an euyll dede (O ye Iewes) reaſon would that I ſhould heare you: but if it be a queſtion of wordes or of names, or of your lawe, looke ye to it your ſelfes. For I wyll be no iudge of ſuche matters, and he draue them from the ſeate. Than al the Grekes tooke Soſthenes the chiefe ruler of the Sinagoge, and ſmote hym before the iudges ſeate. And Gallio cared for none of thoſe thynges.

Gallio Lorde deputie in the countrey of Achaia.

Corinthe where it was ſituate.

The Iewes make a conſpiracie againſte Paule at Corinthe, and Paule brought before Gallio.

Whan Gallio was ruler of the countrey of Achaia, the Iewes made an inſurreccion with one accorde againſte Paule. &c.

And wheras one Gallio beeyng proconſull, that is to ſay, the lorde deputie there, did in thoſe dayes rule the realme of Achaia vnder Ceaſar the Emperoure, within whiche countrey the ſaied citie of Corinth is ſituate, the Iewes which had made cõſpiracie againſt Paul, and a commocion among the people, drewe hym before the place of Iudgemente where the lorde deputye ſate, accuſing him, and ſaying: This man contrary to Moyſes lawe, counſaylleth men to wurſhipe God after a newe ſort, & bryngeth in newe trades of religion. Which complaynte whan Paul openyng his mouth was about to make anſwere vnto Gallio, perceiuing by the accuſacion or enditemente that was broughte in and declared, howe the controuerſie betwene them concerned the Iewiſhe religion, did finde a meane to rid hys handes of the examinacion therof: and preuenting Paule, who was than in a redineſſe to ſpeake in defenſe and declaracion of himſelf, ſayed vnto the Iewes: Maiſters, I occupie here the rowme of an officer to miniſter iuſtice in cauſes, by the autoritie of yͤ Emperour, and to ſee ciuil iuſtice kepte, and that nothing bee doen againſt the common ciuile lawes of Rome. Wherfore if wrong wer doen to any mã, or any hainous dede of miſchief committed, yͭ ought to be puniſhed by the lawes, ye mighte iuſtly compell me, yea and it wer my duety, to heare you. For the ſerching out of ſuche matiers apperteineth vnto me. But if it be no ſuche matier, but ſome ſpeciall or priuate contencion, that is growen emong your ſelfes, aboute names of ſectes, or communicacion of the Iewes religion, and of your owne countrey lawes emong certayne priuate perſones of your owne ſelfes: becauſe neither it apperteineth to myne office, nor I can diſcuſſe them, foraſmuche as I am ignoraunte of your lawe, it were beſte for you to make an ende of it your ſelfes. For I wyll medle in no ſuche matyers. With theſe woordes he cauſed them to auoyde from the place where he ſate in iudgemente. The Grekes ſeeyng thys, ſmote Soſthenes whiche was of the chiefe of the Sinagogue, becauſe that he and hys houſeholde had taken Paules parte, forſakynge the Iewes: and were more moued wyth Soſthenes, then wyth Paull, becauſe they ſuppoſed that Paull could

D

Gallio ſaid vnto the Iewes: If it were a matier of wronge or an euill dede: O ye Iewes, reaſon would that I ſhoulde heare you.

Soſthenes ſmitten of the Grekes for that he had taken parte with Paule.

Than all the Grekes tooke Soſthenes. &c. and ſmote hym before the iudges ſeate. &c.

A coulde haue doen nothyng at Corinthe, vnleſſe that he had been mainteined by Soſthenes. Yet for all this, the proconſul woulde not medle ſeyng this buſineſſe, but diſſembleth that he ſawe it. Foraſmuch as the Romaynes hated the Jewes, & yet put no difference betwene a Jewe and a Chriſten man, the proconſul, whiche was a Romayne, did not paſſe or regarde what one Jewe dyd vnto an other, beeyng perfecte that that ſorte of people, had wonte to be euery where buſy and full of trouble and contencion.

The Jewes euerie where a troubleous people and full of contencion.

The texte.

Paul after this, taryed there yet a good whyle, and than tooke his leaue of the brethren and ſayled thence into Siria, Priſcilla, and Aquila accoumpanying hym. And *ſhore his heade in Cenchrea, for he had a vowe. And he came to Epheſus, and leſte them there: but he himſelfe entred into the ſinagoge, and reaſoned with the Iewes. When they deſyred hym to tary longer tyme with them, he conſented not, but bad them fare well, ſaying: I muſt nedes (at this feaſte that cummeth) be in Hieruſalem: but I wyll returne agayne vnto you *yf God wyll. And he departed from Epheſus: and whan he was come vnto Ceſarea, and aſcended vp, and ſaluted the congregaciō, he departed vnto Antioche: and when he had taryed there a whyle, he departed, and wente ouer al the countrey of Galacia, and Phrigia by order, ſtrengthenynge all the diſciples.

*Num. vi.

*Hebru. vi. Iaco. iiii.

But Paul hauing in minde the warning that God had geuen hym, though he perceiued the rage of the Jewes dayly to encreace more and more, yet he continued there a good ſorte of dayes more. And at the laſt perceiuing that the ghoſpel was wel forward there, he thought it beſt to departe for a ſeaſon and to gyue place to the furious rageyng of the Jewes. And ſo takyng his leaue of the brethren, he appoynted to ſaile into Siria, hauing Aquila with him and his wyfe Priſcilla. And for B aſmuche as Paule perceiued that the Jewes were moſt moued, becauſe that he a man borne vnder the Jewes law, ſemed to ſet no ſtore by the tradicions of the lawe, before he tooke ſhippyng at Cenchrea, which is the hauen at Corinthe, he ſhore his heade, making a ſolemne vow accordyng as the cuſtome was among ỹ Jewes. He did not this craftily to couloure or to feigne with them, but he had regarde vnto charitie, that they ſhould not be offended. For his deſire was to winne them all to the ghoſpel, and therefore did he frame himſelf to al mennes appetites, as nere as he could, to the entente that he might winne thē all to Chriſte. Emong the Jewes, he ordred hymſelfe as a Jewe, and whan he was emong thoſe that wer not circumciſed, he alſo behaued himſelfe as a man vncircumciſed. But thus bare he with them for a ſpace, becauſe they wer ſo wedded to ſuperſticion, that they could not eaſilye bee plucked from it, vntil ſuche tyme as the trueth of the goſpell mighte more clerely ſpryng abrode. For to make a vowe and to ſhere thy heade vpon the ſame, is not that thyng whiche of it ſelfe is euyll: but to put cōfidence in ſuche Jewiſhe ceremonies is damnable. And in like manier, circumciſion hurteth not a man that beleueth in Chriſt, neyther yet to bee vncircumciſed, in whiche matier at a tyme it is the parte of charitie to geue place, vntil a man ſee oportunitie, and in ſuch wiſe as whā he ſhal haue oportunitie he ſpeake againſte the ſame. But in al other matiers ỹ of themſelfes are nought, we muſt not geue place to any mannes weakeneſſe. For Paul neuer bare with the Gentyles in any matier of committing aduoutrye, or wurſhyppyng idolles: but in familiar conuerſacyon together, in neglectyng choyce of meates, in citynge or allegeynge their Poetes, ſometyme he bare wyth them.

And ſailed thence into Syria, Priſcilla & Aquila accompaignyng hym. And ſhore his head at Cenchrea: for he had a vowe.

Priſcilla and Aquila accompaignye Paule frō Corinth to Siria.

Paule ſhereth his head at Cenchrea as one that had a vow, and why.

Paule was all thinges to all men that he mighte wynne all ſortes of menne to Chriſte.

To put confidence in ceremonies is damnable.

In thynges of thē ſelfes naught, we maie not geue place to mennes wickednes: in thinges indifferent wee maie.

The citie of Epheſus where it lyeth.

Priſcilla & Aquila inhabite thē ſelues at Epheſus.

Paule taketh ſhippe frō Epheſus toward Hieruſalē.

Paule goeth ouer all the countrey of Galacia and Phrygia preachyng.

C

And he came to Epheſus, &c.

And leafte them there

I muſte nedes at this feaſte that cometh, bee in Hieruſalem.

And wente ouer all the countrey of Galacia & Phrygia.

them. So firſt they arriued at Epheſus, whiche is a citie vpon the ſea ſide in the leſſe Aſia, which properly and without any other addicion, had wonte to be called Aſia. There he leſte Aquila and Priſcilla, who wer deſirous to tarye and to dwell at Epheſus. And himſelſe entring into the Synagogue of the Jewes that dwelte there, diſputed with them. Of whom whan he was deſired to cōtinue there a great while, he excuſed himſelfe, and tooke his leaue of them, and puttyng them in hope that he would ſhortly ſee them againe, he coumforted thē in thys wyſe: There is no remedye, J muſte nedes kepe this feaſt that is now at hande, in Hieruſalem, but J wyll returne agayne vnto you, by Goddes grace. Whan he had ſpoken theſe wordes, he departed from Epheſus, and ſayled towardes Hieruſalem: and whā he had arriued at Ceſarea, a citee in the countreye of Paleſtine, he wente vp to Hieruſalem, and ſaluted the Congregacion. From thence he tooke his iourney to Antioche that is in Siria. After he had taried there a while, he wente forewarde on his iourney that he had begon, goyng ouer all the countrey of Galacia, and Phrigia, confirming the diſciples faythe in euery place, wherſoeuer he mette with any aſſembly of them. Thus carefull was Paul for his flocke that he had wonne to Chriſte.

The texte. *1. Cor. 1. iii. & xvi.

D

*John. v.

And a certayne Iewe named *Appollos, borne at Alexandria, came to Epheſus, an eloquent man, and mighty in the ſcriptures. The ſame was enfourmed in the waye of the lorde, and ſpake feruently in the ſpirite, and taught diligently the thynges of the lorde and knewe but the baptiſme of Iohn onely. And the ſame began to ſpeake boldly in the Synagoge. Whom whan Priſcilla and Aquila had heard, they toke him vnto them, and expounded vnto him the waye of God more perfectly. And when he was diſpoſed to goe into Achaia, the brethren wrote, exhortyng the diſciples to receiue him. Whiche, when he was come, helped them much which beleued through grace. For he ouercame the Iewes mightily, and that openly, ſhewing by the *ſcriptures, that Ieſus was Chriſte.

Apollos what maner a man he was.

Apollos inſtructed in the goſpell but not fully.

Priſcilla and Aquila teache Apollos the doctrine of the goſpell more fully.

And a certaine Jewe named Apollos, borne at Alexandria, came to Epheſus.

The ſame was enfourmed in the waie of the Lorde, and ſpake feruentely in the ſpirite. &c.

Whom whā Priſcilla & Aquila had hearde, they toke hym vnto them and expounned vnto hym the wordes of God.

In the meane ſpace one Appollos an Alexandrian borne, but one that kept the Jewes religion, a man that was well learned, and had good knoweledge of holy ſcriptures, came to Epheſus, where as Paul had left Priſcilla and Aquila. This Apollos was halfe a Chriſten man. For he had learned the rudimentes and firſte rewles of the ghoſpell of the chriſten mē, and with feruent deſire he did communicate the ſame to others, that himſelfe had learned, and ſuche thynges as he knewe of Jeſus, before ẏ he the ſayed Apollos was chriſtened with Chriſtes baptiſme, (wherby grace was more plentifully geuen) he taught dilygently, but as yet he knewe not the ſayed baptiſme of Chriſt, but knew only the baptiſme of John, wherby penaunce was taught, & preached. This Apollos beeyng not yet fully enſtructed in thoſe thynges that Chriſte had taughte, thoughte that ſufficient. Whom whan Priſcilla and Aquila heard boldely ſpeake of Jeſus, but yet in ſuche ſorte that they well perceiued him to bee not fully inſtructed in the principles of the ghoſpell, & ſeeyng him endued with ſo many good qualities, that, as it appered, he woulde bee an excellent preacher and ſetter foorth of Chriſtes name, they toke him home with them, and ſeuerally taughte hym more perfectly the miſteries of the goſpell, accordyng to the doctryne that Paul had taught them before. They refuſed not him to bee a teacher, whiche thoughe he were diligente, yet was not perfect: and he on the other ſide diſdaigned not to be moniſhed of any mā whateuer he were. They gaue exaumple in ſo dooyng, that ſuche ought ientilly

A to be holpen forwardes, in whom any hope of doyng well remaineth. Again here is an exaumple, that we muſte gladlye learne of any man ſuche thinges, the knowlage whereof can not be leat paſſe without peryll of damnacion. Apollos was chriſtened in the name of Jeſus, and receiued the holy ghoſt. But thā afterwardes he was deſirous to goe into Achaia, wheras Corinthe is, to the ende that he mighte preache the ghoſpell: the brethren ſeeing him willing of his owne accorde, did ſet him forwardes, and more prouoked him to it, and wrote letters in commendacion of hym, to the diſciples in Achaia, that thei ſhould receiue him: Who did after his coming thither, muche good vnto them that had been conuerted to the feith, and valiauntly did ſet foorth the ghoſpell. For the holy ghoſt holpe to ſet forwardes his eloquence that he had ioygned with knowelage of the holy ſcriptures. With whiche weapons he beeing armed, did ſtoutely put the Jewes to ſilence, that continually contende againſt the young ſowē corne of the goſpel that was blading vp, ſhewing openly and alſo plainly by euident teſtimonies of the ſcriptures, that Jeſus was the ſame Meſſias, whom the Jewes had ſo many hundred yeres looked for, and that all thynges that the Prophetes ſpake before of Meſſias, did agree in hym.

And whā he was diſpoſed to goe vnto Achaia the brethrē wrote. &c.

We muſt be glad to learne of any man our feith and thinges neceſſarie.

Apollos is ſente into Achaia and commended to the diſciples by letters.

For he ouercame the Jewes mightily & that openly.

Shewing by the ſcriptures that Jeſus was Chriſt.

Apollos ouercame the Jewes in diſputacion at Corinthe, & that mightily concerning Chriſte.

The. xix. Chapter.

The texte.

i. Corin. i.

B

¶ It fortuned that while Apollo was * at Corinthe, Paule paſſed throughe the vpper coaſtes, and came to Epheſus, and founde certaine diſciples, and ſaide vnto them: haue ye receiued the holy ghoſt, ſence ye beleued? And thei ſaide vnto hym: no, we haue not heard whither there bee any holy ghoſte or no. And he ſaide vnto them: wherwith were ye than baptiſed? And thei ſaide: with Iohns baptiſme. Than ſaid Paule: * Iohn verely baptiſed with the baptiſme of repentaunce, ſaying vnto the people that thei ſhoulde beleue on him, whiche ſhoulde come after hym, that is on Chriſt Ieſus. When thei heard this, thei wer baptiſed in the name of the lorde Ieſus. And whan Paule * had layed his handes vpon them, the holy ghoſt came on them, and thei * ſpake with tongues, and prophecied, and all the men were about twelue.

* Math. iii. Marke. i. Luke. iii.

* Actes. viii and. xix. i. Tim. iiii and. v.

* Acte. ii.

BUT euen as Priſcilla and Aquila had emended Appollos in ſuche poinctes as he lacked, being neceſſarie for a chriſtē mā to haue, ſo Paule finding others in like taking, did. For whiles ŷ Apollos was at Corinthe, whiche is the chiefe citie in Achaia: it chaunced that Paule after he had gon ouer the other countreyes of Aſia the leſſe, whiche decline moſte to the North and Eaſte, returned to Epheſus. There founde he certaine of the diſciples that wer no perfeict Chriſtians, whiche were in one flocke emong the other brethren. Wherefore Paule to the entent that he might more perfeictely inſtructe them, aſked whither that thei had receiued the holy ghoſt, ſince the time that thei wer conuerted to the feith. Thei, foraſmuche as their errour was of no malice, but of plaine ignoraunce, frankely aunſwered and freely as it was in dede, and ſaide: No, neither haue we euer heard hitherto, whether there be any holy ghoſt, that is geuen to them that beleue. Than ſaide Paule: foraſmuche as ye are taken for chriſten menne, whoſe baptiſme than wer ye baptiſed with? Thei made anſwere: with the baptiſme of Jhō: for we thought that ſufficient for vs. Than ſaid Paule: In that haue ye not doen amiſſe, that in times paſt before the goſpell came to mans knowelage abrode, ye receiued baptiſme. But that is not ſufficient for

And they ſaide vnto hym: no, we haue not heard whither there be any holy ghoſt or no.

Certaine diſciples of Epheſus whiche had not yet receiued the holy ghoſt.

C

your eternall ſaluacion. For like as the doctrine of John was not perfeit, but did only teſtifie of Jeſus yͭ he was the true geuer of ſaluacion, who ſhoulde come after hym, making readye theyr myndes, that they ſhould beleue hym whan he came: ſo did not Johns baptiſme whollye iuſtifie, but onely exhorted men, that by repentaunce for their life myſpente thei ſhoulde prepaire their hertes for the Phiſicion that would ſtreight afterwardes come, whiche with his baptiſme through feith, would take awaie all manier of ſynnes, and by his ſpirite ſhoulde enriche the mindes of the feithfull with heauenlye giftes of grace. This tradicion had the Apoſtles receiued of Jeſus the Lorde, that thei that beleued in the ghoſpell, ſhould be chriſtened in the name of the father, of the ſonne, and of the holy ghoſt. Thei that erred onely through ſimplicitie, and for lacke of knowelage onely deſerued thus to be inſtructed. And thei being once warned hereof, obeied their coūſailours, and immediatelye were chriſtened in the name of Jeſus the Lorde. This doen whan Paule had laied his handes on them, the holy ghoſt came downe on them, and the thyng it ſelfe that enſued, did manifeſtelye expreſſe what the viſible token meaned. For thei did both ſpeake diuerſe languages, and prophecied alſo of hidden and ſecret thinges that wer to come. The number of thoſe perſons that wer men, amounted euen to a doſen or there about.

Johns preching was nothing but a teſtifying of Jeſꝰ who onely is the geuer of ſaluacion.

Than ſaide Paule: Jhō verely baptiſed with the baptiſme of repentaunce.

Paule layeth his handes on the diſciples at Epheſus, & thei receiue the holy ghoſt.

Whan they heard this, thei were baptiſed in the name of the lord Jeſus.

D

The texte.

And he went into the Sinagogue, and behaued himſelfe boldely for the ſpace of three monethes, diſputing and geuing them exhortacions of the kyngdome of God. When diuerſe wexed hard hearted and beleued not, but ſpake euil of the way (and that before the multitude) he departed from them, and ſeperated the diſciples. And he diſputed daily in the ſchole of one called Tirannus.

Whan Paule had this dooen, and as a man would ſaie, had renewed his autoritie, foraſmuche as he beyng the preacher of the Gentiles, had geuen the holy ghoſt by laying on his hand ouer the feithful, euen as the other Apoſtles had doen, he entring into the Sinagogue of the Jewes that dwelled there, openly and freely ſpake to all men, preaching that hope of ſaluacion was to be obteined by Jeſus onely: whiche thing he did moe then fewe daies, for it was the ſpace of whole three monethes, diſputing of the kingdome of god, whiche is heauenly and ſpirituall, againſt them that with tooth and naile ſtifly vphelde yͤ carnall kingdome of the lawe. But whan certaine of the Sinagogue gaue no credence to thoſe thinges, that wer ſpokē of Paule, but ſtubbernely reſiſted, inſomuche that openly before the multitude thei blaſphemouſly ſpake againſt the doctrine of the goſpell: Paule perceiuing that it was to be feared, leſt that they that beleued might bee corrupted by their malice, lefte the Sinagogue of the Jewes, and did lykewiſe ſeperate the diſciples from thē: and yet he ceaſſed not in yͤ meane ſeaſon to preache the ghoſpell. But he dailye diſputed in the ſchole of one Tirannus, hauing euen thā in minde, yͤ image of a pure churche, yͭ wer not corrupted with the leauē of the Sinagogue, which churche, ſhoulde receiue none but thoſe that would learne, and that would reiecte ſuche as wer praters, and blaſphemous perſons.

And he went into the Sinagogue, & behaued hymſelfe boldly by the ſpace of three monethes.

Hope of ſaluacion to be obteined of Jeſus onely.

Whan diuers wexed hard herted, and beleued not. &c. he departed frō them, & ſeparated the diſciples. And he diſputed daily in the ſchole of one Tyrannus.

Paule ſeperateth the diſciples frō the vnbeleuing Sinagogue of the Jewes at Epheſus.

Tirannus a philoſophier.

And this continued by the ſpace of two yeres: ſo yͭ all thei that dwelt in Aſia, heard yͤ worde of yͤ lord Ieſus, both Iewes & Grekes. And god *wrought ſpecial miracles by the handes of Paule, ſo yͭ from his body, wer brought vnto the ſicke, napkins, & partlettes, and the diſeaſes departed from thē, and the euil ſpirites went out of thē.

The texte. *Mat. xvi. Actes. v.

Thus did he continue by the ſpace of two yeres, with ſuch ſucceſſe that not onely the Epheſians, but alſo diuerſe others, ſome Jewes, and

So that all they that dwelte in Aſia, heard the worde of the Lorde Jeſus. &c.

Epheſus where it ſtandeth.

All Aſia hearde the worde of God.

Many great miracles wrought by Paule in Aſia.

A ſome Gentiles (that reſorted thither from that parte of Aſia the leſſe, which properly is named Aſia, where as Epheſus is) gaue eare vnto the ghoſpell. And miracles dyd cauſe them to beleue his preachyng, for god wrought both many, and alſo great woonders by the handes of Paule, inſomuche that he put awaie diſeaſes, not with woordes or by touching onely; but alſo napkins and partletes, which had touched Paules bodye, were caried to the ſicke, that were ſo fainte that thei coulde not come to Paule, and with touchyng thereof, aſwel their diſeaſes, as alſo euil ſpirites wer put awaie. So greate confidence had Paule on Jeſus whom he preached.

The texte.

*Math. iii

¶Than certain of the vagabbound Iewes, exorciſtes toke vpon them to call ouer them (which had euil ſpirites) the name of the lorde Ieſus, ſaying: we adiure you by Ieſu, whom Paule preacheth. And there were ſeuen ſonnes of one Sceua a Iewe, and chiefe of the prieſtes, whiche did ſo. And the euill ſpirite aunſwered and ſaide: Ieſus I knowe, and Paule I knowe, but who are ye? And the man in whom the euil ſpirite was, ranne on them, and ouercame them, and preuailed againſte them, ſo that they fled out of that houſe naked, and alſo wounded. And this was knowē to al yͤ Iewes and Grekes alſo, which dwelt at Epheſus, and feare came on thē al, and the name of the Lord Ieſus was magnified. And many that beleued, came & *cōfeſſed and ſhewed their workes. Many of thē which vſed curious craftes, brought their bokes, and burned them before all men. And thei accoumpted the price of them, and found it fifty thouſande ſiluerlinges. So mightily growed the worde of god, & preuayled.

Than certaine of the vagabond Jewes exorciſtes tooke vpon them to call ouer them which had euill ſpirites. &c.

Certaine Jewes exorciſtes & their practiſes in calling the name of Jeſus oues the ſicke, & their yll ſucceſſe.

Sceua a Jewe and his ſeuen ſoonnes exorciſtes.

Whiche thyng whan certaine Jewes perceiued, whiche were B of that ſorte of men, that goe about and for lucre dooe caſte out eiuill ſpirites, with certaine ceremonies and ſolemne preſcribed wordes, as it were of cōiuracion, craking that they had receiued this connyng of Salomon, whom thei affyrmed to bee the autour thereof, thei alſo attempted to caſt out eiuil ſpirites by inuocacion of the name of our lord Jeſus, not becauſe thei entended to ſet foorth the glorye of his name, or becauſe thei would endeuoure themſelues to dooe menne good, but becauſe yͭ thei ſuppoſed therby to geate the more aduauntage, and the greater name. Wherefore thei chaungeyng certain woordes wherewith thei had woonte to coniure, ſaide to the eiuill ſpirites: J coniure you, and charge you in the name of Jeſus, whom Paule preacheth, yͭ ye departe: This eſpeciallye dyd the ſeuen ſonnes of one whoſe name was Sceua, whiche was a Jewe, and one of the chiefe prieſtes. And whan thei attēpted in this wiſe, to proue this kynde of coniuraciō, on a certaine man yͭ was poſſeſſed with an eiuil ſpirite, yͤ euill ſpirite anſwered to thoſe coniurers: J knowe Jeſus, by vertue of whoſe name, ye goe about to feare me: J know alſo Paule yͤ ſeruaūte & profeſſoure of Chriſt: but what bee you, that abuſe the name of Jeſus, & Paule, to your lucre, whereas ye are the diſciples neither of Jeſus ne yet of Paule. And aſſoone as he had ſpoken theſe woordes, the manne that was poſſeſſed with the euill ſpirite, ranne vpon theſe exorciſtes, and coniurers, and gotte the ouer hande of them, in ſomuche that thei had muche a dooe to eſcape with their liues, and ſcarce got awaye at laſte naked and wounded, out of the houſe. This thyng after it was bruted abrode and knowen throughout the citie of Epheſus, bothe emong the Jewes and alſo the Gentiles that occupied there, thei were ſore afraide euerye man, and muche prayſed the name of the Lorde Jeſus, whiche was ſo healthfull to all ſuche as beleued well, that it would not be applyed to the lucre or glorye of any manne. And this the miſchaunce of fewe, did profite many. For many one being afraide by the enſaumple of the ſonnes of Sceua, and ſpecially ſuche as had begonne

Jeſus J knowe, and Paule J knowe, but who are ye?

And the man in whom the euill ſpirite was ranne on them and ouercame them. &c.

The anſwere of the euill ſpirites to the exorciſtes that vſed Jeſus name.

The euill ſpirites ranne vpon the exorciſtes and hurt them.

to beleue the ghoſpell, whan as they ſawe that puniſhment was readye at hande for ſuch, as called vpon the name of Jeſus with vncleane hertes, thei repaired to Paule, confeſſing, and vttering theyr offences, that by penaunce thei myght eſcape the puniſhemente of god. For the citie of Epheſus was more then al other, geuẽ to ſuperſticious craftes, as this their own prouerbe doeth witnes. The Epheſians learning: by which prouerbe was ſignified ſorceries and woordes of coniuracion, whiche the Epheſians learned and vſed, that they might proſper & haue good happe in al thinges that thei went about, and might preuaile againſte others in any thyng that thei attẽpted. Wherfore many wer there in yͤ citie which being ſeduced, had either vſed ſuch Judaical cõiuraciõs, or els had geuen credite vnto them. And beſides this diuerſe of thoſe that had vſed magicalle and curious craftes, brought their bookes to the common market place, and burned them in the ſight of al perſons. Wherof there was ſo greate a noumber, that the value of them, whã it was rated by caſting accoumpt of it, amounted to the ſumme of fifty thouſand pieces of ſiluer coine, euery piece being in value about a grote ſterlyng or more. But the loſſe of this money was great aduauntage to the furthering of the ghoſpell. For by meanes hereof, the woorde of god did muche encreaſe and waxed ſtrong, which worde was to their ſaluacion that fully without gloſing and cloking, did embrace it: but to ſuch as did not vprightly walke therein, it was terrible.

C

And feare came on them all, & the name of the Lorde Jeſus was magnified.

Many exorciſtes and ſorcerers at Epheſus broughte in their bokes of witchecrafte, and burned thẽ beefore all men, and to what a ſumme the ſame bokes amounted.

Many of them which vſed curious craftes broughte their bokes and burned them before all men.

¶After theſe thinges were ended, Paule purpoſed in the ſpirite (whan he had paſſed ouer Macedonia and Achaia) to goe to Hieruſalem, ſaying: after I haue been there, I muſt alſo ſee Rome. So ſent he into Macedonia, two of them that miniſtred vnto him, euen Timotheus and Eraſtus: but he himſelfe remained in Aſia for a ſeaſon.

The texte.

Whã Paule had thus happily ſped by the ſpace of twoo yeres, continuyng at Epheſus, he was moniſhed by yͤ holy goſt, to depart thence, and ſo purpoſed with himſelf to walke ouer Macedonia and Achaia, and than to take his iourney to Hieruſalem, ſaying: I muſt ſee Rome alſo, but I wil firſte goe to Hieruſalem. Whan he had fullye decreed thus with himſelf, he ſent before hym, a couple of thoſe that awaited on him, that is to ſaie, Timothie and Eraſtus, vnto Macedonie, to gather mennes almeſſe for ſuccouring thoſe nedye that wer at Hieruſalem, and that thei might make ready their mindes againſte Paule came. But Paule himſelfe ſtaighed for a ſeaſon in Aſia.

D

Paule purpoſed. &c. to goe to Hieruſalẽ.

Paule decreeth to goe from Epheſus to Hieruſalem and thence to Rome.

After I haue been there, I muſte alſo ſee Rome.

¶The ſame tyme there aroſe no litle adooe about that waie: For a certain mã named Demetrius, a ſiluerſmith (which made ſiluer ſhrines for Diana) was not a litel beneficiall vnto the craftesmen. Whom he called together with the woorkemen of lyke occupacion, and ſaide: Sirs, ye knowe that by this craft * we haue aduauntage. Moreouer, ye ſee and heare, that not alone at Epheſus, but almoſt throughout Aſia, this Paule hath perſwaded and turned awaie muche people: ſaying that * they are not gods whiche are made with handes. So that not onely this our craft cometh in to parell to be ſet at nought: but alſo that the Temple of the greate goddes Diana, ſhould be diſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world woorſhippeth.

The texte.

* Acts. xvi.

* Pſal. cxiii.

About this tyme, a grieuous commocion was ſtirred vp againſte the ghoſpell emong the Epheſians: but not by the Jewes than, as it was accuſtomed before to bee, but by ſuche as ſticked ouer muche to the tradicion, that thei had receiued of their forefathers, as cõcerning the ſuperſticious woorſhipping of theyr Goddes.

A grieuous commocion reiſed vp at Epheſus againſte the ghoſpell.

The ſame tyme there aroſe no litell adooe about that waie. &c.

For a certaine man named Demetrius a ſiluerſmith whiche made ſiluer ſhrines for Diana, &c.

The Epheſians fore geuen to curious learnyng.

Diana as the Gentiles ſuppoſed) had a greate power in enchauntmentes.

Lucre the firſt occaſion of perſecucion, and ſuperſticious folkes furtherers of the ſame.

Demetrius a ſiluerſmith at Epheſus, what a cōmocion he reiſed againſt the ghoſpell, and Paule.

Sirs ye knowe that by this crafte wee haue aduauntage. &c.

The oracion of Demetrius the ſiluerſmith to the men of his occupacion in Epheſus.

This Paul hath perſwaded and turned awaie much people, ſaiyng that they are no Goddes.

But alſo that the temple of the greate goddeſſe Diana ſhoulde bee deſpiſed &c

The temple of Diana in Epheſus of great fame and renoune.

Whome all Aſia & the world worſhippeth.

A The Epheſians, as is aforeſayed, wer wonderfully geuen to curious learning, and Dyana (as the Gentiles ſuppoſed) had a great power in inchauntmentes, & therefore thei ſaied ſhe had three faces or heades as Hecate had. This was the cauſe that ſhe was ſo greatly worſhipped at Epheſus. Marke here nowe, that lucre and gaynes was the firſt occaſion of thys commocion, and the ſuperſticious people furtherers to the ſame. For there was at Epheſus in thoſe dayes, a certain man named Demetrius, a ſiluerſmith by hys occupacion. Thys Demetrius, wheras he was a maker of ſiluer ſhrines or tabernacles for Diana, becauſe the moone in colour ſumwhat reſembleth ſiluer, procured for all that wer good craftes menne of the ſame occupacion, no ſmalle gaynes. Wherfore Demetrius called together all ſuch as had aduauntage by making ymages of Diana, and all craftes men of the ſame occupacion whom he knew would fauour his cauſe, becauſe thei wer of the ſame craft, & made a ſedicious oracion in this wyſe: Maiſters, it is time for vs to looke to our profite with all our endeuour. I nede not make rehearſall, for it is well knowen vnto you all, that our craft is very gaynfull throughout all Aſia, by reaſon that Diana is ſo worſhipped: whiche religion if it ſhould fayle, nedes muſt it folowe, that our aduauntage ſhalbe ſmalle. But ye both heare and ſee: (for the matier is playn and open) that thys felowe Paule hath preached here theſe two yeres nowe, that thoſe Goddes, whiche are made by the handes of man, are no Goddes: neither any ymage to haue any power of the Goddes in thē, that is either grauē of timber, or made of any metall in mouldes. And by this his preaching hath he perſwaded many, not here in Epheſus onely, but alſo thorow all Aſia, and hath B turned an huge numbre of people from wurſhipping of the goddes. Now foraſmuch as this craft is our liuing, and therby we find alſo our houſholdes: what ſhall els come of it, but if thys hys preachyng continue, our gaynes and liuing will decaye, and we ſhall falle into pouertee? Wherfore if we ſhould now leat this matier ſlippe, we might well be accoumpted very ſlacke in lookyng to our owne profites. But if there be any man here preſent that paſſeth light on this daungier of leeſyng hys profite and gaynes, by the decay of our crafte, whereby we nowe haue great lucre and aduauntage, yet the common religion ought to moue all men, foraſmuch as if we ſuffer Paule to continue in dooyng theſe thynges without puniſhement, we ſee it is to be feared, leſt that the temple of the great goddes Diana, whiche is nowe of great fame and renoume, and wherūto men of their zele and deuocion, haue now dayly great recourſe, and whiche is enryched with great offerynges, ſhall in proceſſe be had in no reputacion at all. For who is ſo madde to worſhip the temple, if he bee perſwaded that the patrone of the temple is no god? And by this meane will it come to paſſe, that a goddes ſo full of maieſtee, and beeyng at thys day for many cauſes iuſtly had in great honour, ſhall by litell and litell be rooted out of mennes myndes and heartes, where as ſhe is now wurſhipped, not in this citee onely and in Aſia, but alſo thorow out all the wholle world. And therfore if ye ſuppoſe it be a wiſe mannes part to ſee to his profit: in caſe ye thinke it bee a godly thyng to defend the goddes of our countrey from diſhonour, nowe ſhew your ſelfes to be men outrighte, and helpe to withſtand this miſchief that is at hande.

The texte. ¶ Whan thei heard theſe thynges, they wer full of wrath, and cryed out, ſaying:

Great is Diana of the Epheſians. And all the citee was on a rore, and thei ruſhed into the common halle with one aſſent, and cought Caius and Ariſtarchus, menne of Macedonia, being Paules compaignions. Whan Paule woulde haue entred in to the people, the diſciples ſuffered him not. But certaine of the chief of Aſia (whiche wer his frendes) ſent vnto him, deſiring him that he would not preaſe into the common halle. Some therfore cryed one thing, and ſome an other, and the congregacion was all out of quiete, and the more parte knewe not wherefore thei wer come together. C

Al the citie of Epheſus ſtiered vp at the criyng of Demetrius and his compieres.

And all the citie was on a rore.

Caius and Ariſtarchus twoo Macedonians drawen vnto the market place at Epheſus for the ghoſpell.

And caught Caius and Ariſtarchus men of Macedonia, beeing Paules compaignions.

D

The diſciples would not ſuffre Paule to goe emong the people beyng in an vproare at Epheſus.

Whā Paul would haue entred into the people, the diſciples ſuffered hym not.

With thys oracion, the mindes of the multitude wer ſo ſtiered vp, that euery one of thē began to crye with great loudneſſe: *Diana the greate Goddes of Epheſus*: With this ſame ſo ſedicious a clamour, all the wholle citee of Epheſus was ſtirred vp, and as the people ranne haſtely, the multitude of them being clene out of all order, thei mette together, and made ſtreight way to the common place of the citee, where playes and ſightes are wont to be ſhewed, and in ſuch a place commonly the people being in any rage or fury, is moſt maſter, and beegynneth frayes and ſedicions, and thither they haled with them by force and violence, a couple of men being Macedonians borne, that is to wete Caius and Ariſtarchus, whiche were two compaignions of Paules. But whan Paule vnderſtandyng what had been dooen, was in mynde to come foorth before the multitude, partly to helpe his felowes, and partly to perſwade and pacifye the people, the diſciples woulde not ſuffer hym, thinking it to bee an vnaduiſed parte for him to deliuer hymſelf to the multitude being in ſuche a rage, ſeeing that he could therby nothing at all further the ghoſpell. Beſydes the diſciples, others alſo the piers & chief rulers of Aſia, whiche although they had not hithertoo profeſſed the name of Chriſte, yet inaſmuch as they wiſhed nothing but good to Paule, ſent woorde vnto hym, and required hym in their names, that he would not put hymſelf in daunger with the multitude, which than was much moued againſt hym, and vp in a great rore. In the meane ſpace there was emong the people, many ſoondry murmouringes, neuer an one like an other. For (as in ſuch caſes commonly it chaunceth) one cryed that one thyng was to bee doone, an other an other thing. For the multitude was gathered together of diuerſe nacions, and thei emong themſelfes of ſoondry myndes, inſomuch that ſome there wer, yea, the moſt parte of them, that wiſt not what the matier was, that thei wer come thither for.

And the more parte knewe not wherefore they were come together.

The texte. *Actes. xxi

Some of the company drew foorth Alexandre, the Iewes thruſting him forwardes. Alexandre *beckoned with the hand, and would haue geuen the people an aunſwer. When thei knew that he was a Iewe, ther aroſe a ſhoute almoſt for the ſpace of two houres of all men crying: Great is Diana of the Epheſians.

Alexandre a Iewe cōpelled to ſpeake emonge the people to aſſwage theyr furie and how he was ſtopped.

Wherfore the veray time required that ſome man ſhould make an oracion vnto them, which was in fauour with the people, that this ſoodain commocion myght by ſome meanes bee aſſwaged and pacifyed. Than was there one Alexandre compelled to ſtande foorth out of the thickeſt preaſſe of the people, by reaſon that the Iewes did thruſt him forewarde to ceaſſe thys ſedicious commocion with ſome oracion. For no man durſt be ſo bold, as to treacte or to make any woordes of the matier beefore the multitude, that was than in a rage, and in dyuerſe and ſoondry myndes, foraſmuch as whatſoeuer ſhoulde bee ſpoken, it could not be choſen but that one part or other would be offended with it. Wherfore he being ſo thruſt forewardes, beckoned with his hand, and deſyred them to geue eare vnto hym, and was than about to haue made ſome aunſwere. But whan the multitude vnderſtoode that A-

Some of the compaignie drewe forth Alexander, the Iewes thruſtyng hym forwardes.

Alexander beckoned with the hande.

A lexandre was a Iewe, (whiche people worſhip one God, and abhorreth the Goddes of the Gentiles,) then was this tumulte eftſones renewed, foraſmuche as thei ſuppoſed that he woulde ſay ſumwhat to the diſhonour of their Goddes Diana. Wherfore they all cryed with one voice. *Diana the great Goddes of Epheſus*. And thus they continued crying, by the ſpace of almoſt two houres.

The texte. ¶ When the towne clarke had ceaſed the people, he ſaid: Ye men of Epheſus, what man is it that knoweth not, howe that the citee of the Epheſians, is a wurſhipper of the great Goddes Diana, of the ymage whiche came from heauen. Seeing than that no man ſaieth here againſt, ye ought to be content, and to dooe nothing raſhly: For ye haue brought hither theſe men, whiche are neither robbers of churches, nor yet deſpyſers of your Goddes. Wherefore, if Demetrius and the craftes menne whiche are with hym, haue matier againſt any man, the lawe is open, and there are rewlers, leat them accuſe one an other. But if ye goe about any other thing, it ſhalbe determined in a lawfull congregacion. For we are in ieoperdie to bee accuſed of this daies vproare, for aſmuch as there is no cauſe, wherby we may geue a rekoning of this concourſe of people. And when he had thus ſpoken, he let the congregacion departe.

When the towne clarke had ceaſed the people he ſaid: ye men of Epheſus, &c.

Alexanders oracion to the Epheſians.

But at the laſt whan the Scribe of the cite had entreacted the multitude to kepe ſylence, Alexandre ſpake vnto them in this wyſe: Ye mē of Epheſus, for what purpoſe dooe ye make all this clamour and buiſineſſe? For what man is there liuing ſo ignoraunt, but that he knoweth how the citee of Epheſus dooth woorſhip great Diana, and her ymage that fell from heauen? And foraſmuche as no man ſaieth contrary to the thinges that ye affyrme, ye neede not to make all thys buiſineſſe, but ye muſt goe peaceably to woorke, and dooe nothyng raſhly. For ye haue brought hither theſe two mē, which haue neither commitB ted ſacriledge, by robbing any churche or other holy place, ne yet blaſphemy agaynſt your Goddes. If it ſo wer, than the people might iuſtly flocke together, and reuenge their querill. But if that Demetrius the ſyluerſmithe, and others his adherentes of the ſame occupacion, that wer the occaſion of all this buiſineſſe, haue any matier to lay to any mannes charge, they nede not thus to runne into the open place, whiche was made for an other purpoſe, (that is to ſay, for enterludes and Pageauntes, wraſtlinges, and ſuch other ſyghtes,) nor yet thus ſediciouſly to make thys vnlawefull aſſembly, with ſuche great clamour and woondre. For there be lawes here in this citee, there is ceſſions kept, and there be officers ſent from the Emperour, by the name of Proconſuls, or Lorde deputies that may diſcuſſe ſuche cauſes, and may end all controuerſies, and matiers of variaunce, and may puniſh the malefactours. Leat them there pleade their matiers, that wer the occaſion of this aſſembly, foraſmuch as it apperteineth not to the commons to haue to dooe in theſe priuate matiers of theſe men. Yet if it wer ſo that the matier wer publique, and perteined to the commons, it were not for all that nedefull to deciſe it ſo ſediciouſly: But if ye require that any thyng bee dooen, it may be broughte to paſſe in a lawefull aſſembly, called together by thoſe that haue autoritee, and in due fourme accordingly. Now is to be feared, leſt that we ſhalbe complained of vnto the officers for this commocion, and that it ſhalbe thought that we went aboute to make an inſurreccion, ſeeing that we can alege no probable cauſe, wherefore this aſſembly of the people was gathered together into the common place of enterludes, ſightes, and games. Whan he had thus ſaied, the multitude departed.

If Demetrius and the craftes men whiche are with hym, haue matier againſt any man, the lawe is opē & there are rulers, &c.

At Alexanders oracion the tumulte was appeaced at Epheſus.

¶ The

The.xx. Chapter.

C

The texte.

¶After that the rage was ceaſed, Paule called the diſciples vnto hym, and tooke hys leaue of them, and departed for to goe into Macedonia. And whan he had gone ouer thoſe partes, and had geuen them a long exhortacion, he came into Grece, and there abode three monethes. And whan the Iewes layd wayte for him as he was aboute to ſayle into Siria, he purpoſed to returne through Macedonia. There accompanied hym into Aſia, Soſipater of Berrea: and of Theſalonia, Ariſtarchus and Secundus, and Gaius of Darba, and Timotheus: and out of Aſia, Tichicus, and *Trophimus. Theſe going before, taried vs at Troas. And we ſayled away from Philippos after the dayes of ſwete bread, and came vnto them to Troas in fyue dayes, where we abode ſeuen dayes.

*Actes.xxi. ii.Tim.iiii.

Paule taketh his leaue of the diſciples at Epheſus to goe into Macedonia.⁊c.

Paule called the diſciples to hym and tooke his leaue of them, and departed to goe vnto Macedonia.

After that this commocion was cleane ceaſſed, Paule called the diſciples together, and exhorted thē ſtedfaſtly to continue in thoſe matiers, that thei wer entred in: concerning their feith in Chriſte: than he enbraced them, and bad them farewell, and ſo departed toward Macedonia. And after yͭ he had walked ouer the parties of Macedonia, ⁊ had geuen exhortacion at large to the congregacions wherſoeuer he chaunced to mete with any of them, willyng them to continue in the puritee of the goſpel, ⁊ that they ſhould profite therin, he came to that part which is proprely called Grece, in which Grece Achaia is ſituated: Where, after that thei had cōtinued by the ſpace of three monethes, ⁊ wer about to depart thence, and to ſayle into Syria, he perceiued that the Iewes had layed a waite to hurte hym in that iourney by water, he therfore thought it better to take ſhipping at an other hauen, and to returne to Macedonia agayne, and from thence to ſayle to Siria, where as he firſt arriued, whan he came to Macedonia. At this iourney Soſipater of Berea ſonne vnto Pirrhus, and beſydes hym Ariſtarchus, and Secundus, being both of them Theſſalonians, and beſides theſe, alſo Gaius of Derba and Timothee wer with vs. And beſydes them Tichicus and Trophimus, both of them beeing men of Aſia. Theſe men whyles that Paule taried in Macedonia, had gone beefore to make ready all thynges that wer neceſſary, to entre the ſea without daungier, and taried our cumming at Troas. We paſſed by Macedonia, and ſo came to Philippos. From thence after the dayes of ſwete bread, whiche folowe Eaſter, immediatly we departed, and within fyue dayes wee came vnto them at Troas, where wee taried ſeuen dayes.

D

What compaignie was with Paule in his iourney from Epheſus to Macedonia and Grece.

The texte.

¶And vpon one of the Sabboth dayes, whan the diſciples came together for to breake bread, Paule preached vnto them, ready to departe on the morowe: and continued the preachyng vnto midnighte. And there were many lightes in the chaumbre where we were gathered together, and there ſate in a windore a certaine yong mā named Euticus, being fallē into a dead ſlepe. And as Paule was preaching, he was the more ouercome with ſlepe, and fell downe from the thyrd loft, and was taken vp dead. But when Paule wente downe, he fell on hym, and embraced hym, and ſayde: *Make nothing a dooe, for hys lyfe is in hym. So whan he was come vp again, and had broken the bread and eaten, and talked a long while (euen tyll the morning) at the laſt he departed. And they brought the young man alyue, and wer not a litell comforted.

*iii.re.xvii. iiii.reg.iiii. Luke.vii. Actes.ix.

There chaunced a woondrefull notable thyng. For vpon one of the

A the Sabboth dayes,whan the diſciples wer aſſembled,(as theyr cuſtome was,)to breake bread,Paule playing eche where the parte of a good paſtour,refreſhed their mindes with preaching of ſcriptures,and foraſmuche as he was purpoſed the next daye to departe thence, he continued ſo preaching vnto them vntill it was ferre foorth nyghtes. And leſt that nyghte myght haue been occaſion to breake of thys delectable and pleaſaunt ſermon, there wer many candels in the ſolar where we wer than aſſembled . Emong the multitude there was a certayne young man whoſe name was Eutichus,that ſate in one of the windores. This young man,by reaſon that Paule continued talking ſo long,wered ſlepie,and at the laſt ſo ſore came the ſlepe vpon him,that he fell ſlatling downe to the grounde three floores hygh:by and by men ranne to hym,but he was founde dead,and was brought into the houſe. Whan Paule perceiued that thyng, he came downe, and after the enſaumple of the Prophet Hely, he bended hys bodye, and lay vpon him,as though that he did by enbracing,cheriſhe or kepe warme the dead body. Whan he had ſo doone, he turned hymſelf to the diſciples,that wer much troubled with thys ſoodain chaunce,and ſayde:bee ye nothyng troubled with this chaunce,there is yet lyfe in hym:for the body is not cleane dead. Whan he had thus coumforted B them,he went againe vp into the ſolar:and brake the bread, and eate thereof:and after thys, whan he had agayne ſo long commoned with them that it began to bee lyght,and that the breake of day appeared, he tooke hys leaue of them, and ſo at length departed. So paynfull a thyng is it, for a moſt louyng father to departe from hys dere chyldren. And thei that remayned with the young man,broughte hym alyue and whole into the ſolar agayne. Whiche thyng dyd not a litell refreſhe the myndes of all that were there preſente. For it was not ſitting,that thatſame woorde whiche bryngeth healthe to all menne, ſhoulde haue been occaſion of the young mannes death.

And there ſate in a windore a young man named Eutychus beeyng fallen in a diepe ſlepe.

Eutychus & his chaunce while he hearde Paule preache.

How Paule reiſed Eutychus frō deathe to life.

The texte. ¶ And we went afore to ſhippe,and leuſed vnto Aſſon, there to receiue Paule. For ſo had he appoyncted, and woulde hymſelf goe on foote. When we wer come together at Aſſon,we tooke hym, and came to Mitilenes. And we ſayled thence,and came the next day ouer againſt Chios. And the next day we arriued at Samos, and taried at Trogillion. The next daye we came to Mileton:for Paule had determined to ſayle ouer by Epheſus,becauſe he would not ſpende the tyme in Aſia,for he haſted(if it wer for hym poſſible) to kepe at Hieruſalem the day of Penthecoſte. And from Mileton he ſente Meſſangers to Epheſus , and called the elders of the congregacion.

And we,whan we had taken ſhipping at Troas,ſayled to Aſſon, whiche is a citee nere to the ſea ſyde, within the countreye of Troas. For Paule had ſo determined that we ſhoulde goe thither before by water,and he would folowe by lande,eyther beecauſe it was more ſafer ſo to dooe,or elles that he myghte ſalute the moe by the way. And after that wee mette together at Aſſon, and hadde receyued Paule into the ſhippe, wee came altogether to Mitylene, whiche is a citee on the ſea ſyde in the Iſle of Leſbus. Thence departed we and the next day after,we came agaynſt Chios Iſlande. Lykewyſe agayne the day folowyng, we arriued at the Iſlande of Samos, and from thence ſayled to Trogillion,that is a citee on the ſea banke of Aſia,directely agaynſt Samos. There taryed we the ſame night, and the nexte daye after came to Mileton, whiche is a citee in Caria. And although that we in our ſayling by the coaſtes of Aſia, ſhoulde fyrſte come to Epheſus, then to Trogillion or Mileton,yet

And woulde hymſelfe go on foote.

Paule ſayleth from Troas to Aſſon, and where Aſſon lyeth.

Paule why he wente by lande, whan he ſhoulde haue gone by water.

Mitelene where it lyeth.

Trogillion a citie and where it lyeth.

Mileton a citie of Caria.

Paule had purpoſed with himſelfe to paſſe by Epheſus, leſt that he ſhould ſpend away that tyme tarying in Aſia, if it ſhould haue chaunced that he coulde not ſafely for watche being layd for hym, ſayle into Syria. For he haſtened to kepe hys witſontide in Hieruſalem, if he poſſibly might ſo dooe. Yet leſt that he ſhould ſeme either not to regard or els to hate the Epheſians, he ſent from Mileton, ſome that ſhoulde wille the auncient curates of the congregacion of Epheſus, whom he had leaft charged with the ſame congregacion, to come vnto hym.

C

For he haſted. &c. to kepe at Jeruſalem the date of Pentecoſt.

¶ Whiche whan thei wer come to him, he ſaid vnto them: ye knowe from the firſt day that I came into Aſia, after what maner I haue been with you at all ſeaſons, ſeruing the Lord with all humbleneſſe of mynde. And with many teares, and tentacions, whiche haue happened vnto me by the lyinges in a waite of the Iewes. Becauſe I would kepe backe nothyng, that was profitable vnto you. But to ſhewe you and teache you openly, and throughout euery houſe, witneſſyng both to the Iewes, and alſo to the Grekes, the*repentaunce that is toward god. And the feith towardes our Lord Ieſus.

The texte.

Luk. xxiiii.

Paules oracion to the elders of the Congregacion of Epheſus whan he had ſente for them to Mileton.

To whom after they wer come, he ſpake in this wyſe. Brethren, I ſhall not nede to rehearſe vnto you my vpryghte behaueour in preaching the ghoſpell. It is not vnknowen vnto you your ſelfes, whiche haue ſeen the ſame, howe I haue behaued my ſelf emong you, all the while, euen from the firſt day that I came into Aſia, vntill thys houre & that I ſought not myne own glory, or lucre, but that I haue obeyed the commaundement of our Lord Ieſus Chriſt in preaching his goſpell, and haue in al thinges been conformable vnto his will, inaſmuch as I folowed his ſteppes, who beeing made lowe, humbled hymſelfe, and deliuered himſelf to be afflicted and tormented, and to dye, that he might clenſe and eſtabliſhe hys Churche. Euen ſo lykewyſe hath been my conuerſacion in ſettyng foorth the ghoſpell, with all humilitee, or lowlineſſe, yea and alſo ſhame, whiche I haue ſuffered of the enemies of the ghoſpell, with often teres which I haue ſhed being carefull for the congregacion, with much affliccion or trouble, that I haue been in through the deceiptes of the Iewes, that cannot abyde that the benefite of the goſpell ſhoulde be communicated and partned vnto the Gẽtiles. And yet none of all theſe miſchaunces haue troubled my mind ſo greatly, that I haue at any tyme for feare of affliccion, leat paſſe any thyng that apperteineth to your healthe, neyther yet haue I ſpared, though it wer with daunger of my lyfe, to open vnto you any thyng yͭ might be profitable for you, and to inſtruct you both openly in the Sinagogues, and alſo prieuely within mennes houſes, as occaſion hath ſerued: not preaching vnto you, as yͤ Iewes mindes wer that I ſhould haue dooen, that is to ſay, circumciſion, obſeruyng of ſabboth dayes, and waſhinges, but repentaunce for your life that ye dyd lede before, whiche God requireth in al men, that he may ſaue al men: and ful confidence in our lord Ieſus Chriſt, whoſe ghoſpell whoſoeuer belieueth, ſhalbe ſaued, whether he be a Iewe or a Greke, whether circumciſed, or els vncircumciſed. And therfore theſame fauour and grace which is indifferently profered vnto all men, I haue indifferently preached vnto al men, not hauing reſpect to the perſon, ſtate, or degree of any man nor being feared or diſcouraged by the malice of the Iewes, who for the ſetting foorth and magnifying of the lawe, doe withſtand the goſpell: nor yet driuen from it by the fierceneſſe of the Gentiles, whiche dooe ſo ſtyffelye vpholde and maynteyne the ſuperſticion whiche they

ye knowe from the firſt date. &c. after what maner I haue been with you at all ſeaſons.

D

Paule ſore and often perſecuted of the Iewes for the goſpels ſake.

Becauſe I would kepe backe nothyng that was profitable vnto you.

Paules greate trauaille to preache the ghoſpell.

Whoſo beleueth Chriſtes ghoſpell ſhall bee ſaued.

But to ſhewe you and teache you openly & throughout euerie houſe, &c.

A they haue receiued of their forefathers. For that ſame affliccion and perſecucion in which I was here, dyd moue me, rather becauſe I ſaw that the Congregacion was in ſome daungier, leſt any man beeyng offended with myne aduerſitee, might bee alienated and turned away from the ghoſpel, then becauſe that I paſſed for the ſhame that I was put to, or for the ſorowes or woe whiche I ſuffered and endured. And in caſe I did at any tyme eſchewe perill or daungier, I dyd it rather for your pleaſure, to ſatiſfye your appetites, hauing reſpecte to your profit, then beecauſe I cared or paſſed any thing for the loſſe of myne owne lyfe.

The texte.
*Actes.xxi
*ii.Tim. ii

¶And nowe beholde I goe bound in the ſpirite vnto Hieruſalem, not knowing the thynges that ſhall come on me there, but that *the holy goſt witneſſeth in euery citee, ſaying: that bondes and trouble abyde me. But none of theſe thynges doe moue me, *neither is my lyfe deare vnto my ſelf, that I might fulfill my courſe with ioy, and the miniſtracion of the woorde whiche I haue receiued of the Lorde Ieſu, to teſtifye the ghoſpell of the grace of God.

And nowe beeholde, I goe bounde in the ſpirite vnto Hieruſalē

Bandes and trouble abide me.

B

But none of theſe thynges moue me, neither is my lyfe dere vnto my ſelfe. &c.

Paule knewe in the ſpirite that tormentes and troubles ſhoulde happen vnto hym.

Nothyng could turne Paule or feare hym from the goſpell.

Paule paſſeth not on his life ſo he maie ferther the goſpell,

Paules moſte earneſt zeale in the goſpels cauſe.

And I am veray glad that I haue ſo doone. Yea and now, though I bee free in body and not in any bandes, yet being in ſpirite or mind, as it wer, in holde, I take my iourney towardes Hieruſalem, where I am not very certain what will become of me, but onely becauſe that the holy ghoſt in euery citee, partly by mouthes of the Prophetes, and partly in myne owne minde, dooeth ſignifye vnto me, that it ſhal come to paſſe that I ſhalbee both fettered and tormented. Whiche thyng though I both belieue and knowe certainly, ſhall chaunce vnto me, yet none of all theſe thynges make me afrayed to execute the duetie of an Apoſtle, whiche I am called vnto, though I ſhoulde bee aſſured to abyde the paynes of death for my labour. For it is not thys lyfe that I ſo muche regarde, whiche cannot peryſhe beeyng vnder the tuicion of Chriſte, but more dooe I eſteme my maſters commaundement, then my life: and that I may end this my courſe in preaching the goſpell, as cherefully, as I haue hitherto ioyfully abiden it. Nothing is there that more delyteth me, then that the ghoſpell may be furthered by my affliccions. I haue delyte in nothing els, but ſtill to runne forewardes in the race of the ghoſpell, wherein the Lord hath ſette me, vntill that I come to the marke, beeyng well aſſured that I ſhall accordyngly bee rewarded at hys handes, whiche is maiſter of the game, whan he ſhall ſee tyme at hys owne pleaſure, who is without deceipte. I aduaunced not my ſelf vnto thys office, but the Lorde Ieſus ſette me in thys roume, for to preache aſwell to the Iewes, as alſo to the Gentiles theſe moſt gladſome tydinges: which is, that it hath pleaſed god freely to ſaue euery man by beleuing in the ghoſpell. Wherfore willingly and with all my heart wil I now fulfil this my vocacion, not regarding whether I liue or dye.

The texte.

¶And now beholde I am ſure that hencefoorth ye all (thorow whom I haue gone preaching the kingdome of god) ſhall ſee my face no more. Wherfore I take you to recorde this day, that I am pure from the bloud of all menne. For I haue ſpared no labour, but haue ſhewed you all the counſel of god. Take hede therfore vnto your ſelfes and to all the flocke, emong whom the holy ghoſt hath made you ouerſeers, to rule the congregacion of God, which he hath purchaſed with hys bloud.

As long as I conueniently might, I was preſent with you, and holpe towardes your ſaluacion, teaching, admoniſhyng, exhortyng, cumforting and rebuking, as I ſaw occaſion, with oft recourſe to ſee you. But nowe am I certayne by inſpiracion of the holy ghoſte, that

Paule by inſpiracion foretelleth to the Epheſians that they ſhall neuer ſee him more.

C I am ſure that henſforth ye all &c. ſhall ſee my face no more.

I take you to recorde this date, that I am pure from the bloude of all men.

Take hede therfore vnto youre ſelues, and to all the flocke. &c.

Paule warneth all Biſhops to take hede to the flocke of Chriſte.

D Among whome the holy ghoſte hath made you ouerſeers to rule the Congregacion of god.

God howe derely he bought his holy Congregacion.

ye ſhall neuer more ſee me in this world again, neither ye Epheſians, nor yet any others that are inhabitours of the leſſe Aſia, vnto whom I haue already preached the kingdome of god. I haue doone my duetie with all diligence, and vprightely. Wherefore ſeeing that I muſt depart from you without any hope of returne, thys dooe I proteſt before you all, that if any man periſhe either by hys owne, or els by any other mannes defaulte, I am not guiltee of their death. I haue ſhewed euery man the true waye to euerlaſting lyfe. I haue opened vnto you the wille of god, howe he is mynded to ſaue mankinde, and what thei muſt doe that continue in ſtedfaſt belief toward our Lord Jeſus, in ſuche wyſe that no man can ſay for excuſe of hymſelf, that he knewe it not. I my ſelf haue geuen you enſaumple, both dooing, and alſo ſufferyng all that I myghte, to haue you to continue in the puritee of the ghoſpell. No mannes death can bee imputed to me. And nowe it aryſeth not of my free will that I muſt hence depart from you, nor yet doe I for feare of any perſecucion conueigh my ſelf awaye, but wittingly and willingly goe I to vndoubted daunger of my lyfe, being ſo willed by the ſpirite of Chriſte. Wherfore what ye cannot come by through my preſence, that muſt ye ſupply with your own diligence. See that your own heartes fayle you not, or els that your foote ſlyde not backe from thoſe thynges, that ye haue well entred into, but ye that are the elders, and vnto whom I haue committed cure of this flocke, watche partly for your own behalfes, leſt ye be ſeduced by falſe Apoſtles, and partly for the wholle flockes ſake, whiche ye haue taken in hande to fede. I haue vprightly executed mine office, that was aſſigned and deputed to me of the Lorde. Take ye lyke care and thoughte, and with ſemblable good will and vprightneſſe of behaueour, for the flocke that the holy ghoſt hath made you biſhoppes of, that is to ſay, ouerſeers, to take diligent heede that Chriſtes ſhepe lacke no holeſome foode, and not to playe the partes of woulfes, but of feithfull ſhepeheardes toward goddes own congregacion, which ye muſt not negligently loke vpon, foraſmuche as god did ſette ſo much ſtore by it, that he purchaſed it by the bloudſhedding of hys onely begotten ſonne. Ye muſt therfore beware that in no wyſe the ware whiche god hath ſo derely bought, may periſhe or miſcarry through your negligence.

The texte. i.Tim.iiii. ii.Tim.iii. ii.Pe.ii.iii. Judas.i.

For*I am ſure of this, that after my departing, ſhal grieuous woulfes entre in emong you, not ſparing the flocke.* Moreouer, of your own ſelfes ſhall men aryſe, ſpeaking peruerſe thinges to draw diſciples after them. Therfore awake, and remembre, that by the ſpace of three yeres, I ceaſſed not to warne euery one of you, both night and day with teares.

Paule prophecieth that woulues ſhall entre into the congregacion.

For I am ſure of this that after my departyng ſhall grieuous woulues entre in emong you. &c.

I dooe not warne you of theſe thinges aforehand ſo earneſtly for nothing. For right certainly aſſured I am, that you ſhal not ſtil haue Paules with you, but after my departyng, fierce rauenyng woulfes ſhall preaſſe in emong you, as it wer into foldes deſtitute of the ſhepeheard, whiche ſhall not ſpare the flocke, but ſhall aſſay by all meanes to diſperſe and ſcatter the Congregacion. Than is it to bee feared, leſt that ſuche as are weake, beeing euen ouerthrowen with aduerſitee, will forſake the goſpel. But yet is there an other daunger much greater then this, that I haue already ſpoken. There ſhall come not onely from forein places, whiche by feare, by threatning, by deceiptfull perſwaſions, and by feigned and cloked holineſſe, ſhall endeuour themſelfes to corrupt your pure liuyng, and to withdrawe your libertee,

that ye

A that ye haue by the ghoſpel of Jeſus Chriſt: but alſo euen emong your ſelues ſhall certayne men aryſe, whiche betraying this concorde and vnite of myndes, that ye are nowe in, ſhall ſpeake wicked and pernicious thinges, and ſuche thinges as ſhall muche ſwerue from the ſyncere veritie of the goſpel: And ſuch ſpeakers ſhall not mene, entend, or labour, that Chriſtes flocke may be ſafely preſerued vnto hym, but to haue diſciples in their own name to folow their tailes, to thentent that they may ſeme to be no ſmall fooles, as though they wer afeard leſte they ſhould ſeme preachers nothing excellent, but altogether vnlearned, vnleſſe they ſhould teache ſum new ſtraunge poyntes of doctrine, of their own brayne. But deuiliſhe is that newe inuencion, whan men ſhall adde vnto the ghoſpell, whiche of it ſelfe is ſufficient. He that is a paſtour or ſhepherd in dede, had rather that Chriſt had diſciples, then hymſelfe to haue diſciples. And of him dooeth a good paſtoure receiue meat wherwith to fede them. But theſe mē for to geat themſelfes renoume, and for their owne priuate ⁊ worldly lucre, make of Chriſtes diſciples, their own diſciples, ⁊ wil be thought to bee founders of the doctrine of the ghoſpell, whereof we in very dede are but ſtewardes ⁊ miniſters. Wherefore yͤ greatter the daungier is that is at hande, ſo much the more diligently watche ye, hauyng ſtyll in minde how that J (whan J was in Aſia, by the ſpace of three yeres) ceaſſed not daye and nyght to admoniſhe and warne euerie one of you with teares.

Moreouer of your owne ſelfes ſhall men ariſe ſpeakyng peruerſe thynges. &c.

Falſe teachers ſhall ariſe in the Congregacion.

Deuilliſhe inuencion is is to adde vnto the ghoſpell.

Biſhops are but ſtewardes and miniſters of the doctrin of the goſpell.

The texte.

*Eccl. xlvi e, Reg. xii. ii. Cor. xi. and. xii. *Gene. iii. i. Cor. ix. ii. Theſ. iii.

And now brethrē, I commend you to god, and to the worde of his grace, which is hable to build ferther, & to geue you an inheritaūce emong al thē which are ſanctified. *I haue deſired no mans ſiluer, gold, or veſture. Yea, you your ſelfes know that *theſe hādes haue miniſtred vnto my neceſſities, and to thē that wer with me. I haue ſhewed you al thinges, how yͭ ſo labouring, ye ought to receine yͤ weake & to remēber yͤ worde of the lord Ieſu, how yͭ he ſaid: It is more bliſſed to geue thē to receiue.

B And thus brethrē, becauſe J muſt perforce depart frō you, J commit you all to god (who will not forſake his flocke) and to preachyng the wordes of his ghoſpel, wherin whatſoeuer perſones doe ſincerly and vprightly vſe themſelfes, and doe rather ſet forth the franke bountie, and goodnes of god, which he freely geueth to al men, then the iuſtice of the lawe: them will the fauour of god helpe forwarde in theſame. J for my part accordyng to my duetie, haue caſt the foundacion: but god that worketh all theſe thinges by me, maie builde on it, that theſame which is begonne, maie according to his wil, be finiſhed, and like as it hath hitherto chaunced vnto you, by profeſſing the ghoſpell to bee the ſonnes of god by adopcion: ſo ye continuing in this godly purpoſe, may atteigne to the heritage which is promiſed vnto all ſuche, as are ſanctified by the grace of god, whether thei be Jewes, or els Gentiles. Ye haue ſeen howe carefull J haue been, what trauaile J haue taken, ye haue ſeen what perils J haue ſuſteined for your ſakes, ſekyng of you no rewarde for it, neither honoure, neither aduauntage of gaines, in ſo muche that J haue not receiued ſo muche as neceſſaries at your handes which, the other Apoſtles abrode dooe, and J both lawfully ⁊ alſo with good conſcience might haue receiued. J neuer deſired golde, or ſiluer, or apparell of any man. For (as it is not vnknowen vnto you all) theſe handes of mine haue ſufficientely miniſtred all thynges that either J or my felowes with me neded. J myghte haue taken theſe thinges of you, knowing yͭ a labourer is woorthy his wages ⁊ hiere, but J thought it better to loke for all my rewarde at gods hande: and J endeuoured my ſelf by al menes to geue you a right perfit enſāple, yͭ

And nowe Brethren, J commend you to God, and to the worde of his grace. &c.

What ſortes of preachers God will ferther with his grace and aſſiſtence.

J haue deſired no mannes ſiluer, golde, or veſture.

Paule declareth his vncorrupte vſyng of hymſelfe in preachyng in Aſia.

Ye youre ſelfes know that theſe handes of myne haue miniſtred vnto my neceſſities.

C

I haue ſhewed you all thynges, howe that ſo labouryng, ye ought to receiue the weake.

ye whiche haue by ſucceſſion receiued the charge of the flocke, maye perceiue it to be the duetie of a good ſhepeherde, that wheras he refuſeth no laboure to profite his flocke, yet that he abſteine from receyuing rewarde of any man, becauſe of the weake, leſt that any man bee the more loth, or maie beare the wurſe wyll to the ghoſpell, for that he is compelled to fynde his curate, or els leſte any man paſſe leſſe on the wordes of the paſtours, becauſe that he maie thinke them in his daungier, foraſmuche as thei receiued benefite at his hande. For the nature of men is ſuche, that thei, (after what ſorte I can not tell,) ſet leſſe by them to whome thei haue been any thyng beneficiall. And although it bee right, that thei whiche beſtowe the richeſſe and treaſures of yͤ goſpell on you, bee holpen againe of you, with your temporall goodes, whiche bee ſo vile in reſpecte of the other, that there is no compariſon betwene them, yet I knowing many weake perſons to be emõg you, would not geue any man occaſion to imagine euill of vs. Endeuoure your ſelues to folowe this mine enſaumple as nere as ye may, hauing ſtill in minde, what our lorde Ieſus ſaide: It is better to geue then to receiue.

It is more bliſſed to geue then to receiue.

It is more bliſſed to geue then to receiue.

The texte. *Acte. xx.

And whan he had thus ſpoken, he*kneled down and praied with them all. And they all wept ſore, and fell on Paules necke, and kiſſed hym, ſorowing moſt of al for the wordes which he ſpake, that thei ſhould ſee his face no more. And thei conueighed hym vnto the ſhip.

Paules maner of departing from Epheſus towardes Hieruſalē.

D

Whan Paule had thus ſaide, he kneled downe, as his cuſtome was, and all thei likewiſe did the ſame, and made their praiers. Than euery manne wepte excedingly, in ſo muche that thei tooke him about the necke, and kiſſed him, as taking gredely the fruicion of hym that ſtreightwayes ſhould bee plucked awaye from them: for euery man was ſorye in his mynde for his departure, but moſte ſpecially for one woorde that Paule had ſpoken whan he ſaid that they ſhould ſee his face neuer more in the worlde. Whan this was dooen, thei broughte him all along to the ſhippe (as their duetie was,) and loked after him, whiles he ſailed, as ferre as thei could ſee hym.

Paule broughte to his ſhip by the Congregacion of Epheſꝰ.

The. xxi. Chapter.

The texte.

And whan it chaunced that we had launched foorth, and were departed from them we came with a ſtreight courſe vnto Chous, and the daye folowyng vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a ſhip that would ſayle vnto Phenices, we wēte aborde into it, and ſet foorth. But whā Ciprus began to appere vnto vs, we left it on the left hande, and ſailed vnto Siria, and came to Tire. For there the ſhip vnladed her burthen.

Paule by what courſe he ſailed from Epheſus.

AND after we had ſet vp ſaile, and wer goen out of ſight of them that ſtoode on the banke loking after vs, we ſailed ſtreight furth and arriued at the Ylande called Chous, and next daye after at Rhodes, and thencefoorth tyll we touched at Patara, whiche is a citie of Lycia, nere to the ſea ſyde. There founde we a ſhippe, that was readye to ſayle towarde Phenice and we tooke ſhipping there, and ſayled therein. But whan the Ylande of Cipres appered vnto vs, we leauing it on yͤ left hand, ſailed towarde Siria, & arriued at Tire, whiche is a citie ſituate on yͤ ſea banke of Phenice, as Sidõ is likewiſe. We deſired rather to ſaile

Wee came with a ſtreight courſe vnto Chous. &c.

Patara the citie where it lyeth.

Tyre wher it lyeth, and alſo Sidon.

ſtreight

A ſtreight furth to Paleſtine, but becauſe Tyre was a marte town, the maiſter of the ſhip would nedes ſette his marchandiſe on lande there.

The texte. *Actes.xx *Actes.xx.

¶And when we had founde brethren, we taried there ſeuen dayes. And *they tolde Paule through the ſpirite, that he ſhould not goe vp to Hieruſalem. And whē the dayes wer ended, we departed, and thei all brought vs on our waie, with wiues and children, tyll we wer come out of the citie. And we kneled downe in the ſhore *and prayed. And whan we had taken our leaue one of an other, we toke ſhip, and thei returned home againe.

But whan as we founde ſome diſciples there alſo, we taryed with them ſeuen dayes. Emong them wer ſome, which being enſpired with yͤ ſpirite of prophecie, counſailed Paule, that he ſhould in no wiſe goe to Hieruſalem. But yet for all that, when the ſeuen daies wer expired, we departed from Tire, all the diſciples with their children and wiues accoumpaignyng and bryngyng vs out of the citie to the ſea banke. Where after we had kneled downe & made our praiers with one conſente, and had taken our leaue one of an other: we tooke ſhipping, and thei returned home againe.

The texte. *Actes. vi and. viii. *Johel. ii.

¶When we had full ended the courſe from Tire, we went downe vnto Ptolomaida, & ſaluted the brethren, and abode with them one day. The next day, we that wer of Paules coumpaignie, departed and came vnto Ceſarea. And wee entred into the houſe of *Philip the Euangeliſte, which was one of the ſeuen, and abode with him. The ſame had fower doughters virgins, which did* Prophecie.

Ptolomaida the citee where it lyeth. Carmelus a moūtain, and where it lyeth. Philip the Deacons daughters enſpired with prophecie. And we entred into the houſe of Philip the Euangeliſt.

From Tyre we ſailed to Ptolomaida, whiche is a citie on the ſea, nere to the hyll named Carmelus. Here we ſaluted our brethren, and remained one daye with them. Nexte daye after, Paule and we B went foorth on our iourney, and came to Ceſarea, a citie of Paleſtine, and entred into the houſe of Philip, whiche firſte of all had preached yͤ ghoſpell to the Chamberlaine, and to the Samaritans, and was one of the ſeuen Deacons, that the Apoſtles had inſtituted and ordeined at Hieruſalem. With him we abode. This mā had fower daughters all vnmaried, whiche had aboundauntelye the ſpirite of prophecie, accordyng to the prophecie of Johel.

The texte. *Actes.ix. i.Corin. xi

¶And as we taried there a good mainy of dayes, there came a certain prophete from Iewrye, named Agabus, whan he was come vnto vs, he toke Paules girdell, and bound his fete, and handes, and ſaide: Thus ſaieth the holy ghoſt, *ſo ſhall the Iewes at Hieruſalem binde the man that oweth this girdel, and ſhal deliuer hym into the handes of the Gentiles.

There came a certain prophet frō Jewrye named Agabus. &c. Agabus a prophete of Jewry prophecieth of Paules perſecucion at Hieruſalem, & how it ſhould be.

And whan we had continued ſoiourneying in his houſe certain dayes, there came a Prophete from Jewrye, whoſe name was Agabus. He takyng his lodgeyng emong vs, and baityng there, tooke Paules gyrdell, whiche after he had knotted about his owne legges, accordyng to the cuſtome of the olde Prophetes, whiche had woonte to expreſſe before by ſome viſible token, that thyng that they prophecied of, through the inſpiracion of the holy ghoſte, ſaide: Thus ſaieth the holy ghoſte. He that oweth this gyrdell, ſhall ſo bee bounde of the Jewes at Hieruſalem, and thei ſhal deliuer hym into yͤ handes of the Gentiles.

The texte. *Math. vi.

¶When we heard this, bothe we and other whiche were of the ſame place, beſought him that he would not goe vp to Hieruſalē. Then Paule anſwered and ſaid: what doe ye weping and vexing mine herte? I am ready, not to be bound only: but alſo to dye at Hieruſalem for the name of the Lorde Ieſu. When we coulde not turne his minde, we ceaſſed, ſaying: *the will of the lorde bee fulfilled.

We beeing muche feared with theſe woordes, and the diſciples alſo that dwelled there with manye weping teres deſired hym, that he ſhoulde not committe ne put himſelfe into the handes of the Jewes at Hieruſalem.

Hieruſalem. This was the godly affeccion and zele of them, that wer loth to haue ſo excellent a paſtoure to periſhe. But Paule, whiche had a more certaine aunſwere of the holy ghoſte in his minde, and knewe that he ſhould firſt goe to Hieruſalem, and ſhould after that ſee Rome, ſaide vnto them: Wherefore dooe ye make my herte ſorie with your vaine teares? For the daungier that the prophetes warne me of, doth nothyng moue me, but your doulour and ſorowe maketh me to be ſorie and penſiſe. I am fully minded to further that thyng whiche the holy ghoſt willeth me, namely the ghoſpell. I nothyng feare bondes, whiche I haue been well enured with. For God forbid, that I for feare of enprieſonmente, ſhould leaue of from furthering of the ghoſpell, ſeeing that I am readye, yea if it were, to dye at Hieruſalem for my Lorde Jeſus ſake. Lette Paule lye in chaines, ſo that the ghoſpell maye haue free libertie to paſſe. Lette Paule leſe his lyfe, ſo that the glorye of Jeſus name maie liuely ſpring and floriſhe emong all men. I am deſirous of life for none other ende, but that I maye profite and aduaunce the ghoſpel. But otherwiſe I would rekon it great aduauntage gotten, to bee ſhortelye ridde out of this lyfe for Chriſtes ſake. Wherfore doe not ye mourne for yͤ thing that I my ſelfe am deſirous of, (if it ſhal ſo pleaſe god,) therfore ceaſſe ye to make my minde penſife with your weping and wailing, for I cannot choſe but be ſad, ſeeing my frendes ſad. To theſe his woordes, whan we had nothyng to aunſwer, and ſawe him fully bent to goe to Hieruſalem, we ſuffred hym to depart, ſaying: The wyll of the Lord bee fulfilled. For theſe ought to bee the woordes of true Chriſtians, and though thei haue not the ſame wordes ſtill in their mouthes, yet muſte thei continuallye thinke them in their hertes, ſo that in aduerſitee, as well as proſperitee, ſtill muſt thei ſaie: *The will of the Lorde be fulfilled.*

C

D

Paules readines to ſuffer for the goſpel.

What dooe ye wepyng and vexing my hert: I am readye not to bee bound only but alſo. &c.

Paule rekened it aduãtage to leſe his life for the goſpell.

The voice of true Chriſtians in committing al thinges to gods pleaſure.

After thoſe dayes we tooke vp our burthens, and went vp to Hieruſalem. There went with vs alſo certaine of the diſciples of Ceſarea, and brought with them one Mnaſon of Ciprus, an olde diſciple, with whom we ſhould lodge. And whan we were come to Ieruſalem, the brethren receiued vs gladly. And on the morowe, paule wente in with vs vnto Iames. And all the elders came together. And when he had ſaluted them, he tolde by order all thinges, that God had wrought emong the Gentiles by his miniſtracion.

The texte.

And ſo whan we had taryed a fewe dayes at Ceſarea, we made readye our ſelues to take our iourneye towardes Hieruſalem. And ſome of the diſciples folowed Paule, and went in coumpaignie with vs from the citie of Ceſarea, bringing with them a certaine man named Mnaſon, which was a Ciprian borne, with whom we ſhould hoſte at Hieruſalem. For he was knowen to bee a good and Godlye manne, for he had than of long time beleued the ghoſpell, and had perſiſted and continued in the ſinceritie of the feith. But whan we were come to Hieruſalem, the brethren gladlye and ioyfullye receiued vs. And Paule the nexte daye takyng vs with hym, went to James his houſe the iuſte, whiche was called the brother of the Lorde. For he was inſtituted of the Apoſtles, biſhop of Hieruſalem. And thither aſſembled all the elders. Whome as ſoone as Paule had euerychone ſaluted, he reherſed to them in order, what god had wrought emong the Gentiles by his miniſterie, emong whom he had now a good ſorte of yeres preached the ghoſpell.

Mnaſon a man of Cipres borne and ſhould haue been Paules hoſte at Hieruſalem.

And brought with them one Mnaſō of Cipres. &c.

James the iuſt receyued Paule at Hieruſalē where James was biſhop.

And

The texte.

*Num. vi.

A And when they hearde it, they gloryfyed the lorde. And ſayed vnto him: Thou ſeeſt brother, how many thouſande Iewes there are whiche beleue, and they are al earneſt folowers ouer the lawe. And they are infourmed of thee, that thou teacheſt all the Iewes which are among the Gentiles, to forſake Moyſes, and ſaieſt that they ought not to circumciſe theyr children, neyther to liue after the cuſtomes. What is it therfore? The multitude muſt nedes come together: For they ſhall heare that thou arte come. Do therfore this that we ſay to thee. *We haue fower men, which haue a vow on them: Them take and purifie thy ſelfe with them, and do coſte on them, that they maye ſhaue their heades: and all ſhall knowe that thoſe thynges whyche they haue hearde concernynge the, are nothynge: but that thou walkeſte and kepeſt the lawe.

Paule accuſed to many of the Iewes as a diſpiſer of Moſes lawe.

Thou ſeeſt brother, howe many thouſande Iewes there are whiche beleue, & they are all earneſt folowers ouer the lawe..

Whan they hearde al the matter they glorified the Lorde, that had alſo powred his grace vpon the Gentiles. But forasmuche as Paule was accuſed to many of the Iewes, to be one that abhorred Moſes lawe, and that he in ſetting furth the benefite that came by the goſpel, yelded leſſe to the obſeruacion of the lawe, then he ought to do: to the entent that a remedy might be found for this inconuenience alſo, they ſayd vnto hym: Brother Paule ſaide they, thou ſeeſt howe many thouſande Iewes be here that beleue the ghoſpell, and all theſe are muche affeccionate to the law of Moſes. And a rumour there is come to their eares, whiche we knowe to be falſe, that thou teacheſte the Iewes, which are among the Gentiles, to forſake and renounce Moſes law, ſo that they neither circumciſe theyr chyldren, ne kepe the trade of their forefathers, as concernyng choyſe of meates, kepyng of the Sabboth dayes, waſhyng, and ſuche other thynges, as the Iewes, whiche are not conuerſaunte with the Gentiles, do with great deuocion, obſerue and folowe. Theſe men, beyng reſtreigned by an acte made of the fathers, are indifferently contented, that the Gentiles bee not burdened with the lawe. But that thoſe, whiche are Iewes borne, ſhoulde bee led awaye from the obſeruacion of the lawe, to the Gentiles kynde of life, they can in no wiſe abide. Wherfore we muſt take here good hede

B

The multitude muſte nedes come together: For they ſhall heare that thou art come.

Wee haue fower men which haue a vowe on them: Thē take, & purifie thy ſelfe with them.

The counſaille of the Apoſtles at Hieruſalē, to Paule howe he ſhoulde doe to ſatiſfie the Iewes.

that no ſedicion be made about this matier. What remayneth than to be done? Fyrſt it cannot be choſen, but that the multitude bee called together. For it will ſoone be knowen, that thou art come. Wherfore to the entente that thou mayeſt bee out of this ſuſpicion, folowe our counſaill. Here be among vs fower men, which accordyng to the cuſtome of the Iewes, haue taken a vowe on them: ioigne thee with thē, and fulfil together al ſolemne ceremonies as they do, that deſyre to be purified and made holye after theyr vowe: and yf there be any thynge beſides that is to be beſtowed on ſacrifice or offerynges, beſtowe like coſte as they do, vntyll ſuche tyme that they haue ſhauen their heades. And in ſo doyng, euery man ſhall knowe for a ſuertye, thoſe thynges to be falſe, that be rumoured abrode of thee, and they ſhal alſo perceiue that thou in ſuche ſorte beſydes doeſt preache the gracious benefyte of the ghoſpell, that it is without reprouſe of thoſe, that kepe the ceremonies of the lawe, whiche God deliuered them, and other tradicions of theyr elders, whan they ſee thee do theſame, which ſome had reported thee to diſproue. And by this meanes ſhall the Iewes ceaſe to ſpeake eiuill of thee, which are ſo many in noumbre, that they muſte nedes be had in eſtimacion and not neglected.

The texte.

*Actes. xv.

¶But as concernyng the Gentyles which beleue, *we haue written and concluded, that they obſerue no ſuch thyng, ſaue onely that they kepe themſelfes from bloud, and from thinges offered to ydolles, and from ſtrangled, and from fornicacion.

C

But as for the Gentiles, that are conuerted to the faith, we haue writ but of late vnto thē, as it was agreed vpon, & decreed by the Apoſtles and the whole coumpaignye of diſciples, that they ſhall not bee compelled to kepe Moſes lawe, ſauing onely that they abſteyne from that fleſhe, that is ſacrificed vnto idolles, from bloud, frō ſtrangled beaſtes and from aduoutrye.

The texte.

Then the nexte daye, Paul toke the men, and purifyed himſelfe with them, and entred into the temple, declaring that he obſerued the daies of the purificacion, vntil that an offeryng ſhould be offered for euery one of them. And whan the ſeuen dayes were nowe almoſte ended, the Iewes whiche wer of Aſia (when they ſawe hym in the temple) moued all the people, and layd handes on hym, crying: men of Iſrael, helpe, This is the man that teacheth al men euery where agaynſte the people and the lawe, and this place. He hath alſo brought Grekes into the temple, and hath polluted this holy place. For they had ſene with him in the citie, one *Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple. And all the citie was moued, and the people ſwarmed together. And they toke Paule, and drue hym out of the temple, and forthwith the doores wer ſhut.

*Actes. xx. ii. Tim. iiii

Paul purifieth hymſelfe with them that had taken a vowe vpon them.

Than the nexte daie, Paule toke the men and purified hymſelfe with them.

Than Paule did after this counſaill of James and of the brethren, and takyng vnto him thoſe fower perſones, which had ſolemnly made a vow, wente into the temple, and there profeſſing that hys dayes of purifying were finiſſhed, he omitted ne leat paſſe no ceremonie, vntyll that ſacrifice was offered vp for euery one of them. All this required ſeuen dayes ſpace for the accomplyſhement therof. Whiche beeyng almoſte expired, certayne Jewes that beleued not, which before had ſene hym in Aſia, & had there raiſed commocion againſt him whan as they ſawe Paul in the temple, they ſtiered vp the people, and layed handes on Paule, crying: Ye men of Iſrael helpe, this is he , whom you haue by reporte heard of, that hath wandred ouer all countreyes, and hath taughte in all places a newe doctrine againſt this people, whiche God choſe ſeuerally to hymſelfe, agaynſt our lawe alſo, whiche we receiued of God & agaynſt this temple, which is had in great honour throughout all the whole worlde. And yet is not this wycked perſone ſo contented, but here moreouer he hath brought with him into this our temple both Grekes, & others, that are not circumciſed, and hath prophaned or polluted and ſuſpended this holy place. (For durynge the tyme that Paule had been in the citie, they had dayly ſene in his cumpanye, one Trophimus whiche was an Epheſian borne, & thereby they coniectured, yͭ Paul had brought him into yͤ temple.) With this troubleſome noyſe al the citie was reiſed, and the multitude flocked together. And they toke Paul & drewe him out of the temple, (as a man worthy to bee delyuered into the handes of the furious rageyng people, to doe with him what they would: & forthwith the doores of the temple were ſhut faſt vp, that he myght haue no place whither he mighte ſafely eſcape. For they ſought oportunitie, that is to ſaye, a tyme and waye conuenient to kyll him, whiche thyng was not lawfull for theyr religion to do in the temple,) as thoughe it wer not an vngodly and a wycked thyng in any place els to ſleagh an innocent.

A commocion reiſed againſte Paule at Hieruſalem by certaine Jewes.

The Jewes which were of Aſia. &c. moued all the people. &c.

D

This is the man that teacheth all men. &c. againſt the people and the lawe, & this place.

Trophimus an Epheſian comyng to Hieruſalē, in Paules compaignie.

Paule drawen out of the temple of Hieruſalem by certain Jewes.

The texte.

As they went about to kil him, tidinges came to the high captayne of the ſouldiers, that al Hieruſalem was moued. Whiche immediatly toke ſouldiers and vnder captaynes and ran downe vnto them: whan they ſawe the vpper captayne and the ſouldiers, they lefte ſmyting of Paule. Than the captayne came nere and tooke hym, and commaunded hym to be bound with two chaynes, and demaunded what he was, & what he had doen. And ſome cryed one thing, ſome another, among the people. And whan he coulde not knowe the certaintye for the rage, he commaunded hym to be caryed into the caſtel. And when he came vnto a ſtayre, it fortuned that he was borne of the ſouldiers, for the violence of the people. For the multitude of the people folowed after, crying: awaye with him.

Whan they ſawe the vpper Captaine and the ſouldiers, they leafte ſmityng of Paule.

Smighteing of Paule by the Iewes, howe it was appeaced.

A In the meane ſpace, tidinges came to the captayne marcial of the Romayne army, that all the citie of Hieruſalem was reyſed vp. The captayne forthwith takyng and ioignyng vnto him ſouldiers, with their vnder captaines, haſtened to them. But whan the Jewes ſawe the captayne marciall haſtening towarde them with harneſſed men, they ſurceaſſed, and lefte ſmiting of Paul. And whan the captayne was come ſomewhat nere, he commaunded them to laye handes on Paul, and to binde him with two chaines, ſuppoſing him to be ſome hainous malefactour, forasmuche as the multitude ordred him ſo roughly and ſo ſore. That dooen, yͤ captaine enquired of the Jewes what he was, and what he had committed. But whan he coulde haue no certayne knowledge, by reaſon of the troublous noyſe that they made on eache ſide, roryng and crying with a loude voyce, one one thing, and another another thing, he commaunded that Paule ſhoulde bee broughte into the caſtell, bounde as he was, that he myghte knowe the truth within the place of defenſe, and of ſafe cuſtodye, the people beeyng ſette a part.

He commaunded hym to bee caried into the Caſtell.

And whan he came vnto a ſtaire, it fortuned that he was bounde of the ſoldiers.

And whan as Paul came to the ſtayghers of the caſtel, he was caried of the ſouldiers, for feare leaſt the multitude ſhould violently take him awaye. For they feared leaſt thei would hurte him, before he coulde be conueighed into the caſtell. For the multitude of the people folowed euen to the veray ſtayghers of the caſtell, crying out as highe as they B coulde, awaye with him, diſpatche him, awaye with him.

The texte.

And whan Paule began to be caried into the caſtell, he ſayd vnto the high captaine: maye I ſpeake vnto thee? Whiche ſayed: Canſt thou ſpeake Greke? Arte not thou that Egypcian, whiche before theſe dayes madeſt an vprore, and leddeſt oute into the wildernes fower thouſande men that wer murderers? But paule ſayed: I am a man whiche am a Iewe of *Tarſus a citie in Cilicia, cytezen of no vile citie. I beſeche thee ſuffer me to ſpeake vnto the people. And whan he had giuen him licence, Paule ſtoode on the ſteppes, and *beckned with the hande vnto the people: and whan there was made a great ſylence, he ſpake vnto them in the Hebrewe toung, ſaying.

*Actes.ix. and.xxii.

*Actes.xix.

But after they came to thentreye of the holde, Paul beyng deſyrous to ſatiſfye the myndes of the Jewes that made this buſineſſe, ſayed to the captaine marciall: maye it pleaſe you to geue me leaue to ſpeake vnto you? The marciall aunſwered: Canſt thou ſkill of the greke toung? For Paul had ſpoken thoſe woordes in Greke. Art not thou (ſayd the marciall) the ſame Egypcian, that haſt made commocion before lykewyſe, and that leadedſt fower thouſande murderers hence into the deſert? Paul aunſwered: J am not he whom you take me for, but J am a Jewe borne, and my natiue countrey is Tarſus, a noble cytye in Cilicia. But J praye you geue me lycence to ſpeake my minde to the people. Whiche whan he had permitted hym: Paule ſtanding on the ſteppes, beckened with his hande and certifyed the people by tokens, that he woulde ſpeake vnto them. And ſtreyghte wayes ſilence was made, and he began to ſpeake on this wiſe, in the Hebrewe toung.

Art not thou that Egipcian which before theſe daies madeſt an vprore.&c.

Paule how he aunſwered the Capitaine of Hieruſalem chargeyng hym with ſedicion.

The.xxii. Chapiter.

The texte.

Men, brethren, and fathers, heare ye myne aunſwere which I make nowe vnto you. When they hearde that he ſpake in the Hebrewe tongue to them, they kepte the more ſilence. And he ſaith: I am verayly a man whiche am *a Iewe, borne in Tarſus a citie in Cilicia: neuertheles, yet brought vp in this citie* at the feete of Gamaliell, and infourmed diligently in the lawe of the fathers, and was feruentlye mynded to godwarde, as ye all are thys ſame day, and *perſecuted this way vnto death: binding and deliuering into pryſon both men and women, as the chiefe pryeſt dooeth beare me wytnes, and all the eſtate of the elders, of whom alſo I receiued letters vnto the brethren and went to Damaſco to bryng them whiche were there, bound vnto Hieruſalem, for to be puniſhed.

*Actes.ix. and.xxi.

*Actes.v.

*Actes.ix. and.xxvi. i.Cor.xv. Gala.i.

Paules oracion to the people, at Hieruſalem whan he was put into the Caſtell.

C Men brethren and fathers heare ye mine aunſwere which I make nowe vnto you. &c.

YE men which be here preſent, partely by linage brethren, and partely for your auncyente yeares and dignitie, fathers, gyue eares to me, whiles that I pourge my ſelfe of thoſe thinges, wherof I am falſely accuſed vnto you. Whan Paule had ſpoken theſe woordes in manier of a preaumble, the multitude hearyng him ſpeake Hebrewe, made ẏ more ſilence, whither it wer becauſe ẏ euery man vnderſtode this language or els becauſe that all men beare more fauour to theyr owne countrey ſpeche, then to any other. Than did Paule proceade and goo furth in his tale in this wiſe. To the entent that ye maye perceiue me to haue committed nothing blaſphemouſlye, eyther againſte this Iudaicall people, or agaynſte Moſes lawe, or els agaynſte the temple: I am a Iewe borne, my father and my mother both Iewes, & borne I was at Tarſus, a citie in Cilicia. But brought vp was I in this citie, at the fete of a man, whom ye all knewe well inough, whoſe name was Gamaliel, and euen from my chyldehode was I diligently inſtructed in the law of my countrey, earneſtly bent to the honouryng of the true God, in ſuche ſorte as ye do to this preſent tyme: inſomuche that I, for the affeccion that I beare to the lawe, did perſecute this doctrine of the ghoſpell, whiche I nowe profeſſe, purſuing ſuche as profeſſe the ſame, not to pryſon and bondes only, but alſo to death, entending nothyng els then perſecucion, with ſore threatnynges, and ſondry kyndes of death agaynſte the profeſſours of the goſpel, binding, and caſting into pryſon, both man and woman, that ſticked to the ſayd doctrine. And that I tell nothing otherwiſe then trueth, he can beare me wytneſſe whiche was than the hygh prieſte, and al the other auncyentes wyth him, from whom I receiued letters and tooke my iourney towardes Damaſco, that I might bring them priſoners from thence to Hieruſalem, whiche profeſſed Chriſtes name, to thentent that they mighte bee puniſhed, accordyng to the diſcrecion of the prieſtes and elders.

Paule the better hearde of the Iewes becauſe he ſpake Hebrewe.

Paule taught at the feete of Gamaliel.

yet brought vp in this citie at the feete of Gamaliel.

D And perſecuted this waie vnto the death.

As the chiefe prieſt doeth beare me witnes.

Paule firſt a perſecutour of the ghoſpell ere he wes a preacher thereof.

The texte.

And it fortuned (as I made my iourney, and was come nygh vnto Damaſco) aboute none ſodaynly there ſhone from heauen a great lyght rounde aboute me, and I fell vnto the yerth, and I hearde a voyce ſaying vnto me: *Saul, Saul, why perſecuteſte thou me? And I aunſwered: what art thou lord? And he ſayed vnto me: I am Ieſus of Nazareth, whom thou perſecuteſt. And they that were with me, ſawe veryly a light and were afrayed, but they hearde not the voyce of hym that ſpake wyth me. And I ſayde: what ſhall I do lord? And the lorde ſayde vnto me: aryſe, and go into Damaſco, and there it ſhall be tolde thee of all thynges, whiche are appoynted for thee to do. And when I ſawe nothyng for the bryghtneſſe of the lighte, I was ledde by the hande of them that wer with me, and came into Damaſco. And *one Ananias a perfecte man (and as perteining to the lawe, hauing good reporte of all the Iewes whiche dwelte there) came vnto me, and ſtode, and ſayd vnto me. Brother Saull, receiue thy ſyghte. And the ſame houre I receiued my lighte, and ſawe hym. And he ſayde: the God of our fathers hath ordeyned the before that thou ſhouldeſt knowe his wyl, & ſhouldeſt heare the voice of his mouth, for thou ſhalt be his witnes vnto all men of thoſe thynges which thou haſt ſeen and hearde. And nowe why taryeſte thou? Aryſe, and be baptiſed, and waſhe away thy ſynnes *in calling on the name of the lord.

*Actes. ix.

*Actes. ix.

*Roma. x.

This minde did I than beare them, for none other cauſe, then for the affeccion that I had to the lawe, and to oure religion, whiche I had receyued of my forefathers, whyche thyng is the occaſion that ye nowe at this preſente are ſo muche agaynſte me. Nowe wil I tel you, A by what occaſyon I chaunged my minde, whiche whan we ſhall perceiue, perchaunce ye alſo wil turne your mindes. For it chaũced, whan as I went thither, and was almoſt at Damaſco, aboute highe noone, ſodainly a greate light compaſſed me about from heauen, wherewith ſtriken I was, and I fell downe to the grounde, and hearde a voyce ſpeake vnto me from heauen, ſaying: *Saule, Saule, why doeſt thou perſecute me?* Unto whom, whan I had made aunſwere: What art thou Lorde? The voice ſayed again: I am Jeſus of Nazareth whom thou purſueſt. But my companions that were with me ſawe the light, and were ſore afrayed, as for the voyce that ſpake vnto me they hearde it not. Than ſayed I: Lorde what is thy will that I ſhoulde doe? The Lord made anſwere againe in this wiſe: Aryſe and goe to Damaſco. There ſhal eche thing that thou muſt doe, be tolde thee. And where mine iyes were ſo daſeled with the brightneſſe of that light, that I could ſee nothing at all, my felowes led me by the hand, vntill I came to Damaſco. There met I with a good man, and one that for his vpright walkyng in the lawe, was alſo godly named Ananias, of whome all the Jewes that dwelt than at Damaſco reported well. This Ananias ſtanding by me, ſayed thus. Brother Saule receyue thy ſight againe. And I forthwith receyued my ſight and ſawe him. Than ſayed he: The God of oure fathers hath choſen, and ordeyned thee for this end, that thou ſhouldeſt knowe his will, and that thou ſhouldeſt ſee him, B that is only iuſte: whiche iuſtifieth all thyng, and that thou ſhouldeſt here the voyce of his mouthe. For Jeſus was in the ſame light, that daſeled thine yies, and it was his voyce that thou diddeſt heare, for becauſe thou ſhalt bee witnes vnto him before all menne, of thoſe thinges, whiche thou haſte ſeene and hearde. And nowe ſeeing this is the will of God, wherefore dooeſt thou ſtay? Aryſe, and be chriſtened, and waſhe awaye thy ſinnes, calling vnto his name, whom thou beefore haſte perſecuted.

And it fortuned. &c. ſodainely there ſhone from heauẽ a greate lighte rounde aboute me.

And they that were with me, ſawe verely a light and wer afraid: but they hearde not the voice of hym that ſpake with me.

Ariſe and be baptiſed.

Paule declareth openly in Hieruſalẽ, howe he was conuerted to the feith, & choſen an Apoſtle of Chriſt.

Ananias a diſciple in Damaſco, & howe he enſtructed Paule at Damaſco of Goddes wyll.

The texte.

And it fortuned, that when I was come againe to Hieruſalem, and prayed in the Temple, I was in a traunce, and ſawe him ſaying vnto me. Make haſte and get thee quickly out of Hieruſalem: for they will not receyue thy witnes that thou beareſt of me. And I ſaid: Lord they knowe, that I priſoned and bet in euery Sinagogue them that beleued on thee. And *when the bloud of thy witnes Steuẽ was ſhed, I alſo ſtod by, and conſented vnto his death, and kept the raiment of them that ſlew him. And he ſayde vnto me, depart, for * I will ſende thee afarre hence vnto the Gentiles.

*Actes. vii

*Acte. xiii. Gala. i. Ephe. iii.

These thinges done at Damaſco, when I within ſhorte ſpace after, had returned vnto Hieruſalem, being than a newe man, and was praying in the Temple, rauiſhed I was beſides my ſelfe, and Jeſus I ſawe whiche ſaied vnto me: Make haſte, and geat the ſpedily out of Hieruſalem, for here will they not receyue thy teſtimony of me. Than aunſwered I in this wiſe: Lorde, I haue a good hope, that I ſhal doe good emonge this people, forasmuch as themſelues knowe, that I for fauour that I did beare vnto the lawe, cruelly handled thy diſciples, haling into priſon as many as I coulde take, and whipping in al congregacions, all ſuch as gaue credence vnto thy ghoſpell. And yet was I not ſatiſfied with this doing. But when the bloud of Steuen was ſhed, which by his death bare faithfull witnes of thee, and with great boldnes and conſtancie, I alſo was by whan they ſtoned him, & conſented to the deathe of the innocent man, inſomuche that I kept theyr garmentes, which brought him to the place of execucion, and that firſt began to caſte ſtones at him. And ſeeing that euery man may wel vn-

I was in a traunce and ſawe hym, ſaying vnto me: Make haſt, and gete thee quickely out of Hieruſalem.

Paule ſeeth Jeſus in a traunce and was by him bidden to departe out of Hieruſalem.

And whan the bloude of thy witnes Steuen was ſhed, I alſo ſtoode by. &c.

Paule confeſſeth that he conſented to the death of Steuen.

Paules zeale towardes the lawe of Moſes.

C

derſtand by this, howe muche affectionate I was once towardes the lawe, they maye nowe right well perceyue that I chaunged not mine intente without great cauſes, and many ſhall bee founde, that will ſo muche the more gladly folowe mine enſaumple, the more they ſhall ſee that my zele was towardes this olde religion, for loue wherof I the more cruelly perſecuted thine. Whan I had this ſayed, the lorde aunſwered: Goe, I ſay, and doe as I bid thee, for nowe is time come, that the ſpredding of my ghoſpel all the worlde abrode were begonne. And for this ende haue I choſen thee, that I maye ſende thee from hence to farre countreyes among the Gentyles.

The texte.

They gaue him audience vnto this worde, and then lifted vp theyr voyces, and ſayd: awaye with ſuche a felowe from the yearth: for it is not reaſon that he ſhoulde liue. And as they cried, and caſt of their clothes, and thrue duſte in the ayer, the captayne commaunded him to be brought into the caſtell, and bad that he ſhoulde bee ſcourged, and to be examined, that he might know wherfore they cried ſo on him. And when they bound him with thonges, Paule ſaied vnto the Centurion that ſtode by him: Is it lawfull for you to ſcourge a man that is a Romaine, and vncondemned? Whan the Centurion hearde that, he wente and tolde the vpper captayne, ſaying: what entendeſt thou to doe? For this man is a citezene of Rome.

They gaue hym audience vnto this worde, and than lifted vp their voyces. &c.

The Iewes howe ſore they abhorred the Gentiles.

The Iewes had peaceably ſuffered Paule to ſpeake his minde, vntill he ſpake thoſe wordes, that is (*I will ſende thee to farre countreyes emong the Gentiles.*) Theſe wordes renewed eftſones euery mans grief, becauſe that the Iewes beare greate diſpite, and wunderfully abhorred the Gentiles: and for this cauſe, diuerſe of thoſe alſo whiche deſpiſed not the ghoſpell, woulde in no wiſe that the Gentiles ſhoulde haue been made partakers of the gracious benefite that cometh by the ghoſpell: or if they nedes ſhould be receyued, that than they ſhoulde not be receiued, vnleſſe they woulde bee circumciſed, as who ſhoulde ſaye, that a man might not bee a good man & in the fauour of God, vnleſſe he were a Iewe. Wherfore whan they hearde that the Gentiles were preferred before the inhabitaunce of Hieruſalem, with great clamoure and noyſe they interrupted Paules tale, and ſayd vnto the marcial: Ridde this felow out of the world, for it is pitie that he liueth. And whan the Iewes by many tokens, vttered the outragious grief of their mindes, by crying, & caſting of their garmentes, and finally by throwing duſt in to the ayre, the marcial ſuppoſed that ſome haynous crime had been committed, by occaſion wherof all the people thus were ſtirred vp after ſo ſtraunge a ſorte: ſpeciallye ſeeyng that through licence giuen by him vnto Paule to tell his tale, there had come nought els, but more inconuenience, commaunded his ſouldiers to bringe Paule into the caſtell, and by waie of examinacion to whippe him, to the ende that by that meanes at the leaſte wiſe they might of his owne confeſſion, get out of him the cauſe, why the people toke vp ſuch exclamacion againſt hym. And whyles they at the commaundement of the marciall, were in byndyng hym towardes his whipping, Paule ſayed vnto an vnder captaine ſtanding by, which was appoynted to ſee him examined with tormentes: What, is it a thyng lawfull for you to whippe a Romain, yea, and that before he be caſt or founde guiltie of his treſpace? Which woordes whan the petie captayne hearde, he ſpedily wente vnto the Marciall, and ſhewed him what he had hearde, ſaying: What intend ye to do? For this man, whom ye haue commaunded to be whipped, is a citizen of Rome.

D

And ſaide: awaie with ſuche a felowe from the yearth.

Howe the Iewes would haue the Gentiles receiued to the ghoſpell or els not.

The Captaine commaunded hym to bee brought into the Caſtell.

Paule ſent into the caſtell to priſon.

A Than the vpper captaine came, and ſayde vnto him: tell me, arte thou a Romaine? He ſayd. yea. And the captaine anſwered, with a great ſum obtayned I this fredom. And Paule ſayde: I was free borne. Then ſtreightwaie they departed frõ him which ſhoulde haue examined him. And the hye Captayne alſo was afraide, after he knew that he was a Romayne, and becauſe he had bounde him.

The texte.

Paul pleadeth hymſelfe to be a citizen of Rome borne free.

But aſſone as the marciall heard this, he came to Paule himſelfe, and ſayd vnto him: Tell me, is that ſame true, that my petie captayne hath certified me of? Art thou a citizẽ of Rome? And whan Paule had affirmed that he was a citizen of Rome, the marcial aunſwered: It is a greate matier that thou ſpeakeſt of. For it coſte me a greate ſum of moneye, before I coulde bee franchiſed and made a citizen of Rome. Then ſaid Paule: In this matier my chaunce was better, for I was borne citizen of Rome, and that lawfullye, for my parentes before me were likewiſe. Than furthwith thoſe which were readie there to haue gotten oute the trueth of him by meane of tormentes, departed from Paule. And the marciall alſo himſelfe feared of his owne parte, after that he perceiued him to be a citizẽ of Rome, becauſe that he had bound him. So greatly was the name of the Romaynes than feared.

And the Captaine aunſwered: with a greate ſumme obtained I this freedome. &c.

The texte. *Act. xxiii.

On the morowe (becauſe he woulde haue knowen the certaintie wherfore he was accuſed of the Iewes) he leuſed him frõ his bandes, & commaunded the high prieſtes and all the counſell to come together, and *he brought Paule foorthe, and ſette him before them.

B The nexte daie the captayne being deſirous to knowe what the matter was, that yͤ Iewes had accuſed him, leuſed him out of his bõdes, and commaunded that the chief prieſtes ſhoulde aſſemble together, and all the whole councell likewiſe, and furthe brought he Paule before them, that the mattier might be entreated by the heades without any commocion or tumulte of the people.

The.xxiii. Chapter.

The texte. *Act. xxiiii *Deu. xvii. *John. xviii *Exod. xxii

¶Paule behelde the councell, and ſayde: men and brethren *I haue liued in all good conſcience before God vntill this daie. And the hie prieſt Ananias commaunded them that ſtode by to ſmite him on the mouth. Then ſaid Paule vnto him: *God ſhall ſmite thee thou painted wall. Sitteſt thou and iudgeſte me after the lawe and commaundeſt me to be ſmitten contrary to the lawe? And they that ſtode by, ſayd: *reuileſt thou Gods high prieſte? Then ſayd Paule. I wiſt not brethren, that he was the hie prieſt. For it is written, *thou ſhalt not curſe the ruler of the people.

Paules declaracion of hymſelfe before the whole councell at Hieruſalem.

Ananias the high prieſt and iudge of Paule in the counſell and commaundeth to buffet Paule on the face.

Than Paule hauing his iyes fixed and ſtedfaſtly ſet on the Councell, begon to ſpeake in this wiſe: I haue ben conuerſaunt in the ſight of God, who only giueth rightfull iudgement, vntill this preſente daye, bearing my ſelfe vprightely and with a good conſcience, in all matiers. Whan the highe prieſte Ananias had hearde him ſo boldly ſpeake, and ſo freely, how that ſtreight waies he declared and auouched himſelf to be guiltles to the iudges reprouf, & other his accuſers, he taking the mattier greuouſly, that Paule had not reuerently ſpoken of him, neither that he any thing cloked yͤ mattier, cõmaunded thoſe that ſtode by, to buffet him on the face whiles he was ſpeakyng. This was it, that the Lorde had certified Paule of before, whan he ſayde: They ſhall not receyue thy witneſſe of me. Than Paule on the one ſide diſdeynyng in his minde at this iniurie, whiche was neuer vſed, no not in the iudgementes of the heathẽ, and on the other ſide certifying him that he ſhould be puniſhed at Goddes hand afterwardes, in time to come for ſuche manifeſte tirannie, ſayde vnto him: God ſhal

And the high prieſt Ananias commaunded them that ſtoode by te ſmite hym on the mouthe.

ſmite

Paules ſaying to Ananias the high prieſt.

C Than ſaide Paule vnto hym: God ſhall ſmite thee, thou painted wall: Sitteſt thou & iudgeſt me, after the lawe &c.

ſmite the thou white limed wal. Sitteſt thou in this wiſe, ẏ whã thou haſte heard the matier, thou mayſt geue ſentence according as the law requireth, and commaundeſt thou me to be ſmitten before thou heareſt the mattier, contrarye to the lawe, whiche forbiddeth that any man ſhoulde bee puniſhed, excepte he be lawfully conuicted and caſt? Than they which ſtode next vnto Paule, ſayed vnto him: Doeſt thou in this wiſe reuile Goddes highe prieſt? To ſuche extreme tirannie was than the prieſthod of the Jewes come, that they claymed it as a thyng lawfull for them againſt right and equitie, to doe euery man hurte, and yet would not they permit other men freely to ſpeake. Whiche was an euident token that their prieſthode ſhould not long continue, after that it was come to the extremitie of all miſchiefe. Than Paule, perceyuing that he ſhoulde nothing furder his cauſe vnder ſuche a iudge, thought that beſt it was onely to ſeeke occaſion, howe that aſſemblie might be diſſolued. Wherfore he aunſwered: Brethren I was vncertayne that this man was the high prieſt. Els I remember well, that it is written in the booke of Exodus: *Thou ſhalt not ſpeake euyll by the Prince or rewler of the people.* After he had with this anſwere, ſomwhat appeaſed thoſe that warned him therof, he imagined ſome occaſion, howe he might auoide the tumult and murmuring of the people. For lawfull it is to voyde perill by crafte, wheras appereth no hope of profitting.

The tiramie of the Jewiſhe prieſthood.

Than ſaide Paule: I wiſte not brethren that he was the high prieſt.

The magiſtrates are not to bee euill ſpoken of.

Whan Paule perceyued that the one parte were Sadduces and the other Phariſeis, he cried oute in the councell. Men and brethren, *I am a Phariſee the ſonne of a Pharyſee. *Of the hope and reſurreccion from death, I am iudged. And whan he had ſo ſayd, there aroſe a debate betwene the Phariſeis and the Saduceis: and the multitude was deuided. For *the Saduceis ſay, that there is no reſurreccion, neyther Aungell, nor ſpirite: but the Phariſeis graunte bothe.

The texte. *Philli. iii. *Acte. xxvi and. xxiiii. *Mat. xxii Marke. xii Luke. xx.

D

Wherfore Paule, conſidering that in the congregacion there were two ſortes of men, the one Sadduceis, the other Phariſeis, whiche agreed not one with an other, ſaied with a loud voyce in audience of the councell, ſo that euerie man might heare him: Brethren I am a Phariſey, and my parentes wer Phariſeis, & I am arrayned, for becauſe that I preache, that the dead ſhall ariſe agayne. After he had thus ſayed, there aroſe a deſſenſion betwene the Phariſees, and the Sadduces: And the multitude alſo that was preſente ſeeing them at variaunce, varied amonge themſelues, and wer of ſundrye opinions and partes. For the Sadduceis, in aſmuche as they beleue that the ſoule dieth with the bodye, doe neither allow reſurreccion, nor ſuppoſe that there is any ſpirite or Aungel: The Phariſeis on the other part beleue both that reſurrecciõ ſhalbe, and that there be both Aungels & ſpirites. Wherfore the multitude with great clamour began to make trouble.

Paule by what policie he windeth hymſelfe out from the Counſeil of the prieſtes at Hieruſalem.

Of the hope and reſurreccion frõ death am I iudged.

A diſſenſion betwene the Sadduces and Phariſeis, concernyng the reſurreccion of the bodie.

And there aroſe a greate crie, and whan the Scribes whiche were of the Phariſeis parte, aroſe, they ſtroue ſaying: we finde no euyll in this man: Though a ſpirite or an Aungell hathe appered to him, let vs not ſtriue againſte God. And whan there aroſe greate debate, the captaine (fearing leſte Paule ſhoulde haue been pluckte a ſundre of them) commaunded the ſouldiers to goe downe, and to take him from emong them and to brynge him into the caſtle.

The texte.

In the meane ſpace, certaine Scribes of the Phariſeis ſect, aroſe, and contended in the fauour of Paule, and ſaid: We perceyue nothing wherin this man hathe tranſgreſſed. And if that the holy ghoſte or an Aungell hathe ſpoken vnto him, it is not oure parte to contende ne to ſtryue with God. This they ſayed, vpon the occaſion that Paule the daye before, had ſhewed them, that the Lorde had appered vnto hym

Wee finde no euill in this man.

Certaine Scribes of the Phariſeis ſecte defende Paule againſt the Sadduces.

The Captaine taketh Paule out of the Jewes handes.

A by a viſion in the Temple. So muche doeth it auayle in caſes already reweled and determined, to be of this ſecte, or of that. But whan this diſſenſion encreaſed more and more by reaſon that the Sadduces cried out ſo ſore againſt the Phariſeis, & the matier ſemed like to growe to nothing els, but to an extreme and deadly commocion, the marciall fearing leaſt that Paule ſhoulde bee plucked in pieces amonge them, commaunded the ſouldiers to goe downe, and take Paule from the throng, and to bryng him into the caſtell agayne.

The texte. *Actes.xvi and.xviii *Act.xxvii.

The night folowing, *God ſtoode by him and ſayed: bee of good chere Paule: for as thou haſte teſtified of me in Hieruſalem, *ſo muſte thou beare witnes alſo at Rome.

God in a viſion telleth Paule, that he ſhall teſtifie of hym in Rome.

Than was it time, that God ſhoulde ſomewat coumfort him, that ſo manfully had wraſtled for him, ſeeyng that theſe troubles wer ſo ſore, and yet ſorer wer at hande. Wherefore the nexte night againe, the Lorde ſtode by him, ſaying: Be of good courage Paule. Theſe troubles ſhall not make an ende of thee, for the time of death is not yet come: but yet is it to come, that euen as thou haſte valiauntly borne witnes of me at Hieruſalem, ſo ſhalt thou witneſſe of me at Rome alſo. Thou haſt doen thy parte in this citie, which is the chief in al Jewry, it remaineth next that thou doe the ſame in Rome, whiche is the heade citie of all the worlde.

Hieruſalem the head citie of Jewrie, & Rome of the worlde.

The texte.

And when it was daye, certayne of the Iewes gathered themſelues together, and made a vowe, ſaying that they woulde neither eate nor drinke, till they had killed Paule. They were moe then fowerty men, whiche had made this conſpiracion. And they came to the chiefe prieſtes and elders, and ſayde: we haue bounde oureſelues with a vowe, that we will eate nothing, vntill we haue ſlaine Paule. Now therefore geue ye knowledge to the vpper captayne and to the counſell, that he bringe him foorthe vnto vs to morowe, as thoughe we woulde knowe ſome thyng, more perfectly of him. But we (or euer he come nere) are readye to kill hym.

B

Certaine of the Jewes. &c. made a vowe ſaying that they would neither eate nor drinke tyll they had killed Paule.

Certaine Jewes conſpire and ſweare Paules death by a vowe ere they eate or drinke.

But as ſone as it was daie, certaine Jewes made a conſpiracion, and curſed themſelues to the deuyll and to damnacion, if they did eyther eate or drinke, before they had ſlaine Paule: ſo greate malice had they conceyued againſte hym. And it was no ſmalle number, that had made this conſpiracie, but they were aboue fowertie. Theſe perſones went to the highe prieſtes and elders, and ſhewed them their entent & purpoſe, ſaying: We haue moſte depely curſed oure ſelues, to bee perpetually damned in hel, if we either eate or drinke, before we ſhal haue ſlayne Paule. Nowe muſte ye likewiſe put vnto your helpyng handes to the furtheraunce of our requeſt, that we may the more eaſely bring to paſſe that thing, whiche we all are deſirous to doe. Sende ye word to the high marciall, bothe in your names, and alſo in the name of the whole councell, that he brynge Paule before you agayne, pretendyng that ye will enquire more diligently of him, foraſmuche as yeſterdaye ye could not, by reaſon of the commocion. And we ſhall ſo prouide, that he ſhall not come ſafely into the caſtle againe, as he yeſterdaye did, but before he come to the place, where the councell ſhalbe kept, we will bee ready to ſlaye hym.

The texte.

¶When Paules ſiſter ſonne hearde of their laying wayte, he went, and entred into the caſtell and tolde Paule. And Paule called one of the vnder captaynes vnto hym, and ſayed: Brynge this young man vnto the high captayne, for he hathe a certayne thyng to ſhewe hym. And he tooke hym, and brought him to the highe captayne, and ſayed: Paule the pryſoner called me vnto hym, and prayed me to brynge this younge man vnto thee, whiche hathe a certayne matter to ſhewe thee. The high captayne tooke hym by the hande, and wente with him oute of the waye, and aſked hym, what is it that thou haſte to tell me? And he ſayed: the Iewes are determined to deſire thee that thou wouldeſt bryng forthe Paule to morowe in the counſell, as thoughe they woulde enquire ſomewhat of him more perfectly. But folow not thou

theyr

C

theyr mindes: for there lye in wayte for him, of them, mo then fowertie men, whiche haue bounde them ſelues with a vowe, that they will neither eate nor drinke, til they haue killed him. And nowe are they readie, and loke that thou ſhouldeſt promiſe. The vpper captaine then let the yong man depart, and charged him, ſaying: ſee thou tell it out to no man, that thou ſhewed theſe thynges to me.

Whiche craftie traine of ſo deadly daungier, after that a certaine yong man, neffewe vnto Paule by his ſiſters ſide, had perceyued: he thought that matier would not bee ſlept, but forthwith entred into the caſtle, and vttered vnto Paule the daungier that was at hande. Whã Paule knewe of this he called one of the vnder captaynes vnto him, & ſayed: Bring this young man vnto the marciall, for a certaine matter he hath to diſcloſe to him. Than the Captayne toke the young man, as he was deſired to doe, and led him to the marciall, & ſayd: That ſame felowe Paule, which is in holde, deſired me to bringe this young man vnto you, and ſayed that he had a certayne matter, which he deſired to talke with you of. Than the marcial toke the young man by the hand, and wente aſyde with him, and aſked: What is the matter that thou wouldeſt ſpeake with me? He aunſwered. The Jewes haue conſpired the death of Paule, and haue thus agreed emong thẽſelues, that they will entreacte you, to bringe Paule agayne before the counſell to morowe: vnder the pretenſe, that they will more diligently make enquirie of him, forasmuch as yeſterdaye they coulde not well ſaye all that they would haue ſayd vnto him. But they entend an other matter. Wherfore ye had nede to take hede, that ye doe not vnawares graunte them theyr deſires. For they haue layed theyr heades together and do vtterly purpoſe to deſtroye Paule, yea there bee aboue fowerty, that haue curſed themſelues depely, if they either eate or drinke, before they haue ſlayne him. And euen nowe are they ready to commit this miſchiefe, and loke but for an anſwere of you. Whan the marciall had hearde this, he leat the yong man departe charging him, that he ſhoulde tel no man, that he had vttered this matter vnto the marciall. For he was deſyrous to ſaue Paules lyfe, but yet ſo, that he might auoyde the yll wyll of the Jewes.

A certaine neffeue of Paules geueth hym warnyng of the conſpiracie that was againſt hym.

When Paules ſiſters ſonne hearde of theyr layng awaite, he went. &c and tolde Paule.

Paules neffeue diſcloſeth the Jewes conſpiracie vnto the chief Captaine.

For there lye in awaite for hym, of thẽ moe then fowertie menne. &c.

D

And he called vnto him, two pety Captaynes, ſaying: make readye two hundred ſouldiers to goe to Ceſarea, and horſemen three ſcore and ten: and ſperemẽ two hundred at the third houre of the night. And deliuer them beaſtes, that they maye ſette Paule on, and bring him ſafe to Felix, the highe deputie: and he wrote a letter after this maner. Claudius Liſias vnto the moſte mightie ruler Felix, ſendeth gretynges. *This man was taken of the Iewes, and ſhoulde haue been killed of them. Then came I with ſouldiers, and reſcued him, and perceyued that he was a Romayne. And whẽ I would haue knowen the cauſe, wherfore they accuſed hym, *I brought him furth before the counſell. There perceyued I that he was accuſed of queſtions of the lawe. *But was not giltie of any thyng worthy of death, or of bandes. And whan it was ſhewed me how that the Iewes layed wayte there for him, I ſente him ſtreight waies to thee, and gaue commaundemente to his accuſars, that the thynges, whiche they haue agaynſte hym, they ſhoulde tell before thee: fare well.

The texte.

*Actes. xix.

*Acte. xxii.

*Acte. xxv.

Wherefore he called two of his petie Captaynes vnto hym, and ſayed: Make ye readye of ſouldiers, two hundred foote menne, and three ſkore and ten horſemen, and two hundreth ſpearemen, that maye goe to Ceſarea, ſoone vpon the third houre of the night: prouyde alſo horſes, that ye may carry Paule ſafe to the preſidente Felix: The cauſe of the marcyalles ſo preſte and readie diligence, was not for this onely cauſe and purpoſe to ſaue a mannes lyfe (for he was not a manne of any ſuche conſcience) but his deſier was to bee diſpatched of Paule, whom he neyther coulde defende or mainteyne againſte the

The chiefe Captaine ſendeth Paule from Hieruſalẽ, to Ceſarea vnto Felix with a great power to conducte him, and why.

ſette

A ſette malice of the whole councell, nor yet durſt committe him being a citezin of Rome, vnto theyr furiouſe handes. And therefore commaunded he that he ſhould be had foorth a waie by night, with a great bend of men, fearing leſt that if he had gone in the daie, or with a ſmalle cōpany, the Iewes woulde hade taken him away in his iourneye, and killed him: and than the faulte ſhoulde haue lyen on his necke, becauſe it woulde haue been thought, that he had betrayed a citizen of Rome.

Claudius Liſias, vnto the moſte mightie ruler Felix ſendeth gretyng.

The Captaines letters vnto Felix whan he ſente Paule vnto hym.

And he ſēt alſo a letter vnto Felix, the tenour wherof foloweth. Claudius Licias vnto the moſte worthie preſidente Felix, greting. The Iewes had layed handes on this man, and woulde haue ſlayne him, vnleſſe I, vpon knowlege that he was a citezen of Rome, had comen with a bende of men, and taken him from them. And foraſmuche as I was deſirous to know ẏ cauſe wherfore they accuſed him, I brought him before their owne councell. Whom I founde to be clere withoute faulte, eyther worthy death, or els wherfore he had deſerued to be empriſoned, ſauing that certayne queſtions of the Iewes law were laied to his charge, but nothing els. As ſone as I was certified, that the Iewes had appoynted to lye in wayte for hym, I ſent him immediatly vnto you, admoniſhing the Iewes withall, whiche be his accuſers, that if they haue any thing to laye to his charge, they ſhoulde take their iourneye to pleade their matter before you. And thus fare ye well.

The texte.

B Then the ſouldiers(as it was commaunded them)tooke Paule, and brought him by night to Antipatras.On the morow they left the horſemen to goe with him,and returned vnto the caſtle. Whiche when they came vnto Ceſarea(and deliuered the epiſtle to the deputie) preſented Paule before him.Whan the deputie had red the letters, he aſked of what countrey he was.And when he vnderſtoode that he was of Cilicia, I will heare thee (ſaied he) *whan thine accuſars are come alſo:and he cōmaunded him to be kept in Herodes iudgement hall.

*Deu.xvii.

Paule conueighed by night from Hieruſalem to the citie Antipatras.

Than the ſouldiers, according as they wer commaunded of the marciall, being charged with Paule, brought him by night to Antipatras the citie. The next daye foraſmuche as Ceſarea was not farre of, and they ſuppoſed thē, that there was no great daungier to be feared, the foote men returned to Hieruſalem into the caſtle againe, and the horſemen wente with Paule vnto Ceſarea. Whyther after they wer come, and had deliuered the letter vnto the preſidente, they broughte Paule alſo before him. And whan the preſidēt had peruſed the letters, he aſked Paule of what prouynce he was. Whan Paule anſwered that he was a Cilician borne: I will heare thee,(ſayed he,)whan thy accuſers are preſent. And ſo commaunded that he ſhoulde bee kepte in Herodes iudgement hall.

Felix howe he ordred Paule beeyng ſente vnto him by Claudius.

The.xxiiii.Chapter.

The texte.
*Acte.xxv.

After fiue dayes, Ananias*the highe prieſte deſcended with the elders, and with a certayne oratour named Tertullus, whiche enfourmed the deputie againſte iuſte Paule. And whan Paule was called foorthe, Tertullus began to accuſe him, ſaying: Seyng that we liue in greate quietneſſe by the meanes of thee, and that manye good thinges are doone vnto this nacion, through thy prouidence, that allowe we euer, and in all places moſte noble Felix, with all thankes. Notwithſtanding, that I bee not tedious vnto thee, I praye thee, that thou wouldeſt heare vs of thy curteſye, a fewe wordes. For we haue found this man, a peſtilent felowe and a mouer of debate vnto all the Iewes, in the whole worlde, and a mainteyner of ſedicion, of the ſecte of the Nazarites, which hath alſo enforced to pollute the Temple.* Whō we toke, and woulde haue iudged him according to the lawe: but the highe captayne Liſias, came vpon vs, and with greate violence toke him awaye oute of oure handes, commaunding his accuſers to come vnto the. Of whom thou maiſt (if thou wilt enquire) knowe the certayntie of all theſe thynges, wherof we accuſe him: The Iewes likewiſe affirmed ſaying: that theſe thynges were euen ſo.

*Acte.xxi.

Ananias and othes of the elders came doune from Hieruſalé, to Ceſarea againſte Paule.

Tertullus an oratoure to pleade againſt Paul and his oracion before the preſidente Felix.

C

Than within fiue daies after, Ananias which was than the highe prieſte, and certayne other elders, came downe to Ceſarea: hauing in theyr trayne a certayne oratour named Tertullus, whiche ſhould pleade this matier. So earneſtly wer they ſette to ſlaye Paule. Whiche men after they had ſpoken with the preſidente, and had required that the priſoner might be brought foorth, Felix commaunded Paule to bee called foorth and to appeare. Than Tertullus, being but a ſlender and a baſe defendour or proctour of an euyll cauſe, beganne in this wiſe to accuſe Paule: Where as we maye thanke you that al mattiers haue been quiet and peaceable emonge vs this longe ſpace, and many diuers and ſondrye thinges are right well gouerned in our common weale by your wiſdome, we at al tymes, and in all places acknowelage and ſet foorth this your goodneſſe towardes vs, moſte noble captaine Felix: and nowe therfore, doe rendre vnto you moſt hearty thankes. And this your readines of right ientil heart towardes our nacion, putteth vs in greate hope and confidence, that ye will conſider the tranquilitie of oure contreye, as concerning this cauſe alſo, whiche we nowe bringe before you. But leſt that I ſhoulde retaine, and kepe you awaye from your ſondrye and weyghty affayres with ouer long a proceſſe or circumſtaunce of woordes, I ſhall deſire you, as youre accuſtomed ientilneſſe is, to heare vs ſpeake oure mindes in fewe wordes. We haue perceyued this man to be a deadly enemie to oure countrey, for as muche as he hath ſet debate betwene the Jewes, not only thoſe that in habite Siria, but the others alſo in all cuntreyes through the world, wherſoeuer is any reſort of Jewes, makyng him ſelf the bringer in of a new ſect, which is called ỷ Nazarenes. And not contented with this, he was not afrayed to come to Hieruſalem, and bringing into the Temple men that were not circumciſed, he ſticked not to prophane and ſuſpende oure Temple, whom we tooke with the dede doyng, and woulde haue iudged him according to oure lawe, but Liſias the highe marciall, came with a greate bonde of men, and toke him out of our handes, leauyng the examinacion of the mattier vnto you, and willed his accuſers to come before you: ſo that the marciall himſelfe can teſtifie vnto you, that theſe matiers are true, whiche we laye to his charge. In this wiſe this ſlender and lying oratour ſayed: and the Jewes that were preſente at this accuſation, affirmed that it was euen ſo, as Tertullus had ſayed.

Tertullus began to accuſe hym Saiyng: ſeyng that wee liue in great quieteneſ by meanes of thee. &c.

D

Tertullus what he laieth to Paules charge before the preſidente Felix.

Nazarens or Nazarites.

And a maintainor of ſedicion, of the ſecte of the Nazarites. &c.

The texte.

Then Paule (after that the debitie himſelfe had beckened vnto him, that he ſhould, ſpeake) anſwered: With a more quiet minde doe I aunſwere for my ſelfe, foraſmuch as I vnderſtand that thou haſt been of many yeares, a iudge vnto this people: becauſe that thou mayſt knowe, that there are yet but twelue dayes, ſence I went vp to Hieruſalem for to wurſhippe, and *they neyther founde me in the Temple diſputing with anie man, neyther rayſyng vp the people, neyther in the Sinagogues, nor in the citie. Neyther can they proue the thinges wherof they accuſe me.

*Actes. xxi

Paule how he aunſwereth and defendeth himſelfe againſt Tertullus accuſacion before Felix.

Than after this, Paule when the preſident by his beckenyng had willed him to make aunſwere for himſelfe, began to defend his owne part in this wiſe: I ſhal with a great dele the more quiet mind anſwer for my ſelfe, for aſmuche as I knowe that ye haue bene of many yeres enbuiſied emonge this people: & that by reaſon of deciſing matters belonging to the Jewes, ye are not ignoraunt of our lawes. And the later that this matier hath ben doẽ, wherof theſe men accuſe me, ſo much

the

A the more certaynlye maye ye, by enquirie, knowe it, for it is yet but twelue dayes ſince that I, according to the cuſtome of the Iewyſhe religion, came vp to Hieruſalem, there to make my prayers, and to purifie my ſelf, after I had takē on me a vow according to the ſolemne manier and faſhion of the Iewes. If ye calle this violating or pollutyng of the temple, than I knowlege my faulte and offenſe. Neyther founde they me in the temple diſputing with any man, neither making the people to flocke together, no nor in the Sinagogues, nor yet in any place of the citie. Neyther can they dewlye proue by any reaſon, ſuche faultes, as they laye vnto my charge.

And they neither founde me in the temple diſpuſyng with any man.

The texte.

But this I confeſſe vnto thee, that after the way (which they cal hereſy) ſo worſhippe I the God of my fathers, beleuinge all thinges whiche are written in the law and the prophetes, and haue hope towardes God, that *the ſame reſurreccion of the dead (which they them ſelfes loke for alſo) ſhalbe both of iuſte and vniuſte. And therfore *ſtudy I to haue alway a cleare conſcience towarde God, and towarde man.

*Mat. xxii

*Acte. xxiii

As for that poinct which they laie vnto me, concernyng the ſecte of the Nazarenes, I wil dot denye that that is true. And yet mine accuſers haue nothyng to do therwith, forſomuche as the Iewes haue not condemned that ſect, and againe I am not the autour therof. But yf ye be deſyrous to heare, what ſecte I profeſſe, I will ſhewe you. I dooe according to the tradicion of the Phariſees, and theyr ſecte, wurſhippe the God, that is commonly wurſhipped in my countreye, and am not autour of any newe religion, but kepe thoſe thinges, that I haue receiued of my forefathers diligentlye, beleueing all thinges to bee true, that are written in the lawe, and in the prophetes. Whiche thinges all for the moſte parte, in aſmuche as God like as he promyſed hath now fulfilled, I dooe fully beleue that thoſe thinges alſo wyl come to paſſe, whiche he hath promyſed for to come: that is to ſay, that the dead ſhal B aryſe agayne in time to come, as well the bad as the good: the good to receiue gloriouſly life euerlaſting, the bad to euerlaſting puniſhement. These thinges am not I in a wauering belefe of, but ſo earneſtly am I perſwaded in them, that for aſmuche as I knowe that in tyme to come, I ſhall appere before God in the place of iudgement, and ſhalbe rewarded according to my dedes, I endeuour my ſelfe earneſtly, ſo to lyue, that I in nothing offende the lawe of God: but that I may haue a pure and a clere conſcience, not onely in the ſight of God, whiche examineth mannes herte, but alſo in the ſight of man. And this haue I diligently obſerued and folowed, euen vntyll this daye. And therefore haue they nothing whereof to accuſe me as touching my lyfe that is paſt, whereby that ſuche matiers as they laye vnto my charge, maye appere the more probably to be true.

Paule denieth not hymſelfe to be a Nazarite, but ſticketh to the profeſſyng of Chriſtes name.

But this I confeſſe that after the waie whiche they cal hereſie, ſo wurſhip I the God of my fathers.

Beleuyng all thynges whiche are writen in the lawe & in the Prophetes.

And therfore ſtudie I to haue alwaie a cleare conſcience towarde God & towarde man.

Paule endeuoured hymſelfe to haue a cleare conſcience.

God examineth the hearte.

The texte.

But after many yeares, *I came and brought almes to my people, and offerynges, in the which they founde me purified in the temple, neither with multitude, nor yet with vnquietneſſe. Howbeit there wer certayne Iewes out of Aſia which ought to be here preſent before thee, and accuſe me, yf they had ought againſt me: or els let theſe ſame here ſaye, yf they haue founde any euyl doing in me, while I ſtande here in the councel, except it be for this one voyce, that I cryed ſtandyng among them: *of the reſurreccion from death, am I iudged of you this daye.

*Actes. xi. Roma. xv.

*Acte. xxiii

For whan I had liued vpryght without faulte many yeares, at the laſte came I to Ieruſalem, there to make deliuery of certaine moneye whiche I had gathered in Aſia, to helpe the poore and nedye folkes in my countrey. If this bee the parte of a malefactoure, for to helpe my poore countreymen, beſtowynge on them my benefite, I wyll acknoweleage that, that they laye to my charge. And in the

But after many yeres I came and brought almes to my people, &c.

meane tyme, leſt that they, whiche ſoughte occaſion mighte make any trouble or biſeneſſe, I ſhaued my head, and ſo went into the temple, & C was purified with the accuſtomed ceremonies, doing nothyng werby any trouble or buiſineſſe mought ariſe. For I began no new thing, but the ſame ceremonies vſed I, that al the whole countrey vſeth. But the cōmocion, that was made, was reiſed vp by certayne Iewes of Aſia, whom it had been expedient to haue been preſent at the debatyng and triall herof, foraſmuche as they are the woorkers of this matter, and that they ſhould accuſe me, yf they had any thyng to laye to my charge. But it is a great ſuſpeccion, that they haue ſmall confidence in theyr cauſe, foraſmuche as they abſent themſelfes from this iudgemente, perceyuing that the matier is pleaded before you, which are ẏ preſident here. If I had offended, I might haue been conuicted by them, or els quitte by them. Albeit I feare no man, what euer he be that accuſeth me. Yea let them themſelfes whiche are here preſent ſpeake, ſeing that I ſtande here beefore the councell, yf they haue ſeen me do any thynge otherwiſe, then is lawfull before God, and ſtandynge with the lawe. For it is lawfull where iudgement is kepte according to the law, both for the playnties to lay to the charge of the tranſgreſſour, and alſo for the defendaunte to be his own man of law, or proctoure. But I know D they haue nothyng agaynſt me, excepte they wyll laye theſe woordes in my teeth, whiche I with a loude voice ſpake: that I was a phariſee and that I was for this poyncte accuſed, becauſe I preached reſurreccion of the dead, agayne vnto lyfe: which wordes I ſaid, foraſmuch as ſtanding as I did emong them, and permitted of the marcial to vtter my minde, I ſawe nothing dooen vprightly by the lawe, but all thynges to paſſe vpon playne hatered and malice. And whan I had ſo ſaied, thei contended betwene themſelfes, vntil that the marciall tooke me out of theyr handes. I ſpake nothing but the trueth, and mete it was that the multitude ſhould knowe wherfore I was endaungered beefore the councell: foraſmuche as I ſawe there was no helpe to bee loked for, at the handes of the chiefe rewlers.

Paule feared none accuſers.

Excepte it be for this one voice, that I cried ſtandyng among them.

Paule why he made mencion of reſurreccion in the councelle.

The texte.

Whan Felix hearde theſe thynges, he deferred them, for he knewe veray wel of that waye, and ſayed: whan Liſias the captayne is come downe, I wyl knowe the vtmoſt of your matier. And *he commaunded an vnder captayne to kepe Paul, and to lette him haue reſte, and that he ſhoulde forbyd none of hys acquayntaunce to myniſter vnto hym, or to come vnto hym.

*Joc. xxiii. Acte. xxvii.

Whan Felix had hearde this, becauſe he was well acquaynted with the ſecte of the Phariſees, which Paul profeſſed, he minded to differre the examinacion of the matier, vntill an other time, and ſayed: Foraſmuche as Liſias knoweth all this whole matier howe it ſtandeth, whan he cummeth hither, I wyll heare you. And than gaue he commaundemente vnto his vnder captaine, that he ſhoulde in the meane ſeaſon kepe him in warde, but yet ſo, that he might be ientilie ordred, and that he might diuerſe times be at libertee, and that his familiars might freely repayre vnto him & bring him ſuch thinges as he lacked.

Felix howe gentilly he wylled Paule to be ordred.

The texte.

And after certayne dayes, whan Felix came with his wife Druſilla (whiche was a Iewesse) he called furth Paule, and hearde hym of the fayth which is toward Chriſt. And as he preached of ryghtwiſnes, temperaunce, and iudgement to come, Felix trembled and anſwered: Go thy waye for this tyme: whan I haue a conuenient ſeaſō I wyll ſende for thee. He hoped alſo, that money ſhoulde haue been geuen hym of Paule, that he might leuſe hym: wherfore he called hym the oftener, and commoned with him. But after two yeares, Feſtus Porcius came into Felix roume. *And Felix wyllyng to ſhewe the Iewes a pleaſure, lefte Paul in priſon bounde.

*Acte. xx.

A And whan a good ſorte of daies wer paſt, Felix came to Ceſarea with his wife Druſilla, whiche was a Jewe borne, and than ſente he for Paul, beyng deſirous to haue ferther knowledge of him, as cõcerning the ſecte that he profeſſed. Than Paule opened vnto him the waye to ſaluacion by the goſpel, whiche thyng he before had not ſpoken of, and how that ſaluacion was not obteined by obſeruing of Moſes law, as the Jewes ſuppoſed, but by beleuyng in Jeſus Chriſte, whom beyng ſo many hundreth yeres loked for, the Jewes had crucyfyed: and that by baptiſme, all ſynnes committed by the whole tyme and courſe of mannes life before, were at once waſhed awaye, ſo that ſuche as were regenerate in Chriſt, ſhould liue ſincerely and holyly, accordyng to the rewle of the goſpell, from thence foorth, vntill ſuch tyme that the ſame Jeſus whiche hath geuen himſelfe for the redempcion of man, dyd gloryouſly returne in ſyghte of all men, with the power of his father, to iudge the quicke and the dead. And whan Paule had talked on this wyſe at large of ſuche matters as theſe be, that is to wete, of the gracious fauour of God: that man cummeth to throughe faythe, of Euangelicall iuſtice, of temperaunce, and ſobernesse of the ſpirituall life, and of the latter iudgement, that no man coulde eſcape: Felix was afraied, and ſomuche moued therewith, not that he foorthwith dyd acquite Paul (for he feared the Jewes, whom he knewe did deadly hate him) but that Paule was for the meane ſpace kepte in holde after a ientill B ſorte, vntyll that he might haue occaſion to deliuer hym. There was an other matter alſo, that cauſed hym not ſtreighte wayes to quitte hym, for he truſted that Paule would gyue hym ſome readye money, that he might be delyuered. And for this cauſe dyd he often ſende for Paule, and commoned with him, that he might giue hym occaſion to profer him money, that he, vpon familiar acquayntaunce and gentyll entertaynemente of the preſydente, mighte put awaye ſhamefaſtnes, whiche he thoughte dyd ſtaye Paule, that he durſt not profer money. For the Emperours lawes doe puniſhe the iudge, that ſufferethe a malefactour to eſcape by bryberye. In the meane tyme, whan Paule continued two yeres at Ceſarea, the Emperour Nero ſente a certain man named Portius Feſtus to ſuccede Felix in the roume. And than had he a good occaſion to dimiſſe Paule. But he thought he woulde not departe from his prouince with mennes diſpleaſures, and willing rather to ſhewe the Jewes a pleaſure, then with an vpryghte conſcience to deliuer an innocent, he lefte Paul bound. So harde a matter is it for the great men and rewlers of the world, to behaue themſelfes in all matiers vpryghtly.

Druſilla the wife of Felix, a Jeweſſe borne.

He called forth Paule and hearde hym of the feith which is towarde Chriſte. And as he preached of righteouſnes. &c. Felix trembled. &c.

Felix trembled whan he hearde Paule preachyng of righteouſnes, and of the iudgemente to come. &c.

Felix feared the Jewes.

He hoped alſo that money ſhould haue been geuen hym. &c.

Felix loked that Paule would haue geuen hym money to be deliuered & calleth hym often to geue hym occaſion.

Portius Feſtus next ſucceſſoure to Felix at Ceſarea.

The.xxv. Chapiter.

The texte.

Whan Feſtus had receiued the office, after three dayes, he aſcended from Ceſarea vnto Hieruſalem. Than enformed hym the hygh Prieſtes and the chief of the Iewes, of Paule. And they beſought him, and deſired fauour agaynſte hym, that he would ſende for hym to Hieruſalem: and they laide a wayte for hym in the waye, to kyll hym. Feſtus anſwered, that Paule ſhoulde bee kepte at Ceſarea, but that himſelfe woulde ſhortely departe thyther, let them therefore (ſayde he) whyche among you are hable, come doune with vs, and accuſe hym, yf there be any faulte in the man.

Feſtus cometh from Ceſarea to Hieruſalē.

C

Within three dayes after Feſtus came to his prouince, he went from Ceſarea to Heruſalem. But whan the Jewes hearde tell, that a newe preſident was come, theyr malice was newly kindled agayne. For byanby the highe prieſtes and chief rewlers of the Jewes came vnto him, and deſired his fauoure that it mighte pleaſe him to ſende for Paul to Heruſalem, foraſmuche as it was not ſo commodious to haue the matier pleaded at Ceſarea. For they truſted, that the preſident (which, by reaſon that he late came into yͤ prouince, was ignoraunt of thoſe thynges, that had been dooen) would ſoone in this ſo ſmall a matier, ſhewe them fauour. But the Jewes wer at this poyncte, that if Feſtus had graunted them theyr requeſte, they would haue layed watche, and haue ſlayne Paul by the waye. But Feſtus beyng more indifferente then they woulde he ſhoulde haue been, made aunſwere: that Paul ſhould remayne in cuſtody at Ceſarea, and that he within fewe daies, would repayre thither, and heare theyr matter. Wherefore, ſayed he, yf there be any amonge you that bee mete men to folowe this matter, leat them go with me downe to Ceſarea, there ſhall he be arrayned before you. And yf this man that you ſpeake of, be giltye, they may accuſe hym.

The Jewes ſue to Feſtus to ſende for Paule to Hieruſalem.

And they beſought hym. &c. that he would ſende for hym to Hieruſalē.

And they laied awaite for hym in the waie to kill hym.

The Jewes lye in awaite to kyll Paule on the waie from Ceſarea to Hieruſalem.

The texte.

Whan he had taryed there among them more then ten dayes, he wente downe vnto Ceſarea, and the nexte daye ſate downe in the iudgemente ſeate, and commaunded Paul to bee brought, whiche whan he was come, the Iewes which wer come from Heruſalem, ſtood about him, and layde many and greuous complayntes agaynſte Paule, which they could not proue, as long as he anſwered for himſelf, *that he had neither agaynſt the lawe of the Iewes, neyther againſt the temple, nor yet agaynſte Ceſar, offended any thyng at all.

*Act. xxiiii and. xxviii.

The Jewes accuſe Paule beefore Feſtus.

D

And when he had continued there among them more then ten dayes, he went to Ceſarea. And the nexte daye he ſate in the place of Judgement, and commaunded Paul to be brought before hym. And after that he was brought foorth, yͤ Jewes, which came from Heruſalem, ſtoode rounde aboute him, laying many & ſore matiers to his charge, but none of them wer they hable to proue: for Paule anſwered for him ſelf, and euidently declared, that he had neyther offended the Jewes lawe, foraſmuche as he had diligently kepte it, neither yet had prophaned or ſuſpended the churche, ſeing that he had purely and peaceably been conuerſaunte therein, nor had offended againſte themperoure at any tyme.

And commaunded Paule to be brought.

The texte.

*Act. xxiiii.

Feſtus *wyllyng to doe the Iewes a pleaſure, anſwered paule, and ſayd: wylte thou go vp to Hieruſalem, and there be iudged of theſe thynges beefore me? Than ſayde Paul: I ſtande at Ceſars iudgement ſeate, where I ought to be iudged. To the Iewes haue I no harme doen, as thou very wel knoweſt. If I haue hurt them, or committed any thyng worthy of death, I refuſe not to dye: yf none of theſe thinges are, wherof they accuſe me, no man maye deliuer me to them, I appeale vnto Ceſar. Than ſpake Feſtus with deliberacion, and anſwered. Thou haſt appealed vnto Ceſar: vnto Ceſar ſhalte thou goe.

Paule refuſed to go to Hieruſalem to be iudged.

But whan Feſtus perceiued on the one parte the innocencie of Paule, and on the other, the hatered that the Jewes bare againſte Paule, which neuer would bee ſatiſfied, he endeuoring himſelf ſo to gratifi the Jewes, that he might ſeme yet to dooe the partie which was accuſed, no wronge, ſayd vnto Paul: wilt thou go to Hieruſalem and there be iudged before me? For he ſuppoſed that this would pleaſe the Jewes well, foraſmuche as it was theyr owne requeſte before. Than Paule

I beeyng aſſured of the entente of the Iewes, made aunſwere: I ſee no cauſe wherfore this matier ſhould be differred vntyl an other time, for there is no let, but that euen here I maie be either quit, or caſte. I am arrained nowe at the barre before the Emperours officer, in this citie of Ceſarea, ⁊ here nedes muſt I receiue my iudgement. I haue doen the Iewes no hurt or iniurie, as you your ſelfe knowe right wel. But yf that I haue noied them in any thing, or haue committed any thyng wherby I haue deſerued death, I am well contente to dye. But yf all thoſe thinges, which theſe men haue layed to my charge, bee falſe: it is not the part of a iudge contrarie to right and iuſtice, to permitte them to handle me, according as thei of prepẽſed malice and hatred, would deſire to dooe. For the iudge cannot for fauour of any perſon, condẽne a man that is arrained, and I appeale to the Emperour. Thã Feſtus, after that he had cõmunicacion with the counſell of the Iewes, made aunſwer vnto Paule: Seeing that thou haſte appealed to the Emperour, to the Emperour ſhalt thou goe. For the Iewes wer better content that Paule ſhould bee ſent to the Emperour, then that he ſhould be quit: for thei truſted that ſome thing would chaunce wherby thei at the laſt might rid him out of the waie.

I ſtande at Ceſars iudgement ſeat, where I oughte to bee iudged.

I appeale vnto Ceſar.

Paule appealeth frõ the counſaile of the Iewes to the Emperoure to be iudged in hys courte.

The texte.

And after a certain dayes, king Agrippa and Bernice came vnto Ceſarea to ſalute Feſtus. And whan thei had been there a good ſeaſon, *Feſtus rehearſed Paules cauſe vnto the king, ſaying: there is a certain mã left in priſon of Felix, about whõ whan I came to Hieruſalẽ, * the high prieſtes and elders of the Iewes enfourmed me, and deſired to haue iudgement againſt hym. To whom I aunſwered: It is not the maner of the Romaines, for fauour to deliuer any man, that he ſhould periſh, before that he whiche is accuſed, haue the accuſers before hym, and haue licence to aunſwer for himſelf, concerning the crime laide againſt hym. Therfore, whan thei wer come hyther, without any delaie, on the morowe I ſate to geue iudgemente, and commaunded the man to be brought furth. Againſt whom, whan the accuſers ſtoode vp, * thei brought none accuſacion of ſuche thinges as I ſuppoſed: but had certain queſtions againſte him of their owne ſuperſtition and of one Ieſus whiche was dead, whome Paule affirmed to be aliue. And becauſe I doubted of ſuch maner of queſtions, I aſked hym whether he would goe to Hieruſalem, and there bee iudged of theſe matiers. But whã Paule had appealed to be kept vnto the knowlage of Ceaſar, I commaunded him to be kept till I might ſende hym to Ceaſar.

*Act. xxiiii

*Act. xxiiii

B

*Acte. xxiii

In the meane ſpace within a fewe daies, king Agrippa, whiche had ſucceded Herode his father in the kingdome, whom the Aungell of god had ſtricken, came to Ceſarea with his wife Bernice, to ſalute and to welcome the new preſident Feſtus. And when thei had cõtinued there a good ſort of daies, Feſtus by occaſion reherſed vnto the king, Paules matier, in this wiſe: Felix which was my predeceſſour, hath left here a certaine man in hold, whom the high prieſtes and chief rulers of the Iewes complained on, whan I was at Hieruſalem, ⁊ deſired me for their ſakes to geue ſentence againſt him. Unto whome I made aunſwer, that the Romains were not accuſtomed to geue ſẽtence of death on any mã for fauour of any perſon before yͤ his accuſers appered, and gaue ſufficient euidence againſt him, and the defendaunt had libertie to anſwer to ſuch thinges, as ſhould be laied againſt him. And ſo whã his accuſers wer come hither, I without any delay, ſate the next day in iudgement, and willed the prieſoner that was accuſed, to appere before me. And whan his accuſers came furth, thei laied no ſuch matiers to his charge, as I thought thei would haue doen. But certaine queſtions demaunded thei of him, concerning their owne ſuperſticion, and laide to his charge, that he ſhould affyrme one Ieſus, whiche was dead, to bee ariſen from death to life againe, and that he

And after certaine daies, kyng Agrippa ⁊ Bernice came vnto Ceſarea to ſalute Feſtus. ⁊c.

Kyng Agrippa ſucceſſour and ſonne to Herode whom the Aungel of god ſtroke.

Bernice the wife of king Agrippa.

The indifferente iuſtice that the Romain magiſtrates vſed to miniſter.

What crimes the Iewes charged Paule with all.

alſo is nowe aliue. But I perceiuing yͭ it was the leaſt parte of mine office, to make enquirie of ſuch queſtions, neither wel knowing what I might ſaie in the matier, aſked him whether that he wer willyng to goe to Hieruſalem, and there to ſtande to iudgemente, as concernyng thoſe thinges that were layed vnto hym, foraſmuche as the Prieſtes, Scribes and Phariſees knewe better howe the matier ſtoode, then I. But whan as Paule had refuſed that, and appealed to Ceaſar, in wyll to bee arrained before him, I commaunded that he in the meane ſpace ſhould be kept in cuſtodie, vntil ſuch time that I might haue occaſion to ſende hym to Ceaſar.

C But had certaine queſtions againſt hym of their own ſuperſticion and of one Ieſus which was dead.

The text. Agrippa ſaied vnto Feſtus: I would alſo heare the man my ſelfe. To morowe (ſaide he) thou ſhalt heare him. And on the morowe whan Agrippa was come and Bernice with great Pompe, and were entred into the counſell houſe, with the captaines and chiefe menne of the citie, at Feſtus commaundement was Paule brought foorth. And Feſtus ſaide: kyng Agrippa, and all ye menne whiche are here preſente with vs, ye ſee this manne, about whome all the multitude of the Iewes haue entreated me, bothe at Hieruſalem and alſo here, crying: that he ought not to lyue any longer. yet founde I nothing woorthye of death that he had committed. Neuertheleſſe, ſeeing that he hath appealed to Ceaſar, I haue no certain thyng to write vnto my Lorde. Wherfore, I haue brought him vnto you and ſpeciallye vnto thee, O kyng Agrippa, that after examinacion had, I mighte haue ſomewhat to write. For me thinketh it vnreaſonable, for to ſende a priſoner, and not to ſhewe the cauſes whiche are laide againſte him.

Agrippa deſireth to heare Paul before himſelf ſhoulde goe to Ceſar.

Whan Agrippa had heard this, he ſaide vnto Feſtus: I haue of late heard muche ſpeaking of that ſame Ieſus, and of his diſciples, and therfore would I my ſelf heare that felowe before he goe to Ceaſar. Than ſaide Feſtus: To morowe ſhall you heare hym. The nexte daye, after that Agrippa and his wife Bernice had with much pompe and a great traine, entred with the captaines and the chiefe of the citie into the common hal, Feſtus commaunded Paule to be brought before hym. Than Feſtus, leſte that he ſhould ſeme to haue broughte foorth Paule onely to get fauour of the king, ſpake in this wiſe: king Agrippa, and you all that are here preſent, ye ſee the mā, whom al yͤ Iewes haue complained on to me, as well at Hieruſalem, as here alſo in this citie, and haue with great clamour cried, that it was pitie of his lyfe. But I haue made enquirie, and cannot ſee that he hath any waie deſerued death. Albeit foraſmuche as he hath of his own free wil appealed to the Emperour, I am in full minde to ſende him thither. And yet I cannot well tell, what I maie certifie vnto his maieſtie in writing. Wherfore I haue here brought hym furth before you, and eſpeciallye before you king Agrippa, that we maye examine hym, & ſo haue ſomewhat to write. For me thynketh it ſtandeth with no reaſon, to ſende a priſoner and not to ſhowe withal, what is layde to his charge.

Agrippa ſaide vnto Feſtus, I would alſo heare the man my ſelfe.

D

Feſtus bringeth foorth Paule before Agrippa and Bernice.

The.xxvi.Chapter.

The text. Agrippa ſaide vnto paule: thou art permitted to ſpeake for thy ſelfe. Then Paule ſtretched foorth the hande & anſwered for hymſelf: I thynke my ſelf happye kyng Agrippa, becauſe I ſhal this daye anſwer before thee, of al the thinges wherof I am accuſed of the Iewes: namely, becauſe thou art experte in all cuſtomes and queſtions whiche are emong the Iewes. Wherefore I beſeche thee, to heare me paciently.

A

THen king Agrippa turned himſelfe to Paule, who ſtood before him bound, and ſaide: Thou haſt pardon to ſpeake for thy ſelfe, if thou haue any thing to ſaie in thine owne defenſe. And foorthwith Paule holding vp his hande, began to defende hymſelf in this wiſe: It maketh not a litell matier in mine opinion, O king Agrippa, before what iudge, a mā that is endicted, pleadeth his cauſe. For he whoſe confidence is wholly in his own innocency, deſireth nothing more, thē to haue ſuche a iudge, as either knoweth his cauſe very wel already, or els can ſoone perceiue it. For if the iudge be ignoraunt of the matier, he that pleadeth it, ſhall in vaine goe about to ſet it furth in fine painted termes. And therefore, although the Iewes haue layed diuerſe treſpaces to my charge, yet I thinke my ſelfe happy for this cauſe, that I ſhall this daie pleade this matier before you, whiche knowe righte well the cuſtomes, and order, and alſo the doubtefull queſtions and poinctes that concerne the lawe of the Iewes. Wherefore I will deſire you to heare me paciently.

The oracion and declaracion of Paule before kyng Agrippa.

I thinke my ſelfe happy king Agrippa because I ſhal this daye aunſwer before thee. &c.

The texte.

My liuing yͭ I haue led of a child (which was at the firſt emong mine own nacion at Hieruſalem) know al the Iewes, which knew me from the beginning, if thei woulde teſtifie. *For after the moſt ſtreight ſect of our religion, I liued a Phariſee. And now *I ſtande & am iudged for the hope of the promiſe, made of god vnto our fathers, vnto whiche promiſe our twelue tribes (inſtauntly ſeruing god daye and night) doe hope to come. For whiche hopes ſake, kyng Agrippa, I am accuſed of the Iewes.

*Mala.iii. *Act. xxii. xxiii. and xxviii.

B

First & foremoſt wheras thei lay vnto my charge, that I haue treſpaced againſt the law, how vntrue yͤ saiyng is, al my whole life, which I haue hitherto led, ſhal declare. For although I was borne at Tarſus, yet haue I euē frō my childhode, been brought vp emōg yͤ Iewes at Hieruſalem, where I diligētly applied yͤ law at the fete of Gamaliel. So yͭ the Iewes know wel inough, how ſincerely & godly I did lede my life emong my countreimen, & in the moſt royall citie, for thei knew me many yeres agoe, ſince yͭ I was firſt conuerſaunt at Hieruſalē, if thei would ſpeake, as thei know it to be true in dede. For I did not only kepe yͤ Iewes religiō diligently, but I profeſſed yͤ ſecte alſo, which excelleth yͤ reſt, both in obſeruing yͤ religion, & alſo in moſt perfect knowlage of the law: yͭ is to ſay, yͤ ſect of the Phariſees. And it is a thing doen without al ſhame, to accuſe me yͭ I am not a Iewe, ſeeing yͭ I was, and euen yet at this preſent alſo, am a Phariſee by profeſſion, as who ſay, yͭ any man could denie him to bee a Iewe, that is borne at Hieruſalem. For emong the Iewes, the ſect of the Phariſees eſpecially doeth beleue, yͭ the bodies ſhal ariſe again, and yͭ euery man ſhalbee rewarded, according to his liuing & dedes that he did here in this world. Neither haue I at any time, ſhronken from the Phariſees ſect: for euen now am I here arrained, becauſe I beleue yͭ thei ſhalbee in a great felicitee, that haue here liued well, according as God made promiſe to our forefathers. But if it bee a fault to loke for that, yͭ God promiſed to them that woorſhip him, not I onely, but many one moe then I, are in the ſame faulte. For why dooe the twelue tribes of our countrey worſhip god daye and night, but onely for becauſe thei truſt that thei ſhall come to this bliſſe, whiche he hath promiſed: And therfore ſcarecely is he worthy to bee called a Iewe, which truſteth not to that, that god hath promiſed. And yet O king Agrippa, for this cauſe chiefly that I ſo beleue, I am nowe endicted here of the Iewes.

My liuing that I haue ledde of a childe. &c. know al the Iewes. &c.

Paule brought vp in the lawe at the fete of Gamaliel.

Paule walked vprightly in the lawe.

Paule of the ſecte of the Phariſees.

I liued a Phariſee.

And now I ſtande & am iudged for the hope of the promiſe. &c.

The Phariſees beleue reſurreccion of the dead.

C

The textes

*Acte. viii ix. & .xxii i. Cor. xv.

why ſhould it bee thought a thing incredible vnto you, ẏ god ſhould raiſe againe the dead? I alſo verely thought in my ſelfe, that I ought to doe many thinges contrary, clene againſt the name of Ieſus of Nazareth: *which thing I alſo did at Hieruſalem. And many of the ſaintes did I ſhut vp in priſon, and had receiued autoritee of ẏ high prieſtes. And whan thei wer put to death, I gaue ẏ ſentence. And I puniſhed them oft in euerye Sinagogue, and compelled them to blaſpheme: and was yet more mad vpon them, and perſecuted them, euē vnto ſtraunge cities. About which thynges as I went to Damaſco, with autoritee and licence of the high prieſtes, euen at middaye, (O king) I ſawe in the waie a light from heauen, aboue the brightneſſe of the Sunne, ſhine rounde about me, and them which iourneied with me.

Why ſhould it bee thoughte a thyng incredible vnto you, that God ſhoulde reiſe again the dead?

God is hable to reiſe the dead to life again.

I alſo verily thoughte in my ſelfe that I ought to dooe manie thynges contrary, cleane againſt the name of Ieſus, &c.

Paule at the firſt an enemie to the name of Ieſus.

D

Paule how ſore a perſecutour of the chriſtians he was beefore his conuerſion.

And perſecuted them euen to ſtraunge cities.

Paule declareth to Agrippa his conuerſion in the waie to Damaſco.

I know many wil thinke it a thing impoſſible, if a mā ſhould affirme that ẏ body, whā it is once dead and putrified, ſhould riſe again. But many thinges ſeme to men impoſſible, which afterwarde yet thei find true. If a man ſhould ſaie that one man might raiſe an other frō death to life, he might iuſtely ſeme to ſpeake a thing impoſſible, and that not without a cauſe. But wherfore ſhould you thinke it impoſſible, ẏ god, which is hable to doe whatſoeuer ſhal pleaſe him, ſhould raiſe ẏ dead to life again? Can not he, which gaue euery manne life, reſtore to lyfe whom ſhal pleaſe him? Shal we thinke him to bee a liar, or breakyng promiſe in that, whiche he hath made? Yea I my ſelfe haue ſuppoſed thinges to be impoſſible which I afterward proued true: & thinges to be contrary to our law, and vngodly, which I tried afterward to bee the principall poinctes of perfite godlines and religion. Inſomuche, ẏ once I was of theſame mind toward the diſciples of Ieſus of Nazareth, that the Iewes are now towarde me: for I ſtriued with all my power againſte the aduauncing of his name, and thought that I dyd wonderful godly, whan that I perſecuted thoſe, that profeſſed him, to ẏ vttermoſt that I could: and ſo did I euen at Hieruſalem. For many holy mē did I caſt into priſon, hauing a commiſſion of ẏ high prieſtes, ſo to dooe, and pronounced the ſentence of death againſte them, whan thei ſhould ſuffer. And I puniſhed them not onely at Hieruſalem, but in al Sinagogues, whereſoeuer I could heare of them in any aſſemblye, purpoſing earneſtely to bring them by vexacion, once to ſuche a point, as to make them to ſpeake in deſpite of that moſt bleſſed name, like as I my ſelfe did in thoſe daies. Neither was I thus contented, but more madly raged againſt them, in ſomuche that I rode to forein cities, and ſuche as wer ferre from Hieruſalem, to the entente that I might puniſhe ſuch as profeſſed his name. And vpon a time, whan I was moſte ſet and bent to this cruell buiſineſſe, which I did not yet of malice but onely of zele that I bare to the lawe of my countreye, and in this minde tooke my iourney towarde Damaſco beeing ſupported with autoritee of the high prieſtes, euen at midde daie, O king Agrippa, I ſawe a certain light, which was much clerer then the brightnes of the Sunne, ſodainely to ſhine from heauen. And it ſhined rounde about me, and thoſe that wer with me.

The textes

*Actes. ix. and. xxii.

Whan we wer all fallen to the earth, I heard a voice ſpeaking vnto me and ſaying in the Hebrue toungue: *Saule, Saule, why perſecuteſte thou me? It is harde for thee to kicke againſte the prickes. And I ſaide: who art thou lorde? And he ſayde I am Ieſus whome thou perſecuteſte, but ryſe and ſtande vp on thy feete: For I haue appeared vnto thee for this purpoſe, to make thee a miniſter, and a witneſſe of theſe thynges, whiche thou haſte ſeen, and of thoſe thynges in the whiche I wyll apper vnto thee, deliueryng thee from the people, and from the Gentiles, vnto whome nowe I ſende thee, to open their iyes, that they maye bee turned from

A darkeneſſe to light, and from the power of Sathan vnto God, that thei may receiue forgeueneſſe of ſinnes, and enheritaunce emong them, which are ſanctifyed by feith that is towarde me.

And whan we all, being amaſed by reaſon of the brightneſſe of the light, had fallen down on the ground, I heard a voice ſpeake vnto me, that ſaid in the Hebrue tongue: Saule Saule, why dooeſt thou perſecute me? It is hard for thee to winche againſt the pricke. Than aunſwered I: what art thou lord? Than ſpake he agayn and ſaied: I am Jeſus of Nazareth, whom thou perſecuteſt. But aryſe, & ſtand vp on thy feete. Therfore haue I ſtricken thee downe, being a perſecutor, that I may again ſet thee on thy feete a preacher of my name. For I haue nowe appered vnto thee to this end, that being choſen by me, thou mayeſt beare witneſſe of me, and execute ſuche thynges, as thou haſt ſeene, and others ẏ I hereafter by viſion ſhall ſhewe vnto thee. In all which thinges will I be thy defendour, and will deliuer thee from the people, and from the barbarous nations, of the heathẽ that be farre of, whither I wil now ſende thee in as it wer in ambaſſade, that lyke as thou arte, by deliueraunce of thine errour made of a blinde man, perfecte in ſight: ſo thou maieſt by preaching the true word of my ghoſpel, open their yies, that from ſinne & ignoraunce, which thei haue been hitherto holden withall, thei likewiſe may be conuerted to the light of my goſpell: and that ſuche as haue been hertofore geuen to idolatry, and by reaſon thereof haue become ſubiectes vnto Sathan, may be made the ſeruauntes of B God, who is lorde of all thinges: and thei that hitherto haue been defiled with all kynde of filthineſſe, may nowe through feith and credence geuing to my goſpel, freely obtein remiſſion of all ſinnes: and ſuche as hitherto haue been called not an elect people, but ſeparated from God, and diuided from al the company of good men, may now haue part emong them that be ſanctifyed, not by circumciſion, or obſeruing of the lawe, but by beleuing in me, and becauſe thei geue credence to my goſpell. For there is now none other way remaynyng whereby man may bee ſanctified.

Paules eleccion and callyng.

For I haue appeared vnto thee for this purpoſe to make thee a miniſter. &c

From the Gentiles, vnto whom nowe I ſent thee, to opẽ their eies. &c.

Whiche are ſanctified by feith which is towardes me.

None other waie nowe remaining whereby to bee ſanctified, but onely the feith of the ghoſpell.

The texte. ¶ Wherfore (O king Agrippa) I was not diſobedient vnto the heauenly viſion: but ſhewed firſt vnto them of Damaſco, and at Hieruſalem, and thorow out all the coaſtes of Iewrie, and then to the Gentiles, that thei ſhould repent and turne to God, and dooe ſuch workes as become them that repent. For this cauſe the Iewes caught me in the temple, and went about to kille me. Seeing therefore that I haue obteined helpe of God vnto this day, I continewe, witneſſing both to ſmall and to great, ſaying none other thinges then thoſe which Moyſes, and the Prophetes did ſay ſhould come. That Chriſt ſhould ſuffer, and that he ſhoulde be the firſt that ſhoulde aryſe from death. And ſhould ſhew light vnto the people, and to the Gentiles.

These thinges, king Agrippa, wer not doone either in the night tyme or in any dreame, but whan it was brode daye, many of vs ſawe the clereneſſe of the light, and heard the voice diſtinctly ſpeaking. Wherfore I being aſſured that this was dooen of God from heauen, was not diſobedient to the heauenly viſion, but leatting paſſe the buiſineſſe that I had than taken in hand, by authoritee of the hygh Prieſtes, I tooke a clene contrary way, thinking it more expedient and neceſſary to putte in execucion that God commaunded me, then that the hygh Prieſtes had willed. For foorthwith I preached the ghoſpell at Damaſco, and than at Hieruſalẽ, afterwardes throughout al the partes of Jewrie: and to be ſhort, emong diuerſe nacions and countreyes of the Gentiles being farre a ſundre, willyng them to repente their lyfe

Goddes commaundemente moſt chiefly to bee put in execucion.

And than to the Gentiles that thei ſhoulde repent, and turne vnto God.

Paule how diligently he put in execucion the commaundemente of God after hys vocacion.

C paſt, and that thei ſhould turne from dumme Idolles, to the true and liuing God: and that after thei wer once baptiſed, thei ſhould worke from thenceforth ſuch workes, as became ſuch perſones, as earneſtly haue repented. For this cauſe the Iewes, whan thei ſawe me in the temple, toke me, and woulde haue ſlain me. Neither haue I hitherto defended me with weapon, and yet by the ayde of god, at whoſe commaundement I dooe this that I dooe, I am yet alyue, teſtifying to both great & ſmall, thoſe thinges, that I was commaũded to preache to all men without reſpect of any perſon, feigning no newe doctrine of mine own head, but preaching onely thoſe thinges that Moyſes and the prophetes affirmed ſhould come to paſſe. For the Iewes alſo had wont to diſpute in this wiſe of Chriſt by yͤ prophecies of the prophetes whither that Meſſias ſhoulde come, as a man ſubiect to miſerie and death, or whether he firſt ſhould beginne to reyſe the dead to life, and whether that he ſhould preache the true lighte, firſt to the Iſraelites, and afterward to the Gentiles. Whiche thinges euerychone, forasmuch as thei wer ſpoken of before by the Prophetes, and by Moyſes himſelf, of Meſſias I preache, that we muſt loke for none other Meſſias, for why? All theſe thynges are fulfylled in Ieſus of Nazareth: and nothing now remayneth, but that all men through penaunce and puritee of life, prepaire themſelfes againſt his cumming, whan he ſhal come to iudge all the wholle world.

God howe he preſerued Paule againſt the malice of the Iewes.

For this cauſe the Iewes caughte me in the temple, & went aboute to kyll me.

Saying none other thynges then theſe which Moſes and the Prophetes did ſaye ſhoulde come.

All the ſayinges of Moſes and the Prophetes of Meſſias are fulfilled in Ieſus of Nazareth.

¶ As he thus ſpake for himſele, Feſtus ſaid with a loude voice: Paule, thou art beſyde thy ſelf. Much learning dooeth make thee madde. And Paule ſaied: I am not madde (moſt dere Feſtus) but ſpeake foorth the woordes of trueth and ſobreneſſe. For the kyng knoweth of theſe thinges, beefore whom alſo I ſpeake freely, neither thynke I that any of theſe thinges are hidden from him. For this thing was not doen in a corner. King Agrippa, belieueſt thou the prophetes? I wote well that thou belieueſt. D Agrippa ſaied vnto Paule: Sumwhat thou bringeſt me in mind for to belieue, and become chriſtened. And Paule ſaied: I woulde to God that not onely thou: but all alſo that heare me to day, wer not ſumwhat onely, but altogether ſuch as I am, except theſe bandes.

The texte

Whan Paule had ſpoken this and much more in his own defenſe, Feſtus, which could nothing ſkille of the Iewes religion, eſteming all as dotage that he had ſpoken of his viſion, and of the aryſing agayne of the dead, ſaid with a loude voice: Thou doteſt Paule. It is ſo with thee as it often chaunceth to other mẽ. Much knowledge in learning hath taken thy right mind clene from thee. Paule aunſwered: I dote not moſt noble Feſtus. For doting is called, when a man through errour of hys mind, ſwerueth from reaſon. But I am ſobre, and ſpeake as the truth is, the which trueth to know, is veray witte in dede. And that theſe thinges are ſo, it is not vnknowen to the king, before whom I doe much the more frankely talke of theſe matiers, beecauſe I ſuppoſe, that he is ignoraunt in none of theſe pointes that I haue ſpoken. For this thing was not doen in a corner, but openly, and the rumour of it was ſparced throughout all Iewrie. Than Paule turned hymſelf to Agrippa, and ſaied: O king Agrippa, belieue ye the Prophetes to be true? I know ye doe belieue them. And he that belieueth them, cannot chooſe but belieue the goſpell, which ſheweth that it is come to paſſe, that the prophetes ſaied ſhould come. Than Agrippa breaking his communicacion, ſaid vnto Paule: Thou doeſt ſumwhat perſwade me to become a Chriſtian man. Than ſaied Paule: veraily I woulde wiſhe of God with all my heart, that ye ſhould belieue not onely ſumwhat, but throughly: and not your ſelf onely, but alſo that al men that

Feſtus telleth Paule that he doteth and is madde.

Feſtus ſaid with a loud voice: Paul thou art beſide thy ſelf much learnyng dooeth make thee madde. &c

Paul iuſtifieth hymſelfe to bee ſobre, & not to dote at all, but his doctrine to bee good.

Agrippa halfe broughte in mynde by Paule to beleue.

Agrippa ſayde vnto Paule: Some what thou bringeſt me in mynde to to beleue.

A heare me this day, ſhould be like me, this thyng onely excepted, that I would not wiſhe any of them to be thus in bandes as I am.

The texte. ¶And whan he had thus ſpoken, the king aroſe vp, and the deputie, and Bernice, and they that ſate with them. And whan thei wer goen aparte, they talked emong themſelfes, ſaying: This man doeth nothing woorthie of death, or of bandes. Than ſaied Agrippa vnto Feſtus. This man might haue been leat leuſe, if he had not appealed vnto Ceaſar.

Whan Paule had thus ſaied, the king, the preſident, and Bernice, aroſe, and all the others, that ſate there by. And whan thei had gone aſyde to common of the matier, thei agreed euery man in this opinion, that thei ſaied that Paule hath committed nothing woorthy death, ne yet of impꝛieſonment. Wherfore it had come to paſſe, that Paule had been diſcharged and clene dimiſſed, had not kyng Agrippa ſaied vnto the preſident Feſtus, thys man might haue been quitte, if he had not appealed vnto the Emperour.

The.xxvii. Chapter.

The texte. ¶Whan it was concluded, that he ſhould ſayle into Italie, thei deliuered both Paule and certain other prieſoners, vnto one named Iulius, an vnder captain of Ceſars ſoldiers. And we entred into a ſhippe of Hadramicium, and leuſed from land, appoincted to ſayle by the coaſtes of Aſia, one *Ariſtarcus out of Macedonia, of the countrey of Theſſalonica, tarying ſtill with vs. And the next day we came to Sidon. And Iulius* courteouſly entreated Paul, and gaue him libertee to goe vnto his frendes, and to refreſhe himſelf. And whan he had launched from thence, we ſailed harde by Cypres, because the windes wer contrarie. And whan we had ſayled ouer the ſea of Cilicia, and Pamphilia, we came to Myra, which is in Lycia.

*Collo. iiii

*Jer. xxxix Act. xxiiii

B And we entred into a ship of Hadramicium. &c.

AND after that king Agrippa had geuen ſuch ſentence, that euen as Paule had appealed to the Emperour, ſo ſhould he goe into Italie, thei deliuered Paule, and with him certain other prieſoners in bandes, vnto the vnder captain of the Emperours ſouldiers, named Julius. And thā entred we into a ſhip, which came from Hadramicium a citee of Affrike, which ſhould ſet vs vp in Aſia the leſſe, foraſmuch as her iournei lay by the coaſtes of Aſia, at what tyme Ariſtarchus out of Macedonia, a Theſſalonian borne, continued with vs, ⁊ would nedes beare vs companie in our iourney. And ſo the next day after we had leuſed frō Ceſarea, we arriued at Sydon. There the captain Julius, foraſmuch as he entended to handle Paule gentilly, permitted him to goe out of the ſhip, and to goe viſite his frendes if he had any in Sidon, to the ende that he might the better be refreſhed of them. And whan we had leuſed thence alſo, we aduentured not into the main ſea, but tooke the lefte hand, and ſhored by the ſides of Cipres, forbecauſe that the wind was againſt vs. After we had paſſed ouer the ſea, whiche is righte againſt Cilicia and Pamphilia, we came to Mira, which ſtandeth on the ſide in Lycia.

Paule deliuered to be conueighed to Rome.

Julius the vnder Captaine of the Emperours souldiers.

Hadramicium a citie of Affrike.

Ariſtarcus a Theſſalonian would not leaue Paul in his iourney towarde Rome.

Julius how fauourably he vſed Paule.

Mira a towne in Licia.

We came to Mira whiche is in Licia.

The texte. ¶And there the vnder captain found a ſhip of Alexandria ready, that ſayled into Italy, and he put vs therin. And whan we had ſayled ſlowly many dayes, and ſcarce wer come ouer againſt Gnydon (becauſe the wind withſtode vs) we ſailed hard by the coaſtes of Candie, ouer againſt Salmon, and with much worke ſailed beyond it, and came vnto a place which is called the fayre hauens: nigh wherunto was the citee of Latea. Whan much time was ſpent, and whan ſayling was ieoperdouſe, becauſe alſo that thei had ouerlong faſted, Paule put them in remembraunce, and ſaied vnto them. Sirs, I perceiue that this vyage will be with hurt and much damage, not of the lading and ſhippe onely, but alſo of our lyues. Neuertheleſſe the vnder capitaine

C

belieued the gouernour and the maiſter of the ſhip, more then thoſe thinges which wer ſpoken of Paule. And beecauſe the hauen was not commodiouſe to winter in, many toke counſell to depart thence, if by any meanes thei might reche to Phenice, and there to winter: which is an hauen of Candie, and lyeth towarde the Southweſt and Northweſt wind, when the Southwind blewe, thei ſuppoſing to obtein theyr purpoſe, leuſed vnto Aſſon, And ſayled paſt all Candie.

Salmon a citie of Candie.

A place in the Iſle of Candie called the faire hauens.

And came vnto a place which is called the faire hauens.

Paul forewarneth the mariners of a ieoperdous voiage whiche thei ſhould haue by reaſon of tempeſt.

Phenice what place it is and where.

Aſſon a citie of Candie.

D

There met the capitain with an other ſhippe, which had come from Alexandria, a citee of Egipt, and was ready to ſayle into Italie, and ſhifted vs into ẏ ſame. And after that we had ſailed many daies ſlowly, and ſcarcely at the laſt wer come right againſt Guidus, by reaſon that the wind was againſt vs, we turned to the Yland Candie, nigh to a citee of the ſame Yland, whiche is ſituate on the very ſea banke, and is called Salmon or (as ſome men called it,) Samonium. After we had with much a dooe paſſed by Salmon, we came to an other hauē of Candie, that is called fayre hauens. Thys place was not farre of from the citie of Laſea . And after that we had ſpente a long ſeaſon in thys nauigacion, or ſayling, Paule perceiuyng that it was daungerous ſayling, not onely forbecauſe thei could not kepe ſuch courſe as thei would haue kept, by reaſon of the winde beeing againſt them, but alſo beecauſe thei had ouerlong abſteined from meate, he admoniſhed and warned the mariners in this wiſe: Syrs, I perceiue that this ſailing will bee daungerous, and full of damage and perill, not onely of the burden that is in the ſhippe and the ſhippe it ſelf likewiſe, but of our liues, wherfore we wer better ceaſſe from ſayling foreward. But the captain gaue eare to the maiſter of the ſhip and to the Sterne man, rather then to Paules ſayinges. And foraſmuche as there was no conuenient hauen, where thei might touche; to lye at rode beeing winter ſeaſon, many wer of this mind, that if thei poſſibly could, thei woulde ſaile as ferre as Phenice, which is an hauen of Candie, hanging into the ſea towardes the Southweſt and Northweſt wind. In the meane time the Sothwind blewe, and thei truſting that they mighte obteine their purpoſe, and that thei mighte reache to Phenice, leuſed from the ſea coaſte of Aſſon, that is a citee of Candie, and ſhored by the coaſtes of Candie.

The texte.

¶But not long after, there aroſe againſt their purpoſe, a flawe of winde, out of the Northeaſt. And whan the ſhippe was caught and could not reſiſt the wind, we leat her goe, and ſhe draue with the wether. But we wer carried into an Yle whiche is named Clauda, and had much worke to come by a boate, whiche thei tooke vp, and vſed helpe, and made faſt the ſhip: fearing leſt thei ſhould falle into the Syrtes. And ſo thei leat down a veſſell, and wer carried.

A ſodaine winde and ſtorme ariſyng whyle Paule ſailed by Candie.

There aroſe againſt theyr purpoſe a flaw of wynde out of the Northeaſt.

Clauda an Ilande on the ſouth ſide of Candie.

But within a ſhorte ſpace, there aroſe a ſoodain and boyſterous wynde which the ſhippemen feare moſt of all other wethers, and they calle it a whyrlewind and a pierrie. And the ſame, beecauſe it cometh betwene the North and the Eaſt, is called the Northeaſt winde. After thys wynde had taken the ſhippe, and the ſhippe could not withſtand the tempeſte, we leat her goe at all aduentures whitherſoeuer the wyndes and the waues woulde carrie vs. And whan we wer at the laſt brought into a certain Ylande whiche is on the ſouthſyde of Candie, named Clauda, we had much woorke to geat a boate, wherby we might ſuccour our ſelfes if any thyng chaunced otherwyſe then well. And whan at the laſt we had drawen the boate vp into the ſhip, they vſed other policies to preſerue the ſhyppe, for feare leſt that ſhe chaunce to breake by beating herſelf on the ſhalowes and flattes, thei girded

Fearyng leſte they ſhoulde fall into the Sirtes.

Sirte the flattes and quicke ſandes not ferre from Candie.

A the ſhippe about with ropes, they feared leſt the wynde ſhoulde dryue them into the Syrtes, which wer certaine flattes and quicke ſandes not farre from them Southward, ſeeing that the pierrie blewe and droue that way, and therwith thei leat down a certaine veſſell to ſtay the ſhyppe, that ſhe ſhould not runne ſo faſt forewarde. And by ſuche meane, we being ſomewhat holpen, droue with the wind, and wer caried foreward.

The texte.

¶The next day (whan we wer toſſed with an exceding tempeſt) thei lyghtned the ſhippe, and the third day, we caſt out with our own handes the tackling of the ſhippe. When at the laſt, neither the ſonne, nor ſtarres, in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould eſcape, was then taken away. But after long abſtinence, Paule ſtoode foorth in the myddes of them, and ſaied: Syrs, ye ſhoulde haue hearkened to me, and not haue leuſed from Candie, neither to haue brought vnto vs this harme and loſſe: And now I exhort you to be of good chere. For there ſhalbe no loſſe of any mannes lyfe emong you, ſaue of the ſhippe onely. For there ſtode by me this night the Angell of God, whoſe I am, and whom I ſerue, ſaying: *Feare not Paule thou muſt be brought before Ceaſar: And loe God hath geuen thee all them that ſayle wyth thee: wherfore Syrs be of good chere, for I beleue God, that it ſhalbe euen as it was tolde me, howbeit we muſt be caſt into a *certain Iland.

*Acte .xxv

*Ac. xxviii

But the tempeſt ſtyll continuing, whan we had been toſſed and waterbeaten veray daungerouſly, the next day they went to extreme ſhiftes, for thei vnloded the ſhyppe, and caſt all into the ſea, for to lighten and ſomewhat to eaſe the ſhyppe. But whan the tempeſte ſtyll continued, the thyrde daye we caſt away ouer borde with our owne handes, the tackeling of the ſhyppe. And foraſmuche as neither the Sunne, ne yet the Starres appeared for the ſpace of many dayes, but the tempeſt ſtyll weared more and more, euery manne was in B deſpayre, and looked for none other but death. And more ouer by reaſon of thys troubleous ſayling, thei hadde eaten no meate, of a long ſpace. Than Paule ſtanding in the middle emong them, ſayed: Syrs, ye ſhould before haue folowed my counſell, whan I gaue you warning, that ye ſhoulde not leuſe from the ſea coaſte of Candie. For if ye had ſo dooen, ye had eſcaped thys daungier, and alſo thys loſſe of goodes. But foraſmuche as that nowe cannot bee vndooen agayne that is paſte, beegynne yet at the laſt to folowe my counſell, and to ware wyſe. Bee of good chere, for not one of you ſhall periſhe. The ſhyppe onely ſhall bee loſte. Thys is no dreame, that I ſpeake, but the Aungell of God, whom I ſerue and worſhippe, ſtoode by me this night, and ſaied: Paule be not afrayed, thou ſhalt not periſhe here, but thou muſt firſt appeare before Ceaſar, and not onely thou ſhalt eſcape ſafe, but God hath hearde thy prayers, and geuen vnto thee all theſe that are in ſhip with the: wherfore I ſai, be of good chere. For I doubt not, but that it ſhall come to paſſe, that God hath promiſed by his Angell. And if ye will know howe we ſhall eſcape ſafe with our liues, I will tel you: we ſhalbe caſt vp into a certain Yland, and there ſhall we bee ſaued, but not without ſhipwrecke.

And nowe I exhorte you to bee of good chere. &c.

Paules aduiſe and counſaile to them that wer in the ſhippe with hym, and how he comforteth them being all in deſpaire.

An aungell of God ſheweth Paul that he ſhall not periſhe by ſea but come ſafe to Rome.

The texte.

¶But whan the fowerth night was come, (as we wer ſayling in Adria, about midnighte) the ſhyppemen demed that there appeared ſome countrey vnto them: and ſounded, and found it twentie fadomes. And when thei had gon a litell further they ſounded again, & found fiftene fadoms. Then fearing leſt thei ſhould haue fallen on ſome rocke, thei caſt fower ankers out of the ſterne, and wiſhed for the daye. As the ſhipmen wer about to flee out of the ſhyppe (whan they had leat down the boate into the ſea, vnder a couloure as though they woulde haue caſt ankers out

of the

of the foreſhippe) Paule ſayed vnto the vnder capitain and to the ſouldiers: except theſe abyde in the ſhippe, ye cannot be ſafe. Then the ſouldiers cutte of the rope of the boate, and leat it falle away. C

The ſea called Adꝛiaticum.

Boſis in Gꝛeke what it is.

As we were ſailyng in Adꝛia about midnight.

And ſo whan the fowertenth nyght was come well on, and we wer ſayling in the ſea, whiche is called Adꝛiaticum, the mariners looking foꝛth about midnight, ſuppoſed that thei ſaw land. And being minded to pꝛoue, whether that thei might ſafely arriue thither, thei let down a line with a plūmet, which the ſhip men cal in the Gꝛeke tonge Boſis, becauſe it is caſt down into the water to ſound: ⁊ thei found that it was twētie fadomes diepe. Than ſailed we a litle farther, ⁊ thei leat down again the plummet ⁊ ſounded, and found that it was fiftene fadomes. And when thei perceiued, that it wexed ſhalower and ſhalower, fearing leſt thei ſhould hitte vpon ſharp rockie places, thei caſt fower ankers oute of the ſterne, and wiſhed foꝛ daye, that thei might certainly perceiue, what countrey it was, that appeared. Than the mariners, hauing ſmalle hope to ſaue the ſhip, foꝛaſmuche as thei perceiued that thei wer not farre from land, thei firſt thought to ſaue themſelfes, and foꝛ that cauſe, thei let down a boate into the ſea, feigning and ſembling thei went not about to conueigh thēſelfes away, but pꝛetendyng that thei woulde leat downe the ankers out of the foꝛeparte of the ſhippe, becauſe the tempeſt was great. But Paule perceiuing what thei entended, and knowing that the mariners could not be miſſed, but muſt nedes helpe to ſaue the reſt that wer in the ſhippe, warned the vnder captain, ſaying: Except theſe men abide in the ſhip, ye cannot be ſaued. Whan the ſouldiers heard this woꝛd, thei out with their ſweoꝛdes, and cut the ropes, that the boate hong by, and leat it falle into the ſea. D

The texte.

*Math. x. Luke. xii.

*Mark. vi. and. viii. John. vi. i. Tim. iiii.

And whan the day began to appeare, Paule beſought them al to take meate, ſaying: this is the fowerteenth day, that ye haue taried and continued faſting, receiuing nothing at all. Wherfore, I pray you to take meate: For this (no doubte) is for your helth: for *there ſhall not an heere fall from the head of any of you. And whan he had thus ſpoken, he tooke bread and *gaue thankes to God in preſence of them all: and whan he had broken it, he begonne to eate. Than wer thei all of good chere, and thei alſo tooke meate. We wer altogether in the ſhip, two hundred, three ſcore and ſixtene ſolles. And when thei had eaten ynough, thei lightened the ſhippe, and caſt out the wheate into the ſea.

Paule aduiſeth the compaignie of his ſhip to take ſome ſuſtenaunce after fowerteen dayes faſtyng.

What noumbꝛe of perſones were in the ſhip with Paul.

We were al together in the ſhippe two hundꝛed thꝛee ſcoꝛe and ſixteen ſoules.

But whan the night by litell and litell vaniſhed away, and day began to bꝛeake, Paule exhoꝛted them all to eate ſome meate, and ſaied: It is now fowertene daies ſence ye eate any thing, and ye are ſtil faſting, wherfoꝛe I would counſell you to take ſome ſuſtenaunce: foꝛ it is foꝛ your healthe ſo to dooe, leſt that whan ye haue eſcaped this tempeſt, ye bee in daungier foꝛ lacke of foode. Foꝛ ye muſt not thynke in your mynde, what ſhoulde we nede to eate, ſeeing that we ſhall ſtreightwayes dye? Foꝛ this will I pꝛomiſe you, that not ſo much as an heere of any of your heades ſhall periſhe. Whan Paule had thus ſaied, he tooke bꝛead in his handes, and gaue thankes to God in ſight of them all, and whan he had bꝛoken it, after the enſaumple of Jeſus the loꝛd, than began he to eate. And the others being than ſumwhat reuiued, and encouraged, partly by Paules exhoꝛtacion, and partly by his enſaumple, beegan alſo to eate. We wer in noumbꝛe in the ſhippe, two hundꝛed, thꝛee ſcoꝛe and ſixteene. Whan they hadde taken ſuſteinaunce, they eaſed the ſhyppe, that ſhe myghte appꝛoche nere vnto the lande, and they caſte oute a greate quantitee of wheate, whiche they hadde bꝛoughte oute of Egipte towardes Italie. Foꝛ Egipte

had

A had been of long continuaunce, a ſure ſtorer and furniſher of Rome, with wheate and other grayne.

The texte. ¶ When it was day, thei knew not the land, but thei ſpyed a certain hauen with a banke, into the whiche thei wer mynded (if it wer poſſible) to thruſte in the ſhippe. And when thei had taken vp the ankers, thei committed themſelfes into the ſea, and leuſed the rudder bondes, and hoyſed vp the main ſaile to the wind, and drue to the land. And whan thei chaunced on a place, which had the ſea on bothſides, thei thruſt in the ſhip. And the forepart ſtucke faſt and moued not, but the hinder parte brake with the violence of waues.

After that it was dai thei ſaw land, but thei knew not what countrey it was. But thei perceiued, that it had a certain creeke, by reaſon that the banke ſtretched foorth on both ſydes, into whiche creeke thei purpoſed, if thei poſſibly might, to driue the ſhippe. And ſo thei tooke vp the ankers, and committed themſelfes to the ſea, and leuſed withall the ioyntes of the ſterne and the rudder, to the entent that thei myght vſe them alſo at their pleaſure and eaſe, to guide and to turne the ſhyppe whither thei thought beſt. Then thei ſet vp the ſaile, and than thei turned alſo the croſſe piece, wher vpon the ſayle hangeth, to the wind, and hauing the wind with thē, haſtened toward the ſhore. But whan thei could not geat into the creeke as thei had purpoſed, but by violence of the wyndes wer drieuen into a place that honge a great way into the ſea, there thei pitched in the ſhip. And the foreparte of the ſhyppe beeing faſtened in the ground, which was there ſhalowe, ſtode ſtiffe and faſt vnmouable, and the hynder part leuſed a ſundre by violence of the

And the fore parte ſtucke faſte and moued not.

The ſhyppe wherein Paule ſailed breketh aſondre but all the people were ſaued.

B waues. And than was there none other remedie, but that euery man ſhoulde ſhift for himſelf, and ſwimme foorth.

The texte. ¶ And the ſouldiers counſell was to kille the prieſoners, leſt any of them whan he had ſwimmed out, should runne away. But the vnder captaine willing to ſaue Paul kept them from their purpoſe, and commaunded that thei whiche coulde ſwimme, ſhoulde caſt themſelfes firſt into the ſea, and ſcape to land. And the other he commaunded to goe, ſome on bordes, and ſome on broken pieces of the ſhip. And ſo it came to paſſe, that thei eſcaped all ſafe to lande.

Than the ſouldiers thought it beſt to kille the prieſoners, leſt that any of them whan he had ſwimmed foorth to land, ſhould happen to runne away, but the captain was againſt this cruell and vnmercifull counſell, being deſyrous to ſaue Paule, for aſmuche as by his meane, they all had been preſerued. And leſt that any one ſhoulde periſhe, he commaunded, that ſuch as could ſwimme welle, ſhould firſt leape into the ſea, and ſwimme to lande. And thei that coulde not ſwimme, ſhoulde partly take bordes and lye on them, and partly helpe themſelfes with other inſtrumentes of the ſhyppe, and ſo to eſcape to lande. By thys meane at the laſt it came to paſſe, that euery one came ſafe to land.

The.xxviii. Chapter.

The texte. *Actes.xxii ¶ And whan thei wer eſcaped than thei knew that the Yle was called Melite. And the ſtraungiers ſhewed vs no litell kindneſſe, for thei kindled a fyer, and receiued vs euery one, becauſe of the preſent raine, and becauſe of the colde. And whan Paule had gathered a boundell of ſtickes, and laied them on the fyer, there came a viper out of the heate, and caught him by the hande. When the ſtraungiers ſawe the beaſt hang on hys hand, thei ſaied emong themſelfes: no doubte thys man is a murderer. Whome (though he haue eſcaped the ſea) yet vengeaunce ſuffereth not to liue. And he ſhoke of the viper into the fyer, and *felt no harme. Howbeit thei awaited whan he ſhould haue ſwolne, or fallen downe dead ſodainly. But after thei had looked a great while, and ſaw no harme come to him, thei chaunged their mindes, and ſaied that he was a God.

*Luk.x. *Actes.xiiii

The Iſle of Melite where it lyeth.

Paule and his compaignie wel vſed at Melite of the inhabitors there.

C Than they knewe that the Iſle was called Melite.

There came a viper oute of the heate, and caughte hym by the hande.

A viper ſtingeth Paules hande, and he hath no hurte therby.

And whan thei wer gotten on land, thei knewe not what Ilande it was: but afterwardes they enquired of the inhabitours, and hearde that it was called Melite. The ſame Melite is ſituate & lyeth betwene Epirus, and Italy, toward the north part of Sicilie. Than the people therof pietying our miſchaunce, entretained vs very gentilly. For they made a great fyer for vs, and brought vs altogether to it, being ſore handeled what with weate and what with colde. And whan Paule had gathered a great boundell of ſtickes, and had caſt them on the fyer, a viper, which before was euen ſtiffe for colde, and lay hidden there, being ſtiered vp with the heate, crepte foorthe, and ſtynged the hande of Paule. But the inhabitaũtes of Melite ſeeing this venemous beaſt hanging by the ſting at the hand of Paule, ſaied: vndoubtedly it muſt nedes bee true that this felowe is ſome murderer: which though he haue eſcaped the daungier of the ſea being caſt vp by tempeſt, yet the vengeaunce of God ſuffereth not hym to remayne on lyue. But aſſone as Paule perceiued the viper ſting hym, he caſt her of into the fyer, and had no hurt at all. But the people that looked on hym, ſuppoſed it woulde come to paſſe that the poyſon would geat through the vaines, and that hys body would ſtreight way burne and ſwell, or that he would ſodainly fall down dead, through the ſtrength of the poiſon percyng furthwith to yͤ hert. And whan thei had marked a great while to ſee what would become of Paule, and ſaw that he had no hurte by the ſtinging of the viper, with like lightneſſe thei eſtſones chaunged their mind, and ſayde that he was a God. For the inhabitours of Melite had not yet hearde the fame of Jeſus, which gaue this to al them that profeſſed his name, that no ſtrength of poyſon, wer it neuer ſo extreme or deadly, myghte hurt them.

D They chaunged theyr myndes, and ſaide he was a God.

The inhabitours of Melite thoughte Paule a god becauſe he hadde no harme of the vipers ſtyngyng.

The texte.

¶In the ſame quarters wer landes of the chiefe man of the Yle (whoſe name was Publius) whiche receiued vs, and lodged vs three dayes courteouſly. And it fortuned that the father of this Publius, laye ſicke of a feuer, and a blouddie flixe. To whom Paule entred in and prayed, and layed hys handes on hym and healed hym. So, whan this was dooen, others alſo whiche had diſeaſes in the Yle, came and wer healed, whiche alſo did vs great honour. And whan we departed, thei laded vs with ſuch thinges as wer neceſſary.

Publius the chiefe man of the Iſle of Melite receiued Paule and his cõpaignie and refreſhed them.

Paule healeth the father of Publius beyng ſore vexed with an agewe & a blouddie flixe.

And nere beſydes the ſhore where we arriued, lay a lordſhip belonging to the chief man of the Yle, named Publius, who receiued vs into hys houſe, and for the ſpace of three dayes, entertained vs very gentilly. The ſame time, Publius father was ſicke of an agewe, and of a blouddie flixe, ſo ſore, that he kepte his bedde. Thys Paule hauing in mind the commaundement of his maiſter, came in to the diſeaſed perſon, and whan he had made his prayers to God, he laid his handes on him, and healed hym. Whiche thing after it was bruited abrode ouer all the land, others likewiſe that wer ſicke, came vnto Paule, and wer healed. Wherfore thei, as long as we cõtinued there, ſhewed vs much gentilneſſe, & whan we made ready our ſelfes, to depart, thei brought into our ſhippe all manier of neceſſaries.

The texte.

¶After three monethes, we departed in a ſhip of Alexandria, whiche had wintred in the Ile, whoſe badge was Caſtor and Pollux. And whan we came to Syracuſa, we taried there three dayes. And from thence we fette a coumpace, and came to Rhegium. And one day after, the ſouthwynde blewe, and we came the next day to Puteoli: where we found brethren, and wer deſyred to tarie with them ſeuen daies, A and ſo came we to Rome. And from thence, whan the brethren heard of vs, they came to mete vs at Appii forum, and at the three tauernes. whan Paule ſawe them, he thanked god, and wexed bolde. And whan we came to Rome, the vnder captain deliuered the prieſoners to the chiefe captain of the hoſte: but Paule was ſuffred to dwell by himſelfe with a ſouldyer that kept hym.

A ſhippe of Alexandria, &c. whoſe badge was Caſtor and Pollux.

Caſtor and Pollux and what they are called of the Grecians, and what theyr office is, as the Gentiles haue ſuppoſed.

*Dioſcuri.

Syracuſa, the citie where it ſtandeth.

Rhegium, the citie where it lieth, and whereof it was ſo called.

And came to Rhegiũ.

And ſo whan we had continued three monethes in the Yland, we got an other ſhip of Alexandria, that all the winter had harboured in Melite. The baner of it had painted on it Caſtor and Pollux, for their badge: whom the Grecians do cal *Dioſcuros, and ſuppoſe that thei proſper thoſe that ſaile on the ſea, whan thei appere ſitting ioyntely together, the one by the other on the croſſe piece, wherunto the ſaile is faſtned. Whan we had entred into the ſhip, we leuced from Melite. And after that we arriued at Siracuſa, a citee of Sicilie hard vpon ẏ ſea, we taried there three dayes. Then leuced we from Siracuſa, & ſhoring about by the coaſtes of Sicilie, we came to Rhegium, a citie in ẏ borders of Italy, ſituate and lying within the territorye, that belongeth to the Brutians. Frõ thence is but a ſmal iourney to Sicilie. For on that ſide bothe Sicilie and Italy ſometime ioyned together, vntyll ſuch time that the violence of the ſea deuided the one countrey from the other, breaking in betwixte them no more but a mile and an halfe, for whiche cauſe the Grecians called it *Rhegium*. From thence a daie after, it chaunced vs to haue a good winde, that is to ſaie a ſouthwind, & ſo we ſailed to a toune called Puteoli. Where we met with chriſten men, whiche deſired vs to tarry there with them for a certaine ſpace.

Puteoli a citie.

B Wherfore we ſatiſfied their requeſt, and remained there ſeuen daies, and thence we went ſtreight to Rome. And for aſmuch as the brethrẽ, that wer at Rome, had heard ẏ we wer coming thither (for the name of Paule was very wel knowen emong al the chriſten men, that wer than at Rome, by reaſon that he had written afore that time, an Epiſtle vnto them) certain of them came foorth of the citie to a place that is there called *Appii forum*, & to a certain place, called the thre tauernes, to mete vs. And whan Paule ſaw them, he was muche coumforted, perceiuing that there alſo were ſome, that heartily fauoured the ghoſpell: and geuing god thankes, he tooke a bolde hert with hym, and hoped wel. And whan we were come to Rome, the vnder captaine deliuered the others that were in bondes, vnto the chiefe captaine of the armye there. But Paule had libertie to abide and remaine at his libertie, ſauing onely that he had one ſouldier to kepe hym.

Appii forũ a place in Rome.

Thei came to mete vs at Appii forum.

A place in Rome called the three tauernes.

Paul fyndyng faithful brethrẽ in Rome, reioyced.

The texte.

*Acte. xxii and. xxv.

*Act. xxiii

¶ And after three daies, Paule called the chief of the Iewes together. And whã thei were come, he ſaide vnto them: Men and brethren, though* I haue committed nothing againſte the people or lawes of the elders: *yet was I deliuered priſoner frõ Hieruſalem, into the handes of the Romaines. Which whan thei had examined me, would haue lette me goe, becauſe there was no cauſe of death in me. But whan the Iewes ſpake contrarye, I was conſtrained to appeale vnto Ceſar, not becauſe I haue ought to accuſe my people of. For this cauſe haue I called for you, euen to ſe you, and to ſpeake with you: *becauſe that for the hope of Iſrael I am bounde with this cheine.

*Act. xxiii. xxiiii. and xxvi.

And foraſmuch as he was brought to Rome in bandes with others, leſte any of the Iewes ſhould ſuppoſe that he was thus ſerued for ſome treſpaſſe, after the thyrde daye, he called together all the heades of the Iewes that were abidyng at Rome, and ſpake vnto them in this wyſe. Brethren (ſayeth he) whereas I haue

Paules oracion to the head men of the Iewes whã he was come to Rome.

committed

C

I was conſtrained to appeale vnto Ceſar.

Paule declareth wherefore he was ſent to Rome bounde in chaines.

Not becauſe I haue ought to accuſe my people of.

Becauſe that for the hope of Iſrael I am bound with this cheine.

committed nothyng againſt my countreimen, or els againſt the tradicions of our forefathers, beeing caſt in bandes at Hieruſalem, I was deliuered into the handes of the Romaines, who brought me into Ceſarea before the preſident Felix, & afterwardes before Feſtus. Which after thei had examined my matier, would haue quitte me, foraſmuche as, euen as thei themſelues graunted, thei found nothing in me woorthie death. But whan the Iewes maliciouſly renounced and cried againſt me, I was compelled to appeale to Ceſar: not becauſe that I am offended with my countreimen for this matier, or that I entende in lyke manier to accuſe them of any thing beefore Ceſar, and ſo to encreaſe the hatred that he beareth againſt thē, but to defend mine owne innocencie. For I wiſhe well to all men, that with a pure hert woorſhippe god, accordyng to the lawe of my countrey. And for this cauſe, bearing ſuche good affeccion and zele towardes you, and yet by reaſon of theſe bandes beeing in ſuche caſe that I mighte not come vnto you to viſite you, I willed you to bee ſente for, that with the ſight of you and communicacion withall, I might be ſomewhat the more cōforted. And why doe the Iſraelites ſo earneſtly woorſhip god, deſpiſing the Idols of the Gentiles, but becauſe thei truſte at the finall reſurreccion to bee rewarded for their good dedes? And for this hope, which al my countreimen, as wel as I are in, am I now thus bound as ye ſee in chaines. And other fault cannot thei laie vnto my charge.

The texte.

*Luke.ii.

*Acte. xvii.

¶ And thei ſaide vnto him, we neither receiued letters out of Iewry pertaining vnto thee, neither anye that came, ſhewed or ſpake any harme of thee. But we wyil heare of thee what thou thynkeſt. For as concerning* this ſecte, we knowe that euery where it is ſpoken againſt. And when thei had appointed him a daie, there came many to hym in his lodging. To whome he expounded and teſtified the kingdome of god, and preached vnto them of Ieſus, bothe out of the lawe of Moiſes, and out of prophetes, euen from morning to nighte. And* ſome beleued the thinges whiche wer ſpoken, and ſome beleued not.

D

The Iewes aunſwere to Paule at Rome whā he was newely come thither.

For as concernyng this ſecte, wee knowe that euery where it is ſpoken againſt.

Paule in Rome expouneth to the Iewes the doctrine of the goſpell, and howe that the Meſſias was come. &c.

Some of the Iewes beleued at Paules preachyng in Rome, and ſome not.

Unto this the chief of the Iewes aunſwered in this wiſe: Where as thou purgeſt thy ſelf vnto vs, as though ſome manne had accuſed thee, be thou aſſured that no man hath ſo much as written a letter vnto vs from Iewry, concerning any hurte dooen of thy parte, neither hath any man come from thence hither and ſpoken any hurte of thee. Yet are we deſirous to heare thy minde, euen of thine own mouth. For as concerning this newe ſecte of Ieſus of Nazareth whiche aroſe to lyfe againe, aſſured we are that euery man conſtauntely cryeth out againſt it, as a vaine thyng. Thou ſhalt therefore dooe vs a good pleaſure if thou enſtruct vs certainly what thy minde is therein. Whiche thing whan Paule had aunſwered he would gladlye dooe, vpon the daie appointed, the Iewes reſorted vnto him again in his inne where he taried, moe then had comen vnto him before, vnto whom he expoūded the doctrine of the ghoſpel, witneſſing yͤ the kingdom of God was than come, & that Meſſias ought no longer to be loked for, foraſmuch as Ieſus of Nazareth was he: aad that he proued by the figures of Moſes lawe, and the foreſayinges of the Prophetes euidentelye expreſſing, that whatſoeuer was ſhadowed in the lawe, and ſpoken of before by Moſes and the prophetes, was plainly and wholly fulfilled in Ieſus of Nazareth. Whan Paule had veraie largely ſpoken of theſe matiers, from morning vntill euening, ſome of the Iewes beleued the wordes of Paule, ſome beleued not.

The texte. *Eſaie.vi. Math.xiii. Marke.iiii. Luke.viii. Iohn.xii.

A ¶ And whan thei agreed not emong themſelfes, thei departed, after that Paule had ſpoken one woorde: well ſpake the holy ghoſt by Eſaie the prophete vnto our fathers, ſaying: *Go vnto this people, and ſaye: with your eares ſhal you heare, and ſhall not vnderſtande: and with your iyes ſhall ye ſee, and not perceiue. For the hert of this people is wexed groſſe, and with their eares haue thei had no luſt to heare, and their iyes, haue thei cloſed, leſte thei ſhould ſee with their iyes, and heare with their eares, and vnderſtande with their hertes, & ſhould be conuerted, and I ſhould heale them. Be it knowen therefore vnto you, that this ſaluacion of God is ſente to the Gentiles, and thei ſhall heare it. And whan he ſaide theſe wordes, the Iewes departed from hym, and had great diſputacions emong themſelfes. And Paule dwelt two yeres full in his lodging, and receiued all that came in vnto him. Preaching the kingdome of God, and teaching thoſe thinges which concerne the lorde Ieſus with all confidence, no man forbiddyng hym.

The Iewes wer offended with Paule at Rome becauſe he reproued their hardenes of beliefe.

And whan thei wer at variaunce emong themſelues, thei began to departe, after Paule had once added vnto his long ſermon, a woorde or two wherein he reproued their hardeneſſe of beliefe, which coulde not finde in their hertes to beleue ſo manifeſte teſtimonies of the lawe and prophetes beeing plainely fulfilled in Ieſus. The holye ghoſt, ſaid he hath well prophecied of you by the prophete Eſaie, ſpeakyng vnto our forefathers, whoſe ſtubberne miſbeliefe you reſemble. Goe, ſaide he, *vnto this people, and ſaie vnto them: With eares ye ſhall heare, and not vnderſtande: and with iyes ſhall ye ſee, and not perceiue. For the hearte of this people is wexed groſſe, and thei haue had with their eares no luſt to heare, and their iyes haue thei cloſed, leſte thei ſhould ſee, and heare with their eares, and perceiue with their herte, and ſhould be conuerted, that I might heale them.* Wherefore bee you well aſſured ẏ this health, whiche is offered vnto you of god through Ieſus, ſhall be caried vnto the Gentiles, forasmuche as you doe reiecte it. For he reiecteth it, that beleueth it not, neither is any man apt to receiue this fauour, that beleueth not the ghoſpel. Unto you firſte is the gifte of god declared. For B ſo the lorde commaunded: And ye ought chiefly to haue beleued, which profeſſed the lawe and the prophetes, but ye kepe your iyes cloſed, and ſhut vp againſt al theſe thinges, your eares ſtopped, and a hert hardened, ſtill gaineſaying the euident light of the trueth of the goſpell. But the Gentiles, which neither know god, nor haue the law or prophetes, ſhall turne from their woorſhipping of Idols, and through feith ſhall obteine this fauour of God, which ye refuſe, being freely profered vnto you. Whan Paule had ſpoken theſe wordes, the Iewes departed from him, being at great diſputacion emong themſelues. And ſo continued he by the ſpace of two yeres in the houſe that he had hired, gentilly receiuing al men that came to him, whether thei wer Iewes or vncircumciſed, preaching vnto them the kyngdome of god, and teachyng with all boldeneſſe the doctrine of the ghoſpell, no man forbidding or letting him, allegyng Prophecies, whiche were many yeres ſince ſpoken of Ieſus: conferring his dedes, woordes and promiſes with the ſame.

Paule telleth the Iewes of the goſpell to be remoued to the Gentiles.

Be it knowen vnto you therfore that this ſaluaciō of god is ſente to the Gentiles.

And teachyng thoſe thinges which concerne the lorde Ieſus.

Paule dwelled two yeres in an hired houſe of his owne at Rome & preached to all that came to him.

¶ The ende of the firſt Tome

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¶ The ende of the table

¶ To the Reader.

If it ſhall ſo chaunce (gentle Reader) that thou in ſeeking for ſome ſentence or matier conteined in this preſente table, doe not fynd at the firſt ſight, in the leafe and lettre here ſet furth, any note that dooeth begynne worde for woord as it is in thys table rehearſed: doe not furthwith thinke that place ſo noted to be fals, and no ſuche thing there to be entreated of: but take the paynes (which will not bee great) diligently to reade ouer the notes conteyned in the lettre appoynted vnto thee: and there ſhalt thou be ſure, either in one, or in diuers of the ſaid notes in the margent, to fynde the ſence and meaning of that which thou dooeſt ſeke for, although the woordes be diuerſly placed, or elles dooe ſomewhat diffre.

Fare well.

[illegible]

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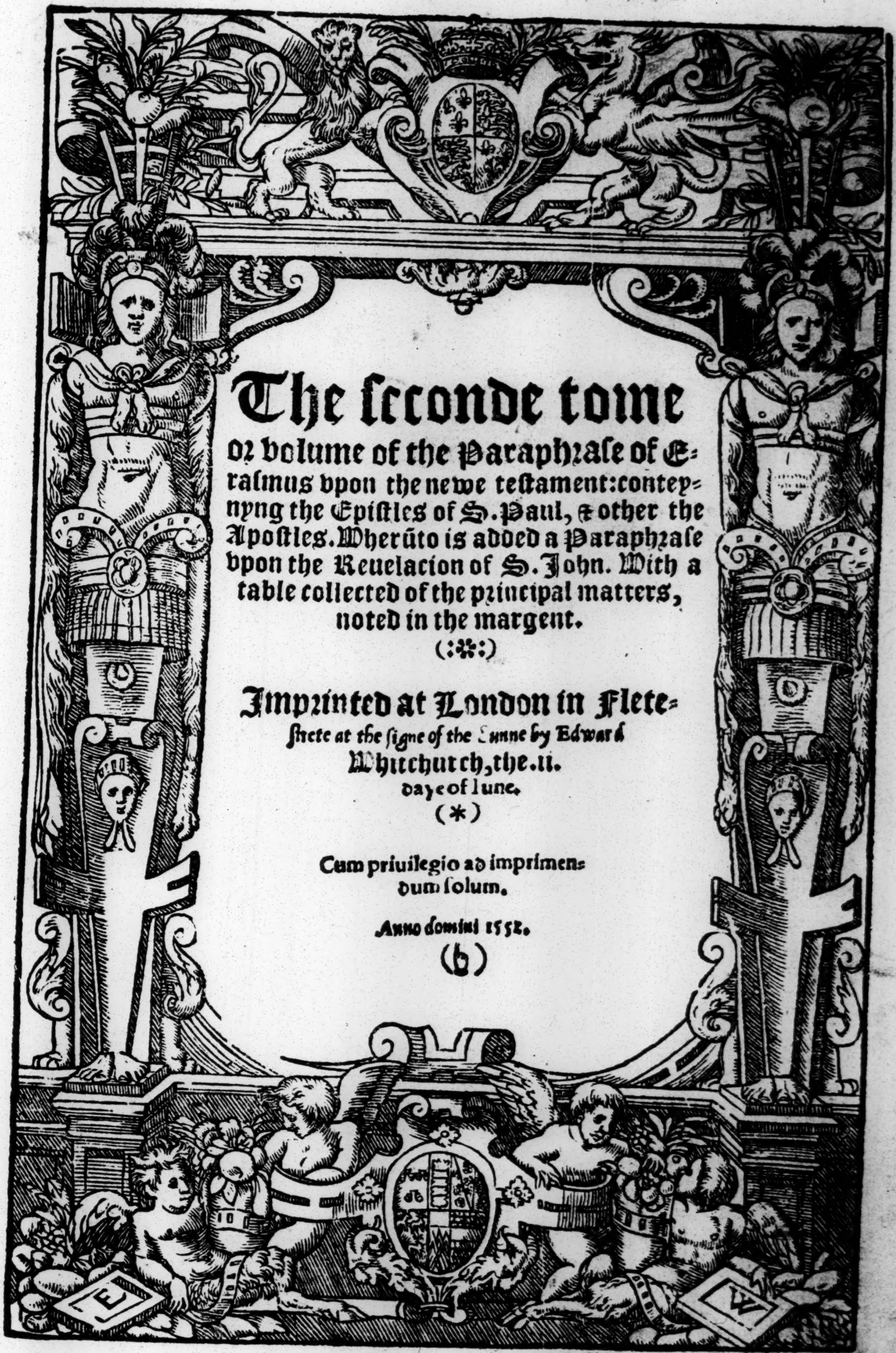

The ſeconde tome

or volume of the Paraphraſe of
Eraſmus vpon the newe teſtament: conteynyng
the Epiſtles of S. Paul, & other the
Apoſtles. Wherũto is added a Paraphraſe
vpon the Reuelacion of S. Iohn. With a
table collected of the principal matters,
noted in the margent.

(:⁂:)

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¶ To the moſt Excellẽt Prince, our moſt deare Soueraigne lord, Kyng Edwarde the ſyxte, by the grace of God Kyng of Englande, Fraunce and Irelande, defender of the fayth and in earth vnder Chryſte, of the churche of Englande and Irelande the ſupreme head.

SO mercifully dyd almyghtye God powre his manifolde benefites vpon hys people of Iſraell in the tyme of their deare Soueraigne Moſes, that in conſideracion of ſo gracious a god, who ſo louingly had choſen them to himſelf afore al other people, done ſo great thynges for them euen in the middes among their enemies, ſo wonderfully deliuered them from the tyrannye of Egypte, ſo fatherly noryſhed them in the wylderneſſe, yea and not onely gaue them the deare light of knowledge by opening vnto them his holy law, but alſo ſent them ſuch a gouernor, as aboue al other Princes of the earth in his time (ſcripture witneſſinge the ſame) bare the name of faithfulneſſe and louing kindneſſe. (For as he was moſt feruente and earneſt in the cauſe of god, ſo was he alſo moſt gracious towarde hys ſubiectes.) They, I ſaye, conſidering ſuch euident demonſtracyons of gods ineſtimable loue and fauor towarde them, thought themſelfes moſt bound (as the truth was) euen of very loue to ſerue hym agayne: whyche thyng they notablye declared, whan at the commaundemente geuen them by theyr Soueraigne, they ſhewed them ſelues ſo willing, ſo glad, ſo chereful, and ſo fre hearted to further ẏ worke and ſettyng vp of the Tabernacle. To the whyche worke whoſo brought that he had, though it were but braſſe, fyrre tree, or ſuch other thynges, farre vnder the eſtimacion of golde, ſiluer or precious ſtone, was yet welcome and accepted for hys vnfayned heart and good wylles ſake: As was alſo the poore wedow wyth her two mites. For as the holy Apoſtle Paul witneſſeth: yf the minde be willing, it is accepted, according to that a man hath, not accordyng to that he hath not. Whych chereful readines of minde in thoſe ſubiectes, as it came onely thorowe the mocion of the holy goſte: euen ſo dyd it greatelye reioyce the hearte of noble Moſes. In ſo muche, that (as the text ſayth) whan he ſawe how vniformelye they brought their gyftes, and endeuored themſelues to perfourme euery thynge in the Tabernacle, accordyng to the commaundemente of the lorde, he bleſſed them, that is to ſay, commended and praiſed them for their labor: So well lyked he their doinges, & ſo wel was he pleaſed withal. For ſuch godly princes are ſo wedded to almightie god, ſo feruente in ſetting foorth his honor, ſo ready to take paynes in redreſſyng ſuch thinges as are amyſſe, ſo deſirous to haue the houſe of god repayred, his tabernacle ſette vp, his true ſeruice and worſhyp reſtored, his people brought to the vnitie of faith and loue in him, and among themſelues: that it is their onely ſtudie, delite and pleaſure to haue ſuch a louing ſort of ſubiectes. Who beholding and cōſidering ſo great godlynes and gracious diſpoſicion in theyr Soueraigne, muſte nedes not only acknowlage ſuch infinite kyndneſſe of god in hym, but alſo at the remembraunce therof, labour and ſtudie in their vocacion to ſhewe themſelues againe (and that gladly) aſwel thankeful to ſo merciful a god, as obedient to ſo louing a Prynce, and conſequently of very loue to ſerue them both, and to be charitablye diſpoſed to their neighbours: yea moſte wyllyng to bryng that they haue, to the furtheraunce of gods honoure, to the repayring of hys houſe, and to the edifynge of his true congregacion and church. And though ſome laboures of ſuch true ſubiectes be but rude, homely and vnperfect, yet procede they of a mynde that is both willing to geue yͤ it hath, and deſirous alſo to do more then it yet is able to doe. Your highneſſe, as high & chief Admiral of the great nauy of the lord of hooſtes amongeſt vs, Principal Captaine and gouernour of vs al vnder hym, the moſt noble ruler of his ſhip, euen our moſt comfortable Noah, whom the eternal god hath choſen to be the brynger of vs vnto reſt and quietneſſe in hym: your moſt Roial Maieſtie (I ſaye) going before in youre Imperiall office, and hauing after you your moſt highnes worthy counſailours, your nobilitie, your clargie, your deputies and officers in al eſtates, withall other your louing ſubiectes: hath ſet vp your ſayle already, & is ſo well forward on your moſt godly iourney (the gracious winde of yͤ holy goſt ſeruing you) that it maketh many a faithful ſubiect of yours, accordig as his calling requireth, to come after a good pace: yea and to be aſwel occupied as he can, and to doe as good ſeruice vnder you as to him is poſſible, within the feare of god and your graces obedience. Your Royall Maieſtie, to whom yͤ high gouernaunce of youre realmes and dominions is cōmitted, beyng moſt godly occupied with the prudent and wholſom aduice and miniſterie, of your moſt noble counſailours, continueth ſtill in ſtoppynge vp the gappes, that Antichriſt and his falſe doctrine hath made into yͤ vineyard of the lord: and to build againe the wales of his houſe, which thorow ydolatrie, ſuperſticion, euel cuſtome, and horrible abuſes hath been broken down. Truly your noble actes and ſtatutes, youre proclamacions and iniuncciōs teſtifie the ſame. The godly Homelies & notable worke of Eraſmus Paraphraſis vpon the holy Euangeliſtes, if they be diſtinctely read, & practiſed with ſuch diſcrecion as your highneſſe hath commaunded, they are worthy to be compared to the ryche Iewels, that Moſes vſed to the pleaſaunt garniſhing of the Tabernacle. And as for the ſacred Byble and volume of gods holy boke, ſet forth by your Maieſties appointment, to be dewly practiſed in al holy exerciſes within your churches: like as it is the fayreſt floure of the garden, and moſt precious perle of gods iewell houſe, euen ſo becauſe your Maieſtie, as gods high miniſter in that behalf, hath ſo graciouſly made vs partakers therof, thorow your moſt vertuous proceadiges: we againe, acknowlege our ſelfes no leſſe boūd to your Maieſtie (as yͤ trueth is in dede) then yͤ Iſraelites were: firſt, to their ſoueraigne Moſes for bringinge them out of Egipte. &c. & for ſetting vp of the tabernacle: And afterward, to noble king Joſias, not only for reſtoring them againe the boke of the law yͭ was caſt aſide, but alſo for aboliſhing ſo great idolatrie and ſynne from among them. Who then would not be very loth, to bryng nothyng to this moſt excellent worke, wherin your Maieſtye ſo godly procedeth, like as your moſt noble father of moſt famous memorye moſt valeauntly begonne. Certes, whan I loke behind me, & cal to remēbraunce but euen the ſhort dayes of my tyme, how ſore we haue been blinded, ſeduced & hindred from yͤ true way of Chriſtes doctrine: how ſtrongly yͤ wycked deluſion of Antichriſt (according to. S. Paules prophecie) hath preuailed: what ſectes of perdiciō, what deueliſhe doctrines, what ſtraūge inuencions of corrupt men, what vayne pylgremages, what offerynges & lyghtes to ſtockes and ſtones, what coſtly deckyng, lyckyng, cenſyng and worſhipping of images, what horrible abuſing of gods holy ſacramentes & good creatures, with thouſandes moe incōueniences, that moſt wicked beaſt of Rome hath brought ſpecially into this your realme: how ſhamefully & preſumptuouſly (euen after the nature of proude Lucifer) he hath vſurped yͤ Imperial power therof: how horribly he hath abuſed yͤ Maieſtye of the kynges (your highneſſe moſt noble progenitours) in thys youre realme of England: how cruelly alſo and vnreuerently he & his hath dealt wyth theyr moſt Royal perſons: yea and how theuiſhly (vnder the colour of gods ſeruice) he hath robbed both them and theyr good herted ſubiectes

of

of their ſubſtaunce and goodes: Thus my moſt deare ſoueraigne, whan I remēbre this moſt lamentable caſe,wherin your graces realme hath been, and conſidre now againe on the other ſyde,the moſt pleaſaunte ſhape and bewtiful face of the ſame(as concerning yͤ deare knowlege of god in your Maieſties moſte gracious procedinges)moſte lyke vnto the proſperous raigne of the bleſſed kyng Ioſias, I finde my ſelf moſt det bounde(and ſo doe al other your graces trewe ſubiectes eſteme thēſelfes without doubt,) not only with al thankefulneſſe moſt humbly to embrace ſuch ineſtimable kindneſſe of god,but alſo to ſprede theſame abrode:and that in ſuch a godly and quyet ſort,as may ſerue moſt to the ſanctifying and halowyng of his holy name,to the furtheraunce of his kyngdom,and to the encoraginge of other men to increaſe in the knowlage of hys good pleaſure and will,and gladly to obeye the ſame. Conſidering then that your Maieſtie is in the ſaid moſt godly worke of yͤ lordes Tabernacle already,your worthy coūſaillours ,officers,ſeruauntes,⁊ other your heauenly endewed ſubiectes both of the clargie and of the laitie,bryngyng to theſame,ſome gold, ſome ſiluer , ſome braſſe ,ſome other preſentes.⁊c.according to the meaſure of ſuch gyftes as almightie god hath richely repoſed in them:your trew and faithful ſubiectes yͤ Tranſlatours and Printer of this righte fruiteful volume,conteining the Paraphraſes of the famous Clarke Eraſmus, vpon the Epiſtles of the holy Apoſtles,moſt humbly offre vnto your highneſſe, their trewe and faithful diligence herein:⁊ that with ſuch chereful hertes, glad ⁊ good willes,as thei truſt your Roial Maieſtie(after the enſample of noble Moſes)wil both bleſſe and graciouſly accept: Accordyng as your pryncely benignitie cannot but fauoure thoſe that deſyre none other wyſe to ſpend theyr tyme,ſaue only as may be moſt to the glory of god , ⁊ to the diſcharge of the duties of the vnfained loue and obedience,that thei within his feare,do owe to your grace. The comfortable remembraunce of the which moſt vertuous diſpoſicion in your Roiall Maieſtie ,hath greatlye encoraged me(as I was deſyred)moſt humbly to wryte thys litle epiſtle vnto theſame:and not ſo much to be afrayed thus to doe,at the reſpecte of myne own great vnworthineſſe,as I was moued therto thorow the moſt plentiful grace of almightie god and incomparable clemencye,which is ſo notably placed in your highneſſe. For al we your graces true,faithful and louyng ſubiectes that behold and ſee,howe lyke ye are vnto the aunciente Kynges and Princes,(as Moſes,Ioſua , Dauid,Ioſaphat , Ezechias, Ioſias,and ſuch other,)in yͤ moſt rightfull and wholeſome adminiſtraciō of your high Imperial office,cannot,but as to our great comfort we find it already ,euen ſo ſtil to loke for like proſperous ſucceſſe of welth and felicite with increaſe and continuaunce. Which in dede muſt nedes enſue and folow amongſt vs, yf thorow the wicked perſwaſyon of Sathan,and corrupt examples of the world,we our ſelfes increaſe not in vnthankfulnes. As for your moſt Roial maieſtie,like as it is called of god to this ſupreme offyce of gouerning his people,and enclyned by the moſt bleſſed mocion of his holy ſpirite ſtil to execute theſame in al gracious wiſe: Euen ſo proceading therin,your highneſſe may be aſſured,to haue yͤ ſame moſt gracious defence from god,with like proſperous increaſe of his moſt excellent giftes,that the ſayed noble kinges wer partakers of. The eternal and euerliuing god,poſſeſſor of heauen and earth,ſtrengthen ⁊ eſtabliſh your highneſſe in ſuch ſort as may be moſte to the glory of hys holy name,to the increaſe of hys kingdom,to the chereful perfourming of hys wyl,to the honour and quietneſſe of your Maieſtie:and finally to the comforte and welthe of all youre louynge ſubiectes. Amen.

¶Your Maieſties moſt humble and
faythful ſubiect. Myles Couerdal.

The whole matier and argumente of ſayncte Paules Epyſtle to the Romaynes by Eraſmus of Roterodame.

AT the beginning to make ẏ matier moꝛe plaine, thys ſhalbe brieſely to declare the ſumme and contentes of this preſente Epiſtle. And fyrſte to beginne wyth the authors name, albeit I knowe that ſainct Hierome in his commentaries he wrote vpon the Epiſtle to Philemon, is of the mynde, that Paul was fyrſte called Saul, and afterward called himſelfe Paul, in remembraunce of the great and victorious acte, wherby he wonne vnto Chriſt Sergius Paul lieuetenaũt of Paphos in Cipres, as it is written in the .xiii. chapiter of the Actes of thapoſtles: And though againe I knowe that other ſome be of the minde, that Paul for the time, wherin he liued vnder the Jewes law was called Saul, and that at the firſt beginning of his new religion he chaunged his name: yet the one opinion ſemeth vnlykely, forſomuch as S. Luke in the chapiter before reherſed, *then Saule, whyche is alſo called Paul, beeyng full of the holy goſte)* plaily by theſe wordes declareth that he had two names before Sergius Paules conuerſion: the other opinion ſemeth more vnlikely, as it appeareth, as wel by that ſome els where, as eſpecially in ẏ ſame chapiter euen at that tyme, when he preached Chryſtes goſpell, he is called Saule, the holy goſt ſpeaking theſe wordes, *deuide me Barnabas and Saule*. Me thinketh therfore, that Origens opinion is in this pointe nigher the trueth. For as in the bokes of the olde teſtamente we fynde ſome, which had diuers names, as for example, one in one place is called Jdida, whiche in an other is called Salomon: lykewyſe an other is in ſome place called Ozias, whom ſcripture els where calleth Azarias, and in the goſpel of Luke he is called Leui, whiche in his own goſpell calleth hymſelfe Mathewe: ſo is it to be ſuppoſed that Paul had two names, though that in hys Epiſtles he neuer vſeth to cal himſelf Saul, but in euery place Paul, peraduenture becauſe the name of Paul was more familiar among them that he wrote vnto, I meane the Romaynes and Grecians. Nowe is the Latyne worde *Saulus* after lyke ſorte deriued oute of this Hebrue woorde *Saul*, as the Grecians fourme Joſephus of Joſeph. This name Paul to them that vnderſtande the Hebrue toungue, ſygnyfyeth *marueylous*, if we maye be ſuffered to ſearche the interpretacion of a Latyne or Greke woorde oute of a ſtraunge language, in whyche enterpriſe, albeit in other matiers ſaincte Hierome ſemeth to bee ſcrupulous, yet herein beareth he with hymſelfe, I wene, becauſe the matter is not earneſte, nor muche weyghtye. For in dede with the Grecians the name foundeth, quiete, and wyth the Latyne menne, lytle, but Saul with the Hebrues, ſygnyfieth required, or if we geue credence to ſainct Ambroſe, vnquietnes, and ſo doth it ſignifie in dede as Ambroſe ſayeth, but that is with the Grecians onely, by thys woorde *Saulos*. And thys muche haue I ſayed of Paules name, more at large (I wene) than the nature of an argumente dooeth well beare. Thys Epyſtle endited Paule, Tertius beeyng hys ſcrybe, as Tertius hymſelfe at thende of the Epyſtle ſayeth. *And I Tertius ſalute you alſo, whyche wrote thys Epyſtle in the Lorde.*

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It appeareth that it was ſent to Rome from Corinth by Phebe a woma̅ of Cenchris. Nowe is Cenchris the Corinthians port, and ſtandeth not farre from the citie. And yf any man be deſirous to knowe the time, when it was writtten, to ſuche as weighe the matter diligentlye, it may ſeeme written after bothe the epiſtles to the Corinthians (wherof ſome gather, that in it aboue other epiſtles are compriſed and taught the ful and perfect rules of chriſtian religion) and written aboute the ſame time that he had preached throughout the whole countrey of Acaia, wherin the citie of Corinth ſtandeth, and alſo through the countrey of Macedonia borderynge nigh therunto, euen vntill the coſte of Slauone, not only teachynge euery where Chriſtes goſpel in ſuch places where none of yͤ other Apoſtles els had been, but gathering alſo (as Peter warned him) moneye, of his hearers, for the relife of the poore people, made himſelfe ready to repayre vnto Hieruſalem, and thence, after that he had beſtowed that, whiche he had receiued, minded to goe into Spaine, & by the wai to goe through Rome, and there to ſalute chriſtian men, whoſe fayth and godlynes he had onely heard of in dede, and yet had he not ſene them. Their ſtate was ſomething vnlike the Galathians. For the Galathians being at the fyrſt wel taught by ſainct Paule, were by fraude of falſe Apoſtles deceiued and broughte backeward to Jewiſhnes again. The Romaines cōtrarywiſe being firſt miſſetaught, and by falſe preachers deceiued: aſſone as they, according to theyr wiſedome, perceiued it, they amended their fault, faſte and ſtedfaſtly after continuing in ſuche a trade, as they well wiſt was good. In the infancie & firſt childhod of Chriſtes church, ſome there were which thought that the grace promiſed by the goſpell ſhoulde not forthwith be preached vnto the curſed Panimes geue̅ all to the worſhipping of ydols and deuils, forſomuch as the ſame ſemed eſpecially promiſed to Abrahams poſteritie & ſtocke of the Jewes. Of this minde it appeareth that ſaint Peter was, as which would not haue receiued the capitaine Cornelius into Chriſtes religion, had he not been warned by a viſion ſo to doe. For whiche dede he was troubled at Hieruſalem, what time they, that of Jewes were couerted to Chriſt, layd vnto his charge, that he had been in company amonge them, that wer not circumciſed. And likely it is, that ſome of them, which ſo accuſed Peter, were of thapoſtles themſelfes. For in the .xi. chapiter of the Actes ſo is it written: *And the Apoſtles and brethren that were in Jewry, heard that the heathen had alſo receyued the worde of God. And when Peter was come vp to Hieruſalem, they that were of the circumciſion, contended againſt him ſaying: why wenteſt thou in to ſuche as were not circumcyſed, and diddeſt eate with them?* Agayne ſome there were of this minde, whyche albeit thoughte not, that the Panyms ſhoulde from the felowſhyp of the goſpell vtterly be excluded, yet thought they therwith alſo, yͭ ſuch ſhoulde not bee receyued, vnleſſe they were lyke Jewes, circumciſed: as thoughe it ſo were that Chriſt had nede of Moyſes lawe, therby as appeareth laboryng to tranſpoſe and alter the glory of Chriſtes goſpell in to the glory of theyr owne nacion. Agreable with thys is that whyche is wrytten in the .xi. chapiter of the Actes, *when it is ſayde, that ſuche, as for the perſecucyon enſewyng ſhortly vpon Stephens deathe were fledde into Phenicia, Cipres, and Antioche, preached Chryſte to none, but to Jewes onelye.* Agayne in the .xv. chapiter, *certayne Iewes came to Antioche, whyche openly preached agaynſte Paule and Barnabas, that menne were withoute hope of ſaluacyon, yf they were not, (as Moyſes lawe teacheth) circumcyſed.* By meane whereof there was ſuche a commocyon ſtirred vp, that it was by a commen counſayle decreed and appoynted, that Paule and Barnabas with theyr aduerſaryes ſhoulde repayre vnto Hieruſalem, to the entente that there thys

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cõtencion myght by the Apoſtles and elders arbitrement be determined, where agayne throughe the vehemente and contencyous labour of ſome, of ſuche ſpecially, as were of Phariſeis become chriſtians, of whiche ſecte Paule hymſelfe was too: there was called a counſell of Apoſtles and elders, wherin by the authorytie of Peter and James it was decreed, that the Gentiles ſhoulde not be burdayned with the obſeruaunces of Moſes lawe, but onely abſtayne from eatyng of ſtrangled beaſtes, from bloude, from fleſhe offered to idols, and from fornicacion, whiche pointes wer for a time oneli condeſcended vpon, by reaſon of the great and ſtubberne ſcrupuloſitye of the Jewes, as by thys it dooeth well appeare, that we nowe ſee, that three of them are in theſe daies vtterly takẽ awaie and aboliſhed. Upon this occaſion aroſe alſo the notable and famouſe contencion at Antioche betwene Peter and Paule, what time Paule the Gentiles Apoſtle ſeyng hys flocke throughe Peters diſſemblyng to bee in ieopardye, reproued hym openly, as himſelfe in the ſeconde chapiter of his epiſtle to yͤ Galathians wryteth. Agayne at Hieruſalem by the counſell of James to pourge the rumour than ſpread amonge the Jewes, for that he ſemed to drawe menne backe from Moyſes lawe, he with other of hys companye ſhaued hymſelfe, and beyng puryfyed as the Jewes cuſtome was, made hys oblacyõ in the temple, as Luke in the .xxi. chapiter of yͤ actes rehearſeth. By the whiche place it appeareth, that James, albeit he before had enfraunchiſed the Gentiles, welnighe from the burdaine of Moyſes law, abode ſtill yet in thys opinion, that the Jewes ſhoulde bee bounde to the obſeruacyon of the whole lawe, yf it were for nothyng els, but to appeace ſuche as had not yet ſo farre profyted in the trueth of the goſpell, that they coulde bee contente to deſpyſe theyr aunceſtres, rites and vſages. For ſo ſpeaketh James: *and all ſhall knowe, that thoſe thynges, whyche they haue hearde concernyng thee, are falſe: but that thou thy ſelfe alſo walkeſt and kepeſt the lawe.* And for the ſame cauſe (I wene) ſhaued he his head at Cenchris accordynge vnto hys vowe, as appeareth in the .xviii. chapiter. And for lyke conſideracion cauſed he Timothie to be circumcyſed, as we reade in the .xvi. chapiter, whych yet had in dede a Jewe to hys mother, whẽ that his father was a Gentile. Such a difficultye was it to make of a Jewe a chryſtyan. Thys nacyon beyond all other hadde a ſpecyall vntowardnes, nor was there euer founde any, that more ſtiffely abode in theyr relygyon, as Joſephus wryteth in hys booke of the defence of the Jewes antyquytie. Moreouer as the Jewes were eſpecyally hated of all people of the worlde, ſo of theyr ſyde abhorred they agayne all other nacyons, as vncleane, curſed, and deuyliſhe, ſo farrefoorthe that they diſdayned to talke with them, who thoughte alſo that theyr temple was vtterly ſuſpended, yf any vncyrcumcyſed had entered there into. Suche proude lookes had they for a lytle ſkynnes paryng of. Foraſmuche as therefore there was no lykelyhode, that the Grecians and Romaynes would receiue ſuche an odious lawe, and that the Jewes on theyr ſyde helde on ſtyl, Paule fearyng leſte by ſuche deadly contencion and ſtrife, a great part of the fruite of the goſpel might periſh and be loſt, leſt alſo the glory of Chriſt might by minglyng of Moſes name be darkned and defaced, in euery place ſpecially laboreth vtterly to abrogate and aboliſhe the ceremonies of the lawe, and to perſwade them that all aſſuraunce of attainynge ſaluacyon is throughe Chriſte onelye. And as he ſharpely, but yet louyngly, rebuketh the Galathians, for that they fell backe to Jewiſhnes againe: ſo doeth he prepare and fortifie yͤ Romaines, leſt they might elswyſe vnware through falſe Apoſtles be ſnared, whõ he

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wel wyſt, neuer ceaſſed, eftſones encoragyng them ſtil to continue in that doctrine, which they had once begunne heartely to enbrace & fauor. There was at Rome a great nounber of Iewes, whether they wer brought thether by Pompeius Magnus who ſpoyled Hieruſalem, & made them captiues, or els whether it wer becauſe ẏ prouince of Iewry appertayned to the Romaynes, it is vncerteine: but ſure it is that theyr ſuperſticion is by Horace, Iuuenale, and Senec oftymes reproued. Wyth them alſo was Paul after hys comyng to Rome much troubled, as in the laſt chapiter of thactes of the Apoſtles it doeth playnly appeare. Paule therefore lyke a cunnyng crafteſman with a wonderfull diſcrecion tempereth his tale betwene theſe two people, the Iewes (I ſay) and Gentiles, labouring by al meanes poſſible to allure them vnto Chriſt, as much as in them lay, procuryng that no man at al ſhould peryſhe to that capitaine, whoſe ſouldiar he was. One whyle therfore chydeth he one ſort, another whyle, another, and anone after agayne comfortably encourageth them both. The Gentiles pride he abated, declaryng, that neyther the law of nature, nor theyr Philoſophie, wherof they wer ſo proude, auailed them ſo, but that they fel netheleſſe into all kyndes of miſchiefe. Checkyng agayne and reprouyng the Iewes arrogant myndes, whych through theyr affiaunce in the lawe had loſt the chiefe grounde therof; that is to wete; faith in Ieſus Chryſte: he teacheth them, ẏ the ceremonies of Moſes law are aboliſhed throughe the bryghte beames of the goſpell of Chryſte, whom the ſhadowes of the lawe rudely repreſented, wyth dyuers other thynges, as the reſte of the ſabboth day, the diſpleaſure and paine of circumciſion, the comyng aboute of the calendes, the holy dayes, whyche thriſe yerely came agayne, theyr choyſe of meates, making foule againe the bathes euerye day, the boncherye of hurtles beaſtes, the religion of their temple, polluted wyth continual ſlaughter of beaſtes, and that al theſe darke ſhadowes at the lyght of the trueth appearyng vaniſhed awaye, and that ſuche onely are Abrahams chyldren as expreſſe Abrahams fayth; that ſuche are the righte and trewe Iewes, as profeſſe Criſtes name, and that they were verelye circumciſed, whoſe myndes were clenſed frō filthye deſyres. That true iuſtice alſo and perfit bliſſe is equally geuen to all people throughe the ghoſpell and onely fayth in Chryſte wythoute helpe of the law, and that notwythſtandinge that ſaluacion was ſpeciallye promyſed vnto the Iewes, yet was it ſo promyſed vnto them, that theyr owne Prophetes letted not to prophecie, that the ſame ſaluacion beeing refuſed by the Iewes, the preaching of Chriſtes goſpell ſhoulde be ſpread abroade among the Gentiles, that no man through Moſes lawe, whom the Iewes carnally obſerued, obtayned ryghteouſnes, but throughe fayth, as he proueth as well by the example of Abraham, as alſo by dyuerſe teſtimonies of the lawe. And after that, when he hath by this meanes abated the pride of bothe partes, by takynge awaye this their vayne confidences, in the profeſſyon of the goſpell, he maketh them equall, in ſuche ſorte ioyous of the Gentiles ſaluacion, that yet like a tender father he bewayleth the blindnes of his own coūtreye men, whom towarde hym, alwayes he founde moſte ſpitefull, and ſo he dooeth mytigate this matier, whyche was of it ſelfe harde, that he ſayeth, that all were not blinded: promiſing that the time ſhoulde come, whē they ſhould be of a better mind, and amend, being through the faith of the gentiles prouoked ſo to doe. And here by the way toucheth Paul many highe and diuerſe pointes of doctrine, as of predeſtinacion, of foreknowleage, of vocacyon, of grace and merytes, of free wyll, of the vnſearchable

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counſell

counſell of god,of the lawe of nature,of Moſes lawe, and of the lawe of ſynne. Lykewyſe herein are ſondrye allegories, as when he maketh two Adams: one in whom we are borne to dye, another in whom we be regenerate and borne agayne to lyue euerlaſtyngly. When he maketh alſo two men, an inwarde and an outwarde man: the inwarde obedient to the ſpyryte and reaſon: the outwarde, ſubiect and thrall vnto luſtes and deſyres: of whiche two, the firſte he calleth ſometyme the body or membres, ſometyme the fleſhe, ſometyme the lawe of ſynne: the other ſometyme calleth he the ſpirite. When he alſo maketh two deathes, that is to witte the death of the ſoule and of the body, and the thyrd death, wherin we die vnto ſinne, and ſynful deſyres. And when he maketh three kindes of life, a bodyly life, a ſpiritual life, and a life, wherin we liue, either iuſtely or ſinfully. Againe when he maketh two kyndes of bondage or libertie: one, wherewyth we beeing made free from ſynne, liue a godly life, or els forſaking ryghteouſnes we doe ſeruice to ſynne. And when he maketh two ſortes of Iewiſhenes, two kyndes of cyrcumcyſyon, two degrees of Abrahams poſteritie, two partes of Moſes law, one lyke vnto the body, carnal, another, which is ſpirituall, as it wer the lyfe of the law. Two baptiſmes alſo, of whyche the fyrſt is, when we at the fontſtone are waſhed from our old ſynnes: the ſeconde is when we renouncing all worldly pleaſures, dye with Chryſt. Two kyndes of buryinges, a bodely ſepulture, wherin Chriſte laye three dayes buried, and a ſpiritual wherin we ſequeſtring and as it were withdrawing our ſelues from worldly buſines do reſt in him. Two maners of reſurreccion, the one paſt already in Chriſt, & ſhal folowe in vs: the other, wherin we beyng quickened agayne from our death by ſynne walke furth from vertue to vertue, in this preſent lyfe, begynnyng the lyfe, whiche is without ende and death, aſmuch as in vs lyeth. Of righteouſnes alſo two kyndes, of god, that is to ſay, and man, of the iudgement of god and man, of a double prayſe, before god, and before man. After al which pointes diſputed, he paſſeth ouer to a commen place belonging to good maners, by þͤ example of the partes in a mans body, eſpecially exhorting þͤ Romaynes to concorde: and becauſe peace and vnitie cannot be wheras pride and malyce raygneth, he beſecheth them wyth readye myndes, eche one to beare wyth other, and ſo to nouriſhe and mayntrine mutual loue and good wyl. And deſyreth the Romaynes for a ſeaſon to beare wyth the Iewes infirmitie, which by reaſon of long cuſtome in the law was rooted in them, and on the other ſide he requireth the Iewes, not to enuie at the Gentiles, called to the grace of the goſpel, but rather wyth godly mynde to folow their faith and Chriſtian libertie, willing them, ſynce that there is but one god of al, one Chryſte, one grace, and one rewarde to growe al into one body, and that none arrogauntli preſume and take vpon him, but yf he haue any gyfte, wherin he ſurmounteth other, to applye the ſame to the helpe of hys neighbour. This place handleth ſaincte Paul diuerſlye inſtructing them, how they ſhould vſe themſelſes towarde ſuperſticious chriſtians, or as he calleth them, weake and feble, how toward theyr ſuperioures, and howe to their inferioures and felowes, toward heathen princes & magiſtrates, after a ſorte yet doyng their dueties, and to be ſhorte, how they ſhould behaue themſelfe in proſperitie, and howe in aduerſitie. After whiche ſharpe monicion, he appeaſeth the matter with the Romaines praiſe, and auaunceth hys authoritie, and doth them to witte, howe much more he had promoted the ghoſpell, than other, ſhewyng what a deſire he had to ſee them: promyſyng, that he woulde come thither, and what let he had, and why he

was

was compelled to differre it, prayſing the free liberalitie of ẏ Macedonians & Corinthians beſtowed vpon the poore & deuoute people, couertlye, and as it were with a reuerence prouoking the Romaines to doe the like. The laſt chapiter almoſt ſpendeth he in commẽdacions, and yet thys doth he not with names vnſauerly and at auenture heaped together, but with euery mannes prayſe maruaylouſly ioyned with hym. Finally, becauſe he throughly knewe, aſwell the malapert wylynes of the falſe Apoſtles, as alſo the readie ſimplicitie of the Romaines, efteſones he biddeth them to beware of their fayre ſpeache. Albeit moſt part of matiers entreated of in thys preſent epiſtle ſpecially apertayne to that tyme, wherin the church beyng but yong, ſecretly encreaſed, mingled with Iewes and Gentils together, ſubiect thã to heathẽ rulers, yet is there in euery place of it, ſomewhat, wherof wholeſome doctrine may be learned, for this our preſẽt time neceſſarie, as to beware of ſuperſticion, the roote and originall of diſſencion, which hauing a colourable apparence of godlines, is to the ſame moſt repugnant and contrary: herein alſo ſomewhat is there of the vayne aſſuraunce, whiche men haue in worldly wiſdom and in theyr owne actes and deſertes, and of the deſert of fayth, of auoydyng hyghnes of mynde, of bearyng with ſometymes the weakenes of ſuche, as are not yet fully learned, of nouryſhynge mutuall concorde, throughe eche ones dilygent ſeruice towarde another, of ſufferynge in ſome poyntes euyll rulers and vngodlye byſhoppes, leſte by reſiſtence the commen order myght be diſquyeted and troubled, of ouercoming euell dedes with good and charitable meanes, to beware in iudgyng ſuch thynges, as belonge not vnto vs: to take well in worth al ſuch thynges, as may be done of a good mynde, and with a right conſcience, to beeware of craftie flaterie, with ſuche other lyke poyntes, wherwith this our commen lyfe is to full. But as profytable as this epiſtle is, yet hath it aſmuche, or welnigh more difficultie, than profit, which principally happeneth for three cauſes, eyther through the confoundynge of the ryght order of ſpeache, or els by reaſon of longe ſentences not well hangyng together, or finally, for that the ſame are oftetymes, as a manne maye ſaye, entriked or entangled, and not fully finiſhed but imperfecte, ſo that therupon Origen expounding this epiſtle many times complaineth, here and there laboryng and wraſtlynge with ſuche difficulties. Whether this happened throughe Tercius, which was ſainct Paules ſcribe, or els through Paule himſelfe, or throughe the interpreter, let therin other men be iudges, certaynly Paule hymſelfe confeſſeth his rudenes of ſpeache, albeit he denie, that he is ignoraunt, touching knowledge. And beſide thys, ſo farre was he from ſeking for ſuch piked ſpeache, as in any parte ſauered worldly curioſitie, that he thought the ſame diligently to be forborne and auoyded, leſte any parte of the glorye of Chriſtes croſſe myght therby bee diminiſhed. And for this cauſe Origen thinketh it labour loſte for ani mã in his wrytinges, to loke for eloquence. Hierom in ſome place graunteth, that he had the arte and craftie ſetting of wordes and ſentences together, and in ſome place denieth it agayne, ſaying and affirming plainly that his language was greatly corrupted, by the rude people of Cilicia, where he was brought vp. But Auſten out of Paules epiſtles gathereth floures & ornamẽtes of Rhetoricke. Yea and in the actes of the apoſtles he is called, *chiefe capitaine of the word*, and in his fyrſt epiſtle to the Corinthians he ſaieth of himſelf, *that he ſpake with languages aboue all other*. And albeit (as S. Hierom ſaith) at ẏ ſame time al the Eaſt part of the world vſed ẏ Greke tong, likely yet is it, ỹ as ẏ french mẽ had not ſuch puritie of ẏ Latin ſpeache, as was vſed in the

for many
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in the citie of Rome, ſo might there wel be a great difference betwene one of Cilicia and another of Athens, ſpeakyng or wrytyng Greke. Beſyde al theſe difficulties, there is another, aryſyng throughe the Hebrue ſpeache, whoſe properties Paule almoſt in everi place vſeth, ſo writing in Greke, that yet a man may by his wrytyng know, that he was a Iewe. The ſecond cauſe of difficultie is through the darkenes of ſuche matiers, as cannot cleareli be expreſſed, becauſe none other epiſtle is there more intricate and entermedled with deper priuey miſteries, inſomuch, that Paule himſelfe ſometyme leauyng hys purpoſed matier, is compelled to make exclamacion, and ſay: *O the deapnes of treaſures*. Yea, and for the nonce ſomtime ſo toucheth he ſome miſteryes, that he only ſheweth them a farre of, temperyng his oracion according to the times, & as their capacities ſerued, to whom he wrote. He ſawe and knewe certayne thynges, whyche myght bee tolde to no mã, knowig wel how farfurth his diſciples had nede of light meate, as milke is, or of ſtrong foode, and therwith alſo knewe he the degrees of ages in Chriſte, and what was for euery age meete. So did the apoſtle Peter alſo, whẽ he ſhould preache to the rude people, Chriſt, whom without any mencion makyng of his godhed, he calleth a man. The third cauſe of difficultie maketh (I weene) the often and ſodayn chaunge of perſones, whyles he one whyle hath regard of the Iewes, ſpeakynge in their perſons, another whyle of the Gentiles, ſometime of both parties, nowe the ryght beleuers, and then the faithles, takyng vpõ him ſometime ẏ weake, ſometime the ſtrong perſons part, ſometyme of the godly, and ſometyme of the vngodly. By meane wherof it cometh to paſſe, that the reader wanderinge vp and downe, as it wer in wrenches, or (as ſome call it) in a miſmaſe diuerſly tourning and winding, neither ſeeth, where he came in, nor yet well knoweth, which waye to goe out. Inſomuche that Origen bothe truly, and properly (me ſeemeth) lykeneth Paule to a man, whiche bringeth his frende into a very ryche princes palace, by tournyng of waies and ſecret chambers very doubtful and comberouſe, & ſheweth hym the great treaſures and heapes of goodes ſomwhat a farre of, & ſome thynges ſetteth before his eyen, and woulde haue ſome thynges not ſeene at all: oftetimes when he went in by one doore, he goeth out at another, ſo that the ſtraunger his frend maruayleth, whence he came, where he is, and which waie to geat out. This knew alſo S. Peter in his ſecond epiſtle, ſaying: that there wer in Paules epiſtles certaine pointes hard to be vnderſtanden, whiche the vnlearned, and vnſtable peruerted to theyr owne deſtruccion. Herein haue we, aſmuche as in vs laye, labored to exclude ſuche difficulties, ſauyng that ſome thynges ſo peculiarly belong to Paules tong, that in ſome places they coulde not be chaunged, of whiche ſorte theſe be, faythe, grace, the body, the fleſhe, the members, the ſpirite, the mynde, the ſence, to edifie, with ſuche other like, whiche as they ſhoulde not vtterly be chaunged, ſo haue we labored to mollifie the hardnes of them, aſmuche as might be. But nowe let vs heare Paule himſelfe ſpeakyng to the Romaynes, or rather in them more groſſely and plainly to vs all.

[illegible]

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(:*:*:)

(❧)

The paraphraſe vpon the Epiſtle of the Apoſtle ſainct Paule to the Romaynes by. Deſ. Eraſmus of Roterodame.

The firſt Chapter.

The texte.
*Act.xiii.
*De.xviii
*Mat.i.
ii.Tim.ii.

¶ Paule the ſeruaunt of Ieſus Chriſt, called to the office of an Apoſtle, *put aparte for the ghoſpell of god, which he had *promiſed afore by his prophetes in the holy ſcriptures of his ſonne, which was borne vnto hym *of the ſede of Dauid after the fleaſhe: and hath been declared to be the ſonne of god with power, after the ſpirite that ſanctifyeth, ſince the time that Ieſus Chriſte our lorde roſe againe from death, by whome we haue receiued grace and Apoſtleſhip, that obedience might be geuen vnto the fayth in his name amonge all heathen, of whoſe number you be the electe of Ieſus Chriſt.

A Paule, euen I the verye ſame, ſo becomen of
Saule, that is to ſay, of an vnquiet perſon,
a peacemaker: of late ſubiect to Moſes law,
now made free therof, and becomen the ſer-
uaunt of Ieſus Chriſt, not like a falſe ſoul-
dier that falleth from his capitain, or one yͤ
like a truant forgoeth his old profeſſiō, but
called furth to doe this meſſage: and muche
more to my cōtentacion deuided now, thā at
yͤ time whan I was a mainteiner of the de-
uided Phariſaical ſect, vpon an vngodly zeale, and light perſwa-
ſion wandering out of the right way: now, and neuer before, mete
to be called by yͤ ſurname of vnfained diuiſion, as one deuided and
choſen out by Chriſte hym ſelf to labour and trauaile in a muche
more weightie matter, to preache (I ſay) yͤ ioyful tidinges of god,
which is no new found phantaſye, but promiſed many yeres ſince
in his own prophecies, which remain ſtyl in bokes of no ſmal cre-
dence, but in ſuch as are of an holy ⁊ moſt vndoubted truth, of his
ſonne, which was touching his fraile manhed, borne in time, of yͤ
B ſede of Dauid, and was neuertheleſſe declared to bee the euerlaſ-
ting ſonne of God euerlaſting, by the holy goſt, as well appeared
both by diuerſe other profes, as moſte ſpecially, by that he ouer-
came death, and roſe againe from the dead, nowe becomen to all
ſuch, as in him are borne againe, the prince and chiefe authour of
reſurreccion, I meane Ieſus Chriſt our Lord: by whom we haue
obtained not onely ſuche fauor, as the kepyng of the law could not
helpe vs to, but alſo in ſuch ſort to bee his meſſagier, that as by o-
ther Apoſtles Chriſtes goſpell hath been ſpred abrode among the
Iewes, ſo may it by me likewiſe be ſet forth among al heathens,
whatſoeuer thei be, not to trouble them with the burdaine of the
law, but to make them yeld and ſubmit them ſelues obediently to
the doctrine of Chriſtes fayth, ſtedfaſtly cleauyng therto: not to yͤ
vaine wiſedome of Philoſophers, of which noumbre of heathens
ye Romaines are alſo, touching your nacion, but by adopcion and
fatheryng called all to yͤ right tytle of inheritaunce, ⁊ ſurname of
Ieſus Chriſte: whiche pointe I incidentely geue you warnyng

Paules ſtate afore his conuerſion and after.

A true Phariſe.

Paules vocacion.

Put apart for the goſpell.

The goſpel no new founde thing.

Chriſte of Dauids ſede.

Chriſt authour of reſurreccion to the beleuers.

By whom we haue receiued grace and Apoſtleſhip.⁊c.

What the gentiles were taught.

Worldly wiſedome vaine.

Al nacions equal.

of, leſt either ſectes or names of countreis put you now at ſquare, which through a fauourable and gentle fatheryng, are now made one mans children. C

The text. *1.Cor.1. Gala.1.

To all you that be at Rome, beloued of God and called ſainctes*grace bee with you, and peace from god our father, and from the Lorde Ieſus Chriſte.

Grace bee with you. &c.

Grace and peace, what, and howe attained.

To all you therefore, as many as be at Rome, the dearely beloued chyldren of God, and to ſuche, as from youre former ſinnefull lyfe are called to godlineſſe, grace and peace wyſhe I vnto you: not ſuche as the worlde commonlye wyſheth, but a ſubſtanciall and a newe grace, that is to wete, the fre gifte of fayth taught by the ghoſpell perfectly iuſtifying, and by it throughe the vtter abolyſhmente of all the offences of youre former lyfe, a quiete peace of conſcience, and a ſtedfaſte peace and frendeſhyppe with God: whiche two are neither gotten by anye helpe of worldlye wyſedome, nor yet by kepyng of Moſes lawe, but are obtayned of all men, by the free gift of god the father, and his ſonne Ieſus Chriſt our Lorde.

The text.

*Joh.iiii. ii.Tim.1. *Phil.1. Col.1.

¶Fyrſte verelye I thanke my God throughe Ieſus Chriſte for you all, that youre fayth is ſpoken of in all the worlde. For God is my wytneſſe, whome I ſerue wyth * my ſpyrite in the ghoſpell of hys ſonne, that withoute ceaſſynge I make mencion of you, praying alwayes* in my prayers, beſechyng that by ſome meane, at laſte (one tyme or other) a proſperouſe iourney (by the wyll of God) mighte fortune me to come vnto you. For I longe to ſee you, that I myghte beſtowe among you ſome ſpirituall gift to ſtrength you withal: that is, that I mighte haue conſolacion together with you, through the common fayth, whiche bothe ye and I haue.

The reporte of feith, pleaſaunte to good preachers.

Right ſeruyce of god.

And firſt of all, verely in all your names I render thankes to god the father, whiche through Chriſt his ſonne hath geuen you this: that ye, whiche heretofore wer faithles, are nowe through youre fayth in great renoume in all the worlde, and muche ſpoken of. D Whiche reporte certainely for the loue I beare towarde you, can not be vnto me, but very pleaſaunt. For god the father is my witnes, whom I now beeing deliuered from Moſes lawe, dooe ſeruice vnto, not with the groſſe and carnall ceremonies thereof, but ſpiritually, by preaching yͤ gladſom tidinges of his ſonne (for this ſeruice pleaſeth hym beſte) that alwayes and without ceaſſyng I remembre you in my prayers: beſeching his goodnes, if it may by any meane be, yͭ my long deſyre made vnto hym, maye at laſt once take effect, which is, that his pleaſure may be, I may proſperouſly & with a mery iourney come to you. For ſurely a great longing haue I to ſee you, not for any aduauntage of mine, to be had for ſo doyng, but to beſtowe ſome gift among you: not the groſſe gifte of Moſes lawe, but the ſpirituall gifte of Chriſte, to eſtablyſhe you more ſurelye, in that ye haue alreadye begonne: or els, to ſpeake it better, that euerye one of vs maye bee to other coumfortable, whiles I ſhall bee ioyfull for youre faith, and ye lykewyſe again of myne: by meane whereof this wyll inſue, that both our faithes ſhall throughe mutuall coumfortyng be more ayded and ſtrengthned. The cauſe why this hath not hitherto been done, roſe not of me.

Paul longeth to ſee the Romaynes.

For I lo͂g to ſee you, that I might. &c.

What gift good preachers bryng.

Faith ſtabliſhed by mutuall comforte.

The text.

¶I would that ye ſhould knowe brethren, how that I haue often tymes purpoſed to come vnto you: but haue been leat hytherto, to haue alſo ſome fruyte amonge you, as amonge other of the Gentyles. I am debter bothe to the Greekes and to the vngrekes, to the learned and to the vnlearned: ſo that (as muche as in me is) I am ready to preache the ghoſpell to you that are at Rome alſo. For

I am

*Ecci. xii.
ii. Tim. i.
A

I am not* aſhamed of the ghoſpell of Chriſte, becauſe it is the power of GOD vnto ſaluacion, to euerye one that beeleueth: to the Iewe fyrſte, and alſo to the Gentile.

Muche rather aſſure youre ſelues (brethren) that oftentimes purpoſed I to ſee you, but vntill this tyme ſome one lette or other hath chaunced, that I coulde not: And for this cauſe deſyred I ſo muche to ſee you, that I might among you alſo doe ſome good, as I haue heretofore done among other nacions. Nor am I bounde to beſtowe this my laboure of preachyng the ghoſpell, wherewith I am by God put in truſte, peculiarelye vpon this nacion or that: but as he is indifferently God of al the worlde, ſo is Chriſtes ghoſpell equallye due to all people. I call the ghoſpell a meane, wherby a man is made righteous through faith in Ieſus Chriſt, the ſonne of God, whome the lawe promiſed, and in figure repreſented. Debter therefore am I herein, not onely to the Grecians, but alſo to yͤ barbarous nacions: not to the learned and eloquente only, but to the rude alſo and vnlearned, whoſoeuer he be, that renounceth it not, nor dyſdayneth it. So that as muche as in me is, I am in a ioyfull readines to preache the ghoſpell, euen vnto you alſo that are at Rome. No neither the maieſtie of the empier of Rome maketh me afraide ſo to do, nor yet thinke I the preaching of Chriſtes ghoſpel any ſuch thyng, wherof I oughte to be aſhamed. For as to the wicked and vnfaythfull the ghoſpell ſemeth a matter to bee laughed at, and vayne: ſo whoſo beleueth it, to hym it is the mightie power of God, effectuall to ſaluacion, and perfect quietyng of mennes conſciences: whiche thynges neyther Iewes tradicions, nor your Philoſophie, nor yet your dominion are able to bryng about. And albeit this mightye power of the goſpell bee in lyke condicion auailable to all menne, yet as Goddes pleaſure was, ſo for honoures ſake, firſte was it offered to the Iewes, after that ſtreyght by the preachers of the ghoſpell, to be ſpred abroad amonge the Grecians, and all other nacions of the worlde: to the end al men ſhould both knowlage theyr owne vnryghteouſneſſe, and alſo ſeeke to bee made righteous by God, whether they bee Engliſhemen, or Frenchemen. For farre is that manne from ſaluacion, whiche neyther knoweth his owne diſeaſe, nor wotteth where to ſeke for remedye.

The goſpel bound to no one nacion.

The ghoſpell what it is.

I am debter bothe to the grekes and vngrekes.

Paule not aſhamed of the goſpell.

For I am not aſhamed of the ghoſpell.

B

The ghoſpell fyrſte offered to yͤ Iewes, after to all.

The text.
*Abacu. ii
Gala. iii.
Hebru. x.

For by it is the righteouſnes of god opened from fayth to fayth. As it is written. *The iuſt ſhal lyue by faith.

And whereas before this tyme ſondrye men thought righteouſneſſe to ſtand in ſondry pointes, now by preaching of Chriſtes ghoſpell all men knowe ryghteouſneſſe: not of Moſes (I ſay) but of God hymſelfe, whiche ſtandeth not in ſuperſticious woorſhypping of Idols, nor in Iewiſhe ceremonies, but is wonne by faith, whiles menne knowledge and conſente, that God nowe perfourmeth that, whiche he longe ſince by the mouthe of his Prophetes promiſed to do. Euen as Abacuc alſo prophecied, ſaying: *My ryghteouſe ſhall lyue by fayth.*

Ryghteouſneſſe wherein it ſtandeth.

Abacuc. ii.

The text.
*Hebr. xi.

For the wrathe of God appeareth from heauen agaynſte all vngodlyneſſe and vnrighteouſneſſe of menne, whiche withholde the trueth in vnrighteouſneſſe: ſeeyng that it, whiche maye bee knowen of God, is maniſeſte amonge them, for God hath ſhewed it vnto them. *Yea his inuiſible thynges, (that is to ſaye, his eternall power and Godhead) are ſeen, foraſmuche as they are vnderſtande by the

Woorkes from the creacion of the world, ſo that thei are without excuſe, *becauſe that when thei knewe God, they glorified him not as god, neyther were thankefull, but waxed full of vanities in theyr imaginacions, and their fooliſhe heart was blinded. When thei coumpted themſelues wyſe, thei became fooles, and turned the glory of the immortall god, vnto an * image, made not onelye after the ſimilitude of a mortal man: but alſo of birdes, and fower footed beaſtes, and creping beaſtes. Wherfore god gaue them vp to vnclēneſſe through the luſtes of their own heartes, to defyle theyr owne bodies among them ſelues: Which turned his trueth to a lye, and woorſhipped and ſerued the thynges that be made, more then hym that made them, whiche is bleſſed for euer and euer. Amen.

* Eph.iiii.

C

* Jer.ii.

For wheras before this time all people in maner without al puniſhement and correccion, as though god bare with and fauoured mennes ſynnes, fell to miſchiefe: nowe declareth he openlye by his ſonne ſente from heauen, that his wrathe is for good cauſe ſet on fyer, and readye to take vengeaunce vpon all menne, after what ſorte ſoeuer they bee vngodly or vnryghteous: yea, euen vpon them, that to Moſes lawe are ſtraungiers, becauſe yͤ trueth in maner knowen vnto them, they applyed not to godlye and vertuouſe conuerſacion, but helde on neuertheleſſe in theyr ſynnefull lyfe ſtyll: and becauſe alſo they knowyng muche more of god, than the rude and ignoraunt people, wer yet no leſſe deuiliſh than the other. God in dede wholly & perfectlye, as he is, can in no wiſe by mannes witte bee knowen: and yet almuche as by it might bee vnderſtanden, mē haue obtained, albeit not ſo much neither, without his great goodnes. For neuer had thei gottē ſo much, had not god opened it vnto them, as he in dede did, albeit not by the bokes of the prophetes, in whome menne thought he onely ſpake vnto yͤ Jewes, at leaſtwiſe yet by the wonderfull creacion of this whole worlde. For notwithſtanding God himſelf cannot be ſeen, yet is he by mans wit knowen, through beholding this world wrought ſo wondrefully, & gouerned alſo ſo merueylouſly. Whereof albeit a beginning there was, and hereafter an ende ſhall folowe, yet by the workemanſhippe of it is vnderſtanden the power of the maker, whiche neyther hath begynnyng nor endyng: yea, and moreouer hys Godhead alſo, wherein he alwayes was in hym ſelfe of moſte perfeccion, euen before the worlde was made: all whiche was by God doen, becauſe thei ſhoulde haue none excuſe left them to cloke their wickedneſſe with all. For where they knewe well, yͭ a God there was, yet neither honoured they hym as God, chiefe ruler and gouernour of all, nor yet gaue hym thankes, as to the geuer of all goodneſſe, whome doubtleſſe they were yet of duetye bounden to laude and prayſe for the ſame knowelage, wherof thei were ſo proude: but ſwelling with the blaſte of vaineglorye, they became vain, and wer in theyr imaginacions deceiued, their foliſh vnderſtandinges alſo derkened with the miſtie cloud of arrogancy: and in that became vnlearned fooles, becauſe thei boſted themſelfes to be wiſe men and eloquent. Marke now, into what blindneſſe and fooliſheneſſe they fell. They turned and counterfayted yͤ maieſtye of God immortall, not onely after the image of a mortal man, but alſo after the image of byrdes, fowerfooted beaſtes, and creppynge beaſtes. And in puniſhemente of ſuche monſtrous honouryng of God, he ſuffered them ſo to runne on headlonge, that they folowyng theyr owne deſyres fell to ſuche filthye vnclennes,

Goddes wrathe kindled agaynſt the vngodly.

The Gentiles not giltleſſe.

Whiche withholde the truthe in vnrighteouſnes. &c.

D

God not knowen but by God.

God knowē by his workes.

No excuſe lefte for the euell.

Becauſe that whan they knew God. &c.

Arrogancie.

Sinne puniſhment of ſinne.

And as they regarded not to knowe God. &c.

A that eche one of them abuſed and diſhonoured others bodies, doing ſhamefull vilanie therunto. And ſurely wel worthy wer they to fall into ſuche horrible ſinnes, that through pryde ſo vnordrelie and oute of faſhion honoured God, whom they knewe: as whiche in ſtede of very God ſelfe, worſhipped a falſe maumet made with mannes hande, and frowardly ſtouped vnto creatures, worſhipping them euen aboue him, that made all thinges, therin wrongfull to God, to whom onely praiſe is to be geuen, as onely among menne worthy therof for euer. Amen.

The texte

wherfore God gaue them vp vnto ſhamefull luſtes. For euen their wemen dyd chaunge the naturall vſe, into that whiche is agaynſte nature. And likewiſe alſo the men lefte the naturall vſe of the woman, and brent in their luſtes one with another, men with menne wrought filthines, and receiued to them ſelues the reward of theyr errour, as it was accordyng.

Sodomitrie and other vices in men gaue ouer to their owne luſtes.

Through this meanes (I saye) God beyng diſpleaſed, ſuffered them to runne furthe headlong into all filthie and beaſtely luſtes. In ſomuche that not onely the menne, but alſo theyr women forgeatyng theyr kinde, chaunged the naturall vſe of womans bodie into that, which is agaynſt nature, therin doubtles folowing the men, which leauing (as I sayd) the naturall vſe of wemen, brent B in foule and abominable luſtes, one of them vpon an other, ſo that the male vpon his like committed deteſtable vncleanes. And after they had by ſuche vilanouſe wayes done iniurie and ſpyte to God, rewarde was geuen vnto them meete for ſuche madnes.

The texte
Acte. vii.

And as they regarded not to know God, euen ſo God deliuered them vp vnto a leude minde, that they ſhould doe thoſe thinges whiche wer not comely, beyng ful of all vnrighteouſnes, fornicacion, wickednes, couetouſnes, maliciouſnes, full of enuie, murder, debate, deceite, euil condicioned, whiſperers, backbiters, haters of God, doers of wronge, proude, boſters, bringers vp of euell thinges, diſobedient to father and mother, without vnderſtanding, couenaunt breakers, vnlouing, truſe breakers, vnmercifull. Whiche men though they knewe the righteouſnes of God (conſidered not) howe that they, whyche committe ſuche thinges, are worthy of death, not onely they that doe the ſame, but alſo they which haue pleaſure in them that doe them.

For as they coulde neither be content to acknowledge and honoure God, whom they ſufficiently knewe: ſo againe god ſuffered them beyng blinded with their owne darkenes, to walke foorthe in leudenes of minde, and that ſo farre, that they committed ſuche deteſtable actes, as beſemed no reaſonable man to do: which werels wiſe full of all naughtines, fornicacion, conetouſnes, wickednes, enuie, murther, debate, deceypte, malicionſnes, euill condicioned, whiſperers, backebiters, haters of God, doers of wronge, proud, boſters, bringers vp of miſchiefe, diſobedient to father and mother, without vnderſtanding, inordinate, couenaunt breakers, vnlouing, trucebreakers, vnmerciful. Theſe people wheras they right well knewe, that a God there is, and knowe alſo that he is exactly and in euerie point iuſte, ſo that it cannot be auoyded, but that ſuch outragious offenders are worthie deathe; not onely doe ſuche dedes them ſelfe, but alſo conſenting to other like doers, are to the vnlearned an occaſion of ſtumblyng and ruine.

Whiche me though they knew the righteouſnes of God. &c.

Conſente to euel deſerueth lyke puniſhment.

The

The.ii.Chapter.

C

Therfore arte thou inexcuſable, O man, whoſoeuer thou be that iudgeſt. For in that ſame wherin thou iudgeſt another, thou condemneſte thy ſelfe. For thou that iudgeſt, doeſt euen the ſelfe ſame thynges. But we are ſure, that the iudgement of God is accordyng to the trueth agaynſte them whiche commit ſuche thynges. Thynkeſt thou thys, O thou man that iudgeſte them whyche doe ſuche thinges, and dooeſt euen the verye ſame thy ſelfe, that thou ſhalte eſcape the iudgemente of GOD? Eyther diſpiſeſte thou the ryches of hys goodnes, and pacience, and longe ſufferaunce, not knowyng that the kyndenes of GOD leadethe to repentaunce?

The text. Mat. vii

NOr maketh it ſo greatlye for theyr excuſe to ſaye, that wyſe menne with woordes abhorre ſuche enormityes, nor yet to allege, that the magyſtrates by the lawes inhybite and punyſhe them. For whatſoeuer a manne in the trade of hys lyfe foloweth, the ſame thynge he approueth. Nothing therefore haſte thou to excuſe thy ſelfe withall, whoſoeuer thou bee, whyche wynkyng at thyne owne faultes, condemneſt an other. But muche rather aſſure thee, that whyles thou geueſt ſentence vpon an other, in ſo doyng thou condemneſt thy ſelfe: foraſmuch as thou taking vpon thee the office of a iudge, dooeſte euen the ſame thynges, for whyche thou condemneſt another. And ſince thou art in the ſame thyng faultye, that he is: ſurely whyles thou geueſt ſentence agaynſte him therin, pronounceſte thou ſentence agaynſte thy ſelfe. Menne mayeſt thou deceyue, and theyr iudgementes eſcape parauenture, beecauſe they vpon coniectures onely and likelyhoddes geue ſentence, and are not able to ſee the ſecretes of mannes hearte. But God whyche ſeeth, and knoweth all thinges, ſhall agaynſte all ſuche haynouſe offenders, as we before ſpake of, geue ſentence of iuſte damnacion, not vpon any ſlender or apparente profe, but euen as yͤ very trueth is. What dooeſt thou ſo farforthe manne, ſtande in thyne owne phantaſye, (I ſpeake to euerye ſuche, as herein knoweth hym ſelfe gyltye) to thynke, whyles thou iudgeſt ſuche offenders, that thou canſte eſcape Goddes iudgemente thy ſelfe doyng as they doe? and lookeſt thou to eſcape Goddes handes, when the tranſgreſſor can not eſcape thyne? and to auoyde Goddes ſentence, when menne can not auoyd thyne? What? doeth Goddes ſufferaunce put thee in hope to eſcape vnpuniſhed? And is he for his exceadyng and bounteouſe goodnes, or his longe bearing with thee in deferryng thy puniſhment, of thee diſpiſed, as thoughe he wer ſuche one, as woulde eyther winke at offences, or fauored euyll dedes? Nor vnderſtandeſt thou, that this Goddes longe ſufferaunce ſhewed vpon thee, putteth not offenders in hope of eſcaping puniſhment: but fauorably leadeth thee to penaunce and amendmente, to the ende that vpon remembraunce of hys greate benefytes towarde thee, thou ſhouldeſte at laſte beegynne for ſhame, with thy ſelfe to bee diſpleaſed.

None oughte to condemne another, ſtaining him ſelfe.

D

Man may be beguiled, God can not.

But we are ſure that the iudgemente of God. &c.

Either diſpiſeſt thou, the ryches of his goodnes?

Gods lenite ſhould not make ſinners bolder to ſinne.

But thou after thy ſtubbernes, and heart that cannot repente, heapeſt vnto thy ſelfe wrath, agaynſt the daie of vengeaunce, when ſhall bee opened the ryghteouſe iudgement of GOD, whych wyll rewarde euerye manne accordyng to his dedes, that is to ſaye, prayſe, honoure, and immortalytie, to them whyche continewe in

The text.

Mat. xvi
Pſal. lxii

good

A good doyng, and ſeeke immortalitie. But vnto thē that are rebelles, and that doth not obeye *the truth, but folow vnrighteouſnes, ſhall come indignacion & wrath, tribulacion and anguiſh vpon the ſoule of euerie man, that doth euell: of the Iewe firſte and alſo of the Gentile. To euerie man that doeth good, ſhall come prayſe, and honoure, and peace, to the Iew firſte, and alſo to the Gentile. *For there is no reſpecte of perſones with god, for whoſoeuer hathe ſinned without the lawe, ſhall alſo periſhe withoute lawe. And as many as haue ſynned in the lawe, ſhall bee iudged by the lawe. For in the ſight of God, *they are not righteouſe, whyche heare the lawe: but the doers of the lawe ſhalbe iuſtified. For when the Gētiles, whyche haue not the lawe, doe of nature the thynges contayned in the lawe: then they hauyng not the law, are a lawe vnto themſelfes, whyche ſhewe the dedes of the lawe written in theyr heartes: whyle theyr conſcience beareth witnes vnto them, and alſo theyr thoughtes, accuſyng one another, or excuſing, at the daye when the Lorde ſhall *iudge the ſecretes of menne by Ieſus Chryſte, accordynge to my Ghoſpell.

*.ii.theſ.i

*Acte.x. Ephe.vi. Gala.ii.

*Mat.vii Jacob.i.

*Mat.xxv

But thou thy ſelfe turneſt the goodnes of God towardes the, to the encreace of thy damnacion. For whyles thou through ſuche a ſtubberne minde, as can by no meanes be mollified with repentaunce, refuſeſt and forſakeſt God prouoking thee to amendment, nothing els therin doeſt thou, but procure and laye vp the treſure of Goddes wrath agaynſte thee. And albeit the wrathe and vengeaunce of God bee not nowe preſentlye ſeene and perceyued, yet ſhall it in time to come be founde, doubtles in that fearefull daye, when without all fauoure, ſinfull people ſhall ſo muche more earneſtly be puniſhed, by howe muche more ſtubbernlye, they refuſed Goddes gentle callyng of them to amendement, and when before B all the worlde the exacte ſentence of God ſhalbee opened, whiche ſhal neither erroniouſly nor parcially pronounce, as mē are wont to doe, but as a moſte vprighte iudge, and one that knoweth all thynge, who ſhall, as mennes deſertes be, gyue rewarde: to ſome lyfe euerlaſtynge, to them (I ſaye) whiche hauing a confidence in the promyſes of the ghoſpell, continewe ſtill in godlye lyfe, without deſyre of tranſytorye thynges, or the vayne pleaſures of thys preſente lyfe, but are deſirouſe of life euerlaſtyng in heauen: for theyr ſhorte reproche here, wyll he geue glorye without ende: for deſpite ſuffered, honoure: and for not regarding theyr temporall life, immortalitie: To other agayne, whiche through froward rebellion had rather obeye vnrighteouſnes and falſhed, than the truthe, rewarde ſhalbee geuen mete for ſuche deſertes, withoute doubt the indignacion and wrath of God, and therby tribulacion and anguiſhe of mynde, whiche puniſhement ſhall indifferently be layed vpon all ſinfull offenders, but ſpecially vpon the Iewe and Grecian, to the ende that ſuche bee firſte puniſhed, to whome God fyrſte offered his mercifull fauer: on the other ſyde, to euerie ſuch, as throughe fayth hath lyued godlye, ſhall prayſe, honour, peace, and glorye equally bee geuen: but to the Iewe firſte, then to the Grecian, and after that, to all other wylde and barbarouſe nacions. For with God ther is of perſons no ſuche reſpecte, as ther is amonge men ſitting in iudgement, but he is one to all menne, and equally iuſt. Wherfore, whoſoeuer haue without the lawe ſinned, ſhall alſo without the condemnacion of the lawe periſhe: and ſuch ſhall by the lawe be iudged, as receyuing the lawe haue agaynſte the ſame tranſgreſſed. For in the ſight of God to bee coumpted for righteouſe, it is not ſufficiēt to haue beē onlye a hearer of the law:

Refuſing of repentaūce heapeth damnacion.

Agaynſte the day of vēgeaūce.

God rewardeth accordyng to deſertes.

Ioye and puniſhmēt firſt geuen to the Iew and Grecian, and why.

God is indifferēt.

For whoſoeuer hathe ſinned without lawe, ſhall alſo. &c.

To heare the lawe not ſufficient.

C

The Gẽtiles a law to theyr ſelues.

Whan the lorde ſhall iudge the ſecretes of men.&c.

God ſhall iudge by his ſonne.

D

whyche I ſaye, becauſe thou that arte a Iewe ſhouldeſt not by ſo thynkyng deceyue thy ſelfe: but ſuche as in workes and godly life expreſſe and put the law in vre, ſuche (I ſaye) and none elles ſhal by the iudgement of God be taken for righteouſe. God is ſuch one, as embraceth and maketh of good workes, albeit there be no law at all: and muche more abhorreth ſuche, as hauyng a lawe are not yet obedient therto, howbeit in dede no manne is there that is vtterlye without a law. For whẽ the Gentiles being without Moſes lawe, euen by the courſe of nature doe ſuche workes, as are by the law commaunded, not withſtãding they be not put in remembraunce ſo to doe by the rules of Moſes law, yet are they to them ſelfe in ſtede of a lawe, as well appereth, by that in theyr lyſe they expreſſe the very ſubſtaunce therof, writtẽ, not in tables, as the other was, but in theyr heartes: inſomuche that whatſoeuer in the courte of iudgement amonge the Iewes is cuſtomablye wonte to bee done, the ſame is done in theyr heartes, whyles thy conſcience beareth witnes eyther agaynſte thee, or with thee, and thy alterig thoughtes either accuſe, or excuſe thee. In time to come hereafter by this lawe ſhall God iudge, in which daye that ſhalbe opened playnlye in the ſyght of all menne, whiche is nowe in mennes heartes ſecretly wrought, where he ſhall geue ſentence, to whom nothing is vnknowen. But yet this iudgement ſhall God execute by Chriſte his ſonne, for this preſente time oure Lorde and ſauyoure, whiche ſhall than be the iudge of all the worlde. And leſte anye ſhoulde thynke, that this I nowe tell you, is ſome fable or dreame, aſſure your ſelfe that it is a parte of the ghoſpell, whiche I preache vnto you.

The text.

*Eſa.lii. Ezec.xxxvi

Beholde, thou arte called a Iewe, and truſteſt in the lawe, and makeſt thy boaſte of God, and knoweſt his wyll, and alloweſt the thynges that bee excellente, and arte infourmed by the lawe: and beleueſt that thou thy ſelfe arte a guyde of the blynde, a lyght of them, whiche are in darkenes, an infourmer of them, whiche lacke diſcrecion, a teacher of the vnlearned, whiche haſte the enſample of knowledge, and of the truthe, by the lawe. Thou therfore whiche teacheſt an other, teacheſt not thy ſelfe. Thou preacheſt, a mã ſhould not ſteale, yet thou ſtealeſt. Thou that ſayeſt, a man ſhoulde not commit aduoutrie, breakeſt wedlocke. Thou abhorreſt ymages, and yet robbeſt god of his honoure. Thou that makeſt thy boſte of the law, through breaking of the lawe diſhonoureſt god. For the name of god is euell ſpoken of amonge the Gentiles through you, *as it is written.

A light of thẽ which wander in darkenes.

What cauſe then haſte thou, that arte a Iewe, to glorye of the law? Beholde, thou which to be called a Iewe thinkeſt it a greate matier, and vpon the priuilege of the law geuen vnto thee by god bearing thy ſelfe boldly, boaſteſt that god is author of thy religiõ, whoſe minde and pleſure thou knoweſt by the holy writynges, whiche came from him, whyche arte alſo infourmed by the lawe, ſo that not onlye thy ſelfe arte learned to knowe what is to be deſired, what thinges are to be auoyded, & what is beſte to be doen: but ſtandeſt alſo in a confidence, that thou art able to be guyde to ſuche as are in blyndnes, and to geue them lyght, whiche wander in darknes, that is, to be a teacher of the vnlearned, & an infourmer of them, that lacke diſcrecion. Becauſe the lawe hath in thee brought to paſſe to know the fourme and order of life, and the rule of truthe, thinkeſt thou for this in the grace of the ghoſpell to bee preferred before the Gentile? I thinke not ſoe, but rather thinke that the knowledge of the lawe, wherof thou makeſt ſuche boſt,

ſhall

The lawe maketh the Iewes matter worſe.

A ſhall before the iudgement ſeate of God make thy matter worſe, vnles thou frame thy lyfe therafter. For the knowledge wherof thou makeſt ſuche boſte, ſhall ſharpely bee layed to thy charge. Thou bragger vpon the lawe, what crakeſt thou? thou (I ſaye) whiche teacheſt an other, and teacheſt not thy ſelfe? whiche preacheſt, that a man ſhould not ſteale, and thy ſelfe doſte commit robbery? whiche telleſt other, that aduoutrye muſte not bee done, and thy ſelfe breakeſt wedlocke? whiche abhorreſt ydolatrye, and thy ſelf takeſt Goddes honour from him? whiche amonge men crakeſt and glorieſt of the lawe geuen vnto thee by God, and by breaking the ſame, diſhonoureſt and ſhameſt God the author therof? tourning that, for whiche amonge other thou ſekeſt for glorye, to hys reproche, to whom onely all prayſe is dewe. For this wiſe to doe, what els is it, but as farre as in thee lyeth, to diſhonoure God: I ſaye, as farre as in thee lyeth, for in dede vpon hym, no reproche at all falleth. Of ſuche, long ſynce complayned the holy prophetes of God, and namely Eſai and Ezechiel ſaying, that through you the name of God is euil ſpoken of, reuiled, and through your fault coumpted reprochefull, euen among the Gentiles gyuen to ydolatrie, whyles ye boſtyng youre ſelfes vpon the tytle of God and his lawe, leade an vngodly lyfe.

God diſhonored by euill doyng of wel ſayers.

For the name of God is euell ſpokē of amonge the Gentiles.

The text.

¶For circumciſion verelye auayleth, yf thou kepe the lawe. But yf thou bee a breaker of the law, thy circumciſion is tourned to vncircumciſion. Therfore if the vncircumciſed kepe the ryght thynges contayned in the lawe, ſhall not his vncircumciſion be counted for circumciſion? And ſhal not vncircumciſion, which is by nature, (yf it kepe the lawe) iudge thee, whiche beyng vnder the letter, and circumciſed, doeſte tranſgreſſe the lawe? He is not a Iewe, whiche is a Iewe outwarde: neither is it circumciſion, whiche is outward in the fleſhe: but he is a Iewe whyche is hyd within, *and the circumciſion of the hearte is the true circumciſion, whyche conſiſteth in the ſpirite and not in the letter, whoſe praiſe is not of mē, but of god.

B

*Gala. ii.

For neither is it ſufficient to be onely a Iewe borne, nor yet to be taken into theyr religion: but to that ende auayleth circumciſion, yf thou put that thyng in vre and practiſe, for which circumciſion was geuen, and in trade of lyfe exerciſe that, whyche thou in ceremonies takeſt vpon thee. But yf thou tranſgreſſe the lawe, thy circumciſion will nothing auayle, foraſmuche as before God, it is as thoughe thou were not circumciſed at all. Nowe then as thy circumciſion is turned into vncircumciſion, except thou therwith kepe other rules of the law, whiche make to good manners: ſo ſhall the Gentile for lacke of circumciſion take no hurt, but before God be accoumpted for circumciſed, yf he beyng ignoraunte nor regarding the ceremonies of yͤ lawe, perfourme ſuch thinges wherin the whole perfeccion and ende of the lawe ſtandeth: that is to ſaye, pure and innocent lyfe, and haue therwith a ſure confydence in Chriſte, and be obedient vnto hym, whiche is the ende of the lawe. Yea I ſaye, the Gentile ſhall not only in this behalfe be in as good ſtate as thou art, but be alſo ſet before thee, and therin in better caſe thā thou art, becauſe he knoweth not what circumciſion is, ſo that therfore his hurtles life ſhal declare thy lyfe to be more damnable: foraſmuche as he not profeſſyng the lawe, in the order of his life expreſſeth yet the ende and meanyng of the lawe: wheras thou lening exactly to the bare wordes and ſmal pointes therof, profeſſing alſo the ſame with the marke of circumciſion, by refuſyng Chriſte breakeſt that, whiche in the lawe is chiefeſt.

But yf thou bee a breaker of the lawe, thy circūciſion. &c.

Circūciſiō auayleth not tranſgreſſors of the law.

Vncircūciſion hindreth not the Gentiles.

Before

Whiche bee trewe Jewes ⁊ circumciſed.

C

Neither is it circūciſion, whyche is outwarde in the fleſh ⁊c.

Befoꝛe God, who iudgeth not mē by bodely markes, but by their godly myndes, loſte haſte thou the name of a Jewe, onleſſe thou lyue after thy pꝛofeſſion. Foꝛ nether is he a Jewe, which beareth vpon him a Jewiſhe outwarde marke, noꝛ is he circumciſed, that hathe a litle ſkynne pared from his ſecret parte: but he, and none els is a verye Jewe, whiche inwardlye and in his conſcience is a Jewe, whome as God onlye regardeth: ſo therbye iudgeth he euerie man. To bee bꝛiefe, he his circumciſed, whoſe hearte is circumciſed, rather than he whoſe pꝛiuie member hathe ſome parte pared of, noꝛ truſteth ſo muche vpon the lawe grauen in ſtone, as vpon the ſpirituall meaning of it. Foꝛ whoſe onlye fleſhe is circūciſed, amonge men he maye in dede gloꝛye, that he is a Jewe: but the very Jewe in dede is he, whoſe conſcience is pourged from ſynne, and hathe wholly geuen hymſelfe to Chꝛiſte: whiche man albeit amonge men he bee defrauded of his pꝛayſe, yet doeth God acknowledge ⁊ appꝛoue him, whoſe appꝛobacion is perfite bliſſe and ſaluacion.

To be allowed of god is perfit bliſſe.

The.iii. Chapter.

¶What preferment then hathe the Iewe, or what auauntageth circumciſion? ſurely very muche. Forbecauſe vnto them wer*committed the wordes of god. What then* though ſome of them did not beleue? Shall theyr vnbelefe make the promiſe of god without effecte? god forbid. * Let god be trew, *and euery man a lyar, as it is written: *that thou mighteſt be iuſtified in thy ſayinges, and ouercome when thou arte iudged.

The text.
*Rom.ix.
*ii.Ti.ii.
*Joh.iii.
*Pſa.cxvi
*Pſal.li.

What pꝛefermēt the Jew hath aboue the Gentile.

D

What preferment then. ⁊c.

But here ſome one will ſaie: yf the whole matier ſtand in godly lyfe, and hurtles maners, ioyned with faythe in Chꝛiſte, what pꝛefermente then hathe the Jewe moꝛe, then the Gentile? oꝛ what aduauntageth circumciſion at all, yf faythe and godlye lyuyng make bothe the circumciſed, I ſaye, and the vncircumciſed equall? yea yf circumciſiō make the Jewes matier woꝛſe, yf he tranſgreſſe the lawe and offende? Truely, touchyng the free gyft of goddes grace offred by the ghoſpel, no point better is the Jewes ſtate and condicion, than is the Gentiles. And yet in ſome conſideracion, ſurely a greate pꝛeeminence is it to bee a Jewe boꝛne. Foꝛ herin fyꝛſte maye they lawfully gloꝛye, that amonge all other nacions, vnto them onelye were delyuered the woꝛdes of god, as it may appere: eyther foꝛ that to them aboue other was committed the lawe and pꝛophecies, oꝛ foꝛ that to them only God vouchesaued to ſpeake. Of whiche bothe, the firſte coulde not be without the great bounteouſnes of God, whom it pleaſed ſo to magnifie that nacion: and then agayne muche moꝛe ſemeth he pꝛepared to the faythe offered by the ghoſpell, whyche knoweth the pꝛomiſes of the lawe: and nygher is he to the truthe, whyche hath ſomwhat therof, albeit it bee but a ſhadowe. Foꝛ the knowledge of Moyſes lawe, and of the darke ſayinges of the Pꝛophetes, are, as it were a ſteppe onward, ⁊ a furtheraunce to the doctrine of Chꝛiſtes ghoſpell. And albeit ſome of the Jewes beyng to much ſtubbernely gyuen to the carnal letter of the law, would not geue credence to ẏ ghoſpel: yet

The lawe ⁊ the pꝛophetes helpe foꝛwarde to Chꝛiſte.

What thē though ſō of thē dyd not. ⁊c.

hurteth

What the thoughe ſo of the did not.&c.

Some mennes vnbeliefe hindreth not gods promiſe.

A hurteth not theyr vnbeliefe, ſuche as vnfaynedly credit it. Shall the vnbeliefe of ſuche (thinke you) cauſe that the faithfull promiſe of God ſhall not take effecte, ſo that he beyng therwith diſpleaſed wyll, (as menne are comenly wonte to doe,) breake hys promyſe, and diſapoynte all menne of that, whyche he hathe equally and indifferently promiſed to euerie man? God forbyd it ſhoulde bee ſo: but rather looke ſurely, that God wyll with all menne kepe hys promiſe, ſauyng with ſuche, as refuſe to take his offer: whiche he doothe, leſte any manne might at any time reproue the fidelitie of the promiſe maker: and leſte it appere not ſufficientlye that God is trewe, and as he is trewe in dede and cannot lye, ſo is he ready to performe whatſoeuer he promiſed, but falſehod and lying come of men, whiche through theyr owne faultes are of the promiſes of God diſapoynted. God, as he is faythfull, ſo neyther canne he be deceyued, nor deceyue: but man, in as muche as he is but man, maye doe bothe. That the promyſes of God been moſte certaine, wittneſſeth alſo the miſticall and heauenlye Pſalme of Dauid, ſaying: To the intente thou in thy ſayinges myghteſte appeare righteouſe and trew, and in dede ouercome, as often as men ſhall accuſe thee for ſuche one as maketh vayne promiſes, falſely and leudly thynkyng with themſelfe, that for myne offences ſake thou wylt not perfourme thy promiſe made to the ſtocke of Dauid. In B dede I cannot denye, but that I well deſerued to be diſapoynted of thy promyſe, but yet muche matier maketh it, that thy fidelitye and truthe ſhoulde through my ſynnes bee amonge menne more commended and ſpoken of: as it will, when they ſhal ſee thee hold on ſtill, not chaungyng thy ſentence, notwithſtandyng all myne vnrighteouſnes.

God kepeth his promiſe with all, but them that refuſe it.

thoro th
olun fol

God can not deceiue nor be deceyued.

Goddes glorye auaunced throughe our ſines.

The texte

But yf oure vnrighteouſnes make the righteouſnes of god more excellente, what ſhall we ſaye? Is god vnrighteouſe, whiche taketh vengeaunce? I ſpeake after the manner of men: god forbid. For howe then ſhall God iudge the worlde? for yf the truthe of god appere more excellent throughe my lye vnto his prayſe, why am I hencefurth iudged as a ſinner? And not rather (as men ſpeake euyll of vs, and as ſome affirme, that we ſaie) let vs doe euell, that good maye come therof: whoſe damnacion is iuſte.

But here ſome man with himſelf will peraduenture thinke this: yf by mennes vnrighteouſnes, the righteouſnes of god bee more aduaunced and ſet furth, what ſhall we thinke? Shall we thynke god vnrighteouſe, & ſuch one as woulde haue ſinne to continewe, that his iuſtice maye more clearly appere and bee more prayſed? But nowe ſpeake I not in myne owne name, but in the name of vngodly people. For God forbid, that any ſuche thought ſhoulde at any tyme enter into any good mannes mynde. Yf God bee vnrighteouſe, (as this reaſon ſemeth) howe can he be hyghe iudge of this worlde? For if this be goddes ordinaunce, that I ſhoulde bee a ſinful liar, to the intẽt that through my lying his fidelitie & truth might the better bee knowen, and more ſet furth: and that my reprochfull life alſo ſhould auaunce his glory, why is thẽ my ſinfull life laied vnto my charge? why thike we not rather, as foule toũged people falſli report, taking vs as though we this ſaid: let vs do vnhappeli, yͭ good maie come therof: if that through our vnrighteouſnes the righteouſnes of god be more magnified & prayſed? But God kepe all good folke farre from ſuche frantike imaginacions.

God not vniuſte though he turne oure ſinnes to his glorie.

For if the trueth of god appere more excellente thorowghe my lye.

Ill not to be done that good may come therof.

Al ſuche

All ſuche men for theyr vnbeliefe are for iuſte and lawfull cauſes by goddes ſentence condemned. For as they cannot laie to goddes charge the ſinnes, wherof themſelfe be wilfull workers: ſo thākes ſhoulde there none bee genen vnto them, yf God of his goodnes turne theyr offences to hys glorye. C

God not to be charged for ſin, nor wee thāked for wel doing.

What then? Are we better then they? No, in no wyſe. For we haue alreadie proued, how that bothe Iewes and Gentiles are *all vnder ſinne, as it is written. *There is none righteouſe, no not one, there is none that vnderſtandeth, there is none that ſeketh after God: they are all gone out of the waye, they are all vnprofitable, there is none that doth good, no not one. *Their throte is an open ſepulchre, with their tongues they haue deceyued, *the poiſō of aſpis is vnder their lippes. Whoſe mouth is full of curſyng and bitternes. *Their fete are ſwifte to ſhede bloude. Deſtruction and wretchednes are in theyr wayes, and the waye of peace haue they not knowen. *There is no feare of God before theyr eyes.

The texte.
*Gal.iii
*pſal.xiiii. and.lii.
*Pſal.v.
*Pſal.cxl.
*Eſa.lix.
*pſ.xxxvi.

The Iewes no better thā Gentiles, touchyng the goſpel.

All ſubiect to ſin.

The vnrighteouſneſſe of the Iewes proued by the ſcriptures.

But nowe againe to oure purpoſe: what ſhal we ſaye? Are we, that are Iewes, in better caſe than are the painims? Not a whit. I meane touching gods grace, promiſed by the ghoſpell, thoughe that in the prerogatiue of the law geuē vnto vs by God, we ſeme to paſſe them. For now haue we already plainly proued, that both Iewes and Gentiles are all ſubiect and thrall vnto ſinne. As for the Gentiles, the matier is more plaine, than can be denied. And that the Iewes are in like caſe, their owne ſcriptures beare euidēt witnes. For in the.xiiii.pſalme of Dauid this wiſe is it writē: D *There is none righteous, none is there that vnderſtandeth or ſeketh for God, all are wandered out of the waye, and therwith alſo becomen vnprofitable, no man is there that doeth well,* (I ſaye) *not ſo muche as one.* Againe in the .v. Pſalme: *Their throte is an open ſepulchre, with their tonges haue they deceiued: the poyſō of the ſerpent Aſpis is vnder their lippes.* In the .x. pſalme likewyſe: *whoſe mouth is full of bitternes and curſyng.* With whiche teſtimonies the prophete Eſai agreyng, ſaieth: *Theyr fete are ſwyft to ſhed bloud: deſtruccion and wretchednes are in theyr wayes, and the waye of peace haue they not knowen:* * *there is no feare of God before theyr yies.*

Eſai.lix.
pſal.xxxvi.

We know, that whatſoeuer thing the lawe ſaieth, it ſayeth it to them, which are vnder the lawe, that all mouthes may bee ſtopped, and that all the worlde may bee ſubdued to God, *becauſe that by the dedes of the law, there ſhal no fleſhe be iuſtified in his ſight. For by the lawe cometh the knowledge of ſinne.

The text.
*Gala.ii

The lawe perteineth to them, to whome it was geuē.

Why god ſuffreth all to be ſubiect to ſin.

Moyſes lawe carnally kept can not ſuſtifie.

Righteouſneſſe of men vaine withoute Gods allowing.

The vſe of the lawe.

Knowlege of the diſeaſe a gret foredeale to healthe.

Nor can we now cauel and ſaie, that ſuch ſayinges touche not, ne belonge to the Iewes: ſince that whatſoeuer the lawe ſayeth, the ſame properly appertaineth vnto ſuch, as the ſame was geuē vnto, and are therfore to the ſame more bounden. All whiche was of God for none other purpoſe done, but generalli to ſtoppe euerie mannes mouthe from proude auauncyng of them ſelues: and eftſones to declare, that the whole world was endaungered to god, ſynce that, no not Moſes law carnally kept, was able to make any man righteous & innocent in the ſight of God, without whoſe commendacion amonge men to bee accoumpted for righteous is but a vaine trifle. But here will ſome one ſay, if men by kepyng of the lawe became not righteous, what good doeth it? Certenly to this ende auailed the lawe, that by it eche man knewe his faulte. And ſurely toward the recouerie of health, no ſmalle furtheraūce is it, yf a man knowe his owne diſeaſe.

That all mouthes maye bee ſtopped, & that al the world. &c.

But nowe is the righteouſnes of God declared without the lawe, foraſmuche as it is alowed by the teſtimonye of the lawe and of the Prophetes. The ryghteouſnes

The text.

A ouſneſſe of god commeth by the fayth of Ieſus Chriſt, vnto al, and vpon al them, that beleue.

But as hytherto it ſpecially appertained to the lawe to ſhew menne theyr offences, whiche they before the lawe geuen knewe not ſo well: ſo is there nowe by preachyng of the ghoſpell, a righteouſeneſſe declared, whiche nedeth no helpe of Moſes lawe, whiche ryghteouſneſſe yet the lawe and Prophecies ſpoke of before. A iuſtice (I ſaye) there is declared, not of the lawe, but the iuſtice of GOD, to bee obtayned, neyther by circumciſion, nor Iewiſhe ceremonies, but through fayth and a ſure truſte in Ieſus Chriſte, who alone geueth true and perfect iuſtice, not onely to the Iewes, or to any other ſpeciall nacion, but without parcialitie to all and euery manne, whiche hath a ſure truſte and confidence in hym.

The lawe bringeth knowlege of offẽces: the ghoſpel bringeth righteouſnes.

The ghoſpel nedeth no help of the law to make men righteous.

Iuſtice obteined not by ceremonies, but by faythe, egallie of all.

The text.
* Eſai.liii

There is no difference: for all haue ſynned, and are deſtitute of the glorye of God: *but are iuſtified freely by his grace throughe the redempcion that is in Chriſte Ieſu, whome god hath ſette foorth to be the obtayner of mercye throughe fayth, by the meanes of his bloude, to declare his ryghteouſneſſe, in that he forgeueth the ſynnes that are paſſed, whiche god dyd ſuffer to ſhewe at this tyme hys ryghteouſneſſe, that he might bee coumpted iuſte and the iuſtifier of hym, whiche beleueth on Ieſus.

Whence righteouſneſſe is to be ſought.

For as the diſeaſe is ſo generall that all are this farre gone, that before God they can of theyr owne iuſtice nothyng glorye: ſo B muſte all of the ſame God, whom they haue offended, ſeeke to bee made ryghteous, whiche righteouſneſſe he geueth, not as wages due for kepyng of Moſes lawe, or of the lawe of nature either: but freely through the greate mercy of God, procured not by Moſes, but by Ieſus Chriſts, by whoſe bloude we are redemed from the tyranny of ſinne. The Iewes as it cannot be denied, had in times paſt their mercy table, a ſhadowe and figure of that, which ſhould afterwarde folowe: but nowe hath God declared Chriſt to be vnto all people the very propiciatorye, mercye table, and ſacrifice, to the entent that vpon diſpleaſure conceiued firſte with our ſynnes, we might now be made at one with god, not by ẏ bloud of beaſtes as the Iewes wer, but by ẏ moſt bleſſed bloud of Chriſt himſelfe, which waſheth awaye the ſinnes of all men: therby declaryng his righteouſnes to al the world, whiles he through his ſonne in ſuch ſort forgeueth the ſinnes of our former life, that he would yet haue vs no more hencefurth fal again vnto them. Nor yet doeth he this because men haue deſerued ſo much, but becauſe his promiſe was ſo to doe. Nor is it to be ſuppoſed, that God hath vntyll this time ſuffred his people to runne at ryote out of his lawes and to continue in ſinne, either becauſe he wiſt not what thei did, or fauoured theyr doynges: but rather in this time longe before appointed, to ſhewe his righteouſnes, that ſo it might clearely appeare, that he is bothe throughly and in all pointes righteous of himſelfe, and the onely authour of our iuſtice, whiche he indifferently geueth to all ſuche, as beleue the ghoſpell of Ieſus Chriſte.

Righteouſneſſe not dewe for keping the lawe, but freely geuen by God, procured by Chriſtes deathe.

Whom God hathe ſet furthe to bee the obteiner of mercy, &c.

The Iewes mercie table what it figured.

Chriſte bloud, not of beaſtes, recõcileth vs to god.

God ſo forgeueth faultes paſte, that he wolde not haue vs falle agayne.

God ſheweth mercie for hys promyſe ſake, not for mẽnes deſertes.

Why God ſuffreth his people to falle in ſinne.

The text.

Where is then thy reioyſyng? It is excluded. By what law? Of workes? Nay: but by the lawe of fayth.

If this bee ſo, (as it is) then aunſwere thou me, whiche arte a Iewe: where be thy crakes become? They are vndoubtedly taken from thee, and diſpatched art thou of them, ſince the time that it hath pleaſed GOD, in the ghoſpell of Chriſte to make all

The Iewes crakes of theyr preeminẽce aboue the Gentiles, takẽ away & by what lawe.

nacions

C

The new law requireth fayth onely.

nacions equall. For euen the veraye Gentyles haue nowe health and ſaluacion offered vnto them. But then by what lawe I pray you, are they excluded? Are they excluded by the olde ceremoniall lawe of Moſes? No not ſo, but by a newe lawe, ſuche as nothyng els requireth, but a lyuing fayth in the ſonne of God.

The text. Gala. ii.

¶ Therefore we holde, that a manne is iuſtified by fayth withoute the dedes of the lawe. Is he the god of the Iewes onelye? Is he not alſo the god of the Gentyles? Yes, euen of the Gentyles alſo. For it is G O D onelye whiche iuſtyfyeth the cyrcumciſyon that is of fayth, and vncyrcumciſion throughe fayth. Dooe wee then deſtroye the lawe through faith? God forbidde. But we rather maintaine the lawe.

Iuſtyfication by faith without Moſes lawe.

Therefore we holde that a mā. &c.

The lawe peculiar to the Iewes: the goſpell free to all.

God, the god of all nacions.

As one GOD, ſo one gift of grace cōmon to al.

The ſame God it is, that iuſtyfyeth the cyrcumcyſed Iewe, and the vncircumciſed Painime.

For we holde (as in dede the trueth is) that euery man maye hencefoorth through fayth be made righteous, though he kepe not the woorkes and ceremonies of Moſes lawe. The law and righteouſneſſe thereof, peculyarelye heretofore appertayned to the Iewes: but the benefite of Goddes mercye offered by the goſpel, God nowe generally offereth to al menne. Is he (trowe ye) onely God of the Iewes? Is he not aſwell God alſo of the Gentyles? Doubte there is none, but that he is God of all nacions, aſwell (I ſaye) of the Gentyles as of the Iewes. Then further, ſythe there is but one God ouer all, good reaſon is it, that his gyfte be likewyſe commen to all. Whereupon it foloweth agayn, that it is not one God, which iuſtifieth the circumciſed Iewe, calling hym frō his affiaunce in the law, which promiſeth a ſauiour, to yͤ faith of the ghoſpell whiche perfourmeth the ſame: and another God whiche iuſtifyeth the vncircumciſed Painim, by calling him from his Idolatrie, to the ſame fayth: but it is euen one God, whiche woorketh righteouſneſſe in bothe. But here will ſome Iewe ſay: what ſaieſt thou Paul? If through faith (as thou ſaieſt) al thinges be geuen vs, then makeſt thou Moſes lawe but a vain thing, and for no vſe and profite geuen to the Iewes. God forbidde. Rather ſo farre are we from the aboliſhement or the appayring of the authoritie of the lawe: that we muche more maintaine and eſtabliſh it, whiles we preache and teache, that thyng to bee done in dede, whiche the lawe promyſed: and tell you of hym, to whom as to a marke the lawe appointed and dyrected. Nor is that aboliſhed whiche is chaunged for a better: no more then we ſaye, that the floures are aboliſhed, when in theyr ſtead fallyng from the trees there groweth fruite: or when in ſteade of the ſhadowe, there is placed a very bodye.

D

Dooe we then deſtroye the lawe thorow feithe &c.

The Iewes obieccion agaynſt the righteouſneſſe by fayth.

Faith ſtabliſheth the lawe.

Chaunge for a better is no abolyſhementes.

The.iiii.Chapter.

The text.

*Gen. xv. Gala. iii. Iacobi. ii.

¶ What ſay we then, that Abraham our father (as pertayning to the fleſhe) dyd fynde? If Abraham were iuſtifyed by deedes, then hath he wherein to reioyce: but not with God. For what ſayeth the Scripture? *Abraham beleued God, and it was coumpted vnto hym for ryghteouſneſſe. To hym that woorketh, is the rewarde not rekened of fauoure, but of duetye. To hym that woorketh not, but beleueth on hym that iuſtyfyeth the vngodlye, is hys fayth coumpted for righteouſeneſſe (accordynge to the purpoſe of the grace of God.) Euen as Dauid deſcrybeth the bleſſedfulneſſe of that manne, vnto whome G O D imputeth ryghteouſeneſſe without dedes. *Bleſſed are they whoſe vnrighteouſneſſe are forgeuen, and whoſe ſynnes are couered. Bleſſed is that manne, to whome the Lorde wyll not impute ſynne.

*Pſ. xxxii

Paule writeth againſte the carnal obſeruacion of ẏ lawe, and truſte therein.

A And yet if now any man ſtubbernly maintein and defende the preſent ſtate of Moſes law, groſſe and carnall as it is, and not onelye defende it, but alſo vpon a confidence therein, put other in hope to bee ſaued: Againſt him wil I for exāple rehearſe no meane Iewe, but euen Abraham himſelf the fyrſt and chief of al the circumciſed, of whō as father ⁊ beginner of their ſtocke, the whole naciō of Iewes are wont ſpecially to crake and glory. And yet is Abrahā in very dede touching carnal kinred in ſuch ſort father to the Iewes, that yet he is neuertheleſſe father to al ſuch as in faith reſemble him, and are like vnto him, in the image of the ſoule, and not ſo muche in the image of the body.

Abraham father of all faythfull.

Circūciſion what it was.

As for cyrcumciſion, which (as I ſaid) had his firſte beginning in Abrahā, was but a pledge and marke of al Moſes law, and as a mā may ſay, a ſpecial token wherby Iewes are knowē to be Iewes. Let vs now therfore cōſider what Abrahā gote, and that which he got, by what meanes he obtained it.

If Abraham were iuſtified by dedes, then hath he wherin to reioyce: but not with god.

Wherby Abraham was iuſtifyed.

That Abraham firſt was praiſed for a righteous man, ẏ ſcriptures ſelf beare euident recorde. But now if he eyther through circumciſiō, or by keping of ſuch other ceremonies, as are in Moſes law preſcribed, wōne ẏ commendacion, than hath he in dede ſomewhat wherof to reioyce, and yet not before god, but before men. And why before menne? Undoubtedly, because he got it through ſuch externe ⁊ bodily meanes, as mē vſe to iudge of.

nota

And why not before god? Certainly becauſe he obtained it not for hys faithes ſake, wherby we are brought into the fauor of God.

nota

But now ſo is it that Abraham euen at gods owne hand obtained the B praiſe of righteouſnes. Wherupō it foloweth, that he got it, not by keping of any preſcript ceremony of the law, but by ẏ faith, wherby al men both Iewes and gentiles, muſt now ſeke for like praiſe, I meane al ſuch, as are the true children of Abrahā.

Paule requireth no credite withoute profe of ſcripture.

Nor require I, that ye ſhould herein beleue my wordes, vnleſſe the ſcriptures clerely ⁊ euidētly teſtify the ſame. In the .xv. chapter of Geneſis, loe, thus is it written: *Abraham beleued God, and the ſame beliefe of his was vnto hym coumpted for ryghteouſnes.* To him had god promiſed an offſpring, as plentifull, as is the numbre of ſtarres in the fyrmamente, which yet was in the caſe that bothe his wife was paſte childe bearing, and himſelf had yet none heire.

Abraham beleued ⁊ ſo was iuſtified.

And yet vnlikely as it was, without delaye beleued he the promiſe maker, not conſiderynge the poſſybilitye of the thyng, whyche was promyſed, but rather who was the promyſe maker, and for that hys ſure confydences ſake, was he foorth with coumpted ryghteouſe: not for hys cyrcumcyſion, whiche he had not at that tyme receyued, but for his faythes ſake: and was in dede ſo coumpted, not before menne, but before God, who was the onely witneſſe, when this miſtery was wrought: of whō this his faith was coumpted for righteouſnes, long before that he had done any good dedes (ſuche I meane) as are by Moſes lawe commaunded.

What is to be coūted or take for payed.

Nowe that call we properlye coumpted or taken for payed, which being not paied in very dede, is by the ſpeciall goodnes of him, ẏ ſo taketh it, rekened for payed. Now then, if euen the Patriarche Abraham him ſelf was not for his circūciſions ſake coūpted righteous, but was long before hys circumciſion, for his faithes ſake accepted of God: why ſhould the

No truſte to be putte in ceremonies of the lawe.

To him ꝥ worketh, is the rewarde not rekened of fauor, but of duetie. &c.

Why god cōpelleth no man to beleue.

By Dauids witnes, yͤ law geueth not bliſſednes.

Bleſſed a thei who vnrighteouſnes is forgenen.

Wherby ſynnes are forgeuen.

No ſynne imputed to the beleuers.

The ſtocke of Abrahā, or Dauid, maketh not the Iewes more bleſſed thā the Gentiles.

Iewe in the ceremonies of the lawe put any affiaunce, to whome C
the ſame was geuen but for a ſeaſon: And ſurely much leſſe ſhould
the gentiles therin haue any truſt, to whom the ſame was not geuen
at all. For if vnto the Iewe ſubiect vnto the ceremonies of yͤ
law, any reward bee geuen for kepyng of them: that ſemeth payed
vnto him, as wages due by couenaunt, rather then geuen by any
fauour and mercy of the geuer: as of the otherſide, if for tranſgreſſion
of the lawe the ſame ſuffer puniſhemente, well worthye is he
thereof. For as the ſeruaunt, when he hath throughly finiſhed hys
taſke, he receiueth his wages: ſo if the ſame forget to doe his duetie,
he is with ſtripes and puniſhement ſharpely corrected. But to
the Gentiles, to whom the ceremonies of the law are vnknowen,
or to the Iewes either, which hauing forſaken the bondage of the
lawe are become chriſtian men, and worke no longer nowe, as it
wer by taſke, but vnfainedly and purely put their truſte in hym,
whiche freely geueth perfite iuſtice, euen to the wicked, all whoſe
ſinnes he hath by his death taken awaye: to ſuche (I ſaye) geueth
faith, as it did vnto Abraham, which is, that thei be accoumpted
for righteous: not for kepyng of the law, but for their only faithes
ſake, wherunto no man is compelled, but rather gently prouoked
and allured, whiche god doth to the entent that our faith in Chriſt
ſhould be a thyng of vs freely wrought, and of no compulſion, and
that our deliueraunce through hym, and reſtoryng of vs into the
number of righteous people, ſhould be a thyng of gods free gifte & D
mercy, & of no debt. To this purpoſe likewiſe maketh Dauid both
kyng and prophete, the chief glory of the Iewes next after Abraham,
and in whom Chriſt the onely fountaine of our welthe and
ſaluaciō, was ſpecially promiſed vnto vs. For in his .xxxii. pſalme
deſcribeth he alſo this bleſſedfull ſtate of man, declared nowe by yͤ
goſpell, ſhewing that it is not geuen and receiued, as due vnto vs
for the workes of Moſes lawe, but by the free goodneſſe of God,
wherby we are moued and drawē to beleue. *Bleſſed are they* (ſaieth he)
whoſe vnrighteouſnes is forgeuen, and whoſe ſynnes are couered, Bleſſed is that man to whom
the Lorde wyll not impute ſynne. By whiche teſtimonie ye ſee howe vnrighteouſnes
is forgeuen, done againſt Moſes law. And how alſo
ſinnes done againſt the lawe of nature, are couered. Briefly ye
heare and perceiue, that ſuche as throughe Chriſte haue attained
this bliſſeful ſtate, haue no kinde of ſynne layed vnto their charge:
in all whiche ſaying of the Prophete, there is of kepyng the lawe
no mencion made. Cauſe is there none therfore, though yͤ Iewes
be neuer ſo muche deſcended of theſe mens ſtocke, that thei ſhould
peculiarly chalenge as their owne, either the bliſſefull ſtate ſpokē
of by Dauid, or the praiſe of righteouſneſſe geuen vnto Abraham,
excludyng the Gentiles from it.

The te

*Gen.
*Ge.

¶ Came this bleſſednes then vpon the vncircumciſion, or vpon the circumciſion alſo? For we ſaye, that fayth was rekened to Abraham for righteouſnes. How was it than rekened? When he was in the circumciſion? or when he was in the vncircumciſion? Not in the time of circumciſiō: *but whē he was yet vncircumciſed. And he receiued *the ſigne of circumciſion, as a ſeale of the righteouſnes of faith, which he had yet being vncircumciſed: that he ſhould be the father of al them that beleue, though they be not circumciſed, that righteouſnes might bee imputed to them alſo: and that he might be the father of cyrcumciſion, not vnto them onelye whiche came of the circumciſed, but vnto them alſo that walke in the ſteppes of yͤ fayth, that was in our father Abraham, before the time of circumciſion.

If

A If it be reaſonable, let them aunſwere me to this queſtion, whether
this bleſſednes promiſed by god, onely appertayne to ſuch as
are circumciſed, & are therby bound to the lawe? or els to ſuche, as
alſo are both ignoraunt what circumciſion is, and what the ceremonies
of the lawe meane? Thus muche muſt they at the leaſte
graunt: that Abraham for his faith was counted righteous. But
by Abrahãs title as firſt father & beginner of the Iewes ſtocke,
muſt all his offſpring bee eſtemed and counted for ryghteous. For
an vnmete thing is it, & agaynſt reaſon, that the neuewes ſhould
by other meanes chalenge any right, than by ſuche wherby theyr
fyrſt parent was put in poſſeſſion. A knowen mater is it, that Abraham
was called righteous, but let them then tell me, for what
cauſe was he ſo called? was it for paring of a litle ſkinne from the
forepart of his yarde, or was it rather for his faithes ſake, without
any conſideracion had of circumciſion? To ſay that he for hys
Iewiſhe circumciſion, obtayned the prayſe of a righteous man,
cannot bee defended, foraſmuche as at that time when Abraham
was ſo coumpted, neither was he circumciſed, nor yet commaunded
ſo to be. But lõg before that, beleued he that of his ſede Chriſt
ſhould be borne, through whom all nacions of the worlde ſhoulde
obtayn this bleſſednes and fatherly prayſe of ryghteouſnes: & for
this faith of his, was he counted for righteous. After which time
folowed circumciſion, not as a meane wherby to make hym righteous,
but to be as a marke and token among men onely, and not
before God, wherby the Iewes ſhould be knowen to be his chyldren,
B which being not circumciſed beleued god, & yet vncircumciſed
as he was, had through his onely faith pleaſed god. If Abraham
had been fyrſt circumciſed & than beleued, and ſo conſequently
been called righteous, then would it appeare ſũwhat, that this
holy name of righteouſnes appertayned onely to the circumciſed:
but in him was it contrary, as which for his faythes ſake was by
god pronounced righteous, before that he was circumciſed or cõmaunded
ſo to be. And afterwarde enſued circumciſion, not as a
meane to make hym righteous, for ſo was he already, but partly
to be as a certayn figure of the true circumciſion, that is to ſay of
the pure & godly life, which ſhould afterward be in ſuch as would
perfitly beleue in Chriſt: whiche kind of circumciſion is not miniſtred
with a ſharpe flynte ſtone, cutting of a litle ſkynne from the
forepart of the yarde, but wrought by the ſpirite of god, rooting
out of mens heartes all naughty deſyres: and partly alſo to bee a
certayn ſeale or bonde wherby Abraham ſhoulde of the promiſes
be aſſured, whiche ſhoulde not yet foorthwith be accompliſhed in
Iſaac, which only figured Chriſt, but in due ſeaſõ be perfourmed
in the ſonne of god: that ſo finally Abraham the firſt exaumple of
fayth, might be knowen to be the father vnto all ſuche as woulde
beleue in Chriſt (as he did) though they wer not carnally circumciſed.
That as his fayth was coumpted for rightouſnes, ſo ſhould
the fayth of all ſuch as are the true and lawfully begotten childrẽ
of Abraham, be of god likewiſe accepted. And by this alſo in ſuch
ſort knowen to be father to the Gentiles, that yet the Iewes are
not excluded, if they for this onely ſtand not to much in theyr own
phantaſie, becauſe they are lineallye deſcended of the circumciſed

The promyſe of GOD to whome it belõgeth.

How was it then rekoned?

Wherby Abraham was iuſtifyed.

And receiued the ſygne of cyrcumciſion, as a ſeale. &c.

Circunciſion what it is.

Abraham iuſtifyed afore cyrcumciſiõ.

The vſe of circumciſion.

The true circumciſion, and wherby it is wrought

Abraham father of all faythfull.

That he ſhould be the father of al them that beleue.

Abrahams ſtocke, and haue nothing els to proue theyr kinred by, but onely a bare bodely marke: but haue rather that fayth, wherby he being not yet circumciſed, was of god coumpted for ryghteous. For nothing is there that to the fathers maketh a ſurer profe that theyr children are theyr owne and lawfully begotten, than if they folowe theyr fathers vertues. And if it ſo be, that men vſe to diſinherite euen theyr owne children, denying that ſuch as growe out of kynde from the good conditions and maners of their aunceſters, are theyrs, ſurely much more wil god by like markes ſeauer baſtardes from his lawfull children. C

Who be true chyldren, and whereby they are knowen.

¶ For the promiſes (that he ſhould be the heyre of the world) happened not to Abraham, or his ſede, through the lawe, but through the rightouſnes of fayth. *For if they whiche are of the lawe be heyres, then is faith but vayne, and the promiſe of none effect, beecauſe the lawe cauſeth wrath. For where no lawe is, there is no tranſgreſſion. Therfore by fayth is the inheritaunce geuen, that it might come of fauoure, that the promiſe might bee ſure to all the ſeede: Not to them onelye whiche are of the lawe, but to them alſo whiche are of the faythe of Abraham, whiche is the father of vs all (as it is written: *I haue made thee a father of manye nacions) euen before God, whome he beleued, whiche reſtored the dead vnto life, and calleth thoſe thinges whiche be not, as though they were.

¶ The text. *Gala. iii.

*Ge. xvii. and. xxii.

Now as Abraham deſerued neither for keping of Moſes lawe, which was not at that time geuen, nor for his circumciſions ſake, which (as I before ſayd) he had not yet receiued, that God ſhould make him ſuch honourable promiſes, that is to wete, that the dominion of the whole world ſhoulde by inheritaunce fall vnto him, or to his poſteritie, but through fayth wherby he deſerued to bee called righteous: no more ſhould the Jewes loke to enioy the ſaid ryght of Gods promiſe, eyther by the onely tytle and ryght of circumciſion, or of the lawe either. A title (as ye knowe) can by none other wayes be conueyed to poſteritie, than by ſuche as the fyrſt authour and beginner of the ſtocke came by it. For if the poſſeſſion and enheritaũce of the whole world promiſed vnto Abrahams poſteritie generallye beelong vnto the Jewes by the tytle of the lawe, ſo that they thereby onelye become heyres, than is the preaching of Chriſtes fayth, but a vayne thyng: than is Gods promiſe of none effect, ſynce it is certayne, that through the benefite of the lawe, no man receiueth that bleſſing whiche God promiſed to Abraham. Yea (I ſay) ſo vnhable is Moſes lawe to bryng men to this ioyfull and welthye ſtate, that it rather worketh wrath and Goddes dyſpleaſure, whyles thereby occaſion is minyſtred more grieuouſly to offend him, wheras fayth contrarywiſe, of the wicked and vngodlye maketh men righteous. For where offences are and diſpleaſures are borne, as it is with them whiche are vnder the lawe, there is ther for children no inheritaunce due. But nowe and if any man aſke howe the lawe rather woorketh Gods diſpleaſure and wrath than righteouſnes, beholde, this wiſe it is. Experience ſheweth, that it is vnlawefull to condemne another man as gyltie, vnles by ſome lawe fyrſt made there bee a penaltie of condemnacion proclamed and appoynted. But ſo was it that in Moſes lawe wer there diuerſe thinges commaunded to be doone or not doone, as for exaumple, circumciſion, the Sabboth day kepyng, feaſtes of the newe Moone, the differences of meates, touching of dead bodies, of ſtrangled beaſtes, of bloud, of waſhinges,

all whiche

No man iuſtifyed by ỹ law.

D

Goddes promyſe vain if the inheritãce come by the lawe.

For if they which are of the law be heyres, than is faythe but vayn. &c.

The lawe woorketh wrathe, & how.

Faith maketh righteous.

A all whiche are of thys ſorte, that though we neuer ſo diligentlye obſerue them, yet make they vs not ryghteous, and yet is ſuche one as dooeth in theſe offende, endaungered and ſubiecte to puniſhemente. But nowe beecauſe by thys lawe no man is bounde, but ſuche as are Jewes: and foraſmuche as to Abraham was promiſed the inheritaunce of all nacions, well foloweth it, that by the right and kepyng of the carnall lawe, the promyſe of God cannot be deriued into all nacions: and then foloweth it that by faythe is thys inheritaunce obtayned, and Goddes pleaſure is it ſhoulde ſo bee, to thentente that men ſhoulde knowe, that it is a gyfte geuen by Goddes free mercye and fauoure, and of no debte. And thus ſhall Goddes faythfull promyſe, whereby all Abrahams poſteritie is putte in hope of thys glorious ſtate, bee certayne and effectuall. I call Abrahams poſteritie, not onely ſuche as by reaſon of the common lawe geuen vnto them are of one ſtocke, but rather all ſuche as in faythe reſemble theyr fyrſt parentes. For more agreeable vnto reaſon is it, that ſpirituall kynred knytte together thorowe faythe, whereby Abraham deſeruyng the promyſe became Goddes frende, ſhoulde bee a thynge muche more effectuall, then is anye carnall kynred thorowe the lawe, who prouoketh both goddes dyſpleaſure, and alſo condemneth vs. A vayne crake is it therfore to ſaye as the Jewes dooe, that Abraham is onely theyr father, when he is in very dede B father to vs all, of what nacion ſo euer we bee, ſo that we humblye receyue and embrace Chriſtes ghoſpell. That thys is true, God hymſelfe in the. xvii. Chapiter of Geneſis witneſſeth, what tyme he encreaſed hys name, and in ſtede of Abram, callyng hym Abraham, ſayde: *I haue made thee father of manye nacions.* Certayn muſt that be, whiche God ſpake. But then if Abraham bee father to the circunciſed people and no moe, howe ſtandeth it with thys, that he is father of many nacions? Bee in thys perſwaded rather, that as there are no more Goddes but one of all ſuche as truſte vpon hym: ſo Goddes wille and pleaſure was, that Abraham whiche was a figure of God, euen as Iſaac figured Chriſte, ſhoulde bee the father, not of thys nacion, or that onely, but of all them which were by lyke faythe ioyned vnto hym. Nor coulde Abraham in hys beliefe be deceiued, becauſe he had a confidence in hys promiſes, whiche was not onelye hable to make the barayne to bee fruitfull, but alſo to reſtore the dead to lyfe agayne: ſo farre foorthe that when he was afterwarde commaunded to ſacrifyce hys onely ſonne Iſaac, in whome alone all the hope of hys poſteritie reſted, yet nothyng doubted he of the infidelitie of the promiſe maker, by whome Abraham well wiſt that his ſonne myght be reſtored to lyfe agayne: and knewe alſo that God was able to call into a parte of thys bleſſed inheritaunce, ſuche thynges as in the common opinion of men are vtterly nothyng, as though they were ſomewhat. The Jewes iudge themſelues onely to liue and to be ſomewhat woorthe, abhorryng the Gentiles as vnmeete for any good thing, but as abiectes: to whome yet more auayled the mercifull and fauourable callyng of God, then carnall kynred auayled the Jewes.

The inheritaũce obtained by fayth, & why.

Therfore by faith is thinheritaunce geuen. &c.

Abrahãs poſteritie.

The Jewes crake beily of theyr father Abrahem, & whoſe father he is.

The naming of Abrã, Abraham, that is, father of many naciõs.

I haue made thee a father of many naſyons. &c.

Abrahãs beliefe coulde not bee deceyued.

Abrahams readye to ſacrifice Iſaac, and why.

And calleth thoſe thynges which bee not as thoughe they wer.

The Jewes abhorre the Gentiles.

The text. *Gen. xv.

Whiche Abraham, contrary to hope, beleued in hope that he ſhould be the father of many nacions, accordyng to that, whiche was ſpoken: *Euen ſo ſhall thy ſeede be, as the ſtarres of heauen, and the ſand of the ſea. And he faynted not in the fayth, nor yet conſidered hys owne bodye, whiche was nowe dead, euen when he was almoſt an hundred yere olde: neither yet that Sara was paſt chyldbearing. He ſtaggered not at the promiſe of God, throughe vnbeliefe, but beecame ſtronge in fayth, and gaue God the prayſe, being full certifyed, that he whiche had promiſed, the ſame was able alſo to make it good. And therfore was it rekoned to hym for righteouſnes.

C

Abrahās fayth acknowlaged bothe Goddes faythefulneſſe and power.

Which Abrahā contrarye to hope, beleued in hope.

Abraham doubted not of Goddes promyſe, though vnlikely.

And in dede, well worthy was the ſtrong and conſtant fayth of that good olde man, to haue Gods fauour: which vpon a truſt of gods promiſe, in ſuche thinges conceiued a ſure hope, wherein by courſe of nature there was no hope to bee conceiued: in ſo dooyng aſwell knowleging the faythfulnes of god the promiſe maker, as alſo his great ⁊ almighty power. And though hymſelf was feble, and his wife likewiſe paſte teming, yet nothyng doubted he, but that he ſhould be father of many nacions, and the beginner of ſuch an infinite poſteritie, as is the number of ſterres in heauen, euen as god ſayd vnto him, when he had brought hym into the fieldes and ſhewed him the firmament ſette thicke and replenyſhed with ſterres ſaying: *As thou art not hable to number theſe ſterres, ſo ſhall thine offſpryng bee innumerable.* And albeit at that tyme the ſame promyſe by reaſon of his feble age ſemed neither apparēt nor like to be true, yet weake ⁊ feble as he was in bodely ſtrength, he faynted not in the ſtrēgth of fayth: nor as miſtruſting people dooe, ſought for prouſes howe theſe thinges might be done or not done, nor conſidered his drye and barain bodye euen then worne out, ⁊ not hable to haue iſſue, as whiche was then well nygh an hundred yeares olde: nor yet conſidered his wiues age nether, whoſe flowers by reaſon of age wer dryed vp, in ſuch ſort, that though himſelfe had not been paſt all ſtrength to beget a chyld, yet was ſhe paſte childebearyng and vnable to conceiue. No ſuche thyng (I ſaye) remembred he, nothyng miſtruſted he, nothing ſtaggered he, but ſurely and with al his heart leaning and truſting vnto the promiſes of god (as ſtrōg in fayth as he was in body weake, being in deſpayre of hys owne power,) conceyued a moſt ſure truſte vpon the power of hym that made the promiſe: and in all this matier chalengynge nothyng to himſelfe, as his owne, gaue ouer the whole prayſe and glorye to God onely, whom he by hys ſure and conſtant fayth, both teſtifyed to be true of promiſe, as whiche would deceyue no man, and lykewiſe to be almightye, as whom he thought able to perfourme his promiſe, wer the ſame neuer ſo much paſſing al worldly ſtrength. Thys is the glorye wherewith God is chiefly delighted, whiche nedeth no ſeruice of ours, and therfore, (as the ſcripture ſayeth) it was reckoned vnto hym, for ryghteouſnes.

Abraham ſought no ſignes.

D

According to that which was ſpoken, euē ſo ſhall thy ſede be

¶Neuertheleſſe it is not *written for hym onelye, that it was reckoned vnto him for ryghteouſnes: but alſo for vs, to whome it ſhalbe coumpted for ryghteouſnes, ſo that we beeleue in hym, that rayſed vp Ieſus our Lorde from the dead: whiche was deliuered for our ſinnes, and was rayſed agayne for our iuſtificacion.

The text
*Rom.

Nor is it to be ſuppoſed, that this was written onely for Abrahams ſake when it is ſayed, that hys fayth was reckoned vnto hym for ryghteouſnes: for the ſcripture laboureth not ſo muche for the auauncement of Abrahams glory only, but rather to geue vs whiche are of Abrahams poſteritie, an exaumple, whereby all the world might vnderſtande, that as Abraham for hys faythes ſake without helpe or ayde of the lawe obteyned before God to be

Abrahās iuſtificacion writtē not for his ſake only.

Neuertheleſſe it is not writtē for hym onely.

coumpted

A compted for righteous: ſo ſhould none of vs by keping of the law onely, thinke to haue the ſame. Abraham then was called righteous, becauſe he beleued God. And ſurelye entry haue we none to righteouſnes, vnles we likewiſe beleue in the ſame God, which to vs hath brought to paſſe in Jeſus Chriſt our lord, whome he raiſed from death to lyfe, euen that he promiſed to Abraham, in the figure of Iſaac: therby declaring that the faythe of Abraham was no vayne fayth, which beleued that God was ſuche one, as coulde geue lyfe euen to the dead, and call agayn ſuch thinges as are not, as though they were. Let vs not therefore for our ryghteouſneſſe and clennes of life, thanke Moſes, but Chriſt, whiche gaue hymſelfe to death, to the entent he would freely through fayth forgeue our ſynnes: whiche alſo roſe agayne from deathe, to thentent we ſhoulde abſtayne from deadlye ſynne, nor diſpleaſe hym, by committing agayne ſuch thinges for which his pleaſure was to dye. He dyed (J ſay) to kylle ſynne in vs, and roſe agayne from deathe, to thentent that by him fyrſt, dying to our olde ſinnes, and ſo furth with him, and by hym, beeyng broughte and reſtored into a newe kind of lyfe, we may hereafter liue vnto that righteouſnes, which we haue through his goodnes receiued.

Rightouſnes cometh not by keping the lawe, but by fayth.

Abraham beleued not in vai.

Why Chriſt dyed and roſe agayne.

The. v. Chapter.

The text.

Becauſe therefore that we are iuſtifyed by faythe, we are at peace with God, through our lord Ieſus Chriſte: by whome alſo it chaunced vnto vs to be brought in through faythe, vnto thys grace wherein we ſtande: and reioyce in hope of the glorye of the children of God. Not that onely, but alſo we reioyce in tribulacion, knowing that tribulacion bringeth pacience, pacience bringeth experience, experience bringeth hope, and hope maketh not aſhamed, for the loue of god is ſhed abrod in our heartes, by the holye goſt whiche is geuen vnto vs.

Hebr. iii.

B

Becauſe therefore yͭ we are iuſtified by faithe, we are at peace with God.

Conſideryng that onely ſyn cauſeth variaunce betwixt God and man, now are we certaynly at peace with god, becauſe that of wicked and ſinfull people we are made righteous: & that neither by Moſes law, which rather encreaſed our offences, nor for our workes: but as our father Abraham was, for oure faythes ſake reconciled vnto God the father, whoſe frende alſo through fayth Abraham became, and that neyther through Moſes, but throughe the onely ſonne of God our Lorde Jeſus Chriſte, whiche with hys bloud waſhed away our offences, and by his death reconciling vs vnto God, beeing beefore that tyme diſpleaſed with vs, ſo opened for vs an entrye, that we through lyke fayth without eyther the lawe, or circumciſion, might bee brought into thys grace of God promiſed by the ghoſpell. Jn whiche fayth we ſtand ſtedfaſte, and not onely ſtand with good wil and couragiouſly, but alſo reioyce, not onely becauſe we are at peace with god, but alſo for that we are put in ſure hope, that through our ſtedfaſtnes of faith, we ſhal in time to come enioy yͭ glory of heauē. Nor enuie we the Jewes, though they glorye of theyr circumciſion: and as we enuye them not, ſo miſlike we not our fayth, the brynger foorth of ſuch plentifull fruite, nor yet repent we our glory, with hope wherof we for this preſent tyme are aduaunced and vnderpyght. Whiche glorye

Wherby we are reconciled to god.

The true hope of chriſtians.

albeit it be ſuche as cannot yet be ſeene, and though without ſuffring of aduerſities and troubles we attain not therunto: yet eue͂ the ſame troubles in the meane ſeaſon reckon we a thynge to reioyce and glory of, as which we ſuffer both to our high praiſe, and are alſo ſuche, as open vnto vs the gate to lyfe euerlaſtyng. For this newe exaumple hath Chriſte both geuen vs, and by hym alſo taught are we this excellent doctrine, that by ſuffring of tribulacions, the vertue of pacience is ſtrengthened: and as the fyer tryeth golde, ſo through pacience become we better tried and proued both of God and man. Agayne, the more tribulacions we ſuffer, yͤ ſurer hope of rewarde ſtand we in. Nor is it to be feared, leſt this hope miſſe and diſappoynt vs, & of our beliefe make vs aſhamed, before the wicked people, becauſe we haue euen nowe thereof in hande a moſt ſure pledge and earneſt penye, which is the meruailous and vnſpeakeable loue of God towarde vs: not onely externally ſhewed vnto vs, but moſt plentifully printed in our heartes, in maner compellyng vs to loue hym agayn, wrought by the holy goſt, & in ſteade of the watriſh letter of the law geue͂ vnto vs as a gage, aſſuring vs of his promiſe herafter ſurely to be performed.

C

Chriſtia͂s reioyce in troubles.

Pacience ſtrengthened by trouble.

The more trouble, the greater reward

Gods loue a pledge of oure rewarde.

And reioyce in hope of the glory of yͤ chyldren of God.

For when we wer yet weake, according to the tyme, Chriſt dyed for vs, which wer vngodlye. Yet ſcarce will any man dye for a righteous man. Peraduenture for a good man durſt a man dye. But God ſetteth out his loue toward vs, ſeeing that while we wer yet ſinners, according to the tyme, *Chriſt dyed for vs. Muche more then now we that are iuſtified by his bloud, ſhalbe ſaued fro͂ wrath through hym.

The text.

*Hebr. ix. i. Petr. iii.

For had not god of his great mercy ſingulerly loued and pietied vs, Jeſus Chriſt his onely ſonne had neuer by the wille of his father deſcended into earth, nor haue taken our mortall fleſhe vpon hym, & ſo haue dyed: namely, what tyme we wer weake, thrall, & ſubiect to beaſtlye deſyres, which wer by the law more like to be prouoked, than to be brydeled and ſuppreſſed. Bad yet as we then wer, he loued vs in hope of ſaluacion, yea he loued vs beeing wicked people and deuliſh ydolaters: & ſo loued vs, that for our ſakes he willingly ſuffered death, which was the greateſt, euident, and moſt ſinguler poynt of loue, that euer could be ſhewed. Among me͂ ſcarcely ſhal any man find an other ſo frendly, as wil for his good and well deſeruing frendes ſake ſuffer deathe: But to graunt that ſome ſuch may ſumwere be found, as for his approued frend will peraduenture be contented to dye, yet hath god ſhewed an exaumple paſſing all exaumples of ſuche earthly loues, whom it pleaſed euen for wicked and vnworthie perſons, to deliuer his only ſonne to death. Now if God haue for vs being wicked people and offenders done thus muche, how much rather will he doe for vs being nowe purged, chaſtiſed, and by the bloude of hys ſonne reconciled vnto him, that we through ſinne fall no more into his diſpleaſure, and thereby ſtand in ieopardye of more grieuous damnacion, not onely for our ſinfull lyfe, but alſo becauſe we ſhoulde then bee vnthankefull. Chriſt dyed for vs but for a ſeaſon, but he roſe agayne for euer. And as he dyed for vs, ſo aroſe he agayne for oure ſakes.

D

For when we were yet weake accordyng to yͤ tyme, Chriſt dyed for vs.

God of his mercy ſent hys ſonne

God loued vs beeyng hys enemies.

A comfort that God heareth chriſtians prayers.

Chriſt dyed for a ſeaſo͂, and roſe for euer for vs

¶ For if when we were enemies, we were reconciled to God by the deathe of hys ſonne, muche more, ſeeyng we are reconciled, we ſhalbe preſerued by his life. Not onely thys, but we alſo ioy in God by the meanes of our Lorde Ieſus Chriſt, by whome we haue nowe obtayned the atonement.

The text.

Nowe and if by his death he haue done thus muche for vs, that where as before that time God was with vs highly offended and

diſpleaſed,

A diſpleaſed, we haue hym nowe gracious and mercifull: muche rather ſhal we ſo through his lyfe be preſerued, that we no more fall into his diſpleaſure. By hys death deliuered are we from ſynne: his life ſhal preſerue vs in innocencie. His death hath deliuered vs from the power of the deuill: his lyfe ſhall toward vs continue the loue of his father. Theſe are ſuche euident ſignes of Goddes loue toward vs, that they not onely put vs in a quiete aſſuraunce, and in a ſure hope to be ſaued from the vengeaunce of God to come, but alſo geue vs a luſtie corage, euẽ to glory, not of oure deſertes, but with thankes geuing to god the father, through whoſe bountefull mercie we haue receyued thys welthie ſtate, promiſed by him to be geuen vnto vs, neyther for the lawes, nor for cyrcumciſions ſake, but through Ieſus Chriſt his ſonne, by whoſe meanes we are reſtored into hys fauour agayne, to the entent that for all thys benefite thankes ſhould be geuen to no man, but to god him ſelfe, and to hys onely ſonne. All whiche was doone by the merueylous and ſecret counſell of God, to the ende, that the way and meanes of oure reſtoryng ſhoulde agree with the waye of oure damnacion.

A compariſon betwene Chriſtes death and reſurreccion.

Not only thys, but we alſo ioy in god &c.

The true glorye of Chriſtiãs.

God to be thanked onely for our ſaluacion.

The waye of our ſaluacion, agreeable with the way of our dãnacion.

Wherfore, as by one man ſynne entred in the world, and death by the meanes of ſinne: euen ſo death alſo went ouer all men, in ſo muche as all menne ſinned. For euen vnto the lawe was ſinne in the worlde, but ſinne is not imputed where there is no lawe: neuertheleſſe death raigned from Adam to Moſes, euen ouer them alſo B that had not ſynned with lyke tranſgreſſion, as did Adam, whiche beareth the ſimilitude of him that was to come.

The text. Gene .iii.

Wherfore as by Adam, which fyrſt tranſgreſſed the commaundement of god, ſynne entred into the worlde, and by the meanes of ſynne, deathe, becauſe ſynne is, as it were the poyſon of mannes ſoule, by whoſe occaſion ſynne, whiche had hys beginnyng in the fyrſt of our ſtocke, iſſued foorth into all his poſteritie, whiles eche man folowed the exaumple of their fyrſt parent: ſo through Chriſt alone, in whome by fayth all are borne agayne, we receyue innocencie, and therwith lyfe: whiche bleſſednes lykewiſe hauyng hys beginnyng in one fyrſt and newe authour of generacion, Chriſte, is ſpread abrod among all them, whiche are through faythe knyt vnto hym, and in hurtles lyfe folowe his ſteppes. But when ſinne had once ouergone the world, and poyſoned all mankynde, ſuche was the ſtrength thereof, that it coulde by no meanes, neither by the lawe of nature, nor yet by Moſes lawe be vanquiſhed, ſo that by the lawe nothyng was doone but that ſuche as had offended, knewe that they were gyltie and woorthy of damnacion. For as to children, in whome the lawe of nature hath no place, by reaſon of theyr tender age, not able as yet to diſcerne, what is good, and what is not, ſinne is not yet imputed: no more was it layde vnto the Paynims charge, if they ought dyd agaynſte Moyſes lawe. Therefore beefore the lawe geuen, whiche ſhewed menne theyr ſynnes, by reaſon of the lawe of nature, the worlde in dede was not vtterly without ſynne, but yet bare menne at that tyme with themſelues, and as it wer without correccion fell to al licenciouſnes, as though they had been vtterly lawles. Foraſmuch therfore as he was not yet comen, whiche ſhoulde take awaye the ſinnes of the world, and vanquiſhe the tyrannye of deathe: death whiche entryng through Adams offence, raygned without any reſiſtẽce,

Wherfore as by one man, ſinne entred into the world.

As death through Adam, ſo lyfe cometh thorow Chriſt

Sine, not ſubdued by ẏ law.

The office of the law

Gentiles not charged with Moyſes law.

But ſinne is not imputed, where ther is no law.

Adam like Chriſte, & wherin.

C

euen vpon them alſo which had not maliciouſly offended agaynſt the commaundement of God,as Adam did,which euen than bare the ymage and figure of Chriſte,whiche ſhoulde come long after: and yet meane I not,that he is in euery poynt vnto Chriſte lyke, but that he in ſome poyntes bare the ymage of Chriſte. In thys poynt lyke,that both were the beginners of a generacion,the one of an earthly, the other of an heauenlye. In thys lyke alſo,that a certayne thyng is from bothe beginners deriued into theyr poſterities,but the difference is,that from the earthlye Adam was the beginning of vnrighteouſnes and ſynne, but by the heauenlye Adam is geuen all grace and goodnes.

The text.

But the gyfte is not like as the ſynne. For if through the ſynne of one,many be dead,much more plenteous vpon many was the grace of God and gyfte by grace whiche was geuen by one man Ieſus Chriſte.

Adā wherin he was not lyke Chriſte.

Chriſte ſtronger to ſaue then Adam to damne.

But the gyft is not lyke as the ſynne.

D

The benefites of Chriſte to vs.

But nowe as theſe two are partly lyke:ſo wer they not equall. For beſydes that elſwiſe of it ſelfe it is a thyng more effectuall to ſaue then to deſtroye,muche more ſtrong and mighty is Chriſt to ſaue,then was Adam to condemne: ſo that much more effectuall is Chriſtes obedience to geue lyfe, then was the tranſgreſſion of Adam to worke death:ſo that in all poyntes Chriſtes goodnes ouerwaigheth the offence of Adam, whiche thyng I monyſh you of and ſay,leſt any man myght thinke the ſinne of our fyrſt parent to bee ſo outragious,that he ſhoulde deſpayre of his reſtoryng agayne to ſaluacion. For if one mannes ſynne was of ſuch power, that it made ſo great a noumber of people thrall vnto deathe:of muche more power,plentifulnes,and more generall ſhall the benefite of God be,and his mercifull gyft whiche he hath geuen vs by one man likewyſe,I meane Ieſus Chriſt,the authour of godly and innocent lyfe:by whom he hathe not onely taken away the tyrannye of deathe and ſynne,but hath alſo in ſtead of ſinne geuen ryghteouſnes,and in the ſteade of the tyranny of death, the kyngdome of lyfe,ſo that the offence of Adam through the great mercy of god,turned to our weale and aduauntage.

The text.

¶And the gifte is not ouer one ſinne:as death came through one ſinne, of one that ſinned. For damnacion came of one ſinne vnto condemnacion: but the gyfte came to iuſtifye from many ſinnes. For if by the ſinne of one,death raigned by the meanes of one:muche more they(which receiue aboundaunce of grace,and of the gyft of ryghteouſnes) ſhall raigne in life by the *meanes of one(that is to ſaye)Ieſus Chriſte.

*John.i.

The ſinne of Adam cōmon to al his ſede

Chriſtes death wypeth away all ſynnes at once.

For if by the ſinne of one, deathe raigned by yͤ meanes of one: much more &c.

Agayne though through Adams onely offence damnacion entred,and through innocent Chriſte, ſaluacion: yet is not one equall to an other. For in ſuch ſort had damnacion her begynning, that the ſynne of one man iſſued into all hys poſteritie,by meane whereof it myght in continuaunce of tyme,at the laſt haue made the whole world thrall to ſynne:but the benefite of god contrarywyſe is in ſuche ſorte geuen,that the ſinnes of all the worlde,then gathered together and growen ſtrong, are at once by Chriſtes deathe wyped awaye, and not onely ſo, but alſo ryghteouſneſſe is geuen. And therefore albeit the ſinne of onely one man had ſuch a power,that it brought all menne vnder the tyrannye of deathe,ſo that all ſuch as had offended,as Adam dyd,could not bee, but vnder theſame yoke that he was,yet much more receiue we through the bountifull and ouerflowing mercy of God,whiche is, that all ſuch as folowing the exaumple of Chriſt,liue iuſtly & innocently,

A

ſhall not onely be free from the tyranny of ſinne and death, but alſo through him whiche is the onely authoure of oure felicitie and wealthe, raygne themſelues in lyfe euerlaſtyng.

The text.

*Gala.iii.

¶Lykewyſe then, as by the ſynne of one, there ſprang vp euill on all men to condemnacion: euen ſo by the righteouſenes of one: ſpryngeth good vpon all menne to the ryghteouſnes of lyfe. For as by one mannes diſobedience many became ſinners: ſo by the obedience of one, ſhall manye bee made ryghteous. *But the lawe in the meane tyme entred in, that ſynne ſhoulde encreaſe. Neuerthelater where aboundaunce of ſinne was, there was more plenteouſnes of grace. That as ſynne had raygned vnto deathe, euen ſo myght grace raygne thorow righteouſnes, vnto eternall lyfe by the helpe of Ieſus Chriſte.

Wherin Adam and Chriſt bee lyke.

Deathe came thorowe one, and lyfe throughe one to all.

For as by one mans diſobedience many beecame ſinners: ſo by the obedièce. &c.

Who that be righteous.

The office of yͤ lawe.

B

Goddes mercye ſtronger then ſinne.

That as ſinne raigned vnto death, euē ſo. &c.

Herein therefore are bothe lyke, that as by the offence of one man, ſinne came into the world, by meane wherof al became thral vnto death: ſo through the righteouſnes of one whiche is deriued into all ſuch as beleue, and ſubmit themſelfe vnto the kingdome of lyfe, are al men of god made righteous and partakers of the kingdome of lyfe. For as by Adam, through hys diſobedience to gods commaundemente, manye became ſynners, whileſt they folowed theyr fyrſt fathers transgreſſion: ſo ſhall onely Chriſt, which euen vnto the death of the croſſe obeyed God hys father, make manye righteous, all ſuch (I ſaye) as are folowers of his obedience. But to returne agayne vnto our former purpoſe, if by ſuch meanes as we before ſpake of, it pleaſed god both to take away ſinne, and alſo to geue righteouſnes & lyfe, to what purpoſe was it to geue a law, vnable to doe any good? Wherunto to aunſwer, it is to be vnderſtande, that in this the law did good, yͭ therby the great mercy of god towarde vs became more euident & better knowen. For the more greate and outragious the power of ſinne is, the more notable is his benefite which delivereth vs from ſinne. Nowe is by the lawe the tyranny of ſinne ſet furth, whiles the ſame, albeit in vayne, reſiſteth it. Strong and mighty was this tyrannye, but much more mighty was the mercy of God, wherof we haue by ſo much more perfect experience, yͤ greater danger of the ſaid tyranny we haue hitherto been in. And certainlye for thys alſo are we bounden to thanke the law, becauſe therby we perceue the greatnes of gods benefite: by meane wherof, as the deuil through ſinne winning the dominion, deſtroyed mannes ſoule, whiche is verye death in dede: ſo ſhoulde godlye lyfe through Goddes gyft obtaynyng the kyngdome and vpper hand, geue lyfe vnto all men thorowe the helpe of Jeſus Chriſte, vnder whome as oure lorde and capitayne we reioyce beeing nowe deliuered from the bondage of deathe, vnder whoſe banner we wer not long a go ſouldiars.

The.vi. Chapter.

The text.

*Gala.iii. Collo.ii.

*Eph.iiii. Collo.iii. Hebr.xii. 1.Pet.ii.

*1.Pe.iiii

¶What ſhall we ſaye then? Shall we continue in ſynne, that there may be aboundaunce of grace? God forbydde. Howe ſhall we, that are dead as touchyng ſynne, liue any longer therein? Knowe ye not that all we, *whiche are baptiſed into Ieſus Chriſt, are baptiſed to dye with hym? We are buried then with hym by baptiſme, for to dye: that likewiſe as Chriſt was rayſed vp from deathe by the glorye of the father, *euen ſo we alſo ſhoulde walke in a newe lyfe. For if we be graft in deathe lyke vnto hym: euen ſo ſhall we be partakers of the reſurreccion: knowing this, that our old man is crucifyed with hym alſo, that the bodye of ſynne myght vtterly be deſtroyed, that hencefurth we ſhould not be ſeruaũtes vnto ſynne. *For he that is dead, is iuſtifyed from ſinne.

o/vij/sonday
P trinitie
pistle

But becauſe we before ſaid, that through the law ſinne ẽcreaſed, ⁊ that of ſinne this good came, that the grace of god more encreaſed, leſt by ſo ſaying ſome take occaſion to continue in ſinne, ⁊ this wiſe thinke with himſelf: if ſinne auaunce and encreaſe gods grace towardes man, wel done wer it to ſinne more often, yᵗ his free gift may more and more encreaſe. Herunto I aũſwer, that pietie wer it that any man ſhould ſo thinke. When I ſo ſaide, I ment and ſpake of the ſinnes of oure former life, whiche God of hys goodnes turned to our weale and profit. But nowe after that we are once brought from the tyranny of ſinne, into the kingdome of innocencie, God forbyd that we ſhould again departe from our redemer, and fall againe headlong into our old tyrannous ſubieccion. Life and death are ſo quite cõtrary one to an other, that eche one deſtroyeth the other, nor can they after like conſideracion ſtande together. Therfore, if that as ſone as we beginne to liue to Chriſtward, we be dead toward the deuil, with what reaſon ſtandeth it that we ſhould ſtil liue to him ward, to whom we are already dead? If we liue to Chriſt, thẽ liue we not to yͤ deuil. And if we through ſinne liue vnto the deuill, thẽ are we to Chriſtward dead. But now foraſmuche as we lyue to Chriſt, it foloweth that we are dead to ſinne, which he hath by his death vãquiſhed. For mete it is, that ye ſhould know, ſince ye haue receiued yͤ baptiſme of Chriſt, what the ſayde baptiſme in vs doth both woorke ⁊ ſignifye. What time we are in Chriſtes name baptiſed, we dye with him touching yͤ ſinnes of our former life, which ſinnes are through his death aboliſhed, and not onely ſo, but buried alſo are we with him, ⁊ that by the ſame baptiſme, that as he which neuer liued ſinfully, dying yet for our ſinnes, was raiſed vp again to life euerlaſtyng, not by any worldelye power, but by the mightye power of his father: ſo ſhoulde we beeyng throughe hym raiſed out of the death of ſynne, ⁊ becomen dead to our former life leading herafter a newe life, walke in the trade of godly conuerſacion, continually encreaſing vpward from better to better. For ſeeing that we are through baptiſme planted into Chriſtes body, ⁊ in maner altered into him, mete is it yᵗ whatſoeuer we ſee done in him, which is our head, the ſame be of vs, whiche are his membres, eyther in lyfe expreſſed, or elles looked for in tyme to come. Ryſen is he agayne, aſcended into heauen, and ſitteth in glorye at the ryght hande of his father. All whiche thynges already doone in Chriſte, we maye oure ſelues finallye truſte to enioye, if for this preſent tyme, as muche as in vs lyeth, we folowe the ſame, and diligentlye putte them in vre. Therefore if we through baptiſme dye vnto oure former ſynnes and fleaſhelye luſtes, therein (as we maye) reſemblyng Chriſtes deathe: euen as meete and conueniente is it, that we hencefoorthe forſakyng the fylthineſſe of ſynne, and diligentlye exercyſyng our ſelues in godly workes, expreſſe in our liuing hys holy reſurreccion. To folowe Chriſtes death, is neither to kill our ſelues, nor yet to hurt our bodies: but then (as ye wel knowe) dye we with him, if to our olde frowarde appetites, we haue ſuche a dull deſyre, that to them we ſeme as dead,

We ought not to ſine for the encreaſe of grace.

To ſynne after oure deliuerãce

We cannot liue bothe to Chriſt and the deuil.

The vſe and ſignificacion of baptiſme.

In baptiſme we die, and be buried with Chriſt.

We the membres, muſt folow Chriſt our head.

We ſhall ryſe and aſcende as Chriſt did

Chriſtes reſurreccion to bee expreſſed in our life

To folow Chriſtes deathe, what it is

C

Shall we continue in ſinne? God forbydde.

D

Know ye not that all we which are baptiſed into Jeſus Chriſt, are baptiſed to dye with him?

Euen ſo ſhall we bee partakers of his reſurreccion.

A dead. For accordyng to oure double generacion, we muſt in oure ſelues conceyue two menne: thone olde, groſſe, and lyke vnto the yearthlye Adam: the other newe and deſyrous of heauenly thinges, as whiche hath by Chriſte ſent from heauen, hys beginning. Our olde man therefore is, as it were, deſtroyed, what tyme it was with Chryſte faſtened vpon the croſſe, whereupon alſo wer extynguiſhed all oure deſyres of tranſitorye pleaſures, whoſe whole rable maye well be called the bodye of ſynne. This body of ſynne is then in vs effectually & holeſomely ſlayn, when hurtful deſyres are in ſuche ſort deſtroyed in vs, that we no more doe ſeruice vnto ſynne. He that after thys ſorte (as I haue nowe expreſſed) foloweth Chriſtes deathe, is euen become a ryghteous man, and is no longer ſubiecte vnto ſynne, from whoſe tyrannye he is already deliuered.

We haue two men in vs, and what they bee.

To kylle the old mā and bodye of ſynne.

That hēcefurth we ſhould not be ſeruantes vnto ſine. &c.

The text. ii. Tim. ii. Apoc. i.

Wherefore if we be dead with Chriſte, we beleue, that we alſo ſhall liue with hym: knowing that Chriſt beyng rayſed from death, *dyeth no more. Death hath no more power ouer hym. For as touchynge that he dyed, he dyed concernyng ſynne once. And as touching that he liueth, he liueth vnto God. Lykewyſe conſider ye alſo, that ye are dead, as touchyng ſynne, but are alyue vnto God, through Ieſus Chriſt our Lorde. Let not ſynne raygne therefore in your mortall bodye, that ye ſhould therunto obey by the luſtes of it.

Therfore, if (as we haue nowe often tymes ſayd) we be with Chriſte dead, and ſo deliuered from our former ſynnes, oure truſt is hereafter through innocente and holye lyfe, to liue with hym, and ſo to lyue with hym, that we ſhall neuer dye more in thys alſo as farre as poſſible is reſemblyng Chriſte, who ſubmytted not B hymſelfe in ſuche ſorte to deathe, that in hym deathe ſhoulde haue any power after, but roſe agayne to lyue euerlaſtinglye. For as touchyng that he dyed vnto ſynne, he dyed but once, but touching that he nowe liueth, he liueth to God hys father, by whoſe might he was from death rayſed to lyfe euerlaſtyng. And as it was in Chriſte, ſo thynke your ſelues once dead to ſynne: by that youre olde vicious deſyres are deſtroyed, and by that ye are nowe becomen newe menne, as thoughe ye were rayſed agayne from deathe, to lyue a heauenlye and an immortall lyfe to Godwarde, by whoſe benefite we are nowe made innocent and holye. For if ye thys dooe not, ye lyue not to Godwarde: beecauſe that to God no man liueth, but ſuche as lyue godlye, ryghteouſlye, and in other vertues. For ſynce that we are planted into Chriſtes bodye, and becomen one with him, mete is it that we as membres be lyke vnto oure head whiche is Chriſte. And ſynce that he now liueth to Godwarde for euermore, reaſon it is that we lykewiſe lyue vnto him through theſame Ieſus Chriſte oure Lorde. And as he beeyng once rayſed from deathe, ſuffereth no more the tyrannye of deathe: ſo muſt ye take hede, leſt ſynne beeyng nowe once banyſhed oute of your ſoules, recouer in you agayne the tyrannye whiche it hath loſte, and ſo renewe hys olde title of death. As it ſurelye will, if ye folowe ſuche beaſtlye deſyres, with whiche the deuill is woonte to allure and brynge vs into oure olde bondage.

If we dye with Chriſt, we ſhall lyue with him.

For as touching that he died, he dyed cōcerning ſine once.

Death had no power on Chriſte to kepe hī, nor ſhall haue on vs.

To dye to ſinne, and riſe again.

To liue to God.

We the membres, muſt folow Chriſt oure head.

Let not ſyn raigne therfore in your mortal bodies

The text.

Neither geue ye your membres as inſtrumentes of vnryghteouſneſſe vnto ſynne, but geue ouer your ſelues vnto God, as they that of dead, are alyue. And geue ouer youre membres as inſtrumentes of ryghteouſnes vnto God. For ſinne ſhall not haue power ouer you: becauſe ye are not vnder the law, but vnder grace.

Our mēbres, whō and wherin they ought to ſerue.

C

And ſee that youre membres beeyng nowe conſecrate vnto Chryſte, dooe henceforthe no more ſeruice at the deuils mocion, whom Chriſte hath ſubdued, and ſo to woorke vnryghteouſneſſe: but rather herafter ſo vſe your ſelues, that by all your lyfe it may appeare, that ye with Chriſt haue forſaken all deadlye ſynne and woorkes of death, and to be altered into a newe lyfe. And ſo ſhall ye in dede dooe, if hencefurth all your membres, that is to ſay, all the powers of youre bodyes and ſoules be applyed, not to vice in the deuils ſeruice, but to ryghteouſeneſſe in the ſeruice of God. For reaſon requireth, that we wholly belong to hym, to whome we haue once bounde our ſelues, and with hym to haue nothyng to doe, from whome we are nowe departed, and whoſe yoke we haue once ſhaken of. Nor is it to bee feared leſt ſynne (will we or nill we) bryng vs backe agayne into our olde bondage, beecauſe ye are nowe no longer vnder the lawe, whiche rather prouoked wilfull deſyres, then ſuppreſſed thē: but vnder Gods grace, which as it was hable to deliuer vs from the bondage of ſynne, ſo is it able to kepe and preſerue vs, that we no more falle therunto.

And geue ouer your mēbres as inſtrumētes of ryghteouſnes vnto god.&c.

We wholly belonge to God.

Goddes grace able to deliuer vs, & kepe vs from ſynne.

The text.

What then? ſhall we ſinne, becauſe we are not vnder the lawe, but vnder grace? God forbid.

To be free from the law, what it is.

D

And yet nowe God forbyd, that in the meane ſeaſon anye man ſhoulde thys wyſe take my woordes, when I ſayed, ye wer free from the lawe: eyther to thinke, that foraſmuche as the lawe is aboliſhed, ye may dooe as ye luſte, or that Goddes free goodnes whiche hath pardoned all our olde offences, hath alſo therewith freely geuen vs libertie to doe euill: But rather ſo much the more ought we to abſtayne from ſynne, becauſe we are nowe no more lyke ſlaues compelled to dooe well, as by a lawe, but are as children are wont to be, with deſertes and loue prouoked therto. So that your bondage is chaunged, and not vtterly taken away. In ſuche ſorte haue ye geuen ouer the ſeruice of the law, that ye now are become Chriſtes ſeruauntes, whoſe ſeruice is all weale and bliſſe.

Our bondage chaunged, not taken away.

Chriſtes ſeruice is bliſſe.

The text. *Joh.viii. ii.Pet.ii.

¶Knowe ye not, howe that to whomeſoeuer ye *commyt your ſelues as ſeruauntes to obey, hys ſeruauntes ye are, to whom ye obey? whether it bee of ſynne vnto death, or of obedience vnto righteouſnes.

Ye knowe bothe kyndes of ſeruice. Nowe is it partlye in youre powers to chooſe whiche ye will, for bothe together ye can not. The tyme was when thou ſtodeſt in a freedome to kepe thy ſelfe out of bondage, but ſynce thou haſt freelye made thy ſelfe an other mannes, and haſt begunne to bee obedient vnto hym, the ſame muſt thou onely obey, whoſe ſeruaunte thou arte become. They therefore whiche geue themſelues vnto ſynne, and to ſinne become bonde ſlaues, the fruite of that theyr bondage is deathe. On the other ſyde, ſuche as to Chriſte haue dedicated and geuen themſelues, hym muſt they obeye, whiche they ſhall dooe to theyr owne greate commoditie. For by that theyr obedience nothyng ſhall Chriſt winne, but therby geat they themſelues ryghteouſeneſſe, that is to wete, the well agreeing and pleaſaunt companye of all vertues knitte together.

Ye cānot ſerue two maſters.

His ſeruauntes ye are, to whome ye obeye.&c.

The fruit of ſeruyng ſinne.

The fruit of ſeruing Chriſt.

The text. *Joh.viii. Rom.viii.

¶God be thanked, that though ye wer the ſeruauntes of ſinne, ye haue yet obeyed with heart vnto the rule of the doctrine that ye bee brought vnto. *Ye are then made free from ſynne, and are becomen the ſeruauntes of ryghteouſneſſe, I ſpeake groſſly, becauſe of the infirmitie of your fleſhe.

A

Ye haue yet obeyed with heart vnto the rule of the doctryne of that ye be brought vnto.

Gladde am I for your ſakes, and for thys geue thankes vnto God, that whereas heretofore ye were in thys miſerable bondage, whollye geuen to Idolatry and fylthye luſtes, ye are nowe departed from the tyranny of the deuill, freely and gladly ſubmittyng youre ſelues to Chriſtes kyngdome and gouernaunce, purpoſyng hencefoorthe to lyue, not as ye are eyther by wilfull deſyres, or by the lawe moued, but after the newe rule of the ghoſpell, whereunto ye are brought from youre olde erroures, and ſo broughte, that ye are become vnder an other lawe, enfraunchiſed oute of the dominyon of ſynne, and thence conueyed to ſerue ryghteouſeneſſe and to dooe her beheaſtes. Nor thynke it hard and paynefull, beecauſe ye are commaunded to ſerue ryghteouſnes. For as ſynne and godlye lyfe farre dyffer one from another, ſo are theyr fruites quite contrarye, and the fruites of godly lyfe, infinitely more excellent: ſo that if we weighe and conſider, but euen the thyng ſelfe, muche more cauſe is there, why menne ſhoulde more diligentlye ſerue God then the deuill. For whoſo ſerueth ſynne, ſerueth the deuill: but he that ſerueth innocencie, ſerueth God. But yet will not I for a while ſo muche require of you, as I mighte lawfullye dooe, but rather temper and meaſure my wrytyng to the weakenes of them, in whome the ſpirite of God is not yet fully rype, but are rather ſuche in whom yet the olde naughtye deſyres labour to growe vp agayn. Thys onely require I, that righteouſnes be now with you in lyke condition, as ſynne before was.

To ſerue righteouſneſſe, muſt not bee thoughte paynefull.

To ſerue God and the deuill.

Paule tēpereth hys wordes to the Romaynes weakenes.

The text. B As ye haue geuen your membres ſeruauntes to vnclennes and to iniquitie (from one iniquitie to an other) euen ſo now geue ouer youre membres ſeruauntes vnto righteouſnes, that ye may be ſanctifyed. For when ye were ſeruauntes of ſynne, ye wer voyde of ryghteouſnes.

And that as beefore thys tyme you gaue youre membres to ſerue vnclennes and iniquitie, ſo that as blynd deſyres led you, ye fell from one iniquitie to an other, euery daye more fylthie than other: euen ſo now, ſee that ye likewiſe geue your membres to obey righteouſnes, whoſe ſeruauntes ye haue freely made your ſelues, therein ſtill encreaſing from vertue to vertue, euerye daye more pure and holy then other. For it is to muche againſt al reaſon, but that Chriſt ſhould at leaſtwiſe haue ſo much ſeruice of you, as the deuil had before this: and as vnreaſonable is it, but that ye ſhould now beginne to doe as good ſeruice vnder your lady and maſtres righteouſnes, as ye beefore in an other ſort did vnto the tyrannye of ſinne. As touchyng your former ſynfull lyfe, for your excuſe after a ſorte ſome thyng may be ſayed: whiche is, that as long as ye were heathens, beecauſe ye were bondeſeruauntes to ſynne, ye myghte ſeeme with ryghteouſeneſſe to haue nothyng to doe, nor to be any thing bound vnto her, as to whom ye had not yet bound and yelded your ſelues. But now haue ye nothing to laye for your defence. But yet and if the excellent nature of ryghteouſnes ſelfe moue you not, conſider and weigh yet the diuerſe fruites and profite of bothe ſeruices, you I ſpeake vnto, which haue of bothe ſeruices had experience.

Our mēbres, whō and wherin they oughte to ſerue.

thus [illegible]
[illegible]
faith & [illegible]

Chriſt to bee ſerued as muche as the deuill.

For when ye wer ſeruantes of ſinne, ye wer voyde of righteouſnes.

The fruites of ſeruing righteouſneſſe, and ſinne.

The text. What fruite had ye then in thoſe thinges, whereof ye are nowe aſhamed? For the ende of thoſe thinges is death. But now are ye deliuered from ſynne, and made the ſeruauntes of God, and haue youre fruite to bee ſanctifyed, and the ende

euerlaſting

euerlaſting lyfe.*For the rewarde of ſynne is death, but eternall lyfe is the gyft of God, through Ieſus Chriſt our Lorde.

*Gene.ii. Rom.v.

C

Calle to your remembraunce, what tyme ye wer ſeruauntes vnto ſynne, and as vile bondeſlaues folowed wanton deſyres, what rewarde (I pray you) had ye at the laſte? Euen the ſynnes ſelfe haue theyr puniſhemente ioyned vnto them, becauſe theſame foorthwith all to defyle and corrupt the whole man, ſo vilanouſly and reprochefully defacing him, that ſynce the time ye are amended, and as men awaked out of the drounkēnes of ſinne, ye are aſhamed of your ſelues, ſo that your mindes abhorre to thynke vpon your olde naughty pleaſures. And though this wages (as ye ſee) be not to be deſyred, yet beſide, the laſt ſtipend and hyre which the deuill payeth to ſuche as dooe him ſeruice, is deathe euerlaſting. Howebeit in very dede the life whiche in the meane ſeaſon is after thys ſorte ledde, is a moſt ſhamefull death in dede, and not a lyfe. Nowe conſider, what a happy chaunge ye haue made, which beeing deliuered from the tyranny of the deuill, are nowe become the ſeruauntes of God. By this ye ſee (I am ſure) how vnlike the maiſters are. But if thys content you not, but that ye looke for a rewarde alſo, fyrſt of all wheras ye liued before fylthye and wicked, ye now liue innocent, pure, and holy, which onely is the very lyfe: and beſyde this, after that this ſhort tyme of youre ſeruice is finiſhed, ye ſhall receiue your laſt wages, I ſaye lyfe euerlaſting. Compare me now God with the deuill: with vnclennes, holines: with euerlaſting deathe, lyfe euerlaſting. Euen as I nowe tolde you, ſo it is: the rewarde of the deuill is deathe, whiche he geueth vnto menne for hys fylthie and miſerable ſeruice. But contrary, for ſuche as accordyng to theyr habilities ſerue God, is layed vp lyfe immortall, not as hyre wages due for the ſame, but as a free gyfte to bee geuen of God the moſt mercifull father: not for Moſes, but for Ieſus Chriſtes ſake our Lorde, whome the father would haue thanked for all his giftes, geuen vnto vs, rather then any lawe or circumciſion.

For the ēd of thoſe thinges is death.

Sinfull lyfe no lyfe, but death.

For the reward of ſynne is death, but eternall lyfe is the gyfte of god.&c.

A compariſon betwene ſeruing God and the deuill.

D

Immortalitie no due reward, but free by Chriſt.

The.vii.Chapter.

Knowe ye not brethren, (I ſpeake to them, that knowe the lawe) howe that the lawe hath power ouer a man, as long as it endureth.*For the woman whiche is in ſubieccion to a man, is bound by the lawe to the man, as long as he liueth. But if the man be dead, ſhe is loſed from the lawe of the man. So then, *if while the man liueth, ſhe couple her ſelf with an other man, ſhe ſhalbe counted a wedlocke breaker. But if the man be dead, ſhe is free from the lawe of the houſbande, ſo that ſhe is no wedlocke breaker, though ſhe couple her ſelfe with an other man.

The text. *1.Co.vii. *Mat.v.

AND good reaſon is there, why we ſhoulde ſo dooe. For Chriſte hathe not onelye deliuered vs from the bondage of ſynne and death, but alſo from the bondage of the law, whiche was geuen but for a ſeaſon: & hath deliuered not onely the gentiles, which wer not to this law ſubiect, but euen the Iewes ſelf to, which haue hitherto been vnder Moſes lawe. That thys which I haue ſayed is true, maye be proued euen by the witnes of the lawe it ſelfe. And fyrſte, what ſaye ye, that are Iewes, whiche by reaſon of the

Chriſte hath made free bothe Iewes & Gentiles from the law.

Know ye not.&c. howe that the lawe hath power ouer the man.&c.

knowledge

A knowledge ye haue in the lawe, well perceyue and vnderſtande, that a man is bounde to the obſeruaunce and kepyng of any law, euen as ye for exaumple not long ſince wer bound to Moſes law, as long as the ſame lawe liueth, that is to ſaye, as long as it endureth in hys full power and ſtrength: but if the ſame bee eyther growen out of vſe, or els abrogate, a man is than no longer boūd therunto. For the Jewes bonde towarde the lawe oughte no further to be kept, then in the bonde of the wyfe to her houſbande the ſame lawe requireth to bee kepte. Nowe is the maried woman, whiche is vnder her houſbandes dominion, bound vnto her houſbande, as longe as he liueth. But as ſoone as he is once dead, ſhe is deliuered from the bonde of that matrimonie, & after the death of her former houſebande, is ſtraygthwaye at her owne libertie. Wherfore if ſhe during the huſbands life, to whom ſhe belongeth, goe about to mary another, ſhe ſhalbe coumpted a wedlocke breaker, as which hath forſaken that huſbande from whom ſhe might by no meanes, ſaue onely death, be departed. But contrariwyſe, if ſhe continue in that band vntil her huſbandes death, ſhe is no longer bound vnto him, but is in ſuch ſort become her owne woman, that ſhe may lawfully mary anye other whome ſhe will. For it is not to bee ſuppoſed, that as the maiſters title deſcendeth to hys heyre, in ſuch ſorte that the ſeruaunt by the deathe of hys maiſter chaungeth not his ſtate, but his maiſter: that likewiſe the right of a huſband vpon hys wyfe falleth after his death to an other, but the title of mariage reacheth no further, thā for a mans own life.

The lawe of Moſes geuen but for a tyme.

For the woman whiche is in ſubieccion to a man. &c.

So then if whyle the mā liueth, ſhe couple her ſelfe with an other. &c.

The wyfe bound but during the huſbādes lyfe.

B Yf it ſo wer that the huſband wer immortall, the woman ſhoulde for euer continue bond. Now then becauſe Moſes law in figures and ceremonies was as it were a ſhadowe of Chriſte to come, it was geuen to be of force effectuall, but vntill the tyme that to the bryght light, ſhadowes ſhould geue place: and vntyll that to the trueth, the ſhadowes of trueth ſhould geue ouer & vanyſhe away. And therfore ſynce that Moſes lawe was as a man might ſaye, a mortall thyng, meruayle it is none, though it bee nowe dead in dede. And for this cauſe as long as the tyme of the lawe continued, the ſame ſtode in ful power and had ful authoritie vpon them, which had bound themſelfe vnto it.

ye ceremonial lawe
ye levitical lawe
ye moral lawe

The text.

Euen ſo ye alſo (my brethren) are dead concerning the lawe by the body of Chriſt, that ye ſhould be coupled to another (I meane to hym, that is riſen agayne from death) that we ſhould bring furth fruite vnto God. For when we wer in the fleſhe, the luſtes of ſynne whiche were ſtiered vp by the lawe, raygned in our membres to bryng furth fruite vnto death. But nowe are we deliuered from the lawe, and dead vnto it, wherunto we wer in bondage, that we ſhould ſerue in a newe conuerſacion of the ſpirite, and not in the olde conuerſacion of the letter.

But nowe haue ye with Moſes lawe nothyng to dooe, ſynce the ſame is beecome to youwarde dead, or if ſhe liued ſtyll, as ſhe dooth not, yet are ye at the leaſt to her dead. For ſynce that Chriſt whiche is the trueth, hath ſhewed hys glyſtryng beames of the goſpell, abrogate and aboliſhed is all Moſes lawe, at the leaſte touchyng the carnall meanyng therof. And foraſmuche as ye are now planted into Chriſtes body, coupled vnto him, as the wife is to her huſband, & being made free from your former bonde ye are belonging to your new huſband, ſuche one (I ſaye) as is immortall, as whiche once roſe from death to liue herafter for euer, inſo-

Euen ſo ye alſo (my brethren) are dead cōcernyng ẏ law. &c.

Moyſes lawe dead to chriſtians.

ye carnal meaning

The mariage of ẏ congregacion to Chriſt.

C

muche that ye cannot in time to come either looke to be maried agayn, or to be diuorced, (for a ſhamefull vilanye and reproche wer it to ſuche a newe huſband, as ye haue gotten, in any poynt to hãg vpon the olde:) foraſmuch as (I ſay) ye are in this caſe, diligently labour you, that as by the lawe, which for the time was as it wer your huſband, ye brought furth a certain ſort of fruite, not vnlike your huſband: ſo endeuour ye to bring furth now, being much better maried thẽ ye before wer, fruite, ſuch as is conuenient for god your father in law, & Chriſt your ſpouſe and huſbãd. For as long as we wer ſubiect to the groſſe & carnall lawe, as it wer to a huſband, the ſame ſemed, as huſbandes do, to beare rule ouer vs, becauſe carnal luſtes being by reaſõ of the law more prouoked, had ſuch power in our membres, that euen like ſlaues we wer drawẽ to ſinne, & ſo of that vnhappy mariage, vnhappy children had we, when that which was borne, was for nothing good, but to be deſtroyed and to dye. But nowe, ſince we are deliuered oute of the bondage of the lawe, vnder whome we liued before, or rather becauſe our life was ſinful, we liued not at all but wer dead, and yet vnder it wer we vntill a certayn time appoynted: agaynſt reaſon is it, that we ſhould any longer obey that carnall huſband, that is to wete, the lettre of the lawe: but rather ſerue our newe ſpouſe, whiche is both heauenly and ſpirituall: not ſeruing him in the old conuerſacion of the lettre, but in the newe conuerſacion of the ſpirite, whiche ſpirite we haue of him receiued, as a mariage token.

What fruite Chriſtes ſpouſe ſhoulde brĩg furth

What caſe we wer in vnder the lawe.

But now are we deliuered from the lawe, and dead vnto it.

The lawe our carnal huſbande, no more to bee obeyed.

D

¶ What ſhal we ſay then? Is the lawe ſinne? God forbid. Neuertheleſſe I knew not ſinne, but by the lawe. For I had not knowen what luſt had meant, except the lawe had ſayde, *thou ſhalt not luſte. But ſinne tooke occaſion by the meanes of the commaundement, and wrought in me all maner of concupiſcence. For verely without the lawe, ſinne was dead: I once liued withoute the lawe. But when the commaundement came, ſynne reuyued, and I was dead. And the verye ſame commaundement, whiche was ordeined vnto life, was found to be vnto me an occaſion of death. For ſinne tooke occaſion by the meanes of the commaundement, and ſo deceiued me, and by the ſame ſlewe me. *Wherefore the lawe is holye, and the commaundement holye, and iuſt, and good.

The text.

*Exo.xx. Deu.v.

*i.Tim.i Gala.iii.

But now feare I, leſt here any capcious perſone thynke, that I condemne the lawe as the authour of ſinne, becauſe we ſayd, that whiles we wer vnder the lawe, we ranne foreward euen to ſinne and death. For ſuch one will not let to reaſon the matter, and ſay, that as righteouſnes woorketh life, ſo to ſinne it properly apperteineth to worke death: ſo that then if the law in vs worke death, either ſemeth it that the ſame lawe is ſinne, or at the leaſt ioyned with ſinne. But god forbid, that anye man ſhoulde ſo thinke: For the lawe is not authour of ſynne, but the vtterer and apeacher therof, wherof before the law geuen we wer in maner ignoraunt, becauſe eche man fauoured his own foly, thynking that he might lawfully doe what ſo him luſted, thynkyng it alſo well doone and good to deſyre that thing, whiche to haue, ſemed pleaſaunt. Thys wiſe therfore fauouring my ſelf, I was in maner ignoraunt, that to deſyre any other mannes goodes was ſynne, had not the lawe ſayd vnto me: *Thou ſhalte not luſte*. And in dede the lawe was geuen to ſuppreſſe ſynne, but through our folye it chaunced otherwyſe. For whiles the law ſhewed a man his ſinnes and gaue no power to reſiſt the ſame, vpon that occaſion it folowed, that mans deſyre to ſinne was more prouoked, euen as yͤ proprietie of men is, more to be

The lawe no author of ſynne, nor euill.

Neuertheleſſe I knew not ſynne but by the lawe.

The office of the law

Men naturallye deſyre thinges forbyddẽ.

A to be prouoked to ſuch thinges, as are forbidden. Therfore foraſmuch
as before the lawe was geuen, certaine ſinnes I knew not,
and certaine I knewe, but yet in ſuche ſorte, that I thoughte I
myghte lawfully vſe them, becauſe they were not forbidden, my
mynde was, but houerly and fayntlye moued to ſinne, euen as we
are wonte ſklenderlye to loue ſuche thynges, wherof we maye,
when we luſte, haue oure pleaſure. But when that by the lawe, ſo
many wayes and manners of ſynne were declared, the whole rable
of naughtie deſyres beyng prouoked throughe that prohibicyon,
begonne more vehemētly to allure to ſinne. And by this occaſion
ſinne toke ſtrength and power, whiche before the lawe geuen
was but dull and in manner dead, ſo that in the meane ſeaſon I
lyued without law, or rather I thought that I liued, as one that
might freely ſinne, and doe as I luſted. But after that I was by
the commaundement of the lawe forbidden to ſinne: my ſinfull vſage
was not onlye not reſtrayned, but alſo ſemed quickened & to
take ſtrength: but as ſone as ſinne was after this ſort quickened,
I, whiche before thoughte my ſelfe to liue, was dead, by the law
knowyng my ſinne, and yet neuertheles continewyng in it ſtill.
Wherupon it folowed, that the meane, whiche was prouided and
ordeined for ẏ helpe of oure life, tourned to my death: not through
any faulte, whiche the lawe had, but throughe myne owne faulte.
For wheras I was of my ſelf gyuen to ſynne, my ſycke and diſeaſed
B minde takyng occaſion of ſinne by reaſon of the prohibicion of
the law, became more deſirous to ſinne. And thus the deuill abuſing
a good inſtrument by occaſiō miniſtred through the law, enticed
me to ſynne, and by ſinne ſlewe me, ſo that then I knewe my
ſelfe gyltie, & thrall vnto another. No cauſe is there therfore why
we ſhoulde reproue the lawe, whiche as it was gyuen by a good
God, ſo layeth it before vs, good, lawfull, and holy commaundementes.
For nedes muſte that be good, whiche forbiddeth euell.

Sin toke ſtrengthe by ẏ law.

For ſinne toke occaſion by the meanes of the commaundement. &c.

We ſinne throughe oure owne fault, & not the lawes.

Wherfore the law is holye and the commaundemēt holy.

The lawe good, and why.

The texte

Was that then which was good, made deathe vnto me? God forbid. Naye it was ſyn: that ſyn myght appeare (by it whiche was good) to worke death in me: that ſynne by the commaundement might bee oute of meaſure ſinfull. For we knowe, that the lawe is ſpirituall, but I am carnall *ſolde vnder ſinne, becauſe I allow not, that whyche I doe. For what I woulde, that doe I not: but what I hate, that doe I. Yf I doe nowe that whiche I would not, I conſent vnto the lawe, that it is good: ſo then nowe, it is not I that doe it, but ſin that dwelleth in me. For I knowe, that in me (that is to ſaye in my *fleſhe) dwelleth no good thynge.

*Eſa.lii.

*Gene.vi.

But ſome one will agayne encounter and ſaye: ſynce that lyke bringeth furth his lyke, yf the law be good, how hath it wrought my deathe, whiche is euell, and wonte to bee engendred of ſynne? Wherunto the aunſwer is eaſye, that this reaſon were ſtronge, were it ſo, that the law wrought oure deathe. But this is not ſo, but (as I nowe ſayed,) farre otherwiſe. For it is not to be ſuppoſed, that the law is authour of death, but rather that ſinne is cauſe of oure deſtruction, whiche is a thyng of ſuche infeccion, and ſo ful of poyſon, that it turned that, which of it ſelfe is good, to oure vndoyng, by the whiche euerie man maye euidently perceyue, howe peſtilent a thyng ſyn is, through whoſe contagion ſuche thynges, as are beſt, tourne to worſt. Wherof as the lawe gaue occaſion, ſo was the ſame yet in no fault. For the lawe, as all we doe knowe, is ſpirituall, and prouoketh vs to goodnes. The cauſe why that

Naye it was ſyn: that ſynne might appere (by it which was good) &c.

The lawe in no fault of our dānacion.

commeth not to paſſe wheraboute the lawe laboureth, am I: I (I ſaye) for example to ſpeake of my ſelfe, whiche am carnall and geuen to ſinne, and by reaſon of longe cuſtome and continuaunce in ſynne, thrall and bonde therto, euen as the bondeſlaue boughte for money is bounde to his maiſter, ſo farfurth that by reaſon of blyndnes of ſinne, whiche I am in, I wote not what I ought to doe. For I doe not that, whyche my minde and reaſon telleth me to bee honeſte, thoughe with my hearte I deſyre it: but rather doe that whiche is contrarye to honeſtie, and hate as vnhoneſt, beyng vndoubtedly ouercummen with naughtie deſires. And by thys maye euen offenders and hurtefull perſons vnderſtande, that the law is not to be reproued. For if through fleſhlie deſyres, mouing, I doe ſuche thinges as my minde and reaſon condemneth and abhorreth, without doubt I conſent that the law is good: as which forbad ſuche thynges, to be done and vſed, as I by the better part of my reaſon condemned and diſalowed. For nedes muſte that bee good, whiche doth forbid ſuche thinges, whiche though I doe, folowyng the fleſhe, yet knowe I well they are euyll and nought. But ſome one will ſaie, why doeſt thou not obeie thyne owne reaſon then, beyng ſuche as dothe conſent to honeſtie, and feare thee from diſhoneſtie and ſinne? But nowe foraſmuche as for playnes in teachyng to be vſed, I haue taken vpon me the perſon of ſuche one, as is yet ſubiect to vice and noughtie deſires, ye muſte in onely me by ymaginacion conceyue two men: the one carnall ⁊ groſſe, the other more pure and not ſo groſſe: of whiche two the one maie be called an outward man, the other an inward. The one beyng ſubiecte to vnlawfull deſyres, is wholly geuen to ſinne: the other hauing yet ſome ſparkes of goodnes remaynyng (as it maye) laboureth to honeſtiewarde, and in the middes of oure ſinfull lyfe, aſmuch as it may, reſiſteth and withſtandeth. Nowe in eſteming what we bee, rather are we that, which we be according vnto the better parte in vs. As often therfore as our minde agreyng vnto the lawe endeuoureth toward honeſtie, and dothe yet in dede the contrary, me thinketh I doe not that, whiche I doe: for who doth that, whiche he would not? But in my groſſer parte there is a forwardnes to ſinne, ⁊ a certaine aptnes therunto, by meanes wherof it commeth to paſſe, that though we would well and godly, yet doe we the contrary. And if by this parte (that is to wit my ſenſual parte,) men eſteme and meaſure me, I graunt, that in me there is no goodnes.

Oure fleſhlineſſe hindereth the worke of the lawe.

The fleſhe cauſeth mẽ to doe that whyche they dyſalowe.

The lawe good, and why.

We haue two men in vs, and what they bee.

Man to be eſtemed by the better part.

In the fleſhli mã, no goodneſſe.

C

But I am carnall, ſold vnder ſynne.

If I doe nowe tha which I would not, I conſente &c.

D

For I know that in me. &c. dwelleth no good thynge.

For to wyll is preſent with me: but I fynde no meanes to perſourme that which is good. For the good that I woulde, doe I not: but the euyll, whiche I woulde not that doe I. Yf I doe that I woulde not, then is it not I, that doeit, but ſinne that dwelleth in me. I fynde then by the lawe, that when I woulde doe good, euyll is preſent with me. For I delyte in the lawe of God, after the inward manne. But I ſee an other lawe in my members, rebelling agaynſte the lawe of my mynde, and ſubduyng me vnto the lawe of ſyn, whiche is in my members. O wretched man, that I am: who ſhall delyuer me from this bodye ſubdued vnto deathe? I thanke God through Ieſus Chriſte oure Lord. So then, with the mynd I ſerue the lawe of god, but with the fleſhe the lawe of ſynne.

The text.

For albeit by the inclinacion of reaſon, I deſyre that, whiche is honeſte, yet haue I not power to bringe to paſſe, this my good deſyer. For, whyles fleaſhly luſte pluckyng to euyll and fylthy lyfe hathe

The fleſhe cauſeth mẽ to doe that they diſalowe.

For to wil is preſen with me, but I fin no meanes to perſourme. &c

A hath a greater ſtroke, and preuayleth more than doth reaſon prouokyng to goodnes, it happeneth that I doe not the good, whiche I deſyre, but rather, that I diſalowe & condemne, that is to ſaye, euil. Nowe and yf a man be not thought to doe that thyng, which he doeth againſte his will: ſynce I doe that thing, which after the better parte of a man I woulde not, then ſeme not I the authour of that whiche I doe, but rather the readines to ſinne which is in my groſſer parte. This towardnes or readines to ſinne is not taken from me by the lawe, but if at any time I purpoſe to folowe and obeye her mocion, the lawe cauſeth me to vnderſtande, that my gryefe is throughly rooted and faſtened in my ſoule. In dede, delyghted am I with honeſtie and goodnes, which I ſee & knowe by the lawe: but of the other ſyde I fynde in the members of myne outward man, another lawe, whiche is to the law of reaſon quite contrary, and continuallye rebelleth agaynſte it. So that though reaſon call me one waye, and wylfull deſyres another waye, yet in me that beareth rule, which is worſe, and that is ouercommen, which is better. For ſo depely rooted in my fleſhe, is this towardnes and inclinacion to ſinne, and of ſuche power is the cuſtome therof, beyng as it were nowe altered into nature, that whyther I wil or not, I am drawen to ſinne. O wretched man that I am, B whiche am vnder ſuche a miſerable and paynfull bondage? Who ſhall delyuer me from this fleaſhe, endaungered to ſo many ſinnes and contencions, whereby I am continuallye drawen to death? Maye not a manne, whiche is vnder ſuche a violent and hard neceſſitie, well and lawfully make ſuche exclamacion? Certaynelye the greater this vnlucky bondage is, the more are we bounde to the goodnes of God, whyche hathe from ſuche miſeries deliuered vs, neyther by the lawe nor yet by circumciſion, but through Ieſus Chriſt oure Lord. And had not God thus muche done for vs, euen I whiche am one man, ſhoulde continually haue been lykewiſe pluckte in ſunder, and deuided, that with mynde I ſhoulde haue ſerued the lawe of God, deſirous of good thynges, and with my fleſhe the lawe of ſinne, beyng ouercommen with wanton deſyres, and with the temptacions therof.

For I delyghte in the law of God. &c.

The lawe bewrayeth our ſinfulneſſe.

O wreched man that I am, who ſhall delyuer me. &c.

Wherby we are deliuered from the bonde of ſinne.

The.viii. Chapter.

The texte

*Ioh.viii. Rom.vi. *Hebr.vii

¶ There is then no damnacion to them, whiche are in Chriſt Ieſu: whiche walke not after the fleſhe, but after the ſpirite. For the lawe of the ſpirite of life through Ieſus Chriſte, *hathe made me free from the lawe of ſinne and deathe. *For what the lawe coulde not doe (foraſmuche as it was weake becauſe of the fleſhe) that perfourmed God, and ſent his ſonne in the ſimilitude of ſinnefull fleſhe, and by ſin damned ſinne in the fleſhe: that the righteouſnes of the lawe might be fulfylled in vs, whiche walke not after the fleſhe, but after the ſpirite.

VHerfore thoughe nowe yet ſome leauynges & dregges of the former bondage ſtill remaine in ſome chriſtian men: yet ſhall they throughe godly endeuour well ſuppreſſe thē, nor againſt their willes be drawen into any ſuch haynous offence, by reaſon wherof ſuche might deſerue to be damned, as are throughe fayth and baptiſme once graffed into Chriſtes bodie, & haue nowe intended and purpoſed to liue no longer, as wantō and carnall deſyres moued and ruled them, ſythe that Chryſtes lawe,

No damnacion to the beleuers.

C

For the law of the ſpirite of lyfe throughe Ieſus Chriſt hath made me fre from the law of ſinne and deathe.

whiche is ſpirituall and an authour of lyfe more effectuall, and ſubduer of death, hath deliuered vs frō ſinne, and alſo deathe ioyned therunto. All whiche when Moyſes lawe coulde not doe, inaſmuche as it was carnall, and therfore not effectuall, God meruaylouſly prouided for oure ſaluacion. And therfore (as I before tolde you) that in one man there were, as it were, two mē, a carnall and a ſpirituall man: ſo are there in Moyſes lawe, as it wer two lawes, the one groſſe and carnal, the other heauenly and ſpirituall. Of the firſt parte of the lawe was Moyſes maker, which as it endured but for a ſeaſon: ſo was it not of ſtrengthe and power ſufficiente to worke oure ſaluacion. The other parte of the law is ſpirituall, effectuall, mightie, and ſuche as will neuer dye, whō Chriſte, beyng as it were a ſeconde Moyſes, made in all poyntes perfite. And truely verye mete was it, that this wiſe fleſhe ſhould aboliſh fleſhe, ſinne ſhoulde through ſinne be ouercomen, and that alſo death ſhoulde ſubdue deathe. For whiche intente God mercifully beyng of mannes ſaluacion deſirous, ſente his ſonne, though in dede farre from all corrupcion of ſinne, endued yet with ſuche fleſhe, as other ſinners haue: for he toke the comen nature of men vpon him, and as thoughe he had been a ſinner was amonge ſinners conuerſaunt, yea, and was euen faſtened vpō a croſſe among heynous tranſgreſſours, as thoughe him ſelfe had been ſuche one alſo. Inſomuch that he in maner toke vpon him the perſon of ſin, to this ende, that he in the likenes of ſin, might firſt ouercome ſin, and forthwith aboliſhe it, beyng made a ſacrifice for our ſynnes: and ſo dying as touching the fleſhe, whiche he had taken, he ſubdued deathe, whiche through the deſires of the fleſh, and the fleſhly lawe, bare rule vpon vs, and cauſed that hencefor the by abolyſhyng of the carnall meanyng of the lawe, the better parte therof whiche we call the ſpirituall ſence or ſpirite of it, ſhould in ſteade of the other take place: and not worke Goddes diſpleaſure as the firſte did, but geue perfite righteouſnes to them whyche lede not theyr life after the law carnally vnderſtanden, as the Iewes do, but after the ſpiritual and heauenly meanynge therof, as men renued and throughe Chriſte new borne. In the Iewes was there nothyng drawen and painted but a ſhadowe of righteouſnes: but the vndoubted and perfite righteouſnes is in vs throughe Ieſus Chriſte, throughly and perfitly wrought.

Twoe partes of Moyſes lawe.

Chriſte made the law perfit, and howe.

And ſente hys ſonne in the ſymilitude of ſinfull fleſhe.

D

nal meanynge
the lawe

ritual
dorstōdinge

The Iewes had a ſhadowe of righteouſneſſe.

The text.

For they that are carnall, are carnally minded. But they that are ſpirituall, are goſtely minded. To be carnally minded, is death. But to be ſpiritually minded, is life and peace. Becauſe that the fleſhely minde is enemy agaynſte God: for it is not obedient to the lawe of God, neyther can be. So then they that are in the fleſhe cannot pleaſe God.

The loue and good wil borne to thinges in vs being ſo greatly chaunged, make playne profe of a new kinde of profeſſion. We ſee, how that ſuch as ſtill hold on their Iewiſhe ſuperſticion, becauſe they be yet carnall, are with the ſame carnal vſuages muche delited. Contrary, ſuch as are graffed in Chriſt, & haue now begunne to leade a ſpiritual life, renouncing al fleſhly deſires, are rauiſhed & enamoured with like conuerſacion, as is godly, & ſpirituall, as we comenly ſee euery man fauour ſuch thinges, as him ſelf is bēt vnto. Mortall we bee as touching our fleſh: but yet hath Chriſt,

Change of religion chaungeth affections.

whiche

A whiche is immortall, called vs to life, who is him ſelfe oure life. Now is the carnal law of yͤ Iewes onely litterally obſerued, euē againſt Chriſte, and by reaſon therof worketh deathe and killeth, foraſmuch as it is againſt him, which is the onely authour of life. As in the Iewes them ſelfes well appered, who for fauoure and zeale borne therto, put to deathe the authour of life and righteouſnes. Of the other ſide, they whiche deſpiſing the carnall letter of the lawe folowe the ſpirituall mocions of God, fynde in Chriſte lyfe: nor ſtriue for wateriſh ceremonies of the lawe, but gladly folowyng the inclinacions of charitie, are with al men at peace and concorde. Superſtition is full of ianglyng, but true and godly pytie is quiet and peaceable. And maruaile it is none, that ſuch with men are at diſſencion, whyche are not at peace with god. For nothing els is it for a man to cleue and ſticke faſte to the carnall law (whom god would throughe Chriſte ſhoulde be aboliſhed, that in ſteade therof a ſpirituall lawe might enſue and take place) but to rebell agaynſte God: whiche frowarde minde of any man, ſynce it ſquareth from gods pleaſure, cannot be but againſte him, whiche calleth vs, to farre vnlike and contrary rules and actes. Let no man therfore thinke it a ſmall perill and ieopardy, ſtubbernly to hange vpon the letter of the law, & therin to continue. And let vs aſſure oure ſelues, that it is but a vayne thyng to pleaſe men, vnles we pleaſe god alſo. But ſuch as ſtubbernly mainteine Moſes law litterally and carnally vnderſtanden, excepte they forſaking the carnalnes therof, fal frō it to the ſpirite, neither doe pleaſe god B nor can. Let the Iewes exact and require their feaſtes of the new moone, and their Sabboth daies kepyng neuer ſomuch, they ſhal not attayne to that they looke for.

To be carnalli minded is deathe, but to be ſpiritually minded is lyfe and peace.

Az charitable

To cleaue to the law what it is.

So then they that are in the fleſhe can not pleaſe God.

The text.

But ye are not in the fleſh, but in the ſpirite: if ſo be that the ſpirite of God dwell in you. If any man haue not the ſpirite of Chriſte, the ſame is none of his. If Chriſt bee in you, the body is dead becauſe of ſinne, but the ſpirite is aliue for righteouſnes ſake. Wherfore, yf the ſpirite of him that raiſed vp Ieſus Chriſt frō death, dwell in you: euen he that raiſed vp Chriſt from deathe, ſhall quicken your mortall bodyes, becauſe of his ſpirite that dwelleth in you.

But to you which haue with the carnal law nothing to doe, theſe thinges nothing belong, ſince that ye are becomen ſpirituall, if ye after ſuch condicion leade your life, that it pleaſe the holi ſpirite of god to be a dweller in your heartes. For whoſo is nothing els but baptiſed, ſtil belongeth to the carnal kingdom of the fleſhe, except he taſt alſo Chriſt, and be with his bleſſed ſpirite inſpired. Coupled are we vnto Chriſte, not with ceremonies, but with yͤ ſpirite, whom whoſo lacketh, is to Chriſt but a ſtraunger. But now thē, & if Chriſt be in you, ſith he is nothig els but chaſtitie, but trueth, but temperaunce with other vertues, how can in you ſin haue ani place? Whoſo hath receiued Chriſt, him muſt the ſame man nedes in ſuch vertuous pointes expreſſe. He (as I before ſayd) once dyed touching his fleſh & manhed, and yet liueth he now a life euerlaſting. Then fruitfully expreſſe & reſemble we him, when the bodie, that is to ſai our groſſe part, which with pleaſaunt luſtes allureth vs to all vnhappines, is dead: and is without all deſire to ſinne: & if therwith our ſpirite alſo, that is to ſaie yͤ better part in vs, who alwai moueth to goodnes, & with his mightie power draweth vs to ſuche thinges as are good and righteous, be quicke and aliue.

Chriſtians free from the carnall lawe, and how.

The outewarde ceremonie a ſmall part of baptiſme.

If any man haue not the ſpirite of Chriſt, the ſame is none of his. &c.

The life of a chriſtian.

The ſpirit of God not idle.

C

Wherfor if the ſpirite of him that raiſe vp Jeſus Chriſt fro death. &c.

Therfore if the ſpirite of God, whiche rayſed Jeſus Chriſte from deathe, vnfainedly dwell in you, theſame will not be idle. A liuely and an effectual thing is the ſpirit of God, and will according vnto youre capacities in you likewiſe worke as it did in Chriſt. Him it raiſed from death, and ſuffereth not to dye agayne. And ſo wyll the ſame rayſe you from ſinne, which is very death in dede, to life, extynguiſhing your froward deſires & appetites: al which he wil do by his bliſſed ſpirit yͤ author of life, which now dwelleth in you.

8 ſundry
trinite
epiſtle

The text.

*Gala. iiii. *II. Ti. i.

Therfore brethren, we are detters, not to the fleſhe, to liue after the fleſhe: For if ye liue after the fleſhe, ye ſhall dye. But if ye (through the ſpirite) doe mortifye the dedes of the body, ye ſhall liue. For as many as are led by the ſpirite of God, they are the *ſonnes of God. *For ye haue not receyued the ſpirite of bondage to feare any more: but ye haue receiued the ſpirite of adopcion, wherby we crie: Abba father. The ſame ſpirite certifieth our ſpirite, that we are the ſonnes of God. If we be ſõnes, then are we alſo the heires, I meane of God, and heires annexed with Chriſt. If ſo be that we ſuffre with him, that we may be alſo glorified together with him.

Chriſtians ſerue the ſpirite.

For if ye liue after the fleſhe, ye ſhal dye &c.

D

Not painful to ſerue the ſpirite.

thinge hard
charite

Childiſh and ſlauiſh feare.

But ye haue receiued the ſpirite of adopciõ. &c.

The ſpirit certifyeth vs to be goddes children adopted.

Under this ſpirite nowe therfore liue we, his ſubiectes are we, it muſte we obeye, and not the fleſhe, wherunto we are now dead. For aſſone as we once beginne to be one with Chriſte, we caſt of the bondage, wherwith we were to the fleſhe endaungered. Syth this is ſo, God forbid that we hereafter liue, as the fleſhe ruleth, whiche fleſhe ſhoulde rather to the ſpirite be obedient. Remembre that ye be called to lyfe, but if ye liue carnally, then runne ye headlong to deathward: but contrary yf by the power of the ſpirite ye ſuppreſſe all fleſhly deſyres, after ſuch mortifying of them, ye ſhall liue. Nor is it to liue after the gouernaunce of the ſpirite of God, a paynefull profeſſion. For albeit the ſame cal you foorth to great and weyghtye enterpriſes, yet are ye glad and willyng to vndertake them: becauſe by it in you is enkienled a feruent charitie, to whom nothyng can bee hard, nothyng can be but ſwete and pleaſaunt. As the body liueth with his bodily ſpirite, ſo doth the ſoule through a heauenly. If oure bodilye ſpirites and natural powers be weake and faint, the wholle body is made dull and heauye: but if the ſame be quicke and luſtie, the wholle body is ful of courage. So likewiſe all ſuch as are with the ſpirite of God ledde and moued, are his childrẽ. Such as are toward children, reſemble their fathers goodnes, with a merie chere & frely doing al ſuch thinges as they ſhal ſuppoſe wyll pleaſe them. Bondſlaues, becauſe there is betwene them and their maiſters no naturall knotte, for feare of puniſhement abſtayne from euill, and beyng violently compelled, doe theyr duties. Jewes, whiche are with the bondage of the lawe delited, this wiſe doe: but ye whiche are once deliuered from ſuche bondage, will nomore ſo falle to the ſame, that with feare it be nedefull to compell you. Endued are ye with the ſpirite of god, through whome ye are by adopcion receiued into the numbre, not of ſeruauntes, but of Gods owne children. This ſpirit putteth vs in ſuche a ſure truſte and confidence, that in all our diſtreſſes we maie boldly ſpeake vnto God thoſe wordes, whiche fathers moſt gentilly and fauourabli are wont to geue eare vnto, calling vpon him: *O father, father.* Which word we durſt not be ſo bold in our troubles lamentably to ſpeake vnto him, were we not in aſſuraunce, both that we are his children, and that he alſo is our mercifull father, as long as we lyue after hys commaundement: not by compulſion

A

This ſpirite certifieth oure ſpirit, that we are the ſonnes of God.

pulſion (I ſaye) but of free will and gladly. For were it ſo, that he accoumpted vs not for his children, neuer woulde he haue geuen vs this his holye ſpirite. This benefite of God therfore, whether ye call it a pledge or token of fatherly loue, well aſſureth our conſciences, that we are his children, whiche gaue vs this pledge. Further then, yf we bee his children and not his ſeruauntes, than are we alſo his heyres. The heires (I ſai) of God, from whom as author and beginner, al thinges come: and ioynt inheritors with Chriſt, into whoſe bodie being graffed, we now haue the ſame father that he hath, and through him enioie one comē enheritaunce. It ſhal we yet none otherwiſe poſſeſſe, but by goīg the ſame path waye to it, by whiche it pleaſed Chriſte him ſelfe to walke. He by ſufferaunce of miſeries came to the poſſeſſion of his gloryous inheritaunce: he by obedience came to his kingdome: he by reproche came to glory, and by deathe attayned to life euerlaſtyng. Suffer muſt we therfore with him, that we maye of his ioyes bee partakers: obediēt muſt we be with him, that we may with him raigne euerlaſtingly. Suffer muſt we alſo worldely ſhame & vilani, that with him we in heauen maye be glorifyed: and finally for a ſeaſon dye alſo with him, that we maye in his kyngdome liue for euer.

note bene

The wayes to enter into heauen.

The text. Math .v. ii. Cor. iiii ii. Cor. v.

B

For I ſuppoſe that the afflictions of this life, are not worthi of the glorie, which ſhalbe ſhewed vpon vs. *For the feruent deſire of the creature abideth, loking whē the ſonnes of god ſhal appeare, becauſe the creature is ſubdued to vanitie, againſt the wil therof, but for his wil, which ſubdued the ſame in hope. For the ſame creature ſhalbe deliuered from the bondage of corrupcion, into the glorious libertie of the ſonnes of God. For we know, that euerie creature groneth with vs alſo, and trauayleth in payne, euen vnto this tyme.

For I ſuppoſe that the afflictions of this life are not worthy. &c

Worldly afflictions not like the heauēly glorie.

These be the wayes and condicions to win this inheritaunce by, wherof ſince there ſhall neuer bee an ende, and the thynge ſelfe ſo great, that it paſſeth al mens capacities and eſtimacion: ſurely if all the afflicciōns of this life were put vpon one mannes bodye, al the ſame yet were of no weyght, but euen trifles, being weighed and compared with the reward of the glory to come: which mē gette, and in maner bye, with ſuche greate diſpleaſures, and calamities. And though we now alreadie haue an erneſt penie of thys welthy lyfe to come, ſo that therof no man ſhould diſpayre, yet by reaſon of oure bodyes ſubiecte to paynes and deathe, the ſame is not in euery point perfit and full. In the meane time by the ſpirite of God haue we therof inwardly a ſecret taſte geuen vs: but then ſhal we haue it fully and wholy, when oure bodies are reſtored to life, and all the miſeries of oure mortal ſtate are ſhakē of, at what time we ſhall with euerlaſting Chriſte raigne euerlaſtyngly.

Oure felycitie not perfect, & why.

For the feruent deſire of the creature abydeth lokyng whē the ſonnes of god ſhal appeare. &c.

All creatures wiſh the time of mans reſurrection, and why.

For whiche ioyfull tyme in the meane ſeaſon the whole engyne of this world erneſtly loketh, in his maner wiſhing for the daye, wherin after that the number of goddes children is fulfilled and reſtored, theyr glorie ſhal plainly appeare, which beyng yet burdened with their mortall bodies, are with hunger, with thirſt, with diſeaſes, with diuers paines and miſeries puniſhed: yea, euen the worlde it ſelfe after a ſort ſemeth to be of mans careful eſtate, partaker, becauſe the yearth, the water, the ayre, heauenli bodies, & to be brief euen the very Angels ſelfe, were by God eſpecially made to helpe mans neceſſities. And therfore not ſo muche as the verye worlde ſelfe ſhal from ſuche miſeries be free, vntill that Gods children be

C

ſettē in perfite fredom, ſo that in the meane ſeaſon it is in bondage vnwillingly. For euen in the very dead creatures, which haue no life, a naturall deſire is there to be made perfite: ⁊ yet abyde they netheleſſe this bondage, therin obeying him at whoſe pleaſure it became ſubiecte: enduring it ſo much the more paciently, becauſe it knoweth it ſelf not bond for euer, but vnder this condicion, that as ſone as the children of god are fully deliuered from all infeccyon of death, than ſhal the worlde no longer be thral and vnder the diſpleaſures of corrupcion. For ſith that we ſee all the elementes of this world ſo diuerſly altered, vnder ſo many corrupcions, and ſee that the Sunne and Moone, beſide that they almoſt ſeme in their continuall renewyng of corruptible creatures to labor in vayne, haue alſo theyr eclipſes: ⁊ ſince that the one ſtarres power is alſo contrary to another: ſince there is no doubt alſo, but that the whole cōpanye of Aungels from heauen beholdyng our wretchednes, are by reaſon of a pitifull loue borne towarde vs, greatly moued, and are as farre as may ſtande with their bleſſed ſtate, ſory for oure miſeries: Appeareth it not by this, that all naturall thynges mourne with vs, and lyke a woman trauaylyng with chylde, wyſhe an ende of labor and ſorowes?

For we know that eueri creature groneth with vs alſo. ⁊c.

The text.

Not onely it, but we alſo whiche haue the firſte fruites of the ſpirite, mourne in oure ſelues alſo, and wayte for the adopcion (of the children of God) euen the deliueraunce of oure body. For we are ſaued by hope. But hope that is ſeene, is no hope. For howe can a manne hope for that whiche he ſeeth? But and if we hope for that we ſee not, then doe we with pacience abide it.

D

Nowe ſhoulde it ſeme muche leſſe meruaile, if ſuche ſorowe befall vnto other creatures, ſith that euen we alſo, whiche after our ſauiours comming were firſt of all repleniſhed with the ſpirite of Chriſt, and that after no meane ſorte, but fully, are yet ſtyll vnder ſo many miſeries: partely through diuerſe neceſſities of this lyfe, and partly throughe the obſtinacie of vngodly people, that we oftentimes mourne with our ſelf, and are daylie compelled to be ſory euē for other mens calamities alſo: deſiring continually in our prayers made to God, for that daye, wherin the whole body of Chriſte full and perfite in all his membres, ſhal be deliuered from all noyſomnes, and of groſſe and carnal, become ſpirituall, heauēly, ⁊ immortal. In the meane ſeaſō al the calamities that chaunce vnto vs, we abyde and ſuffre, in hope of that bliſſe, whiche is promiſed throughe Chriſte. Of whom, albeit we haue here receyued an earneſt penye, aſſuring vs of ſaluacion to come: yet hath he not preſently geuen vs ful ſaluaciō, but would haue vs to looke for it, in the time to come. Chriſtian mens perfite weale is in thinges to come, wherof we haue a ſure hope. Now is there no hope in ſuche thinges, as are already preſēt and ſeen with our iyen: but of ſuch, as doe not yet appeare. If this bee not ſo, I pray you tell me, of whom was it euer ſayd, that he hoped to ſee that, whiche he ſawe with his iyen already? Nor were there in this our lyfe any commendacion of faith and hope, if we were euen now preſently put in poſſeſſion of ſuche thynges, as Chriſt hath promiſed vnto vs. But then is oure faithe well worthie prayſe, if through the clearenes therof we ſee ſuche thinges as with oure carnall iyes cannot bee perceiued, in the meane ſeaſon continuing ſtil in ſuffering paines, with full hope looking for that, whiche was once promiſed. And

The miſeries of this life, and wherof they come.

Oure felicitie not yet perfecte.

No hope of thinges preſent.

For we are ſaued by hope, but hope that is ſeene, is no hope.

Wherin ſtandeth the prayſe of faythe.

thoughe

A though in the meane ſeaſon ſuche bodily afflиccions be heauy and painfull, yet is it perhappes expedient for vs ſo to be puniſhed.

Trouble expediente for vs.

The text.

Lykewiſe alſo the ſpirite helpeth oure infirmities. For we knowe not what to deſyre as we oughte: but the ſpirite maketh interceſſion for vs, with gronynges whiche cannot be expreſſed. *And he that ſearcheth the heartes, knoweth what is the meaning of the ſpirite: for he maketh interceſſion for the ſainctes, according to the pleaſure of God.

*i. Paral. xxviii. Jere. xvii.

These troubles our ſpirituall and inward man in dede taketh in good worth, and ſtriueth with bodily infirmities: but the ſpirit of God ſtayeth with grace, aydyng the weakenes of our fleſhe: with hope encouraging vs to ſuffer al thinges, euermore at hãd, ſhewing vs what we ought to deſyre, and what we ſhoulde refuſe. For we of our owne might and inclinacion, wot not what is to be deſyred, nor howe we ought to deſire: by meanes wherof it oftymes cometh to paſſe, that in ſtede of holſome thinges, we prai for hurtfull: euen as it fortuned vnto my ſelfe, whiche beyng not contente with myne afflиccions bodily, deſyred importunely Gods helpe, thriſe makynge my prayer vnto him, that Satan, by whõ at that time I was troubled, might nomore tempt me: wherin becauſe I deſyred of God that whiche was not for me expedient to attayne, my requeſt toke not effecte. And therfore in ſtede of pleaſures, receyued I holſome giftes. In dede God heareth the peticions of his children, ſo yet that they make no carnall prayer, but pray vnto him according vnto the mociõ of his bleſſed ſpirite, ſecretli mouig our heartes. B The ſame ſpirite alſo, though we hold our peace, is yet a peticioner and meane to God, praying for vs, not as men are wont to doe, but with ſighes vnſpeakeable. The ſpirite of mã ſometyme with great mournyng deſyreth god to preſerue him frõ bodely trouble and afflиccion, or els it deſyreth worldly pleaſures and commodities, muche eſtemyng ſuche thynges as are in very dede but trifles: but the heauenli ſpirite graffed & planted in godli mens heartes, deſireth of god ſuche peticions, which if we lack, are to be deſired of god with ſighes vnſpeakeable, forasmuche as the ſame obteined and had, bring with them the verye trew perfit weale, and bliſſe. Of men muſt thou with wordes outwardli pronounced & ſpoken, deſyre that thou mindeſt to obtayne, as whiche neither knowe what we would haue, except they heare it, nor yet ſufficiently vnderſtande, what is beſt for vs to be aſked. But god, which ſearcheth euen ẏ moſt ſecret part of mans heart, & throughly loketh into it, knoweth, though we hold oure peace, what oure ſpirite deſireth: and pitying mans miſeries, as often as it maketh interceſſion for ſuche, as are godly, prayeth not as man woulde haue it to doe, but as goddes holy will and pleaſure is. And deſyreth nothyng, but ſuche as appertayne to euerlaſting ſaluacion, & ſuche thinges as encreaſe gods honor and glory. Whoſoeuer deſireth ſuch thynges, albeit he peraduenture erre in choyſe, and election, yet is his intent and purpoſe good. Wherfore God graunteth not alwaie that, which is of him deſired: but that rather, which is moſt profitable to ẏ end, wherunto thou directedſt al thy peticiõs.

Gods ſpirit cõforteth vs in trouble, & teacheth vs to pray.

For we know not, what to deſyre as we ought.

God geueth vs, thinges profitable thoughe vnpleaſaunte.

But the ſpirit maketh interceſſion. &c.

Gods ſpirit prayeth for vs.

What gods ſpirite teacheth vs to praie for.

And he that ſearcheth the heartes, knoweth what is the meaning of the ſpirite.

GOD knoweth what we nede.

encreas gods
honor & glori

What thinges God graunteth.

The text.

We knowe, that al thinges worke for the beſt vnto them, that loue god, which alſo are called of purpoſe. For thoſe which he knew before, he alſo ordained before, that they ſhould be like faſhioned vnto the ſhape of his ſonne, that he might be the firſt begotten ſonne amonge manye brethren. Moreouer, whom he appointed before, them alſo he called. And whom he hath called, them alſo he iuſtified: and whom he iuſtified, them he alſo glorified.

Agayne w
called
Juſtifie
glorifi

Nor

C

All turneth to good to the godly.

The end of all hangeth of god.

God hathe foreappoynted whome he calleth.

For thoſe whyche he knewe before he alſo ordeyned before.

The members ſhall enioye the glorye of their head.

Nor ought men to feare, leſt they beyng ouercommen through the weightines of outragious perſecution, vtterly fall from him: ſince we know this for moſte certaine, that what affliccion ſoeuer chaunce vnto deuoute and godly people, al the ſame ſhalbe for the beſt. Suche is gods fauer towardes them, whom he hath of purpoſe choſen out, & called to this welthie lyfe. Endeuour muſte we, and doe what in vs lieth, but thende of al hangeth of goddes ordinaunce. God without coūſel or vnaduiſedly choſeth none, but wel knoweth al ſuche, as are his, long before he cal them. And not only knoweth them, whom he calleth, but had alſo euen at the ſame tyme ſurely purpoſed with himſelfe, to graffe and plant them into the bodye of his ſonne Jeſus: yea, and to tranſfourme them lykewyſe into the likenes and ſhape of him, whiche ouercommyng the fleſh and death, triumphantli went to immortalitie: both to teach, that all the members of his bodye ſhoulde themſelfe loke to haue the ſame, whyche they ſee alreadie done in the head, that by thys waye and meanes throughe his onely ſonne he might to himſelfe geat many children, among whome Jeſus Chriſte ſhould be head and capitayne, and as the firſte begotten, departyng yet his inheritaunce with other: and to put vs in aſſuraunce lykewyſe, that God wyll fully perfourme that thyng, whiche he once purpoſed.

God calleth his electe, and wherto.

D

And whō he hathe called thē alſo he iuſtified, &c.

We haue now parte of oure glorie.

Moreouer whom before all time he knew and had choſen out, beyng ſuche, of whome he had already in his prophetes darke ſayinges ſhewed his minde, them called he alſo by the ghoſpel, & that not in vayne, but of his goodnes and fauer made them, that were ſo called, of vngodly, godly, and of hurtful hurtleſſe. So that now only there remaineth glorifyig, wherof a great deale we haue already, except we thinke it no glorious preeminence, to be without ſyn, to floryſhe in the renoume of innocent lyfe, to be without corrupt deſyers, to be ſo planted in Chriſt, that thou arte become one with him, to haue his holy ſpirite, as an earneſt penie therof, to be the enheritour of God, & ioynt enheritour with Chriſt, ſo that of yͤ reſt we can in no wiſe doubt, but yͭ it ſhall in due time be fulfilled.

The texte. *Nu.xiiii. Eſai.l.

What ſhall we than ſaye to theſe thinges? *Yf God be on oure ſyde, who can bee againſte vs? whiche ſpared not his owne ſonne, but gaue him for vs all: how can it be, that with him he ſhould not geue vs al thinges alſo? Who ſhal laye anye thing to the charge of goddes choſen? It is god, that iuſtifieth, who is he that can condemne? It is Chriſt that dyed, yea rather which is riſen agayne, which is alſo on the right hande of God, and maketh interceſſion for vs.

Gods fauor not to be douted of.

If god be on oure ſide, who can bee againſt vs.

None can hurt vs, God takig our part.

God hauig geuen hys ſonne, will denie vs nothyng.

Now ſith al this is ſo, wherfore ſhould any mā miſtruſt it, namelie ſince god hathe by ſo many and euident waies ſhewed vnto vs his ſpecial loue & great fauer. Who ſtanding on oure ſide, what is anie aduerſarie able to do? What can mens malice preuayle, if god bee oure defender? Or what maye we not boldly looke for at hys handes, beyng nowe reconcyled vnto him, whiche what time we were out of his fauer, for oure ſakes ſpared not his onli ſonne, but ſent him doune into this world for vs all? Yea (I ſaye) & broughte him in maner to nought and depoſed him, and al to exalte vs: making him welnighe ſin, to deliuer vs from ſin, & deliuered him to death, to thentent we might liue? And therfore ſith he hath for vs deliuered his ſōne, in whom al goodnes is, foloweth it not, yͭ with the ſame gift, he hath giuen vs al rightes that belong to the ſōne, vs (I ſaye) whome he hathe put in lyke ſtate of enherytaunce?

Or what

A For what is it, that he will not geue vs, ſynce that he hathe once geuen him, which infinitely paſſeth all creatures? And ieopardie ther is none, leſt God, thorough the crafty ſleightnes and temptacions of the deuill, chaunge and withdrawe this his eſpeciall fauer from vs. For who durſte commenſe anye action agaynſte them, whom God of purpoſe and ſure determinacion of mynde hathe choſen out, and taketh for his owne? Wyll he heare (thynke you) anye accuſers capciouſe cōplaintes agaynſt them, all whoſe ſynnes he hath freely forgeuen? God himſelfe, whiche is iudge of all, hath forgeuen vs the offences of oure olde lyfe, and taketh vs nowe for righteous, and who is he, that can condemne vs, being by him quited? So that we take hede, that we nomore fal to oure olde lyfe agayne. Chriſte is he whiche loued vs ſo tenderly, that for oure welthe it pleaſed him to dye: yea he it is whiche lykewiſe roſe againe for oure ſakes, becauſe he woulde helpe and ſuccour vs hys people. Thys greate procter and iudge ſyttyng alſo at the ryghte hande of God hys father, to whome he is in all pointes egall, entreateth our matier before his maieſtie.

God wyll not chaunge his loue to vs ward.

No faute can be leyed to gods elect.

It is god that iuſtyfyeth, who is he that can condemne. &c.

Chriſt our interceſſor.

The text.

Who ſhall ſeperate vs from the loue of God? Shal tribulacion, or anguiſhe, or perſecucion, or hunger, either nakednes, either peril, eyther ſwearde? As it is written: *for thy ſake are we killed all daie longe, and are coumpted as ſheepe appointed to be ſlayne. Neuertheleſſe, in all theſe thinges we ouercome through him that loued vs. For I am ſure, that neyther death, neyther lyfe, neyther Angels, nor rule, B neyther power, neyther thinges preſent, neyther thynges to come, neyther height, neyther loweth, neyther any other creature ſhalbe able to depart vs, from the loue of God, whiche is in Chriſte Ieſu oure Lorde.

*pſa. xliiii

Since therfore the father hath thorough the death of his ſonne forgiuen vs all oure giltes and offences: ſyth his ſonne ſo tenderly loueth vs, why ſhoulde men hencefurth feare the deuyll, or any man the diuels miniſter, either accuſyng vs, or condemnyng? Cōſideryng alſo with howe many benefites and ſpeciall gages of loue we are bounde both to God and Chriſte: who is he, that ſhall plucke and withdrawe vs awaye from louing them again, which ſo tenderli loue vs? Shal any ſtorme of worldly aduerſitie doe it? Shal any affliction or diſtreſſe? Shal hunger or nakednes? Shal ieopardy of drowning, or any like peril chauncyng after like ſort? Shall perſecucion of the wicked, or the bloudy ſwearde of death? For that ſuch thinges ſhould in this world happē to innocentes, the holy pſalme writer Dauid, lightened with the ſpirite of God, long before ſaw, what time he ſaid: *For thy ſake, o Lord, are we killed al daie long, & coumpted as ſhepe appointed to be ſlayne.* All theſe troubles, though they ſeme greuouſe, cauſe yet is there none, why they ought to make vs afrayd. Chaunce maye they to vs in dede, but yet oppreſſe vs they cannot. Yea (I ſaye) the more vehemently they trouble vs, the more ſhal thei both ſtrēgthen oure burning charitie to Chriſtward, ⁊ Chriſtes alſo to vs: becauſe we at al times depart hauing the vpper hande, not through any ſtrength ⁊ power of our owne, but through his defence, whome we are bound to thanke for altogether. Nor will he, whiche in ſuche ſorte loueth vs, ſuffer vs to be ouerthrowen: nor we vpon remembraunce of his goodnes towarde vs through ani aſſaultes of aduerſities, ſhrinke frō louing hym agayne. But yet haue I rehearſed vnto you but lyghte and

Who ſhall ſeparat vs from the loue of God?

Nothyng oughte to withdrawe vs from the loue of God.

Neuertheles in all theſe thiges we ouercome throughe him that loued vs.

common mattiers: but harken a bolder ſaying, and ſuche wherof E my ſelfe am moſte certaine, and am moſt certaynly perſwaded in. More cauſe were there to feare ſuch ieopardies as hãg ouer oure head by reaſon of creatures, whiche cannot be ſeene, as euell ſpirites, whiche yet neuertheleſſe aſſault mennes ſoules and not only their bodies, whom yf we but once regarde not and deſpiſe, the ieopardies of the other can not make vs afeard. Nor in this haue we ani cauſe to feare, ſeing that neither meane power of aungels, of muche more might yet than is any man, no neyther the chiefe Aungels, whiche order is called a rule and power, neyther anye heyght or depnes, that is to ſaye, whether the ſame inuade vs frõ aboue, or from beneth, whither it be with a colour of honeſtie or not: yea though wonders were ſhewed from heauẽ, or els threatnynges from hell put vs in feare: neither thinges preſent, neither yet to come, whether we be put in feare of preſẽt ieopardies, or in ieopardy of the lyfe to come: briefly, what ſoeuer els befall anye where here in earthly thiges, whether it maie be ſene, or not, be it neuer ſo ſtronge and mightie, yet ſhall it not bee able to deuide vs from that charitie, wherbye we are knyt to God through Jeſus Chryſte hys ſonne. D

Ghoſtly enemies moſt to be feared.

the enemies [illegible]
not to [illegible]
[illegible] of
[illegible] chef
[illegible]

Neyther height, nor loweth, &

The .ix. Chapter.

I ſaye the truthe in Chriſte, and lye not, (my conſcience alſo bearing me witnes by the holy ghoſt) that I haue a great heauynes, and continual ſorow in my heart. *For I haue wyſhed my ſelfe to be curſed from Chriſte for my brethren (my kynſmen as pertaynyng to the fleſhe) whiche are the Iſraelites. To whome pertayneth the adoption of the children, and the glorie, and the couenauntes, and the law that was gyuen, and the ſeruice of God, and the promiſes: whoſe alſo are the fathers, and they of whom (as concernyng the fleſhe) Chriſte came: *whiche is God in all thynges to be prayſed for euer. Amen.

The tex

* Ex. xxxii

* Roma. i.

To whome woulde to God all the Jewes were conuerted, forſakyng theyr Moſes: the Jewes (J ſaie) whych yet ſtill continewe in this mind, and thynke that to thattaynyng of ſaluacion it is ſufficient to be Abrahams children, & in their handes to haue the lawe once gyuen vnto them by god, whome yet in deede no ſuch thinges ſhal auayle and profite, vnles by fayth they make themſelues worthie to bee drawen and loued of God. But of them is Chriſte promiſed in the lawe, ſtubbernly refuſed, whom the Gẽtiles receiue and knowledge. This yet ſpeake J not of any diſpleaſure conceyued or borne agaynſt my contreye men, notwithſtandyng theyr ſpitefull myndes toward me: but as Chriſt, to whom nothing is vnknowen, is my witnes, witneſſing with him alſo myne owne conſcience, whoſe gouernour and ouerſeer is the holy ghoſt, J wil ſaie the truth, & lie not, ỹ it troubleth my minde exceadinglie & aboue meaſure, & with continual ſorow euen weareth me away, to ſee ſome of thẽ through theyr owne folye vtterly periſhe. As for mine owne parte, ſo far am J from hating the Jewes, that if it might any waye be, J would euen with mine owne deſtruction procure their amendment and weale: nor would refuſe euen my ſelfe of Chriſt to be forſaken, ſo that al they to whom J am both by countrei & aliaunce ioyned, were with me in the

J ſaye the truthe in Chriſt, and lie not, my conſcience alſo bearing me witneſſe, &c.

Paule ſory for the Jewes periſhing.

For J haue wiſhed my ſelfe to be curſed frõ Chriſt. &c.

Paule wiſheth to periſhe, to ſaue the Jewes.

To whō pertaineth the adopcion of the children, & the glory. &c.

The Iewes prerogatiue.

baſtarde

Whoſe alſo are the fathers, & they of whom (as cōcerning the fleſh:) Chriſte came.

Chriſt egall with his father.

A in the faith of Chriſt lykewiſe ioyned: that as by ſtocke and bloud they are Iſraelites, they likewiſe wer in knowledge of the trueth perfite Iſraelites, whom of all other nacions moſte beſemed it to receyue him, whom the lawe promiſed, ſpecially ſith it is that nacion, whom God out of all the other, many hundred yeares paſte, ſpecially choſe for himſelfe: and coumpting all other nacions, as baſtard children, nouriſhed theſe and brought them vp, as his natural and trew begottē ſonnes: and moſt of al becauſe they aboue other for this honoure and dignitie maye ſpeciallye glorye, that they diſpiſing all idolatrye worſhipped the verye trewe God. In theyr handes is the poſſeſſion and prerogatiue of the lawe, gyuen vnto them by God. With thē made god, and they with god, couenauntes & promiſes. In theyr handes is there the righte fourme & maner of dewe honouring of God, euen as he himſelfe cōmaunded: in theyr handes are the prophecies, wherin was long before both Chriſtes commyng ſpoken of, and this welthie ſtate, wherof I dyd a litle before glorye, promiſed. Whiche alſo are lineally deſcended of the moſte famouſe and chief lanternes of lyght, and firſt beginners of oure naciō, (I meane) Abraham, Iſaac, and Iacob, with other, of whō Chriſt himſelf touching his humanitie vouchſaued to be borne: ſo that in this behalf, wil they or not, of aliāce and kinred muſte they nedes be to Chriſte himſelfe, who ferre excelleth and paſſeth thoſe fathers, of whoſe title and holines thei ſo greatli auaunt themſelf. Be it ſo, that theyr fathers were neuer ſo good and holy, yet were they nothyng els but men. But nowe is Chriſte in ſuche ſort man, that he therwith is alſo god, not of this B nacion or that onlye, but of al, one & equall with his father, which ruleth al thinges, by whoſe vnſearcheable wiſedom al this geare is wrought, to whom onlye for ſuche vnſpeakeable loue borne toward mankynd, all praiſe and thankes are dewe for euer. Amen.

The text. *Roma.ii *Gen.xxi. *Gala.iiii

I ſpeake not theſe thinges, as though the wordes of god had taken none effect. *For they are not all Iſraelites, whiche are of Iſraell: neyther are they all chyldren ſtrayghte waye that are the ſede of Abraham. *But in Iſaac ſhall thy ſeede bee called: that is to ſaye: they whiche are the children of the fleaſhe, are not the children of God. But they which bee the *chylderen of promiſe, are coumpted the ſeede. For thys is a worde of promiſe: About this time will I come, and Sara ſhal haue a ſonne.

They are not all Iſraelites whiche are of Iſraell. &c.

Whoe be true Iſraelites and childer of Abraham.

And ſurely for this the more deteſtable is ẏ wickednes of ſome Iewes, which vnreuerentli gainſaying and blaſpheming Chriſt, therin diſhonour God the father, which would haue his glorious name ſette furthe by his ſonne. And yet all this theyr wickednes, outragiouſe as it was, cauſed not, but that god neuertheles in al pointes perfourmed, as muche as he in his Prophetes ſayinges promiſed to doe. To the people of Iſraell, whyche are Abrahams poſteritie, was this bliſſefull life promiſed, and yet not to all neyther, but to ſuche only, as truly and vnfaynedly are hys offſpring. For it is not to be ſuppoſed, that all ſuche are very Iſraelites, as are deſcended of the ſtocke of Iſrael: but ſuch rather as are ſo ſtrong and mightie in faith, that they will not with worldly tribulacions bee ouercomen, nor yet with troubles, wherwith God trieth oure ſtedfaſtnes in religion: ſuche (I ſaye) worthely and none els ought to be called Iſraelites, that is to ſaie, mighty and ſtronge to Godwarde. Nor are all they, that come of Abrahams bloud, therfore ſo fer Abrahams children, that by this bare

title

C

title they mai chalenge the promiſed inheritaunce:but rather ſuch as reſemble that faith of Abraham, wherby he deſerued that this bleſſed inheritaunce ſhould be deriued and giuen vnto all his poſteritie. To make this more euidente and playne, marke whether the worde of God, who made the promiſe, be not ſo, whiche ſayth: *In Iſaac thy ſede ſhalbe called.* To the ſeede of Abrahā promiſe was made, that in it and by it, all nacions of the worlde ſhould famouſly bee ſpoken of and bleſſyd. But nowe is it not Gods will, that all Abrahams poſteritie ſhoulde be called Abrahams ſeede, vnles they bee, as Iſaac was, who was the childe of fayth, and in fygure repreſented Chriſte. Nowe was not Iſaac borne, as children are comenly wont to be, but by a father, whiche was in dede drye and barayne, full yet of truſte in God: and of an olde womau, vnmete lykewyſe to conceyue any childe. Much rather therfore begotten was he through the mightie power of God, and his fathers faith, than by any power of man, or carnall acte. What els then meaned God when he ſayde: *In Iſaac thy ſeede ſhall haue his name*, but plainly to declare, that not all they which are of Abraham carnally begotten, are therfore the children of God, and therfore right inheritours of Goddes promiſes: but ſuche onlye apertayne and belonge to Abrahams ſeede, wiche haue lyke faythe, as that was, wherby Abraham deſerued to receiue the promiſe of god. But mary yf God vnder this fourme of wordes, had made his promiſe: *To as manye as ſhalbe begotten of thee ſhall my promiſe belonge*: then in dede myghte all ſuche as are of Abrahams carnall ſtocke, lawfully clayme this gloryous inheritaunce. But nowe when God this wiſe ſayde: aboute this time will I come, and Sara ſhall haue a ſonne, he ment hys onlye childe, and the ſame whiche ſhoulde be the childe of faythe, whom God had for the ſame inheritaunce choſen furthe of many: not for hys circumciſions ſake, as whyche was not at that tyme borne, but for his fathers faythes ſake. Abraham after that tyme had by other wiues, children, yet was Abrahams bleſſing promiſed vnto hym only in Iſaacs name.

Gods promiſe to Abraham made in Iſaac.

But in Iſaac ſhall thy ſede b called. &c.

They whiche ar the child of the fleſ are not th children o God. &c.

D

/25/

Not only this, but alſo *Rebecca was with child by one, euen by oure father Iſaac. For yer the children were borne, when they had neither done good, neyther bad (that the purpoſe of God by election might ſtande) it was ſayde vnto her, not by the reaſon of workes but by the caller: the elder ſhall ſerue the yonger. As it is written: *Iacob haue I loued, but Eſau haue I hated. What ſhall we ſaye then? Is there any vnrighteouſnes with god? God forbid. For he ſayth to Moſes: * I wyll ſhewe mercie, to whoſoeuer I ſhewe mercie: and will haue compaſſion, on whomſoeuer I haue compaſſion. So lyeth it not then in mannes wil or running: but in the mercie of God. For the ſcripture ſayth vnto Pharao: *euen for this ſame purpoſe haue I ſtirred thee vp to ſhewe my power on thee, and that my name might be declared throughe out all the worlde. So hath he mercy on whom he will, and whom he wil he maketh heard harted.

The tex *Gen. xx

*Malac. i

*Ex. xxxii

Exod. ix

And as it was in Iſaac, and other of the children of Abraham, after lyke ſorte and condicion was it in Iacob and Eſau. Yf thys glorious enheritaunce of goddes bleſſyng, onely throughe carnal kinred befell vnto any, then ſhould it muche rather belonge to Eſau the elder ſonne, than to Iacob the yonger. Iſaac was father to them bothe, one mother at one time conceiued bothe, bothe wer at one time borne in theyr mothers woumbe, and bothe were at one time deliuered: yet did God knowledge one, as his naturall child, diſinheriting ẏ other, as a baſtard & vnlawfulli borne, ſaig:

Iacob and Eſau what they figure.

Rebecc was with childe by one, euen by oure fa ther Iſaa

Iacob

Bastard

A *Jacob I haue loued, but Eſau haue I hated.* What was it then that thus ſeuered
and made a difference betwixte the twinnes? Surely neither carnal
kinred, nor keping of the law, nor yet circumciſiō. For of both
being not yet borne, before they had any thinge at all done, eyther
with the lawe, or agaynſte it, it was ſayde: *The elder ſhal ſerue the yonger.*
And why pleaſed it God ſoe, or what intended he in thys dede
of his to declare vnto vs? Surely nothing els, but that no man
ſhoulde either vpon hope of circumciſion, or of the lawe, chalenge
the righte of this goddes promiſe, vnles by faith he make hymſelf
worthie to be taken among the choſen chyldren of God, and to be
ſuch, as Iſaac and Iacob were: For it is not carnall kynred, that
maketh Abrahams children, but the choyſe of god. And if God refuſe
and reiect the Jewes, as he once reiected Eſau, certainely to
be deſcended of Abrahams ſtocke, nothing auaileth. But on the other
ſide, if god through the deſerte of faythe receyue the Gentiles
to this inheritaunce, hurte is it none, though they to Abraham be
of no carnall aliaunce: forſomuche as God by another way, by the
title of adopcion (I ſay) doth acknowledge thē for his owne children.
Nor let any deulyſhe perſon wreſt, that I nowe haue ſayde,
to this purpoſe, as though in men there were nowe no faulte, but
that all the faulte is in God, who at his pleaſure receiueth or refuſeth
ſuche as haue either of payne or pleaſure nothing deſerued:
God forbid, that any man ſhoulde conceiue ſuche a phantaſie, nor
let any man ſo take that, whiche in the boke of Exodi is by God
B ſpoken: *I wyll ſhewe mercy, to whom ſoeuer I ſhewe mercy: and will haue compaſſion, on
whom ſoeuer I haue compaſſion*: forasmuche as it lieth not in mans will or
running but in Gods mercie, to attayne vnto ſaluacion, as which
bothe deſire in vaine and all in vayne labor we, vnleſſe God of his
goodnes drawe vs, as in dede he dothe ſuche as it pleaſeth hym,
though thei nothing deſerue it, and refuſeth ſuch as haue nothing
ſo deſerued. And yet of all this it foloweth not that God is to any
man wrongfull, but rather that he is merciful to many. God condemneth
no man, but for his owne offence: no man is ſaued, without
Gods benefite: whiche benefite he vouchesaueth to geue vnto
ſuche as it pleaſeth him, and yet in ſuche ſorte, that he leaueth occaſion
why men ſhoulde for hys mercifull drawing thanke him,
& thou neuertheleſſe without occaſion to complaine, if thou be geuen
ouer to thyne owne lewdenes. For God doeth not ſo harden
mens heartes, that therby mē are cauſed to diſcredite the ghoſpell
of Chriſte: but ſuche as throughe malice and ſtubbernes refuſe to
beleue, vſeth god as inſtrumentes to the magnifying of his great
benefite, and to the ſettyng foorthe of hys mightie and glorious
power. And ſo muſte that, whyche in the boke of Exodi is ſpoken
to Pharao, be vnderſtanden: *Euen for this purpoſe haue I ſtered thee vp, to
ſhewe my power on thee, and that my name might be declared throughout all the worlde.*

That the purpoſe of God by election myghte ſtands.

Wherby ſaluacion is to bee hoped for.

What maketh Abrahams children.

Abrahams carnall kinred neither hindreth nor helpeth.

What ſhal wee ſaye then: Is there any vnrighteouſnes with God?

No faulte in God of mens reiection.

Saluaciō lieth in gods mercie.

God vniuſt to none, but mercifull.

No man cōdemned but by him ſelfe, nor ſaued withoute god.

For the ſcripture ſayeth vnto Pharao: euen for thys purpoſe haue I ſtered thee vp. &c.

God not the author of ſinne.

Howe Pharaos heart was hardened.

The text. *Eſai.xlv. Iere.xviii. Sapi.xv. Ec.xxxiii.

Thou wilt ſaye vnto mee: why then blameth he vs yet? For who hath been able to reſyſt his wyll? But O man what art thou, whiche diſputeſt with God? *ſhall the worke ſaye to the workeman, why haſt thou made me on this faſhyon? Hathe not the potter power ouer the clay, euen of the ſame lumpe to make one veſſell vnto honoure, and another vnto diſhonour? Euen ſoe, God wyllyng to ſhewe hys wrathe, and to make hys power knowen, ſuffered with longe pacyence the veſſels of wrathe, ordayned to damnacion; and to declare the riches of hys glorye

on the

on the veſſels of mercye, whiche he had prepared vnto glory: whom alſo he called, not of the Iewes onely, but alſo of the Gentiles. (As he ſayeth alſo to Oſee: *I will call them my people, which were not my people: and her beloued, whiche was not beloued: and her to haue obtayned mercy, that had not obtayned mercye.) And it ſhall come to paſſe, that in the place where it was ſayd vnto them: ye are not my people: there ſhall they bee called the children of the liuing God.

E

*Oſe.ii.
i.Peter.ii

No faulte in God of mannes damnaciō.

Gods order in puniſhyng Pharao.

Pharaos ſin turned to goddes glory, and howe.

We muſte not diſpute with God.

God oure potter.

D

But O
man, whe
arte thou,
which diſ-
puteſt wit
God? ſhal
the work
ſaye to th
workmā
&c.

Hathe no
the pott
power o
uer the
claye eue
of the ſam
lump. &c.

Of ſuche ſayinges ſome deuliſhe diſpoſed perſon taketh occaſion, and ſayeth: yf of whom ſoeuer he wyll he hath mercy, & whom he will he maketh harde hearted: what hathe he then, wherin to blame vs? Sith his will and pleaſure no man is able to reſiſte, let him laye it to him ſelfe, and not to vs, yf any ſinne be committed. But heare nowe of the other ſide, what may bee ſayde. No manne withſtandeth his will (I graunt) yet is not therfore Goddes will cauſe of thy damnacion. Nor did God in ſuche maner harden the hearte of Pharao, that he wrought the vice of ſtubbernes therin: but rather wheras he well knewe, that the arrogante tyran was wel worthie ſodenly to be deſtroyed, yet vſed God toward him by litle and litle ſuch encreaſe of puniſhement, as he might therwith haue been amended: had not his malice been an impedimēt. But through Gods gentle fauor vſed in puniſhing of him, his wicked mynd became worſe and worſe. And therfore the mans frowardnes, God turned to his glorie. In this matter for the defence of Gods righteouſnes mani thinges might be anſwered, but briefly to ſaie, God hateth all hautnes & arrogancie. And what a greatter poynte of arrogancie can there be, then that a man, moſte vile and abiect ſhould with God reaſon the matter, encountring with him, as though he were his felowe? For who (I pray you) coulde abide to heare the yearthen veſſell quarell with his maker, & ſay: why haſte thou made me after this faſhion? For as claye is in the hand of the potter: euen ſo are we in Gods handes, as by the prophet Eſai the Lord him ſelfe ſaieth. The potter, as his mind ſtandeth, worketh ſome veſſels to ſerue for vile and vncleanly vſes, & ſome other alſo appoynteth he for honeſt ſeruice. In whiche acte, what reaſon ſoeuer the workeman folowe, therin doeth he lawfully, and why he ſo dothe, vnmete it is that the claye ſhoulde require any cauſe. The claye of it ſelfe is nothyng els, but claye: wherof if the potter worke a comli and a welfauored cup, for that his fayre ſhape ought he to geue thanke to the craftes man, & yet to the vile and filthy clay is ther no wronge done at all, if of it bee made a chambre potte, or ſome other veſſel of more vile vſe. Likewiſe is it of God, which leauing man in his ſinne, becauſe he was ſo borne, dothe him no wronge: as callyng man to rightwiſe life he therin ſheweth his bounteous mercy and goodnes. In the forſaken perſon it pleaſeth God to ſhewe his iuſtice, to thentente he woulde be feared: in the approued, to thentent he would be loued, ſheweth he his fre mercy. Nor beſemeth it any man, of God for ſo doing to exacte and requyre a reaſon, nor why he calleth ſome one lately, & ſome other more timely, nor why he draweth one which hath not ſo deſerued, and forſaketh another, whiche hath deſerued better. A muche more baſe creature is man, being compared with God, then is clay compared with the potter. So that then if it bee an vnſene and a hiddeous preſumpcion, that the clay ſhoulde with the potter pratle and reaſon hys matter: howe muche greatter

+ or borne
ſin

arrogancie

A arrogancie is it, for a man to talke of Goddes counſels, which ſo farre paſſe our capacities, that we therof haue, but euen as it wer a ſhadow or a dreame: Begyn to beleue, and leaue thy reaſoning, and ſo ſhalt thou much rather vnderſtand. Beſides this, remembre that the potter may be deceiued, but in god none errour can be founde. It is for thee enough to beleue this, that god by reaſon of hys almighty power, may at his pleaſure doe what him luſte: and agayn forasmuch as he is without compariſon beſte, dooe will he nothyng, but that whiche is beſte. Nor ſhould he, becauſe our vngodlines he turneth to his honour, therfore of vs bee blamed, but this rather ſhoulde we take as a ſure profe of his exceding goodnes, that he ſuch miſchief turneth to good. It was not god which made thee an vncleane veſſell. But thou thy ſelf art he which haſt made thy ſelf filthy, through applying of thy ſelf to vngodly exerciſes. Beſide this, if God according to his wiſedome bothe for the ſaluacion of the good, and glorye of his name, abuſe thy frowardnes: cauſe haſt thou none for that to complayne. Lawfullye art thou for thy ſinne puniſhed, and through thine exaumple the good people will the better take hede: and whiles through thy blindnes & deſtruccion they the better perceiue, how greatly they are bou͂d
B to the goodnes of god, they are with more mery chere ẽcouraged to geue him thankes. Nothing had Pharao to wyte God withal, but of hys owne naughtines onely peryſhed, and yet did that hys ſtubberne malice among the Hebrues highly auaunce the glorye of God. And what can there be, that they can reproue, if, as God at that tyme deferred the deſtruccion of Pharao: ſo likewiſe now for a ſeaſon, not without great fauour he beare with and ſuffre ẏ vnbeleuing and ſturdy Iewes beeing veſſels, whiche haue right well deſerued euen out of hand to be cruſhed in pieces: to thintent that al the world ſhall more clearely perceyue, that they are well worthy of damnacion, whiche beyng ſo many wayes prouoked, amend not: to thende that both through theyr punyſhement other ſhould feare almighty god, whome we may not through continuaunce in ſinne prouoke to ſure vengeaunce: & alſo more plentifully to ſhew the greatnes of his might and glory toward good people, whom he hath purged being before vncleane veſſels, and reſerued them for holy vſes: not for theyr circumciſion or the lawes ſake, but through the deſert of faith, for whoſe onely ſake they are called to this honour. Called (I ſaye) not onely of the Iewes as we be, but alſo of the Gẽtiles, becauſe herin it is not byrth which maketh inheritours, but the choice of god. Nor ought the Iewes to meruayle that the Gentiles, which wer before this tyme heathen and ſtraungers to God, are nowe by adopcion receiued into the number of Gods children: ſith they themſelfe long ſince were for theyr offences doone agaynſte God, deſpyſed, reiected, and as dyſinherited, when yet afterward being ſory for theyr ſinnes and amending, they were through the great bountifulnes of God receiued into his fauour. That thys ſhoulde ſo be, witneſſeth theyr owne Prophete Oſee, ſaying: *I will call them my people whiche were not my people, and her beloued whiche was not beloued, and her to haue obtayned mercy, whiche had not obtayned mercye: ſo that this ſhall come to paſſe, that in the place, where hertofore it was ſayde: ye are not my people, there ſhall ſome be called the children of the liuing God.* Why

Gods counſels not to be ſerched.

God can not be deceiued.

God can do al thinges, and dooeth the beſt.

God not to be blamed for turnyng our ſinnes to his glorye.

We haue made oure ſelues filthye.

Good mē better by ill mens daunger.

Pharaos ſinne turned to gods glory

Euen ſo God willing to ſhew hys wrath, and to make his power knowen, ſuffered with long pacience the veſſels of wrath. &c.

Why god bare with the Iewes

Rightouſnes not by the lawe.

The Gentiles made gods children.

I will call them my people whiche were not my people &c.

The Iewes receyued by repētance.

grudge and reproue they that thyng in other, whiche they them ſelfe haue alreadye aſſayed? Why ſtande they not rather in a watche and take hede, leſt through their owne folye they become agayne, that they wer once? Why enuye they at them, whom they might folow, were it not, they had more pleaſure to ſtryue then to obeye?

C

The text.
*Eſai.x.
Amos.ix.
*Eſai.i.

But Eſai cryeth concerning Iſrael: *though the number of the children of Iſraell be as the ſande of the ſea, yet the remnaunt ſhalbe ſaued. For he finiſheth the woord verely, and maketh it ſhort in righteouſnes. For a ſhort woorde will God make in earth. And as Eſay ſaith before: *except the lorde of Sabboth had left vs ſeede, we had been made as Sodoma, and had been likened to Gomorra.

There ſhall alwayes bee ſome of Goddes churche.

Some mens vngodlineſſe, hyndreth not Gods promiſſe.

God faith full of hys promiſſe.

Though ÿ numbre of the childre of Iſraell bee as the ſand of the ſea. &c.

Now if through mennes owne ſtubbernes the greateſt part of the world periſhe, yet to the fewe that will beleue, will God perfourme as much as was promiſed to the whole number. And neuer ſhall the time be, but that this inheritaunce ſhal haue his ſucceſſours. Thys dyd the Prophete Eſai ſpeaking of the people of Iſraell, without all colouring clearely teſtifye, ſaying: *If the numbre of the Iſraelites, wer as many as the ſand of the ſea, and though through theyr owne folye as many alſo periſhed, yet ſhall there ſome alway remayne, which ſhall through fayth be ſaued.* For be the numbre of them that falleth from God, neuer ſo great: yet ſhall not theyr falle make the promiſe of God vayne. Men in promiſes are wont to breake their credence: but God is he, which will fullye perfourme all that he promiſed, and that brieflye and compendiouſlye, not with deceit and falſely, but iuſtly and truely: For as the ſame Prophete Eſai ſayd: *The Lorde in yearth will make a ſhorte woord.* Shadowes ſeme not cleare without ſuſpicion of deceit, and the lawe ſelfe is full of woordes, promiſyng, groſly repreſenting, commaundyng, threatning ſomtimes, and ſomtimes comforting. But Chriſt beeing ſent into the worlde, euen at once gaue all and perfourmed that was promiſed: opened all that was before hidden in figures, and brought the great multitude of rules contayned in the lawe, to the onelye commaundemente of charitie of the ghoſpell. And thus ſpred he abroade the ſede of his heauenly doctrine and goſpel, which albeit in many of my countreymen be vnfruitfull, yet ſome are there, in whom it brought foorth fruite. Agayne the ſame Prophete a litle before, ſaith: *Had not the lord of Sabboth left vs ſede, we had been made as Sodoma, and likened vnto Gomorra.* Wherefore, though the moſt parte of the Iewes fall from Chriſt, yet will not Chriſte ſuffre the true and naturall ſeede of Abraham vttrelye to peryſhe.

D

A ſhort woord will God make in yearth.

Chriſt at once perfourmed all goddes promiſes.

Chriſte brought al the law to charitie.

[illegible]

The Iewes not al caſt away.

The text.
*Eſai.28.
*Eſa.xiii.
i.Pete.ii.

What ſhall we ſay then? we ſay that the gentiles, which folowed not righteouſnes, haue ouertaken righteouſnes: euen the righteouſnes which cometh of faythe. Contrarywiſe, Iſrael which folowed the lawe of righteouſnes, could not attayn to the law of righteouſnes. Wherfore? Euen becauſe they ſought it not by fayth, but as it wer by the workes of the law. For they haue ſtumbled at the ſtumbling ſtone. As it is written: *beholde, I haue put in Syon a ſtumblyng ſtone, and a rocke that men ſhalbe offēded at. *And whoſoeuer beleueth on him, ſhal not be confoūded.

The Gentiles attained righteouſneſſe, and Iewes loſt it.

Synce thys is ſo, what ſhall we ſay? Surely nothyng, but as the truth is: that is to wete, that the Gentiles, which ſemed farre from righteouſnes, and without the ceremonies of the law, haue yet attayned the true and perfect righteouſnes, and not a Iewiſh (whiche ſtanding in bodily thinges, was nothing but a ſhadowe onely of chriſtian perfeccion) but a holeſome and an effectuall iuſtice, whiche ſuche haue not, as for the woorkes of the lawe ſtande muche in theyr owne conceipte, but ſuche as through an vnfained

fayth

A faythe ſubmit and yelde themſelues vnto God. We maye likewyſe of the other ſyde ſay, that whiles the people of the Iewes with al theyr power folowing the iuſtice of the lawe carnally vnderſtanden, and ſtifly cleaue to it, with all theyr labour they came not vnto the very law of iuſtice, foraſmuch as the ſame fell from Chriſt, wherunto as to a marke all the darke ſayinges of Moyſes lawe principally were directed. Here ſome will ſaye: howe fortuned all this, and how ended theſe purpoſes ſo diuerſly? Without al doute, beecauſe God abhorreth ſuche as are hygh mynded, and geueth hymſelfe and hys ryghteouſnes, to ſuche as are ſobre and lowlye. And therefore the Gentiles vpon acknowlagyng of theyr owne diſeaſe, and an humble ſubmiſſion of themſelf to God, God receiued: the proude Iewes of thother ſyde, whiche falſely vſurped the tytle of ryghteouſnes, as theyr owne, bearyng themſelf bolde vpon theyr Sabboth daye kepyng, waſhynges, circumciſion, and ſuch other ſmall obſeruaunces, dyſdaynyng to receiue the yoke of fayth, hath God ſette at naught and refuſed, beecauſe they denyed Chriſt, and deliuered him whiche is the authour of lyfe, to death: whiche thyng Eſai long before knowing, prophecied ſhoulde bee, vnder this fourme: that Chriſt, whom the lawe promiſed ſhoulde be a ſauiour, by reaſon of vnbeliefe ſhoulde be vnto the Iewes an occaſion of ſtumblyng: and that theſame ſtone, whiche ſhoulde be to the good a ſure and a ſtrong defence, ſhould bee theyr vtter vndoyng, whiles they had rather by reſiſtyng ſtumble at hym, then

B with beliefe to reſt vpon hym. For ſo by the Prophete Eſai ſpeaketh God the father of Chriſt: *Beholde, I putte in Syon a ſtumblyng ſtone, and a rocke that men ſhalbe offended at: but whoſo beleueth in it, ſhall neuer bee confounded and put to ſhame, as one diſappoynted of that he looketh for.*

Iſraell which folowed the lawe of righteouſnes, could not attayn the law of righteouſneſſe. &c.

Who haue true ryghteouſnes.

God regardeth the lowly.

For they haue ſtumbled at the ſtumblyng ſtone. &c.

Chriſt a ſtumbling blocke, and howe.

❡ The. x. Chapter.

The text.

Brethren, my heartes deſyre and prayer to God for Iſraell is, that they might be ſaued. For I beare them recorde, that they haue a feruent mynd to Godwarde, but not accordyng to knowledge. For they beeing ignoraunt of goddes ryghteouſnes, and goyng about to ſtabliſhe theyr owne ryghteouſnes, haue not been obedient vnto the ryghteouſnes of god. *For Chriſt is the fulfyllyng of the lawe, to iuſtifye all that beleue.

*Mat. v.

ALl whiche thynges (brethren) ſpeake I with greate heauines, beecauſe with all my heart I fauour and woulde them well, if I were in any wyſe hable to dooe them good, beeyng in ieoperdye of euerlaſtyng damnacion. But nowe, that whiche is the onelye thyng I can doe, in my dayly prayers made vnto God, my deſyre and peticion is, that they may once yet amend, and not alway continue in ſuch blyndenes. I can not vttrely excuſe theyr vnbelief, but yet in the defence of theyr faulte ſome colour may bee made and pretended. As they are not in all poyntes in ſuch ſort ſtraungers to God, as the Gentiles be: ſo muche the more wiſhe I that theyr rude beginninges may once be made perfite, that whoſe ſhadow they haue for a ſeaſon borne about with them in theyr bodies, of the ſame they maye now come to the very trueth. For albeit they with extreme deueliſheneſſe faſtened to the croſſe, the Lord, who was the fountayne of all glory: yet thys ſaye I of them, and denye not, that to God-

Paul ſory for the Iewes, & prayeth for them.

Brethren, my hertes deſyre and prayer to God for Iſraell is. &c.

The Iewes had a zeale withoute iudgemēt.

C

Thei haue a feruent mynde to godward, but not according to knowlage &c.

Why ceremonies wer ordeined.

They going about to ſtabliſh their own righteouſneſſe, haue not been obedient to ỹ righteouſnes of God.&c.

Chriſt not to be refuſed for loue of the law.

D

Two ſortes of righteouſnes.

The lawe an entrāce to the goſpell.

Chriſt is the fulfylyng of the law, to iuſtifye all ỹ beleue.&c.

Righteouſneſſe by fayth.

ward a certayn zeale and loue haue they, but yet not according to knowledge and right iudgement. Nor are they deceiued for lacke of a godly mynd and purpoſe, but in the choyce and practiſe of life, they runne farre awry. Now better is it to haue ſome mind to religion, then to be all without: and of God well worthy wer that mind of theyrs in goodnes to be encreaſed, wer it not that they to the groſſe beginninges of godly lyfe ſo ſtubbernly cleaued, ỹ they refuſed the true and perfit religion: and wer it not alſo they ſo vehemently required and auaunced euen ſhadowes and pictures of truth, that the very fountayne of truth they vtterly deſpyſed. For whiles they buſilye in dede, but yet vndiſcretely, defende and kepe Moſes lawe, reſiſting him for whom the lawe was principallye ordeined, thei vtterly fall euen from the whole law ſelf. Keping of the ſabboth day, circumciſion, abſtinence from certayne kindes of meates, the ſhunning of dead carkaſſes, faſting daies, ỹ keping of high feaſtes, wer for this purpoſe made and decreed for a tyme, ỹ from ſuch rude beginninges, men might by litle ⁊ litle grow vpward to true and perfect righteouſnes, ⁊ from a certain worldlye rightouſnes encreaſe and grow vp to that, which is in al pointes godly and perfect. If an ordinaunce bee purpoſed and made for a better ende, vnſeming is it for loue of ſuch a meane, to deſpyſe the end, for which ỹ ſaid meane was appoynted. But now frowardly ſo yet do the Iewes, whom albeit after the publiſhing of the righteouſnes of God, it beſemed to forgoe the carnall iuſtice of ỹ law: yet ſo farre furth bolſter they out ⁊ defende their olde, and at thys tyme hurtful, ⁊ not onely ſuperfluous iuſtice of the law: that they not onely wil not knowledge ỹ heauenly rightouſnes of God, but alſo hauing a confidence in their ceremonies, withſtand and reſiſt the goſpel of Chriſt, wherunto they ought by fayth to ſubmit thēſelf, if they euer minded to be truely ryghteous. For we muſt by imaginacion conceue as it wer two kindes of iuſtice: thone wherof Moſes was author, ỹ other wherof Chriſt was beginner. The one ſtandeth in ceremonies, the other in fayth and obedience. And as ỹ rude piece of timber is matter wherof an image is wrought, ⁊ as bloud is ỹ beginning of liuing creatures to be brought furth by generaciō: ſo is the iuſtice of the law a rude ⁊ groſſe beginning of thother, whiche is more perfite. And certainly extreme fooliſhnes is it, after that a man is come to perfeccion, curiouſly to ſticke ſtill in rudimentes. But now of all Moſes law, which is of it ſelf rude and vnperfit, is Chriſt the fulfiling and perfeccion, by whom through fayth, and not through circumciſion, we attayne righteouſnes: which way to righteouſnes is not onely open for Iewes to entre therinto, but alſo to all true and faythful beleuers.

The text. Le.xviii. Ezech.xx. Gala.iii. Deu.xxx.

For Moſes writeth of the ryghteouſnes, whiche cometh of the lawe, how that the man, *whiche doeth the thinges of the lawe, ſhall liue therby. But the ryghteouſnes which cometh of fayth, ſpeaketh on this wiſe: *ſay not thou in thyne hert: who ſhal aſcend into heauē? (that is euen to fetche Chriſt doun from aboue:) ether who ſhal deſcend into the depth? (that is euē to fetche vp Chriſt again frō death:) but what ſaith he? The woord is nigh thee, euen in thy mouth and in thy heart.

The man which doeth the thinges of the law ſhall lyue therby.&c.

Both kyndes of iuſtice did Moſes clearely expreſſe. For the temporal iuſtice, which reſted in ceremonies, to be kept but for a ſeaſon, plainly ſetteth he out in the boke of the Leuites, ſaying: *Keepe my lawes and decrees, thys whoſo dooeth ſhall liue therby.* But the true and euerlaſtyng

Say not thou in thine hert, who ſhall aſcēde into heauē. &c.

A laſting iuſtice, which we by Chriſt through a liuely faith obtayn, in the booke of Deuteronomi expreſſeth he, when he ſaith: *Neither ſaye thou in thyne hearte, who ſhall aſcendē into heauen?* for that is euen to fetche Chriſte downe from aboue. Nor yet ſay thou: *Who ſhal deſcende and goe down into the depth of the earth?* for that wer euē to fetche vp Chriſt agayn from death. Of whiche both ſortes of queſtioners, foraſmuche as they require of faith to haue an experimēt, neither of both ſemeth to beleue well. But whoſoeuer vnfaynedlye beleueth, is in ſuche pointes more ſurely and better perſwaded, then is one which nedeth ſuche meanes to be taught with: either of thys (I ſaye,) that Chriſt once deſcended from heauen, or els of this, that he now ſitteth at his fathers right hand, though he no more ſhew neither of both before mens iyen. And though it be of men ſeen no more, yet beleueth he alſo, that Chriſt went down to hell, and the thyrd day roſe agayn to life. Sufficient is it for vs to beleue, that this was once done. So that thys remayneth, that we geue credence vnto ſuch, as ſaw ÿ ſame. And to beleue this, we nede not to ſeke ferre. The Iewes ſaw, and yet beleued not. Other heard, whiche ſawe not, and yet gaue they credence. The ſcripture recordeth theſame, which ſtreight after ſaith: *The word is nigh the, euen in thy mouth & in thy hert.*

Faith requireth no profe.

The text.

Thys ſame is the woord of fayth, whiche we preache. For if thou knowledge with thy mouth, that Ieſus is the lorde, and beleue in thy hearte, that God rayſed hym vp from death: thou ſhalt be ſaued. For to belieue with the heart, iuſtifyeth: and to knowledge with the mouth maketh a man ſafe. For the Scripture ſaieth: *whoſoeuer beleueth on hym, ſhall not be confounded.

* Eſai. xxviii.

And what woord is this, which Scripture ſpeaketh of? Without doubt the word of the goſpell, whiche we being publiſhers of this righteouſnes doe preache, woorketh in mens ſoules preſent B ſaluacion, ſo that men by faith onely apply their mindes therūto. But how is this woord of the goſpell in thy mouth, and how is it in thy heart? If thou with thy mouth confeſſe and knowledge the Lord Ieſus, and with thy hert vnfaynedly beleue, that god from death rayſed him agayn to life, that we through him being reſtored to lyfe from the death of ſinne ſhould herafter liue in cleannes of lyfe, then ſhalt thou be ſaued. For with heart beleue we, whiche is to righteouſnes the very entrye: but foraſmuche as, when nede requireth, all men are bound to glorifie Chriſt, to euerlaſting ſaluacion, it is not ſufficient with heart onely to beleue, except thou theſame with thy mouth confeſſe. By this ſee ye, that this matter hangeth not vpon ceremonies, but vpon fayth. Which thyng Eſai alſo ſpeaking of Chriſt recordeth, ſaying: *Whoſoeuer beleueth on hym ſhall not be confounded.* In that the Prophete ſaith (*whoſoeuer*) taketh he not awaye all dyfference betwixt Iew & Gentile? And in that he ſaith, (*beleueth*) without mencion making of circumciſion, or ſuche other lyke, aboliſheth he not vtterly the ceremonies of the lawe? Faith only is required, whom euery man may equally enioye and haue.

If thou knowlege with thy mouthe ÿ Ieſus is ÿ lord. &c.

How gods woorde is in oure mouth and heart.

Confeſſion both mouth required.

Righteouſnes hangeth in fayth onelye among all.

The text.

* Ioel. ii. Act. ii. and xxii.

There is no difference betwene the Iewe and the Gentile. For one is lord of al, whiche is riche vnto all that call vpon him. *For whoſoeuer doth call on the name of the lorde, ſhalbe ſafe. Howe then ſhall they call on him, on whome they haue not beleued? How ſhall they belieue on hym, of whom they haue not heard? How ſhall they heare without a preacher? And how ſhall they preache, except they be ſent? As it is written: *how beautifull are the feete of them, whiche bring tydinges of peace, and bring tydinges of good thynges. But they haue not all obeyed the ghoſpell. For Eſai ſaith: *Lord who hath beleued our ſayinges? So then faith cometh by hearyng: and hearing commeth by the woorde of God. But I aſke, haue

* Eſa. lii. Nahum. i.

* Eſa. liii. John. xii.

they not heard? No doubt: * theyr ſound went out into al landes, and their wordes into the endes of the world.

* Pſa. xix.

C

And god likewiſe is he, which is not only lord of yͤ Jewes, but of al indifferently, whoſe bounteouſnes is not ſo narrow, & ſtrayte, yͭ it can no ferther reache but onelye to the Jewes, ſo that among them the ſame is vtterly worne out: but without end is his goodnes plentifully flowing furth, not onely vpon this nacion or that, but vpon all people of any countrey, whatſoeuer they bee, ſo that with a ſure truſt in god they deſyre hys helpe. The Prophete Micheas, alſo affyrmeth the ſame, ſaying: *Whoſoeuer call vpon the name of the Lord, ſhalbe ſaued.* In the Prophetes ſaying no kynde of men is there excepted. But euerye man, whatſoeuer he be, be he either Jewe, Grecian, or of any nacion elles, if the ſame with a ſure confidence call vpon the name of God, he ſhalbe ſaued. And on the other ſide, whoſo calleth not vpon hys name, ſhall vtterly periſhe. Now vpō hym vſeth no man to call, or to deſyre his helpe, in whom he hath conceiued no truſt. But who wil in him put any truſt, of whom he neuer erſt heard ſpeake? Again, how can men heare ſpeake of another, vnles there be ſome to preache the name of him, whiche is in ſuch ſort vnknowen? And as for Apoſtles, how can they preache, vnles they by hym, to whom the goſpel appertayneth, be ſent ſo to doe? of whom the ſame prophete Eſai making mencion, ſaith: *How beautifull are the fete of them, whiche preache tydinges of peace, and bring tydinges of good thynges.* By whiche woordes ye heare and perceiue, what Chriſtes meſſengers are commaunded to preache: neither circumciſion, as ye ſee, nor yet kepyng of the Jewiſhe Sabbothe daye, but peace, which after that our ſinnes are through fayth forgeuen, by mutuall charitie ioyneth vs together in Chriſt: & to preache ſuche good thynges, as becauſe they are of themſelf naturally good, are in all tymes, and in euerye place good. And yet notwithſtanding thys woonderfull benefite of God, whiche hathe ſo vſed all meanes to call euerye nacion to euerlaſting bliſſe, that none is there, but the ſame hath heard of the ioyful tydinges of the goſpel: all yet beleue not the goſpel. But yͭ it ſhould ſo be, the ſame Prophete Eſai long before ſayd, ſpeaking in the perſone of the Apoſtles: *Lord, who hath beleued our ſayinges?* For euen among the Gentiles but very few beleue the goſpel, if they be compared to the multitude of ſuch, as beleue not. The briefnes of this oure matter ſhortlye compryſed, is thys then: If calling vpon the name of the Lord woorke oure ſaluacion: if ſuche as beleue not, call not vpon him: a playn proofe is it, yͭ faith is ſpecially required, and not circumciſion. Now is not faith in mannes ſoule conceyued by experience, but by the preaching of the Apoſtles: that is to ſay, not by the iyes, but by the eares, thorow whome as meanes the goſpell of Chriſte is powred into the obedient ſoule. Syth now then the bright beames of the ghoſpell hath lightned all the world, ſo that Chriſtes name is throughlye knowen: what meaneth this, that ſo fewe of the Jewes geue credence thereto? Can they ſaye for theyr excuſe, that they of Chriſte haue hearde nothyng? No, for nowe ſee we that fulfylled, whiche Dauid prophecied of before, when he ſayde: *Theyr ſounde went out into all landes; and theyr woordes into the endes of the world.*

God, lord of al nacions.

For one is Lord of al, whiche is ryche vnto all that call vpon him.

To call vpon Gods name.

How ſhal they beleue, of whō they haue not hearde.

Fayth by hearyng.

What preachers ought to preache.

D

The ghoſpell preached to al, but not beleued of al

Faith how it is conceiued.

How that faith cummeth by hearyng, & hearyng cometh by the woord of God.

The Jewes vnbeliefe, inexcuſable.

But I demaunde whether Iſraell did knowe or not? Fyrſt Moſes ſayth: * I will prouoke you to enuie, by them that are no people: by a fooly ſhe nacyon I will anger

The text.

* Deu. xxxii.

Eſa.lxv. anger you. Eſai after that is bolde and ſayeth: *I am founde of them that ſoughe
A me not: I am manifeſt vnto them, that aſked not after me. But againſte Iſraell he
ſayeth: All day long haue I ſtretched furth my handes vnto a people that beleued
not, but ſpeaketh agaynſt me.

Then ſythe Chriſte ſo manye hundred yeares agone was
in Prophecies promiſed, and nowe throughoute all the worlde,
by hys Apoſtles meete and conuenient witneſſes preached, and
their preaching with ſo many miracles confirmed: can the Iewes
for themſelues coulourablye ſaye, that they knowe not Chriſte?
No, for they ſawe the lighte, but malice blynded theyr iyes. They
hearde the Ghoſpell, but rancour and enuie ſtopped theyr eares.
Rather had they beare malice and diſpleaſure agaynſte the Gentiles
called to euerlaſting ſaluacion, than to folowe theyr faythe.
Bothe whiche two thynges, that is to wete, that the Iewes
ſhoulde reiecte the ioyfull tydynges of Goddes woorde, and that
the Gentiles ſhoulde receyue it, were longe beefore prophecyed
of by Moyſes and alſo Eſai: of whiche two, the fyrſt in the boke
of Deuteronomi, in a ſong maketh the Lorde beyng dyſpleaſed
with the vnbelieuyng Iewes, thys wyſe to ſpeake: I will prouoke
you to enuye by a verye vyle nacion, whiche heretofore in
compariſon of you, hath been accoumpted for no nacion: and forſo
muche as ye thynke your ſelues to bee wyſe, I will anger you
with a kynde of people, whiche in your iudgement is folyſhe and
B beaſtlye, thereby to make you more enuyous. And Eſai, whiche
prophecied after Moſes tyme, without all feare playnely ſayth:
that God more accepted the Gentiles obedience, then the Iewes
ſtubberneſſe. For on thys wyſe ſpeaketh he in the perſone of
Chriſte: *I was founde of them that ſoughte me not, and playnely appeared vnto them
that aſked not after me.* Suche a gloryous witneſſe beareth God vnto
the Gentiles fayth. But agaynſt the people of Iſraell, whom
muche rather it beſemed to embrace the faythe of the Ghoſpell,
what ſaythe ſtraighte after the ſame Eſai? *All the daye long haue I
ſtretched foorthe my handes vnto a people that belieued not.* I ſente them Prophetes,
them murdered they vp: my ſelfe with ſoondrye myracles
prouoked them to goodneſſe: in ſtede of thankes, they ſayd,
the deuill is in hym: and by the power of Beelzebub chief deuill,
woorketh he theſe woonders. My humblenes they deſpyſed, and
my mightie power toke they in a wrong ſence.

I wil prouoke you to enuie, by them yͭ are no people.

God moueth the Iewes to enuie, by calling the Gentiles.

The Gentiles preferred aboue the Iewes.

I am foūd of thē that ſought me not: I am manifeſt vnto them that aſked not after me.

The.xi. Chapter.

The text. I ſaye then: hathe God caſt away hys people? God forbid. For euen I alſo
am an Iſraelite, of the ſeede of Abraham, of the trybe of Beniamin. God hath not
caſt awaye hys people, whiche he knewe before. Wote ye not, what Scripture ſaith
iii.re.xix of Helias, how he maketh interceſſion to God agaynſt Iſrael? ſaying. *Lord, they
haue kylled thy Prophetes, and haue digged downe thyne aulters: and I am lefte
alone, and they ſeeke my lyfe. But what ſayeth the aunſwere of God vnto hym? I
haue reſerued vnto my ſelf ſeuen thouſande menne, whiche haue not bowed theyr
knees to the ymage of Baal. Euen ſo alſo at thys tyme is there a remnaunt left, according
Deu.ix. to the eleccion of grace. *If it be of grace, then is it not now of woorkes.
For then grace is no more grace. But if it bee of woorkes, then is it now no grace.
For then wer deſeruyng no deſeruing. What then? Iſraell hathe not obteyned it
whiche he ſeeketh, but the eleccion hath obteyned it. The remnaunte are blynded,
Eſai.vi. accordyng as it is written. *God hath geuen them the ſpirite of vnquietnes:
Mat.xiii. iyes that they ſhoulde not ſee, and eares that they ſhoulde not heare, euen vnto
Act.xxviii thys day. And Dauid ſayth: *Let their table be made a ſnare to take them withal,
pſal.lxix. and an occaſion to fall, and a rewarde vnto them; let theyr iyes bee blynded that
they ſee not: and bowe thou downe theyr backe alway.

C

But to what end drawe al theſe my wordes? Be they to teache, that the Gentiles whiche wer before this time to god ſtraungers, are through faith taken into Goddes familie, & that the people of the Iewes, whiche was by god fyrſt choſen out, is through vnbeliefe vtterly refuſed? No not ſo: for vnlikely is it, that God hath now vtterly refuſed that nacion, which he hath hitherto gently & gladly knowledged, as his choſen people. If God had throughly refuſed the whole nacion, then ſhould not my ſelf, by kynred an Iſraelite, lineally deſcended of the ſtocke of Abraham, and appertaynyng to the tribe of Beniamin, at this time preache Chriſte. So ferre are we from this, that god hath refuſed vs: that euen whē I for zeale of the law perſued good people, thē god called me furth to preache his goſpel. At leaſtwiſe that ye forgeat not, whiche is read in the thyrd booke of the Kinges, where the Prophete Helias ſpeaketh vnto God, complaynyng vpon and blamyng the Iewes wickedneſſe, ſaying: *Lord, they haue kylled thy Prophetes, and ouerthrowen thyne aulters, I am left alone, and they ſeke for my lyfe.* After whiche vnmercifull crueltie it might ſeme, that god would vtterly haue caſt of his people, as deſperate, and paſt al amendment. But what was by God aunſwered to Helias? *I haue reſerued vnto my ſelf ſeuen thouſand men whiche haue not bowed theyr knees vnto the ydoll of Baall.* As then at that tyme god refuſed not al hys people, but of ſo many euil left a certain noumbre to honoure him: after the ſame ſorte happeneth it now. For the whole people of the Iewes hath not god ſuffered to be eſtraunged from him, no more then he hath ſuffered the reſt beſide to periſh in theyr ſinnes, albeit of bothe people very fewe are they whiche dooe belieue, in compariſon of them that refuſe ſo to doe. But yet of hys goodnes hath God ſaued ſome, nether becauſe they wer Iewes borne, nor yet becauſe they kept Moſes lawe, but becauſe he of manye hath choſen them foorth, vpon whome hys pleaſure was to ſhewe hys bountifull grace and mercie. Now if he ſo dyd of hys owne bountifull mercye, and not for theyr deſertes, let it not be imputed vnto theyr woorkes. For that, which is geuen a man for his labour, is rather, as hyre wages, than a free gyft. But that which is geuen to ſuch as deſerue not, that & none els is a free gyft. Yf yͤ deſertes of workes be once accounted, thē is a benefit no longer a benefit, but ſhould much more be called a rewarde. What happened then? Surely this happened: yͤ theſame, which the people of Iſrael vpō confidence of the lawe intended to attayne, for lacke of belief they went there without, ſo that ſuche onely obtayned, as wer of gods eleccion: and not they, whiche belonged to the circumciſed ſtocke. To ſuche as wer not choſen by God, neither circumciſion, nor kepyng of the lawe auayled: but they wer with malice ſo farrefurth blynded, that vpon ſyghte of ſo manye miracles, they gaue no credence: ſeeing with their bodily iyes Chriſt, whom thei had ſo long looked for, yet with the iyes of theyr hearte ſeeing hym not at all. And that we now ſee done and are for the ſame ſory, the Prophet Eſai long before prophecied ſhoulde be. Becauſe they refuſed the holy and humble ſpirite of Chriſt, therfore hath God geuen them the

God hath not vtterly caſt of the Iewes

I ſay then hath God caſt awaye hys people? God forbyd.

Paul an Iſraelite of yͤ ſtocke of Abraham, and trybe of Beniamin

Note ye not what ſcripture ſayeth of Helias, howe he maketh interceſſion.

D

The Iewes not all caſt awaye, and howe they be ſaued.

If it be of grace, than is it not nowe of woorkes.

Goddes grace not due for workes, & who obteyne it.

Iſraell hath not obtayned that which he ſeketh: but the eleccion hath obteined it

Ceremonies without grace vayne.

The Iewes ſtubbernes Prophecied of before.

thos yt spi/
yet have no

A the ſpirite of vnquietnes: both rough, boyſteous, and vnruelye: ſo that the woonders they behelde with theyr iyes, they denye ſtill, as though they ſawe them not: and that they heare with theyr eares, no more moueth them, than if they hearde them not. Suche were they in tyme paſte to the Prophetes: ſuche were they to Chriſte hymſelfe, ſuche are they vntill thys daye towarde the preachers of the ghoſpell. Thys alſo Dauid replenyſhed with the ſpirite of Prophecie, ſawe long beefore: and for theyr greate ſtubberneſſe in thys behalfe agaynſt the wille of God, prophecyeth deſtruccion mete for ſuche frowarde people. *Lette theyr table* (ſayeth he) *beecome a ſnare to take them withall, and an occaſion to falle, and into puniſhemente due for ſuche dedes: lette theyr iyes bee ſo blynded, that they ſee not: and alwaye bowe downe theyr backes:* becauſe they woulde not pleaſauntlye vſe that whiche was layed beefore them, and refuſed ſuche thynges, as they preſentlye ſawe and hearde, and were withoute all godlye regarde to looke vp to heauenwarde, and knowledge towarde them their makers benefite: but geuyng themſelfe whollye to the groſſe meanynge of the lawe, dyſdayne heauenlye doctrine, and in regarde of thynges tranſitorye, deſpyſe that, whiche is euerlaſtynge. The Jewes carye aboute in theyr handes the bookes of Moſes, and vnderſtande them not: they reade the Prophecies, and denye that in them is promyſed. But whereto maketh thys, ſome man will ſaye? they are blyndfolded, they are ſnared, they bee bowed downe, and are become deafe.

The puniſhement of ſtubbernes.

And Dauid ſayde: let theyr table be made a ſnare. &c.

B

The text.

¶ I ſaye then, haue they therefore ſtumbled, that they ſhoulde vtterelye falle awaye together? God forbydde: but throughe theyr falle is ſaluacion happened vnto the Gentiles, for to prouoke them withall. Wherefore if the falle of them bee the riches of the worlde: and the minyſhyng of them the riches of the Gentiles: howe muche more theyr perfectneſſe? I ſpeake to you Gentiles, *in as muche as I am the Apoſtle of the Gentiles: I will magnifye myne offyce, if by anye meanes I maye prouoke them, whiche are my fleſhe: and myghte ſaue ſome of them. For if the caſtyng awaye of them bee the reconcilyng of the worlde: what ſhall the receiuing of them bee, but lyfe agayne from death? For yf one piece be holye, the whole heape is holye: And if the roote bee holye, the braunches ſhalbe holy alſo.

*Rom.i.
i.Tim.ii.

I ſay then haue they therfore ſtumbled, that they ſhould vtterly falle away together.

Are they ſo fallen from God, that all hope of ryſyng agayne is paſſed? No not ſo. But rather thys falle of theyrs chaunced but for a tyme: and for you, whiche are Gentiles it luckelye ſo chaunced, beecauſe theyr fall was the occaſion, why you were called to lyfe euerlaſtynge: that throughe youre exaumple agayne the Jewes at the ende of the worlde, myghte bee moued to godlye religion: that as theyr falling from Chriſte opened the waye for the Gentiles to come to Chriſte: ſo ſhoulde youre faythe if it were for nothynge, but for enuye, prycke yet the Jewes forewarde to beelieue as ye dooe. Nowe if theyr falle occaſyonallye ſo greatelye profited, that the Jewes forſakynge and fallynge from Chriſte, cauſed not onelye no hurte, but rather that the doctrine of the goſpel was preached among many more, whiles that in ſtede of a fewe falling away, the goſpel was ſpred abrod amōg al, ſo that the loſſe of one nacion got vnto Chriſt ſo many naciōs: howe muche more ſhall the worlde be enriched, when that nacion alſo being through your godlynes prouoked, ſhalbe ioyned to the other? You ſpeake I vnto, that are Gentiles, as myne owne diſciples, forſomuch as I am ſent to preache vnto you, though I

The Jewes fal luckye for the Gentiles.

The Jewes not all caſt away.

I ſpeake to you Gentiles, inaſmuche as I am the Apoſtle of the Gentiles.

The Jewes returne to Chriſt.

Paule would prouoke the Iewes to beleue, through the Gentiles faith.

Children lyke theyr parentes.

For if on piece be holy, the whole heape is holy.

C my ſelfe bee a Iewe borne. And albeeit I for youre ſakes leaue nothyng vndoone, yet will I more endeuoure to auaunce the office commytted vnto me, and to allure as manye of you as I can to Chriſte: And not onelye ſo, but alſo make you woorthye of Chriſtes ſeruice, if by ſuche meanes I maye prouoke my countrey menne, (whom as touchyng carnall alyaunce I may ſo call, albeit in faythe vnlyke,) to folowe your godlyneſſe, though it be but euen for enuie and malice, as the proprietie of them is to bee geuen to a ialowſie: that if I cannot bring all home to goodneſſe, ſome yet maye bee ſaued. And as I am deſyrous of theyr amendment, ſo know I, that ye alſo deſire the ſame. For if by the occaſion of the Iewes caſting of, all the worlde elles was broughte into Goddes fauoure, beecauſe that whyles they fell from the fauoure of God, the Gentiles were by Goodes goodneſſe receyued thereinto: that is to ſaye, if theyr great hurt and loſſe became good to the worlde: howe muche more good were it, if they being nowe eſtraunged from God, were through faythe receyued vnto hym, lyke menne reſtored from deathe to lyfe agayne: that finallye, when the number of the faythefull is throughlye fulfylled, there remayne nothynge, but the reſurreccion of bodyes? For though of the Iewes ſome are vngodlye, we maye not therfore deſpayre of all. If the Gentiles farre from God, myghte thorowe Goddes callyng be brought to perfect religion: what lette D ſhoulde there bee, but that nacion, whiche had holye fathers, and begynners, maye lykewyſe be called and broughte to the faythe agayn? Much more with reaſon agreeable is it, that of the good, good ſhoulde be borne, forſomuche as all menne for the moſt part reſemble that beginnyng, from whence they are deſcended. If the leauen bee holye, nedes muſt the whole bache, whiche is therewith ſeaſoned, bee holye and cleane. And if the roote of the tree bee holye, lykelye it is, that the braunches of the ſame bee lykewyſe holye. The Iewes haue bothe of kynred and nacion Abraham theyr begynner, whoſe faythe God allowed: and what lette is there, but that they may reſemble theyr fyrſt parentes faythe? If they this doe not, then are they not his neuewes, no more than the braunche plucked from his ſtocke, is anye longer nouryſhed with the ſappe of the roote.

The tex

¶ Though ſome of the braunches be broken of, and thou being a wylde Oliue tree was graft in among them, and made partaker of the roote and fatneſſe of the *Oliue tree, boſte not thy ſelfe agaynſt the braunches. For if thou boaſte thy ſelf, thou beareſt not the roote, but the roote thee. Thou wilt ſay then, the braunches are broken of, that I myght be grafte in: thou ſayeſt well: becauſe of vnbeliefe they wer broken of, and thou ſtodeſt ſtedfaſt in fayth. Be not hygh mynded, but feare. For ſeeing that God ſpared not the naturall braunches, take heede, leſt it come to paſſe, that he ſpare not thee alſo.

*Iere. xi.

The parable of the two Oliues, and their brãches.

Thou being a wil Oliuetre waſt graf in among them, and made partaker of ÿ roote and fatnes of the Oliu tree.

Now if we ſee braunches to be plucked from the ſtocke, wherevpon before they did naturally grow: muche leſſe meruayle is it, if ſuch be plucked of, as are but graffed vpon an other. Then if thou ſee the Iewes, whiche ſprong out of the roote of the true Oliue, for lacke of beliefe broken downe and plucked from theyr ſtocke, ſo that nowe to them the roote dooeth no good: and thy ſelfe contrary wyſe, wheras thou ſprongeſt out of the wild Oliues roote, graffed into the right Oliue, not by nature, but by the wille and kunnyng woorkemanſhyppe of God, ſo ſette and planted among

hys very

A hys verye braunches, that thou beeyng taken out of thy vnfruitfull ſtocke, art becomen felowe and partaker of a ſtraunge roote: and whereas diuerſe boughes, whiche in the ſame tree growed, are nowe cutte of and withered away, and thy ſelfe with a newe iuice luſtye and plentifull: take hede and beware that thou therfore foolyſhely ryſe not in thyne owne conceipte, and dyſdayne other braunches, whome thou ſeeſt cutte of. If thou vnorderly riſe in thyne owne phantaſye, if thou growe proude, and therewith be puffed vp, haue thys in mynde, that the roote beareth thee, and not thou the roote. Beware that no ſuch fond ymaginacion come into thy head, to thynke thus with thy ſelfe: The naturall braunches were broken of, beecauſe I ſhoulde bee graffed into theyr ſtocke. Thinke not that they wer for thy ſake broken of: but therupon folowed it, that thou were graffed in. And yet herein ſayeſt thou well, that they were broken of, whereas they growed oute of the roote: but marke why they were after ſuche ſorte broken of. Without doubte for lacke of faythe lye they on the grounde and are trode vnder foote: thou through faythe abydeſt faſt vpon the tree. Reioyce not at other mennes miſerie, but by theyr euill chaunce rather learne to be lowly and ſobre, and by theyr puniſhment, learne what is to bee feared, if thou lykewyſe offende. For if thou well ſee, that God ſpared not the naturall braunches, and that it nothyng auauntaged them, that they beeyng deſcended B from good and holye fathers, peculyarely belonged to the people of God: greate cauſe haſt thou to feare leſt he ſpare not thee, if thou with arrogancye and vnkyndeneſſe dyſpleaſe hym. Learne by theyr fall, what thou muſt beware of. Lette not thy ſtate caſt thee in a pryde, but rather putte thee in remembraunce of the goodnes of God ſhewed towarde thee. Good cauſe haſt thou for thy wealth to bee gladde, and good cauſe haſt thou alſo to render God thankes: but without cauſe art thou to reioyce of theyr fall. They are for theyr deſert cutte out of theyr ſtocke: and thou without thy deſeruing art graffed in it.

The Jewes not to bee dyſdayned.

The braũches bee broken of, that I myght bee graffed in.

Why the Jewes wer reiected.

The vſe of other mẽs miſerye.

How proſperitie is to be vſed.

The text. Beholde therfore the kyndenes and rigorouſnes of God: on them whiche fell, rigorouſnes: but towardes thee kyndnes: if thou continue in hys kyndenes. Or els thou ſhalt be hewen of: and they agayne, *if they abyde not ſtill in vnbeliefe, ſhall be graffed in agayne. For God is of power to graffe them in agayne. For if thou waſt cut out of a naturall wylde Oliue tree, and waſt graffed contrarye to nature in a true Oliue tree: Howe muche more ſhall the naturall braunches bee graffed in theyr owne Oliue tree agayne?

* ii.Co.iii

Conſydre in God, bothe hys mercye, and hys exacte iuſtice: and by the one learne to bee thankefull to God, and by the other forgeat to bee proude and dyſdaynefull. Of Goddes exacte iuſtice, the Jewes felte exaumple, whiche from theyr fyrſt ſtate fell to ſuche blyndeneſſe, that Chriſte for whom they ſo manye yeares looked, they maliciouſlye and cruellye perſecuted. Of Goddes greate goodneſſe, haſt thou whiche arte a Gentile, a playne experience, in that he of hys goodneſſe made thee of that blyſſefull lyfe partaker, whiche neyther thy heathen ſtocke, neyther thy wicked lyfe in anye wyſe deſerued. Once hath God freelye forgeuen the offences of thy former lyfe: once art thou through Goddes fauour receyued into the number of his chyldren, but yet art thou ſo receyued, that as thou without thy deſert wert called vnto it:

Exãples of goddes mercie and iuſtice in ỹ Gentiles & Jewes, and what thei teache vs.

* Towardes thee kyndnes, if thou cõtinue in hys kyndnes.

vnto it: ſo through thine own foly thou maiſt again fal frõ it. God will from thee being vnthankefull withdraw his gyft, vnles thou knowledge his goodnes, and vnles thou mekely vſe hys benefite. Thy vnkindnes wil loſe al that his goodnes gaue. Thy pride wil deſtroye, that thy obedience wonne. In whiche poyntes if thou be not ware, thou ſhalt from the true Oliue, in whom thou art now planted, bee again cut out. Likewiſe the Iewes if they chaunge & forſake that which deuideth them from God, (I ſay) theyr vnbelief: they ſhal into that tree be new planted, from whence they wer cut. So that faythe ſhall to that place reſtore them agayne, from whẽce through vnbelief they wer once depoſed. For if thou which waſt prophane and curſed, being as it wer cut out of the wild Oliue, contrary to nature be graffed into the true Oliue: how much rather will this be done, that the Iewes which came of good parentes, come to their kind, and be planted into that good ſtocke agayne, from whence they wer cut.

C

Unthãkefulnes and pryde.

Thou ſhalt bee hewen of, and they agayn, if they abide not ſtill in vnbelief.

The text.

I would not that this ſecret ſhould be hyd from you my brethren, (leſt ye ſhould be wiſe in your own conceiptes) that partly blindnes is happened in Iſraell, vntill the fulnes of the Gentiles bee come in: and ſo all Iſraell ſhalbe ſaued. As it is written: *there ſhal come out of Syon he that dooth deliuer, and ſhall turne awaye vngodlines from Iacob. And this is my couenaunt vnto them, when I ſhal take away theyr ſinnes. As concerning the goſpel they are enemies for your ſakes: but as touchyng the eleccion, they are loued for theyr fathers ſakes.

*Eſai. lix. Pſal. xiiii.

D

I will brethren open vnto you a hidden miſtery, which ſhould parauenture not be ſpoken of at all, wer it not that the ſame is for you very expedient to be knowen, leſt ye proudly take to much vpon you, forſomuch as ye thinke your ſelues to be ſette before the Iewes. The blindnes I ſpake of, wherunto the Iewes are fallẽ, neither fel vpon the whole nacion, nor ſhal continue ſtill. Of them many knowledge Chriſte, the reſt ſhall ſo long continue in theyr blindnes, vntil that the number of Gentiles bee throughly fylled vp, which through the Iewes fall haue had an entry into this cõdicion. But when after long time they ſhal ſee al the whole world to floriſh in the fayth of Chriſte, that they in vayne looke for theyr Meſſias, and that theyr citie, theyr temple, theyr ſacrifices, and al their whole nacion is diſperſed and ſcattered abrode, through the lyght of vnderſtanding, they will at the laſt begin to knowledge theyr errour, & will vnderſtand that Chriſt is the very true Meſſias. So that albeit ſome of them are now growen out of kynde, yet ſhall then the whole number of the Iſraelites be ſaued. Then ſhall they for good ſkylle bee called ryght Iſraelites, when with the light of fayth they ſhall begin to ſee that Chriſt is both God, and the ſonne of God, and through theyr ſtrength in faithe, more then vpon any confidence in workes, wreſt out with ſtrong hand the benediccion of God. And becauſe ye ſhall belieue this the better, the ſame was alſo by the Prophete Eſai long before, ſayde. Bothe wer prophecied of, that is to wete, bothe that they ſhoulde fall, and alſo ryſe agayne and amende: The one ſee we alreadye doone, ſo that euen the thing ſelf confyrmeth and eſtabliſheth the prophecie: thother with like faith we looke herafter to enſue. The prophecie is this: *There ſhal come out of Syon he that ſhal deliuer, and ſhal turne away vngodlines frõ Iacob, and this is my couenant with them, whẽ I ſhal take away their ſinnes.* With this nacion made god once a couenaunt, which being ſurely

The Iewes not all caſt away, nor for euer.

Untill the fulnes of the Gentiles be come in.

True Iſraelites.

And ſo ſhal al Iſrael be ſaued.

The Iewes fal and ryſing agayn.

Ther ſhal come out of Syõ he that doeth deliuer.

A made and decreed, thoughe ſome make themſelfe vnwoorthye of Goddes promes, yet for theyr vnwoorthines God will not ſuffre hys promiſe to be vtterlye vayne. Some ſhall yet remayne that ſhall receiue the whole ſtockes right. For notwithſtandyng they are fallen from the grace of God, yet are they not ſo fallen, that they cannot bee reconciled. As manye of them as receyue not the goſpell of Chriſte, but cleaue ſtill faſt to the letter of the lawe, are euen the enemies of God: and that (but be not proude of it) turned you to good, for vpon theyr refuſall and forſaking of the goſpell, the ſame was to you by ſo much the rather offered. But yet in as muche as they are deſcended of godly and holy parentes, and are that nacion, whom among al other God choſe out peculiarely for hymſelfe: for theyr ſakes god greatlye regardeth them: ſo that if they amend, they ſhall the rather be receiued into hys fauour, becauſe that whiche we nowe preache, God long ſynce promiſed to theyr forefathers.

The vngodlines of ſome, maketh not Gods promiſe vayne.

They that ſticke to the lawe, are enemies to God.

The text. For verely the gyftes and callyng of God are ſuche, that it cannot repent hym of them: for lyke as ye in tyme paſſed haue not beleued God, yet haue now obtained mercy through theyr vnbeliefe: euen ſo nowe haue they not beleued the mercye, whiche is happened vnto you, that they alſo may obteyne mercye. For God hath wrapped all nacions in vnbelief, that he might haue mercy on all.

For god doeth not in ſuch ſort promiſe to doe any thyng, nor in ſuch ſort fathereth hys children, that he after forthinking himſelf, B wil chaunge his purpoſe, as men are wont to doe. God cannot be chaunged, but rather as he cannot be deceiued, ſo will he not bee ſory for that he hath doone. As ſoone as the Iewes no lenger refuſe hym, then will he of hys ſyde remembre hys promiſe. There is a chaunge in al thinges. As at theyr fal therfore thou ſhouldeſt not reioyce, if thou therby woonne: ſo ſhouldeſt thou be gladde of theyr amendment. For that ye wer once, the ſame all the Iewes welnigh are now, that is to ſaye, vnfaythfull to God: and yet dyd not god refuſe you for euer, ſince we now of his mercy ſee it done, that as vpon their refuſall made, ye wer receiued: ſo now ſuffreth God them for a tyme to be out of hys faythfull houſhold and congregacion, whiles ye be receiued into it, that they in time to come through the calling of God amending theyr lyfe, maye as ye doe, obtayn Gods mercy: whiche God dooeth, becauſe neither ſhoulde reuyle other, but eche bee of other gladde, findyng like mercye at Goddes hande. For ſo doeth God by hys vnſpeakeable wiſedome rule and order all thynges, that no kynde of men ſhoulde be free from ſynne: not that he is authour of the ſame, but that for a ſeaſon he ſuffreth men through theyr owne faultes to fall into ſinne, that when they knowe theyr owne offences, they maye well perceyue, howe that they are ſaued, not for theyr owne deſertes, but through the fre mercye of God, leſt they otherwiſe mighte waxe proude. And whyles he thys dooeth, ſo farre is he from puttyng euill into mennes myndes, that of hys goodnes in a meruaylous ſorte, other mens euil he turneth to our good.

God vnchaungeable.

The giftes and callig of god are ſuche, that it cannot repẽt hym of them.

The vſe of other mens faultes.

God hath wrapped all naciõs in vnbeliefe, that he might haue mercy on all.

All vnder ſinne, and why.

God turneth euils of other to our good.

The text. *Sapi.ix. Eſai.xl. O the depnes of the riches both of the wiſedom and knowledge of God: how vnſearcheable are hys iudgementes, and hys wayes paſt fyndyng out? *For who hath knowen the mynde of the lorde? or who hathe been hys counſaylour? eyther who hath geuen vnto hym fyrſt, and he ſhalbe recompenced agayne? For of hym and through hym, and for hym, *are all thynges. To hym be glory for euer. Amen. *Eſai.xliiii

But into this ſecret poynt happly I entre more depely, than is

mete for

C

mete for any man to doe among men. But am with conſideracion of the vnſpeakeable waye and counſell of God, as one aſtonied, that wheras I cannot expreſſe the ſame, thys exclamacion make I: O the depenes of the moſt aboundaunt and ouerflowing wiſedome of God: howe vnable are mennes wittes to ſearche out and conceiue hys iudgementes, howe vnmete are mennes wittes to fynde out his wayes? For who euer knewe the mynde of the lord, or who was at any tyme hys counſayloure? What man is there that fyrſt prouoked him with any good turne, in ſuch ſort, that the benefite of God geuen to hym agayne, maye ſeme a rewarde and wages geuen for hys well deſeruyng? In ſuche ſorte prouydeth God for our ſaluacion, by ſuche meanes in dede, as mens wittes are not hable to fynde out, but yet ſo well, that it cannot be amended: in ſuch condicion hys pleaſure is, we ſhould of hys benefite be partakers, that for theſame we ſhould for no part thereof thanke our ſelues. If any euill bee, for that may we thanke our ſelfe. All the goodnes that euer is, of him cometh it, as from a fountayne: by hym as authour are all thynges geuen, in him bee they as keper and defẽder of his giftes, becauſe no man ſhould of this prayſe preſumpteouſly take vpõ him any part, ſith the beginning, midle, and ende, belong to hym: to whom for the ſame, honoure, prayſe, and glory is due for euer, of which glorye it is vnlawfull for anye man to chalenge any parte.

O the depenes of the richeſſe, both of the wiſedome and knowledge of God.

Gods cõſels vnſerſcheable.

Of hym, & throughe hym, & for hym are al thinges.

God to be thanked for all good, oure ſelfe for euill.

Al honour due to god

The. xii. Chapter.

D

The text.

I beſeche you therſore brethren, by the mercyfulnes of god, that ye make your bodyes a quicke*ſacrifice, holy and acceptable vnto god, whiche is your reaſonable ſeruing of god, and faſhion not your ſelues lyke vnto thys worlde: but bee ye chaunged in your ſhape, by the renuing of your mynde, that ye may proue what thyng that good and acceptable and perfite*will of god is. For I ſay (through the grace that vnto me geuen is) to euery man among you, that no man ſtande hye in hys own conceite, more then it becometh hym to eſteme of hymſelf, but ſo iudge of himſelfe, that he be gentle and ſobre, accordyng as God hath dealte to euerye man the meaſure of fayth.

Phi. iiii.

Ephe. v. i. Theſ. iiii

Syth now then by the goodnes of God ye are from youre olde ſuperſticion broughte to perfect religion, and ſith ye are deliuered from the burdayne of Moſes lawe: I heartely beſeche and praye you brethren, for the great mercies ſake, whiche God hath diuerſly ſhewed, and ſtill ſheweth towardes you, whoſe free goodnes ye ſhoulde thanke for the welthy ſtate ye ſtande in, that ye hencefoorth vnto hym offre ſuche ſacrifices as become youre profeſſion, not goates, ſhepe, or oxen, whiche as the Iewes and Paynyms cuſtome is, are choſen oute as cleane beaſtes, and meete for diuyne ſacrifyce. Ye haue in ſuche groſſe ſacrifyces vntyll thys tyme ſufficientlye had youre wille, hencefoorth requireth God of you farre vnlyke cuſtomes, another kynde of worſhippyng, with other new ſacrifices: that is to ſaye, that ye vnto him offre euen youre owne bodyes, not makynge them lame, but ſubduynge youre naughtye deſyres in them: not offerynge vnto hym dead beaſtes, but a liuyng ſacrifyce, in all poynctes pure and holye, thankefull and acceptable vnto god, a reaſonable ſacrifice, a ſacrifice (I ſay) of the ſoule, and of no brute beaſt. As long as the carnall law continued, god was contented that corporall beaſtes ſhoulde bee offered vnto hym.

The ſacrifyce of chriſtians.

Make your bodyes a quicke ſacrifice, holy and acceptable vnto god.

But

ſpritual ſacrifi

What beaſtes are ſlain in ſpirituall ſacrifice.

True ſeruice of god

Be you chaunged in youre ſhape by the renuīg of youre mynde.

Our trāſformacion in this life

Dyſdayne and arrogancie forbydden.

But I ſay &c. to euery man among you that no man ſtand hyghe in his owne conceit. &c

Why gods gifts are geuen, and why to diuerſe.

A But after that the lawe once became ſpiritual, with ſpirituall ſacrifice woorſhyp hym muſt we. In ſtede of a calfe, kyll thy proude thoughtes: in ſtede of a ramme, kylle thy feruente malice: in ſtede of a goate, burne vp thy fylthie luſt: in ſtede of doues and turtles, ſacrifice vnto God thy frayle and wanton thoughtes. Theſe and none elles are mete ſacrifices for chriſtian men: theſe are the ſacrifices whom Chriſt gladly receiueth. God is a ſpirite, and with ſpirituall oblacions is hys fauoure woonne. Nor requireth he ſo muche to be honoured with ceremonies, as to bee embraced with a pure heart and mynde. In ſtede of cyrcumciſion, cutte out of thy mynde ſuperfluous and vnſeming deſyres. In ſtede of kepyng the Sabboth, kepe thy mynde quiet from troublous deſyres. Chriſte for our ſakes once offered hymſelfe: mete is it that we agayne offre oure ſelues to hym. And then will thys folowe, that as ye are taken out of this worlde, and haue betaken your ſelues to an heauenly profeſſion, ſo ſhall ye in lyfe and myndes diſſent all together from your olde ſtate, and as muche as may be, altered into newe and heauenlye menne, though not with bodies immortall, yet at leaſtwiſe with newe deſyres of myndes: ſo that hencefoorthe no ſuche thyng ſhall pleaſe you, as curſed people, and ſuche as are geuen to tranſitory pleaſures, doe greatly eſteme, but deſyre only B ſuch thynges as pleaſe God: nor be any longer vnder the Iewiſh rules of menne, but in all your deſyres, and in all your dooynges, hang at the will and gouernaunce of God, whiche regardeth no groſſe thyng, nor that whiche is vnperfit, but that whiche is perfitly good, and acceptable, and for Goddes honour and godly religion mete and conuenient. Among them that ſet by the worlde, a cuſtome it is, that ſuch as are welthy, diſdayn the poore: he that is poore enuyeth the ryche man. But I commaunde euerye one of you, whoſoeuer he be, be he ryche or of the common ſorte, ſo that he be of the chriſtian flocke, and taken oute of the feloweſhyppe of this worlde: that through pryde he thynke no more of hymſelfe, than is beſeming: but that he be of a ſobre and of an humble mind, that fyrſt he take no more vpon hym, than is mete, and nexte remembre, that all that he hathe, was geuen hym by God: not for hys woorkes, but for hys faythes ſake: and geuen, not therewith to pleaſe himſelfe, but with theſame to doe euery man good. God dooeth in ſoondrye wyſe beſtowe his gyftes, leſt either one ſhould dyſdayne at an other, or leſt anye man myght thynke hymſelfe ſufficiente: but let brotherlye charitie make eche mannes gyfte common to all other.

The text.
*1. Cor. xii
Ephe. iiii.
*1. Pe. iiii
*Amos .b
*1. Pet. ii.

For as we haue many membres in one body, and all membres haue not one office: ſo we beyng many are one bodye in Chriſt, and euerye manne among our ſelues one an others membres. *Seeing that we haue diuerſe gyftes according to the grace that is geuen vnto vs: if any man haue the gyft of prophecie, let him haue it, that it be agreeing vnto the fayth. *Let him that hathe an office, wayte on hys office. Let hym that teacheth, take hede to hys doctrine. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let him dooe it with ſinglenes. Let him that ruleth, doe it with diligence. If anye man ſhewe mercye, let hym doe it with cherefulnes. Let loue bee without diſſimulacion. *Hate that whiche is euill, and cleaue vnto that whiche is good. Bee kynde one to an other with brotherlye loue. *In geuyng honoure, goe one beefore an other. Bee not ſlouthefull in the buſineſſe whiche ye haue in hande. Bee feruente in the ſpirite. Applye youre ſelues to the time. Reioice in hope. Be pacient in tribulacion. Continue in prayer.

Diſtribute vnto the neceſſitie of the ſaintes: *be ready to harbour. Bleſſe thẽ which perſecute you: bleſſe (I ſay) and curſe not. Be mery with them that are merye: wepe alſo with them that wepe. Be of like affeccion one towardes an other. *Be not hye mynded, but make your ſelues equall to them of the lower ſort.

*Heb.xii

C

*Pro.iii

For vnmeete is it, that the grace of Chriſte in you haue leſſe power, than hath the power of nature in euery beaſtes body. For as in the body of beaſtes there is of the partes among themſelfe a certayne felowſhippe: ſo is there betwixt all ſuche people as of dyuerſe ſectes and ſoondry nacions are ſhaped into the felowſhip of Chriſte. For as this ſenſible body, albeit it be but one, yet is it framed of many membres together, nowe hathe not euery membre lyke office, forſomuch as the iyes haue one, the feete an other, the ſtomacke and handes an other: and yet dooeth not the iye ſee onely for it ſelf, but for the whole body, nor the ſtomacke for it ſelf prepareth not foode, but for al the membres. Nowe in what condicion the office of euerye membre is in the body: in lyke are there ſoondry gyftes after diuerſe ſortes geuen to diuerſe of vs. As thẽ the limmes, which are more noble, for exaumple the iyes, diſdain not the viler, but with that they can doe, helpe and ſuccour all, or els ſhould the whole body vtterly decaye: ſo let euery man, be hys gyft ſinguler, or els be it meane, for his part beſtowe theſame for the weale of the whole body, ſynce we are once plãted into Chriſt oure heade, and with him becommen one ſpirituall bodye. For as one membre is to an other membre of the ſame bodye, ſo is one chriſtian man to an other chriſtian man. But yet hath euery man (as I before ſayde,) ſoondry gyftes geuen vnto hym/:/geuen vnto hym, (I ſay) not for hys owne deſertes, but by the liberall bounteouſnes of God, whiche geueth euery man as he knoweth is expedient. Let no man therfore of his gyft be proude, but diſcretely and ſobrely vſe it for the weale of all men. If he haue the gyft of prophecie to expounde vnknowen learninges, let hym accordyng vnto the perfeccion of hys fayth, (whome onely God regardeth, and not his other deſertes,) without diſdayne vpon other beſtow thys his gyfte. Or if he bee in ſuche condicion and place, where he may helpe his brother, therin let hym ſobrely doe hys duetye: if he haue the gyft of learning, let him not diſdayne to inſtruct & teache other: or if he can out of the ſcriptures with preaching rauiſhe mẽ to pitifull and godly lyfe and condicions, let hym with ſobreneſſe vſe that hys gyft: if he haue goodes, wherwith to helpe the poore and nedy, let him alſo geue vnto ſuch as haue nede, and therwith helpe other, neither for glory, neither for hope to haue aduãtage therby, but with a liberall and free heart. Or if god haue geuen hym to beare rule ouer other, and therin can doe well, let him not of that office be any thing the prouder, but carefull of hys charge, nor let him rule his office for himſelfe, but for theyr weale, whoſe charge and gouernaunce he hath taken in hande: or if he helpe the wretched and miſerable, let it bee done without ſadnes and lowryng, for that is a diſcouraging of hym, that is ſo holpen: and beware that with thy benefite thou hyt him not in the teeth, but let thy thankefull gyft be encreaſed and doubled with a merye looke and cherefulnes: ſo that whatſoeuer ye geue, ſeme to geue it euen as it wer an other mannes, and with all youre heartes. Heathen peoples good dedes be all for the moſt parte, by ſuche wayes corrupted,

Chriſtiãs are Chriſtes membres, not all of one office.

So we be ing man are the bodye in Chriſte.

Communicaciõ of gyftes.

D

If any m haue th gyfte of prophecie &c.

Let hi that teacheth tak hede to hi doctrine.

Benefites with what mind they are to be geuen.

otherwiſe

A rupted, yea though elſwiſe thei ſeme to be liberally done. In you
let dyſſimulacion haue no place, but let there amonge you raygne
loue and charitye, whiche neither can counterfaicte nor diſſemble,
but make euerye mannes doynges accepted of God. Beware alſo
that ye meaſure not thynges, after your deſyre, as noughtye peo-
ple are woont to doe: but eſteme and meaſure thynges, by vertue
onely or vice, abhorring all lewdnes, ſtedfaſtly cleauing to good-
neſſe. And foraſmuche as ye are brethren, dayly deſyre your com-
men fathers helpe: and ſynce ye are all appoynted to one inhery-
taunce, lette eche of you to other through brotherly charitye, bee
readye and well wyllyng. Carnall men ſtryue for preeminence in
honour: ſtriue ye eche with other, howe one of you maye preferre
an other before hymſelf. Let no manne ydely liue to himſelfward,
but let euery manne for his parte labour to doe his duetye, nor be
ſlouthefull and ſluggiſhe, as menne that are with the infyrmytye
of the fleſhe faynte, but bee in ſpirite couragious and feruente. Ye
haue forſaken youre carnalneſſe, and begunne nowe to bee ſpiri-
tuall. A fleſhely poynte is it to be ſlouthfull, for the ſpirite of god
is a thyng of actiuitie and lyuelye. Withſtande not euyl perſones,
but doe as the tyme requyreth, applying your ſelfe to that, which
is preſente. Yf any hurte chaunce, auoyde it, if ye can well ſo doe,
or els ſuffer it, not with heauye heartes, as menne that are in diſ-
paire, but bee in aduerſities merye and ioyfull, for hope of the re-
B warde that is to come. This wyſe in the meane ſeaſon, thynke
with youre ſelf: if ye any thyng either beare with, or forgeue ano-
ther, ye ſuffer it for goddes ſake, whiche wil without doubt with
auauntage make you a recompence. But nowe and yf the wicked
vntollerably vexe thee, goe not about to defende thy ſelfe, nor yet
ſeke to be reuenged, ne call you for worldly ſuccour & defence, but
with continuall and heartie prayer deſire the help of God. If any
chriſtian haue lacke, let him that hath geue him ſome thyng, not
louringly and vnpleaſantly, as one that geueth to a crauing beg-
ger, but euen as one that rekeneth all he hath commen. And not
onely vſe ſuche liberality vpon them that are preſent, but vpon o-
ther alſo which are abſent. Such as come to you from farre coun-
treyes abrode, lette them haue harbrough, leſt thei either ſhame-
fully lacke, or be compelled among Paynims, to take their lodge-
yng. And as it beſemeth that our handes bee liberall, ſo is it alſo
conueniente, that oure toungues hurte no manne. Upon ſuche as
for hate of Chriſte and his ghoſpell perſecute and trouble you, ye
may not only not reuenge, but alſo not ſo much as wiſhe them any
harme. Yea euen praye for them, rather praye for them (I ſaye) yͭ
thei amende their life, and curſe them not at all. Suche as ye can-
not in dede doe good vnto, wyſhe well vnto them. Eche in perfite
frendeſhippe aſſure hymſelfe to other, whiche maketh bothe ioye
and ſorowe commen, that youre gladneſſe, youre ſadneſſe and
teares, be alwaies ioined together. In al thinges be of one mind,
and of one deſyre, whether vnto you there fall anye proſperouſe
and luckye chaunce, or any aduerſitye. Bee not proude and dyſ-
dainefull one of you towarde another: but let ſuche one as is ſupe-
rioure, frame and temper hymſelfe, to ſuche as bee his inferiours
and vnderlinges. bee

Lette loue be without dyſſimulacion. &c.

Diſſimulacion forbidden.

Thynges not to be meaſured by affeccion.

Bee kynde one to an other with brotherlye loue.

Charitye. Godly cōtencion.

Idleneſſe forbidden.

Apply your ſelfes to yͤ tyme.

Euil to be auoided or ſuffered willingly.

nota

Prayer Chriſtians defence.

Chearefull geuing.

Hoſpitalitye.

Bliſſe thē which perſecute you, bliſſe (I ſaie) and curſe not.

Gouernaunce of toungue.

Reuengemente forbidden.

Ioye and ſorowe ought to be cōmon.

Pride and dyſdayne forbidden.

The te
*1.Pet.
*2.Co.
*Hebr.
*De.

❡Bee not wyſe in your owne opinions.*Recompence to no man, euill for euill.*Prouide afore hande thynges honeſte, not onely before God, but alſo in the ſight of al men. Yf it be poſſible (as much as is in you)*liue peaceably with al men. Dearely beloued auenge not youre ſelues, but rather geue place vnto wrath. For it is written:*vengeaunce is myne, and I wyll rewarde ſayeth the Lorde.

C

We ought not to ſtād ī our own conceite.

Bee not wiſe in your own opinion.

Let none among you ſo ſtande in his owne conceit, that to himſelf in his owne iudgement he ſeme a ſtout felowe, and one to be wondered at. Whoſo is ſuch one, wyll neuer lightly geue place to another. Yf anye man perhappes offende you, geue not checke for checke, ne one wrong for an other. Though ſuch doynges among Jewes and Painims bee taken for well done, yet for euill to doe euill, afore Chriſt is deuiliſhe, and ſo is it for the once to folowe yͭ thou in an other reproueſte. Striue eche with other of you who can doe beſte: and labour not onely, that ſuche thynges as ye doe, vpon teſtimonie of your own conſciences only pleaſe god, but ſee that it likewyſe be of al men allowed, nor offende the weake perſon with any act that ſemeth euil. And let your lyfe be ſo ferre not onely from great offences, but aſmuche as maye be, ferre from all ſuſpicion of any great offence, that euen the very noughty packes fynde in it nothing to reproue. So ſhall ye doe, yf aſmuche as in you is, ye be at peace, not with chriſtian men onely, but alſo wyth ſuch as to Chriſt are ſtraungiers. Wonderful is the power of this diuyne and heauenly vertue, as whiche euen compelleth her enemies bothe to loue her, and alſo to wondre at her. Yf euery manne laboure to be reuenged of his owne griefe, peace cannot ſtedfaſtly continue. Jewes and Painims vſe vengeaunce, but yf there be any wrong done vnto you, deſyre you not to be reuenged, but rather geue place to mens malice, which with thy pacience wil better weare away, thā if thou with like doyng and reuengyng more and more prouoke it. If thou with pacience ouercome his furye, therin thou gayneſt. But and if he in his rage ſtyll continue on, let him not doubt, but that he ſhalbee ſurelye puniſhed. Leaue him to his iudge, whiche hath from vs taken awaye the authoritie to reuenge, and reſerueth it to himſelf, as which in the Deuteronomie ſpeaketh on this wyſe: Vengeaunce is mine, and I wyll rewarde ſaith the Lorde.

Reuengement forbidden.

Godly contencion.

Suſpicion of offence to be auoided.

D

Pacience is gayne.

As much as is in you, lyue peaceably with all men.

The text.
Pro.

❡Therefore if thine enemie hungre, feede him: if he thirſte, geue hym drynke. For in ſo doing thou ſhalt heape coales of fyer on his head. Be not ouercome of euill, but ouercome euill with goodneſſe.

We ought to do good for euyl.

Yea I ſaie, bee ſo farre from hurtyng another when thou art hurte, that for an euill turne, loke thou doe a good: ſo that if thyne enemie happen to bee houngrye, refreſhe and helpe hym with thy meate: yf he thyrſt, geue him drinke. Scarcely is there any nature of ſuche wildenes and ſo beaſtlye, but that it with benefites maye be made tame, namely ſince by ſuche meanes euen the very wilde beaſtes ware gentle. Herewith then win thine enemie: Upon experience and profe had of thy ſufferaunce and godlines, he wil peraduenture amend, and be aſhamed, ~~lothe~~ and repent his outragious fierceneſſe, and being ouercommen with thy charitie, feruently loue thee again. By this wai may al debates be finiſhed, wheras by doyng like for like, thei are without ende ſtill encreaſed. In good dedes it is a godlye thyng to ſtriue, and in them eche one to paſſe an other, is an excellēt poynt: but to ſtriue who can do worſt to another, is beaſtly. But as for this ſaying euen the Paynyms ſelfe graunte. But herein ſhall youre prayſe ſpeciallye ſtande, yf

In ſo doing thou ſhalt heap coles of fyer on his heade.

with

Bee not ouercome of euil, but ouercome euyll with goodnes.

A with good dedes ye ouercome euyll, yf with ſufferaunce ye ouercome mennes fury, if with fayre ſpeche ye ouercome euil tongued, ~~and alſo wrong,~~ with dooyng your dueties. And in great watche muſte thou ſtande, leſte he whiche is euyll, with his noughtineſſe ouercome thy goodneſſe, ſo farre that through hym thou begynne to be vnlike thy ſelfe, and to folowe his trade whome thou reproueſt. But rather let thy goodneſſe vanquiſhe his wyldnes, ſo that he being ouercomen through thy example, be as it were violently pulled into thy parte.

The. xiii. Chapter.

The text. * Sapi. vi. i. Petre. ii.

¶ Let euery ſoule ſubmit hymſelfe vnto the authoritie of the hygher powers. For there is no power but of god. * The powers that be, are ordeined of god. Whoſoeuer therfore reſiſteth the power, reſiſteth the ordynaunce of God. But they that reſiſte, ſhall receiue to themſelf damnacion. For rulers are not feareful to them that do good, but to them that do euil: Wilt thou be without feare of yͤ power? Do wel then: and ſo ſhalte thou bee prayſed of the ſame. For he is the miniſter of God for thy welthe. But and yf thou dooe that whiche is euyll, then feare: for he beareth not the ſweorde for nought: for he is the miniſter of God, to take vengeaunce on hym that doeth euyll. Wherefore ye muſte nedes obey, not onelye for feare of vengeaunce: but alſo becauſe of conſcience. And euen for this cauſe pay ye tribute. For they are gods miniſters ſeruyng for the ſame purpoſe.

Perſecucion to bee pacyentlye ſuffred.

Let euerye ſoule ſubmitte himſelf vnto yͤ authoritye of the hyer powers.

Religion ſubuerteth not pollicye.

What Chriſtians ought to beare with, and what not.

Perſecucion to bee ſuffered.

B But nowe and if Princes and gouernours of the common weale for Chryſtes relygyons ſake perſecute and trouble you, ſuffer it ye muſte, though it begunne throughe no faulte of yours. In any caſe take hede, that ye neither moue, nor prouoke them thereunto, refuſyng to dooe ſuche thynges, as they ſeeme by theyr authoritye to requyre, and maye of vs bee done without the diſpleaſure of God. Euery commō weale is mayntayned with an order, nor maye the ſame vnder the pretence of religion bee diſquieted. There bee in menne beaſtly luſtes and deſyres, with other lyke enormities, in whome we maye not agree vnto other: And againe ſome thinges there be, wherein we muſte for quietneſſe of the common weale, as the time ſerueth, euē conſente and beare with Panims, leſte by our exaumple ſome become vnruly, whom it wer expedient to be kept vnder with feare. 1 Of ſuche thynges three differences are there. One is of ſuche, as are in all poyntes godlye, which as thynges peculiarly belonging to Chriſte we muſt in all tymes and places preferre and ſette before other. 2 An other kynde is there, of ſuch matters as vtterly appertayne to thys worlde, as vngracious deſyres and ſinne. Theſe muſte ye in any condicion ſhunne and beware of. 3 The thirde kinde is of ſuch as of theyr owne natures are neither good nor bad, & yet for a good order to be had in a common weale, and mayntenaunce of concorde, are neceſſarye to bee kepte. I woulde not haue ſuche lawes throughe you troubled, albeit they haue of ryghteouſneſſe but a couloure or ſhadowe, ſo that they bee not quite contrarye to the iuſtice of Chriſte. Perſecucion muſte we ſuffer, and be ſubiect to worldly dominion, though it bee ſomewhat vnlawefull, leſte when thei perſecute and vexe you, menne thinke and iudge they do it for iuſt and lawefull cauſes, when ye onelye among other ſet at noughte and refuſe the common lawes receyued by all menne: whiche as Chriſte made not, ſo them reproued he not, but as one ignoraunte wente vndoubtedlye about other matters. The common lawes therefore muſte euery manne obey, and obey alſo gouernours: whiche in earth beare a certayne image of God, and in puniſhyng offendours putte Gods wyll in execucion. And in dede thus ferreforth is their power geuē vnto them by God. Wherfore whoſo reſiſteth any Prince and magiſtrate, albeit the ſame bee a curſed and a wicked Painim, doyng yet his offyce: the ſame withſtandeth not the man ſo doyng his duetie, but reſiſteth God, from whome the authoritye commeth. For as the ſhadowe of Moſes lawe was geuen by God, ſo that before this tyme we myght not lawefullye refuſe it: ſo of God is made the iuſtice of the lawe, ſo that for the tyme we muſte thereof haue ſome regarde. For as Gods pleaſure is, that in his body the members ſhould haue their order, whereof we before ſpake: ſo would he, that in the commen weale, wherein are good and badde, that an order there ſhoulde bee. Nowe is the order ſelfe of it ſelfe good, notwithſtandynge paraduenture the manne abuſe his office. Wherefore whoſo dyſquieteth this order, reſiſteth God the maker thereof. And they that reſiſte God, ſhall as they are well woorthye, receyue theyr damnacion. Nowe if thou bee lothe to bee endaungered to magiſtrates or lawes, thynke not wͭ ſtubbernes to come thereunto, but with innocente and hurteleſſe lyfe and good condicions. Officers can dooe nothyng lawefullye, but vpon ſuche as bee offendours. Liue vprightly and well, and the lawe with thee hath nothyng to doe, and thou without cauſe to feare any magiſtrate. Yea rather at their handes, ſuche as doe their dueties, receiue rewardes and honour. Wherefore as in punyſhyng of offences the magiſtrate is gods miniſter: ſo is he after a certain ſort his miniſter too, whiles he rewardeth ſuche, as are wel doers. So that whoſo wel liueth, is more then free from the daungier & peril of the law. But if thou committe anye offence woorthye of correccion, then happeneth it through thy faulte, that thou muſt feare the magiſtrate, for he for ſuche purpoſe beareth a ſweorde, to puniſhe (I ſay) hurtefull perſons: and therein is he ſeruaunte and miniſter vnto the iuſtice of god, who in puniſhing of naughtie packes vſeth the ſeruice of ſuch as are euen themſelues euil. Synce therfore the common weales ſtate can not bee preſerued, vnleſſe officers bee had in due reuerence: for the common weales ſake, obey them alſo, not only leſt they beyng prouoked with your ſtubberne diſobedience ſeme euen of right reaſon to vſe extremitie againſt you, more for your ſedicion, than becauſe ye are chriſtians: but alſo for youre conſciences ſake, whiche, albeit of them ye feare no puniſhement, telleth you, that it ſhould not be troubled, whiche god would haue ſtabliſhed. And foraſmuche as herein thei dooe the common buſineſſe, and ſince that which is common belongeth vnto all men, for a reward of doyng their office, ye pay thē a cuſtome and a tribute: & though thei be wicked, yet becauſe thei miniſter common iuſtice, and beecauſe god himſelf is iuſtice, thei are Goddes miniſters, and in his ſtede are thei, whiles thei applye iuſtly that thing, that by commō authoritie is committed vnto them.

C

The ciuile lawes to be obeied.

There is no power but of god.

Obediēce to magiſtrates, though thei be euil, and why.

The powers that bee, are ordayned of God.

Policie by gods appoyntmēt.

Thei that reſiſt, ſhall receiue to them ſelfe damnaciō.

ction

How to be out of the daungier of the magiſtrate.

D

Magiſtrates gods myniſters in rewarding and puniſhyng.

He is the miniſter of God to take vengeaunce.

Not onely for feare of vengeaunce, but alſo beecauſe of cōſcience.

Geue

The text. Geue to euerie man therfore his duetie. Tribute to whom tribute belongeth: cuſtome,
Mat.xxii. to whome cuſtome is due: feare, to whome feare belongeth: honour, to whō
A honour pertayneth. Owe nothing to any man but this, that ye loue one another.
*1.Tim.i. *For he that loueth an other hath fulfylled the law. For theſe commaundementes,
*thou ſhalte not commit aduoutrie, thou ſhalte not ſteale, thou ſhalte not beare
*Exo.xx. Deut.v. falſe witnes: thou ſhalte not luſte: and ſo furth (yf there be any other commaundement)
*Leui.xix. it is all comprehended in this ſaying: *namely, loue thy neighbour as thy ſelf.
Math.xxii Loue hurteth not his neighbour. Therfore is loue the fulfyllyng of the lawe.

Wherfore if theſe men forbid you any thing, which of it ſelfe is not vnlawfull to be done, obeie them: ſynce ye are of them whiche are bound to folow honeſtie, though ye were put in no feare of puniſhement. Yf they commaund vngodlynes to be done, remember that ye muſt rather obeye god, than men. Now yf by theyr authoritie they exacte any thyng of you, the loſſe wherof putteth you in no ieopardie of breache of your religiō, the matier is not ſo great, that ye for the ſame ſhoulde prouoke theyr diſpleaſure, paye vnto them all ſuche exactions, as though it were debte. Chriſt him ſelf which was bounde to no man, payde to Ceſar tribute, not that he owed anie, but becauſe he woulde not diſpleaſe them. Suffer not, that they by you be defrauded of their right. Yf anye of thē require tribute, paye him tribute: yf he exacte cuſtome, paye him cuſtome. Yf he requyre to be had in reuerence, forſomuch as the ſame denyed, he might thinke his authoritie deſpiſed, in the ſight of men doe reuerence vnto him. Againe if for his cōmen offices ſake he would be had in honoure, gyue to him dew honour. Yf they in their office B laudablye vſe themſelues, the honour is geuen to God: yf they otherwiſe doe, that honour is gyuen them for a quietnes to be had in the commen weale. And to leaue nothing vnſaied, what ſo euer any ſuch perſon ſhal demaund of you, doe therin that thing, which is for the common weale neceſſarie. But among you beyng chriſtians let there be no authoritie or debte, but that ye to eche other owe mutuall charitie. A charitable man nedeth not by exaction to bee compelled, but of his owne accorde preuenteth all monicions. If yr paye vnto them theyr requeſt, ye are oute of theyr daunger: but the charitable man thoughe he ſatiſfie other, yet neuer ſatiſfyeth he himſelfe, but euermore heapeth vp one good turne vpon another. Charitie therfore enbrace ye, who briefly compriſeth all lawes. Whoſo with pure and chriſtian charitie loueth his neighbour, he obſerueth the whole effecte and purpoſe of Moſes lawe: if charitie lacke, no lawes, be they neuer ſo many, are ſufficient: if it be had, there neadeth none other law, when charitie onely much more effectually commaundeth al that is in ſo many and innumerable lawes comprehended. Moſes lawe forbiddeth men to doe adultrye, to commit murder, to doe any thefte, to beare falſe wytnes, to deſyre any other mannes gooddes, to lende mony for vſury, with many ſuche other like. But in the cōpendious rule of charitie are all theſe preceptes contayned, wherin it is briefly ſayde: *Loue thy neyghbour as thy ſelfe.* Charitie, aſmuch as it can, doeth good to all menne, thoughe they bee euyll, and hurteth no man. And then what neede is it with a longe tale and ſpecial wordes to forbid ſo many thynges, to hurte (I ſaye) no man this waye, or that waye, ſynce her nature is to hurte no man at all? Wyl any man (trow ye) murder him, whom he loueth? wil he vnchaſtly vſe an other mans

Wherin Magiſtrates are to be obeyed or diſobeied.

Tribute to be payed.

Euerye mans due to be geuē him.

Owe nothing to anye man, but this, that ye loue one another.

No debte amonge chriſtians but charytie.

Charitie ceſſeth not to dooe good.

For he that loueth an other, hathe fulfilled the whole lawe.

Charitie to be the ſumme of the lawe.

C

wyſe, which loueth his neighbour aſwell as him ſelfe? Will he rob an other mans gooddes, whom he is readie to ſuccour with his owne? wil he with falſe witnes oppreſſe his neighbour, whō with his owne ieopardy he woulde haue ſaued? will he lende any mony for vſury to him, with whom he thinketh all that he hath commē? will he wyſh him harme, which wiſheth the ſame to another, that he would to him ſelfe? will he by any waie hurt and diſpleaſe him, for whoſe ſake he knoweth that Chriſte once dyed? Charitie therfore, as I ſayd, in a ſhort leſſon containeth the whole law. By her rule we ſhortly learne, what is to be auoyded, and what is to bee folowed.

Therfore is loue the fulfilling of the law.

The text.

*1.Theſ.

This alſo we know the ſeaſon, *how that it is time that we ſhould nowe awake out of ſlepe. For now is oure ſaluacion nerer, then when we beleued. The night is paſſed, the daie is come nigh. Let vs therfore caſt awaye the dedes of darkenes, and let vs put on the armour of light. Let vs walke honeſtly, as it were in the day light, *not in eating and drinking, neither in chambering and wātonnes, neither in ſtrife and enuiyng: but put ye on the lorde Ieſus Chriſte. *And make not prouiſion for the fleſhe, to fulfyll the luſtes of it.

*Luk.xxi.
*Gala.v.
1.Peter.ii

Night and daye what they betoken.

To the deſyre of charitie then euen the conſideracion of the time exhorteth that we awake, ariſing out of the ſlepe and darkenes of oure olde life. The night ſemeth a time whiche geueth occaſion licenciouſly to ſin, foraſmuche as at that time ſhame is awaye. But ſuche yet as in the night are wantonly occupyed, and vſe them ſelf but lightly, aſſone as the daie once appeareth, euē for very ſhame, to the ſight of menne they faſhion them ſelfe better: and as though they wer become newe men, in ſtede of dronkardes come forth abrode ſobre: in ſtede of lecherous, chaſt: in ſtede of braulers, moderate and colde: in ſtede of ſluggardes and heauie heades, luſty and quicke. Take therfore muſt we the time, while it ſerueth, which if we vſe well, oure weale is not ſo farre of, as it was when we vpon boldnes of Moſes lawe keping, thought it but euen at hande. The night of oure former life is gone, and paſſed away: that daye draweth nigh, wherin mens actes be they neuer ſo ſecrete, ſhalbe diſcloſed. Let vs be as our day is, and caſt awai oure euil maners and nightly actes, with all ſuche other wanton pointes, as we ought to be aſhamed of in the day. If whē the ſunne riſeth, we vſe to ſette on more honeſt apparell, leſt for lacke of cumly aray mens iyen be offended: muche more now at the bright riſing of the ghoſpel, let oure ſoules be garniſhed with thapparell of vertue, meete for ſuche light, & with ſuch as is not vncumly in the ſight of God. Henceforth let vs ſo frame al our life, that all the world may ſee that we walke in the light, euen in the ſight of God, his Angels, and men: ſhaking of the darkenes of our former life, not geuyng our ſelfe to riottous bankettinges, or drunkennes, not beaſtly geuen to foule and fleſhely luſtes, not with ſtrife & enuiyng, vnſemely braulyng amonge our ſelues, vnto whiche vices ye wer thrall, whiles ye wandered in the darknes of your former life. This apparell beſemeth not mans ſoule. But rather ſince ye are throughe baptiſme graffed into Chriſt, him put ye on. Let it appeare in your life, whom ye haue profeſſed. Expreſſe ye him, whom ye haue receyued, he is chaſtitie, he is peace, he is charitie, ſuche apparell is mete for this light of the ghoſpell. Suche thynges as ye haue hitherto for youre pleaſures vſed, henceforth vſe them for bodilye neceſſitie:

Time chaungeth maners.

It is tyme that we ſhoulde nowe awake out of ſlepe.

D

Let vs therfore caſt awaye the deedes of darkenes.

The garniſhyng of the ſoule.

Exhortation to newneſſe of lyfe.

But put ye on the lord Ieſus Chriſte.

A neceſſitie: and ſuche thynges as heretofore ye haue filthyly geuen you vnto, as wanton deſires moued, henceforth in them let there a ſobrenes be vſed, and vſe them no further thā nature requyreth. Noriſhe ſo the body that it liue & be in health, and not waxe wanton. Let meate & drinke be vſed to driue away hunger and thirſt, & not in ſuch ſort, that they prouoke and noriſhe vncleanly luſtes.

Creatures to be vſed for nede, not for pleaſure.

The.xiiii. Chapter.

The text.

Him that is weake in the faith, receyue vnto you, not in diſputyng and troublyng his conſcience. One beleueth that he maye eate all thinges. An other which is weake, eateth hearbes. Let not him that eateth, diſpiſe him that eateth not. And let not him whiche eateth not, iudge him that eateth. For God hath receyued him. *What art thou that iudgeſt an other mans ſeruaunt, whether he ſtand or fall? that pertayneth vnto his owne mayſter: yea, he ſhalbe holden vp, that he may ſtande. For God is able to make hym ſtande.

*Iaco.iiii

Him that is weake in the faithe, receyue vnto you. &c.

But ſurely albeit in the vſe of ſuche thinges there be no difference nor choiſe among ſuch as are in the faythe of Chriſte throughly inſtructed, ſo that they vſe them not for pleaſure, but for nede, as I before tolde you: yet yf there be peraduenture any ſuche amonge you, as for example, a Iewe borne, whyche by reaſon of his long continued cuſtome and trade of life, is ſomewhat ſcrupulous, & not yet ſo growen vp to that ripenes of faith, that he can forgoe al the rules of his olde law: ſuche one maie not by and by diſdainfully be reiected, but rather with gentle and courtiſe maners allured and B noriſhed, vntil that he likewiſe profite, & in faith grow ſtronger: wherunto ye ſhal much rather bryng him by fauourable meanes, than by contencious reaſoning and diſputacions.

What chriſtians ought to beare withall.

Offence to be auoyded.

Cōſidre in ſuche matters, how vnmete a thing it is, that ſuch actes, as may without offence be done, ſhoulde ſtreight be taken in the worſe parte. But to thentent that peace & concorde may amonge you be maintained and ſtedfaſtly abide, certayne thynges muſt be wynked at, ſome thinges muſt be ſuffered, and ſome thinges muſte gently be taken. Suche gentle and fauorable taking of thinges, greatli vpholdeth and preſerueth the felowſhip of this oure cōmen life.

One beleueth that he may eat all thiges.

And ſynce mens mindes amonge them ſelues are ſondrye and diuers, ſurely in a multitude neuer will there be ſtedfaſt peace, vnleſſe in diuers pointes one geue place to an other.

Choyſe of meates.

For he that is without al ſcrupuloſitie, thinketh it lawfull without any difference to eate what meate him luſt, in that act nothing els regarding, but what nature requireth. Agayne he that is yet weake and ſomwhat ſuperſticious, leſt he might chaunce either vpō fiſhe or other meates forbidden, either by the Iewes lawe, or offered vp to idols, liueth with herbes. Such thinges among you ought not ſo to be regarded, that for thē brotherly peace be broken.

Let not him that eateth, diſpiſe him that eateth not. &c.

Let him that is ſtrōg, and eateth all meates, ſo vſe hys ſtrengthe, that yet he diſpiſe not the weaker, whyche feareth to eate. Let hym agayne, whyche folowyng the weakenes of hys mynde abſtayneth from certayne kyndes of meate, neither iudge nor condemne hym, whyche withoute difference taketh whatſoeuer is ſette before hym. But rather lette hym that is ſtronge, beare with the weake, in thys ſence takyng it: this errour conceyued and gathered by longe cuſtome of

C

his former life, cannot ſodainly be plucked out of his minde: it wil by litle and lytle weare awaye, and as in him godlynes groweth, ſuperſticion will vaniſhe and auoyde. Lykewiſe he that is ſcrupulous, when he ſeeth an other eate all kindes of meate, let him this wiſe think with him ſelf: what matter maketh it to me, what this man doeth? and likely it is, that he doeth it of a good mynde, ſince God hath receiued and takē him vnto him, ⁊ made him his owne, at whoſe pleaſure he liueth, againſte whom onely he offendeth, yf there be in ſuche thinges any offence, as of them ſelfe are not euil. Nowe if it bee an arrogant point to diſpiſe the weakenes of him that is ſuperſticious, and deceyued through rudenes: howe muche more intollerable pride will this bee (thinke ye) if ſuche one as in the faith is but weake, take vpon him to iudge and condemne him that is ſtronger? euen as the rule and cuſtome of vnlearned people is, which thinke nothing rightfull but that them ſelfe doe, and thinke all that good, that they allowe. Maye not a man well ſaye to ſuche one: what art thou, that iudgeſt and condemneſt an other mans ſeruaunt? There is but one Lord and maiſter of all, Jeſus Chriſte. To him ſtandeth he, if he be ſtronge in faith: and to him falleth he, if he offende, as thou thinkeſt he doeth. For he in dede for this ſhall not fall, but rather bee ſtabliſhed to continue in hys ſtrong faythe. His mayſter is ſufficiently able and mete to ſtrengthen his ſeruaunt, that he ſtagger not at all.

For God hathe receyued him.

One ought not to iudg an other for thiges indifferēt.

What art thou that iudgeſt an other mās ſeruaunt?

Chriſt one maſter of all.

D

The text.

This man putteth difference betwene daye and daie: an other man coumpteth al dayes alike. *Let euery mannes minde ſatiſfie him ſelfe. He that obſerueth the day, doeth it vnto the lord. And he that doeth not obſerue the day, doeth it for the lord alſo. He that eateth, doth it to pleaſe the lorde, for he geueth God thankes. And he that eateth not, eateth not to pleaſe the lord withal, and geueth God thankes. For none of vs lyueth for him ſelf, and no man dieth for him ſelfe. For if we liue, we liue vnto the lorde. And if we die, we dye vnto the lorde. Whether we liue therfore, or dye, we are the lordes. For Chriſt therfore died, and roſe againe, and reuiued, *that he myghte bee lorde of dead and quicke.

*Collo. ii.

*Actes .x. Philip .ii.

And that I haue now tolde you of the choiſe of meates, the ſame in kepyng the Sabboth day, and feaſtes of the new mone, is likewiſe to bee vnderſtande. For he that is weake, and of vnperfite fayth, maketh a difference betwixt day ⁊ day, as though one were holie, and the other were not: and thinketh it vnlawful in this day to eate certaine meates or to labor, whiche in an other day myght wel and lawfully be done. On the other ſide, he that is perfite and ſtrong in his faith, conceiueth in dayes no ſuche difference, but rather thinketh all the ſpace of his life conſecrate ⁊ halowed to godly conuerſacion. Breake not for ſuche pointes chriſtian concorde amonge you, but without condemning of other mennes conſciences, lette euery one herein doe, as he iudgeth beſte, ſpecially ſynce bothe wayes are without ſinne, and with both ſtandeth the chiefe pointe of oure religion. Whoſo eſtemeth and iudgeth in his conſcience, that euerie daye is like pure and holy, doth ſo to his Lorde, and to thee litle belongeth it, howe well he doeth. Lykewyſe he that iudgeth, that there is betwixt daye and daye ſome difference, yf he be deceyued, he doeth it vnto his Lorde, thou haſte therwith nothyng to doe. Lykewyſe he that withoute difference eateth all kyndes of meate, he eateth to his Lorde, foraſmuche as he geueth thankes to God, throughe whoſe benefyte he eateth, whoſe free

Difference of dayes.

This man putteth difference betwene daye and daye.

He that eateth doeth it to pleaſe the lorde, for he geueth GOD thankes.

Thankes for meate.

goodnes

A goodnes made al thinges for mans vſe. Agayne, whoſo throughe the weakenes of his conſcience abſtaineth from certain meates, he abſtaineth to his Lord, and nothing haſt thou to doe therwith, ſynce he eating hearbes and rootes geueth thankes to God, as well as thou dooeſt. If God allowe and accepte his thankes geuing, why art thou ſo bolde vpon him to geue ſentence? The cauſe of both is diuers, the matter one, bothe one minde, and one lord is there of bothe. The one geueth thankes for the libertie he hath to eate what he luſte, knowyng that the ghoſpell putteth a difference betwixte mindes, and not betwixte meates: the other, whiles he ſhonneth the occaſion of ſurfettyng, by the reaſō of his abſtinence, he is kept within the bondes of temperaunce. In all ſuch thynges we are equall, ſo that it beſemeth no man in defence of his doyng to ſtriue with his brother: ſufficient it is, if god approue it, to whō the iudgement of ſuch thynges belōgeth, as are either vncertain, or els ſuch as muſte for the tyme be borne with. No chriſtian man hath power further vpon other, but that eche one do good to another. Nor liueth any man for him ſelfe, becauſe we are all his, whiche from ſinne brought vs to goodnes, and from death reſtored vs to lyfe. No man therfore eyther liueth to him ſelfe, or dieth to him ſelfe, nomore than any mans ſeruaunt doeth, vpon whoſe life and death his maiſter hath full power and authoritie. Nowe if ẏ ſeruaunt liue, he liueth not for his owne, nor none other mans auauntage, but for the auauntage or diſauauntage of his mayſter. B If he dye, it is to the gaine or loſſe of his maiſter: whereby it appeareth what a poynt of malapertnes it is, when one ſeruaunt entermedleth in his felowes matter, nameli if in the meane ſeaſon the maſter be pleaſed. Nowe amonge men no ſeruaunt is ſo much his maſters, as we are Chriſtes ſeruauntes, who bought vs neither with golde nor ſiluer, but euē with his owne bloud. Whether we fall then, to hym we fall: or yf we ſtande, to him we ſtande: or if we liue, to him we liue: or if we dye, to him we die. Other ſlaues peraduenture are their maſters no longer, after that thei are once dead: but we, whether we liue or dye, are the lordes, to whom all thynges lyue. Chriſte hathe not onely power vpon them, whiche are aliue, but euen vpon them alſo that are dead, as which for our ſaluacion gaue bothe his life & death. For he for my cauſe became man and dyed, and after for my ſake roſe agayne from deathe, to thentente that he myght bee Lorde bothe of the quicke and dead. If we liue to godlynes, we are bounde to him: if we dye to ſinne, we are bounde to him. He is oure Lorde, he is oure iudge.

None of vs liueth for him ſelfe.&c.

No man is his owne, but gods.

All chriſtians Chriſtes for euer.

Whether we liue therfore or die, we are the lordes.

Chriſt of liuing and dead, lorde and iudge.

The text.

But why doſte thou then iudge thy brother? Eyther why doeſt thou diſpiſe thy brother? We ſhal all be brought before the iudgemēt ſeate of Chriſt. For it is written: *as truly as I liue ſaith the Lorde, all knees ſhall bowe to me, and all tongues ſhall geue prayſe to God. So ſhal euery one of vs geue accomptes of him ſelfe to God. Let vs not therfore iudge one an other any more.

*Eſa. xlv. Phil. ii.

And then, why doeth the ſeruaunte take vpon hym any authoritie vpon his felowe, ouer whom onely God hathe power? Thou that art ſomwhat ſcrupulous, with what boldnes (I ſaie) iudgeſt thou thy brother, which is ſtronger than thou art, for that he frely eateth, or becauſe he in like ſorte vſeth euery day? Or why doeſt thou whiche arte ſtronger, dyſdayne and diſpyſe thy weaker brother, as thoughe thou were his maſter, and not rather his felow?

Iudgemēt one of an other, forbidden.

C

We ſhall all bee broughte before the iudgement ſeate of Chriſte.

Why doeth either of you both vſurpe Goddes authoritie and preuent the daye of iudgemēt? One muſt not iudge an other. The only iudge of all wil geue ſentēce vpō al. For al ſhal once be brought before the iudgemēt place of Chriſt, there by his ſentēce to be quited or condemned, who throughly ſeeth the moſt hidden and ſecret partes of our hearte. Vntill that daye, let not one ſeruaunt playe the Lord vpon an other. For this honour hath he for him ſelfe only reſerued, as him ſelfe ſayeth by the prophet Eſai: *As truly as I lyue ſaith the Lord, all knees ſhall bow vnto me, and all tongues ſhal geue praiſe to god.* In the meane ſeaſon let euery man, aſmuch as he can, with al his power endeuoure, how he mai for him ſelf before this iudge make his accoumpt, & take hede that no man iudge others actes to the worſe.

Euery mā ought to care for his owne accoumpte.

Let vs not therfore iudge one an other.

The text.

* Math. Mark. vii. Actes. x. i. Tim. iiii.

But iudge this rather, that no man put a ſtumblyng blocke, or an occaſion to fal in his brothers waye: For I know, and am ful certified by the lord Ieſus, that there is* no thyng comen of it ſelfe: but vnto him that iudgeth it to be comen, to him it is comen. If thy brother be greued with thy meate, now walkeſt thou not charitably. Deſtroye not him with thy meate, for whom Chriſt dyed. Cauſe not youre treaſure to be euil ſpoken of. For the kindome of God is not meate and drinke, but righteouſnes, and peace, and ioye in the holy ghoſt. For he that in theſe thinges ſerueth Chriſt, pleaſeth God, and is commended of men.

The ſtudie of Chriſtians.

D

Iudge this rather that no m put a ſtūbling block. &c. in his brothers way.

Howe to beare with the weake.

No meate vnpure of it ſelfe.

I knowe I am ful certified. &c. that there is nothing comen of it ſelfe.

Oure brother not to be offēded.

If we maye for this time iudge of any thing, let vs for the time iudge of this, and deuiſe howe one of vs may helpe another, & that we neyther doe any man hurte, nor geue occaſion of hurt, aſmuch as we may. Let vs comforte them that ſtagger, and not make thē deſperate, no nor let vs extinguiſhe the ſmouldering flaxe, but enkendle it. If the perſons dignitie and worthines were conſidered, the weaker ſhoulde obey him, that is better learned: but chriſtian charitie would, that the learned ſhoulde ſometyme geue place and beare with the weaker, but yet not ſo, that he conſēt and fauor his errour: but eyther to thentente that he may be amended, or els at the leaſt ſo ſtayed, that he offende not more greuouſly. And in this matter to ſpeake ſomewhat of my ſelfe: Moſes in his lawe many yeres gon geuen vnto the Iewes, noted certayne meates for vncleane, and the ſame meates in his language he calleth cōmen, as a man would ſay, curſed, of whom men might not lawfully eate: & certaine meates calleth he cleane, whiche euery man might lawfully vſe. But now knowe I, and am by the ſpirite of Chriſt ſurely perſuaded, whoſe pleaſure was that the carnall part of the law ſhould be aboliſhed, that of his owne nature no meate is there vnpure, and that there is no choyſe of meate at all. But if any be vncleane, only to him it is vncleane, that ſo iudgeth of it: that is to wete, to the weake and ſcrupulous it is vncleane, but to ſuch one, as is ſtronge and a perfite chriſtian, nothyng is vncleane, but to them that are cleane, all thynges are likewyſe pure. And yet perauenture ſomtime it were well done, to abſtaine from that, which is of it ſelfe good and pure, not becauſe Moſes lawe ſo commaundeth, but becauſe brotherly charitie, which ſpecially belōgeth to a chriſtian man, ſo requyreth. For if for thy bodily fode thy brothers conſcience bee hurte or greued, whom thou ſhouldeſt as tenderly loue, as thou loueſt thy ſelfe: then liueſt thou to thy ſelf, and remēbreſt not what mutuall charitie requireth, as whiche regardeſt not, but diſdaineſt the fall & ruine of the weake, which thing thou mighteſt eaſly remedy. Were it (I praye you) ſo greate a matter,

ſo longe

The kingdom of god is not meate and drinke. &c.

But righteouſnes, and peace, and ioye in the holy ghoſte.

Chriſtianitie not in meate & drinke.

What thynges Chriſtians ought to ſtudie on.

The workes of the ſpirite.

The office of iuſtice, peace, and charitie.

Who ſerue the fleſhe and who the ſpirits.

A ſo longe to abſtayne from lawfull meates, vntil ſuche time as thy
neighbor being in ieoperdie be holpen therby? And albeit thy brother
be weaker, though he be ruder, thē thou art, yet coumpte him
not for ſo vile, as for thy meates ſake to ſuffer him to be deſtroied,
for whoſe ſaluaciō Chriſt died. If ſuch one, as he is, the lord eſtemed
ſo greatly, then ſhoulde he not of thee for a trifle bee diſpiſed.
Nor thinke it ſufficient, that the thing thou doeſte be right & well
done: but moreouer prouide muſt thou, that in it there be no ſuſpicion
of euill, & beware leſt that which to thee is good, turne vnto
other mens harme, as it will, if men among you ſee debate & ſtrife
for meate and drinke, or for ſuche other ſmal trifles. For as in the
world to come, in the kingdom of god (I ſay) ther ſhall neither be
meate nor drinke, which are remedies for this oure mortal ſtate:
ſo the doctrine of Chriſtes ghoſpel, and perfite chriſtian life, ſtādeth
neither in difference of meates nor drinkes, as which are ſuch
thinges as are not to godlines effectuall. Rather muſt we ſtudye
and haue minde vpon ſuche thinges, as may with vs be conueied
hence to that heauenly life. And what thinges be they? Withoute
doubte iuſtice, peace, ioye, which are not giuen by obſeruing differences
of meates, but by yͤ holy ghoſt. Iangling for meates worketh
malice & debate, it worketh ſorowe, it worketh diſpleaſures
& grudges. But the ſpirite of God in ſtede of diſſencion, worketh
peace: in ſtede of ſorow, cauſeth gladnes: for diſpleaſure & wrong,
perfite righteouſnes. For as it belongeth to iuſtice to hurt no mā:
ſo to peace belongeth it, to ſtriue with no mā: and the office of
B charitie is to trouble and greue no man. Theſe are ſpiritual giftes of
God: in theſe, who ſo ſerueth Chriſt, bothe pleaſeth God, whyles
he doth ſuch thinges, as to him are moſt acceptable, and pleaſeth
alſo men, whiles he by diligent wayes auoydeth all ſuſpicion and
occaſion of euell. Carnall they be, whiche ſtryue eche one with other
for meates and dayes. They ſerue the ſpirite of Chriſte, that
ſtande not in defence of theyr owne actes, but rather ſuche as charitably
pleaſe eche one another, and chaunge themſelfe into euery
ſorte to wynne all to Chriſte, faſhionyng themſelues to all mens
vſuages, to thentent they maye pleaſe euerie man.

yet se chri
meanes to
[illegible]

The text.

* Titus.i.
*i.cor.viii.

Let vs therfore folowe thoſe thinges, whiche make for peace, and thynges wherwith one maye edifye an other. Deſtroie not the worke of God for a litle meates ſake. *Al thinges are pure: but it is euel for the man, which eateth with hurte of cōſcience. *It is good neither to eate fleſh, neyther any thynge, wherby thy brother ſtombleth, eyther falleth, or is made weake. Haſte thou fayth? haue it with thy ſelf before god. Happie is he, that condemneth not hymſelfe in that thyng, whiche he alloweth: For he that maketh conſcience, is damned, yf he eate: becauſe he eateth it not of fayth. For whatſoeuer is not of fayth, that ſame is ſinne.

Peace to be kept, & ſtiffe diſputacion left.

Offence to bee auoyded.

We therfore that are ſpirituall, leauing ſuche contencious diſputacions, lette vs folowe ſuche thinges, as make to peace: ſuche thinges, as nouriſhe concorde: ſuche thinges, as encreaſe mutuall loue: and to be briefe, all ſuch trade of life, as maye make vs better, that one maye the better helpe another: and not ſuch, as other may therwith be offended. This is the chiefe and principall point of oure religion. Thou yͭ art ſtronger, beware that for thy meates ſake, thou deſtroie not yͤ work of god. Much rather loſe thy meat, than through occaſion therof, that thing be deſtroyed, which god redemed by yͤ death of his ſonne. As for meat is a thing, yͭ belongeth to man, & is requiſite for the aide of worldli neceſſitie: but charitie is

C

ritie is gods matier, whē both be in ieopardy, let rather that giue place, which beareth leſſe weight: not becauſe in the meate eating there is any ſinne, or becauſe one is pure, another vnpure, as the Iewes woulde haue it, or becauſe it is any offence to eate of euery kynde of meate: but becauſe therby occaſion of ſtoumblyng and miſdeming is giuē, not becauſe thou eateſt it, but becauſe through eating therof, thou greueſt thy weake and feble brother: by meane wherof the meate, which by nature is cleane, forſomuche as thou in vſyng it regardeſt not thy neighbours ieopardie, becometh vncleane. This point muſt we ſo greatly take hede vnto, and thinke, that better it were altogether to abſtaine from fleaſh, and to eate hearbes, yea altogether to forbeare the drinking of wyne, than by eating or drinking to gyue thy brother occaſion of ſclaunder. Nor ſaye thou this againe vnto me: why feareth he, where no nede is? myne owne faith and cōſcience condemneth me not. Nor ſay thou, what haue I to doe with other mens weakenes? Doeſt thou coūſell me to leaue myne owne minde, and to folow his, and ſo begin to folow and vſe a certayne choyſe and difference in meates? No not ſo. I require not of thee to folow his weaknes, but rather for a time to cōdeſcend vnto it, vpon hope of his amēdment. I allow this confidence of thine, in that thou diſpiſeſt ſuche differences of meates: but yet hyde and couer this thy boldnes, yf thou ſee that thy brother bee like to fall into ieopardie therby. Be content, that god in the meane time knoweth and approueth the ſtrength of thy conſcience. And yet muſt the ſame for ŷ time be deſſembled, whiles thou auoydeſt the daunger, and weakening of thy neighbours cōſcience, by leaning and faſhioning thy ſelf to his weaknes. And in the meane time take hede of this, that where thou ſaieſt, thou regardeſt no ſuch choyſe of meates, that this thy ſayig come furth ⁊ procede of a ſtrong conſcience, and not made for a colour to mainteine the pleaſure, which thou haſt to eating and drinking, nor for wantonnes. Beware alſo, leſt whiles thou diſpiſeſt ⁊ reproueſte another for his ſuperſticion in abſtaynyng from meates, thy ſelfe in thy conſcience doubt, and ſo be more ſtrong in word, than thou art in faith. Bleſſed is that man, which is of that ſtrēgth in faith, that in the act, whiche he among men approueth ⁊ mainteneth, he fele not within him his conſcience murmuring againſt it, ⁊ in hys heart ſecretly condemne that, which in the face of the world he approueth. For whoſoeuer doubteth, iudging with himſelf that it is vnlawful to eate, is euen by his owne conſcience condemned. And why is he condēned? Becauſe the act he doth, cometh not of a ſtrōg faith, ⁊ an vpright conſcience, but of a cōſcience grudging againſt his doing. For what ſoeuer cometh not of faith, is ioined with ſin. For whē a mā doubtīg of an act whether it be euil or not, (which of it ſelfe is not euil in dede) doth it yet nethleſſe, he in ſo doing declareth, that he would do a verie euil thing in dede, if occaſion ſerued. Perfite godlines in whō it is, ſurely auoideth al ſuch thīges, as haue but euē an apparence of euil. Whoſo of malice doth ſinfully, is wel worthy to be reproued, if ſuch one wil not be refourmed, euen his cōpany muſt be auoided alſo. But whē the errour groweth by reaſō of infirmitie, he that is in ſuch errour, much more deſerueth to be taught ⁊ warned, ⁊ not to be diſdained or mocked at.

All thinges are pure but it is euell for that man which eateth with hurt of cōſcience.

Weakenes not to be followed, but borne withall.

Haſte thou faith: haue it with thy ſelf before God.

D

Doubting

That cometh not of faith is ſinne.

For whatſoeuer is not of faithe, the ſame is ſinne.

To ſinne of malice, and of weakenes.

❡The

The.xv.Chapter.

A

The text.
¶ We whiche are ſtrong, *ought to beare the fraileneſſe of them, whiche are
*Gala.vi. weake, and not to ſtande in our owne conceites. Lette euery man pleaſe his neighboure vnto his welthe and edifying. For Chriſt pleaſed not himſelf: but as it is writ-
*pſal.lxix. ten: *the rebukes of them, whiche rebuked thee, fell on me. * Whatſoeuer thynges
*Rom.iiii are written afore tyme, they are written for our learning, that we throughe pacyence and coumfort of the ſcriptures might haue hope.

We which are ſtrong, ought to beare the fraunes of thē which are weake.

NOwe then if we be ſtronger than other, as wee in dede be, in ſo much that we herein nede no man to geue vs counſel: yet muſt we take hede, leſt whyle we reproue another mans ſmal errour & call it ſuperſticion, we our ſelfes fall into yͤ ferre more hainous vice of arrogancy: but rather yͤ ſtronger wee be, the more beſemeth it vs to beare with yͤ weaknes of other. For as thei that are either elder, or ſtronger of body, vſe not therfore to throw down nor to trede vnder fete their yongers, or ſuche as are not in ſtrength able to matche with them: euen as though god had for yͤ purpoſe geuen men ſtrength, to hurt therewith, whom thei wil, but rather the ſtronger thei be, yͤ more ſhame coumpte thei it, to hurte tender youthe, or feable old age: ſo the mors iudgement and learning we haue, ſomuch the rather are we bounde to tempre our ſelfes to the weakeneſſe of other, rather than whiles we are of our learning proude, & highly ſtand in our own conceite, we prouoke to angre our weake brother, rather thā either to ſuffer him, or to cure his diſeaſe. Let no man therfore for his gift pleaſe himſelf, as though it wer geuen him to brag therewith, but let him rather diſpiſing hymſelf, pleaſe his neighboure: not yͭ he ſhould for euery purpoſe doe ſo, but to doe him good therwith, and to make him better, than he is. And this way of curyng other mens errours, Chriſt himſelf taught vs, which being yͤ very fountain of al goodnes, vſed not theſame as one yͭ pleaſeth him ſelf, to the auauncing of his own glory, but to help ſuche as were out of the wai, and had but weake and feble conſciences, not onely deſpiſed the glory, which he was worthy of, but was contented to be ſpitefully handled, euen as Dauid inſpired with his ſpirit ſayd before, yͭ it ſhould be, in his.lxix.pſalme: *The rebukes of them whiche rebuked thee, fel on me.* Whiche ſentence is not onely written in the pſalmes to thentent we ſhould knowe it, but to folow it alſo, by his enſample learning how paciently & mildly our neighbour ſhould be ſuffred & borne with, vntil ſuch time as he grow vp & be rype in Chriſtes religion, and haue caſt of his weake childiſhneſſe. As he therefore ſubmitted himſelf to our vilenes, to the ende he would by litle and litle exalt vs to a higher ſtate: ſo meete is it alſo yͭ we of him take example, howe to allure our neighboure to true godlineſſe, the example wherof layd plainely before our iyes, as it wer in a table in holy ſcriptures, muſt we continually haue in remembraunce: that as he bought vs not by any worldly meane, but by his ſufferaunce redemed and ſaued vs, and for his humbleneſſe ſake was finallye exalted to true and perfite glorye: ſo likewyſe ſhould we through ſufferaunce of the weaker, and the coumforte of holye Scriptures prouokyng vs to dooe as Chriſte dyd, truſte to receyue ſuche rewarde as is prepared for all ſuche as folowe his ſteppes.

Weakenes to be borne withall.

B

Chriſte an exāple to vs of ſufferaunce.

Whatſoeuer thīges are writtē aforetime, are writtē for oure learning, yͭ we thorow pacīēce, &c.

The

¶The god of pacience and conſolacion graunte you to be lyke mynded one towardes another after the enſaumple of Chriſt Ieſu, that ye al agreyng together, may with one mouth prayſe God, the father of our lorde Ieſus. Wherefore, receiue ye one one another as Chriſt receiued vs, to the prayſe of god. And this I ſay, that Ieſus Chriſt was a miniſter of the circumciſion for the trueth of god, to confyrme the promiſes made vnto the fathers: and that the gentiles might praiſe god for his mercy, as it is written: *For this cauſe I wyll praiſe thee amonge the Gentiles, and ſing vnto thy name. And again he ſaith. *Reioyce ye Gētiles with his people. And again *praiſe the lord al the Gentiles, and laude him al ye nacions together. And again Eſai ſaith: *there ſhalbe the roote of Ieſſe, and he that ſhal ryſe to raygne ouer the Gentiles: in hym ſhal the Gentiles truſte. The God of hope fyl you with al ioye and peace in belieuyng, that ye maye be riche in hope through the power of the holy ghoſte.

C

¶The texte.

*ii.re.xx

*De.xxx

*Pſ.cxvii.

*Eſai.xi.

ſinginge

The generall rule and ſumme of your profeſſion is peace and concorde. And therefore beſeche I god the authour of pacience, & hym, whiche by hys ſecrete wrytynges encourageth vs to ſufferaunce, without whoſe helpe we can dooe nothyng at all, that he vouchesafe to graunt, that ye be in one mynde and conſent knitte together, therein folowyng the exaumple of Ieſus Chriſte, who nothyng ſo muche prayſed vnto vs, as mutuall loue and concord. And by this waye ſhall we well auaunce the glory of God, the father of Chriſt Ieſus: yf as he taught and dyd toward vs, we likewyſe doe one to another: and by this meane ſhall men alſo vnderſtande that ye are vnfainedly Chriſtes ſcholers, if as ye in one aſſent ſpeake of Chriſte, ye through brotherly conſent declare alſo, that ye all are knit together in one minde. Amonge you therefore whiche are Gentiles called from your Idolatrye to Chriſte: and you that are Iewes called from the ſhadowes of the lawe to perfite ryghteouſneſſe: let there no diſſencion remaine, but labour rather gladly to pleaſe eche one another of you. Receyue and mayntayne eche other of you with your helping hand, euen as our maiſter Chriſt gladly receiued you: not coumptyng vpon the offences of your former lyfe, but brotherly embracing you, and al to the intent he would among men ſet forth the glory of God his father, yͭ ye doing as he did one to another of you, his owne glory might alſo be ſet out and ſpread abrode. Chriſt pleaſed both kindes of men, firſte the Iewes, to declare that God the father was true in his worde, which perfourmed to their poſteritie, euen the ſame thyng, yͭ he in his prophetes ſayinges had promiſed to theyr forefathers, becauſe thei ſhoulde geue hym thankes, whoſe good lucke was to receiue the truth of ſuche thinges, as Moſes lawe in figures and ſhadowes only repreſented. Chriſt pleaſed alſo yͤ Gentiles, which had no ſuche promiſe made vnto them, to the entent thei being receiued into this welthye ſtate, without any deſert, yea without any hope therof, ſhould for that magnifye the goodnes of God. To the entent (I ſay) the Iewes ſhould be glad, that thei haue at the laſt attained vnto that thei haue long loked for: the Gentiles alſo becauſe thei haue yͭ thei loked not for. That this ſhould ſo be, was by the counſell of god long before decreed. For in the pſalmes this wiſe ſpeaketh Chriſt to his father: *For this cauſe wyll I ſet furth thy glorye among the Gentiles, & vnto thy name ſing a ſong of praiſe.* Again in the Canticle of yͤ Deuteronomie it is ſaid: *Reioice ye gentiles with his people.* And again in yͤ.cxvii.pſalme: *Praiſe the lord al ye Gentiles, & laude him al ye nacions together.* Again yͤ ſame alſo lōg before prophecied Eſai, ſaying *There ſhalbe in that day the rote of Ieſſe, & he yͭ ſhal riſe to raigne ouer the gētiles, & in him ſhal the gentiles truſt.*

Paule exhorteth to peace and concorde.

–ata

That ye al agreing together, maye with one mouth prayſe god the father. &c.

D

Chriſte brought ſaluaciō to Iewes & Gentyles, and howe.

And this I ſaye that Ieſus Chriſt was a miniſter of the circūciſiō, &c.

The calling of the Gentiles, prophecied before.

ſinge

For this cauſe I wyl prayſe thee amōg the Gentiles, and ſyng vnto thy name. &c.

And

Paules prayer for the Romaynes.

A And nowe ferther I beſeche God,which by the prophetes ſaying hath put you in this hope,that it maye pleaſe hym nowe more aboundauntly to perfourme that thyng in you;which he long ſince promiſed to doe:that all heauines and diſſencion ſecluded;it maye pleaſe him to fulfyll you with al ioye and concorde,& that through faith:that the hope whiche ye haue now already conceiued of god, maye dayly more and more bee enriched and encreaſed through a confydence of a good and cleare conſcyence;through the myghtye power of the holy ghoſte.

The text.

¶ I my ſelfe am full certifyed of you(my brethren)that ye alſo are full of goodnes,and fylled with all knowelage,and are able to exhort one another. Neuertheleſſe brethren I haue ſomewhat more boldly written vnto you,partely to put you in remembraunce through the grace that is geuen me of God:that I ſhould be the miniſter of Ieſu Chriſt among the Gentiles,and ſhould miniſter the goſpel of god, that the offeryng of the Gentyles might be acceptable,and ſanctifyed by the holye goſt. I haue therfore wherof I maye reioyce through Chriſt Ieſu, in thoſe thinges whiche pertayne to God. For I dare not ſpeake of anye of thoſe thynges,whiche Chriſte hath not wrought by me,to make the Gentiles obedient with woorde and dede,in mightie ſygnes and wonders , by the power of the ſpirite of God:ſo that from Ieruſalem,and the coaſtes rounde about vnto Illiricum,I haue filled al coũtreyes with the ghoſpell of Chriſte.

B

Neuertheleſſe brethren I haue ſumwhat more boldlye writtẽ vnto you.

And this ſpeake I not,becauſe I miſtruſt your goodnes,as of whom I am thus ferfurth perſwaded,that ye of your owne good will are full of charitie,and endewed with ſuche knoweledge , as are without my cōſel able to geue eche other of you in theſe matters good aduiſe. But yet haue I ſomewhat familiarelye and lyberally written vnto you,not to teache you,as ignoraunt,neither to commaunde you,as people ill willed,but to put you in remembraunce what is beſt to be done:to the entent that it which ye wel knowe muſt be done,and your ſelfes frely doe,ye doe ẏ ſame more plentifullye through mine encouraging;in this behalfe doyng my duetie committed vnto me by God,beeing thereof vnworthye,folowing the will and pleaſure of Ieſus Chriſt,whoſe worke I labour in,to the vttereſt of my power:that by the aduauncing of the glorye of his ghoſpell amonge you , whiche are Gentiles,I maye vnto hym offer a pure ſacrifice. And this thinke I to hym a moſte accepted ſacrifice,if I offer you vnto him in ſuche clenneſſe,as beſemeth him,euen as a holy ſacrifice:and pourged, not with carnal ceremonies,but with the holy ghoſt,whiche is the onely authour of perfite holineſſe. And ſince I ſee that I haue already in manye of you brought this to paſſe , ſurely I maye lawefully glorye,not boaſtyng my ſelfe before the worlde , but reioyſing before God of my proſperous preaching:for which yet neither thanke I my ſelf, nor my laboure, but Ieſus Chriſt,whoſe deputie I am,by whoſe aſſiſtence I execute ẏ office of preaching committed vnto me. My mynde can not abyde to make rehearſall of other mennes actes, leſte in ſo doyng I might ſeme to take vpon me the prayſe , which they haue deſerued:but onely ſpeake wyll I of ſuche thynges , as Chriſte hath by my owne myniſterye done : whiche is , that the wycked Gentyles all geuen to Idolatrye,are nowe become obediente to the ghoſpell,moued thereto partely by my woordes and dedes,and partly by the great miracles and wõderfull workes by me ſhewed,for the eſtabliſhemente of my doctrine:ſhewed(I ſay) not ſo much by my power and ſtrength,as by the mighty power of

Paules pure ſacrifice.

How paul glorieth of his preachyng.

I haue therefore whereof I maye reioyce thorow Chriſt Ieſu.

With worde and dede,in mightye ſignes,and wõders.&c

By what meanes ẏ Gentiles wer wõne.

the

Paule but Chriſtes miniſter.

C

the ſpirite of God, to whome I am nothyng els but as an inſtrument and miniſter. So that then whiles I thus glorye of the luckie ſucceſſe of my preaching, I doe not ſo muche auaunce my own glory, as the glory of Chriſte. And in this behalfe doe I lawfully glory, whiche in ſuch ſort geue the prayſe of my preaching to god, that I yet therein geue place to no man.

The tex

* Eſai. lii
and. lii.

¶ So haue I enforced my ſelfe to preache the ghoſpell, not where Chriſte was named, leſt I ſhould haue buylt on another mans foundacion: but as it is written: *To whom he was not ſpoken of, they ſhall ſee: and they that heare not ſhall vnderſtande. For this cauſe haue I been oft let (& am let as yet) that I could not come vnto you: but nowe ſeeyng I haue no more to dooe in theſe countreyes, and alſo haue been deſyrous many yeares to come vnto you, whenſoeuer I take my iourney into Spaine, I wyll come to you, for I truſt to ſee you in my iourneye, and to be brought on my way thytherward by you, after that I haue ſomewhat enioyed your acquaintaunce.

Paul preched not where the other Apoſtles had begoonne.

Nor haue I preached the ghoſpell after a common ſorte, but haue until this time preached in ſuch countreies, where Chriſtes name was not yet heard of, and laboured buſily for that prayſe at gods hande, yͭ by me the foundacions of chriſtian religion mighte be more enlarged, and the compaſſe of his dominion more ſpread abrode. Nor minded I to builde vpon the foundacions, whiche other of the apoſtles had layde: becauſe as it is a harder poynte to ſet vp the beginninges of religion, than to maintaine that which is ſet vp already: ſo thought I that this act more belonged to the ghoſpell, ſpeciallye ſynce I perceiued, that it was ſo longe before ſayde by the moſte holy prophete Eſai: *To whome* (ſayeth he) *he was not ſpoken of, they ſhall ſee: and they that heard not of hym, ſhall vnderſtande.* And this deſire to inlarge the faith of Chriſte hath ſo greately troubled me, yͭ hitherto I coulde not ſee you, albeit I was very deſyrous to doe ſo: but wheras I oftentimes purpoſed to come thither vnto you, buſineſſe ſtyll hyndered me, I thynke the ſpirite of Chriſte ſo gouerning me. But nowe after that I haue gone ouer all Achaia & Macedonia, in whiche countreies I ſee no place, but that in it I haue ſet the foundacions of chriſtian faith, and am nowe this many yeares in great deſyre to ſee you: I truſt I ſhall haue occaſion to ſatiſfie this my deſyre, that when I goe into Spaine, by yͤ way thitherwarde I ſhall ſee you, and by you be brought on my waye thitherwarde: and yet not before that I haue taried with you for certain daies, and haue with your good company partely ſatiſfied my deſyre. And this (I truſt) by the fauor of Chriſt ſhal ſhortly be done.

What letted Paule ſooner to ſe the Romaynes.

To whō
he was n
ſpoken o
they ſhal
& they th
heare n
ſhall vn
derſtã.

D

The te

* Ac. xx
i. Cor. xv
ii. Cor. vi
and. ix.
* i. Cor. ix
Gala. vi

¶ Now goe I to Hieruſalem, and miniſter vnto the ſainctes. For it hath pleaſed thẽ of Macedonia and Achaia to make a certain *diſtribucion vpon the poore ſainctes, whiche are at Hieruſalem. It hath pleaſed them verelye, and their debters are they. *Eor if the Gentiles be made partakers of theyr ſpirituall thynges: theyr duetie is to miniſter vnto them in bodily thinges. When I haue perfourmed this, & haue brought them this fruit ſealed, I wil come backe again by you into Spaine. I am ſure, that when I come vnto you, I ſhall come with aboundaunce of the bleſſyng of the goſpell of Chriſte.

Paul purpoſeth to go to Hieruſalem to carrye the Gentiles almes.

But at this preſent time purpoſe I to goe to Jeruſalem, to deliuer vnto the poore Jewes that there are, and are chriſtian men, the free almes of the Macedonians, and of them that dwell in Achaia, deliuered by them vnto me. For ſo to do thei thought good, that with a ſumme of money indifferẽtly gathered of ſuch as wer diſpoſed freely to geue, to refreſhe the pouertie of ſome that are at

Jeruſalem,

A Jeruſalem, which being poꝛe in ſubſtaunce, are yet in godly religion riche. No mā compelled thē ſo to do, but ſo thought they, ⁊ in my mynde, therein they thoughte well: foꝛaſmuche as they are bounden vnto them foꝛ religions ſake, deliuered fyꝛſte vnto them at their hande. And foꝛ ẏ cauſe ſince the people of Jeruſalem firſt departed the doctrine of Chꝛiſte with the Gentiles, reaſonable it is, that thei again depart with them with ſome part of their money, with ſuche vile rewarde recompenſyng the pꝛecious treaſure which thei haue receiued. The one ſoꝛt freely departed with ſuche treaſures, as belong to the health of the ſoules: the other frely and willingly geue ẏ, which appertaineth to bodily neceſſities. Therfoꝛe as ſoone as J haue herein done my duetie, and deliuered this money to them, to whom it is purpoſed, (foꝛ both mind J to delyuer it my ſelf, and the money ſealed, leſt either any part therof bee by ſome deceitfully taken awai, oꝛ els leſt my ſelf might be ſuſpected, as one that hath takē ſome part therof, becauſe J labour in an other mans buſines foꝛ nothing:) J wil in my iourney to Spainwarde go by you. And though J make haſtie ſpede into Spain, to pꝛeache the ghoſpel vnto them, yet wyll J not thynke it painefull to tary and ſpende ſome time among you: nothyng doubtyng, but that whē J ſhal come vnto you, J ſhal ſo come, and find you ſuch, that my commyng ſhalbe to the great gloꝛy and pꝛayſe of Chꝛiſt, whiles both ye with godly mindes receiue me merily, and J tho-
B rowe the helpe of god in all pointes ſatiſfie your deſyꝛes.

Foꝛ it hath pleaſed the of Macedonia.⁊c.

The Gentiles boũd to the Jewes, ⁊ why.

When J haue perfourmed this.⁊c. J wyll come backe by you agayn to Spain.

Paule deliuered the money hymſelfe and ſealed.

The text. ¶ I beſeche you brethren for our lorde Ieſus Chriſtes ſake, and for the loue of the ſpirite, that ye helpe me in my buſines with your praiers to god for me, that I may be deliuered from them, which beleue not in Iewry: and that this my ſeruice which I haue to doe at Ieruſalem, maye bee accepted of the ſainctes, that I may come vnto you with ioye by the wyll of God, and maye be with you refreſhed. * The God of peace bee with you all. Amen.

*i.coꝛ.xiiii

Jn the meane ſeaſon J beſeche you foꝛ our loꝛd Jeſus Chꝛiſtes ſake, and foꝛ ẏ vnfained charities ſake, whiche we haue by his ſpirite receiued: ẏ foꝛaſmuch as J can not yet pꝛeſently haue your cōpany, that at leaſt in your godly pꝛayers and peticions made vnto God, ye will helpe me labouring and trauailing in ſuche daungerous buſines, as J do, that by his helpe J may be deliuered from the miſbeleuers that are in Jewꝛy, and ſuche as reſiſte the goſpel of Chꝛiſt: that their malice hinder no part of the fruit of our pꝛeaching, and ẏ this mine office in deliueraunce of this money, which J am now about to make at Jeruſalem, may without any let be pleaſaunt and thankeful to the good and deuout people there, that when this is done, as J would haue it, bothe my comming by the will of god may be vnto you ioyfull, and that J maye after greate labours taken, be a while among you refreſhed. But to finiſhe the exhoꝛtacion that J begunne: J beſeche that the god of true peace, the father, authour and mainteiner of concoꝛde, maie alway abide among you: which as he reſiſteth ⁊ goeth farre frō pꝛoud ⁊ ſedicious perſons, ſo is he gotten ⁊ kept ẇ mutual conſent ⁊ agrement.

Paule prayeth ẏ Romaines to pꝛay foꝛ him, and why.

That this my ſeruice, whiche J haue to do at Jeruſalē may bee accepted. ⁊c.

God fleeth pꝛide, and embꝛaceth peace.

The.xvi.Chapter.

The text. ¶ I commende vnto you Phebe our ſiſter, (whiche is a miniſter of the congregacion of Cenchrea) that ye receiue her in the Lorde, as it becommeth ſainctes, & ẏ ye aſſiſt her, in whatſoeuer buſines ſhe nedeth of your aide. For ſhe hath ſuccoured many, and mine owne ſelfe. Grete Priſca and alſo * Aquila, my helpers in Chriſt Ieſu: whiche haue for my lyfe layde downe theyr owne neckes. Vnto whom not I onely geue thankes, but alſo al the congregacions of the Gentiles. Likewiſe grete

*Act.xviii ii.tim.iiii.

the congregacion, that is in their houſe. Salute my welbeloued Epenetes, whiche is the fyrſte fruite of Achaia in Chriſt. Grete Mary whiche beſtowed muche laboure on vs. Salute Andronicus and Iunia my coſyns, and priſoners with me alſo, which are well taken among the Apoſtles, and wer in Chriſt before me. Grete Amplias my beloued in the lorde. Salute Vrbā our helper in Chriſte, and Stachis my welbeloued. Salute Appelles approued in Chriſte. Salute them, whiche are of Ariſtobulus houſeholde. Salute Herodian my kinſman. Grete them that be of the houſehold of Narciſſus, whiche are in the Lorde. Salute Triphena and Triphoſa, which womē laboure in the lorde: Salute the beloued Perſis, whiche laboured much in the lord. Salute Rufus choſē in the lord, and his mother & mine. Grete Aſincritus, Phlegō, Herman, Patrobas, Mercurius, and the brethren, which are with them: Salute Philologus and Iulia: Nereus and his ſiſter, and Olimpa, and all the ſaintes which are with them. Salute one another with an holy kyſſe. The congregacions of Chriſte Salute you.

C

Paul cōmendeth Phebe, which caryed hys letters, & why.

But yet by theſe letters, I commende vnto you oure ſiſter Phebe, who wente hence vnto you, to whome I deliuered theſe letters to bee broughte thither, who hath with all diligence ſuccoured & ſuſtayned ẏ chriſtian congregacion at Cenchris: deſyring you ſo to receiue and vſe her, as is mete for ſuche a woman to bee receyued, as for good people hath done muche: and to ayde her in al ſuch thinges, as ſhe ſhall nede to haue your helpe in. And ſurely mete it is, that ye help her, foraſmuch as ſhe hath oftimes both ſuccored many other good people, and me alſo. Grete in my name Priſca, and her houſebande Aquilla, whiche is a Iewe, of the countrie of *Pontus*: whiche holpe me, when I was in ieopardie of the Iewes, lyinge in watche for me, and that did he, leſt throughe ſome naughtye people the preachyng of Chriſtes doctrine might be letted, ſo ferrefoorth, that for defence of my life they put themſelues in ieopardye of theyr owne, as folke ready to auenture their lyues for the ſauegarde of myne: For which goodnes not onely I geue them thankes, but with me all the congregacions of Gentiles, partely becauſe thei doe for other lykewiſe as they haue done for me: and partelye becauſe they thynke, that the benefite whereby I was ſaued, generally belongeth to all men. And Salute not them onely, but alſo all theyr familye. Grete Epenetus, for his laudable maners wel worthye to be ſo called, and to me for this ſpecially beloued, becauſe I maye well call hym the fyrſt fruites of Achaia, as whom of al that coũtrey I firſte brought to Chriſtes religion. Grete Maria, whiche not without ieopardie and paine, hath done muche for me. Grete ye Andronicus and Iunia, bothe my coſins: and alſo imprieſoned ſometime with me, which are among the Apoſtles wel taken, and in the numbre of the. lxxii. famous in godly religion: yea, which go beyond me in this title of dignitie, that thei profeſſed Chriſte beefore I did. For if we lawfully honor ſuche as were firſte borne of their parentes: how much more lawfully oughte we to honor thē, that are firſt borne again in Chriſte: Salute Amplia, whome for his ſinguler godlines ſake, I loue with all my heart. Salute Vrban the felowe and helper of my labours, in ſuche thynges as appertaine to Chriſtes ghoſpell, and Stachis his felowe, whome I tenderly loue. Salute Appelles, which hath by manye afflictions ſuffering for Chriſtes ſake been well aſſayed, tryed, & founde ſure. Salute them that are of Ariſtobulus houſeholde. Salute Herodion my kinſman. Grete them that bee of the houſe of Narciſſus, eſpeciallye

Recey her in Chriſte it becom meth ſainctes.

Paule cōmendeth hym to Priſca & Aquila, and their prayſe.

D

Which haue for my lyfe layd dow theyr ow neckes.

Paule cōmendeth hym to diuers of his frendes.

Which are well taken among the Apoſtles, were in Chriſt before me.

Honor due to the profeſſours of Chriſte.

A especially them that are newe borne in Chriſt. Salute Triphena and Triphoſa, whiche women with their buſy labour & care promote the goſpel. Salute Perſis, whom I ſingulerly loue as one that hath taken much paine in auauncing yͤ goſpel of Chriſt. Salute Rufus a vertuous and a religious man, and his mother whō I coumpte euen as myne owne mother alſo. Salute Aſincritus, Phlegon, Hermes, Patrobas, Herman, and other brethren that are with them. Salute Philologus, and his wife Julia, Nereus and his ſiſter, and Olimpa, with all good people that lyue wyth thē. Salute eche one another of you with a holy kiſſe, with a chaſt kyſſe, withoute diſſimulacion, and ſuche one as maketh a playne profe of perfite concorde. All the congregacions of Chriſte ſalute you, whoſe good will and loue borne vnto you I well knowe.

The text. Collo.ii. Ephe.v.

¶ I beſeche you brethren, marke them whiche cauſe deuiſion and geue occaſions of euyl, contrary to the doctrine, which ye haue learned: and auoide them. For thei that are ſuch, ſerue not the Lord Jeſus Chriſt, *but theyr own bellies, and with ſwete and flattering wordes, deceyue the heartes of the innocentes. For your obedience is gone abrode vnto all men. I am glad therefore no doubt, of you. But yet I woulde haue you wyſe vnto that whiche is good, and to be innocent as concernyng euyll. The God of peace ſhall treade Satan vnder your fete ſhortely. The grace of our lorde Ieſu Chriſte be with you.

* Phili.iii

Marke thē which cauſe deuiſion: and geue occaſion of euyll.

And this thyng I deſyre you brethren, to beware of them whiche ſowe diuiſion, and geue occaſion of euyll among you, labouring to bryng you into a newe kynde of doctrine, contrary to that ye haue receyued: labouryng to mingle chriſtian religion and Jewiſhe ceremonies together. Know ſuch, that vpon theſame ye may auoide them. B And it is not harde to knowe them. For thei teache not ſyncerely right doctrine, nor goe vnfainedly about Chriſtes buſines, but goe aboute their bealyes and other aduauntage, whyles they with flatteryng and pleaſaunt wordes, rather thā with holſome, deceiue ſimple mens mindes, whom they eaſily deceiue vnder the colour of holineſſe. For your obedience is in euery place ſpoken of abrode, for the whiche I am very glad. For the fyrſt ſtep to godly life, is to be obedient. But yet muſt euery mā diligently take hede, whom he dothe obey. Simplenes is a thing woorthye prayſe, but becauſe theſame ſuſpecteth nothing, it is oftimes deceiued. Wherfore I would haue you in ſuche ſort to be ſymple, that ye neyther hurte nor deceiue any man, but yet bee wyſe and well aduiſed to folowe ſuch thynges as are good, and to auoide ſuche thynges as corrupt godly lyfe. I am not ignoraunt, that there be manye that reſiſt the goſpell of Chriſt, which by Satan labour to let mennes ſaluacion. Some perſecute, ſome vnder a falſe colour of religion draw men from Chriſt, and allure them to Moſes law. Do ye nomore but continue on, god wyll aſſiſte your endeuours, who being your defendour, no cauſe haue ye why to feare. For as he is mightier, ſo wil he trede down, & breake into pieces, Satā your mortall enemie: and with his power ouercome and bryng hym vnder your fete, and that within ſhort time. The grace of our lord Jeſus Chriſt be alway with you all.

Sowers of offence to bee takē hede of.

Jewiſhnes & chriſtianitie agree not.

Wherby falſe preachers are knowen.

I woulde haue you wyſe vnto that which is good. &c.

Simplicitye and wyſedome to be ioyned.

Enemies to Chriſte.

God defendeth hys.

The text. Actes.xvi.

¶ Timothe my worke felow, and Lucius, and Iaſon, and Soſipater, my kinſmē, Salute you. I Tertius Salute you, which wrote this Epiſtle in the lorde. *Caius my hoſte, and the hoſte of al the congregacions, ſaluteth you. Eraſtus the chamberlain of the citie, ſaluteth you. And Quartus a brother ſaluteth you. The grace of oure lorde Ieſu Chriſte bee wyth you all. Amen.

* Actes.xix.

C

Tertius Paules ſecretarie.

And
Tertius,
&c.

Timothie of Derbe my companion in preaching the ghoſpel, greteth you, and with hym Lucius and Jaſon of Theſſalonica, & Soſipater the ſonne of Pyrrhus of Beroe, my kinſmenne. And J Tertius Salute you, which for a charitable zeale borne toward you wrote this epiſtle, while Paule endited it. Caius alſo one among fewe of thẽ, that J baptized, ſaluteth you, at whoſe houſe J nowe lodge, and not onely J, but al the congregacion of chriſtian men, to whom all he is a gentle hoſte, when nede is. And Eraſtus chamberlayne of the Citie of Corinthe ſaluteth you: And alſo Quartus a brother. The fauor of our lord Jeſus Chriſt be alwai with you al, whiche my deſyre god graunt to eſtabliſhe and make ſure.

The te

¶ To hym, that is of power to ſtabliſhe you accordyng to my ghoſpell, and preachyng of Ieſus Chriſt, in vtteryng of the miſterye, whiche was kepte ſecrete, ſynce the world began, but nowe is opened by the ſcriptures of the prophetes at yͤ commaundemente of the euerlaſtyng god, to ſtere vp obedience to the fayth publiſhed among all nacions: to the ſame God, whiche alone is wyſe, bee honoure and prayſe through Ieſus Chriſt for euer. Amen.

Paul geueth thankes to god.

Nowe i
opened b
the ſcrip-
tures of
prophete
at yͤ com-
maūdem
of the. &c.

D

To hym that without my helpe is of power and able to ſtabliſhe and confyrme you in this kynde of life, which ye haue by my ghoſpell learned, wherein J preache Jeſus Chriſt: by which goſpell Moſes lawe is not vtterly aboliſhed, but the ſecrete purpoſe of god, whiche many yeres paſte hath been hydden, is now according to the olde ſayinges of prophetes, through the bright light of the goſpel ſpread abrode and opened, and that by the ordinaunce & commaundement of God, who hath put vs in truſt to preache & declare the ſame ſecrete miſtery: that when the ſecrete point of religion expreſſed in the ghoſpell is plainely ſhewed to all menne, wherby al worſhipping of deuils is abrogate, and the ceremonies of Moſes lawe ceaſſe, all ſhoulde through fayth bee obediente and ſubmitte themſelfe to God, who only hath the true wyſedome: to hym (J ſaye) geue we thankes throughe Jeſus Chriſte, to whome bee glorye and prayſe for euer. Amen.

FINIS

The Argument and whole matier of the firſt Epiſtle of thapoſtle ſaint Paule to the Corinthians, by Eraſmus Of Roterodame.

Corinth once the chiefe Citie of Achaia, was for the commodious hauens therof (for it is almoſt an Iland) the moſt famouſe, & richeſt marte towne of all Aſia. The maners of ſuche Cities are commonly wonte to be very corrupt and bad: partely by reaſon of the reſorte of all nacions, whiche bringe in rather exaumples of vice, than of good maners: and partely alſo, becauſe marchaunte men, aboue other, take vpon them to liue licenciouſly. Therfore albeit the Corinthians had by the preaching of ſainte Paule alreadye receaued the ghoſpell, yet remained there in them ſome leauinges of their former life, and properties, inſomuche that it was to be feared, leſte they might from true chriſtianitie be withdrawē, either by Philoſophers, who diſdained the preaching of Chriſtes croſſe, as a baſe, and an vnlearned doctrine, or els by falſe Apoſtles prouokinge them to Iewiſhnes. Suche a harde matier is it, to alter and chaunge one man into a newe man, both from ſuche cuſtomes, as theſame was borne vnder, and from ſuche as a man hathe been noſeled in. Yea ſo harde is it, that ſaint Hierome, in the preface of the ſecond booke of his commentaries vpon the Epiſtle to the Galathians ſayeth, that ſome ſuche faultes as Paule layeth to the Corinthians charge, remayned in the people of Achaia euen vntil his time. And in this oure time alſo ſome ſuppoſe, that to bee but dipped in a litle water, is a ſufficient meane to make a perfect chriſtian mā. Paule therfore knowing well, that it is as great an acte to holde that whiche is once gotten, as it is to conquere: with as great laboure and paine as he had gotten his children to Chriſt, (for he was amonge them a yeare and a halfe) with like diligence he calleth them agayne to Chriſte, and eſtabliſheth thē in the doctrine of the ghoſpel: ſomtime vſing his apoſtolique authoritie, reprouyng them, chiding, and thretnyng them: ſometime like a louing father ſpeaking fayre, encouraging, & mollifying the vehemencie of his neceſſarie reprouing, by praiſing of them. And as the maner of a wiſe phiſician is, temperinge ſower and vnpleaſaunt medicines with ſwete ſuger, eftſones prouiding alſo for euery maladie mete and conuenient reamedies. Firſt, after riches foloweth pryde and vnrulines. And amonge vnruly perſones, oftentimes ariſe ſectes, whiles neither will geue place vnto an other, but eche man thinketh himſelfe beſte. Beſides this, welthines bringeth ryot & delicate fare. And of riot groweth leachery. And to bee couetous, is a thing geuen peculiarlye to marchaunte men. Nor were the Corinthians proude onely by reaſon of their welth, but alſo becauſe they were learned in the grecians philoſophy: and therfore deſpiſed they ſuche as were not learned therin, as rude and barbarouſe. Of pryde it came, that euery of them auaunced himſelfe vpon the ſingularnes of that Apoſtle, of whō he was baptiſed. Therof roſe theſe ſediciouſe wordes: I holde of Apollo, I holde of Cephas, I holde of

Paule.

Paule. Of pride alſo it came, that in their ſolemne aſſemblies and meetynges, they diſagreed amonge them ſelues, becauſe euery man thought his ſpirituall gift beſt: and whiles in one gifte neither would giue place to other, there was ſuch diſorder and confuſion, ſo that euen their wemẽ in open places bothe ſpake and taughte. Of ryot and pryde alſo was it, that as ofte as they came to the holye ſupper, whiche Paule calleth the Lordes ſupper, wherein it were moſte mete to ſhewe chriſtian concord, the riche men without loking for the poore, fell to their meate, and gorged themſelues vntill they were drounke, whiles other were hungrye: inſomuche as at that ſupper, there was not only diſſencion and diſtemperaunce, but alſo a certaine vnſeming inequalitie, not accuſtomed to be vſed in that ſupper. And where as ſome amonge them diſdayned Paul, counting him but a poore raſcalle, lackinge eloquence, rude and vnlearned: that roſe partlye through pryde, and partly throughe Philoſophie. But whereas they doubted of the reſurreccion of the dead, whiche is euen the principal article and foundacion of oure religion, that only came of Philoſophie. Of intemperaunce and riot it came, that they vſed indifferently to eate ſuch meates, as than were offered to ymages of diuels, without regarding of their conſciences, which were weake. Of leacherye it came, whiche was in no place leſſe puniſhed than in Corinthe, ſo farre that beſide other enormities, in this kinde, there was one found among thẽ, whiche had in inceſtuouſe aduoutrie, abuſed his fathers wife, that is to witte, his owne ſteppe mother, nor was, being giltie of ſuche an offence, baniſhed out of their companie: ſo that the Corinthians kept companie with him and other chriſtian men, whyche were outragiouſe liuers, as though they had euen fauoured theyr wickednes. Of like wãtões came this alſo, that the men vnſemeli, had long buſches, and their women were not aſhamed in the church to be bare headed, by theyr bodilye aparayle vttering their lewde, womanniſh, and wanton maniers. Of couetouſnes was it, that they wente to lawe one with another, not to recouer theyr good name, nor for auoyding any bodily ieoperdie, but for money: among whom the deſyre of monei was growen ſo farre, that chriſtian men, which had vowed the deſpiſing of ſuch thinges, not without the great diſhonour of Chriſtes name, went to the lawe before heathen and wicked iudges: and were ſo farre from deſpiſynge the loſſe of a litle money, that in ſuch matiers they went aboute wilfullye to deceaue other. Finally, they ſtriued amonge them ſelues of matrimonie, by reaſon that euen at that time ſome chriſtian men ſtiflye defended, that men ſhoulde wholy abſtayne from mariage, becauſe they ſawe the Apoſtles abſtaine from their wiues. And thus haue I declared the diſeaſes of the Corinthians, not of all, but of ſome, by whome leſte the reſte myght bee infected, Paule prouideth theſe reamidies. Firſte of all, after that he hathe told them of his truſte, that they woulde ſtedfaſtly continue in the ghoſpell of Chriſt, he earneſtly reproueth and biddeth them beware, and not contenciouſly to glory in men: but with one aſſent & concord to glory in Chriſtes name, whom men are bounde to thanke for al that we haue: by the waye declaring, that the verie welſpring of all ſuche diſſencion is pride. From pride therfore through worldly Philoſophie, he calleth thẽ backe to the mekenes of the croſſe, which albeit it be ſimple and without al bragges, yet ſayth he that it is mightie and effectual. And then ſheweth he alſo, that the begynners of thys miſchiefe, were falſe Apoſtles, which after Paules departure thruſte themſelues in, eftſones warning them, how he had laied a good and ſure foundacion, and that they ſhould take hede, leſte they builded any thing therupon, whiche ſhoulde afterward bee plucked downe: that is to ſaye, that the Corinthians ſhoulde learne nothing whiche they ſhoulde anone after be faine to forgette. After that, like a father he reaſoneth the matter with his children, reprouyng in them that they were growen ſo greate, that they nowe diſpiſed their firſte teacher, as an abiect perſon: and becauſe that he for the goſpels ſake had ſuffred al maner of troubles, whom for the ſame they were much more bounde to fauer. After whiche he encourageth his children to folow the ſteppes of their father, and not wilfullye to yelde them ſelfe to bee bounde to newe ſcholemaſters. And theſe pointes intreateth Paul of ſpecially, in the firſt, the ſecond, the thirde and the fourth Chapters. Nowe in mine opinion, the end of the fourth Chapter, belongeth to the beginning of the fifte. Wherin he geueth commaundement touching the inceſtuouſe aduoutrer, and willeth by commen conſente, that menne ſhoulde auoyde his companie: partlye that he might amende for ſhame, and partly leſt by his cõpanie other might be corrupted: not onely warning them to auoyde his companie, but alſo the cõpanie of al ſuch, which being called after a ſorte chriſtian men, liue viciouſli, and ſlaunderouſly. As for the companie of Paynims (he ſayeth) nedeth not ſo muche to bee auoyded: either becauſe it litle belongeth to chriſtians, what life they leade, or els becauſe that ſuche were ſo commen, that if a man woulde auoyde theyr companye, he ſhoulde be able to bee in no companie at all. And this entreteth he of in yͤ fift chapter. Thirdely he ſheweth his mind concerning ſutes of the lawe, that if among them (any ſuche accion roſe, as it were a ſhame there ſhoulde amonge chriſtians, to ſtriue for money whiche menne ſhould litle ſet by) that they ſhoulde not ſuffer the matter to goe ſo farre, as to haue it heard before heathen iudges, but to finiſh it amonge them ſelues, by the arbiterment of any ſuche, as they thought mete. And this entreteth he of in the ſixte Chapter, wherof a great part, in mine opinion, belongeth to the ſeuẽth, euen from that place, where he being aboute to entreate of matrimonye, amonge other vices condemneth fornicacion, aduoutrye, and buggorie: and this matter proſecuteth he, vntill the beginning of the nexte Chapter, where he ſayeth: Know ye not that youre members are the Temple of Chriſt. Fourthly he inſtructeth them touching matrimonie, widowhead, vnequall mariage, diuorces, virginitie: by the waye warning, that for chriſtian religions ſake, they ſhould not goe aboute to chaunge the ciuile ſtate of their life. In al whiche treatiſe he ſo encourageth them to ſingle life and chaſtitie, that yet he denieth not the reamedie of mariage, to ſuch as haue nede therof: and this doth he in the ſeuẽth Chapter. Fiftly he declareth, that the fleſh offered to Idolles, in very dede, nothing differeth from other, & yet muſt we abſtayne from them, if any ieopardie be, leſte any heathen or weake chriſtian be preſent, whiche by reaſon of thyne eatyng is lyke to thynke that thou fauoureſt Idolatry. From ſuche and other like vices, diſſwadeth he by olde examples. And this doth he in yͤ eight, and in part of the ninthe Chapter. For in the middes he entreth into the prayſe of himſelf, couertly auauncyng his authoritie aboue other Apoſtles, euẽ aboue the chiefe of them, whiche only amonge all the reſte freely taught the Corinthians the doctrine of the goſpell. Sixtely teacheth he what were mete to bee done in the comen metinges of chriſtians: that is to witte, that the men ſhould not haue long heare, nor the wemẽ be bare headded:

and that alſo in the Lordes ſouper, all thinges ſhoulde be comen and equall, ſhewyng them, that it was no bealye matter, that there was in hande, whiche were more mete to be prouided for at whome, but in that ſpirituall feaſt, was repreſented the ſouper of the Lorde. Furthermore he warneth that none of them be proude for ani ſpirituall gifte, but that euerie one of them ſhould beſtow his gifte for the commen weale of the church: exhorting them by the exaumple of the membres of the body, ſoberly to vſe other gyftes, ſpecially yet laboring for the gifte of charitie, without whom other are not onely not good, but alſo hurtfull. So that among the giftes of the ſpirite, he geueth the chiefe preeminence to charitie, and the next to prophecie, for by that name calleth he the gifte of expounding holy ſcripture, bidding them in the vſe of this gift, to auoid all vnquiet diſordre and confuſion. As he ſaieth they ſhoulde, if but fewe ſpake at once, and that by courſe, chargeing theyr wemen in the meane ſeaſon to holde theyr peace, in ſomuche that in the congregacion he ſuffereth not them to aſke, no not for their learning. All thys ſpeaketh he of in the .xi.xii.xiii.xiiii. Chapters. Seuēthly, with diuers argumētes he proueth the reſurreccion of the dead, declaryng how and after what maner it ſhalbe: and this doeth he in the .xv. Chapter. In the laſt Chapter ſpeaketh he of certayne familiar thinges: that is to wit, of geuing of money towarde the relife of the poore, and of his coming againe to Corinthe. And finally he commendeth vnto them Timothe and certaine other. Sainte Ambroſe thinketh that this is not the firſte Epiſtle that Sainte Paule wrote to the Corinthians, coniecturing ſo, as I thinke, by that is written in the firſt Chapter: I wrote vnto you in an Epiſtle, as though he had before written vnto thē of theſe matters in other letters: albeit the Greke interpreters diſſente. Some thinke that this Epiſtle was ſente by Timothe, becauſe of him mencion is made once or twiſe, and by Stephana, Fortunatus, and Achaicus, whom he commendeth vnto them. Some agayne, becauſe it is written at the latter end, I wil tary at Epheſus vntil the fiftieth day, ſuppoſe that it was ſente from Epheſus. Some againe think that it was ſent from Philippos, for that title haue the Greke bokes. And yet cānot I coniecture, with what reaſon thei were ledde, that ſo thought: onleſſe they gather that it was written by the waye, becauſe Paul ſayeth: I will come to you, when I goe ouer to Macedonia: for I will goe through Macedonia. And ſtraight after: for I will not ſee you nowe in my paſſage.

(✻)

The ende of the argumente.

⊕

The paraphraſe of Eraſmus vpon the firſte Epiſtle of the Apoſtle. S. Paul to the Corinthians.

The firſte Chapter.

A

The texte.

Paule called an Apoſtle of Ieſus Chriſte, through the will of God, and brother Soſtenes. Vnto the congregacion of God, whiche is at Corinthum. To them that are ſanctified by Chriſte Ieſu, called ſainctes, with all that call on the name of oure Lorde Ieſus Chriſte in euerie place, ether of theirs or of oures. *Grace be vnto you and peace from God oure father, and from the Lorde Ieſus Chriſte. I thanke my God alwayes on youre behalfe, for the grace of God which he is geuen you by Ieſus Chriſt: that in all thinges ye are made riche by him, in all vtteraunce, and in all knowlage, by the whiche thinges the teſtimonie of Ieſus Chriſt was confirmed in you, ſo that ye are behinde in no gifte, waiting for the apering of oure Lorde Ieſus Chriſte, whiche ſhall alſo ſtrength you vnto the ende, that ye maye be blameleſſe in the daye (of the comming) of oure Lorde Ieſus Chriſte.

*Roma.i.
Gala.ii.

PAul no falſe Apoſtle, nor vſurper of an Apoſtles auctoritie, as ſome are among you, but called to be yͤ Ambaſſadoure of Chriſt, & not the meſſanger of men: Called (I ſaie) not through myne owne deſeruing, but only becauſe it ſo pleaſed God the moſte mercifull father, by my miniſterie to ſpreade abrode the honour of his ſonne: whiche calling I certifie you of, leſte ye ſhoulde either miſlike me, or be deſirouſe to haue an other. Paul therfore, euen I, whom ye knowe well, and alſo with me Soſthenes, my brother by profeſſion, & felow in office, doe write this Epiſtle, not to the ſediciouſe ſectes that ſtriue one with another, but to the congregacion of the churche: whiche God of hys goodnes, (at whoſe commaundemente I laboure in this embaſſie) hathe ſteadfaſtly ioyned together in one accorde of minde, and ſuche mutuall charitie, as beſemeth chriſtians, at Corinth, building in the olde citie, a new and an heauenly, placing there, in the ſteade of an earthly, an heauenlye companie: that is to ſaye, a cōpany purged & cleanſed from their olde vices and beaſtely luſtes, from pride through riches, and worldly learning, and from other diſeaſes, by meanes wherof, among men debate & diſſencion ofttimes ariſe, farre otherwyſe than they ſhoulde, whome one God, one deliuerer Chriſte, one baptiſme, one religion, one rewarde, doeth ſo diuerſly ioyne and knit together. Once hath Chriſte frelye taken from you the ſinnes of youre former life, to the entente, that henceforth by vertuouſe exerciſe, ye ſhoulde preſerue & kepe the godlye ſtate, by him reſtored vnto you. For neyther gote ye it throughe youre owne deſertes, nor are ye for theſame bounden to thanke youre riches or Philoſophie, or yͤ keaping of Moſes law either, but Ieſus Chriſte: whiche both purged you firſt with his bloud, and after called you to a continuall perfeccion and holines of life. Nor belongen theſe my wordes onelie to you, but generally to all nacions of the worlde, that profeſſe the name of oure lord Ieſus Chriſt, whether thei be among yͤ Iewes, or among yͤ Gētiles, ſo that thei put no vaine truſt in their great riches, & poſſeſſions, but wholy leane, & haue a cōfidence, vpō his help & ſuccour. There is of al but one churche, and chriſtian congregacion, al are

Paul how he was called, and why.

B

Diſſenciō to bee eſchued amonge chriſtians.

The grace of the goſpell commune to all.

equally

C equally bounde to Chriſt onelie: both for their deliueraunce from the moſte vilanouſe bondage of ſinne, and alſo for their calling ⁊ chuſing oute to godlines of life. There is neither place nor countrey, that ſeuereth the ghoſpell: but as all men haue one Chriſt, ſo are all his giftes free to al men. His cōmon grace and peace therfore wiſhe I vnto you and to them alſo, whiche bothe no man els can geue but he, that geueth you al thinges: I meane God the father, of whom, as of the very fountaine, all oure weale commeth, and oure Lord Jeſus Chriſte, by whome onely his fathers pleaſure was to geue you all thinges. Grace obtayned, ſhall ſaue and kepe you vnharmefull and innocente, and with an vnharmefull lyfe, is ioyned peace and concord. Grace excludeth ſinne, ⁊ bringeth vs into goddes fauoure: peace recōcileth eche one of you to another. By the one, ye in ſuche ſorte receyue goddes benefite, that ye forget not the chiefe giuer: by the other a declaracion is made, that ye are not onelie by name chriſtians, but alſo very chriſtians in dede. By grace, partakers are ye of goddes heauenlye benefit: by peace and concord, according to youre abilitie, ye beſtow your heauēly giftes eche one of you vpō an other. Some thing is there in you by goddes free gift, for the whiche I am glad in youre behalfe, and geue God thankes. And ſome thing againe I miſlyke, ⁊ woulde wiſh were amended. Some are there among you, that liue a chriſtian life: ⁊ ſome ther be, in whō yet the dregges ⁊ filthines of their olde ſinful life, remayne ſtill. D For as I coumpt youre weale mine owne, ſo if ought amonge you be amiſſe, I thinke my parte therin. And therfore on youre behalf I thanke my God alwaies, by whoſe grace ⁊ goodnes Chriſtes free gifte is in ſuche plentifull ſort departed amonge you, that whereas heretofore ye buiſylye ſought for earthly, frayle, ⁊ tranſitory riches, ye are now through Chriſtes benefite, enriched with heauenlye treaſures, ⁊ ſuch ryches, as ſhall neuer periſh, but bring vs vnto the true and perfite weale. In token wherof no kinde of language or gifte of knowledge is there, whiche ye haue not obtayned aboundauntly. Of late proude were ye of youre vayne Philoſophie: but ſince in the ſtede of a falſe ye embraced yͤ true wiſdome, ye vſe youre ſelues diſcretelye. Of late proude were ye, by reaſon of your worldly eloquence, highlye ſtanding in youre owne conceptes: but ſince ye were from aboue inſpired with the gifte of tongues, ye ſpeake of heauenly matiers, ſtedfaſtlye continuing in that whiche ye know is beſte: by meane wherof both the trueth of the ghoſpell, and the faith of Chriſt, is in greatter renoume, ⁊ more ſtrēgthned, whiles all men clearely ſee and perceiue, that the fact which is wrought in you, was not wroughte in you by any worldely policie, but by the myghte of God, whyche geuyng his gyftes vnto vs, brought oure preaching in credite. Inſomuche that, albeit ye neyther ſaw Peter, nor James, whom ſome coumpte eyther the only, or chief Apoſtles, yet no gyfte is there wherewith God is wonte to auaunce the miniſterye of his Apoſtles, wherin ye ought to thynke youre ſelues behynde other: ſo farre that euerie manne maye wel perceyue, that not withſtandyng the miniſters bee diuerſe, yet is the chyefe dooer one, ſynce one effecte dooeth alwaye folowe. And as theſe giftes are geuen vnto you like earneſt money, or as a pledge

Grace b vnto you end peac from Go the father. &c.

The fruites of grace and peace.

Wherin Paul praiſeth yͤ Corinthyans.

That in thinges y are made riche by him.

But one giuer, though diuers miniſtres of Goddes grace.

A a pledge of ẏ euerlaſting life to come:ſo ye by ſuch plain ⁊ ſenſible tokens,concerning an hope of thinges that cannot be ſene,await for that daye,wherin Chriſte,whiche now yet ſemeth in his mēbres to ſuffer affliccion, ſhall playnly ſhewe his maieſtie,and deuide the godly from the vngodly, and deliuer his ſeruauntes frō all trouble ⁊ vexacion:for deſire of whiche daye,ye ſuffer diſpleaſures, and for feare of theſame ye doe youre duetie. Menne maye peraduenture vnrighteouſly condemne or quyte,but in that daye ſhall God without any wrong at all,apoynte you,either to euerlaſtyng paynes or euerlaſting pleaſures. But yet diſtruſte ye nothing:he for this preſent time is youre ayder and defender,which in that daie ſhalbe youre iudge. Of his goodneſſe it is,that ye are reſtored from youre olde errours,to godli life:and as ye haue begunne to leade a godly life and pure, ſo ſhall ye likewiſe through his goodneſſe continue in ſuch a vertuouſe cōuerſacion, that in ẏ fearefull daie of oure Lord Jeſus ye be founde blameleſſe. As my truſte is ye ſhall,not by youre ſtrength or myne,but by the goodneſſe of God,whiche diſapointeth no man of the hope,he ſtandeth in,and ſurely perfourmeth,aſmuche as he promiſed.

Chriſtiās ſuffer in hope of the daie of their delyuerance.

Chriſt a continuall ayde to his.

The texte.
i.Theſ.v.
Num.xxiii

B

*Act.xviii
i.Cor.iii.
and.xvi.

*Act.xviii
*i.Cor.xvi

*Roma.i.
*Eſai.xxix
*Eſa.xxxiii

God is faithfull,by whom ye are called vnto the felowſhippe of his ſonne Ieſus Chriſt oure Lord. I beſeche you brethren by the name of oure Lord Ieſus Chrſte, that ye all ſpeake one thing,and that there be no diſſencion among you : but that ye maye be a whole body, of one minde,and of one meaning. For it is ſhewed vnto me(my brethren)of you, by them whiche are of the houſe of Chloe, that there is ſtrife amonge hou, I ſpeake of the ſame, that euerye one of you ſayeth : I holde of Paul:I holde of*Apollo:I hold of Cephas:I holde of Chriſt. Is Chriſt deuided? Was Paul crucified for you?eyther were ye baptized in the name of Paul?I thanke God, that I baptized none of you?but*Criſpus and Caius:leſte any ſhoulde ſaye, that I had baptized in myne owne name :I baptized alſo*the houſe of Stephana. Furthermore know I not,whether I baptized any man of you,or no. For Chriſte ſent me not to baptize,but to preach the ghoſpel,not with wiſedome of wordes, leſt the croſſe of Chriſt ſhoulde haue been made of none effecte. For the preaching of the croſſe is to them that periſhe,folyſhneſſe:but vnto vs whiche are ſaued, * it is the power of God. For it is written: *I will deſtroye the wiſdome of the wiſe, and will caſt awaye the vnderſtanding of the prudente. Where is the wiſe?*Where is the Scribe? Where is the diſputer of this worlde? Hathe not God made the wiſdome of this worlde folyſhneſſe?

And it is not to be doubted,ſince he of his free mercy hath called you vnto him,and made you ioynte inheritoures with his only ſonne oure Lorde Jeſus Chriſte,but that he will alſo fauoure you labouring to continue in this godly ſtate, that ye fall not frō that honorable inheritaunce,wherof ye haue already receiued an earneſt peny. Hitherto haue I ſpoken of ſuche thinges in you,for whiche in youre behalfe I doe greatly reioyce,wherin I woulde wiſhe, ye ſhoulde continewe, and goe forwarde alwayes, as ye haue begūne. Now harkē what I miſſelike in ſome of you,what I woulde were amended,and wherin my deſire is,ye ſhould bee vnlike youre ſelfe. I nede not to teache you,what becōmeth your profeſſion,ye know it youre ſelues ſufficyentlye. But onely I beſeche you,my moſte dearly beloued brethren,for oure Lorde Jeſus Chriſtes names ſake,a name moſte to be reuerenced and had in honoure,of ſuch as haue once profeſſed it,that there be among you no diuiſiō nor ſhameful diſſencion,but that ye agree in heart and woorde,and throughe concorde beecome as one perfyte bodye, whoſe partes are ſteadfaſtlye and faſte knytte together. Worldli wiſdome,by reaſon of ſectes and diuerſe opinions,is into ſon-

Wherin Paul miſliketh the Corinthians.

I beſech you brethrē by the name of our Lorde Jeſus Chriſte, that ye al ſpeake one thynge.

Diſſenciō and partakyng to bee auoided amonge chriſtians.

C to ſondrye partes deuided, by reaſon wherof alſo perpetual ſtrife and contencion is amonge their ſcholers and folowers maintayned. But Chriſtian wiſdome ſhoulde amonge all men haue like rules and determinacions, of whiche as there is but one authour and maſter, ſo fauoureth he not ſuche ſmall bypathes of carnall ſectes, and mens opiniōs. Mete is it therfore, that as the profeſſours of this Philoſophie and learning bee all of one conſent and agrement in mindes, ſo they abſtayne alſo from ſuch wordes, as ſounde towardes ſtrife and debate. To be at an inwarde debate, is wicked and vngodlye: to fyght and brall with woordes, is agaynſte honeſtie. And leſt peraduenture ye might thinke, that I haue of this my ſaying but a vayne ſuſpicion: I aſſure you they were broughe vnto me by ſuche godly and perfite liuers, as are wel worthy to be beleued. Ye knowe Chloe, that notable & godly woman, ye know her houſhold, and acquayntaunce, which are al of the ſame trade of life as Chloe, theyr ayder, is knowē to be. By them, whiche bothe zeale youre welthe and in my neceſſities helpe me, heard I, that there is ſtrife & contencion amonge you: as though ye were a ſediciouſe ſorte of people quarellyng among them ſelues. What other thynge els (I praye you) meane theſe wordes, which are comēly ſpoken among you, whiles (as for an D exaumple) one ſaith: I hold of Paul, another againe: I hold of Apollo, another ſaith: I hold of Cephas, an other: I hold, of Chriſt. What ſaye you? are not theſe names of ſedicions and ſectes? After lyke ſorte ſuche as profeſſe the vayne wiſdome of this world, one boaſteth Pithagoras, an other Plato: one boſteth Ariſtotle, an other Zeno: one boaſteth Epicurus, an other thismaſter, and that maſter, and euerie one of theſe, eche for his owne maſter, is with other at continuall variaunce. We haue but one maſter, one learnyng, one ordinaunce, but one purpoſe and intent: & whence come then theſe diuerſities of names? Is Chriſte deuided, or from him ſelf diſagreyng? Why parte and deale we the honour of oure religion whiche is onely dewe to one, amonge men, in ſo doyng making of ſeruaūtes maſters? Who gaue you grace to liue rightouſly? Did not Chriſt, which with his owne bloud waſhed you? Why then forge ye to your ſelfes any other name than his, whoſe benefite and fre gift this is? Geue me leaue ſo to ſpeake, for exaumple: was Paul crucified for you? Yf al men, & euerie man equally, are for this benefite, only bound to Chriſte, ſince he generally died for all: why ſeke ye for the titles and ſurnames of diuerſe men, in maner geuing that to them, for whiche Chriſte onelye ſhoulde haue thankes? Through baptiſme we are planted in Chriſt, and in his name are we baptized, from whom all the power of baptiſme ſpringeth. Why ſhould ye rather than cal youre ſelfes Paules ſcholers, than Chriſtes, ſince ye were baptized, not in Paules name, but in Chriſtes? Yf vpon ſuche occaſion the glory dewe to God bee taken from him and geuen to men, then thanke I God, that I baptized none of you, but Criſpus and Caius, whiche (I trow) glori nothing therof, but knowledge me as a miniſter, and Chriſt the chiefe doer. It might haue chaunced, if I had baptized many, that there woulde haue been ſome, that would haue called themſelfes, in ſtede of Chriſtes diſciples, Paules diſciples.

Chloe told Paule of ſectes amonge the Corinthians.

I holde o Paule: I holde of A pollo .&c.

Chriſtians haue but one Chriſt and one faithe.

Is Chri deuided?

Wa Paul cru cified fo you?

In baptiſme we are planted in Chriſte.

I thank God tha I baptize none of you, but Criſpus Caius.

Who were baptiſed of Paule.

But

A But now commeth it to my minde, that I baptized alſo Stephanas houſeholde: as for other yͤ I baptized, I remember none. At my beyng there, my minde more ranne vpon ſuche thinges, which more aduaunced chriſtianitie. That which in baptiſme is done by manne, is the leaſt parte of baptiſme. The vſuall and accuſtomed wordes euery man may pronounce. And an eaſye thyng is it, and without ieopardie at all, to dip hym in water, that is bothe ready and wyllyng therto: but the very office of an Apoſtle is, by the effectuall preachyng of Gods worde, to bryng a man from his long accuſtomed life, from the lawes and ordinaunces of his countrey, to a newe and quite contrary religion, and not to ſticke this wyſe to doe, though he therby ſtande in ieopardie of death. Herof might we more lawfully glorye, yf we might chalenge in ſuche enterpriſes any thyng, as oure owne. Nor yet ſpeake I this to diſſalowe baptiſme, but to preferre that, whiche is better, and that wherunto I am ſpecially aſſigned. Chriſte neuer aſſigned me to this embaſſie among the Gentiles, to bee onely the miniſter of baptiſme, but to ſetfoorth and to publiſhe by my preaching the glorye of his name: and to winne as many as I could, by the ghoſpel vnto him. Nor yet for ſo doyng haue I any cauſe, carnally to glory. For god woulde not haue thys feate doone eyther by the conueyaunce of mannes witte or eloquence, wherewith no ſuche wonder coulde B bee wroughte: but would haue this greate enterpriſe broughte to paſſe by a rude, ſymple, and playne preachyng, to the entente that all the prayſe of this acte ſhould be geuen to God onely, whome it pleaſed by the vyle, lowe, and reprocheful croſſe of Chriſte & preachyng therof, to renewe al the world. Chriſtes croſſe ſemeth to be a lowe triflyng matter, but yet ſuch a vile trifle is it, that it ſubdueth al the glorious maieſtye & pompe of this world. The rude and weariſhe preachyng, by whiche we declare to all the worlde, that Chriſt was faſtened vpon a croſſe, and thereupon dyed, ſemeth to be ſome fooliſh thing, without any pointe of learning. But tel me, to whom ſemeth it ſo? Undoubtedly to them, whiche beeyng blynded with their ſynnefull lyfe, receiue not in their heartes the preachyng of the ghoſpell: and therby periſh, by forſaking hym by whō they myght be ſaued. But yet ſuche as hereby attaine to euerlaſtyng ſaluacion, well vnderſtande and perceiue that it is no weake and feble thing, but a thyng of Gods owne dooyng, muche more mighty and effectuall, than is any mannes power and garriſons. By this newe and vnknowen meane, hath it pleaſed God to renewe all the world, as he long before promiſed to doe, by yͤ mouth of his Prophete Eſaie, by whom he thus ſpeaketh: *I wyll deſtroye the wyſedome of the wyſe, and wyll caſte awaye the vnderſtandyng of the politique.* Hath he not perfourmed hys promyſe? See we not the worlde renewed? See wee not menne, miſtruſtynge theyr olde religyon, and caſtyng awaye theyr affyaunce in Philoſophye, embrace the croſſe of Chriſte? Underſtande not menne nowe that thyng to be deuiliſhe and vngodlye, whiche they before thoughte good and Godlye? And that nowe to be fooliſhe, whiche tofore they thought wittie? Tell me now, where is the wyſe manne that was ſo proude of hys knoweledge in the law? Where is the Scribe, that was ſo proude an expounder of the law? where is the Philoſopher become, which ſearcheth

The outwarde ſigne, but a ſmal parte of baptyſme.

The office of an Apoſtle,

Chriſt ſent me not to baptize, but to preach the ghoſpell.

God would haue hys goſpel preched by yͤ ſimple of this world

The preaching of yͤ croſſe is to them that periſhe, fooliſheneſſe.

The croſſe is foly to the world.

I wyll deſtroye the wyſedome of yͤ wyſe.

The wiſedome of yͤ world folye.

Where is the wiſe. &c.

C

ſearcheth out the priuities of nature, and forgetting God the maker of al thing, meruaileth at creatures? Euery one of theſe made great crakes, that thei could doe wonderfull thinges: but yet wer thei both deceiued thẽſelues, ⁊ deceiued other too. Thei promiſed righteouſnes, and al wealth: when in the meane time themſelues wer miſerable, and al to drowned in ſinne. God ſuffered them for puniſhmẽt of their arrogãt mindes, as thei wel deſerued, thorow blindnes to rũne on headlong into al kindes of diſhoneſty: to make thẽ know and ſee their own eſtate, and in what taking thei were, that thei might at length, know their fault and amende it, ⁊ therwith alſo learne, how vain a thing and vneffectual their Philoſophie was. Hath not god declared then, that the wiſedome of this world is foliſh? God had before this tyme declared his wyſedome likewiſe, by the beautiful ſpectacle of this world, wrought by his wiſedom: to the entent that by wonderyng at ſuche a merueilous piece of worke, men might be rauiſhed to loue the workman. But that purpoſe of God, through their own folye, chaunced quite cõtrary. For thei woorſhipped creatures wonderyng at them, and deſpiſed the maker of creatures, as one vnknowen, leadyng theyr lyfe after ſuche ſort, as though either God fauoured ſynnefull lyuyng, or els gouerned not the worlde, whiche he had made.

Phyloſophers geuen vp to Idolatrie ⁊ al ſynne.

Hath not God made yͤ wiſedõ of this world fooliſhnes?

Goddes wiſedom appeareth in yͤ creation of the worlde.

The text.

¶For after that the worlde through wyſedom knewe not god, in the wyſedom of god, it pleaſed god through fooliſhnes of preaching, to ſaue them that beleue. *For the Iewes requyre a ſigne, and the Grekes ſeke after wiſedom. But we preach Chriſte crucified, vnto the Iewes an occaſion of fallyng, and vnto the Grekes fooliſhenes: but vnto them, which are called both of the Iewes and Grekes, we preache Chriſte, the power of god, and the wyſedom of God. For the fooliſhnes of god is wyſer than men: and the weakenes of god is ſtronger than menne. Brethren, ye ſee your callyng, howe that not many wyſe menne after the fleſhe, not many mightie, not many of hye degree, are called: but god hath choſen the fooliſhe thynges of yͤ world, to confound the wiſe. And God hath choſen yͤ weake thinges of the world, to confounde thynges whiche are mightye. And vyle thynges of the worlde, and thynges whiche are deſpyſed hath god choſen, yea and thynges of no reputacion, for to bryng to noughte thynges of reputacion, that no fleſhe ſhoulde reioyce in his preſẽce. And of him are ye, in Chriſt Ieſu, which of god is made vnto vs, *wiſedom, & *righteouſnes, & *ſanctifying, & redempcion. That according as it is writen, *he which reioyſeth, ſhould reioyce in the lorde.

*Mat.xii.
Luke.xi.
Iohn.vi.

D

*Ephe.i.
*Ier.xxii
*Ioh.xvii
*Eſa.xlv.
Iere.ix.
ii.Cor.x.

Wherfore god to bring yͤ ſame purpoſe of his to paſſe, wẽt another way to worke: minding that ſuch as through ſhewing his wiſedõ in creatures became worſe, ſhould be brought home agayne and reſtored, by preachyng of that, which to menne ſhould ſeme a lowe foolyſhe tryfle: that ſuche as were Phyloſophers and politique menne, in ſtede of God woorſhippyng dumme ſtones, ſhould now obtayne throughe fayth by the croſſe of Chriſte, perfecte ſaluacion: and throughe fayth miſtruſtyng theyr worldlye wyſedome, haue a ſure confidence in the mercy of God. For hope of ſaluaciõ ſhoulde they haue none, vnleſſe they throughe faith vnderſtoode, from whence they ſhould loke for their ſaluaciõ. To bring this about therfore, the firſt poynt was to plucke out of mens heades, yͤ vaine confidence that they hadde in themſelues: out of all mennes heades (I ſaye) not of the Iewes onely, but alſo of the Gentiles. For as the faythleſſe Iewes requyre ſygnes and woonders, and boaſt themſelues of the myracles ſhewed vnto theyr aunceſters: ſo ſtudy the Grecians for the learning and knowelage of worldly wyſedom,

No ſaluaciõ but by faith.

Vaine cõfidence bothe in Iewes ⁊ Gentiles to be roted out.

For the Iewes requyre a ſygne.&c.

A wiſedome, therby aſſuryng themſelues both bliſſe and glory. And yet wer both deceiued of that they loked for. For the Jewes vpon confidence of their lawe fell from Chriſt: and the wiſe menne thorowe a vayn pride, conceiued by worldly knoweledge, receiue not the humble, and (as at the fyrſt ſight it appeareth) the lowe preaching of the croſſe. As for we preache neither of yͤ familiar talke, yͭ Moſes had with god, nor of the aungels that Abraham harboured and ſhewed hoſpitalitie vnto, nor howe the ſunne was commaunded to ſtande ſtyll, nor no ſuche thyng, whereof the Jewes make great boaſt: nor preache we on the other ſide, of yͤ mouinges of heauenly bodyes, nor of the influences of planets and ſtarres, nor the cauſes of lyghtnynges, the knowledge of whiche thynges make yͤ Grecians ſo proud. What preache we then? Surely a doctrine that at the fyrſte brunte ſemeth baſe and fooliſhe, that is to witte, that Chriſte was crucified: whiche baſe lowenes was to yͤ Jewes an occaſion of falling, whiche Jewes wonder at the myracle of Jonas, and yet fynde fault in Chriſtes actes, greater thã Jonas, wer he neuer ſo great. The Grecians, whiche by reaſon diſcuſſe and ſearche out all thinges, thinke it a foolyſheneſſe to ſay that a vyrgin by any heauenly power ſhould conceyue a chylde: yͭ God ſhould be incarnate and take mans nature vpon him: that life ſhould be reſtored by death, and that he is riſen again, which was once dead. And by this meanes Chriſt to bothe ſortes ſemeth but a vile thing, but eſpecially to ſuch as in their own ſtrength, haue a lewde truſt and confidence. But they that by inſpiracion of yͤ holy goſt are called to faith, ⁊ are by preaching of the goſpel throughly chaunged, be thei Jewes, or be thei Grecians, clearely perceiue ⁊ B know, that theſame lowely and meke Chriſt, that was crucified, is the very ſtrength, power, and wiſedom of god: ſo yͭ now neither yͤ Jewes nede to gape for miracles, which find greater in Chriſt, nor the Gentiles for wiſedom, foraſmuch as thei haue now found Chriſt the wellſpring of all wiſedom. God hath in maner from his high and glorious maieſty, ſubmitted himſelf to our vilenes: and from his high wiſedome is come downe to our fooliſheneſſe: ⁊ yet that, which in him ſemed but a foliſh point, paſſeth al the wiſedom of yͤ world: and yͭ which in him ſemed weake ⁊ feble, ouerwaieth and ſurmounteth all worldly might and puiſſaunce. What can bee more reprochful, thã as a treſpacer, amõg treſpacers to be hanged vpon a croſſe? and yet by this meanes he onely conquered death: whõ before no man was able to withſtand. What is more plain ⁊ homely, than the learning of the ghoſpel? And yet it, homely as it is, made newe all the worlde, whiche before thys tyme, no phyloſophers learnyng was euer able to brynge aboute. All whyche was done of God, becauſe hereof the worlde ſhoulde clayme no parte, as it myghte haue dooen, yf it had been wrought eyther by menne of power, or by riches, eloquence, or by great and famous clearkes. Nowe ſith all the worldly wiſedome and glory thereof, is by ſelye poore fyſhers ouerthrowen and vanquiſhed: euery mã eaſely ſeeth, yͭ al this glorious act, and the renoume therof, muſte be geuẽ to god only, whoſe ſecret power hath wrought ⁊ brought to paſſe one cõtrary by another. That I now ſay is not only true in poore Chriſt and his apoſtles, but in your owne company alſo,

called

We preach Chriſt crucified. &c.

The ſũme of Paules preaching.

Chriſte ſemeth but weakenes to the worldly.

The fooliſhnes of God, is wiſer then men.

God deſceded to our moſte weaknes, and thereby ouercame all ſtrength, and why.

called to god through his grace, ye maye ſee theſame. Howe fewe eloquent and wyſe men be of your noumbre, howe fewe menne of power, I meane after the common reputacion, howe fewe menne of great bloude and parentage labour in the ghoſpell, your ſelues brethren ſee and vnderſtande. The glory of the goſpel was by mẽ of low degree ſetfurth and auaunced, and inlarged by ſimple perſons: ſo that nowe, euen the contrary to that, which was wont to be, ſymple men and lowe, vanquiſhe high: and rude playnes ouerthroweth craftineſſe. And therefore choſe god forth eſpecially ſuch thynges, as in worldlye eſtimacion, ſeme rude and vnlearned: to make worldly wiſe men more aſhamed of their vaine enterpryſe. And choſe ſuche meanes, as are in the worldes opinion but feble and weake, therby to mocke thẽ which either by taking of partes, and riches, by tirannye, or anye other meanes thynke themſelues mighty. And vnto hym choſe ſuch thynges, as the world thinketh vile and to be deſpiſed, yea thinges of no reputacion at al, to bring to noughte and aboliſhe thinges of hygh pryce: to the entente, that neither this fleſh of ours, nor the worldly wiſedom therof, ſhould in the preſence of god, haue anye thyng to reioyce of: albeit it haue ſome vain thyng to boaſt vpon in the ſyght of the world, ſince that betwyxt heauenly and earthly thynges, there can no compariſon be made. And albeit in the iudgement of the worlde ye bee raſcals and outcaſtes, yet haue ye through the great bounteouſnes of god the father, gotten the greateſt honour that can be, which hath called you into the inheritaunce of his ſonne, by whome he hath after a nother newe ſorte geuen you all thynges, which the ruffling and proude worlde promiſed, and was not able to perfourme. By hym haue ye receiued the true and wholeſome wiſedome, that ye neede not Philoſophie, nor ſuche worldly wiſedome: by hym haue ye receiued ryghteouſneſſe, ſo that now ye nede not the helpe of Moſes lawe. By hym haue ye obtayned holines of life, leſt any mã thinke it came by hys owne deſertes. By hym haue ye receyued libertye, as by whoſe bloud we are redemed from the tiranny of ſynne. And to bee briefe, for all the weale that we ſtande in: bounde are we to thanke onely Chriſt, and god the father, the chiefe authoure of all goodneſſe: that it maye come to paſſe, that is written, by the Prophete Ieremie: *Let neyther the wyſe man bee proude of his wyſedome, nor the ryche be to bolde vpon truſt of his riches, nor yet the ſtrong man truſte vpon his ſtrength:* ſince none of all theſe bryng men to the welthy ſtate. *But if any man wyll iuſtly glory and reioyce, let hym glory, becauſe he knoweth god the verye fountaine and geuer of all good thynges:* but let hym ſo reioyce, that he aſſygne no parte thereof to any worldly power and helpe.

C

The ghoſpel ſette furth & enlarged by lowe and ſimple perſons.

God hath choſen the foliſh thinges of the worlde to confounde the wyſe.

God choſe thoſe thinges ẏ are vyle in ẏ worldes eſtymaciõ.

D

The commodities receiued by Chryſt.

All glorye due to God.

The.ii.Chapter.

¶And I brethren(when I came to you)came not in gloriousnes of wordes, or of wyſedome, ſhewyng vnto you the teſtymonye of GOD. Neither ſhewed I my ſelfe that I knewe anye thynge amonge you, ſaue Ieſus Chriſte, euen theſame that was crucvfyed. And I was amonge you in weakeneſſe, and in feare, and in muche tremblynge. * And my woordes and my preachynge was not wyth entyſyng woordes of mannes wyſedome: but in ſhewynge of the ſpyrite and of power, that your fayth ſhoulde not ſtande in the wiſedome of menne: but in the power of God.

The tex

*i. Theſ

A LEt them tel me then, wherin they are better then you, that thus are aſhamed of Chriſtes lowlines, and crake among you of their lawe, of their riches, and wiſdome. I am aſſured, that I conuerted you not to Chriſte by ſuche meanes. For when I fyrſt came vnto you, to teache you the priuy and ſecrete wiſedome of the Ghoſpell: I came furnyſhed neyther with anye meruaylous and gloryouſe eloquence, nor with any ſinguler knowledge of philoſophie, which kynd of menne I knewe, how greatly ye regarded. So farre abhorred I to take vpon me any of thoſe thynges, whiche in the face of the world are coumpted ſingular, that I ſhewed my ſelf amōg you to knowe nothing els, but Ieſus Chriſte, euen the ſame that was crucified. I preached of a man, but of ſuch a man yet, as was by god annoynted, and promyſed by the Prophetes to come and redeme mankynde: From that which was in him of loweſt reputacion, began I the preachyng of the goſpell. And albeit that my preachyng among you toke effect, yet therby claymed I no praiſe at all, liuing among you, not like a man of power, but as a weake one and feble: nor gaped for any great dominion, but as one that ſtode in daunger and ieopardy to be aſſaulted of deuliſhe perſons, whoſe tyrannye we with pacience ouercame. Looke after what ſorte my liuing was, and after the ſame was my preachyng. And as my life was kept in ſafegard againſt the violence of lewde and B miſchieuous perſons, by no mans hande, but by the onely defence of God: ſo lykewiſe was my preaching, neyther garnyſhed with the flowres of Rhetorike, nor ſette forth with the argumentes of Philoſophie, therby to ſhewe, what I could in learning and eloquence: And yet ſimple as it was, of that power and myght was it, that it quite chaunged you, not by any bragging learnyng, but by the ſpirite and mightye power of God: who by hys ſecrete inſpiracion and miracles, ayded and aſſiſted my rude preachyng: yͭ wheras ye are from darkeneſſe and ignoraunce broughte to the lyght of the goſpell, beeing a thing ſo vnlyke and harde to be perſwaded in, no man ſhould thinke the ſame to be doen by worldlye wiſedome or eloquence, whiche we take not vpon vs, but by the power of God, by whom our preaching was more effectuall and ſtrong, than euer was any diſputacion of the Philoſophers, wer it neuer ſo ſubtile, wer it neuer ſo wittie & well ſet in ordre. At my being among you, which wer proud of your worldly wiſdom, and ignorant of the wiſdom of God, I taught you but playn matters: but yet ſuch wer they, as wer to ſaluacion neceſſary.

The goſpell no worldlye vaynglorious preachyng.

Paules lowlines.

The text. We ſpeake of wiſedome among them that are perfect: not the wiſdome of this world, neither of the rulers of thys worlde (whiche goe to naught) but we ſpeake the wiſedome of God whiche is in ſecrete and lyeth hydde, whiche God hathe ordayned before the worlde vnto our glory: whiche wiſedome none of the *rulers of thys world knewe. For had they had knowlage, they would not haue crucifyed the Lord of glory. But as it is written: *The iye hath not ſeen, and the eare hath not heard, neither haue entred into the heart of man, the thynges which God hath prepared for them that loue hym.

*Act.xiii.

*Eſa.lxiiii.

We haue of Chriſt dieper poyntes of wiſedome, but of them talke we among ſuch as are perfite. Be diligent therfore and labour to bee perfite, that ye maye bee partakers of the ſecrete and hydden

The goſpell ſeemeth foly to yͤ world

C

Gods wiſdome ſecret, but to whom.

Gods wiſdom opened to the lowly.

D

The Iewes & deuilles knew not our redempcion by Chriſtes death.

miſteries of god. Beſide this, we that preache the croſſe of Chriſt, ſeeme to the faythleſſe to preache verye fooliſhneſſe: but to ſuche as ſtedfaſtlye beleue, ſeme we to preache an excellent wiſdome, much differyng from that wiſdom whiche laboureth in vayne to ſearche out by naturall reaſon the cauſes of this world: and farre alſo from worldly policie, wherof the great eſtates of this world make great crakes, whoſe autoritie with all their wiſdome is by Chriſte aboliſhed and vanquiſhed, by vttering their fooliſhenes: But we preache of a heauenly wiſedom, which hath not an outeward apparance of that, which is not within it: but is inwardlye mighty and effectuall. There is in this wiſedom no curioſitie nor pompe, and yet ſymple as it is, al men perceiue it not. But as it is ſecrete, ſo is it knowen by ſecret inſpiracion, and that of none, but of ſuch onely, as God vouchſaueth to make partakers therof. We lay not furth the priuities of this wiſdom before the common ſort of people, but vtter them ſecretly to ſuch, as are able and mete to receiue them. And albeit this wiſdom be now at laſt in our tymes publiſhed, yet god beefore all tyme by his high counſell ordayned for hys: that as the proud perſons haue hitherto fooliſhlye craked of theyr carnall wiſdome, ſo ſhould hencefurth the meke and lowly haue a more excellent wiſedome to reioyce and glorye of. Thys wiſdom deliteth to dwell in ſimple and cleane hertes: and for this cauſe none of the great rulers of this worlde had it, nor Magicians, nor Philoſophers, nor Pilate, nor Annas, nor Cayphas, nor the Phariſeis, nor the Deuils themſelues neither. For had they knowen, that the lowe and fooliſhe preachyng of Chriſtes croſſe, would with his gliſtring haue darkened the glory of the worlde, and for all the weakenes and feblenes therof, haue put to flyghte and vanquiſhed the tyranny of death and ſynne, neuer would they haue faſtened on a croſſe, the Lorde and captayne of renoume and glory. For al the learnyng they had in viſible thynges, for al their pryde in knowlage of the lawe, ignoraunt were they of this wonderfull miſtery, mete to be vttered onely to ſuche, as by humble & ſobre myndes are made at one with God. That it ſhoulde ſo be, Eſai long before prophecied: declaring that thys wiſdom wherof we talke, ſhould into mennes ſoules be ſecretely inſpired, ſaying: *Suche thynges as neuer were ſeene with mannes iyes, or by mannes eares hearde of, or conceiued in any mannes thoughte, hath God prepared for them, that heartelye loue hym,* and ground all theyr diſputacions vpon fayth, and not vpon mannes reaſon.

The text. *Ro. viii.

*Eſai. xl. Chap. ii. Rom. xi.

But God hath opened them vnto vs by hys ſpirite: *For the ſpirite ſearcheth all thynges, yea the bottome of Gods ſecretes. For what man knoweth the thinges of a man, ſaue the ſpirite of man which is within him? Fuen ſo the thynges of god knoweth no man, but the ſpirite of God. And we haue not receyued the ſpirite of the worlde, but the ſpirite which cometh of god, for to know the thinges that are geuen to vs of God: whiche thinges alſo we ſpeake not with wordes that mannes wiſedome teacheth, but with wordes which the holy goſt dooeth teache: making ſpirituall compariſons of ſpirituall thynges. The naturall man perceiueth not the thinges that belong to the ſpirite of God. For they are but fooliſhnes vnto him. Neyther can he perceiue them, becauſe they are ſpiritually examined. But he that is ſpirituall, diſcuſſeth all thinges: yet he himſelfe is iudged of no man. *For who hath knowen the mynde of the lorde, either who ſhall infourme hym? But we vnderſtand the mynd of Chriſte.

High minded rulers and proude Philoſophers, wer not worthy to receiue this hidden miſtery, whiche yet God hath opened to vs

A his frendes, not by any worldly doctrine, but by the ſecrete inſpiraciō of his holy ſpirit. Which ſpirit, becauſe it is of gods nature, and proceding from God, ſearcheth foorth euen the diepeſt & moſt ſecret priuities of God, whereunto mans buſy brayne attayneth not. Euery man may eaſily loke on an other mans face: but what lieth hidden in the botome of the heart, yͭ is no man able to ſee, for that onely knoweth the ſpirite of God, & a mans own conſcience. After like ſort, dyuers men behold & ſearche out the properties of gods creatures: but ſuche thinges as lye hidden in gods counſell and prouidence, no bodye knoweth ſauing his euerlaſting ſpirite, which being of one nature with him, knoweth al ſuch thinges as he dooeth. One man ſheweth an other his ſecret thoughtes, by ſecret whiſpering in his eare: but god to the good openeth his counſell, not by the ſpirit of man, which teacheth nothing but worldly phantaſies, but by yͤ ſpirit of god: ſo that of what ſort the ſpirit is, ſuch doctrine it teacheth. This worlde alſo hath his ſpirite, with whom whoſoeuer is rauiſhed, both ſauereth of worldlines, & loueth worldly thinges: but yͤ inſpiracion of the heauenly ſpirite of god, bringeth vs in minde of heauenly treaſures, & maketh vs to vnderſtande, what god hath through Chriſtes croſſe doen for vs. And this is the philoſophie, which as we receiued by the ſpirite of Chriſt, ſo teache we it againe to the godly and ſimple people, not with floures and coloures of rhetorike, as the Philoſophers are B wont to teache thē that they take in hand: but with rude wordes, and ſet out of ordre, being yet ſuch as teache a ſpirituall doctrine. For reaſon requireth, that foraſmuch as thys kind of wiſdome is farre vnlike the other, yͭ it ſhould haue another kynd of teaching. Worldly wiſdom is taught after a worldly faſhion, but heauenlye & ſpiritual thinges muſt be taught after a new ſort, and yet not to euery man indyfferently, but to ſuche onely, as haue receiued the ſpirit of Chriſt, & are, by reaſon that they are ſpiritual thēſelfes, able to receiue ſpiritual learning. It beſemeth ſurely, that ſpiritual learning ſhould haue a ſpiritual hearer, which hath both his vnderſtāding cleanſed by faith, & wilful deſires corrected by charitie. For the groſſe, & natural man, whiche is proude & arrogant vpon yͤ knowledge of thinges that may be ſene, & is ruled by beaſtly luſtes, regardeth not ſuch thinges, as appertain to the ſpirite of god: but counteth for fooliſhnes, and laugheth to ſkorne, whatſoeuer ſoundeth contrary to that he thinketh. Nor belieueth anye thing, but that he hath either proued by experiēce, or concluded by natural reaſon: & is without regard of thys learning and philoſophie, which teacheth, that Chriſt was borne of a vyrgin, and that he was both very God and very man, that by dying he ouercame death, & after roſe again to lyfe, & will perfourme in his membres ſuch thinges, as are already dooen in himſelfe, that tribulacions are the way to true bliſſe, and that by death a man ſhal come to euerlaſting life. Suche articles cannot by mans reaſon be perceiued, but by the inſpiracion of the holy goſte. To learne this, thou nedeſt no wyly and crafty wit, but rather haſt nede of a ſymple & a pure faith. Such an inſtrument is mete for yͤ holy goſt to worke with, as wholy geueth vp it ſelf to be framed and wrought vpon by him. But the ſpirituall man diſcuſſeth and iudgeth al thing, not

None knoweth goddes ſecretes, but by his ſpirite.

The ſpirit of God, & of yͤ world

We haue not receiued yͤ ſpirite of the worlde.

Chriſtian Philoſophie.

The wiſedome of God and of yͤ world diuerſly taught.

Naturall men, perceiue not gods miſteries.

A hearte mete to be taught of the holy Ghoſte.

He that is ſpirituall, diſcuſſeth al thīges.

C paſſing vpon temporal matters, but ſtudious of heauẽly thinges: and yet is he not iudged of any carnal man, which hath no ſkill vpon this heauenly and ſecret wiſdom. Euen as a man iudgeth not gods matters, ſo the carnal man iudgeth not the ſpiritual. As for ſuch pointes as are by our preaching taught, are no mens inuencions nor phantaſies, but came furth out of the ſecrete counſell of god. For as the Prophet Eſai ſaid: *What man is there on lyue, which of himſelfe knoweth the mynde of God immortall, that he can to him be as it were one of hys priuie counſell?* It pleaſed gods prouidence to deliuer his out of thraldom, after ſuch ſtraunge meanes, to deceiue therby al mans vayn curioſitie. But we know gods will and mind, becauſe we haue receiued his ſpirite.

Gods ſecrets knowẽ by hys ſpirite.

The .iii. Chapter.

The tex

And I could not ſpeake (vnto you brethren) as vnto ſpiritual, but as vnto carnal, euen as vnto babes in Chriſt. I gaue you milke to drinke and not meate. For ye thẽ wer not ſtrong, neither are ye as yet. For ye are yet carnall. As long verely as there is among you enuying, and ſtrife, and ſectes, *are ye not carnal, and walke after the maner of men? For while one ſaith: *I hold of Paul, and an other: I am of Apollo: are ye not carnal? what is Paul? what thing is Apollo? Only miniſters are they by whom ye beleued, euen as the lord gaue euery man grace. I haue planted, Apollo watred: but God gaue the encreaſe. So then, neither is he that planteth any thing, neither he that watereth: But God that geueth the encreaſe. He that planteth, and he that watereth, are one. Euery man yet ſhal receiue his rewarde, according to his labour. For we are gods labourers, ye are Gods huſbandry, *ye are gods building. According to the grace of God, geuen vnto me, as a wiſe builder haue I layde the foundacion. And an other built theron. But let euery man take hede, how he buildeth vpon. *For an other foundacion can no man laye, then it that is layd, which is Ieſus Chriſt.

* Gala.v
* i.Cor.i.
* Ephe.ii.
* Mat.xvi.

Some thinges mete for beginers, ſome for them that be perfit.

D There are in this learning certain pointes mete for beginners, certaine mete for them, that are well entred, & going foreward, & certaine mete for ſuch as are very perfit, of whiche euery ſort muſt be taught accordyng to their capacities. Therfore when I firſt came vnto you, I could not teache you the diepeſt pointes of our religion, as ſuch ſhould be taught, as are perfitly ſpiritual: but ſubmitted my preaching to your weakenes, amõg the rude vſing rudenes, among the groſſe ſpeaking groſſye, liſping & ſtãmering, with you, as weomen doe with their childrẽ. For faith alſo hath her encreaſinges. When I ſaw you therfore in Chriſtes learning but euẽ yonglinges, I fed you as it wer with the milke of groſſe learning, and not with the ſubſtauncial foode of perfite doctrine: not becauſe I was not able to teache you greater pointes, but becauſe ye by reaſon of carnall affeccions, & blindenes of your former lyfe, wer not able to vnderſtande higher learning, as diuerſe among you are not able yet. For ſome there be amõg you, which albeit through baptiſme are become Chriſtes ſeruauntes, haue not yet ſhaken of all fleſhly affeccions. Suche as are in thys caſe, are ſureli carnal & not ſpiritual. What nede I mani wordes, or why ſhould I feare to ſpeake ỹ of you, that the dede ſelfe ſpeaketh? The matter is knowen by your dedes. For ſince the ſpirit of Chriſt bredeth vnitie & concord, & on the contrary ſyde, enuy, contẽcions & debates riſe of nothing els, but of worldly deſires: ſince ſuch thinges are ſene among you, may not a man ſay to youre reproche, that ye are entangled with mans groſſe affeccions? If ye

Sectes betoken a carnal hert

denye

A denye it, whence come theſe wordes yͤ are talked among you, soūding to debatē ⁊ ſtrife, but of a corrupt mind? for wheras there is but one chief doer ⁊ ruler ouer al yͤ world, yet amōg you one ſaith: I am of Paules ſecte: another ſaith: I am of Apollos ſecte, after which ſort, or like ſort of titles, the ſtudentes in philoſophie ſtriue one with an other, whiles one ſaith: I am Ariſtotles ſcholer: another ſaith: I am a Platoniſt, I am a Stoike, I am an Epicure. Which thing yet I ſay not, becauſe any ſuch ſtrife ⁊ ſectes are either in my name, or in Apollos riſē, but becauſe I thought it good to put exaūple in our perſons, to make you more plainly perceue yͤ haynouſnes of this your offence. For if it be an vnſemely thing to geue vs, which are the true apoſtles of god, ⁊ ſuch as haue taught you nothing but yͭ we receiued by yͤ ſpirit of Chriſte, ſuch glory ⁊ praiſe, as is only due to him: who can beare with you whē ye chalenge to be of mens ſectes, not much paſſing what they be, peraduenture falſe apoſtles: ⁊ geue ouer the glorious ⁊ mightye worke of your ſaluacion ⁊ profeſſion, to vile perſons, which ſhould onely be geuen vnto Chriſt? As if one named Frangilius, or Benotius, or Angulius, or Carmilius, or ſome other of any other name, (for theſe put I but for an exaūple) haue deuiſed ſome worldlye ordre B or rule of life, will ye ſtraight vpon pryde of theyr names, bee at ſhameful variance amōg your ſelfes, ⁊ by extinguiſhing Chriſtes name, make mē the autors of true religion, wherof Chriſt is onely yͤ beginner? And if ye this doe, there remaineth nothing els, but as ye vary in new made names, ſo likewiſe labour to maintain ⁊ nouriſh this diſſencion of mindes with diuerſitie of apparel, with diuerſities of meates ⁊ drinkes, ⁊ in the whole ordre of lyfe: yͭ as princes ſeruauntes ſome by red, ſome by yealowe, ſome by partye coloures, ſome by one cognizaunce, ſome by another, ſhew yͭ they haue diuers maſters, whom thei do ſeruice vnto: ſo muſt ye which haue geuen your ſelfes to yͤ ſectes of men, as though ye had by thē receiued life ⁊ libertie, glory of their ſurnames, as though it wer not honorable ynough to be called chriſtians. What, are ye aſhamed of this name? Is it not ſufficient, by hurtles ⁊ godly life, opēli to declare your ſelfes to be his? In this breake ye that which is one, ⁊ deuide Chriſtes glory amōg lurdaines. What maner of mē your capitaines are, I ſpeake not yet. But put the caſe they wer as good as Apollo, as good as Paule, yea as good as the high ⁊ chief Apoſtles: are they yet any more thē ſeruauntes to Chriſt, in whom ye beleue? They be not chief workmen, but are in an other mans buſines occupied to their own ieoperdy. And this autoritie haue thei receued of Chriſt only, vnder whom as principal gyde ⁊ ruler, ſome execute one office, ſome another, as euery of thē is by god appoynted. As I (for exaūple) firſt planted, what time I laid yͤ foundacion of the learning of yͤ goſpel: Apollo watred it, ⁊ with gentle exhortacions cheriſhed yͭ, which was by me begunne. But to make yͤ tree growe ⁊ ſo encreaſe, that it plēteouſly bring furth fruite, yͭ is the worke of god, ⁊ not ours. For both he that plāteth, and he that watreth, labour al in vain, vnles heauen geue therto his ſecret power ⁊ influence, which is ſo much more effectuall, becauſe it is priuie ⁊ ſecret. If the huſband man be of this diſapointed, nothing in maner preuaileth the gardiner, nor yet yͤ waterer:

Sectes among the Corinthiās in cleauing to men.

Chriſt only autor of true religion.

I haue planted, Apollo watred.

God worketh yͤ encreaſe, mē be but his miniſters.

Reward

Our reward ſhall bee according to our ſeruice.

Chriſt our foundaciō, cannot be chaunged.

C

but if heauē be ſeaſonable, yͤ whole encreaſe ought to be acknowleged to come thence, ⁊ from god. For as cōcerning thys feate, aſwel yͤ ſetter as yͤ watrer, are in like caſe: for both labour in other mens workes, ⁊ ſhal for their paines receiue rewarde, not of you, but of god, whoſe workmen we are. We as iourneimen, labour in the work of god: ye are his ground ⁊ land, which we in his behalf tille, ⁊ not in our own: ye are a building reared vp for his honor, ⁊ not for ours. We owe him ſeruice, but let eueri mā take hede what ſeruice he doth him. Yf he doe true ⁊ faithful ſeruice, he ſhal receue an honeſt reward: but if he otherwiſe do, thē either ſhal he loſe his labour, or receiue ſuch rewarde, as he hath therby deſerued. I for exaumple, according to the grace yͭ god hath geuen me, like a wiſe builder haue laid a foūdaciō for building, not by mine own power, but by his helpe yͭ apoynted me to this office. Upon yͤ foundacion yͭ I haue laid, diuerſe mē diuerſly build, but let euery man marke wel, what he buildeth therupon. As for the foundacion yͭ we haue laid, can not be chaūged. What preachers ſoeuer come after vs, of what autoritie ſoeuer they be, vnles they preache yͭ Jeſus Chriſt was faſtned to yͤ croſſe, geue them no eare. Yf theſe allow our foūdacion, then remaineth it, that they therupon build ſuch a piece of worke, as is for yͤ foundacion mete. The foūdacion is heauenly ⁊ ſpiritual, ⁊ ſuch as wherwith yͤ building of earthly ⁊ carnal learning agreeth not. A vain counterfait building may haply deceiue the iudgement of men, but it cannot deceiue Goddes iudgement.

D

The te

*1.Pet.i

If any man build on this foundacion, gold, ſiluer, precious ſtones, timber, hay, or ſtubble: euery mans worke ſhall appeare. For the daye ſhall declare whiche ſhalbe ſhewed in fyre. And the fyre ſhall trye euery mans worke, what it is. If anye mans worke that he hath built vpō, bide, he ſhal receiue a reward. If any mans burne, he ſhal ſuffer loſſe, but he ſhalbe ſafe himſelf: neuertheleſſe, *yet as it wer thorow fire.

The ende ſhal ſhewe eche mans woorke.

What ought to be builded vpō Chriſtes foundacion, ⁊ what not.

If any man then vpon this foundacion build thinges yͭ are ſubſtancial ⁊ excellent, as gold, ſiluer, ⁊ precious ſtones: or on yͤ contrary ſide, if any lay vpon it trifles, as wood, hay, ⁊ ſtrawe, yͤ end wil ſhew, how euery one hath beſtowed his labour. But becauſe ye ſhal more clearly vnderſtand me, cōceue my mind by this more groſſe declaracion. I laid Chriſt before you as a marke: if any mā thē as Chriſt gaue exaumple, teache you, yͭ ye ought to liue rightouſly, ⁊ that ye ought to do good euē to your enemies, yͭ ye ſhould in your riches put none affiaūce, to deſpiſe honors, ⁊ that ye ought, as a very poyſō, to abhorre filthie pleaſures, ⁊ to do al your actes for Chriſtes glory, for your good dedes to loke for none other reward but life immortal, ⁊ that mē ought for Chriſtes ſake deſire to dye: the ſame buildeth a ſemely ⁊ a cumly piece of woorke, mete for the foundacion, which is Chriſt. But if he therupon build only mens tradicions, concerning apparell, of dyet, of vnfruitful ceremonies, ⁊ other ſuch like of mens own deuices, for their own glory ⁊ lucre, ⁊ not to the glory of Chriſt, ſo that albeit they begunne at this noble foundacion, they grow yet out of kinde, ⁊ in ſtead of good ⁊ godly, make men ſuperſticious, then hath yͤ preacher layd on wood, hay, and ſtrawe. Euery mans worke ſhal openly be tryed what it is, what tyme it ſhall bee brought nygh to the lighte of trueth, and be examined by the rule of the goſpel. Yf the learning, that ye haue builded on, haue brought you to this perfeccion, that ye can ouercome al carnal deſyres: then may all knowe, that it is effectuall, A effectual, and of great power. But if ẏ ſame haue made you vnable to ſuffer damages ⁊ loſſes, if ye therby be become ſuch, as wil eyther be ſone angry, teſty, wayward, contencious, backebiters, or diſſẽblers: by this ye may eaſely know, that your learning is but coũterfait. Such as are areſted to appere by a dai before a worldly iudge, by one ſleight or other eſcape oftimes: but goddes iudgement ſearcheth euery man at ẏ vttermoſt, euen as the fyer tryeth metal. It may be for ẏ time of proſperitie ⁊ quietnes, that the vnprofitable building be not eſpied: but as ſone as ẏ ſtormy blaſtes of perſecucion come on thicke ⁊ threefold, or pleaſant ⁊ carnal deſires allure: then if ye geue place ⁊ ſhrinke, ye plainly therby ſhew that ẏ ſpirit of god is neither receued with ceremonies, nor mans tradiciõs: with which whoſo is indued, ſuffreth for Chriſtes ſake all ſuch troubles ⁊ temptacions euen ioyfully. Theſe are ẏ fyers, wherwith euery mans worke ſhalbe tryed, of what ſort it is. If therfore this preachers or ẏ preachers building endure and abyde in ẏ fyer, let ſuch one loke for no worldlye praiſe at mens handes, but yet ſure is he to haue reward of God, for whoſe ſake he tooke pain: But if eithers worke be with fire deſtroyed, the workeman ſhal loſe his labour, ⁊ be defrauded of his reward: although himſelfe eſcape free, yet eſcapeth he as they, ẏ out of burning conuey B thẽſelues naked, for whom there areſteth nothing els to be doen, but with charges to build again vpon ẏ foundacion, ſuch a worke as is mete for the ſame. The chief ⁊ moſt readye way had been to teache ſuch as haue profeſſed Chriſt, nothing but ẏ, which is for a chriſten man neceſſary. But if teachers do not ſo, nor the hearers, thẽ muſt both take double paines, which muſt vnteache their ſcolers, ẏ they taught them, ⁊ to vnlearne thoſe thinges whiche they before learned. For there is hope of ſaluacion, as long Chriſt the foundacion remaineth. How agreeth vncleane life with this profeſſion? How agree cold ⁊ watriſh ceremonies with ẏ fiery ⁊ burning charitie of Chriſt? Puniſhmẽt ſhal thei ſuffre at gods hande, as thei haue wel deſerued, which with their doctrine corrupt you.

Man may be begyled, but god cãnot.

The fyer that trieth doctrine.

Our rewarde at gods hand

Ill life ⁊ ceremonies, agree not with Chriſtes doctrine.

The text. i.Co.vi. ii.Co.vi.

Know ye not, that ye are the temple of God, and howe that the ſpirite of God dwelleth in you? If any man defile. the temple of God, him ſhal God deſtroy. For the temple of god is holy, which temple ye are. Let no man deceiue himſelf. If any man ſeme wiſe among you, let him become a foole in this worlde, that he may be wiſe. For the wiſdom of this world, is fooliſhnes with God. For it is written: *he compaſſeth the wiſe in their craftines. And agayne: *God knoweth the thoughtes of the wiſe, that they be vayne. Therfore, let no man reioyce in men. For al thinges are yours, whether it be Paul, ether Apollo, ether Cephas: whether it be the world, either life, either death: whether they be preſent thinges, or thinges to come: all are yours, and ye are Chriſtes, and Chriſt is Goddes.

*Job.v.
*Pſ.xciiii

Know ye not, that ye are as a temple conſecrate vnto god, which the heauenly ſpirit of god poſſeſſeth and ſanctifieth? Yf ſuch one be puniſhed, as doth defile a tẽple that is halowed by man, will not God deſtroy him that defileth his temple? Endeuour muſt we diligently, that this temple be kept pure and holye, ſince God hath once by his holy ſpirit cleanſed and halowed it. Kepe it cleane may ye by vnhurtfull life, with chriſtian conuerſacion and manners. But if ye be to much deſyrous of honour, or if ye be leacherous, or geuen to ſtrife ⁊ debate, and to ſuch other wilfulnes, then ſuſpend ye and defile it. Sith then ye are the temple of God, builded with lyuely ſtones: very wicked certainly ⁊ vngodly is he, that prouo-

We are gods tẽple whiche ought to be kept cleane.

¶ Let no mã deceiue you.

Wherby felicitie is to be hoped for.

The wiſe to God, muſt be fooles to the world.

He compaſſeth the wyſe in theyr craftines.

keth any of your company to ſuch manners, condicions, and learninges, as are not with Chriſt agreable. Chriſt deceiueth no mã, eſpecially none of them that leane to him. Let euery man beware that he deceiue not himſelfe, whiles he vndiſcretely truſteth vpon mans helpe. Loke ye not for bliſſe and felicitie either by your philoſophie, or by the lawe. Nor let one man preſumpteouſly thinke himſelf better than other, becauſe he is in worldly learning excellent: but let him rather, that in worldly reputacion thinketh himſelf wiſe, wiſely waxe fooliſh, that he may be wiſe in dede. Let him forſake to be the proude teacher of fooliſhe wiſedome, and he ſhall be mete to be the ſcholer of very wiſe fooliſhnes. For euen as the riches of this world make not a man truely riche, as the honours of the worlde make not a man truely noble, and as the pleaſures of the world make not a man truely bleſſed: euen ſo the wiſdome of this world maketh not a mã truely wiſe before god: whoſe iudgement no man can deceyue, be he neuer ſo wyſe in the ſyghte of the world. God mocketh at this wiſdome, whiles he declareth it, not onely not to be that, wherby we attayne ſaluacion, but alſo to be that which hindreth our ſaluacion, by reaſon that it maketh men to be proude & fierce, and therfore very harde to be taught. Thys was long before ſpoken of in the boke, which is entitled of the pacience of Iob, when of god he ſpeaketh on this wiſe: *Which compaſſeth the wiſe in their owne wilines.* And again in the .xciiii. Pſalme. ¶D *The lord knoweth the thoughtes of men that thinke themſelues to be wiſe, that they be vayne:* and vnable to perfourme ſuch thinges as they promiſe. Since therfore all the pith of our ſaluacion is altogether of god, men may of this vſurpe no porcion as their own, nor geue any part of thys glory to man as the chiefe dooer, ſince the whole ſhoulde be ſurrendred to god. And ſince ye are one body ioyned together by mutuall charitie, vnmete is it, that one of you ſhould ſticke to one phantaſy, and an other to an other phantaſy, when al thinges are yours indifferentlye. Whether Paul, or Apollo, or Cephas be of any autoritie or not, this is ſure, by gods free gyft they haue one equall autoritie for your profit: or if the world be in a roze againſt you, it ſhall finally be for your profit: or if we liue any longer, liue ſhall we to eſtabliſh you in this learning: or if we die, then dye we to ſtrengthen you by our exaumple: or if we bee in preſente pleaſures, we paſſe not muche vpon them, beecauſe they are ſoone gone: or if thinges to come moue you, labour ſtoutly and with a courage towarde them, whiche albeit ye ſee not with youre bodely eyes, yet ſee ye them with the eyes of your faythe. Awaye therefore with names of ſectes, and diuiſion, ſince all thinges through one chiefe maiſter, are youres equally, albeit your ſelues are not your owne men, in ſuche ſorte, that ye can geue anye man ryghte tytle vpon you: but ye belong to Ieſus Chriſt, to whom all we together owe oure ſelues: and for Chriſt are we bounde to god the chiefe Lorde and ruler of all thynges, whiche by hym hathe geuen vs all goodneſſe.

All glory due to god

Sectes to be auoided in cleauing to menne.

Ye are Chriſtes, & Chriſt is Goddes.

All we are Chriſtes.

¶ The .iiii. Chapter.

The text. *.ii.Co.vi. *De.xxv.

Let a man this wiſe eſteme vs, euẽ as ỹ *miniſters of Chriſt, and ſtewardes of ỹ *ſecretes of god. Furthermore, it is required of the ſtewardes, ẏ a man be found feithful. With me is it but a very ſmall thing, ẏ I ſhould be iudged of you, either of mãs iudgement. No, I iudge not mine ownſelf. For I know nought by my ſelf: yet am

I not

A I not therby iuſtified. It is yͤ lord that iudgeth me. Therfore iudge nothing before the time, vntil the lord come; which will lighten thinges that are hid in darkenes, and open the counſels of the hertes. And then ſhall euery man haue praiſe of god.

LEt euerye man then, that will vnfaynedlye and truelye reioyce, glorye and reioyce in hys name: nor eſteme vs as chiefe autours and maiſters, but as reaſon woulde ſuche ſhoulde bee regarded, whiche lyke ſeruauntes, are occupyed in Chriſtes affayres: and as ſuche ought to be taken, whiche as ſtewardes beſtowe others goodes, commytted vnto theyr credence, the ſecrete myſteryes of God (I ſaye) and not of menne. Synce then all ſuche of what beehaueour ſoeuer they be, haue taken in hande the orderyng of a verye wayghtye matter, but yet an other mannes: let menne looke for nothyng elles in them wherefore they ſhoulde bee hadde in pryce, but that they faythfullye beſtowe that wherwith God hathe putte them in truſte, for none other intente and purpoſe, but for Chriſtes glorye. Deceytfull ſtewardes are they, whiche in ſteade of godlye doctrine, teache mennes phantaſies, and abuſe youre obedience for theyr lucre and pryde: whiche vnder the pretence of the ghoſpell promote and further theyr owne matters, and vnder the ſhadowe of Chriſtes glory, ſeeke to beare a tyrannous rule: which, albeit they blynd mennes iudgementes, yet deceyue they not God, of whome to bee allowed is the hygheſt treaſure that can be. For I count it but a ſmal matter, by your onelye iudgementes to be allowed or diſallowed, yea or by anye mannes iudgemente elles, whatſoeuer he bee. It is ſo impoſſible, that one man ſhoulde well iudge of an other mannes conſcience, that I dare not geue ſentence vpon my ſelfe, whether I deſerue to bee prayſed of God, or not. Dooen haue I the beſt that I coulde to accomplyſhe the office, whereunto I was appoynted: and I can not remembre my ſelfe of anye harme or fraude, and yet dare I not thereby clayme to bee a ryghteous man. For it might bee, that I haue doone ſome thyng vnawares, otherwyſe then it ſhoulde haue been, eyther by reaſon that I haue paſſed my bondes, or haue kepte my ſelfe to muche within them. The whiche beecauſe it is knowen onelye to God, he is the onely iudge of my offyce. Lette vs make hym iudge then of hidden and vnknowen matters, whoſe eyes beholde al thinges, whiche will, when he ſeeth hys tyme, geue ſentence vpon euerye matter. Unmete therfore is it, that ye beeyng but ſeruauntes, ſhoulde preuent Goddes iudgement, iudgeyng menne, beefore the tyme come. For it is out of ſeaſon to geue ſentence vpon other, vntil the Lord come to iudge both heauenly, earthly, and thinges vnder the earth. Then ſhal he by his iudgement bring to light all thing, that is now hidden in darknes, and open that before al mẽs eyes, which now being hidden in the priuie corners of mans hert, is not by mennes conſciences perceiued. Then ſhall we receiue of hym whoſe iudgementes are ſure, and vndeceyuable, rewardes accordyng to our deſertes. He that hath without corrupcion doen hys duetie, bee he of menne neuer ſo litle prayſed, ſhall of God

Preachers gods ſtuardes.

Euil ſtuardes.

B (margin letter beside "der the pretence of the ghoſpell")

Man cannot iudge of a mans conſciẽce, but god.

It is the lord that iudgeth me.

Our rewarde at gods hand accordyng to our ſeruice.

receiue an euerlaſting rewarde:and he that dooeth the contrary, be he neuer ſo muche made of, and prayſed among men, ſhall by the iudgement of God, be put to ſhame and ſuffre puniſhment. C

The text.

Theſe thinges (brethren) I haue for an enſaumple deſcribed in mine own perſon, and in Apollos, for your ſakes: that ye myght learne by vs, that no man counte of himſelf beyond that which is aboue writtē: that one ſwell not againſt an other for any mans cauſe. For who preferreth thee? *What haſt thou that thou haſt not receiued? If thou haue receiued it, why reioyceſt thou, as though thou hadſt not receiued it? Now ye are full: now ye are made riche: ye raigne as kynges without vs: and I would to god ye did raigne, that we might raigne with you.

* Iacob.

But to be playn with you, hitherto haue I framed my tale by my ſelf & by Apollo, not becauſe we are the beginners of ani ſuch ſect, (for nether take we any thing vpō vs, & among you none is there, that braggeth himſelf to be of Paules ſect or of Apollos,) but becauſe I perceiued yͭ there are among you diuerſe fauourers of diuerſe ſectes: leſt ſome might haue been prouoked to impacience, I thought it beſt in fained names to ſet furth the matter, that when this Epiſtle ſhould be read openly among you, euerye man might ſecretly examine his own conſciēce. And ſo is this matter, which would elſwiſe haue cauſed muche ſpite and hatred, opened in our names, yͭ ye may quietly perceiue, howe vncomely certayn of you trymphe & bragge vpon the names of falſe Apoſtles, & deſpyſe euery man in compariſon of themſelf, ſurrendring vngodlye that vnto men, which is due to god: which for none other purpoſe exalt eche of thē for their part the dignitie of their own Apoſtle, but becauſe themſelfes would be had in greater eſtimacion, iudging in this euen as fooliſhly of thēſelf, as of them in whoſe behalfe they doe arrogantly bragge & crake. D These thinges perhaps might be ſuffred, if they wer onely fooliſhe: but now ſith by them deadly debates aryſe, yͤ matter cannot be cloked. Ye ought not to eſteme mē that ſupply the Apoſtles office, but as reaſon would yͤ ſtewardes & beſtowers of other mēs goodes, ſhould be regarded: nor ſhould any man crake in this mans name or yͭ, ſince al that they doe, is of god. Conſidering theſe thynges with my ſelfe, I cannot but meruaile, why either your Apoſtles are ſo ſhamefully deſirous of honor, yͭ thei claime vndiſcretely yͭ as their own, which is Chriſtes: or why yͤ diſciples rather reioyce & trymphe of a man, whiche is but a ſeruaunt, than of god which is yͤ chief dooer. I prouoke thee to aunſwer, whoſoeuer thou be, yͭ ſtandeſt in thine own conceit or diſcontenteſt thi ſelf, becauſe of yͤ contrefait glory of him, of whom thou haſt receued baptiſme, being but a ſmall matter: Who is authour of thys difference, that one ſemeth thereby to haue receiued more, and an other to haue receiued leſſe? If any of you be baptiſed, yea and that by an Apoſtle in a golden lauer, or in a lauer of precious ſtones, or if that be not ſufficiente, by a chiefe Apoſtle, whoſe porte and wealthe admytte to paſſe Kynges richeſſe, and haue Princes to your Godfathers, who dare ſaye that thys man hathe receyued more, than if he had been baptiſed in a fygge tree troughe by anye of Peter the fyſhers ſeruauntes, or by anye of my ſeruauntes, whiche am a Coriar? Once agayne I prouoke thee to aunſwere, whoſoeuer thou arte, whiche ſoweſt thys foolyſhe erroure into ſymple peoples myndes, or rather abuſeſt theyr erroure, whiche oughte to bee amended: Tell me yet once at laſte, what is that, whereof thou arte proude? Teacheſt thou

False Apoſtles, authours of ſectes.

Preachers gods ſtewardes.

Sectes in cleauing to men.

Baptiſme all one, though by diuerſe miniſters.

A thou thyne owne learnyng, oꝛ others? If thou teache thyne own, then pꝛeacheſt thou thine owne gloꝛy, and not the gloꝛy of Jeſus Chꝛiſt. Yf thou pꝛeache others learning, how durſt thou take yͤ vpon the as thine own, which thou haſt receued of god? Yf thou beleue yͤ learning to be thine own, which god hath geuē the, who is moꝛe blinde than thou? If thou vnderſtand yͭ it is none of thine, ⁊ doeſt yet boaſt ⁊ crake thi ſelf therof, as though it wer thine own: who is moꝛe ſhameleſſe than thou? How great, ⁊ to what height are ye Coꝛinthians come, frō ſo low a foundacion? We being there wer hungrebaned ⁊ famiſhed, ⁊ among you ſo pooꝛe and nedy, yͭ to geat our daily liuing, fayn wer we to ſowe leather: we vile and cruelly vexed, ſincerely ⁊ without coꝛrupcion pꝛeached Chꝛiſt vnto you: ⁊ are ye now come to this, to deſpiſe vs by other Apoſtles coūſel, ⁊ to be ſo fierce thꝛough full feding, ⁊ by reaſon of your riches ſo puffed vp with pꝛide, ſo wꝛangling ⁊ ſedicious by reaſon of your dominion ⁊ kingdom? Haue ye takē poſſeſſion of ſo great riches foꝛ your ſelf, ⁊ thꝛuſt vs out of dooꝛe yͭ haue ſuſtayned the greateſt brūt of this matter? Whether ye haue obtained any great thing oꝛ not, iudge your ſelfes. Certainly I woulde wiſhe, ye had obtained ſuch a kingdom, as wer ſemely foꝛ Chꝛiſt. Then would we thꝛuſt our ſelfes into ſome one part oꝛ other thereof, to raigne with you, becauſe we laid yͤ foundacion. Foꝛ I cannot be bꝛought in mind to thinke yͭ ye would be ſo vnmannerly, as to thꝛuſt ſuche out of the company of your welthy ſtate, as vnto you wer beginners of the ſame: vnles we be vtterly boꝛne to this miſery, to haue no rewarde at all, but deſpite, famine, infamie, empꝛieſonmente, ſtripes: ⁊ to be in ieoperdie of our life, when other men with theyꝛ B falſe learning, geat thēſelfes ſo great a renoume. Yf an Apoſtles office ſhould be recompenſed with woꝛldlye rewardes, I thinke we ought of right to haue the beſt, which fyꝛſt of al, with ſo great ieoperdies haue graffed Chꝛiſt in you.

What haſt thou, that thou haſt not receiued?

Chꝛiſtes gloꝛi to be pꝛeached of all.

The Coꝛynthians pꝛyde.

Paul chalēgeth the reward of an Apoſtle

The text. For me thinketh, that God hath ſet forth vs (which are Apoſtles) for the loweſt of all, as it wer men *appointed to death. For we are a gazing ſtocke vnto the world, and to the Aungels, and to menne. We are fooles for Chriſtes ſake, but ye are wyſe through Chriſt. We are weake, but ye are ſtrong. Ye are honorable, but we are deſpyſed. Euen vnto this time we hunger and thyrſt, and are naked, and are buffited with fiſtes, and haue no certain dwelling place, and laboure, *woorking with our own handes. We are reuiled, and yet we bleſſe, We are perſecuted, and ſuffre it. We are euil ſpoken of, and we pray. We are made as it wer the filthines of the worlde, the offcowring of all thinges, euen vnto this day.

* Pſ.xliiii

*Acte.xx. i. Theſ.ii. ii. Theſ.iii

If ſuch lawfully raigne emong you, as haue builded vpon yͤ good foundacion yͭ we laid, but meane thinges, thē thinke we our ſelfes only miſerable by the wꝛath of god. Their riches ⁊ fame of wiſedom hath bꝛought them in autoꝛitie, ⁊ to beare a rule among you: but vs, as it ſemeth, hath Chꝛiſt called loweſt of all to yͤ Apoſtles office, to be puniſhed and to ſuffre deathes, as they doe, whiche foꝛ theyꝛ miſchieuous dedes are caſt vnto wilde beaſtes, to be an exaumple to yͤ people. What court of iudgemēt is there, whither we haue not been dꝛawen? What pꝛieſon is there, that knoweth not our trouble? What common place is there, wherein we haue not been openly mocked? ſo that we were not onely a gazing ſtocke to the woꝛld, which deſyeth Chꝛiſt, noꝛ only to men, that are woꝛldly wiſe: but alſo to the deuils themſelues, whiche are with oure troubles delighted. O the chaūge of thinges turned vpſide downe

Paules life in this woꝛld.

C

and cōtrary. We are fooles, for Chriſtes ſake deſpiſed, becauſe we preached yͭ he humbled himſelf, & was faſtened to the croſſe: ye as wiſe men vpon cōfidence in Chriſt, do proudly auaūce your ſelfes. We like weake & feble, for Chriſtes glorye humbled our ſelfes: ye like ſtrong, are proud & inſolent. Deſpiſed wer we & raſcalles: ye are noble & honorable. We haue no profit, but our pain & trauaile, but al yͤ profit is yours. For what rewarde haue we, I pray you, for ſo many dāgers & troubles? So farre haue we been vntil this day, frō bearing any great rule, as ſome do yͭ count themſelfes for chief Apoſtles, yͭ we oftimes lacke meate, oftimes drinke, oftimes clothing: much leſſe gote we by yͤ goſpell any great riches. Yea & are oftimes buffited, ſo farre wer we from obteining honour: and that which is a playne proofe of extreme nede, we wander abrode hauing none appoynted dwelling place, nor houſe of oure owne, wherin to ſuffre & endure our pouertie with ſumwhat leſſe grief, becauſe it is not ſeen. So farre from poling and pilling any man, that we gote our liuing with oure owne handes. We ſeeke not for worldly praiſe, but rather ſuche as reuile vs, we bleſſe: & for vilanies & reproche oftimes done vnto vs, we on our ſide geue prayſes. So farre are we frō oppreſſing, yͭ we without complaint ſuffer cruel perſecucion. What nede many wordes? Other emōg you are in great renoume, but we for your ſakes haue been coūted hitherto, as outcaſtes of this world, moſt vile & leaſt ſet by. If I, as ſome mē do, would caſt in your teeth, my trauels, my ieopardies, & labours: ſhould I not haue a very good cauſe to quarel wͭ you?

D
The text.

I write not theſe thinges to ſhame you: but as my beloued ſonnes I warne you. For though ye haue ten thouſand inſtructours in Chriſt: yet haue ye not many fathers. In Chriſt Ieſu I haue begotten you through the goſpell. Wherfore I deſyre you to folow me, (as I folowe Chriſt.) For this cauſe haue I ſent vnto you Timotheus, which is my deare ſonne, and faithful in the lord, which ſhal put you in remembraunce of my waies, that I haue in Chriſt, euen as I teache euery where in all congregacions. Some ſwell, as though I would come no more at you. But I will come to you ſhortly if *God will: and will know, not the wordes of them whiche ſwel, but the power: for the kingdom of god is not in wordes, but in power. What wil ye? Shal I come vnto you with a rod, or els in loue and in the ſpirite of ſoftnes?

*Act.xviii.
Hebr.vi.
Iaco.iiii.

Paules natural fatherli loue to the Corinthians.

I write not this now, as one yͭ for your vnkindnes hateth you, to make you aſhamed: but rather as a moſt louig father warne you, as my moſt dearly beloued children, for your own profite, and not for mine. For if by my onely hurt your matters ſhould well goe forward, I would not paſſe vpō mine own loſſe, but would reioice in you, for whoſe profit I would not ſticke to die. But now, ſith I perceue yͭ ye through your new apoſtles become worſe, godli loue cōpelleth me to warne you of yͤ ieoperdie, which I count as mine owne. Ye Corinthians maye not deſpiſe this good wille of mine, which is very fatherly without any fayning. A great differēce is there betwene a ſcholemaſter & a father, for he for yͤ time is cruel, to yͤ vnhurtful age, & doth his duetie, if he do it at al, either for rewardes ſake, or for feare of euil: but a father prouoked through a natural loue, prouideth for yͤ profit of his childrē, though he thereby beare loſſes & damage. Though ye chaūce to haue, yea .x. thouſād ſcholemaſters, ſurely ye ſhal find but few of thē to be fathers. And why ſhould I not cal my ſelf a father, & you my children? ſith I firſt of al men preached the goſpel vnto you, & ſith that through me ye are borne agayne vnto Chriſt. Haue not I in manner begotten you? What mother hath taken ſo muche payne in trauaile with

with her child, as I ſuffred whan I trauailed with you to make A you chriſtiās? Wherfore if ye acknowlage this father to be yours, if ye be vnfained childrē, I beſeche you for our mutual loue ſake, to folow your father in liuing and manners. Since ye are begotten by vs, why labour ye rather to be like other, than to vs? Such thinges, wherof ye are accuſed vnto me, whence they came, conſider with your ſelf, ſurely ye learned thē not of me. Yf any poynt of our doctrine be out of your memori, foraſmuch as I can not come my ſelf, here I ſend vnto you Timothee, euen as myne own ſelfe, which is my ſonne: not one that groweth out of kind, but through gods goodnes a faithfull chyld, whiche as firſt by me he learned Chriſt, ſo ſwarueth he at no time frō his fathers ſteppes. He ſhall put you in remembraunce, how I ordre my life, which I both folow & teache after thexaumple of Ieſus Chriſt, not vnto you onely, but to euery congregacion that profeſſeth Chriſt. As he is one common autour & ruler of all, ſo muſt all men haue one rule of liuing. A natural child dooeth his duetie, not for feare of payne, but gladly & with al his heart. There are ſome among you, which becauſe I am abſent, are paſt ſhame, and ſo wantonly behaue them ſelues, as though I would neuer returne. But they ſhalbe deceyned, for I wil within a while be with you, by Gods grace, what B time I wil haue a tryall what theſe men can dooe, that this wyſe auaunce themſelf, not in eloquence, but in dedes. For the ſtrength of yͤ goſpel ſtandeth not in royal & gorgious ſpeche, whiche euery man may vſe, but in a heauenly ſtrength & power: which is declared by ſufferaunce of troubles, by concord, by righteouſnes of the whole life, & by miracles. Shall I come vnto you? I wil come in dede. But take ye hede yͭ ye receiue me, as reaſon would. In your handes ſtandeth you to make me come, either as a rough one and dredeful, or as a meke one and ientill. I haue autoritie geuen vnto me by Chriſt, to puniſh rebellions & ſuch as are vnruelye, with the rod of correccion. But rather had I not to vſe it, but woulde wiſh gladly your manners wer ſuch, that I lyke a louing, merciful, and meke father, may reioyce in your vnhurtfulnes: or if there be among you any ſmall faultes, that the ſame may with an eaſye and fatherly correccion be amended.

Wherfore I deſire you to folow me, as I folowe Chriſt.

Paul ſendeth Timothe to the Corinthians.

Naturall childre doe well for loue.

The kingdome of god is not in wordes.

The ſtrength of the goſpell wherin it ſtandeth.

The.v.Chapter.

The text. There goeth a common ſaying, that there is fornicacion among you, & ſuch fornicacion as is not named among the gentiles: *yͭ one ſhould haue his fathers wyfe. And ye ſwel, and haue not rather ſorowed, yͭ he which hath done this dede, might be put frō among you. For I verely as abſēt in body, *but preſēt in ſpirit, haue determined alreadi (as though I wer preſēt) concerning him yͭ hath done this dede, in the name of our lord Ieſu Chriſt, whē ye are gathered together, and my ſpirit with you with the power of the lord Ieſus Chriſt, *to deliuer him vnto Satā, for the deſtruccion of the fleſhe, that the ſpirite may be ſaued in the day of the lord Ieſus.

*Leu.xviii

*Col.ii.

*mat.xviii
i.Tim.i.

BUt this is both better knowen, than can be denied, more greuous thē can be borne with, and more haynous, than wer conuenient any longer to be differred: that of you, whom as a temple halowed to God, al cleanes beſemed, there goeth a cōmon tale, & a ſhameful rumor of fornicacion, & of ſuch fornicaciō, as the like reproche hath not been foūd among panims, & ſuch, as to Chriſt are ſtrangers: which is, yͭ one amōg you vſeth his fathers wife, as his own.

The Corinthian yͭ vſed his fathers wife.

What

C

Paul chideth the Corinthians for not banyſhyng the fornicator.

The commyng together of chriſtiã aſſemblyes.

Paules puniſhmẽt of the Corinthian fornicator.

The chriſtian ordre in puniſhment.

What a great reproche and ſlaunder to chriſtian religion thinke ye this, yͤ of you ſuch a foule rumour ſhoulde be ſpread abrod? And yet ye in the meane ſeaſõ, as though ſo great infamie nothing belõged vnto you, highly pleaſe your ſelf: ⁊ are through your worldly wiſedom proude, whom it more beſemed with commen mourning ⁊ heauines, to declare that ye earneſtly diſproue this filthye dede, by excluding the doer of ſuche an outragious offence out of your company, ⁊ that for three conſideracions. Fyrſt, leſt if ye vſe him familiarely, ⁊ as one of your own company, whiche hath not yet ſhewed himſelf to be ſory for his offence, ye myght ſeme to fauer miſdoers: ⁊ then againe, leſt ſuch an outragious offence once receiued among you, growe more and more. Finally, to the entẽt that the doer of ſuch a miſchief, if ye auoyde his companye, as one by commen iudgement condemned, for ſhame repent himſelfe: vntil ſuch time, as by perfit ſignes of repentaunce it be well knowẽ, that he is mete to bee receiued into good peoples companye. And this ſhould ye haue doone ſtraight way, aſſone as it was by common report knowen, that the man (whoſe name yet for cauſes I rehearſe not) was of ſuche abhominacion. If I had been my ſelfe preſent among you, I would ſo haue done. Now I being abſent, (albeit not vtterly abſent, for notwithſtanding my body be awai, yet am I by autoritie of the ſpirit preſẽt,) abſent therfore (I ſay) but as though I wer preſent, I geue ſentence, whiche ye muſt folow: that in a common aſſemblie ⁊ reſort of manye, ye determine, (becauſe no one man ſhould take ſuch an autoritie vpõ him) which aſſemblie muſt with no carnal deſyre come together, but haue an eye to nothing, but to the glory of our lord Jeſus Chriſt, wherein I wil (as I sayd) onely ſpiritually be preſent, where ſhal alſo be yͤ autoritie of our lord Jeſus Chriſt, in whoſe name ye ſhall come together, which by his power ſhall make my ſentence effectuall: yͤ he which without al regarde of honeſtie hath thus outragiouſly dooen, be caſt out of your congregacion, ⁊ geuen ouer to Satan, to be puniſhed in his fleſhe ⁊ made aſhamed by mans iudgement, that his ſpirite and ſoule be ſaued before Jeſus Chriſt his iudge, whan he ſhal iudge ⁊ ſhal geue ſentence, not only vpon theſe thinges, or this man: but vpon al the world. In the meane ſeaſon, expedient is it for him alſo to preuent yͤ exact ⁊ rigorous iudgement of god, aſſuring himſelf, yͤ better is it to ſuffre tẽporal puniſhmẽt, than to be condemned to yͤ euerlaſting tormentes of hell. It beſemeth vs rather to deuiſe a plaiſter for yͤ reformacion of offenders, than puniſhmẽt: ſo vſing our ſelfes with them, yͤ they may remain to be amẽded. Nor kill we the man, but ſuppreſſe the vice, ⁊ ſaue yͤ man. This is the puniſhment, wherwith chriſtian iẽtilnes ought to be contented. It is the Jewes maner to ſtone a man to death, ⁊ a chriſtian part to cure ⁊ heale. But ſuch matters had ye no regard of, nor wer moued wͭ yͤ common ieoperdy, nor with the cõmõ reproche, but ſtil auaunce your ſelfes, as though ye had wel done.

D

The text. [illegible]

¶ Your reioyſing is not good: know ye not that a litle leauen ſowreth the whole lumpe of dowe? Purge therfore the old leauen that ye may be new dowe, as ye are ſwete bread. For Chriſt our paſſeouer is offered vp for vs. Therfore, let vs kepe holy daye, not with olde leauen, neither with the leauen of maliciouſnes and wickednes: but with the ſwete bread of purenes and trueth.

Gret differẽce is ther betwixt yͤ reioicing of worldly people, ⁊ the

reioycing

A reioycing of chriſten men. To glory and reioyce after this ſort, is not onely a ſhame for you, but alſo ieoperdous. Put ẏ caſe, ye will ſay, that one hath doone amiſſe, what matter maketh that to the whole cõgregacion? Know ye not ẏ a litle leauen ſauereth a great bache of dowe, & maketh it ſower? Now is ẏ called leauen which remaineth of the whole lũpe, which is after ſuch ſorte made ſower. If any part of your olde life continue and remayne in you, not agreeing with the ſimplicitie of Chriſt, theſame is leauen, wherof ye muſt vtterly be purged: ẏ through a new kind of lyfe ye may become new dowe, ſo that in ẏ whole bache there be no part of the old malice mingled. For as Chriſt hath once made you free from ſinne, ſo muſt ye diligently endeuour, that no part of your olde infeccion in you take place agayn, & defile the puritie of your chriſten life. God loueth ſuch, as be without this leauen. Was not this long ſince figured in the law? what tyme the Hebrues wer paſſed ouer the read ſea, & quite deliuered oute of the bondage of Egipt, they wer for a continuall remembraunce & token of this benefite at a certain time of ẏ yeare cõmaunded yearly to ſacrifice a lambe of one yeare olde, & for ſeuen dayes to eate ſwete bread withoute all maner of leauen, euen as they dyd, what time they prepared to depart out of Egipt. In the meane ſeaſon they carried furth with them pure flower, and lefte all the leauen to the Egipcians. Nor B any is there counted woorthy to eate of the paſchall lambe, onles he haue for the ſpace of ſeuen dayes forborne leauen. Yea I ſaye it was a great offẽce, that for that time any Hebrue ſhould aſmuch as haue any leauen found in his houſe. The Iewes had but ſhadowes, but we haue ẏ very true paſſeouer, ẏ moſt vnſpotted lãbe which is Ieſus Chriſt: who for our redempcion from the moſt vilanous tiranny of ſinne & death, was offered vp vpon ẏ croſſe, neither was he in vain offered vp. And ſince we haue once already eſcaped out of Egipt, mete it is, that we hencefurth kepe holy this feaſt continually: not reioycing, and proudly auauncing our ſelfes vpon ſuch thinges, as we ſũtime wer delited with, what time we wer vnder harde and ſhamefull bondage, that is to ſay, not in the leauen of Moſes law, nor in the leauen of old maliciouſnes and ipocriſie, but in ſwete bread without all leauen, that is to ſaye, in vnhurtful maners, playn, pure, and without al countrefaiting.

Excõmunicacion.

Eating vnleauened bread in the law, what it figured.

Our paſſeouer.

The text. ii. Teſ. iii. I wrote vnto you in a piſtle, ẏ ye ſhould not *company with fornicatours. And I ment not at al of ẏ fornicators of this world, either of the couetous, or extorcioners, either ẏ ydolaters: for then muſt ye nedes haue gone out of the worlde. But now I did write vnto you, that ye company not together, if any ẏ is called a brother, be a fornicator, or couetous, or a worſhipper of images, either a railer, either a drunkard, or an extorcioner: with him that is ſuch, ſee that ye eate not. For what haue I to do, to iudge them which are without? Do ye not iudge thẽ that are within? Them that are without, God ſhal iudge. *Put away the euil from among you.

*Deu. xiii

But leſt ye bee deceiued in that poynte, whereas I bad you to auoyde the companye of all ſuch, as are through foule vnchaſtnes euill ſpoken of: I meane not ſo, that ye ſhoulde auoyde the company of all the vnchaſt liuers of your countrey, and kepe company with none ſuche, as eyther for couetouſnes or extorcion are euil ſpoken of, nor with any one, that is geuen to ydolatrye: when if ye ſhould ſo doe, ſince that in euery place ſome ſuch be, ye might ſurely be compelled to forſake all Greece. And yet this alſo would I wiſhe, if it myght bee, but ſynce the requeſt is ſuche as can not

The companye of ſinners to be auoided and how.

be done

C

If any ꝥ is called brother, be a fornicatour. &c.

be done, I require not that: but this I require, that if among you any chriſten men be with ſuch vices infected, as farre ſquare from chriſten religion, as with fornicacion, couetouſnes, or ydolatrye, rayling, drounkennes, or extorcion: ſee that ye ſo farfurth auoyde that mans cõpany, that ye refuſe to eate or drinke with him, vntil ſuch time as he amende. Greatly ſtandeth it you in hande, that your congregacion and company be pure, without corrupcion. As for ſtraungers, after what ſort they liue, litle forceth it: their ſynful lyfe doeth neither infect you, nor diſhonor the name of Chriſte. Such then, if ſuch be among you, muſt ye not ſuffre to eſcape vnpuniſhed, if their offence be openly knowen. This for me is ſufficient. For what haue I to doe to iudge of them alſo, which as thei are to Chriſt ſtraungers, ſo belong they not to vs? Is not euerye man iudge and controller at home in his own houſe, neither thinketh he to pertain to him what is done in an other mans? If a mã ſee any thing done in his owne houſe, that thynketh he to beelong to the whole houſehold. Sufficient is it therfore, that we Chriſtians iudge of chriſten men. Suche as are from Chriſtes profeſſion ſtraungers, them leaue we to the iudgemẽt of god. And if it ſo be that no man wil ſuffer in his own houſe a miſchieuous and a peſtilent wretche, then thruſt ye out of your company the authour of ſuch a miſchief: ſo to doe is both for you expediẽt, and for him: and it belongeth to yͤ honour of Chriſtes name. For both he for ſhame of himſelf wil amend, & he ſhalbe ſafe from the ieoperdy of infeccion and ſuſpicion: and by ſo doing alſo al menne ſhall perceiue that Chriſt approueth no ſuch matiers, which taught both godly lyfe, and put the ſame in practiſe. And thus haue I taught you to expel and dryue out from among you, the peſtilente leauen of ſedicious ſtryfe, and ſuch horrible fornicacion.

Chriſtiãs muſt not iudge, but of chriſtians.

Excõmunicacion.

D

¶ The. vi. Chapter.

¶ Dare one of you hauing buſines with an other, goe to the lawe vnder the wicked, and not rather vnder the ſainctes? *Doe ye not knowe, that the ſainctes ſhall iudge the world? If the world ſhall be iudged by you, are ye not good ynough to iudge ſmal tryfles? Know ye not how that we ſhal iudge the Aungels? How much more may we iudge thynges that pertayne to the life? If ye haue iudgementes of worldly matters, take them whiche are deſpyſed in the congregacion, and make them iudges. This I ſaye to your ſhame. Is there vtterly no wiſe man among you? What, not one at all, that can iudge betwene brother and brother, but one brother goeth to lawe with another, and that vnder the vnbelieuers?

The text.

* Mat. xii. and. xix.

Beſydes theſe faultes, I eſpye alſo among you, ſome dregges of youre former lyfe, which ſauour of the leauen of couetouſnes. As to you it nothing belongeth to iudge of ſuch, as are not of the chriſtian congregacion: ſo an vnſemely thyng is it, that chriſtian men ſhould be iudged of ſuche as are not chriſtians. Fyrſt of all this meruaile I at, how any chriſtian man can find in his hert, in ſtryfe for money matters to appeale to anye Iudge, and that, which may worſt be borne with, to appeale rather vnto a Heathẽ iudge, than to a chriſtian. Will he (trow ye) geue righteous iudgement, whoſe whole life and profeſſion is vnrighteous? See ye not the frowardnes of this doing, that the world whoſe vngodlineſſe ſhall in

Paul chideth the Corinthians for goeng to lawe beefore Heathen iudges.

A ſhall in time to come by the fayth and godly lyfe of good people be condemned, ſhould now, as though it wer more vpright and better, geue ſentence vpon good mennes mattiers, and determine theyr accions? Yf ye with ſo great a matter be put in truſt, that by you the life of the whole world, that is to ſay of al wicked people, ſhall bee condemned, thynke ye your ſelfes vnmete to iudge ſmall light trifles? Ye are the light of yͤ world, appointed to reproue the errours of ſuche as are vngodly. And howe can this bee done of you, yf in you there be darkenes, and ſuch enormities, as are well woorthye reprofe? But nowe remoue ye your accions and bryng them before wicked iudges, as though they wer either wyſer, thã ye are, or as though thei wer menne of more equitie, than are ye. Knowe ye not, that in time to come, ye ſhall not onelye iudge men geuen to the worlde, but alſo wicked aungelles the tirauntes of this world? Thynke it no great matter, among your ſelfes to fyniſhe ſuche lowe quarelles of thynges appertainyng to the vſe of our bodily lyfe. Your fayth ſhal condemne theyr incredulitie, your godly lyfe, theyr vngodlines, your vnhurtefulnes, ſhal condemne their vnclennes, and euen now condemneth, yf ye bee good, ⁊ lyue chriſtianly. And forget ye now your honor by making ſuche to be iudges of youre ſuites, of all whoſe condemnacion by you in tyme to come ſentence ſhalbe geuen? But yet if ye bee ſo debatefull and contencious, ſo deſyrous of tranſitorie thinges, whoſe contempte ye take vpon you, that ye for them are not onely at diſſencion, but are in ſuch ſort at diſſencion, yͭ your matters muſt nedes be heard
B of a iudge, rather bring them to the vileſt and loweſt of your congregacion, thã as ye do. I ſpeake not this, becauſe I would haue it to be ſo: but I ſpeake it to make you aſhamed of your braulyng and ſuite among your ſelfes before heathen iudges. Yf ye be ſuche as ye take vpon you to be, the moſt vyle among you, is better thã he, that among the heathen is coumpted chiefeſt. Why dooe ye ſo greatlye deſpyſe youre ſelfes? Is there among you none ſo wyſe as in light matters to ſit in iudgement, and to finiſhe ſtryfes betwixt chriſtian men? among whom by reaſon of brotherly loue, ⁊ by reaſon yͭ al thynges are commẽ, it wer conuenient, that agrement ſhould eaſily be made. But nowe are ye ſo farre from agrement, that one chriſtian man goeth to law with an other chriſtiã man, and that, which is more reprocheful, euẽ before them, which to Chriſt are ſtraungers: as though ſuch were by yͤ rule of mans lawes able to geue iuſt ſentence, and ye not able to do the ſame by yͤ rule of the goſpell. Marke howe many waies ye offende herein.

¶The lyfe of yͤ godly ſhall condemne the wycked.

¶The dignitye of a chriſtian.

¶The text.
*Math.v.
*Galla.v.
Ephe.v.

¶Nowe, therefore there is vtterlye a faulte amoug you, becauſe ye goe to lawe one with another. *Why rather ſuffer ye not wrõg? why rather ſuffer ye not your ſelues to haue harme? Nay, ye your ſelues doe wrong, and robbe, and that yͤ brethren. Doe ye not knowe, howe that the vnrighteous ſhall not inherite the kyngdome of god? Bee not deceiued. *For neyther fornicatours, neither woorſhippers of images, neither aduouterers, neither weakelinges, neither abuſers of themſelfes with mankind, neither theues, neither couetous, neither drounkardes, neither curſed ſpeakers, neither pyllers, ſhall inherite the kyngdom of god.

Fyrſt it is a ſhame for you, that ye among youre ſelfes appeaſe not ſuch ſmal matters, nor go through thẽ without great buſines or iangling, as ye might, either by geuing place one to another, or at the leaſt ende youre matters by arbitremente, but are come to

¶Going to law amõg chriſtians.

ſuche ſtubberneſſe, that whiles neither geueth place to the other, C
nor geueth ouer any thing to an other, the matter in ſyghte of the
people muſte bee trauerſed before the common officers. Yf ſuche
matters wer brought and heard before chriſtian iudges, it were
not all without fault: but to iangle and ſtriue at the lawe beefore
Heathen iudges, euen for trifles, howe foule a ſighte thynke ye it?
Our religion is peace, and forasmuche as we are nowe throughe
Chriſt planted and made one bodye, we thereby are become more
than brethren. And beſide this vnitie, the deſpyſing of theſe vyle
worldlye goodes, for the whiche the groſſe people ſtriue one with
a nother, maketh vs very chriſtian men. But now when menne ſo
eagerly ſtriue eche one with other, ſo that one chriſtiã man is not
aſhamed to call another into the lawe, and accuſe hym before a
wicked iudge, what (thinke ye) iudge they that looke hereupon?
Wyll they not thys wyſe thynke with themſelfe? where is among
theſe chriſtians, ſhamefaſtneſſe become? where is brotherly chari-
tye? Where is yͤ peace, that thei ſo much ſpeake of? where is yͤ com-
munitie of poſſeſſion? where is their deſpyſing of riches? where is
the mildenes of the ghoſpell, whereby they are commaunded euen
gladly to forgoe their coat alſo, if ani haue takẽ awai their cloke?
Beholde how ſhamefully for a ſmall matter they ſtriue, not onely
with vs, but alſo among themſelfes. How commeth it aboute, ye
Corinthians, that ye yet ſet ſo muche by money, that for theſame D
ye haue ſo greatly defamed yͤ chriſtiã name and religion? But here
ſome one wyl anſwer and ſay: onleſſe I proſecute the matter, and
labour for my right, I am ſure to take wronge: onleſſe I recouer
mine own title, I ſhalbe in yͤ loſing ſide. But I would aduiſe you
take hede, leſte whiles ye feare a ſmall loſſe of money, ye appaire
both your innocencie ⁊ good name, and cauſe alſo the goſpel to be
hindred. Better wer it neuer to win your goodes, than with yͤ re-
couery of thẽ to geue vnbeleuers ani occaſiõ to miſreport ⁊ ſpeake
euil of Chriſt. Better wer it not to paſſe vpon a ſmall wrong, thã
whiles thou laboureſt for thy right, opẽly to declare yͭ thou haſt a
mind deſirous to reuenge. But now truly ſo farre are ye from be-
ing like to milde chriſtian mẽ, without reuenging to ſuffer loſſe or
iniury, yͭ euen wilfully ye do wrong to other, maliciouſly deceiue ⁊
oppreſſe other, not only vnbeleuers, but alſo ſuch as are by religi-
on your brothers. Sauer not ſuch doinges of yͤ leauen of your old
life? Square not ſuch pointes far both from your learning ⁊ your
profeſſion? Whoſoeuer profeſſeth Chriſt, profeſſeth innocency, ⁊ to
ſuch a life is promiſed the kingdom of heauẽ. For neither is it ſuf-
ficient to be dipped in water, nor yet to be graffed into Chriſt, on-
leſſe al your life be agreable to Chriſtes doctrine. And for none o-
ther purpoſe are ye taken out of this world, ⁊ planted into yͤ body
of Chriſt, but to yͤ end ye ſhould hẽceforth in godly life be like vn-
to Chriſt your head. Know ye not this, yͭ vnrighteous liuers, bee
thei baptiſed neuer ſo much, ſhalbe excluded from the inheritaũce
of the kingdom of heauen? And leſt any man deceiue himſelf, I tel
you again ⁊ again, and geue you warning: yͭ neither fornicators,
nor idolators, nor aduouterers, nor weaklinges, which growing
out of mans kind liue after an horrible kind of bodily luſt, nr ſuch
as in ſtead of womẽ abuſe mẽ, nor theues, nor couetous men, nor
dronkardes,

Better loſe than gaine by dooyng euill.

Baptiſme not ſufficiente without innocencye of lyfe.

Who ſhall not entre into heuẽ.

A dronkardes, neither curſed ſpeakers, nor violent pillers of other mens goodes, ſhalbe partakers of the kyngdom of god. Nothyng ſhall your name or title auaile you, if your lyfe be with your olde vices defiled: yea, to ſuch is Chriſt rather an occaſion of more greuous and painefull damnacion.

Chriſte rather cauſe of damnacion to fained chriſtians.

The text. *Ec.xxxvii i.Cor.x.

¶And ſuche wer ſome of you, but ye are waſhed, but ye are ſanctified, but ye are iuſtifyed by the name of the Lord Ieſus, and by the ſpirite of our god.*I may do all thynges, but all thynges are not profitable. I may doe all thinges, but I wyl bee brought vnder no mans power. Meates are ordeined for the bellye, and the bellye for meates: but god ſhall deſtroye bothe it and them. Let not the body be applied vnto fornicacion, but vnto the Lord: and the Lord vnto the body. God hath raiſed vp the Lorde and ſhall rayſe vs vp by his power.

Newneſſe of lyfe.

Such as I haue nowe rehearſed, wer ſome of you before that ye wer through Chriſt borne again. I laye not to your charge yͭ, which ye wer before, ſo that ye fal nomore therto. Waſhed are ye, and deliuered from your olde ſynnes, and that by gods free gift, beware that ye be nomore defyled with them. By thys waſhynge hath god not only by his bloud reſtored you to innocente & hurteles life, but geuē you alſo holines and righteouſnes, and that not by the power of yͤ law, nor for your deſertes, but by Ieſꝰ Chriſt, in whoſe name ye were baptiſed: and by the ſpirite of our God, by whoſe ſecret inſpiraciō the ſacramentes of Chriſtes churche been effectual. So much more then ſhould euery of you endeuor, leſt ye through your own foly loſe this benefite frely geuen vnto you: in ſo doing, neither thankful to the geuer, nor yet frendly nor louyng to your ſelf. In ſuch thinges as appertain to natural neceſſities, I may do al thinges. For no mā forbiddeth me to vſe like authoritie, as other Apoſtles vſe. But it is not paraduenture for you

I may doe al thynge: But all thynges are not profitable.

B alwaies profitable, for me to vſe my right. Such as are fedde and liue with your meat, ſuch as pill and polle you, being euen as thei wer bondſlaues bought with your money, dare not freely warne you of your faultes, leſt ye vpon diſpleaſure conceiued therewith, beſtowe your liberalitie otherwiſe. I might alſo for my labours take reward, namely ſince I toke more paines then any other. I wanted not authority this to doe: but I would not doe that thing wherby I might be brought vnder any mans power and ſubieccion, & ſeme bound to any of you: to thentent it might more clearly appere, both yͭ if I teache ani thing, yͭ I therin ſeke your weale & profit, & not mine own, and that alſo if I did with wordes any thing chaſtice you, yͭ ye ſhould paciētly heare me. For it is a thing commōly ſeen, that ſuch a mans free ſpeache offendeth not, which is nothing bound to him, whō he reproueth. Els litle matter maketh it, whoſe meat a man eate, ſince men muſt nedes haue meat. And ſince meates are ordained for the belly, & likewiſe bellies for meates, let euery man for this time ſatiſfye the preſent neceſſity & nede. For within a ſhort time wil god deſtroy both belly & meate, which is, that neither our bellies ſhall with houngre trouble vs, nor of meates ſhal there be ani vſe. But as we which haue profeſſed Chriſt, muſt obey & ſerue naturall lackes, euen as the heathen & vnchriſtened doe: ſo ſhould there yet betwene vs in vice be none agrement. Of meates I forbid none, let euerye man eate what he wil: but filthy bodily luſt I forbid. Nor is it like, that as yͤ bellye is appointed for meat, ſo the body is prepared for carnal pleaſure, but rather is conſecrate vnto the Lord Ieſu: & he againe coupled

Paul receiued nothing of yͤ Corinthians, & whi.

Thynges indyfferent.

Let not yͤ bodye bee applied vnto fornication.

Aduoutrie.

vnto

C

Death ſōdreth not yͤ knotte betwene Chriſt and vs.

vnto vs. For ſo hath it pleaſed hym, that by vs as members, and hym as head, his ſpirituall and miſticall body ſhould be made and knitte together. This knot holdeth not for a litle ſeaſon. Death in dede taketh away al neceſſities of meates, but it breaketh not the knot, wherewith we are ioyned to Chriſte. For as god the father rayſed the Lorde Ieſus our head, from death: ſo wyll he lykewiſe rayſe vp agayne vs his members, with hym, & with him reward vs with lyfe euerlaſting. For able is he, and of power this to doe, albeit ſome of you thynke theſame vnlikely. As therfore our ſoule ſhal not of that immortall lyfe be partaker, onleſſe yͤ ſame for this preſent tyme through godly and continual meditacions haue had theſame life in diligent remembraunce: ſo the body rayſed agayne ſhal of that glory haue no part, onleſſe yͤ ſaue for this preſent time haue been fre from the contagion of ſin. What a foule ſight is it, if the members ſeme vnlike the head, whiche is in euery pointe pure and cleane.

We the members muſte bee like Chriſt our head.

The texte.

*Gene. ii. Math. xix. Ep, e. b.

¶ Either know ye not, that your bodies are the members of Chriſt? ſhall I nowe take the members of Chriſt, and make them the mēbers of an harlot? God forbid. Do ye not know, yͭ he whiche coupleth himſelfe with an harlot, is become one body? *For two (ſaith he) ſhal be one fleſh. But he yͭ is ioined vnto yͤ lord is one ſpirit.

Fornicacion.

D

Remember ye not, how that (as I before tolde you) your bodies are the members of Chriſt? What then? Shal I nowe become ſo mad, notwithſtanding I knowe this muche, with the greate reproche of the head to take awaie the member of Chriſte and make thereof the member of an harlot? God forbidde. And yet what els doth he, which is conuerſaunt with an harlot? Knowe ye not thys playne poynte, that he which coupleth himſelf with an harlot, becommeth with theſame one body? For ſo reade we in Geneſis of yͤ man and wife: *Of bothe ſhall one fleſhe and one body bee made.* So that then as in lawful matrimony the honeſt and godly conſent of two mindes maketh one, and the lawfull act of matrimonie betwixt two maketh one: ſo in vnlawful companying together, euery man becommeth that wherwith he is filthyly coupled. As greate enormitye therfore as it is, that the woman deceiuing her houſeband ſhould with an aduouterer bee conuerſaunt: as foule an acte is it, that yͤ body, which was once cōſecrate to Chriſt, ſhould be coupled with a vile harlot: for he which is coupled vnto the Lorde Ieſu, by reaſon of a common conſent betwixte the head and the bodye, is with hym made one ſpirite: whiche foraſmuche as it is moſte pure and cleane, is to filthy and fleaſhely luſt moſt contrary, as which from man taketh away the vſe of reaſon, alteryng him, as it wer into a brutiſhe and beaſtly condicion.

The texte.

*i. Cor. iii. ii. Cor. vi.

¶ Flee fornicacion. Euerye ſynne that a manne doeth, is without the bodye. But he that is a fornicatour, ſynneth agaynſt his owne bodye. *Eyther knowe ye not, howe that your bodyes are the temple of the holy ghoſte, which dwelleth in you, whome ye haue of GOD, and howe that ye are not youre owne? For ye are derely bought. Therefore glorifye god in your bodyes, and in your ſpirites, which are Gods.

Diligently therfore flee fornicacion. All other ſinnes by ſinfull perſons wrought and done, albeit thei haue theyr beginning of yͤ body, ſeme yet ioyned with the harme and dyſpleaſure of an other mannes bodye, nor pollute, as it ſemeth, the whole manne. But ſuche as committeth fornicacion, dooeth wronge, and villanye to hys owne bodye, whom he in that foule act abuſeth and defileth.

A The adulterer defileth not the whores bodye, except he alſo defyle his own, without which the offence is not committed. The mankiller, ẏ with his ſweord killeth another, without hurt of his own body hurteth another mans, and ſemeth but in only one part polluted. But fornicacion defileth the whole body, as euen the cōmō ſort wel vnderſtādeth. For after ſuch act theſame is woont to vſe bathes, therwith to waſh awai ſuch filthines as is therby cōceiued. An hainous offence is it to do wrōg or hurt to another mans body: but a man to be to his owne body villainous ⁊ reprocheful, ſemeth a point of extreme madnes. And albeit fornicaciō doe moſt ſpecially defile the body, yet thinke not therfore ẏ offence is ſmal. For euen the body ſhould alſo haue his honor, foraſmuche as it is the manſiō of ẏ ſoule, which is immortal: whiche being clenſed wͭ ẏ holy water of baptiſme, is in ſuch ſort conſecrate to god, ẏ it becommeth the temple of the holy ghoſt, which ye in baptiſme receiued, wherby ye are ſo ioyned vnto Chriſt, that ye frō him ſhal neuer be ſondred. And if from fornicacion your own reproche ⁊ hurt nothing moue you, yet let this moue you, ẏ ſuch actes can not bee done without the great iniurie of Chriſt. Once wer ye al his, into whoſe body ye wer coupled and ioyned. He hath frō death bought you, and made you his owne, that ye ſhould bee his ſeruauntes ⁊ not your own men. The right title of any body that is bought, is B in the biers hand, theſame whoſo either ſelleth or handleth otherwiſe than the owners wil is, doth wrong to him to whom ẏſame bodye belongeth. Nor is it to bee ſuppoſed, that Chriſte for a litle bought vs, as he that for our redempcion ſpent his moſt precious bloud. Wherfore ſince ye are to god wholy conſecrated, defyle not in reproche of him your bodies, but beare about with you, aſwell in chaſt bodies, as in vnhurtful mindes, ẏ holy goſt, ⁊ among mē auaunce his glory. Both are his, kepe both chaſt, leſt for your filthines ſake amōg euil people, Chriſt whoſe name ye profeſſe, be euill ſpokē of. For as ẏ nobilitie of maiſters belōgeth euen to ẏ ſeruauntes: ſo the diſhoneſtie of ſeruauntes is to their maiſters reprochful. Wherfore albeit god bee neither with praiſe made more glorious, nor with reproche defamed in dede: yet is he after a ſort thorow his naughty ſeruauntes diſhonored, and with godly maners and holy life glorified, whiles among the common ſort he is by theyr lyfe eſtemed.

Our bodie the temple of the holy ghoſt.

Ye all are Chriſtes.

For ye are derelye bought.

Our wickednes diſhonoreth God.

The.vii.Chapter.

The texte.

As concerning the thynges wherof ye wrote vnto me: it is good for a manne, not to touche a woman. Neuertheleſſe to auoide whordome let euery man haue his wyfe: and let euery woman haue her houſebande. Let the houſebande geue vnto the wife due beneuolence. Likewiſe alſo the wife vnto the houſeband. The wife hath not power of her own body: but the houſeband. And likewiſe the houſeband hath not power of his owne body: but the wife. Withdrawe not youre ſelues one frō another, except it be with cōſent for a time, *for to geue your ſelues to faſting and prayer. And afterwarde come together again, leſt Satan tempt you for youre incontinencie. This I ſay of fauour, & not of commaundement. For I would that all men wer as I my ſelf am: but euery man hath his proper gifte of god, one after this maner another after that. I ſay vnto them that bee vnmaried and widowes: it is good for them, yf they abide euen as I do. *But and if they cannot abſteine, let thē mary. For it is better to mary then to burne. Vnto the maried commaunde not I, but the Lorde: *Let not the wife be ſeperated from the houſeband. If ſhe ſeperate her ſelf, let her remaine vnmaried, or be reconciled vnto the houſeband again. And let not the houſebande put away his wife from hym.

*Tobi.vi. and.viii. Iohel.ii.

i.Tim.v.

*Math.v. and.xix. Marke.x. Luke.xvi.

C

NOr haue I thus much ſaid, becauſe I thinke that euery act of generacion defileth the bodye, as ſome labor to bring you in mind, to the intent, yͭ thei like hipocrites may of you be thought to be holy.

Mariage vnchaſte or vnlaweful for no mā.

Ther is in matrimony a certain chaſt & lawful vſe, but yͤ vnlawful act muſt generally of al men be auoided. Lawful matrimony muſt euerye man ſo farfoorth vſe or not vſe, as is for the preferment of the ghoſpell expediente. Wherfore touching the queſtions, wherin by letters ye aſke mine aduiſe, theſe ſhall be briefly to anſwer you. Fyrſt what ſuche muſt doe, as are already maried, and then what thei ought to doe, that are ſyngle and widdowes, what they alſo muſt doe, which are either with painfull, or vnequall matrimonie troubled: and finallye what ſhould be done in vrging to be maried, or not maried. Firſt of all therfore, for many cauſes as the time now requireth, it wer wel doen of men wholy for this cauſe to abſtaine frō their wiues, that thei may with more fredom apply Chriſtes goſpell, & godly life.

The diſcōmodities of mariage

For albeit matrimony be a holy thyng, yet it wrappeth a mā, wil he or not, in worldly care, wherin how much more laboure is beſtowed, ſo much the leſſe is god ſerued. Beſyde this yͤ vſe of matrimony hath in it a groſſe thing, which for yͤ time, ſwaloweth vp & deuoureth the whole mā, which being after reſtored to himſelf, is ſomewhat leſſe a man, than he was before.

D

Paules wiſhe touchyng mariage.

I wel ſe what wer ſpecially to be wiſhed, & yet dare I not ſo much exact of you, as I would deſyre, leſt whiles ye vnluckly labour towarde the beſt, by occaſiō ye fal into worſe. I know how vnruly & violent fleſhly deſire is: & as ſure am I, how ye ſpecially among other are prone & much geuē vnto it.

Let euery man haue his own wyſe.

A ſurer wai therfore thynke I it, yͭ euery man haue his own wife, & euery wife her houſeband, yͭ by mutuall ſeruice eche one may remedy others intēperancye. For albeit elſwiſe in other pointes the houſebandes authoritie bee more, yet herein haue both equal power, for neither is the houſebande ſo farfoorth lord & maiſter of his own body, yͭ touching the vſe of matrimony, he can defraude his wife therof, and geue it to another: nor yͤ right of the wiues body againe, concerning the vſe of matrimony, is in ſuch ſort her own, that ſhe may denye her houſeband the vſe therof, and geue it to another, but her body is the houſebandes right.

Mariage equall on bothe partes.

The debt of eche towardes yͤ other is like, & when time requireth muſt of both parties be deliuered & payed, as thei haue made promiſe. Let the houſeband then geue yͭ, which he by the lawe of mariage is boūdē to geue to his wife. The wife likewiſe geue to her houſband, yͭ ſhe is by the law of wedlocke bounde to geue him. In this eche one of thē is in like ſort boūd to yͤ other: in other pointes paraduenture the whole gouernaunce and autority is in yͤ houſebandes handes. To denie this right, if eyther of bothe aſke it, is a defrauding. For not only ſuch defraud, which pay not the money that thei are bound to pay, but ſuch alſo, as refuſe to do yͭ they are boūd to do.

Withdraw not youre ſelues one from another, except it bee with conſent for a tyme.

Abſtinence of maried folkes.

Let nether of both therfore for loue of chaſtity defraud other, except it be with conſent of both to abſtein for a ſeaſon, yͭ ye may wͭ more cleane mindes geue your ſelfes to faſting, holy praiers, & to the remēbraunce of heauēly thinges, whoſe perfit freſhnes ſuch carnall conuerſacion is greatly wont to make dulle. Let either both therfore, or neither abſtein, and yͭ by cōmon cōſent, not

vpon

A vpon euerie ſlight occaſion, but for loue of heauenly thinges: nor to long neither but for a certaine time, ⁊ ſo after that returne againe to youre olde cuſtome: not becauſe I thinke it not beſte, to liue in continuall praier, but becauſe I knowe, that there is ieopardie, leſt Satan, whiche ſtil lieth in watch to deſtroy you, perceauing your toward diſpoſiciõ to incontinencie, by occaſiõ therof prouoke you to worſe. Rather had I haue in you that, which is of leſſe perfecciõ, ſo that it be ieoperdleſſe, thã that which is much more commendable, being yet ſuch as is ioyned with no ſmal peril. But yet ſpeake I not this, becauſe I would either compel any man to marie, or forbid any man to liue continually chaſt, if he be able ſo to do, ⁊ if there be a mutual cõſent in matrimonie: but I prouide vpõ knowledge that I haue of your weakenes, a remedie agaiſt your perilles. Yf this were not, if it might be, I would wiſh that al men wer as my ſelf, which is, that thei wer fre from the bond of matrimonie, or els vſed their wiues, as their ſiſters, liuing with them in al purenes ⁊ chaſtitie. But I dare not of you exact that thing, whiche Chriſt neuer required of his diſciples ⁊ hearers. Bleſſed are they, ſaith he, that for the loue of the kingdõ of God haue made them ſelues chaſt: but yet refuſeth he not ſuch, as chaſtlie ⁊ ſoberlie liue vnder the law of matrimonie. Cõtinual chaſtitie taken vpon any man for the aduauncemẽt of Chriſtes affaires, is a highe thing. And ſo is lawfull matrimonie an honeſte ſtate, whoſe chief ordeiner ⁊ halower was god himſelfe. But betwene bodies ⁊ ſoules a meruailous great difference is there, nor are goddes giftes in euerie man like. It is peraduenture a thing aboue mãs power, wholy to abſtaine from the act of matrimoni. Bleſſed are they, to whom god hath giuen ſuch ſtrength: but god in his people hath loued this varietie, that ſome in giftes ſhoulde excell other, al which varietie ſhould wonderfullie make toward the ſwete armonie ⁊ comlines of the whole. Let no man therfore reproue another mans ſtate, nor be ſorie for his owne: but let euerie man according to his power, godlye vſe that gift, whiche god hath geuẽ him. There is a chaſt wedlock, and there is an vnchaſt virginitie. And this haue ye my counſel, touching mariyng ⁊ keping youre wiues. Nowe vnderſtand my minde likewiſe, as touching youre queſtion of ſeconde mariages. For among you (as I heare) ſome are there, which, albeit thei denie not but yͭ ye are in a fredome, and maie marrie, yet when one by the death of the other is made free, they woulde not haue you marrie againe. Of theſe doubtes this thinke I. Yf any mã by reaſon of yͤ death of his wife become ſingle, or if any woman by reaſon of her huſbandes death be widow, veri wel doen were it, if thei be able, thẽcefurth to liue chaſt, if he nether ſeke for a wife, nor ſhe for another huſbande, but that bothe dedicate their fredom vnto gods ſeruice. That haue I for mine owe part choſen which I thought beſt, becauſe nothing ſhould let me from preaching gods word: which I ſo hearteli fauoure, that for loue therof I litle ſet by ſuche pleaſures, as are in marriage. Now and if I knew, that al mẽ wer of the ſame mind, I would not let to cal and exhort euery man to do, as I doe. But ſince the diſpoſicions of mens mindes and bodies are ſo vnlike, vnmete is it to geue al men one kind of counſel: but in this rather

Comparyſõ betwene virginitie and maryage.

B

Euerie mã hathe his proper gift of God.

Paules iudgement of ſeconde maryages.

C

If they cannot abſtayne, let them marie: for it is better to marye than to burne.

Let not the wyfe be ſeperated from the houſebande.

Diuorcement only for aduoutrie.

D

let euerie man weigh his owne ſtrength, and ſo folow that kinde of life, wherunto by nature he thinketh himſelfe moſte mete. Let ſuch one, as vpon a profe had of Matrimonie feeleth himſelfe vnable to reſiſte the violent and burning aſſaultes of the fleſhe, rather marie againe, that by lawfull matrimonie he maye remedie his vnchaſtnes, than by liuing ſingle, through the vehemẽt deſire of the fleſhe, bee in ieoperdie of a more grieuouſe offence. So that in this neither compell I men to marie, nor yet forbid mariage, but leaue euery man in fredome to weyghe with himſelf, what is expediente. For nothing haue I herein to preſcribe vnto you, as taught vnto me of the Lorde. But this require I of you, as commaunded by Ieſus Chriſte. Suche as are vnmaried, ſtande free, (as I ſaye) either to marie or not marie, as they iudge beſte, ſo that in their doinges they haue an iye to nothing, but to Chriſtes glorie. But when a man is once maried, I woulde not haue that done, whiche is amonge Iewes and Gentiles commonlye ſeene, that for euerie ſmalle matter a diuorce bee made. For God hathe forbidden men, for ſmal offences to refuſe their wiues, not withſtanding Moiſes once in this pointe fauourably bare with the Iewes, not becauſe he thought it good ſo to doe, but fearing leſt the Iewes being a ſtubberne kinde of people & readie to doe miſcheſe, vpon denial of diuorces might happelye doe ſuche thynges, as are muche wurſe, than ani diuorce. One cauſe the Lorde himſelfe excepted, if the wife with a nother commit aduoutrye: which thing he doth, either becauſe ſhe is then fallen from the righte of wedlock, which promiſig her bodie to one mã onely, hath neuertheles departed with it vnto another: or els becauſe it ſemeth an vnreaſonable thing, to conſtraine any man, to haue with her one houſe, one bed, one fier, and one table cõmon, which falſely breaking her promiſe made in mariage, than whiche nothing is more holy, hath with a foule aduouterer abuſed her bodye. So ſtronge & ſtedfaſt would Chriſt haue this felowſhip to be. Unleſſe therefore anye ſuche thyng chaunce, let neither the wife depart frõ her huſband, nor the huſband thruſt his wife frõ him. But if through other diſpleaſures anye debate aryſe, by meane wherof the wife chaunceth to depart from her huſband, leſt ſhe through her owne folie ſtand without hope of reconciling, let her abide vnmaried: if ſhe continewe vntouched and vndefiled, paraduenture her huſbande, being in a better mode will be contente to receyue her againe: but a corrupt woman who will receyue? Nowe if the woman cannot ſo long refrayne her ſelfe, let her diligently labour to winne her huſbandes fauoure againe. Yf ſhe of her huſband cannot obtayne ſomuch, lette her aſſure her of this, that with whom ſoeuer ſhe couple herſelfe, theſame knotte maie happely be named mariage, but it is in very dede aduoutrie.

The texte

To the remnaunt ſpeake I, not the Lord: If any brother haue a wyfe that beleueth not, if ſhe be content to dwell with him, let him not put her awaye. And the womã which hath to her huſband an infidel, & he conſẽt to dwel with her, let her not put him away. For the vnbeleuing huſband is ſanctified by the wife, & the vnbeleuing wife is ſanctified by the huſband. Or els were your children vncleane: but now are thei holy. But and if the vnbeleuing depart, let him depart. A brother or a ſiſter is not in ſubiecciõ to ſuch. But god hath called vs in peace. For how knoweſt thou (O woman) whether thou ſhalt ſaue thy huſbande or no? Either how knoweſt thou (O man) whether thou ſhalt ſaue thy wyfe or no? but euen as God hathe diſtributed to euery manne.

Now

A Now touching youre queſtion of vnequal mariage, of the lordes authoritie, nothing haue I to aunſwere you: but yet haue I that thing, whiche in mine opinion I would counſel you to folow, as a waye more profitable. Suche an odiouſe act is diuorce, that I would not haue matrimonie brokẽ, no not for diuerſitie in religion. But if it chaunce ẏ a chriſtian woman be maried with a huſbãd, which is not yet chriſtened, ⁊ the huſbãd, albeit he be a ſtrãger in ẏ miſteries of Chriſt, is not yet to her ſo hateful, as for her religions ſake to refuſe her, if the wife wil folow my counſell, ſhe ſhall not forſake him. Likewiſe again, if it chaunce, that the huſbãd being a chriſtian mã haue to his wife ſuch one, as is to Chriſt a ſtraunger, (ſince it is vnmete, that any man be cõpelled to take religion vpon him) ⁊ ſhe vpon diſpleaſure of her huſbandes cõtrarie religiõ ſeke not to be diuorced, by my councel the huſbãd ſhall not put her away. For cauſe is there none, why the chriſtian man or chriſtian woman ſhould feare, leſt by familiar conuerſacion of the one had with the other ẏ is vnchriſtened, either of both might be defiled. For not withſtãding the ones religion be vncleane, yet is ẏ mariage wherby they, being elſwiſe vnequal, are coupled together, a good ⁊ a lawful mariage. The wickednes of ẏ wurſe B infecteth not ẏ godlines of ẏ better: but rather that that is better ⁊ more effectuall, is of great weight in this behalfe. The huſbande therfore, albeit he be heathẽ, is yet, touching the act of matrimoni, by companie of the chriſtian woman made holy. Likewiſe the wife, which hath not yet profeſſed Chriſt, is by conuerſacion had with her chriſtian huſband, touching the lawful vſe of matrimony, made good ⁊ holi. Yf this were not ſo, their childrẽ, as borne inceſtuouſly ⁊ by vnlawful meanes, ſhoulde be reputed prophane ⁊ vncleane. But now that thei be pure ⁊ cleane, as children borne in lawful wedlocke, it is wel knowẽ to be true. For when ẏ wife, which is baptiſed, hath with her vnchriſtened huſband to doe, ſhe in ſo doing obeieth her huſband, and not the heathẽ, nor ſuffereth ſhe the wicked, but beareth with him, whom ſhe truſteth will amende. And that hope maye a manne conceyue of him, whiche although as yet he profeſſe not Chriſt, yet in hys wife abhorreth he not the honouring of god. Nor is he throughly a heathen, but rather partlye a chryſtian manne, whyche quietly liueth with hys wyfe, that profeſſeth Chryſtes name, and canne pacyently be contented to ſee the ſigne of the croſſe ouer their common bedde. No parties with more a do continue together, than ſuch as through diuerſitie in religyon are deuyded. Upõ thys hope therfore ought the woman, whyche fyrſte embraced Chryſte, to abyde with her huſbande. But yf the diuorce grow of his ſide, which yet beleueth not, and the ſame man for hate of Chriſtes name refuſe his wyfe, ſynce there is of hys chaunge no hope, no cauſe hathe the wyfe, why to lyue with hym any longer. Loſte hathe he the ryght tytle of matrymonye, whyche deſpyſeth God the authour thereof. Nor dooeth the promiſe made in maryage ſo farforthe bynde her that is chriſtened, that ſhe ſhall for euer bee compelled to ſuffer her wycked huſbande, brawlynge at, and curſynge the name of Chryſte. Let her therefore vſe the libertie of diuorce geuen vnto her by GOD, and thencefurthe ſerue Chryſte quyetlye.

For the vnbeleuig huſband is ſanctified by the wife ⁊c.

Diuorcemente for infidelite.

But and if the vnbeleuing departe, let him departe.

note

✝

the ſigne of ye cro

Nor

C

Nor are we therfore called by god to yͤ life of the ghoſpel, to liue in ſedicion and chiding, but to liue in peace and concorde. Therfore if ſuche betwene whom there is an vnequal mariage, agree not, and the vnfaithful require to be diuorced, let not the chriſtian wife abide with her huſbande againſt his wil: but if they agre, in hope that the huſband wil amend, let the wife continue, and likewiſe let the huſband continue with his wife, in hope that ſhe will be chaunged. For howe knoweſt thou, that arte a wife, whether thou ſhalt by familiar communicacion, by ſobre and gentle behauiour, by wyuely loue, cauſe thy huſbande to amend, that both of you be ſaued. Or how cāſt thou know, that arte a huſband, whether thou ſhalt by like waies ſaue thy wife ⁊ win her to Chriſte? And if ether of bothe ſo doe, is it not a greate gayne? But if that come not to paſſe, yet will God approue thy good wil, whiche intendeſt ſuch a thing. In the meane ſeaſon whiles it is vncertain, whether it will ſo bee or not, let the matrimonie vpon good hope continue and holde on, ⁊ let not the diuerſitie in religion chaunge the ſtate of youre life. For neyther doeth baptiſme deliuer yͤ wife from the righte of her huſbande, if he vſe it lawfully, nor yet the ſeruaunt out of the dominion of his maſter, if he vſe him as right and reaſon woulde.

The texte. Ephe .iiii.

D

As the Lorde hathe called euerie man, ſo let him walke: and ſo ordeyne I in all congregacions. If any man bee called being circumciſed, let him not adde vncircumciſion. If any be called vncircumciſed, let him not be circumciſed. Circumciſion is nothing, and vncircumciſion is nothing: but the keping of the commaundementes of God. Let euerie man abide in the ſame calling, wherin he was called. *Art thou called a ſeruaunt? care not for it. Neuertheleſſe yf thou maiſt be free, vſe it rather. For he that is called in the lord, being a ſeruaũt, is the lordes fremã. Likewiſe, he that is called being free, is Chriſtes ſeruaunt. *Ye are dearli bought, be not ye the ſeruauntes of men. Brethren let euery man wherin he is called, therin abyde with GOD.

*i. Tim.vi

*i. Cor.vi. i. Peter.i.

Religion breketh not the ordre of policie.

As the Lord hathe geuen euery man, in theſame let him ſerue Chriſt. In what ſtate of liuing at the time of preaching the ghoſpell a man is founde, let him in the ſame continue. Our new relygion aboliſheth our olde life, but it deſtroyeth not oure olde ſtate of life: becauſe chriſtian religion agreeth and ſtandeth with eueri condicion of life, nor was geuen by God to trouble the ciuile policie of the world, but to the entente that in euerie degree and ſtate of life, euerie man might liue therin godly and deuoutly. This is my councel, which I not onely teache you, but alſo all other congregacions. Nor ſhal it be for you paineful to folowe that, which euerie man foloweth. Wherfore if the inſpiracion of Goddes holy ſpirite whē he calleth, finde thee maried, breake not therfore thy matrimonie: if it finde thee circumciſed, withoute cauſe art thou why thou ſhouldeſt lothe thy condicion, and ſeke to be vncircumciſed. For nothyng eyther furdereth or hindereth vncircumciſion this newe religion. Agayne if the ſame finde thee vncircumciſed, no cauſe haſt thou to wiſh to be circumciſed. For as touching this new religiō litle force maketh it, whether thou be circumciſed or vncircumciſed. But to bothe ſortes this egally belongeth, that eche liue henceforth after the commaundementes of God, whoſe rule they haue profeſſed, ⁊ not as carnall deſires moue thē. Sufficient is it to chaunge thy old euil maners: as for to chaunge the condicion of thy life nothing neadeth, becauſe it is ſuch a thing, as

A cannot bee done without diſquietnes and trouble. And as I haue ſayd that ye ſhould do, beyng called to god in yͤ ſtate of matrimonye, or in the ſtate of cyrcumciſion, euen likewyſe muſt ye iudge of the ſtate of bondage. Suche as at the preachyng and receyuynge of the ghoſpell are bonde, lette them bee contente with theyr fortune, nor thynke themſelues delyuered from theyr mayſters dominion, becauſe they are deliuered from the tirannye of ſynne. Againe the free man whiche is called to chriſtian religion, hath no cauſe to chaunge his ſtate, and become bonde. But rather let euery man endeuor, yf occaſion ſerue, to embrace libertie, and chaũge his bondage. Yf yͤ maiſter for diſpleaſure borne to Chriſtes name reiect his ſeruaũt, let yͤ ſame ſeke no new maiſter, nor yet be at diſpleaſure wͭ himſelf, becauſe he is maiſterles, ſince he hath Chriſte to his maiſter, whoſe free ſeruaunt he is become of a bonde man. On yͤ otherſide, he that is borne free, & borne againe by baptiſme, let him for his ſtate neither be angry nor pleaſed wͭ himſelfe, ſince that through baptiſme he is become bondeſeruaunt to Chriſte: ſo that after ſondry ſortes, the bondman is made free, and the fremã made bond, to the entent that eche of thẽ ſhould with more ſobrietie beare theyr fortune. Fredome and bondage are ſuche thynges, wherof Chriſte hath in maner no regarde. Embrace the better, yf thou with bondage be oppreſſed: thinke yͭ albeit thy maiſter hath B vpon thy body a certain power and authoritie, yet thy ſoule being deliuered from ſinne, is to Chriſtwarde free. Yf thy fredome anye thynge make thee proude, remember that thou were boughte by Chriſt, and bought for no ſmal price. Thou haſte a maiſter to bee had in all feare and honor, beware thou phantaſye not, that thou art free, and mayeſt liue at thy pleaſure. And he that is to any mã bond, is this farfurth by Chriſt made free, that yf his maiſter cõmaũde him to doe any vngodly ſeruice, he is rather bound to geue eare to Chriſt his new Lorde and maiſter, than to his old, which by reaſon of abuſe hath loſte his title. And yet reaſon it were that ſuche as Chriſt with the price of his bloud hath made free, ſhould not with any greuous maiſter be oppreſſed. I fauour libertie, yf it maye bee had. For Chriſtes ſeruice is perfecte libertie. That a chriſtian man ſhould ſerue an heathen, ſemeth an vnmete thynge. And reaſon were it, that ſuche as are to a chriſtian maiſter, ſeruauntes, ſhould of them be fauoured as brethren and chyldren, becauſe bothe haue one common maiſter, by whom both were with one price redemed. But yet leſt vnder the coulour of chriſtian religion the ſtate of the common weale be diſquieted, let euerye man ſuffer his condicion, and therein abide: and ſo abide in it, that in yͤ meane ſeaſon he remember, that gods commaundementes muſte be ſette before the commaundementes of menne. Obey your maiſters, but yet ſo that God therewith bee pleaſed, whiche payed more for you than they. Suche poyntes as I haue taughte you of freedome and bondage, haue alſo place in the ſtate of matrimony, and ſingle life. For he that is vnder the law of matrimonye, is after a ſort bounde. But he yͭ is ſingle, is in a more free ſtate of life. Therfore men muſt alway folow that, whiche is more commodious, if it may bee. Yf it may be (I ſay) for we maye not ſo deſyre libertie, that for loue therof we fall into a greater ieopardye.

Bond men not made free by chriſtianitye.

A leſſon for bonde and free.

Ye are derelye bought, be not ye the ſeruauntes of men.

As

The texte.

C

¶As concernyng vyrgyns, I haue no commaundement of the Lord: yet geue I counſell, as one that hath obtayned mercy of the Lorde, to bee faythfull. I ſuppoſe therfore that it is good for the preſent neceſſitie. For it is good for a man ſo to be. Art thou bound vnto a wife? ſeke not to be loced. Art thou loſed frõ a wife? ſeke not a wife. But & if thou mary a wife, thou haſt not ſinned. Likewiſe if a virgin mary, ſhe hath not ſinned. Neuertheleſſe ſuch ſhal haue trouble in their fleſhe: but I fauour you. This ſay I brethren, the time is ſhort. It remaineth, yͭ thei which haue wiues, be as though thei had none: & thei that wepe, be as though thei wepte not: and thei that reioyce, be as though they reioyſed not: and they that bye, be as though they poſſeſſed not: and they that vſe this worlde, be as though they vſed it not. *For the faſhion of this world, goeth awai. *I would haue you without care. He that is vnmaried, careth for the thynges that belong to the lord, how he maye pleaſe the lorde. But he that hath maryed a wife, careth for the thinges that are of yͤ world how he may pleaſe his wife. There is difference betwene a virgin & a wife. The ſyngle woman careth for the thinges that are of the lord, that ſhe may be holy bothe in body and alſo in ſpirit. Again, ſhe that is maried, careth for the thinges that pertaine to the worlde, how ſhe may pleaſe her houſeband. This ſpeake I for youre profite, not to tangle you in a ſnare, but that ye maye folow it which is honeſt, and comely, and that ye maye cleaue vnto the Lorde withoute ſeperacion. If any manne thynke that it is vncomely for his virgin, yf ſhe paſſe the tyme of mariage, and yf ſo nede require, let hym doe what he luſteth, he ſinneth not: let them be coupled in mariage. Neuertheleſſe, he that purpoſeth ſurely in his hearte, hauyng no nede, but hath power ouer his owne wyll, and hath ſo decreed in his hert, that he wyll kepe his virgin, doeth well. So then, he that ioyneth his vyrgin in mariage doth wel. But he yͭ ioyneth not his vyrgin in mariage, doth better. *The wife is bounde to the mariage, as long as her houſebande liueth. If her houſeband dye, ſhe is at libertie to mary with whome ſhe wyll, onely in the Lord. But ſhe is happier if ſhe ſo abide, after my iudgement. And I thinke verely, that I haue the ſpirit of God.

*Eſay. xl.
i. Ioh. ii.
*Mat. vi.
Luke. xii.

*Rom. vii.

D

Paules counſel cõcerninge maides to be maried.

Therfore as touchyng the queſtion that ye aſke, whether chriſtian men ought to mary their daughters beeing virgins, or kepe them at home in perpetuall virginitie, as halowed vnto Chriſte, yͭ theſame may in more fredõ do hym ſeruice: albeit herein I haue no cõmaundement of god certainly to anſwere you with, yet haue I counſel to geue you, ſuch as I thinke beſt. Nor thinke I, that ye ſhould diſdain my counſel, ſince I haue an apoſtles authoritie: to whom alſo god of his goodnes hath geuen, albeit vnworthy, euen as his wil and pleaſure is, to geue holeſome & faithful coũſel, not regardyng what is for my ſelf profitable, but what is nedeful & expedient for you. For liberties ſake then I iudge it a thing to be wiſhed yͭ a virgin binde her ſelf to none, but to Chriſt: not becauſe I think not matrimony an honeſt & a holy kind of life, but becauſe partly through aliaunce, and partly through care of bryngyng vp children, it is a ſtate ful of trouble and carefulnes. This neceſſitie and as it wer, bondage, he eſcapeth, that abſtaineth frõ mariage. Better is it therefore to embrace this libertie, if it be either in thy power, or ieopardles. For ſuch as are already vnder the bonde of matrimony, it is not in their power: & for ſuch as cãnot liue chaſt, it is not without daunger. And therfore, if thou be already bound to a wife, ſeke not vnder the pretence of Chriſt to be diuorced. Yf thou be free, ſeke not the yoke of matrimony. Yf thou haue maried vpon miſtruſt of thy ſtrength, repent thee not therof, for thou haſt not by ſo doyng ſinned. Thou haſt in dede taken vpon thee a carefull enterpryſe, but yet ſuche as is lawefull. Nor ſhalte thou therefore to Chriſtewarde bee the worſe, beecauſe thou haſte a wyfe, but thou ſhalte bee in more trouble, and in more worldelye cares. Lykewyſe yf a vyrgin haue rather to marye, and gouerne

Matrimony an holy kinde of lyfe.

a houſehold,

A a houſeholde, there is none offence yf ſhe doe ſo. Damage is there
none to her, but that by reaſon of houſehold buſines ſhe is in leſſe
fredom to ſtudy the ſcripture, to praye and exerciſe other godlye
matters. Whiles therfore I geue you to bothe waies fre libertie,
I fauer you two maner of wayes, both prouiding for his libertie,
which can liue wͭout wedlocke, & a remedy alſo for his ieopardye,
that cannot liue without. I commende ſingle life, as a ſtate more
commodious: and approue matrimonie alſo, as hauyng leſſe ieopardy.

Likewyſe if a vyrgyn mary ſhe hath not ſynned.

What therfore herein euery man dothe, let eche for hymſelf
take hede. Neither conſtraine I, nor forbid anye man, namelye in
ſuche pointes, as God neither required, nor yet forbade. This requyre
I brethren generally of you all, ſynce the tyme is ſhort, foraſmuche
as the laſte daye draweth nygh, that ye to the vttermoſt

Virginitie & mariage not to bee cõpelled.

of your power make haſt to obtaine ſuch thynges, as prepare you
againſt that daye, caſtyng away ſuche impedimentes, as myghte
let your haſtie iourney thitherwarde. Uncertaine is it when that
daye ſhal bee, but certaine it is that it is not farre of. Of this daye
whoſo hath a continual remembraunce, that it draweth nere, ſhal
with fraile and tranſitorye thynges bee litle delighted, whether
there chaunce vnto him either paine or pleaſure. For that laſt day
ſhall from vs take away bothe. Yea and death alſo ſhall diſpatche
both, if it come before that day. To what end is it than to be with
ſuch thinges much troubled, or reioyce, as ſhal wͭin a ſhorte ſpace
periſh, when heauenly matters are in hand: Let ſuch haue wiues
as wyl, but let them be had without regarde, as though they had

We muſte prepare vs for the laſt daye.

B none, ſo ſhal the bondage of matrimonie leſſe trouble, and yͤ pleaſures
of wedlocke leſſe delight. Let ſuche as are with aduerſities
oppreſſed, wepe as though they wept not. And ſuche as haue thys
worldly welth, reioyce, as though thei reioyſed not. Lette them yͭ
bye, ſo bye as though they poſſeſſed not yͤ thing bought, being ſuch
as ſhal ſhortly be taken away, and whether thou wilt or not, goe
to an other. And ſuch as are either by chaunce, or by neceſſitye entangled
with worldlye buſines, let them vſe theſame, as thoughe
thei vſed them not. Yf heauenly matters cannot only be regarded,
yet let them be regarded chiefly and fyrſt of al, and then next theſe
worldly affayres. Nothyng hath this worlde, but euen ſhadowes
of good thynges and badde, wherein nothing is there, that is either
ſounde or ſtable: whereunto to bee to muche geuen, is not
the purpoſe of ſuche as laboure to lyfe immortall. Theſe thynges

Howe wee ſhould vſe worldlye buſines.

I would haue you wͭout care.

ſpeake I therfore, becauſe I woulde haue you troubled, as litle
as might be, with worldly matters: and to folowe ſuche a kind of
life, wherein ye are lyke to bee in leaſt worldlye buſineſſe. And in
this beehalfe better is the ſtate of the ſingle, than is hys that is
maryed. For he that is ſingle, is not troubled with diuers cares,
neyther howe to pleaſe his father in lawe, nor howe to pleaſe hys
mother in law, and other aliaunce, nor how to contente his wyfe
and children, howe to prouide neceſſaries for his houſeholde daylye
encreaſyng more and more, nor yet howe to be more worthe
than hys wyues dowrye was: but holye geueth himſelf to Chriſt,
thynkyng that he hath all his deſyre, yf he onely pleaſe hym. On yͤ
otherſyde, albeit that he whiche is maryed, partely ſerue God:
yet ſome ſeruyce oweth he to his wyfe, and to ſuche thynges
as

Cõpariſon betwene virginitie & mariage.

The diſcõmodites of mariage

C

as appertayne to matrymonye. And lykewyſe is it in the woman,foraſmuche as ſhe is not wholy at her owne libertie,ſhe can not wholy ſerue Chriſte:but by reaſon yͭ ſhe is diuerſly troubled, partly ſerueth Chriſt, and partly her houſebande. But the virgin or ſingle woman hath no care els,but to pleaſe Chriſt her ſpouſe, whom ſhe can none otherwyſe pleaſe,but by chaſt liuing without corrupcion,not in body onely,but alſo in mynde. But the maryed woman muſt nedes betwixte Chriſte and her houſebande deuide herſelfe,in ſuch ſort endeuouring to pleaſe Chriſt,that ſhe yet diſpleaſe not her houſebande,to whome ſhe oweth obedience. Nowe this is the ende of all that I haue ſayde,wherin I ſo much praiſe ſingle life,(leſt any mā miſtake it)not to take frō you yͤ liberty to marie,or not marie,or by neceſſitie to compell you to any kinde of lyfe whiche ye cannot phantaſie:but with frendely councel to tender your weale,that when ye knowe that ye may frely doe eyther of both,ye incline thytherward and choſe that rather,which hath not onely honeſtie in it,but alſo therwith libertie annexed,wherby it ſhall bee lawefull for the ſyngle perſon in ſuche ſorte wholye with all obedience and loue to geue hymſelfe to the Lorde Jeſus Chriſt,that no worldly trouble or care ſhalbe able at any tyme to withdrawe him from theſame. But this let euery man vprightly weigh with himſelfe,whether that way, whiche he ſeeth honorable and free,he thynke theſame ieopardleſſe,and ſuch as he is diſpoſed vnto. For he that feareth leſt he fall into any reproche or infamye,yf he ouer long kepe his daughter a virgin at home beyng already mariage able,and minded to theſame,and the matter ſelf requireth no leſſe,good leaue geue I him to doe,as he ſhal thinke expediente to be done. For albeit,as I ſayd,matrimony haue bōdage and care adioyned, yet is it without ſinne, bothe honeſt and lawefull,and alſo for ſome neceſſarye. Let therefore the father in ſight of the world and in ſeaſon,prouide for his daughter a houſebande,leſte ſhe by ſtelth doe that ſhamefullye,whiche done in matrimony ſtandeth with honeſtye. But yf the father ſeeyng himſelf to ſtande in full fredome to marye his daughter or not mary,and not to bee compelled to either of bothe partes of neceſſitie,purpoſed and ſurely in his heart decreed to kepe her a vyrgin ſtyll, in aſmuche as ſhe is not deſyrous to be maried,he doth well. For as it is not ieopardleſſe to ſtaye and lette one that is of mariage deſyrous,ſo is not godly to diſcourage a maidens mind from her loue and godly deſyre of chaſtitie. He therefore which for feare of perill marieth his daughter beeing deſyrous of mariage,doth wel. But he that moueth not a maydens mynde to maryage, whyche is deſyrous to lyue contynuallye chaſte, but is gladde to pleaſe the Godlye deſyre of the mayden, dooeth better. For beſyde the honeſtye of the profeſſyon, this alſo ſhall the vyrgyn gayne, that ſhe ſhall haue leyſure wholye and wythoute intermiſſion to ſerue her ſpouſe Chriſte. For other intente and purpoſe is there none, why anye ſhoulde ſeeke for the liberty of ſyngle lyfe. In the ſight of God a more commendable thynge is it, in the ſtate of matrymonye to beſtowe in Goddes ſeruyce as muche time as is left after neceſſarye buſineſſe doone,than to abuſe the pretence of virginitie,to ryote,idlenes,or lycencious lyuynge. So farre therefore

This ſpeake I for youre profit, not to tangle you in a ſnare.

D

Mariage lawefull & honeſte for all.

Mariage of maidens in their parentes power.

He yͭ ioyneth hys virgin in maryage dothe wel.

am

A am I from reſtraynyng virgins from their fyrſte marriage, that whereas the world litle eſtemeth the ſeconde maryage, I let not euen widowes to mary agayn. What is for euery man profitable, it belongeth not to me particularly to preſcribe and apoint. Herein let euery manne with hymſelf take aduyſe. What may be doen without offence, that declare I. A vyrgin may lawfully marrye, becauſe ſhe is free. A maryed woman is not in lyke fredome, nor maye ſo doe, but hath bounde her ſelfe vnto her houſebande, with the bonde of matrimonie, duryng the tyme of his lyfe. This bond is by nothing broken, but by only death. For whoſoeuer marieth, for this purpoſe maryeth, that the knot made in maryage ſhoulde not be broken. But yf the houſebande dye, then is the wife free agayne, ſo that yf ſhe minde to marry agayne, ſhe may marry whō ſhe wyll, ſo that it be a chriſtian mariage: that is to ſaye, neyther deſyred for filthy pleaſures ſake, nor contract with one that is of an other religyon. And yet as I graunt ẏ ſhe ſynneth not, whiche marrieth agayne: ſo iudge I her muche more happye, whiche for deſyre of godly life ſtandeth and abydeth in the libertie, that to her is reſtored. But this commaunde I not them, as neceſſarye to be folowed, but counſell it, as a thyng more commodious. And thys B now heare you the counſel of a man, but yet ſuch as is wel agreyng with the wyll of Chriſt, which by his owne mouthe teacheth many thynges, and much alſo by his ſeruauntes. And ſince I am both his apoſtle, and haue (as I verely thynke) receiued his ſpyrite, as other apoſtles haue, my counſell with you ſhould not bee of ſmall weight and authoritie.

Seconde mariage.

Paules generall iudgemēte of al ſortes of mariage

Paul geueth no ſentence, but coūſel, concerning widdowhoode.

The. viii. Chapter.

The text. Actes. xv.

As touchyng thynges offered vnto images, wee are ſure that wee all haue knoweledge. Knowelage maketh a manne ſwell: but loue edifyeth. If anye man thinke that he knoweth ani *thing*, he knoweth nothing yet as he ought to know. But if ani man loue god, ẏ ſame is knowen of him. As cōcerning ẏ eating of thoſe thynges that are offered vnto idols, we are ſure, *that the image is nothyng in the worlde, and that there is none other *god but one. And though there bee that are called Gods, whither in heauen either in earth (as there be gods many, and Lordes many) yet vnto vs is there but one god, whiche is the father, of whō are al thinges, and wee for hym: and one Lorde Ieſus Chriſte, by whome are all thynges, and we by hym.

*i. Cor. x.
*Deu. iiii.
Eſa. xliiii.

Touchyng the queſtyons concernynge matrymonye, I thynke ye are ſufficientely aunſwered vnto, becauſe ye ſhal henceforth vpon ſuch matters, with ſondry opinions, eche one of you no more ſtriue w other. Now becauſe I know that ye doubt, whether it be lawful for a chriſtian man to eate the fleſhe of any beaſte offered vnto idols, which fleſh ẏ Painims take for holy, in this queſtiō alſo this is my mind. Some there be amōg you, which becauſe thei know that an idole is nothing, but ether timber, or braſſe, or ſtone, and ẏ therefore the fleſh that vnto thē is offered, in very dede nothing differeth from other fleſhe, and that a mans conſcience can with no kynde of meate bee defyled: abuſyng this theyr knowledge, in euery place, and without conſideracion, engorge and pamper vp themſelfes with fleſhe

Paules mynde of meate offered to Idols.

offered

C offered to idolles: iudging not amiſſe of the matter in dede, but yet forgetting the lawe of charitie, which geueth no man occaſion of miſſethinking and ſlaundre, but conformeth herſelf to ſuch as are weake, vntyll that by litle and litle thei growe vp to more knowlage. What great matter is it, yf thei vnderſtande that an ymage hath in it no godly power? What chriſtian man is there, that vnderſtandeth not that, whiche euen the very Painims vnderſtand, yf they be any thyng wyſer than the common ſort? But yet better is it oftimes to folowe the rule of charitie, than the rule of knowlage. Knowlage doth oftimes hurte, being ſuche a thyng, as maketh a man to ſwel, and to be diſdaineful: but the indeuour of charitie in al time and place is to doe good, and hurte no man. Albeit in very dede, ſuche ſeme to lacke a greate parte of knowlage alſo, which knowe not howe to vſe their knowlage. That pointe teacheth charitie, which meaſureth & iudgeth al thynges by ẏ weale of his neighbour. He therfore that in ſuch thinges as he doth, wil ſeme perfectly learned, muſt call charitie to councell. For he that without charitie ſwelleth with a vain perſwaſiō ẏ he is learned, is ſo farre frō knowlage, that he is not come ſo farre as to knowe howe he ſhould vſe his knowlage. He that to Godwarde is wiſe, theſame man is the veray wiſe man in dede. But he that pleaſeth himſelf, and ſeketh his owne glorye, without regarde of his brothers ieopardie, his learning god alloweth not. But he that vnfainedly loueth god, muſt alſo loue his neighbor. Such one therfore god acknowlageth, as his own diſciple, becauſe that as God D humbled his high godhead, to ſaue mankynde: ſo doeth ſuche one ſubmitte his knowlage, and compell it to ſerue the commoditie of his neighbour. To returne therfore to our purpoſed matter: We knowe in maner all, that albeit the Gentiles woorſhip idols, as though in thē there were ſome diuine power & godhead, yet is an idole in dede nothing els, but either a piece of tymber, or a ſtone, & hath no more godhead in it, than an other vnſquared piece of timber, or an vnwrought ſtone: and therfore in the fleſh that to them is offered, there is no more goodnes or hurte, than is in ſuche, as is ſolde in the ſhambles. For where as ye ſee a ſtone wrought vnto the image of a man, or ſome other beaſte, ſince there is but one god, which hath none image, (for he cannot be cōuterfaited:) what els repreſente idolles, but deuils, whome myſerable people offer vnto in ſtede of god? Theſe men therfore are defiled with ſuch meates, which receiue them as holy, whereas they be vnholy and prophane. As for chriſtians ſuche fleſhe defileth not, whiche eate them not, as holy: but vſe them, as creatures made by god, to apeace hungre. And vſe them for ſuſtenaunce, and not for deuociō, with himſelf laughing at the foliſh rable of heathē goddes, being fully perſwaded, that there is no god but one, to whō all thinges are holy. For albeit ſome there be, which are called goddes, whether thei be in heauen, whom they call heauenly, or els in yearth, whom thei call gods earthly, of which ſort there be many goddes and many lordes: yet are theſe by name onely, gods and lordes, & are to them onely ſuche, as erroniouſly beleue them ſo to bee, and haue taken them for their gods and Lordes. But to vs chriſtians there is but onely one god, that is to ſaye, the father of Jeſus, the

The rule of charitee to be kept aboue the rule of knowlage.

Knowlage maketh a man ſwel: but loue edifyeth.

Vain glorye.

Idols.

We are ſure that an image is nothing.

One God.

A creator and gouernour of the worlde, of whō we receiue al goodnes, to whom onely being addict, we ought to ſerue with al honor and reuerēce. We haue alſo one lord Ieſus Chriſt, by whom onely the father hath geuen vs al thinges: through whoſe onely benefite we confeſſe the true god: ſo that with the falſe and curſed heathen goddes, we now haue nothyng to doe at all, which ſhould no more be eſtemed, than if there wer none ſuche in dede. Whoſoeuer therefore through chriſtian ſtrength, nothing paſſeth vpon an ydolle, nor vpon that, which is to them offered, ſurely iudgeth wel, and might without gilte eate the fleſhe offered vnto them, aſwell as any other meate: wer it ſo, that euerye man wer ſo perſwaded, and knew this for trueth, as it is true in dede, for then woulde no man be offended.

The text. 1.Co.x.

But euery man hath not knowledge. Some hauing *conſcience becauſe of the ymage, vntil this houre, eate as a thyng offered vnto ymages: and ſo theyr conſcience being weake is defyled. But meate maketh not acceptable to God. Neither if we eate, are we the better. Neyther if we eate not, are we the woorſe. But take hede, leſt by anye meanes thys libertie of yours be an occaſion of falling, to them yͭ are weake. For if ſome man ſee thee which haſt knowledge, ſit and eate of meate offered vnto ymages, ſhall not the conſcience of him whiche is weake, be bolned to eate thoſe thinges, which are offred to ymages? And ſo thorow thy knowledge ſhall the weake brother periſhe, for whom Chriſt dyed. When ye ſynne ſo againſt yͤ brethren, and wound their weake conſcience, ye ſinne againſt Chriſt. *Wherfore if meate hurt my brother, I wil neuer eate fleſh, leſt I ſhould offende my brother.

*Ro.xiiii.

B But now ſome ſyt at the feaſt, whiche by the lawes of theyr elders euen from their childhoode are in thys perſwaded, and thorowly grounded, that an ydoll is an holye thyng: and thinke, that as many as ſit at one feaſt, are all of lyke ſuperſticion, nor can bee brought in mind, that ſuch thinges ſhoulde ſo greatly be deſpyſed whiche they haue in ſuch great awe and reuerence. And will take the thing that thou doeſt vpon a right iudgement and conſcience, this wyſe, reaſoning with them ſelfes: ſince chriſtian men doe not ſo muche abhorre our ſacrifices, likely it is, that the worſhipping of ydoles is not ſo deuliſhe a thyng, as they make it. There ſitteth or ſtandeth by alſo peraduenture ſome chriſtian man, which albeit he hath profeſſed Chriſt, is not yet in ſtrength of faythe become perfite, but is by reaſon of yͤ infeccion of his old life receued of his elders, by long ⁊ cōmon cuſtome, weake and feble, nor can without grudge of mind eate fleſhe offered to ydoles: ſome thyng truſtyng or fearyug, leſt that deuill, whatſoeuer he be, maye by ſome meane eyther doe hym good or harme. For what meruayle is it, if this chaunce to ſome of the Grecians, ſince we ſee manye chriſtened Iewes herwith to be entangled? A matter of great difficultie is it, vtterly and by the roote to plucke that out of mens myndes, which is therin euen from youth, by common vſe, ⁊ long cuſtome, bread and engendred. No man is there, that ſodaynly becometh a perfit chriſtian. For as in nature there is a proceſſe, ſo are there in religion certayn degrees. As therefore we that are by age ſtronger, euen by the courſe of nature ſuffer and nouryſhe the weaker, according as Chriſt gaue exaumple: ſo ought ſuch as are in faith ſtronger, ſometimes to pleaſe ⁊ beare with the weaker, vntil that by continuaunce of time, they growe more ſtrong. But as at thys day among the Iewes chriſtened ſome there be, which by reaſō of their old and long continued religiō, can not deſpiſe ſuch thinges,

Religion grounded, not ſodenlye remoued.

notwithſtanding the holy Prophetes playnly prophecied, that it ſhould ſo be, and Chriſt himſelf cõmaunded theſame: ſo wer there ſome at the firſt publiſhing of the goſpel, yea & in this day to ſome there be, which albeit they confeſſe Chriſt, are not yet quite out of feare of their auncetors religion: but eate fleſhe offred in ſacrifice to ydols, not as foode neceſſary to ſatiſfie the hungry ſtomake, but as holy thinges vowed to this deuil or that deuil. When ſuche one ſeeth thee, whom he thinketh in learning and iudgemente to paſſe the common ſort, ſit at table with Panims at ſuch offred meates, ſuppoſing that thou eateſt euen with like mynd and conſcience as he doth, theſame man is through thine exaumple hurt, & foloweth thy dede amiſſe, whoſe mind and conſcience he knoweth not. And thus he, whiche before ſtaggered but a litle, & was but ſumwhat ſuperſticious, is through this occaſiõ become more ſuperſticious. I ſpeake not this, becauſe I allowe ether his ſuperſticion or ſuſpicion. For chriſtian charitie teacheth not, that ſuche infyrmities ſhoulde be prayſed or nouriſhed, but that it ſhoulde rather in ſome time and place, be borne with and ſuffred. Nor thynke I it conuenient, alwaies to geue place to the deſires of ſuche as are weake. For ſo to doe, what els wer it but ſtil without end to nouriſhe ſuperſticion, and in ſuch ſort to pleaſe the weake, that thou forſake thine own ſtrength? Such one as is weake, muſt be taught, warned, and reproued: which, when by reaſõ that he is weaker, ſhould geue eare vnto and folow the ſtronger, yet in hys conſcience iudgeth he and condemneth him, that is his better: and where it beſemed him by folowing the others exãple to encreaſe in the ſtrẽgth of faith, rather ſtrengthneth he the diſeaſe of hys mind: & where it behoued him to labor for like perfeccion, he conſtrayneth ỳ ſtrong to geue place to his weakenes. But in caſe the mã be not yet able to take inſtruccions & counſell, chriſtian charitie willeth, that the ſtronger for a while beare with the weaker, being yet ſuch one, as wil amend, chiefly in ſuch a matter wherin two poyntes are ſpecially to be weighed: firſt, that the ſuperſticious mind conceued in our childhod, & by long cuſtome & time eſtabliſhed, is ſuch a thing as can ſcarcely be ſhaken of: & alſo that there is no ieoperdy more to be feared, than the ieoperdy of ydolatry. But the matter of the weaker will we in an other place entreate of. In the meane ſeaſõ becauſe among you I ſee men more often offend in the other ſyde, Endeuor muſt we rather to ſuppreſſe this arrogant & proud knowledge wout charitie. I allow this thi ſaying: meate maketh vs not acceptable to God. For ſince god for mans vſe made all thynges, and of vs requireth nothing but godlye lyfe, what matter is it to hym, whether we eate fyſhe, or beaſtes, or wildfoule? None of all theſe eyther encreaſeth or abateth godlines. In theſe a dyfference obſerued, maye make a man ſuperſticious, but godlye it maketh none, ſynce Chriſt himſelf taught men to obſerue among them no ſuch difference. A light poynt is it therfore and a raſh, if a miſerable man wil goe about to charge vs with ſuch conſtitucions. But let rather euery man according to the ſtate of his body, eate what hym luſt, ſo that it be done ſparely and ſoberly, for all thynges geuing thankes to god: nether condemning another man becauſe he eateth not of theſame, nor in thyne hearte proude, becauſe for pre-

ferring

Offence to be auoided

Weake howe to be borne withall.

C

D

t ib to ſ
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eaſeth+
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A ſeruing thy bodilye health thou forbeareſt theſe meates or theſe.
In ſome other thinges, there is not perauēture ſo great a ieoperdie:
but herein where preſent ieoperdy is, regarde muſt be had of
ſome ſuch, as are weaker. Whether thou eate ſuche meates as are
offered vp to Idoles, nothyng ſhall thou bee the better: nor if
thou eate them not, ſhalt thou be any point the worſe. But of this Offence.
yet in the meane ſeaſon muſt euery man beware, leſt by vſing ſuch
libertie to eate all meates, ye geue the weake an occaſion of ruine
and ſtombling. And muſt it not nedes bee ſo, if one that is as
yet ſomewhat ſuperſticious, ſee thee, whiche art counted in learning
and iudgemēt to paſſe other, to eate like meates as they doe
which haue ſacrificed to an ydole, albeit with an other conſcience
than they dooe, yet in apparence with lyke? Shall not thys mans
conſcience (I ſay) being ſomething ready to fall to his olde ſuperſticion,
by thine exaumple be mayntayned and prouoked to ydolatry,
and moued with an euil conſcience to eate ſuch meates as thi
ſelf vſeſt with a good and a ſtrong fayth ioyned with an vpryght
conſcience? What matter maketh it, though it ſo be, thou wilt ſay?
B Certainly herein this ieoperdy is there, leſt by the occaſion of thy
ſtrength, thy weake brother periſhe: whiche although he be neuer
ſo weake, yet is he thy brother, that is to ſay, a chriſtē man, whō
Chriſt himſelfe ſo farfurth deſpyſed not, that for hys deliueraunce
he vouchſalued to dye. Chriſt for ẏ weake vſed his life, as a thing Weake to be born withal.
litle woorth: and regardeſt thou thy brothers weale ſo litle, that
for a litle ſory meates ſake, thou wilt deſpyſe his peril and ieoperdie?
namely when thou lackeſt not wherwith without daunger of
thy brother, thou mayſt prouide for thy bealies nede. But that ye
ſhould not thinke it a ſmal offence to treſpace againſt a man, whē
as often as after this ſort ye offend the weake perſons, by ſuche a
ſuſpicious exaumple wounding their weake conſciences: ye muſt
vnderſtand alſo that ye offend and dyſpleaſe Chriſt. Be thei neuer
ſo much younglinges, be they neuer ſo weake, yet doth Chriſt acknowledge
them for hys membres: and as in them he thinketh
himſelfe offended, ſo whatſoeuer is doone for them, he taketh as
Wherfore if meate hurt my brother.&c doone vnto hymſelfe. Nor is it cauſeleſſe, that he ſo often tymes
bade vs beware of offending of the weake. No man better knoweth
than I, that in meates there is no part of godlines or vngodlines:
and yet, if I perceyue this ieoperdy nighe, that by occaſion
therof my brother, as yet ſumwhat geuē to ſuperſticion, might be
prouoked to eate ſuch thinges as he eateth with a grudgeing cōſcience:
I would rather al my lyfe wholly abſtain from eating of
fleſh, than through me Chriſtes own membre ſhould be in ieoperdie.
Meate offred vnto an ydol defileth not ẏ conſciēce of ẏ ſtrong
ẏ eateth of it, I graūt. But the deſpiſing of any brothers ieoperdy nota
defileth hī ẏ eateth, whō we are boūd aſwel to loue as our ſelues. bene

¶The.ix.Chapter.

The text. *Act.ix. Am I not an Apoſtle? am I not fre? *haue I not ſeene Ieſus Chriſt our lord? Are ye not my woorke in the Lorde? If I bee not an Apoſtle vnto other, yet am I vnto you. For the ſeale of myne Apoſtleſhip are ye in the lord. Mine aunſwer to them ẏ aſke me, is this. Haue we not power to eate and to drynke? Haue we not power to leade about a ſiſter to wife, as wel as other Apoſtles, and as the brethrē of the lord and Cephas? Either onely I and Barnabas haue not power this to doe? Who goeth a warfare any tyme at hys owne coſt? Who planteth a vineyarde, and eateth not of the fruit thereof? Or who fedeth a flocke, and eateth not of ẏ mylke of the flocke?

C

CAuſe therfore hath no man to complayn, and ſay that he is reſtrained of his libertie. But we may not alway onely conſidre, what may be lawfully done, but alſo what is profitable: nor ſtraight do al yͭ may be defended, but rather do as chriſtian charitie requireth: which ſeketh not ſo much her owne pleaſures ⁊ commodities, as other mens. Howe many thinges haue there been, wherin I might haue vſed mine autoritie, had not charitie otherwiſe moued me. I ſtaied not for lacke of knowledge, ⁊ well vnderſtode what I might doe, but more regarded I yͭ which was for you profitable. Many thinges did I, which I well wiſt made litle to godly life: ⁊ al was to appeace ſuch as I woulde not haue from Chriſte withdrawen. And many thinges did I not, whiche I might haue done, had not your profit moued me otherwiſe. And why ſhould I not? Am I not an Apoſtle as well as they be, yͭ of this title auannce themſelfe? Was not I by Chriſtes commaundement ſent to preache vnto the Gētiles? And if I be an Apoſtle aſwel as other, why haue I leſſe Apoſtolique autoritie ⁊ power? Was it not geuen to me to ſee our lord Ieſus Chriſt, if any man thinke it a great matter, as it is to ſee him as ſome did after his reſurrecciō? And if Apoſtles be eſtemed by their famous actes, what lacke finde they herin in me? Is it not an Apoſtolique act to bring Corinth, once wholly geuen to worldly deſyres, to Chriſtes goſpel ⁊ his dominion? And this act haue I by gods helpe brought to paſſe. Whether I be an Apoſtle to yͤ Iewes, or not, let them iudge which labor to mingle Moſes ⁊ Chriſt together: if I be not, at yͤ leaſtwiſe yet am I vnto you an Apoſtle, whiche through my preaching beleued in Chriſt, whiche ſaw yͤ mighty power of god to aſſiſt ⁊ ſtrengthen my word. Yf mē therfore loke for actes, ye (I ſay) are my workemanſhip, albeit in dede al yͤ praiſe of this act, ought to be geuen vnto Chriſt, ⁊ not to me. Are ye not my teſtimonial ⁊ ſeale, wherby if nede were, I am able to declare yͭ to me, for yͤ glory of Chriſt, is commytted an Apoſtles office? For ſo aunſwer I them, yͭ aſke howe I can proue yͭ I am an Apoſtle. Yf I haue among you doone aſmuch as hath by yͤ chiefe Apoſtles been done in any place among other, why am I not as wel an Apoſtle, as they be? Nowe ⁊ if mine autoritie be as gret, as other Apoſtles is, ⁊ if I haue done as much good as they haue: what ſhoulde let me to be of like eſtate ⁊ autoritie with thē? and ſince I haue laboured as much as they haue, or perauenture more, why ſhould I not in reward be equal with thē? Wer we only among other reſtrayned of yͤ libertie to eate ⁊ drynke at theyr coſtes, to whom we preached yͤ goſpel? Is it for vs only vnlawful to leade about with vs chriſten matrones, to helpe vs with ſuche neceſſaries of theirs, as it is for this our life expediēt, as other Apoſtles do? not ſuch, I ſay, as are of yͤ meane ſort, but euen yͤ chief Apoſtles, yͤ brethren of the lord, I ſay, Iames, ⁊ Iohn, yea ⁊ Cephas alſo, which among yͤ Apoſtles is of principal eſtimaciō. Am I ⁊ Barnabas therfore only without like autoritie to liue at reſt, ⁊ to preache yͤ goſpel at other mens coſtes, becauſe we doe not as they doe? So farre are we from huntyng for anye riches by preaching yͤ goſpel, that we of gift toke not ſo much as a ſimple and a courſe

Libertye muſt geue place to charite.

Paule equal with the other Apoſtles.

Haue I not ſeen Ieſus Chriſt our Lorde?

D

Why yͤ apoſtles had women wͭ them.

Paul toke nothing for hys preaching.

A courſe liuing, as we might haue done lawfully. For who is there, that at any time goeth on warfare at his own coſt? Who plãteth a vineyard, to eate no part of ẏ fruit of ẏ ſame vineyard? Who fedeth a flocke, ⁊ in ẏ meane ſeaſon eateth nothing of ẏ milke of ẏ flocke? In eueri labor ẏ charge is borne by him, for whõ ẏ worke is done.

The text.
* De.xxv.
i.Timo.v

Say I theſe thinges after the maner of men? Saieth not the law the ſame allſo? For it is written in the law of Moſes: *Thou ſhalt not mouſel the mouth of the oxe that treadeth out ẏ corne. Doth god take thought for oxen? Saith he it not altogether for our ſakes? For our ſakes no doubt this is written, ẏ he whiche eareth, ſhoulde eare in hope: and that he which threſſheth in hope, ſhould be partaker of his hope.

*Ro.xv.
Gala.vi.

*If we ſowe vnto you ſpiritual thinges, is it a great thing if we reape your bodelye thinges? If other be partakers of this power ouer you, wherfore are not we rather?

But what, haue I nothing to proue this w̃, but only natural reaſon? Confirmeth not the holy lawe of God euen the ſame thing ẏ the law of nature ſpeaketh? Yes ſureli, for Moſes law forbiddeth, ſaying: *Thou ſhalt not mouſel the oxes mouth, when he is lead about to treade out the corne:* ⁊ al becauſe it is vniuſt thence not to haue foode, wherin ani creature laboureth. But what maketh this for ẏ Apoſtles, ſome will ſay? Thinke ye it likely, ẏ god by this law only made prouiſion for oxen: or is there rather in this ſome dieper meanyng, which belõgeth to vs? So farre is god from defrauding ẏ labourer of his liuing, ẏ he would not ẏ aſmuch as oxẽ ſhould be defrauded therof.

Liuynges to be prouided for preachers

B Wherfore this ſentence is not ſo much writẽ for oxens ſake, as for ours: to teache, ẏ whoſoeuer laboureth in the painful ⁊ laborious tillage of the field of the lord, ſhould not be depriued of the hope of reward: ⁊ whoſo in the floore of the lord treadeth out corne, beſide ẏ hope of reward euerlaſting, ſhould alſo w̃ the reward of worldli nede eaſe his labour. And thinke it not a great matter if when we geue you ſuche thinges, as make to life euerlaſting, we again receue of you ſuch giftes, as appertain to ẏ bodely nede of this tranſitory life: nor if when we ſowe vpon you ſpiritual giftes, ẏ we at your hãdes receue carnal cõmodities. Nor cauſe is ther any why ſuch one ſhould vpbraide a man w̃ his benefites, whiche for moſt precious treaſour geueth but vile trifles. Nether are we ẽdebted vnto you, if we receue ſuch neceſſaries as ye offer vs: but vnthãkful wer you to denie vnto thẽ a liuing, which labour and trauaile for your weale. But nowe and if ſome haue among you vſed this authoritie, and if Apoſtles, ſuche as they be (for of them for a while pronounce I nothing) vſe it ſtill: how much more lawfully might we doe the ſame, which both firſt among al other, and moſt of all other, haue for your weale taken paynes?

The text.
Acte.xx.
ii.Co.xi.
*Mat.x.
*i.Teſ.ii.
ii.Teſ.iii

Neuertheles we haue not vſed this power: but ſuffer al thinges leſt we ſhould hinder the goſpel of Chriſt. Doe ye not know, how ẏ they which miniſter about holy thinges, liue of ẏ ſacrifices? Thei which waite of ẏ temple are partakers of the temple. Euen ſo alſo did ẏ lord ordain: *þ thei which preache þ goſpel, ſhould liue of þ goſpel. *But I haue vſed none of theſe thinges. Neuertheles I wrote not theſe, þ it ſhould be ſo doen vnto me. For it wer better for me to die, then þ any man ſhould take this reiovſing from me. For if I preache þ goſpell, I haue nothing to reioyce of. For neceſſitie is put vnto me. But woe is it vnto me, if I preache not þ goſpel. If I do it with a good wil, I haue a reward. But if I doe it againſt my will, an office is cõmitted vnto me. What is my reward then? Verely þ when I preache the goſpel, I make the goſpell of Chriſte free, that I miſuſe not myne autoritie in the Goſpell.

And yet wittingly and wel aduiſed vſed we not among you our right: not becauſe it was vnlawful ſo to do, or becauſe we had ſufficient otherwiſe, but rather in our great lacke of neceſſaries we ſuffred great hardnes, leſt otherwiſe ſome ſuch thing might happen, wher-

Paul vſed not this libertie, and why.

C

pen, wherby the increaſe of Chriſtes doctrine might bee hindred. For had it not been, ẏ we more regarded your weale thē our own profit, we well knew, ẏ ye wer certainly aſſured, ẏ as among the Grecians they which miniſter about holy thinges, haue a liuing of ẏ ſacrifices: euen ſo among ẏ Iewes ſuch as waite vpon ẏ aulter, are partakers of the aulter. And euen ſo hath ẏ lord Ieſus ordayned it, ẏ ſuch as preache & teache the goſpel, ſhould by the goſpel haue a liuing geuen thē. And with a meane & a conuenient liuing, euen he ẏ faithfully laboreth in Chriſtes ſeruice, ought to be content. For god forbid ẏ any man ſhould by ẏ grow riche, wherby we are taught to deſpiſe riches. And this ye ſee, for how many cauſes & conſideracions I might lawfully haue done, as other do, & yet none of them moued me to take any thyng of you. Nor purpoſe I at any time herafter to take ought of you, leſt any man ſuſpect, ẏ I for this brought ſo many reaſōs, becauſe I would with more excuſe do ẏ herafter, which I hertofore neuer did. Of which mind I not only not repent my ſelf, but would alſo rather dye for hūger, than any man ſhould take this glory from me: which ſince I haue once embraced, I entēd ſtedfaſtly to kepe. Nor ſuſtain we ſuch lackes with ſorowful chere, but take them for a pleaſure rather, counting it my glory, frely to preache ẏ goſpel, ſince ſo to do, I ſee it for your weale expedient: ẏ ye alſo may by mine exaumple learne ſōtime to abſtaine from ẏ, which is lawful, if it be for other mēs weale profitable. For if I preache ẏ goſpel as other do, cauſe haue I none to glory of. The lord hath geuen me thys office, whō whether I will or not, I muſt obey. Praiſe thē deſerue I none, if I execute & doe ẏ office, which is geuen vnto me in cōmiſſion: but on ẏ other ſide, aſſured am I of puniſhment, if I in preaching the goſpel be ſlacke. Yf I willingly & without bidding haue preached the goſpel, god ſhal for ẏ my ready good wil reward me: & if I do it againſt my wil, yet muſt I nedes do ẏ which I am put in truſt with. The goſpel is deliuered vnto me, not to hide & kepe it to my ſelf, but to preache it to ẏ gentiles. Now if I beſtow it, I beſtow ẏ treaſour of the lord, & not myne owne: if I beſtow it not, wrong do I to ẏ lord, which with my ſelfe kepe that talent without fruit & barain, which he would haue increaſed with vſury. But here ye wil ſay, if ſuch one as doth not his duetie be ſure to be puniſhed, & he ẏ doth his duetie haue no reward: what haſt thou thē Paul to glory vpon? Certainly therby ſhal euery man haue praiſe, if he do more then he was cōmaunded. The lord gaue vs in commaundement to preache ẏ goſpel: but he bade vs not ſo to do for nothing, & at our own finding, but rather gaue vs autoritie to eate & drinke of ſuch thinges as thoſe people offred, to whō we preached ẏ goſpel. That therfore whiche his pleaſure was ſhould for vs be lawful, I would not take & vſe as lawful: & for thys vſed I not ẏ autoritie geuen vnto me, becauſe I knew, ẏ ſo to do was both more for your profit, & for ẏ auauncemēt of gods word, frely to preache vnto you the doctrine of ẏ goſpel, to thintent I myght with more libertie warne you of your dueties: and alſo becauſe it ſhould now more clearely appeare, ẏ I teache not for aduaūtage, as ſome do, which ſeke their own profit, and not the honour of Ieſus Chriſt.

A competent liuing for preachers.

D

But wo is it vnto me, if I preache not ẏ goſpell.

For though I be free from al men, yet haue I made my ſelf ſeruaunt vnto all men, that I might win the moe. *Vnto the Iewes I beecame as a Iewe, to win the Iewes.

The text. *Act. xvi. Gala. ii.

To them

A To thē that wer vnder the law, was I made as though I had been vnder yͤ law (when
I was not vnder the lawe) to win them that wer vnder the law. To them that were
without lawe, became I as though I had been without lawe (when I was not with-
out law, as pertaining to god, but vnder the law of Chriſte) to win them that wer
1.Cor.x. without lawe. To the weake became I as weake, to win the weake. *In all thinges I
faſhioned my ſelf to all men, to ſaue at the leaſt way ſome. And this doe I for the
goſpels ſake, that I might haue part therof.

Paul faſhioneth himſelf to their maners, with whom he is, & why.

And as in this poynt I vſed not my power & autoritie, ſo in ſome other pointes ſubmitted I my ſelf, as though I had to ſuch thinges been boūd, where I was in dede fre, & might haue choſē. For where as I am not vnder yͤ Gentiles lawes, & am by the grace of yͤ goſpel made free from the law of Moſes: yet of mine own accord, euē as one boūd therto, I pleaſe al men, to yͤ end I may win more vnto my lorde. To the Iewes therfore faſhioned I my ſelf, ſumtime making a vowe, & ſhauing my head, & cauſing alſo Timothie to be circūciſed, as though I had been a very Iewe, whē in dede I wel wiſt, yͭ Moſes lawe was abrogate: & this dyd I to thintēt yͭ ſuch as could not be drawen from the ſuperſticiō of their aunceſters lawes, I might, folowing their mindes, allure thē either vnto Chriſt, or at yͤ leaſt, not make thē thereunto worſe willing by diſpleaſing their mindes. Amōg ſuch therfore as thought thēſelfes vnder yͤ law, I ſo behaued mi ſelf, as though I had been B alſo vnder it. Again among ſuch as wer free & deliuered frō Moſes lawe, ſūtimes I ſo vſed my ſelfe, as though I had been vnder no law, whē yet before god I am not vtterly lawles, but am vnder the lawe of Chriſt, which I muche more eſteme then Moſes law. And yet in apparence tempered I my ſelf to their capacities and myndes, as among the people of Athens I did: not ſtraight crying out vpō their goddes, whom thei ſuperſticiouſly honored, but of a writing, yͭ was vpon an aulter, toke an occaſiō ſecretly to bring in Chriſt, wherin I of him in ſuch ſort tempred my tale, yͭ I taught thē that he was an excellēt man, & as one yͭ for his great actes was made a god: & taught not, yͭ he was both God & man, becauſe I well wiſt yͭ they wer not then able to receue yͤ miſtery. Yea, & out of their own writers brought witnes, by all yͤ meanes I could laboring to allure them vnto Chriſt. And all this did I, not for mine own pleaſure, nor yet of any lightnes or incōſtancy, but to enlarge yͤ goſpel. I might haue vſed myne own ſtrength, & haue been like mi ſelf, but yͤ thing minded I rather, which in dede was to me not ſo profitable. But for yͤ goſpel more expedient was it to temper mi ſelf to yͤ weakenes of other, as though I had been likwiſe weake my ſelf, al which was to win thē vnto Chriſt. And to be brief, amōg euery ſort of men, altred I my ſelf into euery faſhion: & in eueri place labored to ſaue ſome, by diligēt ſeruice winning their good willes. Such diligēce & readines to pleaſe, is not flattery, wherewith ſome ſeke your fauour: but call it ſo hardly, if I either toke any reward of you, or deſired any. The goſpels preferment is it that I labour about, and not myne owne: and ſeke thaduauntage of the Lorde and not myne. Of hym and none els loke I for reward, if I doe as his wille is. Nowe are not ſingular rewardes geuen, but for ſingular vertues. In the grace of the goſpel we muſt not onely ſo labour, that it ſeme we haue done our part, but that alſo we cary away the price and chiefe game.

¶Perceiue ye not, how that they which runne in a courſe, runne al, but one receiueth the reward? So runne, that ye may obtayn. Euery man that proueth maſteries, abſtayneth from al thinges. And they doe it to obtayn a croune that ſhal periſh, but we to obtaine *an euerlaſting croune. I therefore ſo runne, not as at an vncertayne thing. So fight I, not as one that beateth the ayre: but I tame my body, and bryng it into ſubieccion, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be a caſt away.

The text.
C
*ii. Ti. iiii
i. Peter. v.

Perceiue ye not that ſuch as run in theſe commen rũning plaines, wherin men ſtriue for a game, yͤ many run: but to him only is the price geuen, which firſt cometh to yͤ marke. Thinke it not therfore ſufficient, after a ſort to haue done your dueties, & therby to eſcape puniſhment, but ye muſt with al your might labour for the beſt: ſo running in the courſe of yͤ goſpel, that ye obtain and win prayſe at gods hand the chief maſter of yͤ game. For his ſake muſt we both doe & ſuffer al labor. Diuerſe thinges, albeit they be paynful, muſt be abiden, ſo that the ſame help to this reward: & abſtayn muſt we from many thinges, though they be elſwiſe lawfull, if they let our victory. Generally whatſoeuer ſtandeth in his way, that haſteth toward the price, muſt be auoided. Shame it is yͤ we for ſo high a reward ſhould more ſlowly labour, than the common ſort of men do for a vile. He that runneth in theſe common running places, reſtraineth himſelf frõ meates, frõ pleaſures, & from many ſuch other thinges, as of themſelues are delectable, becauſe thei be to victory D a hinderaunce: and alſo ſuffreth many thinges, albeit vnpleaſant, paſſing vpõ no greuous labour, ſo yͤ he win the chief game, which he only ſeketh for. Now if ſuche let paſſe nothyng vndone & vnſuffered, & al to be rowſed & commended of the lewde people, to haue a vain praiſe of men, & to cary away with thẽ but a ſory rewarde: how much more ſhould we doe this, to be commended of Angels, praiſed of god, & to haue the reward of life euerlaſting: When ſuch a high & weighty matter is in hãd, ſhal there in the midway therto a litle meate of no price, or any ſuch like point let you from your purpoſed courſe: In thys goodly game take ye hede, after what ſort ye behaue your ſelues. As for I runne not like a ſlougard, as they are wont to doe which haſten to no certain marke at al. Nor play I yͤ champion as ſome do, which for their paſtime with their handes do beate the ayre: but by all meanes chaſtice & with ſharp correccions ſubdue my body, ſo ſuppreſſing and tamyng it, that it may therby be made obedient to the ſpirite: that it may, if the honour of the goſpel ſo require, both eaſily abſtain from that which is lawful, and paciently ſuffer aduerſitie: leſt it happẽ with me as it dooeth with ſome, that when by my preachyng ſome are called foorth to the game, my ſelfe therein geat no prayſe. And finally, leſt when I haue encouraged other to the deſyre of thys prayſe, my ſelfe departe thence with ſhame, and vnprayſed. But I labour with a verye ſure hope of rewarde, and teache no man any thyng with woorde, which in liuing I exerciſe not.

The race & rewarde of chriſtiã runners.

No pain ſhal be greuous to chriſtians.

Paules mortifiyng of his fleſh

The .x. Chapter.

9 sonday i
trini'
epistle

¶Brethren, I woulde not that ye ſhould be ignoraunt, howe that our fathers wer all vnder the *cloude, and all paſſed through the ſea, and were all baptiſed vnder Moyſes in the cloude and in the Sea, and dyd all eate of one *ſpirituall meate, and dyd all drynke of one manner of *ſpirituall drynke. And they dranke of that ſpiritual rocke that folowed them, *which rocke was Chriſt. But in many of thẽ had God no delight. *For they wer ouerthrowen in the wildernes.

The text.
*Exo. xiii.
*Exo. xvi.
*Ex. xvii.
Num. xx.
*mat. xvi.
*Nu. xiiii.

Nowe

A NOw drawveth al this my tale to teache, yͭ towarde thattaining of the price of welth euerlaſting, men ſhould not thinke it ſufficient, yͭ through baptiſme they are become of Chriſtes houſholde: or becauſe thei through his benefit being deliuered from yͤ tiranny of ſin, are reſtored again to fredome, onleſſe thei hẽcefurth kepe thẽſelf cleare & innocent frõ filthy deſires and luſtes. Euery man generally is baptized, but euery man ſhall not generally receue one reward. Therfore brethẽ, I would not yͭ ye ſhould be ignoraũt of yͭ which is writtẽ in our bokes, yͭ our elders what time they wer eſcaped yͤ tiranny of Pharao, Moſes beeing their capitain, wer al with a cloude caſt ouer them by the mightie power of god, defended from yͤ heate of the ſunne, & that al equally went on foote through yͤ ſea diuided: ſo that what gift ſoeuer is through Chriſt geuen vnto vs, yͤ ſame in maner was among thẽ done before. Baptiſme, through Chriſt as chief dooer, deliuereth vs frõ yͤ tiranny of ſin: & thei, whiles vnder yͤ gouernance of Moſes, being couered with a cloude paſſed ouer yͤ ſea, which at yͤ ſtriking of Moſes rod ſtode a ſunder, wer after a certaine ſort baptized, therin long before figuring our baptiſme. Again, as many of B vs as are through baptiſme purged, are equally nouriſhed wͭ the foode of Chriſtes bleſſed bodi, & drike al of his miſtical cup. Likewiſe did al they eate of manna ſent doun vnto thẽ from heauẽ, & al dranke indifferently of yͤ water, which Moſes wͭ the ſtroke of his rod cauſed to ſpring out of a rocke. Nor it is to be ſuppoſed, yͭ ſuch thinges wer done after yͤ common ſort or by chaũce, but Chriſt among thẽ at yͭ time darkly began yͤſame matter, which he hath in vs now plainly & truely perfourmed. From Chriſt rained down yͤ Manna, & by the mighty power of Chriſt, which is wͭ his alway preſent, was yͤ drie & barain rocke made to geue out water plẽteouſly. Briefly Chriſt it was, which vouchſalued to endue his children with ſuch great & honorable benefites. This honor & benefite was commonly geuen to them all, but yet al came not to that place whither their purpoſed iourney was. Nothing aduauntaged thẽ to eſcape out of Egipt, if thei caried furth Egipte wͭ them: nothing aduaũtaged it thẽ to ſhake of & to be rid of their old bondage, if they afterward became more ſlauiſhlye bond to filthy deſires, thã they before wer ſubiect to Pharao. Yea with them was god ſo much yͤ more diſpleaſed, becauſe they wer not only naughty, as they wer before, but alſo vnthankeful. For the which offences by the iuſt vengeaunce of God diuerſlye puniſhed were they, and deſtroyed in wildernes, ſometyme with fyer, ſometyme with ſweord, ſometime with peſtilence, and ſometime with ſerpentes.

Baptyſme not ſufficient without innocencie of liſe.

The cloud ſignifyed baptiſme.

The Jewes ſacramentes betokened Chryſtes myſteries.

Manna.

Knowlage encreaſeth damnaciõ in them that folow it not.

The text. These are enſaumples to vs that we ſhoulde not luſt after euill thynges, as they luſted. And that ye ſhould not be worſhippers of ymages, as were ſome of them, according as it is written. *The people ſate down to eate and drynke, and roſe vp to play. Neither let vs be defiled with fornicacion, *as ſome of them were defyled with fornicacion, and fell in one day three and twenty thouſande. Neyther let vs tempte Chriſt, as ſome of them tempted, and wer deſtroyed of *ſerpentes. Neither murmure ye, as ſome of them murmured and wer deſtroyed of the deſtroyer.

*Ex.xxxii *Nu.xxv. *Nu.xxi

But as their departure thence in a ſhadow, repreſenteth our baptiſme: ſo is their puniſhment to vs an exaumple, that vpon boldnes of our baptiſme we leade not a life vnſemely for ſuche as are baptized:

The Jewes puniſhmẽt our exaumple.

C

Idolatry.

Aduoutry.

Tempting of god.

Murmuring.

Chore.

baptized:and that we neither wantonly through deſire of hurtful fleſhe,return agayne in mynde into Egipte, as they dyd to their great deſtruccion,lothing Manna:nor fooliſhly or through intēperaunce fall againe to ydolatry, or aſmuche as ſeme to fall therto,as they did which deſpiſing the true god,worſhipped a calfe ẏ was caſt in a mould,euē as ẏ curſed painims did. For in ẏ booke of Exodus thus is it writen:*When they had offred their ſacrifices,the people ſate down to eate and drinke:and when thei wer full,they roſe vp to play*. And euen anon after by ẏ vengeaūce of god,there wer of them ſlain three ⁊ twentie thouſand. And it is alſo an exaumple,ẏ we be not with wicked harlots defiled,as ſome of them wer defiled with the hores of the Moabites. But by ẏ diſpleaſure of god therwith enkindled,there were in one day deſtroyed foure ⁊ twenty thouſande men. Nor let vs diſtruſting Chriſt,through impacience tempte him,as ſome of them did,with wicked grudgeing prouokyng hys diſpleaſure,all which were with fyery ſerpentes deſtroyed. Nor grudge againſt Chriſt ⁊ his miniſters as ſome of them murmured againſt God ⁊ Moſes,making a conſpiracy:whereof Chore was chief captaine and begynner,what time beſide ſuch as wer ſwalowed quicke in to the earth,there wer deſtroyed fourtene thouſande.

D

The text.

*1. Co.1.

*1. Pet.ii.

Al theſe thinges happened vnto them for enſaūples,but are writen to put vs in remēbraunce,whom ẏ endes of the world are come vpon. Wherfore let him ẏ thynketh he ſtādeth,take hede leſt he fal. There hath none other tēptaciō takē you,but ſuch as foloweth ẏ nature of man.*But god is feithful,*which ſhal not ſuffer you to be tēpted aboue your ſtrength:but ſhal in ẏ middes of ẏ tēptaciō make a way ẏ ye may be able to beare it. Wherfore mi dere beloued,fle frō worſhippīg of images.

Gods benefites ill receiued, encreaſe puniſhmēt

Let rather him that thinketh he ſtādeth, &c.

Truſt in our ſelfes.

Al which thinges in old time chaūced vnto them,⁊ are in aūcient Cronacles left in remēbraūce:but whatſoeuer befel thē,was not without cauſe,but rather to geue vs exaūple,what we which are now in this laſt age,ought both to folow ⁊ flee. The Hebrues becauſe they fel again to wantones,to ydolatrye, to foule playes,to horedome,⁊ to other vices,which they by reaſon of their conuerſacion with the Egipcians had cōceiued,fel from ẏ fauour of god, nor got they any good by that they wer deliuered,becauſe they in trade of life aūſwered not vnto the benefites of god. But are now rather ſo farre forſaken,ẏ in this day no nacion is there ẏ is more out of gods fauor,than are the Iewes. And likewiſe the greater benefites we receiue of god,prouoking vs to godly life, ſo much ẏ more ought we to feare,leſt we of Chriſt be more greuouſly puniſhed:if we beeyng through baptiſme deliuered once out of Egipt, haue vnder the title of Chriſte,maners not beſeming Chriſte,but Egipt. Let no man therfore either vpō pride of his ſtrēgth deſpiſe the weake,or vpō boldnes of his baptiſme thinke he ſhalbe ſaued, vnles he therto adioyne maners beſeming ſuche as are baptiſed. The Hebrues alſo thought thēſelfes ioli felowes,becauſe thei being deliuered out of ſo many ieoperdies,ſemed of god ſpecially regarded:⁊ yet wer thei of god more earneſtli puniſhed,becauſe thei being deuided frō ẏ wicked panims,fel yet again to their maners. No man wͭout ieoperdi truſteth to himſelf. Let rather him ẏ ſtandeth,take hede ẏ he fal not. The ſureſt way is for mē ſtil to walke forward frō better to better,truſting to no one ſtanding,for by the deuilles wilines manye thynges may chaunce,whereby if we be ſlouthfull,we maye be brought out of Chriſtes fauour. Nor haue I now vſed theſe terrible exaūples,becauſe I feare towarde you like ieoperdy. And hitherto ye haue offended,⁊ are ſwarued from

A the purenes of chriſtian life:but yet ſee I,that your wound is curable,⁊ growen through frailtie. Yea rather ſureli truſt I,yͭ god will not ſuffer you to be tempted aboue your ſtrength: but that he wil in ſuch ſort temper the matter ⁊ make ſuch a waye, yͭ if to you any euil chaūce,ye ſhalbe able to beare it. Among you ſome perauentue there be,which for our ſimplenes deſpiſe vs,more fauouring other Apoſtles,by reaſon of their gayer eſtate ⁊ fayr ſpeche: but yet are ye not comē vnto yͤ ſediciō of Core. Some of you there be,that to licenciouſly haunt vnto the feaſtes of the wicked Painims,but yet are they not ſo farre gone, as to offer vnto ydoles, but that ieoperdye is not farre of. Wherefore my dearly beloued chyldren, alwayes flye from ydolatrye. For whoſoeuer eateth with them,be his conſciẽce neuer ſo ſtrong, yet ſheweth he an apparaunce,as one that fauoureth theyr ſuperſticion.

The Corinthians not paſt recouerye.

Idolatrye.

The text.

4

I ſpeake as vnto them which haue diſcreſſiō:iudge ye what I ſay. Is not the cup of bleſſing which we bleſſe,partaking of the bloud of Chriſt? Is not the bread which we breake,partaking of the bodi of Chriſt? Becauſe that we (though we be many) yet are one bread and one body, inaſmuch as we al are partakers of one bread (and of one cup.) Behold Iſrael after the fleſh. Are not they which eate of the ſacrifice, partakers of the temple? What ſay I then? that the ymage is any thyng? Or that it whiche is offered to ymages,is any thing? Nay,but this I ſaye: that the thinges which the gentiles offer,they offer to deuils,and not to god.

i.Co.viii

B It nedeth not in this to vſe many wordes in perſwadyng you,for as much as of your own wiſdome ye ſufficientlye vnderſtande it. Iudge your ſelf,whether I ſay truth or not. What liknes (I pray you) is there betwixt our reuerend ⁊ holy feaſtes, ⁊ their heathen bākettinges? Whoſoeuer eateth like meate with an other,ſemeth to profeſſe ⁊ fauour theſame religion. Doth not yͤ holy cup,which we with thankeſgeuing conſecrate ⁊ receiue in remembraunce of Chriſtes death,declare a felowſhip yͭ al we are deliuered through the bloud of Chriſt? Doth not again likewiſe yͤ holy bread,which we as Chriſt both gaue exaumple ⁊ commaunded,breake among vs,ſhew a ſpecial league ⁊ felowſhip,betwixt vs,⁊ that al we are vnder one religion of Chriſt? And as bread is in ſuch ſort made of an infinite numbre of graynes,ſo yͭ theſame by reaſon of the myxture cannot be diſcerned,⁊ the bodi made of diuers partes,in ſuch condicion yet,that there is among them a felowſhyp that cannot be broken:ſo when we become all partakers of one bread, we in yͤ act declare,that albeit we be in nūber neuer ſo manye,yet are we in conſent of mindes one bread ⁊ one bodi. And ſo likewiſe ſuch as are partakers of the heathen feaſtes,ſeme alſo to allow ⁊ fauor yͤ felowſhip of their ſuperſticion. Now marke ⁊ conſider you, whether it be not like among thē alſo,which after yͤ cuſtom of Moſes lawe euen vntyll thys daye ſacrifice beaſtes. None among them, but ſuche as are of the Iewiſhe religion, are receiued to the eatyng of the ſacrifyced beaſte:and ſuche alſo as eate of theyr holy meates,ſeme to fauour and to conſent vnto theyr ſacrifyces. But wherto maketh all thys,ſome one wil ſay? denieſt thou Paul that which thou before ſaydſt,that is to wit,that an ydole is nothyng, and that which is offred to an ydol is nothing? No not ſo,but this I ſay:that the ſacrifices whiche the Gentiles offer, they offer to deuilles and not to God:ſo that in the thyng it ſelfe there is no difference,but yet their ententes cauſe a diuerſitie. The Gentiles worſhip deuils in ſtede of gods, and beleue that in their ymages

The bread and cup in the cōmunion. what they betoken.

To be partaker with yͤ ſacramētes, betokeneth a fauour to the ſame religion.

Idoles.

theyr

their godly power is. Whoſo therfore with them eateth ſacrificed fleſhe, ſemeth to be a felow in their wicked errour. C

5 I would not that ye ſhould haue felowſhip with the deuils. Ye can not drinke of the cup of the Lorde, and of the cup of deuils. Ye cannot be the partakers of the lordes table, and of the table of deuils. Either doe we prouoke the Lorde? Are we ſtronger then he? I may doe al thinges, but all thynges are not expedient. *I maye doe all thinges, but all thinges edifye not. Let no man ſeke that which is his own: but let euery man ſeke that which belongeth to an other.

The text.
*Eccle xxxvii.
i.Co.vi.

Chriſtes religion not to bee mingled with anye ſuperſtition.

And ſince ye haue once wholy geuen your ſelues to god, I would ye ſhoulde with deuils haue nothyng to doe: for whoſo profeſſeth godly religion, hath with ydolaters no cōuerſacion, forasmuch as it beſemeth not one man to be vnder diuers religiōs: nor can ye at one time drinke of the bleſſed cup of Chriſt, & the curſed cup of deuils: nor yet be partakers of the lordes table, & alſo of yͤ deuils table, if ye this doe either with conſent of your mindes, or with the great ſlaundre of ſuch as are weaker. There is betwixt Chriſte & wicked deuils none agrement, nor can both at one time be ſerued, without yͤ great reproche and diſhonour of Chriſt. What, prouoke we him to vengeaunce for yͤ nonce, keping company with his enemies? Ye can do him no greater vilany. Be we ſtronger thē he, ſo yͭ we feare not yͤ puniſhment of the lorde being prouoked through ſuch meanes? God forbid yͭ any of you ſhould ſo thinke. And idolatrie is ſuch a deteſtable vice, yͭ we muſt not only be free of yͤ crime ſelf, but alſo from al ſuſpicion therof. For this perſwaſiō is in maner euen planted in mens hertes: yͭ all ſuch are of one religion, as eate together ſacrificed meates. D

Slaunder wherof it ariſeth.

I graūt yͭ the thing ſelf is without offence, but the ſlaundre riſeth of mens opinions & miſtaking, which thing in this point, a man muſt diligently beware of. Touching meates, I may do al thinges, but all thinges are not for my neighbour expedient: for whoſe ſake I muſt ſumtime abſtayn euē frō lawful thinges. I may do al thinges, but al thinges edifye not godly life. Now are we by chriſten charitie commaūded rather to do yͭ which is for yͤ weale of other, thā to pleaſe our ſelfes.

Offence.

I geue men leaue to vſe their fredome: but if the ſame be with the ieoperdie of our brother, more ought we regarde, what is for hym expedient, than what our ſelues may lawfully doe.

6 whatſoeuer is ſold in the fleſhe market, that eate, and aſke no queſtion for conſcience ſake. *For the earth is the lordes, and al that therin is. If any of them which beleue not, bid you to a feaſt, and ye be diſpoſed to goe, whatſoeuer is ſet before you, eate, aſking no queſtion for conſciēce ſake. But and if any man ſay vnto you: this is offered vnto ymages, eate not of it for his ſake that ſhewed it, and for cōſcience ſake. The earth is the lordes and al that therin is. Conſcience I ſay, not thyne, *but of yͤ other. For why is my libertie iudged of an other mans conſciēce? For if I take my part *with thankes, why am I euil ſpoken of, for yͤ thing wherfore I geue thankes? *Whether therfore ye eate or drinke, or whatſoeuer ye doe, doe all to the prayſe of god. See that ye geue none occaſion of euil, neither to the Iewes, nor yet to the Gentiles, neither to the congregacion of God: *euen as I pleaſe all men in all thinges, not ſeking mine own profit, but yͤ profit of many, yͭ they might be ſaued.

The text.
*pſa.xxiiii
*i.co.viii
*i.Ti.iiii
*Col.iii.
*i.Co.ix.

All thinges cleaue of thē ſelf.

Elſwyſe, whatſoeuer is ſolde in the fleſhe market, that eate, nothyng aſkyng whether it wer offered to ydoles or not, and that for conſciences ſake: for occaſion of ſlaundre muſt be auoyded, and not geuen, if any ſuch matter chaunce. No ſuche thyng is of it ſelfe vncleane, ſince al thinges are the lordes. Nor can yͭ be vncleane, whiche by hym was made for mannes vſe, as the Pſalme writer recordeth, ſaying: *The earth is the lordes, and al that therin is.* Yf any vnclenes be

A nes be, ÿ groweth of mens mindes, & not of meates. Yf therfore any ÿ is to Chriſt a ſtraunger bid you to ſupper, & ye alſo be diſpoſed to goe, whatſoeuer is ſet before you at table, ÿ eate: nether putting any difference nor aſking any queſtion whether ſuch meates as are ſet at table wer ſacrificed or not, and ſo doe for conſciences ſake. But if ſome one of his own mocion tel you ÿ this was offred to an ydoll, eate not of it, not for your own ſake, but for hys which gaue you ÿ warning: not for feare of hurting thi conſcience which is vpright & ſtrong inough, but for the others ſake, whiche by his warning ſemeth to thinke it vnlawful for a chriſtẽ mã to eate fleſh offred to idols. And it is to be feared, leſt ÿ ſame man ether thinke vs ÿ deuils frẽdes, or deuourers, & this wiſe thinke with himſelf: how much ſoeuer chriſtẽ men with wordes abhorre our gods, yet abhorre they not ÿ fleſh, which to thẽ is offred: which they would not do, if they with their hert ſo much deſpiſed our religiõ, as they do with wordes. For this mans conſciẽce therfore a way muſt be found, as there may be without any great trouble. The man is in an errour, but thou muſt for a time beare therwith, ſince it is ſuch as thou canſt not take away. In ſuch thinges Chriſt would haue vs to vſe al libertie, as which neither cõmaunded, nor forbad any

Paules iudgemẽte of meates offred to ydols.

B kynd of meate. Why is then my libertie iudged of an other mans conſcience? Why is ÿ which may be wel done, takẽ ſuſpiciouſly? Yf I eate ſuch meates as ÿ goodnes of God hath geuẽ vs for ÿ preſeruacion of our life, why am I for that of ani man euil ſpoken of, ſince for ÿ vſe therof I geue god thankes & not deuils? With thys condicion therfore ye ſhal eate or not eate, ÿ whether ye drynke or eate, or whatſoeuer ye do, ÿ ye direct all to the glory of God: ſo ordryng all your life according to ÿ times & condicions of men, ÿ in you there be nothing found, wherewith any man may iuſtly be offended, be he either Iewe, Gentile, or chriſtian: therin folowing mine exaumple, which in al poyntes faſhion my ſelfe to euery mã, eating, not eating, taking, not taking, vſing Iewiſhnes, not vſig, tempering al ſuch thinges, as for ÿ time may either be well done, or well omitted: not for mine own weale, but to ÿ profit of many, whom I with my diligence, labour to winne: not to haue by them any aduauntage, but to allure them to euerlaſting ſaluacion.

For why is my lybertie iudged? &c

Libertye muſt geue place to charitie.

Paul faſhioneth himſelf to theyr maters, with whõ he is, and why.

¶ The.xi.Chapter.

The text.

Be ye the folowers of me, as I am the folower of Chriſt. I commend you brethrẽ, that ye remember me in all thinges, and kepe the ordinaunces, euen as I deliuered them to you. But I would haue you to know that Chriſt is the head of euery man. *And the man is the womans head: And god is Chriſtes head. Euerye man praying or prophecying hauing any thing on his head, ſhameth hys head. Euerye woman that prayeth or prophecieth bare headed, diſhoneſteth her head. For that is euen all one, as if ſhe wer ſhauen. If the woman be not couered, let her alſo be ſhorne. If it be ſhame for a woman to be ſhorne or ſhauen, let her couer her head.

*Ephe .v.

NOr be ye aſhamed to folow your Apoſtles exãple, ſince it is not ſo much mine, as the very exãple of Ieſus Chriſt. Who to the entẽt he might winne vs to his father, in all poyntes applyed himſelf to our infirmities. Hym folow I, as my lord & maſter: ye chyldren folowe me your father, ye diſciples folowe your Apoſtle. And this hitherto thinke I the matiers of eating of fleſhe, and of auoyding the Panyms ſacrifices, ſufficiently

Chriſt applied himſelf to our weaknes, and why.

ſpoken

ſpoken of. Hencefurth wil I now touche certain poyntes what I would haue in your common aſſemblies obſerued and kepte, and what I would wer auoyded: that in them nothing be done either vnorderly, or contenciouſly, or ryottouſly. And fyrſt of al I cōmēd you brethren, that in al other thinges ye remēbre ſuch poyntes, as I gaue you in commaundement, and mayntain ſuch ordinaunces as in your ſolemne metinges I apointed you to kepe. One thyng more muſt I tell you, whiche is yet of no great importaunce nor much weighty, but ſuch as may, if the tyme ⁊ place ſo require, be chaūged. But yet this would I haue you to know, yͭ as Chriſt is the head of euery man, ⁊ the head of euery wife is yͤ huſband: ſo is God the head of Chriſt. Albeit the huſbande be the wyues gouernour, yet is he vnderling and ſubiect to Chriſt his lord ⁊ maiſter: and Chriſt himſelf in all poyntes acknowlageth the authoritie of God his father, to whom whoſoeuer be ſubiect, muſt nedes dooe al thyng for his glory. In ſecret places a man may doe as he ſhal thinke expedient: but what man ſoeuer in yͤ common aſſēbly ether praieth or prophecieth hauing any thing on his head, ſhameth his head, ſhewing himſelf by couering the ſame to be bonde, when beſyde Chriſt he hath no maſter: for whoſe glory it were conuenient that he vncouered his head, not only by putting of his cap, but alſo by ſhauing of his heere. For the heere is rather a couering of yͤ body, than any part therof. On yͤ other ſide, if a womā in the common aſſembly pray or prophecie bare headed, ſhe dyſhonoreth her head: which ſhould in ſecret places peraduēture for her huſbādes pleaſure, be open headed, ⁊ not in the congregacion, where Chriſt is honoured, and not their huſbandes. For as it is in a man to be ſhorne or ſhauen: yͤ like is it in a woman to caſt of her vayle. And then if it be cumly for a woman to caſt of yͤ vaile from her head as men do, let her likewiſe, as men doe, either be ſhorne or rounded, ⁊ in open places preache ⁊ prophecie bare headed. But if this wyſe to do by al mens cōſent be in a womā a fooliſh, ⁊ an euil fauoured ſight, let her by couerig her hed ſhew her ſelf ſubiect to her huſbād.

The man is the womans head &c.

Of prayig or prophecying bare headed or couered.

Weomen ſhould not bee bare headed.

The text.

A man ought not to couer his head, foraſmuch as he is yͤ ymage and glori of god. But the woman is the glory of the man. For the man is not of the woman, but the woman of the man. *Neither was the man created for the womans ſake, but the woman for the mans ſake. For this cauſe ought the woman to haue power on her head, for the Angels ſake. Neuertheleſſe, neyther is the man without the woman, neither the woman without the man, in the lord. For as the woman is of the man, euen ſo is the man by the woman: but all of God.

*** Gene. ii**

But yet ſo to doe, beſemeth not yͤ man, which beareth yͤ image of God, which is in ſuch ſort head and gouernour to the woman, as Chriſt is to his church, ⁊ much more ſince that by him is ſet furth gods glory, which ſhoulde not be couered. On yͤ other ſyde, as the womā is ſubiect vnto her huſband, ſo is ſhe apparayled to his honour: agaynſt whom, well may ſhe be counted reprochefull, if ſhe by vncouering her head in open places, ſhew her own vnſhamefaſtnes, and as though ſhe wer free, refuſe obedience to her huſband. And as Chriſt is honoured, if the man dooe him ſeruice, and preache his glory bare headed: ſo is the huſbande honoured, if his wife with reuerence, ſilence, and cumlye apparell, ſhewe in her a ſobre obedience. But ſome one will ſay: by what lawe is the woman compelled to be ſubiect to her huſband, and not contrary the huſband to hys wyfe? Becauſe what tyme God fyrſt made mankynde,

Subiecciō of wiues to their huſbādes.

A kynde, the man came not of the woman, but contrary the woman of the man. Fyrſt was Adam made of earth, and by the ſpirite of God a ſoule was geuen him: and then ſhortlye after was Eue taken foorth of hys ſyde, as ſhe were a certayne porcion of the man: and euen contrarye to the common courſe of nature, fyrſt was made that, whiche was more perfite, and than afterwarde was made the imperfiter. For that, that reaſon is in man, the ſame in matrimonie is the huſbande: and that, whiche is affeccion in the man, the ſame in matrimonie is the woman. Beſide this, the man was not made for the womans ſake, but the woman was made and geuen to the man for his cōfort, and for a helpe to bring furth iſſue by generacion: in which act, as the man is pryncipall doer and faſhioner, ſo is the woman but the matier and ſufferer. Now good reaſon is it, that to hym the preeminence ſhoulde be geuen, which was both firſt made, and onely made of god, and not to the woman. And forasmuche as at the fyrſt begynnyng of nature the huſband hath geuen vnto him the title of preeminence, ſurely the woman ought to acknowledge her condicion, and not onely with a redines to pleaſe, ſhewe her ſubieccion towarde him, but alſo in reuerente behaueour to him. But as the ſhauen head declareth a libertie, ſo is the couetyng of the head, a token of ſubieccion. But and if anye woman bee ſo farre paſt ſhame, that ſhe regard not ẏ B ſight of men, yet for Angels ſakes, and their teſtimonie, beyng alſo preſent at your ſolemne metinges, let her head be couered, and in ſo doing, ſhe acknowledgeth what dooeth beſeme her. And yet ſpeake I not this either to encourage the huſband to vſe his wife as a vile dreuell, becauſe ſhe is commannded to obey: or to diſcōfort the wife, becauſe ſhe is ſubiect to the huſbande, ſynce both are in chriſtian religion equall, beſides that oftimes the huſband alſo nedeth aſwel his wiues helpe, as the wife her huſbandes. And albeit at the beginning woman was made of man, yet now neyther the wyfe bringeth foorth child without the man, nor the man can become a father without a womā. And yet there is no cauſe, why any perſon ſhould for this with himſelf be eyther to much pleaſed or grieued, ſince it is the ordinaunce of god, which after ſuch ſorte ſetteth all thinges in an ordre.

Neither was the man created for the womans ſake.

Wyues not to be vſed like driuels.

The text. Iudge in your ſelues, whether it be comely that a woman praye vnto God, bare headed. Doth not nature it ſelf teache you, that it is a ſhame for a man, if he haue long heare? and a prayſe to a woman if ſhe haue long heare? For her heare is geuen to her to couer her withall. If any man luſt to ſtriue, we haue no ſuch cuſtome, neither the congregacions of God.

But to returne againe to the matter, wherwith I began: if yet with ſo many argumētes I ſufficiently proue not, how vncumly a thing it is for a woman opēly to pray bare headed, let euen euery man after his owne iudgement and reaſon weigh the matter: for I thynke no man is ſo very a blockehead, that he hath loſt the iudgement of nature. Dooeth not nature her ſelfe teache you that it is ſhame for a man to haue long heare lyke a woman? And contrarye, that it is to a womanne a furniture to haue longe heare: to whome of nature is geuen a more thycke and more large growing of heare, than to the manne: that ſhe whiche is ſubiecte to her houſebande, myghte not at any tyme lacke a vayle.

Weomens going bare headed.

And

C

And this haue I ſhewed you, what I thinke more ſemely. Yf any in this matter luſt cõtenciouſly to defẽd his opinion, let hym take hys pleaſure, ſo that he know, that neither haue we any ſuche cuſtome, nor other congregacions of god. Whether it for you be mete to ſwarue both from youre Apoſtles rules and exaumples, and from the cuſtome of other cõgregations, be ye iudges. Leſſe hurt wer it, if ye in ſuch poyntes agreed, ſince they be but externe matters, nor make ſo much to the furtherance of goſpellike godlines. But this I earneſtly require of you, and am offẽded, that ye kepe it not, being a thyng which I taught you.

ifthe a—
r thurſday

The text.

This I warne you of, and commend not, that ye come not together after a better maner, but after a worſe. For firſt of al when ye come together in the congregaciõ, I heare that there is diſcencion among you: and I partly beleue it. *For there muſt be ſectes among you, that they which are perfect among you, myght be knowen.

*mat.xviii
i. John.ii

Whereas in other thynges ye remembre myne ordinaunces, I much commend you: but whereas in thys poynt ye remembre me not, wherin it wer moſt mete ye did, ẏ commend I not. I taught you that ye ſhould quietly and ordrely come together, without exceſſe, without ſtryfe, & with all equalitie, whiche ſpecially nouriſheth cõcord, ſo vſing your ſelues together, that euery man might returne to his houſe amẽded. But now are ye come to ſuche vnrulines, ẏ better wer it not to come together at all, than after ſuche ſort to aſſẽble, & that for many cauſes, for ye offend many wayes.

D

Sectes among the Corynthians.

Fyrſt, when ye come ſolẽnely together, I heare ſay ẏ there is diſſencion among you, which truly is a thing more ſhameful, than I am glad to beleue: but yet vpon knowledge ẏ I haue of your condicions, I partly beleue the report. It coulde not be auoyded, but that there would ſuch ſectes riſe among you. Of which euil thing yet this good groweth, ẏ by theſame it more playnly appeareth, which are throughly perfit: which, whiles other are in a confuſion, & fil their paunches, mildly & ſoberly according vnto the Apoſtles ordinaunces, & the old cuſtome of the churche, kepe this holy feaſt, wherin we repreſent the laſt ſupper of Chriſt with his diſciples, remembring the league, whiche he made with vs, and for an exaumple of mutual concord of eche one of vs toward another.

The text.

When ye come together therfore into one place, the lordes ſupper cannot be eatẽ. For euery man beginneth afore to eate his own ſupper. And one is hungry, and an other is dronken. Haue ye not houſes to eate and drinke in? Deſpiſe ye the congregacion of god, and ſhame them that haue not? What ſhall I ſay vnto you? ſhall I prayſe you? In this prayſe I you not. That whiche I deliuered vnto you, I receiued of the lord. *For the lord Ieſus, the ſame nighte in whiche he was betrayed, tooke bread: and whan he had geuen thankes, he brake it and ſaid: Take ye and eate: thys is my body, which is broken for you. Thys dooe ye in the remembraunce of me.

*mat.xxvi
mar.xiiii.
Luke.xxii.

The Corinthians abuſe of Chriſtes ſupper.

But now is there crept among you a very vnſemely vſage: that as oft as ye come together, the lordes ſupper ſemeth not to be the great matter that is in hand, ſuch as he made with his diſciples, but rather ſome troublous clamorous feaſte, without equalitie, becauſe eche mã ryotouſly and gluttonouſly, not loking for other, begynneth afore to eate hys own ſupper. Whereupon it foloweth, that the poore man is houngrye, eyther becauſe he hath nothyng to eate, or becauſe he cummeth not in ſeaſon: and the ryche man that hath begunne hys ſupper, is full and drounken, by meanes whereof that ſpirituall feaſt is two manner of wayes diſhonoured: bothe becauſe through pryde of the ryche menne, the poore

are dyſday-

A are diſdained, whom Chriſte diſdaineth not: and alſo becauſe the Lordes ſupper is with ſurfetting and exceſſe defiled. At this ſupper is repreſented the miſterie of chriſtian concorde, no belly, nor gut matter, for whom prouiſion ſhould haue been made priuately in mens own houſen, and not in the open aſſembly. Yf ye delited to fyll your paunches, haue ye not houſen, wherin ye maye ſo doe out of ſight? Deſpiſe ye ſo farfurth the open congregacions of chriſtyans, that in preſence therof ye be not aſhamed like gluttons to vſe youre ſelfes, euen of purpoſe, in the meane ſeaſon going aboute to make the poore ones aſhamed, which haue nothing to ſet at table, whiles ye opẽly ſetforth your riottous and coſtly fare? What ſhall I herein ſay vnto you, ye Corinthians? Shall I praiſe you? Certainely I would wiſhe I had good cauſe ſo to dooe: and for other thinges I much praiſe you, but in this I cãnot praiſe you. Theſe maners farre ſquare from that ſupper of the lord, after whoſe example ye ſhould among you kepe this holy feaſt. I maruaile who thei be ẏ haue brought this euil cuſtome among you: For I as an apoſtle receiued of the lorde, that whiche I alſo haue taught you: which is, ẏ our lord Ieſus ẏ ſame night in which he was betraied by his diſciple, and takẽ, toke bread, & when he had geuẽ thankes to god, he brake the bread, and ſaid: *Take, eate, this is my body, whiche is broken for you to bee deuided among all.* The thing whiche ye ſee me dooe, the ſame doe ye hereafter in the remembraunce of me. Note & marke here, al ẏ diſciples ſit together at table with their maiſter: marke B howe the table and meate was common to all, not ſomuch as the traitour Iudas excluded frõ the ſame, and one bread equallye deuided among all. This did the lord with his diſciples: and deſpiſe ye your brethren, and ſuche as are youre felowes in religion?

Chriſtes ſupper no belly feaſt.

The order of the ſupper that Paule receiued of ẏ Lord.

An equalitie in the Lordes ſupper.

The texte.

¶After theſame maner alſo he toke the cup, when ſupper was done, ſaying: This cup is the new teſtament in my bloude. This do as oft as ye drinke it, in remembraunce of me. For as often as ye ſhall eate this bread, and drinke this cup, ye ſhall ſhew the lordes death, *tyl he come. Wherfore, whoſoeuer ſhal eat of this bread, or drinke of the cup of the Lorde vnworthily, ſhalbe guiltie of the body & bloud of the lord. *But let a man examine hymſelf, and ſo let hym eate of the bread, and drinke of the cup. For he that eateth or drinketh vnworthily, eateth and drinketh his owne damnacion, becauſe he maketh no difference of the Lordes bodye. For this cauſe many are weake and ſicke among you, and many ſlepe.

*Actes.i.

*ii.cor.xiii
Eccl.xviii.

After theſame maner, when he had diſtributed the bread, he tooke the cuppe alſo into his handes, when the ſupper was alreadye done, ſaying: *Thys cuppe is the newe teſtamente, throughe my bloude, as often as ye drynke hereof, dooe it in remembraunce of me.* In thys ſupper then all dranke of one cuppe: and among you the riche menne are dronke, and the poore are athyrſt. Chriſt would haue this feaſt to be kept among you in remembraunce of his death, and as a token of his euerlaſting teſtament: yet is it now kepte among you wyth riot and diſſencion. It is a miſticall bread, wherof all men ſhould in lyke ſort be partakers. As the cup alſo is holye indifferentelye apertainyng to al: not prepared to appeaſe mennes bodily thyrſt, but to repreſente a ſecrete matter, leſte ye myghte forgette, wyth what pryce ye were from the ſynnes of your former lyfe redemed. As often therefore, as ye reſorte together to eate this bread, and to drynke of this cup, ye goe aboute no belly matter, but miſticallye repreſente the death of the Lorde Ieſu: whoſe contynuall remembraunce ſhall cauſe you to doe your dueties, vntyll the tyme

The vſe of the ſupper.

he

To eate Chriſtes ſupper vnworthiye. he returne to iudge all the worlde. Therefore whoſoeuer eateth of this bread, or drynketh of the Lordes cuppe otherwyſe than is worthye of Chriſte, hainouſlye offendeth, as whiche hath otherwiſe vſed the body and bloude of the Lorde, than he commaunded it ſhould bee vſed: forasmuche as a thyng, whiche is moſte full of miſteries, ought with al pureneſſe and reuerence to be vſed: for auoyding of which inconuenience, let euery man fyrſt trye and examine his conſcience beefore. And vpon a throughe examinacion had, let hym then eate of that bread, and drinke of the cup. And let hym that vpon examinacion of hymſelfe fyndeth an vnmeteneſſe, abſtain rather, and make ſacrifice to his belly at home. For albeit the body and bloud of the Lorde be a healthfull thyng, yet whoſoeuer therof doth eate or drinke vnworthily, theſame turneth to his poiſon and deſtruccion: becauſe he without reuerence, & wyth an vnclenſed cōſcience preſumed to come vnto ſo great a miſtery, without due conſideracion had, with howe greate reuerence the body of the Lorde ought to be receiued. When Chriſte ſhall come, then ſhall ſuch be puniſhed for violating this miſterye, albeit in ẏ meane ſeaſon ſome alſo for theſame offence are preſētly puniſhed: for of this commeth it, that among you ſo manye ſickely perſones are founde, vexed wyth ſundry feuers and diſeaſes, yea and many dye before their time: all whiche puniſhementes are certaine beeginninges and threateninges of the iudgemente to come. C

Examinig of our ſelfe afore we come to ẏ lordes ſupper.

Let a man examine hymſelfe, ſo let hym eate of the bread, and drinke of ẏ cup.

-arke with
n great wisdom
bodi of ẏ lordy
ſt be receivid

The cauſe and vſe of plagues.

D **The texte.** **vi. John.**

¶For if we had iudged our ſelfes, we ſhould not haue been iudged. But whē we are iudged of the lorde, we are chaſtened, that we ſhould not be damned wyth the *worlde. Wherfore my brethren, when ye come together to eate, tarry one for another. If any man houngre, let him eate at home, that ye come not together vnto condemnacion. Other thinges wyll I ſet in order, when I come.

Worldly punyſhmēt a benefite. For if before receyuing we had tryed and iudged our ſelfes, we ſhould not ſo haue been iudged of the Lord. But yet better is it in the meane time to be iudged here, than in that dreadfull day to be damned. For when we by gods iudgement are here with temporall and light meanes puniſhed, we are not vtterly deſtroyed, but with puniſhment chaſtiſed, leſt we myght with ſynners hereafter be damned for euer. Whiche thing I ſaye, becauſe no man ſhoulde flatter hymſelf, yf vpon vnworthy abuſyng of this miſtery, he neuertheleſſe be whole and ſounde in body. Therefore my brethren, when ye reſort to this feaſt, to the entent theſame may (as Chriſt gaue exaumple) be equall, tarye one of you for another. That and if among you any be ſo hungry, that he cannot for a tyme abſtain, let him eate at home, and not at the miſticall and common feaſte: leſte that whiche was for your weale ordeined, bee an occaſion of your damnacion. And this haue I now herof ſufficiently ſpoken. As for other thinges to this belonging, I wyll ſet in order, when I come.

¶The .xii. Chapter.

The texte. ***Mark. ix.** ***Rom. xii. Ephe. iiii.**

10 ſunday
aft trini

¶Concernyng ſpirituall thinges (brethren) I would not haue you ignoraunt: ye knowe that ye wer Gentiles, and wente your wayes vnto dumme images, euen as ye were ledde. Wherfore I declare vnto you, *that no man ſpeaking by the ſpirite of God, defieth Ieſus. Alſo no man can ſaye that Ieſus is the Lorde, but by the holy ghoſte. *There are diuerſities of gyftes, yet but one ſpirite. And there are dyfferences of adminiſtracions, and yet but one Lorde. And there are diuers maners of operacions, and yet but one God whiche woorketh all in all. The gyfte of the

A the ſpirite is geuen to euery man, to edifye withal. For to one is geuen thorow the ſpirite, the vtteraunce of wiſedome. To another is geuen the vtteraunce of knoweledge, by theſame ſpirit. To another is geuen fayth by theſame ſpirit. To another the gyftes of healyng by theſame ſpirite. To another power to dooe miracles. To another prophecye. To another * iudgemente to diſcerne ſpirites. To another dyuers tongues. To another the interpretacion of tongues. But theſe all worketh euē the ſelfe ſame ſpirite, deuyding to euery man a ſeuerall gyfte, euen as he wyll.

*i.Jh.iiii.

But nowe to ſpeake ſome thing concernynge the giftes of the holy ghoſte, (forasmuche as herin ye agree not wel neither:) brethren, I would haue you remēbre, howe that ye once wer gentiles, at which tyme, according vnto the ſuperſticion of your elders, as ye wer led to dead and dumme images, ſo wente ye forth and folowed. Then wer ye led with errour, but now are ye gouerned by the ſpirit of Chriſt. Now your former errour is not imputed vnto you, ſo yͭ this remayneth, that as at that time youre cuſtome & vſage of life was euen as bad as your deuiliſh religion: ſo muſte now theſame be vpright and godly, as your newe religion is true and holy: ſo yͭ it appeare that whatſoeuer is doone among you, theſame ſeme to be doen by the mocion of the holye ghoſte. Whatſoeuer is ſayde or ſong to the glory of Chriſt, thatſame cōmeth of his ſpyrit. Wherefore I declare vnto you, that no mā inſpired with the ſpirit of god the father, defieth Jeſus his ſonne. Nor can any man with a true hearte ſaye, that Jeſus is the Lorde, but by the inſpiracion of the holy ghoſt. B For all the goodnes therfore, that is in you, his fre beneuolence ought ye to thāke, & to his glory it ſhould be beſtowed. And though all men haue one ſpirite in dede, yet are his giftes diuers, whiche he as his pleaſure is, diuerſly geueth to diuers men. The vſe alſo and adminiſtracion of ſuch giftes are in sondry wiſe beſtowed, whereas the Lorde, whoſe giftes they are, is but one. Yea and the effecte and operacion of the ſpirite in dyuerſe menne dyuerſlye woorketh and geueth lyfe: whereas yet there is of all menne but one God, of whome the power and actyuitye of all thynges, howeſoeuer they be wrought in menne, haue theyr begynnynges. All gyftes therefore are to be aſcribed to god onelye, whether thei be high or lowe, and there is no cauſe why any man of them, ſhoulde bee proude. Another mannes gifte is it, that he hath, and whatſoeuer a manne hath by the inſpiracion of the holy ghoſte, that ſame is for the common profite geuen hym, to edyfye withall, and not to bee proude of it himſelfe onelye. For to ſome one is geuen through the ſpirite of God, wiſedome, to geue therewith ſage and truſtye counſayle. Againe another hath by the goodneſſe of the ſame ſpirite geuen vnto hym, by vtteraunce of knoweledge, and rules of good order, to helpe the common weale. Another hath by the ſame ſpirite geuen vnto hym, a ſtronge confidence, whiche accordyng to the Lordes promyſe moueth, yea mountaynes out of theyr places. Another hath by the ſame, the gyfte to cure dyſeaſes. Some there bee alſo, that haue a ſingular power to woorke myracles. Some hath the gifte of prophecy, therwith either to open thynges to come, or els other hidden miſteryes. Another hath geuen vnto hym through wittye iudgemēt

Newenes of lyfe.

All good giftes frō the holye ghoſte.

The giftes of the holy ghoſt dyuers.

All giftes geuen of God to edify.

C to put dyfference betwixt the ſpirites in menne, whether they bee of god oꝛ not. Some haue the gifte to ſpeake dyuers languages, whiche is a meane that greatlye ſerueth towarde the knowledge of holy ſcriptures. Another hath geuen vnto him, eyther by inſpiracion, oꝛ by knowelage of ſecrete learning, to expounde and declare that, which the other ſpake. Foꝛ it is not to be ſuppoſed, that whoſoeuer knoweth a language, alway vnderſtandeth the ſecrete meanyng thereof. But foꝛ hauyng ſuche gyftes lette no manne either ſtande in his owne conceyte, ſince that he hath is geuen him by another, noꝛ yet foꝛ lacke of them be greued, foꝛaſmuche as the gyfte is by the holye ghoſt freely geuen hym, which being but one woꝛkeman beeſtoweth all theſe gyftes, as dyuers and ſundꝛye as they be, in ſundꝛy perſons, geuyng euery man as his pleaſure is: willynge that thꝛough mutuall charitie eche mans gyftes ſhould bee common to other, to the entent, that this varietie might make a pleaſaunt conſente and comlyneſſe, and not dyſſencion. And why ſhould it not ſo bee in the miſticall bodye of Chꝛiſt, as we ſee it is in a naturall bodye?

The text. Roma.xii.
*Eſai.lv. Iohn.vii.
D

¶For as the bodye is one, and hath manye members, and all the members of one bodye thoughe they bee manye, yet are but one bodye: euen ſo is Chriſte. For by one ſpirite are wee all baptyſed, to make one body, whether we be Iewes or Gentyles, whether wee bee bonde or free, and haue all *dronke of one ſpyryte. For the bodye is not one member, but manye. If the foote ſaye: I am not the hande, I am not of the bodye: is he therefore not of the bodye? And yf the eare ſaye: I am not the iye, I am not of the bodye: is he therefore not of the bodye? If al the bodye were an iye, where were then the eare? If all were hearyng, where were the ſmellyng? But now hath god ſet the members euery one ſeuerally in the body, as it hath pleaſed hym. If they wer all one member, where wer the body? Now are there many members, yet but one bodye. And the iye cannot ſaye vnto the hand: I haue no neede of thee. Agayne, the head cannot ſaye to the feete: I haue no neede of you.

Agrement to bee had ĩ Chꝛiſtes churche as in one bodye.

Foꝛ as, albeit euery mannes bodye be one whole thing, yet is it made of diuers members framed together, but ſo yet, that one ſpirite geueth lyfe to all the members, of whom notwithſtandyng euery one by himſelfe conſidered are many and dyuers, yet is there of all made but one body: euen ſo woulde Chꝛiſte haue it to bee in his body the churche, wherof we be, becauſe all we hauyng equally receiued baptiſme, are thꝛough the ſelf ſame one ſpirite framed into one bodye, whether we be Iewes oꝛ Grecians, bond oꝛ free, men oꝛ women, maryed oꝛ ſingle, high oꝛ lowe. And the ſame ſpirite haue we al receiued, not withſtanding it haue in diuers of vs dyuers operacions. Noꝛ is our body made of one parte onely, but of many and diuers. Now and yf the foote abaſſing it ſelfe ſay: I am not the hande, I haue with the reſte of the bodye nothynge to doe, is it therefoꝛe no parte of the bodye? Oꝛ if the eare bewayling her condicion, ſaye: I am not the iye, I haue with the reſte of the body nothyng to doe, is it therfoꝛe not of yͤ body? The dyuers placyng and vſe, is not to the member repꝛochefull: but this varietye rather apperteineth to the welth of the whole body. And what offyce ſoeuer is geuen to any part, yͤ ſame is geuen vnto it to help the whole body. The iye is a goodly part of the body, but if the whole body wer an iye, where wer thē yͤ eares? Again if the whole body wer an eare, where wer yͤ noſe? God foꝛeſeing this, made yͤ bodye

of

The diſpoſicion of mans body.

A of diuerſe members,and gaue euerie member his proper place & office,not as they deſerued,but as his pleaſure was. Now if this multitude and diuerſitie of members were al brought to one,for example,to a noſe,or an iye,where were the harmonie and cumlines of the bodie become? But nowe ſo is it not,but wheras euery member ſeuerally differeth from other,yet by reaſon they haue but one ſoule, the ſame make but one bodie, ſo that one member cannot loth an other,be it neuer ſo vile. For neither can the iye as a more excellēt part of the bodie,or as a more familiar inſtrumēt of yͤ ſoule,ſaie vnto the hād,as a more vile part: I haue no nede of thy helpe. Nor yet can yͤ head,albeit it be yͤ palace of oure ſoules, ſay vnto the fete,as loweſt partes: I care not for your ſeruice.

Euery mēbre nedeth an other.

The texte. Yea,rather a greate deale,thoſe members of the body,whiche ſeme to be more feble,are neceſſary. And vpon thoſe members of the body,which we thinke leaſte honeſt,put we more honeſtie on. And our vngoodly partes haue more beutie on. For our honeſt mēbres,nede it not. But god hath ſo diſpoſed yͤ bodi, & hath geuē the more honour to that part which lacked,leſt there ſhould be ani ſtrife in the bodi:but that the membres ſhould indifferently care one for an other. And if one membre ſuffer, all ſuffer with him: yf one membre be had in honour,al membres bee gladde alſo.

So farre vnſeming is it,that any membre of the body ſhould be deſpiſed,yͤ rather contrarie wiſe,ſuche as ſeme imperfiter partes of the bodie,vpon them,as neceſſarie,haue we a ſpeciall care:and ſuch,as in comon eſtimacion are thought partes of leſſe honeſtie, B to them outwardly we geue great honour:and ſuche as ſeme vngoodly,to them ioyne we ſome cumli veſture,with oure diligence recompenſing that,which elſwiſe ſemeth vnperfit:knowing wel, that by the vncumlineſſe of any parte,the whole body is diſworſhipped. For ſuch partes,as of themſelfe are beautifull,nede none outward ornament: for exaumple,neither our faces nor handes, when that yet oure priuey partes muſt be couered with honeſte apparel. And for this cauſe hath God the creator of all , ſo wonderfully tempred and diſpoſed the whole bodie in a meruaylouſe conſent and agrement of ſo ſondry partes,that to ſuche as ſemed to lacke ſome ſemelines(albeit by nature no parte of the bodye is there vnſemeli)by oure diligēce more honour ſhould be adioined, leſt among the membres ſelfe there might diſſencion riſe, among whō none is there whoſe vſe is not neceſſary:but rather that eche one ſhoulde indifferently care for and defend other,leſte if whiles through diſſencion eche of thē priuatly fauoureth it ſelf,the whole bodie and his membres decaie and periſhe. But muche rather,yf to any member any cōmoditie or diſcommoditie chaunce,the reſte thinke the ſame to belonge to themſelfe : or if any membre be greued,with the ſame the reſt alſo are greued:or if anye one certaine membre be honoured,alſo the other be gladde and reioyce therof. Will ye not at leaſtwiſe by this example leaue youre ſtriuing one with an other?you I ſay,which are by the ſpirite of Chriſt more ſurely ioyned in one,than the membres of one body are by the naturall ſpirite coupled together?

Apparell.

Compaſſion amonge the membres.

The texte. *Math.x. Luke.ix. Ephe.iiii. Ye are the body of Chriſt, and membres one of an other. And God hath alſo ordeined in the congregacion, *firſte Apoſtles, ſecondarily Prophetes, thirdly teachers, then, them that doe miracles : after that,the giftes of healing, helpers,gouerners,diuerſitie of tonges. Are all Apoſtles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue all the gyftes of healynge? Doe all ſpeake with tonges? Doe all interprete? Couete after the beſt gyftes. And yet ſhew I vnto you a more excellente waye.

C

How is it that nature can doe more, than grace? Are ye not the body of Chriſt, or at yͤ leaſt ſome part of his members? whome he hath after ſuch ſort placed in his body, whiche is the churche, that he hath geuen euery of them a cõuueniente degree and office. And in the fyrſt and chiefe place hath he ordeined Apoſtles, whiche being as ſtuardes of yͤ grace of the goſpel execute here Chriſtes office. Secondarely Prophetes, either to ſhew thinges to come, or els to declare ſecrete thinges. Thyrdly teachers, which being indued with learning and rules of good ordre, maye beſtowe yͭ thei haue, for the common profite. Fourthly ſuch as worke miracles, to kepe vnder and ſubdue the power of deuyls, and to auaunce with them the name and glory of Chriſt. Fiftly ſuch as can heale diſeaſes. And after them ſuch as can with their autoritie ⁊ counſel helpe other that are in trouble, and through a ſinguler diſcrecion keepe the multitude in obedience. And laſte of all ſuche as by knowlage of yͤ tongues may be to other profitable. This varietie doth not only encourage, but alſo compell you to mutuall loue ⁊ cõcord, foraſmuch as eche one of you hath nede of others help. Are al apoſtles? are all prophetes? are all teachers? are all workers of miracles? haue al men the gift of healing? doe al mẽ ſpeake diuers languages? haue al men yͤ gift to expounde? No not ſo, but euerye mã hath his own proper gift. No man muſt be diſdayned, but yet muſt euery man endeuor to be endued with ſuch giftes as among these are chief, ⁊ ſo ſtil increaſe to ſuch as are better. For it is not to be ſuppoſed, yͭ euery man hath his gift ſo geuen vnto him, yͭ he is without hope to receiue better. And leſt ye grow to arrogante of thẽ, I ſay vnto you they are yͤ giftes of yͤ ſpirit: but yet is yͤ holy ſpirit of god wont with our endeuor ⁊ praiers to bee prouoked both to geue his gyftes, ⁊ to increaſe ⁊ maintain them. Excellent giftes are theſe, which I haue now rehearſed, but ſuch as may be in vngodly mẽ. But I wil ſhew you a more excellent way thã al theſe, wherunto euery mã muſt ſpecially endeuor, ſince yͭ without it nothing auaile theſe giftes which we haue ſpoken of: ⁊ whiche ye yet in ſuch ſort folowe, as though there were none other.

D

The diſpoſicion of members in Chriſtes body.

The varietie of mẽbers ẽcreaſeth agrement.

We muſte not bee proude of goddes giftes.

The .xiii. Chapter.

The texte.

¶Though I ſpeake with the tongues of men and of aungels, and haue no loue, I am euen as ſoũding braſſe, or as a tinkling cimbal. And though I could prophecy, and vnderſtoode al ſecretes, and al knowlage, yea, yf I haue al faith, ſo yͭ I can moue mountaynes oute of their places, and yet haue no loue, I am nothyng. And though I beſtowe all my goodes to fede the poore, and though I geue my bodye euen that I burned, and yet haue no loue, it profiteth me nothing.

A High gift is it to ſpeake wͭ tõges, for which ye ſpeciallye pleaſe youre ſelfe. But though I ſpeake wyth all toungues, not of menne only, but (to encreaſe the matter) alſo with the tongue of Aungels, and haue not a feruente deſyre to dooe for my neighboure, and to beſtowe the gyfte of god to the profite of all menne: as vnprofitable ſhall I bee, as braſſe, that with his vayne ſound breaketh the ayre: or as a cymball, that whith his vnprofitable tinkelyng troubleth the eares. Yea and yf I haue alſo a more excellent gifte than thys, for exaumple, the gyfte of prophecye, wherby I know

Giftes of knowelage and fayth vain without charytie.

al

A all the ſecrete ſenſes of the ſcriptures of God, (if ſo muche haue chaunced to any one man to vnderſtande al:) yea yf therewith bee ioyned a perfect knowelage of all learnynges, and haue fynally ſo ſtrong a faith, that I could with theſame moue euen mountaines out of theyr places, and lacke charitie, in vain haue I al the other, foraſmuch as they profit no body. Yf I haue ſo great a gift to help other, that what ſubſtaunce ſoeuer I haue, I would be contente to beſtowe it all together for the reliefe of the poore: yea yf for the aide of ſuch as are oppreſſed, I would put my body in al ieopardy, yea euen to be burned, and yet (if it may poſſibly be) lacke charity, that is to ſay, a minde deſyrous euen freely to doe wel to other, of al my other giftes haue I none aduauntage. By charitie only are we taught how we ſhould vſe other giftes, which to haue is for a man but vaine, yf he cannot vſe them. Other giftes are ſometime defaced with ambiciō, ſometime with malice, and ſometime with diſſencion, from all which infeccions farre is charitie. Eche other gift hath his owne peculiar commoditie: but charitie can neyther be corrupted, and her vſe is moſte common.

A compariſon betwene charitye and other gyftes.

The text. i.Cor.x. Phil.ii.

¶ Loue ſuffreth long, and is courteous. Loue enuieth not. Loue doth not frowardely, ſwelleth not, dealeth not diſhoneſtlye, *ſeketh not her owne, is not prouoked to anger, thinketh no euill, reioyſeth not in iniquitye: but reioyſeth in the trueth, ſuffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophecyinges fayle, either tonges ceaſſe, or knowlage vaniſhe awaie, yet loue falleth neuer awaye.

B Charitie is milde to ſuffer wronges, and alſo for this preſente lyfe commodious and courteous. Charitie enuieth no mā, but aſmuch as ſhe hath, beſtoweth vpō other: Not euil tonged, but pleaſyng euery man: not ſwelling, but lowely humblyng herſelfe to other, nor thinketh any thyng vnſemely for her, ſo that ſhe may doe good: nor ſeketh her own priuate lucre, nor is thorow iniury prouoked to reuenge: and ſo farre from doing wrong for wrong, that ſhe not ſo much as mindeth to be reuenged: ſo far frō doing wrong herſelfe, that ſhe cannot in other abide it: but rather reioyſeth ſhe in pure and godly maners, and of a ready deſire to doe good, ſuffereth all thinges, be thei neuer ſo painful: ſo farre from conceiuing ani euil ſuſpiciō in any other, that ſhe beleueth al thinges, and deſpaireth lightly of no man, but through a ſure truſt of amendemēt ſtedfaſtly cōtinueth in hope. And to be brief, charitie neuer faileth, ſo farre that after this life, when one man ſhall haue no nede of an others ſeruice, yet ſhall charitable loue of mindes abyde ſtyll, and neuer ceaſſe. And in what gifte ſoeuer for this time a man encreaſeth, charitie is neuer awaye, but is a perpetual gift, ſpread generally through the whole life and ſtate of chriſtian men: thoughe it chaunce prophecying to fayle, or tongues to ceaſſe, or knoweledge to be aboliſhed by exceſſe of more ample knoweledge.

The propertyes of charitie.

The text.

¶ For our knoweledge is vnperfect, and our prophecying is vnperfect. But whan that whiche is perfect is come, then that whiche is vnperfect, ſhal bee done awai. When I was a chylde, I ſpake as a chylde, I vnderſtoode as a childe, I imagyned as a childe. But aſſoone as I was a manne, I put awaie chyldiſhnes. Nowe wee ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Nowe I knowe vnperfectelye: but then ſhall I knowe euen as I am knowen. Nowe abideth fayth, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

For that whiche wee of theſe thynges as yet poſſeſſe, is vnperfite: ſo that neyther our knoweledge, neyther vnderſtandyng of

Chriſtyan religion groweth by certain degrees.

To bee knowen of God, what it is

Charitie excelleth faith and hope.

miſteries through prophecye, is yet full and perfite. But when that is come which is perfite, that which is now but halfe perfit, ſhall after a ſort be aboliſhed. Euē as it is in nature, ſo hath chriſtian religion her degrees, ages, and increaſe of ages. Whē I was a child, I ſpake as a chylde, I vnderſtode as a childe, and imagined as a childe: But aſſone as I became a man, I caſt away childiſhnes, then wholly applying my minde to ſuch thynges, as are better, vntill that by lytle and litle I attaine to the beſt: whereto though I in this preſent lyfe come not, yet muſt I here do my endeuour that I maye haue it in yͤ life to come. A ſmall porcion is it of god, whiche we now by theſe giftes vnderſtand, & that not very clerely neither, but as it wer in yͤ glaſſe of ſaith we ſe but euē ſhadowes of heauenly thinges: & by ſcriptures, as it were in a darke ſpeakyng, we haue of the will of god, a coniecture. But when the hygh perfeccion ſhal come, then ſhal we beholde the trueth ſelfe openly. Now for this time know I god, but euen vnperfectly: then ſhal I being preſent knowe him preſently, euen as I am knowen of him. For to be knowen of him, is to bee beloued of him: and the more beloued any man is of god, ſo much more fully and throughly ſhal he enioye the pleaſure of that vnſpeakable knowlage. And albeit for this preſente tyme other giftes ceaſſe as vnprofitable & not neceſſary, by reaſon that the doctrine of faith is ſufficiently eſtabliſhed, for whoſe enlarging and ſettling they ſerued, yet in the meane time abide the giftes of faith, hope, & charitie. Faith wherwith we ſe a farre of the immortall life to come: Hope, by yͤ which we truſt to be partakers thereof: and Charitie, wherby we bothe loue god again, who hath ſo much doen for vs, and our neighbour alſo for gods ſake. Theſe thre giftes excell all other, but yet amōg theſe is charitie chiefe: whom we ought eyther to thanke for oure hope and faith, or at leaſtwiſe without whom theſe are not to ſaluacion effectuall.

C

D

The .xiiii. Chapter.

The text.

Labour for loue, and couet ſpirituall giftes: but moſte chiefly that ye may prophecye. For he that ſpeaketh with the tongue, ſpeaketh not vnto men: but vnto God. For no man heareth him. Howebeit in the ſpirite he ſpeaketh myſteryes. But he that prophecyeth, ſpeaketh vnto men, for their edifying, for their exhortacion, and for their comfort. He that ſpeaketh with the toungue, profiteth hymſelf: he that prophecieth, edifieth the congregacion. I would that ye al ſpake with tongues: but rather that ye prophecied.

Charitye bryngeth not other giftes in contempt.

But theſe thynges, which we haue honourablye rehearſed of the excellencye of charitie, make not to this purpoſe, eyther to ſhewe yͤ other giftes are to be deſpiſed or dyſdayned: but rather to teache, that ye ſhoulde in ſuche ſorte laboure for charitie, that ye yet neuertheleſſe haue in reuerence and beare a fauor vnto the gift of diuerſitie in languages, and the gifte alſo of interpretacion of the worde, moſt of al yet indeuouring to that of bothe, whiche is more profitable: that is to wete, to prophecye, declaringe the ſpirituall ſenſe to the wealthe of the hearers. For he that doth but ſpeake wyth a tongue, ſpeaketh not to men, to whom with his voyce he dothe no good: but ſpeaketh to god, whome he praiſeth with woordes not vnderſtande.

A vnderſtand. For as touching the edifying of other, if he be not vnderſtande, what maketh it matter whether he holde his peace or ſpeake? The ſame man as inſpired with the ſpirit of god vttereth miſteries, which, put caſe himſelf vnderſtande, yet he beſtoweth ẏ ſame vpon no body: and put ẏ caſe he do good, yet he doth good but to himſelf only. In vain therfore ſpeaketh he in the congregaciō, whom no man heareth: and him heareth not a man whome he vnderſtandeth not: and beſide this, the ſpirituall worde of god is not vnderſtanden, vnleſſe a man perceiue the priuie & miſticall ſence, which the heauenly ſpirit of god ment by the ſame wordes, which thyng no man can do, but by the ſpecial gift of the ſpirit. Cōtrary, he that doth the office of a prophete ſpeaketh not onely to god, but alſo to men, by diuers and ſundry wayes profiting them, whyles he bothe prouoketh euyl liuers to amendemente, and ſuche as are ſlouthfull to diligence, and ſtyrreth vp and comforteth them, that are faynt hearted. Marke, how great dyfference there is betwixt one gift and another. He that ſpeaketh but with tonges, profiteth onely himſelf. But he that by the gift of prophecie expoundeth the miſteries of ſcripture, edifyeth the whole congregacion. Now thē euerye good thing the more common it is, the better it is. To rehearſe again therfore that which I before ſaid, leſt ye might paraduenture diſdaine the gift of toungues: I tell you, that it is of it ſelf a great thyng, and a gyft of the holy ghoſte, and would wiſhe, that al ye ſpake with tonges, yf it ſo ſeme good: but yet woulde I rather wyſhe that ye excelled in the other, whiche is more perfyte.

A compariſon betwene prophecye and ẏ gyft of tonges.

He ẏ prophecieth, ſpeaketh vnto men for their edifying.

strainge

A good thyng, the commener ẏ better.

strainge

B

The text.

For greater is he that prophecieth, then he that ſpeaketh with tongues, except he expounde it, that the congregacion maye haue edifying. Now brethren, yf I come vnto you ſpeakyng wyth toungues: what ſhall I profit you? except I ſpeake to you, either by reuelacion, or by knowlage, or by prophecying, or by doctrine. Moreouer, when thynges without lyfe geue ſounde (whether it bee a pype or an harpe) except they make a diſtinccion in the ſoundes, howe ſhall it bee knowen what is pyped or harped? For yf the trumpe geue an vncertayne voyce, who ſhall prepare hymſelfe to the warre? Euen ſo lykewyſe when ye ſpeake with toungues, except ye ſpeake woordes that haue ſignificacion, how ſhal it be vnderſtand what is ſpoken? For ye ſhall but ſpeake in the ayre. Manye kyndes of voyces are in the world, and none of them are without ſygnificacion. If I knowe not what ẏ voyce meaneth, I ſhall bee vnto him that ſpeaketh, an alient: and he that ſpeaketh, ſhalbe an alient vnto me. Euen ſo ye (foraſmuche as ye couet ſpirituall giftes) ſeke that ye may excel, vnto the edifying of the congregacion. Wherfore, let him that ſpeaketh with tonges, pray that he may interprete allſo. For if I praye with tongue, my ſpirite praieth: but my vnderſtanding doth no good. What is it then? I wil pray with the ſpirite, and wyll praye with the vnderſtandyng. I wil ſing with the ſpirite, and wyll ſyng with the vnderſtanding. For els, when thou bleſſeſt with the ſpirite, how ſhall he that occupieth the roume of the vnlearned, ſaye Amen, at thy geuynge of thankes, ſeing he vnderſtandeth not what thou ſayeſt? Thou verely geueſt thankes well, but the other is not edifyed. I thanke my God that I ſpeake with toungues more then ye all: yet had I leuer in the congregacion to ſpeake fiue woordes wyth my vnderſtanding to the informacion of other, rather then ten thouſande wordes with the tongue.

preachinge/expoundith/or interpretith/ is here all o

More excellente is he that prophecieth, than is he whiche with a language vttereth holy wordes, but ſuche as no man vnderſtandeth: except paraduenture he ẏ fyrſt ſpake with tonges, ſtraighte expound what he ſaid, ẏ the people may yet therby take ſome profite, and be edifyed. For in dede ſome there bee, which not ſomuche as throughly vnderſtande themſelf, what they ſounded with their toungue.

To ſpeake an vnknowen language in yͤ churche.

C

tongue. Of wordes vnderſtanden ſome fruite may be taken: yf ye otherwiſe thinke, conceiue and imagine that I nowe firſte came to you, and coulde doe nothing, but ſpeake with languages: what good ſhall I doe you, onleſſe I ſo ſpeake, that after I declare vnto you the miſtery that I ſpeake, by the gifte of reuelacion: or els by the gift of knowelage eloquently intreate of ſuche thinges, as apertaine to the knowlage of faith, or by the gift of prophecy open vnto you hidden miſteries, or by the gifte of learninge, teache you ſome ſuche pointes, as belonge to good maners. Moreouer, euen thynges that haue no lyfe, as a pype or a harpe, whiche are made and prepared for nothing els, but to make a ſounde, yet except the ſame make a certaine diſtinccion in theyr ſoundes, and by conuenient meaſures and harmony expreſſe either yͤ argument or ditty of the ſong, or els the purpoſe wherunto the ſonge moueth: yͭ is to ſay, if theſe inſtrumentes do nothing, but geue a ſound, what profite or pleaſure ſhall the hearer take, ſince he cãnot diſcerne, what is played with the pipe or harpe, whether it be mery or ſad? Or yf yͤ trumpet make an vncertain voice, not putting difference in the very ſound, whether it would haue mẽ to begin battaile, or to retreite backe: what auaileth it wͭ a trumpet to make ſuche a noyſe, ſince the ſouldier knoweth not, whereunto he is called? And euen likewiſe, vnles ye ſpeaking with tõges vtter ſuch wordes, as repreſent ſome certain ⁊ knowẽ matter to yͤ hearers, ye ſhal ſpeake in vain, ſince that which is ſaid of you, cannot bee vnderſtandẽ: by

D

meane wherof the ſpeakers wordes ſhal not entre into the hertes of yͤ hearers, but ſhal with their vain noiſe only fil yͤ aire. Many ⁊ diuers kindes of tonges are there in yͤ world, of which euerye one hath his ſignificacion and voice. The voice may of al mẽ be heard: but if there be to yͤ voice nothing els adioyned, in vain ſhall one of vs ſpeake to another. For albeit eche of vs pronoũce our lãguages wel, yet becauſe neither vnderſtãdeth other, it chaũceth yͭ both I which ſpeake Greke, ſeme an aliant to him yͭ is of Afrike, ⁊ he again an aliant to me, being ignorãt of yͤ Afrike language. Wherfore ſince ye people of Corinth of your own accord folow, ⁊ muche eſteme yͤ gift of yͤ tonges, by mine aduiſe ye ſhal apply your ſelfes to the obtaining of higher matters, yͭ ye to the whole cõgregacion may become profitable. Whoſo therefore hath the gyft of languages, let ſuche one with prayer deſyre of god, that he maye alſo receiue the gift of interpretacion. Elſwyſe, if I pray with a toungue vnknowen to the people, for an exaumple, amonge the Grecians with the language of the Perſians, or if I ſpeake a language, aſwell vnknowen vnto my ſelfe, as to other, (as ſome are woont to doe, which delight to ſing a ſong in a ſtraunge tongue, learned by them without boke, whiche they vnderſtande not themſelues:) in ſuche caſe in dede my ſpirite and breathe vttereth wordes of praier, but my ſolle is without fruit: ſince I litle or nothing profit my ſelf thereby, ⁊ am alſo paynful to other, and not only vnprofitable, but alſo to be laughed at. What muſt I do then? I wyl when time and place requyre, pray with my voyce: but not therwith only cõtented, I wyl praie with heart and mind, ⁊ with the inſtrumẽtes of my voyce ſyng out the praiſes of god: but not ſo contented neyther, I wyll ſyng with mine heart and vnderſtanding, adioyning therto

Let hym yͭ ſpeaketh with tõge, praye that he may interprete alſo.

Prayer wͭ voyce, heart, and vnderſtãdyng.

Praying

[illegible] prayses of god

A thereto the knowledge of the tongue. For if thou expreſſe and ſing furth the praiſes of god with a lãguage which no man knoweth: how ſhal the vnlearned, which anſwereth in ſteade of the people, make anſwer with ẏ vſed worde, Amen, whẽ thou haſt ended thy praier of thankes? For by putting therto this worde at the end, ẏ is cõfirmed, which was ſpoken before in praiers or himnes. For as ye know this pageãt, (as a mã may cal it) hath diuers partes: ſo ẏ the learned begin, the vnlearned and cõfuſe multitude approuing that which was ſaid, with one voice aunſwere, Amen. And how ſhal any man make ſuch anſwer, if he knowe not what thou ſaieſt? For notwithſtanding that thou ſaieſt be a holy thing, & for thy ſelf paraduenture good, yet in the meane ſeaſon the people become nothing better, which is for that purpoſe reſorted together, that by the hearing of ſuch as are learned, thei may be the better, learning in the open place, how thei ſhould liue at home. But leſt any thinke me, as one ignoraunt of the tongues, not to fauoure ẏ gift, as the commẽ ſort of mẽ vſeth much to auaunce & praiſe ſuch pointes, wherin themſelfes are ſkilfull, & to deſpiſe and diſprayſe ſuche thinges as thei knowe not: I geue thankes to god, ẏ in the gift of tonges I go beyond al you, which for this knowlage moſt ſtand in your own cõceites. For no kind of language is there vſed among you, which I cannot both ſpeake & vnderſtand. And therfore wheras I more highly eſteme the gift of interpretacion, thã ẏ gift of tonges, it is a profe ẏ I doe it not of malice, but of an vpright iudgemẽt: counting ẏ gift of tonges a gift rather to be vſed in priuate places, than in open aſſẽblies. For in ẏ church & aſſem-

Paule ſkilfull in toungues.

ſtrainge

B bly of ſaintes, rathet had I ſpeake foure or fiue wordes, ẏ I fyrſt vnderſtanding what I ſay my ſelf, may afterward cauſe ẏ other likewiſe vnderſtãd me: thã in ſuch ſort to ſpeake. x. thouſãd wordes, as no mã els vnderſtandeth, nor parauẽture my ſelf neither.

The texte. **eſa.xxviii**

¶ Brethren, be not ye chyldren in witte. Howebeit as concerning maliciouſnes be children: but in witte be perfecte. In the lawe it is written: *with ſondry tounges and with ſondry lippes wil I ſpeake vnto this people, and yet for all that, wil thei not heare me, ſaith the Lorde. Wherfore tongues are for a ſigne, not to them that beleue, but to them that beleue not. Contrarywyſe, prophecying ſerueth not for them that beleue not, but for them which beleue. If therefore when al the congregacion is come together and all ſpeake with toungues, there come in thei that are vnlearned, or thei whiche beleue not: wyll they not ſaye, that ye are oute of youre wyttes? But and if all prophecye, and there come in one that beleueth not, or one vnlearned: he is rebuked of all men, and is iudged of euerye man, and ſo are the ſecretes of his heart opened, and ſo falleth he downe on his face, and woorſhippeth god, and ſaieth, that god is in you of a trueth.

Therfore brethren, ſince (as I before ſaid) godly life hath as it were, certaine ages & increaſes, indeuor your ſelfes to growe vp from lower to higher giftes, ẏ ye ſeme not alwayes children. Certain giftes are there, mete for ſuche, as haue lately begun to profeſſe Chriſt: and certain other are there, mete for them, which are in this religion more growen vp. Touching ſimple and hurtleſſe maners, brethren I would ye continued children ſtil: but in ſpiritual giftes, I would ye went alwaies forward vntyll ye come to the higheſt. Nor thinke it nowe ſufficient for you to hurt no man: but labor muſt ye beyng nowe full ripe, to be able to do good & to help al mẽ. It is the maner of childrẽ to wonder at ſmal thinges, and for trifles much to pleaſe themſelf: but yet in proceſſe of time

Some giftes mete for begynners, ſome for more perfecte.

Encreaſe of chriſtians in godlines.

thei

Encreaſe of chriſtiās in godlyneſſe.

they diſpiſe ſuch toyes, as they before were proude of, and labour C to obtayne greater thinges. And ſo likewiſe hath chriſtian faythe her beginninges, wherin it is vnſemely for a man to ſpend al his life. That this is ſo, longe ſynce teſtified God himſelfe, this wiſe ſpeaking by the mouthe of his prophete Eſai: *with ſundrye tongues and ſundrye lippes will I ſpeake vnto this people, and yet for all that, they will not heare me.*

Compariſon beetwene prophecie and the gifte of tongues.

Prophecie ſerueth not for them ỹ beleue not, but for them which beleue.

Unknowē language in ỹ church offendeth.

The gyft of tonges therfore was geuen by god for ỹ auaũcing & furtherance of the primatiue churche, that by this miracle vnbeleuers might bee prouoked to beleue, wheras to ſuche as beleue alreadie, it is vnprofitable. But contrarywiſe the gift of prophecie not onely ſerueth for vnbeleuers to make them amende theyr liues, but profiteth alſo the faithful, that they maie daylye in their faith become more ſtronge, and euery day better in liuing. Beſide this, how litle profite the vſe of languages hath, euery man may well ſee, by that the ſame doth somtime hurte and offend. For cōceyue nowe, that the whole congregacion were comen together, and that euerie man ſpake with diuerſe tongues, being ſuche as are vnknowen: for exaumple, if one ſpeake Hebrue, another Latin, and the third Greke, and if in the meane ſeaſon ſome ſuche enter into youre congregacion, as are chriſtian menne, or els vnbeleuers, ignorante yet of the tonges, will not theſe, when thy ſhall heare ſuch a confuſe ſound of diuerſe languages, and vnderſtande none, ſaye that ye lyke mad and frantike men ſo fondely behaue your ſelues? Contrarywiſe yf by the gyft of prophecie one teache, D an other geue counſell: one exhorte, and an other comforte: and in the meane ſeaſon ſome vnlearned ſtraunger enter into your companie, or els an vnbeleuer, whiche bothe vnderſtandeth what ye ſay, and is lykewiſe vnderſtanden: doeth not ſuche one, whiles he knowledgeth in you perfite chriſtianitie, bothe in himſelfe condemne his owne ſuperſticion, and abhorre his owne diueliſh maners in compariſon of your godlynes, and plainly ſeeth his owne conſciēce, whiles he by you heareth the right rule of true religiō: from whiche he ſeeth himſelfe vntil that time farre ſwarued, finding himſelfe in ſuch faultes giltie, as ye in woorde reproue and deteſte. By meane wherof this wyll fynally enſue: that he beyng chaunged into a new man, and repenting himſelfe, wil fall down flat vpon the ground, acknowledgeing and openly teſtifiing, that ye are vndoubtedly inſpired with the holy ghoſte, nor ſpeake lyke madde menne whiche beyng with a diueliſhe furie poſſeſſed power out woordes, whyche neyther themſelues vnderſtande nor other, vttring a ſounde, no manne woteth what.

The texte.

Howe is it then brethren? As oft as ye come together, euery one of you hathe a ſonge, hath a doctrine, hathe a tong, hathe a reuelacion, hathe an interpretacion. Let all thynges bee doen vnto edifying. If any man ſpeake with tonge, let it be by two, or at the moſt by thre, and that by courſe, and let an other interpret it. But if ther be no interpreter, let hym kepe ſylence in the congregaciō, and let him ſpeake to himſelfe and to God. Let the Prophetes ſpeake two or thre, *and let the other iudge. If any reuelacion be made to an other that ſitteth by, let the firſte holde his peace. For ye maye all prophecie one by one, that all maye learne, and that all may haue cōforte. And the ſpirites of the Prophetes are in the power of the prophetes. For God is not cauſer of ſtryfe, but of peace: as (I teache) in all congregacions of the ſainctes. Let your wemen kepe ſylence in the congregacions: For it is not permitted vnto them to ſpeake: but to be vnder obedience, *as ſayth the law. * If they wil learne any thyng, let them aſke theyr huſbandes at home: For it is a ſhame for wemen to ſpeake in the congregacyon.

*1. Joh. iiii

* Gen. iii.

*1. Tim. ii.

A What then muſt ye do brethren? As oft as ye reſort to the common aſſembly, eche of you bringeth his gift with him: one hath a ſpiritual ſong to prayſe god with al, another hath doctrine to inſtruct mens liues with: one hath the gift of reuelacion, to declare yͤ hydden and darke ſecretes in holy ſcriptures, another hath and is indued with the gifte of tongues. Diſdayne none of theſe giftes, but let al in the congregacions be beſtowed for the common weale of the whole noũbre: but yet ſo, that it be done without diſturbaunce ⁊ confuſion. And let them alſo, whiche are indued with yͤ giftes of tongues, haue their time and place: but ſo yet, that at one time no more but only two ſpeake or at the moſt thre, and yet not they together neither, but by courſe: nor let them ſpeake onely, but ſee yͭ there be one preſent to declare to yͤ people what thei ſaid. One interpreter is ſufficient for two or thre of them that haue the gift of tonges, becauſe it is not neceſſarie, yͭ many woordes be ſpoken in lãguages. Yf there lacke a cũning interpreter of yͤ tonges, it is not nedeful yͭ he ſhould ſpeake in the congregacion: if he haue nothing but the knowlage of yͤ tonges, let him vſe his gifte, but in priuate places, and there praiſe god, and edify himſelf, becauſe that in the congregacion the common buſines is in hande. Likewiſe let not al the Prophetes ſpeake, but only two or thre, and that by courſe: but ſome ſuch would I to be preſent, whiche haue the gifte to diſcerne the ſpirite of Prophetes, whether it bee true or not: whiche can diſproue the ſame, yf ought be ſaide that is vnmete and vnbeſeming the ſpirite of Chriſt. But now if whyles one ſpeaketh, he yͭ B ſitteth by beeginne as one inſpired by God in the meane tyme to ſpeake, leſt there might be a confuſion of voyces, let the fyrſt hold his peace. For thẽ it appeareth, that the doubt is opened to yͤ one, whiche the other ſought for, ſince that by inſpiracion and mouing of the holy goſt, he letted the firſt to ſpeake. And if ye this do, none impedimẽt is there, but al may prophecy, ſo yͭ it be done by courſe, and eche one in ſpeaking geue place to other, that euery man may haue more fruite of knowlage, whiles euerye Prophete ſheweth, wherwith god hath inſpired him: yͭ al may enioye ⁊ receiue more plentiful comfort, whiles euerye one vpon the common weale beſtoweth that, which by yͤ ſpirite of Chriſt is geuen vnto him. Nor lay for your excuſe, that ſuche as are inſpired with the holy ghoſte are not theyr own men, no more then we ſee rauiſhed men to bee. But thinke it muche otherwiſe in madde menne, than in ſuche as haue receiued the ſpirite of Chriſte: whiche in ſuche ſorte rauyſheth the mynde, that a man is nethleſſe his own man, whether yͤ matter requyre a man to ſpeake or to holde his peace. Sober is this inſpiracion, and nothing els but an inforcement of a mannes godly minde to ſuche thynges, as make to gods glorye. This ſpirite ſhould ſo muche the more ſerue vnto the common quietnes, ⁊ ſo muche bee further from contencion, becauſe theſame commeth of god, which is the authour of peace, and not of confuſion and ſedicion. And ſince this is in all congregacions of chriſtian men obſerued and kept, mete is it alſo, yͭ it be kept in your metinges, if ye wil haue men to thinke them good: leſte ye bee thought to ſwarue from other in cuſtomes, from whom ye diſſent not in religiõ. And for this cauſe lette your women in ſolemne aſſemblies hold theyr peace,

The vſe of all giftes, to edyfye.

Order of beſtowing gyftes in yͤ churche.

In yͤ congregacion
common buſinés
in hande

The gyfte of dyſcernyng ſpyrites.

Not lyke rauyſhyng in madde men, and men inſpired with yͤ holy goſt.

ſober is yͤ in
ſpiracion of god
ſpirit & tend
all to gods gl
& not to
ment thro
mallis, it

For god is no cauſer of ſtrife, but of peace.

Women muſt hold their peace in the churche.

C

peace, leſte (as that kind is to much geuen to babling) there ariſe an vncomly cõfuſion. For women are not autorized to preache abrode, as chief doers of matters: but commaunded to be obedient vnto their huſbandes. For in geneſis thus ſpeaketh god vnto the woman: Thou ſhalt attend vpon thy houſebandes wyl, & he ſhal beare rule ouer thee. Let womẽ knowlage this law, not only by couering their heades, but alſo wͭ ſilence, wherwith womanhead is moſt cõmended. Some wyl ſaie, doeſt thou ſo farforth forbid women to ſpeake, that thou wilt not ſuffer them for their learning to aſke a queſtion? Utterly I forbid them in open places to ſpeake: but if there be any thyng, which thei vnderſtand not ſufficiently, and are deſyrous to know it, let them aſke of their huſbandes at home. So ſhall thei neither be defrauded of teaching, nor doe any thyng vnſemely. For ſurely an vnſemely ſyght is it to ſee a woman ſpeake in the chriſtian cõgregacion, namely ſynce ſo to doe is coumpted a foule thing euen among the painims. What meaneth this, ye Corinthians, that ye ſhould be greued to kepe that cuſtome, which is of al other kept?

The text.

¶Spronge the worde of god from you? Either came it vnto you onely? If anye man thynke hymſelf to be a prophet, either ſpiritual, let hym know what thinges I write vnto you. For they are the commaundementes of the lorde. But and yf any man be ignoraunte, let hym be ignoraunte. Wherfore brethren, couet to propheſye, and forbidde not to ſpeake with tongues. Let all thynges be done honeſtly & in *order, (among you.)

*Collo.iii.

D

Paul wryteth not his own commaũdemẽtes, but the Lordes.

Came the goſpel fyrſt from you, that other muſt be compelled to kepe your cuſtomes? or is the goſpel come onely to you? Yf ye neither be the firſt that receiued the goſpel, nor the onely men yͭ profeſſe it, why diſdain ye to frame your ſelfes after yͤ cuſtomes of other? And if any amõg you be a prophet, or ſeme otherwiſe indued wͭ ſpiritual giftes, let him be aſſured, yͭ ſuch thinges as I wryte vnto you, are no cõmaundementes of mine, but yͤ lordes. But if any man through contẽciõ ſo vſe himſelf, as though he wer ignoraũt, deſpiſing theſe thinges, as though thei wer but mans rules: let ſuch one at his own peril be ignoraũt, ſurely god wil likewiſe be ignoraũt of him & refuſe him. I wil not ſtriue with you in this matter, but thinke this ſufficient for my part, yͭ I haue geuen you warning. To finiſh therfore this matter, labor brethrẽ, to haue yͤ gift of prophecy, being a gift of much more excellencye: but ſo, yͭ in yͤ meane ſeaſon ſuch be not reſtrained to ſpeake wͭ tonges, whiche haue no gift els: ſo yͭ al thinges be done cumly & in an order, as I haue told you, leſt by yͤ contrary any diſhoneſty or trouble chaũce.

In order in all giftes.

The.xv. Chapter.

The text.
*Gala.i.

¶Brethren, *as pertainyng to the ghoſpell whiche I preached vnto you, whiche ye haue alſo accepted, and in the which ye continue, by the whiche alſo ye are ſaued: I doe you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vaine.

The Corinthyans doubted of the reſurreccion.

the xi
day
trini
epiſtle

But nowe beecauſe I heare ſaye brethren, yͭ ſome of you doubte of the ryſing agayne of the dead: of ſuche I meane, as through a pryde in worldlye knoweledge ſtyll remaynyng in them cannot yet herein bee perſwaded: touchyng thys artycle I nede to teache you no newe thyng, but only cal to your remẽbraunce the goſpel, which I firſt taught you, and which ye once receiued, wherin hitherto ye continue, and by meane wherof ye obtain ſaluacion: inſomuch, yͭ it

A is both for me ſuperfluous to teache you theſame agayn, which I once well taught you, and for you alſo litle honeſtie, inconſtantlye to fall backe from that, whiche ye once faucured: ſpecially ſince ye haue experience, that my preaching of the goſpell is a doctrine effectuall to ſaluacion. Now is this pointe to beleue the reſurreccion of the dead, ẏ chiefeſt part of the doctrine of the goſpel. Wherin ye ought ſo to be aſſured, that ye therof doubt not, onleſſe ye haue geuen credence therto in vain, as god forbid ye ſhould. For what auailed it to fauer and embrace the goſpel, if ye denie the principal part of the ſame, that is to wete, that the dead ſhall liue agayne?

The reſurreccion of ẏ dead not to be douted of.

2

The texte.
*Eſai.liii.
*ma.xxviii
Mark.xvi.
John.xx.

¶For firſt of all I deliuered vnto you, that whiche I receiued: howe that Chriſt dyed for our ſinnes, *agreyng to the ſcriptures. And that he was buried, *and that he aroſe agayne the thyrd daye, accordyng to the ſcriptures: and that he was ſeen of Cephas, then of the twelue. After that was he ſeen of moe then fyue houndred brethren at once, of whiche many remaine vnto this daye, and manye are fallen aſlepe. After that appeared he to James; then to all the apoſtles.

Me thinketh ye ſhould chiefly remember that thyng whiche I fyrſt taught you by mouth, and nowe rehearſe vnto you the ſame by writing, beyng ſuche alſo, as ye once receiued: which is, that ẏ Lord Jeſus Chriſt dyed, and by his death deliuered vs from ſyn, makyng a mendes for oure offences as the ſcriptures many hundred yeres before ſayde ſhould be: that he ſhould like a lambe, bee led to the ſlaughter, that through his ſtripes he myght heale oure ſynnes, and by his death vpon the croſſe raygne and ſuppreſſe the B tyranny of the deuyl. Beſyde this ye muſt alſo beleue, that he not onely verely dyed for you, but was alſo buryed, and the thyrd day roſe again, whiche alſo was longe before prophecied, in the darke ſayinges of prophetes, to ẏ intent ye ſhould the better beleue whē that is done in dede, whiche god by holy men promyſed ſhould be. For thus ſpeaketh Oſee: *After two dayes, and the thyrd daye wyl we ryſe again, and lyue in the ſyght of hym.* Again, Dauid this wyſe ſpeaketh: *Thou ſhalte not leaue my ſoule in hell.* And becauſe ye ſhoulde more ſtedfaſtely beleue, beſide this I taught you alſo, how after that he was riſen again, he ſhewed himſelf plainly and euidently to many: firſt to Cephas, then to the twelue, after that was he ſeen of more than fiue hundred brethren gathered all together. And leſt any myght doubt of the trueth of this hiſtorye, of all this noumbre many are alyue euē vntyll thys daye, and ſome are dead. After thys was he ſeen of James, whiche was called brother of the Lorde, and was fyrſte Byſhop of Hieruſalem. Then was he ſeen of al the diſciples, not onely of the twelue, which wer fyrſt called apoſtles, whiche name was after deriued into many.

What is to be beleued of Chriſte.

Chriſtes apperyng after his ryſyng.

3

The texte.
*Ephe.iii.
*Actes.ix.

¶And laſte of all he was ſeen of me: as of one that was borne out of due tyme. *For I am ẏ leaſt of ẏ apoſtles, which am not worthy to be called an apoſtle, *becauſe I perſecuted the congregacion of God. But by the grace of God, I am ẏ I am. And his grace whiche is in me, was not in vaine: but I laboured more aboundauntly then they all: yet not I, but the grace of god whiche is with me. Therfore, whether it wer I or thei, ſo we preache, and ſo haue ye beleued.

And laſt of al was he ſeen of me, as of an vnſeaſonable borne Apoſtle, which after the full time was at the laſte, like an vnperfite child, rather caſt thā wel borne. I cōplain not, becauſe I laſt ſaw the lord: but coumpt it a great matter, that I deſerued to ſe him. For I am ẏ leaſt of ẏ apoſtles, & vnworthy to be called an apoſtle, becauſe I perſecuted ẏ churche of god, whō the apoſtles ſtabliſh.

Paul coumpteth hymſelfe ẏ leaſt of the apoſtles.

Vnworthy

C

Goddes grace not ydle in Paule.

Unworthy therfore was I euen aſmuch as at laſt to be choſē into the felowſhip of the apoſtles, but yͤ free goodnes of god vouchesaued to geue me this honor, notwithſtandyng I deſerued it not: ſo yͤ whatſoeuer I am, al is of his goodnes, ⁊ not of mi deſeruing. And I ſuffered not his grace in me to be either idle or barain. For albeit in ordre of time I be laſt, yet in preaching of the goſpel am I not behind them, but haue laboured more than any other of the apoſtles: which I ſay, leſt for this ani might leſſe eſteme mine autoritie, becauſe I was laſte choſen to be an apoſtle. Howbeit this labor of mine, I vouche not as mine, but geue al to goddes goodnes, by whoſe helpe all was wrought. To returne therfore to the matter, whether in preaching the ghoſpel their autoritie be more, or mine, it litle forceth: ſure is it, that we with one aſſent preache one thing, ⁊ that which we wͭ one aſſent preached, that beleued ye, as a ſure and an vndoubted doctrine. We alway teache one thing: this remaineth that ye likewiſe continue in one beliefe, not nowe doubting again of that, wherupon ye wer once agreed.

One beliefe ⁊ doctryne of chriſtians.

The texte.

¶ If Chriſt bee preached howe that he roſe from the dead: howe ſaye ſome among you, that there is no reſurreccion of the dead? If there be no ryſyng agayne of the dead: then is Chriſt not ryſen agayn. If Chriſt be not riſen agayn, then is our preaching in vain, and your faith is alſo in vayne: yea and we are found falſe wytneſſes of god. For we haue teſtifyed of god, howe that he rayſed vp Chriſt: whome he rayſed not vp, yf it be ſo that the dead ryſe not again. For if the dead ryſe not again, then is Chriſt not riſen again. If it bee ſo, that Chriſte roſe not againe, then is your faith in vain, and ye are yet in your ſynnes. Therfore they which are fallen aſlepe in Chriſt, are periſhed. If in this life onely we beleue on Chriſt, then are we of al men moſt miſerable. But nowe is Chriſt ryſen from the dead, and become *yͤ firſt frutes of them that ſlepte. For by a man came death, and by a man came the reſurreccion of the dead. For as by Adam all dye: euē ſo by Chriſt ſhal al be made aliue: but euery man in his own order. The firſt is Chriſt: then thei that are Chriſtes at his commyng. Then commeth the ende, when he hath deliuered vp the kingdome to god the father, when he hath put downe all rule and all autoritie and power.

*Collo.i. Apoca.i.

D

The reſurreccion.

Yf by al the apoſtles witneſſes it hath been, and is ſtyll preached, that Chriſt the prince and autoure of reſurreccion is riſen agayne from death: what malapertnes is it, that among you ſome ſaye yͭ there is no reſurreccion of the dead? For if there bee none, then foloweth it, that not ſo much as Chriſt himſelf is riſē again. For to what purpoſe is it, that our head and captaine ſhoulde riſe, but to go before, ⁊ prepare the reſurreccion of vs his members, opening the way to vs al? And if Chriſt be not riſen, certainly vaine is our preaching, vain is alſo your beliefe ⁊ truſt. And if we be certaynly perſwaded, yͭ Chriſt is riſen again: aſwell be perſwaded ⁊ beleue muſt we, yͭ we ſhall ryſe again, for whoſe reſtoring to life he roſe. Yf we riſe not, this foloweth, that both you and I haue not onely loſt our labors, I in preachyng, ye in beleuing, but are alſo found wrongfull againſt god, of whom we faſly reported, that he rayſed Chriſt from death, whome he rayſed not: as he in dede rayſed hym not, yf other dead men ryſe not againe. For either muſt we beleue both, or denie both: becauſe that of the head and members there is but one reſurreccion. Yf the dead ryſe not, for whoſe ſake Chriſte roſe, thē Chriſt himſelf roſe not. And if Chriſt roſe not, vaine was your beliefe, that he is ryſen: and in vayn beleued ye, that through a truſt and confidence in hym ye wer made free from ſinne. Wherupon it alſo foloweth yͭ ye are ſtill ſubiecte to your former ſinnes: nor hath baptiſme, wherby we in yͤ meane ſeaſon through Chriſte

For yf the dead riſe not agayn, then is Chriſt not ryſen agayne.

ſpiritually

A ſpiritually ryſe again frō ſin, wrought ani thing in vs. Thei alſo which haue died wͭ this truſt, ⁊ with this hope haue paciētly ſuffred cruel martirdō ⁊ death, are vtterlye goen for euer, if there be no hope of reſurrecciō. And if al our hope cōceiued of Chriſt reach no further than for the terme of this preſente life, we be not only wretched people , but alſo more myſerable than they, whiche to Chriſt are ſtraūgers. For thei yet haue after a ſort yͤ pleaſures of this preſent life: wheras we are both here in trouble for Chriſtes name, ⁊ ſhal after this life haue no rewarde, if we riſe not bodye ⁊ ſoule again. But god forbid, yͭ any mā to his own deſtrucciō haue ani ſuch fond belief. But rather if ye beleue yͭ Chriſt is riſē again, as euery godly mā doth, therof foloweth neceſſarily, yͭ we ſhal alſo riſe again. For in hym began reſurreccion, which ſhal in vs bee made perfit: and as he taking again his body vpon him roſe from death, ſo ſhal we both body and ſoule riſe again, leſt otherwiſe the head might be deuided from his members. He as prince ⁊ captain firſt roſe again, as the firſt fruites of al ſuche as dye with hope to riſe again. He began reſurrecciō, other ſtreight folowed, as companions of yͤ lordes reſurreccion: ⁊ we in time to come ſhal folow thē. For it is not to be doubted, but yͭ he wil likewiſe do in all hys membres, as he hath doen not only in himſelf alreadye, but alſo in many holy mē. For we muſt by imaginacion cōceiue two bodies: one ſubiect to death, which begā in Adā, another appointed to life immortal, which had his beginning in Chriſt. Therfore as at the

Chriſt auctour of reſurreccyō.

Twoo bodies.

B beginning through one mans ſin death entred, whiche being as it wer frō the head deriued into yͤ members rageth and infecteth all mē: ſo by one mā, which was vtterly free frō al ſin, came in reſurreccion of yͤ dead. For through only Adams offence al we yͭ deſcēded of him, are ſubiect to death: ⁊ through Chriſtes only innocēcy, al ſuch ſhalbee reſtored to life immortall, as haue deſerued to bee ioyned into his body. All ſhal riſe again, but yet euery man in hys ordre: yͤ firſt of al is Chriſt, then ſuch as cleaue vnto Chriſt, as the partes of the body cleaue vnto yͤ head: of whō a certain going out of their graues roſe with Chriſt, and the reſt ſhal al riſe at his laſt comming. And when yͤ reſurrecciō of the whole body is doen and paſte, then ſhal nothyng remaine, but an ende of theſe worldly alteracions: which ſhall not be before the vtter aboliſhemente of the tirāny of death, what time Chriſt as a victorious cōquerour ſhal deliuer vp a quiete and a peaſible kingdome to God his father, to whō by ſubduing his enemies he reſtoreth his dominion: ⁊ after yͭ he hath driuen awaye vtterly from his whole bodye, and brought
5 to nought, all the power , rule, and authoritie of his aduerſaries.

Death came thorow Adā, lyfe thorow Chriſt

The text. For he muſt raigne tyl he haue put al his enemies vnder his fete. The laſt enemy that
Pſa.cx. ſhalbe deſtroied, is death. *For he hath put al thynges vnder his feete. But when he
Hebru.i. ſaith all thinges are put vnder him, it is manifeſt that he is excepted, which did put
and.x. *Pſal.viii al thinges vnder him. Whē al thinges are ſubdued vnto him, then ſhal yͤ ſonne alſo
Hebru.ii. himſelf be ſubiect vnto hym, yͭ put al thinges vnder him: that god may be all in all.
Els what doe thei, which are baptiſed ouer the dead, if the dead riſe not at al? Why
are thei then baptiſed ouer them? yea, and why ſtande we alway then in ieopardy?
By our reioyſing which I haue in Chriſt Ieſu our Lorde, I dye dayly. That I haue
fought with beaſtes at Epheſus after the maner of men, what auauntageth it me, if
*Eſai.xxii the dead ryſe not againe? *Let vs eate and drinke, for to morowe we ſhall dye. Bee
Sapi.ii. not ye deceiued: euill woordes corrupte good maners. Awake truely out of ſlepe,
and ſin not. For ſome haue not the knowlage of god. I ſpeake this to your ſhame.

C For ſo long neceſſary is it, that the ſonne ſhould labor and trauail about the recouery of the kingdom to god his father, vntil that he haue vtterly ſubdued al his enemies, & ſo treade them down vnderneth his feete, yͭ there bee no rebellion at all, nor feare of euill. Through ſin death raigneth, & through death the deuil. When ſin is extinguiſhed, thē ſhal death raigne no lōger. And albeit in this life we to our power labor about it, yet ſhal we not fullye haue it, vntil yͭ by the laſt reſurreccion, al the power of death ſhal be quite aboliſhed, whē our laſt enemy of al, which moſt ſtubbernly rebelled, ſhal be vanquiſhed for euer. For by this wai hath yͤ father decreed, yͭ al thinges ſhal become ſubiect vnto his ſōne, as it is written in the pſalmes: *Thou haſt put all thynges vnder his feete.* But when ſcripture ſaith, yͭ al thinges ſhalbe vnder yͤ fete of the ſonne, it is not to be vnderſtanden yͭ the ſonne ſhal only poſſeſſe yͤ kingdom, yͤ father being excluded: for the kingdom of the father & the ſōne, is al one kingdom. This new & peculier kingdom, wherin there ſhalbe no rebellion of ſinful deſires againſte the wil & pleaſure of god, yͤ father recouereth vnto himſelf by his ſonne: which he in ſuch ſort vſeth with his ſonne in common, yͭ nethles in the father yͤ autoritye remaineth, as in him of whō the ſōne receiued the ſame kingdom, which is in ſuch ſort fully & wholy the ſonnes, yͭ yet the father loſeth nothing, ſince of both there is but one wil. And then when all thinges ſhalbe ſubiect to the ſonne, then ſhal yͤ ſonne ſelf wholy, yͭ is to ſay, with his body miſtical, yeld and ſubmit himſelf to the father, by whom as chief doer, al thinges became ſubiect to yͤ ſonne: D yͭ thenceforth no not in the members ſhal there any thyng be left, which ſhal to Chriſt be cōtrary: but yͭ the whole ſonne ſhall cōſent with the father, of whom as of the firſt beginner, al thinges ſhall depend, to whom, as chief doer, al men ſhal geue thankes for all yͭ euer in any time & place hath been wel done. Now wheras I lōg ſince taught you this, & ye likewiſe learned yͤ ſame: what meaneth this, yͭ ſome now doubt a freſh, whether yͤ dead ſhall liue agayne? Wherof if there be no hope, vain is their labor which, albeit more ſuperſticiouſly than godly, in ſteade of the dead receiue baptiſme, fearing leſt ſuche one as died without chriſtening, ſhal not ryſe amonge ryghteous people? And to auoyde thys, they prepare one, which in ſtead of yͤ dead mai anſwer, yͭ he beleueth, & deſireth baptiſme. Theſe mens faith I allow, but their doinges I allow not. For as it is foliſhnes to thynke yͭ another mans baptiſme helpeth yͤ dead, ſo beleue thei truely and wel, there ſhall a reſurreccion be. For if thei thought yͭ the dead man ſhould no more ryſe again, neuer would thei for his ſake be ſo careful. Yea & we our ſelfes dooe foliſhly, which for Chriſtes doctrine dayly put our ſelfe in ieopardy, if after ſuch greuous tormentes no reward folow. Nor are we only in ieopardy, but alſo in maner dye dayly, by that we ofttimes ſtand in ſome new ieopardy, nor are diſpatched with one kynde of death. And as in this my ſaying I lye not, ſo may I alwaies glory in this reioiſing, which I haue thorow Ieſus Chriſt our lord, to whoſe glory turne al yͤ miſeries which we ſuffer. Wheras amōg yͤ Epheſiās for Chriſtes goſpel I ſuffred ſo much trouble, that I could not choſe but fight wͭ beaſtes, as one moſt ſurely appointed to dye: what profit was therin, or what gained I therby, if yͤ dead

ryſe

Sin not vanquiſhed tyll yͤ reſurreccion.

The kingdome of yͤ father and the ſonne, all one.

The ſōne ſhall geue vp to yͤ father all thinges, & hys owne body.

Baptiſing for yͤ dead

[illegible] an other for dead / & dyed [illegible] — Chriſt [illegible]

By our reioyſinge which I haue in Chriſt Ieſu our lord I dye dayly.

Paule foughte wͭ beaſtes at Epheſus.

Ill talke corrupteth good maners.

A riſe not agayn? What madnes is it without compulſion to ſuſtain ſo many troubles, if aſſone as a mã is once dead, it nothing force how he hath liued? Yf we after our death be paſt al hope, what remaineth there, but that we, as the wicked perſons ſpake in Eſay, diſtruſting ẏ promiſes of the life to come, ⁊ meaſuring al ẏ whole ſtate of bliſful life by worldly cõmodities, ſay: *Let vs eate & drinke, for to morow we ſhal dye.* That we toke in this life, ẏ and nothing els is our own, for after death we be nothing. The philoſophers or falſe Apoſtles ſing ſuch ſonges in your eares paraduenture, but beware leſt with their tales thei deceiue you, ⁊ bring you into a perillous error, alwaies remẽbring, what was truly ſaid of a certain poete of yours: *Euyll woordes corrupte good maners.* Of idlenes and wanton lyuing groweth this diſtruſt, whiles ſome knowing their own enormities, deny ẏ there ſhal any reſurrecciõ be: in ſuch blindnes of ſin are thei which liue wͭout regarde of godlye life. But awake ye thorow ẏ ſtudy of righteouſnes, leauing your pleaſures, leſt ye fal wͭ other into ẏ great ieopardy of diſtruſt. For albeit there be ſome amõg you, which ſwel ⁊ are proud of their worldly wiſedom, yet are thei ignoraũt of ẏ higheſt part of wyſedom, in ẏ thei know not god, nor beleue ẏ by his might ẏ dead can be reſtored to life again, notwithſtanding his almightie power: nor yet remember, that it is an eaſier thing to reſtore that, which is decaied, thã of nothing to make ſumwhat. This tel I you, not of ani diſpleaſure, but to ẏ ẽtent ye ſhould for ſhame henceforth nomore geue eare to ſuch, as B laboure to make you beleue ſuche foolyſhe and deuiliſhe poyntes.

The text.

*John.xii

6

*Gene.ii.

*i.Tes.iiii

*Phyl.iii

*Eſai.xxv

*Oſe.xiii.

Hebru.ii.

*i.John.v

But ſome mã wil ſay: how ariſe the dead? with what body ſhal thei come? Thou fole: *ẏ which thou ſoweſt is not quickned, except it dye. And what ſoweſt thou? Thou ſoweſt not that body that ſhalbe: but bare corne (as of wheat, or of ſome other) but god geueth it a body at his pleaſure, to euery ſede his own body. Al fleſh is not one maner of fleſhe: but there is one maner of fleſhe of beaſtes, another of fiſhes, and another of birdes. There is alſo celeſtiall bodies, & there are bodies terreſtrial. But the glory of the celeſtiall is one, & the glory of ẏ terriſtrial is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of ẏ ſtarres. For one ſtarre differeth from another in glorye. So is the reſurreccion of the dead. It is ſowen in corrupcion, it ryſeth againe in incorrupcion. It is ſowen in diſhonour, it ryſeth again in honour. It is ſowen in weakenes, it ryſeth agayne in power. It is ſowen a naturall body, it riſeth agayn a ſpiritual body. There is a natural body, and there is a ſpiritual body, as it is alſo written: *the firſt manne Adam was made a liuyng ſoule, and the laſte Adam was made a quickning ſpirite. Howbeit, that is not firſt which is ſpirituall: but that which is naturall, and then that which is ſpiritual. The firſt man is of the earth, earthye: the ſeconde man is the lord from heauen (heauenly.) As is the earthy, ſuch are they that are earthy. And as is the heauenly, ſuche are thei that are heauenly. And as we haue borne the image of the earthy, ſo ſhal we beare the image of the heauẽly. This ſay I brethrẽ, that fleſhe and bloud cannot inherite the kyngdom of god. Neither doth corrupcion inherite vncorrupcion. Beholde, I ſhew you a miſterye: *We ſhal not al ſlepe: but we ſhal al be *chaunged, and that in a momente, in the twinkeling of an iye by the laſte trumpe. For the trumpe ſhall blowe, and the dead ſhall ryſe incorruptyble, and we ſhalbe chaunged. For this corruptible muſte put on incorrupcion, and this mortal muſte put on immortalitie. When this corruptible hath put on incorrupcion, and this mortall hath put on immortalitie: then ſhall be brought to paſſe the ſaying that is written. *Death is ſwalowed vp in victorye: *Death where is thy ſting? Hell where is thy victorye? The ſtynge of death is ſynne, and the ſtrength of ſinne is the lawe. But thankes be vnto god *which hath geuen vs victorye, thorowe our Lord Ieſus Chriſt. Therfore my deare brethren, be ye ſtedfaſt and vnmouable, alwaies riche in the worke of the Lorde, foraſmuche as ye knowe, how that your labour is not in vaine in the Lorde.

But now ſince it is certain, that a generall reſurreccion ſhalbe, In what kinde of bodies we ſhall ryſe.

C ſome curious perſon wil aſke: after what ſorte ſhall it bee, and in what kind of bodies ſhal men riſe? ſince yͤ bodies which we nowe haue are to be turned into aſhes, & earth, or into ſome other thing more vile. Thou foole, which meruaileſt how god can once doe in reuiuing bodies again, yͭ nature daily worketh in a ſede caſt into yͤ ground. Thou ſoweſt a drye dead ſede into the earth, & there again theſame being putrified ſemeth to dye, & ſo finallye growing out of yͤ earth, as it wer liueth again & groweth: nor could yͤ ſame in any wiſe liue again, onles it be firſt dead and buried. But nowe groweth yͤ ſede vp in another forme, than it had when it was caſt into yͤ earth. Into yͤ earth is caſt a litle vile, blacke, & drie graine, which being by continuaunce of time putrified there, in due ſeaſō groweth vp, and becommeth firſt a tender graſſe, & then a ſtalke, and ſo at the laſt an eare. Of al which thre there appered none in yͤ ſmal grain, which thou before diddeſt caſt into yͤ earth. Euery ſede hath his power: which, when it is growen vp, appereth, ſo that it may now ſeme vtterly to be another, where thou in dede knoweſt it to bee the ſame, ſaue yͭ it is chaunged into a better forme. Seeſt thou not, of a litle kernel, how great a tree groweth? how mighty a ſtemme there is, how the rootes ſpreade, howe large boughes, what a numbre of braūches, how pleaſaunte bloſſomes, & plentifulnes of fruit there is? Of al which there was nothing, whē thou did caſt yͤ ſely ſmal kernel into the ground. And yet at that time al theſe thinges dideſt thou hope for, vpō truſt conceiued of yͤ workes D of nature: & dareſt thou not vpon truſte of gods almyghtie power ſurely loke for the like to bee done by god? A kernel it was yͭ thou ſowedſt, & not a tre: and yet geueth god to that kernel once quickned, a body, ſuch as his pleaſure is, whiche geueth euerye kinde of ſede a ſpecial property, yͭ wheras al grow again, yet haue thei not in al pointes yͤ ſame forme thei had before. And after like ſort is it in al kindes of beaſtes, wherof euery one hath his ſeuerall ſede, ſo yͭ of euery ſede euery beaſt can not be engendred. And though this to al beaſtes be cōmen, to haue a fleſhely body: yet is there betwixt one fleſh and another, no ſmal difference. For the fleſh of men is of one maner, & the fleſhe of beaſtes, fiſhes and birdes, is of another.

All fleſh is not one maner of fleſhe.

Heauenly bodyes & earthly.

Likewiſe alſo though ſuche creatures, as lacke life, be called bodies: yet is there a diuers forme in heauenly bodyes, & in earthly: as in ſtones, water, & earth. Yea and as there is of heauēly bodies one beauty and comlines, and of earthly another: euē ſo a diuerſity is there among yͤ heauenly bodies thēſelf. Firſt neither is there like glory & brightnes of the Moone, with the ſonne, nor of other ſtarres with the Moone: and briefly, euen the very ſtarres ſelfe in brightnes differ one from another, for al are not as bryght as the day ſtarre is. Likewiſe at the reſurreccion all men ſhal ryſe wyth their own bodies, but yet in an vnlike glory, without doubte as it ſhall pleaſe god to geue thē, and as thei in this life haue deſerued. For the vngodly ſhal riſe in one forme, and yͤ good in another.

A differēce ſhal bee in bodies, & glory of bodyes.

Among them alſo yͭ are good, euerye one as he hath in this life vſed himſelf, ſo ſhal he excell other in the gloriouſnes of his newe body. Yet generally al good mē ſhal haue a much more actiue body, thā was yͭ which thei by death forſoke. And as it is in nature to couer yͤ ſede vnder yͤ earth: theſame is in the matter of reſurreccion, the

buriall

A burial of the dead body. And that which in the ſede is growing again, is in the body riſing again. And as in the one, that is muche better, which groweth vp, than was that which was caſte into yͤ earth: euen ſo here, albeit it be theſame body that riſeth again, yet is it far vnlike. There is ſowen as it wer a grain into the earth, a body ſubiect to corrupcion: but the ſame ſhal ryſe againe without al corrupcion. There is hidden in the earth a vile body and lothſome: but there ſhal riſe again a body bothe glorious and honourable. There is buried a body, which euē whē it liued was weake: but it ſhal riſe again ful of power & might. There is buried a body, which albeit it wer aliue, yet wer it groſſe & heauy, and by the reaſon of that burdaynous to the ſoule, gouernoure of theſame: but there ſhall ryſe agayne not a naturall, but a ſpirituall bodye, which ſhal to the ſoule be no let, whither ſoeuer it moue. For thys is a difference of bodies alſo: one is naturall, whiche hath nede of meat and drinke, & is weried with labor, which is diſeaſed, which with age weareth away, which with his groſſe and fautie inſtrumentes, ofttimes letteth the entent of the ſoule, which by reaſō of froward deſires oftentimes prouoketh to vice, to whō if the ſoule be obedient and geue ouer, theſame is as it wer turned into yͤ body, and groweth out of his nature into fleſh: another is ſpirituall, which being in this life by litle & litle purged from ſenſuall appetites & deſires, & after by reſurreccion renued againe, is in maner transformed into yͤ nature of the ſoule, to whom it by godly deſire

A naturall & ſpirituall body.

B applied it ſelf: that as our ſoule obeying yͤ ſpirit of god is rauiſhed & in maner transformed into him: ſo may our bodyes being obedient vnto the ſoule be purged, & ſhaking of his groſſenes be purified into ſuche a bodye, as is very like to the ſoule. This groſſe and earthly body receiued we of our firſt father Adā, which as he was made of earth, ſo was he ſubiect to earthlye deſires. But there is another ſecond Adā, not ſo much yͤ beginner of our natiuitie, as of our reſurrecciō: which as he hath an heuēly beginning, ſo was he free frō al infeccion of earthlye deſires. And ſo reade we in Geneſis: The firſt man Adā was made to liue throughe the benefite of the ſoule: but yet ſo, yͭ the ſoule being as it wer bound to yͤ groſſe body ſhould do nothing, but by bodily inſtrumētes, or at yͤ leaſt by ſome material meane. But after him was geuē a ſecond Adā, which as he was conceiued by yͤ holy goſt, ſo ſhoulde he geue life to his: not this groſſe life, which we haue in mani pointes cōmon wͭ beaſtes, but a ſpirituall & a heuēly life. By Chriſt therfore are we repaired in al pointes into a better ſtate. For yͤ thing which is in time firſt, is alſo in ſubſtaunce more groſſe, & that by the order of nature. We now beare about with vs a natural body, and in time to come we ſhal haue a ſpirituall body. As the groſſe parent of our ſtocke wēt before, ſo folowed Chriſt the beginner of a newe generacion. And what ſort of one the earthly parent was, ſuche are his poſteritye, yͭ is to ſay, men geuen to earthly deſyres. And again what kynde of one yͤ heauenly Adā was, ſuch are they, which are borne againe in him, yͭ is to wete, wholy delited with heauēly thinges. For we muſt for this ſtate begin yͤ here, which we intend herafter perfitly to enioy. As before baptiſme in vngracious maners we reſēbled yͤ nature of oure firſte father: ſo beeyng borne agayne vnto Chriſte

The poſteritie like theyr authours.

The fyrſte man is of the earth earthly.

thꝛough baptiſme, we muſt now in heauenly life reſemble our heuēly father. And if we this do not, nether ſhal we be here partes of Chꝛiſtes body, noꝛ in time to come gloꝛiouſly riſe again. In dede admitted are we into yͤ kingdō of god: but this I tell you bꝛethꝛē, yͤ fleſh and bloud, that is to ſay, men of the firſt generacion, cannot come to the inheritaūce of yͤ kingdom of god: noꝛ the life which is with ſin coꝛrupted, ſhal haue yͤ inheritaunce of life immoꝛtal. And becauſe ye ſhal be ignoꝛaūt of nothing apertaining to yͤ maner of reſurrecciō, behold I tel you a miſtery. We ſhal not al dye, foꝛ the laſt day ſhal paraduenture fynde ſome of vs aliue, but yet ſhall all we be chaūged to yͤ gloꝛy of immoꝛtall life, which here after a ſoꝛt abſtaining from yͤ infeccion of ſin thꝛough godly conuerſacion, begin yͤ immoꝛtal life to come. This chaūge ſhal not be made by lytle ⁊ litle, as we ſe naturall thinges chaunged, but in a minute ⁊ twinkling of an iye, at the ſound of the laſt trumpe. Foꝛ yͤ trumpe ſhal blow, at yͤ voice wherof ſuch as thē are dead ſhal riſe immoꝛtal. And we, which ſhal at yͤ daye bee founde aliue, being ſodainly chaūged ſhal liue after an other ſoꝛt: yͭ is to ſay, as thei do, which are riſen again. Foꝛ neceſſary it is, yͭ befoꝛe we perfitlye poſſeſſe yͤ kingdom of heauē, we vtterly put of al earthlines, ⁊ that this our coꝛruptible body be made incoꝛruptible, and this our moꝛtal body become immoꝛtal. Whē this is ſo, than ſhal yͭ verily be perfoꝛmed, which yͤ pꝛophet Oſee foꝛeſeing ſaith, reioiſing at yͤ vtter deſtruccion of death. *Death is ſwalowed vp through victorye. Where is nowe death thy ſting? O hel, where is thy victory?* The ſtinge of death is ſin, and the ſtrength of ſin is the law, which by occaſion geuing, pꝛouoketh vs to ſin. Whē the law is taken awai, the power of ſinne is faint and feble: when ſin is taken awaye, the power of death ceaſeth, by reaſon that the ſting is taken away, wherwith ſhe is woont to ſtrike vs. Unable wer we vtterly to fight agaynſt ſuch violent aduerſaries, were it ſo, we had no ſtrength but our own: thankes therfoꝛe be geuen to god, which hath cauſed, that if we wil, we may win this gloꝛious victoꝛy thꝛough Ieſus Chꝛiſt our loꝛd, which foꝛ our ſakes with his death ouercame death, and toke vpō him to purge our ſinnes. Therfoꝛe my derely beloued bꝛethꝛen, ſince it is certaine that the reſurreccion ſhalbe: and ſince it is knowen what bliſſe and gloꝛye men ſhall enioy therby, which yet no man ſhal receiue, but ſuch as here, by foꝛſaking ſin, and by godly liuyng begin it: doubt not of yͭ ye haue once beleued, noꝛ ſuffer your ſelfes with the talking of vngodly perſons to be moued from your right receiued faith: but rather apply cōtinually to pꝛofit in ſuche thinges, as may bꝛing you into gods fauoure, that ye become euerye daye better than other, pꝛeparing your ſelfes againſt yͤ reſurrecciō to come. Noꝛ ſhꝛynke ye to take paynes, aſſuring youre ſelues that thꝛoughe Chꝛiſtes helpe, foꝛ tranſitoꝛye labours ye ſhall receiue ioyes without ende.

C

mistical

Fleſh and bloud cometh not in heauen.

We ſhall not al die, but ſome be chaunged ſodenly.

c/17

Sinne, ſtinge of death: the law ſtrēth of ſynne.

D

Death is ſwalowed vp in victorie. &c.

Chꝛiſt our victoꝛie.

The reward of the faithfull.

¶ The .xvi. Chapter.

1 ¶ Concernyng the gathering for the ſainctes, as I haue ordeined in the congregacions of Galacia, euen ſo do ye. Vpon ſome Sabboth daye let euery one of you put aſide at home, & lay vp whatſoeuer is mete, that there be no gatheringes when I come. When I am come, whoſoeuer ye ſhall allowe by your letters, them wyll I ſende to bring your liberalitie vnto Hieruſalem. And if it bee mete that I goe alſo, thei ſhall goe with me. I will come vnto you* whan I goe ouer to Macedonia. For I will goe throughout Macedonia.

The text Actes .xi. Roma. xv. ii.Co. viii

*Acte. xix. ii.Coꝛi. i.

A Concerning the gathering for the relief, through your liberalitie, of ẏ ſainctes which are at Hieruſalem, as I apointed vnto ẏ Galathians, that money ſhould be gathered for ẏ purpoſe, if ani of his own free wil wer diſpoſed to beſtowe any: euen ſo would I haue theſame done among you, that in this pointe alſo ye agree with other congregacions. Upon the firſt day of the weke, ẏ is to ſay in the sonday, let euery one of you ſet aſide at home, and lay vp aſmuche as he for this purpoſe thinketh meete. And for this geue I warnyng hereof, becauſe that which euery man hath purpoſed to geue, may be in a more readines, leſt when I come, there be thē a gathering of money to be made. But when I come vnto you thither, whome ſoeuer ye ſhal chuſe as meſſangers, them wyll I with my letters ſende to Hieruſalem, to carye thither your liberalitie. Yf ye thinke it nedefull, that I alſo goe my ſelfe thither, thei ſhal goe with me: leſt any man might ſuſpect, that I in any wiſe goe about my own buſines. I wyl ſee you, after that I haue gone through Macedonia, for them mynde I onely to ſee by the way.

The gathering for the poore at Hieruſalem.

z

The text. ¶ With you paraduenture I wyll abide a while: or els tarie all winter, that ye maie bring me on my way, whither ſoeuer I goe. I will not ſee you now in my paſſage: but I truſt to abide a while with you, if god ſhal ſuffer me. I wil tarie at Epheſus, vnto the fiftieth day. For a great dore & a fruitful is opened vnto me, & there are many aduerſaries. Yf Timotheus come, ſee ẏ he be without feare with you. For he worketh the worke of the lord, as I do; let no mā therfore deſpiſe him: but conuay him furth in peace, ẏ he may come vnto me. For I loke for him with the brethren.

vi.Cor.xv

With you paraduenture wyl I abide for a while, and am not ſure B whether I ſhal tary with you al the winter: ẏ at the beginning of the next ſpring, ye may bring me forth, that I may go whither ſoeuer ẏ buſines of ẏ goſpel calleth me: had not this been, I woulde haue commen to you now, but I would not ſee you now houerly, and in my paſſage. For I truſt I ſhal at an other time haue oportunitie to tarie with you certain daies, if the lord Ieſus ſuffer me. In the meane ſeaſon I wil tarie at Epheſus vntil ẏ fiftieth daie. The matter requireth ſome leyſure, becauſe that albeit in ẏ place there be a great dore opened vnto me, & a great hope of auauncing the goſpel, yet many aduerſaries are there. Yf in the meane ſeaſon Timothie come vnto you, ſee that he be put in no ieopardy by any high hearted & proud perſons. He is a young mā, but yet he is my felow, and in preaching the goſpel laboureth purely and freely, as I doe. Let no man therfore deſpiſe him, becauſe he is younge, but rather let hym goe without harme and dyſpleaſure, as an Apoſtle and my felow: and of loue bring him foorth, that he maye come to me. For hym looke I for wyth other brethren of his coumpanye.

The praiſe of Timothye.

The text. To ſpeake of brother Apollo (I certifie you, that) I greatly deſired him to come vnto you with the brethren, but his mind was not at al to come at this time. Howbeit, he will come, when he ſhall haue conuenient tyme. Watche ye, ſtande faſte in the faith: quite you like men, be ſtrong. Let all your buſines bee done with loue.

And wheras ye rather deſired, that Apollos ſhould haue been ſent vnto you, ſurely it came not of me, ẏ he went not. For I vehemētly exhorted him to go to you with certain brethren, but all was in vayne. For certaine conſideracions in no wiſe minded he nowe to come to you, & yet come wil he, aſſone as conueniente leiſure ſhall ſerue. Watche againſt ẏ deceites of ſuch, as geue you euil counſel.

Conſtācye

Stand faſt in the faith, whiche ye haue once receiued: quite youre ſelfes like men, againſt ſuch thynges as reſiſt the goſpel, be ſtrōg and valiaunt. Whatſoeuer be done among you, let it be done with loue and not with contencion.

C

Loue.

The text. 1.Cori.

4 Brethren, ye know the houſe of Stephana (and of Fortunatus and Achaicus) how that they are the firſte fruites of Achaia, and that they haue appointed themſelues to miniſter vnto the Saintes. I beſeche you that ye be obedient vnto ſuch, & to al that help and labour. I am glad of the comming of Stephana and Fortunatus and Achaicus: for that whiche was lacking vnto me on youre parte, they haue ſupplyed. For they haue comforted my ſpirit and yours. Loke therfore that ye know them that are ſuche.

I beſeche you brethren, but what nede we beſechynges? Ye know the houſehold of Sthephana, wel worthy of you to be made much of: bothe becauſe theſame as firſt fruites of Achaia I got firſt vnto Chriſt, and becauſe they are geuen to helpe the poore. Mete is it therfore, that ye agayn make much of them, and not only of thē, but of as manye as with vs promote the ghoſpell, and are partakers of our labours. It pleaſed me wel, that ye ſente hither Stephana, Fortunatus, and Achaicus. For their cumminge hyther in all youre names, ſupplied with theyr gentlenes, that whiche was lacking vnto me on your part. For thei comforted my ſpirit, yea I might ſaye youre ſpirite, as whiche regardeth nothing, but youre weale, nor is with any thing more delighted, than wt your furtheraūce. Such thē know ye, bearing toward thē your ſpecial fauor.

D

The texte

5 The congregacions of Aſia, ſalute you. Aquila and Priſcilla ſalute you much in the lord, and ſo doth the congregacion that is in their houſe (with whom alſo I am lodged.) All the brethren grete you. Grete ye one another with an holy kyſſe. The ſalutacion of me Paul with mine own hande. If any man loue not the lord Ieſus Chriſt, theſame be Anathema Maranatha. The grace of the lord Ieſus Chriſt be with you: My loue be with you al in Chriſt Ieſu. Amen.

The congregacions of Aſia, ſalute you. Aquila and Priſcilla with al the company of chriſtians, which are in their houſe, ſalute you with all their heartes. All ſuche as here profeſſe the name of Chriſt, ſalute you. Beare ye alſo good will eche one of you to another: and ſalute one another of you, with an holy and a chaſt kiſſe, the token of true concorde. And I Paule ſalute you, and that ſubſcribed I with mine owne hande, therby both declaryng my loue towarde you, and that this epiſtle is not counterfaite. Yf ani man loue not the lord Jeſu, theſame be Anathema Maranatha, foraſmuch as he refuſeth him, by whom only he might obtain ſaluacion: and denieth, that he is come, whom euery man knoweth to be come, to the great bliſſe & commoditie of ſuch as beleue in him, and to ẏ damnacion of ſuche as beleue not. The grace and mercy of ẏ lord Jeſus Chriſt be with you. And I deſire, that as I beare a chriſtian loue towarde you, that ye likewiſe vnfainedlye loue eche one another, with ẏ charitie, wherwith Jeſus Chriſte hath ioyned and knytte you together.

A holye kyſſe.

Paul curſeth the haters of Chriſte.

Charitye.

AMEN.

The argument vpon the ſecond Epiſtle of the Apoſtle Saincte Paule to the Corinthians, by Des. Eraſmus of Roterodame.

After that Sainct Paule hath at the beginning of this epiſtle ſomewhat ſpokē of his great troubles and afflictions which he had ſuffered for Chriſtes goſpels ſake, declaringe that in al them god was his coumforte: firſte he ſheweth the cauſes why he came not agayne to the Corinthians, as he had in his other epiſtle promiſed. And ſtreight after that, bringeth again in fauour with the Corinthians, yͤ hainous fornicatour, whom he by his former epiſtle had commaunded to be geuē ouer to Satan: deſiring thē louingly to receiue him vpon his amendement, whom thei had baniſhed for his offence. And this in maner is all that he doth in the firſt & ſecond chapter. Then rehearſeth he his great labour in preaching the goſpell, by yͤ way checking and reprouing other falſe apoſtles, which ſeking for their own aduauntage and glory, in all times and places, allured menne to Moſes lawe, which they in ſuch ſort laboured to mingle with yͤ lawe of Chriſt, as though without it, there wer no hope of ſaluacion. And therfore preferreth he the light of the ghoſpell before the ſhadowes of Moſes lawe, eftſones exhorting them, not to the ceremonies of the lawe, but to be vpright of conſcience, and to leade a chriſtiā life: ſhewyng in the meane ſeaſon, how without corrupcion he had preached Chriſtes goſpel, and what miſeries he had ſuffred for the goſpels ſake, in hope of heauenly reward. And beeſide this declareth, in what pointes chriſtianitie ſpeciallye ſtandeth. Of all which matters Paule intreateth in the latter ende of the ſeconde chapter, and in the thyrde, the fourth, fifte, and in the beginnyng of the ſixte. For in the reſt of this chapter, and in the beginnyng of yͤ next, he exhorteth them to know their owne dignitie, and the holineſſe of their profeſſion, willyng them to abſtaine with all diligence from the corrupcion and vicious life of painims, as men with whom they had nothynge to dooe. Fourthly he mollifieth the ſharpenes vſed in his former epiſtle, prayſing their obededience, for that they in al pointes obeyed his epiſtle, notwithſtandyng the ſharpe earneſtnes therof: reioyſyng, that the ſhort heauines, wherin he had caſt them by his letters, had made both, that is to wete, the Corinthians and him, mery, euen as men are woonte to bee when thei by bitter medecines are reſtored to health. Fiftlye he prouoketh euery one of them, as well by the example of the Macedonians, as by diuers argumentes and recordes of ſcriptures, to beſtowe according to their abilities, and as their good will was, ſome thynge towarde the reliefe of yͤ ſaintes, that wer at Hieruſalem: remembring that he by Peter was commaunded ſo to dooe, for theſame purpoſe ſendyng thyther Titus with a companion, whiche was (as the more parte doth ſuppoſe) Luke, whom he commendeth vnto them: and this doth Paule in the. viii and in the. ix. chapter. Sixtly the falſe apoſtles, whom in his other epiſtle he but priuely checked and taunted, he in thys plainly and openly reproueth: which with proude and high lokes toke vpon them yͤ honor and dignitie of apoſtles,bringing Paul into diſdain: ſaying that he was but a baſe perſon,as which vſed ſhomakers craft,and that he was rude,and vnlearned:& beſides this ofttimes wronged,and beaten.Againſte them Paul defendeth his autoritie,declaring that at al times he had an apoſtles power & autoritie,which yet he would not vſe to other mens paine, as ſome did,but only to the commoditie of his hearers,and the glorye of Chriſt.Then becauſe he was compelled ſumwhat to boaſt of himſelf,he deſireth them firſt to beare with his fooliſhnes:and then firſt he maketh himſelf equal with the chief apoſtles,and by an by ſetteth hymſelf before them al,and that for manye cauſes:either becauſe he more enlarged the doctrine of the goſpell,or els becauſe he onely taught theſame freelye,as which was nether by himſelf,nor by ani of his chargeable to yͤ Achaiās: or finally becauſe he had for yͤ goſpels ſake ſuffered more perſecucion thā any of them al,counting ſuch miſeries and troubles as matter to glorye vpon,for the which other thought him more to be deſpiſed.After which, of an humble and low mind he confeſſeth his rudenes and barbarouſnes in language:but yet knowlage and learning taketh he vpō him,leſt they might in him for this finde any lacke.Finallye becauſe the falſe apoſtles among the ſimple people made great crakes of fained viſions of angels, Paule ſheweth them a verye notable and a true viſion,as who was taken vp into the thirde heauen,and was there taughte ſuche thynges,as paſſed al mens capacities:and of theſe thynges intreateth he,in the.x.xi and.xii.chapters.Seuenthlye,leſt throw falſe apoſtles thei might fal again into their old vice,he ſaith that he purpoſed to ſee them againe:eftſones with threatninges warning them,not to be founde ſuche in theyr order of life,as therby he might be compelled,by vſing extremitie,to be vnlike himſelf:or els,leſt as he was compelled vehemently by letters to write vnto thē,ſo might he being preſent,be compelled to vſe his authority,otherwiſe thā he had done in times paſt,whē he might haue lawfully done ſo.And this doth Paul in yͤ latter end of yͤ.xii.chapter,& in yͤ.xiii . The Greeke titles declare,yͤ this epiſtle was ſent frō Philippos by Titus and Lucas.But yͤ brief argumentes which are found in Latin bokes,without any autours name , recorde and teſtifie that it was by theſame meſſangiers ſente from Troas , for of thys place Paule maketh mencyon in the ſeconde Chapter of thys preſente Epiſtle.

¶ The ende of the argumente.

The paraphraſe of Eraſmus vpon the ſeconde Epiſtle of Saincte Paule to the Corinthians.

¶The firſt Chapter.

A

The texte.

a.Gal.i. Ephe.i 1.Pet..i.

¶Paule an apoſtle of Ieſu Chriſt, by the wil of god, and brother Timothie. Vnto the congregacion of god, which is at Corinth, with all the Saintes whiche are in al Achaia:[a]Grace be with you, and peace from god our father & from the lord Ieſus Chriſt. Bleſſed be god (the father of our Lorde Ieſus Chriſt) whiche is the father of mercy and the god of al comfort, which comforteth vs in al our tribulaciō, inſomuch that we are able to comfort them which are in any maner of trouble, with yͤ ſame comfort wherwith we our ſelues are comforted of god. For as the affliccions of Chriſt are plenteous, euen ſo is our conſolacion plenteous by Chriſte.

B

Why god preſerueth his preachers from trouble.

Perſecuciō

Paule an ambaſſador in Jeſus Chriſtes behalf, authorized by god the father: & Timothy, in religion my brother, and felow in office: vnto the chriſtian company, not of them only which are at Corinth, but alſo to all yͤ ſaintes, that through the whole countrey of Achaia (wherof Corinth is the head city) do faithfull ſeruice to Chriſte: Grace wiſhe we vnto you, peace, and concorde, by the fre gift of our lord Jeſus Chriſte, & god his father, which is alſo father to vs al. With al good and lucky wordes, bleſſed, magnified, & praiſed be god, yͤ father of our lord Jeſus Chriſt, the very fountaine and autour of al goodnes: no fearefull god to yͤ rightuous and godly, but one of whom al our comforte commeth, which ceaſeth not to aide and comfort vs his meſſāgers in al ſuch troubles, as may any waies befal vs: which he doth not onlye for our ſakes, leſt we might happely through vehemente perſecucion fal from him, but for your ſakes alſo, which as through our troubles, for yͤ loue ye beare toward vs, are in great heauines, ſo are ye for our relief, & reſte, glad and ioyful: & by our example in hope of gods help māfully continue in ſuffring perſecucion & troubles, ſtāding in a ſure truſt & confydence: yͤ as god, which as ye ſe, aided & ſtrengthned vs being oppreſſed with miſeries, & wel nigh dead, ſo wil he in your troubles helpe & ſuccoure you, whoſe goodnes is ſuch, as wil according to our tēptacions meaſure his merciful cōforte. Nor lothe wee ſuche affliccion, as we ſuffer and endure, for Chriſtes ſake: and as Chriſt gaue example, knowing this, that yͤ more grieuous tormentes he ſuffred, the more coumforte and honor is he in. And yͤ greater tormentinges we likewiſe for his glory ſuffred & abode, by his meane ſo much more plētiouſly hath god relieued vs, being deliuered out of trouble, to thentent ye ſhoulde likewiſe ſtand in hope, & loke for yͤ which ye ſe already done in vs.

The text.

¶Whether wee bee troubled for youre conſolacion and health, (or whether wee bee coumforted, it is for youre coumforte and ſaluacion:) whiche ſaluacion ſheweth her power in that ye ſuffer the ſame affliccions, whiche wee alſo ſuffer: Or whether we bee coumforted for youre conſolacion and ſaluacion, oure hope alſo is ſtedfaſte for you: in aſmuche as we knowe howe that as ye are partakers of the affliccions, ſo ſhall ye bee partakers alſo of the conſolacion.

Why God ſuffereth his preachers to be perſecuted, and deliuereth them.

C

Therfore whither we be troubled with aduerſities, that doth god to encourage you, and for vs ſo to be, is to your wealth an expedient meane: yͭ ye being throw our example ſtrēgthned, may ſtoutly abide euen the moſt extreme violence, that may be layed vpō you, whoſe ſufferaunce albeit be painful, yet is it very holeſome: or els yf we be refreſhed, ſo that the ſtorme of perſecucion be paſt and alaied, euen this doth god alſo, intending by relieuing vs to refreſh your courages, leſt ye myght with ſorow and paine faint and deſpayre: but rather vpon a remembraunce, howe there is a chaunge from ſorow to pleaſure, ye might likewyſe bee able to ſuffer ſuche troubles as we doe. And truely in great hope are we that ye wyll ſurely do ſo, that ye may be alſo of our ioyes partakers hereafter, as ye are already partakers of oure afflicciōs: ⁊ as ye wer heretofore ſory for our afflicciōs, ſo ſhould ye nowe reioyce of our deliueraunce, ſince it is mete and conueniente that frendes ⁊ louers ſhould be in like condicion of paines and pleaſures.

The text. *Acte.xix

¶Brethren I would not haue you ignoraunt of our trouble, which happened vnto vs in*Aſia. For we wer greued out of meaſure paſſing ſtrength, ſo greatly ꝧ wee deſpaired euē of life. Alſo we receiued an anſwer of death in our ſelfes, ꝧ we ſhould not put our truſt in our ſelues, but in god, which raiſed the dead to life again, and which deliuered vs from ſo great a death, & doth deliuer. On whom we truſt ꝧ yet hereafter he wil deliuer by the helpe of your prayer for vs, ꝧ by yͤ meanes of many occaſions, thankes may be geuē of many* on our behalf for yͤ grace geuē vnto vs.

*ii.cor.iiii

Paules trouble in Aſia, and why God ſent it him

D

And perfitly know I, ye would much more reioyce, if ye throughly wiſt, how vehement a blaſt of perſecucion happened vnto vs in Aſia. For there ſuffred we afflicciōs aboue al meaſure, as which wer more vehement then our ſtrength was able to beare: by reaſō wherof we wer brought to that point, that we deſpaired of our lyfe, as vtterly vnable to ſuffer ſo many ⁊ ſuch extreme troubles. Yea ⁊ of ſuch violence was that perſecuciō, yͭ not onely other deſpaired how we ſhould be able to indure them, but euen mine own mind vpon diſtruſt cōceiued of my ſtrength, had euer death preſēt, ſo yͭ my heart gaue me to loke for nothing, but for my laſt day. To which extremitie it pleaſed god we ſhould be brought, becauſe we ſhould in our own ſtrēgth put none affiaūce, but truſt to his help: which is commonly moſt wont then to be at hand and to ſuccour, whē al worldly aides moſt diſapoint vs and faile: which whē his pleaſure is, not only deliuereth yͤ oppreſſed from the ieopardyes of death, but reſtoreth alſo ſuch as are dead to lyfe again. As for any thyng then that in me was, euen than dead was I, and deſtroied, from which death yet god than deliuered, and doth euen now ſtyll deliuer me, of whom alſo I ſtand in ſuch a confidence, that he wyl hereafter deliuer vs: ſpecially if ye helpe me with youre prayer, to procure and obtein the fauor of god, to the entent, that as we wer ſaued by the wiſhes of many, and for yͤ weale of many, there maye diuerſly by many men for our deliueraunce, thankes bee geuen to god: that it may appeare, yͭ this benefite of god in my deliueraūce is not only beſtowed vpō me, but vpō al ſuch as haue good therby.

Prayer one for an other.

Thankes geuyng.

The text.

¶For our reioyſyng is this, euen the teſtimonie of oure conſcience, that in ſyngleneſſe (of hearte) and godly pureneſſe, and not in fleſhely wiſedome, but by the grace of god, we haue hadde our conuerſacion in the worlde, and moſte of all to youwardes. Wee write none other thynges vnto you, then that ye reade, and alſo knowe. Yea and I truſte ye ſhall fynde vs vnto the ende, euen as ye haue founde vs partelye: for we are youre reioyſyng, euen as ye are ours in the * daye of the Lorde Ieſus.

*Phili.ii. i.Theſ.ii.

Wer

Conſciēce a comforte in trouble

Paules vprighte miniſtracion of the worde.

A Wer not this,as touching my ſelf,I haue in my own breſt wherwith to comfort me ſufficiently in the myddes of my troubles:yea ⁊ to make me reioyce and to glory:that is to wete,my conſcience, which is witnes,⁊ priuy to this point, that we neuer labored in ẏ miniſtery of Chriſtes goſpel,ſeking for any gaines by auauncing our ſelfes in worldly wiſedō,as among you ſome doe : but taught it wͭ al ſimplicity ⁊ godly purity bothe in al Greece,⁊ ſpecially amōg you:for whoſe ſake albeit we haue ſuffred ſuch great thinges, yet neuer loked we for,or toke ani reward at your hādes,leſt ſome might take occaſion to thinke,ẏ we for our aduauntage ſo muche ſought vpō you. And this much haue I ſaid,not arrogātly,but as ẏ truth is. Nor boaſt we this otherwiſe of our ſelf thā ye haue had experiēce of: for neuer fōd ye vs other,thā ſuch as we ſay we are by theſe letters, which ye reade:nor make we oure ſelfes other in wordes by writing, thā we amōg you ſhewed our ſelfes in doing. Yea ⁊ I truſt moreouer,that of what ſort ye haue hitherto partly found vs,ſuch ſhal ye alwaies find vs hereafter:ẏ eche of vs may glory of other,if ye like thankful and apt children,on your ſides in godly life and dedes,be like vnto your father ⁊ teacher,as I haue in al pointes been vnto you gods true meſſenger. Let them in the meane ſeaſon boſt thēſelfes neuer ſo much among men,ẏ diſdeine at me,as an outcaſt,⁊ one in afflictions:yet certainly when ẏ lord ſhal come,before whom painted coulours ſhal nothing ſerue,then wyl I reioice of you,whō I haue won vnto Chriſt:thē ſhal ye alſo glory of me,whō I nothing taught but Chriſtes true doctrine.

B

The text. i.cor.xvi.

*Ro. viii.
Ephe.iiii.
*i.Pet. v.

¶ And in this confidence was I minded firſt to haue come vnto you, that I myght haue had one pleaſure more with you:and to paſſe by you into Macedonia,and to haue come again out of Macedonia vnto you,and to be led forth of you towarde Iewry. When I thus wiſe was minded:did I vſe lightnes? Or thinke I carnally thoſe thinges which I thinke?that with me ſhould be yea, yea, and naye, naye. GOD is faithful. For our preaching to you was not yea & nay. For gods ſōne Ieſus Chriſt which was preached among you by vs(euen by me and Siluanus and Timotheus) was not yea & nay:but by him it was yea. For al the promiſes of god,by him are yea:and are in him, Amen:vnto the laude of god through vs. For it is god whiche ſtabliſheth vs with you in Chriſt,& ſtādeth by vs,& hath annointed vs,which hath alſo ſealed vs,& hath*geuen ẏ erneſt of ẏ ſpirit in our hertes. I cal god for a record vnto my ſoule,ẏ for to fauor you wͭ al, I came not ani more vnto Corinthū. *Not ẏ wee bee lordes ouer your faith, but are helpers of your ioy. For by faith ye ſtand.

Why Paul chaunged his minde of goingto Corinthe.

And vpon confidence of this my vpright conſcience,and hope conceiued of your increaſe and furtheraūce, occaſion had I,⁊ minded before this time to viſite you:therby purpoſing to doe you double pleaſure,both with mine epiſtle firſt,⁊ alſo by the way after with my preſence. For my purpoſe was to ſe you as I went into Macedonia:⁊ again in my returning from Macedonia,to come vnto you,as I promiſed in my other epiſtle,and thence to be ledde and brought forth by you into Iewry. But in ẏ meane ſeaſon ſome wil thinke,ſince I this wiſe minded to do,whether it came of lightenes,ẏ I chaūged mine intent:or whether I performe not ẏ of ani worldly policy,which I once purpoſed to do,in this altering my mind,as occaſiō ſerueth. No not ſo,but for good conſideracions ⁊ aduiſedly,folowed I not mine own deſire,becauſe I well vnderſtode ẏ it was for your weale more expediēt to do otherwiſe:ẏ by differring my returne,ſome of your cōgregaciō might be amēded, whō I would not ſe in their vnclēnes:in this point alwaies conſtant ⁊ like my ſelf,ẏ I at al times ſeke your weale:ſo that in this

behalfe

behalf I neuer wauer, but alwaies do that, which ſhalbe for your profit, & alwaies ſhun ẏ, which I thinke vnprofitable for you: not becauſe I thynke it lyeth in vs to performe aſmuch as we purpoſed, but becauſe we know ẏ god deceiueth not, by whoſe helpe our word, wherẇ we preached vnto you his goſpel, wauered not, but was at al times like it ſelf. For we preached not vnto you worldly & carnal matters, but taught you a weighty, effectual, & an vnchaũgeable doctrine: conſtauntly, & after one ſort, both I, Siluanus, & Timothie, ẏ is to wete, that Jeſꝰ Chriſt is ẏ ſonne of god, whoſe name was not among you vneffectual, but mightie and ful of power, not by our ſtrength, but by his free gift. Until this time haue ye receiued ẏ giftes of the holy ghoſte, poſſeſſing them, as an earneſt peny, & as ſure ſhal ye be of ſuch thinges, as are in time to come promiſed. For al thinges that are promiſed, are thorow him ſure, & out of al doubt in him, to whom this glory is due. Neither are theſe our promiſes, whiche we laied before you, & ſhewed you of, but god is ẏ chief geuer of thẽ: we are onely miniſters & meſſãgers. So that to his glory maketh it, if ẏ which we preache in his name be found true and effectual. Beſides this, wheras we haue conſtauntly preached Chriſt, and ye haue conſtantly continued in Chriſtes religion once receiued, that is gods gift alſo: whiche becauſe we ſhoulde in his promiſes haue more confidence, hath alſo anointed vs with his ſecrete giftes, & printed a certain marke in our hertes, yea & geuen into our ſoules his ſpirit, as an earneſt & pledge of the bleſſed ſtate promyſed vnto vs hereafter. Let no mã therfore thinke it lightnes, becauſe I vntil this time differred mi comming vnto you, god take I to recorde, ẏ whereas I hitherto came not to Corinth, that was not done for any diſpleaſure borne toward you, but rather of a louing minde: leſt if I had cõmen rather, I ſhould haue been compelled to vſe extremity toward ſuch, as wer not yet amẽded, whom I truſted yet would in the meane ſeaſon come to amendemente. Better thought I it ſomewhat the later to come vnto you, ſo that my cumming might be both to you & me more pleaſaunt, than to be among you after an earneſte behauiour & ſad. Nor let any thinke theſe my wordes to bee ſpoken proudly and after a threatning ſort, but for youre correccion. Wee beare no lordelye rule vpon anye other than ſuche as haue ſinned. Touching therfore your faythe, wherin ye continue, wee beare no rule vpon you, but in the ordre of life ſome thing is there which I would wer amended. And ſo farre are we frõ threatning ſuch euil liuers, to ſhew therby what autoritie we haue vpõ you, ẏ by theſe waies we prouide to kepe you in gladnes, which I woulde not, ſhould throw ẏ corrupt maners of ſome, & mine earneſtnes which I could not choſe but vſe, be in ani wiſe appaired ẇ ſorowfulnes.

C

For our preachyng to you was not yea & naye.&c.

What doctrine Paule preached.

The holy ghoſt an earneſt penye.

D

Preachers no worldli lordly rulers.

Not ẏ we be lordes, ouer your fayth.

The.ii. Chapter.

The text.

But I determined this in my ſelfe, that I would not come again to you in heauines. For yf I make you ſory, who is it that ſhould make me gladde, but theſame which is made ſory bi me? And I wrote this ſame vnto you, leſt if I came vnto you, I ſhould take heauines (vpon heauines) of them of whom I ought to reioyce. This confidence haue I towarde you all, that my ioye, is the ioye of you all. For out of great affliccion and anguiſhe of heart, I wrote vnto you with many teares: not ẏ ye ſhould be made ſorye: but that ye might perceiue the loue, which I haue moſt ſpecially vnto you.

But

A But rather, foraſmuch as I with my former letters, of neceſſitye made you heauye & penſife, by condemnynge the inceſtuous fornicator I thoughte it not mete with my cōming thither with any new heauineſſe to vexe and trouble ether you or my ſelf. Faine would I alwaies vnto you bee pleaſaunte, and neuer painful, onles ye prouoke me. But if I at ani time bee thorow your outragiouſnes cōpelled, whiles I correct a fewe, to make you al ſory: whē I my ſelfe am by theſe meanes made ſory, who can make me glad again, but yͤ ſame man which is by me made heauy and ſad? And ſurely ioiful ſhal I be, if I through ſuch ſharp correcciō find him healed, & find you likewiſe nowe reioyſing of his recouerye, as ye tofore wer of his ſorow partakers. And euē for this cauſe wrote I this epiſtle vnto you before my cōming, leſt if whē I come vnto you, I might by ſuch take ſorow, by whō mete wer it, and ſeming, that I tooke pleaſure and comfort: ſpecially ſince I ſurely perſwade my ſelf, yͭ ye are after ſuch ſort minded towardes me, yͭ whether I mourne for the correccion and puniſhment of ſome, that my heauines will be common to you al: or yf I be gladde for ſome of youre amendementes, ye wil alſo al be glad wͭ me. Nothing is there more grieuous vnto me, than if I amonge you ſee ſuche thinges, as beſeme not your religion: and again no man is more glad, than if I ſe nothing in you worthy reproſe. I therfore being excedingly aſtonied B with ſuch an outragious offence, being ſuche as was well knowē amōg you, wrote vnto you yͤ ſame letters, not without great heauines of hert, & greate affliccion, nor without many teares: not wͭ thē to make you ſory, but yͭ ye might perceiue my loue & good wyl toward you, which yͤ more redy it is, & more plētiful toward you, ſo much yͤ more greueth it me, if ther be ani diſhoneſty amōg you.

Why Paule wrote his ii. Epiſtle to the Corinthians afore he came to them.

2 The text. i.Cor.v. If any man hath cauſed ſorow, the ſame hath not made me ſory, but partely, leſt I ſhould greue you al. *It is ſufficiēt vnto yͤ ſame man yͭ he was rebuked of many. So yͭ now cōtrariwiſe ye ought rather to forgeue him & comfort him, leſt yͤ ſame perſon ſhould be ſwalowed vp with ouer much heauines. Wherfore I exhort you that loue may haue ſtrength ouer him. For this cauſe verely did I write, yͭ I might know yͤ profe of you, whether ye would be obedient in al thinges. To whom ye forgaue any thing, I forgeue alſo. For yf I forgaue any thynge, to whom I forgaue it, for your ſakes forgaue I it, in the ſyght of Chriſte: leſt Satan ſhoulde preuente vs. For his thoughtes are not vnknowen vnto vs.

And if any man haue geuen you occaſion to be ſory, yͤ ſame hath not only made me ſory, ſince he hath wͭ me made alſo all you ſory. As for the mā, (whoſe name I vtter not, nor yet rehearſe yͤ fault, wherof the doer is aſhamed) is ſufficientlye puniſhed, in yͭ he was in ſuch ſort opely rebuked before al yͤ people, and auoided of euery mans company. This much was doē vnto him, partly to cure his diſeaſe, & partly to feare other from yͤ like. Nowe remaineth this, yͭ ye ēcreaſe not his ſorow, but rather forgeue him vpon his repētaūce, whō for his offēce ye abhorred: & comfort him in his ſorow, leſt he be wͭ deſperation ſwallowed vp. Wherefore I beſeche you, yͭ foraſmuche as ye condemned him euen of loue, & not for diſpleaſure, and for no purpoſe els condemned him, but to the entente he ſhould amend & be ſaued: ſe yͭ he in this find your loue effectual toward him, by receiuing him hertily & louingly, whō ye excluded wͭ heauineſſe.

Why the Corinthiā fornycator was excōmunicate.

C

The Corinthian fornicator repentyng is receiued agayne.

heauineſſe. For this alſo was another cauſe, why I wrote theſe letters vnto you, becauſe I would haue a trial, whether ye would in al pointes obey my commaundementes. In condemning hym, whom I commaunded to be condemned, ye obeyed me: ⁊ likewiſe wyl ye (I truſt) obey me, receyuing hym into your fauour, to whō I would haue you reconciled, that our willes may in euery point agree. Whomſoeuer ye forgeue anye thyng, hym forgeue I alſo: counting my ſelfe fully content, yf I ſee you ſatiſfied. For if I forgaue any thing, for your ſakes forgaue I it, as Ieſus Chriſte is my witnes and approuer: leſt Satan elswiſe myght take anye of ours from vs through deſperació, and vſe them as his own. Nor are his ſleightye thoughtes vnknowen vnto vs, whiche dothe not only lye in watch to deceiue vs by pleaſures, but alſo by heauines and ſorowe: by the one alluryng vs to outragious offences, by the other caſting vs down headlong into the depe doungeon of deſperacion.

The text. Acte. xvi

❡When I was come to Troas, for Chriſtes ghoſpels ſake (and a great dore was opened vnto me of the lorde) I had no reſt in my ſpirite, becauſe I founde not Titus my brother: but toke my leaue of thē, and went awai into Macedonia. Thākes be vnto god, which alwaies geueth vs the victory in Chriſt, and openeth the ſauor of his knowledge by vs in euerye place. For we are vnto god the ſwete ſauoure of Chriſt, among them that are ſaued, and amonge them whiche periſhe. To the one parte we are the ſauoure of death vnto death. And vnto the other parte are we the ſauour of lyfe vnto lyfe: And who is mete vnto thoſe thinges? For we are not as ẏ moſte parte are: which chop and chaunge with the worde of God: but euen out of purenes, and by the power of god, in the ſight of god, ſo ſpeake we in Chriſte.

D

Paul came to Macedonia.

The word, both holſome ⁊ poyſon, ⁊ to whom.

The mind of a good preacher.

But after that I came to Troas, there to preache the ghoſpel of Chriſt, where there was by the fauour of god a plentifull hope of ēcreaſe opened vnto me, greatly was my mind diſquieted, becauſe otherwiſe thā I loked, I found not my brother and felow Titus there: of whome I had greate neede, to beare out that greate and weightie matter. Leauing thē therfore I went into Macedonia, and that not without greate ieopardye: but thankes geue I vnto god, which victoriouſly carrieth about by vs ẏ tryumphe of chriſtian religion, making it more glorious, by ẏ the glory of his goſpel daily ſpreadeth more ⁊ more, which by our preaching ēlargeth in al places abrode the knowlage of himſelf, vſyng vs, as though we wer ſwete incenſe. For whē we preache in al places of ẏ world the glory of his goſpell, what els dooe we, but ſpreade abrode the ſwete ſauour of Chriſt, of it ſelf in dede (as I ſay) to all men pleaſaunt ⁊ holeſom, but yet to ſome through their own fault deadlye poiſon: holſome to ſuch, as through faith in the goſpell obtain ſaluació: vnholſom and deathly to ſuch as refuſe it, therby doubling their damnacion to death euerlaſting, as mē encreaſing their former offences with vnthākefulnes and ſtubbernes of mindes. But who is mete this to doe and preache? Whoſo mindeth to labour in this, muſt therin nothing regarde, but ẏ only glory of Chriſt. But ſome there be, whiche teaching the goſpell either for honor, or for aduauntage, ſpreade not ſomuch abrode ẏ ſwete ſauers of Chriſt, as their owne counterfaite deuiſes, profiting themſelues, and not Chriſt, whoſe maners we abhorre. Nor corrupt we the worde of god wͭ worldly doctrine, ſekyng our owne commodities: but euen wͭ a pure hert teache it, as a thing ẏ came from god, and not of our ſelfes, ⁊ that to ẏ glory of Ieſꝰ Chriſt, as god himſelf is witnes.

❡The

The.iii. Chapter.

A

The text.

. we begin to prayſe our ſelues agayn. Nede we as ſome other, of Epiſtles of recommendacion vnto you? or letters of recommendacion from you? Ye are our Epiſtle written in our heartes, which is vnderſtand and read of al men, foraſmuch as ye declare that ye are the epiſtle of Chriſte, miniſtred by vs, and written not with ynke, but with the ſpirite of the liuing God, not in *tables of ſtone, but in fleſhlye tables *of the heart.

*Ex.xxvii
*Jer.xxxi.

But this feare I, leſt any man thinke that we agayn prayſe our ſelues vnto you: to thintent we may both of you and other be had in price & more eſtemed. But what nede hath ani man to ſeke for commendacions, when the matter ſelf commendeth hym? Nede we ſuch letters of recommēdacions, as falſe Apoſtles carie about with them, obteined ether of other vnto you, or of you to other? Nothing paſſe we vpon ſuche letters. The liuely Epiſtle, wherewith we thynke our ſelues ſufficiently prayſed, are ye Corinthians, written in our heartes, which I with much leſſe payn cary about with me, than they doe theyrs. This Epiſtle in all places where I come, euerye man readeth & vnderſtandeth: ſo that I nede none other Epiſtle, ſince that by your godly life, al men perfitly know, what maner of Apoſtles we wer: & ſo farfurth aſſure we our ſelues of your good will toward vs, that ſeing that our own diligent labour doth aboundantly commend vs, we nede no mens letters of commendacion, whiles ye in perfit fayth, and chriſten life, declare that ye are Chriſtes Epiſtle, writen by hym in dede, but yet by our miniſtery and labour. Written (I ſay) not with ynke, as theyrs are, whiche teache humain and carnall phantaſies, but with the ſpirite of the liuing God: nor written again in tables of ſtone, as mans lawes are, but in the fleſhly tables of the heart. Your heartes wherin we printed the doctrine of the goſpel, vſed we in ſtead of parchement, my tongue was in ſtead and ſerued for a penne: but Chriſt himſelf with his holy ſpirite, indited that thing whiche we wrote.

Paules vertue neded no prayſe.

The people cõuerted, is the praiſe of a preacher

B

The text.

Such truſt haue we thorow Chriſt to Godward, not that we are ſufficient of our ſelues to thinke any thing, as of our ſelues: but if we be able vnto any thing *the ſame cometh of god, which hath made vs able to *miniſter the new Teſtamẽt, not of the lettre but of the ſpirite. For the letter killeth, but the ſpirite geueth life. If the miniſtracion of death thorow the letters figured in ſtones, was glorious, *ſo that the children of Iſrael could not behold the face of Moſes, for the glory of his countenaunce (which glory is doone away:) why ſhall not the miniſtracion of the ſpirite be muche more glorious? For if the miniſtring of condemnacion be glorious, muche more doth the miniſtracion of ryghteouſnes excede in glorye. For no doubt that whiche was there glorifyed, is not once glorifyed in reſpect of this exceding glory. For if that which is deſtroyed was glorious, much more that which remayneth is glorious. Seeing then that we haue ſuch truſt, we vſe great boldnes, and doe not as Moſes, which put a vayle ouer hys face, that the chyldren of Iſraell ſhould not ſee for what purpoſe that ſerued which is put away. *But their mindes wer blynded. For vntil this day remayneth the ſame couering vntaken away in the lecture of the old teſtament, which vayle ſhalbe put away in Chriſt. But euen vnto this day when Moſes is read, the vayle hangeth before their heartes. Neuertheleſſe when they turne to the lord, the vayle ſhalbe taken away. *The lord no doubt is a ſpirite. And where the ſpirite of the lord is, there is libertie. But we all beholde in a mirrour the glory of the lord with his face open, and are chaunged vnto the ſame ſimilitude from glory to glory, euen as of the ſpirite of the lord.

*Philí.ii.
*i.Co.iiii.
*ex.xxxiiii.

*Eſa.vi.
Mat.xiii

*Joh.iiii.

ye epiſtle on
12 / ſonnday
after trini

finis

But aſmuche as the doctrine of the goſpel paſſeth and is better, than Moſes law: ſo much more fruitful and better is our labour, than his. Nor yet take we thus muche vpon vs arrogantlye, but

The preachers of ẏ goſpel, aboue Moſes.

ſpeake yͤ truth, as god is my recorde: which by our ſeruice through C Chriſt perfourmed it, yͭ we ſpeake of. For had not his helpe been, certainly farre wer we euen from thinking vpon any ſuche thing of our own power, and much farther from dooing it. But if we be either hable, or haue been hable to doe any thing, all that came of the free bounteouſnes of God: which as he hath helped vs in our labours, ſo hath he committed vnto vs this miniſtery and diſpenſation of the new teſtament, to thintent we ſhould beſtow among you, not the groſſe olde teſtament, as the falſe Apoſtles teache it, and ſtandeth in the knowlage of the letter, the adminiſtracion wherof was committed to Moſes: but the new teſtament, which is heauenly and ſpirituall, and ſtandeth in affeccions of mind and not in ceremonies. The law and goſpel haue both one maker, but the miniſtery of both is ſoondry, and of the two the Apoſtles is of much more excellency. For the letter committed vnto Moſes, by reaſon of certain rules and lawes driueth mē to death, foraſmuch as it by occaſion both prouoketh to ſinne, and alſo condemneth the ſinner to deathe: wheras contrary, the ſpirite, whiche is geuen by preaching the goſpell, bothe forgeueth the offences of our former life, and to ſuch as haue deſerued death, offereth lyfe. Nowe and if the firſt lawe, which being grauen in ſtone wrought death to the D tranſgreſſour, and gaue no grace, was of ſuch great maieſtie and glory, that when Moſes the ſecound tyme brought down the tables, the Hebrues could not behold his face by reaſon of the glory and maieſtie of that, which was ſure once yet to be aboliſhed: why ſhould not much rather the miniſtery of the goſpel haue his honor and maieſtie, wherby through fayth and the free gift of the ſpirit, euerlaſting ſaluacion is geuen? If the lawe, which could condēne and was not able to ſaue, had ſuch honour: certainly muche more honor deſerueth the goſpel, by preaching wherof ſynne is not onely forgeuen, but alſo righteouſnes is geuen. In whiche two thinges ſuch difference is there, that if a man more narowly compare eche one of them with other, that which by it ſelf is glorious, will appeare but baſe, being as it wer darkned with the bright and excellent glory of the goſpel. For if the lawe, whiche was geuen but for a ſeaſon, and ſhould within a while after be abrogate, was among men in ſuch honour: of much more dignitie is the law of the goſpel, which is both generally geuen to all men, and ſhall neuer be aboliſhed. For the new teſtament, wherby the old is abrogate, Chriſt himſelf calleth an euerlaſting teſtament, as I in my other epiſtle taught you. Of which thing we being moſt certainlye perſwaded and aſſured, in our teachynges vſe no darke ryddles, but frely and openly ſetfurth the light of the goſpel: ſurely belieuing, that both the glory of this law is ſuch, that it ſhould not be hiddē, and ye of that ſtrength and clearnes of conſcience, that ye are able to looke therupon. And therfore we dooe not, as it is read yͭ Moſes did, which when he brought doun the ſecond tables, after that the fyrſt wer broken, couered hys face with a vayle, that the children of Iſrael ſhould not looke therupon, nor cleane therto for euer: ſince that euen thys was a prouſe and ſignificacyon to them, that the glory of Moſes lawe ſhould be aboliſhed, whiche euen at that time, when it was made, was not very glorious: for in vayn

The miniſteries of yͤ lawe, and of the goſpell.

co / cccvij

A compariſon betwene the law and the goſpel

·Hebr. 13. D·

The goſpel taught plainli not in riddels.

is that

A is that thyng glorious, whiche a man cannot ſee. In this figure was repreſented the groſneſſe of yͤ nacion, which ſeing ſawe not, & hearing heard not: inſomuch that, yͤ whiche was done in Moſes face, theſame was moſt verely done in theyr heartes, which in thē wer blinded, beeing as it wer ouercaſt with the vayle of dulnes. Yea and in this day the blyndnes remayneth in yͤ nacion ſtill, ſo yͤ when they reade the bokes of the law, they vnderſtand them not: and with ſtubberne mindes of a zeale toward the law refuſe him, at whoſe coming the law ſelf graunteth that ſhe ſhalbe aboliſhed. Therfore when they in ſuch ſort reade the olde teſtament, yͤ they will not embrace the new promiſed therin, hold thei not faſt Moſes vayle: nor ſee by faith caſting of theſame, that thorow Chriſte all the darkenes of the lawe is abrogate: Stubbernely yet ſticke they to theyr Moſes, when he is come, to whom Moſes bade thē geue eare. Hym reade they in theyr Sinagogues, but they reade hym carnally, ſeking for nothing but corporal thinges, wheras yͤ law, if men well looke thereupon, is in dede ſpirituall. Letted are they doubtleſſe euen vntill this daye, with a vayle caſt ouer their hertes, which is remoued through faith in the goſpell. But when the time ſhal come, yͤ they ſhal leaue their groſſe myndes, & receyuing yͤ vniuerſal faith turne vnto yͤ lord: then ſhal the vayle be taken away, ſo yͤ they ſhal ſee ſuche thynges, as without the bryght eyes of fayth cannot be ſeen. Moſes was groſſe & carnall, but the B lord Jeſus is a ſpirite, not teaching ſuch thinges as may be ſeen with our bodely iyes, but thinges inuiſible, which are by faith belieued. Moſes law, becauſe it with feare of puniſhment kept men in ordre, was a law of thraldome, and the vayle alſo is a token of bondage. But where the ſpirit of the lord Jeſus is, which ſecretly moueth a man without byddyng and compulſion to leade a godly lyfe, there is libertie. No man is compelled to belieue: but he that belieueth as he ſhould, of his own accord auoydeth filthines, and vncleannes of life, and foloweth al goodnes, doing more willingly by yͤ mocion of charitie, than could euer be gotten of the Jewes with feare of puniſhment. Blind are they therefore, that lacke the iyes of fayth: when we through pure fayth without vayle behold the glory of the Lorde, whoſe brightnes whiles we receiue, as a glaſſe, altred are we after a ſorte into theſame glory, plentifullye powring vpō other that brightnes which we receued of god. And as then Moſes face, by yͤ he talked with god, ſhined euē as glaſſe doth laid againſt the ſunne: ſo is our ſoule euery day more & more ſecretly enamoured, encreaſyng from glory to glory, by reaſon of the continual conuerſacion of the ſpirit of god, who inuiſibly now worketh in vs, that which herafter ſhall openly be accompliſhed.

The groſnes of the Jewes.

Moyſes vayle.

Vo/7

Moyſes law and Chriſtes ſpirit compared.

No man compelled to belieue.

The.iiii. Chapter.

The text. ¶ Therfore, ſeing that we haue ſuch an office, euen as god hath had mercy on vs, we goe not out of kynd: but haue caſt from vs the clokes of vnhoneſty, and walke not in craftines, neither handle we yͤ word of God diſceitfully, but open the truth, and report our ſelues to euery mans conſcience in the ſyght of god. If our goſpel be yet hid, it is hid among them that are loſt, in whom *the god of this world hath blinded the mindes of them whiche belieue not, leſt the lyght of the goſpell of the glory of Chriſt (*whiche is the ymage of God) ſhould ſhine vnto them.

a Joh.xii.

b Collo.i. Heb.i.

Paul no ẏdle or falſe miniſter.

C

Synce thē god of his mercy would haue vs to be miniſters and preachers of ſuche a bliſſful ſtate, geuing vnto vs the autoritie of an Apoſtle, we execute not our commiſſion ſlouthfullye: but as we preache a veri glorious matter, ſo refuſe we all clokes, which are mete for diſhoneſtie, ⁊ not for glory, neither leadyng our lyfe craftely, nor with deceitfulnes of worldly learning, corrupting yͤ word of god: but freely and playnly, and without al deceit, declaring to al men the bare trouthe, without anye cloude, in thys office ſo vſing our ſelues, that though no man prayſe vs, yet our life commendeth vs to al men, whiche know and are witneſſe of our perfectnes: ⁊ not only to men, which may be deceiued, but alſo to god whiche ſeeth al thinges. By vs therfore in al places ſhineth yͤ trueth of the goſpel, ſo that euery man may ſee it euidētly. And if there be ſome yet to whom it is not knowen, ⁊ therfore geueth not them ſaluacion, the fault is theyrs and not oures, nor the goſpels. For as I tolde you of yͤ Iſraelites, ſo haue thei likewiſe a vaile caſt ouer the iyes of theyr heart, by reaſon wherof they ſee not ſuch thynges, as are very bright, but are blind in the middes of the ſūne light. For they bring with them vncleare iyen, ⁊ ſuch as are corrupt with worldly deſires: whoſe vnfeithful mindes, Satan the god of this world (for their god make they him, which to hym geue more eare than to the true god) hath blinded, couering their iyes, that to them the brightnes of the goſpel can geue no light, wherby the glorye and maieſtie is declared, not of Moſes, but of Chriſt, whiche is the ymage of God the father: ſo that by the ſonne, which is egall to the father, a man may know the father.

The not receiuers of yͤ word, muſt blāe themſelfes for theyr damnaciō.

D

❡ For we preache not our ſelues, but Chriſte Ieſus to be the Lorde, and our ſelues your ſeruauntes for Ieſus ſake. For it is God, that commaunded the *lyght to ſhine out of darknes, which hath ſhined in *our heartes, for to geue the light of the knowlage of the glorye of God, in the face of Ieſus Chriſte. But we haue thys treaſure in earthen veſſels, that the excellency of the power might be Goddes, and not oures. We are troubled on euery ſyde, yet are we not without ſhifte. We are in pouertie: but not vtterly without ſumwhat. We ſuffer perſecuciō: but are not forſaken therin. We are caſt down: neuertheleſſe we peryſhe not. We alwayes beare about in the body, *the dying of the Lord Ieſus, that the life of Ieſu might alſo appeare in our body. *For we which liue, are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſu might appeare in our mortall fleſhe. So then deathe worketh in vs, but life in you.

The text.
*Gene.i.
*ii.Pet.i.
*Gala.vi.
*Ro.viii.

Nor auaunce we our ſelues by preaching, as ſome doe, teaching the ghoſpell for our aduauntage or glorye: but we preache Ieſus Chriſt our lord, his doctrine teache we and not oures: for hym labour we, as for our lord and maſter, what pain ſoeuer we take, ſo farre from taking any thing arrogantly vpon vs, that we graunt our ſelues to be your ſeruantes, ⁊ to miniſter the goſpel vnto you, nether for feare of you, nor yet for hope of aduauntage, but for Ieſus ſake: for whoſe loue, wheras we are free, we euen as ſeruātes ſubmit our ſelues to al men. After lyke ſort wer we once in yͤ ſame blindnes, wherwith ſome are now diſeaſed ſtill. Nor yet gote we this light to our ſelues: but god, at whoſe commaundement light was fyrſt made, from whom all lyght procedeth, after that he had expelled the darkenes of our vnderſtanding, commaunded that in

Paul ſeeketh no glory by preaching.

All light from god.

A it the light of trueth ſhould appeare:or rather,as he is light euerlaſting,lightned our heart, that by vs the glorye of hys maieſtie might more be ſpread abrode among al men,being more notifyed by preaching of the goſpel,wherin we preache the lorde Jeſus,in whoſe face moſt brightly ſhineth the ymage ⁊ glory of the father. But yet is this great matter onely wrought in our ſoules ſecretly:for touching the body,we ſeme but vile abiectes,ſo that we cary about with vs this precious and high treaſure in earthen veſſels,that is to ſay,in our ſealy bodies,ſubiect to vilany ⁊ puniſhment:as it hath pleaſed god it ſhould be,and good cauſe is there, why it ſo pleaſed him. For he prouided, yͭ we ſhould not be proude by great and hygh miracles wrought by vs , whereby we myght clayme ſome part therof,but know our owne infirmitie,⁊ ſo vnderſtand the ſelf ſame high power,which is geuē to the Apoſtles, not to be wrought by our ſtrength,but by Gods power onely:for we touching our own infirmitie,are dayly greatly troubled , and yet by Gods helpe we ſuffer all theſe troubles , and continue,not ouercomen:we are on euery ſide ouerlaid with aduerſitie,yet are we not without ſhift:we are brought to beggery, and in our beggery we are not forſakē:we ſuffer perſecucion, and yet in our B perſecucion we are not diſmaied:we are beaten down and troden vnder feete,but yet ſo,that we periſhe not,in that behalf folowing yͤ lord Jeſus,as nigh as we may,whom we preache ⁊ ſetfurth. He once dyed for al men,we in that we are daily ⁊ continually in ieopardy of death,beare about in our bodies an ymage of hys death, readi to beſtowe this life for your ſakes:that as we dying for you folowe the death of Jeſus,ſo may the life of Jeſus,whereunto he roſe from death,in our body be declared, whiles we are eyther by him deliuered from death,or by deſpiſing our temporal life,plainly teſtifie and affirme,that the dead ſhal riſe agayn. For if we beleued,that when our body is once dead,it would neuer liue more, we would not ſo litle regard our temporal life. By this ſtraunge way therfore ye ſe,how the euerlaſting life of Chriſt, through the affliccions of our corruptible bodye, is to you the better knowen. The difference is,in that the violent ieoperdy of death falleth vpon our body:but the fruit of life,which groweth by our death,is yours,for whoſe ſakes we put our ſelues in theſe ieoperdies.

But we haue thys treaſure in earthen veſſels.

The Apoſtles in bodyly worthyneſſe baſe, and why.

God forſaketh not hys.

The text. *Pſa.cxvi

But ſeyng that we haue the ſame ſpirite of faith(accordyng as it is written:*I beleued,and therefore haue I ſpoken:)we alſo beleue,and therefore ſpeake . For we know that he which raiſed vp the Lord Ieſus, ſhall raiſe vs vp alſo by the meanes of Ieſus,and ſhal ſet vs with you. For al thinges do I for your ſakes that the plenteous*grace by thankes geuē of many,may redounde to the praiſe of God. Wherfore,we are not weryed. But though our outward man periſhe, yet the inward mā is renewed day by day.*For our tribulacion whiche is momentany & lighte, prepareth an exceading and an eternal waighte of glorye vnto vs,while we loke not on the thinges which are ſene,but on the thinges which are not ſene. For yͤ thinges which are ſene, are temporall:but thynges whyche are not ſene,are eternall.

*.ii. cor.i.

*Ro .viii.

And yet for al this we repent vs not of preaching the goſpell : for ſince we haue alſo euen theſame gift of faith , that ye haue, wherby ye looke for life immortall,by my preaching powred into your heartes,it foloweth,that as Dauid in his miſticall pſalme ſayth, that he therfore ſpoke,becauſe he beleued:ſo feare we nothing,no not with ieopardy of our lyfe,to preache the trueth of the goſpell: vndoubtedly aſſuring our ſelues that he, which rayſed the Lorde

Trew preachers feare not death.

Why God ſuffereth his preachers to be perſecuted

The fruit of affliccions.

Jeſus from death, will thorowe hym rayſe vs agayn, dying for hys ſake: and bryng vs altogether to the generall glory of reſurreccion, as we are here in like feith knit together. But whether in the meane ſeaſon we be troubled, or deliuered from trouble, all is doone for your ſakes: that the trueth of the ghoſpell may be more ſpread abrod among you: that the more amend their life, ſo many more geue thankes, not to vs, but to God, to whoſe glorye it appertayneth, that hys faythe, whiche he woulde haue commen to al men, be moſt plentifully enlarged. In hope and ſure confidence that it will ſo be, no troubles wery vs, but through them we rather waxe ſtronger, knowing wel, that albeit our outward body be by litle and litle worne away, yet our inward and better parte in the daily and cõtinual decay of the body, becometh more quicke and luſtie, as it wer with miſeries growing yong agayn, and beginning to taſt of before, the lyfe euerlaſting to come. For albeit the bodely affliccion which we for the goſpels ſake abide, be light and tranſitory: yet light as it is, it prepareth in vs no ſmal, but an exceading and an vnſpeakeable weight of glory, whiles both for ſuch tranſitory tormentes ſuffered for Chriſtes ſake we are made worthy of bliſſe euerlaſting, and for temporall death ſuſtayned for him, we receiue the reward of euerlaſting life: in hope wherof we litle eſteme our bodely lyfe, not ſo muche paſſing vpon ſuche thinges as are ſeene with our bodelye iyes, as vpon ſuche, as are not ſeene, but onely with the iyes of faythe. For ſuche thinges, as are ſeene here in this world, beſide that they are thinges neither thorowly good, nor thorowlye bad, of whiche ſort are lucre, honour, pleaſure, life, loſſe of goodes, reproche, tormentes, and death, are alſo not continually abyding: whereas ſuch thynges, as are ſeene with the iyes of fayth, are both true riches, and ſuche as will endure for euer.

C

D

The. v. Chapter.

The text.

For we know that if our earthly manſion of this dwelling wer deſtroyed, we haue a buildyng of God, an habitacion not made with handes, but eternall in heauen. *For therfore ſigh we, deſyring to be clothed with oure manſion whiche is from heauen: ſo yet *if that we be found clothed, and not naked. For we that are in thys tabernacle, ſigh and are grieued becauſe we would not be vnclothed, but woulde be clothed vpon, that mortalitie myght bee ſwalowed vp of lyfe. He that hath ordeyned vs for this thing, is God: *which very ſame hath geuen vnto vs the earneſt of the ſpirite.

*Ro.viii.
*Apo.xvi.
*Ro.viii.

No certaĩ abydyng place here, but in heauen.

ANd vpon this ſure truſt, certainlye litle regarde we euen our life: knowing wel, that if it chaũce our ſoules in this world to be chaſed out of the manſion of our body, (which I might more proprely cal a tent, than a mãſiõ, being ſuch, as a man may not long tary in, though no man dryue hym thence:) that we haue prepared for vs an other houſe in heauen, from whence we ſhal neuer be excluded. As for this houſe of oures, becauſe it is made of clay, and builded by man, whether we will or not decayeth daily, albeit no man pul it down, euen as we ſee other buildinges in continuaunce of time to be deſtroyed. Mens workmanſhip can not be of long continuaunce: but that whiche is repayred by God, and once beecomen heauenly, A heauenly, is out of al ſuch ieoperdies, as chaũce by reaſon of time. And ſo litle feare we to depart out of this wretched body, ẏ vntill that be, we ſigh, here deſiryng to be diſcharged of the burdaine of our mortal carkas, wherew̃ our ſoule is here in earth much burdeined ⁊ kept down, deſirous to flee hence to another place, and to be clothed with the manſion of a glorified body, which ſhall from heauen be geuen vnto vs: ſo that whẽ we be vnclothed of this body, we be not found vtterly naked, but through a confidence of our good life clothed with the hope of life immortal. For we grone in this meane ſeaſon for the heauines of our body thrall ⁊ ſubiect to ſo many miſeries: not becauſe it is a thing of it ſelf to be deſired of any man to depart hence, but becauſe we deſire to haue this body reſtored into a better fourme, and for mortalitie, by ryſing again, to receiue immortalitie: ſo that we ſeme not vtterly ſpoyled of the body, which we for a time forſoke, but better clothed with ẏ ſame, as who for a corruptible body ſhal receiue an vncorruptible. And albeit this ſeme neuer ſo vnlikely, that there ſhal for a mortal body riſe an immortal, free from all miſeries: yet muſt we not miſtruſt the ſonne. It is God, which hath prepared vs to receiue the glory of life immortal, who hath alſo in the meane ſeaſon geuẽ vs as a pledge or an earneſt peny, his holy ſpirit, to confirme ⁊ eſtabliſh vs with his preſent inſpiració, in hope of ẏ which is to come.

True preachers feare not death.

Paul werye of this lyfe.

The reſurrection.

B

The text.

Therfore, we are alway of good chere, and know, that as long as we are at home in the body, we are abſent from god. For we walke in faith, not after the outward appearaunce. Neuertheleſſe, we are of good coumfort, and had leuer to be abſent from the body, and to be preſent with God. Wherfore, whether we be at home or from home, we endeuour our ſelfes to pleaſe him. *For we muſt al appeare before the iudgement ſeate of Chriſt, that euery man may receiue the woorkes of his body, according to that he hath done, whether it be good or bad. Seing then that we know, how ẏ lord is to be feared, we fare fayre with men. For we are knowen well ynough vnto God. I truſt alſo that we are knowen in youre conſciences. For we prayſe not our ſelues again vnto you, but geue you an occaſion to reioyce of vs, that ye may haue ſumwhat againſt them, which reioyce in the face, and not in the heart. For if we be to feruent, to god are we to feruent. Or if we kepe meaſure, for your cauſe kepe we meaſure. For the loue of Chriſte conſtrayneth vs, becauſe we thus iudge, that if one dyed for al, then wer all dead, and he*dyed for all: that they which liue, ſhould not hencefurth liue vnto themſelues, but vnto him which dyed for them, and roſe again. Wherfore, hencefurth know we no man after the fleſh. In ſo much though we haue knowen Chriſt after the fleſh, now yet hencefurth know we hym ſo no more. Therfore if any man be in Chriſte, he is a newe creature. Olde thinges are paſſed away: behold, *al thinges are become new. Neuertheles, al thinges are of god, which hath reconciled vs vnto himſelf by Ieſus Chriſt, and hath geuen to vs the office to preache the attonement. *For god was in Chriſt, and made *agrement betwene the world and himſelf, and imputed not their ſinnes vnto thẽ, and hath committed to vs the preachyng of the attonemente. Nowe then are we meſſengers in the roume of Chriſte, euen as though god did beſeche you thorowe vs: So praye we you in Chriſtes ſtede, that ye be reconciled vnto god: *for he made him to be ſinne for vs, which knew no ſinne, that we by his meanes ſhould be that righteouſnes, which before God is allowed.

*mat.xxv.
Rom.xiiii

*i.Teſ.v.

*Eſa.xliii
Apo.xxi.

*Collo.ii.
*Rom.iii.
Collo.i.
i.Joh.iiii.

*Eſai.liii.
Rom.viii.

And therfore what tempeſtes ſoeuer befall vs, alwaies are we of good chere, knowing that as long as we are at home in this bodily manſion, we ſtray abrod, and are diuided from god, to whom by departure out of it, we are more nighly ioyned: not meaning ſo, that god is not for this preſent time with vs, but that he is not yet ſo clearly ſene, as he ſhalbe then. For albeit in the meane ſeaſon he be after a ſort ſeene by faithe, yet is it, as it were a farre of,

This lyfe a pilgremage.

C whiche ſhal then preſently be ſene, euen as he is, and not obſcurely. And therfore if the pleaſure of god be, that we in this body ſhal yet ſuffer more affliccions, in good hope ſtand we, that we ſhal eaſily ſuffer them in hope of the reward to come: and yet is this of vs much more to be deſyred, to depart (I ſay) out of this bodily manſion, that after ſuch departure, we may be more nighly ioyned to god. Therfore whether we be compelled to cōtinue in this houſe, or els (as we muche more deſire) to depart hence: that is to ſaye, whether we liue or dye, al our endeuour is to be allowed of God. For vnleſſe a manne departe hence in Goddes fauoure, lette hym not looke for the rewarde of immortall life: whiche poynt I geue you warning of, leſt any thinke baptiſme a meane ſufficient therunto without godly liuing. As for wicked ſynners to their damnacion thei receiue again bodies, which they here abuſed in theyr owne ſynfull luſtes, and not to the glorye of God. And as euerye mans deſertes haue been for thys lyfe, ſuche ſhall his rewarde be: what euery mans deſertes are, is a thing as yet vnknowen: but yet muſt al we in opē ſight of the world appeare before the iudgement ſeate of Chriſt, where nothing ſhalbe hidden, but euery man ſhal reape as he hath ſowed in his body: and whē body & ſoule are ioyned together, enioy ſuch reward as his workes wer, whiles he here liued, whether they wer good or bad. D We therfore hauing alway that terrible daye before our iyes, diligentlye laboure in all poyntes to pleaſe bothe God and man. For albeit we deceiue men with ſome counterfait kind of holines, yet dooeth God throughly knowe vs, as which ſeeth euen the verye bottome of our heartes, which thing no man can dooe. Howbeit my truſt is, that I haue in ſuch ſort vſed my ſelfe amonge you, that ye throughlye knowe and perceiue the ſinceritie of my life, for with this glorye are we contented. For we auaunce not our office agayne, eyther becauſe we would of you be more made of, or becauſe we ſeke for anye adnauntage at your handes: but foraſmuch as I perceiue that ſome make great boaſt, for that they were aſſigned vnto their office by chiefe Apoſtles, we geue you occaſion to glorye likewiſe of vs againſt them, whiche for thys reſpecte litle ſette by you, becauſe ye haue but an abiect and a vile one to your Apoſtle: whiche albeit ſawe not the Lorde in hys mortall bodye, as other Apoſtles did, yet ſawe I hym immortall, and of hym receiued myne Apoſtleſhyp, as other dyd, and haue by hys helpe doone no leſſe, than other haue. This rehearſe I for your ſakes, becauſe ye ſhould haue ſome thing wherwith to aunſwer them, which being not contented with the prayſe of theyr owne conſcience for their good dedes, with high and proude lookes ſeeke for worldlye commendacion, wheras theyr conſciences do inwardly condemne them. Nothing ſpeake we for our own ſakes: but whether we ſpeake of our great actes, and therby ſeme to be pieuiſh, pieuiſh are we to godwarde, to whoſe glory we rehearſe ſuch thynges, as we by hys helpe did: or if we kepe a meaſure in ſpeaking of our ſelues, and therby ſeme wiſe, to you are we wiſe, to whoſe weaknes we temper our tale. We make not our ſelues equall with other Apoſtles by boaſting, but the loue of Chriſt conſtrayneth vs opēly to ſpeake that thing, which appertaineth to his glory. For to his prayſe maketh it, and not

Afflicciōs.

Baptiſme not ſufficient without innocencie of lyfe.

Rewarde ſhalbe geuē after euery mans deſertes.

Man may be beguiled, god cā not.

Men knowe wel ynoughe vnto God.

Pauls vpright life.

Paule auaunceth his authoritie of Apoſtleſhip, and why.

For if we be to feruent, to God are we to feruente.

A not to ours, if there were by vs, through his gift, any thing notable done: that al people ſhould yͤ better know, how his death was not vnfruitful, forasmuch as it doth indifferently profit al people: ſo farfurth, that euen by vs whō thei deſpiſe, it ſheweth his power, and not by them only, which ſaw Chriſt in his manhod, nor by ſuch onely, as haue carnall allyaunce with him. But rather thys wiſe reaſon we the matter with our ſelf: if Chriſt alone indifferētly dyed for al, than foloweth it, that generally al ſuche people wer before thrall ⁊ ſubiect to death, as his pleaſure was by his death to redeme from death. And becauſe he would haue al men indifferently bound vnto him, therfore dyed he for al: that ſuch as by hys benefite liue, being through him new borne agayn, ſhould no longer liue to thēſelues, but to him, which both dyed and roſe againe for them. By this ſhould men be eſtemed, and not by carnal affinitie. Yea ⁊ albeit we may glory our ſelues of the ſtocke of Iewes, yet ſynce the tyme we profeſſed Chriſtes religion, we knowe no man becauſe he is one of our ſtocke, but count ſuch of our kynred, as are by like faith ioyned vnto vs. A vayne crake is it therefore, which ſome make, that they be Chriſtes own countrey menne, or els becauſe they are his kinſmen, and liued familiarely with hym: his fleſhe was geuen but for a ſeaſon preſently, but now ſince that his body is taken away, and his holy ſpirit ſent, his wil and plea-
B ſure is to be knowen after the ſpirite, and counteth hym nigheſt of his kinne, which hath in his promiſes moſt affiaunce. Nor let any mā for this cauſe leſſe eſteme vs, which are later apoſtles, becauſe we knew not Chriſt liuing here in earth in his mortall body: ſince that, if we had ſo knowē him in dede, now yet would we haue forgone that knowledge, as whiche hyndred the ſpirite: and woulde now, ſince that he is become ſpirituall, loue him ſpirituallye. Who ſo therfore is through baptiſme graffed into Chriſte, let him forſake hys olde phantaſies, nor thynke, thys man is a Iewe, that man is a Grecian, this is a bonde man, and that is a fre man: but remembre rather, howe that euery man, which is borne again to be a new man, is of a carnal man become a ſpiritual. Old thinges are paſt and gone, and beholde, through Chriſt all thinges are ſodainly made new. Awaye therfore with theſe woordes: this is a Grecian, this is an aliaunt, this is a Iewe, this is a worſhipper of ydoles, this is a ſpoyler of holy places. The mā hath forſakē to be ſuch as he was, ⁊ is by the workmanſhip of Chriſt, altred into a new creature, ſo vnlike to that he was, yͭ no beaſt is there more vnlike a man. But whatſoeuer is geuē vs by him, al yͭ came from the father, which reconciled vs vnto himſelf, vāquiſhing ſinne by his ſonne Ieſus Chriſt: yͤ preaching of whiche reconciliacion, the ſame father hath put vs in truſt with, yͭ as the ſonne among men did his fathers meſſage, ſo ſhould we execute and do Chriſtes meſſage. For albeit Chriſt, when he was here mortal in earth among mortall men, ſemed but a ſymple man, yet was God the father in him, reconciling by hys miniſtery the worlde vnto hymſelfe: and by hym making it new again, by whome once he made the world: and with ſuch mercy receiued men into his fauour, that he not onlye tooke no vengeaunce vpon vs, for the ſynnes of oure former life, but alſo woulde not aſmuche as laye vnto anye mannes

Chriſt died for al, becauſe all neded.

The trew kynred of Chriſt.

Therfore yf any man bee in Chriſte he is a newe creature.

Amonge Chriſtiās, is no reſpect of nacions.

God was in Chriſte, and made agremente betwene the world, and hymſelfe.

Chriſte was god, ſeming but man.

C

Saluacyō geuen by Chriſte, preached by the Apoſtles.

charge, his ſinnes doone before baptiſme, as though he now wer not theſame man he was before. This fauourable reconciliacion it pleaſed God the father to geue by hys ſonne, and woulde haue theſame to be preached by vs. We therfore in Chriſtes behalfe executing the ambaſſage committed by him vnto vs, euen as God exhorted you by vs, beſeche you in Chriſtes name, to leaue your olde vices, and to be reconcyled to God. For he, to the intente he would once deliuer vs from ſinne, where hys ſonne is very iuſtice ſelfe, altred hym in maner into ſynne: that he takyng our fleſhe vpon hym, whiche in vs is ſubiect to ſynne, ſhoulde become a ſacrifice to pourge our ſynnes, and as a haynous offender among offenders was faſtened to the croſſe: to the entent that by hym he might chaunge vs, whiche were nothyng els but ſinne, into righteouſneſſe: not into our ryghteouſneſſe, nor yet the righteouſneſſe of the lawe neither, but of God, by whoſe free goodnes our ſinnes are forgeuen, that he hencefurth might take vs for ryghteous being planted in Chriſt, who for our ſakes vſed Chriſte as a ſinner.

Why Chriſte tooke oure fleſhe and ſuffered.

The. vi. Chapter.

pistle on the
st sũdaye
lent

The text.

*Eſai.xlix.

D

*i.Co.iiii.

We alſo as helpers exhort you that ye receiue not the grace of God in vayne. For he ſaieth: *I haue heard thee in a tyme accepted: and in the day of ſaluacion, haue I ſuccoured thee. Behold, now is that accepted tyme: behold, nowe is that day of ſaluacion. Let vs geue no occaſion of euil, that in our office be found no fault: but in all thinges let vs behaue our ſelues as the *miniſters of god. In much pacience, in affliccions, in neceſſities, in anguiſſhes, in ſtrypes, in prieſonmentes, in ſtrifes, in labours, in watchinges, in faſtinges, in purenes, in knowledge, in long ſufferyng, in kyndnes, in the holy goſt, in loue vnfeyned, in the woord of trueth, in the power of God, by the armour of righteouſnes of the right hand and on the left: by honor and diſhonor: by euil report and good report: as deceuers, and yet true: as vnknowē, and yet knowen: as dying, and beholde we liue: as chaſtened, and not killed: as ſorowing, and yet alway mery: as poore, and yet make many riche: as hauyng nothing, and yet poſſeſſyng all thynges. ¶ O ye Corinthians, our mouthe is open vnto you: Our hearte is made large: ye are in no ſtrayte in vs: but are in a ſtrayte in your own bowels. I promiſe vnto you lyke rewarde, as vnto chyldren. Set youre ſelues at large, *and beare not the yoke with the vnbelieuers. For what felowſhip hath righteouſnes with vnrighteouſnes? Or what companye hath light with darkenes? Or what concord hath Chriſt with Beliall? Ether what part hath he that belieueth with an infidele? Or how agreeth the temple of God with ymages? *For ye are the temple of the liuing God, as ſayed God. *I will dwell among them, and walke among them, and will be their god, and they ſhalbe my people. Wherefore, *come out from among them, and ſeparate your ſelues from them (ſaieth the lorde) and touche none vncleane thing, ſo will I receiue you, and will be a father vnto you, & ye ſhalbe my ſonnes and daughters, ſaieth the lord almightie.

*Deut.vii.

*i.Cor.iii. vi.

*Leu.xxvi. Ezechiel. xxxvii.

*Eſai.lii.

Newneſſe of lyfe.

SO would Chriſt, ⁊ ſo would god, ye ſhould do, yͭ his benefit ſhould in you take effect. We therfore as helpers both executing gods wil, ⁊ alſo prouydyng for youre weale, beſeche you, that ſince your ſinnes, are once freely forgeuen, that ye no more falle to your olde liuing, and therby ſhew, that ye haue receiued the grace of god in vayne. If it chaunce vs for thys preſent tyme to falle, we maye amende: but we ſhall not alwaye bee hable ſo to dooe. For in the Prophete Eſay thus ſpeaketh God: *In a tyme accepted haue I hearde thee, and in the daye of ſaluacion haue I ſuccoured thee.* Beeholde, nowe is the accepted tyme promyſed by God, and fauourable, wherein God

Time accepted.

A refuſeth not the ſinner, that repenteth with all his heart: beholde, now is the day, wherin we may, liuing godly, obtayne ſaluacion. After this time wil folow ÿ terrible day, wherin we ſhal in vayn ſeke to be reconciled. We therfore in this behalf labouring to dooe our dueties, take hede, that we in no point geue any man occaſion of euil, leſt by our fault the goſpel of Chriſt, wherof we are miniſters, be reproued & blamed: as it might bee, if we leade our lyues, as men not beleuing ſuche thinges, as we teache other: but in all pointes ſhew our ſelues to be ſuch in dede, as it is conuenient thei be, which labour in gods ſeruice, and not in their own. And howe proue we our ſelues to be ſuche in dede? ſurely neither with hygh lookes, nor with bandes of men, nor with gaynes takyng, nor by chargeing men with ceremonies, as ſome doe: but euen as Chriſt approued himſelf, that is to ſaye, with much pacience, with daily afflictions, neceſſities, diſtreſſes, with ſufferaunce of ſtripes, impriſonmentes, ſuffring ſedicions, faſting, cleanneſſe of life, with Apoſtolike knowledge, curteouſnes, kindnes, with the holy goſt, with pure and vnfeyned charitie, and with the woorde of trueth: bolde in all enterpriſes, not vpon any worldly ſtrength, but vpon ÿ power of god, not furniſhed with weapōs, nor with any worldly defence, but on euery ſide ſurely fenſed with the armour of iuſtice: B on the righthand, with an vpright conſcience, that we in proſperitie waxe not proude: and with theſame on the left ſyde alſo, ÿ we be not in aduerſities diſmayed. And vpon truſt of thys helpe of God, we through al ieoperdies thruſt and breake in to preache the goſpel: through honour and diſhonour, through good reporte and euyll, coumpted for deceiuers, wheras we tel truth, taken for men vnknowen, wheras we are knowen: like to ſuch as are a dying, when as ye ſee, we lyue: as men chaſtened, and not kylled: as men being ſorie, whereas we are alwayes mery: as poore men, when yet we enriche many: as men that haue nothing, and yet by Chryſte poſſeſſe al thynges, and ſhoulde through the peopels charytie be more enryched, than are other with all theyr patrimonye, yf we luſted to vſe oure ryghte. But whyther am I plucked wyth the vehemēce of this my tale? So moued am I, that I cannot refrayne, but vtter vnto you all my mynde. For towarde you, ye Corinthians, my mouth is open, and my heart enlarged. Such a confydence haue I in you, ſo bolde am I to glorye of you. Synce I lothe not my condycyon, repente ye not of yours. Yf ye contente my mynde, both haue I cauſe to glory of you, and ye no leſſe cauſe to reioyce of me, and without cauſe are ye, why ye ſhoulde for my ſake be of a ſtraighte and narrow minde. So that yf in you there be any ſtraitnes, the ſame groweth of your euyl mindes. For your welth I leaue nothyng vndone and vnſuffered, but ye toward me agayne beare not lyke loue. I in hope of reſurreccion, and of loue borne towarde you, manfully abyde and ſuffer all troubles: and ſince ye looke to haue theſame rewarde, ſince I haue hetherto loued you like a father, meete is it, that ye in ſtrength of mindes reſemble your father: which vnreadines I lay not vnto youre charges, as to mine aduerſaries, but rehearſe it, as to my dearely beloued children. Deſpiſe ÿ watriſhe ceremonies of the Iewes. Deſpiſe the world, & truſt to ſuch good thinges, as are verely yours.

givinge the occasion of evell

The demeanor of true Apoſtles.

By the armour of ryghteouſnes.

Armour of righteouſnes.

True Apoſtles feare no perill.

he doth throust breake in / we wol ye take a lawful li to preach the gospel // and not he ye man preache differ to seke a benefi

finis

Paules payn take for ÿ Corinthians.

I promyſe vnto you like reward, as vnto children.

C

Paule exhorteth to the deſyre of heauēly ſtate.

Chriſt and Beliall agree not.

Euel company to be auoided.

Of a vyle and ſtrayte minde it cometh, to be content with preſent thinges. Of a ſtrayt mind is it to deſyre nothing but theſe worldly vanities, which wil ſone after periſhe. Chriſt for you is aboundantly riche, abundantly glorious, abundantly mighty, & welthy: let him be ſufficient for you, him embrace ye with all your hertes. Knowe your condicion, & loke vpon your welthy ſtate, and count your ſelf greater, than with vnbelieuers to haue any thing a doe. There is betwixt you and them more dyfference, than will ſuffer you to be yoked together. For what agremēt can there be betwixt righteouſnes and vnrighteouſnes? or what company hath lyght with darkenes? or what concorde hath Chriſte with Beliall? The Gods are diuerſe, the religions diuerſe, diuers manners, and diuers hopes. How agreeth the temple of God with heathen ymages? For ye are the temple of the liuing god, as god himſelf in holy ſcriptures teſtifyeth, ſaying: *I will dwelle among them, and walke among them, and will be theyr God: and they agayn ſhalbe a people ſpecially conſecrate and balowed vnto me.* If the Jewes then abhorre a gētile, as vnpure and curſed, and flee his infeccion: come ye good people whiche are verely conſecrate to the liuing God, out of the company of the vnreligious, kepe your ſelues out of theyr felowſhyppes, as the Lorde by the Prophete Eſay exhorteth you, ſaying: *Since ye are holye, touche no vncleane thing.* Wicked manners are verelye vncleane, and full of ieoperdous contagion, with whoſe company beware leſt your clennes bee defyled. But when I thys counſell you to flee, that ſtandeth not ſo muche in chaungeyng of youre places, as in chaungeyng your myndes. If ye thys doe, then will I knowledge you, and receyue you holye, as I am holy my ſelfe: then ſhall ye finde me as a father, and I will embrace you as my ſonnes: ſo ſayeth the Lorde almyghtye, leſt ye myghte myſtruſte the promyſe maker.

D

¶ The.vii. Chapter.

The. text

*Act.xvi.

*.ii.Cor.i.

*.i.Pet.ii

*Eccl.xxx

¶ Seeing that we haue ſuch promiſes (dearly beloued) let vs clenſe our ſelues from all filthineſſe of the fleſhe and ſpirite, and growe vp to full holineſſe with the feare of God. Vnderſtande vs, we haue hurte no man: we haue corrupte no man: we haue defrauded no man. I ſpeake not this to condemne you: for I haue ſhewed you before, that ye are in our heartes to dye and liue with you. I am verie bolde ouer you. I reioice greatly in you. I am filled with coumforte, and am exceding ioyous in all our tribulacion. For when we were come into *Macedonia, our fleſhe had no reſt: but we were troubled on euery ſide. Outwarde was fighting, inward was feare. Neuertheleſſe, *God that comforteth the abiect, comforted vs by the coming of Titus. And not by his coming onely, but alſo by the conſolacion which we receiued of you, when he told vs your deſire, your feruent mind for me, ſo that I reioiſed the more. For though I made you ſory with a letter, I repēt not: though I did repent. For I perceue that the ſame epiſtle made you ſory, though it wer but for a ſeaſō. But I now reioyce, not that ye wer ſory, but that ye ſo ſorowed, that ye repented. For ye ſorowed godlie: ſo that in nothing ye wer hurt by vs. *For godly ſorow cauſeth repentance vnto ſaluacion, not to be repented of: *cōtrariwiſe, worldly ſorow cauſeth death. For behold what diligence this godly ſorow that ye toke, hath wrought in you: yea it cauſed you to cleare your ſelues. It cauſed indignacion, it cauſed feare, it cauſed deſire, it cauſed puniſhmente. For in all thinges ye haue ſhewed your ſelues, that ye wer cleare in that matter. Wherfore though I wrote vnto you, I did it not for his cauſe that had doone the hurte, neither for his cauſe that was hurte: but that your good minde for vs might appeare among you in the ſighte of God. Therefore we are coumforted, beecauſe ye are coumforted: yea and exceadinglye the more ioyed we, for the ioye that Titus hadde: beecauſe his ſpirite was refreſſhed of you all. I am therefore not

nowe

A now aſhamed, though I boaſted my ſelfe to hym of you. For as al thinges which we ſpeake vnto you are true: euen ſo our boaſting, that I made vnto Titus, is foũd true. And his inward affeccion is more aboundaunt toward you, when he remembreth the obedience of you al: how with feare and trembling ye receiued him. I reioyce that I may be bold ouer you in all thinges.

Vpon ſure truſt of ſuch promiſes of god therfore, let vs ſo vſe our ſelfes, dearly beloued, that we ſeme worthy theſame, cleanſing our ſelues not onely from all filthines of bodye, but alſo of the ſoule: yͭ we both may leade a hurtles life among men, and haue therewith an vpryght hearte to god, furniſhed with ful ⁊ perfit holines agaynſt the coming of Chriſt: in the meane ſeaſon dooing our dueties, not of diſſimulacion, as hipocrites doe, but for feare of God, who geueth euery man reward according to his deſertes. So wyde and large is the loue, whiche I beare towarde you, that I claſpe and embrace you altogether with my whole heart: receiue ye me likewiſe, as I am, into your heartes, ſpecially ſince that ye receiue other, which both loue you leſſe, and are with their coſtly fyndyng and diſdaynfulnes, chargeable vnto you, and beſide thys lode you alſo with ceremonies. Neuer hurte we anye of you, nor with falſe learning corrupted any of you, nor violently exacted ought of any man: which ye muſt not take as ſpoken to condemne or reiect you, B but to make you the better. For by that I haue alreadye written vnto you, it may be clearly perceued, that I with al my heart loue you, and am with the ſtrong bande of charitie ſo knytte vnto you, that I am ready both to lyue and dye with you. Suche a greate truſt haue I in you, that vpon your head I dare warraunt anye thing: and great cauſe haue I to glory of you, whom I haue in al poyntes founde obedient. For your offence I letted not freelye to reproue you: but now I ſee you amended, my hearte is ſo coumforted, and ſo full of gladnes am I, that in all myne afflyccions, whiche was elſwyſe in many daungerous ſtormes, it clearly wiped awaye all the ſorowe of my mynde, takyng it as a pleaſure to ſuffer for ſuch mennes ſakes. For when we wer cummen into Macedonia, my bodye hadde no reſt, but it was troubled on euery ſyde. Outwardlye vexed by ſuche aduerſaryes as foughte agaynſt the ghoſpell: inwardelye through feare, leſt falſe Apoſtles by ſome craftye meanes might peruerte you: of the aduerſaryes of the Ghoſpell beaten were we: for other were we afrayed, leſt they beeyng dyſmayed with our miſerable ſtate might deſpayre. But God which comforteth the lowe and abiecte perſones, coumforted and refreſhed vs, by the cummyng of Titus: not onely beecauſe he was come, whoſe company I ſpecially deſyred, but alſo becauſe he came from you merye and glad. And as he was by you made merye, ſo made he me glad and merye lykewiſe, when he tolde me, how deſyrous ye wer of me, how ye wept and wailed, becauſe that being offended I came not yet vnto you: and ſhewed me moreouer, how diligently ye obeyed my commaũdementes, inſomuch that when I was of this enfourmed by Titus, I toke more pleaſure of your diligence in your amendment, than I was ſad through your offences. Lothe am I at any tyme

Hipocriſie

Paules loue to the Corynthians.

We haue hurt no man, we haue defrauded no man.

Pauls behaueour.

Paules trouble at Macedonia.

God that coũforteth the abiect, coũforted vs by the comyng of Titus.

The Corinthians loue to Paul.

to make you ſory:but yet ſince that fortuned wel, I repẽt me not, for that in my other letters I made you ſad, albeit I beefore dyd repent. For although yͤſame epiſtle, which was both to you ⁊ me ſorowful, for a ſeaſon made you ſory, yet am I now wel therwith pleaſed:not becauſe we made you ſorye, but becauſe that ſorowe brought you to repentaunce. This world hath in it a certain kind of ſorow, vnfruitful and hurtful, as when menne either for loſſe of money, or for looſing theyr pleaſures, or for wrath and enuye are diſquieted in their mindes. There is in chriſtẽ religion alſo a certain ſorow, but ſuch as is profitable ⁊ good, by meane whereof ye are ſo farre from being the worſe by me, yͭ by theſame ye are well amended and become godly. For he that is for thys ſorye, becauſe he hath diſpleaſed god, ſheweth thereby that he is amended: ⁊ ſorow after this ſort ſo bringeth one to repentaunce, that it ſuffreth a man no more to fall agayn vnto his old faultes. But contrarywiſe, yͤ ſorow which groweth of worldly deſires, worketh death, and is hurtful both to body ⁊ ſoule. Dooeth not your ſtate declare this matter? For what a diligence hath this godly ſorow of yours wrought in you? What ſpeake I of diligẽce? I might much rather ſaye a ſatiſfaccion, wherewith to me ye haue cleared your ſelues, plainli ſhewing that ye approue not yͤ vnhappi dede:yea I might ſay an indignaciō, as who wer ſo ſharpe agaynſt the offender, yͭ I was compelled to moue you to be fauourable ⁊ gẽtle:yea a feare, as though one mannes ieoperdy had belonged to all:yea a deſyre furthwith to amend the fault:yea a zeale and loue to folowe vs in baniſhing diſhoneſtie: ⁊ to be ſhort, a deſire alſo to reuenge, as it appeared by that he, whiche did the fault, was ſtraight puniſhed, ſo that ye haue in all poyntes declared your ſelfes to be cleare and free in yͤ matter. Wherfore, though I wrote vnto you al of yͤ matter, as though it had belonged to all, I wrote not onely for his ſake whiche did the fault, or for him againſt whom it was doone: but rather becauſe ye ſhould all perceiue what great care I haue of you, (as god is my witnes,) which was ſo penſief, both leſt this infeccion might crepe among you, and the fault of one or two infecte the whole bodye: and agayne, leſt it ſhoulde be vnknowen, what loue ye beare towarde me, whoſe wille ye ſo gladly obeyed. And ſynce thys was vnto you coumfortable, as whiche reioyce that ſuche are amended, as it was mete ſhoulde be, glad am I alſo of your gladnes:but thys pleaſure of myne was by the gladneſſe of Titus encreaſed, which, vpon my commendacion was ſo receyued among you, that hys hearte was by all you refreſhed, when he ſaw how ye eſtemed me. So that nowe, if I haue to him any thing boaſted of your vertue and obedience, I haue for that taken no ſhame, for in this ieoperdy is he, that prayſeth any man. Hym prayſed I vnto you, and you I prayſed to hym. And bothe chaunced well, for as ye in all poyntes found Titus ſuche one as I told you he was:euen ſo founde he all ſuche thynges true, as I before of you had boaſted vnto hym: and therefore neither before hym nor before you, am I aſhamed of lying. And wheras he hertofore loued you, now yet vpon profe of your gentlenes, euen frō the very heart roote he loueth you, whiles he bethinketh himſelfe and calleth to mynde, howe gladlye all ye obeyed oure mynde,

whiche

C

Pauls and the Corinthians ſorowe, bred ioy.

Two kindes of ſorowe.

Godly ſorow cauſeth repẽtaunce vnto ſaluacion.

D

Pauls care for the Corinthians.

Titus.

A which he brought vnto you: and alſo with what feare ⁊ reuerence ye receiued him at his coming. And certainlye glad am I, that I find you ſuch, as I may in al thinges herafter be bolde vpon you, ſo that hencefurth I wil not feare to require any thing of you.

The.viii.Chapter.

The text.

I certifye you brethren, of the grace of God, whiche was geuen in the congregacions of Macedonia, howe that the aboundaunce of their reioycing is, that they are tryed with muche tribulacion. And thoughe they were exceadyng poore, yet haue they geuen exceading richelye, and that in ſynglenes. For to theyr powers (I beare them recorde) yea and beeyonde theyr power they were wilyng of theyr owne accorde and prayed vs with great inſtaunce that we would receiue their benefite, and ſuffer them to bee partakers with other in *minyſtring to the Sainctes. And thys they dyd, not as we looked for: but gaue theyr owne ſelues fyrſt to the Lorde, and after vnto vs by the will of God: ſo that we coulde not but deſire Titus, to accompliſhe the ſame beneuolence among you alſo, euen as he had begunne.

*Rom.xv.
i.Cor.xvi
ii.Cor.ix.

Poules ſucceſſe in Macedonia.

Therfore, becauſe ye ſhoulde herein alſo ſatiſfye
both my deſyre, ⁊ reſemble the godly deuocion
of other congregacions: I certify you brethrē,
how god aſſiſted me in the churches of Macedonia.
For with ready ⁊ ioyful mindes receued
they the goſpel, ⁊ wer ſo farre from being dyſcouraged
through the affliccions of Silas and
me, whiche were with vs alſo in trouble, that
B through a confidence in the goſpell they ioyfully indured al perſecucions.
And briefly, the greater tormentes we ſuffered, the more
glad wer they of our deliueraunce. And whereas they are nedy ⁊
exceading poore, yet ſuch herty mindes had they, ẏ the litle, which
was left in theyr emptie cofers, they departed wᵗ for the reliefe of
ẏ poore. By meane wherof, ẏ poorer they became ⁊ more brought
to nede through their godly liberalitie, the richer are thei growen
in gentle heartes and ſinglenes. For we not onely found them not
hard in geuing their goodes, but alſo beare true witnes with thē,
that they would of good will not only geue according to theyr abilities,
but alſo more than theyr abilities wer: in ſo muche that
when we fearyng leſt after ſuche exceadyng great liberalitie by
reaſon of nede they might of that they had doone, be ſorye, refuſed
to receiue theyr free offer, they moſt inſtantly beſought vs to ſuffer
them to be partakers of thys prayſe: whiche is, that they geuing
ſome parte of theyr ſubſtaunce for the reliefe of Saainctes,
myght agayne bee partakers of theyr godlynes: in ſo dooyng, not
onely ſatiſfying my deſyre, but alſo dooyng more than I looked
for, which not onely offred theyr goodes, but alſo freely gaue thēſelues,
fyrſt to god, and then to vs alſo, as the will of god was, by
whoſe inſpiracion they were moued ſo gladlye to obey vs. Whoſe
good mind ſo greatly pleaſed me, that I exhorted Titus, that as
by his good counſell ye had alreadye begun thys liberalitie vpon
good people, he would in you accompliſh that, which was begun:
to thintent ye ſhould be the more beholding vnto him, by whome
ye haue obtayned thys godlye prayſe of beneuolence, that in thys
poynt ye be behind none other.

The Macedonyans liberalitie.

Titus ſet to Corinth for their liberalitie

The text.

Nowe therfore, as ye are riche in all partes, in fayth, in woorde, in knowlage, in all feruentenes, and in loue, whiche ye haue to vs: euen ſo ſee that ye bee plenteous in thys beneuolence alſo. Thys ſaye I, not commaundyng: but be-

cauſe

cauſe of feruentnes, I dooe allowe the vnfaynednes of your loue towarde other mē. For ye know the liberalitie of our lord Ieſus Chriſt, that though he was riche, yet for your ſakes he became poore, that ye through his pouertie myght be made riche. And I geue counſel herto. For this is expedient for you, which began, not to do only, but alſo to will a yere agoe. Now therfore perfourme the thing which ye began to do: that as there was in you a readines to will, euen ſo ye may perfourme the dede *of that which ye haue. For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not. C * Pro.iii. i.Pet.iiii.

But rather, as ye in other giftes paſſe other, that is to wit in the gift of fayth, in the gift of tonges, in the gyft of knowledge, in the gyft of diligent miniſtring, in the gyft of charitie, whiche ye haue declared toward vs, be ye likewiſe in thys gifte excellent: not becauſe I require ſo much of you, but for this rehearſe I the readye mindes of the Macedonians, that ye being through their exaumple prouoked, freely declare your vnfayned charitie, in this behalf folowing the lord Ieſus Chriſt aſmuch as ye be able: who albeit he wer riche ⁊ lord of al, yet becauſe he would doe vs good, of hys free goodnes made himſelf poore, and hyding his almightie power became man, to the end that through hys pouertie ye might be enriched: making as it wer a chaunge, wherin he receiued the pouertie of our humanitie, becauſe he would make vs partakers of the riches of his godhead. Therfore as in my other letters I required you not to leade a ſingle life, but for your weale and profit counſelled you therto: ſo in this matter I commaund you not, but geue you counſel: ⁊ for this geue you counſel, becauſe I thynke it ſhalbe profitable for you, namely ſince ẏ thing I geue you coūſel is ſuch, as ye haue already without my coūſel not only begun to do, but alſo gladly of your own mindes begun to will it. Now remaineth this, ẏ ſuch thinges as ye haue begū to do, ye perfourme in dede: ẏ as ye willingly minded this a yere paſt, ſo ye perfourme it, as ẏ Macedonians gaue you exaūple, not aboue your abilitie, as thei did, but euery mā as he is able. That which a man geueth agaynſt his wil, is not acceptable: if a mans will be good ⁊ ready it is ſufficient, though his gift be meaſured by his habilitie: for no man is required to geue that he hath not. Paul exhorteth ẏ Corinthians to geue to the poore D

It is not my mind, that other be ſet at eaſe, and ye brought into cumbraunce, but that there be egalnes nowe at this time, and that youre aboundaunce may ſuccour their lacke: and that theyr aboundaunce ſupplye your lacke, that there maye be equalitie agreeing to that whiche is written: *He that had much, had not the more aboundaunce, and he that had litle, had neuertheleſſe. Thankes be vnto god which put theſame good mind for you in the hert of Titus, whiche accepted the requeſt: yea rather he was ſo well willing, that of his own accord, he came vnto you. The text. * Exo.xvi.

Liberalite how to be beſtowed. Nor muſt men ſo vſe their liberalitie, that ſuch, vpon whom it is beſtowed, liue at reſt and pleaſantly, ⁊ they that geue be brought to pouertie. But for an egalnes to be kepte among you, that is to wit, that through your riches, wherof ye haue aboundaunce, their pouertie may be relieued: and again that their faith and godlines wherin they paſſe you, may recōpence that, that perchaunce wanteth in you, whiles eche of you departeth with other, ſo that neyther of you lacke anye thyng, but that there be an equalitie obſerued. Equalitie. As we reade it chaūced with our elders in gathering māna, that he whiche had gathered more, with hym remayned there no more, than with an other whiche had gathered leſſe. For ſo is it written in the booke of Exodi: *He that had muche had not the more aboundance: and he that had litle had neuertheleſſe.* These temporall riches haue we but

for

A for a ſeaſon,to liue by them from time to time:beecauſe no manne ſhould long before caſte his peniworthes,what he ſhall haue lefte him. For if ye go yͤ wai to worke,no man will thinke that he hath for himſelf ſufficient,and ſpare to geue vnto other. For this preſẽt time this man hath nede,and thou haſt to muche. Of that whiche thou haſt more thã inough,geue as the preſent nede requireth. If herafter it chaunce,yͭ thou thy ſelf nede, thou ſhalt wͭ like liberalitie by ſome other be eaſed. And thãkes geue I vnto god,which inſpired this good purpoſe in Titus hert,as wel as in mine, which gladly accepted my requeſt,being elſwiſe wel diſpoſed therto:yea, which came vnto you,not ſo much at my requeſte, as of his owne good wil,albeit he was throw mine encouraging yͤ better willed.

Communicacion of goodes.

The text. ¶We haue ſent with him the brother whoſe laud is in the goſpel throughout all the congregacions:and not that onely, but is alſo choſen of the congregacions to be a felow with vs in our iourney,concerning this beneuolence that is miniſtred by vs vnto the praiſe of the ſame lord,and to ſtiere vp your prompt mind.For this we exchew,that any man ſhould rebuke vs in this plenteous diſtribucion that is miniſtred by vs(to the glorye of the lord,)and*make prouiſion for honeſt thinges,not only in the ſight of the lord, but alſo in the ſight of men.

*.Ro.xii.

With him haue we ſente the brother, whoſe faith and entiernes in preaching yͤ goſpel,throughout al the congregacions is wel tried: and ſo wel tried,that of al the congregacions,he was choſẽ out of yͤ reſt,to be as it wer a felow and companion of our iourney,to be B my helper in gathering yͤ money,whiche ye of your liberalitie geue to yͤ glory of yͤ lord,by whoſe mocion this matter is wrought, for a plain declaracion to al men of your prompte mindes. Diſcrecion would,that perfit and tried menne were put to this buſines leſte weake perſons conceiue a ſuſpicion,that this greate ſũme of money,which ye of youre free goodnes geue,is not ſo muche gathered for other as for our ſelues,wheras we therof take nothing to our ſelfes,but the labour and trauail to gather it and to conuay it. For wel knowe we that to gather money,ſpeciallye yf the ſumme bee great,hath an apparent ſuſpicion of gredineſſe: and as well know wee,that mennes conſciences is with nothyng ſooner corrupted.

The text. We haue ſent with thẽ a brother of ours,whõ we oft times proued diligent in many thinges,but now much more diligent. The great confidence which I haue in you, hath cauſed me this to do: partly for Titus ſake,which is my felowe and helper as concerning you. Partly becauſe of other which are our brethren,and yͤ meſſengers of the congregacions, and the glory of Chriſt. Wherefore ſhewe ye vnto them the profe of your loue,and of our boaſting of you in the ſight of the congregacions.

To theſe two,of whome ye haue good experience,we haue adioyned yͤ third,a certain brother of ours,whom albeit ye know not ſo well,yet in diuers thinges haue we oft times found him diligente and faithful, and in this buſines more diligent,than in other: ſo yͭ I nothing doubt,but that ye wil with any ſumme of money truſt them,partly vpon conſideracion of Titus,which is my felow and partaker of the labors which I vndertake for your ſakes:& partly in cõſideracion alſo of other adioined with him,which beſides yͭ thei be our brethren,are alſo choſen to do this buſines by yͤ voices of yͤ congregacions,by whom the glory of yͤ goſpel is ſo ſetforth,yͭ thei maye be well called not onely apoſtles,but alſo the glorye of Chriſt. With theſe ſhal ye in ſuch ſort vſe your ſelfes,yͭ ye now ſpecially declare,how greatly ye loue vs,& yͭ I haue not wͭout cauſe boaſted of you vnto thẽ. And ſuch gentlenes as ye ſhewe vnto thẽ, ye ſhal ſhew toward al cõgregacions,whoſe meſſẽgers thei are.

Two other brethen ſente with Titus to Corinth.

¶The.ix.Chapter.

C

The texte. *Rom.xv *i.Cor.xvi *ii.Co.viii

¶Of the*miniſtring to the ſaintes, it is but ſuperfluous for me to write vnto you: for I know the redines of your minde, wherof I boaſt my ſelf vnto them of Macedonia, that Achaia was prepared a yere a go: and your enſaumple hath prouoked many. Neuertheles, yet haue I ſent theſe brethren, leſt our boaſting which I make of you, ſhould be in vain in this behalf, that ye (as I haue ſaid) maye prepare youre ſelfes: leſt paraduenture if they of Macedonia come with me, and finde you vnprepared, we (I will not ſay ye) ſhould be aſhamed in this matter of boaſting. Wherefore, I thought it neceſſary to exhort the brethren, to come before hand vnto you, & to prepare your good bleſſing promiſed afore, that it myght be ready, ſo that it be a bleſſing, and not a defrauding.

Why Paul ſent Titus & the other to Corinth before.

Now for me to beſtow any labor with my letters to moue you to be charitable vpō the poore, I thynke it ſuperfluous, ſince I haue of youre readye good myndes such ſure and perfit knowlage, that I nothing doubt to boaſt therof among the Macedonians: ſo farre ẏ by your example not only Corinth, but welnigh al Achaia is diſpoſed, ready, and well minded to like liberalitie. And albeit we wer wel aſſured of youre good minde before, yet thought we it not amiſſe to ſende theſe our brethren before: leſte it happely appeare by ſome meane, that wee haue of you made a vayne boaſte in this poynte, whiche in other thinges hitherto haue done, as I ſaide of you. Nowe the purpoſe why we ſente them before, is, that as we before wrote vnto you, ẏ money be gathered in good time, & that it be in a readines, which euery man is willing to geue: leſt if the Macedonians, to whome I haue boaſted of you, come with me and fynde you vnprepared, we be put to ſhame as one that hath made a vain bragge of you: I wil not ſay, leſt ye be put to ſhame, as menne in this vnlike youre ſelues, whiche in all other giftes excell other. And for this cauſe thought I it good to deſyre theſe brethren to go thither vnto you, before I came my ſelf, to prepare the contribucion, whiche ye had before purpoſed and appointed, that it might bee in a more readynes, woont to bee called when we ſpeake Greeke, *eulogia*, that is to ſaye, a bleſſing, becauſe euery benefite ſhould gladly and without murmuring be both geuen and taken: if it ſo bee not, than is it rather extorcion than a fre gift. He that wil geue let him frely geue, and aſmuche as he will. This pointe I warne you of, the more a man geueth, the more rewarde ſhall he haue.

D

Benefites to be frely geuen and cherefully

The text. *Prou.xi. Gala.vi. *Exo.xxv Eccl.xxxv

*Pſa.cxii

Thys yet I ſay: *he whych ſoweth litle, ſhall reape litle: and he that ſoweth plenteouſly ſhall reape plenteouſly. And let euery man dooe accordynge as he hath purpoſed in his hearte, not grudginglye, or of neceſſitie. *For god loueth a cherefull geuer. God is able to make you ryche in al grace, that ye in al thynges hauyng ſufficiente vnto the vtmoſte, maye bee ryche vnto al maner of good woorkes, as it is wrytten: *He hath ſparſed abrode, and hath geuen to the poore, his righteouſnes remayneth for euer. He that miniſtreth ſeede vnto the ſower, miniſtre breade alſo for foode, and multiply your ſede, and increaſe the fruites of your righteouſneſſe: that on al partes ye maye be made rich into al ſinglenes, whyche cauſeth thorowe vs that thankes are geuen vnto God. For the office of thys miniſtracion, not only ſupplieth the nede of the ſaintes, but alſo is aboundaunte herein, that for this laudable mynyſtryng, thankes myghte be geuen to God of many: which praiſe God for the obedience of youre conſentynge to the Ghoſpell of Chryſte, and for your ſynglenes in diſtributynge to them, and to all men, and in theyr prayers for you which long after you, for the aboundaunte grace of god in you. Thankes be vnto god for hys vnſpeakable gifte.

The greater almes, ẏ greater rewarde.

Whoſo ſoweth litle, ſhall reape but litle: but he that ſoweth plenteouſly and with a good chere, ſhal likewiſe reape that he ſowed:

ſo

A ſo that he this do, not becauſe we badde him, but becauſe he in his hearte hath ſo purpoſed. For more largelye and freelye geueth he, which geueth with a good will. More ſparingly geueth he, which geueth wͭ a heuy chere as one compelled. But god loueth a chereful geuer. For he that doth his duetie againſt his wil, beefore hym is coũted as though he did not his duety. And cauſe is there none, why ye ſhould feare, leſt ye loſe this youre almes. For god whiche counteth that to be done vnto him, which is for his loue beſtowed vpõ his ſaintes, is ſufficiently able, albeit ye receiue no recõpence of men, to make your almes dedes gainfully to returne vnto you: in yͭ he wil geue you ſubſtaunce inough for yͤ maintenaũce of your life, & alſo enrich and plentifully encreaſe you in al godly workes. For yͤ almes dedes which are beſtowed to releue yͤ poore ſaintes, are a good part of iuſtice and godlines. Euẽ as the pſalme writer teſtifieth alſo: *He dealed abrode and gaue to the poore, for the which his iuſtice continueth from time to time perpetually.* And my praier is, yͭ he whiche miniſtreth ſede vnto the ſower, and geueth him bread for his nouriſhment, & ſubſtaunce to helpe the poore people, maintain alwaies youre ryches, eftſones to helpe them: and ſo multiply your ſeede, & increaſe the fruites of your righteouſnes, yͭ ye may be enriched in al kindes of vertues. and therwith alwaies grow forward into al ſinglenes & gentle diſpoſicion of hert, and that ye daily regarde your money leſſe & leſſe, which while thei bee beſtowed, not vpon euery raſcal, but vpon yͤ ſaintes, do cauſe your liberalitie to auaũce gods glory, B in yͭ the godly people being refreſhed with your almes, do thorow vs geue thankes vnto god: ſo that I herein claime ſome reward, which bring this matter to paſſe. For in yͤ execucion of this office, we not only by your liberalitie attain yͤ relief of poore mẽ, but alſo the greater your almes is, yͤ more geue thankes to god, whiche hauing an experience of youre godlines, for this your bounteouſnes, praiſe god in that thei doe perceiue your obedience to the goſpel with one accorde, by reaſon wherof ye do frely & frankly deale your ſubſtaunce, not only to them for whom we ſue at this preſent time, but alſo to al other. For the poore muſt be holpen, wherſoeuer thei be. Fynallye this enſueth, that in their praiers, whiche as thankefull men, thei offer vnto god for you, thei wiſhe to ſee you, that thei may euidently ſee before their face youre ſingular godlynes, which thei know to bee geuen you by god, by the greatnes of your almes, wherwͭ thei are refreſhed. But for this vnſpeakeable gift ſpecially thankes ought to be geuen to god, whiche bothe moueth youre minde to geue, and prouoketh them not to abuſe youre giftes to idlenes or riote, but to praiſe god.

Almes.

God the more thanked for the liberalitye of hys.

The.x.Chapter.

The texte. I Paule my ſelfe beſeche you by the meekenes and ſoftnes of Chriſt, which when I am preſent among you, am of no reputacion: but am bolde toward you, beeynge abſent. I beſeche you that I nede not to be bold when I am preſent (with yͤ ſame cõfidence, where with I am ſuppoſed to haue bene bolde) againſt ſome which repute vs as though we walked carnally. For though we walke in yͤ fleſh, yet we doe not warre fleſhly. *For yͤ weapons of our warrefare are not carnal thinges, but thĩges mighty in God to caſt down ſtrong holdes, wherwith we ouerthrowe counceels & euery hie thing that exalteth it ſelf againſt the knowledge of God, and bring into captiuitie al imaginacion to the obedience of Chriſte: and are ready to take vengeaunce on all diſobedience, when your obedience is fulfilled. Loke ye on thinges after the vtter appearaunce?

*Ephe.vi.

Amendement of lyfe.

The armure of true preachers.

Why Paul ſpared to vſe extremitie among the Corinthians.

The dignitie of an apoſtle.

C But to lette paſſe theſe thinges, and to come to other: I that am no meane apoſtle, but yͤ very ſelf ſame Paul, whom ye know well, which for your ſake both haue ſuffred & doe ſuffer ſo great troubles, do beſeche you, for the mekenes, ſoftenes, & mercy of Jeſus Chriſt, whoſe exaũple folowing J doe humble my ſelf among you, outwardly ſo behauing my ſelf as though J wer ſome raſcall & an outcaſte, not taking vpon me an apoſtles dignitie and authoritie, which yͤ falſe apoſtles thinke to ſtand in high lokes, and yet in mine abſence, (as theſe caitifes quarell) fray you with rough and cruell letters, beeing bolde vpon your obedience: J beſeche you (J ſay) ſo to redreſſe your lyfe, that at my commyng, J be not compelled to execute the ſelfſame authoritie once again, which J ſeme to haue vſed againſt certain falſe apoſtles, which thinking me to be ſuch as they be, report that J carnallye liue among you, as a flatterer, while J am preſent to coury fauell for feare: and being abſent, by letters boaſt my ſelf, as though J feared nothing. Nothing doe J of any carnal minde, but whatſoeuer J do, all is for your weale, & for the glory of the goſpel. For though we be clothed with this mortal fleſh, yet warre we not vnder the rule and gouernaunce of yͤ fleſhe, but holpen with the aſſiſtence of yͤ ſpirit of god. As lowe and weake as ye thinke vs, yet are wee not vnweaponed, nor without ſtrength to ſuppreſſe the aduerſaries of yͤ goſpel. D For the weapons of our ſpirituall warrefare, are not mightye by reaſon of yron or ſteele, as worldly mens are wont to be, but mightie by the power of god, able to throw down al yͤ euer ſemeth ſtrongly builded againſt him. With theſe ouerthrow we & turne vpſide down al craftie deuiſes, & euery high ſtate of wicked people, which exalt & auaunce thẽſelfes vpon their worldly wiſedom againſt yͤ wiſedom of god, which we by yͤ goſpel profeſſe: and not only ſuppreſſe, but alſo ſubdue & bring into captiuitie al worldly imaginacion, to make yͤ ſame henceforth obedient vnto Chriſt, whõ it before reſiſted. But & if any mã ſtubbernly rebel, ready are we to reuenge vpon al diſobedience, which power for your ſakes we haue hitherto forborne, leſt by vſing extremitie vpon ſuch as are among you, and ſuch as ſome of you as yet fauour, ſuppoſing that they be excellente apoſtles, we myghte trouble your commen quietneſſe: whiche J wyll yet hereafter vſe paraduenture when J ſee your obedience growen to ſuche perfeccion, that ye can quietly be contented, that ſuch ſhould be excluded out of youre coumpany, as ye were with the puniſhemente of the haynous and inceſtuous fornicatoure. J tell you that the dignitie and power of an apoſtle is not a bodily power, but a ſpiritual. Are ye yet no wiſer, but to iudge an apoſtle by ſuche thinges as are ſeen, like as the commen people eſteme a lord to be a gaie felow, by his outward ambicious port, giftes of fortune, and bande of men.

The texte.

Yf any manne truſt in hymſelfe that he is Chriſtes, let hym conſider this agayne of himſelf: that as he is Chriſtes, euen ſo are wee Chriſtes. For though I boaſt my ſelf ſomewhat more of our authoritie (whiche the Lorde hath geuen vs to edifye and not to deſtroy you) it ſhal not bee to my ſhame, leſte I ſhould ſeame as thoughe I went aboute to make you afrayd with letters. For the epiſtles (ſaieth he) are ſore and ſtronge: but his bodily preſence is weake, and his ſpeche rude. Let him that is ſuche, thinke on this wiſe: that as wee are in woordes by letters when wee are abſente, ſuche are wee in deedes when we are preſente.

A For a time I nothing ſpeake of falſe apoſtles, but generally ſpeaking this I ſay: if any man thinke that he is Chriſtes, either beecauſe he ſawe hym in his mortall body here in earth, or becauſe he is vnto him of nighe aliaunce and kynred, let hym again likewyſe remēber this with himſelf: ẏ as he is Chriſtes ſo are we Chriſtes, and ſo in this behalfe, we are as good as he, ſo that nothinge hath he, wherwith to pleaſe himſelf, ⁊ to deſpiſe vs. It is ẏ ſpirit which maketh vs nigher to Chriſt, and not carnall kinred. Nothing doe I yet hitherto, but make my ſelf equall with other apoſtles. But now and if I ſomewhat toke vpon me aboue them, and gloried of mine owne autoritie, or rather not mine but geuen vnto me of the lord, and geuen vnto me to do you good, and not to hurt: I thynke it ſhoulde not bee to my ſhame, as thoughe I had more vainelye boſted of my ſelf, thā truly. But of my high autoritie wil I ſpeake nothing, leſte any thinke, that I with threatning epiſtles woulde make you afraide. For ſo ſaith one, whō I for honours ſake name not: Paul ſendeth arrogant and vehemente letters: But when he is preſent, he is altogether vnlike himſelf, that is to wete, both of a weake body, wherin there is no maieſtie, ⁊ in his ſpeche ſo rude, that it in no part reſembleth ẏ authoritie, wherwith his epiſtles, as it were, thunder and lighten. He that for this deſpiſeth our autoritie, I doe him well to wete, that as my ſpeche is in mine epiſtles, when I am abſent, which theſe men ſay is vehement, ſuch is B our power and autoritie being preſente, if we ſee cauſe why to vſe it. To bragge with wordes ſuch thinges as I cānot in dede perfourme, is for light perſons, and not for me.

The true kinred of Chriſte.

Paul chalengeth his authoritye againſte ẏ falſe apoſtles.

The texte. ¶ For we cannot finde in our heartes to make ourſelues of the number of them, or to compare oure ſelfes to them whiche praiſe themſelues. Neuertheleſſe whyle thei meaſure themſelues with themſelues, and compare themſelues with thēſelues, thei vnderſtande nought. But we will not reioyce aboue meaſure: but according to the meaſure of the rule, whiche God hath diſtributed vnto vs, a meaſure to reache euen vnto you. For we ſtretche not our ſelues beyonde meaſure, as though we reached not vnto you. For euen to you alſo haue we come with the ghoſpel of Chriſt, and wee boaſte not oure ſelfes out of meaſure in other mennes labours. Yea, and wee hope it wyll come to paſſe, that when youre faith is increaſed amonge you, we ſhall be magnified according to our meaſure more largelye, and that I ſhal preach the ghoſpell in thoſe regions whiche are beyonde you: and not to boaſte of thoſe thinges, which by another mannes meaſure are prepared already. *But let him that reioyſeth, reioice in the Lorde. For he that praiſeth himſelf, is not allowed, but he whom the lord praiſeth.

*Eſai. lxv Jere. ix. i. Corin. i.

Nor can we finde in our heartes to accoumpte our ſelfes in the numbre of thē, or to compare our autoritie with ſuch, as with deceitful meanes, and craking wordes auaunce themſelfes, and not with dedes: which in the meane ſeaſon forgeat, howe thei meaſure not themſelfes by their own doynges, but ſetfoorth themſelfes in compariſon of men without courage, as they themſelfes bee: nor by any other waye proue theyr owne ſingularneſſe, but by depraning other mennes actes, and prayſyng theyr owne. God forbidde that we ſhoulde without ende glorye, as theſe dooe. For and yf euery manne had the deſyre to be taken for ſo great, as he with arrogancie would make himſelfe, certainly there would be of boaſtyng neither meaſure nor end. Nor yet take we vpō vs other mens glory, but according vnto the meaſure ⁊ condiciō of ſuch actes as we haue by gods helpe done, eſteme our ſelues as we be. So that

Paules vpryght miniſtration of the ghoſpell.

C

aſmuch as he gaue vs, ſo much take we vpon vs, and beyond this, glory not we. And ſurely wee haue not ſlendrely enlarged the dominion of oure captaine, as whiche came euen as farre as to you, not of mine owne head onely, but ſente by God. A ſufficiente matter to glorye of haue we, in that we came not vnto you after the common ſorte, but after ſuche a ſorte, that by vs the ghoſpell of Chriſte was preached vnto you, ſo that we neede not with hyghe woordes to prayſe oure ſelues, as though we in deede reached not vnto you, whiche elſwyſe were not verye eaſie to bee wonne. Nor came we vnto you beeing already brought into beliefe, as falſe apoſtles vſe to doe, but firſt of all other perſwaded you in it. Nor boaſt we oure ſelfes aboue meaſure of other mennes labours: takyng vpon vs the praiſe of other mennes actes, as cowardly captaines dooe, which chalenge the prayſes of winning a hold which another manne gotte. But rather we truſt, that as your faith daily encreaſeth and groweth more and more, we ſhall alſo throughe you geate more praiſe, accordyng vnto the marke appointed vnto vs by god, and preache alſo the ghoſpell of Chriſte in countreyes beyond you, and ſo auaunce his banners further then we haue hitherto done: not doing theſe actes throughe anothers guiding, as an vnder ſouldier, nor entring vpon that, which is already gottē, ⁊ ſo malapertly taking vpō vs the prayſe of other mens labours: but at this point are we rather, not only not to boaſt our ſelfes of other mens actes, but alſo not to take vpon me the glorye of myne own, knowing yͤ whoſoeuer doth reioice, muſt reioyce in Chriſtes name, whoſe buſines he doth. Nor is he commended of god, which bloweth abrode his own praiſes, but he that is choſen of god as a mete perſon, and faithfully dothe the office committed vnto hym, is the onely one, whom the Lorde approueth and praiſeth.

Paul preched where the goſpel was not preached afore.

D

¶ The .xi. Chapter.

The text.

¶ Would to god, ye could haue ſuffred me a litle in my fooliſhenes: yea ye dooe alſo forbeare me. For I am gelous ouer you, with godly llouſye. For I haue coupled you to one man, to make you a chaſte virgin to Chriſte.

Paul auaunceth his own dignitye, ⁊ why.

Nor can I yet refraine, but that I muſte ſomewhat gloriouſlye ſet foorth my ſelfe, notwithſtandynge I knowe, that it is taken for a pointe of fooliſheneſſe, yf a manne prayſe hymſelf: but would to god ye would a litle while ſuffer me to playe the foole, yea I doubt not, but ye will beare with me. For to this fooliſhnes am I driuen, neither of an arrogāt minde, nor yet for any deſyre of auauntage, but of a vehement and a feruent loue I beare towarde you, and as I might call it, a gelouſie. For certainly I am gelous ouer you, for euery thing afraid for you, as whom I tenderly loue. Nor loue I you after a worldly ſort, but godly: nor am for my ſelfe gelous, but in Chriſtes beehalfe. For to him, as your onely ſpouſe haue I ſpiritually maryed you, as a chaſt and vndefiled virgin, from whom ye may neuer be deuided. I take nothing of yours as mine, Chriſt is youre ſpouſe, I was but the mariage maker.

The text. *Gene. iii

¶ But I feare leſte it come to paſſe, that as *the ſerpente beguiled Eue through his ſubtiltye, euen ſo your wittes ſhould bee corrupt from the ſinglenes that ye hadde towarde Chriſte. For yf he that commeth preache an other Ieſus, then him whome we preached, or yf ye receiue an other ſpirite, then that which ye haue receiued, ei-

ther

A ther an other Goſpell, then that ye haue receiued, ye myghte ryght well haue been contente. For I ſuppoſe, that I was not behynde the chiefe Apoſtles. But though I bee rude in ſpeakyng, yet I am not ſo in knowelage. Howebeit emonge you wee haue been knowen to the vtmoſt, what we are in al thynges. Dydde I therein ſinne, becauſe I ſubmitted my ſelfe, that ye myght be exalted? and becauſe I preached to you the Goſpell of God free? I robbed other congregacions, and tooke wages of them to dooe you ſeruice. And when I was preſent with you and had nede, *I was chargeable to no manne: for that which was lacking vnto me, *the brethren which came from Macedonia ſupplyed: and in all thynges I kepte my ſelfe ſo, that I ſhoulde not be chargeable to any man, and ſo will I kepe my ſelfe.

*Acte.xx.
*Phi.iiii.

Paul zelous ouer the Corinthians.

I deliuered you vnto hym a pure & a chaſt virgin: but as the craftye ſerpente once beguyled the ſimple mynde of Eue, corruptyng the pureneſſe wherein ſhe was made: ſo feare I leſte through the ſubtiltye of falſe apoſtles, your ſimple wittes bee corrupted, and chaunge you from that pureneſſe, which ye haue hitherto vſed towarde Ieſus Chriſte youre houſebande, whome in all poyntes pure, ye purelye receiued of vs. If it ſo were, that this newe apoſtle, whiche hath entred vpon my labours, taught you another Ieſus, than the ſame whiche we preached vnto you: or yf by hym ye receiued another ſpirite, whiche ye receiued not by vs: or yf he taughte you a ghoſpell, whiche we taughte you not: then myghte ye lawefullye ſuffer hym braggynge and auauncynge hymſelfe aboue vs, as one which had geuen you that, that could not be geuen by vs. Nowe yf ye of them receiue nothynge, but that whiche wee plentifullye gaue you, what ſhoulde the matter meane, that ye in maner diſdayne vs, and beare with their arrogante hauteneſ? Bee it that they bee hyghe apoſtles, yet touchynge the encreaſe of B the ghoſpell, ſurely I thynke my ſelfe in no poynte behynde anye of the chiefe apoſtles. Bee it that they bee more eloquente than I am, yet in knowelede wyll I geue them no place. There is no neede of a paynted tale, when the thynge ſelfe is preſente. Lette them neuer ſo muche with theyr blaſyng woordes boaſte themſelues: we haue with veraye deedes ſhewed towardes you oure myndes, and power apoſtolique, ſo that ye coulde in vs fynde no lacke, excepte paraduenture thys dyſpleaſe you, for the whiche ye ſhoulde moſte commende oure good myndes, becauſe we haue not with diſdainefulneſſe been painefull vnto you, as thei bee: but among you humbled & ſubmitted my ſelf, not to deceiue you thereby, but through mine humblenes to exalt you in the faith: or this, becauſe I was not coſtlye vnto you, but freely and at mine owne finding preached vnto you the ghoſpell of God, ſo farrefurth ſparing you, that notwithſtanding I was in greate pouertie, yet rather had I robbe other congregacions, becauſe I would without any charge of yours doe you ſeruice, not ſo muche as at that tyme chargeable to any man, when I was among you, though I than were in greate nede. For than was I in my pouertie relieued by ſuche as came from Macedonia. So that not only in thys thyng, but alſo in all other, I haue and will likewiſe hereafter ſo warely kepe my ſelfe, that I to no man be chargeable.

Paul not inferior to the hye apoſtles, wherein.

Paul preched in Corinth at y^e^ Macedonians coſte.

The text.

¶ If the trueth of Chriſt be in me, this reioyſyng ſhal not be taken from me in the regions of Achaia. Wherefore? becauſe I loue you not? God knoweth. Neuertheleſſe, what I dooe, that wyll I dooe, to cutte awaye occaſyon from them, whiche deſyre occaſion that they might bee founde like vnto vs, in that wherin thei reioyce. For ſuche falſe apoſtles are deceitefull woorkers, and faſhion themſelues lyke vnto the apoſtles of Chriſt. And no meruayle: For Satan himſelfe is chaunged into the faſhion of an aungell of lyght. Therefore it is no great thyng thoughe hys miniſters faſhion themſelues as though thei were the miniſters of ryghteouſenes, *whoſe ende ſhalbe according to their dedes.

C

*ii Pe.ii.

Nor ſpeake I this arrogantly, but ſo alway fauoure and aide me the trueth of Chriſt, as not only at Corinthe, but alſo in the whole countrey of Achaia this glory of mine in preaching of the ghoſpell freely, ſhall not be taken from me. And why doe I this? Deſpiſe I your liberalitie for any hatred borne toward you? God knoweth, that this is not the cauſe: but that whiche I doe, and minde to doe hereafter, is to cut away all occaſion from ſuche as in vs ſeeke to finde faulte: that whereas theſe menne are riche, pretendyng opēly that thei refuſe rewardes, and yet receiue them ſecretely, that not ſo much as in this pointe, wherin they ſeeke for a falſe prayſe, they bee founde better than wee: whiche not ſo muche as in oure pouertie receiue ought of any man, not ſufferyng that they ſhould paſſe vs, no not in this vaine and counterfaite kynde of godlineſſe. For theſe in deede preache the ghoſpell, not of good wyll, but for their owne lucre and auauncement: and whereas they are neither ſente by Chriſte nor doe Chriſtes ſeruice, yet take they falſely vpō them the honor of an apoſtles name, and make as though thei wer hired into the vineyarde of the Lorde, and that thei are his workmen, when thei hinder his buſineſſe, and vnder the pretence of the ghoſpell ſeeke their bellye fare, enterlaſyng theyr owne doctrine, muche lyke them, whiche intendynge to deceyue, myngle with the pureſt wine that can bee had, deadly poyſon: takyng vpon them in the meane ſeaſon an apoſtles perſō, that vnder the coulour of that authoritie, and ſhadowe of that highe name, thei maye the rather deceiue ſimple people, more like to enterlude players, than to apoſtles. And ſurely it is the moſte deueliſhe kynde of deceite, vnder the coulour of religion to ſow the venemous poiſon of vngodlines. Thei ſay that Chriſt is their maiſter, when in dede they doe the deuill ſeruice. Nor meruaile is it any, if the ſcholers reſemble their maiſters. For euen the darke deuill Satan himſelfe with no other craftie meane more hurteth menne, than whan he by diſſembling what he is, by enchauntmente turneth himſelf into the likeneſſe of a bright aungel. But ſuche as are the vnfained diſciples of Chriſt, vſe no deceite, therein reſemblyng theyr mayſter. And it is no newe thynge, that the myniſters of the deiuyll take vpon them a contrarye perſone, that whereas they ſerue vnryghteouſeneſſe, they maye yet ſeme the minyſters of ryghteouſeneſſe, whiche beeyng moſte falſe traytours, pretendyng frendſhippe are extreme enemies. I vſe not yet myne authorytye vpon them, but for a quietneſſe leaue them to theyr malice. But they ſhall not eſcape punyſhemente, for all euyll woorkes ſhall haue an euyll ende.

Why Paul preched free.

False apoſtles preache for lucre.

D

The deuil moſte deceiueth by hipocriſie.

¶I ſaye againe, leſte any man thynke that I am fooliſhe, or els euen now take ye me as a foole, that I alſo maye boaſte my ſelfe a litle: That I ſpeake, I ſpeake it not after the Lorde, but as it were fooliſhely, in this matter of boaſtyng. Seeyng that many reioyce after the fleſhe, I wyll reioyce alſo. For ye ſuffer fooles gladlye, ſeeing ye your ſelfes are wyſe. For ye ſuffer if a man bryng you into bondage: yf a man deuour: yf a manne take: yf a manne exalte hymſelfe: if a manne ſmite you on the face. I ſpeake as concernyng rebuke, as though we had been weake in thys behalfe.

The text.

Paul gloryeth of himſelfe.& why.

A And now muſt I again deſire you to beare with me,that I maye ſomewhat truely boaſt of my actes,leſt ſome thinke it fooliſhenes for me to praiſe my ſelfe. Yf I can not obtaine this muche of you, yet beare this muche with my fooliſhnes,if ye can, that ſince theſe marchauntes among you ſo muche crake of themſelues,ẏ I may alſo ſomewhat glory of my ſelfe.For that which I am now about to ſaye, ſhall not ſauer of that pure ſpirite of Chriſt, but rather of worldly fooliſhenes:for glory wyl I of ſuche thynges,whiche nothing the more bryng vs into gods fauour,but are ſuche whereof the fooliſhe common ſorte is wont to bragge and crake,whereas in them true glorye reſteth not.I knowe that it is lyke fooliſhnes that I doe,but theſe falſe preachers crakes compell me to it,whō yet ye fondly ſuffer to glory.Since therefore there be among you ſo many,whiche woulde be counted for apoſtles,and yet boaſte of no ſuch thinges as make to an apoſtles dignitie,I wil alſo ſomewhat of my ſelfe glory,in this folowing their fooliſhenes,whiche our fooliſhenes ye ſhall in the meane ſeaſon take in good worthe: for wiſe menne,as ye are,gladly beare with other mens fooliſheneſſe.And good reaſon is it that among ſo manye as continuallye glory,ye for a while ſuffer me,ſince my reioiſing ſhal not vnto you be painful,as theirs is.In them ye ſuffer willingly to be brought into bondage,wheras Chriſt would haue you free:or if any of thē with coſtes deuour and weare you out wheras we freely taughte you:in them ye ſuffer,if any by receiuing preſentes and giftes dyminiſh your ſubſtaunce,if any through pride vſe tyranny vpō you,
B yea and that whiche is a pointe of extreme vilannie,ſmite you in ẏ face with his hande:or if thei this dooe not,yet they ſo handle you ſome other waye, that the vilanny is no leſſe.Theſe for their this doing,ye thinke high apoſtles,hauing thē in price for ſuch thinges, for whiche it is commonlye counted fooliſhenes for any man to auaunce himſelfe.As though wee coulde not abuſe the ſame titles with power and authoritie to kepe you vnder,had wee not rather had a greater reſpecte to your wealth than to our dominion.

The text.

*Act.xxii. Phili.iii.

*Deu.xxv *Acte.xvi *Act.xiiii *Ac.xxvii.

*i.cor.viii and ix.

¶Howbeit wherin ſoeuer any man dare be bold(I ſpeake fooliſhly)I dare be bold alſo.They are Hebrues,*euē ſo am I.They are Iſraelites,euen ſo am I.Thei are of the ſede of Abraham,euen ſo am I.Thei are the miniſters of Chriſt(I ſpeake as a foole)I am more.In labours more aboundaunt:In ſtripes aboue meaſure:In priſō more plentuouſly:In death oft.*Of the Iewes fiue times receiued I euery tyme forty ſtripes ſaue one.*Thriſe was I beaten with roddes.I was*once ſtoned.*I ſuffred thriſe ſhipwracke.Night and day haue I been in the depe ſea.In iourneyng often: in parils of waters:in parils of robbers:In ieopardyes of myne own nacion:in ieopardies among the heathen:in parils in the citye:in parils in wyldernes:in parils in the ſea:in parils among falſe brethren:in labour and trauayle:in watching often:in houngre:in thyrſte:in faſtynges often:in colde and in nakednes:beſyde the thynges whiche outwardely happen vnto me. I am cumbred dayly and dooe care for all congregacyons. Who is weake,and I am not weake?*Who is offended, and I burne not?If I muſte nedes boaſt,I wyll boaſte of the thynges that concerne myne infirmities.

Paul cōpareth himſelf againſt the falſe apoſtles.

And(for a while to ſpeake like a foole)what crake thei of,or what is it that maketh them ſo much to ſtande in their owne conceites, wherin I cānot match thē:Thei would haue it ſeme a great matter to be an Hebrue,as though god much regarded of what ſtocke a mā cōmeth:& yet if it be ani thing worth to be an Hebrue borne, I am an Hebrue alſo.Thei are Iſraelites, ſo am I:thei are of ẏ ſede of Abrahā,euen ſo am I.For with ſuch vain titles brag thei them ſelfes, themſelfes, in whiche yet if we luſted to glorye, we are as good as thei: ⁊ in ſuch pointes, which verely make toward yͤ glory of an apoſtle, we paſſe thẽ. Thei are yͤ miniſters of Chriſt, let it be ſo, but (to ſpeake this foliſhly but yet truly) more am I. That I ſo am, I declared neither with high loke, nor with taking of preſentes, nor by bragging of my kindred, but by ſuche meanes as euidẽtly proued mine apoſtolique ſpirit. I haue taken more paines thã any of them, more ſtripes haue I ſuffered, more oft times empriſoned, in ieopardy of death more often. And if ye luſt to heare a peculiar rehearſal, of yͤ Iewes fiue times receiued I eueri time forty ſtripes ſaue one: thriſe was I beatẽ with ſargeauntes roddes, once was I ſtoned, thriſe ſuffred I ſhipwracke, night and day haue I been in the depe ſea, not withoute extreme deſperacion of my life. What nede I of theſe to make a ſingular rehearſal? ſince I for the ghoſpels ſake haue ofttimes been in ieopardy, not only by ſea, but alſo by lande: ofttimes in ieopardies of waters, in perill of robbers, in peril by reaſon of perſecucion of yͤ Iewes, in ieopardies among yͤ violent heathen, in peril in yͤ cities, in peril in wildernes, in perill in the ſea, when we wer like to haue been ſlain of the mariners: in ieopardy of ſuch, which vnder the falſe name of chriſtian mẽ reſiſted our goſpel. Now wil I let paſſe my continuall labours ⁊ trauails taken for the goſpels ſake, and not rehearſe my continuall ⁊ often watchinges, my hunger ⁊ thruſt ſuffred oftẽ times, my often faſtinges, nor yͤ pain of coldnes ⁊ nakednes. But yͤ paines which I haue hitherto rehearſed, appertaine onelye to bodely affliccion: whiche in the meane ſeaſon was likewiſe in no leſſe trouble and carefulneſſe of minde, whiche I take for ſuche a multitude of congregacions: whiche I ſo heartily tender, that whatſoeuer chaunceth vnto them, I thinke it to chaũce vnto my ſelf. For whoſe myſeryes am I not as ſorye as for myne owne? Who is weake and diſeaſed, with whoſe weakeneſſe I am not alſo grieued my ſelfe? Who is offended, wͭ whoſe diſpleaſures I am not in mind offẽded? Yf I muſt nedes boaſt, rather wil I boaſt of ſuch thinges, whiche ſhew mine infirmitie, than of ſuch as ſhew my greatnes. Let other boaſt, how for yͤ goſpels ſake thei are much made of, yͭ they grow rich, yͭ vnder Chriſtes title thei beare great rule: more cũly thinke I it to boaſt, yͭ I for Chriſtes ſake haue ſuffred vilany ⁊ afflicciõ.

Paules perſecucions.

C

D

The god & father of our lord Ieſus Chriſt, which is bleſſed for euermore, knoweth yͭ I lye not. * In the citie of Damaſco, yͤ gouernor of the people vnder king Aretas, layd watche in the citie of the Damaſcens, and woulde haue caughte me: and at a window was I let down in a baſket through the wall, and ſo ſcaped I hys handes.

The text. Actes.ix.

God and the father of our lord Ieſus Chriſte knoweth, that I lye nothing. When I was at Damaſco, he whom king Areta, father in lawe to Herode, had made ruler ouer that countreye, had layed watche in the citie of Damaſco, labouringe by all the meanes he could to take me, to dooe the Iewes a pleaſure, and would haue killed me, as yͤ autour of ſedicion: what ſhould I do? Learned had I of the lord, ſometime in cruel perſecucion to flee. My mind gaue me, that the time was not yet come to ſuffer martirdome, but rather that the time required to preache the goſpell abrod: but the tyranne had round about beſet me, ſo that refuge was there none: but that in a baſkette throughe a windowe from the wall, I was with a rope lette downe, and thus eſcaped I the rulers handes.

Paul layed wayte for, at Damaſco.

A

The.xii. Chapter.

The text.

¶Doubtleſſe it is not expediente for me to boaſt: I wyll come to viſions and reuelacions of the Lorde. I knowe a manne in Chriſte, aboue fourtene yeares agoe (whether he were in the bodye I cannot tell, or whether he were oute of the bodye I cannot tell, God knoweth) howe that he was taken vp into the thyrde heauen. And I knowe the ſame manne (whether in the bodye, or oute of the bodye, I cannot tell, God knoweth) howe that he was taken vp into paradyſe, and hearde ſecrete woordes whiche no manne can vtter. Of this manne wyll I boaſte, but of my ſelfe will I not boaſt, except it be of mine infirmities. For though I would boaſte, I ſhall not bee a foole, for I would ſaye the trouth. Neuertheles, I ſpare you: leſte any manne ſhoulde thynke of me, aboue that whiche he ſeeth me to be, or that he heareth of me. *And leſte I ſhould be exalted out of meaſure through the excellencye of the reuelacions: there was geuen vnto me vnquietnes through the fleſhe, euẽ the meſſenger of Satan, to buffet me: becauſe I ſhould not bee exalted out of meaſure. For this thing beſought I the Lorde thryſe, that it mighte departe from me. And he ſaide vnto me: my grace is ſufficient for thee. For my ſtrength is made perfecte through weakenes. Very gladlye therefore wyll I reioyce of my weakeneſſe, that the ſtrength of Chriſte maye dwell in me.

*Job.ii.

This far foorth haue we rehearſed ſuch thinges as declare our troubles and miſeries: and ſuche matters, as in mennes iudgementes brynge vs rather in contempte, than in any renoume. But nowe whether I ſhoulde alſo rehearſe other thinges or not, I haue not fully determined, of whiche yet ſome falſly boaſt thẽſelues. Should I glory or not? Yea ſometime expedient is it to B glory, namely ſince the drifte of mine epiſtle hath brought me to ẏ viſions and reuelacions of the Lorde Jeſus: of whiche ſorte ſince falſe apoſtles faine many, and wantonly boaſt them, euen againſt my wyll, as one compelled, (leſte in this I ſeme behinde them) I wyll rehearſe but onely one, and that not to my glory neither, but to the glory of god. I knowe a certaine manne, which aboue .xiiii. yeares a goe was taken vp, (whether it wer in the body, or without the bodye I cannot tell, god knoweth,) whiche yet was taken vp into the thirde heauen, and thence againe taken vp into Paradiſe, and in both places heard ſecrete woordes, which no man can vtter. For this mans ſake, to whom through gods free goodneſſe ſuche bliſfulnes befell, glory will I: but of my ſelfe boaſt wyll I not, ſauing in the rehearſyng of ſuch thinges as declare my weaknes & infirmitie. And yet if I in this matter alſo minded ſumwhat to ſpeake of my ſelf, ſince I ſhould neither lye nor of my ſelf ſpeake vainegloriouſlye, though I haue acknowledged fooliſheneſſe, yet could I not iuſtly be condemned thereof: but yet for your ſakes, & not for mine owne, abſtaine I from rehearſing of them, leſte ſome thinke more in me, than there is, & ſuppoſe that I am ſome greater one, than either mine actes or my preaching pretend. And paraduenture it is not withoute ieopardye neither, to glorye of ſuche thinges as make vs great, & therby nigh vnto the ieopardy of arrogancy. For this cauſe leſt I might be to proud by reaſon of high reuelacions, or els amõg men be takẽ for greater thã it is expedient I ſhould: I haue by ẏ ſufferaunce of ẏ moſt merciful god, geuẽ vnto me vnquietnes and afflicciõ of body: both to put me in remẽbraunce of my condicion, and alſo to teache all menne that I am a mortall

Paul takẽ vp into ẏ third heauen.

Paul ſpeaketh modeſtlye of himſelf, and why.

There was geuẽ vnto me vnquietnes throw the fleſhe.

Paules body vnquyeted, & why.

a mortal man, vnder like miſeries, as other been. There is geuen (I ſay) to trouble me, which do Chriſtes ſeruice, the meſſanger & miniſter of Satan, to reſiſte my goſpel, and with moſte cruel perſecucions to vexe me, as one that on the head giueth me buffettes, keapyng vnder and ſuppreſſyng me, leſte I might to much be exalted. And becauſe this puniſhemente exceadyngly diſquieted me, thriſe beſought I the Lorde, that he woulde from this affliccion deliuer me: but he ſeeyng what was better for me, than I coulde my ſelfe, he aunſwered me after this ſorte: Paul bee content with my goodneſſe towardes thee, and deſyre no more. As for thyne affliccions appertayne bothe to the magnyfying of my glorye, as who throughe my ayde canſt not bee ouercommen, be the ſtormes neuer ſo greate: and alſo to thy ſaluacion, whiche by bodylye affliccions, arte in ſpyrituall treaſures of the ſoule dayly more and more enriched. And ſo dooeth mannes weakeneſſe make perfyte the power of God, and infyrmitye accomplyſhe ſtrength. For when by preachynge of vyle and weake perſones the ghoſpell not onelye holdeth on, but alſo floryſheth agaynſte the deuyll and the worlde, vſyng agaynſte it all kyndes of cruelneſſe: it maketh a playn profe, that this geare is not by any worldly power brought aboute, but by the power of God. Nowe then the more affliccions we ſuffer, the more is Goddes glorye ſette foorth, whiche by vs woorketh and ſheweth his power. Synce than I was thus anſwered of God, henceforth wyll I of nothyng more gladlye reioyce, than of my affliccions, whereby I ſeme rather feble, than greate: in whiche alſo if there appeare any greatneſſe or heigth, al is to ẏ glorye of god: that where for Chriſtes ſake I ſeme feble, by hym I may ſeme ſtrong and mightie.

C

Mannes weakenes ſetteth out Goddes power.

For my ſtrength is made perfect thorow weakneſſe.

Afflicciōs ſet foorth gods glory

D

❡Therefore haue I delectacion in infirmities, in rebukes, in nede, in perſecucions, and in anguiſhes for Chriſtes ſake. For when I am weake, then am I ſtrōg. I am become a foole in boaſting my ſelfe, ye haue compelled me: For I oughte to haue been commended of you. *For in nothing was I inferior vnto the chief apoſtles: though I be nothing, yet the tokens of an apoſtle were wroughte among you with all pacience, and ſignes, and wonders, and mightie dedes. For what is it, wherin ye wer inferiours vnto other congregacions? Except it be herein, that I was not chargeable vnto you. Forgeue me this wrong. Beholde, nowe the thirde time I am ready to come vnto you, and yet wil I not be chargeable vnto you. *For I ſeke not yours, but you. For the children ought not to laie vp for the fathers and mothers, but the fathers and mothers for the children.

The text.

*i.Co.ix.

*Actes.xx. i.Co.iiii.

And therefore I ſpeciallye reioyce and triumphe in myne affliccions, in my reproches, in my pouertye and perſecucyon, and in my diſtreſſes ſuffered for Chriſtes ſake. For when I am in ſufferynge them moſte forſaken, and deſpayre in myne owne ſtrength, than am I throughe Chriſtes helpe verelye ſtronge and myghtye. But whither am I drieuen through the vehemencye of thys myne oracyon? Me thynketh I am nowe wyth boaſtynge fallen into playne foolyſheneſſe, but ye are the occaſyon, who compelled me thereto. For ſynce all that euer I was able to dooe was geuen me for youre weale, it beeſemed you to haue ſpoken that thynge to my commendacion, whiche I nowe vnſemely am compelled to reporte of my ſelfe: I ſeeke not for the prayſe of that thyng, whiche I neuer did: but if I haue doen aſmuche as any other, why are other more made of than I? I am but a poore manne, of a lowe degree, troubled and beaten

Paule reioyſeth in afflicciōs

For in nothing was I inferior vnto the chief Apoſtles.

Paul the Corinthians chiefe apoſtle.

A vnder foote, not eloquente. I neyther refuſe nor improue any of theſe: theſe thinges are mine, if there bee any incommoditie in thẽ. Yet as vile as I am, touching you, ye founde me in no pointe beehinde other apoſtles: I wil not ſay, of the meane ſorte onely, but not ſo much as behinde the higheſt. I boaſt not of that in my ſelfe, which ye haue not founde in me: for I haue plainly proued, that I am a very apoſtle, and therof make I your ſelfes iudges. The firſt and chief argument and profe of an apoſtle is, for the goſpels ſake gladlye to ſuffer all troubles, in whiche pointe I haue certainelye ſhewed my ſelf to bee an apoſtle. Neither lacked we ſuche gyftes, wherwith god for the vnbeleuers ſake bryngeth my preaching in credence, as ſignes, miracles, and myghtye deedes. Yf I ſaye not truth, tell me wherin ye are behind other congregacions: or what gaue any of theſe great apoſtles to any congregacion, whiche we gaue you not? Except this onely be a lacke, that I was not coſtlye vnto you, as other apoſtles were, ye can in me fynde no lacke: in which pointe if I haue offended you, forgeue me this diſpleaſure, euen becauſe I haue not offended you, though in dede I repent me not of my ſo doyng. Now haue I twies already been among you, and was chargeable to no man: & loe, nowe purpoſe I the thyrde time to ſee you, nor yet minde I more to bee chargeable vnto you now, than I haue been before. And though I ſhewe yet none earneſte cauſe for it, yet is it not withoute a cauſe: but for what cauſe ſoeuer I doe it, al is for youre weale, and in this matter I vſe my B ſelfe as a true father. For the children ought not to lay vp for their fathers and mothers, but contrarye the fathers and mothers, for their children. Fathers loue is ſuch a thing, that they are not content to beſtowe onely the goodes, whiche thei with great labours haue gotten, for the weale of their children, but alſo theyr lyues.

Paul preached in Corinthe at his own coſte.

For I ſeke not yours, but you.

The texte.

¶ I will very gladly beſtowe, and wilbe beſtowed for your ſoules: though the more I loue you, the leſſe I am loued again. But bee it that I was not chargeable vnto you: neuertheleſſe when I was craftie, I tooke you with guile. Did I pill you by any of them, whom I ſent vnto you? I deſyred Titus, and with him I ſente a brother. Did Titus defraude you of any thing? walked wee not in one ſpirite? Walked we not in like ſteppes? Againe, thinke ye that we excuſe oure ſelues vnto you? We ſpeake in Chriſt in the ſight of god. But we dooe all thinges (dearelye beloued) for your edifying. For I feare leſt it come to paſſe, that when I come, I ſhall not finde you ſuche as I would, and that I ſhall be founde vnto you ſuche as ye would not. I feare leſt there be found amõg you *debate, enuying, wrath, ſtrife, backbitinges, whiſperinges, ſwellinges and diſcorde. I feare, leſte when I come again, God bring me lowe among you, and I be conſtrained to bewayle many of them whiche haue ſynned alreadye and haue not repented of the vnclennes, * fornicaciõ, and wantonnes, whiche thei haue committed.

*Gala. v.

i.Cor. v.

Paul willing to geue hys life for the Corinthyans.

And therfore ſo far am I from exacting any thing of you, yͭ I not only am ready with al my heart to beſtow that I haue vpon you, but alſo my ſelf, if it be expedient for your ſoule health. Sufficiente is it for me, that I as a father this dooe for my children, albeit I am not ignoraunt, that it is with me towardes you, as it is wyth many fathers with their children: yͭ wheras I tenderly loue you, I am not likewiſe loued again, but leſſe regarded thã thei, which would you not ſo wel as I. Put the caſe, that I was not my ſelfe chargeable vnto you, fearyng enuye, but yet that throughe craftie conueiaunce I beguiled you, woorking that by ſome hierd therunto, whiche I was aſhamed to dooe my ſelfe. For paraduenture ſome wil make this cauillaciõ, thinking me to be ſuch as other be.

C

Did I pill you by ani of them whome I ſente vnto you.

Tell me I praye you, exacted I any thing of you by any of them, whiche came vnto you in my name? I deſired Titus to goe vnto you, to him adioyned I as a companion, the brother which is wel tryed and knowen of all the congregacions. Exacted Titus anye thyng of you? Had we not bothe one minde? Walked not we bothe like ſteppes? For I refuſe not to haue yͤ laied to my charge, which was done by ſuche as I ſent vnto you. But now thinke ye again, that whiles we this ſpeake, we pleade our own matter? no not ſo: but whatſoeuer we ſpeake, whether it be in humbling of our ſelfe, or exalting, laying your vnkindenes to your charge, al is done for your weale, dearly beloued brethren, as god is my witnes which knoweth my conſcience, and as Chriſte alſo is my witnes whoſe cauſe I haue in hande. I aſſaye alwayes, I leaue no meane vnſearched, I ſhape my ſelfe into all faſhions, and al to bryng you to better frame. I nothing feare theſe counterfaite Apoſtles for my owne ſake, but this feare I, leſte when I come vnto you, I fynde you not ſuche, as I would ye wer, and ye again finde me ſuch, as ye would not. My deſire is to ſee you in al pointes faultleſſe, that ye may again ſee me milde and well pleaſed. But if ye continue to geue eare to ſome, I feare leſt I ſhall fynde amonge you debate, enuying, wrath, ſtrife, backebitinges, whiſperinges, ſwellinges, and diſcorde: ſo that if I come again, I feare leſte it chaunce, that whom it ſemed to be ſeen of you mery and pleaſaunt, as one ſufficiently troubled with your outragiouſnes already, the lord amōg you bring me lowe again: ſo that in ſtead of a triumphe, I be compelled to mourne in al their behalfes, which haue already ſynned, and not repēted as yet theyr vnclennes, fornicaciō and wantōnes, whiche thei haue committed.

Paules care for his flocke.

D

The.xiii. Chapter.

The text. * Deu.xix. Mat.xviii John.viii. * Math.v.

Nowe come I the thirde tyme vnto you: * In the mouth of two or three wytneſſes ſhall euery woorde bee ſtabliſhed. I tolde you before, and tell you before: & as I ſaide when I was preſente with you the ſeconde time, ſo write I now being abſente, to them whiche in time paſte haue ſynned, and to all other: that yf I come agayne, I wyll not ſpare, ſeeyng that ye ſeeke experience of Chriſte * which ſpeaketh in me, whiche among you is not weake, but is mightie in you. For though he was crucifyed in weakeneſſe, yet lyueth he through the power of God. And we no doubte are weake in hym: but we ſhall lyue with hym, by the myghte of God among you.

Paul threatneth ſeueritie to the Corinthians.

This ſhalbe my third cōming vnto you, againſte which let euery of you bee in a readines. For I will no longer winke at matters, but minde in them to procede ſtraitly, and as the extreme rigoure of the law wyll. Whoſoeuer ſhalbe accuſed, ſhal by the witnes of two or three either be quited or condemned. Once haue I alreadye warned you, and again now warne you: and as I ſayed, when I was preſent with you the ſeconde tyme, ſo write I vnto you now being abſent, not only to them whiche euen at yͤ tyme hadde offended, but alſo to ſuche as are offenders: if I fynde thē vnamended, foraſmuch as I haue now twiſe geuen you warnyng, I will no more ſpare you, as I haue heretofore done. For what meane you? Seke ye to your owne diſpleaſure to haue experience, whether ſuche thynges as I ſpeake, I ſpeake of my ſelfe,

or by

Chriſt mightie to his.

A or by the ſpirite of Chriſt, which by me ſpeaketh vnto you? What, deſpiſe ye hym alſo, as weake? He towarde you was not weake, though he once wer ſuche vnto the Iewes and Pilate: but rather among you he declared himſelf mightie, by whoſe name ye ſawe ẏ dead to liue again, deuils to flee, and the ſicke to bee made whole. For albeit he once touching the weakenes of nature, which he had taken vpon him, would be faſtened vpon a croſſe, yet muſte he not therfore be counted as weake. He died by reaſon of the infirmitie of his body, but he liueth thorow the power of god ẏ father. Likewiſe we apoſtles, though folowing the ſteppes of Chriſt our maiſter to vnbeleuers ſeme feble, whiles we are of thē beatē, empryſoned, & reuiled: yet through the power of god, mightie ſhal we be by him againſt you, yf you with ſtubbernes prouoke my pacience.

The texte. i.Corin.xi

ii.Cor.x.

Rom.xvi

¶ Proue your ſelfes, whether ye are in the faith or not. Examen your owne ſelues: knowe ye not your own ſelues how that Ieſus Chriſt is in you, except ye be caſtawayes? I truſte ye ſhall knowe, that we are not caſteawayes. I deſyre before God that ye doe no euyll, not that we ſhould ſeme commendable, but that ye ſhoulde doe that which is honeſt: and let vs be counted as caſtawayes. We can doe nothing againſt the truth, but for the trueth. We are glad when we are weake, & ye ſtrong. This alſo we wiſhe for, euē your perfectneſſe. Therfore write I theſe thinges being abſente, leſte when I am preſente, I ſhould vſe ſharpeneſſe, accordyng to the power, which the Lord hath geuē me, *to edifie, & not to deſtroy. Finally brethren, fare ye well: be perfecte, be of good comforte, be of one mynde, liue in peace, and the God of loue and peace, ſhalbe with you. *Greete one another in an holy kyſſe. All the ſayntes ſalute you. The grace of our Lorde Ieſus Chriſte, and the loue of God, and the felowſhyp of the holy ghoſte be with you all. Amen

Paul biddeth ẏ Corinthians trie themſelues.

Fayth.

B Seke not to haue a profe of vs, but rather proue your ſelfes, whether ye continue in ẏ gift of faith, or els be fallen from it. Searche and examine one another of you. Ye had plaine experience by your working of miracles, and by ſondry other giftes, how that not ſo much as in you was Chriſte weake. Yf that power bee gone from you, it is a plaine profe, that either your faith is waxen faint, or ẏ Chriſt being diſpleaſed with your euyl life hath altered his good mind toward you. Ye know not your ſelfes, and wil ye haue experience of me, whē your ſelfes know not whether Chriſt be in you, or not? For he is in you, if ẏ ſtrength of faith bee in you, onles peraduenture youre faith being after a ſort ſafe, ye haue through vncleane liuing deſerued to be reiected of Chriſt. But howeſoeuer ẏ matter goe with you, I truſt ye ſhal in vs euidently perceiue, that we are not forſaken. My faith is whole, and therby ſhal Chriſt in me be able to puniſhe al ſuch, as wil not with a good will come to amendment. But what ſaid I, (I truſt?) yea rather cōtrary, much more wiſh we & deſire god that through your faultes I be not cōpelled to ſhew my power; not becauſe we feare leſt we bee founde weake, if we go about to ſhew ẏ ſame, as ſome vainly talke of me: this rather is my deſire, that we be counted as caſtawaies, ſo that ye be vpright and honeſt. For if ye continue in faith and godly life, cauſe haue I none, why to vſe my power againſt you. Nor refuſe I after this ſorte to ſeme weake, & for this to be reckened to haue no power, becauſe ye gaue me none occaſion to exerciſe it. For againſte the trueth we can dooe nothyng, but whatſoeuer wee can dooe, all is for the trueth: inſomuche that we againſte innocentes haue no power, but againſt offendours are we of power. Yf there bee in you nothynge founde woorthye of correccion, ye ſhall as it were vnarme vs, with innocencye declaring your ſelfes mightye:

We can do nothing againſte the trueth, but for ẏ truth

The power of preachers agaynſt the wicked.

by

by reaſō that ye ſhal fro me as a weake one take away the power C geuen vnto me to puniſhe withall. The ſlaunderers of my name wyl ſaye I can doe nothyng, affirming that I could not for ſome lacke in me, doe that thyng, which by reaſon of your integritee I could not doe. But gladde am I, as often as after this ſorte ye be ſtronge, though we be iudged weake: yea we be not only gladde, yf thys ſo bee, but alſo moſte hartely wyſhe, that I ſeme to lacke ſomewhat, ſo that ye be perfecte. And for this cauſe thought I it good more earneſtly to warne you by letters, leſte when I come, I myghte be compelled to vſe rigoure. Muche more wyſhe I to haue you amended with threatning wordes, thā to vſe my power in puniſhing you, geuen vnto me of the Lord for your weale, and not to hurt you. Againſt innocentes I can do nothing, but it maketh much matter, that ſuch as with hainouſe vices corrupt your congregaciō, ſcape not alway vnpuniſhed. I haue now in aduertiſing you, done my parte: it remayneth, that ye doe yours. Dilygently apply your ſelfe vnfainedly to reioice, al occaſiōs of ſorow ſet a part, encreaſing ſtyll from bettter to better, vntyl that ye become perfect, amendyng ſuch thynges, as hurte your innocencye: that when your faultes are ſufficiently corrected, ye may of your amendemente take comforte. Agre together, and ſtriue not eche one with other of you through ſondrye opinions; lette there be among you peace, and mutual loue. Yf ye ſo do, then wyl the god of D loue and auctour of peace, alwayes fauour you, and with you bee contented. Greete eche one another of you in a holy kiſſe, not after the common ſorte, but euen with your heartes. All the ſayntes, which are here, grete you. The fauoure of oure Lord Ieſus Chriſt, and the loue of god the father, and the felowſhip of the holy ghoſt be among you al: that acknoweleging the benefyte of the ſonne, the charytye of the father towarde you, whiche in ſuche ſorte loued you, that he gaue you hys only ſonne to bee your redemer, and the goodnes of the holy ghoſt, by whom he alway geueth vs his giftes: ye may after the exaumple of the vndeuided trinitie, liue in a like vnitie, that is to wit, in concord, bothe pure, and perfyte.

Agremēt.

Peace and loue.

❡ Thus endeth the Paraphraſe vpon the latter Epiſtle of S. Paul the Apoſtle to the Corinthians.

The argument or whole matter of the Epiſtle of Sainct Paule to the Galathians, by Deſ. Eraſmus of Roterodame.

Albeit the Galathians are Greciãs, yet are they originally deſcended of Frenchemen: & (as S. Hierome ſaith) in dulnes of witte reſemble them. This thing alſo Hillary, who was hymſelf a frencheman borne, in his himnes teſtifyeth, in the ſame calling his coũtrey men dullardes. Sainct Paule alſo in this preſent Epiſtle reprouyng them, calleth them *Anoetous*, that is to ſay, witleſſe or fooliſhe: to whoſe capacitie temperynge hys matter, he more vehementlye and ſharpely reproueth, then in other of hys Epiſtles he dooeth other: rather checking then teaching them, to thentent that ſuch, as could not with reaſon be brought to a better minde, myght yet at leaſtwyſe with authoritie be called home agayne and amended. In thys Epiſtle laboureth Paul about that matter, which he elſwhere in euery place dooeth: to call menne (I ſaye) from the bondage of Moſes lawe, to the grace of the Ghoſpell: whiche matter in his Epiſtle to the Romaynes he alſo entreateth of, becauſe both people wer in like errour, but yet after a ſondry ſort fallẽ therunto. For the Romaines wer fyrſt brought to Jewiſhnes, and afterward amended: but the Galathians contrarye, beyng by the Apoſtle fyrſt well taught, wer through the ſleighty deceites of falſe apoſtles brought backe again to Jewiſh religion. In the Romaynes, ſimplenes it was, that thei wer through miſteachyng begyled: but of wiſdom and diſcrecion it came, that after warning they ſone amended: on the other ſyde, wheras the Galathians ſone receiued and fauoured Chriſtes doctrine, that was a poynt of eaſines: but ſtraight after to fall agayn from it, and to become Jewes, was euen lightnes and fooliſhneſſe. To them there came falſe Apoſtles, taking vpon them as though they had been ſent from the chiefe Apoſtles, Peter and James, which laboured to abate Paules authoritie, teaching them, that to him there ſhould no credence be geuen, as which was inconſtaunt, ſometimes obſeruing the ceremonies of the lawe, as it appeared, by that he made a vowe, ſhauing his head, and cauſed Timothie to be circumciſed: and ſometimes with the Gentiles reprouyng and condemnyng the lawe: bearing them in hand alſo, that ſuch rather ought to be beleued, as had with Peter and James been conuerſaunte, and other whiche had ſeene Chriſte in hys manhod, wheras Paul had neither ſeen Chriſte, nor was but a diſciple of ſuch as wer diſciples, & not the meſſenger of Chriſt. Paul therfore vehemently and ſharpelye, (for none Epiſtle is there more ſharpe) with a holeſome earneſtnes and fauourable ſharpnes both cureth the Galathians errour, and alſo defendeth hys owne authoritie: openyng the falſe Apoſtles deceites, at the beginng of the epiſtle, making himſelfe equall euen with the chiefe Apoſtles: yea, and in this poynte aboue them, becauſe he was at that time by Chriſte put in authoritie to preache, after that he was become immortall: and vpon boldnes of thys autoritie, for a certayn tyme bothe in Arabia & Damaſco preached Chriſt, before that he had talked with any of the apoſtles: after which enterprice he graunteth, that he ſawe in dede at Hieruſalem for a fewe dayes Peter and James, of whom yet he was nothing holpē: after which time he ſaith he preached xiiii. yeres in Siria and Cilicia, vntil ſuch time as he was by God commaunded to returne vnto Ieruſalem with Barnabas and Titus, where Paul compared and examined his goſpel with ſuch as wer Chriſtes apoſtles: not becauſe that he then began to doubte of hys ſo many yeres preaching, but to the intent that by theyr approbacion and allowaunce, whoſe autorities wer chief among al men, other might the more bee confyrmed: at which time he ſo compared with Peter, that of him he learned nothing as touching the goſpel, & was not only by Peter not compelled to charge the Gentiles with the burthen of the lawe: but what time Peter at Antioche eate in company of the Gentiles ſuch meates as wer by the law forbidden, and after for feare of the Iewes that came, withdrew himſelf frō that companye, he checked him euen to his face, declaring that throughe fayth men obtayne the grace of God offered by the goſpell, and not by keping of the law, which was at that time aboliſhed. And though he begun this diſputacion, as it wer with Peter, yet purſueth he the ſame more at large, turning his matter to the Galathians, inſtructing them and declaring, that Moſes lawe was geuen but for a tyme, and that all thynges taught therin appertayned and directed to Chriſte onely: that in the lawe was but fleſhe, in the goſpell was the ſpirite: in the lawe there were ſhadowes, in the goſpel light: in the lawe ymages, in the goſpell the trueth: finally in the lawe bondage, in the goſpell libertie: and that it was in the Galathians extreme fooliſhnes, after they had taſted of better thinges, to fall to worſe. Whiche poyntes ſaint Paul entreateth of in the fyrſt, the ſecond, the third and fourth chapter: then after that he hath very earneſtly warned them, that by receiuing circumciſion they ſhould not ſhamefullye caſt themſelues into the bondage of the law, he teacheth that chriſtian libertie is not a libertie to doe what a man luſt ſinfully, but a willing and a ioyful mind to doe wel euen for loue, & not becauſe the lawe ſo commaundeth. Finally he exhorteth the Galathians to chriſtian concorde, to helpe ſuch as are weake or fallen, and to doe for ſuch as haue taught vs chriſtian fayth: and that ſuch workes, becauſe they be workes of the ſpirite, are with euerlaſting glory rewarded, wheras temporall ceremonies deſerue but glory temporal: incidently bringing the falſe apoſtles into diſpleaſure and hatred, as whiche for nothing elles laboured to haue the Galathians circumciſed, but becauſe they might therof glory, as bryngers to paſſe of ſuche an hygh acte. Lyke diſeaſes haue ſuche nowe a dayes, whiche fynde out newe and ſtraunge kyndes of religions, that it may bee ſaide, ſuche a kynde of menne made he. Al thys Epiſtle Paul as it ſemeth, wrote with hys owne hande, to ſhewe how tendrelye he loued the Galathians, whereas in other Epiſtles hys manner is no more but to ſubſcribe.

The Latine argumentes ſhewe that it was written from the citie of Epheſus: but the Greke titles reade that it was ſent from Rome.

(∴)

¶The paraphraſe vpon the Epiſtle of the Apoſtle ſainct Paule to the Galathians, by Deſ. Eraſmus of Roterodame.

¶The.i.Chapter.

A

The texte.

Paule an Apoſtle, not of men, neither by man, but by Ieſus Chriſte, and by God the father, whiche rayſed hym vp from death: and all the brethren, which are with me.

Paul reciteth his Apoſtleſhip, and why.

Of whom Paul receiued his office.

But by Ieſus Chriſt and by god the father.

Paule an Apoſtle, & an Apoſtle of no meane ſort, (which I ſay) leſt eyther ſome deſpyſe me, as one of leſſe reputacion, or with the power & autoritie of other Apoſtles abate and ſuppreſſe myne. For neyther was I of any man put in thys commiſſion and office, as other ſome haue been: whiche eyther beyng but diſciples and vnderlynges to the Apoſtles, auaunce themſelues, as though they wer of the higheſt ſorte, or elles by vnlawful meanes procuring mens fauour, violently breake into the office of an Apoſtle. Nor was put in autoritie to preache the goſpel by any excellent perſon, but by Ieſus Chriſt himſelf the ſonne of God: who not with anye mannes eleccion or conſent had, B commaunded me to bee the preacher of the goſpell, but by hys owne mouth, what time he was become immortall, euen from heauen called me furth to doe this buſines, vndoubtedly by the decrees and autoritie of god the father, who rayſed his ſonne Ieſus from death. For he is not therefore to be ſuppoſed dead, becauſe he is of vs no longer ſeene. But rather if ſuch be woorthily taken for high Apoſtles, whom Chriſte appoynted being as yet among mortall men mortal: then ſurely ſhould I not be counted theyr inferiour, whome he at that time from heauen, not as man, but euen God, called to be his Apoſtle and meſſenger. For as I am in this point equal euen to the higheſt Apoſtles, in that I was of the ſame Ieſus Chriſt inſtitute: ſo this preeminẽce may I lawfully chalenge, that Chriſt choſe them, what time he was to our bodely infyrmities ſubiecte: but me called he a ſonder to bee his preacher, what tyme he had put of al condicions of mans weakenes.

The texte.
* Roma.i. ii.Cor.i. Ephe.i.

Vnto the congregacion of Galacia: *Grace be with you and peace from God the father, and from our lorde Ieſus Chriſt, whiche gaue him ſelfe for our ſynnes, to deliuer vs from this preſent euil worlde, according to the wyll of God our father, to whom be praiſe for euer and euer. Amen.

The life of grace & peace.

Paul therfore euen I an apoſtle, and ſuch an apoſtle, write thys Epiſtle to as many of you as through the whole countrey of Galacia conſent and agree in Chriſtes doctrine: and leſt one mannes autoritie be of two ſmall weyght, not onely I, but alſo as manye as are here, (of whom there is a great noumber) whiche with me profeſſe the name of Chriſt, which forſaking Moſes law embrace the faith and doctrine of the goſpel, firſt wiſh you grace, and than peace and concorde: grace that vpon free deliueraunce from your olde ſynnes, ye may herafter liue an innocent and a pure life: concord, that ye neyther diſſente from other congregacions, nor yet

C

Grace and peace, whence they come.

Our redempcion by Chriſt, not by the law

from your ſelues: which both gyftes we muſt loke to receiue, neither of Moſes nor of any other mortal man, but of god the father, from whom as from a welſpryng al our welth cometh: and of his ſonne our lord Jeſus Chriſt, by whom it pleaſed god to geue vs al thinges, whom we muſt both thanke for all the miſeries that we haue eſcaped, & alſo for al the goodnes that we haue obteined vnto. For Moſes circumciſion made no man innocent, but Chriſt of his own free goodnes offred himſelfe to death, becauſe he woulde for our ſinnes make amendes, purpoſing through the grace of the goſpel to ſupply that, which Moſes law was not able to do: that we through his onely benefite being deliuered from ſinne, & ſinful mindes, wherunto the world is bounde, may neither be ſlauiſhlye vnder vnclennes nor mannes ceremonies. For ſo hath it pleaſed god, and our father, by whome beeing fyrſt made, when after thorow our foly we fel agayne into the bondage of ſinne, we wer reſtored agayn, like men new borne, of earthly becomē heauenlye, & of carnal made ſpiritual. To him therfore, of whom al our goodnes floweth, honor, and glory be geuen, not tranſitory as Moſes lawe had, but ſuch as ſhal neuer haue an ende. Amen.

The text.

I meruaile that ye are ſo ſone turned from Chriſt, which called you by grace, vnto anoher ghoſpel: whiche is nothyng els, but that there be ſome whiche trouble you, and intende *to peruert the Goſpel of Chriſt.

* Acte.xv.

D

The Galathians returned from the goſpell.

Which called you by grace, vnto another ghoſpell.

False Apoſtles.

Ceremonies of the olde lawe abrogate.

Wheras J lately preached this vnto you, & ſince that ye once receiued theſame: J maruail not a litle, what hath chaunced, that ye are fallen from ſo good a father, & ſo ſone fallen from him, whiche freely forgeuing al your treſpaces, hath called & prouoked you to euerlaſting ſaluacion, not for your keping of the law, but through the grace & bounteous mercy and benefite of Jeſus Chriſt, & that ye are ſodainly fallē again into the bondage of Moſes lawe, as it wer into an other goſpel, when in dede beſide that which we preached vnto you, there is no other ghoſpell at all. Whence is this ſo great vnſtablenes? from whence is this lightnes, to chaunge ſuch freedome as is freely geuen vnto you, with ſuch wilfull bondage? As for your wittes J reproue not, but thinke this fault rather to be laid to certain falſe apoſtles, which being rather the preachers of Moſes, than of Chriſte, abuſe youre rudenes, and trouble you with the titles of high apoſtles, manaſing and threatning you, as though it ſo ſtoode with you, that ye coulde without circumciſion not attayn vnto ſaluacion: in ſo dooing not onely labouring to renue the ceremonies of the olde law, whom it wer mete wer now abrogate and aboliſhed, but vnder this coulour alſo vtterlye peruerting the goſpel of Chriſt. For ſince that yͤſame goſpel through faith & godly life, aſſureth al men, that embrace it, of perfit weale and ſaluacion: well may it be counted a vayn and a deceitfull doctrine, if (as they teache) no man haue entrey to euerlaſting welth, vnleſſe he be circumciſed, as the cuſtom of Moſes law requireth. God defende, that anye mans autoritie ſhoulde remoue you from the purenes and ſynceritie of the goſpell.

The text.

Neuertheles, though we our ſelues, or an Angel from heauen, preache any other goſpel vnto you, then that which we haue preached vnto you, let him be acurſed. *As we ſayd before, ſo ſay I nowe agayne: if any man preache any other goſpell, then that ye haue receiued, let him be accurſed.

*.i.Cor.xv.

An angel not to be beleued with contrary doctrine.

A Rather be ſo farre from being moued through the names of Peter, James,and John,be theſame neuer ſo great,whiche names men abuſe to bring you vnder the burdayn of the law:that if euen an Angel ſent from heauen preache vnto you any goſpel other thẽ that we preached,let the ſame of you not onely not be hearde,but bee alſo taken as one to bee abhorred and accurſed. And leſt anye thinke that theſe my woordes are ſpoken eyther of haſtines,or of impacience,I rehearſe them again and agayne:that whoſoeuer, whether he bee an Aungell , or an Apoſtle of hygh name,preache vnto you otherwiſe then ye haue learned of vs before,accurſed (I ſay)be he and abhominable.

The texte. ¶Doe I nowe perſwade men or God? Either goe I about to pleaſe men? For if I had hitherto ſtudied to pleaſe men,I wer not the ſeruaunt of Chriſt.

Ether goe I about to pleaſe mẽ?

Paul had his office, not of mẽ nor pleaſeth men.

For as often as men are in hand with the right line of Chriſtes fayth,neither mans autoritie,no nor Aungels ought to preuayle or take place. Whoſo preacheth Chriſtes goſpell , laboureth in no mannes buiſines,but in Goddes. And if this be ſo,why ſhoulde I feare any mannes authoritie? I was by no man, but by God put in truſt to preache the goſpell. In whiche office I pray you, whether ſhould I in ſuch wiſe handle my ſelf to pleaſe menne or God? whom only I acknowledge for my autour & maſter. The Jewes vpon a worldly zeale labour to ſet furth among al men their rites and ceremonies,to thintent that they maye vnder this coloure be B yͤ more made of,as the nature of men would haue euer ſuch waies ſeme beſt,wherin themſelues wer brought vp. Wherfore ſome ſeking to haue the Jewes fauour,labour to bring men in minde to be circumciſed,and preache of keping the ſabboth dai,with obſeruyng a difference in meates,as though when they ſo teache, they taught men a high and a ſingular poynt. But God forbyd that I ſhould ſo farfurth labour to pleaſe yͤ Jewes,beyng rather carnal then ſpirituall,that I ſhould ſuffer with any Jewiſh ceremonies the puritie of the goſpel to be corrupted. When I in time paſt was geuen to Jewiſhnes,I pleaſed my countreymen by all wayes I could,perſuing thẽ that profeſſed the name of Chriſt. But whiles I went about to pleaſe men, I diſpleaſed god, who woulde haue Moſes aboliſhed,and the glory of his ſõne Chriſt to be ſet furth. As long as I was bond to the lawe,al myne entent and endeuor was to kepe Moſes rules, and for that ſought I prayſe at mens handes:but nowe hath God called me an other way,whoſe onely prayſe I deſyre and loke for. If I ſhould hencefurth ſtil looke for the ſame prayſe of menne,certainly I wer not Chriſtes ſeruaunt. For howe can any man thinke me his ſeruaunt,if I more applye my ſelf to win the fauour of men,than to do his cõmaundementes? if I more feare to dyſpleaſe the Jewes , than God the father of Chriſt,and authour of the goſpel? I was neuer ſlauiſhly bonde to the ceremonies of Moſes lawe,whom I well wiſt wer through the light of Chriſtes goſpel quite aboliſhed, after ſuch tyme as I had once wholy geuen my ſelf to Chriſte. For albeit once or twiſe for appeaſing of a commocion which might elſwiſe haue been,beyng among the Jewes,I obſerued certayn of theyr cuſtomes,yet neuer thought I in them any hope of ſaluacion:but for a time applyed my ſelf to the mindes of my countreymen,yͭ I might therby

Difference of meates

For if I had hither to ſtudied to pleaſe men.&c.

Why Paul obſerued certain Jewiſhe cuſtomes.

C

bryng more vnto Chriſt. But ſynce I perceue, that this ſubmiſſion of myne is by thẽ wreſted into a wrong meanyng, ſo that now the matier is gone ſo ferre, that they ſtycke not to charge with the burden of the law, as a thing neceſſary, euen them whom the goſpel found free from that burden: I thinke it highe tyme freely and playnly to ſpeake agaynſt Moyſes rites, and openly to deteſte all that makethe to the derogacyon of Chryſtes glorye. And from ſo doing ſhal there none Apoſtles authoritie feare me, be he neuer ſo notable: aſſuring my ſelfe wholye of Chriſt, whoſe will and commaundement I folow through thycke and thyn, in all ieopardye.

The burdẽ of Moſes lawe, not to be borne amõg chriſtians.

The text.

I certifie you brethren, that the goſpell whiche was preached of me, was not after the maner of men. For I neither receiued it, nor learned it of man, but by the reuelacion of Ieſus Chriſte.

But becauſe ye ſhall the better vnderſtande, that I not withoute conſideracion fel from Moſes lawe, and now with ſuche boldnes preache the libertie of the goſpel: I doe you to wit (brethren) that the goſpel, which I taught you, is no ſuch worldly ordinaunce as may for any mans pleaſure be altered, as that may be, whiche is made by man. Such as to you preache circumciſion, let them for theyr parte take hede, whence they learned their goſpell. Surely the ioiful tidinges, which I taught you, neither receued nor learned I of man, by meane wherof I might be compelled, eyther to leane to his autoritie, or to folow other mennes interpreracions. Chriſt himſelf vouchſaued to ſhew vnto me the miſtery of the new law, and the aboliſhment of the old, becauſe no man ſhall thynke, that I was without conſideracion and raſhlye chaunged: or elles receiued the goſpel, which I preache, of no perſon of graue autoritie. Chriſt is in ſuch ſort man, that yet he is no mortall man, nor yet vnder ſuch deſires, as al men els are. Chriſt is alſo in ſuch cõdicion man, that he therwith is alſo God, by whoſe ſecret power, and ſpirite, I was ſodainly chaunged into a new man: being elſwiſe more ſtubberulye geuen to Moſes lawe, taught vnto me by mine elders to be had in reuerence and honour, than was like by any worldly perſwaſion to be plucked out of my head, had not the holy goſt inſpired myne heart.

The goſpell vnchaungeable.

For I neither receiued it, nor learned it, of men.

Whence Paul had his goſpel.

D

Chriſt god and man.

Paul once ſtubberne in Moſes lawe of zeale.

The text.

For ye haue hearde of my conuerſacion in time paſt, in the Iewes way, how that beyond meaſure *I perſecuted the congregacion of God, and ſpoyled it, and preuailed in the Iewes way, aboue many of my companions in mine own nacion, *being a very feruent mainteiner of the tradicions of the elders.

*Act. viii. ix. & xxii. i. Co. xv *Phil. iii.

Of this my tale I thinke you not ignoraunt, who of likelihod by reporte knowe after what ſorte I vſed my ſelfe vnder the Iewes lawe, for loue borne thereto: ſo greatlye abhorring the goſpell of Chriſt, whoſe ſecret knowledge I had not yet receiued, that by al the meanes I could, I perſecuted the new congregacion, whiche at that time by the ſpirit of God began to be gathered to the doctrine of the goſpel: and with the moſt tyranny I coulde, deſtroyed them, thinkyng in the meane ſeaſon, that I dyd a noble acte, and ſuch an act as highly pleaſed God, whiles in dede lyke a foole ignorauntly I fought agaynſt God. And ſurelye the matter went well foreward: for in my Iewiſhe profeſſion, whom onely at that tyme I thought good and godly, among my companions I gote the prayſe, that I paſſed welnigh al that wer of my companions, for that reckoned more holy and religious, becauſe I more ſtifly

cleaued

A cleued vnto my forefathers lawes:in ſo doyng beyng deceiued for lacke of ryghte iudgement and knowledge,and not for lacke of a good intent and purpoſe:and for a zeale borne to the law,reſiſting the maker thereof. Whiche blyndnes it pleaſed god by hys ſecrete counſell to ſuffer for a tyme,to thentent that I beeyng ſodenlye chaunged from ſo great a bolſterer of the lawe,into a preacher of the goſpell,myght by myne exaumple drawe and prouoke manye to Chriſt.

The text.
*Act.ix.
*Mat.xvi

But when it pleaſed God,whiche ſeperated me from my mothers wombe,*and called me hereunto by hys grace , for to declare hys ſonne by me , that I ſhoulde preache hym among the Heathen: immediatelye I commoned not of the matter with*fleſhe and bloud,neyther returned I to Hieruſalem to them whiche were Apoſtles before me:but went my waies into Arabia,and came again vnto Damaſco.

Paul predeſtinate afore hys byrth.

I commu-ned not of the matter with fleſhe and bloud

Paul douted not at goddes callyng, nor returned to Hieruſalem.

Wherfore, as ſoone as it pleaſed God,which long before that, euen from my mothers wombe, had purpoſed and choſen me out for hys buſines,vpon me to declare and notifye hys pleaſure:and whereas I no ſuche thyng deſerued, of hys owne free goodneſſe to call me to thys office,that by me,as by an inſtrument, the glorye of hys ſonne Ieſus might bee knowen,whome as yet but verye fewe of the Iewes knewe,and of the Gentiles almoſte none, among whom ſpecially he woulde haue me to bee preacher,what thinke ye,did I?Dyd I ſtyll cleaue vnto my forefathers lawes? was I ſlacke to ſette vpon the buſines wherewith I was putte in truſt?myſtruſted I the woord of God?compared I my goſpell with any of the Apoſtles,that were my countreymen?or went I B to anye man to aſke hys aduyſe?Went I to Hieruſalem, to haue my goſpell ſtabliſhed by theyr authoritie,who,becauſe before me they were called to the dignitie of Apoſtleſhyp , are hyghlye eſtemed?No I did not ſo. Nor thought I it conuenient,that it ſhould by mans autoritie bee confyrmed, whiche was by Chriſtes commaundement immediatlye commytted vnto me. But foorthwith as ſone as I perceued mine errour,and had receued from heauen this commiſſion,without any delaye went I into Arabia,where I nothyng doubted to preache Chriſtes name,beyng as yet to the wyld and barbarous people eyther vnknowen or hated : with no leſſe zeale preachyng then the grace of the ghoſpell,than I erſt preached Moſs law. And from Arabia returned I to Damaſco, where ſtreyghte from my baptiſme I had beegunne to profeſſe Chriſtes name.

Paul went into Arabia,thence to Damaſco.

The texte.
*ii.Cor.xi

Then after three yeares, I returned to Hieruſalem to ſee Peter , and abode with him.xv.dayes.Other of the Apoſtles ſaw I none,ſaue Iames the Lordes brother. The thinges therfore which I write to you:beholde before God*I lye not .

When Paul came to Hieruſalem, and why.

Iames the lordes brother.

Thence after a three yeres ſpace,came I to Hieruſalem,rather to ſee Peter,than any thing to compare with hym. And with him abode I no more but.xv.dayes , though he among the Apoſtles ſemed chiefe. As for other of the Apoſtles laboured I to ſee none, ſauing Iames,whoſe ſurname is Iuſtus , who was for perfite holynes of lyfe called the Lordes brother:and he therfore became fyrſt byſchop at Hieruſalem. So ferre as ye ſee,was I from miſtruſting my goſpel,and ſeekyng for anye mannes ayde and aſſiſtence. Now that I in all theſe thinges ſay true, witneſſe is God hymſelfe , at whoſe commaundement I haue taken vpon me to preache the goſpell.

¶ After that came I vnto the coaſtes of Siria and Cilicia, and was vnknowen, as touching my perſon vnto the congregacions of Iewry, whiche wer in Chriſte. But this they heard only, that he which perſecuted vs in tyme paſt, now preacheth the fayth, which he before deſtroyed. And they glorifyed God in me.

The texte.
C

Paull preached in Syrya and Cilicia.

Theſe thinges done, I went into the countreyes of Syria and Cilicia, in euerye place there preachyng the name of Chriſte. For euen in theſe countreyes a certayne noumber of Iewes began to fauour Chriſtes doctrine, but to them yet was I by ſighte vnknowen, notwithſtandyng I was a Iewe borne: onelye thys they knewe by reporte, that I was he whiche by Goddes will of a perſecutour of the chriſtian fayth, was ſodaynly become a preacher of the ſame faythe: ſo that theſame I before to the vttereſt of my power aſſaulted, nowe euen with ieoperdye of my lyfe I defended. For whiche chaunge they two maner of wayes glorifyed God, one for that they were from ſuche grieuous perſecucyon delyuered, and other for that they had gotten ſuche a defender of theyr profeſſion.

Paules conuerſcion glorified God two waies

¶ The .ii. Chapiter.

Then fourtene yeres therafter, I went vp agayn to Hieruſalem, with *Barnabas, and toke Titus with me. I went vp by reuelacion, and commoned with them, of the goſpel which I preache among the Gentiles, but ſpecially with them, which wer coumpted chief, leſt I ſhould runne, or had runne, in vayne.

The texte.
*Actes .xv.
D

Why Paul returned to Hieruſalē after .xiiii. yeares.

But after I had fourtene yeres preached the doctrine of the ghoſpel ſpecially to the Gentiles, then went I agayne with Titus and Barnabas to Hieruſalem, whom I minded to take with me, as witnes of that whiche was done. And thys dyd I, not nowe of humanitie, as I dyd beefore, but at Goddes commaundemente: to the intent the Iewes ſhoulde better knowe, when they ſhould ſee ſo great a noumber of Gentiles without cyrcumciſion called to euerlaſting lyfe aſwell as they, that ſaluacion ought to bee loked for, not for cyrcumciſions ſake, but by fayth geuing to the goſpel. With them therefore compared I my goſpell, whiche I by Chriſtes will hitherto preache among the Gentiles: and with them eſpecially commoned I, whoſe authoritie was among the Iewes moſt eſtemed, leſt anye of them which ſtill belieued that Chriſtes ghoſpell ſhoulde be myngled with Moſes lawe, myght ſay, that eyther I in the courſe of the goſpel had runne in vayne, or doe ſtil now yet runne, in that through the gyft of fayth without mencion making of circumciſion, I had promiſed them theſame ſaluacion, that we whiche are circumciſed putting our confidence in Chriſt, truſt to haue and enioy.

I went vp by reuelacion, and commoned wyth thē.

Alſo Titus which was with me, though he wer a Greke, yet was not compelled to be circumciſed: and that becauſe of incōmers being falſe brethren, whiche came in priuely to ſpye out our libertie which we haue in Chriſt Ieſus, that they might bring vs into bondage. To whom we gaue no roume, no not for the tyme (as concerning to be broughte into ſubieccion) becauſe the trueth of the goſpell might continue with you.

The texte.

And ſo ferre wer we from charging the Gentiles with the burden of circumciſion, that not ſo much as Titus, whē he was both

A

at Hieruſalem, and conuerſaunt alſo among Iewes that ſtiflye defended circumciſion, was by the chiefe Apoſtles of the Iewes compelled to be cyrcumciſed, becauſe he was a Grecian and not a Iewe. And howe much leſſe then ſhould ye ſo dooe there in Galacia by compulſion of any falſe Apoſtle? Suche as among the Apoſtles were chiefe, required not of vs to haue a Grecian cyrcumciſed: therein vndoubtedlye intendyng, that the bondage of the lawe ſhoulde by litle and litle weare quite awaye, and the libertye of the ghoſpell bee eſtabliſhed. But into our coumpanye there crepte certayne falſe chriſtian menne, whome I maye for good cauſe ſo call, becauſe they exacte that, which Chriſt would ſhoulde weare out of vſe. Trayterouſlye and falſlye came they within vs, to eſpye our libertie geuen vnto vs through the ghoſpell of Chriſte, whereat they enuyed, entendyng nothyng elles but through cyrcumciſion to bryng vs agayne backewarde into the bondage of the lawe. Of them was it more lykelye, that we ſhoulde through theyr importune meanes, bee compelled, leſt by reſyſting, ſome commocyon myght bee ſtiered vp. And yet not ſo muche as to them gaue we ſo ferrefoorthe place, no not for the tyme ſo ſatiſfying theyr mindes, by ſubmytting our ſelues, that Titus ſhoulde be cyrcumciſed: which thyng was by vs doone for your ſakes: leſt that whiche was in Titus doone of neceſſitie, ye without neceſſitie folowyng the ſame, might fall from the trueth of the goſpel, into a Iewiſhe ſuperſticion.

The gentiles not charged wyth the lawe.

And that becauſe of incūmers. &c.

Falſe brethren came to eſpye Paules libertye.

Titus not circūciſed.

B

The text.

*Actes. x. Roma. ii. Ephe. vi.

¶Of them whiche ſemed to be ſomewhat (what they were in time paſſed it maketh no matter to me: *God loketh on the outward apparence of no man.) Neuertheleſſe they whiche ſemed greate, added nothyng to me, But contraryewyſe, when they ſawe that the goſpell ouer the vncyrcumciſion was commytted vnto me, as the ghoſpell ouer the circumciſion was commytted vnto Peter (for he that was mighty in Peter, in the apoſtleſhip ouer the circumciſion, the ſame was mighty in me among the Gentiles): when they perceiued the grace that was geuen vnto me, then Iames, Cephas, and Iohn, which ſemed to be pillers, gaue to me and Barnabas the ryghte handes of that felowſhyp, that we ſhoulde be Apoſtles among the Heathen, and they in the circumciſion, onelye that we ſhoulde remembre the poore. *Wherin alſo I was diligent to doe the ſame.

*Actes. xi. ii. Cor. ix.

Nowe if ſome of them, whoſe authoritie is chiefe, at anye tyme eyther exacted of any other cyrcumciſion, or elles permytted it, whether they therein well dyd or not, that litle appertayneth vnto me: thys is for me ſufficient, that they haue forſaken theyr olde opinion, and are nowe of the ſame, that I am of. Howeſoeuer the matter goe, it is among menne a greate matter to be well eſtemed, but with GOD are not regarded ſuche outwarde apparences, but the very trouthe. Bee it ſo that theyr authoritie is greater than myne, yet as touchyng the pure preachyng of the ghoſpell, they ſo litle furthered me, that they had rather by me therein ſome encreaſe and furtheraunce. For after that vpon declaracyon and tryall hadde of my preachynge vnto them, they perceyued that Chriſte hadde aſwell putte me in truſte with preachynge of hys ghoſpell amonge the Gentiles, as he hadde doone Peter amonge the Iewes: and when they ſawe alſo that my preachynge without circumciſion was no leſſe effectual, than Peters was with circumciſion ioyned with his, & vpon our

The Apoſtles graunted to Paul in fredome of the goſpel.

Paul and Barnabas Apoſtles of the gentiles.

vpon our report they vnderſtode that god had geuen vs with thē C
equall grace of the goſpel: ſo ferre wer Peter, James, and John,
who among them wer thought principal pillers, from reprouing
my preaching, that with me & Barnabas, geuyng vs their ryght
handes, they made a league of felowſhip, that we ſhould with one
conſent and mynde preache one goſpel, euery man in hys porcion:
we among the Gentiles, and they among the Jewes. Nor gaue
they vs any iniunccion, to call any of the Gentiles to circumciſiō.

Paul required of Peter to remembre the poore.

Onely this deſyred they of vs, that what time we among the Gētiles
preached the goſpel, we woulde remembre the poore people,
which wer at Jeruſalem, that they therby might by ſome of them
be relieued. In which poynt, foraſmuch as it wel agreed with the
doctrine of the goſpel, we diligentlye obeyed that theyr commaūdemente,
as we woulde not haue done, had they geuen vs in commaundement
to circumciſe ỹ Gentiles. For an vnmete thing is it
that with vs any mannes authorite ſhould ſo take place, that for
fauer borne vnto him we ſhould not after a right trade ſe vnto the
goſpel. For as at the begynnyng the matter required ſome thinge
for a ſeaſon to beare with ſuch as from Jewyſhenes were turned
to the goſpel (becauſe they could not vtterly be brought from that
religion, wherein accordynge to theyr elders lawes, they were D
nozeled euen from theyr youth) leſt by that occaſion many myghte
from Chriſt be diſcouraged: ſo was there a diligence to be vſed, ỹ
through our aduertiſement ſuch people might be content to leaue
any lenger to be borne with, ſpecially ſince therin there was more

Circumciſion not to be layed vpon the Gentiles, and why.

ieopardy, thā auauntage. For of thē, which of Jewes embrace the
doctrine of the goſpel, a very ſmal noumber is there, in compariſō
of them, whō we of the Gentiles by our preaching, haue enriched
Chriſt with. And of theyr further encreaſe alſo ſtande we in great
hope, ſince the Gētiles dwel ſo fer and wide abrode in the world,
wheras the Jewes in compariſō be contained but within a very
narow cumpace. Now of the Gentiles ỹ greateſt part in ſuch ſort
abhorre circumciſion, that more like were they to forſake Chriſt,
and his goſpel, then vpon them to receiue the yoke of ſuch an odiouſe
law. Beſide al this alſo, this greater ieopardy is to be feared
leſt yf men long and in moſt places abrode vſe ſuch kinde of ſufferaunce
& bearing, it come to paſſe, that the free benefite of our ſaluaciō,
for the which goddes goodnes & our faith ſhould be thāked,
greatly ſeme to hang vpon ỹ ceremonies of the law. Which yf men
ſe obſerued by the chiefe apoſtles, then wil ſuche as are ſomwhat
bent to ſuperſticion, take it, as though without them the faythe
taught by the goſpel to the attaynyng of euerlaſting ſaluaciō wer
not ſufficient. For what is externally doone, all men ſee: but with
what mindes and purpoſe thinges are done, that ſee they not. And

Men commonly ſuſpect the worſt.

in matters of ſuſpicion it is a knowē thing, that men are cōmonly
geuen alway to ſuſpect the worſt. By meane wherof, that they
ſhal doe for the time, geuing place to the exceading ſuperſticion of
the Jewes, and againſt their conſcience, will other iudge, as done
of deuocion, and not to beare with theyr weakeneſſe. Men haue
for a ſeaſon borne with the Jewes ineuitable ſcrupuloſitie, from
whome they muſt nowe by lytle and lytle encreaſe to better.
But to exacte that of the Gentiles, whiche was but for a tyme

ſuffred

A ſuffred in ẏ Iewes, that may by no meanes be borne with. The Iewes firſt wer excuſed by reaſō of a certain perſwaſion receued of theyr predeceſſours, and beſyde that by a long cuſtome, whoſe power is aſmuche effectuall, as is the power of nature: agayne by that god was the authour of their lawe, by diuerſe other thynges alſo, of which none may be brought for defence of the Gentiles, if they ſhould likewiſe mingle Moſes lawe and Chriſtes together. But nowe am I ſpecially put in truſt with the Gentiles, as Peters charge is ouer the Iewes. And mete it is that eche of vs principally haue a regard to his own cure and charge.

+

The texte But when Peter was come to Antioche; I withſtode him openly, becauſe he was worthy to be blamed. For yer that certayn came from Iames, he did eate with the Gentiles. But when they wer come, he withdrew and ſeparated himſelfe from thē, fearing them whiche wer of the circumciſion. And the other Iewes diſſembled as well as he: inſomuch that Barnabas alſo was brought into their ſimulacion.

Wherin ſurely I wil geue place to no mans autoritie: inſomuch that when Peter came to Antioche, albeit among the Apoſtles I well wiſt that hys authoritie was chiefe, yet nothyng doubted I playnly and euen at his face to withſtand him: more eſteming the goſpell, than the dignitie that he was in. Nor letted I before all men to reproue hys wauering, inconſtancy, and pretended feare: ſynce the acte ſelfe was for thys well woorthye reproſe, becauſe B the ſame made to the great daunger of many, whiche were lykely otherwyſe to take it, than was by hym ment: euen as though he had ſo doone vpon a conſcience, and not to beare with the Iewes infyrmitie. For where he before ſittyng at diner with certayne, whiche of Gentiles wer come to the profeſſion of the ghoſpell, with them eatyng indyfferentlye all kyndes of meates: ſtreight when certayne Iewes ſent from Iames came vpon them at diner tyme, he withdrewe hymſelfe from the table, pretendyng as though he had not with them indifferently eatē common meates: without doubte fearyng leſt he ſhoulde offende theyr conſciences, whom he thought as yet ſumwhat more ſuperſticious than could wholy forſake and leaue ſuch choiſe of meates: and to be alſo ſuch, whiche iudged that it coulde not well ſtande with godlyneſſe, that a Iewe ſhoulde with a Gentile aſmuch as ſytte at one table. Which cloke and pretenſe of Peter, albeit it came of a good mind, yet was it ſome thyng vndyſcrete, & lyke to haue turned to the vtter deſtruccion of manye: becauſe not onely the reſt of the Iewes that ſate with vs, fauoured Peters diſſemblyng, but alſo my felowe Barnabas moued with Peters authoritie, euen with Peter withdrewe hymſelfe from that ſyttyng. Whoſe dyſſemblyng there was no doubte, but that all the reſt welnygh woulde haue folowed, had not remedy been founde with fyerce and vehement reſyſtence and contencions.

Paul reſiſted Peter at Antioche, and why.

I withſtode hym openly.

He did eate with the Gentiles.

And the other Iewes diſſembled aſwell as he.

5

The text. But when I ſawe that they went not the ryght way after the trueth of the goſpell, I ſaid vnto Peter before them al: If thou being a Iewe *liueſt after the maner of the Gentiles, and not as do the Iewes: why cauſeſt thou the Gentiles to liue as do the Iewes? *For we which are Iewes by nature, & not ſynners of the Gentiles, knowe that a man is not *iuſtified by the dedes of the law, but by the faith of Ieſus Chriſt. And we haue beleued on Ieſus Chriſt, that we myght be iuſtified by the faythe of Chriſt, and not by the deedes of the lawe: becauſe that by the deedes of the law, no fleſhe ſhalbe iuſtified.

* Act.x.

* Phil.iii.

* Rom.iii.

C

When I perceued therfore, that certain, one while applying them to the Gentiles fredome, and other whiles to the Iewes weakenes, halted as it wer betwixt both, nor went the right way, nor ſtedfaſtly forward, as the trueth of the goſpell woulde, whiche at that tyme was ſo brymme, that it was tyme without all cloking ſtedfaſtly to profeſſe the ſame, that the ceremonies of the law wer aboliſhed, and to ſaluacion offred by the goſpell helpe nothing, to remedy the peril that euerye man was in, playnlye in euery mans ſight I reſiſted and gainſayde Peter: that vpon correccion of the head, al might by his exaumple amend, as they would when they ſhould ſee, that euen he obeied my reformacion. And by theſe wordes reſiſted I him, and ſaide: What meaneſt thou Peter? for what purpoſe is it, that thou this wiſe withdraweſt thy ſelf? Why doeſt thou, whiles thou vndiſcretely feareſt for thi Iewes, drawe theſe my Gentiles into a daungerous ſuperſticion? For if thou beyng a natural Iewe thy ſelf, and yet not regarding the ſuperſticious vſages of thy countrey men, liue euen as the Gentiles doe, coumpting nothing vncleane, but that which is to Godward vncleane: ſince again thou haſt at other times hertofore done likewiſe with Cornelius Centurio, and euen nowe at this time alſo here in our company: why art thou nowe become vnlike thy ſelfe? why dooeſt thou inconſtantlye withdrawe thee from diner, euen as though it ſo wer with thee, that wheras before this time thou ſhewedſt thy ſelfe not to regarde the differences in meates, nor yet to be with Gentiles conuerſaunt, that ſuch actes of thine wer not done vpon any ſuch iudgement and diſcrecion, but to pleaſe men withal: nor ſemeſt thou to vnderſtand, that this thine exaumple not onely cōfirmeth the Iewes in their ſuperſticion, which wer mete to be aboliſhed, but that the Gentiles alſo, whiche are becomen chriſtians, are like to be compelled through thine exaumple, whiche art among the Apoſtles chiefe, to be charged with the ceremonies of the Iewes, from whom Chriſt would haue menne free, not onely them whom the grace of the goſpel foũd free, but alſo the Iewes ſelf, whom it found bond. We that are no Gentiles borne, whome the Iewes call ſinners & vnpure, which at the time of preachyng the goſpel wer in dede idolaters, but are by nature Iewes, borne vnder the lawe, wherunto for a ſeaſon we well obeyed, beeing yet taught, that through the kepyng of the lawe no man is iuſtified, but rather by a certain confidence, whereby we truſt through the free mercy of Chriſte to haue remiſſion of ſynnes: miſtruſtyng the lawe of our elders, we reſorte to Chriſtes religion, truſtyng by meane therof to obtayn righteouſnes, not ſuche as may bring vs into mennes fauour, but into the fauour of god: which the keping of the ceremonial lawe, as a thing not ſufficient, was not able to bring about. And ſhal we now bee begynners and authours, that the Gentiles miſtruſting Chriſt ſhall nowe ſeke vpon the ſuccour of the lawe? ſpecially ſince we wel knowe, that through the benefite of the lawe no man before god is made righteous. If menne wer, what nede wer it to reſort to the fayth of the goſpel?

If thou beinga Iewe.&c.

D

The daũger of Peters il enſaumple.

The lawe doth not iuſtifie.

A man is not iuſtified by the dedes of the lawe.

6 If while we ſeke to be made righteous by Chriſt, we our ſelues are founde ſinners, is Chriſt then the miniſter of ſinne? God forbid.

The texte.

And

Chriſtians ought not to kepe Moſes lawe, and why.

A And if after our once receiuing of the faith of the goſpel, we be neuertheleſſe founde ſubiect to ſynne, ſo that we nede yet another remedye, as muche as we had nede of being vnder Moſes lawe, and being diſappoynted of the hope we ſtode in, ſo that we now againe are compelled to ſeke vpon the lawe, that of vs was forſaken, what ſhal we ſay? ſhal we ſay that Chriſt, whom we belieued to be the authour of perfite iuſtice, is the miniſter of vnrighteouſnes? who not onely deliuereth vs not from our olde vnrighteouſnes, but is alſo an occaſion of encreaſe thereof: and not onely geueth vnto vs not the welthy ſtate whiche we looked for, but alſo cauſeth our condemnacion to be more grieuous, foraſmuch as vpon hope of him we forſoke the lawe: whereunto if we agayne be compelled to returne, we might ſeme not without faulte and vnaduiſedly to haue forgone it, of which fault Chriſte ſemeth the very occaſion. But God forbyd, that any man ſo iudge of Chriſte: or thinke that the grace of hys goſpel dooeth lacke any perfeccion, ſo that toward the attainment of ſaluacion, we ſhould nede to ſeeke ſomewhat out of Moſes lawe.

Is Chriſt then the miniſter of ſinne?

The texte. 7 For if I haue built again the thinges which I deſtroyed, then make I my ſelf a treſpacer. For I through the lawe, haue been dead to the lawe, that I might liue vnto Chriſte.

For to returne again to Moſes, after we once haue receiued the B law of the goſpel, it is a certain falling away from Chriſt and reproche to the goſpel: yea, what Jewe or ſtraunger ſo euer ſo doth, therin declareth he himſelfe alſo to bee a tranſgreſſour of Moſes lawe. For if the lawe any thing made to ſaluacion, why forſooke he it? If it nothing made, why falleth he to it agayne? If the buylding throwen down with mine owne handes, I begin euen from the foundacion to build theſame agayne, whiche I erſt deſtroyed, ſhew not I therin my foly, which ſet that vp againe, which I vnaduiſedly deſtroyed? No cauſe is there then why after we haue once embraced the fayth of the goſpell, by whom the goodneſſe of Chriſt would we ſhould receiue perfit righteouſnes and ſaluaciō, to regard the ſuccour of the groſſe law, wherunto we are now no longer bond. For as the death of either of the two maried deliuereth the partie that is left on liue from the bonde of matrimony: ſo had I, which am a Jewe, with the law ſumwhat to dooe, as long as that mutual right endured: that is to ſaye, as long as the lawe 8 liued vnto me, and I liued to the lawe.

The texte. 8 I am crucifyed with Chriſt, neuertheleſſe I liue: yet nowe not I, but Chriſte liueth in me. The life which I now liue in the fleſhe, I liue by the faythe of the ſonne *.Ephe.v. of God, *which loued me, and gaue himſelf for me. I deſpiſe not the grace of god. For if righteouſnes come of the lawe, then Chriſt dyed in vayne.

But aſſone as through the death of Chriſt and the ſacrament of baptiſme I became prentice to the ſpirituall lawe of faythe: I was in maner to the groſſe and carnall lawe dead, yet not ſo dead, that I liued not: but ſo dead, that I begunne to liue after a better way and condicion. Hitherto liued I to Moſes, but nowe lyue I to GOD. For God is a ſpiryte. As Chryſte liued before a mortall manne, hauyng a body ſubiect to miſeryes, as ours is: ſo he beeyng nowe dead to the fleaſhe, and alſo to the worlde, liueth to God the father free from all corrupcion and miſeries of death. But I which through baptiſme am crucified with Chriſt,

and

Pauls regeneraciõ from the lawe.

and alſo dead with him, am ſo farre frõ being bond to theſe groſſe and carnal, rather than ſpiritual and godly, obſeruaunces, that to them I am dead. For I liue not groſſe & carnall as I once was, ſubiect alſo to worldly deſires. Dead is Saule the ſtout defender of the lawe, and perſecutour of the ghoſpel, and yet through the ſpirite of Chriſte haue I receyued lyfe nowe muche better. Or rather I liue not my ſelfe, whiche of my ſelfe am nothing but carnal, but in me liueth Chriſt, whoſe holy ſpirite at hys will and pleaſure gouerneth al mine actes. But wheras I am not yet free from all contagion of deathe, but haue ſtyll a bodye, ſomewhat ſubiecte to mannes weakeneſſe, and the dyſcommodities of thys mortall lyfe, yet in maner lyue I a lyfe immortall, conceyued in my ſoule through ſure hope, aſſuring my ſelfe vpon the promiſe of the ſonne of God, through whoſe bounteous mercy I haue receiued the gyfte of fayth, and through faythe ryghteouſnes, through righteouſnes, lyfe euerlaſtyng, not by kepyng of the groſſe lawe, but through the ſingular goodnes of Chriſt, who of his own good will loued me deſeruing no ſuche thyng: ſo greatlye, that for my ſynnes he ſuffred the puniſhment of the croſſe, and for my wealth gaue himſelfe to deathe. Free is all that he geueth. Hys pleaſure was, that for our ſaluacion we ſhoulde to hym be beholdyng, and not to the keping of the lawe. He it is whiche freelye geueth this benefite to al men. He it is whiche taketh away ſinne, and geueth pure and innocent lyfe. Wer not I moſt vnkynde, yea were I not ſpitefull agaynſte Chriſte, if I refuſed his offer? And refuſeth he not it, who after baptiſme receiued, loketh backe againe for helpe of the lawe, as though to aboliſhe al the ſynnes of the worlde, and to geue euery manne euerlaſtyng ſaluacion, Chriſtes death were not ſufficient? If through innocẽt and hurtles life we become immortall, whence (I pray you) rather loke we to receiue bothe, by confydence in the law, or by the fre mercy of Chriſt? If by his free mercy, why hang we ſtil on the law? If by keping of Moſes law, then is Chriſte dead in vaine, foraſmuche as that for whiche his pleaſure was to dye, by hys death we geat not.

C

Not I, but Chriſt liueth in me. &c.

Chriſtiãs haue a new life, & ẏ through Chriſt.

Saluaciõ by goddes free gyft, not by the lawe.

I deſpiſe not the grace of god. &c.

D

The third Chapiter.

The text.

O ye foliſhe Galathians: who hath bewitched you, that ye ſhould not beleue the truth? To whom Ieſus Chriſt was deſcribed before the eyes, and now among you crucified.

8

Paul calleth ẏ Galathians fooles, for fallyng backe to the law.

COmenly among men for your foolyſhnes & childiſhnes are ye euil ſpokẽ of: but this may I truely ſay: O ye foliſh Galathians, whiche would be brought into an opinion ſo farre from all reaſõ, ẏ where ẏ Iewes through the faithe of the goſpell preached vnto them, are deliuered from the burdẽ of ẏ law, ye being fre men borne, wil wilfully caſt your ſelf into bondage. The harme which is herin done, I lay not wholy to your charge, but blame your lyghtnes to beleue, and eaſines to bee perſwaded: but muche more blame I the malyce of certayne, who haue altered your former mindes: which would god ye would rather haue folowed ſimple as they are, thã ẏ vngracious coũſel of ſome other. What was he ẏ throw an enuy & grudge borne againſt your weale, vnder which ye haue hitherto

continued,

A continued, through the libertie of the goſpel, hath bewitched you, and charming out your chriſtian mind hath by enchauntment caſt you into this frenſie, yͭ ye as men miſtruſting Chriſt, ſhoulde ſeke for helpe of the cold and barain lawe? Where is that ſingular confidẽce become, wherby through the death of Chriſt ye wer in ſure hope to haue perfit rightouſnes and ſaluacion, without helpe and ayde of the lawe? Ye I ſay, in whoſe heartes Ieſus Chriſt the only autour of our ſaluacion was ſo farrefurth grauen and printed, whom with the iyen of your fayth ye in ſuch ſort ſaw by his croſſe recõciling al the world to his father, as though he had been painted before your faces, and as though your ſelues had been witneſſes of yͤ dede doing, which was in dede doone at Ieruſalem. The Iewes yͭ ſaw him hanging on the croſſe, and yet denied him, ſaw not ſo much as ye did. Among you, whiche by his death truſted to receiue euerlaſting ſaluacion, was he verely crucified. Your iyen wer alwaye vpon the braſen ſerpent hanged vp vpon the tree, of whom onely ye truſted to receiue the holſome remedy of all youre ſinnes. And whither now ſodainly caſt ye your iyen?

That ye ſhould not beleue the truth.

The text. This onely woulde I learne of you: whether ye receiued the ſpirite by the dedes of the lawe, or by preachynge of the fayth? Are ye ſo vnwyſe, that after ye haue begunne in the ſpirite, ye now ende in the fleſhe? So many thynges ye haue ſuffered in vaine, if it be alſo in vaine.

B If there be in you anye witte left, euen conſider me this, which vnleſſe ye be blind, ye may eaſily vnderſtand, and ſo do I, becauſe I wil not ſubtily reaſon the matter with you, nor ſeeke for farre fetched argumentes. Ye remembre, that lately at my preaching of the goſpel, how through baptiſme and puttyng of my handes vpon you, ye receiued the ſpirite of Chriſt. It was no vain perſwaſion. The wonderful worke of God enſuing therupon, as the gyft of languages, of prophecie, of healing, ⁊ other gyftes, made playn proofe, that this came by the power of God, and by no mans craftie conueiaunce. This ſpirite of god (I ſay) whether (I pray you) receiued ye it by Moſes circumciſion, or els by that, through my preachyng ye beleued the goſpel of Chriſt? Notwithſtanding that ye to Moſes wer ſtraungers, yet gaue Chriſte vnto you through fayth hys ſtrong and mightye ſpirite, as an earneſt penye of the blyſſed ſtate, he promiſed vnto you. And why ſhould ye nowe elſwhere of any other looke for ſaluacion, than of him, of whome ye haue receiued ſo playn a gage of bliſſe to come? If I to you preached circumciſion, ⁊ if by truſt therin ye receiued yͤ heauenly ſpirit of god, then am I content, yͭ for ſome part of your ſaluaciõ ye ſhal geue thãkes to Moſes law: but if I nothing taught you, but Ieſus Chriſt, ⁊ that by putting your confidence in him only ye found in your ſelf euẽ theſame giftes, that the Iewes through baptiſme receiue: why ſhould ye in diſpite of Chriſte ſeke for the heauy and painfull burden of Iewiſhnes? Wyſe and thryuing ſcholers, from rude beginninges growe forward ⁊ encreaſe: but ye frõ ſuch godly ⁊ commendable rudimẽtes fal backe to the worſe. The Iewes borne vnder the bondage of the groſſe lawe, forſakyng the ceremonies of their elders, repaire vnto yͤ ſpirituall doctrine of yͤ goſpel. Ye contrary, from the godly beginning of the goſpel, and your

The giftes of the holy ghoſt at baptiſme, not receaued by the law

Saluacion by Chriſt, not by the lawe.

heauenly

heauenly profeſſion,grow out of kind into a Jewiſh ſuperſticion. C They of Jewes become chriſten men:and labour ye of chriſtians to become Jewes? What neded vs to be indaungered and become debter to Chriſt,if Moſes law ſufficiently worke our ſaluacion? Why forſake ye now hym, for whoſe ſake ye haue ſuffered ſuch afflicciõs,euen of them that hated Chriſtes name and glory? For whoſo through circumciſion thinketh to be ſaued,theſame man is fallen from Chriſt. Will ye in ſuche ſort vſe your ſelfe,that men of you ſhall thynke,ye haue for Chriſtes ſake ſuffered in vayne ſuche great afflicciõs? But god forbid,that ye haue ſuffred thẽ in vain. Oute of the ryght waye are ye,but ſo are ye not for lacke of good will,but for lacke of knowledge:not of malice in your partie, but rather ſtaggering through the enticement of other. Amende betimes,and feare not,but that ye ſhall nethleſſe enioye the fruit of your olde fayth.

The Galathiãs beguiled for want of wit.

Moreouer he that miniſtreth to you the ſpirit,and worketh miracles among you, doeth he it through the dedes of the law,or by the preachyng of the fayth?*Euen as Abraham beleued God,and it was aſcribed to hym for righteouſnes.

The texte. *.Gen.xv. Roma.iiii. Jaco.ii.

Tell me now then,whether god,who geueth you hys holy ſpirit, who in meruaylous workes by you ſheweth his mightye power: whether(J ſay)doth god this,becauſe ye haue through keping of Moſes law wonne his fauour,or els rather,becauſe at our preaching ye gaue credence to the goſpell? If Gentiles when they become Jewes , worke ſuche miracles aſſone as they bee cyrcumciſed,as ye dooe:then ſome cauſe wer there,to be deſyrous of the lawe: But if theſe wonderful workes be ſene in none,but ſuch as haue receiued the fayth in the goſpel,why ſhould you elſwhere loke for the end,then whence ye ſee the ſame begunne? The beginning and autour of circumciſion is Abraham,whoſe children the Jewes glorye that they be,and are circumciſed as he was. But not ſo muche as he obtayned through circumciſion,the prayſe of perfit iuſtice,but onely by credence geuing to Goddes promiſe,at what time he was not yet circumciſed. Nor reade we in Geneſis: Abraham was circumciſed,and therby became righteous: *but Abraham beleued God, and that to him was coumpted for righteouſnes.*

D

Paule proueth his doctrine by miracles.

Whereby Abraham obteined the prayſe of ryghteouſneſſe.

Ye knowe therefore,that they whiche are of fayth,the ſame are the children of Abraham.

The texte.

The promiſe therfore made long ſince to Abrahams poſteritie,is none of theyrs,nor belongeth to anye of them that haue nothyng els but Abrahams circumciſion:but to ſuch as by fayth geuing to the goſpel,are his natural children. They that of their circumciſion are proude,& boaſte themſelfe to be Abrahams children,make ſuch vaunt and crakes al in vayn,ſince they be baſtardes,and not the lawful begotten children of Abraham. For ſuche and none els are natural children to him,as faithfully and with al their hertes geue credence vnto God:and as Abraham dyd, put their truſt in him,ſpeaking vnto vs by his goſpell, of what ſtocke ſo euer they be deſcended. It is not carnal kynred,that is herein regarded and eſtemed,but like perfeccion of mindes.

The trew children of Abraham.

For the ſcripture ſeyng afore hande,that God would iuſtifie the heathen through fayth:ſhewed before hande glad thynges vnto Abraham,ſaying:*In thee ſhall all nacions be bleſſed. So then they whyche are of fayth,are bleſſed with faithful Abraham.

The texte. *.Gen.xii and.xxii.

Nowe marke and conſider,how this my ſaying ſcriptures many

Saluaciō through fayth,not by the law

A yeres gon teſtified and ment:that is to wete,that al men through fayth ſhoulde looke for ſaluacion,and not onely a fewe Iewes by circumciſiō. That now is preached vnto you by the goſpel,yͤ ſame many hūdred yeres gone god promiſed to Abraham, ſaying: *In thee ſhall all nacions be bleſſed, and wynne prayſe*. But now coulde it in no wiſe bee true,that al nacions ſhould be borne of Abraham,& yet throughe him is the bleſſing promiſed vnto al people,as though al wer hys poſteritie,as thei in dede bee,not becauſe all are of his bloude and ſtocke,but by reſembling his faith. For it beſemeth children to reſemble their parentes. Therfore ſuch as miſtruſting the ceremonies and workes of the law,haue an vndoubted truſt in yͤ promyſes of the goſpel,as true children of Abrahā,ſhal with their faithfull father enioy the bleſſing promiſed vnto hym:from which ſuch ſhalbe excluded as baſtardes & vnlawfullye begotten,more wurthy to be curſed than bleſſed, as by circumciſion truſt to bee ſaued.

The text.
*De.xxvii

For as many as are of the dedes of the law,are ſubiect to the curſe. For it is writtē: *Curſed be euery one,that continueth not in all thynges whiche are written in the boke of the lawe,to fulfill them.

For as many as hange vpon the obſeruaunces of Moſes lawe, whom they kepe not in dede,but breake,are al vnder Goddes indignacion and curſe. B The Iewes ſelf cannot deny this,foraſmuch as in the boke of Deuteronomie this wiſe it is wrytten: *Curſed be he that continueth not in all thynges, whyche are wrytten in the boke of the lawe, and doeth not ſuche thynges as by the lawe are commaunded.* By whyche wordes ye ſee,that ſuche as kepe the law ceremonial,are not for that promiſed to be made righteous,but the tranſgreſſers therof are threatened goddes curſe. What man is he,that is able to perfourme the whole lawe?ſpeciallye ſynce it is ſuche a thynge,whyche when throughe inhibicion it hath prouoked men to ſynne,gyueth no ſtrength nor ablenes to ſuppreſſe and ouercome deſyres.

None can performe the law.

The text.
*Abacu.ii
Rom.i.
Heb.x.
*Leu.xviii

That no man is iuſtifyed by the law in the ſight of God,it is euident. *For the iuſt ſhal liue by fayth. The law is not of fayth,hut *the man that fulfilleth the thynges contayned in the lawe, ſhal liue in them.

But briefly to graunt that a man may throughly kepe the law, ſuch one happly ſhal among men be taken and accounted for righteous,but not be likewiſe counted before god:at whoſe hand,if no man through keping the ceremoniall lawe of Moſes,bee iudged for righteous,without doubt trew is it,that by the prophet Abacuc is writtē: *That the righteous liueth by fayth*. For as ſyn is yͤ ſede, whereof death groweth:ſo is godly life,the beginning and welſpring of life. The law hangeth vpō keping of certen preſcript ceremonies, and not vpon fayth:which ceremonies, whoſo obſerueth and kepeth ſhal liue in dede,but not the euerlaſting lyfe, wherof we are through fayth put in aſſurance. Loke what righteouſnes the law geueth,like kind of life geueth it. Among men ſo is it,that whoſo breaketh not the rules of the lawe, he is righteous and liueth among men out of all feare of puniſhment: but before god neither ſhal he be accoumpted for righteous,nor yet for liuing, vnles he ſurely truſt vpon the promiſes made in the goſpel.

Ryghtous lyue by fayth,not by yͤ law

The text.
Rom.viii.
*Deu.xxi.

Chriſt hath deliuered vs from the curſe of the lawe, inaſmuch as he was made accurſed for vs. For it is written,*curſed is euerye one, that hangeth on tree, that the bleſſing of Abraham might come on the Gentiles, through Ieſus Chriſte, that we might receiue the promiſe of the ſpirite through fayth.

Chriſt onely innocẽt, made vs free from the law, & howe.

Saluaciõ belongeth alſo to the Gentiles.

C

D

Chriſt onely among other was not vnder the curſe of the lawe, but as an innocent & hurtles lambe to the law nothing endangered. We wer in daunger to it, and by reaſon therof accurſed: which wretchednes and curſe he deliuered vs from, turning our offence into innocencye, and our curſe into bleſſing. So that muche leſſe woulde he haue you nowe vnder the bondage of the carnal lawe. But how deliuered he vs? Without doubt, by that he being without al ſpot of ſin, vpon his body toke the pain, ẏ was for our treſpaces due: & the curſe, vnder whom we wer, toke he vpon himſelf, wheras he was from that free, and partaker of bleſſing. Toke he not our treſpaces vpon him, whiche as an offender, among offenders for our redempcion ſuffred the ſhameful vilany of the croſſe? For in the boke of Deuteronomie this we reade: *Curſed is eueri one that hangeth on a tree.* And why would god haue it ſo? Surely, to the intent that the curſe of the law being taken away, the bleſſing that once was promiſed to Abraham, ſhoulde in ſtede of it, through fayth take place. Take place (I ſaye) not in the Jewes onely, but in the Gentiles too: not through the benefite of the lawe, whom Chriſte would haue aboliſhed, but by the free mercye of Jeſus Chriſte: by whoſe death we being brought again into Gods fauour, and deliuered from the burden of the groſſe lawe, may through faith obtayne the bleſſing of the goſpel promiſed to Abrahams poſteritie: the ſpiritual poſteritie (I meane) and not the carnal. Let vs ſurely truſt in god, for he will of hys promiſe deceyue no manne, but what he promiſed, that will he perfourme.

The text. *Hebr. ix.

Brethren, I ſpeake after the maner of men: Though it be but a mans teſtament, *yet if it be allowed, no man diſpyſeth it, or addeth anye thing thereto. To Abraham and his ſede wer the promiſes made: he ſaith not in hys ſedes, as many: but in thy ſede, as of one, which is Chriſt.

epiſtle on yͤ 13 day aft trinite

To Abraham and his ſede wer the promiſes made.

Abrahãs ſede, not ſedes.

But to the intent ye ſhal the better vnderſtand this, loe a worldly and familiar exaumple. For though betwixt God and man there be no compariſon, yet a mans teſtament and couenaunte, when it is once allowed and ratifyed, no man either breaketh or putteth any thing to it contrary to the wil of the maker: how muche more ſtable and ſure then ſhould the couenauntes and promiſes of God be? God promiſed Abraham a bleſſing, which by hys ſede al nacions of the world ſhould haue. Wherin it is to be obſerued & marked, that ſcripture ſaid not ſedes, but ſede, leſt we by Dauid, Moſes, or any other might loke to haue Goddes promiſe: but in hys wordes noted the onely ſede, and the very ſede of the euerlaſting Abraham, which is Jeſus Chriſt: vnto whom through baptiſme, and through the receiuing of the ſpirite, we through him loke for theſame gyftes, which God hath already geuen vnto hym.

The texte. *Gene. xv. Exo. xii. Act. vii.

¶ Thys I ſaye, that the lawe which began afterwarde, *beyonde fower hundred and thyrtie yeares, doth not diſanul the teſtament that was confyrmed afore of God vnto Chriſtwarde, to make the promyſe of none effecte. For if the inheritaunce come of the lawe, it cometh not nowe of promiſe. But God gaue it vnto Abraham by promyſe.

But further to compare the former exaumple: the promiſe and couenaunt which god, before the lawe was geuen, made with Abraham, which promiſe he woulde haue to be ſtable: ẏ law which folowed and was geuen after theſame promiſe and couenaunte, could not defete nor dyſanull. And yet ſhould it reſtrayne and diſ-

apoynt

A apoynt the promiſe, if the inheritaunce of godes bleſſing promiſed to Abrahams poſteritie, wer due to ſuch only as kepe the law, for aſmuch as in the promiſe there is no condicion of the law expreſſed. For how could therin of the law be anye mencion made, ſince the law was not at that time geuen? For in caſe the lawe had not folowed the promiſe at all, yet woulde God nethleſſe with Abrahams poſteritie haue kepte the couenaunt made with Abraham. Now if the promiſe of this bleſſed ſtate be due by reaſon of Gods promiſe, and the promiſe made before the law, had no condicion of keping the law ioined with it: for what cauſe exclude we from the promiſe, ſuch as to the law are ſtraungers, and not ſtraungers to fayth? For if by the law men enioye thenheritaunce, then is Gods promiſe and couenaunt fruſtrate and broken, which god without keping of the lawe wil not perfourme. Euen like as when a man hath agreed with an other to geue him his daughter in mariage, after yͭ the bargain is made, he goe from hys woord, denying yͭ he wil ſo doe, vnles the other again wil promiſe him his ſiſter, wheras at the bargain making he had no ſiſter borne, nor at time of yͤ couenaunt, of mutual mariage no mencion made. The promiſe of God was free, and vpon the onely condicion of faythe confirmed: whom whoſo perfourmeth, yͤſame man hath right to the promiſe.

The law no condicion conteined in Gods promiſe to Abraham.

The Gentiles not out of gods promiſe to Abraham.

For if the inherytāce come of the law. &c.

The text. *Rom.v. and.vii.

Wherfore then ſerueth the lawe? *The law was added becauſe of tranſgreſſion (vntyll the ſede came to whom the promiſe was made:) and it was ordeined by angels in the hand of a mediatour.

B But here ſome will ſaye: if by fayth in gods promiſe euery man muſt loke for ſaluacion, for what ende and purpoſe made God the vnprofitable lawe afterward? No, ſay not al vnprofitable, for albeit it make not a man vpryghte and innocent, yet reſtrayneth it our libertie to ſinne, whiles it with ceremonies kepeth noughtie deſires and appetites within a due meaſure and compace of right reaſon. And had not the vnrulye malice of men ſo required, there had no lawe be geuen at all: and yet was not theſame lawe geuen neither, that al men ſhould therto wholye for euer be bounde, but geuen by god for a time, ſhadowing for the ſeaſō, Chriſt to come: with punyſhmentes fearing men from ſinne, and with promiſes prouoking them to doe well: for thys purpoſe made and ordayned by aungels at Gods commaundement, to endure vntill that after many yeres the onely ſede ſhould come, wherby the God of Abraham promiſed ſaluacion to al Abrahams lawfull childrē. In ſuch ſort was the law made by aungels, that yet the whole power and gouernance of it had Chriſt in his handes: who in ſuch wiſe was a meane and came betwixt Moſes law, and the grace of the goſpel, that he was the ende of the one, and the beginner of the other: in ſuch ſort alſo a meane betwixt god and man, that to thintent he woulde betwixt bothe make atonement, in himſelfe he compriſed both natures.

The law not vnprofitable and why.

The law was added becauſe of tranſgreſſion.

Chriſt a meane betwene the law, and the goſpel.

The. text.

*Rom.vii i.Tim.i

¶ A mediatour is not a mediatour of one. But God is one. Is the lawe then agaynſt the promyſe of God? *God forbid.

Nowe a mediatour that is a meane betwixt, muſt nedes be a meane betwixt many. For no man is there, that with himſelfe is at diſſencion. Of thē that diſagreed, god the father was one, who with mankynde was at variaunce. Wherefore neceſſarye was it,

Chriſt a mediatour betwene God and man.

C

that there ſhould a certayn third perſon be, which in himſelf contayning both natures, ſhould bring both at vnitie and concorde: with his death fyrſt pacifying Goddes wrath, and then with hys doctrine alluring al the world to the true honouring of God. Is the law then contrary to Goddes promiſes: no not ſo. Foraſmuch as the law folowing the promiſe made by god, made not theſame promiſe vayn, but kept men in a continuall expectacion and looking for Gods promiſes, that by ſo doing they might be more apt and ready to receiue the grace to be offered by the goſpell. Nor is not the lawe aboliſhed, becauſe it was agaynſt goddes promiſes, but becauſe it was conuenient & mete, that ſhadowes ſhould geue place to the truth: and the vneffectual, to that which was mighty and effectuall.

The law hindreth not Gods promiſe.

Why the lawe is abrogate.

The text.

Rom. iii.

¶For if there had been a law geuen which could haue geuen life, then no doubt righteouſnes ſhould haue come by the lawe.*But the ſcripture concludeth al thinges vnder ſin: that the promiſe by the fayth of Ieſus Chriſt ſhould be geuen vnto them that beleue. But before fayth came, we wer kept vnder the law, and wer ſhut vp vnto the fayth, that ſhould afterward be declared.

D

For if there had ſuch a law been geuen, as could vnfaynedly and truely haue geuen life, then ſhould theſame neuer haue been abrogate, nor ſhould we haue had any nede of the helpe and ayde of the goſpel, foraſmuch as then by the lawe euery man might haue attayned vnto perfect righteouſnes. Sufficient had it been therfore in that caſe, to truſt vpon the lawe, for al them that wer of euerlaſting ſaluacion deſyrous. But now, leſt mē vpon boldnes of theyr workes might deſpyſe the grace of Chriſte: for this purpoſe was the lawe geuen, declaring and preſcribing what was to be done, and what was to be auoyded, that all men ſhould perceiue themſelf in daunger of ſin, whiles they ſhunne not, that they by the law knew was euil, being vndoubtedly ouercome with theyr naughty deſires: and by theſe meanes knowing their own diſeaſe, might more willingly embrace the remedye to be offered by the grace of the goſpel. For before the lawe was geuen, men without correccion fel to ſinne, to whom al that liked was ſtreyght thought lawful: and in defēce of mens ſinful life, ſome thing had they to lay for theyr excuſe. But the law had thē in ſuch a brake, that they coulde not chuſe, but graunt that they had well deſerued puniſhment, forſomuch as it could not be denied, but that it was good and honeſt which was by the law commaunded. After that God therfore by his great wiſdome had by ſuch meanes taken away our vayn cōfidence in our ſelfes, and had ſet before our iyen our ſinful liuing: than declareth and perfourmeth he his promiſe made to Abrahā, and that which the Iewes onely loked for, as peculiarlye belongyng to them, being as they ſayd, the onlye children of Abraham, generally to belong to all ſuch as wer through fayth becomen Abrahams very children: not for theyr deſert of keping the law, but becauſe they with all theyr heartes putte theyr affyaunce in the goſpel, and belieued alſo that through the death of Ieſus Chriſt, godly life ſhal al people haue, and receue glory alſo and ſaluacion. For thys purpoſe lykewyſe for a ſeaſon ſerued Moſes lawe, that partly with manacing of puniſhmentes, partly with hope of pro-

Why the law was geuen.

But the ſcripture cōcludeth al thinges vnder ſyn.

The Iewes thought ỳ promiſe to be theyrs onely.

miſes

A mises made therein, and partlye with rude expreſſing of Chriſt to come, it kept the Iewes after ſuche ſort within theyr bondes, leſt Chriſt at hys cummyng ſhoulde haue founde them ſtrayed out into al kyndes of miſchief, neither worthy, nor yet apt to receiue the grace of hys ghoſpell. By the promiſes then of the lawe had the Iewes a certayn rude knowledge of the miſtery of the goſpel. By the obſeruaunce of this law then wer men ſo long ſtayed and vnderpyght, vntyll that was by the goſpel opened, whiche the lawe in ſhadowes repreſented: that if menne will nowe awake, they may clearelye ſee euen that put in vre, whereof they before had but a dreame.

The Iewes had a certayn knowledge of Chriſt by the lawe.

The text.

¶ Wherfore the law was our ſcholemaſter vnto Chriſt, that we might be made righteous by fayth. But after that faith is come, we are no longer vnder the ſcholemaiſter. For ye are the children of God, becauſe ye beleue in Chriſte Ieſu. * For all ye that are baptiſed, haue put on Chriſt.

* Rom vi. Collo.ii.

The lawe our ſchole maſter to Chriſt.

That we might be made righteous thorow feith.

The lawe therfore brought not men to perfit ryghteouſnes, but was as a ſcholemaiſter geuen to the rude people, that whome the regarde of honeſtie was not yet hable to kepe in good ordre, they might with feare of puniſhment be kept frō extreme noughtines: that through ſuch meanes encreaſing by litle and litle, they myght be broughte from truſtyng vpon theyr olde ceremonies, B vnto Chriſt, of whome onely they ſhoulde looke to receiue perfit righteouſnes. Nowe is not the chylde ſo vnder hys ſcholemaſter, that the ſcholemaiſter with him muſt alway be at hande, but onely vntill ſuche tyme, as they beeyng more rype and growen vp to better knowledge, euen of theyr own accorde falle to honeſtie: nor haue nede with feare of puniſhment to be kepte from euill, but by theyr fathers encouraging freely and willingly ſtudye goodneſſe and honeſtye, another whyle nowe rulyng their ſcholemaiſter, whoſe holeſome and ſharpe correccion, they for a tyme endured. As the father therfore, though he tenderly loue his children, compelleth them yet for a time to be vnder a ſcholemaiſter, whoſe maſter the chyldren in ſhorte tyme after ſhall bee: ſo hath God with ſharpenes of the lawe kept vnder hys rude and groſſe people, vntyll that they, concernyng the doctrine of hys goſpell, being made theyr own menne, ſhoulde no longer nede to be vnder correccion of theyr ſcholemaiſter, but lyue freelye, as free chyldren vnder theyr moſt mercifull father. And though it ſo wer, that God gaue vnto the Iewes onely, a ſcholemaiſter, yet toke he not them onely for hys chyldren, but rather coumpted all ſuch as by faythe in the goſpell are graffed into the bodye of Ieſus Chriſte, and endued with hys holye ſpirite, to bee Goddes chyldren, as ſoone as they are with Chriſte made one. Nowe if that, whereby we are ioyned vnto Chriſte, generallye beelong to all menne, what lette ſhould there be, why God ſhould not indifferentlye coumpte all for hys chyldren? Through baptiſme haue ye receued the ſpirite of Chriſt, and not by cyrcumciſion. As manye then as are baptiſed, are become with Chryſte ioynte inheritours: in that behalfe no poynt inferiour to the Iewes, boaſt they themſelf of the priuilege of circumciſion neuer ſo muche.

The people vnder the lawe but for a tyme.

For ye are the chyldren of God becauſe ye beleue. &c.

Who be gods children.

The texte. *Ioh.xvii.

There is no Iewe neither Gentile: there is neither bonde neither free: there is neyther man nor woman: *for ye are all one in Chriſte Ieſu. If ye be Chriſtes, then are ye Abrahams ſede, and heyres accordyng to the promiſe.

C

Gods benefite free to all.

We are al renued by baptyſme.

The true chyldren of Abrahā, and inheritours.

For ye are all one in Chriſt Ieſu.

In thynges that hang vpon mennes fauour, the condicion, ſtate, and perſones are regarded: but God woulde thys benefite of hys to be both free and alſo common to all men. Through baptiſme are we newe borne agayne, and ſodaynly altered, as it wer into a newe creature. And as touchyng thys gyft, it is layd to no man, nor paſſed vpon, whether he wer beefore baptiſme, Iewe or Gentile, bonde man or free, man or woman. All ye through baptiſme are belonging to Chriſtes bodye, equally partakers of this Goddes gyft, which is from the head conuayed into all the memgers. And if Chriſte be the very ſeede of Abraham, by whom God promiſed hys bleſſyng to all nacions of the worlde, foraſmuch as ye are planted in Chriſt, nedes muſt ye be Abrahams poſteritie. Farther then, if ye bee Abrahams poſteritie, euen lyke heyres ye haue right to the promiſe of God. If through the feloweſhyppe of Chriſt ye beecome Goddes chyldren, and into it are all receiued through fayth and baptiſme, neceſſarilye it foloweth, that the inheritaunce equally appertayneth to all men.

¶ The. iiii. Chapter.

The text.

¶ And I ſay, that the heyre (as long as he is a childe) differeth not from a ſeruaunt, though he be lord of all, but is vnder tuters and gouernours vntyl the time that the father hath appoynted: euen ſo we alſo, when we wer childrē, wer in bondage vnder the ordinaunces of the world.

[illegible]
[illegible]
[illegible]

D

We wer kept a time vnder the law & why

Long ſince by Goddes promiſe due was the tytle of inheritaunce: but now and not before, are we receiued vnto it, becauſe (as we before ſayd) as by mans lawes and ordinaunces, the heyre while he is within age, vſeth not hys ryght: yea he nothing differeth from a ſeruaūt, where he is borne to be lord ouer all, but is kept vnder with feare, and ruled as other men wil, paſſing that tyme vnder creanſers and gouernours, vntyll he bee growen vp to that rypeneſſe whiche eyther the lawe or hys father hath appoynted: ſo likewiſe in tyme paſt, when we wer yet not apt to receiue this gyft, which requireth euen heauenly mindes, our vnderſtandinges alſo therto, not of ſtrength ſufficient as yet, we wer like childrē with ſuch certayn groſſe lawes, as wer mete for our infirmities, kept in due ordre: being ſuch at that time, as could not ſauour heauenly learnyng, but rather ſuch as would with ſuche thynges be more moued, as might with our fleſhly iyen be ſeen, as are the materiall thinges of thys world, for exaumple, differences of daies, differēces of meates, differences in apparell, ſacrifycyng and killing of beaſtes, circumciſion. As long as we wer not apt to receue higher inſtruccions, euen as ſeruauntes we for a ſeaſon obeyed and wer vnder theſe.

The texte. *Luk.xx.

¶ But when the time was full come, *God ſent hys ſonne made of a woman, and made bonde vnto the lawe, to redeme them, which wer bonde vnto the lawe: that we through eleccion might receiue the inheritaunce that belongeth vnto the natural ſonnes.

But aſſone as we came out of wardeſhip, and wer growen vp to a ryper age, when that time was paſt, whiche the euerlaſting father

God ſent his ſonne into our nature and why.

That we through election myght receiue thinheritaunce

A ther in his ſecret counſail had appoynted, he ſuffered vs no longer to be vnder the carnall rules of the lawe: but ſent for our deliueraunce neither Moſes, nor Prophete, but hys onely ſonne Jeſus Chriſt. He ſent his ſōne (J ſay) not to be ſeen, as thinges are ſene in a dreame or viſion, ſo that a man might doubte whether it wer ſo or not: but openly before euery mannes iyen, to be a man borne of a woman, vnder the weakenes of our nature, to the intent he would readily heale our wretchednes: whome God woulde haue to be circumciſed, and ſuffer all the bondage of the lawe, to thende he would deliuer the Jewes from the burdayn of the law, whom he found therto ſubiect, that no man ſhould thēcefurth like a child within age, liue vnder gouernours, but bee all called to the libertie of children, for bondage is contrary to the name of a child.

The texte. *Rom.viii

Becauſe ye are ſonnes, God hath ſent the *ſpirit of hys ſonne into our heartes, which cryeth abba father.

Gods ſpirit geuen into oure heart, and why.

And becauſe God would of his goodnes euidently declare, that we are reſtored into the freedome of children: he putting away all feare of puniſhmente, hath powred euen into the bottome of oure heartes, the ſpirit of his onely ſonne, who is to vs a moſt certayn witnes, that we are Goddes chyldren. The ſpirite of ſeruage ſauoureth and cryeth out after one ſort: the loue and good mynde of chyldren after an other. The one deſyreth to eſcape the diſpleaſure of hys maiſter: thother with a great confidence cryeth, O father, father.

B

The texte.

wherfore now thou art not a ſeruaunt, but a ſonne. If thou be a ſonne, thou art alſo an heyre of God through Chriſt.

In whom is Gods ſpirit, he is gods ſōne by adopciō and how.

Wherein it is not to be doubted, but that God doth much more thankefully knowledge the name of godly loue and charitie, than the name of feare. If this wer not as J ſay, neither would Chriſt haue called hys ſcholers, brethren, nor haue taught men to praye vnto god vnder the name of a father, when he teacheth vs to ſay: *O oure father whiche arte in heauen*. To whome ſoeuer therefore God geueth the ſpirite of hys ſonne, theſame man is no longer a ſeruaunt, but a ſonne. And if he be through Chriſt, his ſonne, by hym lykewiſe muſt he be Goddes heyre. Namelye ſince whoſo by adopcion receiueth another into the name of his ſonne, he in ſo doing geueth hym a right to hys inheritaunce.

The. text. *i.Co.viii *Collo.ii.

¶ Notwithſtandyng when ye knew not God, *ye dyd ſeruice vnto them which by nature are no Goddes. But now after that ye haue knowen god, (yea rather are knowen of God) how is it, that ye turne agayne vnto the *weake and beggerly ordinaunces, wherunto agayn ye deſyre afreſhe to be in bondage? Ye obſerue dayes, and monethes, and tymes, and yeres. I am in feare of you, leſt I haue beſtowed on you labour in vayne.

But as the Jewes for a ſeaſon wer with a groſſe religion, or rather ſuperſticion, kept vnder becauſe they ſhoulde not vtterlye ſlyde from all religion: ſo what time the true god was vnknowen vnto you, according to the ordinaunces of youre elders, ye worſhipped deuils, beleuing them to be Gods, which are in dede none: becauſe he ſemeth muche nygher true religion, whiche is vnder a falſe, than is he, that thinketh there is no God at all, diſpyſyng al religion. God layeth not to the Jewes charge, becauſe they for a tyme liued vnder theyr elders lawes, from whom when they wer taught better learning, thei turned to yͤ very right trade of godly

The Gentiles ydolatry afore the goſpel, not layed to theyr charge.

C

But nowe after that ye haue knowen God.&c.

God kindeth vs, not we hi.

Chriſtiās muſt not returne to the lawe.

How is it ẏ ye turne again vnto the weake & beggerly ordinaunces.&c.

D

Iewiſhnes not to be medled with Chriſtes religiō

conuerſacion. Nor is your worſhipping of ydols, whom ye erroniouſly ſuppoſing to haue an heauenly power in them had in honour, layd agaynſt you, ſynce the tyme that by preachyng of the goſpell ye knew the liuyng God: or els (to ſpeake it better) ſynce the tyme ye wer knowen of God, ye found hym not, but he by hys holy ſpirite drew you vnto hym, euen as that, whereas ye nowe tenderly loue him as a father, cometh by none other meanes, but becauſe he fyrſt loued you. God fauourably and gētly forgat your old errour, but of your own accord from the trueth once knowen wilfully to returne agayn to the ſame, that offence is outragious and damnable. The Iewes beeing taught the true religion, forſake theyr ceremonies: and will ye beeyng called from ydolatrye, and taught by preachyng the goſpell what perfite religion is, after the receiuing of the holy goſt, caſte your ſelf agayne headlong into a Iewiſh bondage? ſo that wheras ye are free, ye had rather to be vnder the groſſe beginninges of thys worlde, whiche nether are hable to make you righteous, nor been effectuall to ſaluacion. Fall ye not to them agayne, when Iewiſhlye ye obſerue dayes, monethes, and yeres, with other ſuche dyfferences of tyme: as though the Iewiſh ſabboth daye, the feaſtes of the newe moone, holy dayes, and other tymes, wherin the Iewes eyther dooe certayn thynges, or abſtayne from certayne other, as from vnlawful actes, any thing helped onward to ſaluacion, when to chriſten men all times are free to honour God in? If ye haue in Chriſte a ſure confidence, whence is this ſuperſticion? If ye haue not, then feare I, leſt I haue in vayne beſtowed ſo much labour vpon you for your inſtruccion. Ye falle from Chriſte if ye myngle with hym Iewiſhnes. Suffer not, that eyther I, which haue by ſuche great and ſoondry troubles taught you the goſpell, looſe therein my labour, or that ye in vayn haue ſuffred for Chriſtes ſake ſuch afflicions.

The text.

Brethren, I beſeche you, be ye as I am, for I am as ye are. Ye haue not hurt me at all. Ye know how through infirmitie of the fleſhe, I preached the goſpel vnto you at the firſt. And my temptacion whiche was in the fleſhe, ye deſpyſed not, neyther abhorred: but receiued me as an *aungell of God, euen as Chriſt Ieſus.

*Gala.ii.

Paul once a ſuperſticious Iew

Ye haue not hurt me at all.

But rather regard not the ceremonies of the law, as ye ſee me to doe, but put my truſt in Chriſt onely. My ſelfe ſometime was ſuch one as ye now be, iudgeing that it was an high point of godlines to be circumciſed, to kepe the Iewiſh Sabboth daye, to obſerue differences in meates, to ſacrifice beaſtes: for zeale of whō, I then perſecuted the churche of god: all which poyntes now reaken I for tryfles. Wheras I brethrē ſumwhat vehemently complayne vpon you, ſurely this may ye belieue me, I ſeeke not myne owne weale, but yours. I mighte with the quiet vprightnes of mine own conſcience be with my ſelf contented. I am not diſpleaſed with you, for ye haue done me no wrong. I pitie to ſee you go from ſuche good begynninges: looke rather that ye bee ſtable and conſtaunt, encreaſing ſtill from better to better, rather than from better to worſe. What time I fyrſt preached vnto you the goſpell of Ieſus Chriſt, I ſubmitted my ſelf to your weakenes: nowe an other whyle ryſe ye vp to my ſtrengthe, and loſe not the glorious praiſe of your faith. Of late, whē I preached vnto you the goſpel, Pauls ſimplicitie.

A ye knew, I toke no great royal ſtate vpon me, but euen the behaueour of a low, ſimple, and abiect perſon. I praye you, what ſawe ye me, but a ſely mā, ready to take harme, hated of many for Chriſtes name, vnder diuerſe troubles and vexacions, and beſide this, one of a ſimple ⁊ rude language? I taught you nothyng, but that Jeſus Chriſt was for your ſakes faſt vpon the croſſe: at whiche tyme ſuch was the readines of your fayth, that ye with ſuch vilenes in my perſon being nothing offended, neither forſoke nor diſpyſed my goſpell, what tyme by fayth therein I promiſed you life euerlaſting. Yea (I ſay) ye receiued me heartelye, and with great honour, not as Paule, but as the Aungell of God: yea as Jeſus Chriſt hymſelf, becauſe ye perceiued that I brought vnto you no worldly doctrine, but a heauenly and godly: and that I went not about mine own buſines, but laboured in Jeſus Chriſtes behalf. God therfore, ⁊ Chriſt worſhipped ye in me.

Paules doctrine.

How the Galathiās receiued Paul.

The texte. what is then your felicitie? For I beare you recorde, that if it had been poſſible, ye woulde haue plucked out your owne iyes, and haue geuen them to me. Am I therfore become your enemy, becauſe I tell you the trueth?

Which actes in you well declare the ſingular fayth ye once had, which was ſo ready, ſo ſounde and conſtaunt, that it abated not, notwithſtanding mine afflictions, notwithſtanding my vilenes. Joyful was I for it, bleſſed I iudged you, ⁊ my ſelf lucky, in that I had gotten ſuche good diſciples. But if ye of ſuche good begyn-
B nynges repent you, where is your felicitie becomen, where is alſo mine, which was, what time I reioiced of you, and ye likewiſe of me? This ought I truely to teſtifie of you, ſuch loue bare ye towarde me, that if nede had been, ye would haue plucked out euen your iyen out of your heades, and haue geuen them vnto me. And why now ſlide ye from me by calling vnto you newe Apoſtles, to learne of them Jewiſhnes? With flattering and coloured wordes they allure and geat your fauour, not preachyng ſuch thinges as helpe to ſaluacion, but ſuch as make to theyr lucre and auauncement. Am I therfore become your enemy, becauſe I both plainly and truely taught you ſuche thinges, as I well wiſt belonged to your ſaluacion?

The Galathians loue to Paul.

The. text. ¶ They are ielous ouer you amyſſe. Yea they entend to exclude you, that ye ſhould be feruent to themward. It is good alwayes to be feruent in a good thing, and not onely when I am preſent with you.

But I well ſee, Galathians, wherabout they goe: ſome ielouſly wooe you, ⁊ as it wer enuying at me, labour to win your fauour, but yet ſo do they neyther of good ne godly purpoſe. For they doe not this to profit you, but to plucke you backe from the libertie of the goſpel into a Jewiſhnes, vnder which thēſelfes are. Buſily labour they to make other like them, to thend they may ſeme both to folowe and teache a meruailous and a goodly kind of doctrine. Thinke not that in euery man, euery thing muſt be folowed, but folow ſuch thinges, as are good, and that conſtauntlye, not onely while I am there preſent among you, but alſo when I am abſēt. Ye ſawe me diſpiſe the ceremonies of the lawe, and to preache nothing vnto you, but Chriſt, and ye folowed my preachyng while I was preſent. And if that wer well done, why folow ye nowe in myne abſence other, in ſuch thinges, as are not good?

False prophetes begyled the Galathiās

My

The text. C

My litle chyldren (of whom I trauayl in byrth agayne, vntill Chriſte be faſhioned in you) I would I wer with you now, and could chaunge my voyce, for I ſtand in a doubt of you.

Paules griefe for the Galathians fall

Would God ye could with your iyen ſee the ſecret partes of my heart: there ſhould ye clearely perceyue, with how great griefe I write thys. O my litle chyldren, once begot I you to Chriſte, not without my great trauayle and payn: and nowe after your ſwaruing from Chriſt, labour I to beare you agayn, vntil that Chriſt in you be throughly faſhioned. I had ſowed good ſeede, wherof it was mete that perfit Chriſtians ſhould haue growen, but by enchauntmente (I wote not howe) ye are turned into Jewes, and chaunged into an other kynd. Chriſt is heauenlye and ſpirituall, and will ye be carnall and yearthly? But thys Epyſtle expreſſeth not ſufficiently the vehemency of my mynd. Would God I myght be now preſently among you, with liuely woordes to ſet out that I after a ſort ſignifye by letters, the vehemency of whom would partly with my countenaunce, partly with my teares, and partly with my voyce be encreaſed. To bryng you agayne to Chriſte, I would chaunge my ſelf into al ſortes, and ſumtimes ſpeake faire, and ſumtymes require, and ſumtymes chyde. And accordyng to the varieties of your natures, and neceſſitie of the matter, woulde I better apply and temper my woordes. And woulde aſſay euery medecine, vntill the tyme I had brought all you to healthe. But now foraſmuch as I ſee ſome of you fallen to Jewiſhnes, ſome other in ieoperdy of falling, and ſome (I truſt) conſtaunt in my doctrine, my mind is in much care and feare, vncertayne with what kynde of letters to remedy thys great harme.

I would I were with you now, and could chaunge my voyce.

D

The text.

C Tell me (ye that deſyre to bee vnder the lawe) dooe ye not heare of the lawe? For it is written, that Abraham had two ſonnes: *the one by a bondmayde, *the other by a free woman. Yea, *and he whiche was borne of the bondewoman was borne after the fleſhe: but he whiche was of the free woman, was borne by promiſe.

*Gen. xvi.
*Gen. xxi.
*Rom. ix.

But peculiarely to ſpeake vnto ſuch of you, as are contented to fall backe to Jewiſhnes, I beſeche you aunſwere me: If Moſes law ſo greatly pleaſe you, why folow ye not the authoritie of it, if ye diſtruſt the goſpel? Euen very Moſes lawe ſelfe, woulde ſuche as are receiued into the felowſhip of Chriſte, to be free from bondage of the lawe. Ye receiued the lawe, but ye geue none eare to that it ſaid: or if ye gaue eare vnto it, ye vnderſtand it not, becauſe ye cleaue to the litterall meaning onely, and pearce not to the ſpiritual ſence therof. For it is written in the booke of Geneſis, that Abraham the beginner and father of all right belieuers had two ſonnes, of whom the elder called Iſmaell, he begat of Agar the bondmayd: the yonger called Iſaac, he had of hys lawfull wyfe Sara. He that was borne of the handmayde, was borne as chyldren are commonlye woont to bee, and was nothing but Abrahams ſonne, euen as the Jewes bee, bee they neuer ſo farre from Chriſt. He that was borne of the free wife, contrarye to the common courſe of nature, was borne of a barain mother, of an old father, accordinge as God had promiſed: ſo that thē, whom age and weakenes of bodye put in deſperacion of hauing an heyre, Gods promiſe put in perfit aſſuraunce to haue a chylde. The fyrſt childe therfore was the child of nature: the other was the child of fayth.

The figure of Abrahams two ſonnes, Iſaac by Sara, and Iſmael by Agar.

Abraham had two ſonnes. &c.

Whiche

The text. A *Apo.xxi.

¶ Whiche thinges are ſpoken by an alligorie. For theſe are two teſtamentes, the one from the mount Sina, whiche gendereth vnto bondage, whiche is Agar: for mounte Sina is Agar in Arabia, and bordereth vpon the citie, whiche is nowe called Hieruſalem, and is in bondage with her children. *But Hieruſalem whiche is aboue is free, which is the mother of vs all.

Moyſes lawe ful of figures.

Nor is it to be ſuppoſed, that this tale hath beſide the trueth of the hyſtory no ſecret hidden miſtery. For commonly ſuche is Moſes law, that as in a man vnder the groſſe fleſhe and coueryng of the body, is hidden the ſoule the ruler thereof: ſo vnder the letter and hyſtorye, a more priuie thing and higher miſterye is couered. For theſe are two teſtame͂tes ⁊c. Let vs then ſearche foorthe, what in the allegorye theſe two mothers, and the two ſonnes, ſignifye. Surely the two mothers repreſente the two teſtamentes, of whom the one broughte foorth a people ſubiect to the bondage of the lawe, the other brought furth a people through faythe free from that burdayne. Sina. For Sina is a mountayne in Arabia, which in the Chaldees language hath the name of the bondmayden Agar, and bordreth vpon the mountain of Syon, wherin ſtandeth the citie that once was called Iebus, and is now called Hieruſalem. Agarens bond men. Nowe are they that inhabite the mountayn Agar, euen in theſe dayes, bonde, in theyr ſtate reſembling the begynner of that nacion. Hieruſalem free. But Ieruſalem, whiche as inheritaunce fell to Iſaacs poſteritie, is free. B But Ieruſale͂ which is aboue, is free. This citie, foraſmuch as it ſtandeth in a high place, repreſenteth heauen, into whoſe fredome we be called. That citie is not onely mother to the Iewes, but to all vs, which beleue in Chriſt. Moſes lawe is yearthly: the law of the goſpel, foraſmuch as it came from heauen, is heauenly. As the body is ſeruaunte to the ſoule: ſo that whiche is groſſe, is bonde, and that which is ſpirituall, is free. Moſes lawe brought foorth her chyld fyrſt: the lawe of the goſpel, albeit it had iſſue after, yet how many more children brought it to God? Moſes lawe brought foorth but one nacion, ⁊ the ſame of no great multitude neither: the lawe of the goſpel containeth al nacions of the world.

The text. *Eſa.liiii.

For it is written, *reioyce thou barayn, that beareſt no chyldren: breake foorth and crye thou that trauaileſt not. For the deſolate hath many more chyldren, than ſhe which hath an huſband.

And leſt ſome thinke, that this was but a chaunce, Eſai long before ſaid it ſhould ſo be: who by the ſpirite of prophecie foreſeeing the great noumber of Gentiles reſorting to the goſpel of Chriſt, reioyſeth by theſe wordes: *Be glad thou barrayne that beareſt no children, breake foorth and crye thou that trauayleſt not: for many more children haſt thou, which ſemedſt deſolate and barayn, than hath ſhe that hath a huſband*: and ſemed to putte men in a meruaylous hope of poſteritie. In the Iewes ſtate before tyme fewe wer there, that came through it vnto gods fauour: but faith in the goſpell hath brought in many, and will without ende bring in more. Thus ſee ye the two mothers and theyr two children, the beginners of two nacions.

The text. *Ge.xxvii

¶ Brethren, we are after Iſaac the chyldren of promiſe. * But as then he that was borne after the fleſhe perſecuted him that was borne after the ſpirite: Euen ſo is it nowe.

Iſmaelites.

Such as yet ſtifly cleaue to Moſes lawe, belong to Iſmaell, which was borne of the handmayd. But we, whiche geuing ouer our confidence in the lawe, through perfit fayth hang onely vpon

Chriſt,

Iſaacs children.

They that folow the lawe, hate them that folow the goſpel.

C

Chriſt, are Iſaacs children, who was borne of the free and lawful wife, not by the courſe of nature, but by yͤ promiſe of god. Nor are we receued into the welthy ſtate taught by the goſpel, becauſe we wer borne vnder the lawe, but becauſe god long ſince promiſed al them ſaluacion, that through fayth would come into the felowſhip of his ſonne Ieſus Chriſte. Yea and in thys alſo the allegory featly agreeth, that both poſterities ſauour of theyr begynners. For as than, the elder ſonne Iſmael, carnall ſonne vnto Abraham, perſecuted the yonger called Iſaac, who was borne by gods promiſe, euen at the tyme whan they playd together, taking more vpon hin than was mete: ſo in this tyme they yͭ cleaue faſt to the carnall law, hate ſuche as embrace the ſpiritual lawe of the goſpel, labouring to be more eſtemed, chalenging as theyrs the ryght of the fyrſt begotten, which is only due to Chriſt: labouring alſo by the tytle of aunciencie to make the free mothers chyldren bonde as they be, to the intent, that beeing elder ſeruauntes, they may ouer vs that are younger, beare rule.

The texte. *Gen. xxi.

Neuertheleſſe, what ſayeth the ſcripture, *put awaye the bondwoman and her ſonne? For the ſonne of the bondwoman ſhall not be heyre with the ſonne of the free woman. So then brethren we are not children of the bonde woman: but of the free woman.

D

Put away the bondwoman with her ſonne.

Chriſtians ought not to [illegible] Moſes lawe.

The Gentiles partakers of libertie by Chriſt.

But the free mother alloweth no ſuch alteracion, nor wil ſuffer theſe two borne after ſuch a diuerſe ſort, to bee conuerſaunt together: But as the ſcripture ſaith, with greate indignacion cryeth out: *Put awai the bond woman and her ſonne, for I wil not ſuffer that the bondwomans child ſhall with my ſonne Iſaac be inheritour.* The Iewiſhe Sinagogue to muche hangeth by them, which belieue the goſpell. The Iewes require to muche of chriſtians, whoſe libertie they enuie at. Yf the bondemother will not gladlye departe, let her rather be thruſt out, than with her ſlauiſhe company, ſhe corrupt my ſonne. The inheritaũce of euerlaſting life is promiſed to Iſaac, and to hym is it due. Let Agar if ſhe luſt, cary furth with her the waterpot of the vnſauoury law, whom ſhe ſo greatly loueth. But my ſonne Iſaac by drinking the effectuall licour of the goſpell, ſhall ſtill with good lucke growe vp, vntil he become a perfit man. Wherefore ſuffre (my brethren) that yͤ Iewes which to ſtubbernly delite in the ciuile law, haue ſtyll theyr owne bondage, nor grow out of kynde from their mother. We which were ſometime our ſelfe vnder the bondage of the lawe, and lyke vnto the chyldren of the bondewoman Agar perſecuted the very natural chyldren of the churche, are now deliuered from that olde bondage, and receiued into the tytle of Saraes chyldren. And for this libertie thanke we Chriſt, into whom through fayth we are ſo planted, that we are become inheritours of the promiſed inheritaunce of heauen. So that into what libertie Chriſt hath by hys deathe, after our falling from him, reſtored vs, that are Iewes, into theſame are ye, that are Gentiles, called through preaching of the goſpell.

¶ The .v. Chapiter.

The texte, *Eſai. ix. *Act. xv.

¶ Stande faſt therfore in the libertie wherwith Chriſt hath made vs free, and wrappe not your ſelues agayn in the *yoke of bondage. Beholde I Paul ſaye vnto you, that *if ye be circumciſed, Chriſt ſhal profit you nothing at all.

A NOw remaineth there nothing, but that ye ſtedfaſtly continue in that ye haue once gotten. For what madnes is it to forſake the liberal gift and fredom wherin Chriſt of his eſpeciall fauour hath ſet you, and to become bond? We, which of that paynful bōdage haue had experience, are glad and reioyce of our libertie: and are ye of your libertie in ſuch ſort weary, that ye are content to become bonde? But thys wiſe peraduenture you deceiue your ſelf, ſaying: we renounce not Chriſte, but becauſe we woulde be of euerlaſting ſaluacion in more aſſuraunce, we ioyne Chriſt and the law together. But I tel you, that as Chriſt woulde haue this hys whole benefite commen to all, ſo woulde he onely be thanked for all, nor in this bounteous gyfte of his, will he haue anye copartner. But becauſe ye ſhall the better vnderſtande, how great a ieoperdye it is to turne backe to Jewiſhnes: beholde, I Paul the Apoſtle of the Gentiles, whome ye well know, yea and an Apoſtle appoynted by Chriſt himſelfe tell you playnly, that if ye be circumciſed, Chriſte ſhall nothing at all profit you. Yf ye perfitly beleue that he is hable to geue all menne health euerlaſting, why ſeeke ye for circumciſion? If ye myſtruſt and feare leſt he be not able, then knowe ye not yet the benefite of B Chriſt, whereof ſuch as miſtruſt, cannot be partakers: ſince that gyft is geuen to ſuch as beleue and truſt, and not ſo much for any deſert of our workes. Eyther muſt ye wholy become Jewes, and forſake Chriſte, or els chriſtians wholy, and forſake Jewiſhnes. As for ſuch as play with both handes, he cannot awaye with, nor will haue newe wine poured into olde bottels, nor yet olde wyne into new bottels. Nor can he beare with to haue new cloth ſowed or patched to an olde garment, nor olde cloth to be patchedly ſowed into a newe. If the bondage of Jewiſhnes wer eaſy, it neded not peraduenture to be paſſed vpon: if the reward for it wer gret, then ſhould the payn therof in ſome part be thereby recompenſed. But now, beſides that the burden is exceadyng paynfull, ye ſhall not only by taking of it not haue aduauntage, but alſo great hurt.

Chriſtians ought to abyde in theyr libertie by Chriſt.

Chriſt wil only bee thanked for our ſaluacyon.

What dāger it is to returne to Jewiſhnes.

Chriſt wil no patched religion.

The texte.

1 ¶ I teſtifye agayn to euery man, whiche is circumciſed, that he is bounde to kepe the whole law. Chriſt is become but in vayn vnto you: as many of you as are iuſtified by the law, are fallen from grace.

Beware, leſt with ſuch ſtanding in your own conceites ye deceiue your ſelues, ſaying: we will not to the whole burden of the law be bounde, ſomewhat will we take of the lawe, as for exaumple cyrcumciſion only, leſt we ſeme vtterly to refuſe it: as for ſacrifiſyng of beaſtes, with ſuch other obſeruaunces of the lawe, them will we not meddle with. But becauſe ye ſhall not be deceiued, I tell al men playnly: whoſoeuer doeth cyrcumciſe hymſelfe, whether he be Jew or Gētile, the ſame man maketh himſelf bond to the keping of the whole law. For as through baptiſme menne wholy belong to Chriſt: ſo whoſo is circumciſed, byndeth himſelf to all the lawe, for cyrcumciſion is the marke, whereby he becūmeth a Jewe. The vncyrcumciſed Gentiles ſtande in libertie to gather here and there oute of the lawe ſuche thynges as are needefull: but the cyrcumcyſed are bounde to the whole lawe.

Circumciſion byndeth to the whole law

Whoſo

C

Whoſo is content to receiue circumciſion,muſt likewiſe therwith receiue ſacrifices, keeping of the Sabboth, feaſtes of the newe Moone,waſhynges, choyce of meates, ſtanding faſting dayes, with ſuch other lyke. Nowe wilfully to ſubmitte your ſelf to ſo great a burden,is it not a playn poynt of madnes? ſpecially for no other rewarde,but to be vnder a moſt paynfull and vnprofitable bondage,falling from Chriſt the only geuer of libertie and ſaluacion. For if,as I now haue oftimes tolde you,ye loke to purchaſe perfit iuſtice by helpe of the law,which by a confidence in workes promiſeth a certain perfeccion:ſurely ye are gone & departed ferre from the felowſhip of Chriſt,who would haue his gift to be free, and not geuen for deſertes. And then , if ye be once departed from Chriſtes felowſhip,the law wil doe you no good neither , but rather be your confuſion . For if there were of the lawe any vſe and profit before the light of the goſpel(as there was:) all that,by the goſpel preached and taught,is quite gone . Yf ye eſteme the lawe, Chriſt is aboliſhed. But if ye receue Chriſt,thē muſt the law geue place. Whē I ſpeake of the Law,I vnderſtand the groſe and carnal part of Moſes lawe,whom the Iewes ſtifly maintain:by the corporal obſeruaūces therof,promiſing themſelues perfit righteouſnes:thinking that the bloud of beaſtes ſprynkled vpon them, pourgeth the ſoule from ſynne , and that waſhing in water ſcoureth out the filthines of ſoules, and that cleane or vncleane meate pourgeth or defyleth the mynd.

Chriſt profiteth not them that fal to the lawe.

As many of you,as are iuſtifyed by the law.&c.

What Paul meaneth by this word Law.

We loke for hope in the ſpirite to be iuſtified through fayth.*For in Ieſu Chriſt neither is circumciſion any thing woorth,neither yet vncircumciſion , but fayth which worketh by loue.

The text. *Gala.vi.

D

We contrarywiſe embracing the ſpiritual part of the law,loke not for the righteouſnes promiſed by any ſuperſticious obſeruaūces of corporal ceremonies:but by that we through the goſpel beleue,that by Chriſtes death we freely receiue innocencye of lyfe,& ful ſaluacion. Nothing ſkilleth it, whether ye come to Chriſt,circumciſed or vncircumciſed,ſince al this matter ſtādeth , not in keping of the law,but in fayth:which albeit be without the workes of Moſes law,yet is ſhe not ydle,but ſecretly worketh a vehemēt onwardnes to all godlines:not ſo muche becauſe the lawe ſo biddeth,but for charities ſake,whiche without byddyng euen of her own accord,dooth muche more than is any lawe with manacing wordes or puniſhment able to geat out. Yf ye haue charitie,what nede is there to haue the rules of the lawe? If ye lacke her,what auayleth you the keping of the lawe.

Whence chriſtians looke for ryghteouſnes.

Fayth in chriſtians is not idle

Ye dyd runne well:who was a let vnto you,that ye ſhould not beleue the truth? (conſente vnto no man.) Euen the counſel whiche came not of hym, that calleth you.*A litle leauen,doth leauen the whole loumpe of dowe.

The text. *1.Cor.v.

In yͤ courſe of the goſpel,ye did once runne apace, making haſtye ſpede euen the very righte way toward the chiefe game of euerlaſtyng blyſſe:who was he that ſtayed your courſe?why approue ye not continually that thyng wherewyth ye were once wel pleaſed? Why goe ye from your intended purpoſe, folowing other mennes mindes an other while? Beware that no mans authoritie weigh ſo muche with you, that it make you drawe backe from youre courſe appoynted . It is a foule ſhame for you nowe to falle to ſhadowes, after that ye once gaue credence to the truethe.

Paule taught nothyng but Gods wil

Who was a lette to you, that ye ſhould not beleue the truth.

The affeccion of falſe prophetes.

Euil company to be auoyded.

A I taught you nothyng but that was commaunded me by God. But thei that labour to perſwade you the contary, letting therby the encreaſe of your fayth, and calling you from your profeſſion, to a Jewiſhnes, folow not god, as theyr autour, (who through feith hath called you into his fauour, and not to a Jewiſhnes, through receiuing of circumciſion:) but folow worldly deſires, ſeeking for theyr gaynes, glorye and mayntainaunce of their tirannye. Diligently take hede, and beware of theyr perſwaſions. They are but fewe, but onles ye auoide theſame fewes company, it is to be feared leſt they corrupt the whole multitude, and deface the puritie of your religion: euen as ye ſee, a litle leauen ſowreth the whole batche, wherwith it is mingled, caſting by litle the ſowrenes of it ſelf, throughout the whole dowe, whiche before was ſwete. Be there neuer ſo ſmall a poynt of Jewiſhnes mingled with the goſpel, theſame litle wil corrupt in you, the purenes therof.

4

The texte.

I haue truſt toward you in the lord, that ye ſhalbe none otherwiſe minded. But he that troubleth you, ſhal beare hys iudgement, whatſoeuer he be.

Paul hopeth well of the Galathians.

God wil puniſh euil teachers.

Why Paul obſerued certain Jewiſhneſſe.

But foraſmuch as ye haue hitherto ſtaggered through the enticement of other, I deſpayre not, but that ye wil hencefurth ſtedfaſtly continue in your olde godly purpoſe, ſtanding in this truſt, much vpon knowledge and tryall of your natures, but ſpeciallye vpon the helpe of Chriſt, who wrought in you to begynne with a
B mery chere, and wil likewiſe worke in you grace, manfully to cōtinue. But whoſoeuer he be, that hath with newe learning troubled the quietnes and purenes of youre faythe, albeit he deceyue menne, yet ſhal he not eſcape Goddes iudgemente. Hym at thys tyme for certayn conſideracions vtter I not, nor vſe extremitie agaynſt hym: but at Goddes handes, to whome he is not vnknowen, he is ſure to be puniſhed, who is without regard of any mās autoritie, whom he hath much rather offended than me. Nor leat this moue you, though ſome ſay, that I abhorre not the keping of the law, which haue with the Jewes liued like a Jewe, and cauſed Timothie to be circumciſed. I dyd ſo by compulſion, and oftētimes reſiſting, geuing yet place at that tyme, wherin I ſawe no great ieoperdie at hand in ſo doing: & contrary, if I had not done it, there had been a great commocion. But nowe vpon diuerſities of the time and cyrcumſtaunce, expedient it is to folowe another way. And to tell you briefly herin my mynd, it is not al one to ſuffer and permit cirumciſion, and to preache it. I ſuffred Timothie to be circumciſed, but I neuer taught, that eyther he or any elles ſhould be circumciſed. So likewiſe when I ofttimes was cōuerſaunt among the Jewes, I abſtayned from meates forbidden by the law, but neuer enioyned I vnto any man, that ſuch choyce in meates ſhould be had, but rather taught the contrary, that it forced nothyng what kind of meates a man eate, ſo that he vſe them ſobrely and with thankeſgeuing to God. The tyme was, when it was nedefull to beare with the ſiniſtre rooted perſwaſion of the Jewes: but nowe ſynce the ghoſpell is clearlye knowen, and the Jewes ſtubbernlye labour to drawe the Gentiles into their ſuperſticion, it is neither wel done, nor ieoperdleſſe, to beare with it any longer: but rather beſemeth it euery man boldlye to preache, that Moſes law is expired, and that al men ought to embrace the libertie of the goſpel.

Brethren

the morall law
the leviticall law is expired
the ceremoniall law is expired.

Brethren, if I yet preache circumciſion, why do I then ſuffer perſecucion? Then is the ſlaunder of the croſſe ceaſed. I would to God they wer ſeparated from you, which trouble you. 5 The text. C

For if this wer true, that they report of me, that I preache, and ſet furthe circumciſion: what cauſe is there then why vntill thys day the Iewes ſo maliciouſly and hatefully perſecute me? Thence is al my countrey mens diſpleaſure againſt me, becauſe I in ſuch ſort preache Chriſtes goſpel, that therwith I teache, that Moſes law is gone and aboliſhed. The Iewes thynke, that they among men ſhould be more made of, if the rites of Moſes lawe might be mingled with Chriſtes doctrine. But now great enuie haue they that al other people through fayth are receiued into gods fauour, whiles they vpon them cary about them yͤ vnprofitable marke of circũciſion. And this is the cauſe, why they without al pitie haue long time gone aboute my deſtruccion, beecauſe I euerye where preache and promiſe al men perfit weale, without any help of circũciſion. Yf it ſo wer that I preached circumciſion, as ſome falſly report of me, why dooe the Iewes ſtill perſecute me, ſince the cauſe of all theyr dyſpleaſure borne toward me is vttterlye taken away? Truſt ye me ye people of Galacia, my preachyng hath alwayes been one, and ſo ſhall it hencefurth continue lyke. On your part ſee likewiſe, that your fayth be as mine is. For ſo farre am I from the mynd to agree with them that teache circumciſion, that if theyr ſtubbernes wil not ſuffer them to forſake theyr lawe, rather than they ſhould vtterly withdraw you from the goſpell, and with theyr perſwaſions plucke you out of yͤ right way, I woulde wiſh them vtterly ſeparate from the felowſhyp of the goſpell. If they be ſo frowardly geuen to circumciſion, god graunt them not only to be circumciſed, but alſo to be vtterly cut of, that they may more plenteouſly haue theyr deſyre. Better is it, that they onelye periſh, than drawe ſo many other with them into damnacion.

Why Paul was hated of the Iewes

Why doe I then ſuffer perſecucion?

Paules preachyng not chaungeable.

D

Paul enemy to cyrcumciſion in chriſtians.

Brethren, ye wer called into libertie: *only let not your libertie be an occaſion vnto the fleſhe, but by loue (of the ſpirite) ſerue one an other. For all the law is fulfilled in one word, which is thys: *Thou ſhalt loue thy neighbour as thy ſelf. Yf ye byte and deuour one an other: take hede, leſt ye be lykewyſe conſumed one of an other. 6

The text. *Ro. xiii. i. Co. viii. *Leu. xix. Mat. xxii. Mar. xii.

Since they are ſo content, let thẽ ſtil continue on in theyr ſhameful bondage. But ye my brethren through the goſpel are called to libertie, and not to be bond. So that nothing els now remaineth, but to take hede, that the libertie geuen vnto you by the ſpirite of Chriſt, be not applyed to yͤ occaſion of fleſhly luſtes. The bondage of the law is in ſuch ſort takẽ away, that in her ſtede is come charitie taught by the goſpel, which by faire meanes obteineth more than the lawe was hable to doe with compulſion. And yet for al that among frendes, of whom one is glad to do for an other, there is no maiſterſhip nor bondage. The lawe biddeth no man to put hys lyfe in ieoperdy for defence of his frend, nor that a man ſhould by defraudynge nature eaſe hys brothers neede, nor that thou whiche art ſtronger, ſhouldſt beare with the weaker, or the learned with the vnlearned, or the better with the worſe: al which yet commaundeth charitie, which ſo alwaye telleth that thinges are to be doone, not by force, but euen of good will, and voluntarilye. 5

Libertie ought not to brede lycence to doe il.

Charitie ſuccedeth bondage of the lawe.

Beſide

A Beſyde this onely charitie compriſyng in her the whole ſtrength and effecte of the lawe briefly, bryngeth that aboute, that the law with ſo manye rules and threatnynges is not able to doe. For all that the brablyng lawe with ſo many rules laboreth to brynge to paſſe, al that is in a ſhort ſentence concluded, writtē in Leuiticum whych is thys: Thou ſhalt loue thy neyghbour as thy ſelfe. Wherfore yf ye with charitie be knytte together, ye ſhall one by an others diligent labour helpe an other, and with mutuall ſeruice labour to comforte other. But contrarye, yf ye, as carnal men are wont, doe diſagree eche one hatyng an other, & not onely helpe not eche one another, but alſo backbite and gnawe one another, and not only backbite & gnawe, but lyke ontragiouſe wylde beaſtes, aſmuch as in you is, deuoure other, great cauſe ſurely haue ye to feare, leſt ye like beaſtes tearynge one another, be wyth eythers woundes deſtroyed. To this inconuenience fal they, which beyng without the charity taught by the goſpel, ſticke ſtil to yͤ carnal law, whiles they meaſure al thynges by theyr priuate commodities: wheras contrary, chriſtian charitie is in a readynes to do other men good.

For the law is fulfilled in one word. &c.

levi/19

math/5

Diſſencion

To cleaue to the carnall law.

The texte. *.ii.Pe.i.

7 I ſay, walke in the ſpirite, *and fulfil not the luſtes of the fleſhe. For the fleſhe luſteth contrary to the ſpirite, and the ſpirite contrarye to the fleſhe: theſe are contrarye one to an other, ſo that ye cannot do, whatſoeuer ye woulde. But and if ye be led of the ſpirite, then are ye not vnder the lawe.

The whole effecte of my woordes drawe to this ende, that forſomuch as ye are deliuered from yͤ bondage of Moſes carnal lawe, B ye ſhoulde leade your life accordyng to the ſpirituall lawe of charitie, as ye ſhall in dede do, if ye neyther eſteme perfyte righteouſnes to ſtande in Jewiſhe ceremonyes, nor liue vnder carnall deſires. If ye liue vnder carnal luſtes, ye ſhal alwai be vnder yͤ law. Endeuoure ye therfore to leade a ſpiritual life, and if ye thus doe, then ſhal ye abſtaine from ſuche actes, as the fleſhe ſhal prouoke you vnto. For as in one manne there is a groſſe and heauy body, and a ſoule that is heuenly and immortal: and as in one law there is a groſſe parte, whom we call the letter, and againe a heauenly thyng, whiche is called the ſpirite: ſo in one mannes ſoule one power there is, whyche ſtyl calleth to goodnes, and an other to this power contrary, like vnto the body, and yͤ letter of the law, which prouoketh vs to diſhoneſtie. Betwene theſe partes there is a continuall battaile, whiles the fleſhe fighteth againſt the ſpirite, and the ſpirite againſt the fleſhe. Well may the fleſhe be reſtrained frō her deſyres, but yet wyl it not be ſo oppreſſed, but that it wil labor and ſtriue againſt the ſpirite. And if the fleſhe happen to haue the vpper hand, it is ſometime ſeen, that where a man hath a deſire to godlines, yet being ouercomen by the fleſhe, he doth ſuch thinges, as he knoweth ſhould be auoyded. And if the ſpirite of Chriſt ſufficiently moue you to do willingly ſuche thinges as are good and godly, then hath Moſes lawe vpon you none authoritie.

The ſpirituall lawe of charitee.

Spiritica
law - &
ceremo
al law

The fleſhe luſteth cōtrary to the ſpirite.

Battail betwene the ſpirite and the fleſhe.

The texte.

8 The dedes of the fleſhe are manyfeſt, which are theſe, adultrie, fornicacion, vnclennes, wantonnes, worſhippynge of idolles, witchecrafte, hatred, variaunce, zeale, wrathe, ſtrife, ſedicion, ſectes, enuiyng, murder, dronkennes, glotonie, and ſuche lyke: of the whiche I tel you before, as I haue tolde you in tyme paſte, * that they whiche committe ſuche thynges, ſhal not be inheritors of the kyngdome of God.

*.i.Cor.vi. Ephe.v.

But becauſe ye ſhall not be ignorant, the ſpirite wherof we nowe ſpeake, is a thyng that cannot be ſeen, the fleſhe may be ſeen. And yet is it not hard to coniecture, whether a man be ſeruaunte to the

The ſpirite inuiſible.

Dedes bewraye a man.

fleſhe, or be ledde by the ſpirite of God. For as the welſprynges be, ſuche are the waters and other that flowe from thence. A mannes life, maners, and doynges, plainly ſhewe what a man is within. But becauſe we wyl not at this tyme ſpeake of doubtfull or hidden matters, theſe bee they, that make plaine profe, that a man is ſtyl ſeruaunt to the fleſhe, notwythſtandyng he be baptiſed, and haue ſhaken of the bondage of the law: aduoutry (I ſay) fornicació, vnclennes, wantonnes, idolatry, witchecraft, hatred, variance, zeale, wrath, ſtrife, ſedicion, ſectes, enuy, murder, dronkennes, glotonye. To theſe whoſoeuer bee bonde, albeit the ſame manne be baptiſed, yet is he not throughly free, but bondeſlaue to naughtie deſyres. Nor be ouer bolde, becauſe ye are baptyſed, or for your workyng of myracles. What tyme I was among you, I warned you, and now by my letter I earneſtly warne you again, that al they whiche do ſuch thinges, ſhalbe excluded from the enheritaunce of the kyngdome of heauen.

C The dedes of ÿ fleſh, &c are theſe: adultrye, &c

The workes of the fleſhe.

Baptiſme not ſufficient wythout innocencie of lyfe.

9 Contrarily, the fruite of the ſpirite is loue, ioy, peace, long ſufferyng, gentlenes, goodnes, faythfulnes, mekenes, temperancie. *Againſt ſuch there is no lawe. They truely, that are Chriſtes, haue crucified the fleſhe with the affeccions and luſtes.

The. text. *.1.Timo.1

The fruites of the ſpirite.

On the other ſyde, ſuche as are perfitely free, and ruled by the ſpirite of God, are knowen by theſe fruites. For with this ſpirite are ioined charitie, ioy, peace, long ſuffering, gentlenes, goodnes, faythfulnes, mekenes, temperancie. They that of their own good wyll do theſe, haue no nede to be pricked forth with compulſories of the lawe, for them theyr owne innocencie maketh free from it. Beſide this, they that truly are Chriſtes, as it beſemeth ſpiritual people, haue crucified the fleſhe with al the vices and deſires therof. For by baptiſme we dye wyth Chriſt, and are buried alſo with hym.

D

10 If we lyue in the ſpirite, let vs walke in the ſpirite. Let vs not be deſirous of vain glory, prouoking one an other, enuiyng one at an other.

The text.

Chriſtians oughte not to hange wauerynge betwene the ſpirite and the fleſhe.

We maye not ſtande doubtfully betwene the fleſhe and the ſpirite, whether of bothe we ſhould folowe. If the ſpirite geue life to the body, reaſon it is that the body be vnder the gouernaunce of the ſpirite. If we haue receiued life through the ſpirite of Chriſt, and not by the lawe, let vs liue accordynge vnto the inclinacion of the ſame ſpirite. If we haue truely taſted of the ſpirit of Chriſt, let vs bring foorth the fruites of it, and abſtaine from al carnal workes. Let vs not be deſirous of vainglory, for the ſame prouokyng eche one an other of vs to debate and ſtrife, enuiyng on an other of vs. For euen them that profeſſe the rule of godly life, theſe vices oftetymes trouble, which yet are in very dede the peſtilence and deſtruccion of true godlynes.

The. vi. Chapter.

Brethren, if a man alſo be taken in any faulte, ye whyche are ſpiritual, healpe to amend him, in the ſpirite of mekenes: cõſidering thy ſelf, leſt thou alſo be tempted.

The texte

The ſtronger muſte helpe the weaker beyng falle, and how.

Hitherto haue I ſhewed you (brethren) to what ende all they, that haue taken Chriſtes religion vpon them, muſt enforce them ſelfes. Yet becauſe baptiſme taketh not from vs, but that we are mẽ ſtyll: if any amonge you by reaſon of weakenes fall into any offenſe, youre parte is, whiche are ſtronger, and by the ſpirite of God haue not geuen

A uen place to fleſhly deſyres, with gentle and meke woordes to reſtore hym agayne, encouragyng hym vp, that he may ryſe againe, not wyth rough ſpeache cauſing him to deſpayre. Hipocrites vſe ſuche proude lokes and highe wordes: but Chriſtes ſpirite, foraſmuche as it deſyreth al mennes ſaluacion, with meke and gentle meanes calleth men to amendemente. And oftetimes it chaunceth, that whom a ſharpe earneſtnes withdraweth vtterly, them gentle and brotherly correcciō maketh humble and boweth. Moſes law after ſuche ſorte ſuppreſſeth ſynne, that it deſtroyethe the ſynner: but chriſtian charitie ſo remedyeth vice, that ſhe yet ſaueth the man. The better thou arte, by ſo much the more gentlely condeſcende thou to thy brothers weakenes. If Chriſtes owne example moue the not ſufficiently ſo to do, who moſt mercifully ſuffered his children, vntil tyme they amended: at leaſtwyſe yet lette this encourage you, becauſe ye knowe, that the like may chaunce vnto your ſelfes.

Hipocrites rough, but Chriſtes ſpirit gentle.

Conſidering thy ſelfe, leſte thou be tempted.

The texte. Roma. xv.

Beare ye one anothers burdaine, and ſo fulfil the lawe of Chriſt. For if any man ſeme to him ſelf, that he is ſomewhat, when in dede he is nothyng, the ſame deceiueth his owne mynde.

This man is fallen, remember that thou art a fraile man alſo. Let his fal be vnto thee a leſſon, neither to be bolde vpon thy ſelf, nor yet to truſt to muche in thine owne ſtrength. B Vſe thy ſelfe towarde him that is fallen, as thou wouldeſt be glad to be vſed, if yͤ like chaunced to thee. And a miſchaunce maye befall any worldly man. Such as at the mocion of certaine falſe Apoſtles haue ſtaggered, muſt not with cruelnes be baniſhed out of your companye, but charitably be called again to theyr olde ſtedfaſtnes. The time may come, that they beyng made ſtrong may agayne beare wyth your weakenes. He that hath vpon him a heauy burdain, muſt be eaſed, and not throwē doune. Wherfore if eche of you beare others burdaines, then ſhall ye in euery point fulfil the lawe of charitie, whiche lawe is Chryſtes owne lawe. Chriſt, wheras he neyther was vnder ſynne, nor nigh the ieopardye therof, yet bare he vpon him oure wickednes, and of his greate mercy healed vs, and condemned vs not, as one without pitie. Let no man thinke him ſelfe to be righteous, and vpon confidence therin deſpyſe hys brother, that is wyth ſome kynde of ſynne entangled. For a man to ſeeme iuſte to hym ſelfe, is a profe of a fayned ryghteouſnes. Wherefore if any man thinke him ſelf ſomthing, when he in dede is nothing, he deceiueth hym ſelfe.

Brotherly correccion.

Weake muſt bee borne withall.

Beare ye one anothers burdaine.

No man muſt think himſelfe iuſte.

The texte. i. Ro. xiiii.

¶ Let euery man proue his owne worke, and then ſhall he haue reioiſynge, onlye in hys owne ſelfe, and not in an other. *For euerye man ſhall beare hys owne burdayne.

For neyther is any man therefore righteous, becauſe he auaunceth hym ſelfe before the ſinner: nor is therefore one man defiled with other mennes ſynne, if he ſubmitte him ſelfe to reſtore them agayne. Nor is he therfore good, becauſe he compareth him ſelfe to a worſe. Euery man ſhalbe iudged by his owne dedes. Yet muſt no man in hys owne dedes haue a confidence, but euery man muſt ſerche wyth hym ſelfe, whether that, wherin he beareth him ſelfe in hand to do wel, be ſuche as of God ſhould be allowed. If thine own conſcience condemne the not, yet glory not, becauſe other are weake: but glory of thyne owne ſtrengthe, and glory inwardely, geuyng God thankes for hys gyftes beſtowed vpon the: nor boſte

Euery mā muſt be iudged by his dedes.

it among other, ne diſpiſe them that are not ſo ſtrōg, as thou art. Helpe him, if thou be able: if thou be not able, let God his iudge alone with him. Neither ſhal his ſynne diminiſhe thy rewarde, nor thou for an other mannes offence be puniſhed: but before God euery man ſhal beare his owne burdaine.

Euery mā ſhall beare his owne burdain.

C

Let him that is taught in the word, miniſter vnto him that teacheth him in al good thinges. Be not deceiued: God is not mocked. *For whatſoeuer a mā ſoweth, that ſhal he alſo reape. For he that ſoweth in hys fleſhe, ſhall of the fleſhe reape corrupcion: but he that ſoweth in the ſpirite, ſhal of the ſpirite reape life euerlaſtyng.

The text. Roma. xv. 1. Cor. ix. *. Luk. xvi Job. iiii.

But as long as we be in this world, we are bounde eche one to helpe an other. And as it belongeth to thē, whoſe giftes are aboue others, with teaching, comfortyng and exhortacion, to helpe their brothers weakenes: ſo let ſuch, as be holpen, remembre that they be not vnthankeful to ſuche as haue done for them. And ſo among you ſhal al good thinges be comē, if they that can preache the goſpel, teache, comforte, and beare vp the rude: and they agayne that are taught, of theyr ſubſtaunce geue theyr teachers and counſaylours neceſſaries, ſo that one do for an other. Let them that teach, take hede that theyr doctrine be chriſtian, and ſauor of the ſpirite of Chriſt, or els better were it for a man not to beleue his teacher at al. Beſide that, he that for corrupte teachyng the goſpell receiueth mede of him, whom he ſo teacheth, the man he deceiueth, yea, and him ſelfe to, but God can not of him be deceiued. Wherfore my counſail is, that ye teache ſincerely the goſpel, for god is not mocked with. But ſuch ſede as euery man ſoweth, ſuch ſhal he mowe. Whoſo teacheth carnall doctrine, for his ſede he ſhall reape fruite which is corruptible. But he that teacheth ſpiritual doctrine, ſhal for his ſpiritual & heauenly counſail, receiue like rewarde, which is lyfe euerlaſtyng.

A leſſon for teachers.

God is not mocked.

Be not deceiued, God is not mocked.

D

Let vs not be weary of wel doing. For when the time is come, we ſhal reape without wearynes. Whyle we haue therfore tyme, let vs do good vnto all men, and eſpecially vnto them, whiche are of the houſholde of fayth.

The texte. ii. Theſ. iii

Therfore let vs alway endeuoure to do for al mē, nor ceaſe at any time to do good dedes, whether we haue gentle ſcholers, or vngentle, whether we haue a reward of men, or not. For when the tyme ſhall come, we ſhall gather fruite, whiche ſhall neuer dye, and receiue for our tēporal labours, wages euerlaſting. Sowing time ſhall not alwaye continue, the tyme ſhal come, when we ſhal neither with our own dedes be holpen, nor with other mennes. For the tyme of this preſente lyfe we may with good workes wynne goddes fauoure, and helpe other: but at the day of iudgement, neither ſhall oure good workes haue place, nor we be able to do for any other. Therfore let vs take the tyme, whyle it ſerueth, endeuouryng to do, both for all men, and ſpecially for them that are of the ſame religion and fayth, that we be of. The Iewe fauoureth none, but Iewes: but the chriſtian folowīg the example of Chriſt, is deſirous to doe good for all men.

The rewarde of good teachers.

When the tyme is come, we ſhal reape without wearynes.

Chriſtians deſyre to doe good to all.

Ye ſee, howe large a letter I haue written vnto you with mine own hand. As many as deſyre with outwarde apparence to pleaſe carnallye, the ſame conſtrayn you to be circumciſed, only leſt they ſhould ſuffer perſecucion for the croſſe of Chriſt. For they themſelues, which are cyrcumciſed, kepe not the law, but deſyre to haue you circumciſed, that they might reioyce in your fleſhe.

The texte.

Paul wrote to ẏ Galathiās his owne hande, and why.

dothe

Falſe teachers.

Paules vpright preaching.

A Ye ſee (ye people of Galacia,) how I am in this matter delited, which with mine own hand wrote vnto you, ſo long an epiſtle. Ye knowe my hande writing. No cauſe haue ye to thinke, that it is a counterfaite letter, it is al mine, and a declaracion of my good wil towarde you. And loke, that it with you be of more weighte, than any falſe apoſtles doctrine. Suche as endeuoure rather to pleaſe men, than god, ſuch (I ſay) moue you to be circumciſed, to the entente they maye bryng you in hatred of the Gentiles for Chriſtes ſake, and in diſpleaſure with the Iewes for lacke of circumciſiō. Iewes are they, that ſo teache, and feare the diſpleaſure of theyr countreymen, if thei ſhould without circumciſion preache Chriſt, as men aboliſhing the law. Such rather ſtand in feare of mē, thā of god, and ſeke for praiſe at mens handes, rather thā at goddes. Such feare leſt the ſincere profeſſion of the croſſe of Chriſt myght ſtiere vp other, that hate Chriſtes name, to perſecute them: and feare alſo, leſt thei ſhould be counted for vnlearned, if they ſhoulde nothyng els teache, but this ſymple leſſon: that Chriſt was crucifyed. Nor doe they this for a very zeale borne to the lawe of theyr coūtrey, as I once erroniouſly did, perſecuting ẏ flocke of Chriſt, forasmuch as, no not the Iewes ſelf kepe ẏ law, notwithſtanding they be of their forefathers circumciſed, but abuſe your rudenes, charginge you with circumciſion, to the ende that they amonge theyr companions maye vaunt themſelf, that through theyr preachyng and teaching ye are fallen to Iewiſhnes. This pollicye vſe they to pacifye the enuy of their countreymen, which could not abide, ẏ through the ghoſpel of Chriſt the law ſhould be abrogate.

B As for I neither ſo feare the hatred of the Iewes, nor perſecucion of ẏ Gentiles, ẏ I ſhould with leſſe ſinceritie preache Chriſtes ghoſpell.

The text. Galath. b

God forbid, that I ſhould reioyce, but in the croſſe of oure Lorde Ieſu Chriſte. whereby the worlde is crucified vnto me, and i vnto the world. For in Chriſt Ieſu neyther circumciſion auayleth any thing at all, nor vncircumciſion, but a newe creature.

Paul reioiſeth onely in the croſſe of Chriſt.

Wherby ẏ worlde is vnto me, ⁊ I vnto the worlde.

We are regenerate to Chriſte by fayth.

A chriſtiā.

God forbid, that I ſhoulde in any thyng els reioyce, but in the croſſe of my lorde Ieſu Chriſte. The Gentiles, (I knowe) counte his croſſe for a villany and reproche, the Iewes hate and enuy it, yet therein only put I al my glory, which nothyng regard worldly praiſe, as one, to whom through baptiſme beyng graffed into ẏ body of Chriſt the world is dead, and contrarywiſe I to ẏ world: nor am I with aduerſities therof afearde, nor with proſperities delited, nor paſſe vpon the diſpleaſure, nor couet the commendacion, without al feare of worldly reproche, ⁊ without deſyre of vain glory: Chriſt onely is for me ſufficient, both for al, and againſt all. To whoſe profeſſion, whether a man come circumciſed out of the ſtocke of the Iewes, or not circumciſed out of the ſtocke of ẏ gentiles, it forceth not. Into whoſe body, whoſo throw faith is trāſformed, is ſodeinly in ſuch ſort chaunged, that he is become a new creature, and called regenerate. A button therfore for all worldly differences. Whoſo profeſſeth Chriſt, let him nothing els remember, but that he is a chriſtian man.

The text. ii. Cor. iiii

And as many as walke according to this rule, peace be on them, and mercy, and vpon Iſrael, that pertayneth to God. From hencefurth let no man put me to buſines. For I beare in my bodye the markes of the lorde Ieſu. Brethren, the grace of oure lorde Ieſu Chriſt be with your ſpirite, Amen.

C

Let this be a ſure rule, whiche rule whoſoeuer folowe, to them wyſhe I peace and mercye: for meete it is to wyſhe them the ſame thyng, whiche Dauid wiſhed to the Iſraelites in the Pſalmes, where he ſaieth: Peace bee vpon Iſraell. But there bee of Iſraelites two ſortes, one whiche is ſo accompted before men, and an other before god. For he is not ſtreight a very Iſraelite, whiche is but cyrcũciſed: but he, whoſe mynde is circumciſed, ⁊ he that through fayth is ſtrong to godwarde. To ſuche Iſraelites then, of which numbre ye alſo be, wyſh I peace and mercy. Away with falſe Iſraelities, ſuche as ſtubbernly and maliciouſly ſtriue againſte the goſpell of Chriſt: they ſhal neuer from this doctrine moue me, but what I haue preached, that wyll I euer preache. And therfore in this matter let no man hereafter trouble me. So farre am I frõ to be moued from the truth of the goſpel with ani vilany or affliction, that whether ſoeuer I goe, I carye about in my body all the ſpite, that I haue for Chriſt ſuſtained, as empriſonmentes, ſcourginges, chaines, ſtoninges, with other aduerſities ſuffred for Chriſtes name, as tokens ⁊ markes of my lord Ieſ⁹ Chriſt, blaſing them out, as certain ſignes of my victories: counting this for my glory, that I, as far as may be, deſerue to folow the croſſe of Chriſt, whom I preache. The grace and good wil of our lord Ieſus Chriſt (brethren) bee euer with youre ſpirite, ẏ through his ayde ye may continue in the truth of ẏ goſpel: whiche deſyre of mine, that it may take effecte, he graunte, by whoſe ſpiryte I wrote theſe.

Two ſortes of Iſraelites.

Paules paines ſuffred for Chriſt.

I beare in my body ẏ markes of ẏ lord Ieſu

D

Finis.

To the Chriſtian reader, John Olde wyſheth grace, mercye and peace, from God the father, and from hys ſonne Jeſu Chriſte oure Lorde and onely ſauiour.

FOraſmuch(moſt gentle reader)as euery prieſt vnder a certain degree in ſcholes is bounden by the kynges Maieſtes moſt gracious iniunccions to haue prouided by a day limited for his own ſtudy and erudicion yͤ whole Paraphraſe of.D.Eraſmus vpon the newe teſtament both in Latin and Engliſhe:And where I heard neuertheles in the beginning of this laſt ſūmer by the Printer,my very heartie good frend Edward Whitchurche, that the Paraphraſes vpon ſeuen of Paules Epiſtles,that is to ſay,to the Epheſians,Philippians , bothe the Epiſtles to the Theſſalonians,both to Timothee,and the Epiſtle to Philemon wer neither trāſlated ready to the Print,ne yet appointed certainly to be tranſlated of any man,ſo as thafore mencioned iniunccion ſhoulde be like in this caſe to be fruſtrate of his due execuciō,yͤ ignoraunt prieſtes iniuncciō breakers(as they are in other thynges inow beſides that)and yͤ ſymple vulgare people hungryng & thirſtyng after righteouſnes,by wanting of theſe Paraphraſes,vnfedde:and not onely vnfedde for lacke of ſuch liuely plaine expoſicions of the ſcriptures , as the Paraphraſes in moſte thynges are,but alſo by reaſon of yͤ continuaunce of accuſtomed vanities (yea rather blaſphemies) in the churche,they are broughte throughe the Popiſhe perſuaſions of the couetous gredy myſſall ſacrifycers,into daily encreaſe of errour and ignoraunce more and more. And although it might be iuſtly anſwered vnto me,that it is not the onelye lacke of the tranſlated Paraphraſes, wherby the common people commonly continue ſtyll in ignoraunce: but muche rather the lacke aſwell of good wyll as habilitie in yͤ prieſtes and curates,that reade the good Homilies alreadye ſet forth,and the ſcriptures , with cuttyng,hackyng,hummyng,choppyng,& minceyng after ſuche ſort,as the people are in moſt Pariſhes not only brought into a great tedious wearines becauſe of the vnſauery and imperfite readyng, pronouncing,and pointyng of thoſe good thynges,but alſo into a certayne contemptuous lothſomnes & hatred therof,ſeing their curates beare ſo litle good wil and ſo vntoward to the furtheraunce of gods worde & glory, to theyr pariſheners erudicion,and ſo diligente to continue and aduaunce their popiſhe priuate maſſes and other ſtraunge tonged ſeruice to paſſe away the tyme,and to kepe both themſelues and the people blynde ſtyll:yet mine vnfained hope and truſt is,that like as the almighty euerliuing god the father of our lorde Jeſu Chriſt(and by Chriſt of all perfite chriſtians) hath of his own vnſpeakeable mercy to this moſt emperial Realmeward, geuen ſo gracious,ſo godly,ſo vertuous, ſo learnedly towarde,& ſo faithfull a chriſten kyng,and moſt worthy ſupreme head,euen our moſte ſouerayne lord kyng Edwarde the.vi.to rule,gouerne,nouryſh,and defende it: who by thaduiſe,miniſtery and trauail of his moſt honorable Counſayle, ſeketh the kyngdom of heauē and the righteouſnes therof,aſwel in fre ſetting forth of the moſt holy ſacred ſcriptures by iniunccions & viſitours,as in dilygent placeyng & ſending abrode of moſt excellently learned readers & preachers,to inſtruct his ſubiectes in the true knowelage of themſelues and of god,and in theyr bounden dueties to theyr ſuperiours , and alſo in chriſtiã charitie to their neighbours:ſo he wil alſo of his moſt aboundaũt riches of mercye and inſcrutable power continue(wyth dayly encreaſe) ſuche forewarde hertynes,and herty forewardnes of earneſt godly procedynges in the Kynges moſt Royal Maieſtie,by the aduiſe, miniſterye,⁊ trauayle foreſayed,as(the ignoraunt miniſters beyng charitably amoued from theyr eccleſiaſticall cures,hauyng competent in other trades of life to reſt vpon,and reaſonable neceſſarie prouiſion for the honeſte mayntenaunce of learning,and good miniſters being had)that father of mercyes and Lorde of glorye, whoſe wayes are vnſearcheable and iudgementes incomprehenſible,by whoſe wyſedom al thinges are ſwetely diſpoſed and ordred,wyll(in caſe we be feruent in heartie praier and not ſlacke in rendring thankes vnto him for his exceding manifolde benefites)ſende cõuenient,willyng and luſtie forwarde workemen into this his moſte copious great harueſt of England:aſwel to the extirpacion,baniſhment,⁊ rotyng out of popiſh faith,falſe religion,cankred opinions,heathniſh rites,idolatrous worſhippinges,ſuperſticious deuocions,diſguiſed miſſall ſacrificeinges,aduouterous conuerſacion,and other groſſe vile iniquities ariſing and growing(to the contempt ⁊ diſhonor of the liuyng god)as braunches out of the rote of yͤ Romiſh Antichriſtian religion:as alſo to the planting, ſetting forth,and glorifying of the moſt vndefiled law of the lord that conuerteth ſoules from naughtines to godlines:to the ſincere teaching of the moſt ſacred religion of Chriſt,and the true worſhip of god: to yͤ reformacion of maners,and alſo to the expreſſing of godly behauiour in outwarde conuerſacion both in the miniſter ⁊ pariſhener,to walke in loue as Chriſt hath loued vs,in Chriſtẽ almes dedes,in ſcripturely faſting,in goſpellike prayer,in rendryng thankes , in liftyng vp pure handes,in pacience,longe ſuffryng,perfit charitye,temperaunce,ſobrietie,chaſtitie,brotherlye compaſſion and true obedience towardes the kynges Maieſtie ⁊ all other ſet in authoritie vnder hym:and in other offices,workes,dedes and vertues, yͭ god requireth and commaundeth by his actes,proclamacions,⁊ decrees moſt earneſtly and ſtreightly mencioned in his moſt holy perfit booke the Bible:ſo as god(I doubt not)ſhall voucheſafe long to preſerue vnto thys Realme yͤ moſt vnſpeable worthy Iewell yͤ kinges highnes:and defẽding it frõ the daungerous plagues and curſes due vnto the wycked children of vnbelief,ſhall vouchſafe alſo to powre vpon it the mercies and bleſſinges in moſt plenteous aboundaunce,that he hath promiſed by theſame boke to yͤ beleuing childrẽ of obedience. Upon theſe reſpectes,hope ⁊ conſideraciõ, ⁊ ſeing thaforenamed ſeuen Epiſtles(which in dede are as neceſſary ⁊ requiſite pieces of ſcripture to yͤ furtheraũce of Chriſtes religion,⁊ chriſten maners,as the reſt of the new teſtament is)to be left vntranſlated:I toke in hand to tranſlate them at ſuch ſeldom leaſures as I poſſibly could from mine other prophane trauails incidente to my drudging vocacion ſpare,⁊ now at laſt haue finiſhed them:not doubting,albeit I confeſſe my ſelf(cuẽ from the botome of myne heart)as vnmete for this kynd of office as a carter of huſbandry to bee a caruer at a noble mans table, yet yͭ this my rude tranſlacion is both according to the text in euery ſentence agreably to the Paraphraſtes mind,⁊ plainlye Engliſhed to yͤ vnderſtanding of the moſte vnlearned Engliſhe men,for whoſe erudicion I did take vpon me this labor. For although curious ſought termes of Rhetorical Engliſhe in thys tranſlacion would better pleaſe yͤ delicate eares ⁊ fine wittes of men finely brought vp in tricking of termes ⁊ tonges:yet in aſmuch as theſe trã-

lated

lated Paraphraſes are ſet forth for the informacion and plain teachyng of the kinges maieſtes plain Engliſh ſubiectes, that vnderſtande none other but their own natiue barain tonge: I thought it rather better to ſeke yͤ edificacion of the plain vnlearned by plain terming of woordes, than by tedious cyrcumlocucion to make a Paraphraſe vpon a Paraphraſe, and by that meanes, not onely to leaue the ſimple vulgare people vntaught or neuer the better, but alſo in vayn ſeking after curioſitie to be iuſtly laught to ſcorne, for bunglyng at the thyng that is farre aboue my capacitie. Therfore where vnneceſſary fynes wanteth, accept true meaning playnes. And (good reader) be not of the number of thoſe men, which leade ⁊ get an eaſy and a welthy lyfe almoſt altogether by depranuing, comptrollyng, querellyng, miſreporting, and fault fynding at other mens doinges (whoſe ſtudy is to do ſome good) and loyter the time themſelues and doe no good at all. But in caſe thou chaūceſt to fynd any notable fault in this my groſſe trāſlaciō, whiche hath eſcaped me either for lacke of leaſure or learnyng, I beſeche thee correcte it charitably with aduiſednes, ſo as the readers ⁊ hearers therof, may the better and more expreſly perceyue the Paraphraſtes mynde, conſideryng how profitable doctrine for theſe our preſent daungerous dayes the Paraphraſes doe importe: aſwell in teachyng Chriſt syncerely, and in ſettyng forth of chriſtē maners plainely, as in rebukyng vice and wycked cuſtomes ſharpely. I ment not by this my tranſlacion to hunt after worldly commendacion or temporall rewardes, God is my witnes: but to doe good to the beſt of my poore vnlearned talente, vnto the ſimple vulgare ſort, who I perceiued by moſt euidēt experience at yͤ kinges highnes viſitacion, wherin I vnworthy was a waityng miniſter, were glad ⁊ conformably wylling to heare the pure word of god, ⁊ obedient to receiue the kynges moſt godly iniunccions, training them to the ſame: and ſo they would continue, in caſe theyr ordinaries, Curates, and miniſters wer not triflers and hynderers thereof: and yf they wer not ſeduced, and taught by ſedicious eare whiſperours contrary to the worde of god and the kynges highnes moſt godly gracious procedinges, only for pelfe, belycheare, eaſe and lucre. But take me not, that I meane al thē to bee triflers, hinderers, or ſiniſtre reſiſters, yͭ are ordinaries, curates or miniſters. For there are ſome of yͤ chiefeſt biſhops, ⁊ ordinaries, which with al their poſſible erneſt labor ⁊ paines, tendre the goſpels affayres, god be thanked for them. And ſondry other curates ⁊ miniſters (whō I know) although to fewe, are honeſt ⁊ dilygently wel willing towardes the truth in diuers ſhyres, where I waited vpon the kynges hyghnes viſitours, eſpecially in Linconeſhyre and in other ſhyres of that Dioceſe. And I veraily truſte in God, that the noumbre of the honeſt ſort ſhal dayly encreaſe there about more and more by the induſtruous miniſtery ⁊ vnyforme concurrence in holſom doctryne of the Byſhop and Deane of Lincolne, and the rather by the helpyng forewardnes and forewarding help of yͤ deuout woman of God, the Ducheſſe of Suffolke. But I meane onely certain ſortes of miniſters, whome oure noble learned Paraphraſte Eraſmus painteth notably out in the perſon of the Euangeliſtes and apoſtles: of whō, one ſort are thoſe, that being altogether vnlearned had leauer cōtinue ſtyl lyke Horſes and Mules without vnderſtandyng, than to acknowlage theyr ignoraunces and blindnes and labor for better knowlage to become the children of lyghte. Theſe are dogges that cannot barke, and ouerſeers that cannot ſee. Theſe are alſo the blynde guydes, whome whan the blynde dooe folowe, not the blynde guydes onely, but the blynde folowers alſo, as our ſauioure Chriſte hym

Dume/ dog

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ſelf teſtifieth,do fal both into the ditche of errour and endleſſe damnacion. The ſecond ſoꝛt are they,which beyng noſeled and roted in woꝛldly pelfe, belycheare,and pꝛomocion obteined by counterfaite croutching,hipocritical louting,⁊ by meanes of their courtly frendes,will rather obſtinatelye reſiſt ⁊ murmure agaynſt the kynges maieſties moſt godly trauayles and pꝛocedinges as muche as in thē lieth,⁊ with ſlaunderous diſſuaſions,and perplexe impertinent interpꝛetacions go about to bꝛing ẏ moſt pure plain woꝛd of god into contempt,yea ⁊ to incenſe the people to tumultes,ſedicions,rumoꝛs ⁊ rebellions,(as pꝛactiſed experiēce hath of late dayes moſt lamētably taught vs)thā thei would loſe oꝛ foꝛgo any iote of their woꝛldly wicked pompous Mammō,oꝛ(foꝛ conſcience ſake)ſubmit thēſelues to the truth of ẏ ſcriptures,oꝛ ani ſincere godly quietnes.These are ẏ curſed ſhepeherdes of Iſrael,ẏ eate vp the fat of the ſhepe,and clothe themſelues with the wolle:ẏ ſlea the beſt fedde,and nouriſh not the flocke.These are ẏ damnable hipocrites that ſhut vp the kingdome of heauens befoꝛe men,in foꝛbidding,dyſſuadyng and diſcouraging them from readyng oꝛ medlinge with the ſcriptures,(which be the bꝛead of the ſoule)and wyll neither entre in them ſelfes,ne ſuffer them that would.These are the falſe doctours, that.S.Petre pꝛophecyed of befoꝛe hand,which ſlightily bꝛyng in pernycious ſectes among the people,denying euen the loꝛd that bought them,⁊ thꝛough couetouſnes by fayned woꝛdes make marchaundiſe of mē.These are the incarnate angels of Satā,which with their fine maner of crepe a boſome and outwarde pꝛetence of holines,transfoꝛme themſelfes into the angels of lighte.These are the ytchyng eared maiſters and ſpirites of errour,ẏ teache doctrines of deuils and inconuenient thinges foꝛ fylthye lucres ſake,hauing their conſciences marked with an hote yꝛon,⁊ teachyng genealogies ⁊ endles ridles ẏ engendꝛe queſtions,moꝛe thā edifie to godward.These are the Antichꝛiſtes that againſt al the whole ſcripture,⁊ to the vndeniable derogacion of the merite ⁊ dignitye of Chꝛiſtes death and bloudſheding doen once foꝛ al,take vpō thē daily to ſacrifice foꝛ the remiſſiō of ſinnes of the quicke and the dead:⁊ teache ſwete to be ſowꝛe,⁊ ſowꝛe ſwete:light to be darkenes,⁊ darknes lyght.These are alſo ẏ ryght ſōnes of their right father the deuyl,ẏ hath been a murtherer ⁊ a liar frō the beginning.Finally theſe are the whelpes of ẏ roaring Lion ẏ deuill,ẏ goeth about ſeking by their miniſtery,whō he may deuour.A third ſoꝛt there is, which foꝛ the ſaftie of their pelfe and pꝛomotion,employ their ſtudyes and foꝛecaſting pollices to pleaſe al partes,thinking in theyꝛ own phantaſies that to be poſſible to thē,that Chꝛiſt our moſt true doctoꝛ ſaith is impoſſible,to ſerue both god ⁊ Māmon.These are they,by whoſe occaſion ẏ people halt betwene two opiniōs,not knowing what is beſt foꝛ thē to folow, whether god oꝛ Baal.These are ẏ meſſagers of Laodicia,whoſe woꝛkes are neither cold noꝛ whote,but betwene both,ſmelling neither to much of ẏ goſpel,noꝛ to litle of poperie.And yet they muſt be called fauourers of ẏ truth,foꝛ they would fayn al thynges wer wel,ſo it wer not long of them. These would fain haue gods coꝛne to come vp,but yet thei dare ſow none, longer than the woꝛlde(as they ſaye)maketh faire wether.And notwithſtanding ẏ moꝛe part,yea and to muche ẏ moꝛe parte,of eccleſiaſtical perſons be of theſe thꝛe ſoꝛtes,ẏ is to ſay,either of blockeheaded aſſes,plaine pꝛofeſſed enemies,oꝛ doublefaced frendes:Yet god of ẏ aboundaunt riches of his exceding great mercies,hath reſerued vnto himſelf ſome ſincere biſſhops and pꝛeachers in this Emperiall Realme,to erect and confyꝛme the towardnes of the true meanyng fauourours,to comfoꝛt ẏ weake herted,⁊

to confound the ſtoute rebels,(the golden cupped courteours of the proud whore of Babilon)with thy mighty ſwoꝛd of the ſpirite, which is yͤ woꝛd of god. And for the euidenter declaracion of his mercies to his Engliſhe flocke, and for the gloriouser enhaunceing of his owne kingdom and glory in this Realme, in forwarding the godly labours & induſtruous trauails of his faithful ploughmen the miniſters,(in deſpighte of all his enemyes) god(in whoſe hand al kinges hertes are)hath put into yͤ hert of our moſte Royal worthy king Edward the.vi.not onely, like a moſt chriſtian Joſias, by the miniſtery, trauel, & ſtudious endeuours of his moſt faithful and moſt honorable counſailours, to aboliſhe idolatrous ſacrificeinges, & ſuperſticious cuſtomes, and to reſtore the true worſhip, religion and goſpel of Chriſt into his priſtine ſinceritie, purenes & libertie again: but alſo like a moſt prudēt young Salomon to build vp perfitly yͤ lordes houſe, and to walke(after yͤ example of yͤ old Salomon)as it were before the porche of the temple, like gods true miniſter, to expel and kepe out al falſe worſhippinges, popiſh gods ſeruice, vain ceremonies, pernicious ſectes, ſedicious tumultes, filthye errours, and noughtie lurking heretical opinions, from among his chriſten Engliſh ſubiectes, which is the liuing temple of god, & to traine, order and gouerne them with the rule of holſome lawes (to the baniſhment of vngodlye licencious libertie, that men are nowe a dayes to much geuen and bent vnto, and to the nouriſhment of vertues, which god requireth)and alſo to kepe and defende them from all inteſtine tumultes, daungers, and inuaſions, that might perchaunce be intended by forraine or homedwelling enemies. Forasmuch than as all the kynges maieſties obedient true ſubiectes, are nowe moſt ſtraitly debtbounden generallye to render moſt humble perpetuall thankes to god, through oure Lorde Jeſus Chriſt, for his exceding vnſpeakeable mercies, and moſte bounteous liberal benignitie powred in moſt aboundaunt wiſe vpō vs, now already ſeen by manifold proued miraculous experiences, in ſending vs ſo godly a yonge king, & in prouiding ſo worthy & prudent a counſel: And like as we maye bee moſt vndoubtedly ſure, in caſe we lay faſt hold on yͤ promiſes of god, & ſticke hard to his goſpel with conſtaunt belief of our hert, wͭ vnfained confeſſion of our mouth, & frame our conuerſacion without grudging agreably to the ſame, that he wyll continue, maintain, & increaſe his treaſours, bleſſinges, and liberal benefites vpon vs: Euen ſo it ſtandeth vs in hand with al vigilaunt circumſpeccion generally to beware, that we take not theſe graces of god ſo gently, ſo freely and ſo bounteouſlye geuen vnto vs, in vain: leſt for our negligent vnthākefulnes, contemptuous ſtubbernnes, outragiouſe licenciouſnes, and diſſolute vnchriſtines, he withdrawe his bleſſynges, and take away theſe moſte precious Jewels, treaſours, & benefites from vs: & ſo for our own wicked deſertes iuſtly leaue vs to our ſelfes, to worke the thynges yͭ are not conuenient euen with gredines and to receiue therfore the rewarde of errour. Therfore to be plaine with thee (good reader)ſeyng that oure moſte bounteous mercifull god almightye, doth aſwel in powring theſe his moſt plenteous proued bleſſinges vpō vs Engliſh folkes without our deſeruinges, as in his longe ſufferaunce and winking at our daily practiſed naughtines, inuite & moſt gently prouoke vs vnto repentaunce: J thinke it not beſt for vs to mocke on ſtyll wͭ god, and to contemne the riches of his goodnes and long ſufferaunce. For God will not bee mocked for vs. And yet if a man any thing earneſtly marke yͤ maners of this roial ruffling world, it would ſeme, that men thynke that there is no god, either that god is a ſlepe, or els that he is not ſo greuouſly diſpleaſed with the filthines of ſyn and diſobedience, as yͤ holy ſcripture in al places reporteth him to be:or at leaſt that the ſcripture is not the word which declareth yͤ commaundement & truth of god. For it is a monſtrous matter to marke,how ſhameleſly the Romiſh impes,ſlaundre,depraue,& abuſe the moſt holy ſacred woorde of god,the Byble,& the true preachers and expounders of theſame,naming it faſly the new learning,and thē new fangled felowes:and how hanſomly they vphold,& how ſtubbernely they continue theyr popiſh baggage of dūme ceremonies,idolatrous wurſhippinges,heathniſh rites,cankred opinions,diſgiſed deuocion,miſſall ſacrificinges,faithles phantaſied workinges,and other trades of counterfaict ſuperſticious religion, eſteming the truth of god to be a lye,and the lying Prophecies of Methodius and other fond imaginacions,to be yͤ truth. It is an horrible thing alſo to heare the blaſphemous ſwearing,ſturdy diſobeying,traiterous rebelling,falſe rumours inuenting,deuiliſhe backebyting,ſlaunders carying,ſedicious murmuring againſt the truth & al godly procedinges,and to ſee the helliſhe workes of palpable darkenes yͭ are exerciſed now a dayes. Whan was there euer more diſdain,& more exceſſe of coſtly apparell vſed,and leſſe clothing of the poore,than now? Whā was there more haſting and crafting to ſcrape money together,& leſſe ſuccouring of poore widowes,fatherleſſe children,and poore nedy impotent perſons,than now? Whan was there at any time more forecaſt to ioyne houſe to houſe,and lande to lande,and leſſe hoſpitalitie,than nowe? Whan were there in any age ſo many gorgeous buildinges ſet vp,for wealthy mennes pleaſures,and fewer hoſpitalities maintened for poore mennes ſuccours, than now? Whan was there more deſtroying & encloſing of whole tounes, villages and commens to ſome one mans priuate vſe for the nouriſhyng, rearing, and ſtoaring of ſhepe & brute beaſtes,wherby ſtraunge Realmes are enriched,and ſo litle ſtudy to maintein tillage & to nouriſh talle yomē, to the encreaſe of the commen ſtrength of this their owne natiue Realme, and to ſerue the kynges Maieſtie in his neceſſary affayres, than is now? Whā was there euer more polling,pilling,theuing,robbing,extorcioning and brybing,and leſſe reſtitucion making,than nowe? Whan was there at any tyme more holſom lawes made for the common wealth & good ordre in euery eſtate,& leſſe obſerued & obeyed,than now? Whan was ſwearyng & takyng of othes vpon the holy euangeliſtes more ſolēnely vſed,and leſſe truth or promiſe kept,thā now? Whan was exceſſiue riotous banketting, pottecompanionyng,and bellychearing,more outragiouſlye vſed, and the poore hungriouſnes leſſe refreſhed,thā now? Whan was ſhameles whormonging more licenciouſly frequented without puniſhmente,than nowe? Whan was holow herted flattery and craftie deceiuyng more practiſed,& leſſe hearty frendſhip ſtering,than now? Whan wer parentes more negligent in vertuous bringing vp of their children,and children more diſobediente to their parentes,than now? Whan were maiſters more vnlouyng or ſtraiter laced to their ſeruauntes,and ſeruaūtes leſſe diligent and truſty to their maiſters,than nowe? Whan was there more quicke bargainynge among menne,and leſſe true dealyng,than nowe? To be ſhort,whan was there moe ghoſpel talkers,and fewer goſpel walkers,than are now? Whā was there ſo many goſpell bablers,and ſo fewe goſpel folowers,as now? And finally,when went Chriſt in his miniſters ſo diligently on preaching and found leſſe faith vpon earth,or was leſſe interteined,than now? Theſe thinges therfore reſpectiuely weighed and conferred together,are euident profes,that lyghte is come into the worlde, and menne haue rather loued darkenes than light. And it is alſo an auncient practiſe of the father of the

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popes malignaunt churche(that moſt diligent preaching prelate doctour deuyll)whan he can not get him damnable diſciples ynowe to ſatiſfye his gredy luſt,through his poperye,by reaſon of the cleare light and power of the goſpell ſhining forth,to take vpon hym to be a fine forewarder of the goſpels liberty:that is to ſaye,to inſtigate men, in pretenſe of the goſpel, to ſcrape and cloyne into their handes as much poſſeſſion as they can,to thintent that(the godly learned preachers ⁊ miniſters now liuing beinge once dead,⁊ no competent prouiſion for preachyng nor learnedmen being had)there may growe in more blind popery,barbarouſnes and ignoraũce in our poſteritie,than was in or before oure time. And ſo the laſt errour ſhalbe worſe than the farther. For(as Salomon ſayeth)whan preaching ceaſeth,the people ſhal runne hauocke. And it is that ſubtil Satans practiſe alſo,in pretence of the goſpels liberty,to cauſe men to make their belies their goddes:as we ſe daily(alas therefore)euerye light headed ydle perſon,and euery raungeing ruffion ſhameleſly pampre his paunche with fleſhe ⁊ delicates,regardyng neither ordre nor commune wealth,ſparing nether place nor time,ne yet geuing god any thankes at al, ether for fleſh or fiſhe,meate or drynke,as it may appeare by their impudẽt abominable lyuing,⁊ couetous gredines of worldly pleaſures:in ſwearing,whoring, diceing,carding,braulling,railing,bragging,querellig,fighting,piking, ſtealing,robbing,bawdy talking,and in al kindes elles of helliſhe iniquitie. And ſo by that reaſon(ouer their own damnable eſtate)the pore ſimple vntaughte weake brother,for whome Chryſte died,ſeeing thys liberty and this iniquitie ioined together,is by and by offended,and defieth the worde of god,becauſe of that raſhe beaſtly bellied mannes wyckedneſſe, which prateth of the worde ⁊ liueth cleane contrary againſt it. Thus the deuil(I ſaie)purchaſeth to hym ſelfe and to the fyre of hel,as many,or rather mo ſlaues by his counterfaite goſpellyng,than he dyd before with open idolatrous popery mayntenyng. Nowe therfore goe downe into thy ſelfe(good reader)and ſee what caſe thou ſtandeſt in,for thou ſeeſt by experience that the dayes are euyll. Loſe not the good oportunitie that God hath lent thee. For all that ſay,Lord,Lord,ſhall not entre into the kyngdome of heauen,but he that doeth the fathers wil which is in heauen. Althoughe we are made righteous before God throughe only fayth ,yet we muſt expreſſe our fayth by ſuche charitable workes before men , as God commaundeth,or els our fayth is dead,and become no fayth. And though we are ſaued through grace,yet we may not abide in ſinne ſtil,that grace maye abounde. For like as whan a ſinner repenteth,there is a mery heauen,the Angelles reioicing for gladnes:euen ſo whan a manne repenteth not,but liueth ſtil in infidelitie and ſynne,he maketh the holy goſt ſad and a ſorowful heauen. And though we are quickened together with Chriſte of his owne fre mercy without our deſeruinges,yet we are commaunded by his holy word,to mortifie oure carnal members vpon earth:that lyke as we haue in times paſt made them ſeruauntes of vngodlynes from one naughtynes to an other,ſo we ſhoulde henceforth make them ſeruauntes of puritie into ſanctificacion. For he that gaue vs Chriſt to be oure newe garmente,badde vs(by his Apoſtle Paul)put of the olde Adam:or elles Chriſt would not ſticke cleane on our backes,onleſſe old Adam be ſtriped cleane of,with all his ragged rotten patches of infidelitie and ſinfulnes. And he yͭ ſaith:*Let vs put on the armour of lighte*,ſaith fyrſt:*Let vs caſt awaye the workes of darkenes*. For like as God loueth to be woorſhipped only accordynge to his owne word ⁊ bidding:ſo he curſeth all them that inuent or vſe other kides of worſhipping or ſeruing of him beſides his word. And like as god filleth

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them wyth hys grace that reuerently and truly vſe his holy name: ſo he fylleth them alſo full of wyckednes, that bee ſwearours: and maketh hys plague of vengeaunce to hang ſtyl ouer their houſes, that abuſe Goddes name. And like as God promyſeth reward to them that helpe their poore neighbours at their nede: ſo he threateneth puniſhment to them alſo, that hurte theyr neyghbours by worde or by dede. And like as the holy ghoſte alloweth chaſt wedlocke for holy and honourable among al men: ſo doeth he pronounce whoredom and bawdry to be curſed ⁊ abominable among al men. Chriſt yͭ geueth the peny to the diligent workers, biddeth auaunt, I knowe you not, to them that are loiterours. The Prophet Dauid that ſaith: *Prope eſt dominus oībus eum inuocantibus*, ſayeth alſo: *Longe a peccatoribus ſalus*. And that goſpel, which is the power of God to ſaue al that beleue it, ſhall alſo be a witneſſe at the laſt day againſt al them that ſhewe thē ſelues in thys world vnbeleuers by the frutes of their vngodly behauyoure. Aſſure thy ſelf of this, good reader, that like as there is God, ſo is there the deuil. As there is heauen, ſo is there hel. As there is life and eternal ſaluacion, ſo is there death and eternal damnaciō. Therfore caſt of careles ſecuritye, and be diligent in reading or hearing Goddes word. If Chriſt be thy ſauiour, make no moe mediatours for thee, but onelye him. For like as he will not geue away yͤ glory of his paſſion to any other: ſo wil he not geue away the glory of his interceſſion to any other. Caſt of feined cuſtom, and laie holde vpon vnfailyng veritie: Forſake blinde broade biewaies, and folowe the ſtreight narowe path way: Away with filthy whoremonginge, and take thee to chaſt wedlocke. If thou wilt be choſen, make ſure thy vocaciō. If thou defieſt the deuil, meddle not with falſe teachers and deueliſhe liuing. If thou loueſt not the deuilles ſauour, dwel not vpon his donghil of ſtinking idolatry and ſuperſticion. If thou be the ſonne of Abraham, doe the workes of Abraham. If thou be iuſtified throughe onely faith in Chriſte, leade the life ⁊ doe the dedes of a faithful iuſtified chriſten man. If Chriſt be thy lord, be thou his true ſeruaunt. If thou wilte take vpon thee to be Chriſtes diſciple, ſe that thou weare his badge, Chriſtē charity. If Chriſt be thy good ſhepeherde, herken to his voice ⁊ none other. If Chriſte haue borne the on his own ſhoulders into his ſhepefold, whā thou waſte runne aſtray: ſee thou runne not out again, leſt thou droppe into the pitte and be drowned through thine own foly. If thou wilt take God for thy father, ſe thou be holy as he is holy. If thou wylt haue the holy ſpirite of god to be thy comfortoure, make him not ſad with the riſiſting waiwardnes of thy ſpirit. And thā maieſt thou be ſurely bolde to preace vnto the throne of his grace, ⁊ ſhalt be ſure to find mercy in cōuenient time. Take hede by time, for now is the time and very howre for vs to riſe vp frō ſleape: ⁊ therfore, I ſay, take time of repentaũce, while time is, for time wil away. But ⁊ yf thou wilt not ariſe ⁊ heare yͤ voice of thy Shepeherd Chriſte, hauing yͤ liberty of goddes word (the rather by yͤ ample enterpreting of theſe godly Paraphraſes) to teache thee, and to be thy warraunte: ⁊ thexample of the kīges maieſtie ⁊ of his moſt honorable counſel to encourage, aide, ⁊ defēd thee: but wilt tomble and walowe ſtil in wilful ignoraunce, and erroure, ſticking to olde heathenyſhe idolatrous worſhippinges, ſuperſticious deuiſinges, maſſe meritinges, beade droppinges, popiſhe cuſtomes, diſobedience againſt ſuperiours and parentes, blaſphemous ſwearyng, aduouterous liuing, theuiſhe ſtealing, murder and robbing, couetous cloininge, bawdye talkinge, holowharted ſlateryng, falſe witneſſe bearyng, vntrue dealing, crafty deceauing, dronkē drinking, paunch pampring, ſubtil vndermining, ⁊ other wickedneſſes ⁊ vilanies againſt the written word and cōmaundement of god: ⁊ ſo differreſt repentaunce frō day to day, ⁊ heapīg

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ſynne vpon ſynne, ſayeſt: the mercye of God is great. Tuſhe let God ſende me a mery lyfe, and ynoughe in thys worlde, and than let hym dooe with me in an other world what he wyll: Be thou aſſured, that thou enforceſt God to take awaye hys holy ſpirite, and his good gyftes from thee, and layeſt vp wrathe in ſtoare for thy ſelfe agaynſte the daye of wrath, whan God ſhal iudge the ſecret thoughtes of men, by Jeſus Chryſte. Thou ſhalte haue the immortall worme of thy conſcience to gnawe contynually vpon thee, ſo as falling into deſperacion and grudgeynge agaynſte God, thou ſhalt begynne thyne hell euen in thys worlde, hauyng anguyſhe and trouble vpon thy ſoule for thy wicked liuynge. And at that greate feaſte daye, whan thou ſhalte appere without the wedding garmente of a perfyte fayth, garniſſhed with workes of charitie, and good lyuyng: Chryſte the kyng ſhall commaunde thee to be bounden hande and fote, & to be caſt into the vtter darkenes, where ſhalbe weping and gnaſhing of teth: and for the rewarde of thyne errour and wyckednes, thou ſhalt be conſtrayned perforce to pledge the Deuyll of his own cuppe, that is prepared euerlaſtingly for hypocrites to drynke vpon, whereinto the Lorde GOD ſhall rayne ſnares, fyre, brymſtone, ſtorme and tempeſte. Than it wyll not auayle the to repente. Than it wyll bee to late to crye, had I wyſte. Remembre thy ſelfe therfore in tyme: ſeyng that God of hys curteouſe gentylnes, by hys holye woorde geueth thee ſo curteouſe warnyng.

And take in good parte this my ſimple tranſlacion, intended to none other purpoſe, but to thy forwarding helpe, as the Lorde is my witneſſe. God ſende thee perfite vnderſtanding (gentle reader) in his truth, and wel to fare.

Amē.

¶ Thus endeth the Prologe.

The argument vpon the Epiſtle of the Apoſtle Saint Paule vnto the Epheſians

by.D.Eraſmus of Roterodame.

Epheſus was ſomtime the chief city of ẏ leſſe Aſia, a city ſuperſticiouſly geuē to ẏ wurſhipping of deuilles, ⁊ eſpecialy of Diana: for which cauſe it is called in ẏ actes of ẏ Apoſtles, the wurſhipper of Diana, not of Diana the huntour, vnto whō the Poetes attribute bowe ⁊ arowes but Diana with many pappes, whom the Grecians call Polimaſton, and ſaye ſhe is ẏ nource of al maner of beaſtes, after Hieromes reporting. For ẏ temple of Diana at Epheſus, was in the greateſt eſtimaciō of al the world, ſo much that the Ethnike writours make ſpecial menciō of it, almoſt in all their writinges. Theſe men gaue their whole ſtudies vnto curiouſe artes ⁊ ſciences: as we maye gather where we read, ẏ at the preaching of the apoſtles, they brought in their bokes of enchauntment, ⁊ burned thē in the fier, ⁊ whan they had coumpted the price, they found it to be fifty thouſād ſiluerlinges, as it is purported in ẏ .xix. Cap. of the Actes. And therfore to thētent he might withdrawe thē from thoſe greate errours, he taried ſtil among thē three yeres, trauailling al that while, to the vttermoſte of his power, to bring the thing to paſſe, ẏ might be to ẏ profitable forwarding of their ſaluaciō, albeit many of thē made great reſiſtence againſt him, as he ſpecifieth himſelf in an other place. And ther he was caſt to beaſtes: like as he maketh menciō, in his ſecond Epiſtle to the Corinthians. And whan he departed frō thence, he commaunded Timothie to remaine there ſtil among thē. And like as ẏ City was ful of Curiouſe mē, ⁊ ſuch as wer geuē to magical artes, euē ſo had it many great learned mē in it. By reaſō wherof, Paul, as he tempereth himſelf according to ẏ maners and natures of al men, maketh oftē menciō of deuils ⁊ ſpirites, whan he ſheweth the difference of good men ⁊ bad. Beſides theſe, he openeth certain darke hard ſētences. For there is none of his Epiſtles, ẏ hath ſo darke ⁊ hid ſentences in it, as this to the Epheſians. So as it ſhould ſeme, that this Epiſtle was the chiefeſt occaſiō, why Petre wrot after this ſort. Euen as our derely beloued brother Paul, according to ẏ wiſedō geuen vnto him, wrote to you, yea, almoſt in euery Epiſtle, ſpeakinge of ſuche thinges: among which, many thinges are hard to be vnderſtande, which they ẏ are vnlearned, ⁊ vnſtable, peruert, as they do other ſcriptures, to their owne deſtrucciō. Therfore becauſe theſe mē abode conſtantly in the faith, he exhorteth thē to cōtinue ⁊ go ſtil forward, vntil they wer become perfit: putting thē in remembraunce, what manier of people they wer, whā they wer addict vnto naughtines, ⁊ did ſeruice vnto wicked ſpirites: ⁊ what they are become now, ẏ they are engraffed vnto Chriſt: ⁊ teacheth thē withal, ẏ although ẏ grace of ẏ goſpel was promiſed vnto the Iewes, yet ẏ by the eternall decree of god, it was rightfully enlarged vnto ẏ gentiles alſo: ⁊ that he was a miniſter ordained of god, to ẏ ſame office. And foraſmuch as he wrote this Epiſtle, being in priſō, he exhorteth thē, not to caſt down their hartes for his afflicciōs, but rather thinke, ẏ they haue ſo muche the more cauſe to reioice. Theſe thinges he treateth of in the firſt ⁊ ſecond Chapters. In the other three, he preſcribeth ẏ forme of godly conuerſaciō vnto thē, ſhewig what is to be folowed, ⁊ what is to be auoided: ẏ dueties of ẏ huſbādes to the wiues, ⁊ of the wiues vnto ẏ huſbandes: the offices of parentes to their childrē, ⁊ of the childrē to their parentes: ẏ dueties of maiſters to their ſeruaũtes, ⁊ of ſeruaũtes to their maiſters. This Epiſtle was writtē frō the city of Rome by Tichicus ẏ Diacon, whō he ſpeaketh of in ẏ end of ẏ Epiſtle, calling him a faithful miniſter. Ambroſe ſaith furthermore, ẏ he wrot it in priſō, whā he was caried frō Hieruſalē to Rome, ⁊ liued vnder ſuerty without ẏ tentes, in the tenement ẏ he had taken for hyre.

The ende of the Argument.

The paraphraſe of Eraſmus vpon the Epiſtle of ſainct Paul the Apoſtle to the Epheſians.

¶ The. i. Chapter.

A

The text.

* ii. Cor. i. i. Peter. i. Gala. i.

*. Collo. i.

*. Gal iiii.

* Rom. viii ii. Cor. i.

Paule an Apoſtle of Ieſus Chriſt by the wyl of God. To the ſainctes, which are at Epheſus, and to them which beleue on Ieſus Chriſt. Grace be with you and peace from god oure father, and from the Lord Ieſus Chriſt. *Bleſſed be God the father of our lord Ieſus Chriſt, which hath bleſſed vs with al maner of ſpiritual bleſſing in heauenly thynges by Chriſt, accordyng as he had choſẽ vs in him, before the foundacions of the worlde were layde, that we ſhould be holy and wythout blame before him, thorow loue. Which ordayned vs before thorow Ieſus Chriſt to be heirs vnto himſelf, according to the good pleaſure of his wil, to the praiſe of the glory of his grace, wherewith he hath made vs accepted thorow the beloued. *By whom we haue redempcion thorow his bloud, euen the forgeuenes of ſynnes accordyng to the riches of grace wherof he hath miniſtred vnto vs aboundauntlye in all wyſedome and prudence. And hath opened vnto vs the miſtery of his wyll accordynge to his good pleaſure, which he had purpoſed in himſelf, to haue it declared, *whẽ the tyme was ful come: that he might ſet vp al thinges perfitly by Chriſt (bothe the thynges whych are in heauen, and the thynges whyche are in earth) euen by hym, by whom we are made heyrs, and were thereto predeſtynate accordyng to the purpoſe of hym, by whoſe power all thynges are wrought, accordyng to the purpoſe of his own wyl: that we (which before beleued in Chriſt) ſhould be vnto the praiſe of his glory. In whom alſo we beleue, foraſmuch as we haue heard the woorde of trueth, euen the Goſpel of your ſaluacion: wherin when ye had beleued, * ye were ſealed with the holy ſpirite of promes, which is the earneſt of our enheritaunce for the recoueryng of the purchaſed poſſeſſion, vnto the prayſe of hys glorye.

B

Whoſe Apoſtle Paul was, and what commiſſiõ he had.

Whence Chriſtians muſt loke for theyr rewarde.

Grace bee vnto you and peace.

Paules wiſh to the Epheſians

Paul an Apoſtle, not of Moyſes, nor of any man, but of Jeſus Chriſte, whoſe buſineſſe J take in hande, beyng ſente, not vpon mine owne head or by mennes Commiſſion, but by the autoritie and commaundemente of God the father, whiche by hys ſonne hath commaunded me to preache the doctryne of the Goſpell among the Heathens. J wryte thys Epiſtle to al them that leade theyr life at Epheſus: and leade theyr lyfe after ſuche ſort, that they apply their endeuoure to kepe them vnſpotted from the vices and vncleaneſſes of thys world, and with a ſincere conſcience, beleue the Goſpel of Jeſus Chriſt, not lokyng for reward of innocencye and holyneſſe, any where elles, than from whence they receiued the example: nor waiting for the ende of theyr felycitie, of any other, than of whom ſpronge the beginning. Jn the meane ſeaſon, J wiſh vnto you, not as thoſe vſe to doe that meaſure theyr felicitie, by the dignities of thys worlde, but J wyſhe, that God the Autour of all goodneſſe (whom nowe we maye call euen our father, not for that, that he created vs onely, but muche rather, that being engraffed vnto ÿ body of Chriſt, we are receaued into the enheritaunce of Chyldren) maye daylye encreaſe in you his beneficence, wherwith he hath frely deliuered you from ÿ tranſgreſſions of your olde life, and of vngodly hath made you folowers of Jnnocencye and righteouſnes: and ſo continue you in concorde, that you may be of one mynde amonge your ſelues, and that beeyng reconſiled once to God, you maye take hede, that you breake not (in fallyng to ſinnes agayne) the promyſſe that you couenaunted with him, through Jeſus Chriſt his ſonne, by whom and with whom, he geueth vnto vs al thinges: whō alſo we ſhall from henſforth worthely cal our lord, foraſmuch as he hath ſet vs at liberty frō the tiranny of ẏ deuil, with ẏ price of his holy ſacred bloud, ⁊ takē vs to himſelf, ⁊ hauing deliuered vs from the deuils ſeruitude, hath made vs his own.

C

Chriſt our lord, and why.

The ſeruitude is fortunate, that vniteth vs to Chriſt. Howbeit this thig happened not vnto vs by chaũce, nor by our own merit. But god ẏ father of our lord Jeſus chriſt, is altogether to be praiſed on our behalf, ẏ of his fre fauour, hath powred al gentle kindeneſſe vpō vs, not beſtowig thoſe thinges vnto vs ẏ pertein to the vſe of this life, ⁊ bodely ſuſteinaunce only, but alſo thoſe excellent giftes, ẏ auaile to ẏ ſaluaciō of ſoule, ⁊ life immortal: which life abideth vs in heauē, through Chriſt, by whō the father hath ſet heuen gate wide open.

Bleſſed be god the father.

God to be prayſed for all good thynges.

And becauſe no mā ſhould be curious to aſke, how cometh this ſo an excedig fauour? from whence cũmeth ſuch a wonderful gentlenes? It was ſo reſolutely determined throughe ẏ goodnes of god, by an eternal decre, euen before the foundacions of the world were laid. For euen thā he had choſen vs, that by his ſonne, by whō he created, gouerneth ⁊ reſtoreth al thinges, our former vicious liuing ſhould bee wiped away, and we be cummen holy and faultles, not only in the ſight of men, but alſo of god himſelf: who eſtemeth man according to the ſecret affectes of the minde, ⁊ ẏ not with the terror of Moſes law (ẏ ſeueritie wherof is tried vnto this purpoſe altogether vneffectual) but with the belief and loue required in the Goſpell, which winneth more of ſuch as be willing, than the law enforced by rigorous cōpellig.

According as he had choſen vs.

Our redempcion predeſtinate.

D

Throughe loue.

For it is not a perfit ſeruice, ẏ the ſeruaũtes doe conſtrainedlye, for feare of inconuenience, or for their maſters diſpleſure, but that, that children doe vncompelled by loue ⁊ good affeccion. Whiche thing was impoſſible to be perfourmed by any ſtrength of vs, had not god by his eternal decre choſen vs into the roume and heritage of childrē, through onely Jeſus Chriſt, vnto whom he hath ſo incorporated vs, through faith ⁊ loue, that beig made his membres we may be one with him, ſo that by his participacion, we attain ẏ thing that was not due to our deſeruinges. And therfore we may in no wiſe attribute any thankes vnto oure ſelues.

Seruile ⁊ childiſhe feare.

Which ordained vs.

In aſmuch as it ſtode wᵗ ẏ good pleſure of him, that is naturally good, to declare and manifeſt his fre liberalitie beſtowed vpon vs, more plaine and opē to the whole world. We (as concerning our own ſtrength) could not poſſibly be any thing els, than ẏ enemies of god, and very abiect ſlaues, but that he hath reconſiled vs to himſelf by Chriſt, whom he loueth more than can be expreſſed, ⁊ of dānable wretches, hath made vs acceptable dere childrē.

God to be thanked for al.

To the prayſe of ẏ glory of hys grace.

As long as being ſnared with the danger of ſinne we wer mēbers of ẏ deuill, we could neither loue god, nor be loued of god. But inaſmuch as his moſt dere ſonne hath redemed vs wᵗ the price of his moſt holy blod from the bondage of ſin, ⁊ encorporated vs as mēbers vnto himſelf, the father can not poſſibly choſe but loue thoſe, whō it pleſed him to make partners with his ſonne. This benefit is ſurely ineſtimable, but notwithſtanding ſuch was the wil and bounteous largeſſe of almightie god, which although it be manifeſtly apparent in euery thing, yet it more peculiarly aboũded vpon vs, foraſmuch as he openeth vnto vs (as a merciful hearted fa-

The benefite of our redempciō

ther vnto his children) ẏ ſecret miſtery of his eternal wil, ſo many A long yeres hidden frõ the world: ẏ knowlage wherof is moſt high wiſdom, chief prudence, much more excellent than that knowlege, wherin being ſingularly learned in humayne diſciplines, ye haue excelled other ſortes of men euer vnto this day. Mannes wit atteineth the knowlege of the ſecretes of nature: and yet whan they are knowẽ to the vttermoſt, they make no mã any thig more godly at al. But this ſecret miſtery, that we here ſpeake of, no realõ of mans mind could attein, onles god himſelf had opened it vnto our knowledge, to bring vs to true perfit felicitie. But if a mã would aſke, for what cauſe hath god kept it cloſe ſo lõg, ⁊ now at length manifeſted it plainly: I haue nothig to anſwer, but ẏ it ſo pleaſed ẏ good wil of him, ẏ willeth al for ẏ beſt, in aſmuch as he is goodnes it ſelf. That, that is new vnto vs, is not new with him. For ẏ ẏ he ſhewed open to the world in ſending his ſonne now in the later daies, was eternally decreed with the father and the ſonne: albeit he would by his certain ⁊ vnſpekable counſail haue it ſecretly hiddẽ, vntil his determined time wer fulfilled, to opẽ this ſecrete vnto mankind. Wherin ẏ loſſes of time, ẏ the people in times paſt miſpent in vain, ſeeking ſaluaciõ, ſome by ẏ outward obſeruaciõ of Moſes lawe, ſome by ẏ ſtudy of philoſophy, ſome by ſuperſticious religion ⁊ wurſhipping of deuils, ſhoulde be expelled, ⁊ the whole ſũme of al thinges ẏ apperteine to true innocencie, ⁊ to true godlines, ſhould be aſcribed only to Chriſt: beſides whom, no mã ought to deſire any thing, foraſmuch as he, being the only foũtain, is cõ- B tent to gratify our peticions with any good thig, that is either in heuẽ or yerth. For god the father hath appointed him to be ẏ head of al, that al men ſhould depend of him only, ⁊ to truſt to receiue at his hãd, whatſoeuer is rightly to be diſired: ⁊ to acknowelege ẏ it cummeth of him, whatſoeuer he of his boũteous liberalitie beſtoweth vpõ vs. By whõ alſo, ſuch aboundant felicitie hath chaunſed vnto vs, ẏ we wer choſẽ vnto ẏ lot ⁊ enheritaũce of immortalitie, not of our own deſeruiges, but becauſe we were predeſtinate to it by his decre lõg a go: by whoſe arbitremẽt ⁊ power al thinges are ordred ⁊ diſpoſed by his vnſearcheable coũſel on our behalf, according to his own wil: who, foraſmuch as he is the beſt ⁊ the moſte wiſe, he cannot poſſibly wil any thing, but thoſe thynges that are both beſt ⁊ wiſeſt. Such was his determinate will, ẏ we ſhoulde be called vnto this enheritaunce ⁊ felowſhip of Chriſt, not for our own deſertes, but of his fre benignitie, we that throughe ẏ monicion of the prophetes ſayinges, had in a maner fixed our hope in Chriſt promiſed vnto vs, yea euẽ afore the truth of ẏ goſpel came to light: ſo ẏ this benefit ſhould not be aſcribed to the obſeruacion of Moſes law, but ẏ al the praiſe ſhould wholy redoũd to ẏ glory of ẏ goodnes of god, who was cõtent frely to geue it to vs by hys ſonne. Neuertheles we Iewes wer not called alone to the promiſed felowſhip of Chriſt, althoughe in diſtruſting the ſhadowes of Moſes law, we haue embraced the truth of the goſpel, wherof we truſt aſſuredly to receiue true ſaluacion, yea without any helpe of ẏ lawe at al: but you alſo, albeit you are vncircumciſed, yet aſſone as ye beleued in the ſame goſpel, you were choſen into the ſame felowſhip. For we are not debtours vnto Circumciſion, in that we are receiued into the hope of immortalitie, but vnto faith: which if you haue as wel as the Iewes, what ſhould let you from the gentle goodnes of god? The cuttig away of the foreſkinne is a marke

The knowledge of gods wyl, the wyſedome.

In al wiſdome and prudence.

According to his good pleaſure.

Why god ſo long hid his wyll.

Chriſt appointed the head of al.

That we may to his prayſe.

Our ſaluacion not deſerued.

The Iewes not called alone.

In whom we alſo. &c.

The marke of the goſpell.

The holye goſt diſcerneth Chriſtians from wicked.

When our enheritaunce ſhalbe fully perfourmed.

Whiche is the earneſt

Unto the prayſe of his glory.

God willeth al to be ſaued, & why.

C

to diſcerne yͤ Iewe from the Heathen. But the marke of yͤ goſpell extendeth further, and is not printed vpon the body, but in yͤ ſoule: with this ſigne al are marked indifferently, of what naciõ ſoeuer they be, that embrace yͤ doctrine of the goſpel, and beleue his promiſſes. Some wil aſke, what token is it, yͭ diſcerneth the Chriſtians frõ the wicked? Truly the holy goſt, and yͤ inwarde affect (not a ſeruile bond affect, but ſuch a one as is cõmonly in good childrẽ) which maketh vs wͭ al our heart to beleue the promiſſes of yͤ goſpel, yea although they do not yet in this worlde preſently appere. For the enheritaunce wherinto we are engraffed, ſhal not be fully perfourmed, but at yͤ reſurrecciõ of the bodies. Howbeit, he geueth vs his ſpirit in the meane ſeaſõ, as a pledge & erneſt of yͤ promiſed enheritaũce. By this tokẽ we are ſurely certified, yͭ god accepteth vs for his children, not doubting but he wil take his own to hymſelf, whõ he hath redemed by the death of his ſõne. For yͤ merciful gentilneſſe of god is deſirous to winne many, and would haue hys magnificence moſt ſpecially knowen & notified to mãkind: which, the more it is opened abrode, yͤ moe ſhal ſpeake of it. God in times paſt cared peculiarly for the Iewes, in that he deliuered them frõ the ſeruitude of the Egipcians. But it was a ſmal matter, to haue the goodneſſe of god ſet forth only in one nacion. His wil is to bee prayſed & extolled of al men, inaſmuch as he hath frely redemed al from yͤ bondage of ſinne. For that he eſtemeth as pertinent to his glorye, that not only the Iewes, but al the nacions of the whole world through beliefe of yͤ goſpel, ſhould be partakers of ſaluaciõ.

D

The texte.

*Rom. i.

Phil. i.

Colo. i

ii. Theſ. i.

*Pſal. cx.

*Pſa. viii

*Ephe. v.

Wherfore I alſo (after that I heard of the fayth which ye haue in the lord Ieſu, and loue vnto al the ſainctes) ceaſe not to geue thãkes for you, *making menciõ of you in my praiers: that the god of our lord Ieſus Chriſt, the father of glory, may geue vnto you the ſpirit of wiſdom & reuelacion by the knowledge of him ſelf, & lighten the eies of your mindes, that ye may know what yͤ hope is, wherunto he hath called you, and how riche the glory is of his inheritaunce vpõ the ſainctes, & what is the exceđig greatnes of his power to vsward, which beleue, according to yͤ working of that his mightie power, which he wrought in Chriſte, when he raiſed hym from the dead, *and ſet him on his right hand in heauenly thinges, aboue al rule, & power, and might, and dominion, and aboue euery name that is named, not in this world only, but alſo in the world to come: *and hath put al thinges vnder his fete, and hath made him aboue al thinges, *the head of the congregacion, whiche is his body, and the fulnes of hym, that filleth all in all.

Chriſtians as glad of their neyghbours good, as their own.

Paules prayer for the Epheſians.

May geue vnto you yͤ ſpirite of wiſedome.

For this conſideracion, I paſſe not whether you be circumciſed or not, whan I ſe euident tokens in you of euangelical ſaluaciõ: firſt in yͭ you haue reposed your whole truſt in the lord Ieſu: than in yͭ you declare your Chriſtiã charitie towardes al ſainctes, yͤ mẽbers of Chriſt. For this cauſe I ceaſſe not to geue thankes for you. For Euangelical ſĩceritie is of ſuch efficacie, yͭ it cauſeth vs to be glad of other mens cõmodities, no leſſe than of our owne. And I make alwaies menciõ of you in my praiers wherwͭ I daily cal vpõ god for the aduauncemẽt of the goſpels buſineſſe, yͭ he, which is god of al ſortes of people indifferently, and of Ieſus Chriſt alſo after his humaine nature, of whõ alſo Chriſt hath to be god (vnto whõ, as vnto the autor & fountain of al goodnes, the ſũme of al glory doth wholy belõg) may geue vnto you more & more yͤ erneſt wherof I haue ſpokẽ, his ſpirit, to inſpire into your mindes this heauenly wiſedom & the knowlage of this miſterye: yͭ you may know him, yͭ is thonly autor of al healthe: and that you maye behold him in the meane while, as it wer, with iyes, not with bodily iyes, but wyth the iyes of the hart and minde, that ſee through the light of fayth, wherewith the thynges are alſo ſeen, that are to come, whyche cannot bee ſeen with the groſſe bodyly iyes: whereby you maye

knowe

A know that, which no humain philoſophy teacheth, how bleſſed yͤ inheritaunce is, which he hath called vs to truſt vpon: ⁊ howe excellent yͤ dignitie of this moſt plenteous inheritaunce is, which yͤ saintes ſhal receiue: ⁊ how great yͤ largenes, and how exceding yͤ greatnes of his power is, which he declareth euen now in vs: the which alſo (as it wer wͭ a certain ſecret enforcement yͭ cannot bee expreſſed wͭ tong) hath transformed ⁊ altred vs frō our old trade, after ſuch ſort, yͭ we cōtēne al other thinges, ⁊ truſt only to him, ⁊ cōtemning thoſe thinges which we ſe, we hope after ſuch thinges of him, as we ſe not, ⁊ ſuch as he hath opēly declared before in our head Chriſt: whō of his mighty power hauing raiſed frō death to life immortal, he hath exalted vnto ſo high honor, yͭ he hath ſet him on his own righthand in yͤ kingdom of heauen, ⁊ geuē him autoritie ouer al other rule, poteſtate, power, ⁊ lordſhip, ⁊ euery other name of dignitie or power, how excellent ſoeuer it be aboue theſe afore reherſed, ether in this world, or in yͤ world to come: yͭ he may be lord not only ouer bodily ⁊ earthly thinges, but alſo ouer ſpiritual ⁊ heauēly thinges. So far hath he ſubdued al thinges without excepciō vnder his fete. And to make our hope more ſtedfaſt ⁊ certain, yͭ we ſhal alſo come to the felowſhip of theſame glory, foraſmuch as he hath made Chriſt lord ouer al thinges, his pleaſure was alſo yͭ he ſhould be head vnto al the whole flocke of the beleuing, that cleaue ſo faſt to Chriſt, as yͤ whole body is coupled to yͤ head, yͭ the one cannot be diſceuered frō the other. Finally yͤ glorye B of the head is common to the reſt of the members, whereunto the head is ſo ſet aboue, yͭ it powreth his good nouriſhment into euery one of them. The bodye is not perfite, onleſſe the head bee at it: and the head wanteth ſomewhat, if the body be not ſet to, perfitly conſummate in all his members: whereunto Chriſte dooeth ſenerallye powre hys excellente giftes in ſuche wiſe, that by himſelfe he fulfylleth al thynges, and lyueth and reigneth now whole and enticrlye perfite, hauyng his members vnited vnto himſelfe.

The dignitie yͭ we haue by Chriſte.

He hath wrought in Chriſte. ⁊c.

Chriſtes honour.

And hath made hym aboue all thinges the head.

Chriſt head to his congregacion.

The.ii.Chapter.

The texte.

And you hath he quickened, where as ye wer dead in treſpaces, and ſinnes, in the which in time paſſed ye walked, *according to the courſe of this world, euen after the gouerner that ruleth in the ayre, the ſpirit that now worketh in the childrē of vnbelief: *emong whom we all had our conuerſacion alſo in time paſt, in the luſtes of our fleſhe, and fulfilled the wyll of the fleſhe and of the minde: and were by nature the children of wrathe, euen as well as other. But god which is riche in mercy, (for his great loue wherwith he loued vs) euen when we wer dead by ſinnes, quickned vs together in Chriſt (*by grace are ye ſaued) & raiſed vs vp together with him, and made vs ſit together with hym emong them of heauen in Chriſte Ieſu. That in times to come, he mighte ſhewe the exceding riches of his grace, in kyndnes to vs ward through Chriſt Ieſu. For by grace are ye made ſafe through fayth, and that not of your ſelfes. It is the gifte of god, and commeth not of workes, leſt any man ſhould boaſt him ſelfe. For we are his workemanſhip, created in Chriſte Ieſu vnto *good workes, whiche God ordeined, that we ſhould walke in them.

*Collo.ii.

*Collo.iii.

*Gala.xxv.

*Titu i.

Now marke me this, how the father hath begonne in a maner to accompliſh euen nowe in you, that yͭ is accompliſhed already in Chriſte, ⁊ ſhalbe afterward accompliſhed in you. Chriſt dyed and roſe again, and ſhal neuer after dye any more. Certes he was not ſubiect to ſin: albeit, foraſmuch as he toke vpon him an humain body, he was ſubiect to mortalitie. To be brief, like as ſin is a certain death of yͤ ſoule, and the forewarning of eternal death: euen ſo is innocencye a certain lyfe

God beginneth that in vs, that is ended in Chriſt.

Sin, death of yͤ ſoule.

of the ſoule, and the beeginning of eternall life. But of this maner of life, god that geueth vs his ſpirit, is the prince. And the deuil is yͤ autor of death, hauing alſo a ſpirit of his own, wherewith thoſe yͭ be enſpired, are rapt vnto the pleaſures of this world, & plainly diſtruſt yͤ promiſes of eternal life. Chriſt dyed for our offẽces, and roſe again to make vs ſure of yͤ immortalite to come. In yͤ meane time, after his exaũple, you alſo being engraffed to Chriſt throw baptiſme, are dead to your ſinnes & wickednes: wherin as lõg as you liued vngodly, you were dead in dede, forasmuche as you had affiaũce in nothing, but noiſom ſhadowes of good thinges, wherwith this worlde for a time diſceiueth ſuche, as wanting the ſpirite of god, are led by the ſpirit of Satã, whoſe tiranny in yͤ meane while is permitted ouer this lower elemẽt. His ſpirit (I ſay) & he himſelf ſetteth out as it wer his own power in them yͭ hauing no truſt in yͤ promiſes of yͤ goſpel, ſet their whole felicitie in viſible & trãſitory thinges, & geue no eare to god yͤ father, yͭ allureth thẽ to true felicitie: but had leauer ſerue yͤ wicked cruel mayſter, whõ in times paſt you ſerued, & not you alone, but al we alſo. For albeit yͤ law reſtrained vs frõ the worſhipping of images, yet our life was altogether defiled wͭ noiſõ luſtes of corporal thinges, by yͤ inforcemẽt wherof, we paſſed of yͤ time, not doing thoſe thinges which yͤ holy goſt cõmaunded, but thoſe yͭ our own mind, geuẽ to filthy affectes, bad vs do. By reaſõ wherof it came to paſſe, yͭ like as they, which are incorparated to Chriſt throw faith, apertain to yͤ enheritaũce yͭ is promiſed to obedient children: euẽ ſo we as diſobedient childrẽ, ſhould haue belonged to a far cõtrary enheritaunce: yͭ is to ſay, we ſhould haue becomen yͤ cõpanions of him, to whõ we had ioined our ſelfes. That death is eternal, yͭ is appointed to the wicked. Wherunto we alſo wer ſubiect, aſmuch as other, touching our own ſtate, and cõdicion. We had addicted our ſelfes vnto it of our own fre choice, but it was not in our power to wind vs again out of that moſt miſerable ſeruitude. Now you haue heard of our death, now you haue hard of our deſtructiõ: but wherof commeth life? wherof cõmeth ſaluaciõ? Truly not of our deſertes, nor yet by yͤ benefite of Moſes lawe. Whence thã? Surely of yͤ fre largeſſe of god yͤ father, whoſe bounteouſnes & louing affeccion is ſo plenteous & ſo excedingly gret to mankindward, yͭ he hath not only not puniſhed vs accordyng to our deſertes, but alſo whã we wer dead by reaſon of our ſinnes, he hath called vs again to life together wͭ Chriſt. This, I ſay, was not of our deſeruing, but came of fre gift. And he hath not only called vs again to life wͭ his ſonne, but alſo he hath caried vs vp frõ theſe thinges yͭ are beneth, vnto yͤ thinges yͭ are in heauen, & there hath placed vs through Chriſt Ieſus: by whõ we haue indifferẽtly together whatſoeuer he (our head) hath: & do poſſeſſe now in hope, al yͭ we ſhal ſhortly after poſſeſſe in very dede. Thus it was his wil, yͭ at the reſurreccion, whã his promiſes ſhal euidently appere, he may declare his moſt aboundaunt liberalitie, which it pleaſed him of his free goodnes to powre vpon vs, not for our own good dedes ſakes, but for the merites of Ieſ⁹ Chriſt. For yͭ thing is oftẽ to be reherſed, yͭ ought to be fixed moſt depely in your hertes. It commeth of fre grace, I ſay, yͭ you haue obteined ſaluacion, from yͤ deſtruccion wherin ye wer tãgled: leſt ye ſhould folow yͤ error of ſome of the Iewes, which thinke to bee ſaued

C

The vſe of Chriſtes death and reſurrecciõ

In baptiſme we dye with Chriſt.

In yͤ childrẽ of vnbelief.

By nature we are childrẽ of wrath.

And were by nature the childrẽ of wrathe.

D

But God which is riche in mercye.

Whence ſaluacion commeth.

What we receiue by Chriſt.

By grace are ye made ſafe.

We are frely ſaued by fayth.

A

It is the gift of god

For we are his workmanſhip.

Unto good workes which god ordayned.

ſaued for obſeruing the preſcriptes of Moſes law. You are endebted for your ſaluacion to faith, wherby ye beleued the goſpel, & yet you may not brag of faith, as though it come of your ſelfe. Chriſte loued you firſt, & hauing drawen you to himſelfe, he hath geuē you power, yͭ you ſhould loue him again. And he it is, that hath freelye powred into you yͤ gift of faith: by the which yon ſhould ſet darkenes a part, & ſe the light of yͤ goſpels veritie. It is wholy therfore to be aſcribed vnto his fre gift, ſo yͭ no man hath therof to boaſt as though it wer of his own. In yͭ we are created, we are endebted to god. Againe, in yͭ we are regenerate by faith and baptiſme, & as it wer made a newe, after an other maner, we are diuorced from the felowſhip of our parent the ſinful Adam, and engraffed in Chriſt, the prince of innocencie: to the entent yͭ by the help and example of him, we ſhould from hencefurth apply yͤ offices of true godlines, & yͤ renouncing the old man, we ſhould repreſent the new mã in new dedes, & become ſo farre vnlike to our ſelfes in condicions, yͭ a mã might iuſtly ſay, it wer not we. For god, by the doctrine of yͤ ghoſpell, hath opened vnto vs the rewarde of immortalitie, to thentent we ſhould preace hard vnto it throw innocēcy of lyfe & wel doing.

Faith not idle.

For yͤ euãgelical faith is not an idle matter, but hath an inſeperable cõpaniõ, charitie, whiche cauſeth moe dueties to be done of the willing, thã yͤ preſcriptes of yͤ law are able to ēforce of yͤ cõſtrained.

The text. Phili.ii. Collo.iii.

B

¶ Wherfore, remember that ye being in time paſſed gentiles in the fleſh, wer called vncircumciſion from that whiche is called *circumciſion in the fleſh, which circumciſion is made by handes. Remēber (I ſay) that at that time ye were without Chriſt, being aliantes from the common welth of Iſrael, and ſtraungers frō the teſtamētes of the promes, and had no hope, and wer without god in this world. But now by the meanes of Chriſt Ieſu, ye which ſometime wer farre of, are made nye by yͤ bloud of Chriſte. For he is oure peace, whiche hath made of bothe, one, and hath broken downe the wal that was a ſtoppe betwene vs: and hath alſo put away, through his fleſhe, the cauſe of hatred, euen the lawe of commaundementes contayned in the lawe written, for to make of twayne one new man in himſelf, ſo making peace, and to reconcile both vnto god in one body through the croſſe: and ſlew hatred therby, and came and preached peace to you whiche were a farre of, and to them that were nye. For through hym we both haue an entraunce, in one ſpirite vnto the father.

We are fre from all lawe, but charitie.

The yoke of Moſes law is not layed vpon you. For one only law of chriſtiã charitie, is ſufficient to accõpliſh al ductes. The Iewes are not endebted to their lawe for their ſaluaciõ, but yet you are ſo much more boundē to the goodnes of god, as you wer more far of than they from the true wurſhipping of god, & from true religion. Therfore yͭ ye mae the more vnderſtand, how much you are bounden to the bountie of god, for being now as ye are, your duety is to remēber what ye haue been afore time. For ye wer ſumtime heathens, after the corporall diſtincciõ of kinred, whom yͤ naciõ of the Iewes, bragging of theyr carnall circumciſion that is done wyth handes, name contumcliouſly vncircumciſed, & repute thē for prophane perſones & abhominable: ſuppoſyng this felicitie that was promiſed long a go by the oracles of the prophetes, to belonge peculiarly to themſelfes: and not vnderſtandyng that they bee reputed as vncleane perſons before god, whoſe inward mindes are vncircumciſed.

Hauing no hope.

What the Gentiles wer before their calyng.

But you at that time wer vncircumciſed both in body and ſoule, beyng ſo much more abiecte and in miſerable condicion thã the Iewes, in that ye had no hope of Chriſtes benefite to youwarde: that is to ſay, becauſe you wer vtterly aſtraunged, aſwell from the title and felowſhip of the nacion of Iewes, vnto whome he ſemed to be peculyarlye promiſed: as alſo exyled from the couenaũtes of god, wherin he promiſed in ſaying to Abraham yͤ father of yͤ nació: *In thy ſede ſhall all nacions be bleſſed.* And to be brief, there remained no apparent hope of your ſaluacion, in aſmuch as beeing worſhippers of deuils, ye had no knowelage in this worlde of the true god, wheras yͤ Iewes called him their god, & he again called thẽ his people. Neuertheles, as ſoone as the truth of yͤ goſpel ſhewed forth his light, Chriſt turned the courſe of thinges vpſide down, & brought ſo to paſſe, that you, which ſemed nothing to pertain vnto god, wer now knit moſte nere vnto him, not by the circumciſion of the foreſkinne, but by the bloud of Ieſu Chriſt: with yͤ price wherof ye wer not only deliuered from the ſinnes of your olde cõuerſacion, but alſo reconciled vnto god yͤ father. In times paſt, you wer at diſcorde with the Iewes, yea you wer at diſcord with god: but Chriſt the autour of peace & concord, ſtroke awai al yͤ difference of circumciſed, & not circũciſed: he toke awai the ceremonies of Moſes law, as it had been a walle, yͭ deuided the concord betwene the Iewes & the gentiles, ſo yͭ two ſortes of people, being afore moſte far different one frõ the other, ſhould agree and growe together in one, vtterly expelling their old griefes. For before Chriſtes comming, the gentiles did wonderfully abhorre the Iewes obſeruaũces, as ſuperſticious thinges: & the Iewes contrarywiſe were in ſuch conceipt with themſelfes by reaſon of their ceremonies, that they held all ſuch accurſed as wer wͭout thẽ. Chriſt therfore by hys wonderful deuiſe, aboliſhed and brought out of vſe yͤ hated law, yͭ conſiſteth only in the preſcribed carnall ceremonies, ſo yͭ he would neither alienate the Iewes, nor preſſe yͤ Gentiles with the burthẽ of it. For he being very god, & very man after the fleſh, obſerued yͤ commaundementes of the law: & yet he teſtified yͭ the ſaluacyon which he brought after the ſpirit, belonged no leſſe to the gentiles thã to the Iewes: ſo yͭ now you ſhould neither be abhominable becauſe of your vncircumciſion, nor yͤ Iewes any ſtouter becauſe of their circumciſion: but yͭ in diſpatching the old cankerdnes of both thoſe nacions, he might of two make one new, to growe together into one new man Chriſt, yͤ common ſauiour indifferently of them both. And like as he made yͤ Iewes & the Gẽtiles at one betwene thẽſelfes, euen ſo he made them bothe at one with God, that there ſhould be nothing to breake the attonement, but that the thynges in heauen & yͤ thinges in earth, ſhould be ioined together as it wer into one body. The death of Chriſt, which he ſuffred for our ſinnes, hath vnited vs to god, with whõ no mã is at peace, yͭ hath delight in ſin. And foraſmuch as this peace is beſtowed bothe to yͤ Iewes & to the gentiles indifferentlye, there is no cauſe why either of thẽ ſhould thinke them better than the other: ſpecially in aſmuch as yͤ pledge & gage of yͤ holy goſt, whereof we ſpake a litle before, is geuen commonly to thẽ both, without difference. Now we ſe it come to paſſe, yͭ Eſai by inſpiracion prophecied long agoe, ſhould come. For Chriſt hath not offred the doctrine of yͤ goſpel to yͤ Iewes only, vnto whõ this bleſſed felicitie ſemed to be peculiarly promiſed, & which alſo after their ſort, wer the true worſhippers of god: but alſo vnto you, which wer far of, both from the kinred of the people of Iewes, & from the wurſhippyng of the true god: teaching therby, yͭ thorow his death both yͤ flockes of ſhepe ſhould goe together

into

C

Gene. xxii

The calling of the Gentiles.

But nowe by the meanes of Chriſt Ieſu.

For he is our peace.

Chriſt toke away yͤ ceremonies, and why.

D

Throughe his fleſhe.

Saluacyõ equally belongeth to all.

Chriſt made al at one with god.

Making peace.

To you which wer a farre of.

A into one ſhepefold, and know him to be their onely ſhepeheard. He it is, that hath opened vnto vs the entraunce to the father, who before was diſpleaſed at our ſinnes: and none other hath opened this entraunce to the Iewes, than he who hath opened the ſame to the Gentiles: but we are all bounden to hym alone, in that wee are nowe bolde to approche bothe to that mercifull father, hauyng confidence in that commune ſpirite, whiche inſpireth this aſſured truſte indifferentely into the heartes of vs bothe.

The text. Now therfore ye are not ſtraungers and foreiners, but citeſens with the Saintes, &
i.Cor.iii of the houſeholde of god: and are builte vpon the*foundacion of the apoſtles and
i.Pet.ii. prophetes, Ieſus Chriſt himſelf beyng the head*corner ſtone, in whõ what building ſoeuer is coupled together, it groweth vnto an holy temple in the lord, in whom ye alſo are built together, to be an habitacion of god through the holy ghoſt.

Now therfore, to the intent you ſhould not thinke youre ſelues the wurſe, becauſe you came not of the ſtocke of Dauid or Abrahã, as cõcerning the kinred of ẏ fleſh, or becauſe ye are without the lawe of Moſes, in aſmuch as after the ſpirite, ye are citezens & felowes of ſaintes, pertaining to the houſe of god: whiche is builded, not of the Iewes only, but of al them that purely beleue the goſpel. The foundacions of this houſe, are ẏ apoſtles, the preachers of ẏ ghoſpel, & the prophetes, who ſhewed long a goe in their prophecies, ẏ the gift of the goſpel ſhould now be indifferently cõmẽ to all mẽ. To this foundacion you are alſo faſt layed. And to be ſhort, Ieſus Chriſt is the chief head ſtone of this building, which being laied in ẏ corner, coupleth and kepeth the walle together on both ſides: by whoſe power and coupling, al the building of the beleuers, cõpacted together on euery ſide, daily encreaſeth, & riſeth vnto a perfitly B holy ſpiritual temple, cõſecrated of ẏ lord himſelf. And of this holy building you are alſo part, whileſt, like liuely ſtones layed vpon ẏ ſame foundacions, & holden together of the ſame corner ſtone, you make in purenes of mynde and ſpirit, vnto god an holy habitacle, vnſpotted from all ſynnes, and voyde of luſtes. There be none receyued into Moſes temple, but Iewes: but to this temple all they pertayne indifferently, that embrace the faith of the ghoſpell.

The foundacion of gods houſe

The ghoſpell commune to al

The.iii. Chapter.

t. For this cauſe, I Paul am a priſoner of Ieſꝰ Chriſt for you heathen. Yf ye haue heard
...xiii the miniſtracion of the grace of god*which is geuen me to youward. For by*reue-
Galat.i. lacion ſhewed he the miſtery vnto me, as I wrote afore in few wordes, wherby whẽ ye reade, ye may vnderſtand my knowlage in the miſtery of Chriſt: which miſtery in times paſſed was not opened vnto ẏ ſõnes of mẽ, as it is now declared vnto his holy apoſtles and prophetes by the ſpirit: that the gentiles ſhould be inheritours alſo, & of the ſame body, and partakers of his promes in Chriſt, by ẏ meanes of ẏ goſpell, wherof I am made a miniſter, according to the gift of ẏ grace of god whiche is ge-
i.Cor.xv uen vnto me, after the working of his power.*Vnto me the leaſt of al ſaintes is this grace geuen, that I ſhould preache among the gentiles the vnſearcheable ryches of Chriſt, and to make al men ſee, what the felowſhip of the miſterye is, whiche from the beginning of the world hath been hid in god, whiche made all thinges through Ieſus Chriſt: to the entent, that now vnto the rulers and powers in heauẽly thinges, mighte bee knowen by the congregacion, the manifolde wiſedom of god, according to the eternall purpoſe, which he wrought in Chriſt our lord, by whome wee haue boldnes and entraunce with the confidence which is by the faith of hym.

AND that you may geue the more conſtaunt credence therunto, vnderſtand, ẏ I Paul am laden with theſe bondes for no cauſe els, that is to ſaye, not for anye naughty dede, but for Ieſꝰ Chriſtes ſake, vnto whõ I trauel to win you Gentiles, wherat the Iewes haue indignacion. Yf ye haue heard tell, ẏ this office was

Why Paul was puniſhed.

was committed to me of Chriſt himſelf,that I ſhould preache the ſaluacion of the goſpel(which ſome afore time iudged to belong to none but to the Iewes)in euery place,yea euen emong yͤ gentiles, of whoſe numbre you are. This ſecret miſtery, being hiddẽ before to other apoſtles,Chriſt opened moſt chiefly to me, like as we begun to ſpeake briefly of before in our writinges to other nacions, by readyng wherof,you may know yͭ I am not ignoraunt of yͤ ſecret counſel of Chriſt:who whã he told Ananias beforehand,that I ſhould carye his name among the gentiles,he commaunded me than to go and do his meſſage vnto the Gentiles yͭ dwelled far of. Whiche thing before ſemed abhominable,yͭ wicked perſons and ymage worſhippers ſhould be called to the felowſhip of the goſpell. Notwithſtanding it was ſo decreed with god long a go,yea euen afore the world was made,& in a maner opened vnto yͤ prophetes by inſpiraciõ,albeit it was not playnely opened to the worlde, as it is now by me,yͭ the gẽtiles,thorow only faith of yͤ goſpel, without help of Moſes law,ſhould attain ſaluaciõ:yea inſomuch yͭ the chiefeſt of the apoſtles durſt not admit ſuch as wer not circũciſed, vnto baptiſme. But now it is plainly opened vnto yͤ holy apoſtles of Chriſt,& to his prophetes,by inſpiracion of the holy goſte,yͭ the gentiles through faith are ſo vnited vnto the Iewes,that thei are come into the felowſhip of the ſelf ſame enheritaunce,& grow into al one body,reioyſing in their common head Chriſte: & by reaſon therof are become partnes of al the promiſes, yͭ abide ſuch as beleue the goſpel of Chriſt:to preache the which goſpell,autoritie is committed vnto me,& I ceaſſe not to do my cõmaunded office,laboring conſtauntly hitherto in the goſpels buſines,euen vnto empriſonmentes & fetters:not yͭ I am any thing mete,of myne owne ſtrength,for ſo painful a buſines, but he that appointed yͤ office to me,hath layed his own helping hand to the ſame. And ſo it is,that I being(as concerning mine own abilitie)feble and weake,am by his benefite ſtrong & ful of courage,againſt the ſtormes of all miſchiefes. I boaſt not mine own worthines,for I confeſſe yͭ I am yͤ leaſt of ſaintes:but yet(as litle as I am)it hath pleaſed the goodnes of god,to put me in truſte with this buſines of moſte weightie importaunce,that I ſhould publiſhe and preache among the gentiles(which before this tyme knew nothing of god)yͤ vnſearcheable riches of Chriſt,which he offreth plenteouſly to all menne,and bryng to light the thing,that before was hydden:that the benefite of the ghoſpell is to be diſpenſed and miniſtred to all maner of nacions,which before was ſuppoſed to be geuen only to the Iewes, although it was otherwyſe decreede ternally of god, the maker & gouernor of al thinges:notwithſtãding,his wil was to haue this counſel of his diuine intent,to be yet hitherto kept ſecrete:whiche in theſe times he would ſo openly manifeſt,and that by the cõgregacion,wherinto he powred ſuch aboundaunce of ſpiritual giftes, that his manifold wyſedom which with wonderful deuiſes diſpoſeth al thinges,thorow death geuing life,through ſhame exalting to glorye,throughe humilitie aduauncyng Gods maieſtie,whiche no man in times paſt could haue imagined,ſhould now be brought to lyght,not onely to the brode world,but euen to princes,& chiefeſte of angels and deuils,that haue to doe in the ſkyes and in the vppermoſt part of the ayre:which thynges,albeit thei might geſſe

ſhould

Paul teacher of the Gentiles.

C

By reuelacion ſhewed he yͤ miſterye vnto me.

Acte 9

Calling of yͤ gentiles

D

Paul ſtrẽgthned by god.

Unto me the leaſt of all ſaintes is thys grace geuen.&c.

The ghoſpel cõmen to all nacions.

The miſtery of redempcion long hyd, and why.

A ſhould come to paſſe,ỹ mankind ſhould once be redemed,yet this was not knowen,by what reaſon the wiſedō of god had eternally decreed to bring it to paſſe:which thing now at lēgth was opēly knowē,whan he ſent his ſōne into ỹ world,who hauing taken vpon him an humain bodye,would by vnſpeakeable meanes,vnite and couple the congregacion to hymſelf,wherof oure lorde Jeſus Chriſt ſhould bee the head:by whom,like as innocencye chaunced vnto vs,in that,that our ſinnes wer done away,euen ſo chaunced vnto vs an aſſured truſt alſo,that as children we ſhould not be afraid to approche vnto the father,whoſe diſpleaſed countenaunce we durſt not afore beholde.For what ſhould we be afraide of,hauyng ſuch a head,that in no wiſe ſuffereth any of hys members to periſhe:albeit here in the meane ſeaſon wee ſuffer ſome affliccion.

The benefites ỹ we receyue by Chriſt.

The text. *Collo. 1

Wherfore I deſire, ỹ ye faint not becauſe of my tribulacions*that I ſuffer for your ſakes:which is your praiſe.For this cauſe I bow my knees vnto ỹ father of our lord Jeſus Chriſt,which is father ouer al ỹ is called father in heauen and in earth, that he would grāt you,according to ỹ riches of his glory,ỹ ye may be ſtrengthned with might by his ſpirit in ỹ inner mā,that Chriſt may dwel in your hertes by faith:that ye being roted and groūded in loue,might be able to comprehend with al ſaintes, what is that bredth and length,depth and heigth:and to know the excellent loue of the knowledge of Chriſte,that ye might be fulfilled with al fulnes,which cometh of God. Vnto hym that is able to doe exceding aboundauntly aboue all ỹ we aſke or thinke,according to the power that worketh in vs,be praiſe in the congregacion by Chriſt Ieſus, throughout al generacions from tyme to time.Amen.

This ſecret coūſel of god,forasmuch as I preache boldly in euery B place,I ſuffre exceding puniſhment,of ſuch as yet cannot poſſibly be perſwaded of this matter.But I beſeche you,let not mine afflicions,which I ſuffre for your ſakes,any thyng diſquiet or diſmay you.For there is no cauſe why you ſhould be aſhamed of ſuch an apoſtle,though I bee laden wͭ fetters.For like as the croſſe of Chriſt is our glory:euē ſo my fetters,which I weare not for any euill dedes,but for ỹ ſinceritie of ỹ goſpel,are for youre honeſtie,⁊ no rebuke.For ỹ more diſpleaſures we ſuffre wͭ a conſtaunt mind for ỹ goſpel of Chriſt , ỹ more entierly we cauſe ỹ people to beleue ỹ the promiſes of Chriſt are not vain,in aſmuch as through aſſured hope of thē,we faint not for any diſpleaſures of this life . And it is not ioious to me only to ſuffre for ỹ goſpels buſines,but it alſo becōmeth al men,ỹ are entred vnto Chriſt,to folowe ỹ exaūple of their autor ⁊ head.And truelye for this cauſe ſake,I bowe my knees,⁊ pray erneſtly,euē from the botome of mine hert vnto god our father,⁊ theſame,the father of our lord Jeſus Chriſt,of whō, as the ſupreme head,depēdeth al ſpiritual kinred, wherby are incorporated together whether thei be angels in heauen,or faithful people vpō earth:⁊ of whō only,as of ỹ fountain,ſpringeth whatſoeuer is belonging to true felicitie:ỹ like as he hath begun to declare his aboundaūt glory in you,ſo he may more ⁊ more augmēt his liberal goodnes to youward:ỹ as you are engraffed to Chriſt through baptiſme,⁊ as it wer borne new again, ſo you maye gather courage and ſtrength with dayly encreaſe , not accordyng to the body,but accordyng to the minde ⁊ ſoule,that is to ſay,by the gift of the ſpirit of the father,cōtinually encreaſing in vs,by whō we are made ſtrong ⁊ valiaunt,to withſtand al dredes of perſeciō:⁊ that ỹ conſtācy of your faith may be ſuch,ỹ you thinke ſurely ỹ Chriſt wil neuer faile you,but rather dwel inwardly in your hertes,for ỹ feithful truſtes ſake,wherwith you cōmit your ſelfes

Paul biddeth ỹ Epheſians not be aſhamed of his trouble

That he would graūt you accordinge to the ryches of hys glorye.

Perſecucion furthereth the ghoſpel.

Which is father of all.⁊c.

Of Chriſt cometh all good.

Paules wiſh to the Epheſians

wholy

God moſte helpeth them that miſtruſte thẽſelues.

Faith and charitie.

C

Ye beeyng rooted and grounded in loue.

Might bee able to cõprehend. &c

The bredth, depth and heigth of gods goodnes.

D

Unto hym yͭ is able.

Gods liberalitie.

We are but gods inſtrumentes.

wholy vnto him. For with ſuch is he moſt ſpecially preſent, as diſtruſt their own ſtrength and depend wholy of his help. And thys ſhall the rather come to paſſe, if hauyng a Ghoſpellyke fayth, you practiſe alſo a goſpellike charitie, knitting the one to the other, ſo as it may vtterly reſt and take rote in your ſoules: to the entent, yͭ being eſtabliſhed & grounded vpon this ſure foundacion, you may waxe greater & greater in your ſpirit, and after a certain wiſe be correſpondent to the vnmeaſurable ſpirit of god: yͭ you may grow & go forward ſo perfitly, that not onely with the Iewes, but alſo with yͤ vniuerſal multitude of ſaintes, which are incorporated to the body of Chriſt through the belief of the goſpell, you may be able to comprehend how infinitely the goodnes of god extendeth it ſelf, & how it is not reſtrained within narrow bondes & limittes: in heigth reaching vp to the angels, in depth pearcing downe to yͤ helles, in length and bredth ſpreading it ſelf vnto al coaſtes of the world: and that you may be able alſo to vnderſtande the ineſtimable charitie of Chriſt towardes mankind, whoſe knowlage excelleth al the knowlage of mã, how excellent ſo euer it be. And yͭ you may in theſe giftes ſo encreaſe, that as perfit & luſtye mẽbers, you may be anſwerably mete for ſo noble a head, and ſo high a father. For like as yͤ bodily birth hath degrees of ages, hath his encreaſes, and hath his meaſure, as long as his growing time ẽdureth: euen ſo this ſpiritual generacion alſo hath his childhood, hath his ſpringing time, and than his perfit luſtye growen age. For theſe thynges (I ſay) I pray often vpon my knees vnto god the father. Which thinges in dede although thei be greate, & far aboue mans power, yet I deſyre them of him, whoſe power is ſo mightie yͭ we cãnot poſſibly imagine ſo gret a matter, but he is able to do much greater: & is ſo good and ſo gẽtle, yͭ he doth not only accõpliſh our deſires with his owne liberalitie, but alſo geueth vs muche more than we can hope for. And yet there is nothing in this behalf done, either through our merites or powers. For we are nothing elles, but the inſtrumente of the diuine power, that woorketh his owne myght in vs: ſo that al glory, that floriſheth in the congregacion, is wholy to be aſcribed to his largeſſe, through Chriſte Ieſus, by whoſe participacion the congregacion is endowed wͭ ſo excellent giftes: & of this glory there ſhalbe no end, but it ſhal ẽdure throw al ages eternally, like as the congregaciõ of Chriſt ſhal alſo haue none ende. That, yͭ I haue ſaid, is certain and vndoubtedly true.

The .iiii. Chapter.

The text. i. Cor. vii

¶ I therfore (which am a priſoner of the lordes) exhort you yͭ ye walke worthy of the vocaciõ wherwith ye are called, with al lowlines and mekenes, with humblenes of minde, forbearing one an other through loue, and be diligent to kepe the vnitie of the ſpirit through the bond of peace, being one body, and one ſpirit, euen as ye are called in one hope of youre calling. Let there bee but one lorde, one faith, one baptiſme, one god and father of al, which is aboue al, & through al, & in you all.

Paul exhorteth the Epheſians to liue accordyng to their profeſſion, and howe.

Now in aſmuch as ye perceiue, from howe vile a cõdicion, vnto what greate dignitie, from howe depe deſperaciõ, to what excellent benefites you are called: I beſeche you for theſe cheines ſakes, wherewith I am tyed, not for mine own faultes, but for yͤ glory of god and your ſaluacion: that aſmuch as remaineth behinde, you would conforme your ſelues in honeſt conuerſacion, anſwerably to youre profeſſion, and to the

A mercifulnes that god hath ſhewed to youwardes. And that ſhalbe doen, in caſe the excellency of your profeſſion make you not to high minded, nor to fearcely ſtomaked. But ſee yͭ al the cuſtome of your life reſemble in al thinges, true modeſty, gentilneſſe ⁊ lenitie of minde, ſo that one diſdaine not an other, but euery one ſuffre other through mutual charitie: rather one bearyng with an others weakeneſſe for the time, than whan euery one goeth about to hold his own with toth ⁊ naile, you breake concorde ⁊ vniforme loue, wherwͭ you are made one and vnited together through the bonde of peace. For it is not conuenient, that ſuch menes mindes, ſhould be deuided among themſelfes, yͭ haue ſo many thynges commune. You are al one body, you depēd al of one head, you haue al receiued of one ſelf ſpirit of Chriſt, ⁊ you are alſo indifferently called al into one hope of inheritaunce. There is one lord of al Jeſus Chriſt: al haue but one profeſſion of faith, there is but one baptiſme of al, that by yͤ meanes of Chriſtes death is indifferently effectuall, vnto al that beleue the goſpel, whether they be circumciſed or vncircumciſed. Finally there is but one god and father of al, that as the prince and autour of al thinges, hath dominion ouer vs al in ſuche ſort, that by his ſpirit, wherwith he gouerneth vs, he geueth himſelfe vnto al, and kepeth continual reſidence with vs, releuing and helping vs in all thinges: ſo that it is the gifte of onely one, what good thyng ſoeuer we haue.

Vnitie among Chriſtians

B

The texte. Roma.xii. i.Cor.xii. Pſal. lxviii. i.Cor.xii.

Vnto euery one of vs is geuen grace according to yͤ meaſure of the gift of Chriſte. Wherefore he ſaith: *when he went vp on high, he led captiuitie captiue, and gaue giftes vnto mē. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the loweſt partes of the earth. He that deſcended, is euen the ſame alſo that aſcended vp aboue al heauens, to fulfil al thinges. And the very ſame made ſome *Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome ſhepeherdes and teachers, to the edifiyng of the ſaintes, to the worke and miniſtracion, euen to the edifiyng of the body of Chriſt, til we al come to the vnitie of faith and knowledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the ful perfect age of Chryſte.

This ought in no wiſe to hinder our concorde, yͭ the giftes of god be not al after one ſorte, nor al alike appearing in al men: no more thā we ſee the mēbres of the body not agre, or to be racked one frō an other, becauſe they be not indifferently apt al to one vſe, or fele al alike yͤ influence of yͤ head. But this maner varietie oughte rather to be the occaſion of vnitie. For inaſmuch as no mēbre of the body is hable fully to vphold himſelf, of himſelf, it cōmeth to paſſe that euery one muſt haue nede of an others office, ſo that one may not cōtemne an other. But this diſtribuciō of giftes, depēdeth not of vs, but of the wil of god, who diſtributeth vnto euery man leſſe or more as it ſemeth expediēt in his own ſight. There is no cauſe why he ſhould be diſdeined, yͭ hath leſſe, nor why he ſhoulde exalte himſelf, that hath more. That one is after goddes meaſurig, this other is after goddes plenteous enlarging, ⁊ al by Chriſt, whiche geueth alſo theſe thinges equally with the father. Certainly thys is the thing that the Pſalmiſte by the inſpiracion of the holy goſt ſpake of ſo long ago. For Chriſt hauing already cōquered yͤ hels, is aſcended aliue againe into the high kingdome of the father, and hath caried with him the enſigne of his conqueſte, euen the flocke of vs miſerable captiues, whom he hath freely deliuered from the tyranny of the deuil and ſinne. And from thence, of the fathers lyberalitie, he hath geuen through the holy goſte ſoondry kyndes of giftes, ⁊ beſtowed them among men: as it is the ſolemne maner of

Varietie of giftes ſhould not breake vnitie in Chriſtes churche.

God meaſureth giftes.

ſuche

Chriſt aſcended, what is therby ment.

C

ſuch as winne the maiſtry in a triumphe, to throwe down tokens of tryumphe abrode among the people. He ſent down giftes from heauen, and heauenly thinges they were, that he ſent. To be brief, where it is ſayed: *he aſcended*, doeth it not conſequently folowe, that he before deſcended? And there is no deſcencion but from aboue: ſo yͭ the deſcenſion is before, and the aſcencion after. For none deſerueth worthely to be exalted on high, but onely throughe lowlines & humbling of himſelf. To conclude, after moſt low humbling, foloweth moſt high aduaūcing. From the moſt high heauen, than yͭ which nothing can be higher, Chriſt deiected himſelf euē vnto the helles, thā the which nothing cā be lower. And for this cauſe ſake he was worthily exalted aboue the higheſt of al the heauens, & ſo toke his bodily preſence out of our ſight, to the intēt to accompliſh al thinges frō aboue with heuenly giftes: & after an other maner of reaſō, to be now more effectually preſent with vs, than whā he was conuerſaūt emong vs vpō earth. He forſoke not his body, but deuided his giftes vnto euery of his membres, after ſuch wiſe, as none of them al ſhould want any thing, albeit ſome wer endued wͭ more excellēt giftes thā ſome. For ſome he would haue to be chief, as apoſtles, ring leaders and autours of the goſpel preachinge: & ſome to be prophetes that could expoūd the hid meaniges of Moſes law: ſome to be euangeliſtes to occupy the apoſtles roumes, & to carry about yͭ goſpel frō place to place. And ſome to be paſtours and doctours, as biſhoppes, to fede yͭ flocke of Chriſt, wͭ the meate of holy doctrine, and holſome example of good life. And the reſt he inſtructed, ſome with one gift, & ſome with an other, to the intent yͭ of al theſe cōferred together, the coumpany of ſainctes ſhould be perfitly cōſummate & furniſhed, to the vſe of euery good office: and that the perfect body of Chriſt being fully growē together in al his mēbers, ſhoulde ſo be cheriſhed one wͭ the ſuccour of an other: and yͭ the ſtronger membre ſhould beare for the tyme wͭ the weaker, & the weaker marke and folowe the example of the ſtronger, vntill we maye all at length cume to equal ſtrength of faythe, and with lyke perfeccion knowe the ſonne of god: throughe whoſe helpe we maye waxe bygge and luſty in the ſecret encreaſe of mynde, after ſuch ſort, that at length we may growe vnto a perfecte man, & according to our meaſure, frame our ſelfes aūſwerably to our moſt perfect head: In whom was neither imbecillitie, nor errour, neither yet any defaulte.

Varietie of gyftes.

D

The text.

That we henceforth ſhould be nomore children, wauering and *caried about with euery wind of doctrine, by the wilines of men thorow craftines, wherby they laye awayte for vs, to deceiue vs. But let vs folowe the truth in loue, and in al thynges growe in him, which is the head, euen Chriſt: in whom yf al the bodye be coupled, and knitte together thorowout euery ioynt, wherwith *one miniſtreth to an other (accordyng to the operacion as euery part hath his meaſure) he encreaſeth the body vnto the edifiyng of it ſelfe thorowe loue.

i. Cor. xv.
a. Coll. ii.
b. Rom. xii.
i. Cor. xii.

Chriſtian religion hath certayne degrees of growyng.

There is an age of yͭ body, that geueth ful ſtrength to al the mēbres, and putteth away the tenderneſſe of chyldehod. And in ſemblable wiſe vnto this, there is a like proccdig in the ordre of godlineſſe, wherunto we ought al to geue diligent endeuour, that we be not from henceforth, as we haue been, wauerig like childrē, in vncertain opiniōs, not addict to any certain decrees to attain ſaluaciō: but as mē voide of truth, carried about now into this, now into yͭ iudgement wͭ euery winde of doctrine: ſubmittig our ſelfes (as it were pieuiſhe children) to the ſubtiltie and craft of ſome certayne

We muſte not be childer in lyghtneſſe.

A taine men,which trauaile not to teache vs Chriſt ſincerely,but to catche vs throughe their ſubtil artes,and to ſnare vs with theyr crafty deceates,or with philoſophical reſons to bring vs in doubt of thoſe thinges,which by faith ought in no wiſe to be doubted of: ~~or els in~~ ſtede of ẏ goſpelles veritie to ſet before vs the ſhadowes of Moſes law. But now hauing once embraced the veritye of the goſpel,let vs rather ioine vnto it ſicere charitable loue towardes al men,enforcing our continual ſtudy to this ende,ẏ we may profit not only in the knowledge of the truth,but alſo in ẏ continuall diligent workes of charitie,ſo as al we beyng membres maye be anſwerably like vnto our head. And truly Chriſt is our head,who alſo is ẏ truth ſelf,& hath ſo loued vs,that he hath geuen himſelfe to make vs ſafe. To this head,it is requiſite that the members be agreable: Inaſmuch as frõ him,the ſpirit of life floweth into al ẏ whole body,being cõpact & ſet together of ſondrye mẽbres,ioined ordrely one to an other,& pearcing through euery iointe of ẏ limmes,which could not be,except the partes of the body wer ioined agreably one to an other,ẏ life may haue paſſage into thẽ frõ one mẽbre to an other. For the hand or the fote being cut of,cãnot poſſibly haue any part of ẏ vertue,that cometh from ẏ top of ẏ head. But foraſmuch as ẏ whole body is perfectly cõglutinate in it ſelf, it cometh to paſſe,ẏ the ſpirite of Chriſt practiſeth his efficacie in euery membre,according to their ſeuerall capacitie & ordre:& foraſmuch as al ẏ mẽbres ſtudy through mutual loue to profit euery one other,the whole bodye waxeth bigger and bigger,& is made luſty and ſtrong,ſo as it wil not geue place in any condicion to the B windes of falſe opinions,alluring this way and ẏ way,to bringe it out of the truth.

Charitie.

Chriſt our head.

The texte. This I ſay therfore,and teſtify thorowe the lord, that ye henceforth walke not as *other gentiles walke,in vanity of their mind,while they are blinded in their vnderſtanding,being farre from a godly life,by the meanes of the ignoraunce ẏ is in thẽ, & becauſe of the blindnes of their hartes:which being paſt repentaunce haue geuẽ thẽſelfes ouer vnto wantonnes, to worke al maner of vnclẽnes,euen with gredines. But ye haue not ſo learned Chriſt. If ſo be that ye haue heard of him,and haue been taught in him,as ẏ truth is in Ieſu:(as concerning the conuerſacion in time paſt) *to lay frõ you that old mã,which is corrupte,accordinge to ẏ deceauable luſtes.

*.Roma.i, ii.pet.iiii.

*.Rom.vi. Hebru.xii.

Nowe of al theſe matters,ẏ I haue gone about to opẽ vnto you, with ſo many ſimilitudes,this is the whole ſũme. I doe not only moniſh,but alſo deſire & beſeche you for the lord Ieſus ſake,vnto whom you are endebted for your ſaluacion,ẏ as ſoone as you are once encorporated vnto him,frame your ſelues like vnto him,not only in ẏ ſinceritie of fayth, and veritie of doctrine,but alſo in vpright integritie of lyfe. Whã you wer of the numbre of ẏ gentiles, you wer anſwerably like vnto their condicion:But now you are become other mẽ & regenerate into Chriſt,it becometh you alſo to be of other maners. The gentiles,foraſmuch as they haue not receiued the trueth of the goſpel,are lead with vaine opinions,worſhipping dumme Images in the ſtead of god,and meſuring their felicitie after the temporal cõmodities of this world. And ẏ cauſe why they worſhippe dead wares,& truſte in trãſitory thinges is, ẏ they haue no knowlage of ẏ true eternal life,which is god. And foraſmuch as he cãnot be ſene,but only wͭ ẏ ſcoured iyes of ẏ ſoule, for ẏ cauſe he is not ſene of thẽ,whoſe hart is obſcured,yea rather blinded wͭ ẏ darkenes of naughty luſtes,& cloudes of infidelitye.

Uprygħtneſſe of life.

The gentiles idolatry,and the cauſe therof.

Howe god is ſeen.

And beyng geuen ouer to theyr owne naughtines, are growen at lengthe to ſo high miſchefe, that as men out of hope to returne to amendement, and as thoſe that fele not theyr owne vile miſerye, renne headlong into al kindes of abominacion & inſaciable luſtes, to dooe al thing that filthy is, euen ſo ferre, that it were ſhame alſo to ſpeake of. But the doctrine of the Goſpell is ferre differente from ſuche kinde of men. For of it you haue not learned foliſhe humaine opinions, but Chriſt himſelf, the fountaine and example of al Innocency, in caſe you haue truly herd him ſpeake inwardly, & are truly taught by his ſpirite, that you to your powers may diligently folowe thoſe thinges that were truly in Jeſu: ÿ is to wete, like as he was vtterly voide of al ſinne, & now hauing conquered death, dwelleth in the glory of Immortalitie, euē ſo you being alſo regenerate vnto hym, put of the olde man that repreſenteth the fyrſt original poyſon afreſhe through naughty venemous luſtes.

C

Chriſtes example to bee folowed.

The text.

To be renewed alſo in the ſpirite of your mynd, & to put on that new man, which after God is ſhapen in righteouſneſſe and true holines.*Wherfore put away lying, and ſpeake euery man trueth vnto his neighboure, for as much as we are membres one of another.*Be angry, and ſinne not: let not the ſunne go downe vpon youre wrath, neyther geue place vnto the backebiter. Let hym that ſtole, ſteale no more, but let hym rather*labour with his handes the thyng whiche is good, that he may geue vnto hym that nedeth.

*Zach. viii

*Pſal. iiii.

*.ii. Th. iii

Newneſſe of lyfe.

The newe man.

Lieng.

The compaſſions of members.

Angre howe it muſte be tempered.

Concorde.

Theft.

D

Foraſmuch as you are engraffed vnto ÿ new man Chriſt, through baptiſme, be you alſo renewed with him, not after the bodye, but after ÿ mind, wherin the ſpirit of Chriſt doeth moſt chiefly worke: and laying away the maner of your olde cankered life, put on the new man, which was made after a certaine ſpiritual ſort lately in you by the workemanſhipe of God: yea made, as it were, by a certain transformaciō, that vnrighteouſnes being aboliſhed, Innocency ſhould ſuccede: and the vnclenneſſe of humayne luſtes beyng taken out of the way, the holyneſſe of the Goſpelles veritie ſhould take place. Loke therefore that you folowe that holynes in euerye condicion, and ſe that you diſceaue not one an other with counterfaict ſpeache nor lying: but that euery one conſider with himſelfe the thing that true is, & deale truly with his neighbour, remembring that inaſmuche as we are al membres of one body, no man can hurte an other, but he muſte nedes alſo hurte himſelfe. It is a great perfeccion not to be moued with angre, but in caſe through the frailty of manes nature any rage of angre come in your mind, remēbre (as ÿ holy pſalmographe geueth warning) ſo to reſtrayn youre angre, whan it would barſt out, that it breake not out into ſcoldig, or iniurie, or malicious hatred. And let not your angre be only vnhurtful, but alſo let it remayn ſo litel while with you, that it be ſoner out of your ſtomakes, than the ſunne from beſides the earth: leſt whan the earth in the night ſeaſō is naturally cold, you contrary wiſe chaufe your ſelfes in the mene time hotely with angre. There is nothyng but concorde that is hable to defende you ſafely againſt the aſſaultes of the deuyl: & if it be broken throughe malice and diſpleaſures one againſt another, you open a wikette for your enemy to breke in, to your vtter deſtrucciō. Where as cōcord is, the deuil is feble: & where diſcorde is, there is he myghty: ſo that yf you geue place to malice, you muſt perforce geue place alſo to him. He that after the old naughty facion of liuing robbed & polled others, now let hym abſteine, not onely frō other mennes goodes, A goodes, but alſo geue away liberally of his owne. And if he haue not to dooe with all, let hym not diſdeine to get with his honeſte hande labours, wherwith to ſuccoure ſuche as be nedye.

The texte
Mat.xii.
Ephe.v.
*Rom.viii
* Collo.iii
* Mat. vi.

Let no fylthy cõmunicacion procede out of your mouth: but that which is good to edyfy withal, as oft as nede is, that it may miniſter grace vnto the hearers. And grieue not ye the holy ſpirite of God by whom ye are*ſealed vnto the day of redempcion. Let al bitternes and fearcenes, and wrath and roaring, and curſed ſpeaking, be put away frõ you, with all maliciouſnes.*Be ye curteous one to another, mercifull,*forgeuing one another, euen as god for Chriſtes ſake hath forgeuẽ you.

The tong.

It is not inough to kepe ſtill the handes cõtinent, except the tong be alſo vnhurtful. Many peſtilent miſchiefes, a naughtye tong is wont to occaſion: with filthye communicacion it infecteth, with backebiting it infameth, wͭ falſe accuſacion it deſtroyeth, with lying ⁊ periury it deceiueth. Let no euil cõmunicacion therfoꝛe pꝛocede out of your mouth. Foꝛ ſuch as yͤ ſpeche is, ſuch is the minde: if ye be of a pure mind, it beſemeth not impure cõmunicaciõ to pꝛocede out of it. And it is not inough foꝛ a chꝛiſten mans cõmunicaciõ to be vnhurtful, but it ought alſo to be of ſuch ſoꝛt, yͭ it be ſpoken in ſeaſon, ⁊ to ſo good purpoſe as it may be commodious vnto the hearers. But in caſe you do otherwiſe, you ſhal not only offend men, wͭ vnpꝛofitable, vnſeaſonable, ⁊ noiſome communicacion, but alſo yͤ holy ſpirit of god, that dwelleth in chꝛiſten heartes, by whom your ſoules ⁊ bodies are, as it wer, marked vnto God. And it is furthermoꝛe conuenient foꝛ you, to bꝛing furth yͤ marke B ſafe ⁊ faiꝛe in yͤ day, whan you ſhal receue yͤ reward of your innocency, at which day you ſhalbe diſſeuered from the company of the euil. And truely this ſpirite is dꝛieuen away ⁊ diſpleaſed with all kynd of vnclẽnes, ⁊ cannot abide to haue a doe with wꝛath, with reuengement, noꝛ wͭ filthy cõmunicacion: he is peaceable, gentle, ⁊ bounteous: ⁊ if ye haue truly receued him, let al bitternes, ſwelling ⁊ fierceness be ferre from your conuerſacion. Let anger, loud ſpeaking, ⁊ ſcolding be ſo ferre from you, yͭ no leauen of malice remain in your ſtomake, wherof theſe maner of miſchiefes are wõt to bud out. But rather be you tractable ⁊ gentle among your ſelues, ready to haue mercy, to pardon ⁊ to foꝛgeue euery one other, if ani thing chaũce to be done amiſſe thꝛough errour, ⁊ mans imbecillitie: to foꝛgeue (I ſay) foꝛ Chꝛiſtes ſake, foꝛaſmuch as God hath foꝛgeuen you your offẽces by Chꝛiſt once foꝛ al: howbeit the loꝛd hath foꝛgeuen his ſeruauntes vpon this condicion, yͭ after his exaũple, we ſhould alſo euery one foꝛgeue our felow ſeruauntes. Foꝛ concoꝛd cannot poſſibly in any wiſe continue among men, vnles they can beare paciẽtly euery man with the faultes of other.

Gods ſpirite, quiet and peaceable.

Foꝛgeuenes.

The.v.Chapter.

The text.
*Mat.v.
i.Pet.ii.
*Gala.ii.

*i.Cor.vi
Gala.v.
*ma.xxiiii
Collo.ii.

*i.theſ.v.

Be ye therfore folowers of*god as dere childrẽ, and walke ye in loue euẽ as Chriſt loued vs, & gaue himſelf for vs*an offring & a ſacrifice of a ſwete ſauer to god. As for fornicaciõ and al vnclẽnes, or couetouſnes, let it not be once named amõg you, as it becometh ſaintes, or filthines, or fooliſh talking, or ieſting, which are not cũly: but rather geuing of thankes. For this ye know*yͭ no whoremonger, either vncleane perſõ, or couetous perſõ (which is a wurſhipper of ymages) hath any inheritaunce in the kyngdome of Chriſte and of God*. Let no man deceiue you with vain woordes. For becauſe of ſuche thinges cometh the wrath of god, vpon the children of dyſobedience. Be not ye therfore companions of them. Ye were ſumtime darknes, but now*are ye light in the lord. Walke as children of light: For the fruite of the ſpirit conſiſteth in all goodnes and righteouſnes and trueth. Accepte that which is pleaſing vnto the Lorde.

the pistle on th
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lent

Chriſtians ſhoulde be like god their father.

Than foraſmuch as by the holy goſt you are the children of god, ſee yͤ you be like your father in holines of life, yͤ you may worthely be loued of him for euer. For truely thus ſhal he ſhew hys loue towardes you perpetually, if you ſhewe loue amõg your ſelues one vnto an other. And how aboundantly great the fathers loue was towardes vs, it appeareth plainly by his ſõne, who loued vs ſo entierly much, that not onely he hath freely pardoned al our ſinnes, but alſo offered himſelfe vnto death vpon the croſſe: to thintent, where god yͤ father was before diſpleaſed & angred with vs, he ſhuld by meane of this ſacrifice & offring of good ſauour that ſmelleth ſwete in his preſence, become louing & mercifull vnto vs. This louing charitie in caſe we folow, as it becometh vs to dooe, we ſhal not onely be tractable, if any thing ſhall chaunce to be committed againſt vs, but alſo we ſhal not drede, if occaſion ſo require, for the cõmoditie of our neighbour to put our liues in daũger. But now to what purpoſe nede we to ſpeake earneſtly vnto you, touching ſuch vices, as be to filthy & to groſſe, as whoredom, & all kinde of vnclennes, & inſaciable deſire of money: from the which monſtreous abhominacions, a chriſten mans cõuerſacion ought to be ſo ferre alienate, yͤ it wer ſhame to haue thẽ once ſpoken of among them. For there be ſome thinges ſo execrable, that an honeſt pure heart would euen abhorre once to thinke of them. And it becometh ſaintes, to be not onely of honeſt cleane conuerſacion, but alſo to be chaſt mouthed, & of pure communicaciõ. And we may not thinke it inough, to be pure of word & cleane of life only, except we abhorre alſo to talke of fooliſh friuolous fables, & vain flirtes & ieſtes: which as in other they may be tolerated or commended, ſo truely in chriſtians they are nothing fit nor congruent. For chriſtians in theyr moſt ſpedy iourney to heauen, haue continuall battayle with vyces, and ſo daungerous battayle, that they can haue no leaſure to applye ſuche tryfles and ſportes, but rather thei haue to wepe. And whan the mind would make merye, becauſe of good ſucceſſe and well ſpeding, it ought to make merye in himnes and thankeſgeuing to God. Howbeit I knowe well inough, there be philoſophers that teache carnal copulacion out of mariage to be no ſinne, becauſe it is not puniſhed by mans law. And yͤ couetous deſyre of money is no fault, becauſe there is no tẽporal payn appoynted vnto it. But I would haue you vnderſtande for a certaintie, yͤ whoſoeuer is an whoremonger, or ſpotted with any kind of vncleane luſtes, or geuen to couetouſnes (which foraſmuch as he repoſeth his principal felicitie in dũme tranſitorye ſubſtaunce, is rekoned litle better than a worſhipper of ymages) ſhal not be admitted into the inheritaunce of immortal life, that god hath promiſed his to inherite commõly with Chriſt. And if you thinke that this payne is but light, than geue credence to them, that goe about to perſwade vnto you, that thoſe ſinnes are but light. Suffer not your ſelues to bee deceiued with ſuch maner of vain friuolous communicacion, but take hede rather to the doctrine of the goſpel: ſeeing that for ſuche maner of ſinnes, although they be not puniſhed with mannes lawe, yet the

C

Gods loue appeareth in ſending his ſonne.

Whordom and coueteiſe.

D

Chriſtians talke.

The mirth of chriſtiãs

Couetous men are ydolaters.

vengeaunce

diſobedienc

vengeaunce of god commēly falleth vpon the children of diſobedience, for diſtruſting yͤ promiſes of the heauenly father, ⁊ repoſing their felicitie in ſuche kinde of thinges. Once you diuorced youre ſelues from ſuch mens cōpany, ⁊ profeſſed Chriſt. It ſtandeth you therfore in hand to beware, yͭ your conuerſacion be not like vnto yͤ naughtines of them, yͭ profeſſe one way, ⁊ liue ferre wide an other way. The darknes of ignoraunce hath been yet hitherto yͤ occaſion of error: And yͤ truth of the goſpel is ſprongē vp ⁊ wipeth awai al darknes. And you in times paſt, walked as in the darke night, ⁊ committed yͤ ſhameful vices yͭ are done in the nyght. But nowe god by yͤ light of the goſpel hath illumined your heartes, that you may clearly diſcerne, how abhominable yͤ thinges are nowe, that before appeared to be pleaſant ⁊ ſwete. The night hath no ſhame ⁊ couereth many thinges, yͭ no man would be bold to do in yͤ clere daye. Therfore ſee you ordre your conuerſacion altogether after ſuch ſort, as you forgeat not to conſider, yͭ ye liue in the day, ⁊ are alwaies ſene to the iyes of God. He that taketh a iourneye in the night, many times ſtūbleth, becauſe he ſeeth not where he ſhould go by. And the day on the other part hath this commoditie: it ſheweth what is to be folowed, ⁊ what is to be auoyded. For it teacheth vs in euery condicion to flee from malice, curſed ſpeaking, ⁊ diſſimulacion: ⁊ in ſtede of them to folow goodnes, righteouſnes, and trueth: and generally to marke that thing alwaies, not that is pleaſing vnto men, nor that is ſwete or delectable vnto vs, but that which is acceptable vnto yͤ will of god, after whoſe appointment our conuerſacion ought altogether to be gouerned.

Ignorāce.

The lyght of the goſpel teacheth how to liue.

The text.

And haue no felowſhip with the vnfruitfull workes of darkenes: but rather rebuke them. For it is ſhame euen to name thoſe thinges whiche are done of them in ſecret: but all thinges when they are rebuked of the light are manifeſt. For whatſoeuer is manifeſt, theſame is light. Wherfore he ſaieth: awake thou that ſlepeſt, and ſtand vp from death, and Chriſte ſhall geue thee light.

Chriſt is the fountayn of our daylight: and if you will continually cleaue vnto him, your indeuour ſhalbe to doe fruitful honeſt offices of godlines, ⁊ ſuch as be woorthy of the light: ⁊ from hencefurth be aſhamed to haue a do wͭ the vnfruitful workes of darkenes. Now therfore take ſo good hede, yͭ you ſlyde not agayne into your olde former darkenes, that you may rather with your lyght bewraye and reproue thoſe naughty dedes, that they commyt in their darkenes. For whan they are not afraid to offend god, as oft as the night or ſecret place hath taken away ſhame, the thinges yͭ they doe than, are ſo abhominable, yͭ it wer very ſhame euen once to make rehearſall of them. But as long as they offend, while no light appeareth, they offend licēciouſly without puniſhment. But as often as they are bewrayed wͭ the open light, than the vilenes of the thing beginneth to be knowen, and the faultes ſo bewraied, are amēded and turned into better: that is to wete, whan yͤ nyght is turned into the day, and the blindnes of heart vtterly expulſed. And if your conuerſacion bee light, they ſhalbe aſhamed of theyr owne filthines, whan they ſee your innocencye. And than it ſhall come to paſſe, yͭ being moued through your honeſt godlye demeanour, they ſhalbe ſtyrred vp to innocencye, if they ſee the lighte of Chriſt ſhining in you. For in dede thus ſaith the Prophete: wake thou that ſlepeſt, and riſe vp from the dead, and Chriſt ſhal geue thee light. It is a verye

Chriſtians life ſhould be exaumple to the wicked.

A ſlepe or rather death to be in pleaſures of the world.

C

dead ſlepe, yea rather deathe it ſelfe, to be ouerwhelmed with the pleaſures of this world, and not to reſpect the thinges that are eternal and vnfaynedly good. And yet they cãnot otherwiſe awake nor by any other meanes returne to life, vnleſſe Chriſt ſpring into their heartes and wipe away the groſſe darkenes of ignoraunce.

The text. *Colo. iiii *Rom. xi.

Take hede therfore how ye walke circumſpectlye, not as vnwiſe, but as wiſe men: *auoyding occaſiõ, becauſe the daies are euil. Wherfore, be ye not vnwiſe, but vnderſtand *what the will of the lord is: and be not drunke with wine, wherein is exceſſe: but be fylled with the ſpirite, ſpeaking vnto your ſelfes in pſalmes & himnes, and ſpirituall ſonges, ſinging and making melody to the lord in your heartes, geuing thankes alwaies for al thinges vnto God the father, in the name of our lorde Ieſus Chriſt, ſubmitting your ſelues one to another in the feare of God.

The euyll tymes.

The ſumme of a Chriſtian mans dutye.

Therfore you of the Epheſians, vnto whom Chriſt, our bright ſunne, geueth his cleare light, take hede and loke about you, how and after what maner you walke: not leading your life now after the maner of the Gentiles, which through blindnes of heart perceiue not what is honeſt: but as it becometh them that vnderſtãde truely the doctrine of the goſpell, ⁊ with loſſe of all that you haue redeme this oportunitie to obteyn ſaluacion: which the more gredely is to be laid holde vpon, yͭ this time is ſo perlouſly naught, ⁊ many thinges flowe in on euery ſide, that are hable to withdrawe vncircumſpect men from the ſinceritie of chriſten doctrine. Therfore it ſtandeth you in hande to take the more circumſpect hede, yͭ through vnaduiſednes you geue not occaſyon vnto the wicked, yͭ either they may be opẽ aduerſaries to the goſpel, or els draw you backe from your profeſſion. This is the whole ſumme of your ſaluacion, and in this behalfe you ought to be warely wiſe, to winke at other thinges, ⁊ to declare that you vnderſtand perfitlye what the lordes will is. For his deſire is to haue al men brought to the ſaluacion of the goſpell, if it were poſſible. And it ſhalbe requiſite for ſuch as take that buſines in hand, to be ſobre. For drunkenſhip is hertles, and vncircumſpect: and not onely hertles, but alſo raſh ⁊ temerarious. Therfore be in no wiſe drunken with wine, which is a thing vnneceſſary, and prouoketh laſciuiouſnes: but be ye filled with the ſwete wine of the holy goſt. For that is a fortunate ebrietie, that can ſtiere vs, not to wanton daũcinges or fooliſh ballettes, wherwith the Gentiles crye vpon their deuils: but vnto pſalmes and himnes, and ſpiritual ſonges, wherwith to reioyce and ſing, and make mery among your ſelues vnto the Lorde: not with vncumly yelling noyſes, as madde drunken men are vſed to doe, but inwardli in your ſoules ⁊ in your hertes. This is a pleaſure, this is a loue, this is a banket worthy of chriſtians, leſt they ſhould excede the gentiles in drunken bankettinges. After theyr drunken paſtimes, ſorow doth inſue, and many times alſo diſeaſe of body. But your mirth is a continuall meriment. For whatſoeuer chaunceth vnto you, whether it be gladnes, or whether it bee ſadnes (gladnes from our merciful god, ſadnes from him that laboreth for your ſaluacion) you are boundẽ alwaies to geue thankes for al thinges: being aſſured, that nothing can happen, but to the beſt aduauntage of your eternal felicitie. But the thankes are to be geuen vnto god the autour of al good thinges to al men: and the ſame is alſo the father and God of our lorde Jeſus Chriſte, by whom he geueth vs al thinges, and him he wil haue prayſed in al

D

Dronkenneſſe.

Wine of the holy ghoſte.

Dauncinges and ballets.

The myrth of Chriſtiãs.

Thankes geuing to God and Chriſt.

thinges

A

Submiſſion to ſuperiours, ⁊ of ſuperiours.

thinges equally with himſelf. Chriſt hath ſubmitted himſelf obediently vnto the father, ⁊ in like caſe it becometh vs to ſubmit our ſelues vnto him: not yͭ it beſemeth a chriſtian to be a terrour vnto a chriſtian, but thoſe that reuerently folow Chriſte, as appertayneth, do not grudge to ſubmit thēſelues euerye one to other, inaſmuch as he being the ſupreme head of all, hath ſubmitted himſelfe humbly vnder all. Let the inferiour acknowledge the autoritie of the ſuperiour. And on the other ſyde, let the ſuperiour conforme himſelf vnto the capacitie of the inferiour: ſo as the rather he may doe him good. For he that among Chriſtians beareth moſt rule, ruleth to none other end, but to doe the moſt good he can.

The text.
Collo.iii.
i.Pete.iii.
*i.Cor.xi.
*Ephe.i.
*Titu.iii.
i.Pet.iii.
*Gen.iii.

Ye women, ſubmit your ſelues vnto your own huſbandes, as vnto the lord. For the huſband*is the wiues head, euen as Chriſt is the*head of the congregacion: and theſame is he that miniſtreth ſaluacion vnto the body. Therfore, as the congregacion is in ſubieccion to Chriſt, likewiſe let the wiues alſo bee in ſubieccion to theyr huſbandes in all thinges. Ye huſbands, loue your wiues, euen as Chriſt alſo loued the congregacion, and gaue himſelf for it, to ſanctifye it, and clenſed it in the*fountain of water through the word, to make it vnto himſelf a glorious congregacion, without ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy, and without blame. So ought men to loue their wiues, as their own bodies. He that loueth his wife, loueth himſelf. For no man euer yet hated his own fleſhe: but nouriſheth and cheriſheth it, euen as the lord doth the congregacion. For we are members of hys bodye, of hys fleſh and of his bones.*For this cauſe ſhall a man leaue father, and mother, and ſhalbe ioyned vnto his wyfe, and of two ſhalbe made one fleſhe. This is a great ſecret, but I ſpeake of Chriſt & of yͤ congregacion. Neuertheles, do ye ſo, yͭ euery one loue his wife euen as himſelf. And let the wife feare her huſband.

B

The houſband is the wiues head, euen as Chriſt is the head of the congregacion.

Subiectiō of wiues to their huſbandes

Wiues, not to be vſed like driuels.

Let the wiues therfore acknowledge the autoritie of theyr houſbandes, and be in ſubieccion vnto them, none otherwiſe, than the congregacion is in ſubieccion to the lord Jeſu. For like as Chriſt is the head of the congregacion, euen ſo is euery huſband the head of his own wife. Neuertheles like as the head hath preeminence ouer the body, to thintent the health of the body ſhoulde depend of it: euen ſo is the huſband in autoritie ouer the wife, not to thintēt to vſe her cruelly like a tyranne, but to prouide for her wealth, becauſe his wit is more ſubſtancial then hers. And yet the wife may not briſtle againſt her huſband, becauſe he ſeketh at her handes to bee more loued then feared. But her duetie is to be ſo much more in ſubieccion in all pointes: like as yͤ congregacion is ſo much the more in ſubieccion vnto Chriſt, as he hath more lowly ſubmitted himſelf for the ſaluaciō of her his ſpouſe. And on yͤ other part, you that be huſbādes, abuſe not your autoritie like tirānes ouer your wiues: but rather vſe them with lyke louing charitie, as Chriſte hath and doth loue his congregacion: whom being an aduouterer and an obſtinate rebell, he dyd not onelye not caſt of, but alſo gaue himſelfe vnto death, for the redeming of her ſaluacion: and ſo of a defiled one, he made her pure ⁊ holy: and where ſhe was vncleane and foule, he made her fayre and goodly: and yet caſt her not in the teeth with her vile filthines, but waſhed her cleane with yͤ ſtreme of his own blud, and ſcoured her in the fountayn of life, that worketh profitably by the inuocacion of the name of god, ſo as throw his own diligēt goodnes, he might prepare for himſelf a glorious wife, euen the congregacion: which now ſhould neither haue ſpot nor wrincle, nor any ſuche like, that myght be diſpleaſaunt in the huſbandes iye, but in euery poynt both fayre and faultles. And ſo it becometh the huſbandes to be likewiſe affected towardes their

Ye houſbandes loue your wiues, as Chriſt alſo hath loued the congregacion.

Huſbādes duetie toward their wiues.

wiues, that they leaue nothing vndone, whereby they may make theyr wiues perfit chriſten weomen: and to be no leſſe carefull for their wyues healthe, than the head is carefull for the healthe of the bodye. For the wyfe is the huſbandes bodye. Admitte thy wyfe be of crooked condicions, or a nyce wanton, or geuen to other vnthryftineſſe: deſtroye her not with rageing crueltie, but heale her and amend her with ſobre lenitie. Correct the faultes, ſo as thou loue thy wife neuertheleſſe for all that. For what woulde the head doe, if it ſee his body be ful of ſickenes or diſeaſe? would it begynne to hate it, and forſake it? or rather heale it, if it could: and if it could by no meanes heale it, yet at leaſt beare with it and cheriſhe it? Myght it not be thought a greate abſurditie, if the head would wiſh euil to hys own body? He that loueth his wife, loueth hymſelf, for ſhe is parte of hymſelfe: what man had euer ſo litle felyng of the ſẽces of nature, to hate his own body? What man doth not rather nouriſh and cheriſh his body, what maner a one ſo euer it be, to make it better and luſtier? Seing that the very Ethnikes do naturally no leſſe than ſo: why doth not chriſtẽ charitie worke the ſame in vs a great deale more, in aſmuche as we are moued therunto by theraumple of Chriſt? who dyd not forſake hys wyfe, the congregacion (though ſhe was dyſteyned before tyme many ſondry wayes, and a very whoriſhe naughtypacke) but he clenſed her, he pyked her, and made her perfitlye trymme in euerye poynt. Therefore, you houſbandes dooe theſame vnto your wyues, that Chriſt hath done vnto vs, that are the mẽbres of his body, which is the congregacion, like as the wife is the bodi of the huſband, of whoſe fleſhe and bones ſhe is made: to thintent it may bee manifeſtly knowen, that that thing ought in no wyſe to be diuorced a ſoondre, that is all one ſelfeſame thing. For thus we reade in the booke of Geneſis. *For the wiues ſake, man ſhal rather forſake father and mother, than forſake his wife:* vnto whom he ſhal ſo kepe himſelfe, that of two there be made one, in moſt perfit coupling together both of bodies and ſoules. Next after God, we are moſt bounden to father and mother, and yet the wyfe is preferred aboue them. Herein is ment a certain vnſpeakeable great miſtery, how that the thing that was done in Adam and Eue vnder a figure, ſhoulde bee perfourmed in effect miſtically in Chriſt and in the congregacion. Thys inſeparable coniunccion, whoſoeuer will well weigh, ſhal perceiue that there lyeth hidde a great miſtery. For like as Chriſt is one with the father, euen ſo woulde he haue all hys to be all one with hym. And albeit thys miſterye importeth greater circumſtaunce, than can be nowe preſentlye expreſſed: yet it is ynough to haue applied the exaumple to thys end, that euery man ſhould loue his wife, none otherwiſe than he loueth himſelf, and conſidre that bothe he and ſhe are all one ſelfeſame thing: euen as Chriſte loued his congregacion whom he vnited entierly to hymſelfe. Finally, it ſhalbe the wiues part, not only to loue her huſband again as her companion to liue together, but alſo reuerence hym, for ẏ autoritie ſake that he hath ouer her. And than ſhal hertie loue continue long together goodly, in caſe both parties doe theyr dueties accordingly.

C

An ill wife how ſhe ſhould be vſed.

He that loueth his wife loueth hymſelfe.

A wyfe, her houſbandes own body.

D

Adam and Eues mariage, figured Chriſt and the congregacion.

The. vi. Chapter.

The text. Col.iii. *Exo xx.

Children, obey your fathers and mothers in the lord: for that is ryght. Honour thy father and mother, (theſame is the firſt * commaundement in the promes) that thou mayſt proſper, and liue long on the earth. Ye fathers moue not your children A to wrath: but ye ſhall bryng them vp through the nurter and information of the lord. *Ye ſeruauntes be obedient vnto them that are youre bodelye maiſters, with feare and trembling, euen with the ſinglenes of your heart, as vnto Chriſt: not doing ſeruice vnto the iye, as they yͭ goe about to pleaſe men: but as the ſeruauntes of Chriſt, doing the will of god from the heart with good will, ſeruing the lorde and not men. Knowing this, that whatſoeuer good thyng any man doth, theſame ſhal he receiue again of god, whether he be bond or free. And ye maſters doe euen theſame thinges vnto them, putting away threatninges: Knowing that your maiſter alſo is in heauen, *neither is there any reſpect of perſon with him.

*Col.iii. i.Pet.ii. *Rom.ii. Act.x.

Duetie of ſuperiours and inferiours.

Let autoritie be gouerned by charitie, that in any wiſe it practiſe no tyranny. And on yͤ other ſide, let reuerent feare holde vnder the lower ſort, ſo as through to muche ſufferaunce they waxe not rebellious. For there can no concord nor quietnes poſſibly bee, where all is hauocke without ordre. Ouer the wife the huſband onely hath autoritie. But the children are bounden to acknowlage the autoritie both of father ⁊ mother. Therfore accordyng to thys rule, you children be curteous and obedient vnto your father and mother, at al theyr honeſt chriſten commaundementes. For thys doeth euen the equitie of nature alſo require, that we ſhould honour them, to whom we are boundẽ for bringing vs into the world: and be kind vnto them, by whoſe goodnes, we are nouriſhed and brought vp. B And to be brief, the very lawe of god commaundeth theſame, and ſayth: *Honor thy father and thy mother.* And it was not ynough to geue yͤ commaundement, as it doth in the other commaundementes: *Thou ſhalt doe no murther. Thou ſhalt not ſteale. &c.* But he added alſo a reward vnto it, to allure them the rather to dooe their duetie: although thoſe thinges that are honeſt, ought to be doen freely without reward. But what reward doth the ſcripture promiſe? *That it may happen well vnto thee,* (ſaith it,) *and that thou mayeſt be long liued vpon earth.* Verelye it is to be thought, that perſone not to be worthy of long lyfe, that is vnkind and rebellious againſt them, by whom he hath receiued the vſe of hys life. On the other part, you fathers abuſe not your autoritie, and the obedience of your children, thinking that you may lawfully dooe to them what you luſt. They are children, and not bondſeruauntes. Let gentlenes mitigate autoritie. You muſt beware yͭ through waiwardnes of your old age, or through ſtrayte dealing, or immoderate frowardnes, you amende them not, but prouoke their ſtomakes to be worſe. In caſe they dooe amiſſe by reaſon of youth, they ought ſo to be admoniſhed, that they may be rather taught than diſcouraged. Let this be the ſpecialleſt poynt of your charge, ſo to enfourme them with monicions and inſtrucions from their tender yeares, and ſo to allure them with the exaumples of godlines, that it may appeare they were brought vp vnder Chriſten parentes, according to the doctrine of Chriſt. For by this meanes ſhall they ſoner bee brought to good frame, then with threatninges or crueltie, if they be taught ⁊ not altogether compelled. You ſeruauntes, let it appeare by you, that the profeſſion of the goſpell hath made you better and more profitable. And the duetie that other doe to theyr maiſters, vnto whome they are

Order.

Duetie of children to parentes.

Duetie of parentes to their children.

Educacion of childre.

Ye ſeruauntes be obediẽt to your bodely maſters. &c.

Duetie of ſeruaũtes.

C

bounden after the temporal condició of ſeruitude, loke ye on your behalfe doe it much more aboundantly.

Baptyſme maketh not bondmen free.

For the office of baptiſme is not to geue this libertie, that ye ſhould be in bondage no more, but that you ſhould do your bounden ſeruice the more diligently: nor that your wil ſhould be to diſdain your maiſters, becauſe thei are becomen brethren with you in profeſſió: but ſo much the more you ought to haue them in reuerence, and be the more afrayde to offend them. Nor doe not, as the commen ſort of ſeruauntes doth, your duetie for feare, and in your mynde curſe them and watche them: but with an vpright ſincere conſcience obey them, conſidering this with your ſelf, that you doe this duety vnto Chriſt, vnto whoſe will ye are obedient, although peraduenture your maiſters deſerue not that obedience. By this meanes ſhall it come to paſſe, that you ſhal not be like to the commen trade of ſeruantes, that doe their maiſters commaundementes, while they be preſently in ſight, for feare of diſpleaſure.

Eye ſeruice, what it is.

But aſſone as they thynke no body ſeeth them, than they will doe as they luſt. In dede this is to ſerue vnto the iye, and not of a conſcience: and nothing els but to couet to pleaſe men, and not Chriſt. In whoſe ſight nothing is acceptable, that is countrefaitly done or els by coaccion. But be you as it becometh the ſeruauntes of Chriſte, heartely and feithfullye curteous and diligent in your dueties doing towardes your maſters, not becauſe neceſſitie enforceth you, but becauſe God ſo willeth you. And ſee you alenate not your ſelues from dooyng your dueties, albeit you haue croked and wicked mē to your maiſters.

D

For in dede it is an expedient forwardnes of the goſpell, that you ſhould be curteous vnto thē, ſo that your obedience turne not vnto vngodlines. And conſidre with your ſelues, that you doe that vnto Chriſte, that you doe vnto them for the goſpels ſake: and that you doe it vnto god, and not vnto men, inaſmuche as you doe it to men for the loue of god. And in caſe you winne them vnto Chriſt, through your diligence, it is a right wel beſtowed duetie.

Reward of good ſeruantes at Gods hand.

But and if they ſhew themſelues vnthankefull, yet know you for a certentie, ẏ no man ſhal loſe the reward of his wel doing. And although he ſhal not receiue it at mans hand, yet he ſhal once vndoubtedlye receiue it of the lord, not onely the bondman but alſo the freman, whatſoeuer good turne he ſhal hertely beſtow vpon an vnthankful man.

The dutie of maſters

Now to conclude, like as thoſe bondſeruauntes that profeſſe Chriſte ought to be ſo muche the more profitable vnto theyr maſters: euen ſo is it requiſite, that chriſtian maſters be the more gentle in commaunding their ſeruantes: and in their behauiours to vſe themſelues in ſuch wiſe, as they may appeare to couet rather to be loued then feared, and to be heartely louing vnto theyr bondſeruauntes, inaſmuch as they be receiued into the felowſhip of brethren: and not alwaies ready to threate and to beate, as the common ſort of maiſters is accuſtomed to do. Let your ſeruaūtes perceiue that you are become the more gentle, by reaſon of ẏ goſpel, ſo as they alſo may the rather be allured vnto that profeſſion aſwel as you, if peraduenture thei haue not yet already profeſſed: and conſidre, that maiſters autoritie is but a temporal thing, and onely eſtabliſhed by mans lawe. And for all that it becometh not vs in any wiſe to diſturbe it: yet neuertheleſſe there is no reſpect

A of perſons with god. For he maketh neuer a whit the leſſe of anye man becauſe he is a bondſeruaūt, nor maketh the more of any mā, becauſe he is a gentleman borne. According to mans lawes, you maiſters haue power ouer your ſeruauntes vpon earth, but for al that in the meane time you haue a maiſter in heauē aſwel as thei. And his will is, that you care for youre ſeruauntes commoditie, through reaſonable commaundyng, and not to preſſe them with tiranny. Theſe thinges that we haue hitherto treated of, tende to this end, ẏ you ſhould aſwel be like vnto your head Chriſt in holines of life, as to agre together among your ſelues in mutual concorde.

One maiſter of al in heauen.

Chriſtes membres ſhould be like theyr head.

The text. ❡Finally my brethren, be ſtrong through the Lorde and through the power of hys mght. Put on all the armour of God, that ye may ſtand agaynſt the aſſaultes of the deuill. For we wreſtle not againſt bloude and fleſhe: but againſt rule, againſt power, againſte worldlye rulers, euen gouernours of the darkenes of this worlde, againſt ſpiritual craftines in heauenly thynges. wherfore take vnto you the whole armour of God: that ye may be hable to reſiſte in the euyll daye, and ſtande perfecte in al thynges. *Stande therfore, and your loynes gyrde with the trueth, hauing on ẏ breſtplate of rightouſnes, and hauing ſhoes on your fete, that ye may be prepared for the goſpel of peace. Aboue all, take to you ẏ ſhield of feith, wherwith ye may quenche al the fierie dartes of the wicked. And take the helmet of ſaluacion, and the ſweord of the ſpirite, whiche is the worde of god.

*Luke. xii. i. Peter. i.

Now this remayneth for a final concluſion, that foraſmuch as the wicked doe lay ſondry engines to ouerthrowe your tranquillitie, you muſt alſo be armed with a ſtrong luſtie inward conſciēce B to reſiſt them: not with the ayde of your own powers, but by the meane of the lord Ieſus your defendour, who will not ſuffer hys body to be deſtitute. Uerely as for vs, we are feble members, but he is valeaunt and mightye, that hath taken vpon him to bee our protectour. Deſyre therfore of him al maner of ſpirituall armour and weapons, that therewith being in euery poynt ſurely harneſſed, you may be hable to ſtande valeantly agaynſt the aſſaultes of the deuil. For we haue not warre and battail with menne, whoſe wronges our duetie is to ouercome with pacience. But our batayle is with wicked ſpirites, the enemies and foes of Chriſte, whoſe champions and inſtrumentes thoſe are, that rageinglye aſſaulte vs. And by theyr minyſterye the Princes and powers of deuils geue battaile agaynſt vs from aboue, and excercyſe theyr tyrannye vpon ſuch as be addict vnto them through the naughtines of this worlde, and lay wayte in the darkeneſſe of thys worlde for thoſe that loue the light of the ghoſpel. Agaynſte thoſe (I ſay) we muſt neceſſarily abyde battayl, and they are not onely mighty of ſtrength, but alſo excedingly perfit in ſpirituall pollicie, & that in the coaſtes of the ayre, ſo as thei may the eaſlier come vpon vs, and ſo as it is the harder for vs to apprehende them. To warre agaynſte thys kynd of enemies, no humayn weapons nor armour can dooe any good. But it is the onely armour of God that muſt defende vs from harme. Therefore as often as you muſt entre battayle with your aduerſaries, doe alwayes, as noble warriers are accuſtomed whan they haue a doe with a daungerous enemy. Geat on al your harnes, & doe euery thing accordingly, ẏ whan ẏ daunger of the battail ſhal be, ye may be hable to kepe your place, and ſtedfaſtly ſtand vpon the ſure rocke Chriſt. Whan men goe to warre one againſt an other, firſt thei couer thēſelfes on eueri ſide, that

The armour of conſcience

Chriſt our victory.

Chriſtiens fight, agaynſte whom.

Preparacion to warre.

that they lye not open any way to their enemies ordinaunce. Thā thei make readi to beate backe the inuader. The middle partes of their bodies, becauſe of the tendrenes, they gird with an Apron of maile. The vpper partes they harnes with a breſt plate. Upon yͤ legges and fete they weare bootes, and an helmet vpon the head. Than on the left ſide a ſhield is buckled, to kepe of all arow ſhot. And ſo in like caſe, you that haue ſpirituall battail, with wicked ſpirites continually, in ſtede of the gyrdle, put on truth to gyrd vp the loynes of your mind: ſo as ye ſtand vpright and ſhrinke not at any naughty enticement of falſe goodes and falſe opinions. For yͤ breſt plate put on innocencie and rightouſnes, to kepe the inward partes of your mind ſafe and ſure with the mayles of vertue and godlines. For bootes to put on the legges ⁊ fete, loke you haue a ſincere affeccion that coueteth after nothing, but ſuch thynges as be heauenli, and is afraid of nothing but only of vngodlines: ſo as you may be alwaies readily prepared to defend the goſpel, whoſe defence conſiſteth not in ſtirring of tumulte, but in pacience ⁊ quietnes. And for that cauſe ſake it is called the goſpell of peace. The preachers wherof, the prophete in times paſt reſpecting, was in an admiracion to conſidre how excellently fayre theyr feete were. But we muſt diligently ſee that we haue in continuall readines on euery ſide, the buckler of faith, wherby we may aſſuredly truſt to all the promiſes of god. What larum ſoeuer hapneth, with this buckler it ſhalbe vanquiſhed: what firie dartes ſoeuer our ſubtill aduerſary ſhal throwe at vs, this buckler ſhal kepe them of, ſo as none of them ſhal pearſe any part of our liuely mēbres. For what thing can wounde the ſoule, that defyeth death it ſelfe? And if you haue alſo with this buckler, the helmet of a vigilante minde, that can take good circumſpect hede, you nede not in any wiſe to be afraid of your health. Finally, haue alwaies in your right hand the ſweorde of the ſpirite, aſwell to cut of naughtye luſtes from your mindes, and to pearſe to the inward partes of the hert, as alſo to kepe of the reſiſtours of yͤ goſpels veritie, ⁊ to ſuppreſſe falſhed, yͭ truth may preuaile. This ſword is yͤ word of god, yͭ pearſeth with a conſtaunt power of feith, not after the maner of mannes cutting reaſon, but rather runneth through than cutteth. For the word of man is but a weake watriſh word, for aſmuch as it intreteth onely of vayn tranſitory matters: But the word of god is effectual, ⁊ can ſkil of nothing but of heauenly thinges, and pearceth through vnto the ioyntes of the ſoule, ⁊ ſearcheth euen to yͤ inward bones and mary. Theſe be the enemies yͭ chriſtians haue battayl withall, whereas with men they are at peace: And theſe are the weapons wherwith they defend themſelues and geat the victory, not with theyr own powers, but by the helpe of Chriſt the mighty capitain, through whoſe luckie aide their battail hath good ſucceſſe.

C

The armour of a chriſten souldiar.

Preachers of peace.

D

The ſword of the ſpirite.

And pray alwaies with al maner of prayer & ſupplicacion in the ſpirit: and watch therunto with al inſtance and ſupplicacion for al ſaintes, and for me: that vttarnce may be geuen vnto me, that I may* open my mouthe freelye, to vtter the ſecretes of my goſpell (whereof I am meſſenger in bondes,) that therin I may ſpeake frely, as I oughte to ſpeake. But that ye maye alſo knowe what condicion I am in, and what I doe, Tichicus the deare brother and faithfull miniſter in the lorde, ſhall ſhewe you of all thynges: whome I haue ſente vnto you for theſame purpoſe, that ye myghte knowe what caſe we ſtande in, and that he myght coumforte

The text.
Luk. xviii.
i. Theſ. v.
Col. iiii.

your

A your heartes. Peace be vnto the brethren, and loue with faith, from god the father, and from the lord Ieſus Chriſte. Grace be with all them, whiche loue our lorde Ieſus Chriſt vnfeynedly. Amen.

Therfore it ſtandeth vs in hand to pray alway vnto him with cōtinual ſupplicacions, and to deſyre thys of hym from the bottome of our hertes, without ceaſſing, in our prayers day and night, that al ſaintes may haue the vpper hand by thys ſweord of the ſpirite. And it is alſo your duetie, to helpe me with your prayers, and to beſeche God that he woulde geue me plenteous vtteraunce of the goſpel, whanſoeuer I ſhal preache it: & that it woulde pleaſe him to vſe my mouth as an inſtrument vnto hys owne glorye, and to your ſaluaciō: ſo as I may boldly and without ſhrinking declare vnto al men the miſticall doctrine of the goſpel, wherunto al men are called indifferently. And that I be not hindred by ſuche as labour by al poſſible meanes, that the glory of the goſpel ſhould not be ſpred abrod: for the doing wherof, I am made an embaſſadour, yea euen nowe being laden with chaynes, and ſuffering excedingly, that I may boldly goe about the office cōmitted vnto me. And that this mind mai ſtil perſeuer with me vnto the end: and that by the helpe of Chriſte, I may freelye ſpeake, as it becummeth me to ſpeake. For it is a rebuke for a preacher of the goſpel to be afrayd B of any thyng, that ſhould hinder him from dooing the office of the goſpel. To conclude, as cōcerning the ſtate of mine own thynges, and how the matter ſtandeth with me here, you ſhal knowe all of Tichicus my welbeloued brother, and not a brother onely for the ſinceritie of hys faith, but alſo a miniſter and an helper in the goſpels buſines: whome I haue ſent vnto you for this purpoſe, that you might knowe certainlye in what ſtate we are, and that you ſhould be much coumforted by his being there, leſt your heartes ſhould be diſcouraged through myne afflictions. For I am ſo tyed and bound, that the goſpell of Chriſt doth tryumphe notwithſtanding, euen out of the prieſon. My prayer is, that peace and mutual loue ioyned with ſincere faith, may be vnto al the brethren. Of fayth ſpryngeth charitie, and charitie nouryſheth concord. Theſe three with proſperous proceding, graunt vnto you god the father, and the lord Ieſus Chriſt. The loue and merciful goodnes of god be for euer with al thē that with an vnfeyned conſcience, and vnſpotted life, loue the lord Ieſus Chriſt: and deſpiſing the tranſitory trifles of this world, folowe the thinges that are eternal and heauenlye. And to confirme thys myne heartye prayer, I beſeche God graunte mercifullye.

Amen.

Prayer.

Prayer for preachers.

A preacher ought not feare.

Tichicus ſent to Epheſus.

Paules prayer for the Epheſians.

Thus endeth the paraphraſe vpon the Epiſtle of Sainct Paul the Apoſtle to the Epheſians.

The argument vpon the Epiſtle of Saint Paul the Apoſtle to the Philippians. By. Deſ. Eraſmus of Roterodame.

The Philippians are in the firſt parte of Macedonia, as it is declared in the.xvi.of the Actes, a people deducted out of the citie of Philippos, ſo called of Philip the builder of it. And Theſſalonica is the head citie of yͤ Philippians, which are worthily much prayſed of the Apoſtle, becauſe they perſiſted conſtauntly in the fayth, after they once receiued it: & would not allowe the falſe Apoſtles among them, wheras the Corinthians & Galathians had receyued them and geuē credence vnto them. Unto theſe Philippians, Paul being warned of the holi goſt went, & taried among them a good mainy of daies, not without great trauaile. For there Paul was ſcourged with whippes, and was caſt with Silas into prieſon: at which time the keper of the prieſon & all his houſhold wer baptized. In this citie was alſo Lidia the purpleſeller, who fyrſt being cōuerted receued Paul into her houſe. There alſo the ſouldiours, knowing that Paul was a citezen of Rome, deſyred hym of their own minde, to goe whither he woulde: and ſo the name of Chriſt was notified abrode with luckie proſperous ſucceſſe. And alſo whan Paul was in prieſon at Rome, theſe Philippians ſent to him ſuch thinges as wer neceſſary for hym to liue with, by Epaphroditus: as thei had done afore, whan he was at Theſſalonica, as he himſelf witneſſeth in this Epiſtle. For the which hauing ſet them furth with praiſes and commendacions, he exhorteth thē to perſeuer and goe forward, ſhewyng thē that they ought to reioyce euen in thoſe afflictions, which make for the aduauncement of Chriſtes goſpel: and that he was not onely not afrayd of death, but alſo that he would gladly wiſhe it, if Chriſt ſo woulde. Than he geueth them a ſpeciall exhortacion to mutual concorde, which can not poſſible be among ſuch as be ſtout ſtomaked. And becauſe they ſhould be the better content, he promiſeth to ſende Timotheus vnto them, and that he wil come again to thē ſhortly himſelfe. In the meane time he ſendeth Epaphroditus whiche was amended of his extreme daungerous ſickenes. Theſe he treateth of, in the two firſt chapters: for in the third he confirmeth their conſciences againſt the falſe Apoſtles, alluring men euery where vnto the Jewiſh ſect: whō he calleth dogges, the woorkers of wickednes, the enemies of Chriſtes croſſe, and making their bellies their god: & in no place he is more apertly ſtomaked againſt thē, than in this Epiſtle. The fourth Chapter is full of commendacions & ſalutacions, but only that he intermingleth certain monicions here & there by the way, and thanketh the Philippians for their liberall gentlenes ſhewed towardes him. This Epiſtle he wrote frō the citie of Rome by Epaphroditus, whan he was laid the ſecond time in prieſon: for after hys fyrſt defence he was lead again into prieſon: wherof he maketh report in his Epiſtle to Timothie.

The end of the Argument.

The paraphraſe of Eraſmus vpon the Epiſtle of Sainct Paul the Apoſtle, to the Philippians.

A

¶ The.i.Chapter.

The texte.

Paul and Timothie the ſeruauntes of Ieſu Chriſt. To al the ſaintes, in Chriſt Ieſu, which are at Philippos, with the Biſhoppes and deacons. Grace be vnto you, and peace from God our father, and from the lord Ieſus Chriſt. I thanke my god with al remembraunce of you•alwayes in all my prayers for you, and praye with gladnes: because ye are come into the felowſhip of the goſpell, from the fyrſt day vnto now: And am ſurely certified of this, that he which hath begun a good woorke in you, ſhal perfourme it vntil the day of Ieſus Chriſt: as it becometh me, ſo iudge I of you al, becauſe I haue you in my hert: foraſmuche as all ye are companions of grace with me, euen in my bondes, and in the defending and ſtabliſhing of the goſpel. For god is my record how greatly I long after you all, from the verye hearte roote in Ieſus Chriſt: And this I praye•that your loue may encreaſe yet more and more in knowlage and in all vnderſtanding, that ye may accepte the thinges that are moſt excellent: that ye may be pure, and ſuche as hurt no mans conſcience vntil the day of Chriſt, being fylled with the fruit of righteouſnes, which fruite cometh by Ieſus Chriſt vnto the glory and prayſe of God.

•Roma.i. Collo.i.

•Ephe.i. ii.Theſ.i.

PAul and Timothie, felowes in the office of the goſpel, and ſeruauntes of Jeſus Chriſt: To all the cōpany of the ſainctes, that purely and entierly profeſſe the name of Chriſt, and to them alſo, that haue B the ouerſight and miniſtracion of the chriſtē flocke at Philippos: We wiſhe grace and peace vnto you, from god our father, & from the lord Jeſu Chriſte.

Verely as often as I call vpon God in my prayers, as I doe in dede without ceaſſing, I make continual mencion of you all, with rendring of thankes and exceding reioyſing on all your behalfes, that euer ſince the firſt entraunce of your profeſſion, euē vnto this day, in that you haue relieued me with your helpe and gentlenes, you haue ſhewed your ſelues to be of the felowſhip of the goſpell. And my continuall prayer is, that you may encreaſe in thoſe vertuous doinges more and more: not doubting, but god, which hath entred theſe godly partes in you, will perfourme that, whiche he hath begon in you, vntil the day that Jeſus Chriſt ſhall come and recompence eternal reward to wel done dedes. For ſo it is conuenient, that I ſhould iudge of you, through the helpe of God, in as much as alwaies hitherto I haue had ſuch experience of your cōſtaūt and true goſpellike loue to meward, as I may eaſily gather that of a very good beginning, ſhal come a very good ending. For ẏ which cauſe ſake, my mind is ſo affectuouſly ſet towardes you, ẏ euen in theſe bandes, & whan I am arraigned at Neroes barre, where I muſt pleade for my head, gyltie or not gyltie, & in other mine afflicciōs, through the which ẏ power of ẏ goſpel is not hindred nor obſcured, but cōfirmed & auaūced: I haue euer borne you a ſingular good wille, becauſe I haue alwaies perceiued you as glad as my ſelf, ẏ the word of Chriſt doth floriſh throw my painful affliccion. For god himſelfe knoweth, frō whō nothing is hiddē, how deſirouſly affected I am towardes you al: not after ẏ maner of mans affecciō, ether to thintent to geat any thing of you, or yet in any wiſe to flatter you for your liberalite ſhewed to me: but I loue

The praiſe of the Philippians.

Paules prayer for the Philippians.

Paules loue to the Philippians.

C

Charitie, & diſcrecion in doing.

Liberalitie to preachers.

I loue you with a pure chriſten affeccion, for none other purpoſe, but becauſe I ſee, that you loue Jeſus Chriſt cõſtantly & purely. I thanke god heartely for beſtowing his giftes vpon you, & I beſeche him that this your charitie may encreaſe more and more, in al knowledge, and in all vnderſtandyng, that you may know vnto whome your duetie is to miniſter the offices of charitie. For the commaundement of charitie is, that you ſhould mind to doe good dedes. And diſcrecion ſheweth how & where you ſhould doe good dedes. Than whatſoeuer you ſhal beſtow for Chriſtes ſake, vpon the preachers & promoters of the goſpel, it is beſt beſtowed of all other, becauſe you ſhal receiue it agayn with great aduauntage. And for thys cauſe I wiſhe and pray, that you may alwayes encreaſe in both theſe giftes, ſo as you may be hable to proue, what is beſt to be done: & that you may be of a ſincere affeccion, to geue reſpect to nothing but onely to Chriſt: & to ſet out the profeſſion of the goſpel, with ſuch vprightnes of life, that you geue not ani man occaſion to be offended, but rather allure all men to the true worſhipping of god, and ſo perſeuer ſtill vnto the daye of Chriſtes coming: that you may then appeare riche, and aboundauntly full of good woorkes, wherof in thys world you make as it wer a ſedenes, and ſhal reape the fruite therof at that day with moſt plenteous encreaſe, by the meritous goodnes of Jeſus Chriſt: and not to the glory of you and me, but to the glory and prayſe of God, to whom as the foũtain of al goodnes, al thinges are to be referred.

D

The text.

I would ye ſhould vnderſtand (brethren) that the thinges whiche hapned vnto me, *chaunced vnto the great furtherance of the goſpel: So that my bondes in Chriſt, are manifeſt thorowout al the iudgement hall, and in all other places: Inſomuch yͭ many of the brethren in the lord being encoraged thorow my bondes, dare more boldly ſpeake the word without feare. Some preache Chriſt of enuie and ſtryfe, & ſome of good will. The one part preacheth Chriſt of ſtrife, and not ſincerely, ſupպoſing to adde more aduerſitie to my bondes. Again yͤ other part preache of loue, becauſe they know that I am ſet to defend the goſpell. What then? So that Chriſt be preached any maner of waye, whether it be by occaſion, or of true meanyng, I am glad therof, yea and I wilbe glad. For I know that this ſhal chaunce to my ſaluacion, *thorow your prayer and miniſtring of the ſpirite of Ieſu Chriſte, accordyng to my expectacion, and hope, that in nothyng I ſhalbe aſhamed: but that with all boldenes, (as alwayes euen ſo nowe alſo) Chriſte ſhalbe magnified in my body, whether it be thorow life, or thorow death. For Chriſt is to me life, & death is to me auauntage. If it chaunce me to liue in the fleſhe, that thing is to me fruitfull for the woorke: and what I ſhall chooſe, I wot not. For I am conſtrayned of theſe two thinges. *I deſire to be looced and to be with Chriſt: whiche is muche and ferre better. Neuertheles, to abide in yͤ fleſh is more nedeful for you. And this am I ſure of, that I ſhal abide, and continue with you al, for your furtherance and ioy of your fayth, that your reioyſing may be the more aboundaunt thorowe Ieſus Chriſt in me, by my coming to you agayn.

*Ephe.iii.

*ii. Cor.i.

*ii. Cor.v.

Paules troubles furthered the goſpel.

Now to the intent ye may the more amplely be partakers of my ioy, I would ye ſhould vnderſtande, brethren, that the impriſonment, fetters, arreignementes, and my other calamities, wherwͭ I was toſſed and turmoyled for yͤ goſpel of Chriſte, did not onely not hinder yͤ ſetting abrod, & confirming of yͤ doctrine of the goſpel, but alſo hapned to the great furtheraunce of it: & did not onely not withdraw the faithful from the profeſſion that they had takẽ vpon them, but alſo confyrmed them in it a great deale the more, and made them more heartie & of a better courage, ſo as they vnderſtode, yͭ to be moſt vndoutedly true, yͭ I preache, for yͤ which I

am not

A am not afrayed to ſuffer theſe thinges: ⁊ made thē bolde to enterpriſe yͤ like by mine example. For this for the moſt part, is yͤ commen chaunce, yͤ hapneth to matters of honeſtie ⁊ of weightye importaunce: the more they are holden vnder ⁊ turmoyled heraway ⁊ theraway, ſo much more they come forward, ⁊ appeare, notwithſtanding the endeuour of the wicked, trauailing to the contrarye. So in dede my bondes gaue occaſion, yͤ the woord of Chriſt came not only to a few, ⁊ thoſe but of the ſimple ſort of the cōmō people, as it was afore: but it floryſhed alſo throughout all Neroes hal, ⁊ al the whole citie, ſo as ſondry of the brethren, which profeſſed the goſpel before that time, as men half afrayd, now being encouraged with my bondes, as the lord Jeſus ordreth the matter, they begin alſo through mine example, to profeſſe the word of the goſpel more freely ⁊ boldly, al drede ſet apart. And albeit all men did it not with a like ſinceritie, as they did not alſo with like diligence, yet the matter chaunced by occaſion to the furtheraunce of the goſpel. For there was among thē, ſome that did it of a malicious purpoſe, to procure yͤ greater hatred agaynſt me, ⁊ to kyndle Neroes ſtomake ſo much the more fearcely againſt vs, as he ſaw this ſect encreaſe ⁊ come forward, which in his erronious cōceit, he iudgeth to be hurtful to his Empire. In conſideracion wherof thei thought, he would the ſoner haue diſpatched me out of yͤ wai. Perchaunce there be many, yͤ hauing diſdain at my glory (which notwithſtanding I chalenge not to my ſelf, but reſigne it wholye
B vnto Chriſt,) haue gone about through malicious enuy to obſcure my commendacion, if thei might ſeme to be more diligēt than we. Agayn, there be of them, that preache Chriſt as I do, with a ſincere good conſcience, though it be not throughly perfit. For as cōcerning fauer after yͤ outward maner of man, I cannot want ani at their handes, which loue me, ⁊ ſe me endaũgered for this cauſe, yͤ I go ſtedfaſtly about, according to the office cōmitted vnto me, to defend the goſpel againſt the wicked: although that euen thoſe that preache vpō the moſt naughty purpoſe, haue furthred yͤ glori of the goſpel alſo. For they preache Chriſt, but not of a chriſtē conſcience, nor of an vpright purpoſe: but labor to thintēt they might cauſe me, now I am taken ⁊ bounden, to be more greuouſly puniſhed, in caſe through their earneſt hoate cockled goſpelling, they could haue brought vs into more hainous diſpleaſure. This how ſoeuer it ſhal happen vnto me, ſhall make no great matter, ſo yͤ it turne to yͤ glory of Chriſt: vnto whō I owe ſuch ētier hertie loue, yͤ I am glad to haue him notified vnto al mē, by what occaſiō ſoeuer it be. Thei deſerue the greteſt cōmēdaciō before god, yͤ preache Chriſt vpon yͤ ſame intent yͤ I do. And thei are to be borne withal, yͤ vpon a certain priuate affecciō towardes vs, ſet forward yͤ doctrine of yͤ goſpel. But thoſe yͤ preache Chriſt for diſpleſure of me, in that they hurt themſelues I am ſory: in that they goe about to hurt me, I defie thē: in yͤ their froward purpoſe turneth to yͤ furtheraũce of yͤ goſpel, I am very glad, ſo yͤ thei teache Chriſt truely, although their intent be nothing vpright. And I do not onely reioice now preſently, but alſo I wil reioyce herafter, in caſe thei goe on ſtill, in deſpight of me, to ſet out the doctrine of Chriſt. It greueth not me, that their intent is by this meanes to deſtroy me:

Preachers of malice, to worke Paul hatred.

Preachers of enuy.

Paul is glad of the goſpels furtheraũce, how ſoeuer it be done.

Truſt in God begyleth not.

Pauls puniſhment turneth to the glory of Chriſt.

Alone to Paul, life or death, for the goſpel.

Pauls death beſt for hīſelf, life beſt for the church

ſeing I know well inough, that with the helpe of your prayers, C the ſpirit of Ieſu Chriſt forwarding and gouerning this buſines, it ſhall proue vnto my beſt cōmoditie, whether I dye or liue. And my feithful truſt yͭ I haue conceued of him, ſhal neuer diſceue me: which is, yͭ I am moſt certainly perſwaded, yͭ he will neuer leaue me deſtitute, nor put to ſhame in preaching yͤ goſpel, which he hath committed vnto me: ſo as I ſhal not be enforced with any affliccions, either to recant it as vain, or holde my tong frō ſpeaking the thing, yͭ I am ſure is moſt true: but rather like as the affliccions which I haue ſuffred at mens handes after yͤ body, haue alwaies hitherto turned to thaduauntage of yͤ goſpel, either whan I was ſtoned, or whan I was ſcourged with whippes, or whan I was caſt to wild beaſtes: euē ſo, this affliccion wherby I am in ieoperdy of my head & life, ſhal proue alſo to the glory & praiſe of Chriſt, whether I chaunce to liue or dye. For as the former ſtormes of mine affliccions, although thei troubled this carcas, did neuer for al that withdraw mine heart, nor made me to ſhrinke from yͤ ſtedfaſt preaching of Chriſt: no more ſhal alſo this hoate tempeſt any thing withdraw me. Yf I liue, I ſhal defend yͤ truth of the goſpel boldly: if I ſhal dye, euen my death, which I ſhal gladly ſuffer for D the goſpels ſake, ſhal further the glory of Chriſt. Whether way ſo euer happeneth vnto me, I ſhalbe in ſure ſauegarde. And as for death, I am not onely not afrayd of it, but I thinke it alſo rather to be wiſhed for, if it might be to the ſpedye furtheraunce of the goſpel. And yet I am not wearye to liue, though I liue in thys painful eſtate: for I meaſure al yͤ felicitie of my life, by yͤ ſucceſſe of the goſpel. And on the other part, I am not afraid of death. For it ſhalbe my vauntage, & bryng me to the ioyes of heauen, where after this life I ſhall truely liue. And yet in the meane tyme, thys vile corporal life wanteth not his fruit, foraſmuch as in amplifying of good dedes, the reward of immortalitie is amplified alſo: & beſides yͭ, while we liue in this world, the goſpel of Chriſt is ſette forward & confirmed through our trauail. And it is in the hand of Chriſt, whether his pleaſure be, rather yͭ I liue or dye. For mine own part, I am ſo readily prepared for ether way, yͭ I cannot tell whether is better for me to chooſe. There is cauſe, why I ſhould wiſh to dye: & there is cauſe, why I ſhould not refuſe to liue. But whā I haue caſt what is beſt for me, & examined myne own hert, I perceiue it wer a great deale better for me, to be loced from the troublous toylinges of this life, & to be in preſent companye with Chriſt: & to goe again vnto that vnſpeakeable felicitie, yͭ I had a taſt of, whan I was rapt into the third heauen. Agayne, whan I conſider what is beſt & moſt expedient for you, I perceiue it profitable, yea rather neceſſary for you, that I cōtinue yet for a while in this mine office. And I know this for a certeintie, yͭ I ſhal tary ſtil yet in this life, & tary ſo, as I ſhal once haue your cōpani agaī, & be at ſuch libertie, as you ſhal goe forward more aboūdantly in faith: & as I ſhal haue much more cauſe to be glad of the encreaſe of your faith, and as you on the other part may be glad of my coming vnto you again, whan you ſhall ſee, yͭ by the helpe of Chriſt, I haue not onely not geuen place to theſe miſchieuous troubles, but alſo that I am preſerued for the encreaſe of your beſt profite.

The text. Ephe.iiii. i.Theſ.iiii

A

Only let your conuerſacion be, as it becommeth the goſpel of Chriſt: that whether I come and ſe you, or els be abſent, I may yet heare of your condicion, that ye cõtinue in one ſpirite, and in one ſoule, labouring as we doe, to mayntayne the faith of yͤ goſpel: and in nothyng fearyng your aduerſaryes, which is to them a cauſe of perdicion, but to you of ſaluacion, & yͭ of god. For vnto you it is geuen of Chriſt, that not only ye ſhould beleue on hym: but alſo that ye ſhould ſuffer for his ſake, hauing euen ſuche a ſight, as ye ſawe in me, and nowe heare of me.

Do you ſee now how litle I regard mine own felicitie, in compariſon of your commoditie? What man is it, that would not loothe the cares of this world, to be in the thyrd heauen? Who would not deſire to be in the vpper paradiſe, and to be deliuered out of theſe miſeries? Who would not contemne the communicacion of man, whan he remembreth the ſecrete wordes that were ſpoken to him aboue? Who would not in ſtede of ſo many daũgiers, ſo many ieoperdies, ſo many deathes, rather choſe to be in the quietneſſe, that neuer ſhal haue death? Neuertheleſſe I ſet ſo much by brotherlye charitie, that I regarde more the profite of others, than mine own deſyre. And therfore it ſhalbe your partes to apply your ſelfes the more diligently, that you maye do likewiſe, according to my mind in this behalf. And that ſhalbe, in caſe you wil frame your life anſwerably vnto yͤ goſpel of Chriſt, for whoſe ſake I abide al theſe troubles: that I be not fruſtrate of this frute, for the whiche only thing, I would wiſhe to be ſeperated from the moſt bleſſed felowſhippe of Chriſt. Therefore endeuoure your ſelfes, yͭ in caſe I ſee you againe, I may finde you ſuch as I woulde wyſhe you to bee: or yf there be any let, that I can not ſee you agayne, yet at leaſte I may here of you in myne abſence, that like as you haue done alwaies hitherto, ſo ye cõtinue ſtil in one ſpirite, which you haue cõmonly receiued: and agree al in one mynde, holding vp with your diligence and praiers, the faith of the goſpel, that warreth againſt the wicked: and be not afraied of any perſecucion, to reſiſt the enemyes of Chriſt manfullye in euery place: whoſe wycked doynges ſhal worke nothyng elles, but their own deſtruccion and your ſaluacion: and cauſe the glory of the goſpel the more to flouryſhe, and theyr own wycked purpoſes to proue alwayes worſe and worſe. It is a very goodly thing to ſuffer for Chriſt, but it is an excellẽt thing, by hym to conquere the aduerſaryes. Howbeit we can in no wyſe attribute that to our ſelfes. For it is geuen you of God, not only to beleue in the goſpel of Chriſt, without diſſembling, which I preache, but alſo readyly to ſuffer for it, as you ſee me doe. And ſhrynke not to abyde the ſame conflicte for the goſpelles ſake, that you haue ſeen me ſuffer ſo many wayes afore, whan I was there, and you haue harde of me beeyng nowe in boundes and in haſerd of my head. Theſe thinges happen not by chaunce, at all aduentures, but are appointed by the goodneſſe of god, vnto them ſpecially, whoſe godlynes he wil haue more notably ſeen throughe the afflictions of this life.

B

Paules loue to the churche.

Chriſtians life muſte be goſpellike.

Prayer.

Perſecucion not to be feared.

Predeſtinacyon.

The.ii.Chapter.

The text.

If there be therfore any conſolacion in Chriſt, if there be any comforte of loue, if there be any felowſhip of the ſpirite, yf there be any compaſſyon and mercy: fulfil ye my ioye, that ye be lyke mynded, hauyng one loue, beyng of one accorde, and of one mind, that no thing be done through ſtrife, or of vaine glory: but in mekenes of mynd, let euery man eſteme another better then hym ſelfe. *Loke not ye euery man on his own thinges, but euery man on the thinges that are other mennes.

*i.Cor.x.

Paule earneſtly exhorteth the Philippians to cōcorde.

C

Now therefore, yf there be any mutuall conſolacion among them, that haue profeſſed al one Chryſt: yf there be any cōfort of brotherly loue, that maketh commune whether it be ſadneſſe, or gladneſſe, among them that the ſpirite of Chriſte worketh his efficacye vnto: yf there bee any commune louynge affeccions among you, wherby men are commonly greued with their frendes heauines: yf there be any merciful compaſſions, whereby we euen of verye natural inſtincte, mourne and be ſory for the hurtes of them, whom we loue hartely, and ſuffre for oure ſakes: by all theſe I beſeche you, O Philippians, make good this my ioye, whiche I haue conceiued of you. Whatſoeuer you owe vnto me, in any maner of behalfe, I wil acknowledge it for ful paymente, in caſe you ſticke together in perfyte concorde of heart, in caſe you haue loue among you, one vnto an other, in caſe you be al of one mynde, and of one conſent.

Hie mind.

For peace and concorde can not poſſibly continue amonge them, that are hote ſtomaked & high minded: foraſmuch as an hote mynd, and a ſwelling ſtomake, cauſeth contencion, cauſeth ambicion, and cauſeth angre: whyche are the very preſent poiſons of brotherly loue & frendſhippe, that ought to be among men. Seyng than, you are made al one among youre ſelues by the ſpirite of Chriſte, and profeſſe the doctryne of Chriſte, ſee that no thing be done by contencion, or vayne glorye, that one prouoke not an other by fearce demeanoure, while none will geue place to an other: by meanes whereof among worldely diſciples, ariſe chidinges, braulinges, and diſſenſion.

D

Wrath, ambicion, and pride.

And therfore let not wrath, or ambiciō, or pride, be of your counſail, for they are verye naughtye counſaillours, but rather brotherly loue, and her companion, modeſtie of mynde: ſo that no man preferre him ſelfe before an other, but thinke euery other better thā him ſelf, & without boaſtes of his own doinges, be contente and gently glad of other mens better qualities. And let not euery mā reſpect his own priuate commoditie, for there as they do ſo, publique concorde is not like to continue.

Priuate profite.

But let euery man regarde the commodities of others before his own, through chriſtian charitie: whoſe propertie is not to ſeke after the thynges that be her owne.

The texte.

Let the ſame mynde be in you, that was alſo in Chriſt Ieſu: which whan he was in the ſhape of God, thought it no robbery to be equal with god: Neuertheleſſe he made hym ſelfe of no reputacyon, taking on him the ſhape of a ſeruaunt, and beecame like vnto men, and was founde in his apparel as a man. He humbled himſelfe, and became obediente*vnto the death, euen the death of the croſſe. Wherfore God alſo hath exalted him on hie, and giuen him a name whych is aboue al names: that in the name of Ieſus*euerye knee ſhoulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that al tonges ſhould confeſſe, that Ieſus Chriſt is the*Lord, vnto the prayſe of God the father.

*Hebr.ii.
*Eſai.xlv.
*Ro.xiiii.

Submiſſiō.

Let not this wicked thought come in any of your mindes: why ſhould I, being the better, geue place wittinglye and willinglye, vnto him that is worſe? Be not aſhamed to folowe the example of Chriſt. For why doth it not become you, being companions & but felowe like, to bee ſo louinglye minded one to an other, as Chriſte was to vs all? In caſe he haue chalenged ſuperioritie to him ſelfe: in caſe he haue gredyly ſought after his owne gayne: than maye you honeſtly ynough ſtryue one wyth an other for ſuche thynges. But he where he was veray God by nature, and declared him ſelf to

A to be God, by expreſſe dedes, in that, that he reſtored dead menne vnto lyfe agayne with a becke: in that he altred the elementes and natures of thynges: in that he maketh deuilles obediente to hys commaundement: in that he healeth al kyndes of dyſeaſes with a woorde: yet to the intente he myght ſet vs an example of perfecte modeſtie, he thought it no raupne to be equall wyth God, and neuertheles humbled and made hymſelfe baſſe amonge men, lokyng to receyue glory of the father: the entraunce wherunto, his example teacheth to be, not by proude ambicion, but by lowe humilitye.

Chriſtes wonderful humilitie, for oure example.

And where he was the moſt hygheſt, he humbled him ſelfe ſo lowe neuertheleſſe, that he was not only conuerſaunt as a man among men, beyng payned for lacke of ſlepe, and ſuffring thurſte, honger, wearyneſſe, pouertye, and other daungiers and iniuries after the condicion of vs: but alſo he toke vpon him the ſhape of a ſeruaunt, and that of an hurtefull ſeruaunt, wheras he is very innocencie it ſelfe. For what is it els but the deſertes of an hurteful ſeruaunte, to be taken, to be bounden, to be ſcourged with whippes, and to be ſpit vpon? But Chriſte ſubmitted him ſelf, not to abide thus much onely, but alſo, as though he had been an euyll dooer, he humblye ſuffred the puniſhement of death, and that the moſt ſhameful death of the croſſe. Such was the decreed wyl of the father, that Chriſt ſhould ſuffer theſe paynes for our offences: and he ſhewed hymſelf wyllyngly obedyent in all thynges, not ſhrynkyng in any condicion to abyde what ſo euer was auayleable to our ſaluacyon. B They that are of a worldely affected minde, are corruptely prouoked vnto feyned boaſtynge of them ſelues, through ambicion and ſtryfe, though other deſerue the praiſe: But he that is a chriſtian, and ſeketh after true glory that neuer ſhal decaye, muſt preace vnto it yͤ ſame way, that Chriſt entred into it. The waye vnto true glory, is by falſe feyned ſlaunders: and the entrye vnto immortal thrift, is through loſſe of tranſitorie thynges, that fade awaye in a moment. It behoueth not to ſtryue for commendacion, but to deſerue commendacyon.

Chriſtians muſt not be vainegloryous.

Wyl you heare what Chryſt deſerued by his humilitie? Certes he vſed not arrogauntly among men, to boaſte of hys maieſtie before the time: but God the father aduaunced hys ſonne vnto moſte excellent hyghneſſe, and through humilitie, and ſhame of the croſſe, exalted hym and gaue him a name that paſſeth all the glorye that man can reporte of: that is to ſaye, that in the name of yͤ ſame Ieſus, which was ſpit vpon and crucyfyed, euery knee ſhoulde bowe and make courteſie, not onely of thynges that are on earth, but of al thinges alſo that are either vnder the earth, or in the heauens aboue. And that there ſhoulde bee no kynde of tongue, either of men, or of aungels or deuilles, but it ſhould confeſſe that Ieſus is the prynce and Lord of al thynges: and that he ſytteth on God the fathers ryghte hande, as equall poſſeſſor of all hys kyngdome and glory: and that vnto the glorye of God the father, from whom procedeth, & vnto whom redoundeth al the glory of the ſonne.

Chriſtes deſerte by hys humilitie.

All knees ſhall bowe to Chriſt, & al tongues confeſſe hym.

What mannes ambicion, what ryches, what kyngedome, what humayne diligence, did euer wynne any man ſo excellent renoumne with mẽ, as Chriſtes humilitie wonne vnto him? And as for theſe thynges, he did all for our ſakes, and not for hys own. For he neyther deſerued to be brought lowe, nor neded to be aduaunced higher:But that you ſhould learne to practiſe like humilitie,in aſmuch as without it you can not poſſibly be preſerued.

C

The text.

Wherfore(my dearely beloued)as ye haue alwaies obeyed,not when I was preſent only,but now much more in my abſence,euen to worke out your own ſaluacion, wyth feare and tremblyng.For it is God,*whych worketh in you, both the wyll and alſo the deede,euen of good wyl.Do al thynge wythout murmuryng and diſputyng,*that ye may be ſuche as no man can complayne on:and vnfayned ſonnes of god wythoute rebuke,in the middes of a croked and peruerſe nacyon: amonge whom ſee that ye ſhyne as lyghtes in the worlde,holdyng faſt the worde of lyfe, that I maye*reioyce in the daye of Chryſt,how that I haue not runne in vaine,neither haue laboured in vayne. Yea,and though I be offred vp vpon the offryng and ſacrifice of your faith:I reioyce,and reioyce wyth you all.For the ſame cauſe alſo do ye reioyce,and reioyce wyth me.

*.ii.Co.iii

*.i.Pet.ii.

*.ii Cor.i

i.Theſ.ii.

Now therefore my dearely beloued brethren ,ſee that you goe forwarde alſo in this behalf,to be like your ſelfes ſtyll:that euen like as accordyng to the example of Chriſt,you haue alwayes obeyed the goſpel preached by vs,ſo loke you do ſtyll herafter,not onelye whan we ſhall be preſent,but much more nowe when we are abſente,and ſhewe that diligente endeuoure one to an other,that I would haue beſtowed vnto you,in caſe I had been preſente wyth you.Doe the buſineſſe of your ſaluacion,not careleſly,but wyth al carefulnes and trembling:and conſidre,how weighty a cauſe you muſte take in hande to defende,and what maner of aduerſaryes you muſte haue to doe wythal.There is no oportunitie to ſlepe or to be careles:and agayne,there is no cauſe why you ſhould be diſcouraged.For your parte is,to ſtycke to it with all your poſſyble powers:But it is God that worketh this habilitie in you,that as perteynyng to youre ſaluacion,you maye bothe wyll and doe the thinge,that youre good purpoſe putteth you in mynde, that you ſhoulde not be ignoraunt,vnto whom it is to be aſcribed,yf youre wil put any thyng into your mynde.It ſtandeth you in hand,with all circumſpect behauiour to commende the doctrine of the goſpel expreſſely in your own conuerſacyon,euen to them that be ſtraungers to it.Which thing you ſhal doe,in caſe they ſe you liue in perfite concorde,and lyke truſty affiaunce:and that,what ſo euer you doe,bee done with out murmurynges,and puttyng of doubtes:of whyche the one apperteyneth to them,that doe thynges agaynſte theyr willes:the other commeth of them,that haue none affiaunce in ỹ they doe.But be you rather ſyncerely vpryght in all thinges, and of ſo pure & vnſpotted demeanour,that no man be hable iuſtly to complayne of you:and that it maye euidentlye appeare vnto al men,that you are the veray ryght chyldren of God,and no baſtardes nor vnlawful chyldren:but perfitely reſemblyng your heauenly father in your heauenly conuerſacion:and ſo ordre your life in the myddes of a frowarde,cruell,corrupt nacion,that your ſincere vpryghteneſſe be not ſpotted in any condicion:but rather let your innocencie of lyfe ſo ſhyne among their darkeneſſe,as it wer certayne lyghtes of the world ſet before all mennes eyes.For you are they,of whom Chriſte ſpeaketh in the goſpell,ſaiyng:*you are the light of the world:* whiche holde vp the liuelye woorde of the ghoſpell, that euerye bodye maye ſee , and expreſſe the doctrine of Chriſte euen in youre conuerſacion:ſo as I am in aſſured truſte,that at the comminge of Chriſte, I ſhall alſo reioyce in you for youre conſtaunte perſeueryng , that I haue not laboured in vayne, nor runne vnprofytablye in thys raſe of the Ghoſpell, in that

Chriſtians life carefull.

God maketh able to do well.

D

Concorde.

Murmuryng.

The lighte of the worlde.

A I haue wonne ſuch diſciples vnto Chriſt. And I do not onely not repent my labors, wherby I haue offred you as a moſt acceptable ſacrifice vnto god, but alſo in caſe I my ſelf chaũce to be offred vpõ the oblacion and ſacrifice of your faith, I ſhall bee gladly contente both on your behalf and mine own. On your behalf, in that I haue conuerted you vnto the goſpel, and offred you as a moſt acceptable ſacrifice vnto Chriſt: and on mine own behalf, that hauing finiſhed ſuch a ſacrifice, I ſhal alſo be offred vp altogether my ſelf. For like as I ſe wel, that mine afficcions chaunced vnto the furtheraunce of you: euen ſo I know, ẏ my death ſhal chaunce to ẏ furtheraunce of the goſpell. And for this cauſe ſake, death ſhalbee euen heartily welcome to me. And if it be conuenient, that you ſhould bee equall partners of my ioye, you ought in no wiſe to be ſorye for my death, which ſhalbe ſo pleaſauntly welcome to me.

Paul reioyſeth of the Philippians.

Death welcome to Paul.

The text.

Acte.xvi

i.Tes iii

¶ I truſt in the lorde Ieſus, for to ſende * Timotheus ſhortly vnto you, that I alſo may be of * good comfort, when I know what caſe ye ſtand in. For I haue no mã that is ſo like minded to me, whiche with ſo pure affeccion wyll care for your matters. For all other ſeke theyr owne, and not the thinges which are Ieſus Chriſtes. Ye know the profe of him, how that as a ſonne with the father, ſo hath he with me beſtowed his ſeruice in the goſpell. Him therfore I hope to ſend, as ſoone as I knowe how it will go with me. I truſt in the lord, that I alſo my ſelf ſhall come ſhortelye.

Now ye perceiue in what behalf you are bounden to bee glad of my ſtate: but I truſt, through the grace of the Lord Ieſu, to ſe you ſhortly by Timotheus, in aſmuch as I cãnot come my ſelf as yet. Therfore I ſende him, euen as it wer my ſelf, to the entent, like as you are glad now ye knowe what ſtate I am in: ſo I maye bee as glad whan Timotheus cõmeth hither again, to know what ſtate you are in. For I thought hym chiefly the moſt mete man to ſende
B vpon this meſſage, ſeing there is neuer a one of al the reſt, that cõtenteth my minde ſo wel as he in the goſpels buſines: and becauſe in applying your neceſſaries, he wil be as willingly diligente and faithful, as I my ſelf. For you muſt vnderſtand, I haue iuſt cauſe to regarde him as mine own ſonne. There bee other, whoſe miniſtery I might better ſpare, thã his: but I would ſend neuer a one, but of throughly tried integritie. For all the reſt almoſt ſeke to be ſent on ſuche meſſages, not to doe ſo muche good vnto other, as to prouide for their own gain, rather thã to win vnto Ieſus Chriſt. And you know that I haue alwaies abhorred ſuche purpoſed intentes. I thinke it not neceſſarye, that I ſhoulde praiſe him vnto you, becauſe you haue already ſeen his demeanor, ⁊ can remẽbre after what ſort he behaued himſelf with me in ẏ goſpels affaires, and as a right ſõne did repreſent me his father in al thinges. Him therfore I truſt to ſend, as ſone as I ſee to what ende my matters wil grow. And I truſt for al this, by the grace of the lorde, that I my ſelf ſhal alſo ſhortly come vnto you.

Timothe ſent to Philippos

Timothies praiſe.

Paul calleth Timothe ſon, and why.

The texte.

i.Tim.v

¶ But I ſuppoſed it neceſſarye to ſende brother Epaphroditus vnto vou, my companion in labour and felow ſouldier, your apoſtle, whiche alſo miniſtreth vnto me at nede. For he longed after you all, and was ful of heauines, becauſe that ye hadde heard ſaye, that he had been ſicke. And no doubte he was ſicke, inſomuche that he was nye vnto death. But god had mercy on hym: and not on him onely, but on me alſo, leſt I ſhould haue ſorowe vpon ſorowe. I ſent hym therfore the more diligẽtly, that when ye ſee him, ye may reioyce again, and that I maye be the leſſe ſorowfull. Receiue hym therfore in the lorde with all gladnes, * and make much of ſuch, becauſe that for the worke of Chriſt he went ſo farre, that he was nye vnto death, & regarded not his life: to fulfil ꝧ whiche was lackyng on your parte towarde me.

Furthermore

Epaphroditus ſent to Philippos.

Furthermore, I thought this alſo very requiſite, that Epaphro- C
ditus, who is both my brother, and companiō, and felow ſouldier,
and your apoſtle, ſhould beare Timotheus company vnto you, to
the entente he mighte bee commendablye welcome vnto you bothe
for my ſake and for your owne: who alſo brought vnto me your lo-
uing charitie, wherwith ye are wont to releue me at my nedes. He
was a good while agoe muche deſyrous to come ſee you, and was
wonderfully afraide, leſt it greued you to ſore, to heare tell that he
was ſo perillouſly ſicke. It was true ẏ you heard ſaye, for he was
Epaphroditus was ſicke. ſo ſore ſicke, that he was in ieopardy of his life, and bearye lyke to
haue dyed. But god reſtored hym agayne, and had compaſſion vpō
his ſeruaunt: and not vpon hym onely, but alſo vpon me (that was
in ieopardy, whan he was in ieopardie) leſt vpon the ſorowe that
I conceiued by his ſicknes, I ſhould haue had double ſorowe, for
the death of ſo faithfull a felowſouldier. And therefore I was the
more diligent to ſende hym vnto you, ſpecially, that you myght bee
glad to ſee hym wel amended again, and paraduenture not beleue
the tale as it was told you: than that all my ſorowe may be wiped
cleane out of my mynde, yf I perceyue you vnfeinedly ioyous and
glad of his welfare. Receiue him therefore with a louing chriſtian
affeccion in all ioyfulnes: and haue not him in price only, but al thē
alſo that are lyke hym. For he, whan you ſent him hither, was not D
only nothing afraide of Neroes crueltie, whō he knew to be much
greued at me, but alſo for the goſpel of Chriſt he put himſelf in ſuch
haſerd, that he was very like to haue dyed, preferring the doctrine
of the ghoſpell, before his own health, for this conſideracion, that
becauſe of his being away, he thoughte he did not the offices, that
wer lacking on your part towarde me: and that by meanes of him
you might be in a maner preſētly here with me, in that he brought
youre charitable tokens vnto me, and with his miniſteries ſerued
me in thys daunger, that he might one alone repreſente you al vn-
to me.

¶ The. iii. Chapter.

¶ Moreouer (brethren) reioyce ye in the lord. It grieueth me not to write one The text.
thyng often to you. For to you it is a ſure thyng. Beware of dogges, beeware of e-
uil workers. Beware of diſſencion. * For we are circumciſion which ſerue god in the *Rom. ii.
ſpirite, and reioyce in Chriſte Ieſu, and haue no confidence in the fleſhe: thoughe I Ephe. ii.
might alſo reioyce in the fleſh. Yf any other man thinketh that he hath whereof he
mighte truſte in the fleſh, I haue more: being circumciſed the eight day, of the kin-
red of Iſraell, of the tribe of Beniamin, * an Hebrue borne of the Hebrues: as con- *ii. Cor. xi
cerning the lawe, * a phariſie: as concernyng feruentnes, I perſecuted the congrega- *Act. xxiii
cion: as touching the righteouſnes which is in the law, I was vnrebukeable. * But ẏ and. xxvi.
thynges that wer vauntage vnto me, thoſe I counted loſſe, for Chriſtes ſake. Yea I *Mat. xiii
thynke al thinges but loſſe for the excellencye of the knowelage of Chriſte Ieſu my
lorde. For whom I haue counted all thyng loſſe, and do iudge them but vile, that I
may wynne Chriſt, and be founde in hym, not hauyng myne own righteouſneſſe of
the lawe: but that whiche is through the fayth of Chriſt: euen ẏ righteouſnes which
commeth of god through faith, that I may know him and the vertue of his reſur-
reccion, and the felowſhip of his paſſions, while I am conformable vnto his (death)
yf by any meanes I might attain vnto the reſurreccion of the dead. Not that I haue
attained vnto it already, or that I am already perfecte: but I folowe, if that I maye
comprehende that, wherin I am comprehended of Chriſt Ieſu. Brethren, I count not
my ſelf that I haue gotten it as yet: but this one thyng I ſay: I forget thoſe thinges
which are behinde, and endeuour my ſelfe vnto thoſe thinges whiche are before: &
(according to the marke appointed) I preace to the rewarde of the hye callynge of

A god through Chriſt Ieſu. Let vs therfore as many as be perfecte, bee thus wiſe minded: and yf ye be otherwiſe minded, God ſhall open theſame alſo vnto you. Neuertheleſſe vnto that whiche we haue attained vnto, let vs procede by one rule, that we maye be of one accorde.

NOwe brethren, this remayneth moreouer, that whan you knowe what thynges are dooen here, and hauyng Epaphroditus ſente to you agayne in health, you maye reioyce: and neglectinge the afflictions, wherewith the worlde hathe turmoyled vs, you maye be glad, that oure Lorde Jeſus Chriſtes buſines goeth alwaies forwarde better and better. On the behalfe wherof J am not ſo muche afraide of them that be Ethnikes, whiche impugne the ghoſpell openlye, as of theſe halfe chriſtians, whiche preache Chriſte after ſuche wiſe, that thei mingle ẏ Jewes maner of doctrine, in withal. Of this matter, J haue with muche carke and care oftentimes warned you, but yet it ſhal be no paine vnto me, to put theſame in writing, that you maye bee more ſure. For you can almoſte neuer be ware ynough of theſe peſtilent wicked, ſhameles kind of men, that alwaies lye in waite in euery place. They haue enuye at your libertie, they barke agaynſt ſincere doctrine, they depraue other mennes lyuynges, they labour in the ghoſpels buſines: howbeit to none other ende, but to corrupt it. They bragge of their foreſkinnes circumciſion, whan theyr inwarde minde is altogether vncircumciſed. Beware brethren, that thei begile you not, take hede of ſuch dogges, take hede of naughty workers, beware of ẏ vncircumciſed circũciſion, yea rather conciſion. They haue no cauſe to bragge of themſelues, thoughe they beare about the filthy marke of their high bragge, whereas theyr conſcience is vncleane and wicked. Jf circumciſion be worthy the B boaſting, we are circumciſed in dede, we are very Jewes in dede, we are the right chyldren of Abraham, that worſhip god, not with beaſtes bloude, but in ſpirite (for ſo he would be worſhipped:) we boaſt not in the litle ſkinne cut from a parte of the bodie, nor yet in Moſes, but in Chriſt Jeſus: who by his ſpirite, hath cut away all oure ſynnes from oure ſoules, and hathe prynted in oure heartes a very excellent goodly marke, wherby it maye manifeſtly appere that we are the ſonnes of god. This now is a glorious and a true circumciſion. God from henceforth eſtemeth not mã after the ſtate of his bodye. But theſe men neglecting the care of the ſoule, repoſe al their whole truſt in the fleſh, wherin yf any man maye boaſte, J for my parte will geue place in this behalfe to none of them all: ſo as they cannot haue, to quarell, that J ſet naught by circumciſiõ, becauſe J haue it not. Jf any man ſtande in his owne conceite becauſe of his circumciſion, J maye bragge of my ſelf a greate deale more, for J was lawfully circumciſed the eight daye, accordyng to the commaũdement of the law. J am an Jſraelite, not by engraffyng, but by kyndred: not a ſtraunge foundlyng, but a Jewe, being borne of the Jewes: and not of an vncertayn kyndred, but of a ſpeciall chief kyndred, that is, of Beniamin, which hath been alwaies ioyned to the trybe of Juda, whereof kynges and Leuites, and prieſtes alſo are ordayned: wheras many ſuppoſe thẽſelfes Jſraelites, becauſe thei deſcend of the kindred of ẏ concubines of Jſrael. J am an Hebrue of the Hebrues, after my birthe : and after the

Halfe chriſtians preachyng Jewiſhnes

True Jewes, & ſeede of Abraham.

True circumciſion.

Paules dignitie after the fleſhe.

ſectes of the lawe,a Phariſee, whoſe order hath had alwayes the C
higheſt dignitie. And yf they wyll eſteme any man after the ſtudye
and obſeruaciõ of the law:they haue not alſo in any of theſe,wherin
to preferre themſelues before me. For I regarded the diligente
ſtudy of the lawe of my fathers ſo earneſtly muche,that for the defence
of it,I perſecuted the congregacion of Chriſt,by all poſſyble
meanes I coulde: and I ſo entierlye obſerued thoſe thynges that
the lawe commaundeth,that there was nothyng,wherin I could
be iuſtly founde withall,as a tranſgreſſor. And if any of this geare
deſerued any prerogatiue,I mighte with iuſter cauſe boaſte,than
theſe men,that would ſeme to be halfe goddes,becauſe thei be cyrcũciſed.
At that time in dede,foraſmuch as I was not yet taughte
Chriſte,I thoughte my ſelfe a iolye fortunate man,aſwell for the
nobilitie of my kindred,& dignitie of my ſect,as alſo for my ſtraite
obſeruyng of the lawe. But as ſoone as I learned by the goſpel of
Chriſt,in what thynges true ryghteouſnes conſiſteth:and yͤ matters
of ferre greater excellency wer ſygnified by theſe figures and
ſhadowes of Moſes law:by and by I caſt away and renounced yͤ
thinges that I haunted before as matters of wonderous holines,
and thought it damage vnto me, whatſoeuer it wer,that hyndred
me neuer ſo litle from the doctrine of Chriſt:not that I condemne
the lawe,yf a man vſe it as it ought to bee,but that I attribute ſo
muche vnto the goſpel of Chriſt my lord,that I doe not onely ſette
leſſe by the carnal law of Moſes,wherin theſe men boaſt,than the D
excellent knowlage of Chriſte,but alſo I thynke it loſſe,whatſoeuer
this world hath,of how excellent or of how glitteryng a ſhew
ſoeuer it be. This knowlage therfore as ſone as I begoonne any
whit to taſte,there is no aduauntage of any thyng,howe goodly ſo
euer it be,but I eſteme it as loſſe:yea I regard it no more thã the
rubbiſhe of a rotten wall,or yf any thyng be more vile than it:ſo yͭ
with the loſſe of it I may winne Chriſte,the fountaine of all good
thynges,that are truly good. I take mine own righteouſnes to be
nothyng worthe(where in obſeruinge of Moſes lawe,my righteouſnes
was thought among men to haue been much auailable)ſo
that I may attaine vnto true ryghteouſnes:which I may not cal
myne,foraſmuche as it is not gotten by our own merites:but frely
geuen to them,that diſtruſt themſelfes,and put theyr whole cõfidence
ſimply in Chriſt. Neuertheleſſe there ſpringeth a certayne
ryghteouſnes alſo of the lawe,howbeit it is not auaylable to geue
ſaluacion. But that righteouſnes whiche is geuen of god,is ſo not
ours,that notwithſtanding it geueth vs true perfite ſaluacion, in
caſe we beleue the ghoſpell,and through faith come to the knowelage
of Ieſus Chriſt,whoſe natiuitie is more wõderfull,than can
be vnderſtanden by any mortall mannes wiſedome:whoſe reſurrecciõ
is of more power,than can be perſwaded by any argumẽtes
of man. Onely fayth is able to perſwade theſe vnto vs,and hath ſo
perſwaded in deede,that beeyng eſtabliſhed in the hope of the promiſſes,
I am gladly content to come vnto the feloweſhip of his affliccions,
to be bounden and to dye for his goſpels ſake,lyke as he
was beaten and crucified for vs:yͭ it may by ſome meanes chaunce
vnto me,that lyke as I folowe the example of his death,ſo I may
come to the glorye of his reſurreccion, beeyng rayſed vp by hym.

This

Paul an earneſt keper of the lawe.

Paules chaunge after his conuerſiõ.

Paules minde of the lawe.

Ryghteouſnes freely geuen.

Ryghteouſnes of the lawe.

Faith onely teacheth vs chriſtes miſteries.

Paules cōforte in afflictions

A This moſt certayne conſtaunt hope doth ſo comfort me in theſe afflictions, becauſe I aſſuredly truſt in the promiſes of Chriſt, who hath promiſed the felowſhippe of his kyngdome to them, that wil not ſhrinke from the felowſhip of his croſſe. Notwithſtandyng I ment not to ſpeake thus, as though it were in me to attayn ſo high a worthineſſe. For I am not come as yet to the ende of my race, I haue not yet wonne the game, the matche is not yet altogether at an ende: howbeit I preace vnto it to the vttermoſte of my power, that I may attayne the thing that I purſue after. For euery body wynneth not the game, howe ſo euer he runneth, but he that preaceth luſtily, and he that laboureth conſtauntly. I am in good hope, that I ſhal catche it, in aſmuche as Chriſt hath catched me to this ſame ende, that being pulled backe in the middle of my race (which in times paſte I purpoſed wickedly againſt his congregacion) I mighte runne well in the race of the ghoſpell, and winne the game of immortalitie, leſt you ſhoulde fall into ſlouthe and naughtye ſecuritie, in truſting to ỹ promiſed game. Brethren, I do not thinke that I haue yet attained the thyng that I goe aboute, and hope to attaine. It is a verye weightye matter of importaunce that I folowe, and is not lightly attained by any man. I know that Chriſt is true, but the nature of manne is ſo frayle and ſo mutable, that it wyll not ſuffre me as yet to be careleſſe. Wherefore by the meanes of this excellent great hope, I ſet all thynges a ſyde, and go about B this one thyng onely, that in the race of the ghoſpell, I may forget as it wer, the thynges that are behynd me, and preace with all my poſſible endeuour to thoſe thynges, that are afore me: howebeit I ruſhe not here away and there awaye raſhely, I care not whither, for he loſeth his game, that runneth naught. But I bende my ſelfe ſtreight towardes the pricke of the ghoſpell, that is ſet before oure eyes, and to the rewarde of immortalitie, whereunto God the maſter of our game lokyng out of heauen vpon our endeuour, calleth vs, by the helpe of Chriſt Ieſus. Therefore, what other thyng goe thoſe men about, that myngle the lawe with the ghoſpell, than to hindre vs in our race. And for that cauſe, as many of vs as be perfite, let vs be of this affected mynde, that we ſet nothyng before vs to runne at, but the very marke of the ghoſpell. And if there be any among you that be ſomewhat weaker, than can vtterly contemne the lawe of theyr fathers, wherin they haue been nouriſhed, let thē be borne withal, vntill thei waxe perfit alſo. God hath ſhewed vnto you, that the ayde of the law is nothing neceſſary: and ſo paraduenture it ſhall come to paſſe, that he wyll reuele theſame alſo vnto them.

Paules runnyng for the game.

Mans nature frayle.

Mingling the lawe with the ghoſpell.

Weake to be borne with.

The text. i.Cor.iiii. and.x.

¶Brethren, be folowers together of me, and loke on them which walke euen ſo, as ye haue vs for an enſample. For many walke (of whom I haue tolde you often, and now tel you weping) that thei are the enemies of the croſſe of Chriſt, whoſe end is damnacion, *whoſe bely is their god and glory to their ſhame, which are worldly minded. But our conuerſacion is in heauen, from whence we loke for the ſauior, euen the Lord Ieſus Chriſt, *whiche ſhal chaunge our vile body, that he may make it lyke vnto his glorious body: according to the working, whereby he is able alſo to ſubdue al thinges vnto himſelfe.

*Rom.xvi

*i.Cor.xv

Nowe whyle we are in this worlde, let vs goe on ſtyll, in the race that we haue taken in hande, accordyng to the rule preſcribed vnto vs: and let vs truely agree in it, that wee ſuffre not oure ſelues

C

to be drawen backe from that purpoſe:but let vs make ſpedy haſt, euery man to his power,to attain yͤ game of immortalitie. There be ſome,yͭ kepe not the race a right,them is it not good to folowe.

The ghoſpell oure marke.

But rather folow me:for I runne ſtreight to the goſpelles game. And marke them,that you ſee treade forwarde after the example of vs.

Chriſt our example.

Chriſt hath ſet vs the beſt facion of example,after the which you ſe me preace to theſame place,that he went vnto. All they that runne in this race,win not yͤ game:and therefore it is not good folowing of euery one,that runneth before.

Falſe preachers teaching Jewiſhenes.

For there be very many, whom I haue oftentimes told you of before,and nowe I tell you again with weping teares,that preache Chriſt after ſuche ſorte,yͭ they are the enemies of Chriſtes croſſe for al that. For thei wyll in no wiſe folow the example of his life and death , to the entent they may euerlaſtingly liue with him:but for their own lucre and vain glories ſake,in ſtede of true godlines they teache Jewiſhe obſeruacions,circumciſion of the foreſkinne,choiſe of meates,difference of dayes:to the entent,that other men beyng burthened with theſe wares,thei themſelfes may raigne and liue at eaſe for all that, as though after this life thei loked after none other. But let the end of them fraye vs awaye from their condicions. For like as throughe ſlaunderous reproche of man,we draw to eternal glory,and by affliccions of this world,preace vnto immortal felicitie:euen ſo they by tranſitory pleaſures of the worlde,procure to themſelfes euerlaſting deſtruccion,beecauſe in ſteade of god thei honor their bely that cannot help them:and by counterfaite vain glory among mē, which thei repoſe not in Chriſt,but in thinges that they oughte to be aſhamed of,thei make ſpede to euerlaſting ſhame.

D

For whatſoeuer is earthly,is but temporal and cou̅terfait:and whatſoeuer is heauenlye,is true and euerlaſting. But thei ſtudye for nothing els but thoſe thinges that are of the yearth. In them thei repoſe theyr glory,in them they ſet their pleaſure,in them thei put their hope of help,and ſo runne aſtray far from the marke of the goſpel.

Chriſtians cōuerſaciō in heauen.

But we yͭ folow Chriſt aright,though our bodies be deteined vpon earth, yet in ſoule our conuerſacion is in heauen,ſighing continually thither,as our head is gon afore,from whence alſo through faith we loke for our lord Jeſus Chriſt,whiche ſhall raiſe vs frō death,and deliuer vs poſſeſſion of thoſe thinges,that he promiſeth vs:& ſhall tranſforme this vile naughtie body of ours,and make it like vnto his own glorious body,for this conſideracion,that the members, which wer felowes of his affliccions in this world, ſhould be called there into the felowſhip of his felicitie. This matter ſhall not ſeme vncredible to any man,that wil diligently pondre the greate power of him, that ſhall dooe this dede.

Goddes power.

For there is nothyng,but he can bryng it to paſſe, in whoſe hande it is alſo , to ſubdue all thinges to himſelf at his own pleaſure. This power he ſhall openly ſhew than vnto al men,although in the meane ſeaſon he do manye times kepe it cloſe.

¶ The.iiii.Chapiter.

The text.

¶ Therfore my brethren(dearly beloued and longed for)my ioye and croune, ſo continue in the Lorde ye beloued. I praye Euodias, and beſeche Sintiches, that they be of one accorde in the Lorde. Yea and I beſeche thee faythfull yockefelow, helpe the weomen whiche laboured wyth me in the ghoſpell, and wyth Clemente alſo, and with other my labourefelowes,* whoſe names are in the booke of life.

*Luke.x. Apoc.xiii.

Inaſmuche

A INaſmuche therefore as you are eſtabliſhed w the hope of ſuche greate hyghe matters, my dearly beloued brethrē and longed for, whoſe good ſucceſſe I repute to be mine owne ioye, whoſe victory, I take to bee my crowne: lyke as you haue begonne, ſe that you ſo continue, and ſuffre not your ſelfes to be drawen awaie from Ieſus Chriſt. Moreouer, my welbeloued brethren, I eſtſones beſeche Euodias, & I deſyre Sintiches, and either of them by themſelues, that they agree in one true concorde of myndes in promoting the ghoſpell of Chriſte. And I alſo require thee, myne owne true naturall wyfe, whiche agreeſt with me in the trauayle of the ghoſpell, helpe theſe women that were partakers of my labours and daungers in the ghoſpell: and Clemente alſo, with the reſte that wer my labourfelowes in the ghoſpell. Whoſe names, what nedeth me to reherſe, inaſmuche as they are written in the boke of life, and ſhal neuer be ſcraped out. In that booke are the names of al them written, that with their diligences help forwarde the buſines of the ghoſpell, of whoſe numbre you are alſo.

Euodias and Sintiches.

Paul writeth to his wife.

The text. 1.Theſ. v.

¶Reioyce in the Lorde alway: and again I ſaye, reioyce. Let youre ſoftneſſe bee knowen vnto all men. The Lorde is euen at hande. Bee carefull for nothing, but in all prayer and ſupplicacion let your peticions be manifeſte vnto god, with geuyng of thankes. And the peace of god (whiche paſſeth all vnderſtandynge) keepe youre heartes and myndes through Chriſte Ieſu.

For theſe cauſes ſakes, reioyce alwayes, euen in the middes of
B youre affliccions: Agayne I eſtſones ſaye, reioyce and bee of good cheare. And how hotely ſo euer the iniquitie of the wicked rage agaynſt you, yet let your pacyence and modeſt ſoftneſſe bee knowen and ſeen vnto all maner of menne: not onely vnto the brethren, but to them alſo that are ſtraungers from Chriſte, ſo that they being prouoked the rather by youre good demeanour, maye bee allured vnto the feloweſhyppe of the ghoſpell. For gentleneſſe of beehauyoure wynneth and breaketh the vngodlye. Couette not in anye wyſe to reuenge you of them, nor yet enuye not them theyr pleaſaunte delites. For the cummyng of Chriſte is at hande, whiche ſhall render vnto you the ioyes of immortalitie, for contemnynge the commodities of this worlde. And as for them, they ſhall ſuffer the paynes of theyr owne fonde fooliſheneſſe. Lyue you for youre parte wythoute care for anye thyng. But care for thys onely, that whan Chriſte ſhall come, he maye fynde you readyly prepared: of hym depende you entierlye with al your heartes. Yf you haue nede of anye thynge, truſte not to the helpe of the worlde, but call vpon God with continuall ſupplicacions, and make youre moane to hym with feruent deſyres, whan you requyre anye thyng. And geue hym thankes, what ſo euer chaunceth to you, proſperitie or aduerſitie: beeing certaynly aſſured, that he wyll alſo turne youre aduerſitie into proſperitie. For he knoweth well ynough, what is profitable for you, althoughe you aſke nothyng. But yet he loueth to bee called vpon with ſuch maner of interceſſions: he loueth to be entreated, and (as it were) enforced with godly beſechinges.

Afflicciōs to bee reioyſed in.

Pacience.

Vēgeaūce

Care.

Prayer.

Thankes geuyng.

And

He nede not to feare that god loueth

Riche in vertues.

C And ſo the peace, whereby you are reconciled vnto God (beeyng a thyng of more gracious efficacie than mans reaſon is able to perceiue) ſhall ſtrengthen your heartes and your conſciences, againſt all terrours that can poſſiblye happen in this worlde. For what ſhould that man be afraide of, which knoweth that god loueth him dearly through Jeſus Chriſt? Therfore like as J would haue you without care of thoſe thinges, wherwith this world either flattereth or maketh afrayde: euen ſo you muſt apply your ſelfes with al your diligent endeuours, to waxe ryche in vertues, whiche maye make you acceptable to god.

The texte.

¶ Furthermore brethren, what ſoeuer thynges are true, what ſoeuer thynges are honeſte, what ſoeuer thynges are iuſte, what ſoeuer thynges are pure, what ſoeuer thinges are conuenient, what ſoeuer thinges are of honeſte report: yf there bee anye vertue, if there be any praiſe of learning, thoſe ſame haue ye in youre minde, whiche ye haue both learned and receiued, heard alſo and ſeen in me: thoſe thinges do, and the god of peace ſhalbe with you. I reioyce in the Lorde greatly, that nowe at the laſt your care is reuiued again for me, in that wherin ye wer alſo careful: but ye lacked oportunitie. I ſpeake not becauſe of neceſſitie. For I haue learned in whatſoeuer eſtate I am, therwith to be content. I can both be lowe, and I can be hye. Euery where and in all thinges I am inſtructed, bothe to be full, and to be houngrye: both to haue plentye and to ſuffre nede. I can dooe all thynges throughe Chriſte, whiche ſtrengthneth me. Notwithſtanding ye haue wel done, that ye bare parte with me in my tribulacion.

1.tim.vi.

The delite & care of chriſtians.

The Philippians liberalitie to Paul.

Paules prepared hearte for all ſtates.

D Jn conſideracion wherof, what ſo euer thynges are true, and without counterfaite: what ſo euer are honeſt and comely, & worthy of them that deteſte fooliſhe vile trifles: what ſo euer are iuſt, what ſo euer are pure and holy, what ſo euer are cōmodious to ẏ nouriſhment of concord, what ſo euer be of good report: yf there be any vertue, yf there be any praiſe, that beareth vertue coumpany, let theſe thinges delite you to ſtudy and care for, let theſe thynges be alwaies in your mindes: theſe, J ſay, and ſuch lyke, whiche you lately learned and receiued of vs: and not heard of me only, but alſo ſeen in me. For J haue not taughte you, but as J haue done my ſelf in dede. Loke therfore, that you haue not only theſe thinges in your remembraunce, but do them alſo in dede, accordyng as you ſe example in vs. And to ſuch as doe thus, God that is the autour of peace, wil be ready with his preſent help, wheras he is at concord with none, but thoſe that are folowers of vertues. To bee briefe, it pleaſed my minde excedingly, that your accuſtommed louing charitableneſſe towardes me, (whiche was entermitted for a ſmall ſpace,) encreaced again, & was as freſhe as euer it was towardes me. Howbeit your good wyl was not ſlaked, but though it wer as louynge as euer it was, yet you wanted oportunitie to ſende the thinges ẏ you would haue done. Wherfore J am glad, not ſomuch for mine own commoditie, as for your louing kindnes, wherby J reioyce, that you are made worthily acceptable to god. For it moueth me not much, that my poore penurie is releued by your good liberalitie. For J am not vnacquainted nor vnſkilled in thoſe matters: becauſe J haue been a gret deale practiſed in learning to ſuffre theſe incommodities paciently. J haue learned to bee contente with my preſēt fortune, whatſoeuer it be. J can be poore & baſe, emong the poore: and J haue learned to excede among ẏ riche. Yf J want, J am more ſparing: and if J haue plentie, J beſtow it to the vſe of others, and playe the liberall geuer. Lacke is the ſurer, and wealthe the better felowe. As for me, J haue learned to conforme

my

A my ſelfe to all places, to all tymes, and to all occaſions: J am ſo framed and taught to abyde fortune, whether waye ſoeuer it bee. Nether plentye corrupteth me, thoughe J haue aboundaunce of thynges: nor honger throweth me down, though J haue nothing to put in my bely. Nether wealth maketh me highe, whan J haue more than J nede: nor want diſcourageth me, though J haue leſſe than is neceſſary for me to liue wal. For why ſhould theſe thinges greue my ſtomake, ſeyng that J paſſe not vpon fetters ⁊ whippes for the goſpelles ſake? There is neuer a one of theſe, but J can ſuffre them patiently ynough wythout grefe of ſtomacke, beyng confirmed and ſtrengthened by Jeſus Chryſt, through whoſe ayde J am ſtronge, whereas of my ſelfe J am nothyng. Neuertheleſſe J meane not by theſe wordes, as though J ſet no ſtore by your kind liberalitie, but J excedynglye commende your godlyneſſe, in that you haue planted youre ſelfes into ye felowſhip of mine afflictions: for the which, god ſhal alſo make you partakers of my rewardes. Certes J take the vndeſyred readyneſſe of your good will, in very thankeful parte. For J am not vſed to demaunde any ſuch dueties at any mannes hande.

The text. Ye of Philippos knowe alſo that in the begynnyng of the goſpell, when I departed from Macedonia, no congregacion bare parte wyth me, as concernyng geuing and receauyng, but ye onely. For when I was in Theſſalonica, ye ſent once and afterwarde agayne vnto my neceſſytye: not that I deſire gyftes, but I deſyre aboundaunt frute on your part. Neuertheles, I receaued all, and haue plenty. I was euen fylled after that I receaued of Epaphroditus the thynges whiche were ſente from you, an odoure of a ſwete ſmel, a *ſacrifice accepted and pleaſaunt to god. My god ſhall ſupplye all your neede, thorowe hys gloryous ryches by Ieſu Chryſt. Vnto God and our father be prayſe for euermore: Amen. Salute all the ſaynctes in Chriſt Ieſu. The brethren which are wyth me, grete you. All the ſainctes ſalute you, moſt of al, they whyche are of the Emperours houſholde. The grace of oure Lorde Ieſu Chryſt be wyth you all. Amen.

*a. Rom. xii Hebru. xiii

B You of Philippos are witneſſes youre ſelfes, that whan J fyrſte preached the goſpell of Chriſte in the countreis there aboute you, and departed from Macedonia, no congregació did communicate vnto me, J meane, as concerning the matter of geuing and receauing. For they neither gaue me any thing, nor J loked to receaue any thyng of them. But you only gaue me, of your own free mocions, aſwel whan J was there with you, as alſo whan J was at Theſſalonica, you ſent to me in myne abſence once and afterward againe, ſuch thinges as you thought neceſſarie for me. The Theſſalonians wer welthier than you, but you wer a great deale kinder hearted than they. J fynd no fault at thẽ, but J reioice at your good forewardenes: and am glad rather for your auauntage, than for mine. For verely he wynneth a great gayne, that for Chriſtes goſpels ſake diminiſheth his ſtocke of worldely ſubſtaunce, ⁊ exchaungeth tranſitory riches, for true riches that neuer ſhal decaie. J doe not require giftes, but J require the fruite that apperteigneth vnto you, throughe your prompte ⁊ vndeſired liberal geuing. Somwhat is decreaſed in youre money reckeninges, ⁊ somwhat is abated in the ſtocke of your houſeholdes: But it is a greate encreace of heauenly rewardes, that you maye ſurely reckon vpon. And as touchynge my parte, you nede not to be ſorye, as thoughe youre frendely liberalitie had not be verye acceptable vnto me. J haue receaued euery thing: ⁊ now J am afloate, by youre liberall ſending.

To gyue for Chryſtes ſake is gayne.

C

A ſwete ſacrifice to God.

ſendinge. And I am fullye refreſhed by the thinges ẏ Epaphroditus brought me from you, you ſent me ſo much. Howbeit I receaued it not as a gift ſent from men to a mã, but as a moſt thankeful oblacion to god: vnto whom no ſmell of ſacrifice is more acceptable, than ẏ willing miniſtracion of a goſpellike charitie done vndeſired. Finally, like as you paſſe not for your own habilitie, ſo that I want nothing: euen ſo on ẏ other part, I beſeche my god, fulfill vnto you, what ſo euer you want in this life. For in aſmuch as he is aboũdauntly riche, he wil not ſuffre that any thing ſhal want vnto ẏ neceſſarye vſes of you, which ware pore for his goſpels ſake. For that perteineth to the glory of him, & of Chriſt. Now therfore, al glory be to god our father euerlaſtigly, world without end. Amen. Salute all them, that accordynge to the doctryne of Jeſus Chriſt, leade a godly and an vpryght cleane life. The chriſtian brethren that are with me here at Rome, commend them heartely vnto you: And not thoſe only, that are famyliarly conuerſaunt wyth me, but all the reſt alſo, eſpecially thoſe of the Emperours houſholde,

Chriſtians in Neroes houſe.

D

that haue embraced the doctrine of Chriſt: and are not afrayed to profeſſe Chryſte, for all their raging lord and maſter, as cruel as he is. The gracious fauour and goodneſſe of our lord Jeſus Chriſt, be alwaies wͭ your ſpirite. Amen.

✠

¶ The ende of the Paraphraſe vpon the Epiſtle of Paul to the Philippians.

The argument of the Epiſtle of ſainct Paule to the Coloſſians by Deſ. Eraſmus of Roterodame.

The Coloſſians are a people of Aſia the leſſe, dwelling nigh vnto the Laodicians. Them had not the Apoſtle Paul him ſelfe ſeen, as whiche were inſtructed in the faith of Chriſt, either by the preaching of Archippus, or (as S. Ambroſe ſayeth) of Epaphras, who were with this matter put in truſte. In great ieopardy were theſe people by reaſon of falſe Apoſtles, whych labored to bryng them into a verye peſtilente opinion: teachynge them that the ſonne of God was not the meane and author of ſaluacion, but that all menne haue acceſſe and entrie vnto the father by the healpe of Angels. Theſe men ſaid further, that foraſmuche as in the tyme of the olde teſtamente all thynges were done by the miniſterye and ſeruice of Angels, that Chriſte the ſonne of God was neither comen doune into the yearth, nor woulde come. Beſide this, the ſame teachers wyth Chryſtes doctryne myngled Jewiſhnes and ſuperſticious Philoſophie, obſeruyng and kepyng certayne pointes of the law, ſuperſticiouſly alſo honouring the Sunne, the Moone, ⁊ ſtarres, wyth ſuche other ſmall trinkettes of thys worlde, bearynge the Coloſſians in hand that they wer alſo bound to doe yͤ ſame. Them biddeth Paul to remembre theyr profeſſion, euidently declarynge that whatſoeuer they had vntill that tyme obtayned, was geuen vnto them by none Angell, but by Chryſte the creator of Angels: that he onely was head of the churche, and that ſaluacion ſhoulde at no mans hand be ſought for, but at his: in which treatiſe he alſo defendeth his own authoritie, againſt ſuche as laboured to empayre it. After whiche he geueth them diligente warnyng to take hede, leſt they be deceiued with the high wordes of falſe Apoſtles, or forged viſions of Angels: and ſo by meane therof fall eyther to Jewiſhnes, or els into the ſuperſticion of Philoſophie. All whych pointes Paule in the two fyrſt chapiters entreateth of. In the other two he exhorteth them to vertuous and godly liuing, namely geuyng rules, how the wyfe ſhould vſe her ſelfe towarde her huſband, how the huſband againe ſhould vſe his wife: after what ſort the father ſhoulde be towarde his children, and the children likewiſe towarde theyr fathers: the ſeruauntes to theyr maiſters, and the mayſters to theyr ſeruauntes. The laſte part, ſauyng that he warneth Archippus of hys duetye, is al ſpent in commendacions. This Epiſtle was written out of priſon in Epheſus, and ſent by Tichicus, as Paul him ſelf in this preſente Epiſtle ſaith. The latine argumentes ſhewe, yͭ it was alſo ſent thyther by Oneſimus, for ſo him ſelf writeth alſo in yͤ laſt chapiter. The greke titles recorde, that it was ſent from the citie of Rome, ⁊ in dede thence ſent he Oneſimus, whom Paule beyng pryſoner there had made a Chryſtyan man.

The paraphraſe vpon the Epiſtle of the Apoſtle ſaynct Paul to the Coloſſians, by D. Eraſmus of Roterodame.

¶ The fyrſte Chapiter.

The texte. *Gala.i. Ephe.i.

Paul an Apoſtle of Ieſu Chriſt, by the wyl of God, and brother Timotheus. To all ſainctes, whiche are at Coloſſa, and brethren, that beleue in Chriſt. *Grace be vnto you, and peace from God our father, and the lorde Ieſu Chriſt.

C

PAul an Ambaſſadour of Jeſus Chriſte, and that not by any mannes ordinaunce, but by the wyll of God the father, and Timothe, (whom for perfite conſent in preachyng the goſpel, I counte as my brother) to ye dwellers at Coloſſa, whiche haue bothe a confidence in Jeſus Chriſt, and alſo accordingto his doctrine liue a holy life, nowe throughe like kynde of profeſſion becomen our dearly beloued brethren. Grace and peace be there among you, from God our father: that as ye are freely reconciled vnto hym, ye may likewiſe, euen as brethren that haue one comen father, one towarde an other of you, alwaye noriſhe mutual vnitie and concorde.

The text. Phil.i. i.Theſ.i.

We geue thankes to God the father of our lorde Ieſus Chriſt alwayes for you in our prayers. For we haue heard of your fayth in Chriſt Ieſu, and of the loue which ye beare to all ſaintes, for the hopes ſake whiche is layd vp in ſtore for you in heauen, of whiche hope ye heard before by the true woorde of the goſpell, whyche is come vnto you: euen as it is fruitefull (and groweth) as it is alſo among you, from the day in the which ye hard of it, and had experience in the grace of God through the truth, as ye learned of *Epaphra oure deare felowe ſeruaunt, whiche is for you a faithful miniſter of Chriſt: which alſo declared vnto vs your loue, which ye haue in the ſpirite.

*Col.iiii.

D

Paules prayer and thankes to God for ye Coloſſiās.

We haue heard of your fayth in Chryſte Jeſu. &c.

The Coloſſians charitie.

Of whiche hope ye heard before by the true wordes of the goſpell.

The promiſes of ye goſpell trewe.

And albeit it hath not yet hitherto been my chaunce to ſee you, yet in my continuall praiers made to God, and the father of oure Lorde Jeſus Chriſt, both for your ſakes I geue him thankes for his benefites beſtowed vpon you, and deſyre hym alſo dayly to encreaſe the ſame his giftes, and alſo to preſerue them, after that by Epaphra we heard of your fayth, wherby my truſt is, ye ſhall bee ſaued: not by helpe of Angels, but through the free bounteouſnes of oure Sauiour Anoynted, by whom it hath pleaſed God the father to geue vs all goodnes. For him bothe Annoynted woulde he haue to be called, becauſe of hym al ſhould receiue helth: and Sauiour, becauſe no man ſhould els where looke for ſaluacion. And by hym not only perceiued we and vnderſtode your confidence in hym, but alſo your charitie ioyned therewith: whyche as Chryſte gaue example, ye beare towarde good people, earneſtly mindinge to do for them: not for any hope of auauntage, that ye thinke to receiue therby, but in hope of ye euerlaſting life, which ye wel know is layd vp in heauen for your godlynes. And ſuerly into this truſt are ye brought through the preachyng of Chriſtes goſpel, whych ye perſuade your ſelfe to be a doctrine of ſuch trueth, that albeit it make great promiſes, and ſuche as neuer wer heard of before this tyme, yet forſomuch as God is the author of them, ye thynke that

the

A the ſame cannot be but true. And as the ſame goſpel throughout al the worlde hath been dayly more and more enlarged: ſo is it nowe come to you, euery day growinge and encreaſing, more and more plentifully ſpreading it ſelf abroade, bryngyng foorth the fruite of good woorkes, which freely growe out of chriſtian charitie, as it hath done in you, growinge ſtyll from better to better, euen ſince that tyme, wherin ye fyrſt heard and knewe, that through the free goodnes of God all their ſynnes are forgeuen, whiche beleue the goſpel, if to their right fayth they adioyne pure and vnfained charitie. For ſo were ye taught by my dearely beloued felowe in ſeruice, and meſſenger of truſt, Epaphras, who hath among you ſyncerely done myne office: after ſuche ſorte in Jeſus Chriſtes behalf preaching the goſpel, that he hath in all pointes been found wythout corrupciõ. As J therfore by him taught you, ſo by him again vnderſtande J your good wyll againe towarde vs: not meanyng ſuche vſuall good wyll as that is, when men wiſhe well to theyr frendes and acquayntaunce: but a ſpirituall and heauenly fauor, wherewith we vſe to loue all ſuche, by whom the glory of the goſpel is ſet foorth and ſtabliſhed, thoughe we with oure bodilye iyen neuer ſawe them.

Charite to be ioyned with fayth.

Epaphras prayſed.

Whyche alſo declared vnto vs youre loue which ye haue in the ſpirit.

The texte. Ephe. i.

For this cauſe we alſo, euer ſince the day we heard of it, haue not ceaſed to prave for you, and to deſyre that ye myght be fulfilled with the knowledge of his will, in al wiſedome and ſpiritual vnderſtandyng, that ye might walke worthy of the lord, that in al thinges ye may pleaſe, *being fruitful in al good workes, and encreaſing of the knowledge of God, ſtrengthed with al might, through his glorious power, vnto all pacience and long ſuffering, with ioyfulnes, geuinge thankes vnto the father, which hath made vs mete to be partakers of the inheritaũce of ſaintes in light. Which hath deliuered vs from the power of darkenes, and hath tranſlated vs vnto the kyngdom of his deare ſonne. *By whom we haue redempcion throughe hys bloud, euen the forgeuenes of ſinnes, whiche is the *image of the inuiſible God, firſt begotten of all creatures: for by him were all *thinges created, that are in heauen, and that are in yearth, viſible and inuiſible, whether they be maieſtie or lordeſhip, either rule or power. All thynges were created by hym and for hym, and he is before al thinges, and by him al thinges haue their beyng.

*John. xv

*Ephe i. *ii. Co. iiii *Hebru. i.

And for thys cauſe we againe, not as one vnworthy of this your
B fauor, heartely loue you againe, though J neuer ſaw you: by & by euen from that daye wherein we were fyrſt certified of your faith and charitie, in my daylye prayers callinge vpon God for you, and with feruent peticions beſechyng hym, that it may pleaſe him in you to make perfite and to bryng at full ſuche giftes, as he hath begunne to geue: that ye bothe maye more throughlye knowe his pleaſure, being taught neither by worldely wiſedome, nor yet by any ſuperſticious and vaine perſuaſion of ſome men, but by a ſpiritual wiſedome and policie: wherof as ye haue alreadye gotten a good part, ſo would J wiſhe, that ye lacked nothing, that ye maye in ſuch godly perfeccion paſſe ouer your life, yͭ the ſame be to gods honor, and in al pointes alſo pleaſe him, leauing no good thing vndone, for ſo doing is the meane to pleaſe hym. For to geue onely a credence to the goſpel, is but a beginning to ſaluaciõ: but the ſame is wyth godly and holy workes made perfect and full. Nor ſuffiſeth it to haue learned through preachyng of the goſpel, that God throughe his ſonne Jeſus Chriſt is the author and worker of ſaluacion, vnleſſe by the ſame knowledge ye growe vppe and brynge foorth the fruites of chriſtian charitie, continually profityng from better to better: ſo ſurely, conſtantly, & manfully ſtanding in thẽ,

Paules loue to the Coloſſians

Ye mighte be fulfilled wyth the knowledge. &c.

Spirituall wiſedome.

Fayth and good workes to be ioyned.

C

that neither violence nor ſtorme of perſecucion driue you oute of the ryght courſe, for whoſe perfourmaunce ſurelye ye nede greate aſſiſtence and ſtrength.

Our ſtrength is of God.

Strengthed wyth all myghte through his glorious power ⁊c.

Of ſtrength of our own powers we cānot aſſure our ſelfes. God it is which muſt geue it, to the ende that the whole glory of al ſuch thinges as are by vs valiauntly done, may be geuē againe vnto him, which of his goodnes enricheth vs with great pacience and long ſuffering, to endure ⁊ abide for Chriſtes goſpelles ſake, al ſuche troubles, as may in the meane time befal vs.

Affliccion to be reioyſed in.

In which perſecucions ſuffering, it is not inough to be ſtrong without al feare, but rather beſemeth it vs, euē ioifully and with a good courage to vndertake and ſuffer them, geuing thankes to God the father, who hath vouchesaued to call you to ſuch honour: that whereas heretofore ye worſhipped deuils and idols, ye are nowe of his goodnes called vnto the felowſhippe of the Jewes,

The calyng of the Gentiles.

which by reaſon that they worſhipped the true God, were in compariſon of you, holy: which he hath alſo vouchſaued to call you to the enheritaunce of lyfe euerlaſtinge, in hope whereof all thinges whiche in this worlde either feare or flatter vs, muſt be deſpiſed: bothe for that he hath geuen you (wanderinge beefore in the deepe doungeon of ignoraunce) the light of the goſpel, and for that alſo ye whiche heretofore were vnder a vile and ſlauiſhe bondage ſubiect vnto the tyranny of the deuil prince of darkenes, are deliuered thence and conueighed into the kyngdome of his moſte derely beloued ſonne: to thentent that ye being ioined into his body, ſhould with him enioy one kingdome.

Which hath made vs mete to be partakers of the inheritaunce of ſainctes in lyghte.

D

Wherin ſuch as are thral to ſinne, haue no place, and therefore hath God by his ſonne made vs free, by whom the ſynnes of oure olde life are forgeuen.

The happy ſtate of Chriſtians

So that nowe his are ye becomen, by whoſe benefite and mercy ye are reſtored. Conſider now, how good a chaunge ye haue made. Before youre reconciliacion ye were membres of the deuill: now are ye planted into Chriſtes body, whoſe dignitie is ſo greate, yͤ he is the image of God the father: whiche father dwelleth in light, whereunto no man can come, whiche is ſuche as can be ſeen of no man, thoughe after a certaine ſorte he bee through the ſonne ſeen, whiche to the father is in al pointes very like and equall. For neither is yͤ ſonne leſſe wiſe, nor leſſe of might, or of leſſe goodnes than is the father.

Chriſt equal wyth hys father.

Nor of late daies receiued he theſe perfeccions, but euerlaſtinglye before any thing was made, was he the image of his euerlaſting father: not made, but borne of him, by whom al thinges are made, and by him, whiche onely hath no beginning.

For by him were all thinges created.

He therefore of him ſelfe begotte his ſonne, and by his ſonne, and with his ſonne made and create al that is either in heauen or yearth, both that may be ſeen ⁊ not ſeen, the very angels ſelfe not excepted, no not the chiefe of them, whether they be maieſties, lordſhippes, rules, or powers. And albeit theſe orders and powers farre excede all other creatures, yet are they paſſinge meaſure vnder him, to whom ye are ioined: foraſmuche as whatſoeuer is made, muſte to hys maker nedes be inferior. Now are al thinges not onely made by Chriſt, but alſo by him gouerned and preſerued, in whych pointe he is alſo to his father like and equall. Nor was the ſonne begotten after other creatures, but was before all other thynges, by whom all thinges haue theyr beeyng, and ſhould wythoute him peryſhe,

were

A were they not by him mainteined. Thus ſee ye the excellencie and preeminence of Chriſt, which thing I tel you of, leſt any manne of Angels thinke more than he ſhould.

The honor of Chryſt.

The text. ∗Eph.i.d. ∗i.Cor.xv Apoca.i.

And ∗he is the head of the body, euen of the congregacion; he is the ∗beginning and firſt begotten of the dead, that in all thinges he might haue the preeminence.

And leſt perauenture his glorious and excellent maieſtie ſo feare you away from him, that to aſpire and come vnto the fauor of god the father ye thinke it neceſſarie to ſeeke vpon ſome other meane: heare againe and learne to knowe, howe good he is. Chriſte is in ſuch ſort chiefe ruler and lord of Angels, as I ſaid, that he netheleſſe vouchesaueth alſo to be head of the churche, whom he hath ſo ioyned vnto him, that it cleaueth and is coupled vnto him, euen as the natural body cleaueth vnto the head. Whatſoeuer therefore is already done in the head, the ſame muſt to vs be commen. He fyrſt of all other roſe againe from death, not to the intent he woulde be immortal only him ſelfe, but to the ende he might enhaunce vs his membres to the felowſhip of his immortall life. Loke what is in the fyrſt fruites of grayne offered, ẏ ſame is generally in ẏ whole heape. He is in dede prince and author of reſurreccion, and ſo ſhall we through him alſo riſe again. And as among thinges create he is chief, in ſuche ſorte yet, that himſelfe was not create and made, ſo is he in reſtoring creatures chief: ſo that as we are for our beig and byrth bounde vnto his goodnes, ſo ſhould we for oure ſeconde byrth baptiſme, to liue euerlaſtingly, be much more beholding vnto hym.

Chriſtes goodneſſe to vs.

He is the beginning and fyrſte begotten of the dead &c.

Chriſt author of reſurreccion.

B

The text. ∗Rom.iii. ii.Cor.v.

For it pleaſed the father, that in him ſhould al fulnes dwel, and by him to ∗reconcile al thynges vnto hym ſelfe: and to ſet at peace by hym throughe the bloude of his croſſe, both thynges in heauen and thynges in yearth.

That in him ſhould all fulnes dwel. &c.

For ſo hath it pleaſed the father, that the ſonne ſhould with al fulnes of godly power and goodnes be repleniſhed, which ſhoulde in him ſo abide and dwel, that we ſhoulde nede no where to borowe any thyng, ſince the father neither wyll nor can do any thinge but that the ſonne can do and wil. And ſyth the fathers pleaſure was, that ſo it ſhould be, it beſemeth not vs curiouſly to demaunde and ſerche why, ſynce it can not be but beſt, whatſoeuer his wiſedome hath once decreed. This wiſe to do (I ſay) god the father thought beſt, both for our weale and ſaluacion, & moſt for his own glorye, to reconcile al thinges vnto him, not by the miniſterie of Angels, but by his owne ſonne, which with his bloud ſhedding, and tourmenting vpon the croſſe, ſhoulde aboliſhe ſinne, whiche broke the peace and concorde betwixte heauenly and yearthly creatures, & ſet all thynges at peace, both heauenly and yerthly, making them in Chriſte to agre together, and to bee at an vnitie one with an other.

In gods wil, we maye aſke no why.

God thoughte beſt to redeme vs by hys ſonne.

The texte. ∗Roma v. Ephe.ii.

And you ∗whiche were ſometyme farre of and enemies, becauſe your mindes were ſet in euil woorkes, hath he now yet reconſiled in the bodye of his fleſhe, throughe death to make you holy and vnblameable, and wythout fault in his owne ſight, if ye continue grounded and ſtabliſhed in the fayth, and be not moued awaye from the hope of the ghoſpel, wherof ye haue heard, how that it is preached among all creatures whyche are vnder heauen, wherof I Paul am made a miniſter.

Of this noumber ſo reconciled are ye nowe becomen, ye (I ſaye) whiche in yeres paſte were in ſuche ſorte ſtraungers to god, that

Callyng of the gentiles by Chriſte.

Our ſinnes forgiuen.

Stedfaſtneſſe required in Chriſtians.

C

in ſtede of hym ye worſhipped images of deuils, not only wilfully diſſenting from him, but alſo vſing your ſelfes as his cruel aduerſaries, whom he hath yet to him ſelfe reconcyled beeyng ſuche as neither loked for ſo muche at his hande, and muche leſſe deſerued it: and made of you his enemies, his frendes & ſonnes, not by the miniſterye of Aungels, but by the bodily death of his only begotten ſonne, whom for that purpoſe his pleaſure was that he ſhould take oure mortall fleſhe vpon hym. And becauſe there can be betwixte God and ſinners no peace, it hath pleaſed him frely to forgeue all the offences of oure former lyfe, to thentente he woulde in hys ſyght make you holy, vnblameable, and faultles. Who I pray you can lay your olde debtes to your charge, if he bee once contented? And ſurely contented wyll he be, if once vpon his free receyuyng of you vnto the fayth of the goſpell, ye continuallye abyde in youre profeſſion, and leanyng vpon thys ſure and ſounde foundacion, ſhewe your ſelfes ſo ſtedfaſte and ſtable, that neyther manne nor angel be able to moue you from Chriſt: of whom ye muſt hope to receiue all ſuche giftes as the goſpell promyſeth, wherevnto ye gaue credence, whiche hath not onely been preached vnto you, but alſo to all nacions contained vnder heauen. Vnſtedfaſtnes it is to fall away from that, whyche ye haue once allowed: an impudente and a ſhameles point to reken and coumpte that thing for vaine, in belief wherof all the world agreeth, and finally to flit from that whoſe preacher and miniſter I Paul am, which would not leaue and forgoe mine owne countries lawe, and chaunge it wyth the goſpell of Chryſte, were I not fully perſuaded, that this geare is heauenly and commeth from God.

D

The text. *.ii.Cor.i. *Eph.iii.

*Mat.xi ii.Cor.ii. Ephe.i.

Nowe ioye I*in my ſuffrynges*for you, and fulfyll that whyche is behynde of the paſſions of Chryſte in my fleſhe, for hys bodyes ſake, whyche is the congregacion: whereof I am made a mynyſter, accordynge to the ordinaunce of God: whyche ordinaunce was geuen me vnto you warde to fulfyll the woorde of God, that myſterye whyche hath been hyd ſynce the worlde begunne, and ſynce the beginning of generacions, *but now is opened to hys ſayntes, to whom God would make knowen, what the glorious ryches of this myſterye is amonge the gentyles, whyche ryches is Chryſte in you, the hope of glory, whom we preache, warnynge all men, and teachynge all men in all wyſedome, to make all men perfecte in Chriſt Ieſu. wherin I alſo labor and ſtriue, euen as farfoorth as hys ſtrength worketh in me mightely.

Paules puniſhmẽt for the goſpell.

The gentiles equal wyth the Iewes.

Chriſtes ſufferaũce.

Now ioye I in my ſufferinges for you. &c.

Nowe am I ſo throughly perſuaded, that the goſpel is a thing of trueth, that I not onely am ſo farre from being aſhamed, or repenting my ſelfe therof, that I wil alſo ioifully ſuffre, and coumpt ſtripes, enpriſonment and chaines, euẽ matier to reioice and glory of: whyche tormentynges I endure not for any offence of mine, but ſuffer them for your weale, whom I ſaye, thoughe the Iewes neuer ſo muche ſaye naye, haue no leſſe righte to the benefit of the goſpell, than haue the Iewes themſelfes. And why ſhoulde I not ſaye, that I for youre weale ſuffer, for whom Chriſte ſuffered? Why ſhoulde the Apoſtle bee lothe to dooe that, whiche Chryſte oure prynce and mayſter dyſdayned not to dooe? Chriſte ſuffred for vs not onelye in hys owne bodye, but alſo in maner ſuffereth in oures, euen as one ſupplyinge and fulfyllynge by hys miniſters ſuche thynges as myghte in hys afflyccyons ſeeme vnperfecte,

A vnperfect:not that his death of it ſelfe is inſufficiente,but becauſe
the afflictions and puniſhmentes of the head and members,of the
prince and miniſters, are in maner one. Theſe puniſhementes,the
greater and more vehement they be,the more redounde and make
thei to the fulnes and perfeccion of your ſaluaciõ. And not for your
ſaluacion onelye, but for the weale alſo of Chriſtes whole bodye,
whiche is the churche,doe I the office committed vnto me,for to
me is committed the cure and ouerſight of the congregacion. For
Chriſt hath ſet and placed me in his ſtede,and hath deliuered me yͤ
cuſtody of his own body,ſpecially for that porcion,which is of the
Gentiles to be receyued to the goſpell:to the entent I ſhould with
my laboure ſupply that,whiche he ſemed to lacke,and to pubilſhe
that,whiche was ſo many houndred yeres before this time hidden
from the Gentiles:and to teache that not onely the Jewes,but the
Gentiles alſo haue through fayth an entry into this welthy ſtate
of the ghoſpell. This to doe was by god long ſynce purpoſed, but
yet was this his purpoſe hidden vntill this time from the worlde,
and is now through my preaching opened to all ſuch,as forſaking
theyr former vngracious lyfe embrace the doctrine of Chriſte, to
whom it hath pleaſed god to declare,howe glorious his ryches is
towarde vs,when by publiſhyng this his long ſo hidden miſterye,
the whole worlde perceyueth,how that free ſaluacion,whiche mẽ
fyrſt thought was offred onely to the Jewes,is now common vnto
B all nacions:and that the kepyng of Moſes law is not required,
but fayth onely:ſo that men doubt not of the promiſes made in the
ghoſpell. In ſtede of al ſuch thynges,wherin the Jewes haue had
a fooliſhe confidence,Chriſt onely is for you ſufficient. If he bee in
you,ye haue no cauſe to be ſory of the hope ye ſtande in,beyng both
ſure ynough,and alſo through hym glorious,who of hymſelf wyll
vndoubtedly performe,as much as he hath promiſed. Him preach
we of,and not Moſes nor aungels,aduertiſyng and teachyng not
onely the Jewes,but alſo all people of the worlde:and in ſo doyng
leauyng nothyng vntouched,whiche appertayneth to the wiſedom
of the ghoſpell. And this doe we to the entent all men ſhoulde vnderſtande,
that whether they bee cyrcumciſed or not circumciſed,
their weale is in nothing els to be ſet,but in Chriſt Jeſꝰ. To bring
whiche fayth into mennes mindes,I in ſuche ſorte labour,that for
auauncyng therof I thynke it not paynefull to putte my ſelfe in ſo
many ieopardies and perilles,whiche are in dede more weightye,
than oure weakenes is able to abyde and ſuffre. But ſtronge and
myghtye is he,by whoſe ayde and maintenaunce I do theſe actes,
who alſo when nede requyreth,with workyng of myracles by vs,
bryngeth my preachyng in credence.

For his bodyes ſake which is the congregacion.

Paules office.

The goſpell come to al nacions.

Whō wee preache, warnynge all men & teachīg. &c

Chriſt for vs ſufficiente.

Perilles pleaſaunte to Paul.

Miracles.

¶ The.ii.Chapter.

The. text. ¶ For I would that ye knewe, howe greate care that I haue for you and for them that are at Laodicia,and for as many as haue not ſeen my perſon in the fleſh: that theyr heartes myght be coumforted when they are knit together in loue,and in all ryches of full vnderſtandyng,*for to knowe the miſterye of god,the father, and of Chriſte, in whome are hydde all the treaſures of wyſedome and knowledge.

•Joh.xvii

C

Paules care for yͤ Coloſſians and Laodicians.

And this muche haue I ſaide, (ye Coloſſians) not to boaſt my ſelfe vnto you, but becauſe I couet, that ye ſhould know how careful I am, and what ieopardies, I put my ſelf in: not only for ſuche, as I haue preſentely taughte the goſpell vnto, but for them alſo, which by ſight know me not: eſpecially for you and the Laodicians, whom though I neuer ſaw with my bodily eyen, yet ſee I them continuallye with the eyen of my hert, glad of your encreaſe & furtheraunce, fearefull if I eſpie your entiernes & godly cõdicions ether to be in ieopardy, or to be inconſtaunt & wauer. Nor is it for my ſelf ſo greatly auailable, that ſuch as neuer ſaw me, know what labors and paines I take for thẽ, as it doth auauntage thẽ. For by my penſifenes, by my ieopardies and afflictions, are they more pricked furth, & enforced to conſent and cleaue more together in godly charitie, lyke yͤ members of one body knit and ſurely mortiſed: whereby alſo men more clearly perceiue and more certainly beleue the bountifull goodnes of god the father towarde all mankinde, yea toward al creatures, aboundauntly flowyng abrode, by opening nowe throughe Ieſus Chriſt the ſecrete miſtery, which hath hitherto been hidden: which is, that beſyde hym onely we ſhould deſyre no worldly wiſedome, bee that neuer ſo great, whiche the wiſe Philoſophers promiſe, or teachers of Moſes lawe, or any ſuche as boaſte that thei by ſpeakyng with aungels are taught: foraſmuch as in hym alone are cõtained and hidden all the treaſures of wiſedom and fruitful knowlage. Of this fountaine may we eaſly draw, aſmuch as is to perfit ſaluacion required.

Affliccion.

That their heartes might bee comforted. &c.

Chriſte true wiſedome.

D

The text. Ephe.v.

¶ This I ſaye leſte any man ſhould beguyle you with entiſing wordes. For though I be abſent in the fleſhe, yet am I with you in the ſpirit, ioying and beholding your order, and your ſtedfaſt fayth in Chriſt.

The wiſedom of the world to bee taken hede of.

Theſe pointes for this ende thought I it good to warne you of, becauſe ye ſhould with all diligence take hede, leſt any beeyng inſtructe with worldly wiſedom, againſt the plaines of Chriſtes goſpell, blinde and deceiue you with falſe tales, being yet ſuche tales, as haue a colourable apparence of trouth and likelines. For ſo are the wiſe men of this worlde, with captious and ſubtile reaſons of theyr inuencion, wont to entangle ſimple people, of whiche ſort I knowe that ſome there are among you, watchyng howe they may corrupt youre faith. For albeit I bee abſente from you, and ſee not preſently what is done there, yet am I in mynde amonge you preſent, with all my heart reioyſyng to ſee the good ordre and condicion of your lyfe, and therwith the ſoundnes and ſtrength of the ſure confidence, whiche ye haue in Ieſus Chriſt, to whom ye haue once wholy committed your ſelues.

Though I be abſet in yͤ fleſh. &c.

The text.

¶ As ye haue therefore receiued Chriſt Ieſu the Lord, euen ſo walke ye in hym: ſo that ye bee rooted and builte in hym, and ſtabliſhed throughe faith, as ye haue learned: and therein be plenteous with geuyng thankes.

The life of chriſtians.

Nowe remayneth this, that ye vpon this good begynnyng continue and profite more and more: and as ye haue once receiued and beleued, that Ieſus Chriſt our Lorde is all goodnes, the head and welſprynge of our felicitye: ſo let all youre lyfe agree and conſente with your fayth and profeſſion, prouyding alwayes that as ye are

through

A through baptiſme graffed into hym, that ye likewiſe abyde in hym and gather ſtrength. And as the ſure and ſtrong foundacion of the doctrine of Chriſtes ghoſpell is once already layed in you: ſo labor ye to builde there vpon ſuche a woorke, as is for ſuche a foundaciõ mete and conueniente. And take hede, that ye wauer not this waie or that way, as euery blaſt of new doctrine moueth you, but ſtand ſtedfaſt and ſtable in that ye haue once learned: and endeuoure not onely to ſtande ſtedfaſtly, but alſo to encreaſe euery daye from better to better, that your fayth and fruites of godly lyfe beeyng daylye more and more augmented, ye maye alwaies haue ſome newe thing to geue god thankes for, whome ye muſte in dede thanke for all that is by you well done.

Wauering

The text.
mat.xxiiii
Ephe.v.

¶ Beware, leſte any man ſpoile you through philoſophie and diſceitefull vanitie, after the tradicion of menne, and after the ordinaunces of the worlde, and not after Chriſte.

Suche as would bryng you from your ſimplicitie, watche buſely: watche muſte ye on the other ſide lykewyſe, leſt being as it wer enchaunted with yͤ royall and glittering apparences of their Philoſophye, ye be from youre ſounde fayth altred and broughte to the vayne deuiſes of men, and ſo become as it were a ſpoile or pray for your aduerſaries: as ye ſhall vndoubtedly be, yf ye turne from the truth of the ghoſpell, and be ledde with the rules of mennes onelye makyng, whiche ſtande in ſuche thynges, as may with our carnall eyes bee ſeen, and in the groſſe poyntes of thys worlde: where as Chriſtes doctrine is heauenly and ſpirituall, and teacheth yͤ ryght and true religion, whiche ſtandeth in myndes, and not in meates & B drinkes, nor in bodilye apparell, no nor in keping of dayes, nor yet in waſhynge of handes, whiche thynges to true religion make nothyng. Suche pointes withdrawe vs rather from Chriſt, and deuide vs from the welſpring, from whence it were mete we ſought for all grace and goodnes.

Philoſophie.

And deceitful vanitie after yͤ tradicion of men.&c.

Tradiciõs of menne.

True religion, and wherein it ſtandeth.

The text.
*Rom.ii.
Ephe.ii.

¶ For in hym dwelleth all the fulnes of the godhead bodely, and ye are complete in him: whiche is the head of all rule and power, by whom alſo ye are *circumciſed with circumciſion whiche is doen without handes: foraſmuche as ye haue put of the ſynnefull bodye of the fleſhe through the circumciſion that is in Chriſte, in that ye are *buried with hym through baptiſme, in whome ye are alſo ryſen againe through fayth, that is wrought by the operacion of God, which rayſed hym from death.

*Rom.vi.

For into hym are not ſome certayne giftes deriued, as out of the riuer a litle water runneth into the ditche: but in hym reſteth and dwelleth corporally the whole fulnes of the godhead, ſo that yf ye haue him, ye nede not to ſeke either for yͤ ſhadowes of Moſes law, or the ſubtile conueyaunce of worldlye wyſedome. The trouth is plainly deliuered vs, as all our ſences beare recorde, no nede haue we to ſeeke for figures or doubtefull promiſes. Since ye are once graffed in Chriſt, and framed into one body with hym: why ſhould you elſwhere loke to haue any thyng? For ſince he lacketh nothing, and would haue all his treaſure common to all men, through him & in him nedes muſt ye bee made complete, whether ye lacke wiſedom or power. For as he is the welſpring of wiſedom, whiche can neuer be dried vp: ſo is he the head of al power & rule. Nor is there any power, no not of the higheſt ordre of Aungels (I ſay,) but that theſame to hym boweth his knees. Iewes paraduenture endeuor

In hym dwelleth al yͤ fulnes of yͤ godhead bodily.&c.

Chriſt ſufficient for chriſtians.

All power ſubiecte to Chriſt.

C

to bryng you in mynde, that it is a weightie matter, to haue you cyrcumciſed, as they be: as though the ſtate of mannes bodye and ſuche externe thinges brought vs into goddes fauour. But rather be in this perſwaded, that whoſoeuer haue Chriſt, enioy with him all the glory and commendacion of circumciſion. And whoſo haue not Chriſt, to them is all theyr circumciſion vaine and vnprofitable. Thei haue but the ſhadowe of circumciſion, ye thereof in your ſoules haue the very trueth. For ſithe yͤ Jewes circumciſion meaneth, that groſſe and carnall deſyres ſhould bee cut out of all theyr ſoules, whiche nowe loke for nothyng but heauenlye thynges: vncircumciſed nedes muſte they bee, whiche with couetous myndes ſtyll laboure to haue more, whiche pleaſe theyr belies, which with enuy and malice pyne away, which vaingloriouſly ſeke for worldly prayſe, and diſpayre of heauenly rewardes. But ye contrary are throughe Chriſte verelye circumciſed, not with that circumciſion whiche is done with mannes handes, but after a ſpirituall kynde of circumciſion. Nor haue ye a litle piece onely of the carnall man pared awaye, but from you is cut the whole body defiled with ſin, and all corrupted with carnall luſtes, and that throughe the ſpiritual circumciſion of Chriſt Jeſus. For as he dying forſoke his bodye that was ſubiect to death, and ryſing againe receiued a body, whiche coulde not dye: ſo are ye in baptiſme through the ſpirite of god with hym ſpiritually dead, caſtynge of all the ſynnes of youre olde lyfe: and not onely dead with hym, but alſo buried with hym. For when ſynnefull deſyres are kylled, perfite quietnes of mynde foloweth. And after ſuche forgoyng of youre bodyes, whiche were thrall to ſynne (whiche ſinne is the verye death of the ſoule) ye are through Chriſt with him riſen againe free from ſinne: not for your deſertes, but onely becauſe ye ſtedfaſtly beleue in god, who by his myghtie power reſtored Chriſt againe from death to life, and that he alſo in you by his power worketh, that vpon free remiſſion of al your ſynnes through the death of his ſonne, ye ſhould hencefoorth liue with hym ſubiect to no ſyn, but through innocent and vpright lyfe make haſte forwarde to the lyfe, that ſhall neuer haue ende. Thankes then ſhoulde God the father haue for all ſuche thynges, whiche he through his ſonne geueth you. Nothyng auauntaged it the Jewes, becauſe they were circumciſed: and vncircumciſion to you whiche are Gentiles, was no hynderaunce. But to bee vncircumciſed was therfore a deadly lacke, becauſe ye wer wholy geuen to groſſe and wicked deſyres, and therby ſubiect to death: or rather becauſe ye were without the grace of god, who is the life of mans ſoule, ye were ſpiritually dead.

Circumciſion vaine without Chriſte.

True cyrcumciſion.

We dye & be buried in baptiſme wyth Chriſte.

D

In whō ye are alſo riſen agayn, through fayth. &c.

We ryſe from ſinne through Chriſte.

Thankes to God for hys ſonne.

Carnal circumciſion nothing.

And you when ye wer dead through ſinne and through the vncircumciſion of your fleſh, hath he quickened with him, and hath forgeuen vs all our treſpaces, & hath put out the hande writing, that was againſt vs, contained in the lawe written, and that hath he taken out of the waye and hath faſtened it to his croſſe, and hath *ſpoyled rule and power, and hath made a ſhewe of them openly, and hath triumphed ouer them in his owne perſon.

The text. Ephe.ii. Coloſſ.i.

*Gene.iii. John.xii.

This kynde of vncircumciſion, I ſaye, was to both ſortes of vs comen, whiche god hath with his holye ſpirite cut of and taken away, forgeuyng vs all our ſynnes: and in ſuche ſort forgeuing thē, that we are out of the ieopardye of hauyng theſame offences anye

Our ſinnes forgeuen.

And hath put out the handwrityng that was againſt vs.&c.

A more hereafter to be layed vnto our charge, becauſe we haue aduiſedly ſworne to be obedient to Moſes law, for breache wherof our aduerſarie the deuill might haue an accion againſt vs, as againſt menne bounde by theyr own hande wrytyng. Yea the olde obligacion, by ryght whereof the deuill ſued vs, hath Chriſte raſed out, aſſoone as we profeſſed the faith of his ghoſpell: throughe whome the offences of our olde lyfe are forgeuen, ſo that theſame are layed to no mannes charge. For whatſoeuer might of vs by right of this wrytyng be requyred, that ſame hath Chriſt for oure ſakes payed vpon the croſſe, where the writing was rente, torne, and vtterlye cancelled. Nor haue we now any cauſe to feare the tiranny of Satan, ſynce Chriſt hath in the croſſe by his death vanquiſhed the autoure of death, and thereby deliuered vs, triumphantly ſubduynge all the powers and rules of deuils, carying vs into hys heauenlye kyngdome, as thoughe we had been a riche price or botye. For thē declared he them freelye and playnelye to be ouercommen and vnharnyſed, when that in ſighte bothe of menne and Aungelles, he caryed vs aboute as it were in a triumphe, ſhewynge that oure enemyes were ſubdued and putte to flighte, not by the ayde of aungelles, or menne, but by hys owne mightye power, what tyme he vpon the croſſe hanged vp ſo royall a ſygne of vyctorye, and that in ſuche a highe place, whereas euerye manne myght ſee it. Onelye take hede to this poynte, that ye no more fall into youre olde
B ſynnes.

Chriſt raſed ꝧ olde obligacion

Chriſtes tryumphe.

The text. Heb.viii. and.x.

¶ Let no man therefore trouble your conſcience aboute meate and drynke, or for a piece of an holy daye, or of the newe Moone, or of the Sabborh dayes, which are ſhadowes of thynges to come: but the bodye is in Chriſte.

Feare not, leſte for dyſpyſing the ceremonies of Moſes lawe anye manne condemne you: eyther for meate or drynke, be it cleane or vncleane, or for not puttynge a difference betwixte holye daye and woorkynge daye, or for not kepynge holye the feaſte of the newe Moone, or for breakyng the reſte of the Sabboth daye. For theſe obſeruaunces were ſhadowes longe before ſignifyinge and rudely purtrahyng ſuche thynges, as ſhoulde afterwarde vnfaynedlye be exhibite by Chriſte. Wherefore ſynce wee haue nowe the bodye ſelf, and ſince we haue the very trouth ſelf openly ſhewed vnto vs, why ſhoulde we any longer feare ſhadowes? Whoſo cleaueth to Chriſt being now in heauē, regardeth nothyng els but heauenly thinges, but walketh furth euen the righte pathwaye to the rewarde of immortall lyfe.

Ceremonies.

Which are ſhadowes of thynges to come.

The text.

¶ Lette no manne make you ſhote at a wronge marke by the humblenes and holines of aungels, in the thynges whiche he neuer ſawe, being cauſeles puft vp with his fleſhely mynde, and holdeth not the head, whereof all the bodye by ioyntes & couples receiueth nouriſhemente, and is knit together, and encreaſeth with the encreaſing, that commeth from God.

Beware therfore, leſt any manne by calling you backe again to yearthly thynges, falſlye and ſleightlye deceyue you of that rewarde, whiche ye haue alreadye begonne to laboure for: in ſtede of heauenlye doctrine teachyng you ſmall matters, and in ſtede of Chriſtes true religion, a ſuperſticious woorſhyppynge of Aungelles: and ſo auaunce and exalte hym ſelfe amonge the ſymple people,

Worſhippyng of Aungels.

Fained viſions.

people, of certaine feined viſions, being deſirous of worldly glory: teaching the people ſuche thynges as learned by angels, which he hath of his owne head by hymſelf forged and imagined, withoute ſure truſt in hym, in compariſon of whom it beſemeth euery chriſtian to deſpyſe all thynges, be thei neuer ſo high: in the meane ſeaſon ſo truſtyng vpon his aungels, that he falleth from Chriſte hys heauenly head, of whom dependeth the whole body of the churche, which is from it with all ſpirituall giftes deriued into euery member throughe the ioyntes and couplinges nouriſhed and encreaſed vnto the hygheſt perfeccion ſpirituall, that can bee: and vnto ſuche perfeccion, as beeſemeth God to haue, to whome we are throughe Chriſt ioyned and coupled.

C
In ỹ thinges, which he neuer ſawe,

The text.
Gala. iiii.

¶ Wherfore if ye be dead with Chriſte from the ordinaunces of the worlde, why as though ye yet liued in the worlde, are ye led with tradicions? Touche not, taſte not, handle not, which al periſh through the very abuſe, after the commaũdementes and doctrine of men, whiche thinges outwardly haue the ſimilitude of wiſedome by ſuperſticion and humblenes of minde, and by hurtynge the bodye, and in that they doe the fleſhe no woorſhip vnto the nede therof.

If Chriſte be to this viſible and groſſe worlde dead, and lyue nowe in heauen, and yf ye in youre kynde of lyfe bee lykewiſe with hym dead to the vſuages of the worlde, hauyng an iye to nothyng, but to heauenly thynges, whereto maketh it to be ſubiect to mans ordinaunces, beyng ſuche as preſcribe no ſuche thynges, as ſauer of Chriſte, but are groſſe and carnall ordinaunces of the world, as thoughe ye were not nowe dead to ſuche thynges, but ſtyll lyued worldly? Why geue you eare to any Iewe preſcribing ſuch thinges to be obſerued according to the carnall meanyng of Moſes lawe? Touche not this carkas, it is not cleane: taſte not this meate, it is not cleane: touche not this thyng, it is holy, and maye lawfullee bee touched of no ſeculer perſon. So readye are ye to geue eare vnto the tradicions and doctrine of menne, whiche labour to bring you in mynde, that in dyfference of meates, in obſeruyng of dayes, and in other Iewiſhe rules, godlye religion ſtandeth, as though it ſo were, that Chriſtes doctrine were not for you ſufficient. Meat, drynke, or apparell bringe vs not into goddes fauoure, but are for bodely nedes vſed, and with long abuſe weare awaye, and are not the ſtedfaſte perfeccions of ſoules, whiche cannot be ſpent: and yet ſuche as teache ſuche doctrine, among fooles & vnlearned, pretend a fained colour of wiſedome: and with how much more ſuperſticion, and faultie humilitie thei fyll mennes mindes, by ſo much more are they made of. For a plaine ſuperſticion is it to make Aungels equall with Chriſt. And a faultie humblenes it is through angels to loke for that, whiche ſhould of Chriſt himſelfe be aſked, or at the leſtwiſe through Chriſt of the father. Meates, drynkes, with ſuch other viſible thynges, are geuen, not to be compelled with hurte of oure bodyes to abſtaine from them, but to the ende that with them our bodyes may be holpen, and with any kynde of apparel againſt wynd and wether to be mainteined and ſuccoured: and be fed with any kynde of meates, and that in all times and places without any difference, whanſoeuer it be, and as muche as for the tyme ſhalbe thought nedefull. Iewes they been whoſe heartes are not yet cyrcumciſed from the groſſe and carnall meanyng of the lawe, which put ſuch differences.

Iewiſh ſuperſticions

D
Touche not, taſte not, hãdle not, which all. &c.

Thynges indifferent made for vſes of the bodye.

Innocaciõ of angels.

¶ The

A

The.iii.Chapter.

The. text. *Ephe.i. Hebru.xii

¶If ye be then riſen agayne with Chriſte, ſeke thoſe thinges whiche are aboue, where Chriſte *ſitteth on the righte hande of god. Sette your affeccion on heauenly thynges, and not on earthly thynges.

Baſe and lowe are theſe thynges, and vnbeſeming the true members of Chriſt. But if ye to worldly affaires be verely dead, & riſen again with Chriſt to the deſyre of highe and euerlaſting treaſures & commodities: ſet at naught ſuche vyle matters, & ſeke for heauenlye pleaſures and thynges aboue, where Chriſt your head ſitteth at the ryght hand of god his father. For mete it is that al the ſtudies and cares of the members wer directed to yͤ place, wheras the head is now preſent, and where theſame ſhall with the head hereafter reygne for euer. For there liueth euery man, where he loueth.

Heauenly thinges to be ſoughte for.

The text.

¶For ye are dead, and your lyfe is hid with Chriſt in god. whenſoeuer Chriſt, (which is our life) ſhal ſhew himſelf, then ſhall ye alſo appeare with hym in glory.

To this world ye ſeme dead, as whiche are neyther delited wyth
worldly wealth, nor yet regarde ſuche phantaſies, wherewith the
worldly people are delited. Wherfore ye liue not here among men,
and yet liue ye with Chriſt before god: though that in yͤ meane ſea-
ſon after the iudgement of the world, your life be hiddē. But what
tyme Chriſt ſhall come againe, and ſhewe bothe his glory and the
B glory of his body to all the world, then ſhall men ſee you with your
head, partakers of glory.

Chriſtians dead to the world.

The text. *Ephe.ii.

¶Mortifye therefore your earthly members: fornicacion, vnclennes, vnnaturall luſt, euyll concupiſcence, and couetouſnes, which is worſhipping of idols: for which thinges ſake the wrath of god vſeth to come on the chyldren of vnbeliefe, *among whom ye walked ſometime, when ye liued in them. But nowe putte ye alſo awaye from you all ſuche thynges, wrath, fyercenes, maliciouſnes, curſed ſpeaking, filthy communicacion out of your mouth.

In the meane ſeaſon diligently endeuour, that all the bodye bee lyke vnto the high and heauenly head, whoſe members if they here dye not vtterly to carnall deſyres, they cannot in heauen liue with Chriſt. The deuill hath alſo hys bodye, whiche I els where called the bodye of ſynne. Hys members are fornicacion, whiche among worldlye people is euen prayſed, vnclenneſſe, vnnaturall luſte, and ſuche other deſyres more fylthy, than are mete to be named: deſyre of hurtefull thynges, as of glorye, honoure, and vengeaunce, eſpecially deſyre of money, whiche ſynne amonge al other nigheſte draweth to the moſte outragiouſe wickedneſſe of all, that is to wete, to the woorſhyppyng of Idolles. To theſe ſynnes whoſoeuer bee ſubiecte, can not bee partaker of the glorye of Chriſte. So farre are they from beeyng the true chyldren of God, whiche are with ſuche outragiouſe vices corrupted, that for the lyke, he fyercely raged euen vpon hys owne people the Iewes, deſtroying and diſenheriting them as dyſobediente chyldren. Wyth ſuche lyke horryble vyces was youre lyfe alſo once corrupted, what tyme ye were not yet through baptyſme dead wyth Chriſte, but liued as youre froward deſyres ledde you. Nowe ſynce Chriſte hath in him left nothing that is mortall and earthly:

The members ſhould bee lyke the head.

The deuils body.

And couetouſneſſe whiche is wurſhyppig of Idols.

God puniſhed the Iewes for ſynne.

earthly:mete it is,ſynce through hym ye are borne againe,that ye caſt away all the filthines of your old and former lyfe.And not only caſt away ſuche great enormities,as we now ſpake of: but alſo ſuche thynges,wherin the common ſorte of men is wonte to beare with themſelues,as wrathe,fiercenes,maliciouſnes, curſed ſpeakyng,that ye not onely haue your heartes pure from ſuch deſyres, but alſo your mouth cleane from all fylthy communicacion.

C

Newneſſe of lyfe.

❡Lye not one to another,ſeing that ye haue put of the olde man with his workes, and haue put on the*newe man whiche is renued into the knowledge and image of hym, that made him, where is*neither Gentile nor Iewe, circumciſion nor vncircūciſion, Barbarus or Sithian, bonde or free, but Chriſte is all in all thing.

The text.
*Rom.vi.
Ephe.iiii.
*Gala.vi.

Lying.

Chriſt is truth ſelfe,it is not meete that ye beeyng his members ſhould lye one to another of you.And to be briefe,ſynce ye haue put on Chriſt,put of all the olde earthly man,with all his workes and deſyres:and put on a newe man whiche wyll neuer bee olde,but by reaſon that in hym the knowlage of god dayly more and more encreaſeth,floriſheth and buddeth vp into better and greater,after yͤ image of Chriſt,which being a newe man himſelf,builded in vs a newe man,extinguiſhing the olde.For as many of vs as are planted into Chriſtes bodye,are ſo farre gone from that wee were,as though we were new made agayne:inſomuche that now no difference is there betwixt Gentile and Iewe,betwixt the circumciſed and vncircumciſed,betwixt the wilde Sithian,and the Grecian ⁊ man of Athens,nor yet betwixt the free and the bonde.Among mē ſuche differences are paſſed vpon,but before God there is of ſuche thynges no regarde:but Chriſte whiche is indifferentlye comen to all,onely geueth all thynges to all menne.Chriſte is to the bondeman,fredom:to the poore man,riches:to the wild and barbarous, ciuilitie:to the vncircumciſed,circūciſion.And to be brief,through hym among you are all thynges made equall,becauſe none ſhould diſdayne other.

Olde and new man.

And image of hym yͤ made him.

All made equall by Chriſt before God.

D

❡Therefore as elect of god, holy and beloued,put on tender mercye,kindnes, humblenes of minde, mekenes, longe ſuffering,forbearing one another, and forgeuing one an other, if any mā haue a quarel againſt an other, as Chriſt forgaue you, euen ſo doe ye.

The text.

New members.

Wherefore in ſtede of your vile members and vnbeſemyng Chriſt, put on other members,contrary to thoſe filthye members,whiche we before rehearſed:and in ſtede of them put on ſuche as are meete for them,whom god hath choſen out to be holy,and vouchſaued to loue.What members are they,ſome wyll ſaye?without doubt ſuch as Chriſt hymſelf both taught,and put in execucion:I ſaye,tendre mercy,that ye be in a readines to helpe yͤ weakenes of other:kindneſſe,becauſe ye ſhould in comen conuerſacion of life bee tractable: humbleneſſe of mynde,leſt ye arrogantly auaunce your ſelfe before other:mekenes, leſt ye vpon offenders vſe crueltye:long ſuffryng, leſt ye bee haſtye to reuenge:but beare eche one with other of you, and eche forgeue other, yf throughe mannes infirmitie any thyng bee among you,by reaſon whereof one myghte haue a quarell agaynſt an other.It beſemeth you to forgeue eche others offences, ſynce Chriſte, who offended no manne, forgaue vs all oure treſpaces.

Forgeueneſſe.

❡Aboue all theſe thinges, putte on loue, whiche is the bonde of perfitnes. And the peace of God rule in youre heartes, to whiche peace ye are called in one bodye.

The text.
Mat.xxii.

But

Garmentes for chriſtians.

A But aboue all other garmentes, eſpecially apparell youre ſelfes with chriſtian charitie, who is ſo farre from hurting any manne, that it laboreth to do euery mã good, yea to do good for euil. This is the perfite and moſt ſure bonde, wherwith the body of Chriſt is ioined together, and the membres abide faſt, which would els fal on ſonder. With charitie wil folow peace and concorde, not the comen peace whiche men ſpeake of, but ſuche as is made and mainteined by the mightie power of Chriſt, ſtedfaſtly. Let her alwaye in your heartes wynne and haue the vpper hande, let her agaynſt malice, pride, wrathe, and contencion, haue the victorye. For God hath called you to concorde, and hath for that purpoſe reconciled you all vnto him, and made you as it were, one body, to the entent that ye like membres of one body, ſhould among your ſelfes be of one mynde.

Charite.

Concorde.

The text.

*Pſ.xxxiii Ephe.v.

And ſe that ye be thankeful. Let the worde of Chriſt dwel in you plenteouſly with al wiſedom. Teache and exhort your owne ſelfes in *Pſalmes and Hymnes, and ſpiritual ſonges, ſyngyng with grace in your heartes to the lorde.

Thankes geuing to God.

Be not vnthankeful, & forgetful of Goddes grat goodnes toward you. With him ſhould we not now haue been at peace, had he not freely forgeuen vs all our ſinnes: and dooeth one brother forgettynge this, make battel againſt his brother for a litle diſpleaſure? Striue not among your ſelf for preeminence in worldly wiſedom. Let yͤ worde of Chriſt, which teacheth thinges belonging to perfect godlynes, dwel and continue in you plentifully, that in him ye ſauer and growe wyſe, ſo that not only your ſelfe knowe, what is to Chriſt acceptable, but be alſo able one to teache an other, if any be out of the way, and to geue an other warnyng, if he in his dutie

Contencion for honoure.

The word of God.

B be ſlacke: in the meane ſeaſon at all tymes mery and ioyful in hope of the bliſſe to come, geuing praiſe to god in Pſalmes, in Himnes, and in ſpiritual ſõges, praiſing god, not with our mouth only, but alſo more ſpecially with out hearte. For ſuch are the ſonges, with whom god is delited, leſt any thinke it a great praiſe to God, only with his mouth to make a noyſe.

Prayer & thankes with heart.

Godly ſonges.

The text. i.Cor.x.

And whatſoeuer ye do in worde or dede, do all in the name of the lorde Ieſu, geuyng thankes to God the father by hym.

Chriſtes glory to be ſought in al thinges.

Finally whatſoeuer ye do either in worde or dede, do it ſo, that it make to the glory of our lorde Jeſus: ſo that all your life and conuerſaciõ ſauer, expreſſe, and reſemble him. Whiles ye are this wiſe doing, if any thing befall you, whether it be proſperouſe or otherwiſe, be not therwith either proude, or diſmaied, but for all geue thankes to god the father through his ſonne, by whom he turneth al ſuche chaunces to our weale and auantage.

The texte. Ephe.v. i.Pete.iii. *Ephe.vi.

Ye wiues, ſubmitte your ſelfes to your owne huſbandes, as it is comly in the lord. Ye huſbandes, loue your wyues and be not bitter vnto them. *Ye children obeye your fathers and mothers in all thynges, for that is well pleaſing vnto the lorde.

Dutie of wiues and huſbãdes.

Ye wyues ſubmytte your ſelfes obedyentely vnto youre huſbandes, ſo beſemeth it ſuche as haue taken vpon them Chriſtes name, for whom it is meete in all goodnes to goe beyonde other. Ye huſbandes againe loue your wyues, whom ye muſt remembre in ſuche condicion to bee ſubiecte vnto you, that yet to them ye ſhoulde not bee ſharpe and bytter. Ye chyldren bee in al thynges obedyente to youre fathers and mothers, thoughe they com-

Dutie of chyldren.

maund you paineful buſines, ſo that the ſame be not vngodly. For it is Chriſtes wyll and pleaſure that ye ſhould ſo doe. C

The texte. Ephe.vi. Tit.ii. 1.Pet.ii.

Ye fathers, prouoke not your children (to anger) leſt they be of a deſperate minde. *Ye ſeruauntes be obedient vnto them that are your bodily maiſters in all thinges: not with iye ſeruice as men pleaſers, but in ſinglenes of heart, fearing god. And what ſoeuer ye dooe, dooe it heartely, as thoughe ye did it to the lorde, and not vnto men: knowyng that of the lorde ye ſhal receiue the rewarde of inheritaunce ; for ye ſerue the lord Chriſt.

Dutie of parentes.

Dutie of ſeruauntes

Againe ye fathers abuſe not your authoritie vpon your children, nor prouoke them ſo with cruelnes, that they diſpaire. Ye ſeruaũtes in all pointes obeye your maiſters, whom by the lawe of man ye are bound to ſerue: not only becauſe they ſee, and loke vpõ you, and for feare, as the common ſort of heathen ſeruauntes are wont to doe, thinking that they haue done theyr dueties, if they offende not theyr maſter beeing but a man: but alſo with a ſimple and an vnfained hearte doing your duetie, not only for feare of man, but alſo for feare of God: who ſeeth with what minde ye do, whatſoeuer ye do. Nor conſider in your ſeruice, what your maſter being but a mã deſerueth: but what ſeruice ſoeuer ye do vnto him, what kinde of one ſoeuer he be, coumpte it as done to Chriſt, and not to men: aſſuring your ſelf, that of him ye ſhall receiue the rewarde of heauenly inheritaũce, though your vnkid maſter geue you nothĩg for your labor, nor accoumpt you among his children. For whiles ye for Chriſtes ſake do ſeruice to vnmete maſters, ye ſerue Chriſt. D

The texte. a Act.x. Roma. ii.

But he that doeth ſynne, ſhall receiue for his ſinne. *Neyther is there any reſpecte of perſons with God.

For as the maiſter yf he againſt his ſeruaunte any thing offende, though he among men be not puniſhed, he ſhall not yet before god eſcape puniſhment: ſo the ſeruaunt that wel doth his duetie, albeit he haue no rewarde of men, which wyth themſelfes thinke that they to theyr ſeruauntes are nothing bound, when they haue done theyr dueties, yet ſhal they not looſe theyr rewarde at gods hand, who putteth no difference betwixte perſons, but betwixt mindes: nor conſidereth a mannes condicion, but how wel he doth.

God hath no regarde of perſons.

¶ The.iiii. Chapiter.

The texte. Ephel.vi.

Maiſters do vnto your ſeruauntes, that whiche is iuſte, and equal: knowing that ye alſo haue a maiſter in heauen.

Dutie of maiſters.

AGayne ye that are maiſters, abuſe not the authoritie giuen you by mennes lawes, and not for any perfeccion of nature, to exercyſe tyranny vpon your ſeruauntes: but giue thẽ that is iuſt and lawfull, departing with thẽ ſufficiently, in ſuch thynges as are for naturall vſes neceſſarye: and make not for youre pleaſure to muche of ſome, intollerablye oppreſſing other, aſſuring youre ſelfes, that ye are rather with them felowes in ſeruice, than maiſters, for aſmuche as ye haue with them one commen maiſter in heauen: at whoſe hand ye ſhall finde like fauer, as your ſelfes haue ſhewed to your ſeruauntes.

The texte. Ephe.vi.

Continue in prayer and watche in the ſame, with thankes giuing: praying alſo for vs, that god maye open vnto vs the doore of vtteraunce, that we maye ſpeake the miſterie of Chriſt, (wherefore I am alſo in theſe bondes) that I maye vtter it, as it becommeth me to ſpeake.

And

Prayer.

Sobriete and watchyng.

Prayer for ſucceſſe of the goſpel.

A And becauſe I woulde ye ſhoulde be more worthie membres of Chriſtes body, continue in prayer: not as dul and heauy people by reaſon of any ſurfetting, but as ſober and wakefull: in the ſame alſo geuing god thankes, ſo yͭ ye not only deſire of god thinges to ſaluació profitable, but alſo giue him thankes for his daily giftes, to the intent that when he ſeeth you both thankful and mindful, he maie be towarde you more beneficial. In the meane time ye ſhall alſo deſire god for vs, that it maye pleaſe his goodnes in ſuch ſort to take away al impedimẽtes, that his goſpel may freely be preached: that he through faith opening mennes heartes, the miſterye may enter into al mennes mindes, which being hitherto hidden, yͤ father woulde nowe haue knowen vnto all, as touchyng Chriſte, through whom without helpe of the law he offereth vnto al people ſaluacion, for preaching wherof I lye in theſe bondes: ſo that nothing let me among al men to publiſh & ſprede abrode the goſpell of Chriſte, which am deſirouſe ſo to dooe freely and withoute feare, euen as he commaunded me.

The text. Ephe.v.

Walke wyſely towarde them that are without, and loſe no oportunitie.

Chriſtians example amonge the heathẽ.

Contencion.

Submiſſion, and liberalitie

Uſe your ſelfes ſoberly and diſcretely with ſuch as are to Chriſtes religion ſtraungers: ſo that in your maners nothig appeare, that may either moue them to perſecute you, or withdrawe their mindes and fauer from the goſpel. B For ſince it can not be auoided, but that ye muſt nedes with Heathens be conuerſaunt, and with thẽ liue familierly, let them in you finde, that through your new profeſſion ye are in all pointes becommen thereby better and more courteiſe: namely if any ſuch thing chaũce, wherin without breach of religion ye may do them pleaſure. Nowe muſte we ſpecially for the preſent time endeuour, that al be allured to the profeſſion of yͤ goſpel. The oportunitie wherof muſt not with iangling and vain contencions be loſte, but be boughte rather with all the precious goodes and treaſures that we haue. For this giue ouer youre honoure, depart with your mony, for this away with your deſire to reuenge. Yf with the loſſe of ſuch thinges the goſpel be furthered, then thinke, as it is in dede, that your aduauntage is greate.

The text. *Rem.ii. Mat.v.

Let your ſpeache be alwayes well ſauored and poudred wyth*ſalte: that ye maye knowe, howe ye oughte to anſwere euery man.

Speche.

Howe Chriſtians ſhould behaue thẽſelfes to al men.

Let not youre ſpeache to them be reprocheful and rough, but let it ſauoure of courteſy and gentlenes, and be poudred with the ſalte of wiſedome: remembrynge that gentle ſpeache rather ſoupleth fierſe ſtomackes, and diſcrecion teacheth, what, to whom, & with what ſobernes we ought to anſwer. We muſt otherwyſe vſe oure ſelf toward princes and gouernours of yͤ world, otherwiſe with meane men, and otherwiſe with lowe perſons: after one ſort with ſuche as are gentle, after an other ſorte with ſuch as are fumiſhe, otherwiſe with learned, otherwiſe with vnlearned. After ſuche ſorte muſte oure language be tempered vnto euerye mannes condicion, that it maye further and promote the goſpell. Some time better is it to giue place, when he whom ye intend to teache, with reprocheful woordes gainſaith your teachinge: or he whom thou ſpeakeſt vnto, goeth couertly aboute to hurte thy doctrine.

The text.

Of all my buſines ſhall ye bee certified by Tichicus, the beloued brother and faythfull mynyſter, and felowe ſeruaunte in the lorde; whome I haue ſente vnto you for the ſame purpoſe, that he myghte knowe what ye dooe, and that he myghte comfort your heartes, wyth one Oneſimus a faythfull and beloued brother which is one of you. They ſhall ſhewe you of all thynges whych are a doing here. C

Tichicus ſent to the Coloſſiās.

Of my ſtate I write not vnto you, but of yͤ ſhal Tichicus, the bearer of theſe letters, certify you, through one commē profeſſion, my well beloued brother, faithfull miniſter, and felowe ſeruaunte in preaching the goſpel: whom I for this purpoſe ſente thither, both to the intent that by hym ye ſhoulde knowe what is here done among vs, and by him to be certified, how ye doe: that your mindes maye through his communicacion be refreſhed, and myne alſo, by his good reporte made of you. And wyth Tichichus haue I ſent Oneſimus, whom I would ye ſhould not eſteme and iudge by his olde kind of life, ſince he is now my faithful, and beloued brother: whom for thys cauſe ye oughte to make the more of, becauſe he is a Gentile as ye be, and of an vncircumciſed one, turned to Chriſt. These two ſhall to you make faythfull reporte, of ſuch thynges as are here doone amonge vs, as ferre as is expedyente for you to knowe.

Oneſimus

The texte. Act. xxvii. ii. Ti. iiii.

Ariſtarchus my priſon felowe ſaluteth you, and * Marcus, Barnabas ſiſters ſonne: touchynge whom ye receiued commaundementes. Yf he come vnto you, receyue hym: and Ieſus, whych is called Iuſtus, whych are of the circumciſion. Theſe only are my workefelowes vnto the kyngdome of god, whych haue bene vnto my conſolacion.

Ariſtarchus.

Ariſtarchus ſaluteth you, and albeit he be a Iew, yet for his like fayth, ye ſhould make much of hym. For hym haue I for Chriſtes goſpels ſake of my enpriſonmente felowe and partaker. Marcus alſo, Barnabas ſyſters ſonne whom ye wel knowe, ſaluteth you, whom I at an other tyme commended vnto you: commaundinge you than as we nowe doe, that yf he come to you, that ye with all gentlenes receiue and enterteine him. Ieſus alſo, whoſe ſurname is Iuſtus, greteth you. Theſe are in dede to you of a ſtraunge nacion, I ſaye of the Iewes, and yet of you worthye to be fauoured, becauſe they in preachynge the kyngdome of god are my woorkefelowes, and were vnto me in the affliccions, which I ſuffer, very cherefull. D

Marcus, Barnabas ſiſters ſon.

Ieſus Iuſtus.

The texte. Collo. i.

Epaphras the ſeruaunte of Chriſt, (whiche is one of you) ſaluteth you, and alwaies laboureth feruently for you in praiers, that ye maye ſtande perfecte and ful, in all the wyl of god. For I beare hym recorde, that he hath a feruent minde for you, and them that are of Laodicia, and them that are of Hierapolis.

Epaphras.

Epaphras greeteth you, whiche is one of you, not onely by the profeſſion of Chryſtes name, but alſo one of the ſame countreye: who ſo heartely fauoureth you, that he moſt feruently for you maketh his praie r to god, that ye by his helpe maye ſtedfaſtly contineew in that ye haue begunne, and not be vnperfite chriſtians, but in doing al ſuche thynges as god requireth, perfcte and full. For in this I beare him recorde, that he hath a feruente loue towarde you, and not towarde you onelye, but alſo towarde all them, that are of Laodicia and Hierapolis, whyche border nyghe vnto you.

The texte. ii. Ti. iiii.

Deare Lucas the phyſicion greteth you, and * Demas. Salute the brethren whych are of Laodicia, and ſalute Nymphas, and the congregacion, whyche is in hys houſe.

Luke the Phyſicion. Demas.

Nympha.

Lucas the phiſicion, whom I ſingulerly loue, greteth you, and ſo doth alſo Demas, whych as yet is with me. Salute aſwell other brethren, that bee at Laodicia, as alſo eſpeciallye Nympha, A with al the congregacion that is in his houſe.

The text. ¶ And when the epiſtle is read of you, make that it be read alſo in the congregacion of the Laodicians, and that ye likewiſe reade the epiſtle of Laodicia.

Aſſone as this epiſtle is rehearſed among you, cauſe that the ſame alſo be read in the congregacion of the Laodicians, and agayn reade ye the epiſtle, whiche from Laodicia I wrote to Timothie, that they may profit more.

Paul willeth the Colloſſiās Epiſtle to be read to the Laodicians.

The texte. ¶ And ſay to Archippus: take hede to thy office that thou haſt receiued in the Lorde, that thou fulfill it. The ſalutacion by the hande of me Paul, remember my bondes: the grace of our Lord Ieſu Chriſt, be with you. Amen.

Take hede to thy office.

Paules meſſage to Archippus

Say in my name theſe woordes to Archippus your ruler: loke about and take hede, what charge thou haſt taken in hand. It is no mans buſines and cure, but Goddes, whiche is commytted vnto thee. See thou perfourme that thou haſt vndertaken, as whiche ſhalte thereof to the Lorde yelde accoumpte. But beecauſe thys Epiſtle with you ſhoulde bee of more credite, loe I ſubſcribe greetynges to you all with myne own hande, with Paules hand (I ſay) whome ye well knowe. Remembre my bondes, B whome I beare for your ſake, and liue after ſuche ſort, that I of them be not made aſhamed. The grace of Ieſus be alwaies with you. Amen.

(.·.)

¶ The ende of the Epiſtle of Saint Paul to the Coloſſians.

The argument vpon the firſt Epiſtle of S. Paul the Apoſtle to the Theſſalonians, by Deſ. Eraſmus of Roterodame.

Theſſalonica is the principall citie of Macedonia: wherof the enhabitauntes of the countrey are called Theſſalonians. They, whan they had once receiued the faith, perſiſted in it with ſuch a conſtancie, that they ſuffered, according to Paules exaumple, perſecucions, euē of their own citezens, with a glad ſtomacke and without ſhrynkyng: ſo as the falſe Apoſtles coulde turne them by no maner of perſwaſion from the ordinaunce of the goſpel. And yet Paul being afrayd of it, becauſe he knew the falſe Apoſtles ouerthwartnes wel inough by experience, inaſmuch as he could not goe ſee them himſelf, he ſent Timotheus: by whome, whan he was returned, Paul hauing report of theyr conſtauncie, prayſeth them, with thankeſgeuing to god. Thys matter he treateth of in the firſt and ſecond Chapters. In the other three, he inſtructeth them in ſondry offices of godlines, ſignifying vnto them as it wer with priuie ynclinges, that there wer ſome among thē, which wer not yet altogether pure frō all vncleane demeanour of liuing: and that they wer not al without ſuche, as being geuen to loytering, wer a chargeable burthen to others: and a ſort of buſye bodies that diſturbe the quietnes of theyr congregacion, he commaundeth to bee correcte. Moreouer, where ſome were not of a throughly confyrmed iudgement as yet, concerning the reſurreccion, ſeeing they bewailed their dead frendes, as though they had periſhed, & not rather departed vnto better promocions, them he enſtructeth and confirmeth. And on the other ſide, where ſome diſputed of the day of yͤ lordes coming, as though it might wel haue been foreknowen and tolde of before, wheras it is vncertain to al men. Paul ſaieth it ſhal come ſodainly, & whan no man loketh for it: to thintent we ſhoulde be the more ready at euery moment. This Epiſtle he wrote from Athens by Tichicus a miniſter, after the Greekes wrytynges: and our latine argumentes ſaye alſo, that Oneſimus bare hym coumpany: howbeit there is no certain autour in the common exemplares.

¶ The end of the argument.

The paraphraſe of Eraſmus vpon the firſt Epiſtle of the Apoſtle Saint Paul to the Theſſalonians.

¶ The.i.Chapter.

The texte. *ii.Cor.i. Gala.i. *Colo.i. *i.Tim.i.

A Paul and Siluanus and Timothie. Vnto the congregacion of the Theſſalonians, in god the father, and in the lorde Ieſus Chriſt. *Grace be vnto you, and peace from god our father, and from the lord Ieſus Chriſt. *We geue god thankes alwaye for you al, making mencion of you in our prayers without ceaſing, and cal you to remembraunce becauſe of the worke of your fayth and labour in loue, and becauſe ye haue continued in ẏ *hope of our lord Ieſus Chriſt, in ẏ ſight of god our father.

Paul and Siluanus and Timothie, vnto the congregacion of the Theſſalonians, cōſenting together in god the father and in our lorde Ieſus Chriſt, wiſhe vnto you grace and peace. We reioice, as it is conuenient we ſhould, for your good forwardnes, and render thankes alwayes vnto god, making mencion of al you, on the behalfe of you al, as often as we walke with god in holy ſupplicacions, in that, it can neuer be out of our mindes, how diligently you trauayled to defende the profeſſion of your fayth: than what exceding labour you tooke for the loue, that you beare vnto the preachers of the goſpel: how manfully & without ſhrinking you abode all thynges, through the hope and expectacion of the rewardes, which our lord Ieſus Chriſt hath promiſed in the life to come, vnto them that for hys names ſake care not for the B dyſpleaſures of this life. You ſhall not looſe the hyre of your well doinges, for god our father that ſeeth vpon what reſpect you dyd them, is he that ſhal pay the hyre.

The Theſſalonians paine for the goſpel.

The text. *i.Cor.ii. *i.Thes. ii

We know brethren (beloued of god) how that ye are elect. For our goſpel came not vnto you *by woord onely, but alſo by power, and by the holy goſt, and by much certaintie, *as ye know after what maner we behaued our ſelfes among you, for your ſake. And ye became folowers of vs and of the lord, receiuing the woord with much affliccion, with ioy of the holy goſt: ſo that ye wer an enſaumple to all that belieue in Macedonia and Achaia. For from you ſounded out the woord of the lord, not in Macedonia and in Achaia onely: but your faythe alſo whiche ye haue vnto god, ſpred herſelf abrod in all quarters, ſo ẏ it nedeth not vs to ſpeake any thing at all. For they themſelues ſhewe of you, what maner of entryng in we had vnto you, and how ye turned to god from ymages, for to ſerue the liuing and true god, and for to loke for his ſonne *from heauen, whom he rayſed from death: euen Ieſus, which deliuereth vs from the *wrath to come.

*Act.i. *John.iii.

You your ſelues know, welbeloued brethren, that you wer not chaunged by the perſwaſion of man, but that you were choſen to theſe purpoſes euen by the will of God. Neither yet haue we ſo ſlenderely preached the goſpel vnto you, as nothing hath been ſhewed vnto you ſauing bare wordes, but the power of god hath cōfyrmed our doctrine euen with euidēt miracles. And the holy goſt was alſo geuen by vs, ſo that we wer behynde in nothyng, that ſhould in any wiſe make for the perfect belieuing of the goſpelles doctrine. For whatſoeuer they of Iewry atteyned by other mens preaching, theſame did you alſo atteyne at our goſpell teachyng. And in thys behalfe, how ſincerely, how humbly, and how paynfully we behaued our ſelues among you, you can tel well ynough. For there was nothing wherby we might win you vnto Chriſt, but we abode it. And you for your part ſhewed not your ſelfes vn-

Paules doctrine proued with miracles.

Pauls behauour among the Theſſalonians.

C toward ſcholers,but you folowed ſtreight after the exaumple of vs:yea rather not of vs,but of the lorde Jeſu,that humbled hymſelfe ſo lowe and ſuffred all thinges,that he might winne vs vnto himſelf.For you haue ſo hertely embraced our goſpell preaching, that for the loue of it you haue ſuffred affliccions paciently, howe many and how grieuous ſo euer they were,not onely with muche boldnes,but alſo with muche gladneſſe, becauſe the holye goſte, whom you receyued by our preachyng as a pledge for the tyme, of the felicitie to come,hath placed hymſelfe in your heartes:thorow hope of whiche felicitie,all ſorowes become ſwete, whatſoeuer are layed vpon vs for the goſpell of Chriſt.And the valiantnes of your fayth was ſo paſſyng excellent, that you were an enſaumple to all the faythfull in the reſt of Macedonia and Achaia. For the enſaumple of that noble chiefe citie moued all mennes myndes ſo ſore,that the fame of the goſpel ſounded as it were the noyſe of a trumpet wyde and broade, and publiſhed the feruencie of your fayth,that you haue to Godward, not onely in Macedonia and Achaia, but alſo in all other countreyes:ſo that nowe we ſee it is no nede for vs to make report of your godlines. For if we begynne at anye tyme to ſpeake of thoſe matters, they are more ready of theyr own mynde to tell vs,being inſtructed by the common brute,than we can tell them:howe we entred fyrſt vnto you to open the goſpels doctrine,and with what diligent readines ye D receiued vs,ſetting al perils aſyde,that ſemed like to happen vnto you for our ſakes,and howe eaſelye you wer trayned from the ſuperſticion of your forefathers, wherwith you woorſhipped the ymages of deuils,vnto the true worſhip of God:ſo as euer ſynce that tyme you abhorre falſe and dead Goddes, and ſerue the true liuing god:and truſting vpon hys promiſes,you paſſe nothing vpon the pleaſures of thys lyfe,no more than you doe vpon the diſpleaſures of it:but loke that hys ſonne Jeſus (by whome he hath deliuered vs freely vnto ſaluacion,and promiſed vs the rewardes of the lyfe to come)ſhal come agayn from heauen,and geue openly vnto the world,the thynges that he hath promiſed.For God rayſed him vp again vnto life to this end, that we myght alſo be rayſed agayne vnto lyfe by hym,and to haue the fruicion of the good thinges that neuer ſhal dye,which in thys lyfe ſuffer the diſpleaſures of this world for his ſake.And than his coming ſhalbe ioyfully welcome vnto vs,inaſmuch as he hath clenſed vs from our ſinnes in hys owne bloud,and reconciled vs vnto God, and deliuered vs from the eternal puniſhmēt that was due for our tranſgreſſions.

The Theſſalonians conſtancie.

The holye goſt maketh ſorow ſwete.

Theſſalonica.

Chriſt auctour of reſurreccion to hys.

Chriſtes ſecond coming ioyfull.

¶The.ii.Chapter.

¶For ye your ſelues(brethren)knowe of our entraunce in vnto you, howe that it was not in vayn:but euen after that we had ſuffred before,*and wer ſhamefully intreated at Philippos(as ye know)then wer we bolde in our God,to ſpeake vnto you the goſpel of God,*in much ſtriuing.For oure exhortacion was not to brynge you to errour, nor yet to vncleanes,neither was it with gyle:but as we wer allowed of God,that the ghoſpel ſhould be committed vnto vs:euen ſo we ſpake *not as they that pleaſe men,but God,which tryeth our heartes.Neither lead we our conuerſacion at any tyme with flattering woordes, as ye know:neither by occaſion of

The texte.

*Act.xvi.

*Act.xvii.

*Gala.i.

*Phil.i. caſion of couetouſnes. *God is recorde: neyther ſought we prayſe of men, neither of you, nor yet of anye other, when we myghte haue been in authoritie, as the Apoſtles of Chriſt, but we were tendre among you: euen as a nourſe cheriſheth her children, ſo wer we affeccioned toward you: our good will was to haue dealt vnto you, not the goſpel of god onely: but alſo our owne ſoules, becauſe ye wer deare vnto vs.

A What nedeth vs to make rehearſall, ſeeyng ye youre ſelues knowe, that albeit we came not vnto you, with bragging and ſtaring, nor curiouſly mincing a ſorte of greate wordes, nor ſetting out any high Philoſophie: yet our entraunce vnto you was not vneffectuall. But where as wee had ſuffred many thynges at Philippos before, as you your ſelfes knowe, and were ſhamefully handled with many ſpiteful rebukes, and ſo was Silas alſo, becauſe of caſting the prophecying ſpirite out of the Dameſell that was poſſeſſed: yet neuertheleſſe through the helpe of our god, we wer not afrayd euen to preache the goſpell of Chriſte freely among you alſo, and not without excedyng great daunger: whereas in caſe we had preached a forged vayne thyng, we ſhoulde neuer haue been in daunger of our head for that matter. For ſuche menne as teache theyr owne doctrine, and not that whiche they haue receiued of Chriſte, and teache for theyr owne B aduauntage, intending thereby to diſceiue others for theyr owne lucres ſake: thoſe haue no authoritie of theyr doctrine at all, and drawe themſelues quite away, as ſone as they dreade any daunger of theyr lyues or ſubſtaunce. But the doctrine wherunto we allured you, was not counterfayted, ne fayned, neither purpoſed vnto diſceite, ne yet vnder colourable pretence of it, we haue cloked impure ſciences, as the falſe Apoſtles doe, nor haue done any thing fraudulently, pretending in outward appearance one way, and purpoſing inwardly cleane contrary an other way: and vnder the tytle of Chriſt goe about our owne pelfe, after the maner of them, that make themſelues Apoſtles. But lyke as god by hys ſonne hath choſen vs vnto thys office, that we ſhoulde ſyncerely preache the goſpell commytted vnto vs: euen ſo dooe we preache vnto all men, not to crepe in fauour or commendacion with men, but to doe our office ſo as God maye allowe it, who ſeeth the inwarde ſecretes of our heartes, and accordyng thereto eſtemeth euery man. For we haue not flattred any man, as ye know at leaſt, neither haue we turned the woord of the goſpell, nor your tractable belieuyng into our owne gayne, God himſelf is witneſſe vnto our conſciences: neyther haue we hunted after the prayſe of men by meanes of the ghoſpell, eyther at your handes or of any other, whereas we myght haue vſed our autoritie, and bragge no leſſe than the falſe Apoſtles: which though they teache vayne thynges and to theyr own gaine, yet they require to be honoured and waited vpon of you. But we conſidering what becometh the Apoſtles of Chriſt, which humbled hymſelfe for our ſaluacions ſake, haue not taken vpon vs to bragge and loke hygh, but haue ſhewed our ſelues gentle and ſobre among you, not eagrely abuſyng you, as diſciples, but with al lenitie bearyng with your weakeneſſe, none otherwyſe than a mother nourſe would chearyſhe the tender age

Paules comming to Theſſalonica.

Chriſtes doctrine not deceiuable.

The affeccion of a true preacher.

of her children: and ſo we being louyngly affected towardes you, C wer heartely deſyrous to impart vnto you, not onely the ghoſpell of God as the fode of your ſoules, but alſo to beſtowe our owne life: not that we loked for any reward at your handes, but that we loued you entierly with all our heartes, none other wyſe than a mother loueth her owne children. We vpbrayde you not of our diligence, but we rehearſe our louyng affeccion.

The text. *Act.xx. i.Cor.iiii. ii.Teſ.iii

¶ Ye remembre brethren our labour, and trauayle. *For we laboured day and night becauſe we woulde not be chargeable vnto anye of you, and preached vnto you the goſpel of God. Ye are witneſſes, and ſo is God, how holily and iuſtly and vnblameably, we behaued our ſelues among you that belieued, as ye knowe, howe that we bare ſuch affeccion vnto euery one of you, as a father doth vnto chyldren, exhorting, coumforting, and beſechyng you, that ye woulde walke woorthye of God, whiche hath called you vnto hys kingdome and glorye. For this cauſe thãke we god alſo without ceaſſing, becauſe that when ye receued of vs the word (wherwith ye learned to know God) ye receiued it not as the woord of man: but euen as it was in dede, the word of God, which worketh alſo in you that belieue.

Paules painfull preaching.

You remembre brethren, that we forſoke no labour nor trauayl for your ſakes, thyrſtyng nor myndyng any other thyng els than your ſaluacion. And we hũted ſo litle for reward at your handes, that we wrought with our handlabour daye and nyght, to geat our liuyng withall, becauſe we woulde bee a burthen to none of you all. The falſe Apoſtles cloute in theyr ghoſpell among you, and wrythe to themſelues as much as they can geat: and we haue preached the goſpel of god vnto you frely without any thing. And D you are my witneſſes, and God himſelf is my record, how holily, howe vprightlye, and howe vnblameablye we haue behaued our ſelues toward you that beleued, as ye know by proued experiẽce, with how ſyncere a loue we did al thynges, that towardes euery one of you we wer euen ſo affected, as any father is towardes his owne children, now beſechyng, now coumfortyng, now charging you, not to geue vs any thing, but to leade a life woorthy of god: which, whan you wer afore tyme voyde of all godlines, hath called you through fayth to the ſtudie of true godlineſſe, and hath alſo through temporall afflicciions, called you into hys kyngdome and glory immortal. Al'is wel, you acknowlage the goodneſſe of god: & for that cauſe we alſo rẽder thankes vnto him continualli, for kendlyng your heartes after ſuche ſorte, that whan we came in a poore baſe eſtate vnto you, and hauing no ſhew of dignitie to ſet vs foreward, yet as ſoone as you had hearde the goſpell preached of vs, you receiued it, not as a fable or the woord of man, but as the woord that came from God himſelfe, as it was in dede: for he hymſelfe ſpake euen by vs.

Paul laboured for hys liuing

Paules vpright lyfe.

The text.

For ye brethren became folowers of the congregacions of God which in Iewry are in Chriſt Ieſu: for ye haue ſuffered lyke thynges of your kinſmenne, as we oure ſelues haue ſuffered of the Iewes. Which as they kylled the Lorde Ieſus, and theyr owne Prophetes, euen ſo haue they perſecuted vs: and God they pleaſe not, and are cantrary to all men, and hynder vs, that we ſhoulde not ſpeake vnto the Gentiles, that they might bee ſaued, to fulfyll theyr ſinnes alwaye. For the *wrath of God is come on them, euen to the vtmoſt.

*Luk.xxi.

The word of God myghty, and not ydle.

The woorde of man is weake and vneffectuall, but the woord of God is effectually mightye: whiche, as ſoone as you had drunken of it, was not ydle, but began to woorke hys power in you, ſo as it myght euidently ynough appeare, that you had recyued the ſame ſpirite, in that you incontinẽtly began to folow thexamples

of the

A of the other congregacions of god, that profeſſed Jeſus Chriſt in Jewry. That, which Chriſte: that, that we: that, that the reſt of the Jewes which embrace the doctrine of the goſpell, haue ſuffered of theyr own countreymen, vnto whome thys doctrine is odious, the lyke haue you alſo ſuffered of your owne townes menne. For lyke as they killed the lord Jeſus, and ſlewe hys Prophetes before hym, becauſe they coulde not abyde the trueth: euen ſo doe they alſo perſecute vs that are the true goſpell preachers, with ſuche blindnes of heart, that they prouoke euen the wrath of God vpon themſelues, becauſe they rebell againſt his will, and goe agaynſt all menne, as the verye enemies of mankynde, and as men that enuie all mennes ſaluacion which is offered through fayeth, and goe about to drawe all men with them into deſtruccion. For they doe not let vs after thys ſort of anye priuate dyſpleaſure, but they enuye all the Gentiles their wealth, and trouble vs for this entent, that we ſhould not preache the goſpell vnto the Gentiles, wherby they myght be ſaued: as though it wer but a ſmall matter for them to haue ſlayne the Prophetes beefore, and by and by Chriſt after the Prophetes, excepte they perſecute and diſpatche vs out of the way alſo: ſo as they maye finiſhe the whole heape of theyr miſchiefes, and lay this, as it wer the ſumme totall of their wickednes, alwayes to be lyke manered to themſelues, and neuer B to repent from theyr madneſſe. By reaſon whereof they prouoke the wrath of God ſo ſore vpon them, that they are to be deſpayred of, forſomuch as of a purpoſed malice they ſpurne away the mercy of God from them, and by al poſſible meanes oppugne the goſpel, through whoſe onely helpe they myght be deliuered from deſtruccion.

The Theſſalonians trouble for the goſpell.

The Jewes enuie againſt the Gentiles.

The Jewes malicious ſtubbernes

The text.

¶ Foraſmuch brethren as we are kept from you for a ſeaſon, as concerning the bodely preſence (but not in the heart) we enforced the more to ſee you perſonally with great deſyre. And therefore we woulde haue come vnto you, I Paul once and agayne: *but Satan withſtode vs. For what is our hope, or ioye, or croune of reioyſing? *are not ye it in the preſence of our Lord Ieſus Chriſtes at his coming? yes, ye are our glory and ioye.

*Dani.x.
*ii.Cor.i.

But the more J loue you, brethren, for the readines and promptitude of your fayth, the more J am enflamed with the louyng deſyre of you, becauſe beeing kept from you for a tyme, J could not haue the fruicion of your company, whereof J was wonderfullye deſyrous, although we wer neuer abſent in mynde. And yet thys coulde not ſatiſfie the loue that we beare towardes you, except J ſhoulde alſo preſently ſee you euen with my bodely eyes. Wherefore J thought it not inough, to ſend any body to you, or to ſpeake with you by letters: but J Paul went about once and eftſones to come to you my ſelfe, ſo as J might the more throughly confyrme your conſciences: But Satan withſtode this purpoſed endeuour, whiche by the wicked Jewes hyndred my comyng vnto you. And what meruaile is it, though J bee ſo deſyrous of you? For what other thing is there in this worlde, wherewith J can content my ſelfe, whereof J may aduaunce my ſelfe, wherof J may perſwade my ſelfe to enherite felicitie? J defie all thinges in compariſon of the goſpell of Chriſt. Than what is our hope, or what is our ioy, or what is our croune? Among others of the Gentiles whome J haue wonne vnto Chriſte, are not you alſo? albeit not in the ſight

Paul purpoſed to goe to Theſſalonica.

Paul reioyſeth onely in the goſpel.

of the worlde,yet verely it is with the Lord Ieſus Chriſt. C Whan the enemies of the ghoſpell are throwen vnder foote,and the trynumphe openlye kepte at hys cumming,what enſygnes and what other tokens of victory ſhall I bryng foorthe in that royall companye,but you and ſuche other lyke as you bee? In the meane tyme I am in aſſured hope of theſe thinges. You are the fruite and the matter of our glory:you are our ioy,in caſe you perſeuer vnto the end in thoſe thinges that you haue begunne.

❡ The .iii. Chapter.

The texte

*Act.xvii.

*Ephe.iii.

*Ioh.xv.

ii. Tim.iii

❡ Wherfore,ſence we could no longer forbeare, we thought it good to remayne at Athens alone,and ſent Timothie our brother and miniſter of God, and the helper foorth of our labour in the goſpell of Chriſte,to ſtabliſhe you:and to coumfort you concerning our fayth,*that no man ſhoulde be moued in theſe affliccions. For ye youre ſelues knowe* that we are euen appoynted thereunto. For when we were with you, we tolde you before, that we ſhoulde ſuffer tribulacion, euen as it came to paſſe,and as ye knowe. For thys cauſe when I could no longer forbeare,I ſent, that I might haue knowlage of your faythe, leſt by ſome meanes the temptour had tempted you,and leſt our laboure had been beſtowed in vayne.

Timothie ſent to Theſſalonica.

THerfore,inaſmuche as we coulde not ſuffer the want of you anye longer, and ſeeing I coulde not come my ſelfe to you,I thought it good to doe that by my moſte faithful companion,that I coulde not doe by my ſelfe:and to put him in D ſtede of my ſelfe. Therfore we taried ſtil alone at Athens,and from thence ſent Timothie our brother,a tryed miniſter of God, and an helpfelowe of oure office, whiche we haue to dooe in the ghoſpell of Chriſt:becauſe we had leauer wante the comfort of that ſo deare a ſingular and ſo neceſſari a companion for the time,than to geue occaſion that you ſhould thynke we had vtterlye geuen ouer lookyng to your ſtate of thinges. And verelye we haue ſent hym,not for any cauſe of our own,but chiefly for your ſakes,that he myght eſtabliſhe and comfort your conſciences,and to ſhew you,that for al theſe paynful afflictions,wherwith I am toſſed hereaway and thereawaye,myne heart is nothing diſcouraged, but the glory of the goſpel is a great deale better auaunced,leſt any of you ſhould be diſmayed,by reaſon of mine afflictions, whiche you heare tell of. For you muſt not thinke it any neweltie, though theſe thinges happen to the preachers of the goſpel,inaſmuche as you knewe a good while agoe,that I was choſen of god to this ſame end,that through ſuffering of afflictions of my bodye, I myghte aduaunce the name of Chriſte:and ſo in thys behalfe to be like my lorde and maiſter. For euen than whan we wer preſent with you, we tolde you theſame beefore, that wee ſhoulde ſuffer affliccion for the ghoſpelles ſake. And as I tolde you beefore it ſhoulde bee, ſo you ſee it nowe happened,lyke as alſo you haue knowen it happen before. As for me,there was nothing hapned vnto me vnloked for, nor any thing that I told not you of afore:ſo as you haue the leſſe cauſe to be diſcouraged. Wherefore,conſidering that for the great care I take for you(euen whan all thing is at the ſureſt) I could not be quiete but long after you ſtill,I ſent Timothie (as I ſayd

Perſecucion no new thing to preachers.

afore)

A afore) for thys purpoſe, that by him (as well in a maner as I wer preſent there my ſelfe) I mighte knowe the ſtedfaſtneſſe of youre fayth, and might trye if he that kepeth continuall watche to ſubuerte them that bee good, had tempted any of the weaker ſorte of you, and ſo in them my labour had been loſt.

The text.

But nowe latelye, when Timothie came from you vnto vs, and declared to vs your faythe and loue, and howe that ye haue good remembraunce of vs alwaye, deſyring to ſee vs as we alſo deſyre to ſee you. Therefore brethren we receiued conſolacion by you, in all our aduerſitie and neceſſitie, through your faythe. For now are we aliue, if ye ſtand ſtedfaſt in the lord. For what thankes can we recompence to God agayne for you, ouer all that ioye, that we ioye for your ſakes before our God? praying nyght and day exceadynglye, that we myght ſee you preſentlye, and might fulfill the thynges whiche are lacking vnto your fayth. God himſelfe our father, and our lorde Ieſus Chriſte ſhall gyde our iourney vnto you: the lorde alſo ſhall increaſe you and make you flowe ouer in loue one toward an other, and toward all men, euen as we doe toward you: that he may make your heartes ſtable and vnblameable, in holines before God our father, at the cumming of our Lord Ieſus Chriſt with all ſainctes.

Timothies report of the Theſſalonians.

Paules ioy of the Theſſalonians.

Paules prayer for the Theſſalonians.

But whan Timothie of late returned from you to vs agayn, and brought vs merye tydinges, ſhewyng that you perſiſt aſwell conſtantly in your fayth without ſhrinking, as alſo that your vnfeyned charitie is theſame that it was, and that our being a ſoonder hath not brought vs out of remembraunce with you, but that you haue vs in minde alwayes continually, and that you are euer B deſyrous to ſee vs, as we are to ſee you: there is no neceſſitie nor any ſorowe, that I am preſſed withal, but I can beare it pacientlye ſence I knewe that you abode conſtantly in your fayth, which whan I was afrayde of, I was nothing afrayde of my ſelfe. For I thynke that I am altogether ſafe, if your fayth continue ſafe. Nowe we liue, and thinke our ſelfes deliuered from all maner of daunger, in caſe you, through the helpe of Chriſte Ieſu, perſiſte conſtantlye in that you haue begunne. It yrketh not me to ſuffer theſe euilles, ſo that the fruites be aunſwerable in you, for whoſe ſakes I abide them. Whiche thing, foraſmuch as I perceiue to be in dede, ſo as the ghoſpell groweth in acquaintaunce among the Gentiles dayly more and more: what thankes worthy ſo great a benefite are we hable to render vnto God: by whoſe goodneſſe ſo excellent ioy, wherwith we reioyce with all our heartes for your forewarde procedyng, chaunceth vnto vs euen among theſe ſorowes, our God bearyng record of theſame, vnto whoſe goodnes you are bounde for that you continue ſtedfaſte: of whom our duetie is in our prayers day and nyght, to deſyre thys thyng in more ample wiſe, that by his mercye we maye at one tyme or other ſee you agayne. For with perſonall preſence ſome thing is doen, that nother letters nor meſſenger, how truſtie ſo euer he be, can be hable to accompliſhe. For this cauſe ſake therfore, I am deſyrous to ſee you, to the intent if anye goſpellyke diſcipline be wantyng, I myght ſupplye it and amende it. Furthermore my prayer is, that where I cannot ſo dooe by meanes of wicked perſones, God hymſelfe our father and hys ſonne Ieſus Chriſt our lorde, would vouchſafe to take awaye thoſe lettes, and open me a free paſſage vnto you: and alſo in the meane ſeaſon to encreaſe you

with

with his giftes, that I may ſee you to my great coumfort. Which thing ſhall bee, in caſe he make you aboundaunte and plenteous in mutall charitie among your ſelues: and not among your ſelues onely, but alſo towardes all men, like as we alſo haue a certaine excellencie of loue towardes all you, beeing readye euen to ſuffer death for your ſaluacion: and that he would ſo confyrme your conſciences, that your vprightneſſe cannot be blamed on any behalfe, not onely with men, but much rather with God the father, whom nothyng eſcapeth, in ẏ coming of our lord Ieſus Chriſt: at which time it ſhall openly appeare in the ſight of all ſainctes, not onely what euerye one hath done, but alſo with what conſcience euerye one hath done it. C

¶ The.iiii. Chapter.

-2-

w pisth on thi

-dony in hert^

The texte

* Rom.xii Ephe.v.

*Rom.i.

*Luk.x. *i.Cor.iii. and.vi.

¶ Furthermore, we beſeche you (brethren) and exhorte you by the Lorde Ieſus, that ye increaſe more and more, euen as ye haue receyued of vs, howe ye ought to walke and to pleaſe God. For ye knowe what commaundementes we gaue you by our lord Ieſus Chriſt. For this is the will of God * euen your holines, that ye ſhould abſtaine from fornicacion, and that euery one of you ſhould know how to kepe his veſſell in holines and honour, and not in the luſt of concupiſcence as doe the heathen, * whiche knowe not God: that no man oppreſſe and defraude hys brother in bargayning, becauſe that the lord is the auenger of all ſuch thinges, as we tolde you before, and teſtified. For God hath not called vs vnto vnclennes, but vnto holines. * He therfore that deſpiſeth, deſpiſeth not man, but God, which hath ſent hys * holy ſpirite among you.

D

Pauls doctrine not clouted with cere- ceremonies.

This is the will of God, euen your holines.

Whoredome.

Moreouer brethren we beſeche and exhort you by the lord Ieſus, forasmuch as you are now ſufficiently taught of vs, after what ſort you ought to behaue your ſelues, & with what endeuours to pleaſe God, geue your diligence not onely to perſeuer ſtyll in that you haue learned, but alſo to excede your ſelues in dayly encreaces of forwardnes. For you know and remembre what preceptes I gaue, not by the autoritie of my ſelf, but by the autoritie of our lord Ieſus Chriſte. I gaue none of theſe thynges in commaundemente that the falſe Apoſtles cloute in among you, of the ceremonies of Moſes lawe, of the excellencie and viſions of Angels, as though there were entraunce by them vnto ſaluacion: but thoſe thynges onely that I knew certainly to be acceptable vnto God. For this is the will of God, that you kepe your ſelues holy and vnſpotted, and not onelye to bee chaſte in ſoule, but alſo in bodye, that you may abſtayne from whoredom wherewith the bodies are defiled. The bodie is the dwellyng houſe of the ſoule, and the ſoule is the Inne of God. Than lyke as it is neceſſarye for the ſoule to bee pure, beecauſe of the geaſt, God: ſo is it decente for the bodye to bee pure, beecauſe of the inhabitoure, the ſoule. Therefore let euerye one knowe howe to geue thys honour to hys ſely carcas, as a frayle veſſell, that he keepe it cleane and vndefyled: and not ſuffer it to bee ſpotted with the dyſeaſe of fylthye deſyres and luſtes: which thyng is ſo farre vnworthie the ſtate of Chriſtians, that it is the ſtate of no nacion of people, but of them that haue no knowlage of God, but thynke that euerye one maye lawfullye

dooe

A dooe what he luſteth without puniſhmente, and that all is honeſt that is pleaſaunt to the body. But the myſchiefe of luſt doubleth hys myſchiefe, in caſe a man ioyne it with the iniurye of hys brother: as whan a man vſurpeth an other mannes wyfe. Lette no man therfore either in thys caſe or in other matters, in vſurpyng ouermuche to hymſelfe, defraude hys brother, inaſmuche as God will ſuffer none of theſe thinges vnreuenged: and ſeeing that baptiſme ſhal not onely not auayle them that commit theſe offences, but alſo make to theyr more grieuous puniſhmente, like as we haue tolde and recorded vnto you before. For God hath not called vs from the ordinaunce of our former lyfe, to the intent that being once waſhen cleane we ſhoulde bee walowed into theſame filthineſſe agayn: but to mayntayne in holineſſe and puritie of lyfe, the innocencie that was once freely geuen vs. And that we ſhoulde not through filthy deſyres caſt away from vs the holy goſt, which is the louer of chaſtitie. Theſe matters (I ſay) I haue both recorded and doe record agayne, that they are not the preceptes of me, but of God: ſo that whoſoeuer contemneth them, contemneth not man whiche is the warnynge geuer, but God that is the commaundement maker: who hath emparted hys holye ſpirite vnto you, for thys purpoſe, that you ſhoulde by hys inſpiracion B embrace godlineſſe. Againſt thys holy ſpirite euery one worketh deſpyte, that through fylthy luſtes polluteth hys owne body.

Baptiſme not ſufficient without innocencie of lyfe.

Paul teacheth not hys own doctrine.

The text. John.xv. i.John.ii.iiii.

i.Theſ.iiii

But as touching brotherlye loue, ye nede not that I write vnto you. For ye are taught of god, to loue one an other, yea and that thyng verely ye doe vnto al the brethren whiche are in all Macedonia. We beſeche you brethren, that ye encreaſe more and more, and that ye ſtudy to be quiete, and to meddle with your own buſines, *and to worke with your handes, as we commaunded you: that ye may behaue your ſelues honeſtlye towarde them that are without, and that nothing be lackyng vnto you.

Furthermore, as concernynge the loue that chriſtians owe to chriſtians, I thinke it not neceſſary for me to admonyſh you by theſe my letters. For you are taught immediately frō heauen by the ſpirite of Chriſte (whereof you haue taſted) that ye ſhould loue one an other. Whiche thing you declare in verye dede, in that you loue all the brethren with a chriſtian loue, not onely that are at Theſſalonica, but alſo in al Macedonia. Myne exhortacion therfore ſhal not bee vnto you, to doe the thyng that you dooe of youre owne accorde, but in that, that you doe by admonicion of the ſpirite, to excede your ſelues, and goe forewarde alwaies better and better. And loke you geue cyrcumſpect hede, that your quietneſſe be not interrupted by meanes of ydle perſons, and ſuche as be curious medlers of other mens matters: but let euery one applye hys owne buſineſſe. And if anye want ſubſtaunce wherof to liue, let hym prouide with hys owne handes, ſo as he may bothe helpe himſelfe, and relieue them that be nedy, lyke as we commaunded you before, to the intent ye myght behaue your ſelues honeſtly towardes them, that haue not profeſſed Chriſte: at whoſe handes it wer ſhame for your profeſſion, eyther to begge or to doe anye vncomlier thyng for nede. But rather let euerye one geat with hys handes, ſo as he want no neceſſary thing. And that man is eaſely ſatiſfyed, that is content with a litle.

The chriſtian loue of the Theſſalonians.

Ydle and curious folke.

Chriſtians muſt labor for theyr liuing.

The texte Cap.ii.

¶ I woulde not brethren that ye ſhoulde bee ignoraunte concernyng them which are fallen aſlepe, that ye ſorowe not as other dooe, *whiche haue no hope.

For if

C

* i. Cor.xv

* Dan.xii. Mat.xxiiii

For if we belieue that Ieſus died, and roſe agayne: euen ſo them alſo whiche ſlepe by Ieſus will God bryng agayne with hym. For thys ſay we vnto you in the word of the lord, *that we which ſhall liue, and ſhall remain in the comyng of the lord, ſhall not come ere they which ſlepe. *For the Lorde hymſelfe ſhall deſcend from heauen, with a ſhoute, and the voyce of the Archangell and trompe of God. And the dead in Chriſte ſhall aryſe fyrſt: then we whiche ſhall liue (euen we whiche ſhall remayne) ſhalbe caught vp with them alſo in the cloudes, to mete the Lord in the ayre. And ſo ſhal we euer bee with the lorde. Wherfore comforte your ſelues one another with theſe woordes.

Chriſtians death but a ſlepe.

Finally, as touchyng the miſtery of the reſurreccion, J cannot be content to haue you ignoraunt, leſt ye ſhould make importune ſorowful mourning for thē that ſlepe in the truſt of the promiſes of the goſpel, as though they periſhed: that ye ſhould not mourne, J ſaye, after the exaumple of the Gentiles, whiche bewayle the death of their frendes, becauſe they haue no hope of theyr reſurreccion. But the death of chriſtians is nothing els but a ſlepe, frō the which they ſhal awake agayn at the comyng of Chriſt, to liue a great deale more bliſſefully. For why ſhoulde we not truſt, the ſame thyng to come to paſſe in the members, that we knowe already perfourmed in the head? For if we belieue verely, that Jeſus was dead after the maner of man, and roſe agayne to immortall lyfe: it foloweth of neceſſitie, that we ought to belieue alſo, that God the father, which rayſed vp Jeſus, wil alſo bryng with hym thoſe that profeſſed Jeſus, and ſlepte in the aſſured truſt of hys promiſes, alyue agayne at the comyng of hys ſonne, ſo as the head ſhall not want hys membres. We bable not vnto you an humayne fable, but we tell you the thyng that we learned of Chriſte hymſelfe: that is to wete, that we, whiche ſhall be founde remaynyng alyue in thys world at the lordes comyng, ſhall not be preſēted in the ſight of Jeſus, before that they which wer dead afore be preſēted alſo. Some wil ſay: how ſhal it be poſſible for them to be preſented, that wer buried and turned into duſt? Euen the lord Jeſus hymſelf by the voyce of the Aungell ſoundyng out of heauen with the troumpet of God, ſhall rayſe them vp and warne them to awake and come quickely. And than ſuche as had ſlept in thys hope, ſhall returne agayne vnto lyfe, and ryſe out of theyr graues. And that doen, we that ſhall remayne and be found aliue in the cummyng of Chriſte, ſhalbe ſodaynlye taken vp together with them that are raiſed agayne vnto lyfe, through the cloudes, that we may mete the Lorde in the ayer. And from thence he ſhall carry vs with hym into heauen, to lyue with hym perpetuallye. Nowe therefore, ſee you coumfort euerye one an other with theſe ſayinges, ſo as the death of yͤ godly vexe you not to ſore, inaſmuch as it is more woorthy gratulacions and reioycinges, than your ſorowfull lamentacions.

D

The reſurreccion.

The .v. Chapter.

The text.

* Ma.xxiiii

ii Pet.iii.

Apoc.iii.

* Jere.vi.

Finally of the tymes and ſeaſons (brethren) it is no nede that I write vnto you: for ye your ſelues know perfectly, that *the day of the Lord ſhall come, euen as a thefe in the nyght. For when they ſhall ſay, peace, and al thinges are ſafe, then ſhall *ſodayñ deſtruction come vpon them (as ſorow cometh vpon a woman trauaylyng with childe) and they ſhall not ſcape. But ye brethren are not in darkenes, that that day ſhould come on you as a thefe.

Nowe

A Now ye haue the maner & ordre of the reſurreccio̅, inaſmuch as it was conuenie̅t for you to know it. But as for the times and the very ſeaſons whan theſe thinges ſhal be, it is no parte of our office to wryte vnto you. And it is ſo vnauaylable, yͭ euen the lord himſelf would ope̅ no ſuch thing vnto his diſciples whan they demaunded it of him. For you know plainly, and we haue taught you before, that the day of the lord ſhal come ſodainly vpon yͤ world vnloked for, euen as a thefe in yͤ night breaketh in vpon them yͭ are a ſlepe: & ſhal ouerlay them that are careles, than moſt chiefly, whan it ſhal be the leaſt loked for. For whan ſuch as belieue not yͤ goſpel, ſhal ſaye in theyr moſt ioylitie, there is no daunger, but al is peace & ſafe, the lord wil not come: than their deſtruccion ſhal come ſodenly vpon the̅, like as a woman with child is ſodenly pained with ſorow in her trauayle, before the day cometh yͭ ſhe loked for. And they ſhall haue no way to eſcape oppreſſion, before they feele it ſodenly vpon them. That day ſhalbe a dreadful day, to the̅ that being blinded in theyr owne viciouſnes, leade their life as it wer in yͤ nyght: but vnto you brethren, it is not ſo dreadfull leſt it ſhould take you vnprouided.

The time of yͤ iudgement not vttered.

The day of the lord is ſodeyn.

The day of the lord dreadful to nightlyke liuers.

The text. Ye are al the children of light, and the children of the day. We are not of the night neither of darkenes. Therfore *let vs not ſlepe as doce other: but let vs watche, and be ſobre. For they that ſlepe, ſlepe in the night: and they that be dru̅ken, are drunken in the nighte. But let vs whiche are of the day, be ſober, armed with the *breſt plate of fayth and loue, and with hope of ſaluacion for an helmet. For God hath not appoynted vs to prouoke wrarh vnto our ſelues, but to obtayn ſaluacion by the meanes of our lord Ieſu Chriſt, *whiche dyed for vs: that whether we wake or ſlepe, we ſhould liue together with him. Wherfore, comfort your ſelues together, and edifie euery one an other, euen as ye doe.

*Rom.xiii

*Eſai.lix. Ephe.vi.

*ii.Cor.v

For al you yͭ folowe Chriſt, belong not to the kingdom of darkenes, B but to the kingdom of light and of god, namely if our dilige̅ce of godlines be aunſwerable to our profeſſion: & if we lyue ſo, as it may appeare yͭ we watche in the day light, & not lye ſnourtyng in darknes. Therfore if we wil not be take̅ vnwares, let vs not ſlepe as other doe, that haue no knowlage of Chriſtes light: but let vs watche & be ſobre, taking alwayes cyrcumſpecte hede, yͭ we commit nothing through vnaduiſednes, yͭ may offend the iyes of God and men. For like as they yͭ ſlepe after the body, ſlepe in the night, and thoſe that are wine drunken, are drunken in the night: euen ſo thoſe that yawne & ſlumber in naughtines, are occupyed in darknes of the ſoule: & thoſe that are drunken with the luſtes & daliau̅ces of yͤ world, are entangled with darkenes of the minde. But as for vs vnto whom the day of yͤ goſpel hath caſt his light, it ſta̅deth vs in hand to be ſobre & watching, alwayes prepared & ready againſt the ſodain aſſault of yͤ enemi, yͭ kepeth continual watch for our deſtruccion, & to be harneſſed with ſpirituall armour: In ſtede of a breſt plate to put on feith & charitie: for the helmet, hope of eternal ſaluacion. And tha̅ ſhal ye not nede to diſtruſt. God wil be ready himſelf to defend thoſe yͭ be watching. For God hath not called vs to the doctrine of the goſpel for this purpoſe, that liuing otherwiſe than it maketh mencion, we ſhould double the wrath & vengeaunce of God vpon vs: but that in obeying hym we myght obteyne ſaluacion, by the helpe of our Lorde Jeſus Chriſte, who

ſuffered

The kingdomes of light and darkenes.

Sobrietie and watching.

The night and day.

The armour of a chriſtian souldiour.

Why God hath called vs.

ſuffered death for vs:to the intent,that if it chaunce vs to liue,we may liue with hym through godlines and hope of immortalitie: and if it chaunce vs to dye,we maye liue with hym neuer to dye. C

Mutual exhortació

To thintent that you may ſo doe more and more,encourage euery one other with mutuall exhortacions, and ſtiere one an other to goe on forward,like as you doe already euen of your own accord.

The text. Gala.vi. i.Tim.v.

¶ We beſeche you brethren that ye know them which labour among you,and haue the ouerſight of you in the lord,and geue you exhortacion, that ye haue thē in hye reputacion thorow loue, for theyr workes ſake,and be at peace with them.

Behaueour of chriſtians to the preachers.

Furthermore we beſeche you,brethren,to haue conſideracion of them,that labour among you,and haue ouerſyght of you in teaching of the goſpel,and do admoniſh you with what thinges you ought to pleaſe Chriſt:that where you are bounden to geue honor vnto al men, yet haue them in regard aboue others,requiting thē the loue that they beſtow vnto you in ſuſteyning ſo many labours and daungers for youre ſakes. And if they reproue you for your faultes at any time,yet haue peace with them. For he is not worthy to be hated,that reproueth a man for his profite.

The text. *Mat.v. Rom.x. *Lu.xviii. Col.iiii. *i.cor.xiiii *i.Cor.i. *Ro.xvi. ii.Co.xiii.

We deſyre you(brethren)warne them that are vnrulye,comfort the feble minded, lift vp the weake,be pacient toward al men.*See that none recompence euill for euill vnto any man:but euer folowe that, whiche is good, both among your ſelues, and to all men. Reioyce euer.*Praye continually. In all thynges geue thankes. For thys is the will of god thorow Chriſt Ieſu towarde you. Quenche not the ſpirite. *Deſpyſe not prophecyinges. Examine all thynges,kepe that whiche is good. Abſtayn from all euil apperaunce. The verye God of peace ſanctifye you thorowout. And I pray God that your whole ſpirit,and ſoule and body, may be preſerued:ſo that in nothing ye may be blamed in the coming of our lord Ieſus Chriſt.*Faythful is he which called you,which wil alſo doe it. Brethren, pray for vs. Grete al the brethren*with an holy kyſſe. I charge you in the lord, that this Epiſtle be read vnto all the holy brethren. The grace of the Lorde Ieſus Chriſte be with you. Amen.

D

The weake to be cōforted

And thus I beſeche you(euery man according to his habilitie)to lay your helping handes to the forewarding of theyr offices. Admoniſhe them that liue after theyr own luſtes and diſquiet the order that you obſerue. Comfort the weake hearted, relieue the feble,be gentle and pacient towardes all men, not onely towardes the chriſtians,but alſo them that are ſtrangers from Chriſt. Vengeāce. Beware that none recompence wrong for wrong, nor requite euill dede for euil dede. For truely it is vnſeming to folow the exaumple of naughty perſons in a naughti matter,and become like condicioned vnto them. But rather geue diligence to dooe good vnto all folkes,not only the chriſtians vnto chriſtians, but alſo vnto al maner of folkes,whether they haue deſerued it or not deſerued it: being certainlye aſſured, that your diligence ſhall not be loſt:for Chriſt is your ſuretie. In cōſideracion wherof,whatſoeuer chaūceth vnto you,reioyce alwayes,ſo that godlines be ſafe: Prayer. call vpon God with your prayers continuallye without ceaſſing, and geue thankes whatſoeuer befalleth you. For ſo it ſtandeth with Gods pleaſure,ỹ there ſhal be occaſion alwaies, to render thākes vnto ỹ father for his bounteouſnes to youward by Jeſus Chriſte. And

Varietie of gyftes ſhould not brede contencion.

this furthermore ſtandeth you in hand to take hede of,that no variaunce ryſe among you by reaſon of euery ones ſoondry ſortes of giftes. Unto ſome one chaunceth the gyft of tonges, to ſing in the ſpirite:albeit it is but a gift of the baſeſt ſort,yet quenche it not in any wyſe,but cheriſhe it rather,that it may profit better & better.

Unto

A Unto ſome chaunceth the gyft of prophecie, to declare the miſtical ſence of the ſcripture: reiect it not in anye wiſe, whatſoeuer is ſpoken. Suffer the one paciently that he may goe on forewarde: heare the others ſentence with iudgement: but after ſuch ſort, that he bee not to muche moleſted in hys ſpeakyng. Let no man make ſo much of his own giftes, that he contemne an other mans. Trie al thinges, but let euery man holde the thyng that he iudgeth requiſite. Whatſoeuer it be that hath the ſimilitude of a good thing, is not to be deſpiſed. Notwithſtāding it behoueth you to abhorre ſo muche from euill, that you ought to abſtayne euen from thoſe thinges, that haue the ſhew of euil. But vnto theſe matters it ſhal be your part to apply al your diligent ſtudies. And god the autor of peace, vnto whom is acceptable both the like conſent of mind, and the like ſpeache of woordes that men do wholy vſe together in ſuch thinges as be honeſt, bring to paſſe, that you may be perfitly holy, and vnſpotted: ſo as the ſoule may be aunſwerable vnto the ſpirite, the body aūſwerable to the ſoule, and the ſpirite ſelf aunſwerable to God: that there be nothing to find you faultie in, and that you may ſtill perſeuer in this ſtate of holineſſe continually, vntil the coming of our lord Jeſus Chriſt. There is no cauſe for you to diſtruſt of. For he is ſure of his promiſe, that hath called you vnto this holines, and to the rewardes of theſame: he him ſelfe ſhall finiſhe that he hath begunne, and perfourme that he hath promiſed. Brethren, helpe you forward with your pray-
B ers the laboures that we goe aboute. Salute all the brethrenwith a kyſſe, not ſuch a one as the common ſort of ſalutours doe geue, but with an holy kyſſe and worthy chriſtian loue. I charge you by the lorde, that thys epiſtle be rehearſed to all the holye brethren. The grace and beneuolente fauoure of oure Lorde Jeſu Chriſte, bee alwayes with you. Amen.

All thinges to be tryed.

The ſhewe of euil to be auoided

Paules prayer for the Theſſalonians.

Prayer for ſucceſſe of the goſpell.

A holye kyſſe.

⁂

Thus endeth the paraphraſe vpon the fyrſt Epiſtle of Sainct Paul the Apoſtle to the Theſſalonians.

The argument vpon the ſecond Epiſtle of S. Paul the Apoſtle to the Theſſalonians, by Deſ. Eraſmus of Roterodame.

Foraſmuch as Paul coulde not haue libertie to goe ſee the Theſſalonians againe, he confirmeth their conſciences by epiſtle, that thei might manfully ſuffer the affliccions layed vpon them for Chriſtes ſake: ſeing that they ſhal not want rewarde, nor the aduerſaries eſcape puniſhmente. Againe, concerning the day of the lordes cumming, whereof he touched ſomewhat in the farther Epiſtle, he warneth them that they be not ſtyrred with the ſayinges of ſome, that affirme as though it wer at hande: and as ſome thinke, ſygnifyeth cloſely that the Empire of Rome muſt be fyrſt diſpatched, and Antichriſt to come after that. Moreouer he beateth into their heades very earneſtlye, to reſtrayne ſuche as with theyr ydleneſſe and nyce curioſitie haue been diſturbers of the commen quietneſſe and order: and to enforce them vnto labour, inaſmuche as Paul hymſelfe laboured amonge them with hys owne handes. Thys Epiſtle he wrote from Athens by the ſame men that he ſent the farther Epiſtle by, as it is recorded by oure argumentes.

⁂

The end of the Argument.

The paraphraſe of Eraſmus vpon the .ii. Epiſtle of S. Paul to the Theſſalonians.

¶ The fyrſte Chapter.

The text. Paul and Syluanus and Timothie. Vnto the congregacion of the Theſſalonians,
A in god our father, and in the Lord Ieſus Chriſt. Grace be vnto you, and peace from god our father, and from the Lord Ieſus Chriſt. *Roma.i. Phil.i. Collo.i.* We are bound to *thanke God alwaies for you brethren (as it is mete) because that your faith groweth exceadingly, and euery one of you ſwymmeth in loue towarde another betwene your ſelfes, ſo that we our ſelfes boaſt of you in the congregacions of God, ouer your pacience, and fayth in all your perſecucions and tribulacions, that ye ſuffer, which is a token of the righteoues iudgement of God, that ye are counted worthy of the kingdome of God, for whiche ye allſo ſuffer. It is verely a righteoues thinge with God, to recompence tribulacion to them that trouble you: and to you whiche are troubled, reſt with vs, when the Lord Ieſus ſhal ſhewe himſelfe from heauen with the angels of his power, with flaminge fyre, whiche ſhall rendre vengeaunce vnto them that knowe not God, *Roma.i.* *and that obey not the Goſpel of our Lord Ieſus Chirſt, *Sapi.v.* *which ſhalbe puniſhed with euerlaſting damnacion, from the preſence of the Lorde, and from the glory of his power, when he ſhall come to be glorified in his ſainctes, and to become maruelous in al them that beleue: because oure teſtimonie that we had to you, was beleued euen theſame daye. *Collo.i.* *Wherfore alſo, we pray alwaies for you, that oure God will make you worthy of this callinge and fulfill all delectacion of goodnes, and the woorke of faith wyth power: that the name of oure Lorde Ieſus Chryſte maye be gloryfied by you, and ye by him, according to the grace of oure God and of the Lorde Ieſus Chriſt.

PAul and Siluanus and Tymothie, vnto the company of the faithful that are aſſembled in ſpirite at Theſſalonica, and be of one mynde towardes god oure father and the Lorde Jeſus Chryſte. We are bounden to render aboundaunt thankes alwayes to god for his aboundaunt liberalitie to youwarde: in that you dooe not onely throughe his helpe continue ſtedfaſte in thoſe thinges that you haue begon, but alſo for
B that you daylye encreace excedinglye more and more in fayth and loue among your ſelfes one to an other: ſo muche, that J thinke it not neceſſarie now to kindle you vnto the applieng of godlines by the examples of other, ſeing we rather make boaſte of you to the other congregacions of god, & enflame other vnto vertue by your example: in rehearſing your pacience and ſtedfaſtenes of fayth in all your perſecucions and affliccions, whiche you ſuffer, that the iuſt iudgemente of god may be declared in you hereafter, at ſuche tyme as whan you haue ſuffred vexacion in thys worlde for the glorye of his name, he ſhal admitte you into the feloweſhip of his kingdome: And contrary wyſe ſhall committe them vnto eternall punyſhment, that haue perſecuted you for malice of hym. For certaynly this ſhall be the dealinge of goddes righteouſnes, to paye vnto either parte rewarde worthie their dedes: to them that puniſhe the innocent, affliccion: & to beſtowe vnto you that are troubled with vs, refreſhing and comforte with vs in that daye, whan the promiſes of the goſpel ſhal appeare: and whan the lord Jeſus ſhal ſhewe himſelf out of heauen openly vnto the world, not than after a lowe baſe degre as he did at his firſt comming, but waited vpon with the companies of angels, as it is comely for a mightie prince: nor than gentill and tractable to heale the wicked, but

The theſſalonians conſtaunte in the goſpell.

God wyll puniſhe the afflictors of hys.

Chriſtes seconde comminge glorious.

armed with an horrible fierie flame to rendre vengeaunce vnto C
thē that would not knowe god in this world, nor obey the goſpell
of our lord Jeſus Chriſt: ſo as they ſhal fele by experience that he
is righteous and mightie, whom being merciful & gentle they ſet
naught by: and ſo as at leaſt they may lerne by their own puniſhementes
perforce, to confeſſe the thinges to be true that the goſpell
ſpake of. For they, inaſmuch as they neuer made end of their wicked
doing, ſhal ſuffre paines ẏ neuer ſhal haue ending: whan they
haue loked vpon the diuine face of the lord and the maieſtie of hys
power, whom they contemned in this world as a raſcal or a vile
perſon. For at his firſt comming he came to ſaue al men, but than
he ſhal come to ſhewe him ſelfe glorious: not in himſelf only, but in
al his membres alſo, that are godly people, to the intent he maye
appeare wonderful in al them that beleue his goſpel. For in ẏ day
the thinges ſhalbe openly ſeen of al men in you, whiche truſted in
Chriſt at our recorde bearing, where the vngodly contemned thē
and would not beleue: which day ẏ it may be proſperous and ioyful
vnto you, we ceaſſe not to praie to the lord continually for you,
that foraſmuch as it hath pleaſed him to cal you vnto the hope of
this glory, the ſame may vouchesafe alſo to be preſentlye ready to
helpe you in your trauaile thitherward, that your conuerſacion be D
agreable to your profeſſion, and to conſummate & finiſhe perfitely
that, whiche of his goodnes he hath begonne in you: and to geue
ſtrength vnto your ſoules, that in manfully bearing the vexaciōs
of the vngodly, you maye declare howe mightye the aſſured hope
of eternal felicitie is in you, for whoſe ſake you paſſe not euen vpō
the life of your bodies: to the intent that like as Chriſt glorified ẏ
father by his death, and was glorified of him againe by his reſurreccion:
ſo the name of the lord Jeſu Chriſt, may be glorified now
by your ſufferaunce, and you glorified againe by him in the day of
his comming: not according to your owne deſertes, but according
to the mercy of our god, and of the Lorde Jeſu Chriſte, withoute
whoſe helpe all that you go about were of none effect.

Paules prayer for the Theſſalonians.

The.ii. Chapiter.

The text.

We beſeche you (brethren) by ẏ comming of our lord Jeſu Chriſt, & in that we ſhal
aſſemble vnto him, that ye be not ſodenly moued from your minde, nor be troubled,
nether by ſpirite, neither by wordes, nor yet by letter which ſhould ſeme to
come from vs, as though the daye of Chryſt were at hand. Let no man deceiue you
by any meanes: for the Lord ſhal not come, except there come *a departyng firſt:
and that the ſynful man be opened, the ſonne of perdicion, whiche is an aduerſary:
and is exalted aboue al that is called God, or that is worſhipped: ſo that he doeth
ſyt in the *temple of God, boaſting himſelf to be god. Remember ye not, that whē
I was yet with you, I told you theſe thinges? And now ye know what withholdeth:
euen that he might be vttered at his time. *For the miſtery of the iniquitie doth already
worke: tyll he which now onely letteth, be taken out of the waye. And then
ſhal that wycked be vttered, *whom the Lord ſhall conſume with the ſpirite of
his mouth, and ſhall deſtroye with the appearaunce of hys commyng.

*Dani.xi.
1.Tim.iiii.
*1.Cor.iii. and.vi.
*1.John.ii.
*Eſa.xi.

FUrthermore brethren, we beſeche you by this comming
of our lord Jeſu Chriſt, whereof we ſpake a littel
afore, and by the felowſhip of the glorye, wherby
we being ẏ membres ſhalbe faſtened vnto our head:
that you be not ſodainly moued from the minde you
are in, though his comming be prolonged: and be not
aſtonied in your mindes, nether by feined prophecy, ne by probable
aſſercion, nor by Epiſtle ſent in our name, as though the coming
of

Gods prolonging of his coming muſte not make vs deſpaire.

A departyng muſte bee afore the lordes commyng.

The wicked man.

A of the lorde were al ready at hand. Let no man deceaue you by any
meanes. For the lord ſhal not come, onles a departing come firſte,
and not afore the wicked man appeare, the child of perdicion: who
like as he is much vnlike vnto Chriſt, ſo much is he his enemy, &
is exalted aboue the ſonne of god, & aboue all, that is called god,
or power, that is deuoutly wurſhipped: ſo muche that he ſhal ſit in
yͤ temple of god, ſhewing himſelf as god. Doe you not remembre,
that whā I was yet with you, I told you theſe thinges: And now
you know, what is the let, that Chriſt cummeth not. In dede that
the wicked man (as I ſaied afore) maye in his propre time openly
practiſe his tyranny vpon yͤ Sainctes. For now wickednes worketh
his crueltie vnderhand by him, and the deuill by wicked men
rageth againſt the profeſſours of the goſpel, and as you perceiue
by my telling, there is nothing that letteth yͤ aduerſarie of Chriſte
from ſhewing himſelf openly, but only yͭ in the meane while euery
one ſhould holde ſtill that he holdeth, vntill that kingdome, wherwith
al other are holden in ſubieccion, be diſpatched quite out of yͤ
way. And as ſoone as that ſhal come to paſſe, than ſhal that wicked
one ſhew himſelf abroade openly, furniſhed wᵗ al kinde of iugling
caſtes and wilie deceytes, to bryng mankinde to deſtrucciō.
But for all his rageing with his deuiliſh ſpirite, the Lorde Jeſus
ſhall choke him with the mightie blaſt of his mouth, and for al his
B boſting of his falſe counterfaite ſhew of diuinitie, the lord ſhal obſcure
& aboliſhe him with the excellent cleareness of his cumming,
euen as monſterous ſightes of the nighte time, and vayne appearaunces
of thynges, vanyſhe and goe awaye at the ſhynyng out of
the bryght ſunne beames.

The text. Euen him whoſe cumming is after the working of Satan, with all lying power, ſignes and woonders: and with all deceiuablenes of vnrighteweſnes, amonge them that periſh: becauſe they receiued not the loue of the truth, that they might be ſaued. *And therfore, God ſhall ſende them ſtronge deluſion, that they ſhoulde beleue lyes, that all they might be damned which beleued not the truth: but had pleſure in vnrighteweſnes. But we are bound to geue thankes alwaye to god for you (brethren beloued of the Lord) for becauſe that god hath from the begynnynge choſen you to ſaluacion, thorowe ſanctifying of the ſpirite, and thorow beleuing of the truth wherunto he called you by oure Goſpel, to obtain the glorye of oure lorde Ieſu Chriſte.

*Roma.i.

For that wyly deceiuer ſhal at his cumming be furniſhed with the ſpirite of Satan, for yͤ deuil ſhal practiſe his crueltie by him. And to the intent he may the more cruelly worke his miſchiefe, he ſhall not onely be armed with a puiſſaunt great power, to make mens conſciences afraid, but alſo with lieng, cōuterfaict caſtes of ſignes and wonders, wherein he ſhall pretende to folowe Chriſte, euen as the learned enchauntours folowed yͤ example of Moſes among the Egipcians. To be briefe, there ſhall be no kinde of fraude, but he ſhalbe perfitely conning in it to woorke wickednes. Howbeit it ſhal not auaile him in any wiſe, but only to the hurting of ſuche, as periſh (though he were not) through their own vnbelefe. For thus their obſtinate rebelliō agaiſt Chriſt demeriteth: this is a reward worthy their deſertes, that ſeing they receiued not Chriſt by whō they might haue been ſaued, who for his charitie ſake was deſyrous to haue al men ſaued, and for his trueth ſake opened plainly the thinges that belonged to ſaluacion: now by the ſuffraunce of God, falſehead taketh place with them in ſtede of trueth, tyranny

Antichriſt ſhoulde worke miracles.

Why Antichriſt ſhalbe ſuffred.

for charitie, a deſtroyour for a ſaueour: and ſo as they ſhal beleue a wicked mans lienges, inaſmuch as they refuſed to beleue yͤ ſonne of god yͭ preached nothing but trueth. Thus ſhal it come to paſſe, yͭ where they ſhould otherwiſe haue alſo periſhed becauſe of their obſtinate myſbeleſe, thã it ſhal manifeſtly apeare in al mens ſight, that they are iuſtly damned, foraſmuch as they ſpightfully forſoke Chriſt, and gaue credence at the firſt worde to a craftie deceiuer ⁊ a wicked perſon. This ſtormy tempeſt, like as it ſhal declare them worthy damnaciõ, ſo ſhal it ſet forth your ſtedfaſtnes more clearely. By reaſon wherof we are bounde to rendre alwayes thankes vnto God (my chriſtianly welbeloued brethen) in that he ſuffred you not to continue ſtil in errour, but choſed you vnto ſaluacyon from the beginning, not by the meanes of Moſes law, but by his own ſpirite the geuer of holines, ⁊ by your obedience wherewith you beleued the trueth ſimply and playnly. Beſydes thys, lyke as he choſed you eternally from the beginning, ſo dyd he call you by our goſpell preachyng: to the intent the ſaluacion of you, whyche beleued whan the Jewes beleued not, ſhould growe to the glorye of our Lorde Jeſus Chryſte. C D

Thankes to be geuẽ to God for our callĩg.

Therfore brethren ſtande faſt, and kepe the ordinaunces which ye haue learned: whether it were by our preaching, or by Epiſtle. Our lord Ieſu Chriſt hymſelf, and God our father (whiche hath loued vs, and hath geuen vs euerlaſting conſolacion, and good hope thorowe grace) comforte your hertes and ſtabliſhe you in al good ſaying and doyng.

The texte.

Paul taughte a true goſpell.

The goſpel that J delinered vnto you, was the true ⁊ very righte goſpel, ſo that there is none other yͭ you oughte to loke for. Therfore ſtande faſte in it brethren, and holde the thinges that we delyuered vnto you, and that you learned of vs, eyther by oure preachyng, or by our Epiſtle. Unto thoſe it ſhall be your part to apply your endeuour, wyth all watchyng dilygence. Moreouer the lord Jeſus Chryſt hymſelfe, and god our father, which loued vs of his own accorde, and called vs vnto ſaluacion, and by hys ſpirite hath geuen vs eternall conſolacion euen in theſe affliccions, to looke in good hope for the rewardes of the life in heauen, not by meanes of our deſeruinges, but by hys own free mercy, conforte your hertes more and more, and eſtabliſhe and confirme you, to perſeuer in all goodnes both in worde and in dede.

C The .iii. Chapiter.

Furthermore brethren praye ye for vs, that the worde of god may haue paſſage, and be glorified, as it is alſo with you: and that we maye be deliuered from vnreaſonable and froward men. For al men haue not faith: but the lord is faithful, which ſhall ſtabliſhe you, and preſerue you from euill. we haue confidence thorowe the lord to youward, that ye both do, and wil do, the thynges which we commaunde you. And the lorde gide your hertes to the loue of God, and pacience of Chryſte.

The texte. Ephe.vi. Collo.iiii.

Prayer for ſucceſſe of the goſpell.

Furthermore brethren, like as we in our ſupplicacyons to god helpe forewarde the buſyneſſe of your ſaluacion, euen ſo it is reaſon, that you in ſemblable caſe ſet forward the thinges that J goe about, with your prayers to hym alſo: that like as the doctrine of the goſpel had ſpedy ⁊ proſperous encreaſe among you, ſo

A ſo it may runne abrode & be publiſhed among al men. For the more ſpedines wherof, pray you, that we may through his help be delyuered from ſuch men as be peruerſe and frowarde, whiche hyndre with al their poſſible meanes, ẏ the doctrine of Chriſt be not ſowē without let or hindraunce. For al thei beleue not the ghoſpell that heare the goſpel: and yet there is no cauſe why you ſhoulde not beleue, for al their wicked endeuours. Thei ſpurne againſt the ghoſpel, but thei ſhal not ſpurne it awai, for it hath a ſure protector euē the lord Jeſus, which ſhall make you ſtedfaſt againſt their vnruly wickednes, & kepe you from euil, and finiſhe that he hath begun in you, becauſe he is true in his promiſes. He wil not faile to ſuccour you, ſo that you faile not to folowe his goodnes: he will helpe, but whom? thoſe that are diligent endeuourers. Thus we ſpeake, not that we doubt of your conſtaunt ſtedfaſtnes, but we haue rather a fyrme truſt of you, that like as by the help of the lord Jeſu you doe as we gaue you in commaundement, ſo ye wil doe ſtyll hereafter. To conclude, the lord Jeſus with his grace gouerne your hertes, that thei maye go on in the right courſe, and growe forward in the charitie of god, and in the looking for Jeſu Chriſte. Charitie wyll cauſe you to ſtudie continually to deſerue well of all men, lyke as god is bounteouſly good to al men: & the loking for Chriſtes commyng, ſhall make you to abide manfullye all maner of affliccions.

All beleue not that heare.

God wyll ſuccour us.

Paules prayer.

The text. ii.Cor.v.

¶ We require you brethren by the name of our lord Jeſu Chriſt, *that ye withdraw your ſelues from euery brother, that behaueth himſelfe inordinately, and not after B the inſtitucion which he receiued of vs. For ye your ſelues knowe, how ye ought to folowe vs. For we behaued not our ſelues inordinately among you. Neither tooke we bread of any man for naught: but *wrought with labour and ſweate nyght and day, becauſe we would not be chargeable to any of you: not but that we had autoritye, but to make oure ſelues an enſaumple vnto you to folowe vs. For when wee were with you, this wee warned you of: that if anye woulde not woorke, the ſame ſhould not eate. For we haue heard ſaye that there are ſome whiche walke amonge you inordinately, workyng not at all, but being buſie bodyes. Them that are ſuch we commaunde and exhorte by our Lord Jeſu Chriſt, that thei worke with quietnes, and eate their owne bread. *Brethren, be not ye wery in well doyng.

*Actes.xx. i.Cor.iiii. i.Theſ.ii. and.iiii.

*Gala.vi.

And if there be any among you, that contemneth to folowe that trade of liuyng, whiche we haue preſcribed vnto you after the rule of the goſpel, and liue careleſly as he luſteth himſelf, & through his idlenes diſquiet your common affaires, & yet albeit he do naughte himſelf, is a buſy medler of other mens doynges: we cōmaunde you by the autoritie of our lord Jeſu Chriſt, that you withdrawe your ſelfes from the company of him, if he haue the name of a chriſtian. For it ſhal not irke other to folow the example of vs, which albeit we vſed both the honor and charge of Apoſtleſhip, yet it greued vs neuer a whit to be brought into a baſe order amonge you, and we toke no more vpon vs than other men did: inſomuche that we toke not ſo much as a piece of bread of any mans coſte, but we forgotte the dignitie of our office, and gatte with the labour of oure handes working day and night, the thinges that wer neceſſarily requiſite to the vſe of our liuing, becauſe we would be a burthen to no man. Not ẏ we thought it was vnlaweful for vs to doe as the other Apoſtles do, but we would not vſe our right as we might haue doē, becauſe we would ſet our ſelfes for a forme & an enſample, that other men ſhould not be greued to folow. That which we our ſelfes dyd in dede, we commaunded you in worde: that yf any would not

Idle & curious folke

Paul laboured for his liuing, and why.

worke, ỹ ſame ſhould not eate. Thoſe deſerue a liuing, that watche night and day for your ſaluació. But idle curioſitie and curious ydlenes, deſerueth no refreſhing. For we haue heard, that there bee ſome among you, that diſquiet your order, in ỹ thei wil not worke: and ſo hauing naught to do of their own, thei muſt nedes medle of other mens buſines. As yet J ſpare to name them, but whoſoeuer thei be, we commaunde thē, and if thei had leauer we ſhould ſo do, we hertily beſeche thē by our lord Jeſus Chriſt, that they diſturbe not the common quiet through their idlenes: and that inaſmuchas thei do naught themſelfes, thei hindre not other that are occupied: but let thē quietly worke alſo, getting their liuing with their own handes, rather than to be greuous vnto other with ſhameles crauinges and vnſemelines. Jn dede thei are worthye to haue naye of what thei aſke: howbeit it ſtandeth wͭ chriſtian humanitie to do for them ỹ deſerue litle, either for that, that thei be mē, or becauſe peraduenture thei may amende and be better. Therfore brethrē be not you weary of wel doing, to the worthy and alſo to the vnworthye. C

¶ If any man obey not our ſaying, ſende vs worde of him by a letter: and haue no company with him, that he may be aſhamed. And count him not as an enemye: but warne him as a brother. The very lorde of peace geue you peace alwayes, by all meanes. The Lord be with you al. The ſalutacion of me Paul, with mine own hand. This is the token in Epiſtles. So I write. * The grace of oure Lorde Ieſus Chriſte bee with you all. Amen. The text. *Phi.iiii. i.Theſſ.v.

If there be any man that deſpiſe to doe after oure admonicions, aſwell that J gaue you whan J was preſent with you, as now J write beyng abſent from you: let this be a puniſhment ynough for chriſtian charitie, that he maye haue a liuing that is of thoſe condicions: but yet let him be noted in that he is put out of your company, to this onely intent, that being aſhamed he maye repente and amende. D And caſte him not out as an vtter enemye, but rather admoniſh hym as a brother that went aſtraye, whom your mynde is to haue amended and not deſtroyed, eſchewing his company ſo as you may loue him in youre heartes neuertheleſſe. For the diuorcement that charitie alloweth, is receyued but onely for a tyme, that he that hath offended may repente. Furthermore the Lorde Jeſus the autoure of peace, graunte you perpetuall peace in all youre affaires. The Lord be euer with you all. This is the ſalutacion that J Paul write vnto you agayn with mine own hande. This token you ſhall obſerue in all mine Epiſtles, written eyther to you or other. For J write this, that no manne ſhal deceiue you by counterfaite letters. The fauoure and beneuolence of oure lorde Jeſu Chriſte, bee euermore with you all. Amen.

Brotherly correcciō.

Excōmunicacion.

Paules ſalutacion in all hys letters.

Thus endeth the paraphraſe vpon the latter Epiſtle of. S. Paul the Apoſtle to the Theſſalonians.

The argument vpon the firſt Epiſtle of S.Paul vnto Timothie, by.D. Eraſmus of Roterodame.

TYmotheus mother was a Iew borne, howbeit ſhe was a chriſtiã, and his father was a Greke. This Timothie being an honeſte manerlye toward young man, and wel learned in holy ſcriptures, Paul choſed to be a miniſter: and yet becauſe of the Iewes he was compelled to circũcide him. And foraſmuch as he had cõmitted vnto Timothie (as he did alſo to Titus) ẏ cure of thoſe congregacions that he could not goe to hymſelfe, he inſtituted hym in the office of a biſhop, and in the diſcipline of the congregacion, geuing hym not admonicions as a diſciple, but as a ſonne, and as a felow in office. And to the entent he might doe ſo with the more autoritie, he doth often vindicate the autoritie of apoſtleſhip vnto himſelf. Paul admoniſheth him to reiect ſuch as would bring in Iewiſh fables, and to teache thoſe thynges that pertain to faith and charitie. Than foraſmuch as the order of a citie and tranquilitie of a common wealth dependeth of the autoritie of princes and maieſtrates, he would not onely not haue theyr autoritie (though they wer Ethnikes) contemned of the chriſtians, but alſo cõmaundeth them to be prayed for. He preſcribeth what is comely both for men and for women to vſe in the open congregacion. He paynteth out what a biſhop ſhould be, and his houſeholde. Theſe he treateth of almoſt in all the three fyrſt Chapters. Than he warneth hym ẏ he receiue no Iewiſh fables, and ſpeaketh of choyſe of meates and forbidding of mariage. And than he teacheth hym ſtreightewayes how he ſhould behaue himſelf towardes old men, towardes yongmenne, towardes olde women, towardes yongwomen, towardes widowes, as well riche as poore, and thoſe that ought to bee found of the common ſtocke of the congregacion, towardes the younger women & towardes ſuch as be as yet of ſuſpect age. Furthermore he preſcribeth vnto him what he muſt cõmaund to maiſters, what to ſeruaũtes, what to ryche men: admoniſhyng hym to reiect with al poſſible meanes contencious ſophiſtical queſtiõs, that haue nothing but a vain ſhewe of learnyng. Thys Epyſtle he wrote from Laodicia by Tichicus the Deacon.

Thus endeth the Argumente.

The paraphraſe of Eraſmus vpon the fyrſt Epiſtle of S. Paul the Apoſtle to Timothee.

¶ The fyrſte Chapter.

¶ Paule an apoſtle of Ieſus Chriſt,*by the commiſſion of god our ſauioure, and Lorde Ieſus Chriſt whiche is oure hope. Vnto * Timothie his naturall ſonne in the faith. Grace, mercy and peace from god our father, and from the Lord Ieſus Chriſt our Lord. As I beſought thee to abide ſtyll at Epheſus (when I departed into Macedonia) euen ſo dooe, that thou commaunde ſome, that they folowe no ſtraunge doctrine, neyther geue hede *to fables and endeleſſe genealogies, which brede doubt more then godly edifying, whiche is by fayth: for *the ende of the commaundemēt is loue out of a pure heart, and of a good conſcience, and of fayth vnfayned: from ẏ which thynges, becauſe ſome haue erred, thei are turned vnto vaine iangeling, becauſe they would be doctours of the law, and yet vnderſtand not what thei ſpeake, neyther whereof they affyrme.

C
¶ The texte.
*Actes.ix.
*Acte.xvi.
*ii.tim.ii.
Titus.iii.
*Rom.xiii

PAul an apoſtle and meſſagier, leſt any man woulde ſuſpect that I goe about mine owne buſines or humain affaires, and not a meſſagier of Moſes or any other man, but the meſſagier of Ieſu Chriſt: which being ſente of late in hys owne perſon vpon his fathers meſſage, dyd faithfully finiſh ẏ buſines of him that ſent hym. And as for me, I toke not this meſſage vpon me on mine own head, neither receiued I it of man, but was not only called vnto it by the appointment of the euerlaſtyng god, but I was alſo driuen perforce vnto it by his cōmaundement and autoritie: inſomuch that it was not in my choiſe to ſhift myne handes of that office, as painfull as it is, which was enioyned vnto me by the autoritie of god, the onely autour of all our ſaluacion. For what ſo euer the ſonne hath enioyned vs by the fathers autoritie, that ſame do I take as enioined of ẏ father himſelf, by whom we are alſo bounden vnto hym for our ſaluacion: aſwel in that we are redemed by his death from eternall deſtruccion, as alſo in that we are by his mightie help deliuered from the rageing tempeſtes of afflicciōns. Frō the which albeit our chaunce be not to bee ſet at libertie for a tyme, yet there is no cauſe why we ſhould dout of our ſafe preſeruacion, hauing Chriſt to our protectour, whom ẏ father hath appointed to be both ẏ example ⁊ autor of our moſt certainly aſſured hope. For like as he whan he was whipped ⁊ nayled to the croſſe ſuffred corporal death, howbeit he roſe anon agayne to life ẏ neuer ſhal dye: euen ſo whan we haue been oppreſſed with preſente ſorowes of this world, he ſhal one day reſtore vs aliue againe to ẏ ſame immortalitie. For this reſpectes ſake, Paul being ſtrengthned throughe his autoritie ⁊ maintenaunce, as an inuincible apoſtle writeth vnto Timothie, his true natural ſonne: whom I haue not choſen (quod he) out of an other mans ſtocke, but I begat hym my ſelf out of theſe bowels of mine, through the ghoſpel, whan he was yet a ſtraunger from Chriſte: ⁊ he for his part is ſo lyke, ⁊ ſo expreſly reſembleth this father of his, in ſtedfaſtnes and ſinceritie of faith and pure teachyng of the goſpell, that it appeareth by euidēt matter in dede, that he is no ſuch as may be doubted whether he be mine or not: but that he is my naturall very owne vndoubted begotten ſonne, and therfore a greate deale more dearelye beloued

Paul, whoſe Apoſtle he is, and by what commiſſion.

By the cōmyſſion of god oure ſauioure.

D

What Chriſt willeth, his father willeth.

We nede not to dout of our ſaluacion.

To his natural ſōne

Tymothie Paules ſonne, and howe.

vnto

A vnto me, than yf I had gotten him of my bodilye ſubſtaunce after the common maner as men doe. The bodily ſubſtaunce begetteth children that ſhall liue but a while, but by the goſpel are we borne to lyue alwayes and neuer dye. If parentes haue a more peculier and a nerer heartie loue, to ſuch of their childrẽ as be moſt lyke fauoured vnto them than to other, and thereby doe as it wer knowe them ſurely to be their very owne: how much more iuſt cauſe haue I to loue this ſonne, whom I begate vnto Chriſt through yͤ fayth of the goſpel, and in whõ I beholde the ſinceritie of my faith borne new again as it wer? Let yͤ Iewes make boaſt at their pleaſure, for getting one companion or other as a childe gotten by adopcion to their Moſes: I boaſt that I haue gottẽ ſuch a ſonne as this to the faith of the goſpel, and vnto Chriſt. For it is expedient that the Iewes ſinagoge ſhould frõ hence furth geue ouer bearing of children. And it is time, that the goſpel ſpreade furth his fruitfulnes of faith abrode into the whole vniuerſal world. Now than, like as I haue manifolde cauſes to boaſt of ſuch a ſonne, inaſmuch as I may ſafely cõmit vnto him yͤ office of goſpel preaching: euen ſo I thinke there is no cauſe why he ſhould repent the hauing either of ſuch an apoſtle, or of ſuch a father. I haue committed a part of myne office vnto him, howbeit god hath geuen me autoritie thus to doe: ſo as he can ſtande in no doubt touching the charge of the cõgregacions B appointed by me, onleſſe paraduenture he diſtruſte the autoritie of god. Now what ſhould I beeyng a moſt louing father wiſhe vnto ſo entierly a deare beloued ſonne? what thinges els, than theſame, that yͤ ſupreme gouernour of our lyfe would haue vs to be riche & plentuous of, & in the which he would fain haue vs to grow ſtrong daylye more and more, vntill we bee growen vnto ſuche a ſtate as Chriſt may vouchesafe to know vs for his owne lawful brethren? Therfore I wiſh grace vnto him, that he may perfitly vnderſtand, that all faithfull beleuers are ſaued by the free benefite of Chriſte without help of Moſes lawe. And not onely grace, but mercy alſo to be alwaies ready with preſent help to ſuccour hym in his trauel among ſo many daungerous mutacions of thinges. For I am not al ignoraunt, what combrous ſtormes the life of ſuche as be preachers is endaungered withal. Finally, as it is the propertie of our profeſſion, I wiſhe him peace and concord: and that he loke not to receiue theſe benefites of the world, whoſe ſuccours are but vain: neither of Moſes, becauſe it is a pernicious matter to haue anye truſt in his ſhadowes, ſince yͤ true light of the goſpel ſhone clearely furth: ne yet of any other mortal man, but of god yͤ father, who forſaketh not thoſe that faithfully truſt in hym: and of his ſõne Ieſus Chriſt our lord, who like as he hath all thinges common with the father, euẽ ſo he faileth not to help thoſe, that haue once wholy cõmitted themſelues vnto his fidelitie, as faithfull ſeruauntes yͤ depend altogether of ſuch a maiſter as none is to bee compared vnto him ether in goodnes or power. Thou knoweſt natural dere ſõne, what hurly burly we had, and what daunger of our liues we wer in, to winne ſome congregacion vnto Chriſt: & it is not vnknowẽ vnto thee, how diligẽtly the falſe apoſtles watche in euery place, & go about to draw vnto Moſes, thoſe lately ẽtred yonglinges whõ we haue gathered together vnto yͤ goſpel: & for none other purpoſe but

In yͤ faith.

The Sinagogue paſt temig

Paules wiſhe to Timothie

Grace.

Grace mercy & peace.

Mercy.

Peace.

Whence grace, mercy & peace, come.

Chriſt helpeth his.

As I beſought thee

The falſe apoſtles diligence.

Paules ſtudye.

Timothie lefte at Epheſus.

That thou cõmaunde ſome. &c.

Jewiſh ſuperſticion.

The ghoſpell bryngeth ſaluacion.

Queſtions

but to get a flocke of diſciples to themſelues, and to be had in eſtimacion C among the common people. And as for me, my ſtudy is to enlarge the dominions of the ghoſpels poſſeſſion to the vttermoſt of my power: ſo that neuertheles we may maintaine that, that is al ready gotten. To be ſhort, foraſmuch as we cannot be perſonally preſent in all places, we muſt nedes accompliſhe that, whiche is behynde, partly with ſending of Epiſtles, partly by the miniſterye of felow officers. In cõſideracion wherof, at ſuch tyme as I went again into Macedonia about the neceſſarie affayres of the goſpel, becauſe the Epheſians ſhould not be vtterly deſtitute of me, I left thee there euen as my ſelf, to haue yͤ autoritie as a notable vicegerent, in ſo excellent and ſo paineful an office. Thou ſeeſt a generall ſort of men wonderfully enclined both to ſuperſticion and vnto curious artes: notwithſtandyng the glory of the ghoſpel is ſo muche the more hyghlye auaunced. And againe, there bee aduerſaries ſo many and ſo cruell, that we had nede to ſette both feete faſte to the ground (as they ſay) that we ſtande ſtrongly againſt them. Wherfore the thing that when I wente thence I required thee to doe, yͤ ſame being now abſent I eftſones beſeche and pray thee to dooe: yͭ is, that thou warne ſome corrupt apoſtles there, whoſe names I paſſe ouer aduiſedly at this time (leſt being thereby prouoked they ware more ſhameles) yͭ thei defile not ne ſubuert the pure doctrine of the ghoſpell that we taught to the Epheſians, with their newe D doctrine. And on yͤ other part, warne yͤ faithful flocke before hand, that thei geue not light eare nor intẽdaunce to ſuch falſe apoſtles, to their own peril: for thei teache not thoſe thinges that auayle to eternall ſaluacion, and are worthy the goſpel of Chriſt: but cloute in a ſort of vnfruitfull Jewiſh fables, touchynge the ſuperſticious conſtitucions of men, which auaile not a iote to true godlines: ⁊ of a perplexe order of pedegree reherſed from grandcfathers, greate grandfathers, and great great grandfathers, as thoughe the gifte of ſaluacion taught in the goſpel, wer deriued vnto vs by corporal linage, deſcendyng from a ſort of degrees of ſoundry auncetours: ⁊ not rather by heauenly goodnes powred once vniuerſally vpon al them that embrace the fayth of the ghoſpell. And thys geare they preache not to yͤ glory of Chriſt, but partly that thei thẽſelfes maie be had in price amonge you to bee commended for noble doctours: partly to the intent, foraſmuche as the goſpels doctrine is plaine ⁊ ſimple, eyther to bee taken for ſo muche the greater learned men, becauſe they can cloute in a maynye of doubtefull difficulties that neuer can bee made playne, and a ſorte of riedles that haue no expoſicion: as thoughe thoſe thynges were not moſte beſte that are moſte playne. The ghoſpell bryngeth ſaluacion to the beleuer in a ſmall rowme. But this kynd of mens doctrine bryngeth in queſtiõ vpon queſtion, and not onely is nothing auailable vnto heauenlye godlines, that god geueth vs through faith, but alſo it turneth vpſyde downe the chiefe pointe of the ghoſpels religion. Whoſoeuer beleueth purely, paſſeth not vpõ queſtiõs. And he yͭ knitteth ⁊ vnknitteth yͤ knottes of queſtiõs, what other thing doth he teache mẽ but to ſtand in doubt? Curioſitie of queſtioning is an aduerſary to faith. Yf thei beleue god, what a do haue thei to quarell wͭ his promiſes? Yf the faith ⁊ loue of yͤ goſpel geue ſaluacion without much

a do:

Tradiciōs of men.

Chriſtians ought to leaue Moſes law.

Who is learned in Moſes lawe.

The ende of the law is loue.

Loue the ende of the lawe.

Euangelicall loue.

Queſtions

All ẏ lawe lyeth in Chriſte.

A a do:to what purpoſe are mennes phantaſies mingled with al, as cutting of the foreſkinne, waſhing of handes,choiſe of meates and obſeruacion of dayes? Thei make vaunt vnto you,that ẏ law was geuen of god:and yet thoſe that teache it,teache it more grieuouſly thā learnedly,⁊ vnderſtand not the ſumme nor the end of the law. Wherto ſhould a man labour for ſaluacion by meanes of ſo manye weery obſeruacions,ſeing he may let them alone and flye ſtreighte wai to the pricke it ſelf? That man is coningly learned ynough in Moſes law,that hath atteined the effectes of the law. To be brief, the thing yͭ comprehendeth ⁊ accompliſheth all the whole efficacye of Moſes law in a ſhort ſumme,is loue,in caſe it procede frō a pure hert,and an vpright cōſcience,⁊ an vnfained feith without holownes. A perfite ſincere loue,telleth a gret deale rightlier what is to be done,than any conſtitucions,how many ſoeuer thei be. In caſe this loue be preſent,what nede the preſcriptes of ẏ law?if it be not preſente,what auaileth the obſeruacion of ẏ law? An humain loue, becauſe it is many times blotted with affeccions, ſtandeth manye times with a corrupte conuerſacion,⁊ ſometimes comprehendeth not a ful entier truſt in god. But ẏ Euangelical loue is of this propertie,yͭ it neuer deceiueth,neuer wauereth , and can neuer ceaſſe from doing godly. For it geueth reſpect to none other purpoſe,but to the glory of Chriſt,and commoditie of his neighbour:ne dependeth of any other,but only of Chriſt. Of this pricke foraſmuche as ſome miſſe, therfore in ſtede of ẏ ſure doctrine of Chriſt,thei ſtraw B abrode vain ſmokes and miſtes of Jewiſh queſtions:to the intent thei might ſeme gaie doctours of ẏ law,and ſet out thēſelfes wyth vain babling,whan thei vnderſtand not for al ẏ , the ſpecialties of thoſe thinges yͭ thei ſpeake of,nor wherof thei affyrme. For all the whole law of Moſes,although it be otherwiſe diuers and diffuſe, is collected into Chriſt alone. Thā ſeing the law ſelf applieth vnto Chriſt,it is ſhame for a man to profeſſe himſelf a doctoure of the law,that interpreteth the law contrary to Chriſtes mynde. Howbeit we ſpeake not thus,as though we condēned ẏ law of Moſes.

The text. Roma vii. *Gala.v. *Roma.i. *Actes.ix. Gala.i.

¶We know,that the law is good,if a man vſe it lawfully:knowing this,*how that the law is not geuē vnto a righteous mā,but vnto the vnrighteous and diſobedient, to the vngodly and to ſinners,to vnholy and vncleane,to murtherers of fathers,& murtherers of mothers,to manſlears,to whoremongers,to them*that defile themſelfes with mankind,to menſtealers,to liers,to periured,and if there bee any other thing that is contrary to the holeſom doctrine according to the goſpel of the glory of the bleſſed god,which goſpel is cōmitted vnto me. And I thanke Chriſt Ieſus our lord,which hath made me ſtrong:for he counted me true,and put me in office, where as before I was a blaſphemer, & a*perſecuter,and a tiraunt. But I obtained mercy,becauſe I did it ignorauntly through vnbeliefe. Neuertheleſſe, the grace of our lord was exceding aboundaunt with faith and loue which is by Chriſte Ieſu.

The law good,lawfully vſed.

The lawe is good.

He abuſeth the lawe yͭ thereby draweth frō Chriſt.

We do both know ⁊ acknowelage,that the law is good,onles it be vnlawfully vſed. And he is an abuſour of the law,that expoundeth it otherwiſe than it meaneth it ſelf. The chiefeſt purpoſe of ẏ lawe was,to leade vs vnto Chriſt. So that he turneth the law whiche is good,into his owne deſtruccion,that by the law draweth folkes awai from Chriſt. And he that diſcerneth ⁊ eſpieth in what behalf the law(yͭ was geuen but for a time)muſt geue place to ẏ goſpel,⁊ in what part it ought to continue in his perpetual ſtrength:he that vnderſtandeth after what ſort to applye the groſſe letter of ẏ lawe vnto ẏ ſpiritual doctrine of the goſpel:and he that perceiueth,how

they

C

thei whom Chriſt hath redemed with his bloude from the tiranny of ſin, and do more vpon theyr own accorde at yͤ mocion of loue, thā Moſes law appointeth, haue no nede of the feare nor admonicion of the lawe, either to bee reſtrained from naughtines or ſtiered to their duety doing: to him in dede the law is good. For he vnderſtādeth yͭ the law belongeth not to him yͭ hath learned by the goſpel, not onely to hurt no bodye, but alſo to doe good vnto his enemies. Wherto ſhould an horſe nede bridle or ſpurre that runneth freely ⁊ wel as he ſhould doe? Thei that are led and ordred by the ſpirite of Chriſt, runne vncompelled, ⁊ do more thā al the whole law requireth: and hauing once frely atteined righteouſnes, abhorre from al vnrighteouſnes. Therfore the law, that by feare reſtraineth from euil doinges, is not geuen in any wiſe vnto them, that do willingly ⁊ gladly that which the law requireth, although thei haue not yͤ wordes of the law. For whom than is the law ordained? Verelye vnto them that turne the deaf eare towardes the lawe of nature, ⁊ being without loue ⁊ readily enclined to al miſchiefe, are gyded by their own luſtes, onles they be holden backe with the barre of the law. And in caſe the law ſuffre thē to ſin vnpuniſhed, than they returne by and by to their own diſpoſiciō, and become theſame openly that thei wer inwardly: that is to ſay, vniuſt, rebels, wicked and vngodly, diſobediente, impure, killers of fathers ⁊ mothers, horemongers, defilers of thēſelfes with mankind, mā robbing theues, liers and periured perſons. D The threatninges of the law wer iuſtly obiected againſt the Iewes becauſe thei wer prone to theſe miſchiefes, to reſtraine their ſlauiſhe vyle natures from theſe wicked doinges before reherſed, for feare of puniſhment, ⁊ all other maner of naughtines that is againſt the excellēt law of the goſpel: which Moſes gaue vs not, but the bleſſed god himſelf deliuered vs by his only ſonne Ieſus. The Iewes make boaſt, that their law is glorious: yͤ law that we haue is much more glorious. Thei bragge of their autor Moſes, and we with a greet deale iuſter cauſe boaſte of our autor god ⁊ Chriſt. Thei preache the lawe of Moſes, that reſtraineth a certain ſort of great notable crimes throughe puniſhement: and I preache the law of the goſpell, whiche diſpatcheth all luſtes at once, that are cōtrary to true godlines. And who is their autor of preaching Moſes lawe, let them loke to that themſelues. But in dede I am put in truſt to preache this honorable myghtye puiſſaunt goſpel, that nedeth none ayde of the law, and it was not committed vnto me by men, but by god himſelf: not that I thynke me worthy in any condiciō to haue ſo weightie a matter cōmitted vnto me. It was not of my deſeruing but of yͤ goodnes of god, vnto whom I rendre thankes for geuing ſtrength vnto ſuch a wretched body as I am, ⁊ ſo ferre vnmete for this office, to glorify Ieſus Chriſt our lord, whoſe buſines I do faithfully, lyke a faythfull ſeruaunt: and yet I challenge none other commendaciō to my ſelf, but that like as he hath thought me a faithfull miniſter to preache the goſpel, euen ſo do I ſincerely ⁊ vnfainedly labor in the office yͭ he hath put me in truſt withall, without any folowyng of their example that preache Moſes law to Chriſtes reproche, only ſeruing their own gain and the glory of themſelfes, ⁊ not of Ieſus Chriſt. I confeſſe that in times paſt I was led in theſame blindenes that

they

To whom the lawe belōgeth.

The lawe is not geuen vnto a ryghteous manne.

Chriſtes lawe more glorious than Moſes lawe.

The ghoſpel nedeth no ayde of the lawe.

Paules office.

Paul ones a perſecutoure of Chriſte by zele.

A they are: as longe as I continued in the zeale of the lawe of the fathers, I was a blaſphemer againſt the name of Chriſt: I was ſo cruel a perſecutour, that I could neuer linne doing of violence. For I perſecuted the ſpringing glory of the goſpel, not only with braulinges, but alſo euen vnto enpriſoning and murthering. Yet hitherto I am behind theſe men in nothing: peraduenture in this caſe I am to be preferred before thẽ, inaſmuch as I did theſe thinges by the only ſimple ſticking to the law, through errour and ignoraunce: inaſmuch as I was not yet called to the felowſhip of ẏ goſpel. But they haue once profeſſed Chriſt, & yet beeing enemies of his glory, & to much deſirous of their own, do of a malicious obſtinacy cloute in the vnprofitable burthen of Moſes law. And for this cauſe ſake, ſeing I did thus only of ignoraũce, god had mercy vpon me, where as they are blinded euery day more & more. The more feruently ẏ I fought than for the law againſt Chriſt, ẏ more hertily do I now defẽd ẏ doctrine of Chriſt againſt ẏ affirmours of ẏ law. For in ſtede of ẏ erneſt vehement ſtudy of the law, which is to be put away, grace hath ſucceded haboũdaũtly: And in ſtede of ẏ truſting of ẏ law, the faithful truſting in Chriſt is cummen in place. In ſtede of the malicious hatred of the Jewes, charitie towardes all men is entred, whiche we haue obteined bothe by the example and gifte of Chryſte.

Paules earneſteneſſe after his conuerſion.

The texte.
*Math.ix.
Marke.ii.
Luke.xix.
John.iii.
*Collo.i.

This is a true ſaying (and by al meanes worthy to be receaued of vs) that *Chriſt Jeſus came into ẏ world, to ſaue ſinners, of whom I am chefe. Notwithſtanding, for this cauſe obtained I mercy, that Jeſus Chriſt ſhould firſt ſhew on me al lõg pacience, to declare an enſample vnto them which ſhould beleue on him vnto eternall life. So then vnto god, king euerlaſting, immortal, *inuiſible, wiſe, only be honour and prayſe for euer and euer. Amen. This commaundement committe I vnto thee, ſonne Tymotheus, according to the propheſyes which in time paſt were propheſied of the, that thou in them ſhouldeſt fight a good fight, hauing faith and good conſcience: which ſome haue put away from them. And as concernyng faith haue made ſhipwracke. Of whoſe nomber is *Hymeneus and *Alexander, whom I haue *deliuered vnto Satan, that they maye learne not to blaſpheme.

*ii.Ti.ii.
*ii.Ti iiii.
*i.Cor.v.

B The Jewes haue nothĩg to ſay againſt me, although I ſaid that I am by the goodnes of god without the help of the law becomen of a wicked & a miſcheuous mã, now that, that I am. But ẏ thing that ſemeth vnto thẽ vncredible, is by moſt euident argumentes vndoubtedly true; & the thing that they renounce, is with al ſtudious endeuoure to be embraced (as they ſay) with meting armes: ẏ Jeſus Chriſt ſeing ẏ law to be vneffectual vnto perfect ſaluacion, was made man, & came in his own perſõ into ẏ world, to thintent ẏ through his death he might geue vs perfit health, & in ſuffring ẏ peines of our vnrightouſnes, he might geue vnto vs his own righteouſnes. Finally, albeit I was an erneſt mayntenour of the law of the fathers, yet I doe not only not except my ſelfe out of ẏ nombre of ſinners, but alſo I knowledge me to be euen the chiefeſt among thẽ. I wyl not deny mine vncleanes, for it redoundeth vnto the glory of Chriſt. The leſſe that I deſerue mercy, ẏ more excellent is his clemency. I was worthy puniſhmẽt. And how cõmeth it to paſſe thã, ẏ Chriſt would not only pardon mine offences and declare his excedĩg gẽtlenes towardes me, but alſo enrich me wᵗ ſo many great free giftes: For what other purpoſe, but through this notable example, to prouoke al mẽ to hope after like forgeuenes, how filthily ſoeuer they haue liued before, ſo ẏ they put no truſt in ẏ

Chriſtes comyng.

Paul a ſinner.

Paules wickednes auaunced gods glorye.

aide of Moſes law, ⁊ ſet al their whole faith in Chriſtes goodnes C that continueth with vs ſtil vnto euerlaſting life. The promiſſes are great, but the promiſe maker is truſtie and ſure. And no man ſhal put any miſtruſte in ẏ promiſes, ẏ conſidereth Chriſt to be the promiſe maker. And in caſe any man could contemne him as a mã hauing ſuffred vpon the croſſe, yet let him conſidre ẏ the moſt high euerlaſting king, god the father immortal, inuiſibe, ⁊ only wiſe is ẏ chief autor of this buſines, who by his ſõne geueth vs al thiges. Therfore nothing ought to ſeme incredible, ẏ almighty god promiſeth. And as for men, they can chalenge to themſelfes no part of hability to geue this ſo ſinguler a treaſure, foraſmuch as he ought to haue al honour ⁊ glory, not for a certaine of yeres, as the glory of Moſes law was, but in al ages for euermore. For it beſemeth the immortal god to haue immortall honoure. That, that I haue ſaid, is true, and as ẏ matter is in dede. Than like as I doe faithfully behaue my ſelfe in the buſines appointed vnto me, euen ſo do I geue thee this in cõmaundement, my louing ſonne Timothie, ẏ thou folowe thy fathers example, in accompliſhing the office, that thou haſt takẽ vpõ thee, throughly in al pointes. It is goddes buſines that thou takeſt in hand, wherunto thou waſt not called by any promociõ of man, but by the appointment ⁊ cõmaundemente of god. Under his baners thou art a ſouldiour, ⁊ of him thou ſhalt receaue the rewardes of victorie. Thou ſeeſt what a band of men thou haſt committed to thy credence, thou ſeeſt with what maner of aduerſaries thou haſt a doe, there is none oportunitie for thee to be negligent or to ſlepe thy matters. And it were ẏ greateſt ſhame D in the world, and a very wicked part for thee to ſhrinke from him, whoſe wordes thou art ſworne vnto, and whoſe name thou haſte once profeſſed. His iudgement was ẏ thou wouldeſt proue a valeaunt and a faithful guide, for ſo the ſpirit of Chriſt by his inſpiracion ſhewed vnto vs, at ſuch time as we committed autoritie of prieſthode vnto thee by laying on of handes. See therfore ẏ thou conſtauntly anſwer aſwel the iudgement ẏ god gaue before of the, as the faithful truſte ẏ we haue in thee: ſo as god may both praiſe thee for a noble guide, ⁊ I may reknowledge thee to be mine own ſonne. It is an excellent warre, that thou art occupied in, ſee that thou apply it mãfully. And that ſhalbe, in caſe thou kepe a ſincere perfect faith, and vnto faith ioine a good conſcience: that thou put no doubt in goddes promiſſes, and frame thy ſelf in vprightnes of life according to the ſinceritie of thy iudgemente. The purenes of life ought to be of ſuch efficacie, ẏ it may be not only allowed with other mẽ, but alſo that the conſcience may be vprighte before god. The thinges that decaie the ſtrength of faith are humaine queſtions, ⁊ the appetites of mẽ are the thinges that defile the cõſcience, wheras thoſe ẏ pretende to goe about Chriſtes affaires, haue reſpecte to other purpoſes than vnto Chriſt. Finally theſe two cleaue ſo faſt one to the other, that yf the one be decaied, ẏ other is in ieoperdy. For he that hath not a ſincere cõſcience, cã not poſſibly haue a ſincere faith. For how can ẏ thing be called ſincere that is dead? Or howe can the thinge endure that wanteth life and ſpirite. For it commethe to paſſe that thoſe whyche haue a naughtye conſcyence in all thynges, at lengthe fall cleane awaye from beleuinge

thoſe

Gods promiſes true

Al honour due to god for euer.

Paules exhortacyon to Timothye.

Preaching, gods buſineſſe.

The ſpirit ſignified before of Timothies worthines

Fayth and conſcience.

The cauſe of the decaye of fayth and good conſcience.

A those thynges that the ghoſpell teacheth concernynge the rewardes either of an innocente life, or of a naughtye life. An example of thys matter wee haue latelye ſeene to muche true (alas therefore) in Alexander and Himeneus: who inaſmuche as in the preachynge of the ghoſpell they holde not faſte the helme of an vprighte conſcience, are fallen into the rockes of Infidelitie: and beyng once fallen from the holſome profeſſion of Chriſte, they are ſo caryed awaye with the waues of naughty luſtes, that they railed with open ſpiteful wordes agaynſt the doctryne of the goſpell, ſo that they can not be poſſybly amended with gentill monicions. And therfore I haue (with mine owne ſentence geuing) cutte thē of from the reſt of Chriſtes bodye, as rotten members: to thintent that beyng ſo corrected they maye learne throughe ſhame and reproche, to ceaſſe from their wicked ſpyghtfull railinges, and to be leſſe hurtefull to other, though they can not be good to themſelfes. Thoſe are to be pulled vnder with rigorous handlinge, that are growen into ſo highe wickednes, that there can be no good doone vpon them with gentyll remedies. Therfore, not onely the iudgemente of god touchinge thy ſynceritie, not onely myne example, not onely thine owne profeſſion, and in that thou art a ſouldioure of Chriſt, but alſo ſuche mennes abominable example oughte to kindle thy hert to doe thine office throughly as thou ſhouldeſt doe.

Alexander and Himeneus.

Who are to be excommunicated.

The.ii. Chapiter.

The texte.
*Ier.xxix.
Baruch.i.

I exhorte therefore, that aboue all thinges prayers, ſupplicacions, interceſſions, and geuing of thankes be had for all men: for * kinges, and for all that are in auctoritie, that we maye liue a quiete and a peaceable life, with al godlines and honeſty. For that is good and accepted in the ſighte of god our ſauioure, whyche wil haue all men to be ſaued, and to come vnto the knoweledge of the truethe. For there is * one God, and one * mediatoure betwene God and man, euen the man Chriſt Ieſus, which gaue him ſelfe a raunſome for al men, that it ſhould be teſtified at his time, * whereunto I am ordayned a preacher and an Apoſtle. I tell the trueth in Chryſte, and lye not, beyng the teacher of the Gentiles with fayth and verite.

*Iho.xvii.
*Hebru.ix
*Roma.i

B IT is not inoughe for thee to bee without faulte thy ſelf, but it is the part of a biſhop to preſcribe alſo vnto other what is neceſſary for thē to doe. And thoſe ought to be ſuche thinges, as may appeare worthy an Euangelical conſcience. To be briefe, it ſtandeth them in hande that profeſſe Chriſt, to be moſt ferre of from deſyre of reuengement, from deſyre of hurte doing, and frō all kynde of diſpleaſure. Therfore ſee thou exhort thoſe that thine are, to beginne the firſt thing they doe in the morning, to vſe godlynes and to worſhip Chriſt. And firſt of al let them praye to god, to put awaye all thinges that trouble and diſquiet the ſtate of Religion, and of the commune wealth. Than let thē aſke of him thoſe thinges, that are auaileable to godly doing, & to the tranquillitie of the commune welth. This doen, let thē beſeche Chriſt nothing els againſt ſuch as perſecute his flocke, but his aide and ſuccoure. Laſt of al, let thankes be rendred vnto him for thoſe thinges, that by goddes goodnes haue happened: & earneſt ſupplicacions made for the thinges that haue not yet happened. And let theſe be doen not only for the Chriſtiās, but for al maner of mē alſo, leſt Chriſtiā loue ſhould appeare to be but a ſtraite laced loue, as though it fauoured none but of his owne ſort: but let it be extended abrode in

Vengeaunce.

Prayer, & for what.

Thankes geuinge.

Chriſtian loue.

moſte

moſt large maner, after the example of god, both to the good ⁊ to ẏ C
bad: like as he being perfitly good, ⁊ beneficial to al as much as in
him is, beſtoweth his ſunne to ſhine vnto ẏ iuſt ⁊ alſo to ẏ vniuſt.
And inaſmuch as god geueth vs publike quietneſſe by meanes of
Ethnike rulers: it is reaſon that thankes be rendred alſo for thē.
Wicked rulers. And it is vncertaine to vs, whether that ruler being a wycked
ymage worſhipper, ſhall in ſhorte ſpace receiue the goſpell. For ẏ
cauſe, Chriſtian loue wyſheth the ſaluacion of all. The Jewe
loueth the Jewe, the newely entred into a ſecte loueth his like, the
Greke loueth the greke, the brother loueth the brother, the
kinſman loueth the kynſman. This is not a Goſpellike loue, but that
is a goſpellike loue, that loueth the godlye for Chriſte, and loueth
the wicked that they maye once repente and turne vnto Chryſte.
They doe ſacrifice vnto deuilles , and curſe you bytterly. And you
contrarye wyſe, cleaue harde to the foteſteppes of Chryſte, who
whan he was exalted vpon the croſſe, and was reuiled with ſuche
ſpyghtfull rebukes as were more greuous than the puniſhmente
of the croſſe ſelfe, he gaue none euil woordes againe, he curſed not
bytterly againe, but with an exceding great crye beſought the
father to forgeue them. And prayer is to be made, not onelye for the
Prayer for kinges, though they bee euill. whole general ſort of mē, but alſo eſpecially for kīges, yea though
they be Ethnike and ſtraungers from the profeſſyon of Chryſte: D
and for all them, that after the publike ordre of the worlde are ſet
in any authoritie. And let not this moue you, that of them we bee
afflicted, we be beaten, we be caſte in pryſon, we bee put to death.
The chiefe pollicie that bryngeth men to Chriſte, is chriſtian charitie. Rather theyr blindenes is to be pitied, ⁊ not malice requitte with
malice. Or elles they ſhalbe neuer the better, and we ſhall ceaſſe
alſo to be Chriſtians. This way pleaſed Chriſt as a way of moſt
ſpeciall efficacie, wherwith he would haue all dryuen to himſelf.
And thoughe there be ſome, vpon whom our loue is loſte, yet wee
wyll not geue ouer to be lyke oure ſelfes for al that. This worlde
Ordre of policie. hath his ordre, which it is not expedient that we ſhould diſquiete:
ſeing it is our duetie to procure peace in euery place. Their power
⁊ authoritie in ſome purpoſe doeth ſeruice vnto the iuſtice of god,
in that they holde vnder the euyll doers with puniſhementes, in ẏ
they kepe the naughtie ones in their duetie doing, in that they put
awaye robberies, in that with their marciall powers they defend
the publike peace, in that they gouerne the commune wealth with
their lawes. These thinges albeit they dooe not for the loue of
Chriſt, yet in a generaltye it is not expedient that the ſtate of the
commune wealth ſhould be diſturbed by the meanes of vs, leſt the
doctrine of the goſpel ſhoulde ſeme a ſedicious doctrine, and than
we ſhoulde beginne to runne in a hatered: not becauſe we profeſſe
Chriſt, but becauſe we hinder the publike peace. And in caſe they
abuſe their power vpon vs at any tyme, it is a Chriſtian mannes
part to forgette the euil turnes and remembre the good turne. In
this we are bounden to their authorite, in this we are bounden to
their defence and marciall powers, yea we are rather bounden to
God by them in this, that we maye be ſafe from ſedicions, ſafe frō
robbyng, ſafe from battailes, and leade a quiet life without
trouble. It would doe wel to haue in remembraunce, what a great ſea
Warre. of miſchiefs the hurly burly of warre bryngeth in with it, ⁊ what

A commodities peace hath in it.Many are the miſchiefes that beggerly
nede of neceſſary thiges procureth.Peace bringeth plentie.
In peace there is oportunitie to vſe godlines, & warre teacheth
all maner of wickednes.Our profeſſion loueth chaſte behauiour,
and in warre who can be ſafely chaſt as he ſhould be?And though
men for the moſt parte abuſe the benifite of peace to wycked ſenſual
purpoſes,yet for all that let vs vſe the publike peace to the
ſeruing of god,and integritie of honeſt manners:obeying princes
in the meane ſeaſon in al thinges,that they either commaunde vs
rightely according to their office,or els do nothing vnto vs but
make vs punyſhed perſons,and not wicked perſons. They take
awaye our ſubſtaunce,but yet no parte of our honeſtye is diminiſhed.
They lade vs with fetters,but they drawe vs not away frõ
Chriſte.They ſlea the body,and ſend vs ouer to the hauen of immortalitie.
But than they myght hurte vs in dede,if they coulde
make vs couetous,yf they could make vs afrayed of death,if they
could make vs deſyrous of life,if they could make vs ambicious,
if they could make vs deſirous of reuẽgement,yf they could make
vs to diſtruſt Chriſt.Therfore Prynces are neyther vnhoneſtlye
to be flattered,nor ſediciouſly repugned.And in caſe it bee godly
requiſite at any tyme in the goſpelles behalfe,to contemne theyr
commaundementes,yet it muſt be done with ſuch a temperaunce,
that they may perceaue vs to do it,not for the diſpleaſure of them,
but for a good wil vnto godlynes. Notwithſtanding,I geue not
monicion hereof for this purpoſe,that where we are farre vnhable
to matche them in worldly powers,we ſhoulde prouoke their
puiſſaunce vpon vs to our owne harme:but that in thys kynde of
B lenitie,we ſhould reſemble Chriſt our prince,who whã he coulde
alone haue doone more than all the Prynces and rulers of this
world,yet had leauer wynne the world to hymſelf in ſufferyng of
euill,than in repellyng or requityng of euyl:he had leauer winne
the conqueſt with gentle dealing,than with reuengeyng:he had
leauer heale than deſtroye:he had leauer entice than oppreſſe.By
this way wonne he the victory:of this faſhion it was the fathers
pleaſure,that the ſonne ſhould beare the bel away.His example
it behoueth vs to folowe,in caſe we wil haue our praiers,in caſe
we wil haue our ſacrifices welcome and acceptable vnto him.He
would rather be a ſauioure vnto vs, than a vengeaunce taker:
with greate gentilnes he ſuffred our impietie,tyl we came to repentaunce.
And the thing that is come to paſſe in vs,yͤ ſame,like
as he is of a paſſyng greate goodnes,he would alſo haue come to
paſſe in al mẽ,yf it were poſſible.He is the ſauiour of al,he excludeth
none from ſaluacion,he bryngeth the light of the goſpel vnto
all.And he that refuſeth it,he that withdraweth himſelfe, leat
hym blame hymſelfe for his own blindnes:and he that periſheth,
periſheth through his owne faulte.For what can the Phiſicion
dooe,yf the ſycke dooe refuſe holſome medicines?Verily it is not
long of him,that men atteine not ſaluacion,and ſuppreſſinge the
blyndnes of the lyfe paſte,come to the lighte of the euangelicall
truth.Chriſt is the truth,and he that confeſſeth hym,ſhalbe ſafe,
from what kynde of life ſoeuer he come to him.Saluacyon is all
one thynge,and commeth all of one, and by one alone it is offred

Peace.

Obedience to princes.

Chriſtes ſufferaũce.

Chriſt ſauiour of all.

We muſte blame our ſelues for our damnacyon.

One god, and one mediator.

Chriſtes death commen to all nacions.

Paule teacher of the Gentyles.

Paules doctryne.

vnto all. There is no thynge in this behalfe that the Jewe maye C challenge to hymſelfe as his owne. There is but one god, not peculiar to thys or that ſorte of people, but the commen God indifferently of all. There is but one that reconſileth mankinde vnto God, God and man Chriſt Jeſus. For it was conuenient that he which ſhould make the arbitrement of concorde betwene god and men, ſhoulde haue ſome thyng commen with both the parties, ſo as beyng god he myght make interceſſyon to god, and being man myght reduce men agayne into fauour. Why than doeth any man challenge him properly to hym ſelfe? If the commune father of all ſent him to ſaue al, and if he gaue him ſelfe for the redempcion of all, it is meete for vs to endeuoure by al meanes, that his death maye be indifferently auayleable vnto al. In caſe he died euen for the Ethnikes, why ſhould it yrke vs to offre ſacrifices of prayers to God for theyr ſaluacion? And if it haue been doubted of at any tyme, that Chriſte came for the vniuerſall ſaluacion of the Gentiles, now it is certainly manifeſt, and proued matier in dede, that Chriſtes death belongeth aſwel to the gentiles as to the Jewes. In times paſt the Jewes partinacie was ſomwhat borne withall, becauſe they ſhould not fynd fault that they were contemned or caſt of: but anon godes wil was to haue it moſt playnely proteſted that there is no difference at al of nacion, of ſuperſticion or condicion of them that flee to the doctrine of the goſpell. Of thys matier goddes pleaſure was to haue me chiefely a preacher. In D this behalf he would haue me be a meſſagier, wheras the reſte of the Apoſtles before, ſlowlye with leaſure, and with much a doe, admitted the gentiles vnto the grace of yͤ goſpel. And at this day there be not al wanting, that ſaye there is no entraunce vnto the goſpell but by the lawe of Moſes. Notwithſtanding Chriſt hath appointed the office both of a preacher and of an apoſtle vnto me, that I ſhoulde preache vnto all men eternall ſaluacion withoute ayde of the law, and that we are al bounden to thanke him for the ſame, and none but him. I doe not take this autoritie falſly to my ſelfe: for Chriſt commaunded me to it. And it is no vayne geare that I preache, but the thynges that I ſpeake are true, and I preache lyke the doctor of the gentiles. I vſe not arrogantly to ſet oute my ſelfe with vanities of greate highe titles, as the falſe Apoſtles are wont to do: for I haue tryed my ſelfe vnfeynedly the Apoſtle of the Gentiles, which haue not thruſt in Moſes conſtytucions among them, as they doe, but the fayth of the goſpel: nor caſtig before their eies miſtes of vaine queſtions, but plaine ſimple pure veritie, teachyng thoſe thynges onely that make auaileably vnto true godlineſſe, rather than vnto priuate lucre or vaine oſtentacion.

The texte.

* John.iiii.

* i. Co.xiiii

I wyl therfore that the men pray * euery where, liftyng vp pure handes withoute wrath, or doubtyng. Likewiſe alſo the women, that they aray themſelfes in cumly apparel with ſhamefaſtnes and diſcrete behauiour, not with broyded heare, ether golde or pearles, or coſtly aray: but as becommeth womē, that profeſſe godlynes through good workes. * Let the wemen learne in ſilence with al ſubieccion. I ſuffre not a woman to teache, neither to vſurpe authoritie ouer the man, but to be in ſylence. For Adam was fyrſt fourmed, and then Eue. Adam alſo was not deceaued, but the woman was deceaued, and was ſubdued to the tranſgreſſion. Notwithſtanding thorowe bearyng of chyldren, ſhe ſhalbe ſaued, yf they continue in fayth and loue, and holynes with diſcrecyon.

Prayer in all places.

A Now to thintent we maye returne to the purpoſe that we cōmuned of afore, I would haue men to pray, not only in the congregacion, but alſo wherſoeuer occaſion requireth. The Jewes pray to god in no place but at Hieruſalem. The Samaritanes praye on mountaines and in groaues. But vnto ẏ chriſtians al places are pure and holy to offer vp ſacrifices of prayers. They eſteme euery place to be an holy temple to god, and whan they offre as it wer a ſacrifice, they lifte vp pure handes euerye where to heauen. They haue no nede to wiſhe for the mercy ſeat or moſt holy place called *ſanctum ſanctorum*, of the temple, for god wyl graciouſly heare them in euery place wherſoeuer they be ẏ praye vnto him. They nede not to paſſe vpon Jewiſhe ſinne offringes, ether ceremonies or ſacrifice. For to offer the ſacrifices of chriſtians, euery man may be a ſacrificer.

Chriſtian ſacrifyce.

God reſpecteth not ẏ offrīg vp of beaſtes or perfuming of ſwete odours: for a pure earneſt ſupplicacion proceding from a pure hart, is a ſacrifice moſt acceptable vnto god. Leat ẏ Jewes waſhe themſelfes as cleane as they can, yet theyr oblacions are vncleane. God alloweth the handes for clene, though they be not waſhen, ſo that the conſcience be quiet, in caſe he mind no wrong, yf he wyſhe wel to al men, in caſe he bee ſoiled with no ſpottes of fylthy luſt, couetouſnes, nor ambicion.

Clenneſſe in Gods ſighte.

This is ẏ puritie ⁊ clenes ẏ maketh a chriſtian mans ſacrifice acceptable in ẏ ſighte of god: with this kinde of ſacrifice he delighteth to be offred vnto. Nowe let the womē alſo pray after the example of the mē. Yf there be any effeminate affeccion in their ſtomakes, let them caſt it out firſt B of al, ⁊ bryng in innocencie of honeſt maniers in ſtede of Jewiſhe cleanſinges: to this ſacrifice doing let them decke ẏ ſoule cleanlye and not the body, nor entice mens iyes to phantiſie them with the nakednes of theyr perſons: but let thē be couered with a veſture, and that ſuch a veſture, as repreſenteth ſobrenes, baſhfulnes, and womanlines.

Apparel of women.

God forbid ẏ chriſtian women ſhoulde come foorth among ẏ holy congregaciō in ſuch maner of apparaill, as the cōmon ſort of vnfaythful women are wonte to goe forth vnto weddinges and maigames, trymming themſelfes firſt with a greate a do by a glaſſe, with finely rolled heare or enbrodring of gold: either with preciouſe ſtones hanging at their eares or neckes, or otherwiſe in ſilkes or purple, aſwell to ſet out their beautie vnto ſuch as loke vpon them to playe ẏ naughty packes, as alſo in ſhewing their Jewels and ſubſtaunce, to vpbrayde ſuch as be porer than they, of their pouertie. But rather leat the apparaill of chriſtian women be ſuch, as may be anſwerably like to their liuing, ⁊ as may worthily beſeme thoſe womē that profeſſe true godlines, and the true woorſhippe of god, not in gorgyous ſhewinge of haboundaunce of ryches, but in good woorkes: whiche riches God hath moſte ſinguler delighte in: In whoſe ſight that thyng is vncleane, that appeareth vnto the worlde to be excellente and gaye.

Women naturally bablynge.

Women maye not teach in the church

And foraſmuch as the kinde of women is naturally geuen to the vice of much babling, and there is nothing wherin theyr womanlines is more honeſtly garniſhed than wyth ſylence, it is conuenient for them to accomplyſhe in dede, the thing that they profeſſe in apparail: to be learners in the open company of men, and not teachers: to be folowers, and not foregoers: and to ſhewe no maner of authoritie towardes theyr huſbandes, vnto whom they ought to be vnder ſubieccion: leſt yf they once caſt of the bridle of ſhamefaſtnes, and begynne to make thē a do in the open congregacion, your aſſembly, that ought to be vſed in moſt ſobre ſorte, be diſordred with a buſy hurly burly. It is the mens office to ſpeake in yͤ congregaciō, namely if they haue any thyng to teache auayleable vnto godlynes. To conclude, what libertie euery man geueth his wife, let him ſee to that himſelfe. But I allowe not that any womā ſhal take vpon her to preache in the cōmē aſſemblie of people, yea although ſhe haue habilitie to teach: leſt if ſuche a wicket wer once opened, that weake ſexe would waxe to bolde: nor I admitte that they ſhal vſurpe any kynde of autoritie vpō their huſbandes, whō they are bounden ſo to loue, yͭ they ſtand in awe of thē neuertheles. Therfore let thē kepe ſilence, and let them geue reuerente hede to that, yͭ their huſbandes ſay. Let them acknowlege the ordre of nature: yͭ like as it is the office of the mind to commaunde, & the body to obey, euen ſo is yͤ wife bounden to depende of her huſbandes commaundemēt. For why do we turne goddes ordre vpſide down? Adam was made firſt, & than by & by was Eue made for his ſake. Than, why is yͤ ſhameleſly made the later, yͭ goddes wil was to haue yͤ farther? Than as concerning the fal, Eue was yͤ fyrſt deceaued, in yͭ ſhe gaue credence to the ſerpent, & being enticed with the fairenes of yͤ apple, neglected the cōmaundement of god. For yͤ man could neither be deceiued wͭ yͤ ſerpētes promiſes, nor enticement of yͤ apple: but yͤ only loue of his wife drewe him pernicioully to do after her. Now howe ſtandeth it together, yͭ ſhe which was once her huſbādes maiſtres in cōmitting ſine, ſhould now take yͤ ſuperioritie vpon her in teaching of godlines? But let her rather aduiſedly knowe yͤ old imbecillitie of yͤ ſexe, yͤ leauiges wherof are not altogether done away, although yͤ ſinne be pardoned through baptiſme. And let her alſo cōſider yͤ dignitie & power of a mās hert, & thinke it ynough for her, yͭ where afore time ſhe was his leader vnto wickednes, now to be his folower vnto godlines. And where in times paſt ſhe wēt before him vnto deſtruction, now let her folowe him vnto ſaluaciō. Neuertheles we do not thus baniſhe womankinde, as though we would exclude thē frō yͤ felowſhip of ſaluacion. For yͤ woman alſo hath her proper office: wherin yf ſhe vſe her ſelf vprightly, ſhe ſhalbe cōpaniō of ſaluaciō. In yͤ congregacion there is none office for her to doe, but at home ſhe hath to doe: & ſo to doe, as ſhe may atteine yͤ rewarde of ſaluacion. For yͭ, that ſhe offended afore time in deceauing yͤ huſbande, ſhe muſt amende in bearing & godly brynging vp of children. And that ſhalbe done, in caſe ſhe apply to yͤ vttermoſt of her power, to beare againe vnto Chriſt through faith, thoſe that ſhe hath borne once alredy to her huſbād: & yf ſhe enforme thē in their tendre age, ſo as they may ſeme worthy of Chriſt, throughe charitie, holines, ſhamfaſtnes, & other vertues. It is a great matier yͭ a womā ſhal doe, in caſe ſhe be a good circumſpect houſewife. That whiche I haue ſayd, ought to be regarded vndoutedly to be matier in dede.

C

Wyues ſubieccion to theyr huſbandes

D

Womans offyce.

The .iii. Chapter.

The texte.

Thys is a true ſaying: If a man deſyre the offyce of a Byſhoppe, he deſyreth an honeſte woorke. A Byſhoppe therefore muſte bee blameleſſe, the huſbande of one wyfe, dylygente, ſobre, diſcrete, a keper of hoſpitalytye, apte to teache, not geuen

geuen to ouer muche wine, no fighter, not gredy of filthye lucre: but gentle, abhorryng
A fyghtyng, abhorring couetouſneſſe, one that ruleth well his owne houſe, one
that hath children in ſubieccion with all reuerence. For yf a mã cannot rule his own
houſe, how ſhal he care for the congregacion of god? He may not be a yong ſcholer,
leſt he ſwell and fall into the iudgemente of the euill ſpeaker. He muſt alſo haue
a good reporte of them whiche are withoute, leſt he fall into rebuke, and ſnare of
the euill ſpeaker.

These be almoſt the whole thinges that thou ſhalt appoint
vnto al ſortes of people without differẽce. But
yet there are matiers of more weightie importaũce,
to be loked for in thoſe that thou ſhalt thinke mete to
be put in autoritie ouer the multitude. For it is cõuenient,
yͭ he which precelleth in honor, ſhould alſo precelle
in vertues. Perchaunce there bee manye that are deſirous of
dignitie, but for al that thei weigh not with thẽſelfes, what carke
and care dignitie hath annexed vnto it. He that deſyreth yͤ office of
a biſhop for none other ende, but for ambicion, or for aduauntage,
or to be a tiranne, deſyreth to himſelf a pernicious matter: ⁊ is not
wel aduiſed what this word (*Biſhop*) meaneth. For this word (*Biſhop*)
is not only the name of dignitie, but alſo the name of occupacion,
of office, and of carefulnes. For it ſoundeth by interpretacion a ſuperintendent
and one that careth for the commodities ⁊ behoofes
of others. So that whoſo vnderſtandeth this, and deſyreth yͤ office
B of a Biſhop, reſpecting nothyng els but to do good for manye,
in dede his deſyre is honeſt, in that he coueteth occaſion to exerciſe
vertue, and not for honor. And yet thou ſhalte not commit that office
to any mã, except thou perceiue him throughly garniſhed with
giftes worthy a Byſhop. And to the intente thou mayeſt the more
certainly dyſcerne thoſe giftes, loe, I ſhall painte thee out in fewe
wordes, yͤ image of a ryght Biſhop. Firſt it behoueth him to be of
ſuch vprightnes of lyfe, that no faut at al can be laid to his charge.
For it is not conueniente, that he whiche profeſſeth hymſelf to be a
teacher and a requirour of innocencie in other, ſhould not ſhewe in
his owne conuerſacion and maners theſame that he teacheth. And
yͭ he, which (according to the offyce yͭ he hath taken in hand) ought
boldly ⁊ frely to reproue them that do amiſſe, ſhould committe the
thing, wherin he may be blamed himſelfe. For who geueth credẽce
to the teacher, whoſe life is contrary to his doctrine? who wyl ſuffer
to be checked of him, in whome he ſeeth either theſame or elles
more greuous offẽces? But that all ſhould be vpright and innocẽt,
it is more eaſily poſſible to be wiſhed for, than hoped for. Yet truly
it is much requiſite for that one man, of whoſe doctrine the people
dependeth, to be cleane without faut. Than in aſmuch as chaſtitie
is much to be commended in a Biſhop, in caſe he haue not the gifte
altogether to abſtain, this is to be ſpecially obſerued, that he haue
been or be the houſeband of one wife. The firſte mariage maye bee
thought to be ordained for yͤ procreacion of children. But to marie
again is not without ſuſpicion of an incontinent mynd, euẽ among
the Ethnikes. As for the reſt, I let them not from mariyng oftner
than once, if they cannot abſtaine. For it is a harder matter, thã I
dare exact of the whole multitude. But it becommeth a Biſhop to
be ſo farre quite from al maner of fault, that he ſhould be voyde alſo
of al ſuſpicion of fault. Beſide theſe, yͤ one man that hath charge
ouer many, ought to be ſober and vigilaunt: he is yͤ watche man, ⁊

The office
of a biſhop

The properties of
a good
Biſhop.

ieopardy is preſent on euery ſide. He may not be a ſluggard, but he C
muſt circumſpectly loke about him on euery part, leſt he yͭ lyeth in
waite, whan yͤ captain is a ſlepe, cõuey away ſome out of Chriſtes
tentes. Moreouer he muſte bee graue & ſad in his behauiour, in all
thynges yͭ he goeth about, & be voide of al lightnes and foliſh toying
maners, yͭ decay and hinder the teachers reuerence & autoritie.
And it is not inough, that he ſhew hymſelf gentle & courteous towardes
his own folkes, but he muſt apply himſelf, that ſtraũgers
alſo may haue experience of his gentlenes and liberalitie, ſo as the
report of his honeſt name may bee the more largely ſpred abrode.
And alſo like as he hath theſe vertues cõmonly wth yͤ moſt part of
men, euẽ ſo this is peculiarly to be required in a Biſhop, that he be
apt and ready to teache, not Jewiſh fables and highe ſtately ſwellyng
Philoſophie of this world, but thoſe thinges that may make
vs truly godly ones, & right chriſtians. And the chiefeſt office of a
good teacher, is to know what thinges are the beſt to teache. Next
this, to teache gladly, to teache gẽtly, to teache diligẽtly, to teache
louingly, to teache without ſtatelines, to teache ſeaſonably. For yͤ
doctrine of the goſpell is of ſuch ſort, that it ouercometh with ſoftnes,
& not with clamourous loud ſpeaking. And albeit for a time it
be prouoked with the naughtines of them that naught are, and be
enforced to ſpeake ſomething ſomewhat ſeuerelye, yet it neuer forgetteth
chriſtian charitie. But god forbid, yͭ a teacher of the goſpel
ſhould (after the example of ſuch as be mad winedronken railers)
rage to intemperauntly againſt them yͭ doe amiſſe, or with a ſcolding D
tongue runne through the hertes of thẽ whom his duetie wer
rather to heale with fatherly gentlenes: but in all thinges let him
remembre chriſtian ſobrietie and temperaũce, that is a great deale
more auailable to brynge men to amendemente, than outragious
crueltie is. Let him abhorre alſo from ſtrife and contenciõ, that he
ſeme not to do of malice, and not of loue, that, yͭ he doeth. Charitie
amendeth, contencion prouoketh. And let hym abhorre couetouſenes,
that he ſeme not to counterfaite godlines for gaines ſake. Finally,
wilt thou know, how he ought to behaue himſelf in the open
publique affayres? Marke how he doth his own priuate buſineſſe
at home. In caſe he ſhew himſelf there a vigilaunt houſkeper, if he
kepe al thing in order, yf he haue obedient and diligent chyldren, if
they be ſo taught that in ſober ſtilnes and comly maners thei may
appeare to be brought vp vnder a godly parent, it is a good hope,
yͭ he is wel able to take the publique charge of al, that in the adminiſtracion
of his own houſhold buſines, geueth ſo good a preſidẽce
of himſelfe. For an houſeholde is nothing els but a ſmall common
wealth, and the maiſter of an houſehold, is nothyng els, but yͤ gouernour
of a ſmal citie. And euen ſo yͤ wiſedom of yͤ world iudgeth
them mete to haue the weightier affaires of a cõmon wealthe cõmitted
vnto them, that gouerne thinges of leſſe importaunce with
commendacion. To conclude, how maye a man hope, that he ſhall
wel gouerne the cure of the whole congregaciõ, that can not well
tell howe to gouerne his owne priuate houſe? howe ſhall he take
charge of ſo many houſes, that is not able inough to take charge of
one? By what meanes ſhal he care for ſo great a multitude, yͭ knoweth
not how to prouide for ſo few? Shal he faithfullye cure thoſe

that be

A that be ſtraungers, which hath his owne negligently miſordred. And ſhal he be a profitable man ouer gods congregacion, yͭ cannot be profitable to a humain congregacion. Nowe this is alſo to bee marked in yͤ choſing of a biſhop, not only how entierly vpright he hath behaued himſelf in his own priuate affaires, but alſo how lõg it is ſince he came to the profeſſion of Chriſt. Baptiſme in dede engraffeth a mã to yͤ body of Chriſt, but perfit godlines chaũceth not ſo ſodainly to a mã. Baptiſme openeth yͤ entraunce into yͤ congregacion, but in this caſe it remaineth yͭ euery man for himſelf muſt ſtriue & preace to the marke of holines. Through baptiſme we are borne a new: but for al yͭ, it remaineth, that in great proceſſe of time we muſt gather ſtrẽgth & bignes, & waxe ſtrong with daily ẽcreaſes of godlines into ful growen age. Therfore diligent hede muſte be taken, yͭ no new ſcholer, that is to ſay, none that is lately called into yͤ felowſhip of faith, be put in autoritie ouer ſo weightie a buſines. He is a good graffe, but yet tẽder, and vnmete peraduenture to beare a great heauy burthen. And it is ieopardye, leſt if a man yͭ is but rawe and not yet ſufficientlye confirmed in religion, be aduaunced to honor that he had not before, be puffed vp with pride, & begin perniciouſly to ſtand in his own conceite, as though he wer choſen into the company of religion for this intent, that he mighte haue preeminence ouer religion: & by that meanes it come to paſſe yͭ being ccalled in the deuils ſnares (which he layeth manifoldely, B but none more deceitfully than he doth the ſnares of ambicion) and behauing himſelf to much ſtately in the honor cõmitted vnto him, he eſcape not the miſreportes of euil ſpeakers: which wil thus enterprete, that he coueted the chriſtian religion vpon this purpoſe, yͭ where he was but of lowe eſtate among his own ſecte, he might be in autoritie and honor among the chriſtians. He forſoke vs in a good houre, (will thei ſaye) he chaunged his religion for his more aduauntage: he had leauer be a chriſtian biſhop, than to liue lyke a priuate perſon among vs. From this maner of ſuſpicion that man ſhalbe quite, that a long ſeaſõ hath expreſſed ſpecial tokens of true godlines and ſobernes in himſelf. I will not heare this obieccion, yf a mã would ſay, what matter maketh it to me, though the Ethnikes do miſreport me: it is ynough for me, to be wel taken among mine own. But vnto me this is not inough to be reſpected in a biſhop, for his fame ought to bee ſo cleane and vnſpotted from al ſuſpicion of fault, that it ſhould be but a ſmal matter to be wel reported of among his own, vnto whom he is more nerely and familierly knowen, vnles he be wel allowed alſo by the teſtimonie of them that be without, which cannot ſee his true godlines ſo perfitely as it is: yea and take occaſion to rayſe ſlaundre of euery thing yͭ doeth nothing but only appere outwardly to be euil. Wherfore hede muſt be warely taken, by all meanes, that none occaſion of ſlaundre bee geuen to them that are ſtraungiers from the profeſſion that we be of: nor (as I may ſo ſpeake it) that they may be hable probablye to obiect, not onely any naughtie faulte, but alſo anye falſe feined vpbrayed. For that they alſo ſhoulde haue a good opinion of vs, not onelye thys fruyte commeth of it, that it maketh to the glorye of Chriſt, but alſo they ſhall the more eaſily turne to amendment frõ theyr wickednes, in caſe thei haue good opinion of oure godlines.

Baptiſme.

The text. Actes. vi. C

⁎mat. xxv.

¶ Likewiſe muſt the miniſters be honeſt, not double tonged, not geuen vnto much wyne, neither gredy of filthy lucre: but holding the miſtery of the faith with a pure conſcience. And let them firſt be proued, and then let them miniſter, ſo that no mã be able to reproue them. Euen ſo muſte their wiues be honeſt, not euil ſpeakers: but ſober and faithfull in all thinges. Let the Deacons be the houſebandes of one wyfe, and ſuche as rule their children well, and their owne houſeholdes. ⁎ For they that miniſter well, get themſelfes a good degree, and great liberalitie in the fayth, which is in Chriſte Ieſu.

The properties of good miniſters.

The properties of good Biſhoppes & miniſters wiues.

D

Deacons.

Degrees of officers in Chriſtes churche.

Now forasmuch as the faultes of ẏ miniſters redounde vnto ẏ infamy of the autours, it ſhal not be inough to take circumſpect hede what a maner man he muſt bee, that thou calleſt to the office of a Biſhop, but alſo what maner of perſons his houſehold folkes and miniſters be, ẏ are as members of the Biſhoppes. For thei ought neceſſarily to be anſwerably like vnto their prelate in al thinges: in al the behauiour of their liuing, graue and manerly, and voide of thoſe faultes that the common ſorte of ſeruauntes is commonlye wont to be geuen to. Thei muſt not be double toungeд, not geuẽ to muche wine, nor gaping after fylthye lucre. Thoſe that are entred in the miſteries of faith, which commeth by preaching the goſpell, after ſuch ſort that thei euidently ſhewe in their conuerſacion, that thei are chriſtians, not for ẏ pleaſures of their maiſters, but purely and of a good conſcience. For the vprightnes of conuerſacion is the token of a ſincere profeſſion. Neuertheles my meaning is not, that thei ſhould haue the adminiſtracion of holy thinges by and by committed vnto them, but after thou ſhalt haue tried them a great while, and after thei haue led an innocent life long after their baptiſme, and haue behaued thẽſelfes ſo, as no fault at all can be layed to their charge, then let them at length be admitted to the holy adminiſtracion. Moreouer I require ſemblably the like ſobernes & integritie of life in the Biſhoppes & Deacons wiues, becauſe they alſo haue ſomewhat to do in the miniſtery, & ſuche maners as they haue, the like muſt be rekoned that their houſbandes, or thoſe that thei miniſter vnto, haue. Therefore they oughte to bee farre from the faultes of the commen ſorte of wyues, that they be not lyght or foliſhe, ne backbiting raylers, nor intemperate, but ſobre women: not bablers, or women of ſlyppie credence, but faythfull and conſtaunte in all thynges. To be ſhorte, the chaſtitie of the Deacons oughte in this behalf to be ſo aunſwerably like vnto ẏ Biſhoppes trade of lyfe, that they muſt alſo be the huſbandes of one wyfe, leſt often mariage ſhould cauſe any ſuſpicion of intemperaunce: & they muſt ſhewe their owne demenour ſo in the honeſt bryngyng vp of their children and diligente ordryng of theyr owne houſholde, as thei would proue to be in the holy miniſterye. For albeit the Deacons office is inferiour thã ẏ Biſhoppes & apoſtles office, yet who ſoeuer behaueth himſelf in that degree comely and vprightly, preferreth himſelf no litle vnto higher offices, aſwel in that, being acquainted with the practice of godlines in himſelfe he hath the better truſt in his own conſtancie, as alſo in that other men conceiue a greater cõfidence in him, becauſe of his vpright behauiour in his office, that whan he is promoted to higher degrees of Euangelical religion, he wil euen excede himſelf in vprightnes and painful dyligence. For euen Ieſus Chriſtes common wealth, in gouernaũce hath degrees of officers and certain orders: whereof the firſt is of the Deacons, ẏ ſeconde is of the elders or Biſhoppes, the higheſt of all, A of all, is of the apoſtles. And like as in a ſeculer common wealthe he is called to be a Maior, that before vſed hymſelf ſtoutely in the wardenſhip: and agayne he is promoted from beyng Maior to be Iudge, or the Alderman, becauſe he behaued hymſelfe well in his Mayoraltye: euen ſo the office of yͤ Deacon declareth who is worthy the rowme of a ſuperintendent or an apoſtle.

The texte. ¶ Theſe thynges write I vnto thee, truſting to come ſhortely vnto thee: but and if I tary long, that then thou mayeſt yet haue knowlage howe thou oughteſt to behaue thy ſelf in the houſe of god, whiche is the congregacion of the liuing god, the piller and grounde of trueth. And without doubt great is that miſterie of godlines. *God was ſhewed in the fleſhe, was iuſtified in the ſpirite, was ſeen amonge the angels, was preached vnto the Gentiles, was beeleued on in yearth, and receiued vp in glorye.

*Iohn.i.

Theſe thynges write I vnto thee, derelye beloued ſonne, not as though I thought I ſhould not come vnto you again, but my truſt is that I ſhal ſhortly come again to ſee youre congregation. Neuertheles in caſe any thyng chaunce that I be enforced to be lõger ere I come, than I truſte I ſhall, myne entente was to admoniſhe thee in the meane ſeaſon by my letters, that thou ſhouldeſt not bee ignoraunt, how to behaue thy ſelf, not in the Iewes temple, but in the houſe of god. For why ſhould not I thus cal the chriſtian congregacion which is conſecrated & dedicated vnto the liuing god, & B ſhal neuer be deſtroied with ani ſtormes of errours and perſecucions, inaſmuch as it is yͤ pyller & ſure poſt of the truth. The temple of Ieruſalem had in times paſt his maner of veneraciõ, it had hys prieſtes, it had his rites and ſacrifices. But this is a temple much more holy than it, yͭ kepeth not miſteries in couert with ſhadowes and figures: but for the Cherubin, for the Pomegranates, for the Belles, for the Arke, and for ſuch like figures, it ſheweth vs plainly the whole ſumme and perfite truth of the goſpel. Therfore meruel not, though thou heareſt nothyng preſcribed herein, what maner thinges Moſes appointed with great diligence vnto yͤ leuites and prieſtes. For there is no cauſe why we ſhould paſſe vpon thoſe ſhadowes, inaſmuche as God hath made the thyng plainelye open vnto vs, for whoſe ſake al yͤ miſtical furniture was ordained for a time. And there is no cauſe why the Iewes ſhoulde haue in admiracion or bragge of the Arke, or of any thyng that had yͤ moſt holy thinges, called *ſancta ſanctorum* locked in it, yf they bee compared with yͤ miſteries that we haue. And whether their hid ſecretes deſerue any ſpeciall prerogatiue of worſhip, or not, leat them ſee thẽſelfes. Certes this miſtery of yͤ goſpels godlines, is out of all controuerſie, whiche maketh vs once free from al maner of ſuperſticion: and in this temple is the greateſt thyng of all other, that is openly declared through the whole vniuerſall worlde. In dede there is no ſhewing of yͤ table or of yͤ Arke, or of ſacrificed beaſtes, but Chriſt himſelf is ſhewed and preached: which being before time vnknowẽ & not paſſed vpõ, is now become ſo manifeſtly open, yͭ he is plainly ſeen to be a man after the fleſh, and handled of menne, and after the ſpirite hath receiued ſo great power, that hauyng doen awaye the ſynnes of all men, he hath throughe onelye fayth geuen and doeth geue the righteouſneſſe, that the lawe was not hable to geue. And this miſterie of ours is ſo openly manifeſted, yͭ it was wonderfull euen in the eyes of angels, that ſong glory to god on high, & peace

Cõpariſon betwene Chriſtes temple, & the Sinagogue.

The miſtery of our redẽpcion.

vpon

C

vpon earth, and vnto men a good wil. Al other miſteries ceaſe to bee of any worſhip, if thei bee publiſhed: but as for this miſterye it is preached openly, not only to the Iewes, but alſo to ẏ Gentiles. And the preaching thereof was not vnfruitful: For the thyng that ſemed to al men againſt the order of nature, that no philoſophye or mans eloquence was able to perſwade, ẏ ſame did the ſimple plain preaching of the goſpel perſwade to al the whole world, with miraculous wonders witneſſing theſame. Finally after his death vpon the croſſe, he roſe again to life by his owne power, and beeyng openly accompanyed with angels, he aſcended into ẏ heauens, and ſhewed vs vndoubtedly whither al our hope ought to bee addreſſed. What is more holy than this miſtery? What is more excellent? what is more certain or euident? This thinge if we truely beleue, this thing if we worthily liue, for what purpoſe ſhould we haue reſpect frō hence furth vnto Iewiſh cōſtitucions? We haue ẏ miſtery of true godlines, why doe we than ſlip backe vnto thoſe thynges ẏ haue more ſuperſticion than godlines? In caſe we bee laden wyth ſynnes, here is the moſt aſſured remiſſion of ſynnes. If we require learning, here is the rule of true godlines that we ought to folow: yf we loke for rewarde, here is immortalitie, whereunto we maye be exalted. Therfore leat vs be cōtented (my Timothee) with this religion, and take our leaue of the Iewes vain preſcripcions.

Simple preaching.

Chriſtes reſurrectiō and aſcenſion.

Ceremonies.

The.iiii. Chapter.

D

The text.

¶ The ſpirite ſpeaketh euidentlye, *that in the latter tymes ſome ſhall *departe from the faith, and ſhall geue hede vnto ſpirites of erroure, and deuiliſhe doctrines of them whiche ſpeake falſe through hipocriſie, and haue their conſciences marked with an hote yron, forbiddyng to mary, and commaunding to abſtayne frō meates *whiche god hath created to be receiued with *geuing thankes, of them whiche beleue, and know the trueth. For all the creatures of god, are good and nothynge to be refuſed, if it be receiued with thankeſgeuing. For it is ſanctified by the worde of god and praier. If thou put the brethrē in the remembraunce of theſe thinges, thou ſhalt be a good miniſter of Ieſu Chriſt, *whiche haſt been nouriſhed vp in ẏ wordes of the faith, and of good doctrine, which thou haſt continually folowed. But caſte awaye vngoſtly and olde wiues *fables.

*Act.xx.
ii.Tim.iii
ii.Pet.iii.
*ii.Teſ.ii
*Gene.i.
*mat.xvi
Acte.xvii
*ii.tim.iii
*i.Tim.i.

These thinges do I beate in with ſo muche the more ſtudious diligence, as I more drede perill, which is not now gathered by doubtful coniectures, ſeeing ẏ ſpirite himſelf foreknowyng thynges to come, doth clerely and certainly ſignify by them whom he hath enſpired, that in the latter tymes ſome ſhal ſprynge vp, whiche ſhal depart from the ſinceritie of faith that the goſpell teacheth, and ſlyde backe vnto a certayne Ieweſhyppe, and repoſe the chyef principle of godlynes in thoſe thynges, that do not onely nothing auaile vnto godlines at al, but alſo do many times hurt: & being rebels againſt the ſpirit of Chriſte, ſhall rather take hede to deceiuing ſpirites, and being turned away from the doctrine of the true god, ſhal geue their eares and myndes to ẏ doctrine of deuils, ẏ in outwarde ſhewe of feined godlines, ſhal ſpeake thoſe thinges, that are cleane contrarye to the trueth of the goſpell, and ſhall ſet out themſelues in the ſight of the ſimple people in outwarde appearaunce of holines, where as in the ſighte of God they haue an vncleane cōſcience, defiled & marked & printed with many markes of worldly luſtes. Thoſe maner of men, wheras thei ſwim inwardly in malicious rancor, hatred, couetouſnes, ambiciō & other diſeaſes that

The ſpirit prophecied of wycked people in ẏ laſte tyme.

that are cleane contrarily repugnaunt vnto true godlines:yet for
A that to the entent thei may with a certain newfangled wonderful
doctrine bryng themſelfes in opinion of godlines, they ſhall(after
the Eſſenes example)forbid lawful mariage,as though wedlocke — Eſſenes.
beyng chaſtly kept were not honorable before god and yͤ bedde vndefiled:and
they ſhal require to be eſtemed for goddes,becauſe thei — Forbiddīg of mariage
liue ſingle,vnmaried,being neuertheles infected with innumerable
peſtilent vices:and are not ſo fre from filthy luſt,as frō wiues.
Thei ſhal alſo go about to draw men backe againe to make difference
of meates,after the maner of yͤ Iewes, as thoughe meate it — Difference of meates.
ſelf had ſome impuritie in it:wheras god hath ordained al kindes
of meates to this ende,that we ſhould vſe them temperately to the
neceſſary reliefe of our bodye,and to kepe vp the ſtrength with all,
thākīg hym for his glentlenes,as many of vs as haue embraced
the faith of the ghoſpell in ſtede of Moſes lawe,and hauynge wyped
away the myſtes of Iewiſh ſuperſticions are broughte to the
light of the truth,knowing that whatſoeuer is created of almightie
god,is of it own nature good,if a man vſe it as it ought to bee,
and to that ende that it was created for.There is no kind of meat
to be abhorred or refuſed,that is receiued as gods bounteous gift
with thankes geuing.This is a Iewiſh maner of ſaying and not
a chriſtian:Eate not this meate,touche not thys bodye, weare not
this garment,to day do not this thing nor that thyng.There is no — All cleane to a cleane conſcyence
creature impure or vncleane, yf the conſcience of hym that vſeth it
be pure & cleane.And albeit there wer ani impuritie in yͤ meate,yet
B with himnes wherwith the larges of god is praiſed before meate,
and with holy wordes & praiers,it ſhould be made holy and pure,
yͭ before was vncleane.Thoſe maner of vaine ſmokes are blowen
vnto the people by ſuch as occupie Chriſtes buſines vnfaithfully,
yea rather go about their own gain.But ſe that thou auoide ſuche
maner of trifles,and teache the brethren thoſe thinges,yͭ thou haſt
learned of me,and playe the good and vpright miniſter of Chriſt,
diſpoſing entierly and faithfully his doctrine,yͭ is far different frō
theſe mens preſcribed apointmentes. And thus it ſtandeth thee in
hand to do ſo much yͤ rather,becauſe thou art called to be a teacher
of the goſpel being not yet of full growen age,which is not wonte
eaſily to ſwerue into new fangles:but thou haſte been brought vp — Timotheis youth,and howe he was brought vp
(as it wer)euen from thy youth in the faith of the goſpel & in good
learning,ſo as thy continuaunce ought to make thee more practiſed
and ſtrong:and thou canſt not choſe but be like thy ſelfe in that
thyng that thou haſt hitherto conſtauntly folowed. Therefore ſee
thou teache this doctrine worthy the goſpel vnto thoſe yͭ thine are.
But as for other mens fables,and vayn old wiues tales(which as
impertinent to the miſteries of the Euangelicall fayth I myghte
rightly call lewde tales)reiect them,and rather applye thy ſelfe to
the exerciſe of true godlines,than to contende in wordes wyth the — Contenciō of wordes
moſt bablyng and moſt frowarde kynde of men that is.

The texte. *Colo.ii. ¶ Exerciſe thy ſelf rather vnto godlines.* For bodely exerciſe profiteth litle:but godlines is profitable vnto all thinges,as a thing whiche hath promyſes of the lyfe that is nowe,and of the life to come. This is a ſure ſaying,and by al meanes worthy to be allowed. For therefore we labour and ſuffer rebuke,becauſe we beleue in the liuing god,which is the ſauior of al men,ſpecially of thoſe that beleue.Such thinges commaūd and teache. Let no man deſpiſe thy youth,but be vnto them that beleue,
*i.Pet.v. *an enſample in word,in conuerſacion,in loue,in ſpirite,in fayth,in purenes.

True

Inwarde godlineſſe.

Outwarde obſeruacyons.

Godlineſſe of the goſpell.

Paules doctrine.

Paules hope.

Timotheis youth.

C True godlines, that is placed inwardely in the mynde, can not poſſibly be diffined, nor ſufficientely preſcribed with externe groſſe matters. For faſting or choiſe of meates, and ſuch other lyke, albeit thei ſeme ſometime to bee ſomewhat profitable for the time and place, in that they prepare the body to the dedes of goolines, yet yͤ profitablenes is nether perpetual nor of ſo weightie auaile, if it be compared to the inwarde godlines of the ſoule: but rather of ſuche maner of obſeruacions ſpringeth almoſt the poiſon of true & right godlines. Faſting is profitable in place, and contrarywiſe theſame otherwiſe is peſtiferous. To ſome man watching is holſome, & to ſome it is deadly and hurteful. Some time it is good to paſſe ouer the Sabboth day with reſt from labour. And on the contrary ſort a thyng may be, wherin it were wickedly done to bee idle, whan a mans neighbours neede requireth yͤ dede of charitie. But yͤ godlines that the ghoſpell teacheth, whiche is grounded vpon a ſyncere fayth and a true charitie, is profitable in euery tyme and in euerye part of a mans life: and it declareth in a brief ſumme, what ſo euer thyng is to be deſyred, either in the life preſent, or to be hoped for in the lyfe to come: ſo much that it is not neceſſary for vs to ſeeke for any ſuccour by any other meanes. The thing that I ſaye is true & vndoubted, and plaine, worthy to be receiued of al men. We teache out of al paraduentures that we both fele it, and that it is no fable whiche we ſpeake of. Or els what thing coulde perſwade vs wyllingly D and gladly to ſuffre the ſorowes of this lyfe, to beare with a hearty ſtomake puniſhmentes done vnto vs by the wicked, empriſonnentes and deathes, onles that we hope after the heauenly ſuccour in this world, and after this life immortalitie? And this hope we haue fixed, not in Moſes or any other man that might faile our hope, but in the liuyng god, which can help euen thē that are dead: & of whō ſaluacion procedeth vnto al the vniuerſal kind of mē, but eſpeciallye vnto ſuche as haue embraced the faith of the ghoſpell. Theſe thinges commaunde and teache conſtauntly and boldely, ſo as thou mayeſt ſhew in thy ſelf the autoritie of a Biſhop, being aſſured that this doctrine proceded from Chriſt himſelf. There is no cauſe why thou ſhouldeſt be afraid in that thou art but a yong mā, althoughe in a matter of ſo weightye importaunce: or why thou ſhouldeſt geue place to the frowardnes of them that teache cōtrary doctrine. Let humanitie be ſhewed in other matters, but in this caſe where perill of ſaluaciō is in daunger, autoritie muſt be vſed. It is not to be reſpected, how many yeres yͧ haſte lyued, but what office thou beareſt. He is an old man, whoſoeuer he be, yͭ leadeth an entier vprighte life, & who ſoeuer he bee that ſheweth a grauitie of maners. There is no peril, that anye man wyll contemne thee becauſe thou art but a yong man, in caſe thy life and doctrine be ſuch, that thoſe which profeſſe Chriſt, may ſe therin the example of goſpellike godlines. In caſe thei ſhall perceiue in al thy communicacion the image of an holye conſcience, in caſe they ſhall eſpye in the cōmon trade of thy lyfe modeſtie and purenes, in caſe in thy duetye doing thei perceiue a charitie worthy a Biſhop, if in thy ſuffring of ſorowes thei ſe thy mynde ſtedfaſtly to truſt in god: finally yf they ſhal ſe thee in al pointes voide from humain luſtes, thei ſhal ſoone reuerence thee, as though thou haddeſt been an old man long ago.

The texte. Act.vi. and.viii. ii.Tim.i

Tyll I come, geue attendaunce to readynge, to exhortacion, to doctryne. Deſpiſe not the gyft that is in thee, whyche was geuen thee thorowe prophecye, with the laying on of handes, by the auctoritye of prieſthode. These thynges exercyſe, and geue thy ſelfe vnto them, that it maye be ſene, howe thou profyteſt in al thynges. Take hede vnto thy ſelf, and vnto learnyng, and continue therin. For yf thou ſhalt ſo do, thou ſhalt ſaue thy ſelfe, and them that heare thee.

A I truſt in ſhorte ſpace to ſee thee, and to helpe thee, not only with my counſailes, but alſo with my dedes. In the meane time whan I am abſent, geue diligent attendaunce to thyne offyce, ſo muche the more yͭ thou mayſt ſupply my part, as wel as yf I were there. In ſtede of my ſaying ſee thou vſe reading of the holy ſcripture, ⁊ according to it teache, yf any thyng be amyſſe: after it exhort thou, yf thou ſee any not wel occupyed. These are the principal pointes of a biſſhoppes office. It behoueth thee to be anſwerable vnto the office that thou haſt takē in hand, which was not committed vnto the wythout aduyſement, after the maner as ſome make thēſelfes Apoſtles ⁊ elders. It was not ambicion, nor yͤ fauour of men, but the ſpirit of god ſignifying goddes wil by the mouthes of the prophetes, that appoincted thee to that office: and than the autoritie of the Elders incontinently wyth laying on of handes vpon thee, committed the roume of a Byſhop vnto thee. To bee briefe, it is

Redyng of ſcripture.

How Timothie came by his offyce.

B goddes gyfte, that thou art inſtructe with theſe excellent giftes, which declare thee worthy of this honour. Therfore, two maner of charges thou art charged withal: both that thou ſhouldeſt bee anſwerable to the goodnes of god, and to the autoritie committed vnto thee. To profeſſe Chriſte, is not an ydle nor a delycate fine fingred matter: it requireth watchyng, attendaunce, and diligent continuaunce. Wherfore loke that thou forecaſt theſe thynges, in theſe thinges continue, theſe thinges apply continually, that both by thy lyuing and teachynge, euery man may ſee the people waxe better and better. Firſt of al, be thou thy ſelfe as it behoueth thee to be, ⁊ than thy godly lyfe ſhal aduaunce thy godly doctrine, ſpecially yf thou do it conſtauntly ⁊ continually without ſhrinkinge. For truth endureth for euer: coūtrefaicting laſteth but for a time. In caſe thou accomplyſhe theſe thinges, thou ſhall receiue double frute, fyrſt thou ſhalte ſaue thy ſelfe for vprightly vſyng the offyce committed vnto thee: than thou ſhalt ſaue thē alſo, that take hede vnto thy teaching. Thoſe that teache rightly and liue wyckedly, lyke as they may be profitable vnto others, ſo vndoubtedlye they are hurtful vnto themſelfes. But he, whoſe life and doctrine both is corrupte, is hurtful two maner of wayes: he purchaceth vnto himſelfe damnacion, and leadeth other into deſtruccion.

Two charges of a Byſhoppe.

Godly lyfe in a Byſhoppe.

¶ The.v. Chapiter.

The text. Leui.xix. Luke.ii.

¶ Rebuke not an elder rigorouſly, but exhorte him as a father: the yonger men, as brethrē: the elder womē, as mothers: the yonger as ſyſters, with al purenes. Honour wyddowes whych are true wyddowes. If any wyddowe haue chyldren or neuewes, let thē learne firſt to rule their own houſes godly, & to recompenſe their elders. For that is good and acceptable before god. She that is a true wyddowe and frendeles, putteth her truſt in god, and continueth in ſupplicaciōs and praiers nyght and day. But ſhe that lyueth in pleaſure, is dead, euen yet alyue. And theſe thinges commaunde, that they may be wythout rebuke. But yf any prouyde not for her own (and ſpecially, for them of hir houſholde) the ſame hath denyed the fayth, and is worſe then an infydell.

C

Authoritie of a Biſhoppe.

Albeit a mā muſt neuer ſhrinke from the vpright ſinceritie of doctrine, yet to heale ỹ thĩgs ỹ are amiſſe in a man, it is not a litel auayleable for a teacher, or an admoniſher, to vſe a ſoft tēperaunce. For ỹ autoritie of a biſhope muſte be holden vp ſo, as neuertheles he may be quyte without al apperaunce of tyranny, and that he may appeare in euery condicion, that he doeth the thing ỹ he doth, to thentent to doe good and not of diſpleaſure.

Lenitie.

Therfore as many as thou canſt bryng to amēdment with lenitie & gentilnes, it is not expedient to enforce them with rigorous ſharpenes. For a man dooeth eaſlye after hym that admoniſheth him, yf he perceiue him ſelf to be loued of him that monyſheth him. And ſuch is almoſte the dyſpoſicion of mannes witte, that he had leauer be ledde by faire meanes than conſtrained parforce: and many tymes thynges are obteyned by faire ſpeche, that a manne cannot brynge to paſſe with crueltie. So that the electuarie of reprehending, muſt be tempred according to ỹ age & ſtate of euery one.

Reprehenſion of an elder.

And for aſmuche as it is allowed not onely amonge all well manered nacions, but alſo euen in ỹ congregacions, that for ſage wyſdoms ſake and for the vſe of thynges, and alſo for reſtraynyng the wantonnes of youth, autoritie ſhould be committed vnto the auncientes: in caſe an elder chaunce to offende in any thing, thunder not at him with cruel wordes vpon any ſuſpicion or informacyon, leſt to quicke admonicion exclude the fruite required in admonicion. For it wilbe a double griefe, yf the admonicion be both checking & procede frō a yong man.

D

But rather obſerue the reuerence of his age, and exhorte him ſo, as thou wouldeſt admoniſhe thy fathet yf he did amiſſe.

Reprehenſion of yongmen, old womē, and yongwomen.

The yongmē alſo (becauſe thou thy ſelf art a yong man) moniſhe as brethren: & towardes them correcciō ought to be more frely practiſed, but yet none otherwiſe than may ſtande with charitie. Admoniſhe the old women with more reuerence & gentler wordes, euen as mothers, & beare with their age. The yong women correct louingly as ſiſters: & behaue thy ſelf ſo wͭ al mē, as thou runne into no ſiniſtre ſuſpiciō, either of couetouſnes or of vnchaſtnes, eyther of flatterie or of crueltie.

Widowes

Now ỹ widowes muſt alſo haue their honoure, but namely thoſe ỹ are widowes, not in title, but very widowes in dede: that is to ſay, thoſe that being left comfortles without huſbande and children, liue after ſuch ſort, as they may for their deſertes worthily be refreſhed of the congregaciōs helpe: the relief wherof ought to be beſtowed not to maintene delicatenes, but to refreſhe miſerable neceſſities. But in caſe any be ſo left without an huſbande that ſhe hath children, or childrens children, there is no cauſe why ſhe ſhoulde (as though ſhe wer ſuccourles) runne to be founde of ỹ congregaciō: Inaſmuch as ſhe hath them at home to finde her a lyuing, as wel as ſhe had an huſbande, & ſuch as ſhe oweth duetie vnto. Let her not therfore dedicate her ſelfe to ſerue the congregacion, beefore that ſhe haue ſhewed a ſpeciall token of godlynes towardes her own famyly. For it muſt nedes be out of ordre, that the duetie of godlynes in the pretenſe of the congregacion, ſhould refuſe to doe the bounden duetie of nature.

Parentes to be foūd.

For nature commaundeth vs to requite mutual good turnes to our parentes, being now deſtitute & decaied for age, ſeyng we had our beginning of lyfe of thē. And in caſe death haue takē thē away frō vs, it ſhalbe conuenient for vs

A to tranſpoſe ẏ duty vpõ our children ⁊ childrens children: and thẽ it is our duty to enforme after ſuch ſort, as they may lerne alſo wͭ their duty again to releue ſuch as did thẽ good. This thig not only ẏ ſenſe of nature doth allowe, but alſo it is ſo great ⁊ acceptable before ẏ ſighte of god, ẏ thoſe wydowes, are double ſinners ẏ are not only rebels vnto god, but alſo are deafe whan they ſhould heare the commune iudgement of nature, wͭ the which euen thoſe that haue no knowledge of god, are moued. But a man wyl ſaye, who is a true wydow than, yf this widow be not? Doubtles ſhe ẏ beig deſtitutely left without cõfort of huſband, of children, of childrẽs childrẽ, of al ẏ worldes ſolace, hath repoſed al her whole hope in god ⁊ now loketh no more to be maried, ne hũteth after any voluptuous pleſures, but hath dedicated her ſelf wholy to god, after ẏ example of ẏ widow Anna, geuing her ſelf to prayers nighte ⁊ day. She it is, that is worthy to be comforted ⁊ refreſhed of ẏ cõgregacion, which hath now nothing a doe wͭ the world. For a widowe that ſo abſteineth from being maried againe, that ſhe may more frely pampre her ſelfe in delicIouſnes, liueth not in dede. For ſhe lyueth ſo to voluptuouſnes, that ſhe is dead vnto Chryſte, vnto whom none lyueth onles he lyueth a godly lyfe. Se thou commaunde them therfore, that yf they loue wydowhead, they doe ſo behaue them ſelfes in it, ſo as they geue none occaſion vnto any
B man to ſuſpecte euyl, as though they be loth to mary agayne, not for loue of chaſtitie, but to lyue more at libertye, beyng free from the ſubieccion of a huſbande, and to take theyr eaſe at theyr owne pleaſure. But vpon what purpoſe euery wydowe choſeth to continue in her wydowhead, or after what ſorte ſhe ledeth her lyfe at home, leaue that to the iudgement of her own conſcience. To bee briefe, yf any woman in pretence of wydowhead, runne to the cõgregacyon in ſuche wyſe, that ſhe geueth ouer the care of her children, or childrens children, or ſuche as otherwyſe belong vnto her familie, her I thinke altogether not only vnworthy the biſſhops fauour, but alſo I iudge her rather to be accompted amonge thoſe that denied the faith of the ghoſpell, and be worſe than the Ethnikes, by ſo muche, as it is more haynous to forſake the profeſſion that a man hath takẽ vpon him, than not to haue profeſſed it. Hath not ſhe denied the fayth, that abuſeth the pretenſe of the fayth, to doe the thinges that are repugnaunt to the doctryne of ẏ ghoſpel? Truly in her dedes ſhe openly denieth it. And in this behalf ſhe is doubtles to be accompted among the heathen women, that they, wheras they be ſtraungiers from Chriſte, doe by the onely gouernaunce of nature beare the charge of their familyes: And this maner of wydowe, that was bounden accordyng to the charitie of the goſpel to be good to euery body to the vttermoſt of her power, withdraweth her bounden duetie euen from them of her own houſholde, and is not allured by the godlynes of the goſpel, to doe the thyng that the prophane and vngodly women dooe through the affeccion of nature. Whatſoeuer ſedes of vertue nature hath engraffed, the goſpels doctryne taketh them not away, but ſetteth them forewarde and maketh them perfecte.

A trewe wydowe.

Wydowes that leaue theyr houſholde.

The goſpel ſtabliſſheth the lawe of nature.

The texte.

Let no widow be choſẽ vnder threſcore yere old, & ſuch a one as was ẏ wife of one mã, & wel reported of in good workes: if ſhe haue brought vp childrẽ, if ſhe haue *lodged ſtrãgers, if ſhe haue waſhed ẏ ſaintes fete, if ſhe haue miniſtred vnto thẽ which wer ĩ aduerſite, if ſhe haue beẽ cõtinually geuẽ vnto al maner of good workes.

i. Pe. iiii.
Hebru. xii.

The yonger widowes refuſe. For whan they haue begon to wexe wanton againſt Chriſt, they wyl mary, hauing damnacion, becauſe they haue caſt away theyr firſte faith. And alſo they learne to goe frō houſe to houſe ydle: yea, not ydle only, but alſo triflyng and beſibodyes, ſpeakyng thinges which are not comly. *I wyl therfore that the yonger wemen mary, to beare children, to gide the houſe, and geue none occaſion to the aduerſary to ſpeake euil. For many of them are already turned backe, and are gone after Satan. And yf any man or womā that beleueth haue wyddowes, let them miniſter vnto them, and let not the congregacion be charged: that there maye be ſufficient for them that are wyddowes in dede. — The texte. — *1. Cor. vii. — C

This is a thing that vtterly beſemeth the gentilnes of yͤ Chriſtian religion, to chearyſhe and louingly to ſuſteyne thoſe women that are comfortleſly lefte deſtitute: howbeit I woulde not that ſhould be done raſhely and without aduyſement, leſt there enſue a double incommoditie, aſwell in that the congregacion is burthened aboue theyr habilitie, and the enterteinment beſtowed vpon them that are not worthy. To be brief, in choſing of widowes, two thinges are chiefely to be reſpected, the age, and the former ſpent life: leſte whan they be once enterteyned into the fyndyng of the congregacion, they returne afterwarde againe vnto mariage with a great deale of ſhame. And as for the age it is an eaſy matter to decerne it: Let none therfore be choſen to be a widowe, vnder thre ſcore yeares old. Foraſmuch as that age ought not in the clergy to be ſuſpect of incontinencie, and ſheweth good hope, that they wyl not luſte to be maryed agayne. Neuertheles that age is not altogether throughlye to be truſted, onles it be approued by former conuerſacyon of life before. So that it is to bee marked, whether ſhe haue been content with one huſband. (For ſome euē in their olde age are not altogether voyde of incontinencie). And whether ſhe haue with her good dedes gotten her ſelfe an honeſt eſtimacyon wyth al folkes: whether ſhe haue behaued her ſelfe vprightly ⁊ godly in bryngyng vp her children: whether ſhe haue to her ſmall power been herberous to the ſainctes, lodged them and waſhen theyr fete. (For theſe maner of offices, euen ſuche as be but of ſmal habilitie, are hable to doe.) And whether ſhe haue releued wyth her ſubſtaunce thoſe that were afflicted and preſſed with extreme pouertye. To bee briefe, whether ſhe haue lefte no good dede vndone for lacke of her dylygence. For it is reaſon that the congregacion ſhould receyue into theyr keping, a woman that hath ſo deſerued, which afore time hath with her wel doiges thus gone about, that ſhe might be allowed perpetuallye to be a miniſtre vnto the congregacyon. Fynally, ſee thou receiue not the yonger wydowes, nor thoſe that be of a ſuſpecte age. It is better not to take the profeſſion of widowhead, than to geue it ouer whan it is taken. The vowe of continencie is not to bee committed vnto frayle ſlypperye age, namely in that kynde. In caſe chaſtitie lyke them, let them trye at home what they can doe. And yf they can not away with al there, they may lawfully without reproche flee to the remedye of wedlocke. But we haue learned by playne experience, that whan the yonger widowes vpon a certaine loue of chaſtitie for a tyme, folowynge eyther ydlenes perchaunce or the honour of the title, haue addicte themſelfes vnto the congregacion, ⁊ forſakyng the lybertie of marieng agayne, haue conſecrated themſelfes vnto Chriſte to be theyr ſpouſe: by and by whan theyr olde luſte pricketh them, they waxe wylde and wanton to the

Choſing of wydowes.

D

The vowe of chaſtity.

reproche

Young widowes.

reproche of Chriſte, whoſe yoke they are deſyrous to caſt of, and
A take agayn the yoke of mariage. And in theyr ſo doing, they draw
vpon theyr owne ſelues this blotte of infamie, becauſe they haue
made fruſtrate the faith that they ſeme to couenaunt vnto Chriſt,
and ſo they are to blame two maner of wayes: bothe in that they
toke the profeſſion of chaſtitie vnaduiſedly, not hauing ſufficiently
tried theyr ſtrengthes, and in that they lept backe from it whan
they had taken it. And albeit it fortune not them opēly to mary again,
yet verily thei liue ſingle after ſuch ſort, that thei are a ſlaūder
to the congregacion. And better it wer for them to bee holden
vnder at the commaundement of a huſband, and to be occupied in
charge of houſholde, than vnder pretence of widowhead to ſinne
more licēciouſly. For this they are taught of ydlenes, ẏ in aſmuch
as they haue naught to dooe at home, they ſtraye about to other
folkes houſes, wheras it is ſhame for a widowe to walke ydle abroade
openly, or to other mens houſes. Now they are not only ydle,
but alſo babling taletellers and curious herkeners. For babling
B ⁊ curioſitie are accuſtomed to company together. For in pretence
of widowhead ⁊ ſetting out of the profeſſion, it is an eaſie
matter for them to crepe into other mens houſes, ⁊ there ſeke out
ſecretes which they afterwarde clatter out to other, ſhamefullye
chattering of mariage, of contencion, of the naughtynes ⁊ abhominacion
done in other mens houſholdes. For theſe cauſes ſake,
I holde it ſurely better, that the yonger widowes bee rather maried
to huſbandes, by autoritie wherof both the weaker ſexe and
the weaker age may be gouerned: and that they apply themſelues
to bring furth children, ⁊ take charge of houſholde, rather than in
doing nothing encoumber other mens houſholdes. For euen as to
ſtand in awe to the huſbande reſtraineth the licenciouſnes of the
ſexe and the age, euen ſo the charges of houſhold geue thē not free
leaſure to meddle of thoſe thynges that they haue naught to doe
withal. To conclude, let thē ordre their cōuerſacion by al meanes
ſo, as there be none occaſion of falling into manifeſt reproche, and
ſo as none occaſion bee geuen to Satan to bewraye and ſlaunder
our life by, vnto the enemies of Chriſtes profeſſion. I ſaye not
nay, but I might ſeme to caſt ouer much dout in thys behalfe, but
ẏ the miſchief it ſelf teacheth vs thus to beware. For we woulde
not be ſo narowly afrayd, leſt any ſuche thing ſhould chaunce, except
we had already ſene them chaunce oftner then once. The examples
of ſome weomen fraye vs, who when they wer once choſen
into the ſuccour of ẏ congregacion, are ouercomē with luſtes,
and ſeruing Satan, are ſlipped backe and maried againe. And albeit
lacke of ioynter be the let, ẏ a widowe (whoſe age requireth
to be maried) can not find an huſband, it nedeth not at all, that for
pouertie ſake, ſhe ſhould take the profeſſion of chaſtitie. For ſuche
wiedowes wantes ought to be relieued of her kinſfolkes gentle
liberalitie, in caſe ſhe haue anye, either men or weomen, that profeſſe
themſelues chriſtians. For it is no reaſon, that a chriſten mā
or chriſten woman, whoſe godlines ought to ſuccour euen them ẏ
are foreyners, ſhould ſuffer his own kinſwoman widow to be left
ſuccorles, and put her to be kept of the congregacions coſt, which
if it be burthened with euery widow, it ſhal come to paſſe, ẏ whan

the ſtocke is ſpent vp, there ſhal not be ynough to kepe thoſe that C are true widowes in dede, who are the owners of this reliefe and haue none other ſuccour to liue vpon.

The text. * Deu.xxv i. Cor.ix. * Mat.x. * Deu.xix.

The elders that rule wel are worthy of double honour, moſt ſpecially they which labour in the word and teaching. For the ſcripture ſaith:*Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne.*And the labourer is worthy of his reward. Againſt an elder receiue none accuſacion, but vnder*two or three witneſſes. Them that ſinne, rebuke openly, that other alſo may feare.

Elders to bee prouyded for.

Elders, as we in oure common ſpeche vſe to call the Aldermen

But like as the widowes that haue thus deſerued, ought to be honoured according to theyr porcion: euen ſo the elders are much more pleteouſly to be maintened, which with the grauitie of their maners, which with their auncient wiſdom, which with their vprightnes of life, which with thautoritie of their age, gouerne wel the multitude, that is to ſay, play the right elders in dede: who aſwel for theyr age as godly demeanor, deſerue worthily to be kept from nedines. For ſo ſhall they more quietlye gouerne the people, and hauing wherof to liue cleane vpon, their autoritie ſhal not be contēned. Neuertheleſſe theſe maner of relieues ought moſt ſpecially to be beſtowed vpon them that are lanterns vnto the people, not onli in vprightnes of life, but alſo labour in diſpenſing the word of the goſpel, ⁊ holy doctrine: inaſmuche as that is the chiefeſt office ⁊ aboue al other moſt holeſome vnto the chriſten flocke. In dede they loke for an higher reward, but yet it is ſome part of comfort in the meane ſeaſon, if ſome fruite come preſently agayne vnto thē in thoſe theyr labours, not to be riche withall, but to liue vpō. D And it is againſt right to requite nothing of tranſitory thinges, ⁊ thinges of ſmal woorth, vnto him yͭ geueth a thing of ferre greater price.

The oxe not to be mouſeled.

The labourer ought of duetie to haue his liuing, in ſo much yͭ Moſes law forbiddeth yͤ oxe mouthe to be mouſled, as long as he is occupied in treading out the corne. And doutles it is more beſides humanitie to ſuffer him that trauaileth in yͤ goſpell preaching to hunger or thyrſt. He hunteth not after his hyre, but yͤ workeman is ſo much the more worthy his hyre. It is to the cōmendacion of his godlines if he labour without hyre: but for all yͭ the people are in great fault if they grudge to relieue the neceſſitie of him yͭ deſerueth good, ⁊ may be ſuccoured with a litle.

Accuſaciō againſt an Elder, not to be raſhly receiued

Moreouer thou ſhalt geue this prerogatiue to thautoritie of the elders, yͭ thou receiue not lightly enformacion againſt thē, of thoſe whom it becometh to ſtand in awe to them: leſt a windowe be opened alſo vnto them, raſhly to depraue the life of the elders, againſt whō there ought no light ſiniſter ſuſpicion to be receued, wherby their autoritie might be diminiſhed. He ought not to be heard that maketh the informacion, vnles he proue his obieccion with two or three witneſſes. But in caſe it be to apparent and to much playn, that it cannot bee cloked, but they haue offended, their correccion muſt be ſo moderated, that thou nether geue place to the accuſors crueltie, ne yet that their eſcaping without punyſhment miniſtre a pernicious exāple to the common multitude. But reproue thou them with thine own mouth openly, that the reſt may bee more in drede of a biſhops checke, if they perceiue therby, that euen the elders be not pardoned, in caſe they do any thing worthy correcciō.

The text. * Nu.xxvii i. Tim.iiii

I teſtifie before God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe thinges without haſtines of iudgement, and doe nothyng parcially. *Lay handes ſodeynly on no man, neither be partaker of other mens ſinnes: kepe thy ſelfe pure. Drinke no longer water, but vſe a litle wine for thy ſtomakes ſake, A and thine often diſeaſes. Some mens ſinnes are open before hande, and goe before vnto iudgement: and ſome mens ſinnes folowe after. Lykewyſe alſo, good workes are manifeſt before hande, and they that are otherwyſe cannot be hyd.

Prophane iudges are bounden by their prophane lawes in religion, that they be not corrupt with affeccions, and ſo geue wrong iudgement. How much more vprightnes beſemeth a biſhop, ether in iudgementes, or in putting magiſtrates in office? Thei are moniſhed of theyr othe, whan they ſhall ſit on iudgementes, ⁊ are afraid with the religion of falſe Gods: But I charge thee Timothie, by god the father (who being witnes ⁊ autour, this matter is practiſed) and by Ieſus Chriſte, whoſe miniſters we are, ⁊ by the elect Angels arbitrours and lokers on of thoſe thynges that we goe about: that in practiſyng of iudgementes thou obſerue thoſe thinges that I preſcribe vnto thee, ſo as thou mayeſt come to the hearing of cauſes vprightly ⁊ vncorruptly, not bryngyng the ſentence with thee, that fauour, or malice, or diſpleaſure, or ani other affeccion hath ſecretly ſouked into the: but of the thing ſelf in dede knowen, taking matter to geue right ſẽtence of, declinyng nether to thys part nor that part. Thys vpryghtnes it is neceſſary to expreſſe, not onely in hearyng of cauſes, but alſo in choſing thoſe mẽ yͭ thou committeſt eccleſiaſtical adminiſtracion vnto. For an high ſpecial miſchief ſpringeth vnto chriſten people of none other fountayn, than whan vnprofitable, or els peſtilent hurtfull men be put in office. Therfore lay not handes vpon any man without delibe- B rate aduiſement. It ſtandeth thee in hande to trye ⁊ ſearche that man much ⁊ long, whom thou muſt cõmit thautoritie of a biſhop vnto: who if he vſe the honour committed to hym otherwyſe than he ought to do, it ſhalbe imputed vnto thee, whatſoeuer he doth amyſſe. For thou ſhalt ſeme to haue fauoured hys naughtynes, ſeeing thou kneweſt him whan thou committedſt ſuch a trauel vnto hym. But ⁊ if he haue deceued thee, yet thou ſhalt not be hable to eſcape the blameworthines of negligẽce, becauſe thou cõmittedſt ſo ieoperdous a matter vnto one whom thou hadſt not tryed. For it ought not to be inough in choſing of a biſhop, though he be not euil reported of: but it behoueth hym to be excellently cõmended many wayes for his wel doinges. It is not ynough alſo for a biſhop to ſet furth his own innocẽcy, but hys duetie is alſo to make good the integrite of thẽ whom he ordeineth. In theſe thinges therfore ſee thou kepe thy ſelf chaſte ⁊ pure vnto the religion, wherof thou haſt charge. Thy temperate dyet is more notably perceiued vnto me, than I nede to warne thee from delicatenes. Howbeit thys thou art to be warned of, yͭ abſtinence ought ſo to be meaſured, as the feblenes of the body bee not ſuch, that it be not hable to goe about the offices of godlines. Like as a fat and vnreaſonable luſty body doth many times hold down the ſoule from minding heauenly thinges: euẽ ſo ſicklines of body oftentimes hyndreth yͤ ſtrength of the ſoule, that it cannot expreſſe nor ſet foorth it ſelfe freely by workes of charitie. I thynke it therefore ynough for thee to haue kept abſtinence to thys time hitherto. From hẽceforth drinke not water, but vſe rather moderate wine. Concerning thine abſtinẽce from wine vnto thys tyme, let that be practiſed becauſe of yͤ heate of thy freſhe youth: but nowe thy healthe muſt be loked vnto, that

Biſhops vpryght iudgemẽt.

Choſing of miniſters in the churche.

Timothies dyet.

Paul counſelleth Timothie to drinke wyne.

C

thou mayſt be hable to accompliſhe and doe al the partes of a biſſhop. The ſtomake is refreſhed with moderate drinking of wine, ⁊ with drinkyng of water it is chiefly decayed. To thintent therfore thou mayeſt both helpe thy ſtomake, ⁊ fall ſeldomer into ſicklines than thou art wont to doe, vſe wyne in ſtede of medicine, leſt afterward whan thy ſtrēgth is gone, thou be enforced to ſeke help of phiſicians. But to returne to the purpoſe ẏ I nowe began, becauſe thou ſhouldeſt not thynke ẏ al the ſynnes of thoſe that thyne are, ſhould be imputed to thee, ſome mens ſinnes are ſo manifeſt, ẏ thei tary not the laſt iudgemēt of god, but runne before the iudgement of their own ſwynge being damned by thēſelues before they be brought into that iudgemēt. For both the life ⁊ doctrine of ſuch men differeth manifeſtly from the doctrine of Chriſt. For in ſtede of goſpellike godlines, they teache Iewiſhe ſuperſticion, ⁊ as for theyr life, it is infect with ambicion, haſting, handmaking, and other miſchieuous deſyres. As for theſe maner of mē, like as thou mayſt lawfully iudge of them, ſo muſt thou render account of thē. Moreouer, ſome folkes naughtynes is ſo cloſelye hydden, that it cannot be deprehended by mans iudgement, but is reſerued to the iudgement of god, wherin al thinges ſhalbe made naked: for thoſe mens fault thou ſhalt not be in daunger before god. In like caſe, ſome folkes good workes are ſo manifeſt, that they nede no commendacion of man. To ſuche therfore ſhall euery man accompany hymſelfelf ſafely, like as he ought to abſtain from the company of thē that are openly wicked. Furthermore, thoſe that ordre theyr life with ſuch ſubtiltie, and in outward ſhewe of godlines diſſemble the malice of theyr heart after ſuche ſort that they deceaue the iudgement of man, thoſe we will leaue to the iudgement of God. For chriſten godlines is not ouermuch ſuſpicious.

Some mennes ſinnes opē ſome hyd.

D

Company

¶ The .vi. Chapter.

¶ Let as many ſeruauntes as are vnder the yoke, count their maiſters worthy of all honour, that the name of God and hys doctrine bee not euill ſpoken of. See that they whiche haue belieuing maiſters, deſpyſe them not becauſe they are brethren: but rather dooe ſeruice, foraſmuche as they are belieuing and beloued, and partakers of the benefite.

The texte. i. Cor. vii. Ephe. vi. i. Pet. ii.

Furthermore, it is not oure parte to rebuke the life of them, ẏ are ſtraungers from the profeſſion of Chriſt: it is rather requiſite for vs to prouoke them vnto a better mynde with our good turnes, than to kindle them with tauntyng checkes. Religion ought ſo to be ordred, that it ſeme not to bee occaſion or ſowing of ſedicion. In ſuche affayres as we haue neceſſarily to doe with the Ethnikes, let thē perceue by vs that we are become the more diligent to doe good, becauſe of religion, and not more vnprofitable, nor more ouerthwart. For by that meanes they ſhalbe more eaſely allured into our felowſhip of religion. Therefore as many as being bondeſeruauntes, haue obteyned baptiſme, let them remembre that they are ſet at libertie by manumiſſion frō the lordſhip of ſinne, ⁊ not made free from theyr maſters ryght of autoritie. And therfore it is not ſemely that vpon truſt of their profeſſiō, they ſhould briſtle agaynſt theyr maiſters, as wicked perſones ⁊ vnworthy that a chriſtian ſhoulde doe ſeruice vnto them. But let them onely conſidre that they are their maſters, ⁊ therfore let thē

Rebukyng of the heathen.

The goſpel maketh not bondemen free.

The duetie of ſeruauntes.

A

eſteme them woorthye all honour:that the name of God and the goſpels doctrine come not into an euil report and hate,in caſe thei ſhal perceue men become through it the more ſturdy and more vntractable.But let them rather be more diligent in ſeruice doing, than they wer afore,⁊ more glad to obey,as doing ſeruice with a good wil,that theyr maiſters being prouoked with thoſe thinges, may the more eaſily receue the goſpel preaching.Than much leſſe ought thoſe ſeruauntes yͭ haue chriſtian maſters,to ſet leſſe by thē becauſe for the profeſſion of the common fayth,in ſtede of maſters they are become brethren.But in aſmuch as they withdrawe not their bounden duetie from Ethnike maſters,it behoueth them to obey their chriſtē maſters for two maner of conſideracions.Firſt in that they are theyr maſters,than in that they are felowes in religion:for ſtout ſtatelines taking loue:and for awful maſters,beginning to be beloued:and for threatnyng maſters, become good maſters.For more is to be done for the deſeruour than for the exactour:more for the louyng maiſter than imperious commaunding maſter.For that is not properly a bondage, but to dooe one good turne for an other.

The texte. *Gala.i. *i.Tim.i. Titus.iii. *Eccl.xxix. Heb.xiii. *Job.i. Eccle.v.

¶These thinges teache and exhort.*If any man folow other doctrine, and encline not vnto the wholeſom wordes of our lord Ieſu Chriſt,and to the doctrine which is according to godlines, he is pufte vp, and knoweth nothyng: but waſteth hys braines about queſtions*and ſtrife of wordes,wherof ſpring enuy,ſtrife,railinges, euil ſurmyſinges,vain diſputacions of men that haue corrupt mindes,and that are robbed of the trueth:which thinke that lucre is godlines.From them that are ſuch ſeparate thy ſelf:*Godlines is great riches,if a man bee content with that he hath. *For we brought nothing into the world,neither may we cary any thyng out:But when we haue fode and rayment we muſt therwith be cōtent.They that wilbe riche fall into temptacion and ſnares of the deuill, and into many fooliſh and noyſome luſtes,which drowne men into perdicion and deſtruccion.For couetouſnes of money is the roote of al euil:which while ſome luſted after, they erred from the faith, and tangled thēſelfes with many ſorowes.But thou man of god,flee ſuch thinges. Folowe righteouſnes, godlines, faythe, loue, pacience, mekenes.Fyght the good fyght of faith.Lay hand on eternall life,whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

B

These thinges teache with autoritie:vnto theſe thinges exhort them that be ſlacke.This doctrine is a true goſpellike doctrine,yͭ maketh vnto godlines of lyfe, ⁊ maketh vs both accepted of god ⁊ beloued of men.If any man bring in a cōtrary doctrine vnto this, and geueth not himſelf vnto the moſt true wordes of the lord Ieſu Chriſt,nor obeyeth vnto this doctrine which being agreeable vnto the goſpel,calleth not men vnto ſuperſticious queſtions,but vnto offices of godlines:ſuch one yͭ leſſe true knowledge he hath, the more he taketh vpon hym.For like as knowledge is a modeſt thing,euen ſo there is nothyng more hygh mynded or ſtubburne, than fooliſhe ignoraunce.And he yͭ is taken with that diſeaſe,and is turned away from the ſinceritie of the goſpell,outrageth about tryfling queſtions,without cōſideracion of the life:brauling with wordes,which are ſo litle auayleable vnto true godlines,yͭ they rather engender a miſchief of chriſtian godlines, beecauſe that of ſuche maner brabling ſtrifes aryſeth enuie,while by diminiſhing of other mens autoritie,we ſeke autorite vnto oure ſelues:There ariſe alſo contencions,whileſt by reaſon of hoat chiding wordes, none wil geue place vnto an other:there ariſe alſo ſcoldynges as often as the matter groweth in to outrage: there aryſe alſo wic-

None ſo bold,as blynd bayarde.

Queſtions

ked ſuſpicions againſt God, whan thoſe thinges that ought to be
beleued without queſtioning, are called by humayn reaſonynges C
Couetiſe. into queſtion as doubtfull thinges. And many there be that as it
wer with a contagiouſnes are infected with the rubbing of thys
ſcabbe of men, whoſe mindes are infect with naughtye couetous
luſtes, ⁊ being blinded therwith they ſee not the trueth of the goſpel,
noꝛ cõferre theyꝛ doctrine to this end: but rather they me[illegible]
godlines and religion by their own gayn, ⁊ would haue the[illegible]
to ſeme moſt holy, not yͤ maketh other mẽ moꝛe acceptable to g[illegible]
but that can bꝛing them ſelues to be beſt ſet by, ⁊ geat them moſte
auaũtage. But thou mayſt not in ani wiſe thinke, yͤ thoſe men can
Ignoꝛaũce ſtubburne. be ouercomen with anye diſputacions. Foꝛ lacke knowledge is a
ſtubburne matter. And albeit they perceue the truth neuer ſo wel,
yet they acknowledge it not, becauſe it is not foꝛ theyꝛ pꝛofite, in
compariſon of the thing that they goe about foꝛ theyꝛ owne purpoſe.
Striue not therfoꝛe with them both out of faſhion ⁊ in vayn
too. But withdꝛaw thy ſelf from theyꝛ company. Let thẽ hunt after
Riches of godlines. their pelfe, let them make marchaundiſe of the goſpels doctrine.
Unto vs it is a plenteous greate gaynes, if we maye waxe
riche in godlines, if we may waxe riche in true goodes of ſoule, ⁊
be content with thoſe thinges that ſuffice vnto the neceſſitie of the
life pꝛeſent, inaſmuch as our ſpedy iourney is to the life that neuer D
ſhall dye. It is a great matter to heape vp thoſe riches yͤ will neuer
leaue vs. But to what purpoſe is it to carke ⁊ care to heape
riches together, yͤ neither are oures, ⁊ we are byanby enfoꝛced to
leaue them to other. Foꝛ like as we bꝛought none of them into yͤ
woꝛld with vs whã we wer boꝛne, ſo ſhal we cary nothing away
Richeſſe. with vs whan we dye. To ſpẽd riches waſtfully vpon pleaſures,
it is a miſchief: ⁊ to hoarde them vp it is a fond fooliſhnes. As foꝛ
vs, we meaſure the vſe of ſuch thinges by the bondes of nature, ⁊
whan we haue cõpetent wherwith to be clothed ⁊ fed, we require
no further. And a competent dyet and clothing is eaſely had euery
where. Foꝛ they are not to be had foꝛ exceſſe, but foꝛ neceſſitie. A
ſmal thing eaſeth neceſſitie, but the gredines of ryotous exceſſe is
inſaciable. It is a great winning with the loſſe of money to augment
the treaſure of godlines. And it is a great loſſe, foꝛ a litle ſory
lucre to loſe the riches of immoꝛtalitie. The care foꝛ riches, ⁊
care foꝛ godlines, accoꝛde not together in one. Foꝛ whoſe heartes
are once thꝛoughly occupyed with deſire to be riche, are enticed to
many filthy matters, ⁊ fal into ſnares ⁊ many couetous deſires,
not onli fooliſh but alſo noiſom. Foꝛ this couetous luſting cometh
not without company, but bꝛingeth a great route of miſcheues wͭ
her: pꝛyde, diſdayne, ambicion, violence, diſceite, iniurie, ryot, voluptuouſnes,
⁊ ſuch maner of other peſtilences, which by litle and
litle burthẽ a man and dꝛoun him downe into deſtruccion ⁊ marring:
ſo as now he ſhal not onely be to himſelf, but alſo vnto other
Couetiſe. (that he hath rule ouer) a deſtroyer ⁊ a marrer. The greater the
honour is that he beareth, ſo much the moꝛe ferre it behoueth him
to be from the ſpice of this miſchief. The higheſt autoꝛitie requireth
the higheſt integritie. But nothing is thꝛoughlye vpꝛightlye
done, nothing is without coꝛrupciõ done of him, whoſoeuer he be,
yͤ hath auarice of his counſayl, which is ſo farre diſtaunt from honeſtie,
yͤ it is euen the roote ⁊ ſede of al maner miſchiefes, yea al-

A though riches ſeme to beare a certain wonderful ſhew of felicitie. Some men being cralled in thys bayte, while they are gredy after riches, haue been corrupt with couetous deſires, & haue wandred aſtray from the ſinceritie of fayth ẏ the goſpell teacheth, ſetting before their eyes an other marke to ſhote at than Chriſt: and wheras they ſeke to liue pleaſantly, they haue wrapped thẽſelues [illegible] many ſorowes, ſcrappyng that with muche paynes ẏ they muſt kepe with much care, & that which if it ſhould fortune to be taken from thẽ, ſhould greuouſly wound a couetous hert. Theſe belong to ſuch as haue dedicated themſelues to the God Mammon. But thou which art conſecrated vnto god, flee from theſe thinges that are vnworthy thy profeſſion, & folow true riches, as rightouſnes, godlines, faith, charitie, pacience, mekenes. Rightouſnes, to kepe thee ſafe withal frõ al maner of vices: godlines, to loue god withal, & thy neighbour for gods ſake: Fayth, wherewith (hauyng the helpe of god) thou ſhalt not be turmoyled wᵗ care of ſuch thynges: charitie, to doe good vnto al men withall: pacience, whereby thorow hope of the immortalitie to come, thou mayeſt continue ſtedfaſt in aduerſities & in ſtormes of perſecucions: And mekenes, to beare gẽtly the weakenes of other. Theſe thynges cannot the mã B poſſibly kepe ſafe, that thinketh he muſt doe all thinges for riches ſake. As for the, thou haſt taken vpõ the an other maner of courſe. Thou art entred an excellent great fight, not ẏ fight of couetouſnes, but of fayth. And it is no ſmal reward that is layed vp for it. For thys matter is not taken in hand by the to be riche of momẽtany & falſe fayned goodes here in this world, but to attayn life euerlaſting. To this pricke, to this marke, preace thou with al diligent endeuour. To this marke, God (the true rewarder of thy trauayl) hath called thee, which of hys own iudgement hath choſen thee to be a biſhop ouer the people to the glory of Chriſt. This at the taking of the office of an elder, thou didſt profeſſe & that before many witneſſes. Thy profeſſion is of hygh excellencye, but to frame thy ſelf aunſwerably like vnto it, thou haſt nede much diligently to watche about thee. Albeit thou paſſe not muche vpon ſo hygh a reward, yet paſſe vpon god the loker on, let the expectacion of ſo manye lokers on beſyde moue thee: let the reuerence of ſo high an office that thou haſt taken in hande, moue thee.

A chriſtians profeſſion.

The texte.
*Act.xvii.

I geue thee charge in the ſight of God, *which quickneth al thinges, and before Ieſu Chriſte (whiche vnder Poncius Pilate witneſſed a good witneſſing) that thou kepe the commaundement, and be without ſpot and vnrebukeable, vntill the appearing of our lord Ieſus Chriſt, *which appearing (in hys tyme) he ſhall ſhewe, that is bleſſed and mighty onely, king of kinges, and lorde of lordes, which onely hath immortalitie, and dwelleth in the lighte that no man can attayne: *whom no man hath ſene neither can ſee, vnto whom be honoure and rule euerlaſting. Amen.

*Apo.xvii and.xix.
*Ex.xxxiii
Jo.[illegible]i.
i.Jo.iiii.

This I eftſones commaund, and beſeche thee by god the father, which is the autour of life vnto al men, and ſhal rayſe the dead to the life that neuer ſhal dye, by hys ſonne Jeſus Chriſt, which vnder the iudge Ponce Pilate ſhronke not frõ the office that he had receued of the father, euen vnto the croſſe: ẏ thou ſo behaue thi ſelf in the trauail committed vnto thee, ẏ thou geue occaſion to thi ſelf of no blot nor blameworthines: and that ſee thou doe conſtantly, not only vnto mans ſight, but much rather loking for the coming of our lord Jeſus Chriſt, which he ſhal ſhew agayn vnto ẏ world

The mind of a good Biſhop.

C

All honour due to god.

in his times: euen that bleſſed one, & only mighty king of kinges, & lord of lordes, which onely hath immortalitie of himſelf, which onely dwelleth in the light that cannot bee attayned vnto: whom no man hath yet ſeen, nor is able to ſee. To hym be honor & power world without end. Amen. Such excellent autours of thine office thou haſt, that thou ſhouldeſt deſpayre nothing of thine autoritie: Such perfet lookers on and iudges thou haſt, that thou ſhouldeſt doe nothing otherwiſe than thou oughteſt to doe: Such valiaunt protectours thou haſt, that thou ſhouldeſt not dreade the ſtormes of mens perſecucions: Suche liberall rewarders thou haſt, that thou ſhouldeſt nothing doubt of the promiſed rewardes. And vnto thē all the glory of the goſpel is to be referred, that man ſhould not therof chalenge to himſelfe any prayſe.

The texte. Eccl.xxix. Mat.vi.

Charge them which are riche in this world, that they be not hye minded, *nor truſt in vncerten riches, but in the liuing god, (which geueth vs aboundantly al thinges to enioy them) that they doe good: that they be riche in good woorkes: that they be ready to geue, and gladly to diſtribute, laying vp in ſtore for themſelfes a good foundacion againſt the tyme to come, that they may obtayne eternall lyfe. O Timothie, ſaue that whiche is geuen thee to kepe, and auoyde vngoſtlye vanities of voyces and oppoſicions of ſcience, falſly ſo called, which ſcience while ſome profeſſed, they erred as concerning the fayth. Grace be with thee. Amen

A leſſon for riche men.

D

I haue declared, how perilous noyſome a matter it is for them that profeſſe Chriſt, to ſet their ſtudy vpon riches. And if there be among our ſort any that haue chaunced vpon thoſe riche ſubſtaūces, for the which thys preſent world rekoneth men riche and fortunate, and reuerenceth and honoureth them as halfe gods: commaund them, that they be not (as the common ſort is) hygh mynded in truſting vpon theyr riches, nor that they repoſe theyr chief helpyng felicitie in thinges that are fyrſt vayn, than ſo incertayne that if caſualtie take them not awai, yet at leaſt death diſpatcheth vs from them. But let them rather truſt ſurely in the liuing God, that neuer forſoke mē ether quicke or dead, inaſmuch as he is vnchaungeable, of whoſe liberalitie cometh whatſoeuer this world yeldeth vnto vs plenteouſly of yearelye reuenues, for our preſent vſe, and not to hoard vp riches. And let them rather conuert their ſtudie to this ende, that they may exercyſe themſelues vnto good woorkes, wherby they may be made truely riche, and let them be wealthy rather in good dedes than in lordely poſſeſſions: & that ẏ they haue, let them ſo poſſeſſe, as though they wer common, & not theyr owne: and let them therwith be glad to geue vnto the nedy, and not diſdayn the reſt that are but of ſmal ſubſtaunce: & let them ſhew themſelues gentle and frendly in the company and familiaritie of the common ſort of lyfe. For wealth hath commonly theſe companions with her, diſdayne and ſtatelines. Let them not put their truſt in their gorgeous great buildinges: for nothing in this world is long durable. But rather with true vertues let thē laye for themſelues a ſtrong and a good foundacion agaynſt the world to come, that they may attain to the true life, that is to ſay, the life that euer laſteth. For what other thing is this life, than a race vnto death? we muſt lay al carefulnes of tranſitory thynges aſide, & make ſpedy haſt vnto it with al diligēt ſtudy. O Timothie, I eftſones deſyre & beſeche thee again, kepe faithfully this doctrine, as it is commytted vnto thee, and ſuffre it not to be defyled with hu-

Lyfe, a race to death.

Humayn learning.

mayn

A mayn learnynges. And that thou canſt not poſſibly doe, vnles (as I warned thee before) thou reiect the chattring vayn byblebable of thoſe men ỷ goe about to bryng thẽſelues in a falſe eſtimacion of knowledge, by reaſõ of humayn queſtions & ſophiſtical quiddities: inaſmuch as mans knowledge cõſiſting of opiniõs contrarily repugnant among thẽſelues, is not worthy to be called knowledge. We know nothing more certainly than that, which the doctrine and belief of the goſpell hath perſwaded vnto vs. Furthermore ſome menne, whileſt they goe about to ſeme learned and wiſe, through humayne reaſons, through ſophiſticall wranglynges, through newe learnynges whiche they themſelues haue deuiſed, haue wandred aſtray from the ſinceritie of the fayth of the goſpell: whoſe propertie is, to belieue and not to dyſpute, nor is caried awaye with mennes decrees from the preſcript commaundementes of God. And to the intent thou mayeſt perceiue that thys Epiſtle B is not counterfaict, I will ſubſcribe theſe wordes with mine own hand that thou well knoweſt: Grace be with thee. Amen.

¶ Thus endeth the Paraphraſe vpon the fyrſt Epiſtle to Timothie.

The argument vpon the latter Epiſtle vnto Timothie, by Eraſmus of Roterodame.

Foraſmuch as in yͤ former Epiſtle, Paul put Timothie being at Epheſus, in hope of hys coming again vnto him, and coulde not perfourme it, becauſe he was holden in bondes at Rome, he confyrmeth hym with letters, that he bee not dyſcouraged with stormes of perſecucions, but after hys exaumple to prepare hys mind vnto martyrdome: For there are perilous times at hande (ꝙ he) by reaſon of ſome, ỷ vnder pretence of godlines, turne true godlines vpſide downe, and ſo prate boaſtyngly of themſelues, as though the chriſten religion conſyſted in wordes, and not rather in purenes of hearte. Than tellyng that the daye of hys death draweth nere, and that the moſt parte haue nowe forſaken hym, he byddeth Timothie and Marcus to come to Rome ſpedely vnto him. This Epiſtle he wrote at Rome whan he was eftſones arreigned at Neroes barre.

¶ Thus endeth the Argument.

The paraphraſe of Eraſmus vpon the ſeconde Epiſtle of Sainct Paul to Timothie.

¶ The.i.Chapter.

¶ Paul an Apoſtle of Ieſu Chriſt, by the will of God, accordyng to the promiſe of life which is in Chriſt Ieſu. To Timothie hys beloued ſonne. Grace, mercye and peace, from god the father, and from Ieſu Chriſt our lord. I thanke God, *whom I ſerue from mine elders with pure conſcience, that without any ceaſing I make mēcion of thee in my prayers nyghte and daye, deſyring to ſee thee, mindefull of thy teares: ſo that I am fylled of ioy, when I call to remembraunce the vnfeyned fayth that is in thee, whiche dwelt firſt in thy graundmother Loys, and in thy mother Eunica: and I am aſſured that it dwelleth in thee alſo.

The texte.
* Act.xxii. Collo.iii.

PAul an Ambaſſadour of Ieſu Chriſte, called therunto by the will of God the father, to declare howe great the felicitie of the lyfe to come is, whiche he promiſeth vnto vs by his ſonne Ieſus Chriſt, that we ſhould not care muche for the loſſe of thys lyfe: To Timothie my dearebeloued ſonne, grace, mercy, and peace, from god the father, and from Ieſus Chriſt our Lorde. I thanke God, whoſe ſeruaunt I begonne not of a late tyme to bee, but kepte hys religion after the tradicions of myne elders continuallye with an vpryghte and a pure conſcience, and doe kepe ſtill: For I ſerue al one God now beyng a chriſtian, that I latelye ſerued beeing a Iewe, though after an other ſorte: through whoſe goodnes we chaunced vpon ſuche a man as thou art, in that thou foloweſt the exaumple of me in ſincere preachynge of the goſpelles doctrine, ſo as for thyne own deſert I can no leſſe heartely loue thee, than mine own very ſonne: in ſo muche that I cannot forgeat thee euen whan thou art abſent. For in my prayers night and day wherewith I am accuſtomed to call vpon God, and to commend vnto him ſuch as I tendrely loue, thou comeſt alwayes in my mynde: and I am verye muche deſyrous to ſee thee, eſpeciallye as often as I remembre thy teares, that thou ſhedſt at my departyng, as moſt plenteous witneſſes of thyne affeccion and mutual loue towardes me. By reaſon whereof I am fylled altogether full of ioye, whan it cometh to my mynde, howe playnely thou reſembleſt me in the ſinceritie of faythe, as a naturall ſonne hys father. And lyke as the integritie of religion was in me (as it wer) by inheritaunce, euen ſo thys ſinceritie of faythe ſemeth to bee geuen to thee by the handes of thyne elders. For it dwelt ſtedfaſtlye fyrſte in thy Grandmother Loys, than after by and by in thy mother Eunica: and I doubte not but thou wilt become accordyngly like a neuew to ſo right a religious grandmother, and a ſonne to ſo ryght a good mother: ſeeing thou haſt been more deſyrous to bee lyke to them, than to thy kynred of thy fathers ſyde.

C

One god, bothe of Iewes & chriſtians.

Timothes praiſe

D

Timothie wept at Pauls departure.

Timothies grādame and mother faythfull.

¶ Wherefore I warne thee, that thou ſtiere vp the gyfte of God whiche is in thee, by the puttyng on of my handes. *For God hath not geuen to vs the ſpirite of feare: but of power, and of loue, and of ſobrenes. *Be not thou therefore aſhamed of yͤ teſtimonie of our lord, nether be aſhamed of me, *which am his priſoner: but ſuffer thou aduerſitie with the goſpell, accordyng to the power of god *which ſaued vs, & called vs with an holy calling, not according to our dedes, but

The text.
*Rom.viii.
*Rom.i.
*Ephe.iii.
*Titu.iii.
Ephe.i.

accordyng

A according to his own purpoſe and grace, which was geuen vs thorowe Chriſt Ieſu (before the world began) but is now declared openly by the appearing of our ſauiour Ieſus Chriſt, *which hath put away death, and hath broughte lyfe and immortalitie vnto light, thorow the goſpell *whereunto I am appoynted a preacher and Apoſtle, and a teacher of the Gentiles: for the whiche cauſe I alſo ſuffer theſe thynges. Neuertheleſſe, I am not aſhamed. For I knowe, and am ſure, that he (in whom I haue put my truſt) is hable to kepe that whiche I haue commytted to hys kepyng agaynſt that daye.

*i.Cor.xv
Heb.ii.
*Rom.i.
i.Tim.ii.

Theſe thinges I remember thee of, ſo as thou mayſt be of the better courage both by the exaumple of vs and of thyne elders, to ſtiere vp by thine induſtrie and diligence, the gifte of God (whiche thou receiuedſt by the laying on of mine handes whan thou waſt ordeyned a biſhop) and boldely and without ſhrinkyng to accompliſhe the office commytted vnto thee: and feare not any mennes barkinges, nor the rageing crueltie of perſecutoures. It is the propertie of Iewes, to be afrayde of thoſe thynges, that thys preſent lyfe occaſioneth: but vnto vs, whiche through beleuing of the goſpell are made the chyldren of God, he hath geuen a ferre other maner ſpirite, not to make vs afrayde and diſcouraged for feare and diſtruſt, but through an aſſured truſt of innocencye and hope of the promiſed immortalitie, to be bold & luſtie, and through loue to be free & ful of courage, euen as loue both truſteth altogether vpon Gods ſuccour, & ſhrynketh not for hys neibours ſake to abyde daunger. Finally, a ſpirite that ſuffreth not vs to be diſturbed in our mind, but cauſeth vs alwaies to perſeuer to thend with a whole & a preſent ready hert. Foraſmuch than as thou haſt receued this ſpirite, ſet furth hys power & declare ſtoutly the thing ẏ thou haſt. B Be not aſhamed of thy profeſſion, whereby thou preacheſt the croſſe and death of our lord Ieſu Chriſt: nor be aſhamed to be a diſciple of his Apoſtle, though I am laden with theſe bondes. There is nothing more glorious than the croſſe of Chriſte, ẏ gaue ſaluacion to the world, ẏ brake the deuils tiranny, that hath obteyned vs immortalitie. Chriſtes croſſe is our glorye. Theſe chaynes that I willingly ſuffer for the goſpels buſines ſake, are not to my ſlaunder, but to my glory rather. Therfore refuſe not to ſuffer thoſe thinges that Chriſt ſuffered, and that I ſuffer for hys ſake. But be thou ready alſo to come into the feloweſhyp of afflicions, that are layed vpon vs for the goſpel of Chriſt. Whatſoeuer chaunceth, there is no cauſe why we ſhould be afraid: for the matter is not done by oure ſtrengthes, but by the ſuccour of God. We are feble in dede, but he is myghty, whiche, whan we wer loſt, ſaued vs by the deathe of his ſonne, hauing done awaye the treſpaſſes of our former conuerſacion: and hathe called vs vnto holines, not for anye merites of oures, but beeing enforced by hys owne will, and free goodnes that he beſtowed vpon vs, not vpon anye late aduiſemente, but from euerlaſtyng, and before all tyme, afore the makyng of thys worlde, it was decreed of hym to geue theſe thynges vnto vs by hys ſonne Ieſus Chriſte. The matter is no newes to hym, but that thynge that was alwayes in the ſecrete of hys mynde, he hath lately declared to the worlde, by the cummyng of our ſauioure Ieſu Chriſte, who hauyng receiued a bodye ſubiecte to deathe, hathe dyſpatched awaye deathe by the croſſe: and by hys reſurreccion hath opened lyfe and im-

Pauls exhortacion to Timothie.

The conſtancy of chriſtians.

The croſſe of Chriſt glorious.

God ſuccoureth vs in afflictions.

Our redempcion predeſtinate.

mortalitie, through the preaching of the goſpel, which promiſeth like rewardes vnto thē that folow the exaūple of Chriſtes croſſe. Thys goſpel preaching is committed vnto me as the apoſtle and teacher of the Gentiles, to thintente they maye learne by me, that not only the Iewes are called to this gift of god, but alſo al mankynd vniuerſally. Foraſmuche than as I am tyed in cheynes for the goſpels ſake, I am not onely nothing aſhamed of this affliccion, but alſo I eſteme it for a pure great glory vnto me. To ſuffer for naughty dedes doing it is a reproche: but to be afflicted for the glory of Chriſt, it is excellēt. This ſtormy time doth feare me nothyng at all. For although I am weake, yet I knowe and am aſſured that he, whome I haue put my faithful truſt in, is hable ynough to kepe vnto the vttermoſt daye, the thyng that I haue cōmitted to his fidelitie. Through his aide both the goſpels buſines & my ſaluacion, and alſo the proſperitie of the chriſten flocke, is in ſauegarde. And albeit any thing here in this world ſeme to periſh for a tyme, yet whan that day ſhal come, in the whiche he ſhall expreſſe his mightye power vnto the worlde, he ſhal reſtore it with great gayne. I haue layd my lyfe and my health in hys handes, & he hath put me in truſt to diſpence the doctrine of the goſpell. In caſe I ſhal be a truſtie faith keper, he wil not fayle my truſt.

C

Affliccion for Chriſt.

See that thou haue the enſaumple of the holeſome wordes, which thou haſt heard of me with fayth and loue that is in Chriſt Ieſu. That good thing which was committed to thy keping, hold faſt through the holy goſt, which dwelleth in vs. Thys thou knoweſt, how that all they which are in Aſia, be turned from me. Of whiche ſort are Phigelus and Hermogenes. The lord geue mercy vnto the houſhold of Oneſiphorus, *for he oft refreſhed me, and was not aſhamed of my chayn: but whan he was at Rome, he ſought me out very diligently, and found me. The lord graunt vnto hym, that he may find mercy with the lorde at that day. And in howe manye thynges he miniſtred vnto me at Epheſus: thou knoweſt very well.

D

The texte. ii. Tim. iiii. Titus. ii. i. Pet. v.

*Mat. xxv

The thing that I receiued of Chriſt, I haue likewiſe committed vnto thy fidelitie, therfore ſeing thou haſt the fourme and exaumple of diſpenſyng the goſpell and of ſyncere doctrine, whiche thou learnedſt of me not being grounded of tryfling & doubtfull queſtions, but of fayth & charitie, which Chriſt Ieſus hath both taught and exhibited vnto vs: loke diligentlye thou kepe that, whiche is committed vnto thee. The thyng that I commytted vnto thee is ſyncere & pure, ſee that it bee not defyled through thy negligence: I know that many goe about and ſhall goe about to corrupt the doctrine of the goſpel, but loke that thou ſtoutlye and conſtantlye mayntayne that, whiche thou haſt taken in hande, through the helpe of the ghoſpellyke ſpirite that dwelleth in vs: By whoſe ayde we ſhalbe hable eaſelye to contemne and alſo to putte to flyghte whatſoeuer daungiers ſhall falle. And thoſe that wante that ſpirite are frayed with the ſtorme of dyſpleaſures, & geue ouer the goſpels buſines. For I ſuppoſe it is not vnknowen vnto thee, that al the others that cleaued vnto me in Aſia, afterwarde forſoke me: and inaſmuch as they wer with me but with faint holowe heartes, byanby through occaſion theyr counterfayt goſpelling began to appeare, and they began alſo at Rome to geue me ouer. And among other there was Phygellus and Hermogenes, I wil not vtter al theyr names. But as for thē both, theyr names euen by the ſounde of the wordes declare them inconſtaunt. The

The groũd of chriſtian doctrine.

Pauls cōpany forſoke hym.

Phygellus and Hermogenes.

forther

A forther hath his name of his renning awaye, ⁊ the other of ſubtill Mercurie. It is not my part to wiſhe them that they haue deſerued. But this it ſtandeth me in hand to praye for, that God the rewarder of wel done dedes, whoſe pleaſure is to reckon it done to himſelf, whatſoeuer is beſtowed vpon his ſeruauntes, bleſſe Oneſiphorus houſhold. For he hath oftentimes other waies both conforted ⁊ refreſhed me in theſe hoate affliccions, and euen at that tyme was not aſhamed of my bondes, perceiuyng that it is a glorious thing to be afflicted for Chriſtes ſake: nor was any thing afrayd to be in theſame peril with me, by reaſon of the goſpels promiſes: but whan I was at Rome, he dyd not onelye not refuſe to ſpeake with me whan I was in prieſon, but alſo with great diligence ſought me, ⁊ would not reſt til he had found me. In dede he found matter to exerciſe mercie: the lord Ieſus graunt hym, that he may likewiſe find mercy with him in yͤ day, wherin euerye one ſhalbe rewarded according to their dedes: ⁊ that he may find god beneficial to him, that was diligent to be beneficial to me in mine affliccion. For I wil not here make rehearſal, in how many thinges he did for me at Epheſus, ſeing thou knoweſt it better thā I.

Oneſiphorus.

B And like as he ſhewed himſelf there, theſame was he towardes me alſo at Rome. For true charitie is not fraid with any ſtormes of affliccions.

The .ii. Chapter.

The texte. Thou therfore my ſonne, be ſtrong in the grace (that is thorow Chriſt Ieſu) and in the thinges that thou haſt herd of me by many witneſſes. Theſame commit thou to faithful men, which ſhalbe apt to teache other alſo. Thou therfore ſuffer affliccions as a good ſouldier of Ieſu Chriſt. No man that warreth, entangleth himſelf with worldlye buſines, and that becauſe he may pleaſe hym, whiche hath choſen him to be a ſouldier. And though a man ſtriue for a maſtery, yet is he not crouned, except he ſtriue lawfully. *The huſbandman that laboureth, muſt firſt receiue of yͤ fruites. Conſider what I ſay. The lord geue thee vnderſtanding in all thynges.

*i.Cor.ix.

THerfore according to Oneſiphorus exāple ⁊ mine, take thou a ſtrong ſtomake vnto thee, laying holde vpon the goodnes of god, which we haue by Chriſt Ieſus: and being prepared ⁊ armed agaynſt all perils, that ſincere doctrine of the goſpel which I deliuered vnto thee, not in hucker mucker, but openly before many witneſſes, ſee that thou, dearly beloued ſonne, deliuer likewiſe by handes vnto others to be publiſhed abroade: not to euery bodye at auenture, but to thoſe that thou ſhalt thinke wil be faithful miniſters, ⁊ that ſhal appeare apt, not only to folow that thing themſelues yͭ they haue receued, but alſo to powre it purely abrode vnto other. Thou ſeeſt, yͭ ſuche as be appoynted to the miniſteries of warre, ſet all matters a parte and leaue nothing vnwrought or vndone, yͭ thei may vſe theyr feates with commendacions. And Chriſt hath euen his maner of warre alſo. And he it is into whoſe boke thy name is written, ⁊ to ſerue him thou haſt taken thine othe, and he hath made thee captayn of his armies. See therfore, that as it becometh a valiaunt captayne, agaynſt all ſorowes that fortune, thou ſhewe thy ſelfe heartie and worthy thine Emperour Ieſus Chriſt, which continued ſtedfaſtly in the office committed vnto hym, euen vnto the croſſe. Be not carefull for the pelfe that man liueth by in thys world. Caſt that care altogether

Paul willeth Timothie to chooſe miniſters.

A chriſten captain or biſhop.

vpon the Emperour, be thou altogether in this mynde, that what he hath commaunded thee, goe heartely about it. It behoueth not vs to appeare more ſlacke in yͤ warfare of Chriſte, than we ſee the cōmen ſort of ſouldiers be in yͤ ſecular warres. For which of them is it, yͭ whan he hath once appoynted himſelfe to the king or Emperours warres, is carefull for cloth or meate? The prouiſion of theſe matters, the Emperour taketh vpō himſelf. A ſouldier hath nothing to care for, but to make hys trauayl acceptable to yͤ Emperour, of whom he was choſen as a valiaunt & a faithfull ſouldiour vnto this buſines: For he knoweth his reward is readi in the Emperours handes, in caſe he deſerue it. Alſo amōg ſuch as haue geuen thēſelfes to wraſtle for maſtries, it is not ynough for euery one yͭ wraſtleth, to wraſtle it maketh no matter howe, ſo that he wraſtle: but he ſtriueth to win yͤ victory, being aſſured yͭ there is a croune readily prepared: yea but for him yͭ behaueth himſelfe hertely, & ſtoutly in wraſtling. After theſame ſort a diligent huſband man, whan he breaketh vp hys ground, whan he dongeth it, whā he ſoweth it, whan he wedeth it, he is altogether in hys worke, & thinketh no labour painfull to hym in hope of the fruite, yͭ he knoweth the good ground wil yeld in his ſeaſon. How much more behoueth it vs to doe yͤ ſame, whiche are occupied in the goſpels affaires, that being prouoked with the reward of immortalitie, we ſhoulde ſuffer all thynges willingly in this world, ſpecially foraſmuch as we haue an Emperour yͭ nother will nor can deceue vs? Conſider what I meane by theſe ſimilitudes. The lord geue thee vnderſtandyng, not onely in theſe, but alſo in all other thynges. Herof cometh no loſſe at al, but rather whan affliccions encreaſe, the gayne of ſaluacion which is preached by the goſpel encreaſeth alſo. For ſo is it Gods pleaſure to declare his mightye power. We haue ſene in the head what we may truſt vpon in our ſelues.

A rewarde in Gods hand.

A chriſtian wraſtler.

A huſband man.

Affliccion.

C

D

2 Remembre that Ieſus Chriſt of the*ſede of Dauid, roſe again frō death according to my goſpel, wherin I ſuffer trouble as an euil doer, euen vnto bandes. But yͤ word of god was not bound. Therfore*I ſuffer al thinges, for the electes ſakes, that they might alſo obtayn that ſaluacion, which is in Chriſt Ieſu, with eternall glory. It is a true ſaying, for*if we be dead with him, we ſhal alſo liue with him.*If we be pacient we ſhall alſo reigne with him.*If we denye hym, he alſo ſhall denye vs. If we beleue not,*yet abideth he faithful. He cannot denie him ſelf. Of theſe thinges put them in remembraunce: and teſtifie before the lord, that they folowe no contencious wordes, which are to no profite, but to the peruerting of the hearers.

The text.
*Rom. i.
*Act. xx.
*Rom. vi.
*Ro. viii.
*Lu. xii.
*Nu. xxiii.
Rom. iii.

It is requiſite to haue in remembraunce, as thou knoweſt, that Chriſt Ieſus being made mortal man of the ſede of Dauid, hath enhaunced yͤ glory of the goſpel through ſuffering of rebukes, & after yͤ punyſhment of the croſſe was exalted to yͤ reward of immortalitie. Thys is the goſpell that I preache yet hitherto without ſhrinkyng, beyng neyther afrayde of the Iewes malice nor of the Gentiles feare. And for the goſpels ſake I am afflicted with many dyſpleaſures of them both, yea euen vnto prieſon and bondes, as though I wer an euill doer. And for all that I doe not ſo geue ouer the preachyng of the goſpell. My bodye is bounden yettoo, but my tongue that preacheth Chriſte, coulde not bee bounden. And beeyng a prieſoner, as muche as dooeth poſſiblye lye in me, I allure as many as I can vnto Chryſte, of what ſorte ſoeuer they bee. It maketh no matter to me what I ſuffer, ſo that

Chriſt auaunced his goſpel with ſufferaunce.

Pauls cōſtancy in all troubles.

I may

I may encreaſe ſome gaynes to ẏ goſpel of Chriſt. For this cauſe
A ſake, I ſuffer al thinges willingly, being aſſured of mine own ſal-
uacion: ⁊ that they alſo through preaching of the goſpell ſhall at-
tayn ſaluacion, whom god hath appoynted to this felicitie, which
ſaluacion is offered to al men, not through Moſes lawe, but tho-
row Jeſus Chriſt: who like as he hath ſuffred for vs, ſo likewiſe
it becometh vs to ſuffer for his goſpels ſake, ⁊ for the ſaluacion of
our brethren: ⁊ like as he through ſundry afflicciones and ſpitefull
entreating was exalted to the glorye of heauen, euen ſo muſt we
preace to the ſame end by theſame way. This matter vnto manye — If we dye with Chriſt, we ſhall liue with him.
ſemeth harde ⁊ vncredible, but vnto vs it ought to be vndoubted.
For if we be through baptiſme dead together with Chriſt vnto ẏ
luſtes of this world: or alſo if we perſeuer in the profeſſion of bap-
tiſme, ⁊ ſo it chaũce vs to be turmoyled with the ſorowes of thys
world, it ſhal come to paſſe, ẏ we ſhal alſo liue with Chriſt, that is
to wete, we ſhal be companions of immortalitie with him, which
wer companiõs of death with him. And if we ſuffer with him and
for his glori, we ſhal vndoutedly reigne with him alſo. For god is
of moſt perfit equitie, ⁊ wil not ſuffer thoſe to be ſhut out from the
felowſhip of reigning, whom he would haue to bee felowes of ſo-
rowes ſuffering. If we profeſſe him boldly in this worlde beefore
B men, he ſhal acknowlage vs alſo in hys Maieſtie. But and if we — Denying of Chriſt. — Nota
ſhal denye him (for he denieth hym that refuſeth his croſſe) it ſhall
come to paſſe, that in the laſt dai we ſhal heare that terrible voice:
I knowe you not. If we put our truſt in hym, we dooe for oure owne
wealthe: but if we diſtruſt him, he ſhall haue no loſſe. For concer-
ning our opinion of him, there cometh neither winning nor loſing
to hym therof. He of his own nature is true, and cannot choſe but — Gods promiſes true
be like himſelfe. Whether we beleue or beleue not, that ſhall come
to paſſe that he hath promiſed: to the godlye, lyfe that neuer ſhall
dye: ⁊ to the vngodly, death that ſhall neuer haue end. This is the
foundacion of the goſpels doctrine. Of this ſee thou warne al mẽ,
without diſputing ⁊ wrangling with humayne argumentes: but
charge thẽ by the lord Jeſus the autoure of this doctrine, and the
witnes of thy monicion, yea and the reuenger of vngodlines, ex-
cept they wil repent being warned. By thys maner of ſad earneſt
charge geuing, thou ſhalt dooe more good, than with diſputyng.
Minde not in anye wiſe to ſtriue with wordes after the maner of — Diſputacions.
Sophiſters, nor couet with humain reaſons to affirme the thing
that ought to be perceiued by faith. For ẏ matter doth not only a-
uayle nothing to the furtheraunce of godlines, but alſo it weake-
neth ẏ ſtrength of feith, ⁊ at lengthe ſubuerteth the mindes of the
hearers, that euery thing is called into queſtion, and with Phi-
loſophicall reaſons the thyng now ſet vp, nowe throwen downe,
7 whereof it is not lawful to doubte: and ſo aryſeth queſtion vpon
queſtion, that there is neither ende nor meaſure of queſtionyng.

The text. Study to ſhew thy ſelf laudable vnto God, a workeman that nedeth not to
a1.Tim.i. and vi. be aſhamed, deſtributing the word of truth iuſtly. *As for vngoſtly vanities of voi-
ces, paſſe thou ouer them, for they will increaſe vnto greater vngodlines, and their
a1.Tim.i. woordes ſhall frete euen as doth the diſeaſe of a canker: of whoſe noumber is *Hi-
meneus and Philetus (which as concerning the trueth) haue erred, ſaying that the
reſurreccion is paſt already, and doe deſtroy the fayth of ſome. But the ſure groũd
aJohn.x. of God ſtandeth ſtill, and hath thys ſeale: *the Lorde knoweth them that are hys.
And let euerye manne that calleth on the name of Chriſte, departe from iniquitie.

Notwith-

Notwithſtanding, in a great houſe are not only veſſels of golde and of ſiluer: but alſo of wood and of yearth: ſome for honour, and ſome for diſhonour. If a man therfore purge himſelf from ſuche men, he ſhalbe a veſſel ſanctifyed vnto honour, mete for the vſes of the lord, and prepared vnto al good woorkes.

Rom.ix.

C

See that thou rather let ſuch maner of wranglinges paſſe, & ſtudy to ſhew thy ſelf a goſpellike workeman, not a diſputour, but a workman: laudable, not vnto men but vnto god: & behaue thy ſelf ſo in the goſpels affayres, as he that hath choſen thee, nede not to be aſhamed of the. And that ſhalt thou do, in caſe thou wilt thwite of vain fond diſputacions, & teache faith to be the ſumme totall of the goſpels doctrine: & if thou bruſhe away the brambles of doutful queſtions, and deuide and diſtribute the word of god with vpright iudgement, propounding onely thoſe thinges, that properly belong to the matier of ſaluacion and of godlines. Moreouer reiect boldly vayn brabling of wordes, whiche if they be once receiued, venome appeareth by litle & litle, & they ſhal growe alwaies to wickednes more & more: and at length the matter ſhal come to that ende, that mans opinions & diſputacions beyng come in vre, the ſtrength of the goſpels doctrine is ouerwhelmed, obſcured, & growen out of vſe. For the talke of ſuch men in caſe it once occupie the eares and mindes of the ſimple, it wil alwaies crepe further & further, none otherwiſe than a canker in a body ceaſſeth not to occupye the nere partes by litle & litle, till it haue marred all. So yͭ a miſchief is much more to be looked to incontinent at the begynning, and to be cut of rather than chearyſhed, afore it take roote. Suppoſe yͭ I am afrayde of theſe matters without cauſe, except that we haue already ſene in Himeneus and Philetus the thyng that I am afrayde of. For they, while they treate of the matter of faith with humaine diſputacions, haue erred ſo ferre wide from yͤ trueth of goſpel, that they haue denied the chief poynt and foundacion of the goſpel: ſaying, that the reſurreccion is already finiſhed in Chriſte, and none other reſurreccion to be loked for on our behalfes, than that wherby we are in a maner borne a new and liue agayne in our children repreſenting vs. They conſider not in the meane ſeaſon that take away the reſurreccion, that the feare, and hope of rewardes is taken away alſo, whiche abide after ſondrye ſortes for the godly and vngodly. This miſchief wer the more tolerable, but that they beeing ſubuerted themſelues, ſubuerted the faith of ſome other with their doctrine. But there is no perill leſt their peruerſitie ſhould cleane turne the trueth of the goſpell vpſide downe: though mens opinions wauer vp and down, yet truely the foundacion of fayth being through the helpe of Chriſte caſt and defenced, ſtandeth firme and cannot be ſhronken with any reſiſtences of heretikes. For vnto it is this ſentence engrauen as it were a ſtone and can neuer bee ſcraped out: *The lord knoweth who be his own: and let euery one depart from iniquitie, that profeſſeth the name of Chriſt.* It is no meruayle, though they departe from Chriſt that wer neuer ſincerelye ioyned vnto Chriſte. But from theſe mens doctrine ought euerye one to abſtayne, that haue once belieued the goſpel with a pure faythe. In dede it is to bee wiſhed with all deſires, that no ſuche peſtilence ſpryng vp in the congregacion. Howebeit it can not poſſiblye bee, but in ſuche a multitude of menne wee muſt ſuffer ſome naughtye packes myngled amonge the good.

Fayth the ſumme of the goſpel.

Miſchefes to be takē hede to at the beginning.

D

Hymeneus and Philetus denied the reſurreccion.

Heretikes cannot ouerthrowe the fayth

There muſt be ſome ill in the church

Wickednes of the euyll turneth the godly to good.

Veſſelles of honor & ſhame.

A Yea and their naughtines is turned into good of yͤ godly, in that being vexed of ſuch they expreſſe yͤ conſtauncie of their faith more largely. So in a riche mās great houſe, there be not only veſſels of gold and ſiluer, but alſo of wood and of earth: whereof ſome be appointed to honeſt vſe, & ſome to vnhoneſt. This only difference there is, that ſuch as be naturally of claye or of wood, can not bee turned into golde or ſiluer. But in this caſe foraſmuche as it is a matier of the wil, and not of nature, he that through his own vice hath made himſelf a veſſell of ſhame, may (by the helpe of god) beginne agayne to be a veſſel of honour. And contrary wiſe, that folower of godlynes yͭ hath bene a golden veſſell in the houſe of god, in caſe throughe his faulte he ſlide againe vnto vngodlines, ſhalbe a veſſell of ſhame. Vnbelefe, deſyre of aduauncemente, crueltie, luſt, and ſuch lyke diſeaſes of mynde, make a man to be a veſſel of ſhame. From the whiche who ſo ſhal vtterly purge hymſelfe, and returne vnto innocencie and godlines, no doubt he ſhalbe a veſſel of honour, and a pure veſſell fytte for excellent good vſes, and alwayes ready for his lorde as often as nede ſhall requyre. 4

The texte.

i.Tim.i. and vi.

ii.Ti.iii.

Gala.vi.

Luſtes of youth auoyde, but folow righteouſnes, fayth, loue and peace, wyth them that call on the Lord wyth a pure heart. *Folyſhe and vnlearned queſtions put from the, knowyng that they do but gendre ſtryfe. The ſeruaunt of the Lord muſte not ſtryue: but be gentle to all men, *apte to teache, and one that can ſuffre the euyll wyth mekenes, and can *informe them that reſiſt the truthe, yf that God at any tyme wyll geue them repentaunce, for to knowe the trueth, and that they maye come to themſelfes agayne out of the ſnare of the deuill, whyche are holden captyue of hym at hys wyll.

Luſtes of youth.

Euell cōpanye.

Queſtiōs.

Sobrietie in diſputacyon.

B I knowe that youth is prouoked with sōdry luſtes, yͭ may drawe a man to vncleaneſſe. But thou that exerciſeſt the office of an Elder, auoyde all luſtes of youthe, rather folowe the thynges that worthyly beſeme thee: righteouſenes, faith, charitie, & peace with thē yͭ profeſſe Chriſt with a pure hearte. With ſuch as Himeneus is, haue thou nothyng to doe. Innocencie ſynneth not, fayth diſputeth not, charitie is not ſtately, peace ſtriueth not. To be ſhort, receiue no foliſhe and vnlearned queſtions, that haue more oſtentacion than wyſedome, knowyng that of ſuche nothyng els ſpringeth, but chyding and braulyng: whyleſt the heate of dyſputacion breaketh out alwaies more and more, the matier at laſt groweth vnto rageyng madneſſe, and ſo that none wyl geue place to other, but had rather moſte ſtubburnely defende the parte that he knoweth to be falſe, than to be taken for the leſſe learned. Wyth thys kynde of men therefore thou ſhalt not meddle, whan it is not poſſyble to ouercome them. Chriſt perſwaded not the world by this waye. He ouercame with ſobreneſſe and gentilnes, and his voice was not hearde in the ſtretes. And ſo it becometh the ſeruaunt to folowe his maiſters fote ſteppes, & not to be a brauler, but peaceable and gentle towardes all men: for that man doth perſwade with more eaſe, that is praiſed for his charitie & ſobrenes, being ready rather to teache than to chide: pacyent in ſuffryng euil, and not a prouoker, and ſuche a one as correcteth more ſaddely than ſharpely, thoſe that be reſiſtours: expreſſynge hymſelfe to meane nothyng elles in all his muche a do, but to bryng them to amendment. For no man ought to be deſpaired of raſhely. For it may be, that through ſobre and frendly correction, God maye geue them repentaunce of their former errours: and whan the darkeneſſe of mynde is wyped awaye, they may acknowledge and embrace the truth, which before they impugned: and at laſt being repentaunte ⁊ (as it were) awakyng from the heauye ſlepe of ignoraunce, they may ruſhe out of [redacted] ſnare, which vndoubtedly are naughty luſtes, wherein beyng catched before, they were caried aboute at his pleaſure, yea euen vnto perſecuting the truth of ÿ goſpell. C

The .iii. Chapiter.

This know, that in the laſt dayes ſhall come perelous tymes. For men ſhalbe louers of theyr owne ſelues, couetous, boſters, proud, curſed ſpeakers, diſobedyēt to fathers and mothers, vnthankefull, vngodly, vnkynde, trucebreakers, falſe accuſers, riotous, fearce, deſpiſers of them whiche are good, traytours, headye, hyemynded, gredy vpon volupteouſnes more then the louers of God, hauing a ſimylytude of godlynes, but haue denyed the power therof: and ſuche abhorre. For of this ſort are they whiche enter into houſes, and bryng into bondage women laden wyth ſynne: which women are led wyth dyuerſe luſtes, euer learning, and neuer able to come vnto the knowledge of the truth.

The text. Act. xx. i. Tim. iiii. ii. Pet. iii. Jude. i.

Therfore it is requiſite ÿ we arme vs, not only againſt the perſecucions of the Jewes and the Ethnikes, but alſo agaynſt the malice of theſe maner of mē. For we muſt not diſſemble, but ouercome ÿ, which cā not be auoided. This take for a certaintie, ÿ the ſpirit ſaith before hand, it ſhal come to paſſe, ÿ in the laſt daies ſhal come moſte hainous times, whā pure godlines ſhall growe out of kind, ⁊ the charitie of ÿ goſpel were cold: men ſhalbe louers only of themſelfes, geuē to couetouſnes of mony, diſdaineful, proude, curſed ſpeakers, diſobedient to fathers and mothers, vnthankeful, wycked, lackyng good wil towarde thoſe ÿ be their owne and of their nere kinred, promiſe breakers, falſe accuſours, ryotours, vngentil, haters of goodnes, traitours of their felowes and frendes, raſhe, ſwelling, more louing of voluptuouſnes, than of god. Through title, apparell, ceremonyes, and hipocryſie, makyng an outwarde ſhewe of godlynes, whan they deny the chiefe poynte of true godlynes: beyng ſo much the more peſtilent, in that vnder an outwarde apperaunce of relygion, they are both of moſt filthy ſpotted conuerſacion, and alſo defile ÿ ſinceritie of the goſpelles doctrine, with Jewiſhe fables and mens inuencions. Perchaunce it is to ſee at this preſēt day, that ſome tende to theſe abhominable ſortes of behauiours. Se therfore ÿ thou alſo auoide ſuche perſons. And to thintent thou mayeſt the more certaynly do ſo, J ſhal partely paynte out theyr maners vnto thee. Of this ſort in dede be thoſe, that wyth ſettyng out of fayned religion, in ſluttiſhe clothes, with a counterfaicte grauitie of countenaunce, with a crafty pale colour, they conuey themſelfes into other mens houſes: and there the fyrſt thyng they do, they goe about to inueagle the folyſhe women, ſo as they maye by meanes of them the more eaſyly begyle the huſbandes, euen as ÿ ſerpent by meanes of Eue deceaued Adam. For fyrſt, the weaker ſexe is the more apte to be deceaued. Than, they entangle not the ſadde and the true godly matrones, but the lyghte women, which ſo profeſſe Chryſte, that they be for al that laden with ſinne: and foraſmuch as they do not ſubſtauncially endeuoure themſelfes vnto perfite godlynes, they wauer ⁊ are caried about with diuerſe luſtes, not being contente to haue learned once of vs that which is ſufficient vnto true godlynes,

D

The ſpirites prophecie of wycked ones in the laſte tymes.

Hipocriſie.

Hipocrites.

Women ſoneſt beguiled.

A lynes, but are often tymes gredy to learne newfangles: and for yͤ cauſe they prouide them doctours mete for their own luſtes, that teache them to knowe nothing, and neuer bring them to yͤ knowledge of the truth: But rather vnder the pretence of teachinge the goſpel, they cloke their moſt fylthy lyfe: and thoughe they profeſſe Chriſte openly, yet they teache ſuche geares ſecretly, as be cleane contrarie repugnaunte wyth the doctryne of Chryſte.

The text. Exod. vii.

As Iannes and Iambres withſtode Moſes, euen ſo do theſe alſo reſiſt the truth: mē they are of corrupt myndes, and leude as concernyng the fayth, but they ſhal preuayll no longer. For their madnes ſhalbe vttered vnto al men, euen as theirs was. But thou haſte ſene the experience of my doctryne, faſhion of lyuynge, purpoſe, fayth, long ſuffring, loue, pacience, perſecucions and afflicciōs, which happened vnto me at Antioche, at Iconium, and at Liſtra, which perſecucions I ſuffred pacyently. And from them al, the lorde delyuered me. Yea, and all they that wyl liue godly in Chryſt Ieſu, ſhall ſuffre perſecucion. But the euyl men and diſceiuers ſhal waxe woorſe and woorſe, whyle they diſceiue and are diſceyued them ſelfes.

It ought to ſeme no maruaile, yf there ariſe ſome euē now, whoſe naughtynes is enemye to the goſpell. It is an olde example. For lyke as in tymes paſt in Egipt Iannes and Iambres wyth their enchauntmentes went about to put thoſe myraculous wonders out of credence that Moſes by the power of god did: euen ſo theſe men alſo vnder a certayne falſe pretence of godlines, reſiſt yͤ truth of the goſpel, beyng deſperate men that are not only infecte wyth moſt ſhamful luſtes of mynde, but alſo depraue the ſynceritie of yͤ B goſpels doctryne and of faith, vnto their own purpoſes. And vnto thys tyme they haue in dede deceyued ſome, but from henceforth they ſhal not ſo much preuayle with their ſleyghtes. For it ſhall come to paſſe, that their madnes ſhal be openly vttred vnto al mē, euen as thoſe learned enchauntours craftye conueyaunce beeyng detected, cauſed them to be contemned and laughed to ſcorne. For whoſe maners and conſcience are vncleane, their doctrine is not poſſible to be cleane. And to be ſhort, countrefaicte wares endure not alwaies. The thing that counterfaicting hath for a while couered in ſecrete, tyme doeth bryng forth into open light. But thou which art farre vnlike vnto theyr condicions, ſee yͤ the doctrine of the goſpel, which I deliuered purely vnto thee, thou diſtribute alſo purely and conſtauntly vnto other. Such as my doctryne was, ſuche was alſo my lyfe, wherof thou canſt beſt be witneſſe, which haſt been a great whyle cōuerſaunt wyth me, and haſt by experyence ſene in me, ſynceritie of doctrine, and demeanour of my life agreable to the ſame: hertye forewardnes of ſtomake, that ſterted backe at nothyng: ſtrength of faith, that could not be moued with any ſorowes: lenitie towardes ſuch as wer of wrong iudgement: charitie, wherby I was deſyrous to doo good euen for mine enemies: and pacience in perſecucions and affliccions, whyche thou knoweſt chaunced vnto me at Antioche, Iconium, & Liſtra. Thou knoweſt what greuous ſtormes of perſecuciōs I haue ſuſteined aboue mannes ſtrength. And yet the lord hath deliuered me from them all, by whoſe ayde I continued wythout ſhrinking. Neuertheles theſe fortuned not vnto me, eyther by myne owne peculyar deſtenye, neyther yet for any euill that I did: but for the pureneſſe both of my ghoſpell preachyng and alſo of my lyuing, I was turmoyled with ſo many ſorowes. Yea & whoſoeuer wil (after mine example and Chriſtes) folowe true godlines, muſt neceſſarily (af-

Iannes & Iambres ſorcerers in Egypte.

15c o/7

Hipocrites ſhalbe bewrayed.

nota

nota

Paules lyfe lyke hys doctryne.

Paules trouble at Iconium & Liſtra.

nota

Afflicciōs folowe the goſpell.

ter his example and myne) prepare themſelfes to ſuffre afflicciōs. C For the world ſhal neuer be wythoute ſuch, as for the maynteynaunce of their feined religiō, ſhall trouble and goe aboute to oppreſſe thē that be folowers of true godlynes. Howbeit this trouble ſhall be for our aduauntage: euen as vnto thoſe wycked ones and deceauours, their proſperitie ſhal be vnto their more greuous damnacion: for they ſhall ſuffre paynes for two ſpeciall cauſes, aſwell in that they themſelfes ſwarued from the trueth, as alſo becauſe they ſnared others in their errours. But as for them, in caſe they repent not, leue them to their owne payne.

The text.

But continue thou in the thynges whych thou haſt learned, whych alſo wer committed vnto thee, knowyng of whom thou haſt learned them: and foraſmuch alſo as of a chylde thou haſt knowen the holy ſcriptures, whych are hable to make thee learned vnto ſaluacyon, thorowe the fayth whych is in Chryſt Ieſu. * Al ſcripture geuen by inſpiracion of God, is profitable to teache, to improue, to amende and inſtruct in rightewiſnes, that the man of god may be perfect and prepared vnto al good woorkes.

ii. Pet. i.

But ſee ỹ thou continue in thoſe thinges, which thou haſt learned of me, and be vpright in the office committed vnto thee, inaſmuch as thou knoweſt the doctryne and ordinaunce that thou haſte, to be vndoubted, in caſe thou remembreſt both of what autor it proceded, and of what teacher thou learned it, and if thou haſte not forgotten the holy ſcriptures, which thou learnedſt long a goe of thyne elders in the tender yeares of thy fyrſt childehode: whyche ſcriptures beyng rightly vnderſtandē, euē without our autoritie are hable to make thee learned, as ferre as belongeth to the obteining of ſaluaciō, whyche the goſpel promyſeth vs, not through the obſeruaciō of Moſes law, but through ỹ aſſured faith, wherby we beleue in Chriſt Jeſu. D That which the goſpel partely teacheth to be al ready done, the ſame the olde teſtament telleth and expreſſeth before hande ſhal come. And yet it teacheth none other thynge than the ghoſpell doeth, howbeit after an other ſorte, if it haue a godly and a learned reader. There is no reaſon why we ſhould eſteme the bokes of the Prophetes or Moſes, to be of none effecte after the goſpel is publiſhed, yf through a ſpiritual vnderſtandyng they be applyed vnto Chriſt and vnto godlynes. But al the whole ſcripture, that is ſet forth vnto vs, not by mans witte, but by inſpiracion of the holy goſt, hath greate profyte, eyther to teache the thynges whych are not vnknowen but wyth peryll of ſaluacion, or to reproue them which are agaynſt the veritie, or to correct and cal againe them into ỹ way, that erre of ignoraunce: or elles to ordre and informe, not in Jewiſhnes or humayne Philoſophie, but in true innocencie and vprightenes of lyfe: and is ſo much auaylable for al thinges that make to the offices of godlynes, ỹ the man dedicated to God, can be behynde in nothing, but to bee perfecte and fullye furniſhed to all the workes of a Chriſtian life.

Scripture

The lawe tolde before that whych the goſpel performeth.

Moſes lawe and the prophetes not to be deſpiſed

¶ The .iiii. Chapiter.

The text.

I teſtyfye therfore before God, and before the Lorde Ieſu Chryſt, whyche ſhal iudge the quicke and deade at his appearyng in hys kyngdome, preache thou the woorde, bee feruente, in ſeaſon and oute of ſeaſon. Improue, rebuke, exhorte wythall longe ſuffrynge and doctryne. For the tyme wyll come, when they ſhal ſhall not ſuffre holſome doctrine: but after their own luſtes ſhall thei (whoſe eares A itche) geat them an heape of teachers, and ſhal withdraw their eares from the truth, and ſhal be turned vnto fables. But watche thou in all thinges, ſuffer affliccions, do the worke of an Euangeliſt, fulfill thine office vnto the vtmoſte. Be ſober.

MOreouer I beſeche thee eftſones, by god the father, and by Jeſus Chriſt whiche ſhal iudge the quicke and the dead, whoſe ſentence no man ſhal eſcape: and by his comming, wherin he ſhal come to iudgement, not in a lowe eſtate, but mightie & terrible, which ſuffred himſelf here to be iudged: and by his kingdom, which no power ſhalbe able to reſiſt: preache the worde of the goſpel stronglye, neither beeyng fraied with aduerſitie, nor luſtles in proſperitie. Be feruent & earneſt in ſeaſon, and out of ſeaſon. For there ſhalbe no time but it ſhal ſeme in ſeaſō to thee, wherin thou mayſt haue any hope to do good in the goſpels buſines. Reproue the offēder, exhort the ſluggarde, checke him that ſtyll continueth in errour, ſo as he may be amēded with ſeueritie, which was not amended with curteous admonicion: howbeit checke him ſo, as with the ſharpenes of chidinge thou mingle both al lenitie & doctrine: leſt thou ſeme either to hate hym, in caſe thou thunder at hym with nothynge but checkes, or els to B chide him without aduiſement, if thou do nothing but checke hym & teache him not withal. For with more eaſe he is obedient that is perſwaded, and with a better wil a man doth after him that loueth him, than him that loueth him not. This is rather to be had in vre, that we confirme the conſciences of them that ours be, forſomuche as hereafter ſhalbe (as I ſaid before) a hainous & a perilous time, wherin ſome ſhal depart from the profeſſion of the goſpel, and not ſuffer the true and holeſome doctrine of Chriſt, that is contrary to the luſtes of this world: but like as they are of moſt filthy corrupt affeccions, & that of ſondry ſortes: euē ſo ſhal thei geat lurkyng to themſelfes ſondry newe doctours, not to teache godlines, but that with Jewiſh fables and mans inuencions ſhal ticle their eares ye ſhal itche with a foliſh deſire, rather to heare newfangles and ſubtil fine reaſons, than matter of profite. Unto their fables thei ſhall conuerte themſelfes, and ſhall turne their eares from the truth of the goſpel. But endeuour thou thy ſelf ſo muche the more vnto the cleane contrary maner, watche, and beare euery thing for the goſpels ſake, and ſhewe thy ſelf a right ghoſpell preacher in dede. For thoſe that teache their own fantaſies, though they are named goſpell preachers, yet verily thei are none.

Paules exhortaciō to Timothie.

All tymes conuenient for a preacher.

Conſciences of the weake to be confirmed.

Wicked teachers.

The texte.

¶ For I am nowe ready to be offred, and the time of my departing is at hande. I haue fought a good fight, I haue fulfilled my courſe, I haue kepte the faith. From hencefoorth there is layed vp for me a croune of rightwiſenes, which the lord (that is a righteous iudge) ſhall geue me at that daye: not to me onely, but vnto al them alſo that loue his comming. Doe thy diligence, that thou mayeſt come ſhortly vnto me.

i. Cor. ix. i. Pete. v.

In the miniſtery that thou exerciſeſt in my roume, ſee thou behaue thy ſelf ſo, that thou mayſt fully perſwade thoſe matters that thou teacheſt, and faſten them throughly in their conſciences, that they be not lightly ſhaken out by them that ſhal go abont to teache contrary thynges. Whiche thinge ſtandeth thee in hande ſo muche the more diligentlye to looke to, in that I ſhall not helpe you in youre trauailes anye longer. For I, as a ſacrifice appointed to Chriſte,

beginne

Paul. telleth Timothie of his death at hande.

Paules reward.

beginne euen now to be offred vp, and the daye of my death is not long to. And I am willing and glad to be offred vp, both hauing a good cõſcience of my former ſpent life, and being aſſured of my reward. I haue foughten a ioyly fight, I haue finyſhed a goſpellyke courſe, I haue doen that, that was appointed to me, moſt throughly and faithfully. I haue already played my partes: now for that ẏ is behinde, I know it is in ſauegard. I know that the croune due to innocencye is laied vp in ſtore for me, which the lord ſhall yelde vnto me, euen the Emperour, whoſe ſouldier I haue been. But he ſhal not yeld it to me in this life, wherin is the time of fighting, but in that day wherin he, euen that righteous iudge, ſhal render vnto euery one rewarde according to their deſertes. For it is not for me only that this crowne of immortalitie is prepared, but for al them alſo that laye hold vpon his promiſſes, and kepe thẽſelfes vpright and vndefiled, waiting gladly for his comming: among whome I truſt thou art one of the chief. Doe thy diligence to come to me as ſhortly as thou canſt. The priſon hyndereth me ẏ I cannot walke hither and thither, to go about the goſpels buſines, and I am forſakẽ almoſt of euery body. And to be ſhorte, there are ſome thinges that I am deſirous to commende vnto thee by mine owne mouth, afore my departing.

G

D

The texte.

* Colo. iiii

* i. Tim. i.

¶ For Demas hath forſaken me, and loueth this preſente worlde, and is departed vnto Theſſalonica., Creſcence is goen to Galacia, Titus vnto Dalmacia. Only Lucas is with me. Take * Marke, and bring hym with thee, for he is profitable vnto me for the miniſtracion. And Tichicus haue I ſent to Epheſus. The cloke that I left at Troada with Carpus, (when thou commeſt) bring with thee, and the bokes, but ſpecyally the parchement. * Alexander the copperſmith did me muche euill: the lorde reward him according to his dedes, of whom be thou ware alſo. For he hath greatly withſtande our wordes.

Demas left Paul.

Luke only abideth with Paul

Alexander the copper ſmith.

Demas hath forſaken me, hauing leauer to poſſeſſe this worldes pleaſures, than in hope of immortall rewarde to bee companion of mine affliccions. Upõ this purpoſe he went to Theſſalonica: Creſcence is gone hence into Galacia, for buſineſſe that he hath there. Titus in to Dalmatia: Luke only is with me, for he neuer geueth ouer, folowyng me what fortune ſo euer falleth. Whan thou commeſt, bryng Marke with thee, for I haue neede of his ſeruice. For I haue ſent Tichicus about certaine buſines vnto Epheſus. And whan thou comeſt, bring the cloke with thee that I left behind me at Troada with Carpus, that I may weare it both in winter and in priſon: and alſo the remnaunt of bokes that I lefte behynde me there, eſpeciallye thoſe that are written in parchement. Alexander the copperſmithe hath not onely forſaken me in theſe ſtormes, but hath alſo done me much ſorowe. It is not my parte to reuenge it, but the Lorde rewarde him as he hath deſerued, of whom alſo bee thou ware. For he did not only not aſſiſte me, but he did alſo vehemently withſtande our ſayinges.

The texte.

¶ At my firſt anſwering, no man aſſiſted me, but al forſoke me. I praye god, that it may not be layed to their charges. Notwithſtandinge the Lorde aſſiſted me and ſtrengthned me, that by me the preaching ſhould be fulfilled to the vtmoſt, & that all the Gentiles ſhould heare. And I was deliuered oute of the mouthe of the Lion. And the Lorde ſhall deliuer me from all euil doing, and ſhal kepe me vnto his heauenly kingdom. To whom be praiſe for euer and euer. Amen.

At the fyrſt time that I was put to make aunſwere at the Emperours barre, no mã aſſiſted me, al wer afraied ⁊ forſoke me. There fell vpon them a certain humaine toye, I would not wiſhe it to be imputed vnto them. For albeit I was deſtitute of mans helpe, the A lorde forſoke me not, but aſſiſted me, and gaue me ſtrength, that the preachyng of the goſpels faith, ſhould be perſwaded to the vtmoſt by me: and that the fame of it ſhould be ſpread abrode vnto ẏ eares of al the Gentiles. For vpon this conſideracion, I ſuppoſe, his wil was to haue me toſſed about through diuers coũtreies, & at length to be brought vnto Rome, ſo as the ghoſpels doctrine ſhoulde bee ſpred the more farther abrode. By the help of him that is mightier than any tiranne, I was deliuered from the moſt rageing Lyons cheawes. And myne aſſured truſt is moreouer, that theſame lorde wil deliuer me alſo hereafter, from al the wickednes of ẏ wycked, that I ſhall not ſhrinke by anye occaſion, from the ſinceritie of the ghoſpell. And yf I ſhall ſuffre death here, yet he wyll preſerue hys ſeruaunt and ſouldyour vnto his heauenly kyngdom, vnto whom be glory for euermore. Amen.

God helped Paul at Neroes barre.

The text. Act. xviii Rom. xvi. Actes. xx and. xxi.

¶ Salute* Priſca and Aquila, and the houſeholde of Oneſiphorus. Eraſtus abode at Corinthum.* Trophimus haue I left at Miletum ſicke. Do thy diligẽce, that thou maiſt come before winter. Eubolus greteth thee, and ſo dothe Pudence, and Linus, Claudia, and all the brethren. The Lorde Ieſus Chriſte be with thy ſpirite. Grace be with you. Amen.

Salute Priſilla and Aquila mine hoſpte and mine hoſpetes, and Oneſiphorus houſeholde, vnto whom I am very much bounden. Eraſtus taryed ſtyll at Corinthum. To conclude, I left Trophimus behynde me at Miletus, verye euyll at eaſe. Dooe what thou B canſt to come hyther before winter marre the waye, to make it latte iourneying. Eubolus greteth thee wel, & Pudens, and Claudia, and al the reſt of the brethren. The Lorde Ieſus Chriſt which hath alwaies aſſiſted me, be alſo with thy ſpirit. Grace be with you. Amen. This haue I ſubſcribed with mine owne hande, that the Epiſtle maye be the more ſurelye credited.

Thus endeth the paraphraſe vpon the latter Epiſtle of the Apoſtle S. Paul to Timothie.

¶The Argument vpon the Epiſtle of Sainct Paul vnto Titus, by Eraſmus of Rterodame.

THe Apoſtle Paul had made his diſciple Titus ouerſeer of the chriſtian congregació in the noble Jle of Crete, now named Cády, whõ for the excellente giftes that were in hym, Paul loued as tenderly as yf he had been his owne natural ſonne. And at his departyng out of ẏ countrey, he made him the head ouerſeer of the faithfull ẏ wer there. Afterward he wrote this Epiſtle or letter vnto him from a citie of Epirus, called Nicople, lying on the ſea coaſt in a cliffe named of the old Coſmographers Leucate, or ẏ clyffe of Actium: at which time all thinges as it ſemeth, wer quiet with the chriſtians, for here is no mencion made of any perſecutió. In this Epiſtle he putteth Titus in remembraunce to finyſhe and perfit thoſe thinges which he himſelf had begonne among the ſame men of Crete: and that in euery citie of the Jle, whiche as writers do teſtifye wer an hundred, he ſhould ordayne ouerſeers, which we nowe call Biſhops, and here they are of the apoſtle named elders. And for this cauſe Paul preſcribeth vnto him the true fourme of a Biſhop or Shepehearde of Chriſtes flocke. Furthermore, becauſe falſe apoſtles wer come alſo into ẏ partes, which wẽt about to put theyr Jewiſhe ceremonies into mennes heades, Paul here geueth hym a courage, ſtronglye to confute and reiecte them. After theſe thynges he ſheweth what is the duetie of euerye perſone and age, lyke as he did to Timothie: adding this, that no mã ought to reſiſt Princes and Mageſtrates, executing their office and power, yea though they were infidels, but rather to tolerate them pacientely, that they maye the ſooner by ſuche our modeſtie be called to ẏ folowing of the goſpel. Laſt of al he willeth Titus to come to him at Nicople, but not afore that he had ſent Artemas or Tichicus, whiche were his diſciples, into Crete to him: leſte peraduenture the Cretians would els thynke themſelues deſtitute of the comforte of an head, or chiefe ouerſeer, whome wee call an Archebiſhoppe.

The ende of the Argument.

The paraphraſe of Eraſmus vpon the Epiſtle of Saintt Paul to Titus.

The firſt Chapter.

The text.

¶Paul the ſeruaunt of god, and apoſtle of Ieſu Chriſte, according to the faith of Goddes electe, and according to the knowelage of the trueth whiche is after godlineſſe in the hope of eternall lyfe, whiche God (* that cannot lye) promyſed afore the worlde beganne: but hath opened hys woorde at the tyme appoynted, thorowe preachyng, which is committed vnto me accordyng to the commaundement of God oure ſauioure: to *Titus his natural ſonne after the common fayth. Grace, mercye, and peace from god the father, and from the Lorde Ieſu Chriſte oure ſauioure.

*Rom. iii.

ii.cor.viii

A I Paul my ſelf, the addict ſeruaunt and obeyer,
not of Moſes law as I was once, but of god
the father, and ambaſſadour of his ſonne Ie-
ſus Chriſt: of ẏ whiche my meſſage the whole
ſumme is, that ſuche as god hath electe to at-
tain to euerlaſting ſaluacion through the goſ-
pel, them I ſhould exhort, not to the obſerua-
cion of the law, or to putte theyr confidence in
workes, but vnto faith, whiche onely openeth
to al men the entryng into euerlaſting ſaluacion, throughe the free
beneficence of Ieſus Chriſte. And my commiſſion is to call them,
not to faith only, but alſo to the knowlage of the trueth, whiche a-
mong the Ethnikes was ouer heaped with the inuẽcions of mans
wiſedom, and among the Iewes it was hyd and wrapped vp in ẏ
ſhadowes of miſtical figures & ceremonies. I am charged I ſaye
to call men to the knowlage of the trueth, not that which the phy-
B loſophers of this world doe teache, diſputing on the cauſes of na-
turall thinges, but to the knowlage of that trueth which compen-
diouſly ſheweth in what thynges a right chriſtian lyfe conſiſteth,
the ende and rewarde whereof is lyfe euerlaſtyng, to folowe after
this ſhort lyfe that we leade here in the world: whiche euerlaſtyng
lyfe, men oughte with the more truſt to hope for, how greate trou-
bles ſoeuer they endure whyle they be here. Fyrſt becauſe he that
promiſed this euerlaſting life, was not a mortall man that myght
both be deceyued hymſelf, and alſo deceyue other, but it is god that
doeth it. Who, as it cannot be choſen but he muſte nedes abyde al-
wayes god, ſo can nothyng ſurely procede from him, but onely the
mere trueth. And againe becauſe this that he promiſed, he dyd not
promes it by a chaunce, or but nowe of late, but afore the worlde
was made, it was fully determined by the diuine & vnchaungeable
decree of his mind to do ẏ which he nowe dothe. There is no newe
thing that hath altered his purpoſe, but ẏ thing whiche for ſecrete
cauſes only knowen to his godhead, he would haue to bee couered
& hid hitherto, ẏ would he haue to be opened to al the world at this
time, the whiche he had afore by his eternal wiſedom appointed to
the reueling thereof. Neyther would he that there ſhould bee onely
ſhewed to ẏ Iewes a ſhadow darkned ŵ the miſtes of figures: but
his wil is ẏ the cleare truth ſhould by ẏ preaching of the goſpell, be
declared to all men, without any difference of nacion or language.

The ſumme of Paules meſſage.

Gods promiſes true

Gods promiſe afore the worlde was made.

This

Paul ſente of god.

C

This is the whole effecte of the doctrine of the ghoſpell, the preachyng whereof I haue not taken vpon me of mine owne head, but it was committed to me, and not committed by mē, but by our ſauiour god: who did not only cal me to the occupying of an apoſtles office, but beſide that he enioyned it to me, and ſo charged me therwith, ẏ it was not lawful for me to refuſe ẏ which he ſo earneſtlye commaunded me to do. Theſe wordes haue I ſpoken, that no mā ſhould thinke mine autoritie, or els the authoritie of him whom I haue put in my ſtede, to be but of light eſtimacion. I therfore the ſame Paul being in ſuch autoritie, do write this Epiſtle or lettre to Titus my very natural ſonne, not by bodily generacion, but by the ſede of faith, which I haue ſo ſhed into hym, and in the whiche he ſo wel reſembleth me, that I ſeme to be renued in him, lyke as a father is in his owne natural child. To hym I wiſh grace & peace from hym, from whom al true goodnes dothe come, that is to wit from god the father, and his ſonne Ieſu Chriſt, the onely autour of our ſaluacion. For in ſuch riches as grace and peace are, my deſire is to haue my children made riche.

Titus Paules ſonne, and howe.

The texte. ii.Tim.ii

For this cauſe I left thee in Crete, that thou ſhouldeſt reforme the thinges, that are vnperfect, and ſhouldeſt * ordaine elders in euerye citie, as I had appointed thee.

Titus left in Candy

D

But to ſpeake now to thee my ſōne Titus: Sith I did know right wel ẏ nature of this yland, & againe I did not doubt but that they had nede of a faithful and diligent curate or ouerſeer, I haue for ẏ cauſe left thee in Crete, as one repreſenting myne own perſon, becauſe ẏ the buſines of the goſpel calleth me to other places: ẏ ſuch thinges as haue been there begon to bee corrected, thou as my deputie may finiſhe thē. And becauſe thou alone art not able to ouerloke ſo many cities as this Ile is repleniſhed with, thou ſhalte ordain in euery citie an ouerſear or biſhop, as I did bid thee whan I went from thence. But beware that thou admit no man to ſo high an office, without great diſcreciō: for he muſt be a very proued mā to whom thou ſhalt betake this charge, & not al only of a knowen and teſtified honeſtie, but alſo he muſt be cleare from all ſuſpiciō of any maner of fault what ſoeuer it be. Such a biſhop or ouerſeer, to the entent that thou mayſt the better and ſureliar choſe out, I wyl ſet him forth by certain ſignes, yea & in a maner paint him to thee.

Titus cō maunded to appoint Biſhops.

The texte. i.Tim.iii.

If any bee blameleſſe, the houſebande of one wyfe, hauinge faithfull children, whiche are not ſlaundred of riote, neither are diſobediente.

The properties of good Biſhoppes.

If thou know any man of that maners and vpright liuing, that no fault can probablye be laied to him: if he be content with one wife, geuing no token of vnchaſt liuing: if he haue children ſo inſtructe & brought vp, that thei ſhew themſelfes to bee chriſtians, not onely with their mouth, but alſo in their dedes and innocencie of liuing: that is to ſay, thei haue none euill name of riotous & diſſolute maners, as the common ſort of yonge men haue, neither are thei diſobediēt to their parentes: ſuch a mā ſhalbe mete to haue this charge committed to him. For he that ſhalbe counted worthy to occupye ẏ roume of a biſhop, muſt be ſo far wide both frō al vice & al ſuſpiciō of vice, that he may be at all times ready to make anſwer, not onely for his owne ſelf, but alſo for the honeſte conuerſacion of all his whole family. For the faultes of the children are wont cōmonly to be reproched to ẏ fathers & mothers. Now whatſoeuer hurteth ẏ good name of a biſhop, it turneth to ẏ ſlaūder of ẏ goſpel of Chriſt.

The text. ¶ For a biſhop muſt be blameles, as the ſteward of god: not ſtubburne, not angry,
Leuit. x. *not geuen to much wine, no fighter, not geuen to filthy lucre, but a keper of hoſ-
A pitalitie, one that loueth goodnes, prudent, ſober, righteous, godly, temperate, & ſuche as cleaueth vnto the true worde of doctrine; that he may bee able alſo to exhort by holſom learning, and to improue them that ſaye againſt it.

It is neceſſary therfore that he which in a maner ſtandeth in gods ſtede, and to whom the treaſure of euangelical doctrine is committed, not to be hourded vp, but to be feithfully beſtowed abrode, be in al pointes without blame, & far from the vices of them yͤ moſt cōmonly beare offices: that ſuch as be vnder him, may be vnder hym willingly and with al their hertes. He muſt loke vpon nothing but the ſoule health of the flocke yͭ he hath charge of. He muſt ſtudye to help them and redreſſe that is amiſſe in them, & not to oppreſſe thē: to teache them and not to compel thē: to leade them, & not violently to pul them: he muſt rather perſwade thē exhort, he muſt ouercome more by benefites & gentlenes, than by lordlines or emperious cōmaundemēt. He that ſetteth his mind to theſe thinges muſt not be wilful, nor of hye loke, nor ful of haſty lāguage, which wil cauſe mē ſoner to withdraw their hertes from his doctrine, than to come to ani amendment. He muſt alſo by al meanes auoide yͤ crime of auarice & gaping after lucre: for yͭ thing is vile and peſtilent, euen in a laie officer, and much more to be abhorred in a biſhop, whiche is a ſpiritual officer. For he yͭ is infect with coueti ſe, doth nothing vprightly & as ought of equitie to be done: but rather a biſhop, muſt be
B ſuch a one as wil liberally beſtow his goodes in refreſhing of the nedy, and in eſpecial ſtraungers. Beſide, it beſemeth a biſhop to be more in loue with vertue & goodmen, thā with money. He muſt alſo be ſober, iuſt, & of an innocent and pure life, godly in yͤ obſeruacion of the chriſtiā faith, ſubiect to no euil affeccions, but far aboue all ſuch deſires, wherwith the common ſorte of men are led vp and down. But chiefly he muſt be a faſtholder of yͤ wordes of yͤ goſpel, wherin he is bound to be wel inſtruct, yͭ he may bee able to teache them yͭ bee ignoraunt, what appertaineth to the ſaluacion of theyr ſoules: and yͭ he may with holſom doctrine exhort & call foreward ſuch as be ſlow, and finally reprone them yͭ ſpeake againſt yͤ truth.

The text. For there are many vnruly and talkers of vanitie, and deceiuers of mindes, ſpecially
i. tim. iii. thei that are of the circumciſyon, whoſe mouthes muſt be ſtopped, *which peruert whole houſes, teaching thinges which thei ought not, becauſe of filthy lucre.

I do not warne thee of theſe thinges without a cauſe, for there be many waiwarde perſones, brablers & deceiuers of mens mindes. These not geuing an eare to the teaching of yͤ ghoſpel, bring in, in ſtede of it, vain and vnprofitable fables of the Iewes, wherby thei may get them a name of learning among the people, & alſo gaines. By theſe fables thei begile the mindes of ſome ſimple folke, & vnder the colour of the goſpell, thei crepe into the hertes of their hearers: inſomuch yͭ many times thei corrupt not one or two, but they ouerturne whole houſholdes & kinreds, teaching ſhameful thinges and far ſquare from the veritie of the goſpel. Yet do thei neuertheleſſe abuſe the title of yͤ ghoſpel to yͤ lucre which thei do vilainouſly daily hunt after. Wherfore ſee that thou rebuke them ſharpely, and ſtoppe their mouthes. Yea and there be ſome of yͤ gentiles, that bee combred with this enormitie: but chiefly thou ſhalt find thē to bee of this malicious ſect which be Iewes cōuerted to Chriſt, but not ſincerely. For thei ſo profeſſe the ghoſpell, that thei myngle Moſes

False teachers.

False teachers for yͤ moſt parte Iewes.

law therwith, and wil not cleane forſake their Jewiſh ſuperſticiō.

C

The texte.

¶One of themſelfes (euen a prophete of their own) ſaid: the Cretians are alwayes liars, euil beaſtes, ſlow belyes. This witnes is true: wherfore rebuke thou thē ſharply, that thei maye bee ſounde in the faith, not taking hede to Jewes fables and commaundementes of mē that turne away the truth. *Vnto yͤ pure, are all thinges pure: but vnto thē that are defiled and vnbeleuinge, is nothinge pure, but euen the mynde and conſcyence of them is defiled.

*Ro.xiiii.

Epimenedes ſaiyng of the people of Cādye.

Neither is it any meruel to haue ſuche mē found in Crete, that fede theyr belies with vain wordes and naughtie waies, ſithen manye yeres agon a poete called Epimenedes which was a Cretian hym ſelf, did ſpeake theſe wordes of his owne countreimen. *Men of Crete be alwayes lyars, euyll beaſtes, and ſlowe belyes*. This witneſſe is ſo true, that it might be taken for a woorde of gods owne mouth. Be not thei naturally liars which feare not to darken the moſt cleare light of the truth of the ghoſpell with their fables? Be not thei noiſul beaſtes, which in euery place blowe their venome on ſimple perſones yͭ bee not ware of thē? Be not thei ſlow belies, which had leauer by falſe doctrine liue in idlenes and rankly, then for the defence of yͤ goſpell to ſuffer hunger and bee many times ſhrewdely handled as I am? Wherfore rebuke ſuch naughtypackes earneſtlye, yͭ thei may once waxe good, and leauing the truſt that thei haue in the ceremonies of the old law, thei may geue thēſelfes wholy to the truth of yͤ goſpel: & that thei geue not thēſelfes to ſuche lewde tales of yͤ Jewes, through the which the cōmaundementes of Chriſt be let go, & conſtitucions of men brought in, in yͤ ſtede of them.

Jewiſh ſuperſticions

D

As the obſeruacions of new Moones, the kepinges of the Sabboth, circumciſion, waſhinges, choiſe of meates, diuerſitie of clothing, to beware that thei touche not certain thinges, & of the houſe to be ſeuen daies vncleane, with many other like to theſe. Which god for a time cōmaūded to be kept of the Jewes, partly that yͤ nacion being rebellious and vnweldy to bee ordred, might be holden and kept vnder by the multitude of preceptes: partly that thoſe thinges ſhould be as ſhadowes of true thinges to come. But thei are now of none effecte at al, inſomuche yͭ if any man will continue to kepe them ſtil after the maner of yͤ Jewes, nothing can turne him more awaie frō the veritie of the goſpel.

Jewes moſt ſtubberne againſt god.

For there is no nacion yͭ more ſtubbernly dothe rebel againſt the goſpel, than the Jewes do, which can in no wyſe leaue theſe vaine thinges. This meate ſay thei is vncleane, eate it not. This body is vncleane, touche it not. Thus ſpeake thei, but awaie with theſe differences, eyther of meates or clothynges, among them that be true chriſtians, to whō being cleane al thinges be cleane. Neyther ought thei to thinke anye thyng that God hath made to the vſe of manne, to be holyer or vnholyer one than another, whether it be meate, or clothyng, or any ſuch like thyng.

Al thinges cleane to the cleane.

And as to them that bee pure chriſtians nothyng is vncleane: ſo to the Jewes whoſe mindes are filthy, nothing is pure and cleane, not ſo much as thoſe that the law permitteth to them for cleane. For ſeyng thei haue not truſt in him, who after the opening of the goſpel would not haue theſe thinges to be obſerued after the fleſhlye & literal ſence, but to be referred to yͤ workes of the ſoule: what thyng can be pure to thē, whoſe mindes are infected wᵗ miſbelief, & their life defiled with inordinate waſt, ambicion, couetiſe, & other vices?

The text.

¶They confeſſe that they knowe god, but with the dedes they denie hym, ſeing that they are abhominable and diſobedient, and vnapte to euery good worke.

The Jewes pre poſterous ſuperſticiō.

A They vpholde the law with toth and nayle, and yet they wot not what the law meaneth. They haue their prepuce circumciſed, but the mind within is vncircumciſed. They go into the temple with handes and fete waſhed, but the ſoule & conſcience is vnwaſhed. They kepe their Sabboth holy from bodyly workes, but in the meane time they haue their breſte vnquieted with hatered, anger and other infeccions of the ſoule. They feare to be contaminate yf they eate either porke or pigge: but they thinke themſelfes cleane whan they with gredy eares heare foule communicacion, & backbytyng of other. They thynke thēſelfes defiled, yf they touche caren: but yet they abhorre not to touche an hore, or a thing that is ſtolē. They thynke it a foule ſynne, yf they vſe any garment of linē & wolē mengled together: but they ſtand not amiſſe in their own conceite, whan they haue theyr breaſt ouer couered with ſo many foule vices. It is a great ſhame therfore to thē to boaſt thēſelfes that they alone know god, ſeing that they deny him in their dedes more than any other. Do they not deny him whā they are ſo ſpotted wyth the fylthynes of the ſoule, that vnto moſte men they are abominable, yea and for their vnbeliefe vntractable? And fynally whan in al the dedes of true fayth, wherby we ſhould cauſe god to be mercifull to vs, they be farre worſe than all other men be.

¶ The.ii. Chapiter.

The text. ¶ But ſpeake thou the thinges whiche become wholſome learning. That the elder men be ſobre, ſage, dyſcrete, ſounde in the fayth, in loue, in pacyence.

A Byſhoppes dutye.

B But let thē go with their fables, let yͤ naughtines of theſe men moue thee nothing at al, but yͭ thou remembre thy dutie, and that thou ſpeake thoſe thynges that be in very dede mete for yͤ lerninge of the goſpel: that is to ſay, the which may make vs cōmendable before god for oure pure mindes and maners, and declare that we be the diſciples of Chriſte. Here thou wilt aſke me what thynges they be that I would haue thee ſo to ſpeake, and to inſtruct other in them. Thou ſhalt warne the elders of the people that they be ſobre, watchfull, and diligent to al godly workes. And that they ouercome the vnluſtines of their age, with the couragiouſnes of faith. Beſide that they be graue, not playing the fooles lyke yong men in their olde age: but that they vſe ſage maners that the youth may haue them in reuerence and awe. Teache them to moderate themſelfes, that they be not waywarde & ſoone angry, as the commune ſort of old mē is, but greatly cōmended not only for yͤ integrite of their faith, but beſide for their charitable dedes, & pacience in ſuffrig of al aduerſities, in eſpecial ſuche as happen to thē for yͤ goſpel of Chriſt. Elders.

The text. i.Tim.ii and.b. The elder* wemen lykewyſe, that they be in ſuch raiment as becometh holines, not being falſe accuſars, not geuen to much wine: but that they teache honeſt thinges to make the yong wemē ſobre minded, to loue their huſbandes, to loue their childrē, to be diſcrete, chaſt, houſewyfely, good, obedyent to their huſbandes, that yͤ word of god be not euil ſpokē of. Yōg mē likewiſe exhort yͭ they be ſobre mīded.

Olde wemen.

On the ſame maner thou ſhalt warne olde wemen, that they goe apparayled after ſuch maner as becommeth them that wilbe named chriſtiā perſones: they muſt not fynde fautes with the liuing of other, which fault is peculiare to this ſexe and age. They muſt not be geuē to ouermuch driking of wine. Howbeit yͤ vſe of wine

muſte

Yong wemen.

muſt not be denyed to age, ſo yͭ it be moderate. They muſt teache maidens and yong wemen ſuch thinges as be honeſt, no nicenes, neither euil faſchions, and ſo inſtructe them that they be wiſe and loue theyr huſbandes and children: that they be ſobre and chaſte, and kepers of their houſe, and play the good houſewifes. For this is the hyeſt prayſe that can be in wemen, to be knowen to be ſubiecte and obedient to their huſbandes, that yͤ name of god, whoſe religion they profeſſe, be not ſlaundered thorowe their lewde maners. For ſithen we ſee the wiues of heathen men to behaue them ſelfes righte womanly in ſuch pointes belonging to womanhed, what ſhal yͤ vnfaithful ſay whan they ſee our chriſtẽ wemẽ worſe in thys behalf then their wemen are, ſeing it becometh them in al good maners to excel other? Now what thyng old wemẽ muſt by thine inſtructiõ teache yong maidens and yonge wifes, that ſame ſhalte thou thy ſelfe teache yong men, exhorting them to be ſobre and of moderate affeccions, that the heate of youthe ouerthrowe them not hedlonge into vyce. C

The text. 1. Tim. iiii. 1. Peter. v.

In al thynges ſhewe thy ſelfe an enſample of good woorkes in thy doctryne, with honeſtye, grauitie, and with the wholſome worde whiche cannot be rebuked: that he whyche wythſtandeth maye be aſhamed, hauyng no euyl thyng to ſay of you.

The Biſhop muſte be an example to his flocke.

And yͭ thou mayeſt the more effectuouſly perſwade theſe thinges, firſt of al be thou thy ſelfe an example vnto thẽ of honeſt doinges, in al yͭ is the dutye of a true chriſtian mã to do. For no mã doth ſoner perſwade men to folowe his doctrine, then he yͭ doth the ſame that he biddeth other men to do. Thou ſhalt therfore ſo teache the youth, yͭ together with thy doctrine thou ſhew thy ſelf a liuely example of a pure & vpright life, corrupt with no maner of vice at al. And yͭ thou kepe ſuche grauitie yͭ they haue theyr teacher in reuerence, and be afrayed to offend him. Se therfore yͭ thou moderate al thy life and alſo thy wordes, that there may nothing be founde in the that may be contemned: that not only they whych be vnder thy lore maye obey thee, but alſo they whyche afore were againſt the goſpel, may be aſhamed of their euil ſaying, whan they ſhal ſe al thynges in the ſo wythout blame, yͭ euen they that lye in waite for thee, and ſeke all the meanes they can to get ſome occaſion to lay ſomwhat againſt thee, can finde nothyng at al to bryng their entent to paſſe, neyther in thee nor in thyne. D

The texte. Ephe. vi. Collo. iii. 1. Peter. ii.

Exhort ſeruauntes to be obedyent vnto their owne maſters, and to pleaſe them in al thinges, not anſweryng againe, neither to be pyckers, but yͭ they ſhewe al good faithfulnes, ꝥ they may do worſhip to yͤ doctrine of god our ſauiour in al thīges.

Dutye of ſeruauntes

Exhorte ſeruauntes that they be obedient to their maſters, & ſeruiceable in al thinges: leſte they maye ſeeme thorowe the profeſſion of yͤ chriſtian faith, to be made worſe than they were afore, and ſo by them, the naughtines of euil perſons ſhalbe reproched to the goſpel. Let thẽ not therfore be ful of anſwers againſte their maiſters, and euil willed to do their cõmaundementes: neither muſt they be pickers, as the commune ſort of vnthrifty ſeruauntes be: that as they profeſſe the faith of Chriſt, likewiſe they declare thẽſelfes in all ſeruice to be done to their maiſters, to be diligent and true, yea thoughe their maiſters doe but lytle deſerue it of them. So that thorowe theyr honeſte behauioure, they commende and ſet foorth the doctrine of oure ſalueour god, and that by them moe menne maye bee drawen to the folowyng thereof, whan they ſee

ſuche

ſuch as knowledge themſelfes to be chriſtians, to be more gentle A and amyable then other, in all their conuerſacyon.

The texte. *i. Joh. ii. ¶ For the grace of god that bringeth ſaluacion vnto al men, hath appered: and teacheth vs that we ſhould deny vngodlynes, & worldly luſtes, & that we ſhould lyue ſobrely, and righteouſly, and godly, in thys preſente world, lokyng for that bleſſed hope and appearyng of the glory of the great god, and of our ſauiour Ieſu Chriſt, *which gaue him ſelf for vs to redeme vs from al vnrighteouſnes, *& to purge vs a peculiar people vnto himſelf, *feruently geuen vnto good woorkes. *Ro. viii. Gala. iii *Ephe. v. *Ephe. ii.

For in this thorowe the goſpel, hath ſhined the bountefulnes and exceding great mercy of god our ſauioure, whiche was afore vnknowen. And it hath not ſhyned only to the Jewes, but egally to al men: not that now beyng deliuered from the burden of Moſes law, we ſhould liue after our own wil, but we be taughte, ÿ after that by baptiſme ÿ faultes of our life afore paſſed be forgeuen vs, and that we ſwering to abide in Chriſtes doctrine, haue once renounced and geuen vp wicked religion & worſhipping of images, and al worldly deſires, we ſhould ſo lyue herafter in this worlde, The newe lyfe of a chriſtian. that it may appere manifeſtly ÿ we be truly new borne againe in Chriſt, and made altogether other men than we were afore. And where as we tofore wer the ſeruantes of wickednes, ſinne, & fylthy cõcupiſcence, we muſt from hence forth kepe ſuch moderaciõ, that we be in no wyſe oppreſſed with the deſyres of worldly thinges. Let vs ſo obſerue the iuſtice of liuing, ÿ we do good to euery man as much as lieth in vs, & that we hurt no man: that we may now with a pure conſcience geue that honour & worſhip to god, ÿ B we gaue afore to deuils. And though paraduenture we be puniſhed Trouble. with pouertie, infamy, reuilinges, enpriſonment, tormentes & diuerſe other euils, yet let vs not thinke that our faithe & godly liuing is baraine and vnfruitful, neither let vs hunt after rewardes of this world, which in cõpariſõ of thinges to come, be neither great nor of any cõtinuaunce: but let vs loke for that greater rewarde of euerlaſting life, which ſhal then chaunce, when after the ende of this world, in the which the membres of Chriſte be vexed with many afflicciõs & ignominies, god the father ſhal open his glory and magnificence, in thẽ ÿ be his true worſhippers, al their miſeryes beyng cleane expulſed. At the which time he ſhal not appeare humble, but gloriouſe, & terrible to ÿ wicked. And together with the father ſhal appeare in ÿ ſame glory, our lorde & ſauioure Jeſus Chriſt, geuing vnto his membres ÿ glory of immortalitie, in the which he now ſhineth. He becauſe no man ſhould miſtruſte Why Chryſte came down his promiſe, for this entent wittingly & willingly came downe to die among vs, and gaue himſelf wholly vnto vs, & being himſelfe withoute any ſpotte of ſinne, he redemed vs with the pryce of hys bloude, frõ the tyranny of the deuil, to whom we wer thorow our ſinfulnes made bond: & ſo aboliſhing our old iniquities, he would make vnto him a newe peculiar people, which after his owne example ſhould contemne the euils of this world, and treade down the entyſementes and giftes of it vnder their fete, and thorow the workes of faythe geat them the enheritaunce of euerlaſting glory: which the ſame our redemer doth promiſe, to al that do ſincerely kepe his moſt holy worde.

The texte. These thynges ſpeake and exhort, and rebuke with al feruentes of commaunding. *i. Ti. iiii. *Se that no man deſpyſe thee.

These thynges, my Titus, whyche be a greate deale wyde from

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the fables of the Jewes,ſpeake them openly. Exhorte men to the folowynge of them,and ſuch as declyne and fall agayne aſyde, reproue them with moſt great autoritie:that whom doctryue doth not perſwade,whō faire exhortacion doth not moue,thē a ſharpe and earneſt reprehenſion maye kepe in. For there be ſome faultes that muſte be healed by ſeueritie. Here therefore ſhewe foorth the grauitie and autoritie of a Byſhop, and ſo behaue thy ſelf,that no man may haue a iuſt cauſe to deſpyſe thee. Diſdayn and hie countenaunce muſt not be in thee:but yet as often as nede requireth, thou muſt ſhewe thy ſelfe to be of autorite.

Seueritie in a Byſhoppe.

¶The.iii.Chapiter.

¶Warne them*that they ſubmitte themſelfes to rule and power,that they obeye the offycers,that they be readye to euery good woorke, that they ſpeake euyl of no manne,that they be no fyghters,but gentle, ſhewyng al mekenes vnto all men.

The texte. *Rom.xiii. i.Peter.ii.

AS I would that al ſeruauntes ſhould be to their Maiſters,yea though they be vnfaithful:euen ſuch I would haue chriſten men to be by thy monicion to their princes,and vnto them that are magiſtrates vnder them, though ſuche rulers vnder whom they bee, are themſelfes vnchriſtened. For thys muſte in any wyſe be taken heede vnto,that no mā may by our maners take occaſiō to alienate him ſelf frō ẏ goſpel. But it would ſo come to paſſe,yf they whiche be head rulers ſhould perceyue that we by reaſon of the profeſſiō that we haue taken, were the more ſediciouſe and fierſe,and leſſe obedyente to their commaundementes. For they would by and by laye that thyng to the fault of the goſpel,and ſo more withdrawe their mindes from the profeſſyon therof. Warne them therefore ẏ beleue in Chriſt,that they be neuer the more for al that,free from the lawes of princes and other magiſtrates : but they muſte the rather,becauſe they be chriſtians,be obedyente,and gladly dooe as they be commaunded. And to be ready & prompt to euery good worke,that men may ſe them do that which is honeſt wyllyngly, and not conſtrayned for feare of punyſhement. If the gouernours do commaunde that which is rightful,it is great iniquitie and a very euyl enſample to diſobey him that is the head ouer all the other. But yf they commaunde and rule otherwiſe then right is,yf they oppreſſe their ſubiectes ouer hardly,yf they cal to ſore vpon them,yet ſoftenes and ſufferaunce is more comely for no manne, them it is for them that bee the folowers of Chriſte. Whatſoeuer they cōmaunde, that is not againſt the very true religion of god, we muſt therin gladly obey. They wyl peraduenture take away our goodes,what then?for them groweth vs a greater treaſoure of vertuous lyuing. They wyl banyſhe vs out of the contreye. It maketh no matter,for Chriſt is euery where ready to confort his ſeruantes. Here peraduenture ſome mā wil ſay:what yf our princes be heathen men and worſhippers of ydoles,contaminate with open vices,enemyes to Chriſtes faith? They that be ſuch,be ſuch to their own harme,and ieopardy. It is not our part to cōdemne them:But,yf we can,to amende them. And better they maye bee induced to amendmente by obedience,ſufferaunce,and examples of good lyuing,than by rebellyon and opprobrious wordes. Let

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The dutie of ſubiectes to their princes though they bee euyll.

Heathen rulers.

A vs leaue them to theyr iudge, & let vs remembre what is ſemely for vs. Chriſt did praye for them that reuyled hym, ſo farre wide was it that he would geue checke for checke. How is it than conueniente that hys dyſciples (for all chriſtians be the dyſcyples of Chriſt) ſhould be cõtumelioufe againſt any mã, as louers of ſtrife & debate? Nay, they ought rather after the example of him (whoſe name they profeſſe) to be gentle, ſhewyng all myldenes, not onely vnto honeſt mẽ and ſuch as do wel deſerue it, but alſo vnto euery man. To good men becauſe they deſerue it, to euyll men that they may amende: againe, that they haue not thorough our impacience a worſe opinion of our beleke, and whan we geue them iuſt occaſion, to be moued with vs. Chriſtian charitie ſuffereth al thinges, and in all thinges it hath good hope.

Myldenes

The texte. For we our ſelfes alſo wer ſomtime foliſhe, diſobedyent, deceiued, ſeruing diuerſe luſtes and voluptuoſnes, liuing in maliciouſnes and enuye, ful of hate, hatinge one another.

The weak to be born wythall.

And whan we ſee any ſuche that be out of the way, we muſt more pitie them, than abhorre them. Which we ſhall the ſoner do, yf we call to remembraunce that we were ſometyme ſuche as they bee now. Let vs not refuſe them becauſe they be euyl liuers and wicked men: but let vs helpe the beſt that we can, that they ceaſe to be as they be, and begyn to be lyke vs. Who called vs from oure blyndnes? was it not that free clemencie and greate mercifulnes B of god? The ſame may alſo chaunge them, whã it ſhalbe his pleaſure. And howbeit that we whiche of Iewes enbraſed the goſpel and became chriſtiãs, wer no worſhippers of idolles, yet wer we afore our conuerſiõ ſubiect to other greuouſe vices, being fooles, inobedient, erring from the truth, geuen to diuerſe appetites and luſtes, ful of enuy, ful of malice, grudging one at an other, hating one another. To thoſe ſo great euyls we were ſubiect, euen vnder Moſes lawe.

The texte. But after that the kyndnes and loue of our ſauiour god to manwarde appeared, *not by the dedes of righteouſnes which we wrought, but according to his mercy he ſaued vs by the *fountayne of the newe byrth, and renewing of the holy ghoſte whyche he ſhedde on vs aboundantly, thorowe Ieſus Chryſt our ſauiour, that we iuſtified *by hys grace, ſhould be made heyres accordynge to the hope of eternall lyfe.

*ii. Tim. i
*John. iii.
*Act. xv.
Ephe. ii.

Our callig to be imputed to Gods free goodneſſe.

But that nowe for fooles and dulleheddes, we be made ſobre and wiſe, that for rebelles we are meke and tractable, that for menne erryng out of the waye, we are made knowers of the trueth, that for the ſeruauntes of luſtes and voluptuouſnes, we be made glad kepers of ryghtuouſnes, that for malyciouſe we be made ſymple and courteouſe, that for enuiouſe men, we be made glad to doe good to all men, that for haters we be made well wyllers euen to them that hate vs: thys haue we neither by Moſes law, nor yet by our own merites, but by the free goodnes of god, by the which we couette that all menne, yf it be poſſyble, reioyſe with vs in one commune ſaluacion: and that the verite of the goſpell maye ſhyne and geue lyght to al men, as it hath geuen lyght to vs. For afore, we wandered lyke blynde men in darkenes, as the vnbeleuers do ſtyl. But nowe after that it is made open thorow the goſpel, how greate the goodnes and charitie of god the father (which is autor of our ſaluacyon) is to al men: now after that the darkenes of our former lyfe is put awaye, we haue obteyned true life & ſaluacion:

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Baptiſme.

not by the obſeruacyon of the lawe, which had a certaine ryghteouſnes in it, but yet of ſmall efficacie to geue euerlaſting life, but we haue obteined it thorowe the mere mercy of the Godhed. For by the holy fonte of baptiſme, we be newe borne agayne ⁊ graffed into Chriſt the ſonne of the euerlaſting father, and being renewed by his ſpirite, we haue ceaſed to be carnal, and haue begon to be ſpirituall. Therfore whatſoeuer we be, we are altogether bound to god for it, which into vs nothing deſeruing it, hath ſhed aboundantly his ſpirite, whiche the lawe coulde not geue. And he hath ſhed this his holy ſpirite into vs by Jeſus Chriſte, by whom it hath pleaſed him moſte liberallye to geue vs all thynges, that we being purged by his benefite frō our olde ſynnes, ſhould endeuour our ſelfes by good workes to be made apte to receiue the inherytaunce of the lyfe that endureth for euer, of the which the doctrine of the goſpell doeth put vs in a ſure hope. Sence that we therfore were once miſerable, and beyng nowe thorow the onely mercy of the Lord delyuered from ſinne we hope for the crowne of euerlaſtyng lyfe with Chriſt, we muſt haue pitie vpon other, and goe aboute by al meanes, that god may alſo haue mercy on them.

The text.

This is a true ſaying. Of theſe thynges I wyll that thou certyfye, that they which beleue in god, might be diligent to go forward in good workes. For theſe thinges are good and profitable vnto men.

The doctryne of a Chriſtian Byſhoppe.

The newe lyfe of Chriſtiãs.

To doe good to al.

The behauiour of a Byſhoppe in teachĩg.

Let a chriſtian Biſhop in the ſteade of Jewiſhe fables, tel theſe thynges to the people, for they are certayne and not to be doubted of. There remaineth nothing more for vs to do, but that in al our conuerſacyon from hence forth we ſhew our ſelfes not vnmindful of ẏ greate benefite that we haue receiued of god: but that we liue in al thinges according to his godly pleaſure, or els the profeſſion of chriſtiandome and of the goſpel wil nothing aduaile vs. Wherfore J wil that thou aſſure al men of theſe thinges, which greatly perteyne vnto our purpoſe, ⁊ confirme them therin alſo: that they which haue once beleued in god, that by his free mercifulnes they haue been redemed frō their ſinnes, ⁊ that he wil geue the crown of immortalitie to al them which by vertuouſe and godly liuinge do ſtudy to folow Jeſu Chriſt as nere as they are able, may leade ſuche a lyfe, as may ſeme not vnworthy of ſo great profeſſion and ſo hye promiſſes. Nowe they ſhall declare themſelfes to bee true chriſtians, yf they curſe not the Ethnikes and the Jewes, nor ſay euil by them: but yf they be beneficial to al men, and by the affeccion that they haue to pietie, they reioyſe to helpe al men. For theſe thynges ſhall not only ornate and commende the profeſſion of the goſpell, as thinges of themſelfes honeſt, but beſide that very profytable to drawe other to Chriſt, and to helpe other whych be oppreſſed with any calamitie. The chiefe pointe of chriſtianitie is to do good to all men, and by benefites euen the very wilde beaſtes are ouercome and made tame. Thou ſhalt therfore on ſuche wiſe ſpeake and preache of theſe thynges, and not as one that is in any doute of them, as ſome be which mouing many queſtions ſeme to haue but a faynte beliefe. But teache thou with great confidence of countenaunce, and with great ſtedfaſtnes of wordes, that euery man may right wel perceiue, that thou art thorowly perſwaded in that which thou doeſt laboure to perſwade to other. Out of theſe thynges commeth no ſmall frute of true relygion.

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The text. Timo.i. ii.Tim.ii. Folyſhe queſtions, and genealogies, and braulyng, thorow ſtryuinges aboute the lawe, auoide: for they are vnprofitable and ſuperfluous.

A But foliſhe & vnconnyng queſtions, and entangled genealogies, and contencious diſputacions or rather warre vpō Moſes law, which ſome folowyng the trade of the Jewes do ſtyrre vp to geat them a name therby and vātage, caſt them away as ſuperfluous and vnprofitable to the lyfe that is after ỹ goſpel. For what doth it hurte good liuinge, yf J knowe not why Moſes graue can no where be founde? And whether it be as the Jewes do ſay, leſt he ſhould be raiſed vp again by enchāuters? Or yf J know not how many yeares Matuſalem lyued? Or of what age Salomō was, whan he begate Roboam? Why Moſes did forbid to eate ỹ fleſhe of ſwyne? Why the Jewes do ſuppoſe that the bloude of a Weſell muſt with ſo great diligēce be purged? And many other more foliſhe than theſe. In the expoſicion wherof, what profiteth him to tarye, that haſteth to the rewarde of a true chriſtian lyfe? Theſe thynges muſt rather be cut away than declared: and they which profeſſe them as excellente thynges, oughte more to be reproued and ſharply rebuked, than to be ouercome wyth diſputacion. Queſtions and genealogyes.

The text. Math.xviii. A mā that is an auctor of ſectes, after the firſt and the ſecond admoniciō, auoide: knowing that he (that is ſuch) is peruerted and ſynneth euen damned by him ſelf.

If they which mayntaine ſuche ſuperſticions as haue tofore bene mencioned, erre by ſymplenes, whan they be warned thereof they wyl amende. But if they do it of a purpoſed malice, either to geat B them a name, or for lucre, or for ſome other fylthy cauſe, than wyl they be ready to defende euen thoſe thynges which they knowe to be falſe. Theſe men whan thou haſt once or twies rebuked them, yf they amende not, then auoide them as ſedicious and incurable perſones, leſte they do more harme whan they be prouoked, than they woulde doe yf they were let alone as men not regarded. Yea and leſte it may turne to a worſe inconuenience, that they whiche cannot be brought into a better mynde, drawe him that goeth aboute to inſtructe them into the ſame erroure that they be in. For what auayleth it to geue any oftener to them the medicine of correccion, yf there be no hope of remedy? An errour comming only of the fraylenes of man, is remedied by one or two warninges: but peruerſitie is incurable & made worſe by puttyng to of remedies. Therfore he that being once or twies rebuked, abydeth neuertheles ſtyffe in his opinion, let hym alone in his frowarde mynde, as a man quite ouerturned and paſt al remedy. Neyther haſte thou any nede to labour in the condemnyng of hym, ſithen he is cōdemned by hys own iudgement. If he periſhe, he is loſt and caſt away by his owne faulte. For he cannot laye this excuſe for him: J was deceiued and went out of the way thorowe ignoraunce, no manne warned me of myne erroure. This excuſe is but vayne. For what ſhall one do to a ſicke man that wyl take no medicine? peraduenture yf he were contemned and not paſſed on, he would were wiſer. If he wyll not, yet the fewer reſorte vnto him, the fewer ſhall the contagion of his madnes infecte. Errour of ſimpleneſſe and malice They that amend not wyth warnyng, to be auoided.

The texte. when I ſhal ſend Artemas vnto thee, or Tichicus, be diligent to come to me vnto Nichopolis: For I haue determined there to winter. Bringe zenas the lawyear, and Apollos, on their iorney diligentlye, that nothyng be lackyng vnto them. And let ours alſo learne to excell in good workes, as farforth as nede requireth, that they be not vnfrutefull. All that are with me, ſalute thee. Grete them that loue vs in the fayth. Grace be with you all. Amen.

I would faine haue thee with me a fewe daies, but I would not C
it ſhould be to the damage of the chriſtiã cõgregacions in Crete,
which haue bene but late conuerted to the faith: and therfore they
haue the more nede of a diligent ouerſear, which may build vpon
the foundacion now already layed. Se therefore that thou meete
with me at Nicopole. But come not afore I ſende Artemas or
Tichicus to thee, to be there for thee in my ſtede, leſte thy departing
ſhoulde leaue Crete deſtitute, and as it were an Orphelyne.
Thou ſhalt not neade to feare ỷ I wil in the meane time goe any
where els, and ſo thou to leſe thy laboure. For I am purpoſed all
thys nexte wynter to bee at Nicopole, whiche is a citie of Trace.
Whan Zenas, ſometyme a doctor of Moſes law, but now a noble
preacher of the goſpell, and Apollos, which is a man greatly approued
in the doctrine of Chriſt, wil depart from thee, bryng them
forthward with al the humanitie that maye bee, and ſee that they
lacke nothing ỷ ſhalbe neceſſary for their iornaye. If theſe offices
of humanitie bee exhibited of the Ethnikes, that they doe for good
maners ſake bryng their frende onwarde on his iorney, and geue
him at his departyng ſufficiently both of vitayles & other thinges D
neceſſary for him in his way: I thinke it very right that our men
alſo which profeſſe Chriſt, do learne to vſe ſuche gentle faſhions,
and to geue due thankes to them that doe deſerue it. Not that
they ſhould make them ryche with great gyftes, but to geue them
ſuche thynges as be neceſſary for their liuing, whan nede ſhal requyre.
For ſeyng that they whych do not knowe Chriſte, but yet
taught of nature, do geue them thankes which haue done for thẽ:
truly it is very vnſemely, that chriſtian men ſhould be barayne
and vnfruitful to them, of whom they haue receiued any good
turne. As many as be here with me commende them vnto
thee. Dooe thou agayne commende me to as many
there as loue me, not with worldely affeccion, but
with Euangelicall and chriſtian loue, whiche
the commune profeſſion of fayth dooeth
engendre in vs. The free beneficence
of Goddes mercy be
with you all for
euer. Amen.

Zenas and Apollo.

Thus endeth the paraphraſe vpon the Epiſtle of. S. Paule to Titus.

¶ The Argumente vpon the Epiſtle of Sainct Paul to Philemon, by Eraſmus of Roterodame.

This Philemon (after the Grekes writynge) was a Phrigian borne, whiche nacion of people is vntractable and ſlauiſhe, as the Grekes own prouerbe maketh often mencion: Stripes make the Phrigian to amende. And yet Paul reckoned this Philemon one of his ſpeciall frendes, beecauſe of his godlineſſe and diligence doen to the Saintes. And a ſeruaunte of his, one Oneſimus had runne away from hym to Rome, and had theuiſhly ſtollẽ ſomewhat from him, as ſeruauntes are for the moſte parte vſed to dooe. There whan he had heard Paul, who at that time was in bondes, he receyued the doctrine of the ghoſpell, and ſerued Paul in priſon. But leſt the maiſter ſhould be vexed in hys mind for his ſeruauntes running away, he ſendeth him home again, and with a wonderful diligence and ciuilitie, he reconſileth vnto ẏ maiſter hys ſeruaunt that had been both a runnagate and a piker, & offereth himſelf to bee ſuertie to make good whatſoeuer he had piked at his runninge awaye. This Epiſtle he wrote from the priſon by the ſaid Oneſimus, whome he alſo calleth hys ſonne.

The ende of the Argument.

The paraphraſe of Eraſmus vpon the Epiſtle of Sainct Paul to Philemon.

The firſt Chapter.

The texte.

¶Paul the priſoner of Chriſte and brother Timothie. Vnto Philemon the beloued, and our helper, and to the beloued Appia, and to Archippus our felowe souldyer, and to the congregacion that is of thy houſe:*Grace bee vnto you and peace from god our father, and from the Lorde Ieſus Chriſte.

i.Corin.i.
ii.Corin.i.
Gala.i.
C

Paul a priſoner for Chriſt.

Paul beefore this time an apoſtle ⁊ ſeruaunte of Jeſu Chriſt, and now is priſoner alſo: for why ſhould not J be glad to be his priſoner, for whoſe Ghoſpelles ſake J weare theſe bondes: not for the puniſhement of any euill that J haue doen, but as a notable badge of a free and valiaunte preacher: and alſo my felowe goſpell preacher, brother Timothie, vnto Philemon in the profeſſion of the common faith a brother, ſingulerly worthy to be beloued: and not a brother onely, but alſo my companion in bearyе many aſſayres, and partaker in the office of the ghoſpell: and to his wyfe Appia, my moſt welbeloued ſiſter as concernyng the kynred of fayth: and to Archippus our felow ſouldier, and to the reſt of the congregacion which is at his houſe: Grace be vnto you and peace from god our common father, ⁊ from his ſonne ẏ lord Jeſu Chriſt.

D

The texte.

¶I thanke my god, making mencion alwayes of thee in my prayers, when I heare of thy loue and fayth, whiche thou haſt towarde the Lorde Ieſu, and towarde all ſayncꞇes, ſo that the felowſhip of thy fayth is fruitfull in the knowledge of euery good (worke) whiche is in you towarde Ieſus Chriſte. For we haue great ioye & conſolacion in thy loue: becauſe that by thee (brother) the ſainctes hertes are comforted.

Philemons prayſe.

Jn my prayers wherewith J am accuſtomed to ſacrifice daylye vnto god, J render thankes vnto hym alwayes on thy behalf. For J aſcribe it thankefully vnto him, that J heare ſpoken openlye of all men, that is to ſaye, bothe the pureneſſe, and thy right ghoſpellyng charitie, whiche thou beareſt towarde the Lorde Jeſus: and not towardes hym onely, but alſo towardes al ſainctes, that is to wete, his members, vnto whom whatſoeuer is beſtowed, his wyll is to reckon it done to himſelf. And this J alſo beſeche him, to augment his mercifulnes vpon thee, and ẏ this thy faith, which is not idle in thee, may expreſſe his power daylye more and more, and to enforce thee wyth plenteouſneſſe to releeue moe and moe: ſo that there bee no office of chriſtian charitie but that thou maye be both acquaynted and tryed in it. The thynges that thou haſte hytherto doen alreadye, occaſion vs to conceyue a more ſure confydence in thee, that we dare be bold to reckon vpon thee in matters of greater weyghte. For when J dooe conſyder that all that chryſtians haue are common, J am not a litle ioyous, and euen in theſe afflictions it was no ſmall coumforte to me, that thou (O my brother) waſte ſo ready to deſerue well of al menne, by meanes of thy loue,

The token of a ryghte chriſtian brother.

wherewith thou haſt refreſhed the ſayntes heartes that are afflicted with the ſorowes of this world. For in this thy doing thou declareſt thy ſelfe to be a right brother.

Wherfore

The texte.

A

*Colo. iiii

wherefore, though I myght bee bolde in Chriſte to commaunde thee, that whiche was thy duetie to doe: yet for loues ſake I rather beſeche thee, though I be as I am, euen olde Paul, and nowe a priſoner of Ieſu Chriſt. I beſeche thee for my ſonne *Oneſimus whom I haue begotten in my bondes (which in time paſſed was to thee vnprofitable, but nowe profitable both to thee and to me) whom I haue ſent home agayne. Thou therefore receyue hym, that is to ſaye, myne owne bowels, whome I would fayne haue retayned with me, that in thy ſtede he myght haue miniſtred vnto me in the bondes of the ghoſpell. Neuertheleſſe, without thy mynde would I do nothyng, that the good whiche thou doeſt ſhoulde not bee as it were of neceſſitie, but wyllynglye.

Wherfore hauyng the experience of theſe ſo many matters, wherby thou declareſt thy ſelfe to be a true folower of Chriſt, I truſted exceedingly, that I myghte obtaine of thee what I wyll: albeit I commaunded thee onely, as the father his ſonne, and as an Apoſtle his diſciple, namely in a matter of it ſelf indifferente and agreable to the goſpels doctrine that thou profeſſeſt: whiche commaundeth that we by experience felyng the mercy of the Lorde in forgeuyng our debt, ſhould likewiſe forgeue other: yet I had rather to obtain thys at thyne handes by charitie, thã by mine autoritie: & I would rather deſyre thee, as one brother deſireth another, than cõmaund thee as a maiſter his ſcholer. And thou ſhalt not diſdayne ſuche a deſyroure. For in what thyng canſte thou ſaye me naye that I deſire thee: yea euen I, firſt Paul (whan I ſpeake of Paul, I meane matters vnto thee that are not ſmall) than an old man. And much is wont to be graunted to a mã for his age ſake. But this geare is no nouelties to thee. And nowe alſo a priſoner. And in makyng of deſires, euen the miſerye of the beſecher hath no ſmal weight. Laſt of al, I am the priſoner of Chriſt Ieſu. And to ſuche a priſoner all B ought to beare their fauour that profeſſe the doctrine of Chriſt. To a man that deſireth by ſo many wayes, thou couldeſt not ſaie naye, although he ſhould entreate thee for any manne. But nowe I entreate thee for my ſonne, whom I loue ſo much the more tenderly, ẏ I begate hym, not vnto Moſes, but vnto Chriſt: not to ẏ world, but to the ghoſpel: yea and I begate hym in my bondes now whan I ſhal ſhortly go out of this world. For parentes are wont to loue their children more inwardly, whom they begate in their extreme olde age. This is euen Oneſimus, that in times paſt whan he had robbed his maiſter runne away frõ him, litle agreably to his own name, ẏ is to wete, profitable and truſtie: now he is cleane chaunged into an other ſort, and ſhall not onely be truſtye for thy profyte hereafter, but alſo he was profitable to me with his ſeruice in priſon. Therfore I ſende hym to thee home againe, for now he is become an other man. And if thou be the man, that I truſt thou arte, and if olde Paul the priſoners commendacion ſtandeth of anye effecte with thee, thou ſhalt receiue Oneſimus, not nowe as a runagate ſeruaunt, but as the thinges that I ſet moſt ſtore by, and my ſingularly welbeloued ſonne. It is againſte my wyll that I ſende him home againe. For I had rather kepe hym ſtyll with me, yf it wer but for this cauſe, ẏ he ſhould repreſente thee vnto me in theſe bondes. For I doubt not, but inaſmuche as thou ſheweſt ſo muche charitie towardes all others for the goſpelles ſake, thou wouldeſt in caſe thou were here, miniſter alſo to me in theſe bondes, wherwith I am tyed for the ghoſpels ſake. But nowe he is founde vnſought for, by whom thou mayeſt miniſter vnto me beyng abſente

Paul entreateth Philemon for Oneſimus.

Paul ſendeth Oneſimus home.

thy ſelfe. Howbeit I would doe nothyng without thine aduiſe, leſt yf in vſyng mine autoritie I ſhould do it vpon mine own head, although thou wouldeſt haue taken my deede in good parte, yet thy well doyng ſhould haue the leſſe commendacion, yf it ſemed to bee ioyned with any neceſſitie. Nowe I ſent hym home agayne, ſo as it may be in thy choyſe eyther to kepe hym ſtyl with thee, or to ſend him to me agayne. Yf thou ſende him agayne, thy doinge ſhal haue ſo much the more prayſe, in that it is not enforced, but frely done & of thine owne mynde. C

The texte.

❡For happlye he therefore departed for a ſeaſon, that thou ſhouldeſt receyue him for euer, not now as a ſeruaunt, but aboue a ſeruaunt, euen a brother beloued, ſpecially to me: but howe muche more vnto thee, bothe in the fleſhe, and alſo in the Lorde? If thou count me therefore a felow, receyue hym as my ſelf. If he haue doen thee any hurte, or oweth thee ought, that laye to my charge, (I Paul haue written it with mine owne hande) I wyll recompence it. So that I doe not ſaye to thee, how that thou oweſt vnto me euen thine owne ſelfe alſo. Euen ſo (brother) let me enioye thee in the lorde. Comfort my bowels in the Lorde. Truſtyng in thine obedience, I wrote vnto thee, knowyng that thou wilt alſo dooe more then I ſaye. Moreouer, prepare me lodging: for I truſte that through the helpe of your prayers, I ſhall bee geuen vnto you. There ſalute thee, Epaphras my felow priſoner in Chriſt Ieſu, Marcus, Ariſtarcus, Demas, Lucas, my helpers. The grace of oure Lord Ieſu Chriſte bee with your ſpirite. Amen.

Oneſimus become a chriſtian.

Doe not thinke vpon his running away. He hath recompenſed the fault of his fleyng, with his wel doyng: he hath waſhed it away by baptiſme, he hath done it awai with teares. And how woteſt thou whether it come ſo to paſſe by the diſpenſacion of gods prouidence, D that his faulte mighte turne to good bothe to vs and to hym? The iudgementes of god bee ſecrete. Perchaunce he was for this purpoſe taken away from thee for a ſeaſon, that for a ſeruaunt beeyng but for a ſeaſon (for bond ſeruice endureth no longer thā for terme of life) thou mighteſt receiue him for euer. It is for euer what ſoeuer the ghoſpell bringeth forth: & that thou ſhouldeſt receiue him againe now, not as a bonde ſeruaunte, but as a moſt dere brother. Truely vnto me that am an apoſtle, he is both a brother and moſt derelye beloued brother, for the common faithes ſake, whiche maketh vs alike in Chriſt: for the common inheritaunce ſake, whereunto we are called indifferently alike: for the cōmō fathers ſake, for the common redemers ſake, in whiche all there is no difference betwene the Lorde and the ſeruaunt, betwene the maiſter and the ſcholer. And if he for theſe cauſes be vnto me moſt derely beloued, with whome I haue nothynge common ſauynge the kinred of the ſpirit: howe muche more ought he to be moſt dearely beloued vnto thee, vnto whom beſides the bondes of the ſpirit, he is alſo ioyned after the fleſhe? Thou wouldeſt loue a ſtraungier, if thou ſeeſt hym beecome ſuche a one as Oneſimus is. But nowe thou ſhalte loue hym for this reſpect, that where he is of thine owne houſeholde, he is proued ſuch a one as he is. And if thou vouchesafe to haue me to be thy companion in the ghoſpels affayres, thou muſt take hym agayn as it wer I my ſelf. For I loue hym as my moſt deare ſonne, as my highlye beloued brother, & as partaker of my bondes & of yͤ ghoſpel. Either thou muſt caſt of both, or heartily loue both. What he hath been afore time, it beſemeth not to reherſe after he is baptiſed. Suppoſe him to be a new manne, newely borne againe vnto thee. But if the loſſe of ani thing greue thee, wherof thou wouldeſt haue amendes beefore thou forgeue hym, take me ſuertie for hym.

Paul becommeth ſuertie for Oneſimus

A Require it of me, what ſoeuer he hath either hurte thee or oweth thee. I binde my fidelitie vnto thee by this my hand writyng. Loe thou haſte this Epiſtle written with my very owne hande. Yf thou thynke me a truſtye ſuertie, let Oneſimus alone, goe to lawe with me: I ſhall paye thee againe in his behalfe, whatſoeuer he oweth thee. Thus muche I could obtaine (I thinke) yf I had to do with any other man. I am not diſpoſed to rehearſe at this preſent, what I might iuſtly require of thee by mine owne autoritie. For I will not make rehearſall here, that in aſmuche as thou arte become a chriſtian man by my doctrine, thou oweſt me not only that ẏ thine is, but alſo thyne owne ſelfe. Muche leſſe wrong thou oughteſte to reckon it, yf I would require thee to forgeue me, whatſoeuer loſſe it be that Oneſimus oweth thee: howbeit I deſyre not that, onles thou wilt willingly and of thine own mind forgeue it, not ſomuch to ſet my promiſe at libertie, as that thou ſhouldeſt declare thi charitie. Well goe to: my brother Oneſimus hath his name of fruiciō, who, lyke as I loue hym dearely, and as I would with all myne heart haue hym praiſed vnto thee, ſo let it be my chaunce to haue ẏ fruicion of thee, not after the maner as among the common people a frende is glad of his frende, but ſo as an apoſtle is ioyous of hys diſciple that expreſſeth the doctrine of Chriſte. Thou ſeeſt howe heartelye I loue Oneſimus, & he hath wel deſerued that I ſhould loue hym. Therefore receiue him, and make my heart mery. Herein I trouble thee with to muche a doe, not that I put any diſtruſt B in thy charitie, but I doe it vpon a certaine aboundaunce of loue ẏ I beare vnto my ſonne. For in dede, I knowe thyne obedience ſo throughly well by thyne olde diligent doinges, that I doubte not but thou wilt doe more in this behalf, than I requite of thee. And in the meane while receiue Oneſimus gently, euen as my pledge, and alſo prepare me lodgyng againſt I come, whiche ſhall not be long after. For I truſte that God through your praiers wil once reſtore me again vnto you. And thꝰ I ſhal preſently thanke thee for thy gentle receyuing of Oneſimus. Epaphras thy countreymā ſaluteth thee, whiche is my felow in priſon and in bondes, for Chriſt Ieſus ſake. Moreouer Marcus, Ariſtarcus, Demas, and Lucas my felowes in offyce. And ymagine that they all beſeche thee for Oneſimus, as I doe. The grace of oure Lorde Ieſus Chriſt bee alwayes wyth youre ſpirite. Amen.

Thus endeth the Paraphraſe vpon the Epiſtle to Philemon.

The argument of the Epiſtle to the Hebrewes, gathered by Deſ. Eraſmus of Roterodame.

NO nation reſiſted the ghoſpel of Chriſt with more obſtinate mindes, then the Iewes, whiche bare alſo a ſpecial malice againſt Paul: partly for that, ẏ he openly profeſſed himſelf to be an apoſtle of the heathen, whom the Iewes abhorred as vnreligious, and godles: and partly becauſe he ſemed to aboliſhe Moſes law, which they counted moſt holy, and deſired theſame to be publiſhed throughe all the whole worlde in the ſtede of the ghoſpell. Inſomuch that there were ſome euen among them that had receiued Chriſtes doctrine, whiche thought that ẏ obſeruaciō of the law ought in any wyſe to be ioyned and coupled with the goſpell. Wherfore the faithfull at Hieruſalem, were ſondry wayes vexed and iniured by ſuche as reſiſted the ghoſpell. For the aduerſaries being commō officers, and hauing the publike autoritie in their handes, the ſincere profeſſours of the ghoſpell were caſte into priſon, wer ſcourged, and ſuffred ſpoyle and loſſe of their goodes. Paul therfore comforteth theſe good men by the example of the olde ſainctes, whiche for the moſt parte were exerciſed wyth ſuche like, or greuouſer calamities, that their vertue therby might be tryed, and made more excellent. But chiefly he comforteth them with the example of Chriſte, and hope of the heauenly reward. After thys he declareth, that nowe that Chriſtes ghoſpell hath ſhewed foorth her ſhining lyghte, the ſhadowes of Moſes lawe haue vaniſhed away, and continue no longer. And in this place he repeteth many thinges out of the old teſtamente, and applyeth them vnto Chriſte. He teacheth further, that we ought not to hope for ſaluacion by kepyng of the law, which was geuen but for a time & was vnperfit, but by feith, by which thoſe olde notable holy menne, whoſe remembraunce the Iewes had in great veneracyon, chyefelye pleaſed God. In the ende he teacheth certayn rules pertaynynge to chryſtian maners.

The ende of the Argument.

The paraphraſe of Eraſmus vpō the Epiſtle of the Apoſtle Saincte Paul to the Hebrewes.

¶ The.i.Chapter.

The texte. ¶ God (in time paſte) diuerſlye and many wayes ſpake vnto the fathers by Prophetes: but in theſe laſte dayes he hath ſpoken vnto vs by his own ſonne, whom he hath made heire of al thynges: by whom alſo he*made the worlde. *Whiche ſonne (beeyng the bryghtneſſe of his glorye, and the very image of his ſubſtaunce, ruling all thynges with the woorde of his power) hath by his owne perſone pourged oure ſynnes, and ſitteth on the right hande of the maieſtie on hye: beyng ſo muche more excellent then the Aungels, as he hath by inheritaunce obtayned a more excellent name then they.

*Colo.i.
*Sapi.vii

A Whereas in times paſt almightie God, deſirous, for the tēder loue he bare towardes vs, to prouide for the health and ſaluacion of mankynd, ſpake ofttymes diuerſly, and manye wayes by his Prophetes, vnto whom he appeared and ſhewed hymſelfe, ſometymes in a cloude, ſometymes in fyer, other whiles in a ſoft whiſtlyng wynde, nowe vnder one lykeneſſe, and nowe vnder an other, ſomewhyles by Aungels, ſomewhiles by ſecrete inſpiracion of mynde: at the length in theſe laſte dayes, becauſe he woulde more manifeſtlye declare his charitye towardes vs, and putte vs in more aſſuraunce, he dayned to ſpeake vnto vs, not by B Aungel, nor yet by a manne Prophete, but by his onely ſonne Ieſus Chriſte: whome he hath by hys eternall appoyntemente and determynacion made heyre and Lorde, not alonelye of the Iewiſhe nacion, but of the whole worlde, as hym that is his true and onely ſonne, who is the Lorde of al thynges that are made in heauen and in yearth, accordyng as the father promyſed before in the Pſalmes. Neyther is it any meruaile if he would haue the ſeignorye of the whole worlde common betwene his ſonne and hym, ſith that by hym he made the ſame. By worde he made the worlde, and the ſonne is the eternall woorde of the euerlaſtyng father: neyther made he the world by his ſonne, as by an inſtrument, or ſeruaunt, but all thynges were ſo wrought in the creacion therof, that there was one, and the ſelfe ſame power of the father creating it, and the ſonne. For Ieſus Chriſt is not ſo the ſonne of god, as godlye men are ofttimes called the children of God, becauſe thei obeye goddes commaundementes: but becauſe he was beegotten God of God the father, and ſo begotten, that he is of the ſame nature wyth the father. And where as he was the euerlaſtynge bryghtneſſe of the fathers glorye, as lyghte procedyng from lyghte, and the veray image and reſemblaunce of his ſubſtaunce like in al pointes and equall vnto hym of whome he was begotten: and where he is not alonelye the maker of all creatures, but alſo gouerneth and turneth aboute all thynges that are made and created wyth hys becke and almightie cōmaundement together with almightie god the father: yet marke whitherto he abaſed hymſelfe for our cauſe.

God diuerſlye ſpeke to yͤ fathers in yͤ old time.

God ſente his owne ſonne for oure redempcion.

The father and ſonne al one lord of al.

Chryſte equall with his father.

He

Chriſtes humilitie for our redempcion.

C

He toke vpon hym mans nature ſubiecte to all the iniuries of oure wretched ſtate and condicion: and dying, offred vp hymſelf a ſacrifice for our ſynnes in the alter of the croſſe: and wheras before, the prieſt of Moſes law was wont to purge ſinnes by the offring of a beaſtes bloud, he purged the offences of all mankind by ſheding of his own holy bloud: and by this abaſing and humbling of hymſelf gate ſo greate glorye, that after he was reliued, and returned into heauen, he ſate on the righte ſide of the maieſtie of God the father, wherin he was alwayes equall vnto hym as touchyng his diuine nature. But his maieſtie more plainely appeared vnto the worlde through his humilitie: inſomuche that he, who ſemed before more lowe and abiect then the loweſt, is now greater, and ſo taken, not onely then the prophetes, but alſo then the aungels ſelues: and ſomuche the greater. as the name of a ſoonne hath in it more dignitie then the name of a ſeruaunte. For this woorde *Aungel*, is a vocable or woorde ſygnifyinge a minyſter, and is a name agreynge to an inferioure. Undoubtedlye hyghe and greate is the dygnitye of aungels, for that they alwayes aſſyſte the father, and beeholde hys viſage. And among them there are ſome that excell the reſt in dignitie.

Chriſtes honour by his humilitie.

Angels ſubiecte to Chriſte.

D

The texte.

Pſal.ii. ii.Re.vii. Pſ.xcvii. Pſal.ciiii. Pſal.xlv.

For vnto whiche of the angels ſayd he at any time? *Thou art my ſonne, this daye haue I begotten thee. And againe, *I will be his father, and he ſhalbe my ſōne. And againe, when he bringeth in the firſt begotten ſonne into the worlde, he ſaieth: And *lette all the angels of God woorſhippe hym. And vnto the angels he ſayeth: *He maketh his angels ſpirites, and his miniſters a flame of fyer. But vnto the ſonne he ſayeth: *Thy ſeate (O God) ſhal bee for euer and euer. The ſcepter of thy kyngdome is a right ſcepter. Thou haſt loued ryghteouſnes, and hated iniquitie. Wherefore god, euen thy god, hath anointed thee with the oyle of gladnes aboue thy felowes.

The dignitie of Chriſte.

But vnto what angell dyd god euer geue ſo great honoure, that he voucheſaued to call hym by the name of his ſonne? whereas he ſpeaketh vnto Chriſt in the miſtical pſalme in this wyſe: *Thou art my ſonne, I haue begotten thee to daye.* And again: *I wyll be his father, he ſhall be my ſonne.* For he made angels of nought, but his ſonne he begate of his own proper ſubſtaunce, lyke in euery thyng and equall vnto hymſelf. Agayne when in the miſticall pſalme he bryngeth his ſonne into the worlde, hauyng vpon hym the habite of mannes body, he ſpeaketh in thys maner: *And let all the angels of god woorſhip hym.* True it is that ſeruauntes are honoured, but the ſonne (who is equall with the father) is adored and wurſhipped. But where holy ſcripture expreſſeth the dignitie of angels, what ſaieth it: *who maketh* (ſaith the ſcripture) *his angels ſpirites, and his miniſters a flame of fyer.* That angels were created, that haue they common with other thynges, whiche wer lykewyſe created of almyghtye God. That they were made ſpirites and myndes free from the mortalitye and corrupcyon of mannes bodye, and that they alwayes burnyng with Godlye charitye aſſyſte theyr maker, as quicke and nimble miniſters of hys Godlye wyll, and commaundemente, therein vndoubtedly they excel vs. But howe muche greater are the woordes that he ſpeaketh vnto the ſoonne? *Thy ſeate, O God, ſhalbe for euer and euer, the ſcepter of thy kyngdome is a right ſcepter.* Ye heare howe the name of God is geuen vnto the ſonne, ye heare howe the ſeate of a kyngdome, is geuen hym: of a kyngdome, I ſaye, that neuer ſhall haue ende. It foloweth

Chriſte is God.

in

A in the ſame Pſalme. *Thou haſte loued ryghteouſneſſe, and hated iniquitie, wherfore God, euen thy God, hath enoynted thee with the oyle of gladneſſe aboue thy felowes.* Ye heare that he was ſpecially enointed of God the father, aboue al his felowes, eyther men or aungels.

The text. Pſal.cii. And thou Lorde in the beginning haſte layde the foundacyon of the earth, and the heauens are the woorkes of thy handes. They ſhal peryſhe, but thou endureſt. But they al ſhal wexe old alſo, as doth a garment, & as a veſture ſhalt thou chaũge them, and they ſhalbe chaunged. But thou art euen the ſame, and thy yeares ſhall not fayle. Vnto whyche of the aungels ſayed he at any tyme? *ſytte on my ryghte hande, tyl I make thyne enemyes thy foteſtole. Are they not all miniſtring ſpirites that are ſente to miniſter for their ſakes whyche ſhall bee heyres of ſaluacyon?

*Pſal.cx. Math.xxii. i.Cor.xv.

And agayne marke howe muche autoritye is geuen the ſonne in an other Pſalme: *And thou Lord* (ſayeth the Prophete) *in the beginning haſte layed the foundacions of the earth, and the heauens are the woorkes of thy handes. They ſhall peryſhe, but thou endureſte, and they all ſhall waxe olde as dooeth a garmente, and as a veſture ſhalte thou wynde them about, and they ſhall ſodaynly be chaunged, but thou art euen the ſame, and thy yeares ſhall not fayle.* To what aungell were theſe wordes euer ſpoken, or els this that is read in an other Pſalme: *Sytte on my ryght hande tyll I make thyne enemyes thy footeſtole.* Therfore neither autoritie to create, neither the maieſtie of a kyngdome, is geuen vnto angels: but they all (howe greate ſo euer they be) are ſpirites ap- B pointed to ſerue, the whiche are often tymes ſente into the world, to aſſyſte ſuche as ſhall bee thenheritours of euerlaſtynge ſaluacion. Suche vndoubtedly are the dyſcyples and folowers of Chryſte.

The office of angels.

The.ii. Chapiter.

The text. Wherfore we oughte to geue the more erneſte hede to the thynges that are ſpokẽ vnto vs, leſte at any tyme we peryſhe. For if the worde whiche was ſpoken by angels was ſtedfaſt: and euery tranſgreſſyon and diſobedyence receyued a iuſt recompence of rewarde: how ſhall we eſcape, yf we deſpyſe ſo greate ſaluacyon, whych at the fyrſt beganne to be preached of the Lorde himſelf, and was confyrmed vnto vs warde, by them that hearde it: *God bearyng wytneſſe therto, both wyth ſignes and wonders alſo, and wyth dyuerſe miracles, and gyftes of the holy goſt, accordyng to hys own wyll. For vnto the aungels hath he not ſubdued the world to come, wherof we ſpeake: but one in a certayne place witneſſeth, ſaying. *What is man that thou art mindful of hym? Or the ſonne of man that thou viſiteſt him? Thou madeſt hym a litell lower then the angels: thou haſt crowned hym with honour and glory, and haſte ſette hym aboue the workes of thy handes. Thou haſte put al thynges in ſubieccion vnder his feete. *In that he put al thynges vnder him, he left nothyng that is not put vnder hym. Neuertheles, we ſe not yet all thynges ſubdued vnto hym, but hym that was made leſſe then the angels, we ſee that it was Ieſus, which is crowned with glory and honour for the ſufferyng of death, that he by the grace of God, ſhould taſt of death for all men.

*Mar.xvi *Pſa.viii. &.cxliiii. *i.Co.xv.

MOreuer that I haue ſo largely declared the dygnytye of oure ſauyoure, is for thys entente, that the greater he is whom the father hath ſente into the worlde for oure ſaluacyon, the more dylygente hede we maye geue to ſuche thynges as he hath ſpoken vnto vs, leſte at any tyme we forgette thoſe thynges whiche the father hath taughte and ſhewed vs by hym. Hygheſte is he that ſente him, and a greater ambaſſadoure coulde he not ſende.

Hys

No hope of ſaluaciō but by Chryſt.

C

Hys pleaſure was that thys ſhoulde be the laſt ambaſſade or legacyon; neyther is there any hope of ſaluacion if we deſpiſe thys, and ſette it at naught, as our elders and forefathers deſpiſed Moſes and the prophetes. The greater that the ambaſſadour is, the greater that the clemency and gentleneſſe of god is towardes vs: the greuouſer ſhal the fault of our diſobedience, or els negligence be, excepte we doe after hys wordes and teaching.

Chryſtes comyng encreaſeth their damnacyō that receaue hym not.

For yf all that God hath hitherto commaunded vnto our elders by his Prophetes or angels (who ſhewed vnto Moſes goddes cōmaundemētes) be of weight and autoritie: and if thoſe were worthely puniſhed that diſobeyed ſuche thynges as were by them commaunded (becauſe he ſemeth to deſpyſe God, whoſo deſpiſeth his meſſengers:) howe ſhall we then eſcape puniſhmente if we deſpiſe and ſette at naughte, not Moſes commaundementes, but ſo ready ſaluacion, ſo notable, ſo euydente, and ſuche as is freely broughte vs: not by Moſes, nor yet by aungels or Prophetes (agaynſte whom there may be ſome ſuſpicion of vanitie or lying by one meanes or other ymagined) but by ỹ ſonne of God him ſelf, who ſpake not vnto vs a farre of out of a cloude, either in a dreame, or by any other ways wherin there might be any ſuſpicion of deceyte or legerdemayne: but was openly hearde, ſeene, handeled, and conuerſaunte alonge tyme among men, declaring by very many and moſte euydent argumentes and proofes, that he was the very ſonne of God, and offeryng perfect ſaluacion vnto al the whole world thorow faith of the goſpel.

D

The apoſtles preachyng.

God confirmed his goſpell by miracles.

And where as the belefe of thys ſo great a thing beganne firſte to be taughte and preached vnto the worlde by oure Lord Jeſus Chriſte him ſelfe, who was not alonely the preacher of euerlaſtynge ſaluacion, but alſo the autoure therof: afterward the ſame was confirmed of them ỹ were wytneſſes of al thinges that he ſayde and dyd, whyles he was conuerſaunte with them: and leſte theyr preachyng ſhould haue been of ſmall autoritie and little regarded, God himſelf confirmed theyr wordes with diuerſe ſignes of miracles and wonders, and other merueylous gyftes, the whiche that heauenly ſpirite diuerſly diſtributed vnto his, as he thought expediente for mannes ſaluacion: by al which thinges it appeared verye manyfeſtlye, that all thys that was done was nothyng partaynyng to mannes power, but to the vertue and power of God: and that he who firſte hymſelfe, and afterwarde by hys diſciples ſhewed theſe thinges, was not a man only, but god couered with the habite of mannes bodye.

Chriſte no aungel but God.

And alſo that he was not an aungel, the miſtical Pſalme playnly declareth, witneſſing of Chriſt on this wyſe: *What is manne that thou art myndful of hym? or the ſonne of manne that thou careſte for hym? Thou haſt humbled him a litle whyle lower then angels.* And ſtreight wayes it foloweth: *Thou haſt crowned him with glory and honour, and ſet hym aboue the workes of thy handes. Thou haſte putte al thynges in ſubiectyon vnder hys fetee. &c.*

Al thinges ſubiecte to Chryſte.

Or euer that god created the earth, it was then decreed by hys godly determynacion, that whatſoeuer ſhoulde be therin, the ſame ſhoulde bee vnder the obeyſaunce and ſubiectyon of Jeſu Chryſte. It is not read that God gaue the ſeignorie or Lordſhyppe of all the worlde (in the whyche Aungelles are alſo conteined)

A conteined) to any of the aungels. For he that ſayed: *All thynges are to be put vnder hym*, excepted nothyng that is not to be put in ſubieccion. And the prophecye of thys Pſalme is partly fulfilled, and partly to be accompliſhed in the worlde to come. For as yet we ſee not al thynges vnder his ſubieccion. As yet the wicked do rebel, & there is a great conflycte betwene the churche and the world. But this we ſee now fulfylled, that Jeſus, who when he was here afflicted with dyuers tormentes, and in concluſion ſuffred the puniſhment of the croſſe, & for mans cauſe taſted that whyche by mans iudgemente is moſte bytter and dyſpleaſaunt, but taſted it in ſuche wiſe that he was not ouercome therwith, ſemed hereby to be made lower thẽ angels, who are neyther ſubiect to death, nor any griefe or paine: we ſee (J ſay) that Jeſus is now crowned with ſo great glorye & honour, that the world perceiueth how he being a fauteleſſe perſone, and free from all ſynne, ſuffred punyſhment of death accordyng to the wyll of god, wylling by this meanes to prouide for mannes ſafetie. For his death was not a punyſhmente for any offence by him cõmitted, but was the mere fauour of god towardes mankynde, whom he would of his free beneficence and great liberalitie, haue to be redemed by the death of his moſt innocente

Al thinges not yet ſubiect to Chryſte.

Why Chriſt ſuffred death.

B ſonne Jeſus Chriſt. And as he could not promote vs to ẏ felowſhip of immortalitie onleſſe he were God: ſo was it not mete that he, who created al thinges, and by whoſe moderacion al thinges wer gouerned, ſhould ſuffre that wholy to periſhe, which he created and made. Where were the ſonnes kyngdome, yf he wer alone with the father?

The text. For it became him, for whõ are al thynges, and by whom are all thynges (after that he had brought many ſõnes vnto glory) that he ſhould make the Lorde of their ſaluacion perfecte thorow afflíccions. For both he that ſanctifieth, and they whyche are ſanctifyed, are all of one. For whych cauſes ſake, he is not aſhamed to call them brethren, ſayinge. *I wyll declare thy name vnto my brethren, in the middes of the congregacion will I prayſe thee. And agayne: I wyll putte my truſte in him. And agayne: beholde, here am I, and the chyldren whom god hath geuen me.

*Pſa.xxii. John.xx.

Therefore it was thought mete and conuenient vnto almyghtye God the father, that the ſonne beyng the autoure and chief cauſer of all mennes ſaluacion, ſhould, after he were tried and proued by many afflíccions, not only purchaſe himſelfe thenheritaunce of euerlaſtyng glory, but alſo bryng wyth hym many other chyldrẽ, reconciled vnto the father by his death. And therfore he toke vpõ hym mannes body, becauſe that beyng manne, he might purifye and pourge man of hys offences. For the prieſt Chriſt whych purifieth, and men that are cleanſed and purifyed, as touchynge the nature of manne, dooe yſſue of the ſame firſt parente, lyke as they haue one commen father in heauen. Wherefore the ſonne of God is not aſhamed in the Pſalmes to call godly folke hys brethren, when he ſpeaketh thus as foloweth: *J wyl declare thy name vnto my brethren, and in the myddes of the congregacyon wyl J prayſe thee.* Dooeth not he here openlye call hys dyſcyples brethren? And agayne in a certayne other place: *I wyll put my truſte in hym.* Nowe it is the parte of a proued chylde, to truſte hys father wyth all hys hearte. Certes ſyth the father promyſed that he woulde put all thynges vnder

Chriſt very man.

Godly mẽ Chriſtes brethren.

vnder his ſonnes feete, there is no doubte but he wyll ſaue thoſe C also, with whom the ſonne reygneth. Agayne in an other place in the Prophete Eſaye, the Lorde calleth his diſciples his children, when he ſayeth: *I and my children whom god hath geuen me.* You heare the vocables or names of kynred.

The text.

Foraſmuche then as the chyldren are partakers of fleſhe and bloude, he alſo hymſelfe lykewyſe toke parte with them: that (thorowe death) he myghte expell hym that had lordſhyppe ouer death, that is to ſaye the deuyll: and that he myghte deliuer them, whiche thorowe feare of death, were all theyr lyfe tyme ſubdued vnto bondage. For he in no place taketh on hym the angels: but the ſeede of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto hys brethren, that he myghte bee mercyfull and a faythfull hye prieſte in thynges concernyng God, for to purge the peoples ſynnes. For in that it fortuned himſelf to bee tempted, he is hable to ſucker them alſo that are tempted.

Becauſe therefore theſe brethren and children whom he ſpeaketh of, be men which conſiſt and haue theyr beyng of fleſhe and bloud, he that of his own nature was heauenly, would take mans fleſhe and bodye vpon hym, and therin be made lyke vnto thoſe whom he woulde call vnto the felowſhip of the eternall kynred, that he myghte expell hym who had the rule and lordeſhippe ouer death, that is to ſay the deuil, and ſet thoſe at libertie, who wer alwaies ſubiect vnto the ſeruitude and bondage of Satan, which thorow death raigned ouer all mankynde. For whoſoeuer is in bondage ⁊ ſubiection of ſinne, the ſame is ſubiect vnto death. Now Chriſt D neuer gaue any aungell this honour, that he woulde take his nature vpon him, and become his brother, or his kinſeman. But according vnto gods promiſe, he toke on him the ſede of Abraham. He was borne a Jewe of Jewes, a man of man, ſubiecte vnto all the incommodities and euilles of oure nature, to thirſt, hunger, heate, colde, werines, payne, ⁊ death, becauſe thys likenes ſhould teſtifie the true kynred of nature, and put vs in a ſure beliefe, that he would not forſake thoſe, for whō he had ſuffered ſo greate euils and diſpleaſures, and whom he had ioyned vnto hym wyth ſo ſtreighte a bonde of alyaunce or conſanguinitie. Wherfore it was conuenient that he ſhould in all poyntes be made like vnto thoſe, whom he would haue to be his brethren, that he might therby put them in more aſſuraunce to obtaine pardon, inaſmuch as he, who tooke vpon him the office of an hye prieſt or biſhop to make interceſſyon vnto god to purge al the peoples ſinnes, and to reconcyle mankynde vnto the father, ſhoulde ſeeme by thys reaſon, howe he would be mercyfull and faythfull to hys: not only for that he was of the ſelfe ſame nature, but alſo becauſe it chaunſed hym to bee tryed and proued with innumerable affliccyons of thys world, to the intent he ſhould appeare the readyer to ſuccoure thoſe, whych ſhould be vexed with the euils and aduerſities of the ſame.

The ſeruauntes of ſin are ſubiect to death.

Chriſt toke the ſede of Abrahā, not of Angels, and why.

Chriſte lyke vs in all thinges ſaue ſinne.

¶ The. iii. Chapiter.

The text.

Therfore holy brethren, partakers of the celeſtial calling, cōſider the ambaſſadour and hye prieſte of our profeſſyon, Chriſt Ieſus: how that he is faythfull vnto hym that put him in the office, euen as was Moſes in al hys houſe. For loke how much honour he (that hath buylded a houſe) hath more then the houſe it ſelfe: So much honoure is he counted worthy of more then Moſes. For euery houſe is builded of ſome man. But he that ordeyned all thinges is God. And Moſes verely was faythfull in all hys houſe, as a myniſter, to beare witnes of thoſe thynges, whiche wer to be ſpokē afterward. But Chriſt (as a ſonne) hath rule ouer the houſe, whoſe houſe are we, yf we hold faſt the confydence and ẏ reioyſyng of that hope, vnto ẏ end.

Num.

Roma.

Wherefore

A Wherfore brethren, now that ye be purifyed by the bloude of the ſonne, & by the free goodnes of god called to come to be partakers of yͤ life celeſtial: to thintēt you may be yͤ more anſwerable vnto his benefites, conſider howe excellent in dignitie is Ieſus Chriſt, the ambaſſadour and biſhop of your profeſſion, that is to ſay, of euangelical fayth: and how purely and vertuouſly theſame behaued himſelf to godward, of whom he was ordeyned in the whole congregacion, likewyſe as Moyſes was commended for that he acquited himſelf as a faythfull miniſter in all hys Sinagogue, whiche is the houſe and familie of God. But Chriſt deſerued ſo much the more honour and dignitie, as the maker of the houſe ought more to be honoured then the houſe it ſelfe. For euery houſe is builded of ſome man. But he that hath ordeyned and made al thynges, is God. Therfore Moſes was ſo conuerſaunt in the houſe of God, that he was a parte or member, and not the autour and original cauſer therof. And verely this vertuous and godly man Moſes, is worthy to be of great autoritie B among vs, becauſe he behaued himſelf faythfully in theſame houſe, but yet as a miniſter or ſteward, and not as a ſonne: he was in an other mans houſe, and the other, that is to ſay Chriſt, in his own. And Moſes brought only figures and ſhadowes of thoſe thinges which Chriſt ſhould afterwardes diſcloſe and open. But Chriſte as the maker and ſonne, gyded his owne houſe, wherof we are all members: which through fayth of the goſpell, be aſſembled together vnto hys churche or congregacion: ſo that we perſeuer in that we began, that is to wit, if we doe ſtill abyde in the concorde and agreeaunce of the houſe: and hold faſt and ſtedfaſtly vnto the end, the fayth whiche the ſpirite of Chriſt hath geuen vs, and alſo that glorious hope, by the whiche as the true naturall ſonnes of god, & brethren of Chriſt, we looke for the inheritaunce of heauē. For it ſhal nothing auayle vs, to haue heard the doctrine of yͤ goſpel, except we cōtinually liue therafter: Yea, the greater he is who C dayned to ſpeake vnto vs, the grieuouſer ſhal our puniſhment be.

A compariſon of Moſes & Chriſt.

Chriſt hath made al brethrē.

To heare the goſpel, not ſufficient.

The texte. *Pſal.xcv

¶ Wherfore (as the holy goſt ſaith) *to day if ye wil heare his voyce, harden not your hertes, as in the prouokyng, in the day of temptacion in the wildernes, where your fathers tempted me, proued me, and ſaw my workes fourty yeare. Wherfore I was grieued with that generacion, and ſayd: They doe alway erre in their hertes, they verely haue not knowen my wayes, ſo that I ſware in my wrath, they ſhall not enter into my reſt. Take hede brethren, leſt at any time there be in any of you a froward hearte, ſubiect vnto vnbelief, that he ſhould depart from the liuing god: but exhort ye one an other daylye, while it is called to daye: leſt anye of you wexe hard hearted thorow the deceitfulnes of ſinne.

Wherfore ye muſt cal vnto your remēbraunce, what the holy goſt ſpeaketh in the miſtical Pſalme, exhorting the people to obey the voyce or wordes of God, leſt he beeyng prouoked doe grieuouſlye puniſh them, and ſeclude them from the reſt and quietnes promiſed. *To daye* (ſaith he) *if ye will heare hys voyce, harden not youre heartes, as ye dyd when with your murmuryng and rebellyon ye prouoked God, what tyme he proued your pacience in wildernes: where* (ſaith he) *your fathers tempted me, as men that woulde proue whether I were he that were hable to puniſhe treſpacers of the lawe and offendours, and they felt my wrath, and ſuch as would not beleue my woordes, ſawe my workes, and that the ſpace of fourtie yeares.* For ſo long were they lead about in wildernes, what

The greater gods grace is, the ſorer is the puniſhment of the not receiuers.

C

tyme they flying out of Egipt, went vnto the lande where I promiſed them quietnes. Wherefore I was not contented with that nacion, and ſayde with my ſelfe: *They dooe alwayes erre in their heartes folowing theyr owne ſuſtes, neyther haue they knowen my wayes. And for this theyr diſobedience, I ſware in my wrath, it ſhould neuer be, that they ſhould entre into the lande, wherein I promiſed them reſt from the trauayles of their iourneyes.* Ye haue heard, brethren, God threatning our fathers that they ſhould not come to the land promiſed them, vnles they would continually obey hys commaũdementes. And we that thorow baptiſme are deliuered from our former ſinnes and offences, are vndoubtedlye departed out of Egipt, but yet we ſhall neuer come vnto the immortalitie promiſed vs in heauen, except we ſtill continue in the obſeruaunce of faythe and chriſten charitie. If we loke backe vnto Egipt forſaken, that is, if we fall agayne to the luſtes of our old lyfe, we ſhall be excluded from the felowſhyp and participacion of the heauenly life. Se therfore that there be not in any of you a frowarde hearte, and rebellyng agaynſt the commaundementes of the goſpell, or ſubiect vnto vnbelief, in ſuch wiſe that theſame returning again vnto the vyces once forſaken, and the prynce of death the deuill, departe away from thy liuyng God. But rather with daylye exhortacion make ye one an other ſtrong, to ſuffer continually the paynes and trauayles of thys lyfe, wherby god tryeth our pure and true faith ſo long as the tyme is called to daye, that is to ſaye, ſo long as we beare thys mortall bodye, and as yet doe trauayle, as pylgrimes and ſtraungers in the wildernes of this worlde: alwayes in ieoperdy leſt any of vs weried with the euils of thys lyfe, be lead aſide thorow the allurement of ſynne, from the iourney begonne: lyke as in tymes paſt the Hebrues our forefathers being wery of their long trauailing, longed after the ſauour of the pottes which they left behind them in Egipt.

Baptiſme not ſufficient without innocencye of lyfe.

Loking backe to Egipt.

Exhortacion.

D

This life a painful pilgremage.

¶ We are made partakers of Chriſt, if we kepe ſure (vnto the end) the begynnyng of the ſubſtaunce, ſo long as it is ſayd: to day if ye will heare hys voyce, harden not your heartes as in the prouoking, for ſome when they heard did prouoke: howbeit not all that came out of Egipt by Moſes. But with whom was he diſpleaſed fourty yeres? Was he not diſpleaſed with them that had ſinned, whoſe carkaſes wer ouerthrowen in the deſert? To whom ſware he that they ſhould not enter into his reſt, but vnto them that wer not obedient? And we ſee that they coulde not entre in, becauſe of vnbeliefe.

The text

Certainly we are graffed in Chriſt by baptiſme and the profeſſion of faythe, but in ſuch wiſe, that we may through our owne default fall from hym agayne: neither ſhall we otherwiſe come vnto the enheritaunce of immortalitie promiſed vs, excepte we kepe ſure, and conſtauntlye vnto the ende, the beginnyng and foundacion of that felicitie, which was layd in vs by the goſpel, ſtill going foreward in that was begunne, moniſhed therto by this ſaying which is continually ſpoken vnto vs: *To day if ye wil heare his voyce, harden not your heartes as in the prouokyng.* For ſome when they heard the lordes voyce, dyd then by diſobeying theſame moue hym, prouoking hys wrath and indignacion agaynſte them. Howbeit all dyd not ſo, whiche came out of Egipt vnder the conducte of Moſes. And vnto theſe that wer not diſobedient, it was geuen to come vnto the land flowing with milke and honey. With whom was he diſpleaſed fourtye yeres? Was it not with them that had offended? howbeit theſe

To whom it was graunted to entre the land of promiſe.

entred

A entred not into reſt, but their carkaſes wer ouerthrowen in wildernes: with whom els was he ſo much dyſpleaſed that he ſware they ſhould neuer enter into the reſt promiſed thē, but with thoſe which obeied not the voyce of god. We ſee then yͭ god was on both ſides true, who both perfourmed to the obedient what he promiſed them, and to the dyſobedient that he manaced them withall. The obedient came thereunto by theyr pacience: the other coulde not enter in becauſe of theyr vnbelief and incredulitie.

¶ The. iiii. Chapter.

The text.

¶ Let vs feare therefore, leſt anye of you (forſakyng the promyſe of entryng into his reſt) ſhoulde ſeeme at any tyme to haue been dyſappoynted. For vnto vs is it declared, as well as vnto them. But it profited not them, that they hearde the woorde, because they whiche hearde it, coupled it not with fayth. For we whiche haue belieued, dooe enter into hys reſt, as he ſayde: *Euen as I haue ſworne in my wrath, they ſhall not entre into my reſt. And that ſpake he verelye long after that the woorkes were made, and the foundacion of the worlde layde. For he ſpake in a certayn place of the ſeuenth day on this wiſe: *and God dyd reſt the ſeuenth day from all hys woorkes. And in thys place agayne: *They ſhall not enter into my reſt.

*Pſal. xcv
*Gen. ii.
*Pſal. xcv

B That Moſes was vnto our forefathers and elders, theſame is Chriſt nowe vnto vs. And it was a worldly reſt whereunto they haſtened: We goe vnto the reſt celeſtiall. Let vs therfore feare to deſpyſe the voyce of God, who daylye ſpeaketh vnto vs by the goſpel, leſt like as many of them wer through theyr own default diſappoynted of the hope and expectacion of the reſt promiſed, ſo may it chaunce that ſome of vs alſo ſeme to haue been dyſapoynted, and not to haue atteyned the ende of hys iourney. For vnto vs is ſhewed a muche more bliſſefull reſt, and that by a more certayne and faythfull ambaſſadour, then vnto them. But it auayled them nothyng that they receyued the promiſe of reſt, and hitherto heard the voyce of the lord, becauſe they beleued not theſame after they had hearde it. For we whiche haue geuen credence vnto the Lordes voyce, doe enter into the true reſt that ſhall bee free from the vnquiet buſines and troubles of worldlye euilles: as on the contrary part, he denyeth that they ſhal enter in, who haue not belieued, ſaying: *As I haue ſworne in my wrath, they ſhall not entre into my reſt*: wheras neuertheles the firſt reſt of God had alreadye been manye yeares beefore, euen then, when at the creacion of the world, hys woorkes wer perfitly finiſhed: and in a memoriall hereof, the Jewes doe celebrate theyr reſtyng daye. For ſcripture ſpeaking of the fyrſt reſt whiche chaunced on the ſeuenth daye after the creacion of the worlde, ſayeth: *And the Lord reſted on the ſeuenth daye from all hys woorkes.* And agayne in thys place that I alleaged out of the pſalme, he made mencion of the ſecound reſt, whiche refreſhed the Hebrues with the harborowe of the lande of Paleſtine, after they wer weried with long trauayle and iourneying, ſaying: *They ſhall not enter into my reſt.*

Chriſt our Moyſes, heauen our land of promiſe

The Jewes by vnbeliefe loſt theyr promiſe.

Gods firſt reſt.

The ſecond reſt.

The text.

Seeing therfore it foloweth, that ſome muſt entre therinto, and they (to whom it was fyrſt preached) entred not therein for vnbeliefes ſake, he appoynteth a certayn daye after ſo long a tyme, ſaying in Dauid: (as it is rehearſed) thys daye if ye wil heare his voyce, harden not your hertes. For if Ioſue had geuen them reſt, then would he not afterward haue ſpoken of an other daye. There remayneth therfore yet a reſt to the people of God. For he that is entred into his reſt, hath ceaſed alſo from hys owne woorkes, as god did from hys.

C

Sith therfore it foloweth of theſe autorities, that God fyrſt entred into his reſt after he had made the world, and fewe entred into the ſeconde reſt for theyr vnbeliefes ſake: and conſidering alſo that the promiſe ſhall yet be as voyde except ſome enter therein, foraſmuche as our forefathers are excluded therfro, vnto whome reſt was promiſed by figures and ſhadowes of the law: the which reſt theſame yet, vnto whom it was promiſed, neuer entred into. There is agayne in the miſticall pſalme an other day appoynted by the mouth of Dauid, after ſo many yeares that the land of Paleſtine was poſſeſſed, the which day the ſayd Prophete calleth not the ſeuenth daye, but *thys daye*, as it hath been now often times rehearſed before. *This day if ye will heare hys voyce, harden not your heartes.* For if that Jeſus the ſonne of Naue (who beyng capitayne certayne of them entred into Paleſtine) had geuen true reſt vnto the Jſraelites, God would not afterward haue made mencion of an other daye by the mouth of Dauid, elles myght they haue ſayde: what newe reſt ſpeakeſt thou of vnto vs, ſince we already enioy the reſt promiſed reigning in the land of Jewrie? Therefore there remayneth a certayn other reſting day vnto the people of God: there remaineth an other reſt, not in Paleſtine, but in the countrey celeſtiall, whitherto we haſten, Jeſu Chriſt being our captayne: but yet it ſhal neuer chaunce vs to attayne theſame, except we haue kept here purely without violacion, the reſtyng day of the goſpell, abſtayning from al the woorkes of this world. For whoſoeuer hath entred into this true reſt of God, hath nowe likewyſe reſted from his woorkes, as God reſted from hys, after he had created and made the worlde. For he is brought into that life, where there is no vnquietnes, neither of labours, nor of griefes or paynes.

This day a third day of reſt.

Joſua gaue not the true reſt.

D

How we may attein the thyrd reſt.

The text.

Let vs ſtudie therefore to enter into that reſt, leſt anye man fall after theſame enſaumple of vnbelief. For the woord of god is quicke and mighty in operacion, and ſharper then any two edged ſweorde: and entreth through, euen vnto the diuyding a ſoonder of the ſoule and the ſpirite, and of the ioyntes, and the marie. And is a diſcerner of the thoughtes, and of the intentes of the hert: neither is there any creature that is not manifeſt in the ſight of him. But all thynges are naked and open vnto the eyes of hym, of whom we ſpeake.

In earth we muſt haſt to heauenly reſt.

Gods puniſhment a two edged ſword.

Therfore whiles we as yet trauayl as ſtraungers in the wildernes of this life, let vs not ſtande ſtyll, let vs not looke backe, but with continuall endeuoyre, and feruent deſyre, haſten to that true reſt, wherunto our captayne Jeſus calleth vs: ⁊ let it not be long of vs, that any of vs fall by the waye as our forefathers dyd. For we ſhal haue no leſſe puniſhment then they had, if we doe likewiſe offend. Neither is that puniſhment litle to bee regarded or paſſed on, that Chriſt Jeſu the woorde of God, threatneth with. For he is quicke and ſtrong in operacion, and ſharper then anye two edged ſweorde, not onely cutting the members of the body, but alſo the moſt inwarde affeccions of the mynde: inſomuche that he cutteth a ſoonder the ſoule from the ſpirite, ⁊ diſſeuereth the ioyntes, and the marie, beyng a diſcerner of the ſecrete thoughtes and intentes of our heart: and ſo true is it that no part of mans thought is vnknowen vnto hym, that there is no creature at all, neither in

heauen,

A heauen, nor vnder the yearth, whiche is not manifeſt vnto hys ſyght, but all thynges are naked and open to the eyes of him, vnto whome we muſt geue an accoumptes of our lyfe. As in tymes paſt the murmuryng of the Hebrues was not vnknowen vnto God, and as there neded no ſweorde to deſtroye them, but hys onely commaundement: ſo ſhall not that man be vnknowen vnto Chriſt, who after he hath once profeſſed a chriſtian lyfe, prieuely loueth worldly thynges, and doeth not with pure mynde and affeccion, haſten vnto the reſt promiſed.

The wicked not vnknowen to Chriſt.

The text. Seeing then, that we haue a great hye prieſt which is entred into heauen (euen Ieſus the ſonne of God) let vs holde the profeſſion of our hope. For we haue not an hye prieſt which cannot haue compaſſion on our infirmities, but *was in al pointes tempted, like as we are: but yet without ſinne. Let vs therfore goe boldly vnto the *ſeate of grace, that we may obtain mercy, and find grace to help in tyme of nede.

*Phil.ii.

*Exo.xxv.

Seeing then we haue an hye prieſt who is verelye great, Jeſus Chriſt the ſonne of God, which after the ſacrifice made for our reconciliacion entred not into the moſt ſecret part of the temple made with handes, but into heauen, to make the father mercifull vnto vs: Let vs abyde ſtyll in our profeſſion folowing the way that he hath ſhewed vs, and haſtning to thoſe thinges which he hath promiſed. Let not hys greatnes feare vs, but hys mercye rather encourage vs. Trueth it is that he dwelleth in heauen, but he was before a man conuerſaunt in earth. Let vs not therfore B imagine that we haue an hye prieſt which cannot take compaſſion on our infirmitie. He was tempted with all kynde of euylles the whiche our lyfe is cumbred withall, howbeit he retourned againe into heauen a conquerour: to the intent that we truſtyng on hys ayde, ſhoulde not bee weried or ouercome with affliccions, but couragiouſly goe thorow vnto the reſt of euerlaſtyng felicitie, the which he came vnto. For he was for no other cauſe afflicted, beaten, ſpytte vpon, and crucifyed as an harmefull perſone, where he was innocent and gyltles, but onely to pourge vs (who are in very dede hurtfull caytifes, and ſinners) from all our ſynnes and iniquities. He hath not chaunged his affeccion towardes vs, ſo that we turne him not away from vs by our owne vicious behaueour and frowardenes. Therefore truſtyng on hys mercye, let vs goe vnto hys ſeate, not hys terrible, but appeaceable ſeate, whiche is ready to helpe, and not to deſtroye vs: let vs come boldly puttyng no doubtes to obtayn mercye at hys handes, whereby our ſinnes may be pardoned, and grace alſo geuen, that may furniſh vs with heauenly gyftes, and helpe vs ſo oft as nede ſhall require. For we muſt deſyre no aydes but of hym onely, of whom we truſt to haue our rewardes.

Chriſt our hye prieſt.

Gods merci ought to encourage vs.

Chriſt a paſſible man.

Why Chriſt ſuffered.

No ayde to be deſyred but of Chriſt.

¶ The. v. Chapter.

The text. ¶ For euerye hye prieſt that is taken from among menne, is ordeyned for menne, in thynges perteynyng to God *to offer gyftes and ſacrifyces for ſynne: whiche can haue compaſſion on the ignoraunte, and on them that erre out of the waye, foraſmuche as he hymſelfe alſo is compaſſed with infyrmitie. And for the ſame infyrmities ſake, he is bound to offer for ſynnes aſwell for hymſelfe, as for the people. And no man taketh honour vnto himſelfe, but he that is called of god as was Aaron.

*Leui.ix.

The vſe of hie prieſtes.

C

The hye prieſt ſubiect to mēs infirmitie, and why.

Moyſes hye prieſt muſt ſacrifice alſo for himſelf

Chriſt withoute ſinne.

D

None hye prieſt vncalled.

Furthermore it is an vſage among yͤ Iewes, that euery hye prieſt choſen from among mē, be ordeyned for this purpoſe, that in ſuch buſineſſes as chaūce betwene god and man, he as a mediatour betwene both, may make interceſſion for menne, in ſuch wiſe, that if god be any thing diſpleaſed with mens offences, he may appeaſe his wrath by gyftes and ſacrifices duely offred: the which hye prieſt for the dignities ſake of hye prieſthood, can in ſuche wyſe dooe muche with God, that he is not yet free from mans infirmitie: to thentent he may be the readier to take compaſſion on them, who haue ſinned thorow errour and ignoraunce, in aſmuche as he hymſelfe is ſubiecte vnto theſame infirmitie, in that he is of the ſelfe ſame nature that they be of. For ſuche are ſooner ſory for other mens euils and diſpleaſures, as haue themſelues learned mercy ⁊ compaſſion by the taſting of like euils and aduerſities: and he is gladder to reamedy other mens errours and offēces, which falleth oftentimes himſelf, or at the leaſtwiſe is in ieoperdy to fall: And for this cauſe Moſes prieſt ought aſwel to offer ſacrifice for his own ſinnes, as he offereth for the peoples offences. Now Chriſt had ſo a common nature with vs ſubiect vnto paynes and death, that he was notwithſtanding without all maner of ſinne. He had experience of payn, who neuer knew any ſinne. Furthermore, according to the ordinaunces of Moſes lawe, no man taketh vpon hym and vſurpeth the honourable miniſtracion of hye prieſthod, of his own accorde, but he onely taketh it in hande that is called therunto by Goddes commaundement, likewiſe as Aaron was called. For he ſemeth vnworthy of honour, whoſo by reaſon of ignoraunce ambiciouſly deſyreth dignitie: and that man is not mete for a rowme or miniſtracion, which intrudeth himſelfe into theſame.

The text.

* Pſal.ii.

* Pſal.cx.

Euen ſo Chriſt alſo glorified not himſelfe, to be made the hye prieſt, but he that ſayed vnto hym: *thou art my ſonne, this day haue I begotten thee, glorifyed him. As he ſayeth alſo in an other place, *thou arte a prieſte for euer after the order of Melchiſedech. whiche in the dayes of hys fleſhe, when he had offered vp prayers and ſupplicacions, with ſtrong crying and teares (vnto him that was hable to ſaue him from death) and was heard becauſe of his reuerence, though he wer the ſonne of god, yet learned he obedience, by thoſe thinges which he ſuffered: and he being perfect, was the cauſe of eternall ſaluacion vnto all them that obeyed hym: and is called of god an hye prieſt, after the order of Melchiſedech.

Chriſt our hye prieſt, after the order of Melchiſedech.

for P/2/110

[illegible] /17

[illegible] /9

And herin alſo Chriſt gaue vs an enſaumple of a lawfull biſhop. For he toke not vpon him of his owne accorde, the glorious dignitie of an hye prieſt, but was allowed of hys father, who firſt acknowledged Ieſus to be his true ſonne, when he ſayd. *Thou art my ſonne, this day haue I begotten thee.* And alſo he ordeyneth him anon after a true and lawfull hye prieſt when he ſayeth: *Thou art a prieſt for euer, after the order of Melchiſedech.* Ye haue heard how he was ordeyned. Now hearken how he was tempted, and proued. When as yet he had a mortall body in earth, he offered prayers and ſupplicacions vnto god the father, who could haue preſerued hym from the punyſhement of the croſſe, excepte he had been more deſyrous to prouyde for mannes ſafetie by the death of his ſonne. He offered them with feruente affeccion, greate crying, and plentifull teares, and was hearde

A heard by reaſon of his charitie, and ſouerayngne dignitie, with the father. He obteyned hys deſyre. For his will and deſyre was not to eſcape the punyſhmente of the croſſe, but to procure vs ſoule healthe by hys death. He felt great feare, he felt the torment and anguiſhe of deathe: but the loue that he bare towardes mankynde preuayled. He was the ſonne, and could haue obtayned any thing of the father if he had deſyred it: but thus was it thoughte to bee more conuenient for our health, that he beeyng afflycted with all maner of euylles and aduerſities, ſhould geue vnto hys a rule of perfit obedience, euen to the puniſhmēt of the croſſe. Doe ye aſke, what auayled thys pacience of our prieſt? He was ſo proued and tryed euery way, that nothing ſhould be lackyng in hym: he ſaued not onely himſelfe, but was the cauſe of ſaluacion to all that folowe hys enſaumple of obedience. For he obtayned of the father, that al thoſe whiche would be his ~~felowes~~ folo&rs in ſuffring afflictions, ſhoulde alſo be partakers with him of his kingdom. And for this ſacrifice duely made, he was called of the father an hye prieſt after the ordre of Melchiſedech.

What Chriſt deſired of his father.

The text.

Whereof we woulde ſpeake many thynges, but they are hard to be vttered: ſeeing ye are dulle of hearing. For when as concernyng the tyme, ye ought to bee teachers, yet haue ye nede agayne that we teache you the fyrſte principles of the woorde of God: and are become ſuche as haue nede of mylke, *and not of ſtrong meate: for euery man that is fed with mylke, is inexperte in the woorde of righteouſnes, for he is but a babe. But ſtrong meate belongeth to them that are perfect, euen thoſe, whiche (by reaſon of vſe) haue theyr wittes exerciſed to diſcerne both good and euill.

i. Cor. iii

Nowe, who was this Melchiſedech, and howe conueniently he figured the ſonne of god, I would largely entreate: but it ſhalbe very harde for me to declare al thinges vnto you, becauſe your B eares are not receyuable of thys matter, but to weake to awaye with a ſermon of ſuch length and difficultie. And herin I am conſtrayned to require in you more diligence and feruent deſyre to go foreward: who, notwithſtanding you haue ſo many yeres profeſſed Chriſte, that for the quantitie and ſpace of tyme, ye ſhoulde be teachers of other men, yet haue you nede to be taught of me again the fyrſt principles, and as a man would ſay, the. A. B. C. of holy ſcripture, the whiche is woont to bee taught vnto thoſe, as vnto children, who thorow baptiſme are borne agayn vnto the goſpel: And you whom it behoued now to be ſtrong and ſtabliſhed in Euangelicall Philoſophie, haue nede as yet like tender babes, to be fedde with the mylke of loweſt doctrine: rather than be mete to receyue the ſtrong meate of hygher learnyng. As yet you continue ſtill, and as one would ſaye, crepe in the hiſtory of holy ſcripture, and ryſe not vp to the more hydde and miſticall vnderſtanding therof. Now he that is ſuch a one that he hath nede as yet to be nouriſhed with milke, is ignoraunt, and not ſtrong ynough to beare the righteouſnes of the goſpell, whiche is not founde in the hiſtory, but in allegories. And therfore he is not receuable of that preaching, whereby we are taught perfit ryghteouſenes, becauſe he is as yet a babe in Chriſt, lately graffed in hys bodye, in ſuche wiſe that he may by litle and litle aſpyre to greater thinges. Furthermore, the ſtrong meate of more profounde and miſticall vnderſtanding, pertayneth to thoſe whiche are growen, and become perfecte: euen to thoſe, who by long and continuall practiſe, haue

Melchiſedech a fygure of Chryſte.

The Hebrues ſlowneſſe in learning.

Mylke.

—otu

Strong meate.

theyr wittes exerciſed to diſcerne both good and euil. He that is a child, and nouriſhed with milke, liueth verely, but yet he hath not gotten himſelf that ſtrength by cuſtome and age, wherby he is able to chooſe out for himſelfe of euerye thyng the beſt, and loketh not to haue an other to putte milke or childes meate chawed before, into hys mouthe. D

The.vi.Chapter.

The text.

Therfore leauing the doctrine that perteyneth to the beginning of chriſten men, let vs goe foorthe vnto perfeccion, not laying agayne the foundacion of repentaunce from dead woorkes, and of ſaythe towarde God, of baptiſing, of doctrine, and of laying on of handes, and of reſurreccion from death, and of eternall iudgement. And ſo wil we doe, *if god permitte. For it cannot be, that they which wer once lightned, and haue taſted of the heauenly gyft, and wer become partakers of the holy goſt, and haue taſted of the good woord of God, and of the power of the worlde to come: *if they fall away (and as concerning themſelues crucifye the ſonne of God a freſhe, and make a mocke of hym) that they ſhoulde be renued agayne by repentaunce.

Acte.xviii
Jaco.iiii.
Math.xii.
ii.Pe.ii.
Hebr.x.

The degrees of chriſtendome.

VHerfore let vs, who ought nowe to haue ceaſed to be any lenger children in chriſtian Philoſophie, omitting the proceſſe wherewith the ignoraunt are woont to be taught theyr fyrſt principles, goe furth vnto perfeccion, and not euer to ſtand ſtill about the often laying of the foundacion of repentaunce. For the fyrſt degree vnto chriſtendome is, to bee repentaunte for our former life, and to forſake ſinne. Next of all it is required, that we be taught that true innocencie and ſoule healthe is to be hoped for of God: then furthwith that we be purged by holy baptiſme from the filthines of our ſinnes, and reſtored agayne vnto the ſtate of innocencie: then that we receiue the holy goſte by laying on of handes, and beleue the reſurreccion of the dead to come, and alſo that laſt iudgement, whiche ſhall awarde ſome to eternall felicitie, and other ſome to euerlaſtyng paynes, and damnacion. It is enough for vs to haue once learned, once profeſſed, and once belieued theſe thinges. It ſhoulde be a thyng diſagreable to all reaſon, if that after we haue been taughte theſe foreſayd principles, we ſo behaue our ſelues hereafter, that it be nedefull to haue theſame often tymes repeted and taughte vs agayne: the whiche are taught for this purpoſe, that they ſhoulde be the foundacion of the edifyce which is to be builded thereon. But after we haue learned ſuche principles, it ſhalbe our partes to doe oure diligent endeuoyre, that we may by daylye encreaſe of vertue and godlines, become great and perfit: and that the noble building of golde, ſyluer, and precious ſtones, of vertues and godly woorkes may ryſe, and be reared vp from the foundacion once layed, euen to the hygheſt toppe. It is our duetie to employe oure diligence to thys ende, that we may fynyſhe the thing we goe about, if God be fauourable vnto our attemptes, without whoſe ayde, mannes endeuoyre is able to bryng nothing to effecte. After that we haue once begunne thys courſe or trade of lyfe, we ought not to turne our backes, not to make reſiſtẽce, not to returne vnto the thinges once forſaken, but ſtill to goe foreward to greater thinges, and of higher perfeccion. It were the greateſt foly yͤ might be, for a man to haue recourſe vnto yͤ thyng, which neither ought, ne can be re-

D

Chriſtiãs ought to encreaſe in perfeccion.

peted

A peted and miniſtred agayn. For it is not poſſible for them whiche haue once forſaken the darkeneſſe of theyr former lyfe, lyghtned by the doctrine of the Ghoſpell, and nowe hauyng theyr ſynnes forgeuen thorowe baptyſme, haue felte the free beneficence and great liberalitie of God, and the gyfte of heauen, whereby he releaſeth at once all oure ſynnes, and geueth vs grace to liue well: and afterwarde by laying on of the Prieſtes hande, haue been made partakers of the holye Ghoſte, by whome they haue beegunne to belieue the bleſſed promyſes of euerlaſtyng lyfe, and nowe (as it were) to take a ſaye and foretaſte of the power of the worlde to come: it is not poſſible, I ſaye, for them, if they falle agayne thorowe negligence into theyr former abhominable lyfe, to bee renued by repentaunce, the whiche thynge hath once been done already in baptiſme, wheras yͤ old man is once caſt away w̄ his dedes, and a new creature cometh out of the bathe or water. For ſuche as require to bee renued agayn thorowe repentaunce, after they haue often tymes fallen agayne vnto theyr former ſynneful liuyng: what goe they elles aboute, but, as concerning themſelues, to crucifye the ſonne of God a freſhe, and make, as it were, a ieſtyng ſtocke or mocke of hym. He hathe once dyed for B vs, and we haue once dyed with him in baptiſme. He hathe once riſen agayne, and will neuer dye anye more. In ſemblable wiſe muſt we ſo ryſe agayne with hym in a newe lyfe, that we fall not eftſones into the dead lyfe once forſaken: and by that meanes prouoke God ſo muche the more vnto wrath and indignacion, as he hath the more bounteouſly ſhewed his liberalitie vpon vs. Oure induſtrie and diligence ought to be aunſwerable vnto his liberalitie, and bounteous goodnes towardes vs. He hath putte in vs certayne ſeedes of vertue and goodnes, and therfore we alſo muſt dooe oure diligence, that theſame may growe and come to good.

How fallers backe, cannot be renued by repẽtaũce.

math/12 9
hebr/6/10/
2/ pet/ca/2

We haue riſen once with chriſt we muſt dye no more.

The text. ¶ For the yearthe whiche drynketh in the rayn that cometh oft vpon it, and bryngeth foorth hearbes meete for them that dreſſe it, receyueth bleſſing of God. But that grounde whiche beareth thornes and bryers, is reproued, and is nye vnto curſyng, whoſe ende is to be burned. Neuertheleſſe (deare frendes) we truſte to ſee better of you, and thinges whiche accompany ſaluacion, though we thus ſpeake. *For God is not vnrighteous, that he ſhoulde forgeat youre woorke and labour that procedeth of loue: whiche loue ye ſhew in his name, whiche haue minyſtred vnto the ſainctes, and yet miniſter. Yea, and we deſyre that euery one of you ſhew theſame diligence to the full ſtabliſhing of hope, euen vnto the ende: that ye faynt not, but be folowers of them whiche thorow fayth and pacience receiue the enheritaunce of the promiſe.

Mat. xxv.

For the yearthe whiche hathe drunken in the rayne that falleth oft vpon it, and hath broughte foorthe hearbes profitable to them that tyll it, is prayſed of God for that it is not barrayne, nor kepeth downe and ſtrangleth the ſede, whiche is therein ſowed, without any fruite or profite. But that ground whiche after good ſede receued hath brought furth thornes and thiſtles, is euil and nye vnto gods curſing, whoſe end is not to be mowed down, but to be burned. And theſe thynges ſpeake I (dearelye beloued) onely to exhorte you, and not beecauſe the woordes I haue ſpoken of a barren yearth may well bee applyed to you. Nay, rather I haue conceiued a better opinion of you thẽ ſo, wherby I am aſcertayned, that by goddes helpe you ſhal attayn ſaluacion, rather then be damned: albeit thys ſimilitude vſed I, becauſe to ſtiere vp in you

A barren grounde.

God wyl helpe the dylygente.

Fainte Chriſtiãs.

in you the deſyre of godlye and chriſtian liuyng: leſt you waxyng faynte agayne, come by litle and litle to vtter confuſion. God will helpe you, if you doe your endeuoyre to attain better thinges. For he is not vnkynde, nor vnrighteous, in ſuch wiſe that he will forgeat your good dedes, and the labour ye haue ſuſtayned, not for renoume or vauntage ſake, but for the loue of his name: the which loue ye haue ſhewed by dede ſelfe, who both hertofore haue miniſtred of your goodes and benefites vnto the ſainctes (by whome Chriſtes name is preached) and yet doe miniſtre at this preſent. Furthermore, I haue ſpoken theſe woordes, becauſe I am deſyrous that ye all (among whome there are manye the whiche are faynter then I woulde they ſhould be) perſeuer in your doynges: and not onely that, but alſo daylye profite more and more, tyll ye come to perfeccion: that wheras I haue now a good hope of you, I may haue a ſure confidence and beliefe, perceiuyng you ſtill to goe forewarde, and to be nothyng nye the daunger that ſuche are in, as thorow a ſlouthfull fayntneſſe fall agayne by little and little to theyr old lyfe: but rather to folowe the ſteppes of thoſe, who belieuing Chriſtes promiſes, and hauyng ſure hope of heauenlye rewardes, attayne the enheritaunce of the lyfe immortall, which God hath promiſed vnto his in the kyngdome of heauen. Suche as diſtruſtyng Goddes promiſes looked backe vnto Egipt forſaken, neuer came vnto the lande of beheſte: but Abraham, who agaynſt all naturall reaſon conſtantly belieued Goddes promiſes, obtayned that he taried for.

C

Unbelefe.

Abraham obtained ẏ promiſe by fayth.

D

The texte.

*Gen. xxii.

*Exo. xxii.

*Hebr. viii

For when God made promeſſe to Abraham, becauſe he had none greater to ſweare by, *he ſware by hymſelfe, ſaying: Surely, I will bleſſe thee, and multiplye thee in dede. And ſo after that he had taried paciently, he enioyed the promes. For men verely ſweare by hym that is greater then themſelues, *and an othe to confyrme the thyng, is to them an ende of all ſtrife. So God willing very abundauntly to ſhewe vnto the heyres of promes, the ſtablenes of hys counſell, added an othe: that by two immutable thynges (in whiche it was vnpoſſible that God ſhoulde lye) we myght haue a ſtrong conſolacion, whiche hitherto haue fled, for to holde faſt the hope that is ſette before vs: whiche hope we holde as an anker of the ſoule bothe ſure and ſtedfaſt: whiche hope alſo entreth in into thoſe thynges whiche are within the vayle, where the forerunner is for vs entred, euen Ieſus that is made an *hye prieſt for euer, after the order of Melchiſedech.

God ſware by hymſelf to Abrahã, and why.

For God, to the intent his promiſe ſhoulde be the better belieued, ſware an othe, the whiche among menne is woont to bee coumpted the ſureſt gage that can bee. He ſware by hymſelfe, becauſe he had none greater then hymſelfe to ſweare by: He ſware in thys wiſe: *I ſweare by myſelfe: beecauſe thou dyddeſt thys thyng, and ſparedſt not thy only begotten ſonne (*Iſaac*) for my ſake, I wil bleſſe thee, and multiply thy ſede as the ſtarres of heauen, and the ſand that is in the ſea ſhore.* Therfore after he had perceued the conſtancie of this olde man, who ſticked not to ſlay, euen hys owne ſonne in whome ſemed to be al the hope of his offpring and poſteritie, he confyrmed that thyng by an othe, which he promiſed before. For he hauing to doe with man, condeſcended to the faſhions and maners of man. Men to aggrauate their othe, doe ſweare by him ẏ is gretter. And if thei haue any dout or cõtrouerſie among thẽſelues, ẏ ſame is diſcuſſed & ended by ẏ confirmaciõ of an othe. And for this cauſe, whẽ god would notably declare the ſtablenes of his cõuſel, vnto ẏ heires of promes, he added an othe:

leſt any

A leſt any man myght ſuppoſe that he woulde lye, who had bounde hymſelfe with two bandes, fyrſt by promiſe, and then by an othe: and to thintẽt alſo that we being ſtabliſhed in a ſure belief, might haue a ſtrong conſolacion in the aduerſities of this world: we, I ſaye, that haue not ſette our felicitie in the pleaſures of thys preſent lyfe, but haue fled hitherto to obteyne the hope that is ſette before vs in the worlde to come: the whiche hope we holde faſt in the meane time in the ſtormes of this world, as a ſtedfaſt and ſure anker of the ſoule, not faſtened in tranſitory thynges, but in heauen, for that it ſtretcheth it ſelfe euen to thoſe thynges that are within the vayle, wheras no mutacion is, but all thinges are ſtable and euerlaſting. Thys is that inward part of the temple, into the whiche Jeſus Chriſte, running thither beefore vs, and ſhewing vs the way, hath entred, to make interceſſion for vs vnto the father, who is made an hye prieſte for euer after the order, as I ſayde in the begynning, of Melchiſedech.

Hope our anker in aduerſities

Chriſt entred within yͤ vayle for vs.

The.vii.Chapter.

The text. *Gen.xiiii

This Melchiſedech kyng of *Salem (which being prieſt of the moſt hye God, met Abraham, as he returned agayn from the ſlaughter of the kynges and bleſſed him: to whom alſo Abraham gaue tythes of al thinges) fyrſt is called by interpretacion kyng of righteouſnes: after that, king of Salem (that is to ſay king of peace) without father, without mother, without kinne, and hath neither beginning of dayes, neyther yet ende of lyfe: but is likened vnto the ſonne of God, and continueth a prieſt foreuer.

B Nowe ſynce the proceſſe of our woordes hathe brought vs agayne to the mencion of Melchiſedech, let vs conſider what a man he was, and by what reaſon he bare the figure of our prieſt. For we reade that this Melchiſedech king of yͤ Citie called Salem, was an hye prieſte of the moſt hye God: the whiche Melchiſedech mette Abraham in hys returne from the ſlaughter of the three kynges, and bleſſed him for his valiaunt acte, vnto whom Abraham alſo gaue tythes of all his goodes. Fyrſt Melchiſedech by very interpretacion of name, is called the kyng of righteouſnes: then by the tytle of his kingdome, he is called king of Salem, that is to ſay, kyng of peace: who, as it is ſayd, had neither father, nor mother, nor pedigrewe, nor beginning of daies, nor end of life. But of him it is ſpoken (which verely agreeth with the ſonne of god) that he continueth a prieſt for euer. And ſo farfurth euerye thing agreeth very well with our hye prieſt Chriſt, who ordeyned the kingdom of righteouſnes, who is the prince of peace, who, as touching his deitee, had neither father in yearth, nor mother, whoſe pedigrewe no man is able to declare, who had neyther beginnyng, nor ſhall haue ending, whoſe prieſthood continueth for euer, and purifyeth all that beleue in him vnto the worldes end. Now let vs conſider the dignitie of the ſame Melchiſedech, and howe farre he excelled the prieſtes of Moſes lawe. Abraham, ſo great a Patriarke, dyd not onely vouchſafe to receiue bleſſing of hym after he had ſlayne the kinges, but alſo gaue him tythes of the ſpoyles.

Melchiſedech.

Gene/14
ver/18

Salem.

he ſaid
[illegible]
moiſe
made
men
nyther
his fath
mother
nor kyn

Melchiſedech a figure of Chriſt.

Abraham gaue Melchiſedech tythes.

The text. *Nu.xviii ii.Paral.xxxi.

Conſider what a man this was, vnto whom alſo the Patriarke Abraham gaue tythes of the ſpoyles. And verely *thoſe children of Leui, whiche receiue the office of the prieſtes, haue a commaundemente to take (accordyng to the lawe) tythes of the of the people, that is to ſaye of their brethren, yea though they ſprong out of the loynes of Abraham. But he whoſe kinred is not counted among them, receiued tithes of Abraham, and bleſſed hym that had the promiſes. And no man denyeth but that he whiche is leſſe, receiueth bleſſing of hym whiche is greater. And here menne that dye, receyue tythes. But there he receiueth tythes, of whome it is witneſſed, that he liueth. And to ſay the trueth, Leui himſelfe alſo, which vſeth to receiue tythes, payed tythes in Abraham. For he was yet in the loynes of his father, when Melchiſedech mette Abraham. C

And the lawe of Moyſes commaunded thys, that they which came of the linage of Leui, ſhoulde ſuccede in the miniſtracion of prieſthood, and receiue tythes, but of theyr brethren alonely, that is to ſay, of the poſteritie of Abraham: neyther dooeth the auctoritie and dygnitie of the Leuites ſtretche anye further: but Melchiſedech where he was an aliaunt from the Jewiſhe nacion, receiued tythes of Abraham, the very authour of the whole nacion, and bleſſed hym, of whom accordyng vnto Goddes promiſe, the nacion of the Jewes ſhoulde iſſue. It is oute of controuerſye that the leſſe receyneth bleſſyng of the greater. For whoſo bleſſeth, dooeth as it were, allowe by his authoritie that whiche is doone. Nowe the authoritie to allowe, is woont to remayne in the ſuperioure, and not in hym that is egalle or inferioure. And in the trybe of Leui they receyned tythes, who were alſo mortall D menne themſelues, and by whoſe death the ſame authoritie came vnto other. But it is ſayde of Melchiſedech that he liueth and continueth for euer, in the preeminence of perpetuall prieſthood. To conclude, whereas the authoritie to demaunde tythes came from Leui the chiefe prieſt vnto other prieſtes, yet in that that Abraham payed tythes to Melchiſedech, it ſeemeth that Leui alſo hymſelfe was made bonde to paye tythes, notwithſtandyng that he was wont to receiue the ſame of other. Therfore as they are counted of leſſe authoritie that paye tythes vnto Leui: ſo was Leui inferiour vnto Melchiſedech, vnto whom he gaue tythes. Some man will here ſaye: howe gaue he tythes who was not yet borne, at what time Melchiſedech mette Abraham? But forаſmuche as the poſteritie is in maner counted to be in the autour of the nacion, therfore I ſayde after thys intelleccion, that Leui, who came of Abraham, gaue tythes vnto Melchiſedech.

Leui, inferiour to Melchiſedech.

The text. Ca.vii.

¶ If now therfore perfeccion came by the prieſthood of the Leuites (for vnder that prieſthood, the people receiued the lawe) what neded it furthermore that an other prieſt ſhould riſe to be called after ꝥ order of Melchiſedech, and not after the order of Aaron? For if the prieſthood be tranſlated, then of neceſſitie muſt the lawe be tranſlated alſo. For he of whom theſe thinges are ſpoken, pertayneth vnto an other trybe, of whome neuer man ſerued at the aultare. For it is euidence that our Lorde ſprong of the *trybe of Iuda, of whiche trybe ſpake Moyſes nothyng concerning prieſthod. And it is yet a more euident thing, if after the ſimilitude of Melchiſedech, there aryſe an other prieſte, whiche is not made after the lawe of the carnall commaundemente, but after the power of the endles lyfe. (For after this maner doth he teſtifye: *thou art a prieſt for euer, after the order of Melchiſedech.) Then the commaundement that went afore, is diſanulled, becauſe of weakenes and vnprofitablenes.

*Math.i.

*Pſal.cx. Hebr.v.

Aarons prieſthood vnperfect.

If ſo be that perfit religion & holines did depende vpon the Leuitical prieſthood, as it ſemeth vnto the Jewes, becauſe ꝥ law was geuen vnder Aaron who was of the trybe of Leui: what neded then agayne an other prieſt to ryſe, who, as it is written in the miſticall Pſalme, ſhoulde bee ſayde to be inſtituted not after the

order

The prieſthood and law chaũged both together.

Chriſt of the trybe of Iuda.

Grace purifyeth the ſoule.

Moyſes law muſt geue place to Chriſt.

A order of Aaron, but after the order of Melchiſedech? For ſeeyng the autoritie and fourme of the lawe is ioyned with the fourme of prieſthood, it is nedefull if prieſthood be tranſlated into an other fourme, that the fourme of the lawe bee lykewiſe tranſlated and chaunged. Certes the chaungeing of the tribe ſufficientlye declareth, that the maner or fourme of prieſtehood muſt nedes bee chaunged. For he whom the prophecye of the pſalme ſpeaketh of, was none of the trybe of Leui, but of that trybe whereof neuer man as yet ſerued at the aulter, becauſe it is euident that our lord Ieſus ſprong of the trybe of Iuda. But whē Moſes did inſtitute the rite and authoritie of prieſthood, he made no mencion of thys prieſthood, whiche ſhould be of theſame kynred with the trybe of Iuda. Furthermore that the prieſthood wherof the pſalme ſpeaketh is not theſame maner of prieſthood that Moſes prieſthood is of, it doth appeare more manifeſtly in that the prophecie playnly addeth theſe woordes folowing: *After the order of Melchiſedech*: ſignifying thereby a prieſt vnlyke vnto Aaron, and lyke to Melchiſedech, to thintent we ſhould vnderſtande, that there is no leſſe difference betwene the one perſone and the other, then is betwene the rite or ceremonie, and efficacie of prieſthood. What meaneth thys? *After the order of Melchiſedech*: nothyng elles, but whiche dooeth B not ſacrifice beaſtes preſcribed by the groſſe and carnall law, but can by heauenly grace bryng vs to lyfe euerlaſting. For the lawe dyd purifie the fleſhe by waſhinges, and diuers purgacions: but grace purifyeth our ſoules with a ſacrifice of more ſtrength and efficacie. For as Aaron continueth not for euer, ſo hys prieſtehood was not euerlaſting: and as it is ſayd of Melchiſedech, that he continueth for euer, ſo hys prieſthood ſhall haue no ende. And that theſe thinges verely agreeth with Chriſt, the miſtical pſalme declareth, ſaying: *Thou art a prieſt for euer after the order of Melchiſedech.* The prieſthood that continueth but for a ſeaſon, geueth place to the euerlaſtyng prieſthood: and the mortall hye prieſt geueth place vnto the immortall. Certes as the vnperfiter prieſthood geueth place vnto the perfiter: euen ſo the vnperfite lawe geueth place to the perfiter lawe of the goſpel, whereby the conſtitucions and lawes of Moſes conteined in the old teſtament, be (as it wer) diſanulled, for that they wer not of ſtrength ſufficient, nor ſo profitable as they ſhould haue been.

The texte. Rom. viii. Gala. iii.

*Pſal. cx.

For the lawe brought nothing to perfeccion, but was an introduccion to a better hope, by the whiche we drawe nye vnto God. And therfore is it a better hope, becauſe the thyng was not doone without an othe. For thoſe prieſtes were made without an othe, but this prieſt with an othe, by hym that ſayde vnto hym. *The lord ſware, and wil not repent. Thou art a prieſt for euer, after the order of Melchiſedech. And for that cauſe was Ieſus a ſtabliſher of a better teſtament.

The lawe not geuen in vayn, but why.

For God woulde vs to be made perfit, but that lawe brought nothyng to perfeccion: neither was it geuen for that purpoſe, yet was it not geuen in vayn. Truely it was geuen for a ſeaſon, to thintent it ſhould be a certayn griece or ſtayre to bryng vs at the length to a better hope. For it promiſed a fruitfull land, wherein thei ſhould liue a quiet life, who had kept the commaundementes of Moyſes lawe. The lawe was groſſe, and ſo was the rewarde: but thus GOD prouyded for the groſſe capacities of menne, that by ſenſyble thynges they ſhoulde by lyttle and

A compariſon betwene the lawe and yͤ goſpell, Chriſt and the prieſt of the law

litle fall in vre with thinges ſpiritual. It was commaunded that they ſhould not ſley, that they ſhould not ſteale, that they ſhoulde pourge the handling of carayn with certayn ceremonies: a lande was promiſed them wherin they ſhould liue quietly a few yeres: But vnto vs heauē is promiſed, where we may liue in euerlaſting ioy and felicitie, and in the meane while we are commaunded to loue euen our very enemies. Their prieſte whan he was moſt deuoutlye occupyed aboute ſacrifice to make interceſſion vnto God for the people, went into the inward partes of the vayle: But our prieſt entred euen into the very heauens, there to pleade our cauſe before God the father, whome we are made nye vnto by our ambaſſadour Chriſte Jeſu, who is the head of the churche. For it is not poſſible, that the body be away where the head is preſēt: And by reaſon of ſuche an hye prieſt, we haue a ſurer hope then the Jewes had by meanes of theyr hye prieſtes, becauſe their prieſtes wer ordeyned without an othe, and ours with an othe: the which God would haue made, to the intent we ſhould haue a more ſure confidence in hys promiſes, if the prieſt by whoſe mediacion we hope after the immortal felicitie promiſed vs, wer by an othe approued an euerlaſting hye prieſt, and that of God, whiche elſwyſe cannot lye. For thus ſpeaketh he in the prophetical pſalme: *The lord ſware and will not repent, thou art a prieſt for euer after the order of Melchiſedech.* Therfore loke how much difference there is betwene heauē and earth, betwene thinges that laſteth for a tyme, and thinges eternall, betwene thoſe that are mortal, and ſuche as are immortal, betwene worldli thinges and heauenly: of ſo much a better teſtament was our hye prieſt Jeſus made promiſer, and ſo muche the certayner promiſer, as the promiſe among men confyrmed with an othe, is of more certayntie, then a ſymple promyſe.

C D

The texte.

And among them manye wer made prieſtes, becauſe they wer not ſuffered to endure by the reaſon of death. But this man (becauſe he endureth euer) hath an euerlaſting prieſthood. Wherefore, he is hable alſo euer to ſaue them to the vttermoſt, that come vnto God by hym, ſeeing he euer liueth*to make interceſſion for vs. For ſuch an hye prieſt it became vs to haue, which is holy, harmeles, vndefiled, ſeparate from ſinners, made hyer then heauen. Which nedeth not dayly (as yonder hye prieſtes) to offer vp ſacrifice. Firſt for*his own ſinnes, and then for the peoples ſinnes. For that dyd he once, when he offered vp hymſelfe.*For the lawe maketh menne prieſtes, which haue infirmitie: but the woorde of the othe that came ſince the lawe, maketh the ſonne prieſt, which is perfect for euermore.

*i. Tim. ii. i. John. ii.

*Leui. ix.
*Heb. v.

Moreouer vnder the lawe of Moyſes it was nedefull to haue manye prieſtes inſtituted, either becauſe they ſhoulde execute the prieſtes office by turnes appoynted, either becauſe that deathe woulde not ſuffer them alwayes to continue in theyr miniſtracion, and by that meanes the promiſer oftentimes chaunged was very vncertayn of hys promiſe. But thys our prieſt is one for all, and nedeth not any ſucceſſour, but by reaſon he endureth for euer, he hath a continual prieſthood. Wherfore he is able to bring thoſe vnto ſaluacion, whō he hath begun to ſaue, becauſe they haue him alwaies a readi prieſt, by whoſe meanes thei may come vnto god. For Chriſt liueth euer, to thintent yͭ whenſoeuer nede requireth, he may make interceſſiō for his vnto god. For he hath not ſo offered a ſacrifice yͭ it ſhould profit a few, a ſhort while, but yͭ it ſhould be auay-

Chriſt one prieſt, and once ſacrificed for al.

Chriſt immortall.

A be auayleable to al men,& at al times able to pacifie gods wrath.
Therfore ſence the lawe was heauenlye and perfect,it was mete
that our hye prieſt ſhoulde alſo be ſuche a one;that is to ſaye,god-
ly,without deceite,vndefiled,farre ſeparate from the companye
of ſinners,lifted vp aboue all the heauens:who nedeth not daylye
to offer vp ſacrifice as Moſes prieſtes dyd, fyrſt for hys owne
ſinnes,and then for the peoples ſinnes. For what maner of atone-
makers were they,who themſelues had nede to bee made at one
with God,vnto whome they made interceſſion for other mennes
offences? what maner a ſacrifice was that, whiche for ſoondrye
ſinnes was of neceſſitie oft tymes to bee made agayne? Our hye
prieſt,who had no ſinne of hys owne,toke vnto him the ſinnes of
the whole world,and once offred vp a ſacrifice for al menne,not a
beaſte,but hys owne proper perſon. For Moſes lawe, as it was
weake and vnperfit,ſo dyd it ordayne ſuche hye prieſtes as were
ſubiect to infirmitie. But the woorde of the othe that I ſpake of
right nowe,whiche declareth that a better lawe ſhall ſuccede in
ſtede of the old,ordeyneth not euery man indifferently,but the ve-
ry ſonne of God,a prieſte for euermore,readye at all tymes and
mete to make interceſſion for vs:for that neyther deathe can take
B him away,neither any infyrmitie let him,to be a conuenient and
perfit beſecher for vs.

Chriſt perfit withoute ſinne, and why.

Chriſt the ſonne of God our mediator.

The.viii. Chapter.

The texte. Heb.vi.c

Of the thinges which we haue ſpoken,this is the pith:that we haue ſuch an*hye prieſt,as ſitteth on the right hand of the ſeate of maieſtie in heauen, and is a miniſter of holy thinges,and of the true tabernacle,which god pight,and not mā. For euery hye prieſt is ordeyned to offer gyftes and ſacrifices:wherfore it is of neceſſitie,that thys man haue ſumwhat alſo to offer. For he wer not a prieſt, if he wer on the earth,where are prieſtes that according to the law offer giftes which ſerue vnto thenſāple,*and ſhadow of heauenly thinges:euen as the aunſwer of god was geuen vnto Moſes,when he was about to finiſh the tabernacle.*Take hede(ſaid he)ẙ thou make al thinges according to the patron which is ſhewed to the in ẙ mount.

*Collo.ii. Hebr.x.
*Ex.xxv. Act.vii.

Of the thinges which we haue ſo largely entreated of before,the chief poynt and effecte is,that herafter we haue not in admiracion Moſes hye prieſt,ſince we haue one ſo excellent in all poyntes that he ſytteth on the right ſide of the royall ſeate of God in heauen, to the intent he maye duely make, not thoſe figuratiue ſacrifyces preſcribed by Moſes,but the true and heauēly ſacrifices: and be within the tabernacle,I meane not that figuratiue tabernacle pitched of mā,but in the ſecret places of the true tabernacle pitched by almighty god,diſſeuering heauēly thinges from earthly. Furthermore ſence that euery hye prieſt is woont to be ordeyned for this intent,that he may offer gyftes and ſacrifices to god, how wer it poſſible for him to be a lawful hye prieſt whiche hath nothing to offer? Now if it ſo be that an earthli prieſthod wer geuē to Chriſt after like maner as vnto other, thē wer he no prieſt, for ẙ he neuer offred,ne offereth, any of thoſe ſacrifices which are accuſtomably offred of other prieſtes,according to the preſcripciō of the lawe,the which ſacrifices are nothing els but ſhadowes,& certein figures of ẏ heauenly tēple & celeſtial ſacrifices. For what ſoeuer Chriſt dyd,euen in earth,becauſe it was not done after the

Chriſt our hye prieſt, aboue the hye prieſt of Moſes lawe.

Chriſtes tabernacle

fleſhe

All that Chriſt did is heauēly

C

fleſhe, but after the ſpirite, and came from heauen and thither tendeth: theſame compared vnto the groſnes of Moyſes prieſthood, is woorthelye called heauenly. And this God ſemeth to haue ſignified whan preſcribyng vnto Moſes a forme to builde a temple, he ſpeaketh in this wiſe: *See thou make all thinges according to the patron whiche was ſhewed thee in the mount.* For Moſes ſaw with hys ſpiritual eyes, an other holyer maner of temple: an other maner of ſacrifices and prieſthod, after the patron wherof, he drew out in the meane ſeaſon a certayn groſſe figure of thynges, tyll the tyme ſhoulde come that God would haue ſhadowes geue place vnto true thynges. Now is theſame time already preſent.

The text.

¶But nowe hathe he obtayned a prieſthood ſo muche the more excellente, as he is the mediatour of a better teſtamente, whiche was confyrmed in better promiſes. For if that fyrſt teſtamente had beene ſuche, that no faulte coulde haue been founde in it, then ſhoulde no place haue been ſoughte for the ſecond. For in rebuking them, he ſayeth vnto them: *Beeholde the dayes come (ſaieth the Lorde) and I will finiſhe vpon the houſe of Iſraell, and vpon the houſe of Iuda, a newe teſtament: not lyke the teſtamente that I made with theyr fathers in that daye, when I tooke them by the handes, to leade them out of the lande of Egipte. For they continued not in my teſtamente, and I regarded them not ſaieth the Lorde. For this is the teſtamente that I will make with the houſe of Iſraell. After thoſe dayes (ſaieth the lorde) I will putte my lawes in their mindes, and in their heartes I will write them, and I will be theyr God, and they ſhall bee my people. And they ſhall not teache euerye manne hys neighbour, and euery man his brother, ſaying: knowe the Lorde: For they ſhall knowe me, from the leaſt to the moſt of them. For I will be merciful ouer their vnrighteouſnes, and theyr ſinnes and their iniquities will I thynke vpon no more. In that he ſaieth a newe teſtament, he hathe worne out the olde. For that whiche is worne out and wexed olde, is ready to vanyſhe awaye.

*Iere.xxxi.

D

A compariſon betwene Moſes prieſthood and ours.

We haue an heauenly hye prieſt, and a prieſthood woorthy and conuenient for him, ſo much more excellent then this other prieſthood, as the new teſtament of the goſpel excelleth the old of Moſes, and as the promiſes of the new be more magnificēt and greater thē the promiſes of the old. There the bodies wer clenſed with the bloude of beaſtes: here ſoules are purifyed with the bloude of Chriſt. There a land is promiſed: here are promiſed heauenly rewardes. And in this teſtament our heauenly hye prieſt is a mediatour betwene God and man, after an heauenlye maner. If that fyrſt teſtament had been ſuch a one that nothing had lacked therin, as the Iewes do ſuppoſe, then ſhould there no place haue been ſoughte for the ſeconde. For it was but ſuperfluous to adde anye thing where all thinges wer perfect. Now god complayneth that that fyrſt teſtament was vnprofitable, and promiſeth a better, and of more efficacie, ſpeakyng in the Prophete Ieremie on thys wyſe: *Beholde the dayes come,* ſayeth the lorde, *I will finiſhe vpon the houſe of Iſraell, and vpon the houſe of Iuda, a newe teſtament, not like the teſtament whiche I made with theyr fathers in the daye when I tooke them by the handes to leade them out of the lande of Egipte: becauſe they continued not in my teſtament, I agayne for my parte regarded them not, ſayeth the Lorde. For thys is the couenaunt that I will make with the houſe of Iſraell, ſayeth the Lorde, whan I will not graue my lawes in ſtones or bookes, as hath been prooued in vayne, but will putte them into theyr myndes, and wryte them in theyr heartes. And I will bee verelye theyr God, and agayne they ſhalbe verelye my people. Neither ſhall they geue my doctrine by hand one to an other, in ſuch wiſe that euery man ſhalbe compelled to enſtruct his neighbour, and euery one hys brother, ſaying (knowe the Lorde:) becauſe that not*

God promiſed a new teſtament.

onely

A *onely then a fewe Iewes but al the people of the worlde ſhall knowe me from the leaſte vnto the greateſte, that I wyl be made mercifull by thynterceſſyon of my ſonne, and forgyue theyr ſynnes and treſpaſſes, neyther wyll I any more thynke vpon theyr wycked dedes.* Ye haue hearde his wordes, who promiſeth a newe teſtament, becauſe the olde was vnprofitable. Now that which is called new, that is to ſay, ſpiritual, ſignifieth that the olde, that is to wytte, the carnal, muſte be taken awaye, and diſanulled. Elles could not this teſtament be called newe, except that which was before, were worne out and waxen olde. Now that that is worne out, and waxen old, is nye gone, forasmuch as it draweth by lytle and lytle to an ende.

¶ The.ix. Chapiter.

The texte.
Exo.xxv.
Exo.xvi.
Nu.xvii.

¶ The olde teſtamente then had veryly ordinaunces, and ſeruinges of God, and worldly holines. *For there was a fore tabernacle made, wherin was the light, and the table, and the ſhew bread, whyche is called holy. But within the ſeconde vaile was there a tabernacle, whyche is called holyeſt of al, which had the golden ſenſer, and the Arke of the teſtament, ouerlayde rounde aboute wyth golde, wherin was the golden pot wyth *Manna, and *Aarons rodde, that ſprong, and the tables of the Teſtamente. Ouer the Arke were the Cherubins of glorye, ſhadowynge the ſeate of grace. Of whyche thynges we can not nowe particularly ſpeake. j

The olde lawe was not vayne, but what was the vſe therof.

B SOme man wyll here ſaye: what, was the religion of the olde temple a vayne religion? Naye not ſo. In tymes paſt that olde temple alſo, whoſe relygyon is nowe at an ende and gonne, by the ſucceſſion of euangelicall veritie, had certaine approued cuſtomes, and preſcribed ceremonies, the whyche made an vtwarde ſhewe of iuſt and perfite liuing. It had alſo a certaine holyneſſe, but the ſame was a worldly holyneſſe, for that it ſtoode in vtwarde thynges and viſible. Of the whiche kynde of holyneſſe, there ſemed alſo a greate deale to bee among the Painims ⁊ Gentiles. But the building of the temple was ſuche, that one parte therof was counted more holy then an other, tyl a man came vnto that part whyche ſemed holyeſt of al. For in the fyrſte place there was made a tabernacle, wherin wer kepte with much reuerence the light, the table, and the ſeuen holy loaues, whyche they called the ſhewe bread, by reaſon they were wonte to be ſet out for a ſhewe on the holy table. And thys parte of yͤ temple they called only holy, becauſe it was ſo ſeuered from vnholy thynges, that it was yet verye farre from thoſe thinges whyche were accompted moſt holy. But within the ſeconde vaile whiche parted this parte of the temple from other, there was an other tabernacle, that for the excellencye of holyneſſe was called holyeſte of all, and in this were conteyned certayne of the holyer ſorte of relyques, as the golden Cenſer, and the Arke, called the Arke of the teſtamente, couered rownde aboute wyth plates of golde, hauing in it the golden potte, (wherin Manna was reſerued, a monument of an aunciente myracle wrought, what tyme the Hebrues beeyng very hongry, there rayned a newe kynde of meate downe from heauen:) and Aarons rodde the whyche by a wonderful miracle neuer heard of before, bare leaues after it was cut from the ſtemme, and budded out into flowers, wherof afterwarde came Almons. There were in it alſo the tables called the tables of the teſtamente, bycauſe in them were the commaundementes grauen with Goddes fynger. Ouer thys were ymages

The deſcriptiō of the olde temple.

with winges,alled Cherubins , repreſenting the Maieſtie and C gloꝛye of God, which ouerſhadowed the mercy ſeate wyth theyꝛ wynges:al the which thinges had a certayne ſignificacion of holyer thynges afterwardes dyſcloſed by the goſpel.But it were to long to ſpeake of euery of the pꝛemyſſes particularly,and to ſhew what was meante and ſygnified by the ſame.It ſhalbe ſufficient foꝛ vs to compare the effecte oꝛ pythe of the whole matter to the pꝛieſthode of Chꝛyſt.

The text.
*Exo.xxx.
*Leui.xvi.

2 When theſe thynges were thus ordayned,the prieſtes went alwayes into the fyrſte tabernacle,whiche executed the ſeruice of the holy thynges.*But into the ſecond wente the hye pryeſt alone once euery yere.Not wythout bloud whych he*offred for hymſelfe,and for the ignoraunces of the people.Wherwyth the holy goſt this ſignified,that the way of holy thynges was not yet opened,whyle as yet the firſte tabernacle was ſtandinge.Whiche was a ſimilitude for the tyme then preſente ,in which were offred giftes and ſacrifices,that coulde not make the miniſter perfect,as pertaining to the conſcience,with only meates and drinkes,& diuers waſhinges and iuſtifyenges of the fleſhe,whiche were ordayned vntyl the tyme of reformacyon.

The hye pꝛieſt only went into the innermoſt tabernacle.

Nowe when the temple was thus deuyded,and the holy reliques beſtowed in their places,al pꝛieſtes indifferently which executed the ceremonies belonging vnto the ſacrifices,entred daily into yͤ fyꝛſt tabernacle.But into that ſecond,which was very holy,went the hie pꝛieſt(who was chiefe in dignitie among yͤ pꝛieſtes)alone once euery yeare,and no oftener,and that not wythout the bloude of a beaſt,which he there offred,firſt foꝛ his own ſynnes,and then foꝛ the ſinnes of the people committed by errour and ignoꝛaunce. By the whyche thynges,as it were by certayn darke figures,the holy goſt ſignified that at yͤ tyme there was as yet no open waye oꝛ entraunce vnto thoſe places which are in verye dede holy,and haue no maner of earthly infeccion.Foꝛ while the hie biſhop en- D tred into the moſt ſecrete parte of the temple,and as yet that firſt tabernacle was ſtanding,which had a ſimilitude of thoſe times in the whiche the people were by certayne groſſe ceremonies kepte (howſoeuer it wer)in the Jewiſhe religion,leſt they ſhould haue fallen to greater enoꝛmities,there were certayne groſſe and vulgare ceremonies done by the commen ſoꝛte of pꝛieſtes in the ſayd tabernacle.Giftes were offred,beaſtes were killed and offred vp in ſacrifice,the which thinges had ſo a certayne ſimilitude of purificacion,that they coulde not yet make thoſe perfitly cleane(as touching the conſcience and ſoule wherby god eſtemeth vs)who vſed them:although, as concerning the body and eſtymacyon of yͤ woꝛld,they ſemed to geue ſome cleanes and puritie.Foꝛ whatſoeuer was there done,perteyned chieflye vnto the bodye,foꝛ that it ſtode in choyſe of meates and dꝛinke,wheras in very dede,meate neyther purifieth,noꝛ defileth the ſoule:and ſtode alſo in dyuerſe waſhinges and purgacions of the fleſhe,which wer not inſtituted foꝛ this intent that they ſhould geue manne perfit righteouſnes, but becauſe the people ſhould by theſe rudimentes and fyꝛſt pꝛinciples,fal in vꝛe by litle ⁊ litle with true religion,⁊ by ſhadowes be bꝛought to veritie,⁊ made receyuable of better thinges,which ſhould be opened by the doctrine of the goſpel,when tyme ſhoulde come.Here haue ye hearde the effecte of al the religion,by reaſon wherof yͤ Jewes do ſtand ſo much in their own conceiptes.Now let vs cõpare the dignitie of our hie pꝛieſt wͭ theſe foꝛeſaid thĩges.

Ceremonies and ſacrifices.

Choiſe of meates and waſhinges.

The text. Hebru. v and. viii .i.Pete .i. .Leui.xvi. A

But Chriſte being an hie prieſt of good thynges to come, came by a greater and a more perfect tabernacle, not made with handes: that is to ſay, not of this building, nether by the bloud of goates and calues, but *by his own bloud he entred in once into the holy place, and founde eternal redempcion. For if the *bloud of oxen and of goates, and the aſſhes of a yong cowe, when it was ſprinkled, purifieth the vnclene, as touching the purifieng of the fleſh: how much more ſhall the bloude of Chriſt (which through the eternall ſpirite, offred hymſelf withoute ſpot to God) pourge your conſcience from dead woorkes, for to ſerue the lyuinge god?

Chriſt cōpared with the olde prieſthood.

For Chriſt beig an hie prieſt, a promiſer, and auctour, not of corporal purificacion, neither of yͤ good thinges of this world which haue an ende, but of euerlaſting & heauenly good thinges, entred not by the vayle wrought with mens handes, but by an other tabernacle not made with handes: yͭ is to ſay, not of this building, the which as men do ſet it vp, ſo can they pul it down againe, but by very heauen: entred (I ſay) into yͤ places which are verely holy, and verely farre from al infeccion of mortalitie: not bryngynge with him the bloud of goates & calues, therwith to pacifie goddes wrath, but his own precious bloud which he ſhed for vs in yͤ aulter of the croſſe: wherwith he redemed not one nacion alonly, but al mankinde from all ſynnes, and that not one yeare, but for euer vntyll the worldes ende, ſo that they tournyng from their former myſlyuyng, know Chriſt, & as much as in them lyeth, folowe him in their lyfe and conuerſacion. For what compariſon is it to compare a domme beaſt vnto Chriſt, both god and man? B If ſo be that the bloud of Oxen & goates, or the brent aſſhes of a young Cowe ſprynkeled vpon vncleane perſons clenſeth them, as touchynge a certayne carnal and figuratiue puritie and holynes: How muche more then ſhal the bloud of Chriſt, who not by corporall fyre, but thorowe the eternal ſpirite deſirous of mans ſaluaciō, offered, not a brute beaſt, but himſelf, a pure and vndefyled ſacrifice vnto almighty god the father, purify, not your bodies, but your cōſcience from theſe workes which in very dede bryng death vnto yͤ ſoule? His death delyuereth vs from endleſſe death, and hys moſte pure ſpirite purifieth our ſpirite, which was before vncleane. In both purificaciōs is bloud, but yet is there a great difference. In both is death, but an vnequall death. In both is a ſpirite, but the one is farre vnlike the other. For what thyng ſoeuer was there done by ſhadowes and certayne figures, the ſame Chriſt accompliſhed in dede.

4

The texte. .ii.Tim.ii.

¶ And for this cauſe is he the *mediator of the new teſtament, that through death which chaūced for the redempcion of thoſe tranſgreſſyons that wer vnder the firſt teſtament, they which are called, might receiue the promiſe of eternal inheritaūce. For where as is a teſtament, there muſt alſo (of neceſſitie) be the death of hym that maketh the teſtament. For the teſtamence taketh aucthoritie when men are dead: for it is yet of no value, as long as he that maketh the teſtament is aliue, for which cauſe alſo, nether the firſt teſtament was ordayned wythout bloude.

Because that he who in the olde teſtament made interceſſion and was a mediatour betwene god and mē, brought not the people to yͤ perfit ſtate of innocēcie, therfore Chriſt ſucceded in his rowme, & became a new mediatoure of a new teſtament: to thentent that al ſinnes taken away thorow his death (the whiche by that firſte teſtament could not be aboliſhed and takē away, but remained in ſuch wiſe that they brought vs out of yͤ fauour of almightie god) not only yͤ Iewes, but alſo al tho, whoſoeuer haue bene called to Chriſtes felowſhippe, may now thorowe the doctrine of yͤ goſpel,

Chriſt a new mediator.

No teſtamēt without death.

receiue the promiſe & hope of the eternal enheritaunce. For wherſoeuer this worde teſtamente is hearde, there muſte nedes be the death of him that maketh the teſtament, els ſhould it be no teſtament: or yf it wer, it were of none auctoritie. For the death of the teſtatoure maketh the ſame of auctoritie, whiche hath not as yet ſure ſtrength nor is ratified ſo long as the ſaid teſtatour is aliue: Becauſe it lieth in his power to altre it yf he wil. Wherfore foraſmuche as that old teſtament had alſo the name of a teſtamente, it was not ordeyned without bloude and death, but of a beaſte, and ſuche a beaſte as elſwiſe ſhould haue periſhed. C

The text. *Ex. xxiiii

5 4 For when Moſes had declared al the commaundement to al the people according to the law, he toke the bloud of calues and of goates, with water and purple wool, and yſope, and ſprynkeled both the boke and all the people ſayinge: *this is the bloud of the teſtament, which God hath appointed vnto you. Moreouer, he ſprinkeled the tabernacle with bloud alſo, and all the miniſtering veſſelles. And almoſte all thynges are by the lawe purged with bloude, and wythout ſhedding of bloude is no remyſſyon.

24

Moyſes ſprinkling of bloud, why it was.

For as it is read in the boke of Exodus, whan Moyſes had read all the law of god vnto the people, and declared vnto them what reward they ſhould loke after for kepyng the ſame, and what puniſhment they ſhould dreade yf they did not regard it accordingly: to thentent the couenaunt made betwene god & the people ſhould bee confirmed, he toke a cuppe, and therein mingled the bloude of Calues and Goates, with water, and purple wool, and ſprynkled both yͤ boke out of the which he read the lordes cōmaundementes, D and likewyſe al the people with Yſope, ſaying: This is the wytneſſing bloud, and confirmer of that teſtament which god hath cōmaunded you to kepe. And was not only contented thus to dooe, but ſprynkeled alſo with bloude the tabernacle, and all the holye veſſels therin, which they vſed in ſacrifices. Likewiſe in all other rites and approued cuſtomes, what thinges ſoeuer were purified according vnto the preſcripcion of Moſes law, wer purified with bloud. Neither was there any remiſſion of ſinnes, but by ſhedding of bloude.

24

The texte. *Act. vii. & xvii. *i. John. ii *Leui. xvi. *Roma. v. i. Peter. iii

6 5 It is nede then, that the ſimilitudes of heauenly thinges be purified with ſuch thinges: but that the heauenly thinges themſelfes, be purified with better ſacrifices thē are thoſe. *For Chriſt is not entred into the holy places that are made with handes (whych are ſimilitudes of true thinges) but is entred into very heuē for to *appere nowe in the ſight of god for vs: not to offre himſelf often *as the hye prieſt entreth into the holy place euerye yere with ſtraunge bloud, for then muſte he haue often ſuffred ſence the world began. But now in the ende of the world, hath he appeared once to put ſynne to flyght by the offeryng vp of hymſelfe. And as it is apoynted vnto al men that they ſhall once dye, and than commeth the iudgement: *euen ſo Chriſt was once offered to take away the ſynnes of many, and vnto them that loke for hym, ſhall he appeare agayne without ſinne, vnto ſaluacion.

All that Chriſt did is heauenly.

And truly it was conuenient that ſuch thinges as in earth repreſented the ſimilitude and ſhadowe of heauenly thinges, ſhould bee done with ſuche maner of groſſe and carnal purificacions. But when veritie was once come to lighte, then was it mete that the heauenly ſacrifices thēſelfes ſhould be made wͭ better oblacions, & cauſe a trewer puritie. For, as I haue ſayd, euen al that Chriſt did in earth is heauenly. For trewely he entred not into the holye places made with handes, which are rather ſuppoſed holy thē be holy in dede, & may be turned vnto a prophane vſe, & wer nothing

els

A els but certaine ſhadowes and figures of thynges that wer verily holy: but entred into very heauen wheras dwelleth god immortall with his holy angels, before whome he as a lefull Biſhop maketh interceſſion for al mens ſinnes, purchaſing himſelf fauourable audience with his own bloud, which of his mere and free charitie he ſhed for vs: and that did he with ſo effectual a ſacrifice, yͭ it ſhal not be nedefull for him euery yere to do theſame again, as yͤ hye prieſte of the old teſtament entred into the moſt ſecret parte of the temple yerely. Neither is it any meruell that the ſacrifice made by the hye prieſt of Moſes was not of like efficacie, ſince he was both ſubiect vnto ſinnes, and offred vp a beaſtes bloude, and not his owne. If Chriſt had been ſuch an hye prieſt, thẽ ſith there hath ſo many ages and yeres begon again ſince the creacion of the world, he ſhould of neceſſitie oftentimes haue offred vp a ſacrifice lyke as the prieſtes of the old teſtament did. Now was he ſuch a one, that it was ſufficient for hym once to offre vp himſelf, and once with the ſprinkling of his own bloud, to take away yͤ ſinnes of al ages vntil yͤ worldes ende. And that was done, not from the beginning of the world, but nigh the end of theſame, when it was openly knowen to euery mã, that al the worlde was defiled with ſyn, and that there was no remedy but of god only: becauſe it ſhould manifeſtly appere howe effectual a prieſt, and of what great vertue and power he was, who with one ſacrifice purged ſo great an heape of ſinnes, and lefte be-
B hind him a ready and an eaſy remedy, which was, yͭ theſame ſacrifice ſhould be ſufficient for al mẽ, time out of meaſure, yͭ would not make themſelfes vnworthy therof. For he toke vpon him, not only their ſinnes who many yeres before put hope of ſaluacion in hym, but alſo theirs who woulde many yeres after beleue his ghoſpell. Wherefore there is not why the worlde ſhoulde loke after another prieſte, or another ſacrifice to purge ſinnes: but as it is appointed to al men that they ſhall once dye without hope to returne againe into this lyfe wherein we ofttimes fal, and ofttimes are purged agayn: And as there is nothyng loked for after euerye mans death, but that extreme iudgement whereby endleſſe rewardes ſhall bee adiudged bothe to good and badde: ſo lykewyſe Chriſt (who dying once was offered vp for al the worlde, takyng vpon him, as muche as in hym laye, all mennes ſynnes, becauſe he would bee puniſhed for all) would haue nothyng remayne after this lyfe, but that laſte iudgemente wherein he ſhall appeare agayne vnto the world, not as before lyke a ſacrifice appointed to be ſlaine, or like a worker of miſchiefe, and one worthy of puniſhment, but as a glorious perſon and one that knoweth no maner of ſinne: he ſhal, I ſaye, appere to their bliſſe ⁊ ſaluaciõ, who being now purified through his death, perſeuer in good and vertuous liuing til he come againe, not to be offred vp, but a iudge deſired of the good, ⁊ dreadful to the wicked.

Why Moſes ſacryfice vnperfect.

Chriſte once offred vp himſelf.

No newe prieſt or ſacrifice to be loked for.

Chriſtes ſecond commyng.

The.x. Chapter.

The texte.

For the lawe (hauing the *ſhadow of good thinges to come, and not the very faſhion of the thinges themſelues) can neuer with thoſe ſacrifices whiche thei offer, yere by yere continually, make yͤ cõmers therunto perfect. For would thẽ not thoſe ſacrifices haue ceaſſed to haue been offred, becauſe that the offerers once purged ſhould haue had no more conſcience of ſinnes? Neuertheleſſe in thoſe ſacrifices, is there mencion made of ſinnes euery yeare. *For the bloude of oxen and of goates cannot take awaie ſinnes.

*Collo.ii. Hebru.viii

*Leui.xvi.

Why the hie prieſt of ÿ old lawe coulde not offre a perfit ſacrifice

C Furthermore the cauſe why the hye prieſt of ÿ old teſtament could not do ÿ like, was by reaſon ÿ that law foraſmuch as it had not ÿ liuely & true faſhion, but only a certain ſhadow of good thynges, whiche rather ſignified ſomewhat, then brought any thing to effect, coulde neuer with her vſuall ſacrifice of beaſtes (all though thei wer by thoſe prieſtes continually offred yere by yere) make ſuch perfit as came to pacifye God wyth vneffectuall oblacions by the mediacion of weake prieſtes. For yf perfecciō might haue been attained therby, ſhould not theſame ſacrifices once offred, haue ceaſed to be offred ani more? Now in theſe ſacrifices whenſoeuer they be offred again, there is mencion made a freſh of ÿ former ſinnes, which thing plainely declareth that thei haue no cōfidence in one ſacrifice. Els for what purpoſe dyd thei euery yere offre again new ſacrifices, if one had ſo purged from all ſin, ÿ no conſcience therof had remained in thoſe which had once offred and been purged? For ſeing that ſin is ÿ maladie of the ſoule, & not of the body, a groſſe & a bodily ſacrifice, as is the bloud of Oxen and goates, can in no wiſe take awaye the diſeaſe of the mynde. The only ſpiritual and heauenly ſacrifice of Chriſte, is able to doe this thing ſufficiently: the which through feith and baptiſme ſo taketh away at once all the ſinnes of our former life, be they neuer ſo many, neuer ſo hainous, that there remaineth no feare, or remorſe D in conſcience, ſo that we wyl only beware that we fall not agayne into our old enormities, and deteſtable dedes. For ſo farre wide is it from the trueth, that god was made mercifull by reaſon ÿ ſuche ſacrifices wer oftētimes offred, ÿ being rather offēded therwith he required ſome one effectual ſacrifice, which ſhould cōtinue for euer.

Yearelye offering.

Chriſtes heauenlye ſacrifice ſufficiente.

The texte. *Pſa.xl.

¶ Wherfore when he commeth into ÿ world he ſaith: *Sacrifice and offring thou wouldeſt not haue: but a body haſt thou ordained me. Burnt offringes alſo for ſyn haſt thou not allowed. Thē ſaid I: loe, I am here. In the beginning of the booke it is written of me, that I ſhould do thy wil, O god. Aboue, when he ſaith: ſacrifice and offring, and burnt ſacrifices, and ſin offringes thou wouldeſt not haue, neyther haſt thou allowed them (which yet are offred by the law) then ſayd he: lo, I am here, to do thy will O god: He taketh away the firſt to eſtabliſhe the latter, by whiche wyl we are made holye euen by the offryng of the bodye of Ieſu Chriſte once for all.

Chriſtes ſacrifice abrogateth the olde.

For ÿ Sonne as it wer about to come into the world to make god ÿ father merciful vnto theſame with the ſacrifice of his own moſte precious bodye, ſpeaketh vnto him in the miſtical Pſalme on this wiſe: *Sacrifice and offryng thou wouldeſt not haue, but a body haſt thou ordayned me. Burnt ſacrifices and other ſacrifices, accuſtomably offred to purge the peoples ſynnes, thou haſt not allowed. Than ſayde I: loe, ſyth that in the beginning of the boke I am ſignifyed to be a ſacrifice, I am here to doe thy wyll, O god.* Whan therfore he ſaieth in theſe wordes: *Sacrifice and offryng, and burnt ſacrifices, and ſacrifices for ſynne thou wouldeſt not haue, neither allowedſt thou any of theſe ſacrifices,* whiche were wonte to bee offred according vnto the preſcripcion of the olde lawe: And immediatelye addeth: *Loe I am here to obey thy wyll, O God*, and to offer a ſacrifice pleaſaunte and acceptable vnto thy mynde: in theſe wordes, I ſaye, he taketh awaye that firſt prieſthode as diſpleaſaunt vnto god, to the entent he may ſtabliſh the latter, therwith to ſatiſfy gods will and pleaſure. What was this will of god, who thus lotheth the lawful ſacrifyces of the old teſtament, and greatly deſyreth a new kind of

ſacrifice?

A ſacrifice? Forſoth it was this, becauſe it ſo liked his free goodnes towardes vs, that his heauenly ſone (that is to ſay Chriſt) ſhould take vpon hym mans body, & dying for ẏ ſinnes of ẏ whole world, purifye al men by one ſacrifice duely made, of their ſinnes, in ſuche wyſe that there nedeth not hereafter any other bloudye ſacrifices.

How God willed vs to be redemed.

The texte. ¶ And euery prieſt is ready daily miniſtring and offering often times one maner of oblacion which can neuer take awaye ſin. But this man after he hath offred one ſacrifice for ſinnes, is ſet down for euer on the *righte hande of god, and from henceforth tarieth till his foes be made his foteſtoole. For with one offring hath he made perfect for euer, them that are ſanctified. The holy ghoſt himſelf alſo beareth vs recorde, euen when he tolde before: this is the teſtamente that I will make vnto them: *After thoſe daies (ſaieth the lorde) I wil put my lawes in their heartes, and in theyr mindes will I write them, and their ſinnes and iniquities wyll I remember no more. And where remiſſion of theſe thinges is, there is no more offering for ſinne.

3 *Epheſi.i. *Hebrue.i. and.xii. *Iere.xxxi

Whoſoeuer is a prieſt of the old teſtament, is conſtrayned dayly to miniſter, and oftentimes to offre the ſame ſacrifices again, whiche how oft ſoeuer they be offred can neuer cleane take away ſynnes: ſo that it is an endeles buſines to both partes, that is to ſaye, both to the offerer, and to the prieſt by whom the oblacion is made. But Chriſt the only ſacrifice once offred for the ſinnes of al them which haue, do, or wyl beleue his promiſes, ſitteth now on the righthand of god the father, tarying for nothing els, but that which onely remaineth, that is to ſay, to haue al the members of his body aſſembled together, and vntyl at the length it come to paſſe, accordynge

Alteracion of ſacrifyces in the lawe.

B as it is promiſed in the Pſalme, that his enemies (who are rebels againſt the ghoſpell) be made his footeſtole. But in the meane ſeaſon he nedeth not to offre hymſelf againe for vs, becauſe that wyth one oblacion he hath ſufficiently perfited al thoſe for euer, whyche haue deſerued to be ſanctified through faith, in ſuch wiſe that none of our olde ſinnes can be layed vnto our charge. That I ſay now, euen the holy ghoſt hymſelf witneſſeth ſpeaking by the mouth of ẏ Prophete, and ſhewing long before that the ſame thing ſhould be, which we ſee already come to paſſe. His wordes are theſe: *This is the teſtament that I wyll make vnto them, after thoſe dayes (ſaith the Lorde) when I ſhal put my lawes in theyr heartes, and write them in their myndes, and their ſynnes and iniquities wyl I remember no more*, muche leſſe then wyll I take vengeaunce for ẏ ſame. Furthermore after that al ſynnes be once pardoned for euer, what nede is there of the Jewiſhe ſacrifices, whiche wer made to purge and take away ſynnes.

Chriſtes one offring ſufficyente for al.

The ſacrifices of the lawe abrogate.

4

The texte. Seing therfore brethren, that by the meanes of the bloud of Ieſu, *we haue libertie to entre into the holy place, by the new and liuing way which he hath prepared for vs, through the vaile (that is to ſaie, by his fleſhe:) And ſeeyng alſo that we haue an hye prieſt which is ruler ouer the houſe of god, let vs drawe nigh with a true hearte in a ſure faith, ſprinkled in our hertes, and the euil conſcience put away and waſhed in our bodies with pure water: Let vs kepe the profeſſion of our hope, without wauering (for he is faithfull that promiſed) and let vs conſider one another, to the intent that we may prouoke vnto loue, and vnto good workes, not forſaking the felowſhip that we haue among our ſelfes, as the maner of ſome is: but let vs exhorte one another, and that ſo muche the more, becauſe ye ſee that the day draweth nigh.

*Iohn.x. and.xiiii. Roma.v.

[illegible] ford frida[illegible]

Seyng therfore brethren, that the conſcience of ſynnes is taken away whiche feared vs to make interceſſion to almyghtie god, and that we haue an aſſuraunce geuen vs to entre into the holye place, let vs truſting vpon the moſt ſacred bloud of Jeſu, whiche he ſhed for our reconciliacion, and therby opened vs a way and entraunce farre diuerſe from the olde waye, that is to ſaye, a freſhe, newe, ly-

To entre through the vayle.

Chriſt hath prepared yͤ waye that we ought to folowe.

Baptiſme.

Charitie.

Godly enuye.

Good exaimple and exhortaciō

The lordes daye at hande.

C

D

uyng,and euerlaſting way,whiche after it is once opened can neuer be ſhut again:the whiche way he beganne vnto vs,entryng in fyrſt of al through yͤ vaile,that is to ſay,by his fleſh,wherwith his godhed was couered for a tyme in this worlde, and after theſame fleſhe was aſſumpted and taken vp into heauen,heauenly thynges wer opened.And ſith we haue a great prieſt promiſed of god after the ordre of Melchiſedech , whō god hath made ruler ouer all his houſe,that is to ſay,ouer the churche catholike,the which churche he gouerneth , not as a miniſter,but as the autour and Lord therof:let vs alſo in the meane tyme goe whither Chriſte hath opened vs yͤ way:let vs goe I ſay,not with bodily fete into a temple made of ſtones,but with a pure heart,and a very ſure beliefe to obtayne our peticion,entre into the heauēly temple,but firſt ſprynkled,not touchyng the body with the bloude of a beaſt,but touching yͤ mind and ſpirite with the bloude of Ieſu Chriſt,and therby purified frō the conſcience of our olde ſinnes : and furthermore waſhed in oure bodies too,with the pure water of baptiſme that ſcoureth & waſheth away al the filth of our ſoule.Thē remaineth it that we perſeuer in the thinges we haue once begonne,and kepe ſtedfaſtlye,& without any waueryng,the hope of immortal lyfe,which we haue profeſſed in baptiſme,truſting in this one thing,that god who promiſed,is faithfull and ſure of his promiſe,and cannot deceiue if he would,ſo that we continue ſtyll in faith. Furthermore becauſe we are made the members of one body, let vs cleaue together by mutuall charitye & agrement,conſidering with our ſelfes how much eche of vs hath profited in the profeſſion of the goſpell: not becauſe to enuye hym who hath ouergone vs , or to deſpiſe hym that is ouergone or left behinde,but to prouoke to charitie & good workes by good exaumple and exhortacions geuyng one to another . The whiche thing ſhal come to paſſe,yf the goyng foreward of our brother do make vs more deſirous to liue wel and vertuouſly:and alſo if we,perceiuing any to be ſlacke in goyng forewarde,dooe then with brotherly carefulnes pricke him forth to better thynges,alwayes reioyſyng at them whiche go before,and making muche of thoſe that doe their diligence,not ſuffryng any one to periſhe from our ſtocke by reaſon he is forſaken,as ſome(occaſion ſeruing thervnto)are wont to leaue of from their good beginninges.But lette one of vs by al maner of waies & meanes poſſible ſtirre and ēcourage another to go forth to the ende in that we firſte beganne.And this thyng ought ye ſo muche the more eareneſtly to do,becauſe ye ſee that the day of the Lorde is at hande,which wil geue euery mā rewardes according vnto his deſertes,and leaue no place or oportunitie to amend what hath been done amiſſe,but whatſoeuer hath been done ſhall bee then examined with exact iudgement.And ſuch treſpaces as are committed by errour or frailtie of man,ſhall eaſilye be pardoned.

The text.
Math.xii.
Hebru vi.
ii.Peter ii
*Deu.xix.
Mat.xviii
ii.Cor.xiii
*De xxxii
Roma.xii.

¶For yf we ſyn wilfully after that we haue receiued the knowlage of the truth, there remaineth no more ſacrifice for ſynnes,but a feareful loking for iudgement, and violent fier, which ſhall deuoure the aduerſaries. He that deſpiſeth Moſes law, dieth without mercy*vnder two or three witneſſes: howe muche ſorer(ſuppoſe ye) ſhal he be puniſhed which treadeth vnder foote the ſonne of god, and counteth the bloude of the teſtament, wherewith he was ſanctified, as an vnholy thyng, and doth diſhonour the ſpirite of grace? For we knowe hym that hath ſayde:*it belongeth

vnto

A vnto me to take vengaunce, I will recompence ſayeth the Lorde. And agayne: the Lorde ſhall iudge his people. It is a fearefull thyng to fall into the handes of the liuyng god.

But after we haue once knowen the trueth by the ghoſpel beeyng taught, what we muſt hope after, and what we ought to eſchewe, and what rewardes good men ſhall haue, and what euyll, yf wee then wyllingly fall againe into deadly ſinnes, which Chriſte hath once waſhed awaye with his precious bloude, in that he dyed once alonly, and neuer will dye again: there remaineth then no hooſt or ſacrifice for vs which haue ſo eftſones fallen to our olde lyfe & ſinful liuing, wherby our ſinnes may be frely releaſed again through baptiſme. What thē remaineth? Forſoth a certain dreadfull loking for, of the laſt iudgement: and forthwith a cruel & tormenting fyre, which in reuengement of the goodnes of god deſpiſed, ſhal deuour the aduerſaries. Thinke you that he ſhall ſcape vnpuniſhed yͭ hath deſpiſed the lawe of the ghoſpell? The more mercifull and beneficiall that god is, the more puniſhement ſhal he haue, who willingly and wittingly hath mocked therwith. He mocketh with the goſpell, whiche after he hath been once called to the noumbre of the chyldren of god, wilfully putteth himſelf into the number of the deuils ſeruauntes. If there were ſo greate puniſhemente among the Iewes, that whoſoeuer obeyed not the prieſte teachyng the commaundementes of Moiſes lawe, that is to wit, if he that was cōmaunded to abſtaine from ſwines fleſhe, did notwithſtanding, of a B ſelf wyl or diſobedient frowardnes eate the ſame, and afterward, beyng firſt conuicted by two or three witneſſes, was done to death without mercye: howe muche greater puniſhmente then deſerueth he to haue, who treadeth vnder foote, not any one prieſt of low eſtimacion, but Ieſus Chriſte the ſonne of God? Truelye he treadeth hym vnder foote, whoſo deſpiſeth his ſo great benefite: whoſo coūteth, I ſay, not the bloude of a beaſt, but his holy bloud wherwith the new teſtament was ſanctified, as an vnholy thynge, ſpeciallye the ſame bloude wherewith he was once purged and made cleane from al his olde ſynnes: finallye, whoſo diſhonoureth the ſpirite by whom he hath obteined the grace of the ghoſpell, becauſe that ſpyrite once put away through his viciouſnes, he traiterouſly geueth vp the temple of God vnto the deuill. Doe we therefore aſſure our ſelfes that we ſhall eſcape vnpuniſhed, becauſe men doe not by and by take puniſhment on ſuche as doe ſwarue from the puritie of an Euangelicall and chriſtian lyfe? Wee knowe hym that hath ſayde: *It belongeth to me to take vengeaunce: I wyll recompence ſayeth the Lorde.* And againe in an other place: *The Lorde ſhall iudge the peoſle.* Let not ani ſinner flatter hymſelf, & thinke that he is out of daunger yf he eſcape the handes of a man reuenger. No man can eſcape the handes of God. But it is a dreadfull thyng to fall into the handes of the liuing god. Now the more that ye wer to be prayſed when ye firſte began to profeſſe the ghoſpell, the more ſhame and rebuke ſhall it bee for you to fall againe into your former lyfe.

No newe ſacrifice for them that fal.

The puniſhmēt of thē that deſpiſe the ghoſpell.

Gods puniſhmēt

Dredfull to fall into gods hand

Ep 10/6/3

The text. ¶Call to remembraunce the dayes that are paſſed, in the whiche after ye hadde receyued lyght, ye endured a great fyght of aduerſytyes, partely whyle all menne wondred and gaſed at you for the ſhame and trybulacyon that was doone vnto you: partelye whyle ye beecame compaygnyons of them whyche ſo paſſed theyr tyme. For ye became partakers alſo of the afflicciōs whiche happened thorowe my bondes, and toke in worthe the ſpoylyng of your goodes, and that with gladnes, knowyng in your ſelfes, how that ye haue in heauen a better and an enduryng ſubſtaunce. Caſt not awaye therefore your confidence, whiche hath a greater recompence of rewarde. C

The Hebrues afflicciō ſuffred for the ghoſpell.

And leſt that come to paſſe, call vnto your remembraunce yͤ times paſſed, in the whiche after ye had receiued lyght by the doctrine of the goſpel, and faith, ye courageouſly ēdured diuerſe fightes of aduerſities, in hope of the life to come: partly whiles al ſuche as hate Chriſtes doctrine wondred and gaſed at you for the ſhames ⁊ diſpleaſures which wer done vnto you: partely whiles throughe the inſtigacion of chriſtian charitie, ye of youre owne accorde became partakers both of the ſhames and afflicciōs that were done vnto other chriſtians, or els apoſtles, who (the worlde vtterly contemned) liued after the rule of the ghoſpel. For ye wer willinglye partakers of the afflicciōs and ſhame which among the wicked people ſemed to happen by reaſon of my bondes and empriſonmente, ⁊ wer ſory for another mans ſorow, and counted an other mans iniurie yours. Neither did you ſo farforth onely declare youre ſelues true chriſtians, but alſo gladly ſuffred the ſpoiling of your goodes, declaring vndoubtedly by dede ſelf, that you know and beleue how there are better riches layd vp for you in heauen, which neither the priuye thefe, nor the violent robber can bereaue you of: yea rather thoſe riches encreaſe by the loſſe of worldly goodes, which we ſuffre for yͤ name of Chriſt. Theſe dedes did with good cauſe put you in aſſuraunce and firme beliefe to obteine Chriſtes promiſes. For very great rewardes are owyng to ſo ſtrong a faith, and vndoubtedly god, who is bothe righteous and bountifull, wil truely paye them, but in time conuenient. Nowe is the time to fight, hereafter the crounes ſhalbe geuen. In the meane ſeaſon ye haue nede of pacience to thentent that after ye haue conſtauntly obeyed the wyl of god, ye may receiue the croune of euerlaſtyng glory promiſed you.

Loſſe of richeſſe for Chriſt.

D

The rewarde of fayth.

The texte.

¶For ye haue nede of pacience, that after ye haue doen the wil of God, ye myght receiue the promiſe. For yet a very litle whyle, and he that ſhall come, wyll come, and wyll not tarye.*But the iuſt ſhall liue by fayth. And yf he withdraw him ſelfe, my ſoule ſhall haue no pleaſure in hym. It is not wee that wythdrawe oure ſelues vnto damnacion, but wee pertayne vnto fayth, to the wynnynge of the ſoule.

*Abacu.ii.
Roma.i.
Gala.iii.

The day of the lord at hande.

Righteous liue by faith.

As yet the day is not come when that after battaile taken away and ended, the rewardes ſhal bee geuen: Howbeit it is not farre of. And our Emperour, who when he aſcended vp into heauē promyſed that he would returne vnto vs agayn, wyll come, and not long tarye. In the meane while the righteous ſhall liue by his fayth, be he neuer ſo muche afflicted, neuer ſo muche laughed to ſkorne, neuer ſo muche dead: yet by hopyng for the promiſes ſhall he vpholde his conſtaunt minde. Howbeit if he abide not ſtyl in fayth, but thorowe extreme deſperacion withdrawe himſelf from the profeſſyon of the ghoſpel, in hym my ſoule ſhal haue no pleaſure. But god forbidde that by reaſon of our miſtruſt, we withdrawe oure ſelfes frō good begynninges vnto damnacion. Yea rather we haue profeſſed faith, and therein wyl we continue, to thentent we may winne the lyfe and ſaluacion of our ſoule, according vnto the counſel of Eſai, ſaying: The ryghteous ſhall lyue by fayth.

¶ The.xi.Chapiter.

A

The texte.

*Gene.i.

*Gen.iiii.

Faith is a ſure confidence of thinges which are hoped for, & a certaintie of thinges which are not ſeen. For by it the elders obtained a good reporte. Through faith we vnderſtand that the*world was ordained by the worde of god, and yͤ thinges which are ſeen, wer made of thinges which wer not ſeen.*By faith Abel offred vnto god a more plenteous ſacrifice then Cain, by which he obtayned witnes that he was righteous, god teſtifying of his giftes: by which alſo he beyng dead, yet ſpeaketh.

The commendacion of faith.

There is nothing yᵗ ſo greatly bringeth good mē into yͤ fauor of god, as faith and ſure belief on god. For it is an argument of a mind which hath cōceiued yͤ beſt opinion that may be of god, to doubt nothyng of hys wordes, thoughe the ſame appeare no where to the ſences of man, neither can be proued by mans reaſō. The common ſort of mē iudge thoſe thinges vain, ⁊ moſt like vnto dreames, which where thei be no where in dede, are only conceiued of yͤ mind by hope, ⁊ thinketh it an extreme foly to beleue yᵗ ſuch thinges are true, as can in no wiſe be ſhewed vnto the iyes. Certes this faith wherby the righteous man liueth when other do periſh, is not a certain cōmon light belief, but a ſubſtauncial ⁊ ſure foundacion of thoſe thinges which cannot be perceiued, nether by yͤ ſenſes, nor argumentacions of man: neuertheles ſure hope ſo repreſēteth yͤſame vnto the mind ⁊ ſoule, as though thei were manifeſtly ſeen, ⁊ holden with the handes, ⁊ perſwadeth thoſe thinges which of thēſelfes are inuiſible, to be moſt certain and ſure, not by mans

B

reaſons, but by a ſure belief towardes god the autour therof. The Iewes put confidence in their workes, but this is the onely thyng which maketh vs alowed and welbeloued of god, ⁊ not vs alonly: but furthermore if a man wil make rehearſal frō the creacion of yͤ world, he ſhal find that al our forefathers ⁊ elders, who are much remembred for their laudable vertue and godlines, deſerued yᵗ thei atteined to, by reaſon of their cōmendable faith. Firſte of al, are we not bounden vnto faith yᵗ we haue ſure perceueraunce that all this whole world, with al thinges therin cōteined, was created with yͤ worde of god, ⁊ the only cōmaundemēt of yͤ maker? For who is able otherwiſe to perſuade, yᵗ of inuiſible thinges were created and made thinges viſible? or els that thinges which are, were made of thinges which are not? The philoſophers reaſoning as mē, ſuppoſed yᵗ the world was neuer made, neither had any beginning more then had yͤ workman ⁊ creator himſelf. But this which could neither be ſeen, ne can be proued by argumentacion of mans wit, wee do as firmly beleue, as though we ſaw it, aſcertained by holy ſcripture, which declareth yᵗ the world was made by yͤ commaundemēt of god, who (as we know right wel) is able to do al thinges, ⁊ cānot lye. Abel firſt of al men deſerued to haue the name of a righteous man, ⁊ was therfore the more to be praiſed, becauſe not being prouoked by therample of any other, he was innocent and faithful to godward. But what thing was it yᵗ made him more dearely beloued of god thē his brother Cain? Forſoth feith, wherby he wholy hanged of him: wheras Cain lyke a man faithles, ⁊ not contented with thoſe thinges which yͤ earth brought furth of her own accord for yͤ fode of innocēcy, tilled yͤ groūd. Thei both offred ſacrifices vnto god of their own propre goodes, but god only accepted the ſacrifice of Abel, becauſe yͤ innocent mā truſted to his goodnes wͭ a true

Wonders wrought by faith.

The creacion of the worlde.

Abell preferred aboue Cain, by fayth.

heart,

hearte, and gaped not after the commodities and profites of thys worlde, but hoped for a rewarde of his vertuouſeneſſe in heauen. C Therfore he deſerued not by his ſacrifice, but throughe faith, that almightie god embracing his giftes, dyd by fier ſente downe from heauen, teſtifye that he was righteous, and by reaſon of this moſte goodly teſtimony, he is now after ſo many thouſand yeres, ſo much renowmed and ſpoken of, of all mē, that being dead he ſemeth euen to lyue and ſpeake. He was ſlayne to hys brotherwarde, what tyme he was murthered faultleſſe: but he was not ſlayne to God, vnto whom his bloude as yet cryed vengeaunce from the earth.

¶By faith was* Enoch tranſlated, that he ſhould not ſee death, neither was he founde: For god had taken him away. For afore he was taken away, he obtained a good reporte, that he pleaſed god. But without faith it cannot bee that any manne ſhould pleaſe hym. For he that commeth to god, muſte beleue that God is, & that he is a rewarder of them that ſeke hym.

The texte. *Gen. v. Sapi. iiii. Eccl. xliiii and. xlix.

Enochs father wicked.

Neither was it any whit preiudiciall vnto godly Enoch, that he was begotten of a wicked father. For holy ſcripture witneſſeth of him, that he was conuerſaunt and familier with god, euen whē he liued in earth, becauſe he purſued by feith, not thoſe thinges which are ſeen, but ſuche thinges as are not ſeen, that is to witte, eternal thinges and heauenly: and for this cauſe he was taken vp aliue to thoſe thinges that he loued, and deliuered from death. For he liued after ſuche a ſorte before he was taken from the felowſhip of men, D that he ſemed rather to liue in heauen thē in earth: and ſemed alſo vnworthy to dye for that he had cōmitted nothing death worthye, to thintent men ſhould firſt learne by his exaumple, that the open way to immortalitie is by faith and innocent liuyng. Therfore he was taken awai becauſe he pleaſed god. But he pleaſed him chiefly by feith, without the which no man pleaſeth him, haue he els neuer ſo many good dedes. For whoſoeuer deſyreth to be brought in fauor with almightie god, muſt firſt of all beleue that god is, who can do al thinges, & willeth what is beſt. Thē muſt he alſo beleue ẏ god careth for ẏ world, and ẏ by him neither the godly, which ſetting at nought ẏ viſible good thinges of this world, ſearche after god inuiſible, are defeated of their rewardes, be thei neuer ſo much afflicted & perſecuted in this life: neither the wicked perſones ſhall lacke their puniſhmētes, although thei ſeme here to liue in proſperitie and haue the world at wil. Therfore Enoch may thanke hys faith for this (I wote nere whether I may cal it glory or felicitie) ẏ he is taken awai from the felowſhip of mē, and liueth with god.

Enoch lyueth wyth god by faith.

By faith *Noe, being warned of god, eſchued the thinges which wer as yet not ſeen, & prepared ẏ arke to the ſauing of his houſhold, through the which arke he *condemned the world, and became heire of ẏ righteouſnes which is according to faith.

The texte. *Gene. vi. Eccl. xliiii *Mat. xii.

Noe ſaued by faith.

Howbeit Noe ſhewed a more notable example of fayth towardes god, euen thē this: who when he was forewarned by the mouth of god, howe it ſhoulde come to paſſe ẏ al kindes of liuyng creatures in earth ſhould be deſtroyed through inundacion of waters, & ſaw no apparente argumentes or reaſons whereby the ſaying of God mought be proued, becauſe the element was faire and cleare, and ẏ people ẏ wer feaſting & making brideales w̄out any care laughed to heare theſe manaſing wordes of ẏ prophecy: Yet ſurely beleuing that it would ſo come to paſſe as god had ſaid before it ſhould happē, ordained an arke, wherby he both preſerued his own houſhold, and condemned other men which ſo miſtruſted the wordes of god,

that

A that they lawghed him to ſkoꝛne as a mad mã, when he was a framing the ſayde Arke agaynſte the cominge of the floude. Neither was he alonly pꝛeſerued from the floude, but alſo ſucceded in the pꝛaiſe of Abell and Enoch his elders, who are muche renowmed foꝛ that righteouſneſſe whiche thoꝛowe faith maketh a manne commendable befoꝛe God.

The text. Gen. xii. Act. vii

By faith Abraham when he was called, obtained to go out into a place, which he ſhould afterwarde receiue to inheritaunce: and he went out not knowing whither he ſhould go. By faith he remoued into the land of promiſe, as into a ſtrange cou͂trey, when he had dwelt in tabernacles: and ſo did Iſaac and Iacob heires with him of the ſame promiſe. For he loked for a citie hauing a foundacion, whoſe builder and maker is god.

Abꝛahams fayth.

Nowe how ofte did Abꝛaham geue an example of a notable faith towardes god? Firſt where as there is nothing moꝛe pleſaunt to man then his natiue countrey, yet whē almighty god commaunded him to foꝛſake the ſame with his affeccions, ⁊ flyt into an unknowen land, he made no tarying, but obeyed ſtreight waies the voice of god: ⁊ that pꝛouoked by no other mans example, noꝛ put in hope ⁊ comfoꝛt by any pꝛobable reaſons, how it ſhould ſo come to paſſe, yͭ after he had foꝛſaken ſuch landes and patrimonie as he was boꝛne unto, he ſhoulde poſſeſſe by enheritaunce, I wot nere what lãd, wherof as yet he neyther knewe yͤ name, noꝛ ſituacion. So ſure a truſt ⁊ belief had he, that al ſhould come to paſſe whatſoeuer God had pꝛomiſed. It pꝛoceded of the ſame faith that whē he came into the land pꝛomiſed of god, ⁊ the matier went not foꝛeward to his mind neither with him, noꝛ his ſonne Iſaac, noꝛ hys nephew Iacob (wheras yet thenheritaunce of this land was not pꝛomiſed to him alone, but alſo to his offſpꝛing and poſteritie) because he was conſtrayned oftetimes to fight with his enemies, ⁊ Iſaac had much buſines and trouble with the Philiſtians, ⁊ Iacob was dꝛiuen thence by Eſau his bꝛother, into the countreye of Meſopotaima, frõ whence after he was at the length retourned again, he was fain to bie a litle piece of grou͂d to pitche his pauilion in: yet al theſe thinges moued not Abꝛahã a whit, to haue any miſtruſt in god, who pꝛomiſed yͤ land: neither complained he yͭ he was a baniſhed man, and not an enheritour, neither regarded he thoſe thinges which are ſene in earth, but heauēly thynges which are not ſene otherwiſe thē with the eies of faith. Foꝛ he perceiued that this was not the land that god ment of, when he made yͤ pꝛomes, yͤ which land he ſet ſo litle ſtoꝛe by, yͭ he thought it not neceſſarie therin to build neither houſe oꝛ towne, but kepe himſelfe and his in tabernacles, as a ſtrau͂ger which anon ſhould remoue to an other place. What did he thē loke foꝛ whē he ſaw yͭ theſe pꝛomiſes wer not perfourmed? Foꝛſoth he loked foꝛ an other citie whyche was ſtable and perpetual, from whence he ſhould neuer be dꝛiuen out againe, farre unlike theſe cities which men do builde and deſtroye, the maker and builder wherof was God himſelfe.

B

The text. *Gen. xxi.

Through faith *Sara alſo receiued ſtrength to conceiue and be with childe, & was deliuered of childe when ſhe was paſte age, becauſe ſhe iudged him faithful which had promiſed. And therfore ſprang there of one (euen of one whiche was as good as dead) ſo manye in multitude, *as are ſtarres of the ſkye, and as the ſande the whiche is by the ſea ſhore innumerable.

*Gene. xv.

Sara conceiued by fayth.

Moꝛeouer his wife Sara when ſhe had both an olde man to her huſband, and her ſelfe was ſo ſtricken with age, that her matrice lacked natural ſtrength to dꝛawe mans ſede unto it, and retaine the ſame, dyd neuertheleſſe conceyue, ⁊ was deliuered of Iſaac:

miſtruſtig ẏ ſtrength of nature, but yet geuing credēce vnto god, who by an aungel promyſed her a man chyld the next yeare. She gaue no eare to nature reclaming ⁊ barking to the contrary, but only had a ſure beleſe that god could not lie. God promiſed Abraham a poſteritie equal in numbre to the ſtarres, and the ſand of ẏ ſea ſhore, ⁊ yet by the courſe of nature was there no hope of yſſue at al. That notwithſtanding, he had no myſtruſt. And therfore of this one olde man being barayne by reaſon of age , there iſſued a poſteritie ſo many in numbre, as are the ſtarres of the ſkye , and ẏ ſande in the ſea ſhore. For he loked for ſonnes and nephewes, not after the kynred of bloud, but after the imitacion of faith, wherby al we are the offſpring and poſteritie of Abraham, which do beleue the promyſes of the goſpel. Therfore not only Abraham , but alſo al his true poſteritie, wer of ſuch conſtaunt faith, that very death bereaued not them therof.

C

¶ Theſe al died according to faith when they had not receyued the promiſes: *but ſaw them a farre of, and beleued them, and ſaluted them, and confeſſed that they were *ſtraungers and pilgremes on the yearth. For they that ſay ſuch thynges, declare that they ſeke a countrey. Alſo if they had bene myndeful of the countreye, from whence they came out, they had leaſure to haue returned agayne: but nowe they deſire a better (that is to ſaye) an heauenly. Wherefore God hymſelf is not aſhamed *to be called their God, for he hath prepared for them a citie.

The text.
*John.viii.
*Ge.xlvii.
i.Pa.xxix.
Pſa.xxxix.
*Exod.iii.

For al theſe died when they as yet had not the promiſſes perfourmed, but ſawe them a farre of by fayth, and beleued them: and for great deſyre ſaluted thē, putting ſo litle truſt in this land, wherin no man may liue any long ſpace, ẏ they confeſſed thēſelfes ſtraungers ⁊ pilgrimes, not only in Paleſtine, but in the whole world. For oftetimes they cal this life a pilgrimage ⁊ ſtraūge dwelling. And Dauid in the miſticall Pſalme confeſſeth himſelf to be a pilgrime on the land, as al his forefathers and elders were, and yet reigned he in Paleſtine, and builded there a citie. And verely this coūtrey was compaſſed about with very narrowe limites, and a great part therof came not to the poſſeſſion of the Hebrues, the offſpring ⁊ ſucceſſours of Abrahā, becauſe they coulde not driue out the old poſſeſſioners: neither did Moſes entre into ẏ ſame, but behelde and ſaluted it a farre of from a mountaine, when he was about to paſſe out of the world, ⁊ yet had he no miſtruſt of the promiſes. Therfore ſence they confeſſe thēſelfes to be pilgrimes, they ſufficiently declare ẏ they deſyre ⁊ long for a countrey. What coūtrey ſeke they after, vnto whō al this world is an exile ⁊ banyſhemente? They forſooke their countreye of Caldey, ẏ whiche, if they had ſo ſore longed for it, was not ſo farre of, but that they mighte haue had cōueniēt recourſe thither at pleaſure. Therfore they lōged not for that, but for an other countrey better then it, wherein they might liue for euer, quite exempt ⁊ deliuered frō al greuous ſorowes and paines of this wretched world. This was that heauenly countrey, into the which god called them out frō their own, for the loue whereof he willed them ſo to liue in this worlde, as though they were not therin. And for this cauſe almightie God, where he is the maker and ſoueraigne lord of al men, calleth himſelfe ſpecially the God of Abraham, Iſaac, and Iacob. For he is properly the God of thoſe that haue put their whole truſt, and all aides of felicitie in him. And vnto ſuche hath he prepared, not an earthly, but a celeſtial citie, in the whiche they reigne alwayes in blyſſe with him, for whoſe ſake they contemned all thynges.

D

This life a Pilgrimage.

What cōtrey the fathers loked for

Why god is called god of Abraham, Iſaac, and Iacob.

By.

The text. Gen.xxii. Ecle.xliiii

By faith Abraham offered vp Iſaac when he was proued, & offered him being his only begotten ſonne, in whom he had receiued the promiſes. And to hym it was ſaid: in Iſaac ſhal thy ſede be called: for he conſidered that god was hable to raiſe him vp agayne from death. Therfore receiued he hym alſo for an enſample of the reſurreccion. *By faith did Iſaac bleſſe Iacob & Eſau, concerning thinges to come

*Ge.xxvii

Abrahams fayth in ſacrificing Iſaac.

A Was not this alſo a notable exaumple of fayth in Abraham? that when God tryeng how vnfaynedly he truſted him, commaunded him to offre vp in ſacrifice his ſonne Iſaac, where as he was his only ſonne, and he in whoſe name the poſteritie was promiſed (for theſe were the wordes of the promyſer: Thy ſede ſhal be called in Iſaac:) yet he wythout further delaie, did as he was commaunded to do, not reaſonyng here with himſelfe on this wiſe: Of whom ſhal I haue poſteritie if I ſley him, in whō only reſteth all yͤ hope of my poſteritie? But he conſidered this in his mynd, that god who made the promyſe coulde not lye, and that he was able yf it pleaſed hym, to reyſe his dead ſonne the multiplier of his ſtocke euen from death. And becauſe he beleued the reſurreccion of the dead, it was therfore geuen him to bryng home his ſonne agayne with him, beyng as it were reſtored to lyfe, notwythſtanding he was as muche as in the father laye, dead: who euen then repreſented by a certayne figure, the reſurreccion of Ieſu Chriſte to come. This was alſo a

Iſaacs faith.

B manyfeſt example of a mynde hauing a great confydence in God, that when Iſaac laye on his death bedde, and had not as yet receyued the filicitie promiſed of God, yet was he bolde to promiſe the ſame to Iacob and Eſau his ſonnes, when he bleſſed them both, foreſeyng both theyr lyues, and the contrarie rewarde that eche of them ſhould haue. So quicke of ſight is faith, yͭ ſhe ſeeth euen thoſe thynges as preſente, whiche are farre diſtant from the bodely ſenſes.

The text. Ge.xlviii. *Gen.l.

By faith Iacob, when he was in dying, bleſſed both the ſonnes of Ioſeph, and bowed himſelfe toward the toppe of his ſcepter. By faith *Ioſeph whē he dyed, remēbred the departing of the children of Iſrael, and gaue cōmaundment of his bones.

Iacobs fayth.

It came of lyke faith that Iacob at the houre of his death, bleſſed al yͤ ſonnes of Ioſeph, not ignoraunt what was to come: who croſſing his armes laid his right hande vpon Ephraim, beyng on his left ſide, & his left hand vpon Manaſſe, ſtanding on his righte ſyde, nothyng doubting but that woulde come to paſſe, which the holy goſt told him before ſhould happen. But this faithful old mā ſawe a great deale farther, what tyme he kiſſing the toppe of the ſceptre of his ſonne Ioſeph, worſhipped Chriſte in hym, who ſhould haue ſoueraigne auctoritie and rule ouer al men: of whom the ſaide Ioſeph falſely accuſed and betraied of his brethren, bare the figure. Neither did Ioſeph growe out of kynde, and become vnlike his aunceſtours in faith. For when he ſhould departe thys worlde in the lande of Egipt, he foreſawe how it ſhoulde come to paſſe by gods helpe (the which thing as thē ſemed nothing likely) that the Iſraelites ſhould remoue out of Egipt to come vnto the lande promiſed of god: and ſo true is it that he doubted not herof, that he gaue then a commaundemente of the tranſlatinge of his bones to the ſame place.

Ioſephs fayth.

The texte. Exod.ii.

¶By faith Moſes when he was borne, was hyd thre monethes of his father and mother, bicauſe they ſawe he was a propre childe, nether feared they the kinges commaundemente.

Moreouer Moſes, whē he was newly comen into yͤ world, was

preſerued

The fayth of Moyſes hys parentes.

C preſerued by the faith of his parentes. For when the king had cōmaunded that al the men children borne of the Hebrues ſhoulde ſtreight wayes be done to death, his father & mother after they had vewed yͤ childe (who ſemed anon as he was borne to be marked to doe ſome great & notable feate, euen by yͤ verie towardnes and lykelyhod that appeared in his countenaunce) ſuppoſing it to be an acceptable pleaſure vnto God that it were preſerued for the commen weale of the people, contemned the kinges commaundement, and hyd the ſayde chylde thre monethes in their houſe: that done, they put it in a lytle cofer, and layde it out vpon a ryuers banke, nothing doubting but God woulde preſerue the yongling whom he had endued with ſo great grace: to conclude, they feared more to diſpleaſe God then the Kynge, bycauſe they perceyued that ſuche as lyue well and vertuouſlye, can not, howſoeuer the worlde goe with them, lacke theyr rewarde.

The texte.

By fayth Moſes when he was greate, refuſed to bee called the ſonne of Pharaos daughter, and choſe rather to ſuffre aduerſytye wyth the people of god, then to enioy the pleaſures of ſynne for a ſeaſon: and eſtemed the rebuke of Chriſt greater ryches then the treaſures of Egypte. For he had reſpecte vnto the rewarde.

Howbeit the parentes of Moyſes deſerued to haue the prayſe herof, lyke as this was his owne propre commendacion, that after he was ſhotte vp towardes mannes ſtate, and choſen of Pharaos daughter to be her ſonne, he refuſed the honourable kynred of the bloud Royal, hauing leuer to confeſſe himſelfe to be an Hebrue borne, and ſo to ſuffre common perſecucion with the people of God, then by wycked diſſimulacion to enioye the commodities and pleaſures of thys worlde: reckenyng it to be muche happyer riches then all the Egipcians treaſures, at that tyme to ſuffre the rebukes of aduerſities for the preſeruacion of the people, thereby to figure Chriſt, who in tyme to come ſhould ſuffre greater euels for the sauetie of his nacion. Finally he contemned that he mighte haue had, and was ſure of, and wyth the eyes of faythe regarded thoſe thynges onely whiche are farre from the ſenſes, putting his affiaunce in God, who ſuffreth not the vertue and goodneſſe of man, to be diſapointed of worthye rewardes. D

Moyſes fayth in refuſyng Pharaos kynred.

The text. Exod.xii.

By fayth he forſoke Egypte, and feared not the fearcenes of the kynge. For he endured, euen as though he had ſene hym whyche is inuiſible. Troughe fayth he ordayned the paſſeouer and the effuſion of bloud, leſt he that deſtroyed the fyrſt borne, ſhould touche them.

The ſame Moyſes puttinge his truſte in the ayde of God, boldly attempted thynges of muche greater enterpriſe then theſe. For he ſticked not to flee out of the lande of Egipte, and thence to conuey with him the people of God, nothing fearing the wrath of the fierce tyrante. He contemned the kyng whom he ſawe wyth hys eies. He regarded not the threatnynges of ſo myghtye a Prynce, whom he ſawe in armes purſuyng hys nacion, the Iſraelites, at the heles, and readye to ſleye them. Neyther dyd he wyth leſſe boldneſſe and courage of mynde truſt vpon the inuiſible ſocours of the inuiſible God, then yf he had openly ſene him with his eyes. Moreouer of the ſame fayth came it, that when he vnderſtoode howe it woulde come to paſſe, that the reuengyng Aungel would raunge thorowe the whole lande of Egipte, and ſley all the fyrſt borne, he was nothyng afrayde of his people the Hebrues, vnto whom in thoſe dayes aboute the tyme of the ſame deſtruccion, he

Moyſes fayth in hys doiges

The Iſraelites broughte ſafe oute of Egypt by fayth.

ordeyned

A ordeyned ẏ annual vſe or ceremonie to eate the Paſchall Lambe, with whoſe bloude they ſprynkeled the thraſholde and haunſe of the dore, with both the poſtes of the houſe: and truſting vpon this ſigne, feared not themſelfes in the middes of the ſlaughter of the Egipcians.

The texte. Exod.xiiii

¶By fayth they paſſed through the red ſea as by drye lande: whiche whan the Egipcians had aſſaied to doe, they were drouned.

The reed ſea deuided by fayth.

Anon after when the reed ſea letted the Hebrues in their flyeng, by vertue of like faith it deuided aſonder at the ſtroke of Moyſes rodde, and lefte ſuche a waie in the middes, that they paſſed therby as wel as by drye land. And by this meanes al the people puttyng theyr truſt in God, fled awaye ſafe and without any harme. But when the Egypcians beeyng raſhe and ouer haſtie thorowe wrath, were entred therin, by and by the waters cloſed together, and they all were drowned.

The text. Joſue.vi

¶By fayth the walles of Iericho fell downe, after they were compaſſed about ſeuen dayes.

The walles of Iericho ouerthrowen by fayth.

What thing made in times paſt the walles of Jericho, after they were ſeuen times compaſſed aboute, on the ſeuenth daye ſodaynely to fall without any violence of engins, at the ſound of the prieſtes trompettes, and the crye or ſhoute of the people? in ſuche wiſe ẏ all the Hebrues who enuyroned the towne, had entraunce made them euery man in the place where he ſtode: was it not the
B faith of the capitayne Joſua and the people? He was thorowly perſuaded with him ſelf, that god was hable to do al thinges, and that the thynge woulde vndoubtedly come to paſſe, which he had promiſed to do.

The text. Joſue.ii.

By fayth the harlotte Raab peryſhed not with them that were diſobedient, when ſhe had receiued the ſpyes to lodgyng peaceably.

Rahabs fayth.

Furthermore, it was alſo a notable example of faith, that ẏ harlotte Raab, whiche had before receyued the ſpies to lodging that were ſent vnto the Citie by the Hebrues, after ſhe perceiued how that people was dearly beloued and in the fauoure of God, ſhe was better wyllyng to prouide for them with the daunger of her own life, then to geat thāke of the wicked Citizens: and therfore had ſhe this rewarde for her faith, that ſhe and her familie onely were preſerued from death, because they ſhould not periſhe wyth them, which truſting to their own ſtrength beleued not that god would deſtroye their Citie at his pleaſure.

The text. •Judi,vi. •viii. •xiiii. •Dani. vi. •Dan. iii. •iii.re.xvii

And what ſhall I more ſaye? For the tyme wyl be to ſhorte for me to tell of *Gedeon, of *Barache, and of Samſon, and of Iephthae, of Dauid alſo & Samuel, and of the prophetes: which through fayth ſubdued kyngdomes: wrought rightouſnes: obtayned the promiſes: *ſtopped the mouthes of lions: *quēched the violence of fire: eſcaped the edge of the ſweard: out of the wekenes, wer made ſtrong, waxed valiant in fight, turned to flight the armyes of the alyentes, *the women receyued their dead rayſed to lyfe agayne.

Gedeons victorie by fayth.

But ſeyng that among ſo many wonderfull actes of oure forefathers and elders there was none at al notably achiued wythoute the aide of faith, for what purpoſe ſhoulde I ſtande in the particuler reherſall of them all? I ſhould ſoner lacke tyme, then examples, if I would go forth with the ſtories of ẏ Captaine Gedeon, who truſtyng vpon ẏ aides of god feared not with three hundred menne to ſet vpon the hooſte of the Madianites excedinglye wel fourniſhed with menne, armoure, and all other habilimentes of warre. And in concluſion diſcomfited and put to flyghte a greate

multitude of thē, with the ſownd of trompettes, noiſe of pitchers, C
& merueylous & ſodayne appearyng of candels, in ſuch wiſe that ẏ Hebrues neuer drawing their ſwerdes, one of thē ſlewe an other.

Barachs victorie by faith. Of Barache, who truſtinge vpon the prophecie of the woman Debora, ſet vpon the excedingly wel appointed hooſt of the Captaine Siſara, & ſlewe the ſame, not leauing one man aliue: & finally put king Iabin to flight, who anon after was ſlaine of a womā.

Sampſōs fayth. Of Sampſon, who beeing aided with the helpe of god, achiued many wonderful enterpriſes againſt the Philiſtians, for ẏ defence of his countrey, the which could not be done of a great many together, nor yet by any puiſſaunce and ſtrength of mans body.

Iephthaes victorie by fayth. Of Iephthae, who albeit he was a vile baſterd, & of baſe fortune in his countrey, yet truſting vpon goddes helpe had a merueilous goodly victorie ouer the Ammonites, enemies to his people.

Dauids fayth. Of Dauid, who beſydes ſo many victories by gods helpe gotten, beſides ſo many ieoperdyes as he eſcaped by the preſeruaciō of almightie god, feared not being but a young ſtripling, and without armoure, to encountre with Goliath well weaponed and armed at all peces, whom he ouerthrewe with the ſtroke of a ſlynge, becauſe god ſhould haue the whole glory and prayſe of this victorie, and not man.

Samuels fayth. Of Samuel, who without any garde of men to defende his perſonage, gouerned many yeares the people of Iſrael, freely executyng the office of a Iudge and chief ruler among them: being wel aſſured that god would rewarde, yf any man did any thing aright in his miniſtracion. Tyme (I ſay) would fayle me yf I would procede in recityng of al ſuch examples. I wyl here ouerhip ſo manye noble Prophetes, as putting their truſt in god ſet naught by the threatninges of tyrantes: ſo many men of renowmed holines, as not by worldly goodes and riches, but by the ayd of god in whom they put their whole affyaunce, did wonderful dedes, and by their worthy actes lefte behynde them a memoriall of themſelfes vnto poſteritie. For, to make a briefe and ſummarie reherſal of ſtoryes omittyng the names of thauctours, it is to be aſcribed vnto theyr faith, that they being as touching al other thinges vnable, did by the helpe of God ſubdue moſt wealthy and riche kingdomes, and could not by any maner of feare be brought from ẏ kepinge of the lawe that was geuen them, loking for their reward of almightie god. And becauſe no delaying of ẏ promiſes miniſhed their faith, at length they atteyned thoſe thinges whiche God promiſed vnto their elders. They obteined of him by faithful praiers, that which could in no wiſe be done by the courſe of nature. They wer by his preſeruacion deliuered from exceding great daungiers. The lions which againſt other are of fierceneſſe inuincible, they either vanquiſhed, or proued harmles, as though their mouthes being ſtopped, or els their clawes faſt bowonden, they had had no power to hurt thoſe whom god woulde haue preſerued withoute any anoiaunce. When they were caſt into the middes of the fyre, they ſo endured without hurt, as though they had quenched ẏ natural violence and heate therof with their bodies. Againe, by the protecciō of god, they eſcaped awaye ſafe from their enemies ſwerdes that were drawen agaynſte them. Furthermore God recomfortynge them,

D

The myghte of fayth.

Prayer.

A them, they receiued after vtter deſperació, exceding great ſtrength and courage of mind: inſomuch that being not long beefore taken for dead men, they ſodainly acquited themſelfes manfully in battaill, and valiauntlye put to flyghte their enemies, of whom they were inuaded. Moreouer the faith alſo of ẏ wemen deſerued that the mothers ſaw their dead childrē reiſed frō death to life againe.

The. text. Other wer racked, and would not be deliuered, that they myght inherite a better reſurreccion. Agayne other wer tried with mockinges & ſcourginges, moreouer, with bondes and priſonment, *wer ſtoned, wer hewen aſunder, wer tempted, were ſlayne with ſweard, walked vp & down in ſhepe ſkinnes, and goates ſkinnes, being deſtitute, troubled & vexed, which men the world was not worthy of. They wandred in wilderneſſes and in mountaines, and in dennes, and caues of the yearth. *iii. Re. xxi

Other being racked, ⁊ ſore handled with diuerſe kyndes of tourmentes, wer better willing to die in ſuch paines, then to be delyuered with condicion to obeie the wicked commaundementes of Princes: yelding with great faith their liues to almightie God, which thei knew right wel they ſhould receiue agayne with vauntage in the reſurrecció of the dead: ſuppoſing it much better to bie immortalitie with the loſſe of this ſhort and tranſitorie life, then for a litle gayne of ſmal time to loſe ẏ life eternal. Againe by reaſon of a conſtaunt deſyre they had to maintaine the trueth ⁊ rightuouſnes, they were ieſting ſtockes to all the worlde, laughed to B ſkorne of euery body, and ſlaundered for mad mē, and workers of miſchief, and not only put to ſhame for their faith towardes god, but alſo had their vertue and goodneſſe tried with ſcourginges, ⁊ moreouer with bondes and empriſonmente. Furthermore they wer ſtoned, hewen a ſōder, ⁊ torne in peces with horrible puniſhment of body. To make an end, with what kind of euils wer they not tried withall? They died with dint of ſwerd, being fully perſwaded that good men could not by very death be ſeuered frō god. Againe ſuche of thē as chaunced not to make an end of their tourmentes by death, wanne nothing els by prolōging of their liues, but that they wer tourmented with long martyrdome. They wer baniſhed from their houſes, and being driuen out of townes, wandred vp and down in wilderneſſe like wilde beaſtes, couered, as wel as it would be, with ſhepe ſkinnes, ⁊ Goate ſkinnes, hauing ſcarcitie of al neceſſaries, vexed with ẏ cruelneſſe of perſecutours ready to aſſayle them on euery ſide, and troubled with the ſondry diſcōmodities and miſeries of this life, being ſo vnworthy to ſuffre ſuche euils ⁊ aduerſities, that the world was rather not worthy to haue in it ſo vertuous and holy men: in ſuch wiſe, that God mought ſeme euen for this purpoſe to haue taken them away frō the company of men, leſt they being men of pure and chaſt conuerſacion, ſhoulde haue led their liues amonge defiled perſons and ſynners. Therefore they wandered aboute in wilde mountaines, hauinge no certaine habitacion or dwelling place to reſorte vnto, vſyng Dennes and Caues of the earth in the ſtede of houſes.

The faith of godlye men, and their extreme trouble in the worlde.

The text. And theſe all thorowe fayth obtayned good reporte, and receyued not the promiſe, becauſe god had prouided a better thing for vs, that they without vs, ſhould not be made perfect.

And all theſe before named, albeit they haue not yet obteyned the reward promyſed thē for their godly liuing, which reward ſhalbe geuen them at the generall reſurreccion of the bodyes: Yet haue they deſerued perpetual prayſe for the conſtantneſſe of their faith. C

Why eche man hath not his rewarde anon after his death.

Some man wyl here ſaye: Why hath not euery man his rewarde by and by geuen him after death? Forſoothe it hath ſo pleaſed almightie God, that all the whole bodye of Chriſte ſhal receiue the glory of immortalitie together. For we are al membres of yͤ ſame bodye: and ſuche as haue gone before vs do gladly tarye for vs, to thende that they may wholy and iointly with their bodies, and al the felowſhippe of their brethren, entre into thenheritaunce of eternall glory, and be conioyned vnto their head.

The.xii. Chapter.

The text.
*Eph.iiii.
Collo.iii.
i.Pete.ii.
*Ephe.i.
Hebrue.x.
*Pro.iii.

Wherefore, let vs alſo (ſeyng that we are compaſſed with ſo greate a multitude of wytneſſes,) *lay away al that preſſeth down, and the ſinne that hangeth ſo faſt on: let vs runne with pacience vnto the battail that is ſet before vs, loking vnto Ieſus yͤ autour and finiſher of our faith, which (for the ioie that was ſet before him) abode the croſſe and deſpiſed the ſhame, and is ſet down on the *right hād of the throne of God. Conſider therfore, how that he endured ſuche ſpeakinge againſte hym of ſinners, leſt ye ſhould be weried, and faint in your mindes. For ye haue not yet reſiſted vnto bloud, ſtriuing againſt ſinne: And haue forgottē the exortacion, which ſpeaketh vnto you as vnto childrē: *My ſonne, deſpiſe not thou the chaſtening of the Lord, neyther faint when thou art rebuked of hym: for whom the lord loueth hym he chaſteneth: yea, he ſcourgeth euery ſonne that he receiueth.

D

The burdē of bodylye luſtes.

Hope of heauenlye thynges.

Chriſte to bee folowed.

Chriſtes gayne by death.

SEing then we are compaſſed with ſo great a companie, and as it were with a cloude of thoſe, who euen in the olde teſtament, witneſſed by ſufferynge of ſuch euels as are before rehearſed, that they beleued the promiſes of god with al their hearte: let vs alſo encouraged by their examples, ſe yͭ we caſt from vs the burthen or fardall of corporall thynges, and bodelye luſtes, which letteth the mynd laden with cares, to deſyre thinges celeſtial, and put away ſynne that helde vs faſt on euery ſyde: and finally beeyng incenſed and ſette a fyre with the hope of heauenly thynges, runne manfully in thys raſe that is ſet before vs, and by no affliccions, nor any withdrawing of the mynde be ſtayed and holden backe from running the courſe that we haue begonne, neuer caſting our eies aſide from Ieſu Chriſt: who as he is yͤ verye cauſe that we haue conceiued this belefe on God, ſo wil he finiſhe what he hath begonne in vs. Let vs conſider what way he entred in, and whitherto he came, who whereas he mighte by reaſon he was innocent and gyltleſſe haue eſcaped death, and been as much wythoute all payne and paſſion, as he was withoute all ſynne: yet he deſpiſinge the ioyes of this worlde, ſuffred death, and to thentente his deathe ſhoulde bee the greuouſer hauinge reproche ioyned therewyth, he ſuffered the deathe of the croſſe. For menne make not ſo muche a dooe to ſuffre a gloryous deathe. Ye ſee whyche waye he entred in. Nowe whitherto came he? By deſpiſinge of thys lyfe, he attayned immortalitie: By deſpiſinge and ſettinge naughte by worldlye reproche, he attained euerlaſtyng glorye in heauen, where he nowe ſytteth on the ryghte hande of the royall throne of GOD the father. When ye wythall haſte auaunced youre ſelues to come to bee partakers of thys

glorye

A glorye through reproche and diuers painfull afflictions: then, leſt you diſcouraged in your myndes ſhould at any time by thenforcement of wearines ceaſe to runne in the raſe that is ſet before you, cōſider with your ſelfes how that your captaine, who neuer knew any maner of ſin, dyd neuertheleſſe, to ſhew vs an example of true pacience, endure ſo great rebukes, ſo much ſhame and vilany, ſuch miſreportes ⁊ falſe accuſacions, that he let the wicked Iewes cōpel him to ſuffre the very puniſhment of the croſſe. Be not ye therfore diſmayed, who being not cleane without ſin, do ſuffer leſſe diſpleaſures ⁊ perſecucion. Better it wer for a mā to dye a thouſand times, then to fall again into his former ſinfull life. Howbeit you, who haue hitherto ſuffred ſmall perſecucion and aduerſitie, haue not as yet reſiſted ſin vnto ſheading of bloud, the which ſin fierſly aſſaulteth you, ſtriuing againſt it: ⁊ yet you do by and by ſuppoſe yͭ god hath forſaken you, and remember not what the mercifull father ſpeaketh vnto you, as vnto his children, in the miſticall prouerbes, comfortyng you, and with ſwete and gētle wordes exhortyng you to great and valiaunt courage of mynde: *My ſonne* (ſayeth he) *deſpyſe not thou the chaſtenyng of the Lorde: neyther deſpayre thou whenſoeuer he rebuketh thee.* For whom yͤ lord loueth, him he chaſteneth with the euils and aduerſities of this life, ⁊ ſcourgeth euery ſonne yͭ he receiueth.

Chriſtians muſte paſſe through trouble.

Death better thā ſin.

God chaſteneth whō he loueth.

The text. B

¶ If ye endure chaſtening, god offereth himſelf vnto you as vnto ſonnes. What ſonne is he whom the father chaſteneth not? If ye be not vnder correccion, wherof all are partakers, then are ye baſtardes and not ſonnes. Therfore ſeyng we haue had fathers of our fleſhe, which corrected vs, and we gaue them reuerence: ſhal we now not muche rather bee in ſubieccion vnto the father of ſpirites, and lyue? And they verely for a fewe dayes nurtered vs, after their owne pleaſure: but he nurtereth vs for our profite, to the entent that he maye miniſter of his holines vnto vs. No maner chaſtening for the preſent time ſemeth to be ioyous, but grieuous: neuertheles afterwarde, it bringeth the quiet fruite of righteouſnes, vnto them which are exerciſed thereby.

Gods loue to the pacient.

Trouble a token of gods children.

If ye paciently endure ſuch chaſtening, god acknowlageth his ſonnes, and offreth hymſelf to you agayne as a mercifull ⁊ louing father, ⁊ doth not exclude you frō thenheritaunce of the life celeſtial. Thinke you that you are therfore hated, and nothing regarded of god, becauſe ye are afflicted with the euils of this world? Nay, rather this ought to be an argument that ye are appointed to be yͤ heires of the fathers inheritaunce. For what father is he that doth not ſomewhiles chaſten his ſonne whom he acknowlageth for his own? Furthermore, ſith that al vertuous menne and good liuers, whom god eyther doth, or hath dearely loued, haue been by temporall affliccions taught true vertue, and godly liuyng: yf you bee free from ſuch fatherly correccion, verely it is a manifeſt proofe yͭ ye are baſtardes, and not true natural ſonnes. If we haue not only ſuffred, but alſo geuen reuerence to our parentes, of whome we are begotten as touchyng the fleſhe onelye, whiles they dyd wyth checkes ⁊ laſhes teache vs the common behauiour of this lyfe, not ſtriuing againſt their autoritie, but ſo interpreting their doinges, as though howſoeuer thei dealt with vs, they dyd all of a frendely mynde, and good zeale towardes vs: ſhall not we then much more ſubmit and yelde our ſelfes to the heauenly father, who is not only the autour of bodies, but of ſpirites, fully perſwaded wyth our ſelfes herein, that what euyls and aduerſities ſo euer he ſuffereth vs to be afflicted withall, he doeth neuertheleſſe with a fatherlye minde prouide for our ſoule health and ſaluacion: As the corporall father is not ſo cruell againſt his ſonne as to ſley hym, but to preſerue him, & make him better: C

Why god chaſteneth his.

ſo God chaſteneth vs in this world, to thentent we may liue for euer in the worlde to come. And thoſe parentes enſtructed vs as thei would themſelfes, oftẽtimes abuſyng their autoritie, and enſtructed vs for a ſhort tyme in thynges tranſitorie, and ſuch thinges as wil ſone periſh, as in thoſe which pertaine to the getting and maintenaunce of worldly ſubſtaunce: yea & many times hauing an iye to their own profit, they enſtructed vs to this end, becauſe thei would be holpen with our obſequious and readye diligence. But this father who hath no nede of vs, alwaies regardeth our cõmodities, and that our ſinguler profites and cõmodities.

What ryches god wil geue vs.

For he goeth not about to haue vs enriched with earthly goodes, neither to haue vs ſuccede in the liuelode of a few acres of land, but to geue vs his heauenly giftes, that is to witte, holines in this world, and in the world to come euerlaſting blyſſe & felicitie. Whoſo wil earneſtly conſider with himſelf this ſo great and excellent profite, ſhal eaſely away with the temporal griefe of this preſent life. For whẽ other parentes do correcte their childrẽ, that maner of chaſtiſing hath in it no pleaſure, but paine & griefe for the time preſent: yet after the children bee come to mans ſtate, and begin once to perceiue how muche good that paine did them, then do thei greatly reioyce that euer thei wer beaten and chydde, and with laughing countenaunce rẽdre them thankes whom they ſuffred before with weping iyes. Euen ſo the calamitie and miſery of this worlde is in the meane tyme whyles it hangeth ouer oure D heades, & vexeth theſe mortall bodies, greuous to our ſenſes. But this pain, this vexacion and trouble, wherwith our ſoules alſo by reaſõ of the ſocietie thei haue with the body are diſquieted, bringeth forth the quiet and ſwete fruite of righteouſnes in due ſeaſon.

Affliccion.

Affliccion teacheth godlines, godlines bryngeth yͤ ioyes of a good mynde or cleare conſcience, a good mynde bryngeth furth immortalitie. Therfore let no mannes heart fayle him in this moſt godly raaſe. The ſweate and labour is great, but the rewardes are high and excellent, but the rewarde geuer is faithfull.

The text. Eſa.xxxv.

¶ Sretche forth therefore the handes which wer let down, and the weake knees, and ſee that ye haue ſtreight ſteppes vnto your fete, leſt any haltyng turne you out of the way: yea, let it rather be healed. Folow peace with al men, and holines: without the whiche no man ſhall ſee the Lorde. And looke that no man be deſtitute of the grace of god, leſt any rote of bitternes ſpring vp and trouble, and therby many be defiled: that there be no fornicatoure, or vncleane perſon, as Eſau *which for one meſſe of meate ſolde his birthrighte. For ye knowe howe that afterwarde when he would by inheritaunce haue obteined bleſſyng, he was putte by. For he founde no place of repentaunce, *though he ſought it with teares.

*Gen.xxv *Ge.xxvii

Chryſtyan wraſtlinge & runnyng

Folow you ſtout wraſtlers, and luſty runners, beſtyrre your wery handes, plucke vp youre weake and foltrynge knees, and runne ſtreight to the marke that is ſet before you. Let not the foote turning hither and thither wandre out of the ſtreight wai: Yea rather yf you haue wandred any whitte at all, yf ye haue been heretofore ſlacke in running, ſee ye make amendes with a new luſty courage and cherefulnes. Neither is it ynough for you yͭ euerye man runne for his own behoofe takyng no care for other: yea rather be you ſo conioyned in peace and concorde, that by a common diligence one

Peace.

of you bee carefull for an other, and take hede leſte any running in this

this

A this common courſe,fal from ẏ grace of god:leſt any lacking that holineſſe whiche becommeth the members of Chriſt to haue,and without which no man ſhal ſe God,be onerous vnto the body,and vnworthy to haue the chief game or rewarde, which is ſet before vs,giuen him:And finally leſt any roote of bitterneſſe ſpryng vp, and trouble the godly endeuours of other,which haſten vnto heauēly thinges:& being ſuffred to ſprede abrod,defile a great mainy with his infeccion.Let there be no fornicatour among you,or any perſon that is otherwiſe vncleane,and gyuen vnto the bealy.For ſuche luſtes and beaſtly deſyres do let you to runne,and cauſe you to tourne out of the right way:and thus commeth it to paſſe,that whiles you regard ſuch coloured and apparente good thinges,ye loſe that chief game & euerlaſting reward.So for a ſurety chaūced it vnto Eſau,who being hongrye,ſolde his byrthryght for the pleaſure of one meaſſe of meate,purchaſig himſelf perpetual repētaūce for a ſinal pleaſure,that endured but a while.For this muſt you remembre,to thentent it may be an example for you:how that afterwarde when he went about to haue his byrthryght reſtored vnto hym againe by his fathers bleſſing,he was put by,and was neuer the better for his late repentaunce,although he teſtified by great aboundaunce of teares,ẏ he was ſory for his deedes.That bitternes which ſpringeth of hatered,enuy,& arrogaūce,breaketh brotherly concorde:pleaſure of ẏ body,ſuperfluitie,& other deſires of filthy thinges,do defyle pure and holy liuing.Nowe theſe two thynges,that is to wit,concord and pure liuing,muſte not decaye among you:Neither can the one of them be withoute ẏ other.For among vncleane perſons and ſinners,there is no concorde wher- B wyth God is pleaſed:neyther can there be any good and vpryghte liuing,wheras diſcord and debate raineth.Therfore we ought alſo to take good hede,leſt we moſt foliſhely exchaūge thenheritaūce of the kyngdom of heauen,with the pleaſures of this world.The thinges wherunto we haſtē are heauēly,wherfore we muſt come pure & cleane:we muſt continually walke in ẏ light of the goſpell. Our holy liuyng muſte agree with ſo holy a profeſſion.You muſte nedes be anſwerable vnto your hie prieſte,and his lawe,in youre conuerſacion.

Fornicaci- on.

Care for the bellye.

Eſau giue to hys bellye.

What thynges Chriſtians muſt learn and folow.

Chriſtians lyfe muſte agree with their profeſſion.

The texte.

For ye are not come vnto the*mount ẏ is touched, and vnto burning fier, nor vnto ſtorme and darkenes, and tempeſtes of wether, and ſounde of a trompe, and the voyce of wordes: whych*voice they(that heard it)wiſhed away, that the communicacion ſhould not be ſpoken to them. For they could not abide that which was commaunded. Yf a beaſt touche the moūtayn, it ſhalbe ſtoned, or thruſt thorowe with a darte: ſo terrible was the ſyghte whiche appeared. Moyſes ſayd: I feare and quake. But ye be come vnto ẏ mount Sion, & to the citie of the liuing god, the celeſtial Ieruſalem, & to an innumerable ſight of angels, & to the congregaciō of the firſt borne ſōnes, which are written in heuen, and to god the iudge of al, and to the ſpirites of iuſt and perfect men, and to Ieſus the mediatour of the new teaſtament, and to the*ſprinkeling of the bloud that ſpeaketh better then the *bloud of Abel.

*Exod.xix. *Exod,xx. *Hebru,ix. I.Peter.i. *Gen. iiii.

For ye are not come vnto the mount of Sina,which maye be touched with body,as your forefathers came once,what tyme Moſes publiſhed the law:and vnto a burning fyre,whiche is felte and perceyued wyth mannes ſenſes:nor vnto a ſtorme and darkeneſſe, and vnto tempeſtes of weddre,and ſound of a trompe,al the which thinges are perceiued with the eares,and eies:nor to the voice of wordes,whyche althoughe they myghte haue bene hearde with

Cōpariſon betwene our profeſſion,and ẏ Iewes receauing of Moyſes lawe.

mennes eares, by reaſō they wer pronounced with breath, and did C little or nothing repreſent the true voice of God: yet had they ſuch a Maieſtie in them, that the people hearing the terrible noiſe of the ſame, wer greatly afeard, & deſyred almightie God that he would not him ſelf ſpeake any more vnto them, but that Moſes woulde with hys voice publyſhe ſuch thinges as God had commaunded. Els ſhoulde that voyce of God haue bene more terrible then the weakeneſſe of mans eares had bene able to away withall. Suche a reuerente feare and dreade had thoſe thynges whych were done onli to figure the law of the goſpel, that ẏ people was kept a looſe, and not ſuffred to touch the mount: and alſo a proclamacion made by commaundemente, that what beaſte ſoeuer touched the ſame, ſhoulde be ſtoned, or thruſt thorowe with a darte. For ſo terrible was the ſight of the thinges which wer ſhewed vnto the corporal ſenſes, that Moſes himſelf was abaſhed, & quaked for feare therof. Howbeit you are not come to ſuch a ſenſible ſight, whiche was a ſhadowe and figure of farre better thinges: but to thynges that haue in them more veritie then is conteined herin, forasmuche as they are perceiued wyth the mynde or ſoule, and not with bodely ſenſes. Ye are come, I ſay, to the ſpiritual mount of Sion, which

Spirituall Sion.

is touched with the ſpirite, and not with handes: to heauenly Jeruſalem, the Citie of the liuing god, where is peace euerlaſting: to an vnnumerable ſight of angels, ẏ head peares and inhabitauntes therof: to the congregacion of the childrē of god, who haue not loſt their byrthright with Eſau, but by cleauing vnto Chriſt haue deſerued to be regeſtred in heauen, where they are made citizens: to God the iudge of al, who is the ſoueraigne perſonage of that common D wealth: to the ſpirites and ſoules of righteous men, who for their perfite godlynes and good liuing, are ioyned to the company and felowſhip of heauē, and aſſociate with the iudge: to Jeſus the hie prieſt of ẏ new teſtament, who doth not deſtroy vs, but reſtore vs vnto fauoure: and to his bloud, by whoſe ſprynklyng ſoules are pourged, the whiche ſpeaketh better then the bloude of Abell. For that bloud deſyred vengeaunce: but thys obteyneth pardon.

The texte.

Se that ye deſpyſe not hym that ſpeaketh. For if they eſcaped not, whych refuſed hym that ſpake on yerth, much more ſhal we not eſcape, yf we turne awaye from hym that ſpeaketh from heauen, whoſe voyce then ſhoke the yerth, and now hath declared, ſaying: yet once more wyl I ſhake, not the yearth only, but alſo heauen. Wheras he ſayth: *yet once more, it ſignifieth the remouing away of thoſe thinges *Agge.ii. whych are ſhaken, as of thynges whyche haue ended their courſe: that ẏ thynges, whych are not ſhaken, may remayne. Wherfore, yf we receiue the kyngdom which can not be moued, we haue grace wherby we may ſo ſerue God, and that we maye pleaſe him with reuerence and godly feare. *For oure God is a conſuming fyre. *Deut.iiii

Chriſtes. grace encreaſeth damnaciō, if it be not receyued.

The more mercifully and louingly his bloud ſpeaketh for vs, the more ought we to beware leſt we deſpiſe him, who ſpeaketh ſo for vs. For if they eſcaped not puniſhment for deſpiſing of the worde, who refuſed Moſes, a man ſpeakyng on earth: then ſhal we ſuffre much greuouſer puniſhmēt yf we tourne away from Chriſt, ſpeakyng vnto vs from heauen, whoſe voyce then ſhoke the earth, to feare them by ſenſible feare from ſinning. But what threateneth he now to do from heauen by ẏ prophet Aggeus: *yet once more,* (ſaith he,) *wil I ſhake, not the earth only, but alſo heauen*: to the entent that not onely earthly mē, but alſo heauenli thinges may quake and feare. Now

where

A where he ſayeth: yet once more: it ſignifieth the remouinge awaye of thoſe thynges whyche are ſhaken: of ſuche thynges, I ſaye, as are made wyth mens handes, as the temple, and citie of Jeruſalem: to thende that thoſe thynges whyche are not made wyth mennes handes, and therefore inaſmuche as they are eternall can not bee ſhakē, may continue. The Jewes do glory and take pryde in their temple, they glory in their holy citie: but the tyme ſhal come when theſe thynges ſhall not bee. They loke after a kyngdome, but we ſee it tranſlated and remoued to an other place. Let vs therefore, who thorowe the benefite and grace of the holi goſt haue begonne to endeuoure oure ſelfes to attayne the kyngdome of heauen (the whych can in no wiſe be ſhakē) perſeuer in the benefite of almightie God. Let vs continue in this heauenly temple, and ſerue God wyth ſuch reuerence and feare, that we may with puritie of mind and cōſcience pleaſe hym, who requireth not from hence forth any other kynde of ſacrifice. If our forefathers wer afearde to doe any thyng whyles they wer making of their ſacrifices wherwith they ſhould offend the eies of men: how much more hede then ought we to take in theſe ſpiritual ſacrifices, leſt we do any thig which may offende the eies of almightie God. If in times paſt he wer in daūger, B who came vnto the holy places withoute due obſeruacion of certayne ceremonies: how much greater peril then ſhall we be in, yf we preſume to come with vncleane myndes vnto God, who is not a bodely fyre (the which as it is kindled, ſo may it be quenched agayne) but a fyre ful of ſtrength and efficacie: and alſo ſuch a one as bryngeth to nought ⁊ deſtruccion, what thing ſoeuer it luſteth.

The olde temple and law abrogate.

The kyngdome of heauen.

Chriſtian ſacrifice.

The. xiii. Chapter.

The texte.
*Rom. xii
i. Pet. iiii.
*Gen. xix.

Let brotherly loue continue. *Be not forgetful to lodge ſtraungers. *For thereby haue diuerſe men lodged angels vnwares. Remember them that are in bondes, euen as though ye wer bound wyth them your ſelfes. Be myndeful of them which are in aduerſitie, as ye which are yet in the body. Wedlocke is to be had in honor among al men, and the bed vndefiled. As for whorekepers & aduouterers, God ſhal iudge them. Let your conuerſacion be without coueteouſnes, *and be content with ſuch thinges as ye haue alreadye. For he hath ſayd: *I wyl not fayle thee, nether forſake thee: ſo that we may boldely ſay: *the Lorde is my helper, and I wil not feare what man may do vnto me. Remember them which haue the ouerſighte of you, whiche haue ſpoken vnto you the worde of God. Whoſe fayth ſe that ye folowe, and cōſider the ende of their conuerſacion.

*Eccl. xxix
i. Timo. vi
*Joſu. i.
*Pſ. cxviij

Let brotherly loue cōtinue among you, ſens that ye are membres of the ſame bodye. Loue ye not ſuche only as are dayly conuerſaunte with you, but alſo thoſe which reſort as ſtraungers vnto you. For hoſpitalitie is highly cōmended beefore God, inſomuch that herby Abraham deſerued to receiue vnwares Angels to lodgynge, when he thought he had done that good tourne and pleaſure vnto mē. Furthermore, Chriſten charitie requireth alſo this, that the calamitie of ſuch as are in priſon ⁊ bondes for the profeſſing of Chriſt, moue you no leſſe, thē if your ſelfes wer in like caſe: and that their tourmēt ⁊ paine (who are elſwiſe afflicted with diuerſe euils ⁊ aduerſities) ſo ſtyrre you to pitie and compaſſiō, yͭ it may herby appeare that you haue a body ſubiect to the ſelfſame euils: and are not cōpaſſionleſſe

Brotherly loue.

Hoſpitalitye.

Priſoners

C

Wedlock.

Whordom

God helpeth hys.

The preachers to be honoured & folowed.

paſſionleſſe for thoſe paynes and ſorowes, which the members of the ſame body do ſuffre. Let wedlocke, the which being kept as it ought to be, had due honour, euen among yͤ heathen people, be likewiſe had in honour and reuerence among you: and let not yͤ bed of matrimony be defiled with any kynde of aduoutry. As for whorekepers and aduoutrers, god ſhal iudge them. Let your cõuerſacyon be without couetouſnes, in ſuch wiſe that you may cõtent your ſelfes with ſuche thinges as you alreadye poſſeſſe, as men liuinge without prouiſion and care for any thyng to come. For god made ſuch a promiſe vnto Joſue, and in Joſue to al that put their confidence and truſt in him: *I wil not faile thee*, ſaieth he, *neither forſake thee*: ſo yͤ truſting on him, we may boldly ſay as the prophet ſaith in the miſtical pſalme: *The lord is my helper, I wil not feare what man may do vnto me.* Regarde you thoſe that haue the ouerſight of you, of whom you haue receyued, not mannes doctrine, but the worde of God, and ſee that thei lacke nothing neceſſarie for thẽ: vnto whoſe wordes like as at the beginning you gaue credence, ſo loke vpõ their liuing, as on a marke, & folowe their faith, cõſidering how cõſtauntly they abide in the profeſſion of yͤ goſpel, vnto their liues end. The goſpel once taught aright, is alwaies moſt ſtedfaſtly to be holden & obſerued.

The texte.

•Leut xvi.

•Jhon. xix.

Ieſus Chriſt yeſter day, and to day, and the ſame cõtinueth for euer. Be not carie about with diuerſe and ſtrãge lerning. For it is a good thing that the heart be ſtabliſhed with grace, not wyth meates, which haue not profited them that haue had their paſtime in them. We haue an aulter, wherof they may not eate which ſerue in the tabernacle. *For the bodies of thoſe beaſtes, whoſe bloud is brought into the holy place by the hygh pryeſt to pourge ſinne, are burnt without the tentes. Therfore Ieſus alſo, to ſanctifie the people with his own bloud, ſuffered *withoute the gate. Let vs go furth therfore vnto him out of the tentes, and ſuffer rebuke wyth hym. For here haue we no continuyng citie: but we ſeke one to come.

Chriſtes doctrine laſteth for euer.

D

Conſtancie in faypth.

Moyſes law abrogate.

Grace and faypth.

Meates.

Chriſtians altar.

For as Jeſus Chriſt was yeſter day, and is to day, and euermore ſhalbe time without end, & neuer ſhalbe chaunged: ſo ſhal his doctryne continue for euer. Therfore abide you ſtable & ſtedfaſt herin, and be not as men, leaning vpon no ſure foundacion, caried about wyth new and diuerſe learning. The law of Moſes taught no other thing thẽ the goſpel now teacheth, but after an other faſhion. It is a poynt of foly to ſticke ſtil vnto ſhadowes, after that veritie is come to light. And yet are there ſome which renew agayne the old iewiſhe religion, now abrogate and diſanulled: holding opiniõ yͭ vertue and godly liuing ſtandeth in meates and corporall fode: yͤ which thinges ſuch as haue ſuperſticiouſly obſerued, haue nothĩg profited therby to thattayning of righteouſnes. Whoſo deſyreth to attayne perfite and true godlines, which hath not an only ſhadow of rightuouſnes, but ſtabliſheth the mind with a cleare conſcience before God: let hym continewe in grace and faypth, and leane vpon thys foundacion, whiche Chriſte hath layed: and then ſhall he not wauer with Jewiſhe ſuperſticions. Let the Jewes counte it a holy thinge to abſteine from certayne meates, euen from ſuche as are offered vp in ſacrifice. We alſo haue a muche holier aulter, whereof it is not lawfull for them to eate, who beinge geuen as yet vnto the ceremonies of the lawe, knowe not the grace of the goſpell, whereby is giuen true ſoule health and ſaluacion. For, accordinge vnto the preſcripcion of the lawe, the carkaſſes of thoſe beaſtes, whoſe bloude is accuſtomablye offred for ſinne by the hye

A prieſt in the tabernacles called holy, are by commaundement burned without the tentes, as though the bloude had in it ſome holye thyng, notwithſtandyng the bodyes, as thinges vncleane and defiled, are caried out to bee burned in vnholy places, and therefore thei abſtaine from thē, as frō vncleane meates. Theſe folkes haue the ſhadowe, but we embrace yͭ which the ſhadowe hath ſignified. Thei wer neuer the holier in mind, after thei were ſprinkled wyth bloud, neither wer thei ani whit the cleaner becauſe thei abſtained frō eating of yͤ bodies, ſins their ſoules wer wholy diſteined with ſin & viciouſnes. We embrace Ieſus our ſacrifice and hye pryeſte, who, as it wer alluding to the figure of the law, would be crucified without the gate of the citie of Ieruſalem, there to pourge hys people with his moſt precious bloud, whoſe example we muſt not ſuperſticiouſly, but deuoutly folow. And this ſhal we do, if we alſo take vp our croſſe, & folow him going out from yͤ company of mē, as frō a knot or felowſhip of miſcheuous perſons. Let vs likewiſe go out, & depart from medling with this world, & take more pleaſure to ſuffre reproche for Chriſtes ſake, then to take the fruiciō of worldly glorye. Let vs bid this earthlye citie farewell, who haue not here a continuing citie, but loke after one to come, which is celeſtiall and euerlaſtynge. Verelye he goeth out of the citie, who ſo putteth awaye and ſubdueth the affeccions and luſtes of the fleſhe and wholy geueth himſelf to heauenly contemplacion.

Ieſus our ſacrifice & hye priſte.

We muſte take oure croſſe.

No abidig place in earth.

Contemplacion.

The text.

¶By him therfore do we offre ſacrifice of laude alwayes to god: that is to ſaye, the fruite of thoſe lippes, whiche confeſſe his name. To doe good and to diſtribute forget not, for with ſuche* ſacrifices god is pleaſed. Obey them that haue the ouerſyght of you, and ſubmit your ſelues vnto them, for they watche for your ſoules, euen as thei that muſte geue accoumptes: that they maye doe it with ioye, and not with griefe. For that is an vnprofitable thyng for you.

eccl.xxxv
Actes.x.
Roma.xii.
Phili.iiii.

B We offre not vp our ſacrifice within yͤ walles, but go in like maner out of the citie with our hye prieſt Chriſt, and continuallye offre a certain ſacrifice pleaſaunt & acceptable vnto god thorow him: not any beaſt, not corne of the fieldes, but the fruite of lippes, of lippes I ſay, not alonly of the body, but alſo of the ſoule, by the which we acknowelage the benefites of god towarde vs, & hauing Chriſtes croſſe in remēbraunce, rendre thākes for yͤ remiſſion of our ſinnes, & ſo many giftes as we are endued wͭ al. Of this altare yͤ Iewes are not partakers, who abide ſtill within the walles, and loue nothing but yͭ which is carnal. Now learne you alſo an other kind of ſacrifice, worthy to be a ſacrifice of the goſpell, which we muſt cōtinually make to pleaſe almightie god withall. Our neyghboure is to be holpen with our benefites, and if the ſame be in neceſſitye, then ought we to ſuccor him with the ayde of our goodes and ſubſtaunce. For by ſuch ſacrifices gods fauour is ſooner obteined, thē by the triflyng obſeruaunces and cōſtitucions of the Iewes, without regarde of our chriſtian brother. Obey you thoſe whiche haue the ouerſighte of you, ſubmitting your ſelues vnto them, although they be euyll perſons, ſo long as they goe not about to enforce you to vngodlineſſe. For when they doe accordyng to theyr offyce and vocacion, thei watche for your ſoules, inaſmuche as they prouyde for youre ſoule health and ſaluacion, and that wyth theyr owne peryll, beecauſe they ſhall geue an accoumptes of their mynyſtracion vnto almyghtye God, from whome all power commeth.

Offrīg out of the citie

Chriſtians ſacrifice.

Chriſtians altare.

Neighbor

Obeyēce to ouerſeers.

You

You ſhal greatly eaſe thē of their burthen, if you ſhew your ſelfes C
obſequious and obedient vnto them: to thentent that whatſoeuer thei do, thei may do it with ryght good wyl and gladly, rather thē with euil wil and grudging. For yͭ is both grieuous vnto them, ⁊ alſo vnto you vnprofitable. It greueth them that thei haue taken ſo much paine without any profite. On the other ſide, it is not expedient for you to prouoke gods wrath againſt you, through your diſobedience.

The text.

¶ Praye for vs. For we truſt we haue a good conſcience among all men, and deſire to liue honeſtly. But I deſyre you the more, that ye ſo doe, that I may be reſtored to you the ſooner. The god of peace that brought agayn from death our lord Ieſus the great* ſhepehearde of the ſhepe, throughe the bloude of the euerlaſtynge teſtament, make you perfect in all good workes, to doe his wyl, and bryng to paſſe, that the thyng whiche ye doe, maye be pleaſaunt in his ſight through Ieſus Chriſt. To whom bee prayſe for euer whyle the worlde endureth. Amen.

*eze xxxiiii.
John.x.
i. Petre. v.

Prater for yͤ preachers.

Pray ye vnto god for my brethren and me. For (as it ſemeth) I ought to be nombred among your good paſtours ⁊ biſhops. Whether I be alowed of al men or no, I cannot tel: yet I truſt I haue demeaned my ſelf as honeſty and good conſcience would, among al thoſe which are deſyrous to liue after the rule of the ghoſpell. And this do I the more earneſtly deſyre you to do, to thentent I may yͤ ſoner be reſtored vnto you again. In the meane ſeaſon I likewyſe pray for you, that it may pleaſe god the autor of peace which hath rayſed again from death that chief ſhepehearde and paſtour of his ſhepe, our lord Jeſus Chriſt, who when he was reliued entred into heauen thorow his bloud, there to make interceſſion for vs, vnto the father, with the which bloude he hath hallowed the newe ⁊ euerlaſtyng teſtament: I praye for you (I ſaye) that it maye pleaſe D
hym to make you perfite in all good workes, to thentent you maie ſatiſfye and accomplyſhe his wyll, and that it maye further pleaſe hym to bryng to paſſe that the thing which ye do may be pleaſaunt and acceptable in his ſight, and yͭ through his ſonne Jeſus Chriſt, who is alwayes preſent and ſetteth forth our ſacrifices: vnto whō all glory is due, not only in this preſent lyfe, but alſo for euermore. Amen. There is nothyng that we can chalenge and aſcribe vnto our ſelfes for our wel doinges. It is his gift, and commeth of him, whatſoeuer we doe wherwith god is pleaſed.

The prater of a chriſtian biſhop for hys flocke.

All glorye due to Chriſt.

The text.

¶ I beſeche you brethren, ſuffre the worde of exhortacion: for we haue written vnto you in fewe wordes. Ye know our brother Timothie, that he is at libertie: wyth whom (if he come ſhortly) I wil ſee you. Salute them that haue yͤ ouerſight of you, and all the ſainctes. Thei of Italy ſalute you. Grace be with you all. Amen.

These thinges haue I written for your exhortacion, deſyring you to take in good parte that I haue doen of a good mynde and purpoſe. I haue writtē vnto you in few wordes, as he who purpoſeth ſhortely to ſee you. You ſhall vnderſtande that Timothie is not with me at this preſente. For I haue ſente hym to another place. If he retourne ſhortly I wyll come with hym ⁊ ſe you. Haue me commended to all ſuch as haue the ouerſight of you, and furthermore to the whole company of ſaintes or good chriſtians. The Italians ſalute you. The grace and fauoure of God bee wyth you all. Amen.

¶ Thus endeth the paraphraſe vpon the Epiſtle to the Hebrues.

The Argumente of D.Eraſmus of Roterodame vpon the firſt Epiſtle of S.Peter.

PEter writeth to the Iewes that dwelte here and there in the coaſtes of ẏ Gentiles(as Iames did) an Epiſtle(no doubt)worthie the chief of the Apoſtles, whiche is full of Apoſtolike autoritie & maieſtie, and is compriſed in fewe wordes, but ful of ſẽtences. He exhorteth men paciently to beare ẏ euils that they ſuffred for malice of the goſpell, in hope of reward. Moreouer he admoniſheth them, that accordynge to the Prophetes mencioned ſayinges, beeing freely called to ſo hyghe dignitie, they expreſſe a life woorthie of their profeſſyon. For he ſayth, chriſtianitie conſiſteth not in title or baptiſme onely, but in innocencie of maners: for in that they are otherwiſe afflicted with ſorowes, it maketh nothing to the glori of Chriſt, if they appeare manifeſtlye to ſuffre for naughtie dedes doing. Furthermore he admoniſheth ſuch as come into chriſtianitie, that they refuſe not to obeye magiſtrates, though they be heathens, leſt beeyng prouoked they can neyther be conuerted to Chriſt, but become more fearce and cruell. Alſo that ſeruauntes denie not their duetie to their maiſters, though they be heathens. For the office of chriſtiã goodnes is, to ſuffre al thinges. Furthermore he admoniſheth ẏ chriſtian women that they contemne not their huſbandes, though they be heathens, but ſtudy by their own maners to prouoke thẽ vnto better. He warneth the huſbandes to beare wyth their wyues, and to abſtein ſometimes from hauing to do with them, ſo as they may the more apply themſelfes to praier. Thã he prouoketh mẽ after the example of Chriſte, to ſuffre diſpleaſures, and not to ymagine how to requite wrong with wrong, but to deuiſe how to ouercome their euil doers, with ſoftenes and well doynges. And theſe matters he treateth of in the three fyrſt Chaptres, and in the beginning of the fourth. After theſe he exhorteth men vnto neweneſſe of lyfe, and diſſuadeth from the heathens vices. He allureth men vnto ſobreneſſe, vnto watching, to continuall prayers, and aboue other, vnto mutual charitie, vnto hoſpitalitie, and to do good turnes one for an other. Agayne he enticeth men paciently to ſuffer perſecuciõs, layd vpon them for Chriſtes name ſake. Than he informeth biſhops, and in them the people vnder their charge. In the end he reporteth that he wrote an other epiſtle vnto thẽ by Siluanus, whiche was loſt. This Epiſtle it appeareth he wrote from Babilon, for in the name of that church he ſaluteth them, if any man alowe not the vnderſtanding of Rome by Babilon.

The paraphraſe of D. Eraſmus of Roterodame vpon the firſt Epiſtle of S. Peter.

The. i. Chapiter.

The texte. ✶Act. viii.

Peter an Apoſtle of Ieſu Chriſte, to them that dwel✶here and there as ſtraungers thorowe out Pontus, Galacia, Cappadocia, Aſia, and Bithinia, elect according to the foreknowledge of God ẏ father thorowe the ſanctifying of the ſpirite vnto obedience, and ſprincklyng of the bloud of Ieſus Chriſte. ✶Grace be with you and peace bee multiplyed.

✶Roma. i. i. Cor. i.

Peter ſomtyme a diſciple and a continuall geaſt, but now an Embaſſadour & Apoſtle C of Ieſu Chriſte, to al them that dwell here and there in the coaſtes of litel Aſia, at Põtus, Galacia, Cappadocia, and in that part that is properlye named Aſia, whiche the Epheſians haue, and Bithinia, whom eyther the ſtormye tempeſtes of warres haue in tymes paſte ſcatred abroad, ſome to one place, ſome to an other: or els whom the rageing crueltie of thẽ, which hated the name of Chriſt, hath giltleſlye dryuen oute of the places where their fathers dwelt before them: and are by that meanes now comfortles among ſtraunge nacions, as it were baniſhed men, beyng in dede for feare of men, thruſt out of their natiue countrey, but yet not excluded ne baniſhed, neither depriued from the office of ẏ goſpel preaching, which God the prince of al men beſtowed chiefly vnto the lande and nacion of Iewes, after ſuch a ſort, that he would for al that, haue it cõmune to al them, whomſoeuer he hath choſen. For like as thoſe D are neuer the better for being borne and leading their life at Hieruſalem, which ſet naught by the doctrine of Ieſus Chriſte: euen ſo ſhall it defraude no man, in that he dwelleth among the vncircumciſed and prophane Gentiles, ſo that in ſtede of Moſes lawe he embrace the grace of the goſpel. For it is not the obſeruacion of the lawe, wherwith the Iewes are communely puffed vp, that bringeth true ſaluacion, neyther kinred or place, but the free eleccion of god. He is a right Iewe in dede, which what countrey ſoeuer he dwel in, or what kinred ſoeuer he is borne of, acknowlageth Ieſus Chriſt to bee the autoure of true ſaluacion, whiche dyed not for one nacion of people alone, but for the whole vniuerſall worlde. But in that wee ſo acknowledge him, we are not endebted to the merite of obſeruing the law, but vnto the free goodneſſe of God, whiche chooſeth oute of all maner of nacions, and calleth vnto the liberall fredome of the ghoſpell, whomſoeuer it ſtandeth with his pleaſure to call vnto it. For it neither came of late ſodaynlye into hys mynde, to ſaue all maner of mortall men by this meane, ne yet enforced with oure well doinges: he layeth this vp as a rewarde for vs, as thoughe wee had ſo merited: but this was decreed of God the father by his eternall counſaill, that he woulde open the porte of ſaluacion, not to the Iewes only, but to al nacions vniuerſallye: not by circumciſyon,

The ghoſpel commõ to al nacions.

Gods only eleccion ſaueth. ✶

Trewe Iewes.

God calleth whom he luſte.

Oure redempcion predeſtynate longe agoe.

not

A not by keppynge the cuſtome of the Sabboth, neyther by choiſe of meates, ne yet by other ceremonies of Moſes lawe, whiche are corporal matters, and nothing but certain ſhadowes of ſpiritual thinges that wer geuen for a time: but by true ſanctificaciõ of the ſpirite, whych the ſpiritual law of the goſpel geueth vnto vs, by ẏ which we are truly purged in dede from al our ſinnes; not forbecauſe we haue obſerued the preſcriptes of ẏ old law, but becauſe we plainly & readily put our truſte in the promiſſes of the goſpel: not by ſprinklinge of the bloude of a calfe, as it hath been hitherto wonte to be done according to the cuſtome of the lawe, but by the ſprinkling of the precious bloud of ẏ vndefiled & moſte acceptable ſacrifice to god, Jeſ⁹ Chriſt: whoſe vndeſerued death wipeth clene away frõ vs, al the tranſgreſſions of our former conuerſaciõ, once for al: & after we be borne a new, as it wer, into him through baptiſme, it reſtoreth vs vnto a new life. And foraſmuch as baptiſme hath exempted vs from this world, and engraffed vs into ẏ participacion of heauenly rewardes, J wil not pray for thoſe goodes (in getting and heaping together wherof, the toilers of the world thinke thẽſelues fortunate) but thoſe goodes rather, which purge vs cleane from erthly contagious infeccions, and make vs worthy the prince of heauen Chriſt: that is to ſay, Grace, that in diſtruſting your own merites, and in putting no cõfidence in the B ceremonies of the law, you maye looke for true ſaluacion of the free bounteous liberalitie of god, and in putting vnfayned truſt in the goſpel. And beſides this J wiſhe Peace, that beeyng frely reconſiled to god by the bloud of Chriſt: you may haue concord both amõg your ſelfes and with al other, not only hurting no body, but alſo perdoning other mennes faultes, and requiting good turnes for euil: the chaunce of which goodes like as you haue frely receiued of god, euen ſo it ſtandeth you in hand to apply your ſelfes vnto godly ſtudies, that you may waxe riche in the encreaſing vſury of good workes, more and more: not only perſiſtinge ſtedfaſte in ẏ you haue begonne, but alſo going forward dailye better & better, vntil the day come wherin ẏ reward of immortalitie ſhalbe openly geuen, wherof you haue now conceiued a certaine aſſured hope out of the ghoſpell of Chriſte, that we ſhoulde therby chalenge no prayſe vnto our ſelues.

Wherby our ſaluacion is wroughte.

Chriſtes death wipeth ſinne awaye.

The goods of a chriſtian.

Grace.

Peace.

Vſurie of good workes.

The text. *ii.Cor.i. Ephe.i.

*Bleſſed be god the father of our Lord Ieſus Chriſte, whiche according to hys aboundante mercy begatte vs agayne vnto a liuely hope (by that that Ieſus Chryſte roſe agayne from death) to an inheritaunce immortall and vndefiled, and that periſheth not, reſerued in heauen for you, which are kept by ẏ power of god thorow fayth, vnto ſaluacion, whiche is prepared already to be ſhewed in the laſt time, in the which ye reioyce, though now for a ſeaſõ (if nede require) ye are in heauynes, thorow manyfolde temptacions, that the tryall of your fayth beyng muche more precious then golde that peryſheth (though it be tryed with fire) might be found vnto laude, glory and honoure, at the appearyng of Ieſus Chryſt, whom ye haue not ſeen, and yet loue hym: in whom euen nowe, though ye ſee him not, yet dooe you beleue, and reioice with ioye vnſpeakable and glorious, receiuing the ende of your fayth, euen the ſaluacion of your ſoules.

*[illegible].iii. Roma.v. Iaco.i.

For thys ſo paſſing a great benefite, his liberalitie is to be prayſed, of whom by Chriſte cometh vnto vs, whatſoeuer it bee that maketh vs truely bleſſed. And that is not Moſes, but God hymſelfe, and theſame the father of our Lorde Jeſus Chriſte: whyche (whan we were litle fortunatelye borne of Adam, that is to ſaye

God to be thanked for our redempciõ

borne

borne to ſinne, borne to death) hath begotten vs new againe into innocencie, and hath begotten vs vnto life that neuer ſhall dye: beeing prouoked by no merites of ours, but ſtiered freely of his own mercy, wherin he moſte chiefly exceadeth. And thys hath he done, not by the ayde of Moyſes lawe, but by the coſteous gyft of his owne ſonne Jeſus Chriſte, whom he woulde haue to ſuffre death, to thintent, where we were els deſperate wretches, he might deliuer vs from the tyranny of ſynne and death. And hym he called anon from death to lyfe, that we beeing in this worlde dead to worldly luſtes, and hauing remembraunce as it were before our eyes of the reſurreccion, after his example in vprightnes of conuerſacion, might haue an aſſured and a ready hope, that we alſo ſhall once be exempte out of theſe ſorowes, and atteine with Chriſte vnto that euerlaſtinge enheritaunce, whyche lyke as he beig oure head hath already atteigned, ſo ſhall al we alſo folowe, as many as be engraffed to the membres of Chriſt, and are made worthy by folowing of his example, to be called his brethren, and the chyldren of the ſelfe ſame father that he is: that like as we ſuffre commune affliccions with him, ſo ſhould we haue reward alſo together with him. As long as we were the ſonnes of the ſinful Adam, an infortunate enheritaunce abode vs. But as ſone as we were made the ſonnes of god, we make ſpedy haſte to the enheritaunce of heauen. For it beſemeth, that ſeeing we are borne from heauen, we ſhould behold heauenly thinges: and ſeeyng we are borne of god, we ſhould folowe nothyng but godlynes. They that ſerue the world goe about to haue rewardes that are tranſitory, and wage that is ſlippery: but for vs there remayneth that happy enheritaunce after theſe temporal affliccions, whiche can neyther bee corrupted with death, ne defiled wyth wearynes or heauines, ne yet fade awaye by age or ſluttiſhnes. There is no cauſe for vs to bee afrayed of, leſte any man ſhoulde in the meane whyle take this ſo plenteous an heritage out of oure handes. We haue an aſſured faythfull promyſe maker: And in hys handes it is ſafely kept and layed vp in ſtoare for vs in heauen: howbeit after ſuche ſorte, that for al that there muſt an aſſured hope, and as it were a certayne pledge remayne in the meane tyme wyth men vpon earth, not with al maner of men, but wyth you and ſuch like as you are, vnto whom the ſpirite of Chriſte is geuen in ſtede of a gage: and whiche, albeit ye are for the tyme toſſed on euery ſyde with ſondry ſtormes of ſorowes, that the frailtie of man is vtterly vnhable of himſelfe to beare oute, yet by the ſuccoure of God, whiche is mightye in al thinges, you are preſerued, not throughe your owne merites, but by fayth and vnfayned truſt: wherby you dout not, but from the laſte tyme, after the whiche there ſhalbee no more of this confuſion of humayne matters: but the euyl men beyng appointed to their tormentes ſhalbe hable to dooe no body harme, and the good being ſafe from al inuaſions of ſorowes ſhal haue the fruicion of euerlaſtyng reſt. For nowe the rewardes lye hydden, and many times after the commune peoples eſtimacion, they are in wurſe condicion that be of the better, and thoſe ſeeme to periſh which are moſt ſpecially in ſauegarde, and they ſeme to floriſh whych moſt chiefly goe to naught. In this world there is

C

Why Chris died and roſe agayne.

Chriſtians lyfe ſhould be heauenly.

D

The rewarde of Chriſtiãs.

Gods promiſe trew.

God ſuccoureth vs in trouble.

time

A time to exerciſe godlines, and the rewarde hath his time preſcribed vnto it, which it behoueth not to preuent. In the meane ſeaſō let it be inough for vs, that euerlaſting felicitie is kept in ſafegard for vs, which nether man nor deuil can be able to take awai from vs before hand: ſo that we ſhrinke not frō that faith, wherby we ought to condemne mortal mens matters, ⁊ depend wholy of heauen. Let there be in the meane ſeaſō fearce folkes, which being rebels to god, truſt to the aydes of the worlde: let them for the time, ſtampe ⁊ ſtare ouer you, as though you wer ouercomen and left ſuccourles. But whan ẏ day ſhal come, and the diſcourſe of thinges turned vp ſide down, thei ſhalbe tormented, ⁊ you ſhal reioyce like conquerours: yea you ought to reioyce euen now alſo, thorow the vndoubted loking for of ſo paſſing a great felicitie. For it oughte not to ſeme vnto you a greate or grieuous matter, though by affliccions and grefes that are but ſhort and ſhal ſoone haue an end, you come to ẏ bleſſednes that neuer ſhal decaie. And perchaunce theſe perſecucions alſo ſhal once haue an ende, which notwithſtanding as oftē as thei come in vre, are to be borne with a mightie ſtout ſtomake, and without diſmaying, for the glory of god, in hope of the life to come. For after ſuch wiſe doth the wiſedom of god in prouidyng for your commodities permit, ẏ the ſinceritie ⁊ ſtedfaſtnes of your faith may be tried through ſondry aſſaultes of ſorowes. For if gold (which els wer a thing both loſt, ⁊ would go to naught) be tried out, not only by ẏ touche ſtone, but alſo is aſſaied by the fire, to thentent it may thenceforth be had in B ſo much the more price as it is the more exactly fined: much more wil god haue your faith, wherunto ſo high honor of duetie belōgeth, to be tryed with ſondry experimentes, to thentent ẏ whan it ſhal gliſter out of theſe flames of ſorowes and afflicciōs, ⁊ being farre more pure and more glittring than any golde, though it bee neuer ſo fine, it may be precious in the ſight of god, and that al the matter at length may grow into cleane contrary condicion: that is to wete, that the thing which ſemed to be layd vpon you in this world vnto reproche, maye chaunce vnto praiſe: and that whiche ſemed vnto vilany, may be turned vnto glory: that whiche ſemed to be layd vpon you to put you to diſhoneſtie, may be turned into aboundaunce of honor in ẏ day, whan Jeſus Chriſt, whoſe power worketh now in you by ſecrete meanes, ſhal ſhew forth him ſelfe openly vnto al men, and render vnto euerye man rewarde accordyng to his deſertes. For what is a more glorious thing, than to be praiſed of Chriſtes own mouth: whan you ſhall heare: *Come you bleſſed of my father.* What thing is more honorable, thā to be receued of god the father into ẏ felowſhip of ẏ kingdom of heauen together with the ſōne: But this glory, although it ſhalbe the cōmen glory of all godly folkes, yet it ſhal chaunce more aboundauntly vnto thē, that haue ſuffred greater thinges vpon earth for Chriſtes ſake. Which rewardes in caſe thei wer now preſently apparent, ẏ ſtrength of faith ſhould bee no maruelous matter. But nowe the ſpeciall chiefe praiſe of good folkes conſiſteth in this pointe, that where you neuer ſaw Chriſt with your bodily iyes, yet with the iyes of faith you ſee him, and loue him: and where as the violence of ſorowes, doth openly and preſently grate vpon you, but the re-

Afflicci-ons.

The tryal of golde ⁊ faith.

The rewarde of chriſtians.

Feith hath no prayſe in thinges apparent.

Chriſtians ioye in affliccion.

C

wardes, which are kept til a day, do not now appere: yet putting aſſured confidence in his promiſes, you ſuffre theſe thynges with none other ſtomake, than if the glory wer preſently furniſhed before your iyes: neither do you ſuffre onely with boldneſſe, but alſo in the middle of affliccions you reioyce, with an vnſpeakable ioy, being ful of glory before God: that is to ſay, of a wel hoping conſcience, and full of a certain vnfeined confidence, that where you ſuffre ſuche thynges vndeſeruedly, you ſhall by the will of God, aboundauntly receiue a great fruit of your fayth, that is to wete, the eternal ſaluacion of your ſoules. For it is a great vauntage, whan through the looſyng of the mortal body, yͤ immortall ſoule is preſerued. Thus it was decreed by the eternall counſayle of god, that menne ſhould atteyne ſaluacion by theſe meanes, wherby euen Chriſt hymſelfe came to euerlaſtyng bleſſednes.

The text.
*Eſay. ix.
Dani. ii.
Agge. ii.
Actes. x.

Of whiche ſaluacion haue the* Prophetes enquired and ſearched, which prophecied of the grace that ſhould come vnto you: ſearching when or at what time the ſpirite of Chriſt (whiche was in them) ſhould ſignifye, whiche ſpirite teſtifyed before, the paſſions that ſhould happen vnto Chriſt, and the glorye that ſhoulde folowe after: vnto whiche Prophetes it was alſo declared, that not vnto thēſelfes, but vnto vs, thei ſhould miniſter the thinges whiche are nowe ſhewed vnto you of them, whiche (by the holy ghoſt ‡ ſente downe from heauen) haue in the ghoſpell preached vnto you the thinges, whiche the angels deſyre to beholde.

*Actes. ii.

Saluacyō by faypth prophecied of beefore, and yͤ time thereof.

D

For theſe matters are not by chaunce broughte to paſſe at all auentures: but the ſelf ſame thyng that we haue already ſeen, the olde Prophetes (which prophecied before hande that you ſhoulde be ſaued through faith and the grace of the ghoſpel, withoute the ayde of Moſes law) haue diligently ſought and ſearched out, not beyng contented to ſee as it wer through a miſte what ſhould be to come: but thei haue alſo with a godly curioſitie ſearched out of the ſpirite of Chriſt, which than preſently ſignifyed vnto them by ſecrete inſpiracion, what Chriſt ſhould ſuffer, and vnto what excellent glory he ſhould byanby be aduaunced vnto: than what or what maner of time that ſhould come to paſſe, forſomuch as their myndes wer vehemently deſyrous of his ſauing health. And vnto them it was alſo manifeſted, that theſe thynges, whiche they prophecied before hande ſhould come to paſſe, ſhould not be exhibited in their times, but in yours: and the thynges that they opened in their prophecies, they opened vnto you, and not to themſelues. In dede they would haue wiſhed to ſee, yͭ you haue chaunced to ſee: but theyr prophecies were ſpoken before, to the intente yͭ we Apoſtles ſhould be more certainly credited, whiche declare nowe vnto you the thinges already done, that they had ſpokē before hande ſhould come to paſſe. And that you ſhould alſo not ſtād in doubt, yͤ ſame ſpirite of Chriſt in times paſt taught them with ſecrete ſtyll inſpiracions, what he had determined to doe, whiche lately cumming downe from heauen in firy tonges inſtructed vs: to the intent we ſhould be preachers in al the whole world, of the thynges that are come to paſſe. For we preache Chriſte that beecame man for all our ſaluacion ſake, was conuerſaunt on earth, was afflicted with reproches and tormentes, fynally was nailed on the croſſe, ſuffred death for our ſakes, and anon rayſed agayne to life, was exalted vnto heauen, where now he gliſtereth in maieſtie and glory with the father (whiche before ſemed vpon earth

One ſpirit taught the prophetes & Apoſtles

to be

A to be but a vile raſcall and an abiect) and thither alſo wil he exalt thoſe that his be. Theſe matters inaſmuch as they wer done by yͤ vnſpeakeable counſel of God, it is no meruell though yͤ prophetes deſyred to ſee them, ſeing it is ſo excellently pleaſaunt and acceptable a ſight, euen to the angels themſelues to loke vpon, with yͤ beholding wherof thei can not be fulfilled. The greater the benefite is which is offred vnto you, the more gredily ye ought to embrace it: yͭ it be not through your own fault that you atteine it not. The reward is certain, but it ſhalbe your dueties for al that, to behaue your ſelfes ſo, yͭ you ſeme not vnworthy the promiſes. The daye yͭ is loked for, wil come: which ſhal openly bring forth the rewardes both of the godly and of the vngodly. It wil come once, whanſoeuer it ſhalbe, and it ſhal come pleaſaũt and happy to ſuch as it ſhal find readily prepared: on the contrary part, it ſhal come fearefully to them, that it ſhal find vnfaithful ſluggardes & careleſly minded.

Our redempcion, a pleaſaũt ſight to the aungels.

The lordes daye wyll certayniye come.

The texte. Luke.xii. Ephesi.vi.

Wherfore girde vp the loynes of your mindes, be ſober, and truſt perfectly on the grace that is brought vnto you (by the declaring of Ieſus Chriſt) as obediẽt children, that ye geue not your ſelues ouer vnto your olde luſtes: by which ye wer led, whan as yet ye wer ignoraunt of Chriſt: but as he whiche called you is holy, euen ſo be ye holy alſo in al maner of conuerſacion, becauſe it is written: *Be ye holy, for I am holy. And if ſo be that ye call on the father, which without reſpecte of perſon iudgeth*according to euerye mannes woorke, ſee that ye paſſe the tyme of your pilgremage in feare.

Le.xi.xix.

Roma.ii.

And forasmuch as Chriſt would haue that day to bee vncertayne B vnto vs, it behoueth you not to be in a ſecuritie at any time, but alwayes hauing the loines of your mindes gyrded, as men readylye furniſhed to mete their lordes comming, watching and ſober, being alwaies ſtiered vp and put in minde with the certain and ſure lokyng for of the euerlaſtyng felicitie, which now is offred vnto al men that obey the ghoſpel: but yet it ſhalbee poſſeſſed at length, at ſuch time as our lord Jeſus Chriſt ſhal openly ſhew his maieſtye vnto al men & vnto angels and deuils, howbeit thei ſhal not come to that immortalitie, but onely thoſe that in a maner foretaſte the ſame in this world: and according to the example of Jeſus, beyng dead to the luſtes of this world, liue again with him vnto innocẽcy, and continue ſtedfaſtly in it, like lawful and righte true ſonnes that truſt in the promiſes of god the father, and doe after his preſcribed commaundementes, and neuer ſlide againe into theyr olde conuerſacion: which than through the ignoraunce of the ghoſpels doctrine, was endaungered with worldlye concupiſcences. For it is conueniente that you differ from them in affectes and maners, from whom you diſſent in profeſſion. The worlde is naught, and frõ it you are already exempted and engraffed vnto Chriſt, which is righteous, holye and innocente: and to this ende are you choſen and called of the father, the fountaine of all holineſſe, that lyke as you are in your profeſſion, ſo ſhould you in all your life & doinges, bee pure, vprighte, and vnblameable. For the father wyll not acknowledge any to bee his ſonnes, but thoſe that bee like manered vnto him. For in dede this ſame thing he mente whan he ſpake to our auncetours. Leuitici the.xix. Chapter: *Be you holy, for I the Lord your god am holy.* The puritie of Moſes law could not haue been ynoughe for you, to abſtain from touching of dead bodies, to haue your fete

We muſte be alwaye redy agaiſt the daye of the Lorde.

Watching & ſobrietie

Who ſhall lyue with Chriſte.

The life of a chriſtian.

C

Who bee gods chyldren and cleane.

waſhen, to abſtaine from the act of matrimony: God will haue all our conuerſacion, and al our whole hert to be free from all ſpottes of ſinnes. For in dede theſe are the thinges that make vs playnly impure in the ſight of god. And although you call vpon god by the name of a father, crying for his help in all thinges, yet if you lyue in a filthy conuerſacion, you may not truſt that he wilbe mercyful vnto you, or acknowlage you for his childrē, ſeing he eſtemeth noman either for his kinred or for his eſtates ſake, but onely after yͤ merites of his conuerſacion. For neither ſhall the Iewe bee pure, yf his conſcience bee defiled: ne yet ſhall the vncircumciſed bee vnpure, yf he leade a godly and an innocent lyfe.

The text.

Hebrue. i
i. John. i.
Apoca. i.
Eſay. ix.
Luke. ii.
Phili. ii.

Foraſmuche as ye know howe that ye wer not redemed with corruptible thinges, (as ſiluer and golde) from your vaine conuerſacion, whiche ye receiued by the tradicion of the fathers: * but with the precious bloude of Chriſte, as of a lambe vndefiled, and without ſpot, whiche was ordeined before hande euen before the worlde was made: but was * declared in the laſt times for youre ſakes, whiche by his meanes doe beleue on god, that raiſed hym vp from death, * and glorifyed him, yͤ ye might haue fayth and hope towarde God, euen ye whiche haue purified your ſoules thorowe the ſpirit, in obeying the truth, with brotherly loue vnfained: ſee that ye loue one another with a pure hearte feruentely, for ye are borne a newe, not of mortall ſede, but of immortall, by the word of god, which liueth and laſteth for euer. * For all fleſhe is graſſe, and all the glory of man is as the floure of graſſe. The graſſe withereth, and the floure falleth away, but the worde of the Lord endureth euer. And this is the worde, whiche by the goſpell was preached vnto you.

Eſa. xliiii
Eccle. xiiii
Iaco. i.

Goddes iudgement

Therfore it remaineth, that you which are deſyrous to haue this father mercifull vnto you, haue his vnauoidable iudgemente alwayes before youre iyes, while you liue in this exile: and ſo ordre your conuerſaciō, that there be nothing, wherefore the father may be offēded, and iuſtly ſhut you out of the inheritaunce of the celeſtiall countrey as vnnaturall and diſobedient children. The greater the pryce is, wherwith Chriſt hath freely redemed you, ſo much yͤ greater hede ought you to take, leſt for your wilfulnes ⁊ vnthankfulnes, you be turned again into your former bond thraldō. There is none more miſerable a bondage, than to bee the ſlaue of ſynne. Thoſe that for a lytle moneye are made free from their maiſters bondage, and become of bondmen free men, watche about them by all meanes, leſt for their vnthankefulneſſe they maye bee drawen agayne into the bondage that they wer in before: and wyl you thā committe that offence to fall agayne into the olde tyrannye, to bee wyllinglye the bonde ſlaues of Moſes lawe, and had rather ſerue vayne obſeruaunces, that your elders deliuered from one to another vnto you, than to obey the ghoſpell of God, ſeing you know that you wer deliuered once from them, not with a commō trifling price, as gold or ſiluer, but with an offring muche more holy than Moſes law knoweth of: For you are not made clene with yͤ bloud of a calf ſprinkled, but with yͤ precious bloud of Jeſus Chriſt: who like a lambe cleane without any ſpot, pure and vndefiled from all filthineſſe of ſynne, was offered for oure ſinnes on the altare of the croſſe. Neither yet was that done by chaunce at all auentures, but the ſonne of God was appointed to make this ſacrifice from euerlaſtyng, and before the making of the world, that he might thorow his death reconcile the father vnto vs: howbeit the ſecret deuice ⁊ decree of Gods purpoſed minde, which was many long yeres vnknowen to the world, is now at length in theſe latter times opēly manifeſted:

D

Slauery to ſin and to the law.

The pryce of our raunſome.

Chriſtes death predeſtinate from the begynning

A manifeſted: and a new matter is ſet forth before mens eies to loke vpō, which in ẏ purpoſed mind of god was not newe. And it was geuen for your ſaluacion ſake, vnto whom Chriſt, that was made man, died, & is preached, beſtoweth thus much, that wheras you had a vaine truſt vpon the ceremonies of the law, now diſtruſting youre ſelfes, you muſt put your whole truſt in god the father: who lyke as he would haue Chriſt to dye to wipe away youre ſynnes, euen ſo hath he rayſed him vp from death: and for the paynful trauailes of this life whiche he ſuffered, he gaue hym the glory of immortalitie: to thentent that as you haue beleued ẏ whiche he hath done, in folowig his example, you might alſo truſt ſurely to haue ẏſame rewarde to be beſtowed on you, in that you put your whole affiaunce in god, whiche what he hath already perfourmed in hys ſonne, theſame alſo wil he vndoubtedly performe in al them, which liue after ſuch ſort, that they may be worthyly accompted among the membres of Chriſt, into whoſe body you are engraffed, ſince ẏ you wer regenerate through baptiſme into hym. Before that time you did after your owne luſtes, that is to ſay, embraceing carnall ſhadowes of thinges in ſtede of true right thynges: but now ſince you haue clenſed your ſoules, not with the obſeruacion of Moſes purgeing ſacrifices, but in that you haue through faith obeyed the truth of ẏ goſpel, which by the ſpirite of Chriſt hath purged youre cōſciences, you muſt endeuour your ſelfes both to be correſpondent B vnto the head Chriſt in vprightnes of life, and be anſwerably like vnto the concorde of the body, by an exceding and a plain brotherly and an vnfeyned loue amonge youre ſelfes: that like as Chryſte loued you not after a cōmē ſort, nor after a carnal maner of loue, euē ſo ſhould you loue euery one other, with a ſpiritual loue. New kinred requireth new affecciō. Before this time you Jewes loued Jewes, after a carnal affeccionate loue: but now being by a farre other maner regenerate (not of a mortal and an earthly ſede after the body, but of an immortal and a heauenly ſede by the worde of god, whiche liueth and endureth for euer, whoſe goſpell you haue beleued) you ſhal loue the brethren with a heauenly loue. Moſes law was geuen for a time: But ẏ word of god hath brought forth the law of the goſpel vnto vs, which neuer ſhal periſhe. The thing that procedeth from mē is but for a ſeaſon, but the thing ẏ cometh from heauen, is euerlaſting, as Eſay ſayd before: *Al fleſhe is as graſſe, and al the glory of man as the floure of the fielde. The graſſe is wythered, and hys floure fallē away, but the worde of the Lord endureth for euer.* This is the eternal worde of the eternal father, whom the ſhadowes of ẏ former lawe in times paſt painted out vnto vs: but now he is openli declared by ẏ preachers of the goſpel, and not only vnto you, but vnto all them that receiue Chriſt with a ſincere vpright fayth.

Why Chriſt died and roſe agayne.

God wyll graunt vs the ſame glory that Chriſt hath atteined.

Chriſtians lyfe.

Brotherly loue.

The goſpel ſhall neuer peryſhe.

Al worldly thinges fraple.

The .ii. Chapter.

The texte. Wherfore laie a ſide al maliciouſnes and al gyle, and faynedneſſe, and enuy, and all backbiting: and as newe borne babes, deſire ye that mylke (not of the body, but of the ſoule) whych is without diſceite: that ye may grow thereby (vnto ſaluacion) yf ſo be that ye haue taſted, how gracious the Lord is, to whom ye come, as vnto a liuing ſtone, diſalowed of men, but choſen of God, and precious: and ye as liuynge ſtones, are made a ſpiritual houſe, an holy prieſthood, for to offer vp ſpirituall ſacrifices, acceptable to God by Ieſus Chriſte.

Ma.xviii

C

Forasmuch as you are lately borne again by an heauenly generacion through the doctrine of the goſpel, caſt al the vices of your former conuerſacion quyte away frō you, yf there wer any malice, yf there wer any deceite, yf there were any holowe heartedneſſe, yf there wer any enuy, yf there wer any backebiting or curſed ſpeaking: and from henceforth as babes new borne, gredely couete that milke, not of the body, but of the ſoule: the milke yͭ knoweth no deceit, and is fitte for your age, which is more harmleſſe than ſtrong, euē the milke of the goſpels ordinaunce. For the goſpels doctrine hath his principles, it hath his infancye, it hath his diet mete for weake tendre age: it hath alſo his farther growinges, finally it hath his perfit growen age. Thoſe firſte thinges are not to be ſupped lothſomly, but gredily, yea and thyrſtily: neither yet muſt you linger continually in them, but to procede from them ſtil vnto thinges of more perfeccion. For in dede it wer euen a ſtraunge thing, if a man borne of his mother ſhould be alwayes a babe and couet nothing els but milke. And it behoueth you alſo to waxe bigge, till you growe vnto perfite ſaluacion, and not alwayes to ſticke ſtil in making the foundacions, but to riſe by litle and litle vnto the perfit building of yͤ houſe. For in caſe (according to the pſalme writers counſel) you haue taſted that the Lorde Jeſus is ſwete, it is requiſite for you to be prouoked with that taſt, to ſet your appetites vpō greater thinges. In humaine buildiges the ſtones neither chaunge theyr place ne grow any bigger: But in this building (which ſtandeth vpon liuing ſtones, yͤ chiefe principal ſtone wherof, and the ſtone that conteyneth al thinges, is the liuing and eternall Jeſus Chriſte: which of late (after the pſalme writers prophecying) was caſt away of men, that is to wete of yͤ Phariſeis, who holding of their temple that ſhould go to nought, had no knowledge of this heauēly building, howbeit he was choſen by the iudgement of god, & had in much price,) there is nothing to hinder, but that it may procede forward to the perfite finiſhing of the building. Therfore you muſt neceſſarily goe, throughe forward encreaſe of vertues, vnto Chriſt the liuing ſtone, the choſen ſtone, the ſtone preciouſly ſet by in the ſyght of God: that you alſo being grounded vpon ſuch a foundacion, may be builded vpon by litle and litle, vntil you be made ſpiritual temples, much more holi than the temple that the Jewes brag of: and in the which temples a much more holy prieſthod is exerciſed, thā was vſed in that temple. For in it the Leuites and prieſtes offered vp beaſtes, but in theſe ſpiritual temples you your ſelues offer vp ſpiritual ſacryfyces moſt acceptable to god: who, as he is a ſpirite and not a body, ſo doeth he delite in ſpirituall ſacrifices, that you ſhoulde nothing mynd the rites of Moſes now being worne out through the preaching of the goſpell: in ſtede of ſundry kyndes of brute beaſtes, you ſlea worldly and brutiſh affectes, lecherous luſtes, pryde, wrath, enuie, deſyre of reuengement, riot, and couetouſnes: and in ſtede of incenſe, you offre pure prayers flying oute of the aultare of a pure hert, into heauē. Theſe are the ſacrifices that are offered at al ſeaſons in the ſpiritual temple, and are at al tymes acceptablye welcome vnto God. For thoſe ſacrifices of Moſes are now al readye growen

D

Oure olde lyfe to be caſt awaie.

Mylke of the ſoule.

The goſpel hath degrees in growyng.

Chriſtians muſt grow to perfeccion.

Chryſt the corner ſtōe

Spirituall temples.

God delyteth in ſpirituall ſacrifices.

Chriſtian ſacrifice.

growen

A growen into a lothſomenes,as yͤ prophet Eſaye beareth recorde. But theſe maner of ſacrifices are continuallye allowed throughe Ieſus Chriſt,by whoſe commendacion yͤ diligent ſeruice doinges of the Chriſtians,are acceptable vnto the father.

The texte. wherfore it is contayned alſo in the ſcripture:*behold,I put in Sion a ſtone to bee
.Eſ.xxviii layed in the chief corner,electe and precious,and he that beleueth on hym ſhal not
Act.iiii. be confounded. Vnto you therefore whiche beleue,he is precious:but vnto them
Roma.ix. .Pſ.cxviii which beleue not,*the ſtone whych the buylders refuſed,theſame is begunne to be
Math.xxi. the head of the corner,and a ſtone that men ſtomble at,and a rocke wherat they be
offended,which ſtomble at the worde,and beleue not that,wheron they were ſette.
.Exo.xix. But ye are a choſen generacion,a*roial prieſthod,*an holy nacion,a people which
.Deu.vii. are wonne:that ye ſhould ſhew the vertues of him that called you out of darkenes,
.Oſee.ii, into his meruelous light,*whych in tyme paſt were not a people,but are nowe the
Roma.ix. people of God:which ſome time had not obtained mercy,but now haue obtained
mercye.

There is no cauſe why you ſhould be in any miſtruſt,as longe as ye cleaue faſte vnto the head Chriſte,as long as you ſtande harde vpon the noble and vnmoueable ſtone Chriſt,of whõ god ſpake in times paſt by the mouth of Eſay:*Behold I put in Sion a ſtone to be placed in the chiefe corner,tryed,choſen,and precious.And he that ſhal put his truſt in hym,ſhal not be aſhamed.*And that which he ſpake of before hand,we ſe now alreadye perfourmed.For the ſelfeſame one ſtone was precious & holſome vnto ſome,and to ſome hurtful and noiſome:vnto you he is iuſtlye precious,becauſe you are grounded ſurely vpon him,becauſe you put your whole truſt in him,& are preſerued by his aide againſte al ſtormes of tempeſtes.But vnto them that had rather ſticke ſtil B vnto Moſes than vnto him,and haue reiected him,not willing to haue hym put in the buildinge that they purpoſed to builde,he is contrariwyſe a reproche and a very deſtruccion.For him that they diſdeyned to haue in their building,god woulde haue to be yͤ head ſtone of the corner:by whom he mighte knyt together and contein as it were,the wal on either ſide,that is to ſaye,both the ſortes of people,of the Gentiles and of the Iewes:by whoſe ſtrõg defence yͤ building ſhould be ſafely preſerued againſt al aſſaultes:and him ſhould,whoſoeuer wer aduerſaries vnto this new building,ſtumble at and runne againſt.And they ſtumble,whoſoeuer be offended at the worde of yͤ goſpel,and beleue it not,ſeing Moſes law made them ready before hande to this ende,that they ſhoulde beleue the goſpel,as ſone as the thing was truly performed in dede,that the lawe ſignified in ſhadowe. Therefore thoſe that haue diſallowed Chriſt,god hath alſo diſallowed them again.But as for you,whõ they reiecte with Chriſt,he hath made that choſen kynred,wherof Moſes ſpake in times paſt:*That holy nacion,and peculiar people:*whom god hath take to himſelfe with an excellent price:that like as the people of yͤ Hebrues being deliuered in tymes paſt by Moſes leading from the tyranie of Egipt,and conueied through ſo many daungerous matters into yͤ land that they had long hoped vpon,preached vnto the world the goodnes of god ſhewed to them warde:euen ſo you hauing in remembraunce his fre liberalitie towardes you alſo,ſhoulde glorifie amonge all men the wonderfull power of god:which by a new meane hauing conquered the enemies of your ſaluacion,hath deliuered you out of the darkenes of ignoraunce and vicious liuing,into hys wonderful lyght of the goſpels trueth,by the whyche all the erroures of the gentiles,and ſhadowes of the

Chriſt the corner ſtõe to ſome holſome,to ſome not.

To whom Chriſt is a ſtomblyng ſtone.

Chriſtiãs,Gods peculiar people.

Jewes, are cleane wiped away. Unto you therfore hath chaunced this honour, that they which perſecuted Chriſte, ſurely reckoned vpon to themſelues: and yet cleane contrarye, the matters beeing turned vpſide down, the thing chaunced ẏ Oſee ſaid before ſhould come. *The people which before wer the moſt abiectes,* (that is to ſay, far of from god,) *is now a peculiar people vnto god. And the people whom god had reiected as vnworthy of hys mercy, hath felt by experience the mercye of god withoute helpe of circumciſion of the law, and is receiued through the only goſpellike faith into the felowſhip of the ſonne of god.*

C

The callig of the gentyles to be gods people.

The texte.

Dearly beloued, I beſeche you as ſtraungers and pilgrems, abſtayne from *fleſhlye luſtes, whych fight againſt the ſoule, and ſe that ye haue honeſt conuerſaciõ among the Gentiles: that where as they backbite you as euil doers, they maye ſee youre good workes, and prayſe God in the day of viſitacion. *Submitte your ſelfes therfore vnto al maner ordinaunce of man for the Lordes ſake, whether it be vnto the Kyng, as vnto the chefe head: other vnto rulars, as vnto them that are ſent of hym, for the puniſhment of euell, dooers: but for the laude of them that doe well. For ſo is the wyll of God, that with well doyng ye may ſtoppe the mouthes of fooliſh and ignoraunt men: as fre, and not as hauing the libertie for a cloke of maliciouſnes, but euen as the ſeruauntes of god. *Honoure all men. Loue brotherly felowſhip. Feare God, *honour the kyng. *Seruauntes, obey your maſters with feare, not only yf they be good and courteous, but alſo though they be froward. *For thys is thanke worthy: yf a man for conſcience towarde God endure gryefe, and ſuffre wrong vndeſerued. For what prayſe is it, yf when you be buffeted for your fautes, ye take it paciently? But and yf when ye doe well, ye ſuffre wrong and take it paciently, then is there thanke wyth God.

*Gala.v.
*Rom.xiii
Tit.iii.
*Rom.xii.
*Mat.xxii
*Ephe.vi.
i.Timo.vi
*Math.v.

Thã ſence ye acknowlege ẏ ſingulare liberalitie of god towardes you, whom he hath redemed with the price of bloud, whom he hath reconſiled vnto himſelf by the death of his ſonne, whom hys wyll was to haue to be the membres of his only begotten, & the liuing ſtones of the heauenly building, whom he hath choſen into ẏ right of children, & called into ẏ enheritaunce of immortalitie: I beſeche you (dearly beloued) to frame your ſelfes in holynes of life like vnto your own dignitie, like vnto the gentil goodnes of god, & vnto ſo high a reward. You are regenerate vnto heauẽ, beig in this world as foriners & ſtraungers: make ſpede thither where your cõtrey is, and where ẏ enheritaunce of heauen is layd vp in ſtore for you: that you be not called away from this deſyre by earthly and groſſe appetites, which with al maner of engines make warre & battail againſt the ſpirite which is gredily deſyrous of heauenly thinges. Let your conuerſaciõ accorde with your profeſſion, ẏ your maners may allure vnto Chriſt other folkes alſo that are paganes, amõg whom you liue: vnto whom it is ſo much requiſite for you to geue no maner of occaſion, ẏ they may rightfully iudge euil of ẏ goſpels doctrine (yf they ſhould perceaue you in the common cuſtom of life to be no whit better than other be,) that the entier vprightnes of your maners, and wel doing towardes al men, maye ſtoppe theyr backbitĩg reportes, wherwith they ſpeake euil of you, for malice ẏ they beare to Chriſt, & for the hate of religion, which they ſuppoſe to be wicked ſuperſticion: which thinges euidently perceaued, they ſhal repent alſo, and acknowlege their own errour, being inſpired with the mercy of god, whan it ſhal pleaſe hym, which hath choſen you, to draw thẽ to him alſo: and that they may than by your godly workes glorifie hym, whom before they abhorred, becauſe they knew hym not. This world hath alſo an order of his own, whiche by occaſion of religion ought not to be diſturbed, as much as may be, ſauing the glory of Chryſt. Euen ſo Chryſte woulde haue you

D

The life of Chriſtiãs.

Thys lyfe a pylgrimage.

Chriſtians example to the heathẽ.

An ordre of policie.

to

A to bee free from ſinnes,that you ſhould neuertheles ſuffer euerye thing willingly for the goſpels buſines ſake,obeying and ſubmitting your ſelues,not only vnto Chriſtian magiſtrates,but vnto yͤ heathen magiſtrates alſo:whether he be a kyng,you muſt obeye hym as moſte excellent in the publike autoritie : whether they bee rulers,you muſt obey thē,as by whō being ſent to trauail abroad, the kyng adminiſtreth the matters of the commō wealth . Nether let it moue you,that they be heathens,that they bee Idolatours: but acknowledge their office that is neceſſarye vnto the commune wealth,which conſiſteth of ſondry kyndes of men and relygyons. For they beare rule with autoritie to reſtraine offenders,and wicked perſons,by feare of puniſhement:and to allure thoſe that bee good wyth rewardes to dooe their duetie.You haue not nede of their fearing,inaſmuch as you do of your own accorde more than mans lawes require.They haue no nede of mans commendacion, whom the reward of heauē maketh feruent:and yet it is requiſit e alſo to acknowledge them with the other.For thys is the will of the moſt high god your Prince,that you geue none occaſion vnto their inconſiderate ignoraunce,wherby they might proueably cal the goſpels profeſſion to blame,if they perceiued you to ſet naught by their autoritie.That which other doe for feare of the lawes,do you willyngly of your own accorde,yea more habundauntly than other doe,that you maye declare your ſelues to be ryght free men B in dede.For he is free,that of hys own mynd and willingly doeth as he ſhould do rightly.God forbid that you ſhould abuſe the pretence of the goſpels veritie,to ſinne more licenciouſly.You owe not bond ſeruice vnto men,but inaſmuch as you are the ſeruauntes of god,you ſhal ſubmitte your ſelues,for his glories ſake,vnto al mē gladly & wyllyngly.If any duetie therfore,if any honour be duely belonging,euen to them yͭ be heathens,either for the publike office ſake that they beare,or for affinitie ſake,do that throughly vnto al men,leſte they beyng any whit offended,be brought more farther of from the profeſſion of the goſpel:yet for al that,it is reaſon that you loue them ſpecially,whom the commen profeſſion hath made brethren vnto you.Feare god,whoſe eies no man can begile.And concerning yͤ king,there is no cauſe why you ſhould be afraied of him,ſeig he is dreadful to none but to euil doers:but yet acknowledge his autoritie in thoſe thinges,yͭ he exacteth of you withoute hinderaunce of godlynes.He demaundeth cuſtome,pay it him:he exacteth tribute,geue it him.That which thoſe that be free ought to do to the Magiſtrates,though they be heathens,bonde ſeruaūtes ought to doe vnto their maiſters:from ſeruing of whom,baptiſme maketh them not free.But they ought rather wyth greater reuerence to acknowledge thē,not only yf they be good and ſobre men,but alſo yf they be ſore men,and hard ſharpe men:leſt peraduenture being offended with your froward maners, doing otherwiſe thā you ought to do,they lay the fault vnto the profeſſiō,& be driuē the more farther of frō it,wherunto they ought rather to bee encenſed & allured by your honeſt behauiour. Some wil ſai:It is a ſore mater to beare yͤ tiranny of Princes :it is a ſore matter to abide yͤ cruiltie of maiſters.For Princes ſpoile,exact,& puniſhe:& maſters wͭ whippes & buffets al to teare thē yͭ are faultles . Theſe maters would rightly ſeme not worthy to be born,if it wer aſcribed

vnto

Obedience to heathen rulars.

Chriſtians obediente not for feare.

Fredome.

The feare of god.

Tribute & cuſtome.

The dutie of ſeruaūtes.

C

Pacience in afflicciō vndeſerued

vnto them,and not rather vnto God.Their wickednes deſerueth not thus muche, that theſe thinges ſhoulde bee ſuffered at their handes: but ſo is the wil of god,that your goodnes ſhoulde turne their maliciouſnes into the glory of Chriſt.For after ſuche ſorte is your pacience acceptable to god,whan being afflicted vndeſeruedly,you ſuffre neuertheles contentedly, not for feare of men,but for the glory of god.Commonly there is no deſpight more impaciently taken,than whan men are not faultie.But among Chriſtians it is ferre otherwiſe:for among them like as euery one is the beſte, euē ſo doth he couet to be moſt acceptable vnto god.And the more inwardlye he loueth god,ſo much the more chearfully he ſuffreth whatſoeuer apperteineth to the glory of god.But what gramercy wer it,yf you ſuffre whan you are buffetted for naughtie doinges? The conſcyence of yͤ fault teacheth thys,that euery man can abide hys deſerued peynes,and hold hys peace.But whan you ſuffre pacyently the ſorowes that are done vnto you for weldoynges,you come in fauour wͭ god,for whoſe cauſe ſake you ſuffre willinglye.

The texte.
*Joh.xiii.
Ebre.v.
*Eſa.liii.
Math.viii

For hereunto verely were ye called:for Chriſt alſo ſuffered for *vs,leuing vs an enſample,that ye ſhould folowe hys ſteppes,whych dyd no ſynne, nether was there *gile founde in his mouth: which when he was reuiled,reuiled not agayne:when he ſuffered,he thretened not:but committed the vengeaunce to hym that iudgeth righteouſly :which his own ſelfe bare our ſinnes in his body on the tree,that we beeyng delyuered from ſynne,ſhoulde lyue vnto righteouſnes.By whoſe ſtripes, ye were healed.For ye were as ſhepe going aſtraye:but are nowe turned vnto the ſhepherd and byſhop of your ſolles.

D

Chriſtes ſufferaunce

Your innocencie myghte dyſdaynfullye grudge at thys,but that Chryſt beyng innocent ſuffred greater haynous peines for youre ſake.This is your profeſſion:vpon this condicion are you called into his body,that you might folow the example of ſuffring which he hath lefte vnto you,and entring in by the ſame foteſteppes,you might thruſt in vnto euerlaſting glory, by yͤ ſame way that he atteined vnto it.What ſorowe was it that he ſuffred not,which was crucified wyth theues? And what is more innocent than he,which not only committed no fault at al,but alſo there was no maner of gile at any tyme founde in his tongue? whan they bitterly reuiled hym,he gaue none euil wordes again,but rather beſought the father to forgeue them.Whan he was bounden,whan he was beatē, whā he was nailed on the croſſe,he threatned no vengeaunce,but referred al vēgeaunce vnto the father,which iudgeth not of affeccion,but according to iuſtice,Chriſt in the meane tyme playing the interceſſour,and not the on ſetter.As for vs, albeit we now folow innocēcie,yet with our naughtie ſinfulnes we had afore time iuſtly deſerued the vengeaunce of God.But Chriſt,foraſmuche as he was indaungered wͭ no ſinne,yet he caried yͤ burthen of our ſinnes vpon his own body,that he might eaſe vs of our burthē,& was offred on yͤ tree of the croſſe as a brent offering for our ſinnes: & by hys vndeſerued death,he put away the death yͭ was due vnto vs, that we ſhould in the meane time folowe yͤ example of hys death & reſurreccion: and that beyng dead vnto our old ſinnes and luſtes, wherunto we were addicte & did ſeruice,we ſhould liue frō henceforth vnto innocencie,vnto yͤ which he being the fountaine of al innocēcy hath conſecrated vs,which hath taken our wickednes him ſelf,that he might geue his righteouſnes vnto vs.We had offēded and he was beaten:The fault was ours,and yͤ puniſhment lyghte

Chriſtes pain for vs

cruelly

A cruelli vpō him.So yͭ according to Eſais prophecie,we wer made whole by his ſtripes.Him therfore you are bounden to thanke for your innocencie:& in yͭ god imputeth not the ſinnes of your former life,you are boūd to thanke his bōdes,his ſcourgeinges,his woūdes,his croſſe and his death.For ye were ſcatred before time like ſhepe without a keper,ſtraieng ſome one way,ſome an other,as euery mans phātaſy led him,thinkig you might lawfully do whatſoeuer liked your ſelf:but you are now conuerted frō your olde errour, vnto Chriſt Jeſus yͤ ſhepeheard & Curate of your ſoules.Yf you folow him in ſufferig afflicciōs of ſorowes without deſeruing, you ſhal through his leading come vnto yͤ glorye of immortalitie.

Chriſte to be thanked for oure innocencie

The.iii.Chapter.

The texte. Ephe.vi. Collo.iii. i.Tim.ii Ge.xviii.

Likewiſe ye wiues be in ſubieccion to your huſbandes, that euen they which obey not the word,may without the worde be wonne by the conuerſacion of the wiues, while they beholde youre chaſte conuerſacion coupled with feare.whoſe apparell ſhal not be*outward with broided heare,and hanging on of gold,ether in putting on of gorgeous apparel;but let the hid man which is in the heart,be wythoute all corrupcion,ſo that the ſpirite be at reſte and quiete,whiche ſpirite is before God a thing much ſet by.For after this maner in the olde time did the holy wemen,which truſted in God,tier themſelues,and wer obedient to their huſbandes,euen as Sara obeyed Abraham,and called him*Lorde:whoſe daughters ye are, as longe as ye do wel and are not afrayed for any terrour.

Now like as fre mē ought to allure the princes and publike magiſtrates,and euen ſo ought bonde ſeruauntes to allure their maiſters vnto yͤ fauouring
B of the goſpell,by their obediente diligence(whiche purchaceth frendſhip in euery place)or in dede not to prouoke them by occaſion,if perauenture they be vncurable: euen ſo ought the wiues alſo to ſhewe themſelnes obediente vnto their huſbandes, not onely yf they bee Chriſtians,but to thē alſo yͭ haue not yet embraced the doctrine of yͤ goſpel.For in dede it maie poſſiblie come to paſſe,yͭ ſuche as our preachinge doeth not ſtiere,the entier vprightnes,godlynes,womanlines,ſobrenes,chaſtitie,and ſufferaunce of the wyſe,may ouercome and mollifie them,and in concluſion wynne them vnto Chriſt.For whā they ſhal perceiue their wiues maners chaunged through baptiſme,whan they ſhal ſe the exemplar of true vertue in them,they ſhal peraduenture be enflamed,the affeccion of wedlocke not a littel forewarding to the ſame purpoſe,that as they be felowes of one bed,ſo they would mynd to be felowes of one profeſſion.For ſincere good demeanoure hath verye ſharpe prickes: which,yf a man do marke it nerely,bringeth to paſſe many times, yͭ carnall loue is turned into a ſpirituall loue.That maner of loue is occaſioned by welfauourednes of beawtie,& behauioure of apparel,helping the fauour of beawtie foreward.And behauiour is occaſioned by the fayre goodlynes of an entier good heart,ſhining in her manners.Therfore it behoueth not wiues,which haue profeſſed Chriſte,to deuiſe howe they maye ſet forth themſelfes pleaſauntly in their huſbandes eies,after the common cuſtome, with theyr heare craftylye broyded , or with puttinge on of precious ſtones , or golde,and purple raymente,and with other trimming of the bodye, whiche is ſhewed outwardlie . For what other thinge ſhoulde come of this gayre,but that they ſhould loue their wiues bodye for the vſe of fleſhelye luſte ? And what a porcion

The dutye of wyues.

Womens right ornamentes.

C

of man is yͤ body. This rather they ought to ſtudy for, yͤ their huſbandes may be enticed by their goodly garniſhed maners, & ſo to loue yͤ ſecret hiddẽ mind & hert, if thei ſhal perceiue her to be pure, & ſpotted with no knack of viciouſnes: & if thei ſhal ſe, contrarie to the cõmon maner of wemen, no light affeccion in yͤ woman, which women comenly haue: no intemperaũce, no wrath, no enuy, no ſeekig of preeminence, no arrogaũcye, no ouerthwart bibble babble, but a ſoft, mild, tractable & gentil ſpirit. This is an excellẽt, and a gorgeous apparel in yͤ eies of god. By this maner of decking they muſt chefly deſerue to haue their huſbãdes hertes. By this kind of woing, euen certain holy women in times paſt (which fixed their whole hope, not in ſlipperi & trãſitory thinges, but in god) ſet forth thẽſelfes to pleaſe their huſbandes: not wͭ gold or precious ſtones, or purple, but with ſobrenes, & obediẽt diligence, wherby yͤ fearcenes of an huſbãdes diſpoſiciõ is moſt eaſili aſwaged. So Sara obeied Abrahã, calling him lord, wheras ſhe was his wife, & not his drudgeing handmaid, but ſubmitted her ſelf vnder his ſubiecciõ for ſobrenes ſake. For although it be not fit for a mã to vſe a lordlines towardes his wife, yet there is an autoritie, whiche if he in ſome thinges abuſe, yet it ſtandeth with yͤ womans modeſtie to obey in place. To be brief, like as thei are Abrahams true and very right ſonnes, that folow thexample of his faith: euen ſo are you Saraes daughters, which reſẽble yͤ excellẽt good womans maners & mãly ſubſtaũcialnes of mind, triming vp your ſelfes with good workes, & repoſing al your truſt in god: and hauing the fruicion of his aide, there is no cauſe at al, why you ſhould be afraid of womẽs frailty.

Sara called Abrahã Lorde.

¶ Lykewyſe ye men, dwel with them according to knowlege: geuing honour vnto the wyfe, as vnto the weker veſſel, and as vnto them that are heires alſo of the grace of life, that your praiers be not hindered.

The texte.

The dutie of huſbandes.

And as it is the office of matrones, with chaſt obedience, and holy maners, & with mild ſoftenes to ouercome their huſbandes: euẽ ſo is it your part, (O you mẽ,) in no wiſe to abuſe your autoritie towardes your wiues, as mẽ playing the tyrannes, in yͤ they ſubmit thẽſelues vnto you: but be rather ſo muche yͤ leſſe lordly towardes them, in that they make themſelfes youre handmaides. They are cõpanions of al your eſtates & thinges, whatſoeuer befalleth. Let them perceiue you to be handſome mẽ to liue withal, and let youre wiſdom ſuccour the frailtie of their womankind. And yͤ more ſtrõger you are than they in the ſtrength of hert & body, ſo much more it behoueth you to releue womens infirmitie, that by your inſtrucciõ, & by your gouernaunce, thei may be made better, and as it wer ſetting a parte that kind, they may waxe mãly in goſpellike godlines. For they are not Chriſtiã huſbandes, yͤ haue wiues only to yͤ vſe of copulaciõ: but they ought rather to endeuour, yͤ their wiues may be their companions in faſting, almoſededes doing, of watching, & of praieng: ſo that thoſe womẽ, which are called to the cõmõ reward of eternall life, as wel as their huſbãdes, may earneſtly ſet their mindes to do theſe thiges alſo cõmenly with their huſbandes. In chriſtiã mariage, there is nothig, or in dede very litle, to be geuen vnto voluptuouſnes, and very much vnto Godlines. Wherein yf bothe parties will conſent, and therupon you refraine frõ bodely doale, your praiers ſhal not be interrupted. And praier is a ſacrifice wherwith god muſt be ſacrificed vnto, euery daye.

D

Chriſtyan marriage.

In

The texte.
Prou.xx.
Roma.xii.
Pſal.xxxiiii
A

In concluſion, be al of one mind, & of one hert, loue as brethrē, be piteful, be curteous (meke) not *rendring euil for euil, or rebuke for rebuke: but cōtrariwiſe, bleſſe: knowing ẏ ye are therunto called, euē ẏ ye ſhould be heires of ẏ bleſſing. *For he ẏ doth long after life, & loueth to ſe good daies, let him refrain his tonge frō euil, & his lippes ẏ thei ſpeake no gile. Let him eſchew euil & do good: let him ſeke peace, and enſue it. For the iyes of the lorde are ouer the righteous, and his eares (are opē) vnto their praiers. Again, the face of the Lord is ouer them that doe euill.

Therfore lyke as men haue ſome one kind of peculier offices, ſome haue other: euen ſo this becōmeth euery one ẏ rather to remembre himſelf, that he which hath profeſſed Chriſt, ought to excell others in thoſe thinges, ẏ be matters of tried honeſtie. Howbeit this is ẏ common office of all men, ẏ like as al haue one ſelf ſame profeſſiō, ⁊ like as through baptiſme you are ēgraffed into one ſelf ſame body: euen ſo let al be through concord, of one ſelf ſame mind. Let not age, eſtate, condicion, or ſondry being in diuers countreys, diſſeuer you a ſondre, which thinges among others do many times miniſter occaſion of hate ⁊ contenciō. But as for you, it behoueth you to be moſt faſt ioyned together, ſeing al one baptiſme hath regenerated you vnto god: ſeing you haue al one father in heauen, inaſmuch as depending of one head Chriſt, you are mēbers al of one bodye, ⁊ foraſmuch as ẏ profeſſion of ẏ goſpell hath made you brethren indifferently: ⁊ for ẏ cauſe ſake the father of heauē hath called al mē vnto al one rewarde of immortalitie without difference, whether thei be poore, whether thei be riche, whether the be bōdſeruaūtes, whether thei be maſters, whether thei be huſbādes, whether they be wiues, whether thei be Iewes or gētiles. In this behalf there is no difference at al, ⁊ therefore there ought to be no diſſenciō nor high ſtately loking. For a gret deale more ſhal chriſtian charitie, ẏ hūbleth it ſelf, win, than autoritie ẏ exacteth. For there is no concord amōg men ẏ be arrogant, fearce, ⁊ louers of themſelfes. If ẏ members in a beaſtes body do ſuccour euery one other, and in caſe any thing chaunce to ani one of them whether it be good or badde, euery one of thē rekoneth it as their own: and if thoſe whom nere kinred of bloud knitteth together, are both glad and ſory for ẏ cōmodities and diſcōmodities of their kinſfolkes: howe muche more conuenient is it, that you being knit together by ſo many wayes, ſhould expreſſe this conſent to be touched with other mens wealth ⁊ ſorowes, no leſſe thā with your own. So ſhal you expreſly ſhew a right brotherly charitie, if thoſe ẏ be of the more wealthy eſtate diſdeine not them ẏ haue not the worldes wealth, but bee ſorye for their euils, ⁊ to their powers ſuccor thē: if thei ẏ be in high power ⁊ autoritie, preſſe not nor deſpiſe thoſe ẏ are of the lower ſorte, but with familier gētlenes ⁊ good wordes apply thēſelfes familiarly vnto their inferiors: ẏ there may be an indifferent equalitie, ⁊ that chriſtian charitie may ioyne together thoſe, ẏ the ſtate of ẏ worlde hath diſſeuered. God forbid, ẏ you ſhould be deſirous of reuēgmēt, ſeing it is your part to nouriſh cōcord, not only with ẏ brethren, ⁊ ſuch as be godly, but alſo if it be poſſible, with al mē. With thoſe ẏ good are, it behoueth to ſtriue who may do moſt good: ⁊ with thē ẏ naught are, to ſtriue in paciēt ſuffring, or in doing thē good alſo, by which meanes like as ẏ very wild beaſtes are ouercome, euen ſo it somtimes mollifieth ẏ malice of mē, wherin was no hope of amēdmēt. Be not ye willig therfore, to requite wrōg for wrōg, or ſcoldig for ſcolding. For ſo ſhal it come to paſſe, ẏ ye ſhalbe euil alſo, in ẏ ye

Concorde.

Where cōcorde can not be.

B

Compaſſiō of Chriſtes members.

Vengaūce.

Chriſtian cōtencion.

Doyng good for ill

folow thexample of thē that be euill: but rather recompence you a good turne for wrong, & good wordes for bad, that through youre inuincible goodnes, you may ouercome and ouerthrow their malice. For god hath not called you to this ende, to haue yͤ vpper hand with naughtie dedes doing, & naughtie wordes ſpeaking, but that thorow your weldoing vnto al men, and wel ſpeaking vnto al mē, you may worthily heare yͤ ioyful worde: *Come ye bleſſed of my father, poſſeſſe the kyngdom.* To do euil vnto good men, it is more than the propertie of mad beaſtes: & to ſpeake euil againſt them yͭ ſpeake wel, it excedeth the propertie of vile tonged ruffions. To deſerue wel of them that deſerue euil, and to ſpeake wel of them that be euil ſpeakers & backbiters, is the office of chriſtian vertue. If any mā thinke this an hard matter, let him heare the pſalme writer, enſpired with the ſpirit of god, that commaundeth the very ſame: *Whoſo is deſirous (ꝙ he) to loue lyfe, and to ſee good dayes, let him refraine his tonge from euil: lette him reſtrayne hys lippes, that thei ſpeake no diſceat: let him eſchewe euil, and do good: let him ſeke for peace, and folow it. For the iyes of the lorde are vpon the righteous, and his eares are attentiue vnto their prayers. Contrariwiſe, the countenaunce of the Lord is vpon them that doe euil.* Therfore if we wil haue god to be liberally good vnto vs, let vs be good vnto al mē: if we wil eſcape his vengeaūce, let vs hurt no body at al. I wil not heare the reaſon, yͭ mans affeccion wil perchaunce murmuringly repine in this behalf: If I do not reuenge iniury, yͤ vnpuniſhed libertie wil prouoke many moe to doe hurt. But there is nothyng yͭ ſhal kepe you more ſafe from iniurye, than if you eyther paciently ſuffre it, or els doe good for wrong. There is none ende of harme doing, as often as with wretched encountryng one with an other, reuilyng is made double through reuiling again, and iniurie is made double iniurie, by iniurye doyng agayne. If no man reſiſte, naughtineſſe ſhall ceaſſe, or at leaſt waxe fainte.

C

The tong.

D

Moreouer, who is it yͭ wil harme you if ye folow that which is good? Yea*happy are ye, if any trouble happē vnto you for righteouſnes ſake*Be not ye afraid for any terror of thē, nether be ye troubled, but ſanctify the lord god in your hertes. Be redy alwaies to geue an anſwer to euery man yͭ aſketh you a reaſō of yͤ hope yͭ is in you, and yͭ with mekenes & feare, hauing a good cōſcience:* yͭ whereas thei backbite you as euil doers, thei may be aſhamed yͭ faſly accuſe your good cōuerſacion in Chriſte.

The texte. *Math. v. *Eſai. viii. Math. x. *i. Pet. ij. Titus. ii.

Money or life no loſſe to chriſtiās

Who would couet to doe you harme, if you ſtudy to doe good for al mē, & to hurt no mā? But if there be any found ſo vtterly blind, that for malice they beare to vertue, or through ignoraūce do perſecute you: I praye you, in what thyng can they hurt you? They wil take away your money, whiche yf thei were not, you muſt ſhortly leaue behynde you: they will torment the body, and wil ſlay you, whiche ſhould ſhortly dye, if thei wer not. Al theſe thinges, foraſmuche as they are done vnto you for godlines ſake, ſhall not onely bryng no damage vnto you at all, but alſo greatly encreaſe your vauntage. By theſe euill turnes doyng, they augment your rewarde of euerlaſtyng felicitie. He that loſeth a good meanyng hearte, he is hurted in dede: but whan that is ſafe, all is gayne, whatſoeuer the world thinketh is loſſe: & it is bleſſednes, whatſoeuer thei thynke is ſorowfulneſſe. Therefore it is in you to brynge to paſſe that no vyolence of ſorowes can do you harme by any way. Whatſoeuer yͤ naughtineſſe of men ſhall take awaye from you, the free larges of God ſhall reſtore it agayne with exceding greate vauntage. So yͭ yf you haue the fruicion of God, you haue no cauſe to bee afrayde

A of mens threatninges, or to be diſquieted with the violence of ſorowes: neither be you troubled in your mind, in the middes of the ſtormes of afflicciions, as though you wer deſtitute of gods help. Neither ſpeake you curſedly vnto men that puniſh you throughe ignoraunce, but rather glorify you the Lord god in your hertes, which to his ſeruauntes turneth al thinges into yͤ beſt, whetherſoeuer chaunceth ioy or aduerſitie. Therfore he is euer worthy to be praiſed, albeit a man cannot alwaies with worde of mouthe, yet with affeccion of the heart he may euery where, ⁊ at al times. His enemies are not to be prouoked with ſcoldinges, but whereſoeuer any hope ſhall offre it ſelf, that thei maye bee drawen vnto Chriſt, be you prompt and ready to anſwere whoſoeuer deſyreth to know, with what confidence, and throughe what hope, you ſet naught by the commodities of this lyfe, and ſuffre the incommodities ſo paciently. And that do you not diſdeignefully, nor tauntingly, as though you wer offended at them, but with al mildnes and reuerence: that is to ſay, vſyng a good cõſcience of your own, although you cannot bee able to perſwade them. For it is not ynough for chriſtians, to ſpeake thinges that are true and worthy of Chriſte, but alſo to ſpeake after ſuch ſort, that the very reaſon of your talke maye declare, that you are not in hande with youre owne buſines, but that you reſpect the glory of Chriſt, and yͤ ſaluacion of them, whiche you ſpeake vnto. This ſhall bee the ſureſt B argument to make them aſhamed, which ſlaundre youre conuerſacion, that you leade according to Chriſtes doctrine, as thoughe it wer a counterfaite and a naughtye conuerſacion. For counterfait vertue, although it otherwiſe begile men with his iuggling, yet whã it commeth once to ſuffring of puniſhmentes, it breaketh out and bewrayeth it ſelf. There is nothing but a good cõſcience, and a conſcience that depẽdeth wholy of god, that is able chearefully to beare al thinges, ⁊ to be ſo far from intẽding reuẽgemẽt, that he goeth about alſo to do good to thẽ, of whõ he is puniſhed.

Affliccion not to bee feared;

Euill ſpeche.

God alwaies and echewhere to be praiſed.

The talke of Chriſtians.

Hipocriſie bewrayed in afflicciõ

Conſciẽce.

The texte. For it is better (if the will of god be ſo) that ye ſuffre for well doing, then for
Math. v. euill doing: *Foraſmuche as Chriſte hath once ſuffred for ſynnes, the iuſte for the
i. Petre. ii. vniuſt, to bring vs vnto god: & was killed, as pertaining to yͤ fleſh, but was quick-
Roma. v. ned in the ſpirite. In whiche ſpirite he alſo wente and preached vnto the ſpyrites
that wer in priſon, whiche ſometime had been diſobedient, when the long ſuffe-
Gene. vi. ring of god was once loked for in the daies of *Noe, while the arke was a prepa-
Gen. vii. ryng: wherin a fewe, that is to ſaye, *eight ſoules wer ſaued by the water, lyke as
Rom. vi. *baptiſme alſo now ſaueth vs: not the putting awai of the filth of the fleſh, but in
that a good conſcience conſenteth to god, by the reſurreccion of Ieſus Chriſte,
He. i. ⁊. ii whiche is on the right hande of god: and is gone into heauen, *angels, powers, &
myght, ſubdued vnto hym.

Let it not moue you, that you harmeles folkes ſuffre ſorowes at their handes which be harmdoers: but rather it is in that behalf the more eaſily to be borne, whatſoeuer is done vnto you. For it is better for you, if it be yͤ wil of god, yͭ you ſuffre theſe thinges yͭ you ſuffre for wel doing, than for euil doing. For he yͭ is puniſhed for his euil dedes, ſuffreth yͭ he hath deſerued: but yͤ puniſhmẽtes that you ſuffer, turne to the glory of Chriſt, and to the heaped encreaſe of your felicitie. It is a glorious thing for you to folowe yͤ exãple of your prince. Thus he aduaũced yͤ glory of god yͤ father, he being altogether without ſin, was takẽ, boũdẽ, beatẽ, ſpit vpõ, crucified, ⁊ died for our ſinnes, where as he had no ſin at all. The

Afflicçyon vndeſerued.

Chriſtes payne for vs, and his glory.

Chriſtes goyng downe to helle.

Noes floud.

Goddes puniſhmēt on the wicked.

Noes arke figured baptiſme.

righteous,for the vnrighteous,the faultles for the faultie,ſuffred C paynes,gladly obeying the fathers wyll,that he might preſente vs,that wer ſinners, cleane and without ſpotte vnto the father: that we alſo folowing his example,ſhould liue harmeles among harmedoers: and that we being made good, ſhould ſuffre for the wealth of them that naught are. He died only once for all,and for temporal affliccion was endowed with lyfe euerlaſting,that we being once redemed from ſinnes,ſhould not ſlide backe again to yͤ ſame. It is Chriſte than that hath made vs cleane,being deliuered to death for the weakenes of the humayne body which he had receiued: but he was rayſed to lyfe again by the power of the ſpirite,whiche could not be ouercome with any affliccions. For the ſame time that his dead bodye was cloſed in the graue,he beynge alyue in ſpirite,pearced vnto the helles:and lyke as vnto menne, endued with mortall body,he preached the doctrine of the goſpel in his bodily preſence,whiche thoſe that beleued,attayned ſaluacion,and thoſe that refuſed to beleue,purchaſed to themſelfes the heape of eternall damnacion:euen ſo his body being layd a parte, his ſpirite went vnto thē,which beyng deliuered of their bodies, lyued in the helles:and preached vnto them,that now is the time preſent wherin thei ſhould receiue the reward of theyr godlines, for that in times paſt they fearyng the iuſtice of god,neyther reuenged themſelues of euils,and liued faultles among the faulty, and declared that thei ſuffred condigne puniſhementes,which in the daies of Noe,whē the arke was furniſhed,and the floud was loked for,that god being prouoked by mortall mens wickedneſſe D would ſende vpon them,beleued not,but abuſed the gentlenes of God,when thei ſaw the thyng,that he threatned,put of for a certain of yeres. Therfore when the floude came,it deſtroyed al,except a very fewe:that is to ſay,no moe but onely eight perſones, whiche according to Noes counſell,went into the arke,and wer not drouned in the floud. And therefore euen in thoſe tymes fayth wanted not her rewarde. For god ſuffred not thoſe to periſh,that truſted in him with all their whole herte. Neither can the vnbeleuers eſcape the vengeaunce of God,although you be no reuengers. For it is ynough for you that you obey God, but as for the puniſhement of the reſt,referre that to hym. Nowe that, whiche Noes arke was vnto thē,is baptiſme vnto you:that ſame thing that the floud was vnto thē,is the eternal puniſhement vnto the wicked,and preached vnto thē,that obey not the goſpell. It was ynough for Noe to haue told them of the floud that was to come: It was ynoughe to haue ſhewed, by what meanes they myghte eſcape the daunger,yf through repentaunce they woulde haue aſwaged the wrath of God,which they had prouoked vpon themſelues by their own wickedneſſe. And ſo let youre vprightnes bee ynough vnto you:let it bee ynough for you to haue declared vnto other,what rewarde is prepared for them that beleue the goſpel, and what paine abideth yͤ vnbeleuers. If there be but a fewe ſaued by faith, it ſhal not be layd to your charge. If a great part of men periſhe through vnbeliefe, they periſhe through theyr owne fault. After this ſort it was the wyl of god to vtter the difference betwene the good and the badde. Baptiſme receiued as it oughte

to be,

A to be, preſerueth agaynſt deſtruccion, and waſheth awaye the filthines, not of bodies, but of ſoules. But baptiſme beeyng broken promiſe withall, deſtroyeth for euer, and wyndeth into ſo muche the more haynous rageing ſtreames of wickednes. Therfore the thing that is ſaluation to ſome hauing fayth, doth bring deſtruccion to the vnbeleuers, and ſuch as are rebellions agaynſt fayth. Notwithſtanding it is not enough for you, that through the ſlud of baptiſme your ſinnes are peryſhed, and that wicked luſtes of the former conuerſacion are loſt: vnleſſe there be preſent a good conſcience alſo in all the lyfe after correſpondent to the benefite of God. Chriſt dyed, howbeit, but onely once: he is riſen again neuer to dye: & vnto vs the ſinfulneſſes of our former old life are in lyke ſort ſlayne by the death of Chriſt, that we ſhoulde afterward liue agayn to innocencie, and neuer ſlyde backe agayne into ſinnes, as much as lyeth in vs. That ſhal come to paſſe, if we ſhal, as it wer ſetting mortalitie apart, deſyrouſly aſpyre vnto that countreye of heauen with all our whole heartes, the enheritaunce wherof abideth them that obey the goſpel. For ſo Jeſus Chriſte roſe agayn, that he woulde not make long taryng after that vpon earth, but conueyed hymſelfe out of mortall mennes companye vp into heauen: and there hauyng the fruicion of the glorye of immortalitie, ſytteth on the fathers right hand, not without a body, but ſuche a body as death hath now no title to it at all. And whyle death B goeth about to ſwalow vp the innocent, it is vtterly ſwalowed vp it ſelfe: and while death ſurely rekoned to haue gotten a great pray, it became a pray it ſelfe. Finally, Chriſtes victory is our victory: and the glorye that went before in him, is ſhewed vnto vs, in caſe we continue ſtyll in the thyng that we haue begonne, and ſtycke hard in hys footeſteppes. Agaynſt hym the tormentes of the wicked preuayled nothing at all: but in his pacient ſuffering of them, he gate the victory, he tryumpheth and raigneth aloft, ſyttyng in heauen aboue all Aungelles, or whatſoeuer vertue and power there is beſides. Unto you he hath opened the waye into heauen, that by the ſame waye that he entred in, you maye alſo thruſte in thycke and threefolde into the ſame place. The enheritaunce is ready and certayne, the poſſeſſion whereof he hath alſo entred for your ſakes, ſo that you expreſſe your ſelues woorthy of it: that is to ſay, if ye ſet your ſtudies vpon the innocencye (whiche he hath freely geuen) to doe good vnto all menne, yea euen to the euill and thoſe that puniſhe you, as muche as vnto you perteyneth.

Baptiſme.

Baptyſme not ſufficient without innocencye of lyfe.

Chriſtians deſyre to heauenwarde.

Death ouercomen.

Chriſt our victory.

¶ The.iiii. Chapter.

The text.

Foraſmuche then as Chriſt hath ſuffred for vs in the fleſhe, arme ye your ſelues lykewiſe with the ſame mynde: for he whiche ſuffereth in the fleſhe, ceaſeth from ſynne, that he henceforeward ſhoulde liue (as muche tyme as he remayneth in the fleſh,) not after the luſtes of men, but after the will of God. For it is ſufficient for vs that we haue ſpent the tyme that is paſt of the lyfe, after the wille of the Gentiles* walking in wantonnes, luſtes, in exceſſe of wines, in exceſſe of eatyng, in exceſſe of drinking (in dronkennes) and in abhominable ydolatry. And it ſemeth to them an inconuenient thyng, that ye runne not alſo with them vnto the ſame exceſſe of ryot, and therfore ſpeake they euill of you, whiche ſhall geue accoumptes to him, that is ready to iudge quicke and dead. For vnto thys purpoſe verely was the ghoſpell preached alſo vnto the dead, that they ſhoulde be iudged lyke other menne in the fleſhe, but ſhoulde lyue beefore God in the ſpirite. The ende of all thynges is at hande.

Roma.i.
Ephe.iiii.

FOr aſmuche then as Chriſte your Prince and head C folowed not the pleaſures of this lyfe, but through ſuffring of afflicciōs for a time, came vnto the glory of heauē, and ſeing that he hath conquered yͤ aduerſaries with the weapons of pacient ſufferaunce: it is reaſon that you, which profeſſe your ſelues to be his diſciples, ſhould arme your ſelues with the like purpoſe of mind. Innocency of life, is the moſte ſureſt armoure: and chriſten pacience is the fortreſſe that cannot be beaten downe. He that is gyrded with pacience, is ſure yͭ no man can be hable to hurt him. Whoſoeuer is dead together with Chriſt after yͤ fleſh, hath ſo geuen ouer the ſinfulnes of his former conuerſacion, yͭ he is plainlye dead to humain deſyres: ſo that now he is not tickled with gredines of renowme, he is not prouoked with deſyre of reuengement, but al yͤ reſt of his time, yͭ is geuen him in this ſely carkas, liueth altogether whole to the will of God, whom only his deſyre is to pleaſe: of whom alſo he loketh for yͤ reward of a good conſcience, & vnto him he referreth yͤ vengeaunce taking of the wicked. Whoſoeuer is readily prepared to ſuffer martirdom, is not touched wͭ the pleaſures of this world. For thus he thinketh with hymſelfe: God forbyd, yͭ I being once done vpon the croſſe with my Chriſt, ſhould goe doun to yͤ vices yͭ I haue forſaken: & that I being once appointed vnto euerlaſting felicitie, ſhould be tūbled backe again to this worldes delices, which are not only ſhort, but alſo fooliſh: It is euen large enough yͭ I being a ſtraunger from Chriſt, haue ſpent the time paſt, in fooliſhe luſtes, whiche yͤ prophane Heathēs D doe filthily ſerue, being addict and geuen to wantonnes, to fleſhly luſtes, to drunkennes, to exceſſiue bankettinges, & to abhominable ymage worſhyppinges. Theſe prankes we are glad we haue left behind vs, by yͤ goodnes of Chriſt: & as often as we loke back at them, we ſhrugge for feare to remember ſuch filthines of life, & ſo great blind darknes of ignoraunce. Nowe in ſtead of outrageous luſt, chaſtitie is pleaſaunt: for ryot, temperate fare: for wynebibbing, ſobrietie: for ſuperſticious worſhipping of ymages, true godlines, & deuout worſhipping of the liuing god: vnto whom the moſt acceptable ſacrifice yͭ may be, is a mind pure and vnſpotted from al vnclennes of ſinne. Thoſe yͭ haue their blind darknes yet ſtil, haue maruail at this ſo great a chaunging of mindes & life in you, & thinke ſcorne yͭ their ryotouſnes is condemned by your tēperate fare, & that their life (which floweth ouer with al kindes of intēperaunce) is blamed by your honeſt vprightnes. Thei would loue yͤ companions of their filthines: but now they rayle vpō you, becauſe your life is not ſuch as theyrs is: but yet there is no cauſe why ye ſhould be moued at theyr raylinges, nether are they to be rayled at agayn. Let it be enough for you, yͭ ye haue a good cōſcience before god. If ye can by any poſſible way conuert them vnto better, ye ought to do your diligence: howbeit, after ſuch ſort yͭ ye goe not back frō your own ſincere vprightnes. If they doe repēt, it is to be ioyed at: if theyr heartes be hardned, they rayle & ſcold, euen agaynſt them yͭ wiſh thē wel: referre you the vengeaunce to god, whoſe iudgement no mortal man is able to eſcape. For he in time ſhal iudge al mē, not only yͤ quicke, but alſo yͤ dead: yͤ quicke,

whom

The armour of a chriſten ſouldier.

To dye with Chriſt.

Pleaſures of thys world.

The lyfe of Chriſtians.

Conſcience.

The behaueour of chriſtians towarde the Heathen.

A whom Chriſt at his coming ſhal finde liuing in the body: the dead, which before Chriſtes coming are departed out of this lyfe. Notwithſtãding, none liueth in dede, but he that liueth vnto godlines. Thoſe that ſerue vices and filthy luſtes, are dead vnto God. And vnto him at his iudgement, thoſe yͭ be dead in dede, ſhal rendre account, if they wil not repent from their vices. For he (yͤ moſt equal indifferẽt iudge) ſhal puniſh them for your ſakes, and paye you the ful rewardes of your pacient ſufferance. In dede he is deſyrous yͭ al men reuiue vnto goſpellike godlines: and for that cauſe ſake, he would haue yͤ grace of the goſpel preached, not onli vnto yͤ Iewes, that liued deuoutly after Moſes law, not onli vnto the Gentiles yͭ liued honeſtly after the law of nature, but alſo vnto the dead ⁊ vtterly buried in al kindes of naughtines. And vnto theyr darkenes, he would haue yͤ light of the goſpel to be layed: thẽ he woulde haue taught with al mildnes ⁊ pacience, yͭ they alſo awaking at length, might cõtemne thoſe thinges wherin being now blind, they repoſe theyr felicitie: and be reputed as dead in bodye with men, in yͭ they are not intangled wͭ any affeccions of the body, but with God they might liue in ſpirite. For none is aliue in dede in Gods iudgemẽt, but he yͭ is after this ſort dead. There is nothyng of long continuaunce in this world, ⁊ the end of al thinges ſhal ſhortly come. And theyr voluptеous pleaſures ſhal ſone forſake them, ⁊ your paynful puniſhment ſhal ſone haue an end. And alſo euerlaſting ioy abideth for you, and euerlaſting tormentes abide for them.

To liue and dye.

God woulde all men to be ſaued.

The reward of good and euill.

The texte.

Be ye therfore ſober, and watch vnto prayer, But aboue al thinges, haue feruent loue among your ſelues. For loue ſhall couer the multitude of ſinnes. *Be ye herberous one to an other *without grudging. As euery man hath receued the gift, euẽ ſo miniſter the ſame one to another, as good miniſters of the manifold grace of god. If any man ſpeke, let him talke as yͤ wordes of god. *If any man miniſter, let him do it as of *the habilitie, which god miniſtreth vnto him. That God in al thinges may be glorified thorow Ieſus Chriſt, to whõ be praiſe & dominiõ for euer & euer. Amen.

Gen.xix.
Collo.ii.
Roma.xii.
ii.Cor.viii.

B Therfore it ſtandeth you in hand by al meanes, yͭ that day find you not ſluggiſhly napping, nor careleſly ſnourting by riot ⁊ ſlouthfulnes. But rather prepare your ſelues alwayes ready againſt yͤ day, ⁊ be ſobre and watching in continual praiers. For it ſhal come vnloked for (ſo it is yͤ will of Chriſt:) but if it ſhal fynd thee in them, it cannot chooſe but come happely. Sobrietie is an acceptable thing to God, it is a ſure matter to watche: for God doth gladly heare yͤ prayers yͭ are ſet furth by temperaunce ⁊ watching. But this is a thyng a great deale moſt acceptable of al, yͭ you embrace euery one other with continuall ⁊ vehement loue, relieuing euery one other with mutual good turnes. So as he that is yͤ more watchful, may raiſe vp the drouſi ſnourter: he yͭ is the better learned, may inſtruct the leſſe learned: he yͭ is the more diligẽt, may warne the ſluggard: he yͭ is the more feruent, may pricke vp the cold one: and he that is the more perfit, may forgeue him that doth amiſſe through infirmitie. For this brenning charitie towardes the neighbour, couereth the multitude of ſinnes, wherewith we are endaungered to God. That which we offend agaynſt him, is very wel waſhen awaye by doing good turnes vnto oure neighbours. Lyke as euery one hath yͤ fortune of habilitie, ſo let him ſtudy to be good vnto his brother. Let him yͭ hath ſubſtaunce to doe withal, ſhew himſelf herberous, and beſtowe vnto them yͭ haue nede, not grudgingly, neither with

We ought to bee ready for the day of the Lorde.

Sobrietie and watching.

Loue.

Loue hydeth the numbre of ſinnes.

Chearefull liberalitie

murmuring, but gladly & cherefully, eſteming himſelf to receiue a good turne whan he geueth: & that ſuch maner of loſſe of ſubſtance, is a great gain with god, which ſhal repay al with vpheaped meaſure. And thinke this moreouer, ẏ whatſoeuer you ſpend to the helping of your neighbour, is ẏ good gift of god, geuen to this ende, ẏ as it wer hauing ẏ chaunge of riches committed to your credence, you ſhould waxe riche in ẏ vſury of godly workes. Unto ſome, god hath diſtributed ſome ſūdry giftes: vnto ſome, other giftes. Let no man take vpon him to haue that which he hath, of himſelfe: let him thinke it to be gods gift, whiche he would haue diſtributed by you vpon other: ẏ of doing good turnes one for an other, mutuall loue may be glewed together among your ſelues more and more, and ẏ there might encreaſe by occaſiō vnto euery one ẏ reward of godlines. Let no man be diſcontent with himſelfe, in ẏ he is not endued with this or that gift. Let no mā alſo ſtand in his own conceit, in ẏ he hath mo qualities geuen vnto him thā other haue. For ſo it was the wil of ẏ riche and liberal gentle god, to beſtow his giftes after ſundry ſortes. No man is lord of ẏ which he hath receued: he is nothing but ẏ diſpoſer: For ẏ thing that he diſpoſeth is ẏ lordes. And if he do that faythfully, cherefully, & deſyrouſly, let him not loke for reward of man, inaſmuch as he ſhal receiue it of God. If holeſome doctrine chaunce vnto a man, if any man haue ẏ gift of a fyne learned tong, let him not abuſe it vnto gayn, vnto pompous ſtatelines & vainglory, but vnto the commoditie of his neighbour, and to the glory of Chriſt. Let ẏ hearers perceiue his wordes to be ẏ wordes of god, & not of men: and that he which ſpeaketh is nothing els, but the inſtrumēt of ẏ voyce of god. If any man be more hable to haue miniſtracion of office, than of doctrine, let him adminiſter hys gift, ſo, as he chalenge not thautoritie vnto himſelfe, but aſcribe it vnto god, that geueth him power & ſtrength to go about the thing effectually that he taketh in hand. And that ſhalbe done, to thintent that of giftes diuerſly diſtributed, & of offices diuerſly gone about, God may be glorifyed on euery part, of whō as of ẏ welſpring we haue al thynges flowing vnto vs, not by Moſes, but by Jeſus Chriſt, by whome whatſoeuer the father geueth, he geueth it vnto vs, as hys only ſonne. Unto God therfore ſhal he aſcribe the dede, that is holpen by his brothers good turne: vnto god ſhal he render ẏ thankes, which is glad that his brother is holpen by his miniſtery. So that the totall ſumme of all glory redoundeth on euery parte vnto God the father and the ſonne, vnto whom is continuall glorye and dominion for euer, worlde without ende. Amen. We ought not in this behalfe to ſeeke after glorye, but it behoueth vs to remember our duetie, wherwith we may pleaſe god. Cōcerning the reward, let hym alone withall that we put our truſt in. For he ſhall turne the perſecuters malice into your good: he ſhall chaunge your painful ſorowes into gladneſſe, and your reproche into glory.

C

All good giftes are of God, and for what vſe.

D

Al honour due to god

Our reward in gods hād.

The text.

Derely beloued, meruayle not that ye are proued by fire, which thing is to trie you, as though ſome ſtrāge thing hapned vnto you: but reioyce, inaſmuch as ye are partakers of Chriſtes paſſion: ẏ when his glory appeareth ye may be mery and glad. *If ye be railed vpō for the name of Chriſt, happy are ye. For the glory and the ſpirit of God reſteth vpon you. On their part he is euil ſpoken of, but on your part he is glorifyed. See that none of you be puniſhed as a murtherer, or as a thefe, or an euill doer, or as a buſy body in other mens matters. If any man ſuffer as a chriſtian man, let him not be aſhamed: but let him glorifye god on his behalf. For the tyme is come,

*Math.v. i.Pe.ii.iii

that

A that iudgement muſt begyn at the houſe of god. If it firſt begyn at vs, what ſhal the end be of them which beleue not the goſpel of god? And if the righteous ſcarcely be ſaued, where ſhall the vngodly and the ſinner appeare? Wherfore let them that are troubled according to the wil of god, commit theyr ſoules to him with wel doing, as vnto a faythful creatour. Pro.xi.

Therfore, dearly beloued, be not diſquieted in yͤ meane ſeaſon, as it wer a new matter, though you which ſhalbe the felowes together of the kingdom of heauen, be tryed with affliccions in this world, as gold is with fire. That thing ought to ſeme no new matter vnto you, which went long ago before in yͤ triedly proued prophets, & lately in Chriſt. It ought to be yͤ more eaſly borne, inaſmuch as ye ſee it happen cōmonly vnto you, with all yͤ tryed people of god. And ſeing yͭ in this behalf you being diſciples reſēble your maſter, & being mēbres reſemble your head Jeſus Chriſt, ye ought to be glad & reioice: yͭ like as now he doth vouchſafe to haue you companions of his affliccions, euen ſo afterward, whā he ſhal open his maieſtie vnto al men, & hauing made thē aſhamed & aſtonied yͭ afflicted him, & you for malice of him, ye ſhall reioyce with vnſpeakeable myrth, which may be felt, but not expreſſed wͭ wordes. In yͤ meane ſeaſō, if men reuile you, how ſore ſoeuer you are afflicted in body, not for your own naughty dedes, but for the profeſſiō of Chriſt, yet in this behalf ye are bleſſed: yͭ euen in yͤ middes of your tormentes, & in the middes of your deſpightful hādling, yͤ glorious ſpirit of god is kindled again in you for your harmles hert, & good conſcience ſake. It is a ſwete thing to ſuffer wͭ Chriſt, & it is a glorious thing to ſuffer for Chriſt. For as much as in thē lieth, they reuile euen Chriſt him ſelf: howbeit your innocencie, & your paciēt ſufferance cauſeth it to chaunce vnto his glory. But god forbid, yͭ any of you ſhould be puniſhed for manſlaughter, or theft, ether for naughty woordes ſpea- B king, or for curious medling of thoſe thinges yͭ pertain nothing to you. For it is yͤ cauſe, & not the tormēting, that maketh a Martir. And whoſoeuer ſuffereth for none other cauſe, but yͭ he is called a chriſtian, he nedeth not to be aſhamed of his punyſhment. It is a ſhame to be called a thefe: but it is a glorious thyng to be called a chriſtian. Bleſſed are thei, which (though it be after yͤ paynful ſort) may eſcape the tormentes of hell fyre: & that through affliccions yͭ ſhal endure but as it wer yͤ ſpace of a moment, haue paſſage geuen them vnto ioyes yͭ ſhal neuer haue end. Wherunto God admitteth none, but him yͭ is notably proued & tryed by much ſuffring of ſorowes. Once he ſhal practiſe dreadful iudgement, whan yͤ time of mercy is paſt, wherat euery one ſhalbe rewarded according to his deſertes. In yͤ meane while, yͤ iudgement is more eaſy, inaſmuche as being purely tryed by tēporal tormentes, we are made worthy of yͤ felowſhip of Chriſt, which wil alow nothing, but the thing that is moſt pure & moſt perfitly ſcowred frō droſſe. Now is the time yͭ this iudgement be exerciſed, to thintent it may more euidently appeare, who do truely put their truſt in god, and who do truely loue Chriſt in dede. Thinges being in proſperous & quiet eſtate, are not argumētes of true godlines. As for Moſes ceremonies, euē a veri ypocrite may kepe thē: but as for loſſe of goodes, reuilinges, enpriſonmentes, ſtripes, & death, no man taketh paciently, but he yͭ hath an inuincible fayth ioyned wͭ a goſpellike charitie. And vnto theſe let thē readily prepare thēſelues, yͭ wil in time coming reign with

Affliccyon no newe thing to the godly.

To ſuffer with Chriſt.

Martyrdome.

Affliccion vndeſerued.

Chriſt. This iudgement ſhal begin at the houſe of god, which is yͤ congregacion. Than if it be nedeful for vs to be ſo cleſed, which beleue the goſpel, & liue vprightly: what end, what iudgement, what payn abideth them, yͭ haue no conſtant belief in the goſpel, & continue ſtil in their own wickedneſſes? If they be ſo tryed, which with ſingle playneſſe obey yͤ goſpel, & hauing forſakē al the pleaſures of this world, haue geuen ouer thēſelfes to yͤ ſtudy of godlines: what ſhal become of them whom the preaching of the goſpell hath made worſe? And if they which liue iuſtly, knowing themſelues giltie in none euil, atchieue not (without peril & much a do) yͤ port of eternal ſaluaciō: In what hope ſhal the wicked & miſchieuous doers ſhew theyr face in ſo ſtrayght & ſo dredefull a iudgement? Therfore they may in no wiſe hope to geat any ſaluacion there: to thintent yͭ they alſo which are tormēted in this world, not for euil doinges, but for yͤ wil of god, muſt not truſt to thēſelues: but to theyr poſſible powers exercyſing the workes of godlines, they ſhould after this ſort putte theyr ſoules in the handes of God theyr maker: who of hys goodnes wil not ſuffer it to periſh that he hath made, if they continue in wel doing to death, & if thei wil haue none affiaunce in their owne merites, but loke for rewarde of hys bounteous liberalitie.

The puniſhment of vnbeleuers. — C

❡The.v.Chapter.

The elders which are among you, I exhort, which am alſo an elder, and a witnes of the affliccions of Chriſt, and alſo a partaker of yͤ glory yͭ ſhalbe opened. *Fede ye Chriſtes flock, aſmuch as lieth in you, taking yͤ ouerſight of them, not as compelled therto, but willingly, after a godlye ſort: not for the deſyre of filthy lucre, but of a good mind: not *as though ye wer lordes ouer the pariſhes: but yͭ ye be an *enſaūple to yͤ flock and that with good will. And when the chief ſhepheard ſhal appeare, ye ſhal receue an incorruptible *croune of glory. Likewiſe ye yōger, ſubmit your ſelfes vnto yͤ elder. Submit your ſelues, euery man one to an other, knit your ſelues together in lowlines of mind. For god reſiſteth the proud, and geueth grace to yͤ humble.

The texte.
*Act.xx.
ii.Cor.i.
*i.Ti.iiii.
Titu.ii.
*i.Cor.ix.
ii.Ti.iiii.

ENdeuour your diligence vnto this, brethren, both euery one ſeuerally by your ſelues, & altogether in cōmon, that folowing yͤ foteſteppes of Chriſt, you may attain vnto his felowſhip. Howbeit it is reaſon, yͭ those which excede other in autoritie of age, ſhould excede alſo in yͤ ſtudy of godlines. Of theyr exaūple, of their maner of teaching, & of their autoritie depēdeth the reſidue of yͤ multitude. And it is not inough for them to liue vprightly thēſelfes, except they be careful for yͤ multitude alſo. For vnto thē, theyr gray head augmenteth autoritie, vſe of thinges augmenteth wiſdom, & long proued & tryed vprightnes of life augmenteth their credence. You therfore I ſpeake to, you elders, yͤ kepers of the people, being an elder alſo my ſelf, which haue perfourmed in matter & in dedes, the thing that I teache: that is to ſay, in ſuffring enprieſonmentes & ſtripes for the name of Chriſtes ſake, being ready alſo euen vnto the croſſe, whan the wil of God ſo ſhalbe: & in like maner hauing this very good hope, yͭ whō he hath vouchedſafe to haue ſuffer for his ſake, he wil admit alſo the ſame vnto the felowſhip of yͤ glory of heauen, as ſone as yͤ day ſhal come wherin he ſhal openly declare his Maieſtie vnto the world, & the wraſtlinges of yͤ world being at an end, yͤ rewards ſhalbe brought furth. I beſeche you for yͤ tormētes ſakes yͭ Chriſt ſuffred for you, & for mine affliccions ſakes, wherin I folow my lord to myne vttermoſt power, ſhew your ſelues right feders of yͤ multitude in dede,

Elders. — D

Peter a good elder

as it is

A as it is chaũced to euery mãs lot: watch, walke about, loke on euery ſide, ⁊ take hede, ẏ nothing want vnto the flock, for whom Chriſt dyed, nether holy conſolacion, nether holeſome doctrine, ne exaumple of goſpellike life. You are called Superintendẽtes: accõpliſh in dede ẏ thing that ye are called. Fede, cure, gouerne, kepe, that nothing periſh, ẏ nothing runne out of the way. And ſee ẏ ye do that, not grudgingly, as men conſtrayned through feare, ether ſhame, or neceſſitie of office: but with diligent readines, gladly, ⁊ with a good wil, reſpecting nothing els, but what may be acceptable to God. It is his buſines ẏ ye take in hand, ⁊ of him ye ſhall receyue euerlaſting rewarde. Looke not for reward in this life. It is a ſhame to take charge of chriſten people for vãtage ſake: which charge no man is prayſed for taking, but he ẏ doth it of his own accord ⁊ frely without any thing. That man is fallẽ out of ẏ reward of heauen, ẏ hunteth after the hyre of his office at mens handes here in this world. Next vnto this it is, if any man though he ſet naught by lucre, yet ſeketh ambiciouſly after honour ⁊ dignitie, being deſyrous to be a commaunder, being deſirous to be reuerenced: ẏ man ſhal haue no reward alſo with god. He hath receued his reward. The office of a right biſhop is farre of frõ lording. It is not a tyranny, but an adminiſtracion. A biſhop is put in autoritie for this end, not to ſcrape to himſelf ẏ more gayn therby, not to reign a loft, ⁊ to vſe his pleaſure the more freely, but to doe ẏ more good. Therfore you elders, remẽbre your office, behaue your ſelues ſo in al thinges, ẏ your life may be an example vnto ẏ people of a goſpellike conuerſacion. Let B thẽ learne of your behaueour, to ſet naught by lucre: let thẽ learne to defie diſdeignous ſtatelines: let thẽ learne to hope for the hyre of their duties doing at Chriſtes handes, ⁊ to haue reſpect to none other thing in this world, but becauſe ſo it is honeſt, ſo is it acceptable vnto god. In ẏ meane ſeaſon play ẏ good ſhepeherdes frely wͭout any thing. Neuertheles in dede it ſhal not be done for nothing: but when ẏ prince of ſhepeheardes Jeſus Chriſt ſhal in thappointed day opẽly ſhew furth himſelf, which gaue himſelf wholy for his ſhepe, ẏ keping wherof he hath cõmitted vnto your credence: than in ſtede of a vile ⁊ mortal trifling reward, ye ſhal receue ẏ glorious croune of your duety doing, whiche ſhal neuer fade. Therfore in no wiſe take the thyng vpon your ſelfes, ẏ ye ought to loke for at your princes handes: preuẽt not the day, which he would haue to be vncertain vnto vs. And like as it is ẏ part of ſuch as be elders, to ſhew thẽſelues as fathers vnto ẏ yonger: euen ſo the yonger ought on ẏ other part to ſhew thẽſelues manerly ⁊ obedient vnto the elders: ⁊ like as the elders ſubmit thẽſelfes through goſpellike charitie vnto al mẽ, to thintent thei may do ẏ more good: euen ſo ẏ yong ought not to abuſe ẏ gentlenes ⁊ facilitie of the elders, but it is rather cõuenient for them to obey thẽ with ſo much ẏ more ready diligence, as they abuſe the leſſe their autoritie. Where true charitie is, there autoritie is nether diſdeinfnl, nor the youth is outragiouſly fearce. He that is ſet in dignitie, goeth about nothing but thys, ẏ he maye do good for other: ⁊ he that is a ſubiect, doth more of his own fre accord, than he requireth him. Let al men therfore haue gentle ſobrenes fixed vtterly in their heartes: ⁊ that ſhalbe occaſion, ẏ nether ẏ elders ſhalbe wery of their charge, nor the yonger grieued at their autoritie. God hateth fierce ſtoutnes of ſtomake in men: his delight is in

Superintendentes.

The reward of good preachers.

Preaching for honour or aduantage.

The office of a biſhop

The duetie of yongers.

Sobrietie

G

Humilitie

Diſtruſt of our ſelues.

is in lowe minded hertes, ⁊ ſuch as deiect themſelues: he beſtoweth his giftes vnto thē that take nothing vpon themſelues: he repelleth ⁊ forſaketh the proud perſons, as vnworthy his benefites. Such as humble thēſelues, them he auaunceth: and ſuch as exalte themſelues, them he throweth downe: ſuch as truſt to theyr owne ſtrengthes, them he doeth not vouchſafe to helpe: and thoſe that diſtruſt theyr own powers, and depend wholy at hys becke, them he cheariſheth and mayntayneth.

The text.

Mat.vi

Luke.xii.

Job.i.

Iaco.iiii.

Rom.xvi.

i.Cor.xvi.

¶ Submit your ſelues therfore vnder the mighty hand of God, that he may exalt you, when the time is come. *Caſt al your care vpon him: for he euer careth for you. Be ſober and watche, for your aduerſary the deuil as a roaring lyon *walketh about ſeking whom he may deuoure: *whom reſiſt ſtedfaſt in the fayth, knowing that the ſame affliccions are appoynted vnto your brethren, that are in the worlde. But the God of al grace which hath called vs vnto his eternal glory by Chriſt Ieſus, ſhal his own ſelf (after yͭ ye haue ſuffred a litle affliccion) make you perfect, ſettle, ſtrength and ſtabliſhe you. To him be glory and dominion for euer and euer. Amen. By Siluanus a faythful brother vnto you (as I ſuppoſe) haue I written briefly, exhortyng and teſtifying how that this is the true grace of God, wherin ye ſtande. The congregacion of them whiche at Babilon are companions of your eleccion, ſaluteth you, and ſo doeth Marcus my ſonne. *Grete ye one an other with the kiſſe of loue. Peace be with you al which are in Chriſt Ieſu. Amen.

Submiſſion.

God helpeth his.

D

The deuils diligence to deuoure.

All truſt to be put in God.

Submit your ſelues therfore, not for dreade of men, but becauſe ye truſt in the mighty hand of god. There is no peril, leſt ye ſhould be troden vnder fote perpetually for euer: for he ſhal aduaunce ⁊ exalt you a loft, whan yͤ day of rewardes cometh. Loke not waueringly about you, haue no diſtruſt, be not afraid, leſt ye be toſſed in yͤ ſourges of ſorowes, as though ye wer vndefēded ⁊ ſet naught by: for he yͭ is able in al thinges, ⁊ ſeeth al thinges, hath charge of you, ⁊ wil not ſuffer any thing of you to periſhe. It is the common cuſtome of youth to be bent vnto pleaſures, vnto riot, ⁊ vnto wantonnes. But be ye ſobre, watche you in your mindes, being alwaies readily attentiue ⁊ alwaies circūſpect. For yͤ aduerſary of your ſaluaciō, that thyrſteth after mans deſtruccion, ſleapeth not, but walketh about like an hungry roaring lyon, ſeeking in euery place whom he may ſnatche vp to deuoure: ⁊ aſſaying by al meanes entraūce vnto you, ſumtime laying wayte for you by voluptuous pleaſures, ſumtime openly oppugning you by perſecucions. Geue not place vnto him, but reſiſt him with vnſhrinking ſtrong heartes. Ye wil ſay: where haue we power againſt him yͭ is ſo mighty? He that hath charge of you is mightier then he. Put al the whole truſt of your heartes vpō him, ⁊ your aduerſaries power ſhalbe nothing. Againſt yͤ faithleſſe, he is ſtrong: but againſt yͤ faithful he is feble. Yf he ſhould aſſault this man or yͭ man, perchaunce it might rightly be taken for a ſore grieuous affliccion: but now doth he impugne al yͤ whole flock of yͤ godly wͭ like malicious hatred. He perſecuteth Chriſte in you, he enuyeth al mens ſaluacion, ſo yͭ the common affliccion of al ſhall be yͤ more eaſely able to be borne, ⁊ to ſtand with agreable mindes againſt yͤ common enemy. Theſe matters ſhal ſhortly haue an end. Nether wil god, from whom procedeth all goodnes, leaue you ſuccourles in yͤ meane ſeaſon, but wil throughly perfourme the thyng yͭ he hath begun in you. He hath geuen you ſuch ſtomakes, yͭ for his ſake ye ſhould not be afraid to ſuffer tormētes, wherby he hath called you vnto his glory yͭ neuer ſhal haue end. He wil not ſuffer you to miſſe of yͤ victory: if ye wreſtle manfully, he wil helpe you in your wreſtling, ⁊ wil garniſhe, ſtrengthen ⁊ eſtabliſhe you, yͭ being tormented for a ſhort ſeaſon, you may attein the croune of immortaltie. By

A tie. By his ayde we geat ẏ victory, & of his free gift we ſhal receue
ẏ reward. For there is nothing wherin we may chalēge any praiſe
to our ſelfes: vnto god alone is al glory due, not only in this world,
but alſo into al ages for euer: Amē. At this preſent I wil write no
further vnto you: For of this ſelf ſame matter, I ſuppoſe, I wrote
vnto you of late, although in few wordes, by Siluanus a faithfull
brother, & I dout not but he deliuered the Epiſtle wel & faithfully.
In it I deſyred & hertely beſought you, to perſeuer ſtill in ẏ which
you haue begunne, ẏ nothing alter your mynd. The way ẏ ye haue
entred, is the very right true way vnto ſaluacion. Thus farre you
haue proceded forward by ẏ goodnes of god. Cōtinue ſtil ſtedfaſtly
through his helping ayde, til you attayn vnto the victorious rewarde
of life ẏ neuer ſhall dye. The congregacion of the chriſtians
cōmend them vnto you, euen ẏ congregacion whō god hath choſen
out to himſelf together with you in Babilon: which in the middes
of wicked ydolatrours, folow ẏ godlines of ẏ goſpel: & in middes of
moſt filthy corrupt liuers, embrace the purenes of cleane conuerſacion.
You are not alone by your ſelues, God hath his elect in euery
place: In dede thoſe are but a very fewe, howbeit they are a finely
tryed ſede, to encreaſe the congregaciō in time coming more largely.
Marke ſaluteth you, which is to me as it were my ſonne. Salute
you euery one other with a kyſſe, not after the ſorte that is geuen
more cuſtomely then heartely, but with an holy, pure, and true
B chriſtian mind, which is not done againſt the hert, but is the ſigne
of a chaſte & a pure vpright louer, and not a lying counterfait tokē.
And (to make an ēd of mine epiſtle in like ſort as I begā it:) Grace
& peace be alwaies preſēt with you al, which being engraffed vnto
ẏ body of Jeſu Chriſt, liue by his ſpirit, ẏ grace may couple you vnto
god, and peace may glew you together with mutuall concorde:
which thing god (that is beſt & moſt mighty) bring to paſſe. Amen.

All honor due to god

Conſtancie.

¶ The church in Babylon.

God hath his in all places.

A holy kiſſe.

¶ Thus endeth the Paraphraſe vpon the
fyrſt Epiſtle of Saint Peter
the Apoſtle.

The argument vpon the
latter Epiſtle of S. Peter the Apoſtle, by. D. Eraſmus of Roterodame.

THis Epiſtle, as it appeareth, Peter wrote whan he was greatly growē in age, and almoſt at the pittes brinke, for in dede he maketh mencion of hys death. He wryteth generally to all ſortes of chriſtians, exhorting them to purenes of lyfe, and by auncient examples, and with the terrour of the laſt iudgement fraying them from fylthineſſe: and he dooeth vehementlye blame them, whiche corrupt the mindes of the ſimple with peruerſe doctrine, in denying the cumming of Chriſt.

¶ Thus endeth the argument.

The paraphraſe of Eraſmus vpon the latter Epiſtle of Sainct Peter the Apoſtle.

¶ The .i. Chapter.

Simon Peter, a ſeruaunt and an Apoſtle of Ieſus Chriſt, to them which haue obteined like precious fayth with vs, thorow the rightouſnes of our god and ſauiour Ieſus Chriſt. *Grace be vnto you, and peace be multiplyed thorow the knowledge of God, and of Ieſus our lord. According as his godlye power hath geuen vnto vs all thinges that pertayn vnto life and godlines, thorow the knowlage of him that hath called vs by glory and vertue, by the whiche are geuen vnto vs, excellent and moſte great promiſes: that by the meanes therof ye might be*partakers of the godly nature, if ye flee the corrupcion of worldly luſt.

¶ The text.

*i. Pet. i.

*John. i. Collo. ii.

Simon Peter, in times paſt a diligent folower of Moſes law, & now a ſeruaunt & embaſſadour of Ieſus Chriſt, whoſe goſpell (euen as the daye light) wipeth & driueth away al yͤ ſhadowes of yͤ old teſtament: write vnto al maner of men without parcial excepcion, ether of people, or religion, ether of kind, or ſtate, or yet condicion. For we eſteme al people to be kinſfolkes and moſte nearely ioyned vnto vs, whoſoeuer haue deſerued to be made lyke vnto vs in the profeſſion of the faythe of the goſpell: by the whiche we haue attayned true rightouſneſſe, not by cyrcumciſion, or by ſacrifices of the lawe, but by the goodnes of our God, and by the deathe of our ſauiour Ieſu Chriſte: who hath freely pardoned vs our olde ſinnes, to thintent we ſhoulde hencefurth folowe goſpellyke ryghteouſneſſe, whiche doeth not conſiſt in ceremonies, but in true godlines of mynd: and hath a certayne farre greater perfeccion than the Iewes righteouſneſſe, whiche is nothing but a ſhadowe of true righteouſneſſe. And I pray, that like as you hane yet hitherto gone aboundantly forewarde in the grace of the goſpell, alwayes ſomewhat augmenting in thencreaſes of godlines and drawing nerer brotherly concorde among youre ſelues daily more and more: ſo the liberall goodnes of god would vouchſafe to make perfit his giftes in you: whiche Iewelles encreaſe ſo muche the more largely in you, as ye growe forewarde into the knowledge of God the father, and of hys ſonne our Lorde Ieſu Chriſte, the acknowledgeyng of whom is eternall lyfe. For it is the chiefe poynt of ſaluacion, to acknowledge the autoure of ſaluacion, that we chalenge no parte thereof to our own deſertes and ſtrengthes, or to the preſcripcions of Moſes lawe: inaſmuche as whatſoeuer is pertaynyng to true lyfe, and whatſoeuer beelongeth vnto true godlineſſe, his diuine power hath beſtowed it vnto vs, without helpe of circumciſion, onely by fayth, whereby we acknowledge God the father, from whom proceade all thinges, and Ieſus Chriſt, by whom onely we haue all thynges geuen vnto vs. Theſe thynges are not geuen thorowe oure merites, but by hys free bounteous gyft, which of hys owne accorde hath called vs vnto the benefite of ſaluacyon: and to them that wer voide of glory and vertue, he hath beſtowed both his own glory and vertue: to thintent that whereas being addicte

vnto

C

Kinred of chriſtians.

¶ The righteouſnes of the goſpell.

Encreaſe of Goddes gyftes.

D

¶ The glory of our ſaluacion due to God.

A vnto our own vicious naughtines, like filthi vile ſlaues we ſerued ydoles, we ſhould be engraffed vnto Chriſt, & be made both pure & glorious, hauing ÿ wickednes taken out of ÿ way, wherin we wer filthily ſoyled. He hath trãſlated our vile naughtines vpõ himſelf, ÿ he might chooſe vs of his own free pleaſure, into the felowſhip of his glory. Our treſpaſſes he hath taken vpon himſelf, ÿ we myght enioy his innocency. Now theſe ſame are very great matters, but thoſe are farre gretter & of much more excellẽcy, ÿ are promiſed vs in time to come, not by the law of Moſes, as we haue oftẽ ſaid before, but by thacknowlaging of Jeſu Chriſt. But what is it that is promiſed? Forſoth ÿ albeit you pertein not to ÿ kinred of ÿ Jewes, yet you may be made with thẽ companiõs of the diuine nature, being choſen into ÿ number of the childrẽ of god, to poſſeſſe thenheritaunce of immortal life: ſo ÿ ye ſet your ſtudy vpon a certayne immortalitie by vncorrupt conuerſacion in the meane ſeaſon, here in this world, and fle from al corrupcion of vices and naughti luſtes, wherwith a minde that is enfected, tendeth to euerlaſting deathe. 2

Gods promiſe in calling the Gentiles.

The text. i.Co.viii

¶And herunto geue al diligence, in your fayth miniſter vertue: in vertue knowledge: in knowledge temperaunce: in temperaunce pacience: in pacience godlines: in godlines brotherly kindnes: in brotherly kindnes loue. For if theſe thinges be among you, and be plenteous, they will make you that ye neither ſhalbe ydle, nor vnfruitful in the knowledge of our lord Ieſus Chriſt. But he that lacketh theſe thinges, is blind and gropeth for the way with his hand, and hath forgotten that he was purged from his old ſinnes.

God hath once geuen innocency frely, & it is not inough to mayntayn it, but applying with al ſtudious diligẽce, ẽdeuour your ſelfes B to be made riche in wel doinges, ÿ your faith be not idle, but that it be accompanied with good behaueour, ÿ nothing be done or ſayd, but ÿ which is vertuous. Thã let good behaueour ẽtertein knowledge, ÿ ye may not onely folow ÿ thinges that be vpright, but alſo diſcerne what thing, in what place, amõg whom, after what ſort, and by what meanes ought worthily to be done. Let knowlage be accompanied with tẽperance, ÿ the mind being vnmoueably ſtrong againſt al ÿ wanton enticementes of ÿ world, may cõſtãtly without ſhrinking folow the thing that it hath iudged to be beſt. Unto tẽperance let pacience be ioined, ÿ whẽ ye do wel, ye may cherefully ſuffer ſorowes. For thoſe men, whom the flattering pleaſures of ÿ world do not bring into a fine fingred nicenes, are ſumtimes brokẽ with impacient ſuffring of ſorowes. With pacience, let godlines be preſent, ÿ whatſoeuer ye do or ſuffer, ye referre it to ÿ glory of god. Let godlines be accompanied with brotherly charitie, ÿ like as ye loue god for himſelf, euẽ ſo for his ſake ye may loue al them ÿ profeſſe god. And let brotherly charitie be augmented & vpheaped wt loue, to ſtudy to doe good for al men, not onely them that are godly and chriſtian folkes, but alſo for them that are wicked. Theſe are the fruites of an euangelical fayth, whiche if you haue them abundauntlye, ſhall bring to paſſe, that where you haue acknowledged our Lorde Jeſus Chriſt through fayth, it ſhould not be vnprofitable and vnfruitfull vnto you, although you haue nothyng to dooe with circumciſion. For in theſe thinges conſiſteth the whole ſūme of chriſten godlines: and if anye man want them, he hath profeſſed Chriſt in vain, foraſmuch as he ſlydeth backe from the light of the goſpell into hys olde former darkeneſſe, euen as it were a blynde

Fayth ought not to be ydle.

Knowlage

Temperaunce.

Pacience.

Godlines.

Charitie.

Doing good.

The fruits of fayth.

The ſūme of chriſtiã godlines.

C

~thankful

man that gropeth the way with his hand, & is caried about hereaway and thereaway through the maſes of worldly luſtes: nether ſeeth he the way to come to yͤ felowſhip of Chriſt, being vnthankeful alſo for the benefite of Chriſt, of whome where he is once freely clenſed from his old tranſgreſſions, yet as a man forgeatful of this ſo exceading a mercy, he ſlydeth backe into theſame agayne.

The text.

Wherefore brethren, geue the more diligence for to make your calling and eleccion ſure by good workes. For if ye doe ſuch thinges, ye ſhal neuer fall. Yea, and by this meanes, an entring in ſhalbe miniſtred vnto you abundantly into yͤ euerlaſting kingdom of our lord and ſauiour Ieſus Chriſt. Wherefore, I will not be negligent to put you alwayes in remembraunce of ſuch thinges, though ye knowe them your ſelues, and be ſtabliſhed in the preſent trueth. Notwithſtanding I thinke it mete (as long as I am in this *tabernacle) to ſtiere you vp by putting you in remembraunce, foraſmuch as I am ſure, that ſhortly I muſt put of this my tabernacle, *euen as our lord Ieſus Chriſt ſhewed me. I wil euer alſo geue my diligence, that ye may haue wherwith to ſtiere vp the remembraunce of theſe thinges after my departing.

*ii.Cor.v.

*John.xxi.

And therfore, brethren, let it not make you to liue in a ſecuritie and to be careles, in that the goodnes of god hath (whan you deſerued nothing) called you vnto yͤ profeſſiō of the goſpel, hauing once pardoned al the ſinnes of your former life: but endeuour your ſelues ſo much the more, that the goodnes of god, wherewith he hath called you, wherwith he hath choſen you, be not turned to your deſtruccion & heape of damnacion, in caſe being forgeatful of his bounteous gentlenes, ye be tumbled backe into theſame ſtate, from whence he raunſomed you with his own death. But procure rather with wel doinges, that god ſeme not to haue called & choſē you in vayn. And ſome part of this matter lyeth euen in you. For if ye conſider, from whence god hath called you, to what thinges he hath called you, & what rewardes he hath ſet furth for you, & if ye wil preace therunto by theſe meanes, which I haue declared a litle before, ye ſhal neuer ſlip out of the ryght courſe of godlines. For if you preace thys way, gods aſſiſting helpe ſhalbe plenteouſly preſent with you, and ſhal ſuccour you with his riche reliefe, that at length beeing conquerours of this world, ye may attain to the euerlaſting kingdom of our lord & ſauiour Ieſu Chriſt: to poſſeſſe with him yͤ treaſures of heauen, for whoſe ſake ye haue ſet naught by the treaſures of the earth. The rewarde is exceading great, but it muſt be procured wͭ exceding great diligence. Wherfore I will neuer ceaſſe to geue you warning of theſe matters, although I ſuppoſe it not neceſſary, ſeing ye both do & remēber, what ye ought to do: & are alſo cōfirmed nowe by long proceſſe of godlyneſſe, in the acquaynted knowledge of the trueth a great while, which hauing embraced, you conſtantly folowe yet hitherto. Notwithſtandyng, to the intent you maye more and more watche ſtill in that you haue begunne, I reckon it my parte, that remembryng my Lordes precept, whiche commaūded me, that beyng conuerted my ſelfe I ſhoulde confirme my brethren, as long as I lyue among you (being a ſtrāger vpon earth) in the Tabernacle of thys ſely body, I ſhould ſtiere vp and prycke foreward the ſtudie of godlines in you: & in dede ſo much the more, becauſe I know I ſhal ſhortly be ſtripped out of the dwelling of this ſely body, and chaunge this exile of the earth, for the fraunchiſed free citie of heauen. For our lord Ieſus Chriſt ſignified ſo vnto me, whome I ſerue yet hitherto as a ſouldier in this tabernacle. Nowe therefore I ſhall geue diligence, that theſe matters maye in the

The life of a chriſtian.

God helpeth his.

D

Peters diligence in preaching, and why.

A in the meane ſpace be ſo ſurely fixed in your heartes with often admonicion, that ye may remember thē after my death, whan I can not warne you by word of mouth. For ſeing the thing is moſt certayn yͭ you haue receued of vs, it behoueth you not to ſwarue frō it.

4

The texte. i. John. i. Math. iii. and. xvii. Mark. ix. Luke. ix. ii. Cor. iiii

For we haue not folowed deceitful fables, when we opened vnto you the power and coming of our lord Ieſus Chriſt: * but with our eyes we ſaw his maieſtie: euen then verely when he receued of god yͤ father, honor and glory, and when there came ſuch a voyce to him from the excellent glory: * This is my dearebeloued ſonne, in whō I haue delite. This voyce we herd come from heauen, when we wer with him in yͤ holy mount. We haue alſo a right ſure word of prophecie, wherunto (if ye take hede) as vnto a * light that ſhineth in a darke place, ye do wel vntil the day dawn, and the day ſtarre ariſe in your hertes. So that ye firſt know this: that no prophecie in the ſcripture hath any priuate interpretacion. For the ſcripture came neuer by the will of man: but holy men of God ſpake, as they wer moued by the holy goſt.

For our doctrine was not ſuch gayre, as the philoſophers teache, whoſe drift is to perſwade by craftely conueyed fables, ⁊ humayn ſubtilties, the thing that they thēſelues vnderſtand not, ⁊ diſagree alſo amōg thēſelues. But we haue in no wiſe folowed theſe waies in opening vnto you the power ⁊ coming of our lord Jeſu Chriſt, ⁊ in preaching vnto you his maieſtie, which we haue ſene with theſe iyes. For he vouchedſafe to exhibite vnto certayn of his own afore his death, ſome ſpecial token, with what mighty power, and with what glori he ſhal once come, to iudge the quick ⁊ the dead, ⁊ what wonderful felicitie he ſhal geue vnto them, that loue him ſtedfaſtly. For where god yͤ father endued him al wholy with glory ⁊ honor, inſomuch that his countenance ſhone as bright as the ſunne, ⁊ his clothes wer more white then the ſnow, ſo farre yͭ mans iyes could not abide to behold the heauenly ſight: ⁊ there came alſo an exceading moſt honourable teſtimony of the fathers voyce, whiche was brought down from high vnto him from the glorious maieſtie of yͤ father. And it was after this ſort: *Thys is my welbeloued ſonne, which hath delighted my mynd, heare him.*

Gods witnes of his ſonne, at his transfiguraciō.

B There could haue been no witnes geuen, eyther more fullye or more excellent. And it was pronounced, not of any Prophet, but of the fathers own maieſtie. Theſe thynges we haue ſene with our eyes, theſe haue we heard with our eares, whā we wer preſent with him in the holye mount Thabor. If ſo be that the prophets playn oracles be in a great weighty eſtimacion amōg you, which prophecied by figuratiue darke ſhadowes of Chriſte: of much more grauitie ought ſo euident a declaracion by yͤ father him ſelf, of his ſōne, to be. The prophets agre with yͤ fathers voyce, if a man doe rightly interprete thē. They with their promiſes prepare as it wer mens mindes to the trueth of his goſpel, in that they ſhadow ⁊ as it wer couertly poynt out, the thing that the goſpell doth openly preache. Therfore I do not diſalow, that the Jewes being vehemently geuen to the Prophetes prophecyinges, ſeke there for the coming of Meſſias. For it is a ſtep ſumwhat vnto the fayth of the goſpell, to beleue that Chriſt ſhould come. For a man ſhall the more ſoner beleue yͭ Chriſt is come, if he be perſwaded yͭ he ſhoulde come. Therfore there is good hope of him, yͭ being not yet lightned with the light of the goſpel, is attentiue vnto the prophets, as to a candle appearyng in a darke place. For it is better to haue ſome light thā no light, til yͤ ſunne come, ⁊ the day dawn, to driue awaye all darknes, ⁊ to obſcure euen that candel: ⁊ that the day ſterre of goſpel preaching may ſhine bright in your heartes, whiche declareth

The Prophetes bookes.

reth that the ſūne is at hande. The ſayinges of the prophets are to this vſe profitable, if they that reade them, conſider yͭ the ſcripture of prophecying before had is darkly hiddē vnder couert of figures, & cannot be vnderſtandē without interpretaciō. And that is not euery mans interpretacion, nor after euery mans arbitrement. For yͤ prophetes, which ſpake of thinges beforehand, did not ſpeake after their own brain, nor after yͤ deuiſe of their own mind: but where they wer holy men & pure from al humain luſtes, yͤ holy goſt inſpired their hertes, & vſing them as his inſtrumentes, he ſignified his mind vnto vs by them accordingly. The thing that mē ſet furth by mans deuiſe, may be perceiued by mans witte. But the thing yͭ is ſet furth by the inſpiracion of the holy goſt, requireth an interpretour inſpired with the lyke ſpirite. They yͭ apply the thing, whiche is ſpoken of Chriſt, vnto any worldly king: they that draw yͤ thing that is ſpoken of yͤ life of heauen, vnto yͤ felicitie of this world: they yͭ interprete the thing that is ſpoken of yͤ treaſures of the minde, of the commodities of this world: do very farre ſwarue from yͤ miſtical meaning of yͤ prophecie. Nether are they eaſely perſwaded that Chriſt is come, in yͭ by falſe interpretacion of the prophecie, they ymagine to themſelues a certayn earthly Meſſias, ſuch a one as he ſhewed not himſelf to be. And for that cauſe they acknowlage him not: not yͭ he varieth from yͤ ſpiritual ymage of yͤ prophecy, but that he differeth from yͤ ymagined ydol of falſly feyned interpretacion.

C

D

The Prophetes ſpake not of themſelues.

Interpretacion of ſcripture.

The.ii.Chapter.

There wer falſe prophetes alſo among the people, euen as there ſhalbe falſe teachers among you: which priuely ſhal bring in damnable ſectes (euen denying yͤ lord that hath bought them) and bring vpon thēſelues ſwift damnacion, and many ſhal folow theyr damnable wayes, by whom the way of trueth ſhalbe euill ſpoken of: and thorow couetouſnes ſhal they with fayned wordes make marchandiſe of you, whoſe iudgement is now not farre of, and their damnacion ſlepeth not.

The text. Acte.xx. i.Tim.iiii ii.Tim.iii Jude.i.

Vhoſoeuer he be, that prophecieth after thaffeccion of his own mind, is falſly named a prophet. Whoſoeuer he be, yͭ interpreteth yͤ prophets ſaying, vnto his own couetous appetites, is a falſe interpreter. There wer in times paſt falſe prophetes euen among yͤ Jewes, which either to pyke a thanke at yͤ princes hande, or els for vauntage ſake, or for hatred of other, prophecied the thing whiche the ſpirit of God ſpake not, but yͭ they had in their aſſēblies imagined thēſelfes. They coūterfaiting their behaueour as though they had been true prophetes, deceiued fooliſh people, & repyned againſt yͤ true prophets with their lyinges. And ſo after my deceaſſe alſo there ſhall aryſe ſuch, as ſhal falſly boaſt themſelues to be teachers of yͤ goſpel, wheras they ſhalbe nothing els but maiſters of falſhead. Thei ſhal ſwerue frō the doctrine of the goſpel, & bring in mens gloſes: in ſteade of the trueth that bringeth ſaluacion, they ſhall cloute in pernicious ſectes, for theyr own gayn, that pertayn rather to theyr own glory and theyr own tyranny, than vnto Chriſtes affayres: and they ſhal goe on ſtyll into ſo great madnes, that they ſhal not be afrayd vnkindly to deny euen their lord Jeſus, by whoſe blud thei wer redemed, and whoſe name they once profeſſed: and ſhal be more wicked than the very heathens, which neuer profeſſed Chriſt. By yͤ which theyr doinges they ſhal prouoke the vengeaunce of God vpon themſelues: and it ſhal not onely nothing a-

Falſe prophetes.

Mens gloſes for gayne.

The harm that falſe teachers bring.

A uayle them, ẏ they once profeſſed Chriſt, but they ſhal alſo pul vpō themſelues ſpedy deſtruccion, God taking vengeaunce vpon thē. Howbeit, it wer but a ſmall matter, if none wer loſt but only they which are already loſt: but they ſhal alſo draw many with thē into deſtruccion. For falſe doctrine teachers ſhall fynde diſciples of theyr own, & bearing themſelues boldly vpon them, they ſhal not be afrayd to rayle vpon ẏ goſpels trueth which you haue receued of vs: nether ſhal they purely handle ẏ word of the goſpel, becauſe they ſee it maketh nothing auailably to theyr gredines: but being bent vnto theyr own priuate lucre, they ſhal begyle youre ſimple playneſſe with fayned communicacion, not going about to winne you vnto Chriſt, but to plucke to thēſelues the gretteſt gayn they can from you. For they ſee ẏ the goſpels doctrine is ſmally pleaſant vnto them, which are cralled with the delices of this world: they ſee it is no nice delicate matter, to doe as we doe, defend the ſinceritie of ẏ goſpels doctrine conſtantly agaynſt ẏ wicked, thorow al deaths. Therfore ſhal thei defile ẏ true doctrine of Chriſt: & in ſtede of it, they ſhal teache thoſe thynges, that are pleaſant to the groſſe hearers, rather thē holeſome: & thoſe thinges that purchaſe them ſubſtaunce & renoume in the world, and not with god. For they ſhal couet rather for glory & pleaſure that ſhal laſt but a B while, to purchaſe euerlaſting deſtruccion, both to themſelfes and to others, than through ſhort tormentes of the body to thruſt out vnto felicitie that neuer ſhall dye. Beware you folowe not thoſe gydes, except that you wil goe ſtreight way into deſtruccion. Nether let it deceiue you, in that they are aloft in high eſtate in thys world, in that they are riche, in that they liue at theyr owne eaſe. Thei ſhal not long haue the fruicion of this continuaunce of falſe felicitie. For like as ẏ godly ſhal in a while attein theyr rewards, which god hath already decreed long agoe, euē ſo theſe mēs payn maketh ſpedy haſt vnto them, nether doth their deſtrucciō ſlepe, ẏ ſhal ſodainly oppreſſe thoſe that be careles and liue in a ſecuritie. They may deceue mens iudgementes, but thei cānot begyle god. Howſoeuer men, ouer whom they haue autoritie, do forgeue thē: God, which is afrayd of no mans might, wil not forgeue them.

The goſpel not pleaſaunt to the world.

The puniſhment of falſe teachers.

The text.

For if God ſpared not the Angels that ſinned, but caſt them down into hell, and deliuered thē into chaynes of darknes, to be puniſhed, to be kept vnto iudgemēt: nether ſpared the old world* but ſaued Noe the eight preacher of righteouſnes, and brought in the flud vpon the world of the vngodly, & turned the citie of zodom and Gomor into aſhes: ouerthrew them, damned them, and made on them an enſaumple vnto thoſe that after ſhould liue vngodlye.* And iuſt Lot vexed with the vnclenly conuerſacion of the wicked, deliuered he. For he being righteous, and dwelling among them in ſeeing and hearing, vexed his righteous ſoule from daye to day with their vnlawfull dedes.* The Lord knoweth how to deliuer the godly out of temptacion, and to reſerue the vniuſt vnto the daye of iudgement for to be puniſhed: but chiefly them that walke after the fleſhe in the luſt of vnclennes, and deſpiſe autoritie. Preſūpteous are they, and ſtubburne, which feare not to ſpeake euil of them that excel in worſhip.* When the Angels whiche are greater bothe in power and might, receue not of the lord raylyng iudgement agaynſt themſelues. But theſe as bruiſte beaſtes, naturallye brought foorth to be taken and deſtroyed, ſpeake euil of the thinges that they vnderſtand not, and ſhall peryſh in theyr owne deſtruccion, and receue the reward of vnrighteouſnes.

Gene.vii.

Gen.xix.

Job.xv.
i.Cor.x.

Judi.i.

For why ſhould he ſpare them now, ſeing ẏ in tymes paſt he ſpared not the very Angels, which had offended, but threw thē doun headlōg out of heauen, bound thē with ẏ cheynes of theuerlaſting

The Angels fall.

darke

C darke nyght, and caſt them into the priſon of hell, to bee reſerued to thys ende, that hauing ſentence of damnacion in the laſt iudgement, they may be committed to eternal tormentes for euermore: will he ſuffer pryde to be vnpuniſhed in men, which ſuffered it not in the Aungelles? Shal the thing be vnpuniſhed in thẽ, that they doe after the light of the goſpell manifeſtly opened vnto them, and after ſo many bounteous benefites freely geuen vnto thẽ by hym, which ſpared not the old world (being rude without knowledge) but being grieued at mens viciouſnes: when the world was vniuerſally ſpotted with wicked maners, he brought the floude vpon it, and diſpatched all mankynd, ſauing Noe, whõ being the eyght perſon, hys will was to haue ſaued out of ſo myghty a great multitude of mortal men, becauſe the reſidue hauing contemned ÿ gẽtle ſufferance of God, he onely in makynge the Arke, teſtified that he drad the vengeaunce of the almighti. And wil not he puniſh the people of theſe dayes, whiche with powryng downe a ſhowre of brymſtone, broughte ſo many cities, and ſo floriſhyng a countrey of Sodome and Gomor into aſhes, and marred them ſo vtterly, that there remayneth nothynge, but an horrible and a peſtilente ſtinkyng marrice, for a teſtimony what pain abideth them, which with like wickednes prouoke the wrath of god vpon themſelues? And like as vnto them their own wickednes was theyr owne deſtruccion, euen ſo the innocencie of Lot turned to hys ſaluacion: vnto whome whan the abhominable felowes intended violence, and woulde with their abhominable rageing luſtes oppreſſe the chaſte godly man, god pulled him out of the cumpany of the wicked, among whom it was the moſt grieuous pain for him to liue. For in aſmuch as he was pure and chaſte both in eyes and eares, it was a grieuous torment for a godlye dyſpoſed mynde, to heare dayly, and ſee daylye, the thynges that he abhorred with all hys whole heart. D By theſe it is ſufficientlye declared, that God neuer ſuffreth any man to loſe the reward of hys innocency, neither any mans wickednes to be vnpuniſhed: although he gẽtly beare with ſome for a ſeaſon, that they might once repent: yea and though he ſuffre his own ſumtime to be tempted for a while, yet whan time is, he can deliuer the godlye out of ſorowes: and contrarywyſe he can reſerue the vngodly agaynſt the day of the laſt iudgement to be puniſhed with eternal tormentes for euermore. No kind of vnrighteouſnes ſhalbe ſuffred vnpuniſhed. But thoſe ſhall ſpecially ſuffer paynes, whiche as it were dyſtruſtyng the promyſes of the goſpell, folowe in this worlde, that which is delectable to the body, ſeruing filthy outrageous luſtes, wherewith they defyle theyr whole life on euery ſyde. And that they may be the more wicked, they double theyr wickednes with violence, and contemne thoſe that be ſet in publike autoritie, being knackhardy, and ſhameles, and are not aſhamed to rayle vpon ſuch as are menne of dignitie. And theſe thinges are wretched men, hardye to doe, whereas the Aungelles being farre more excellent in power and ſtrength, although otherwiſe wicked, yet they proceaded not into ſo muche ſhameles hardines as to abide to ſpeake euill of God: and whereas they in other matters neglected the will of God, yet in thys poynt they wer afrayd to offend him, and yelded vnto thautoritie of God.

Noes eſcaping the floud.

The burning of Sodome and Gomor.

Lot.

God rewardeth innocency, and puniſheth ſinne.

Diſobedience to Magiſtrates.

A of god. But theſe men being more vngracious than the wicked ſpirites, like brute beaſtes borne to this end, that thei may be catched and deſtroied, foraſmuch as thei are not afraied to backbite ⁊ miſreport their ſuperiours: not knowing this in the meane whyle, for whoſe ſake thei ſpeake euil of them. Like as thei thorow their corrupte condicions procure deſtruccion to themſelues: euen ſo ſhall thei periſh lyke beaſtes, and receiue a worthy reward of their wicked life: forſomuch as thei rekon it a ſwete and ioyfull gaye lyfe, yf they caſt all ſhame quite away, and geue thēſelues in the open day light vnto mirth, riot, ⁊ filthy voluptuous luſtes. For yet thei haue ſome ſhame remaining with them, that do theſe thinges in ẏ night. Synninge in the daye and night.

The texte. Thei count it pleaſure to liue deliciouſly for a ſeaſon. Spottes they are and filthines, whiche liue at pleaſure in their owne deceiuable wayes, feaſtyng, and ſcornyng you: hauing iyes full of aduoutrye, and that cannot ceaſſe from ſynne, begiling vnſtable ſoules. Heartes thei haue exerciſed with robberye. They are curſed children whiche haue forſaken the righte waye, and are gone aſtray, folowyng the waye of Nu. xxii. *Balaam the ſonne of Boſor, whiche loued the rewarde of vnrighteouſneſſe: but was rebuked of his iniquitie. The tame and dumme beaſte, ſpeakyng with mans voyce forbad the madnes of the prophete.

Who would beleue that theſe wer men? Thei are rather filthe and ſoptes, who in their filthy glotonous bankettinges (wherein beeinge wretchedly deceiued, thei repoſe the whole ſumme of felicitye) vaunt againſt you, as though you wer mad men, becauſe you haue not the fruicion of the commodities of this preſente lyfe. Epicures. And in the meane time riot prouoketh outragious luſte, ⁊ whan thei are once Dronkenneſſe. B wine dronkē, thei haue beaſtly luſting iyes, neither haue thei mind of any thing els, than vpon whoremonging, ⁊ other kindes of wickednes. For thei cannot, whan thei haue once caſt away reaſō, whā they haue been once dronken with wine, ceaſſe frō naughtie doing, but thei ſkip from wickednes to wickednes, ſo muche that it is not ynough for them to liue vngraciouſly themſelfes, except they intāgle ⁊ allure other mens mindes (not yet confirmed in vertue) vnto their filthines. Now perchaunce it wer more tollerable, if thei offended in nothing but in riot ⁊ lecherous luſt: But there is no kind of vice but thei haue it. Like as thei filthily make awai ẏ thei haue, Lucre. euē ſo filthily do thei prouide to make it prodigally away: hauyng a mind ⁊ a wit practiſed vnto couetouſnes, vnto deceit, ⁊ vnto rauine, doing enery thing whatſoeuer it be for auauntage ſake: ⁊ for lucre curſe ẏ good and ẏ godly, ⁊ being corrupte with money, ſwarue frō Balaams couetiſe. the right wai: ⁊ in ẏ point reſemble their father Balaam ẏ ſonne of Boſor: who, whā he knew what was beſt, yet being corrupte with wicked fee, he wēt about to curſe thē, whō god was merciful vnto: ⁊ couetouſnes brought him into ſo gret a blindnes, ẏ he was rebuked of his aſſe, ⁊ wheras he being a mad doting mā had caſt of his mās mind, ẏ brute beaſt ſpeking in a mans voice reſtrained ẏ prophetes madnes, ſeing more w̄ her bodily iyes, thā he ſaw with ẏ iyes of his mind, becauſe he was ſtriken blind thorow couetouſnes of money.

The text. Jude. i. John. viii. Theſe are welles without water: *cloudes that are caried with a tempeſt, to whom the miſt of darknes is reſerued for euer. For when they haue ſpoken the great ſwellyng wordes of vanitie, they entiſe through luſtes in the volupteouſneſſe of the fleſh, them that were cleane eſcaped: euen them that nowe lyue in errour, while they promes them libertie, wheras they themſelues are the honde ſeruauntes of corrupcion. Roma. vi. He. vi. &. x. *For of whom a man is ouercome, vnto the ſame is he in bondage. *For if thei (after thei haue eſcaped from the filthines of the world through the knowlage of the lord and the ſauyoure Ieſus Chryſte) are yet tangled agayne therein, and ouercome: then is the latter ende worſe with them then the begynnynge. For it had been better for them, not to haue knowen the way of ryghteouſneſſe, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto thẽ. But the ſame is happened vnto them, that is vſed to be ſpoken by the true prouerbe. *The dogge is turned to his vomite agayn, and the ſowe that was waſhed is turned agayn to her walowyng in the myre. C

*Pro.xxvi Ec.xxxiiii.

Falſe prophetes like waterles welles and cloudes.

These are thei yͭ promes a certaine wonderfull and new doctrine, wheras thei bring nothing worthy the profeſſion of the goſpel: being like wels that lacke water, wherunto if a mã come a thyrſt, he can find nothyng but mud and clay: & like vnto miſtie cloudes, that are driuen hither and thither with the ſtorme of windes, and ſeme as thei would geue rain vnto the thirſty ground, wheras for all yͭ, not ſomuch as one drop of holſome doctrine falleth from thẽ. Thei promiſe the light of the goſpels doctrine, and wrap thoſe folkes in darknes of errours, whom euerlaſting darknes abideth for in hel. For whã with their lying wordes thei ſpeake of certayn gret high matters, & with that hope intice and ſnare them which begyn to amend their condicions, they deceiue them and wrap them in the deſyres of the fleſh, and the voluptuous pleaſures of this lyfe: promiſing yͭ thei wil deliuer other from error, whan thei themſelfes are occupyed in the greateſt errours of al, and promiſing other mẽ deliueraunce from ſynnes, whan they themſelues are the very bondſlaues of fylthynes. For of whoſoeuer a manne is ouercome, and at whoſe appointmente he liueth, his bondſeruaunte he is called by right. D For it auaileth thẽ nothing at al to haue been once frely deliuered frõ the bondage of ſinnes, yf they fall to theſame ſtate again by theyr owne accorde: but the bondage is ſo muche the more vyle, and ſo much the more wretched, becauſe it is procured without cõſtraint, after the taſtyng of libertie. That which was done amyſſe before the goſpel preached, is a great part long of errour, & long of ignoraunce. But thei which hauing once acknowlaged by yͤ preaching of the goſpel our lord and ſauiour Ieſu Chriſt, haue thorow Baptiſme renounced the fylthines of this world, & profeſſed a pure and an heauẽly lyfe: if thei be ouercome again with luſtes, & wrapped in their olde vnclennes, their baptiſme doth not only nothynge help them at al, but alſo thei are in worſe ſtate, than they were before thei knew Chriſt. For his offence is the leſſe, yͭ ſinneth thorow ignoraunce. And thei ſhall bee the more greuouſlye damned, which haue enlarged the crime of wickednes, with the vyce of vnthankefulnes. Therfore it had been better for them to haue not knowen yͤ goſpels doctrine at al, which teacheth innocencie and purenes, thã after thei knew and receyued it, to ſwarue from the holy commaũdement that was once deliuered vnto them. For what other thing is befallen them, than that which is truly vſed to be ſpoken by a cõmon prouerbe: The dogge ſloſſeth vp agayn that he hath once caſt vp, and the waſhen ſowe turneth again to walowe her ſelfe in the myre. It is but a loſte laboure for the dogge to haue pourged hys ſtomake with vompte, yf he take agayne that he caſte vp. And the ſowe hath waſhed awaye her foule ſtynkyng myre in cleane water in vayne, yf ſhe by and by after ſhe is waſhen, returne to the ſoylynges that ſhe had gone from.

Bonde‑ſlauery.

Double ſin, to ſin after knowlage of the Ghoſpell.

The dogge to his vomite, the ſow to her fylth.

The

A

The.iii.Chapter.

The texte.

Acte.xx. i.Tim.iiii Jude.i.

Gen.vii

Job.xiiii Eſay.li.

This is the ſeconde Epiſtle that I nowe write vnto you, dearely beloued, wherewith I ſtere vp your ſincere minde, by puttyng you in remembraunce, that ye maye bee mindefull of the wordes (which wer told before of the holy prophetes) and alſo the commaundement of vs whiche be apoſtles of the Lorde and ſauiour. This fyrſt vnderſtande, *that there ſhall come in the laſt dayes mockers (in diſceitfulnes) whiche will walke after theyr owne luſtes, and ſaie: where is the promes of his commynge? For ſince the fathers died, all thinges continue in the ſame eſtate wherin thei were at the beginning. For this thei know not (& that wilfully) how that the heauens a great while ago wer, and the earth of the water appered vp through the water, by yͤ word of god: by the whiche thinges the world that then was, periſhed, *being ouerrunne with water. But the heauens and earth which are now, be kept by his worde in ſtore, *& reſerued vnto fyre againſt the day of iudgement and perdicion of vngodly men.

Dearly beloued, theſe matters I beat in with many wordes vnto you, and euen now in theſe myne other letters I warne you of the ſelf ſame thing: not yͭ I doubt of the vprightnes of your mind, but that you may haue in remembraūce more & more the thing that you know and hold, and do that you do with the more heartie cherefulnes & conſtaunt ſtedfaſtnes. You ſhalbe in the leſſe perill of hurting by their vngracious doctrine, if you remembre that it was ſpoken of by the holye B prophetes in times paſt, whiche gaue warning to beware of thys kynd of men. And if you do remembre that we gaue yͤ ſame precept, which are the apoſtles of the Lord and ſauiour Jeſu Chriſte, who forbad that noman ſhould geue eare to ſuch as in ſtede of the ghoſpels truth, bring in pernicious doctrine. This therfore knowe you firſt of al, yͭ there ſhall come hereafter, not preachers but mockers, being cūningly furniſhed with ſleightes & ſubtil deceites, to begile the ignoraunte withal: whiche ſhall not folowe thoſe thinges that Chriſt taught vs, but like as their life ſhalbe after yͤ luſtes of their own hert, ſo ſhal thei teach after their own appetite, thoſe thinges yͭ ſhalbe fit for ſuch a maner of life. For inaſmuch as their life is filthy, thei ſhal not be deſirous of the Lordes comming: And for that cauſe ſake ſhall thei perſwade bothe to themſelfes and others, yͭ he ſhal not come again, & ſay: where is yͤ promiſed reſurrecciō? Where is yͤ iudgement? where are yͤ ſondry ſortes of rewardes accordyng to the deſertes of liuing? whan commeth he that is loked for day by day in vain? For thei ſhal thinke ſurely that he ſhal neuer come, becauſe his cōmyng is put of for a time. What token (ſay thei) is there of the reſurreccion? Our fathers are dead one after an other, & neuer one hath ryſen agayne to life yet hitherto. And like as ſence the creaciō of the world, al thinges are engendred by the interchaūgeable courſes of the dying and of the liuing: euen ſo vnto this tyme remaineth the courſe of nature, wheras by mutacion of the worlde that hath been before, we may gather that there ſhalbee a newnes herafter. And like as the mutacion chaunced, what time thei loked not for it that liued after their owne filthye luſtes, euen ſo ſhall the nouacion happen, whether we beleue it, or not beeleue it. For thys thing thei are not ware of, or (as I ſuppoſe) rather thei diſſēble to know, that yͤ heauens wer created lōg ago, & alſo the earth, which the waters wherwith it was couered, made bare, a great power of waters alſo hanging a loft. And whan mankind was almoſt altogether defiled with vices, god being offended, ſent the floud and de-

6.

Peters prophesye of falſe prophets.

Falſe prophets ſhal denye the lordes cōmyng.

Noes floud.

ſtroied the world at that time,reſeruing onely eight perſons,which had folowed innocency. This vniuerſall iudgemnte god exerciſed at ẏ time,in purging & renuing the earth through water. Thā the heauens continue yet ſtil as thei wer created,and thei are reſerued to fire,by ẏ which thei ſhal alſo be purged in the day of iudgement, whan ẏ wicked ſhalbe deſtroied by fire,like as in times paſte they periſhed by water. Foraſmuch thā as it is a thing moſt certaine ẏ that day ſhal come, it maketh no matter,whether it come latter or ſoner. This only ſtandeth vs in hand to prouide for,ẏ whan ſoeuer it cōmeth,it find not vs vnready. We in our conceites thynke ſome thinges long,& ſome thinges ſhort:but vnto god there is nothing, nether ſhort nor lōg. In his promiſes he foloweth not ẏ appetites of vs,but his own eternal & vnchaungeable decreed counſell,vnto whō nothing is nether paſt nor to come,but al thinges are preſēt. But vnto vs whatſoeuer he hath promiſed,he exhibiteth in ẏ time ẏ he hath appointed before hand to himſelf. For els with him all is one,whether there be one day paſt or a thouſād yeres. With ẏ ſame faithful aſſurednes doth he performe ẏ thing which he performeth ẏ latter,ẏ he doth ẏ thing he doth more ſpedilyer. For as concerning himſelf, he hath performed euen now the thing,ẏ he hath purpoſed to performe. For he doth not chaūge his purpoſe,& after the maner of delayers prorogue & put of his promiſe,as ſome falſlye iudge of him,meaſuring god after their own condicions:but he preſcribeth ẏ ſpace to be longer ſomtimes for your ſake,becauſe vpon his tendre mercy & gētlenes he would haue none to periſh,but is deſirous to haue al men once to repent:ẏ thoſe which periſh,haue no cauſe to find fault ẏ thei wanted ſpace to chaunge their life into better. And ẏ day ſhal come vnloked for,& ſhal come creping vpon men,none otherwiſe than a thefe in the night cōmeth vpon them ẏ are a ſlepe. In that day there ſhalbe ſo great violence of fyre,that the heauens ſhal paſſe with a mighty great force into another kind:But the elemētes wherupō this lower world cōſiſteth, ſhall be diſſolued with heat:& finally the earth,& the thinges therin conteined,ſhalbe burned with fire,and al the whole nature of thynges ſhalbe clene purged. And if it be of neceſſitie,that al thinges ſhalbe ſo pure,ẏ theſe thinges ſhal alſo be diſſolued,which offend not:how much ſtandeth it vs in hande diligently to endeuoure,that that daye may finde vs thorowly purged and vpright in all holines of life,and in all ſtudious affaires of godlineſſe. In the meane ſeaſon this muſt bee with muche ſpedineſſe forecaſte,that you bee alwaye in a redines,whan ſoeuer that daye ſhall come,whoſe ſtraight iudgemente no manne ſhall bee able to eſcape:whiche ſhall ſuffre nothing to be impure,ſo much that the heauens muſt be diſſolued with fire,& the elementes conſtrained to melt with heat. And after this we loke according to his promiſe,for newe heauens and a newe earth,that haue no corrupcion,no fault:that we in whom ſhalbee no corrupte mind,maye haue the fruicion of them being vncorrupte.

Al thinges to be tryed by fire.

Gods conſideracyon of tymes.

Gods promiſes true

The day of the Lorde. ſodayne.

We muſte alwaies be redy for the Lordes daye.

A newe heauē and earth.

C

D

Dearly beloued,be not ignoraunte in this one thing,*howe that one daie is with the Lorde,as a thouſande yere,and a thouſande yeare as one daie. The Lorde that hath promiſed is not ſlacke,as ſome men count ſlacknes:but is pacient to vs ward, foraſmuche as he would haue no man loſte,but will receiue all men to repentaunce. Neuertheleſſe*the daie of the Lorde will come as a thefe in the nighte, in the whiche daie the heauens ſhall paſſe away in maner of a tempeſte, and the elementes

The texte.
*Pſal.xc.

*mat.xxiiii
i.Theſſ.v.
Apoc.iii.
and.xvi.

ſhall

A ſhal melte with heat, the earth alſo and the workes yͭ are therin ſhall burne. Seeing then that al theſe thynges ſhall periſhe, what maner perſons ought ye to be in holy conuerſacion and godlynes? lokyng for and haſtyng vnto the commyng of the day of God, by whom the heauens ſhal peryſhe wyth fyre, and the elementes ſhall melt with heat.*Neuertheles, we (according to hys promes) loke for a newe heauē and a new earth, wherin dwelleth ryghteouſnes. Wherfore dearly beloued, ſeynge that ye loke for ſuch thynges, be diligent yͭ ye may be found of him in peace, without ſpot and vndefiled. And ſuppoſe that the long ſuffring of the Lord, is ſaluacion, euen as our dearely beloued brother Paul alſo (according to the wiſedom geuē vnto hym) hath wrytten vnto you, yea, almoſt in euery epiſtle, ſpeakynge of ſuche thynges: among whych are many thinges harde to be vnderſtande, which they that are vnlearned, and vnſtable, peruerte, as they do alſo the other ſcriptures, vnto their own deſtruccion. Ye therfore beloued (ſeing ye be warned afore hande) beware, leſt ye (with other men) be alſo plucked awaye thorowe the erroure of the wicked, and fall from your own ſtedfaſtnes. But growe in grace, and in the knowledge of oure Lord and ſauiour Ieſus Chryſt. To whom be glory both now and for euer. Amen.

*Apoc. xxi

Wherefore moſte dearely beloued brethren, haue this ſo fearfull a
iudgement alwaies before your eies, and geue diligence: that whā
the lord cometh, he may find you pure and vnblameable, not onely
before men, whoſe iudgementes are many times deceaued, but al-
ſo before hym. For he is pure in dede, that is pure in the iudgment
of god. And although peraduenture it be long ere that daye come,
conſtrue it not ſo, as though he would not come at al: but conſidre
that this tender ſufferaunce of the lord, wherwith he geueth al mē
ſpace to repent, doth care for mens ſaluaciō: of which matters our
moſt deare brother and felowe in offyce, Paul, wrote vnto you, ſo
much the more habundauntly, as god gaue him yͤ more plenteous
gift of wiſedō: ⁊ in almoſte al his epiſtles exhorteth you to loke for
thys day, ſomtime ſpeaking after ſuch a ſort, as though the day of
the lord wer already now at hand: that he might the rather pricke
you forward to the ſtudy of godlines, wheras that day (becauſe it
B is vncertayne) ought to be loked for ſo, as though he would come
this day, but yet after ſuch wiſe, that no man preſcribe a time cer-
tain. Theſe and ſome other matters Paul, according to his hyghe
wiſedom, mingled in his Epiſtles. And wheras he ſpake thē moſt
rightly that could be, yet the ignoraunt and inconſtaunte perſons
wreſte them with a peruerſe interpretacion, as they doe the other
ſcriptures, to their own deſtruccion: that yͤ thing which is health
vnto the good, may be turned, through their owne faulte, into ve-
nome vnto them. Therefore brethren, ſence you are ſo many
waies warned before hand both of me ⁊ of Paul, take hede
that you be not deceiued, as other are, wyth the fraude of
abominable men, and fal away from your ſubſtaunci-
al ſtedfaſtnes, which you haue expreſſed yet hither-
to: but rather geue diligence, that you may cō-
tinualli encreaſe and go forward in the gif-
tes and knowledge of our lord and ſaui-
our Ieſu Chriſt: vnto whō be glory
both now in this life, and for
euer world without ende.
Amen.

Puritie.

Gods prolongyng of hys iudgement.

No certaintie of yͤ lordes day

Peters iudgement of Paul.

¶ Thus endeth the Paraphraſe vpon the ſecond Epiſtle of thapoſtle. S. Peter

¶The life of ſaincte Iude after Saincte Hierome.

the ſonne of Alphi / math / 10 /

IUdas the brother of Iames, lefte behynde hym a litell epiſtle, whiche is of the ſeuen catholyke epyſtles. And becauſe he taketh wytneſſe in it oute of the booke of Enoch, whyche is Apocriphe, that is to ſaye, wythoute autoritie, it is reiecte of many: howbeit, it hath been taken worthy autoritie bothe for the auncienecie and vſe of it, and is accoumpted among the holy ſcriptures. C

The Argument vpon the Epiſtle of Iude, by D. Eraſmus of Roterodame.

HE is vehemently diſpleaſed w many wordes agaynſt them, that beeyng blynded in theyr own couetous appetites wer aduerſaries to the goſpel: whyche thyng notwythſtanding ought to ſeme no new matter, inaſmuche as they wer predeſtinate to this end, and it was ſpoken of before by the Apoſtles, that that kind of men ſhal lurkingly crepe among the flocke of Chriſtians. Againſt theſe ſort, he ſo D armeth them, that they may forcaſt both to reſtrayne them eyther wyth blaming, or ſaue them by warning geuing. Whiche thing if they poſſibly can not doe, yet they prepare themſelues readyly againſt the coming of Chriſt.

Thus endeth the Argument.

The paraphraſe of Eraſmus vpon the Epiſtle of Saincte Iude the Apoſtle.

¶Iudas the ſeruaunte of Ieſus Chriſt, the brother of Iames. To them whyche are called and ſanctified in God the father, and preſerued in Ieſu Chriſte: Mercye vnto you and peace and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the commō ſaluacion, it was nedefull for me to write vnto you, to exhorte you that ye ſhould continually laboure in the fayth, whych was once geuen vnto the ſainctes. *For there are certayne vngodly men craftely crept in, of whych it was written afore tyme vnto ſuch iudgement. They turne the grace of our God vnto wantonnes, and deny God (whyche is the onely Lorde) and our Lorde Ieſus Chryſte. My mynde is therfore to put you in remembraunce, foraſmuch as ye once knowe thys, how that the Lord (after that he had delyuered the people oute of Egypt) deſtroyed them which afterward beleued not. The angels alſo whiche kepte not their firſt eſtate, but left their own habitacion, he hath reſerued in euerlaſtynge chaines vnder darckenes, vnto the iudgement of the great day: *euen as Sodom and Gomor, and the cities aboute them (which in lyke maner defyled themſelues wyth fornicacion, and folowed ſtraunge fleſhe) are ſet forth for an enſample, and ſuffre the payne of eternall fyer. Lykewiſe, theſe beyng diſceaued by dreames, defyle the fleſhe, diſpiſe rulers, and ſpeake euill of them that are in auctorytie. Yet Mychaell the archangell when he ſtroue agaynſt the deuyll, and diſputed aboute the body of Moſes, durſt not geue raylyng ſentence, but ſayd: the Lord rebuke thee. But theſe ſpeake euill of thoſe thynges whych they knowe not: and what thinges they know naturally (as beaſtes whych are wythout reaſon) in thoſe thynges they corrupt thē ſelues. Wo be vnto them, for they haue folowed the way of *Cain, and are vtterly geuen to the errour of Balam for lukers ſake, and periſſhe in the treaſon of *Chore. Theſe are ſpottes whych of your kindnes feaſte together, wythoute feare, fedynge them ſelues. Cloudes they are without water, caryed aboute of windes: trees without

The texte.

*i. Ti. iiii.
ii. Pete. ii.

*Gen. xix.

*Gen. iiii.
*Nu. xvi.

A out frute at gathering time, twiſe dead, and plucked vp by the rootes. They are the ragyng waues of the ſea, foming out their own ſhame. They are wandryng ſterres, to whom is reſerued the miſt of darkenes for euer. Enoch the ſeuenth from Adam prophecyed before of ſuch, ſaying: *Behold, the lord ſhall come with thouſandes

*Apo.i. Eſay.iii.

of ſainctes, to geue iudgement againſt al men, and to rebuke al that are vngodly among them, of al theyr vngodly dedes, which they haue vngodly commytted, and of al their cruell ſpeakynges, whyche vngodly ſinners haue ſpoken agaynſte hym. Theſe are murmurers, cōplayners, walkyng after theyr own luſtes, whoſe mouthes ſpeake proude thynges. They haue men in greate reuerence becauſe of auauntage.

*Act.xx. i.Tim.iiii. ii.Tim.iii. ii.Pe.ii.iii

But ye beloued, remember the wordes which wer ſpoken before of the apoſtles of our Lord Ieſus Chriſt, how that they tolde you that there ſhould be *begylers in the laſte time, whych ſhoulde walke after theyr vngodly luſtes. Theſe are makers of ſectes, fleſhly, hauing no ſpirite. But ye dearly beloued, edifie your ſelues in your moſt holy fayth, praying in the holy goſt, and kepe your ſelues in the loue of god, lokyng for the mercy of our Lord Ieſus Chryſt vnto eternall lyfe. And haue compaſſion of ſome, ſeperating them: and other ſaue wyth feare, pullinge them oute of the fyre (and haue compaſſion on the other) and hate the fylthy veſture of the fleſh. Vnto him that is hable to kepe you fre from ſynne, and to preſente you fautles before the preſence of his glory wyth ioie (at the commyng of our lord Ieſu Chriſt,) to God our ſauiour, (thorow Ieſus Chryſt our lord) which onely is wiſe, be glory, maieſtie, dominion, and power (beefore al worldes) now and euer. Amen

Judas Thadeus yͤ ſeruaunt of Jeſu Chriſt, the brother of James, write this Epiſtle, not to yͤ Jewes only, nor to the other newly cō-B uerted, but to all men in commen, whom the tender mercy of god yͤ father hath of his own free wil ſanctified, and hath alſo without the helpe of the law, made godly of vngodly, and of Idolatours obedient folowers of true religion: whom alſo the bounteous goodnes of god had preſerued in Jeſu Chriſt to this end, that they ſhould not auaunte with other into the dongeon of euerlaſtynge damnacion: whom in like maner his free liberal goodnes hath now called vnto the ſaluacion of the goſpel. There is nothing that I can wyſhe vnto you more fortunate, than that the goodnes of god would alwayes multiplie in you his giftes, mercy, peace & charitie:

Mercy, peace, and charitie.

Mercy, that you may abſent your ſelues dayly more and more from the vices of your former old life: Peace, that you may through godlynes of life nouriſh the cōcorde, which you haue with god: and Charitie, that you may through mutual concorde be al of one minde, &

The charitie of the Goſpell maketh one to bee as glad of an others good, and to be as ſory for an others hurte, as thoughe it wer to him ſelfe, and not all worldlye ſubſtaunce to be commen, as yͤ phantaſtical Anabaptiſtes do wickedly dreame.

eche one bounteouſlye good to other. Dearely beloued, forasmuch

Al thinges cōmen, and how.

as the loue of the Goſpell maketh all thynges commen, whether it bee good that chaunce, or whether it be badde, namely in thoſe matters that perteine to eternal ſaluacion: I had ſo great a deſire to wryte vnto you concernynge your ſaluacion, whereof I am no leſſe carefull, than if it were myne own: forſomuche as brotherlye loue pricketh me forward therunto, ſo as I could not forbeare, but I muſt exhorte you in this Epiſtle, to ſtand hard againſt the falſe

Judas warninge for falſe prophetes.

Apoſtles, for the defence of the ſincere fayth, whyche was once delyuered of the holy Apoſtles. And not only to laboure in this, that you continue ſtedfaſt in your fayth, but alſo to laye your helpynge handes vnto other, that they be not begiled of the deceauours. For it is not poſſible to thinke what a Jewell the treaſoure of faithe is, and it ſtandeth vs in hand to watche ſo much the more warely about vs, that it be not turned away from vs. For wheras we de-

liuered yͤ goſpels doctrine vnto you purely & ſincerly, euē as we re-ceiued it of Chriſt, yet there haue a ſorte of wicked ones thruſte in C
themſelfes among in the meane ſeaſō, vnder pretenſe of religion: &
like wolues haue crept into yͤ lordes ſhepfold, ſetting thēſelfes out
in a ſhewe of godlines, where in dede thei are verye enmies of true
godlines. And that this gaire ſhould not diſturbe your mindes, as
though it wer a new matter: it was thus decreed long a go, by the
ſecret counſel of god: thus was it ſpoken before, yͭ there ſhould riſe
mē which wᵗ their wicked miſchiuouſnes ſhould both exerciſe your
godlines, & pul condemnacion vpon themſelfes: they turne the free
liberal gift of our god (wher with he hath once freely pardoned vs
our ſinnes, & ſet vs at free libertie frō the ſharpenes of the lawe,)
into an occaſiō of wantōnes: wheras they ought rather to be prouoked
through his beneficial goodnes, both to maintein & furniſh
yͤ innocencie frely geuen them, with godly ſtudious endeuours: &
being enflamed with yͤ charitie of yͤ goſpel, to do with a good will
yͤ workes of ryghteouſnes, more plenteouſly & more exactely, than

Abuſe of Chriſtian libertie.

Moſes law had appointed before. But now theſe men abuſe yͤ libertie
that is geuē them, vnto filthines & licenciouſnes to ſinne, &
fal of theyr own accorde backe agayne into theyr old bonde ſeruitude,
from the whyche Jeſus Chriſt had redemed them with hys
own bloud: and deny god, whom they once profeſſed, wheras he is
the onely lord and maiſter of all thynges that are in heauen and in
earth: and deny alſo our lord Jeſus Chriſt, whiche hath made vs

Redempcion vayne wythoute continuaunce in godlynes.

free to him ſelf with the price of his own ſacred bloud. It auaileth
vs nothyng to be redemed, onles we continue ſtedfaſt to thende in D
thoſe thinges, wherunto we are called. I thinke it not neceſſarye,
that I ſhould teache you, ſeing you forgette nothyng: but I onely
put you in remembraunce, leſte the thyng that you knowe ſhoulde
ſlippe out of mynd. It auailed the Hebrues in tymes paſt nothyng
at al, whom (being the figure of the times that nowe are) Jeſus
trained out of the harde and miſerable bondage of the Egipcians,
through the red ſea, into libertie: but euen the ſame, whom he mercifully
preſerued whan they cryed vnto hym, he deſtroyed agayne
after a worſe ſorte, whan they diſtruſted and murmured againſte
God in the deſerte. That, whiche the bondage of Egipt was vnto

Chriſtians Egipt and Pharao.

them, the bondage of ſynnes was vnto vs: that whiche Pharao,
that ſtraight and intolerable lord, was vnto them, the deuyll was
theſame vnto vs, vnder whoſe tyranny for our owne ſynnes ſake
we wer intangled. They putting theyr truſt in god, eſcaped ſafely
through the middes of the waters into libertie: and we in beleuing
the goſpel, haue through Baptiſme eſcaped Satans intereſt. But
like as ſome of them made not ſpede with al one faith into the land
of promiſe, and vnto them the goodnes of god was not only vnauaylable,
but alſo it turned into the heape of theyr damnacion: euē
ſo vnto vs it auayleth nothyng to haue once ſet apart our ſinnes,
onles we alſo growe forward with conſtaunte mindes into better
and better, and preace to the enheritaunce of the lyfe of heauen.
Moreouer I would haue you to remembre this alſo, that it profited
not euen the angels themſelues to be ſo created, that they wer

The fal of Angels.

companions of the godhead: but aſſone as they had chaunged that
moſt fortunate nature through theyr own wickednes, & perſiſted
not ſtil in the condicion they wer in, he threwe them downe headlonge

A long out of heauen: and hauing depriued them of the lyght of heauen, he damned them in euerlaſtig darkenes in hel. And there they are reſerued in cheines that can not be loced, vnto the day of ẏ laſt iudgement, wherin being condemned they ſhalbe commaunded to euerlaſting paines. Now Sodom and Gomorre and ẏ reſidue of the cities therunto adioyning (wheras they floriſhed in al plenteous wealth of thinges) becauſe they abuſed the liberal bounteouſnes of god vnto riote & outragious luſt, defiling them ſelues with wicked & abominable ſortes of filthines, are diſpatched by ẏ wrath of god, being conſumed with fyre frō heauē: to thintent they might be an example vnto other that abuſe the benefites of Chriſt vnto ẏ filthines of life. For they ſhal not eſcape the like peine, ẏ ſynne after like ſort. Do not they ſinne after like ſort, which being deluded with ſlouening dreames of falſe pleaſures, do not only defile theyr own bodies, but alſo ſet naught by their rulers, and thoſe that are in autoritie: and are not afrayd to raile againſt them, vnto whom for thautoryties ſake they are in, they oughte to do reuerence. But Michaell tharchangell, whan he had diſputacion with the deuill concerning the body of Moſes, was yet afrayed openly to ſpeake railingly to ẏ deuil, though he wer the moſt filthy fend. But where he could not abide his wicked talking, he moderately tempred his curſe, after this wiſe: *The lord* (ꝙ he) *rebuke thee*. Than if Michaell wer afraid to ſpeake curſedly to the deuil, how much more intolerable a thing do they, that are not afraid to curſe or ſpeake euil of men ẏ are ſet in autoritie and dignitie ouer them. But theſe mēs peruerſitie is ſo great, that where they haue no cauſe, yet they ſpeake euil, tothe and naile, againſte thoſe thinges that they vnderſtand not.

The burnyng of Sodome & Gomorre.

Speakyng yl of magiſtrates.

Michaels anſwere to the deuyll.

B On that other part they are ſo ſore corrupt with riot, & lecherous luſt, that in thoſe thynges, wherin brute beaſtes being quite without reaſon, liue wel and temperatly, as in meate, drinke, & in carnal copulacion, in theſe matters they behaue them ſelfes moſt vnthriftyly. But wo be vnto them that ſhal haue the cōmen rewarde to happen vpon thē with thoſe, whoſe wickednes they folow ẏ example of. For they ſet not Ieſu Chriſte before their eies, to take example at, but Cain that killed his owne brother, vnto whom the miſchieuous ſore of enuy perſwaded firſt of al to do murther: and Balam, who being corrupt with lucre, wente aboute to curſe the people, whom god had bleſſed: & alſo Chore, who hauing ſtirred a conſpiracie, roſe againſt Moſes, and with his ſworne conſpirours was by an horrible example quite diſpatched. Theſe are thei, which where you liue purely & chaſtly, and embrace goſpellike charitie, are as ſpottes diſgraceig your company: and where you faſt, they geue thēſelfes to riotous bākettinges one with an other. Neither are they reſtrained for reuerence or feare of any man, from licencious filthines: but without reſpect raſhly folow ẏ thing, that pleaſeth theyr own appetites. And yet in theſe dedes doing, they profeſſe them ſelues to bee teachers of the goſpell, and guides to true vertue. But they are lyke vnto cloudes, whyche hang a lofte: and wheras they would appeare to be diſpoſed to raine vpon the thirſty grounde, yet they are drye, and haue no water to ſuccoure the grounde wythall, but are raſhely caryed aboute here awaye and there awaie wyth theyr owne vayne luſtes: being like vnto trees, which in ẏ later end of corne harueſt be fayre bloſſomed, & make a

The examples of falſe prophetes, Cain, Balam, Chore.

Diſcripcion of falſe prophetes.

lieng

lyeng hope of fruite, whan they muſte wither by and by: not onely
being altogether vnfrutefull, but alſo twiſe dead, in that thei ney- C
ther haue life themſelues vnto goſpellike godlines, & drawe other
wyth them into deſtruccion: neither is there any more hope of lyfe
in them, thā trees plucked vp by the rootes, wherin is no hope that
they ſhal ſpring again: who inaſmuch as they are vnquiet and ge-
uen to ſectes, they alwaies with ſome maner of new vproare diſ-
turbe the quietnes of the congregacion, being like vnto the outra-
gious waues of the ſea, that ruſhe them vp on hie: and for al ẏ they
doe nothing, but caſt abrode theyr own rebukes and ſhames at o-
ther, as muche as in them lieth: and are like vnto ſtarres, whiche
whā they pretende with ſhewe of light to be guides of the way, yet
inaſmuche as they are raungers about, & folow not conſtauntli ẏ
which is ſtreight, but are led awai by their own affectes, now hither
now thither, they cary thoſe ẏ be ſimple & incircumſpect into ſhip-
wrake. Theſe maner ſtarres ẏ ſet out thēſelfes with a falſe feined
light in this world before mē, ſhal not eſcape ẏ iudgement of god,
although he do not now preſently puniſh them, but reſerueth them
to the eternal darkenes of hel. Theſe men, albeit they are riſen vp
in our times, yet leſt you ſhould thynke that ſome new thing were
Enochs prophecye. chaunced vnto you, Enoch, whiche was the ſeuenth from Adam,
prophecied of them long agoe, and of theyr tormentes which they
muſte in time coming ſuffre. For he ſpeaketh on this wiſe: *Behold the
lord cometh with an innumerable multitude of his ſainctes, to practiſe iudgement againſt al, &
to reproue al thoſe that are wycked, of al theyr dedes whych they haue wickedly done, and of
al thynges that they haue ſtubbernly and fearcely ſpoken agaynſt him: not only thoſe that are
naughty ſinful liuers, but alſo the wycked and contumelious perſons agaynſt God.* For in
dede they, ſeing they meaſure the felicitee of thys lyfe by the plea-
ſure of the body, beare impaciently, if they fortune to haue afflicciō D
or diſcommoditee: nether are they afrayed to murmure againſte
God in their querelinges, that he made man after ſuch ſorte, that
he ſhould be but of ſhorte life, that he ſhould be endaungered to diſ-
eaſes, wiſhinge this life to be moſte exceadingly long, and oute of
daungier of diſpleaſures, becauſe they haue no truſte of the lyfe to
come. And yet where they can perceiue theſe ſo filthye and ſo vyle
matters in theyr myndes, yet theyr mouth boaſteth of certaine
greate high matters, and profeſſeth a certayne wonderful learned
loue of wiſdom: wheras they not only ſerue voluptuouſnes moſte
vileſt that may be, but alſo handmaking of gaynes, whyche thing
doeth moſt principally defile the doctrine of Chriſt. For they ſpeke
not thoſe thinges that the trueth of the Goſpell teacheth, but the
thinges that are pleaſaunte and acceptable to them, whom they
hope to get any vauntage by. Againſt the poore thei are tirannes,
but towardes the ryche they are very clawbackes. The malice of
theſe men ſhall the leſſe encombre you (dearly beloued) if ye remē-
bre that it was tolde before hand in tymes paſt of the other of the
Apoſtles of oure Lorde Jeſu Chryſte, namly of Paul and Peter.
For they tolde vs, that in the latter times there ſhoulde ryſe vp
mockers, that ſhoulde deſpyſe the moſte pure doctryne of Chryſte
wyth theyr wycked gredynes, not lyuing after the rule of the goſ-
pell, but after theyr owne wycked and abomynable affectes. And
them a manne maye knowe by thys marke. Whereas other that
lyue after the ſpyryte of Chryſte, and hauynge contemned earthly
thynges,

A thinges, ſet their ſtudie vpon heauenly thynges, agree in one quiet concorde: theſe ſtiere vp diſſencions, becauſe they be worldlinges, and geuing themſelfes into the ſeruice of worldly affectes, & voide of the ſpirite, they hunt after voluptuous pleaſures, ſeke to reigne a loft, and ſcrape after lucre. And thoſe that ſet theyr mindes vpon theſe matters, are not fitte for Chriſten concord. For they had rather diſturbe the tranquilitie of the flocke, than to be brought into ordre. But as for you, deare brethren, that are ſpirituall, ſee you geue diligence, that you may be more and more, as liuing ſtones, heaped together into the building of God, cleauing faſt to the ſure foundacion of your moſt holy ſacred faith. Once you wer perſwaded, that the godly ſhould not want theyr rewardes, howe ſore ſo euer they are afflycted here in this life: require not reward therefore in this world: and ẏ wicked ſhould not faile of theyr deſerued tormentes, couet not to reuenge your ſelues. And therefore make earneſt crying for the helpe of god continually with pure and ſpyritual prayers, and preſerue you euery one other with mutual cōcorde, and mutual charitie. For God heareth none but thoſe that be of one heart. Nether put you any diſtruſt, if you bee turmoyled ſondrye wayes in this worlde for Chriſtes ſake, but loke for the mercy of god to be exhibited, not in this life, but in ẏ life that neuer ſhal end. In the meane ſeaſon hauing conſideraciō of the perſons, B geue you diligence to ſaue al men, ſome gently and frendely in calling them again vnto better purpoſe, & the other ſaue with feare, as if you catched them out of the fier: and hate not the mē, but this carcas defiled with earthly affectes, wherewyth mans mynde is burthened and defiled, as it were a cote ſoyled in filthe. And it is conuenient to amend other mens faultes ſo much the more gentli, in that no man beyng couuerſaunt in thys ſely body can choſe but be vncleane. For ẏ is not in the power of man, leſt any man ſhould boaſtingly chalenge praiſe to him ſelf, but al glory, might, empire and power be only vnto god our ſauiour, through Ieſus Chryſte our lord, not only in this world, but before all worldes, and in all ages to come for euer and euer. For in dede there is none but god alone that is hable to geue this vnto thoſe that labour for it, that although being enuironed with the ſely fraile body, the world calleth you on euery ſide away from the purpoſe of godlines, yet you kepe your ſelues innocent ſtill to the ende: and that not onely men can fynde nothyng in youre maners, to finde faulte at, but alſo that you are ordained ſuch in the ſight of Goddes Maieſtie, that he is diſpleaſed with nothing in you, whiche ſeeth the moſt inward paſſages of your mindes. And whan that ſhal come to paſſe, you ſhal reioyce and be glad in the comming of our lord Ieſu Chriſt, whan other ſhal make heauy chere, which ſeme in the meane ſpace to liue ſwetely. And ẏ this may ſo be, prayer ought to bee made wyth all earneſt deſyres.

Worldlynges.

Liuinge ſtones.

Prayer.

Charitie.

Truſte.

Brotherly correccion

All glorye due to god

The ioy of chriſtians.

¶ Thus endeth the paraphraſe vpon Iude.

The Argument of Eraſmus
vpon the Epiſtle of Saint Iames thapoſtle.

Iames, foraſmuche as he was the biſhop of Hieruſalem, writeth alſo to yͤ reſidue of the Iewes, yͤ wer ſcatered abrod & dwelt throughout al naciõs, enforming & inſtructing thẽ with ſondry preceptes, how to ordre their liues.

The paraphraſe of Eraſmus
vpon the canonicall Epiſtle of. S. Iames.

¶ The fyrſt Chapter.

The text.

* Sapi.iii. Roma.v.

* Prouer.ii Sapi.vii. Math.xxi. Luke.xi.

* Eſay.xl. Eccl.xiiii. i.Petre.i.

Iames the ſeruaunt of god, and of the Lord Ieſus Chriſt, ſendeth greting to the xii. trybes whyche are ſcattered abroad. My brethren, count yt for an exceadyng ioye, when ye fall into diuers temptacions: knowyng thys, *that the trying of your faith gendreth pacience: and let pacience haue her perfecte worke, that ye may be perfect and ſounde lackyng nothyng. If any of you lacke wyſdom, ‡let hym aſke of hym that geueth it: euen God, which geueth to al men indifferently, and caſteth no man in thee teeth: and it ſhalbe geuen him. But let hym aſke in faith, and wauer not. For he that douteth, is lyke a waue of the ſea, whych is toſt of the wyndes, and caried wyth violence. Nether let that man thynke, that he ſhall receiue eny thynge of the Lord. A waueryng mynded man, is vnſtable in al his wayes. Let the brother whych is of lowe degre, reioyce whan he is exalted. Agayne, let hym that is ryche, reioyce whan he is made lowe. *For euen as the flower of the graſſe, ſhall he paſſe awaye. For as the ſunne ryſeth with heat, and the graſſe widdereth, and hys flower falleth awaye, and the beawtye of the faſhion of it periſheth: euen ſo ſhall the riche manne peryſhe in his wayes. Happye is the man that endureth temptacion: for when he is tryed, he ſhal receaue the crown of life, whiche the Lorde hath promyſed to them that loue hym.

D

True health.

Baniſhment.

Iames that in tymes paſt was a worſhipper of Moſes law, and now the worſhipper and ſeruaunt of God the father (who after yͤ goſpel is ſet forth, requireth to be worſhipped in ſpirit) and of his ſonne Ieſu Chriſt our lord: writeth this Epiſtle both to al them that are reconed to be of Chriſtes profeſſion: & namely to thoſe, whõ the ſtorme of perſecuciõ, whiche was raiſed after the death of Stephan, ſcattred abroade, ſome one waye ſome an other, of al the kynreddes of the people of the Iewes: whiche were dryuen awaye out of theyr auncetours poſſeſſions, but not dryuen downe from the felowſhyp of the Goſpel: which wer caſt out of their own houſes, but not caſt out of the congregacion of Chriſt: wiſhing vnto them true health, not thys health of the body only, which the world wiſheth for, but that health, which Chriſte geueth vnto thoſe that hys are, euen in the middle of deſtruccions and deathes. Foraſmuch as the commẽ profeſſion of the Goſpel, foraſmuch as al one baptiſme maketh vs very brethren, & ſeing yͤ among thoſe that be brethren in dede there ought to be a felowſhip both in matters of gladnes and of ſadnes, this ſorowful calamitie whiche you abide, would greue my minde exceadingly ſore, if I had not an aſſured confidence of your godlines. For I am not ignoraunt, yͤ vnto them, whiche meaſure theyr felicitie by the pleaſures of this life, baniſhment is more painfully

A greuous thē death:and that it ſemeth to be the wretchedeſt thyng
yͭ may be, for a man to be plucked from his moſt deare frendes,and
being drieuen out of their old auncient poſſeſſions,to be ſtraūgers
in forain countreys.But as for you,which haue repoſed wholy all
bliſſednes in only Chriſt,& loke for your felicitie,not in this worlde
but in yͤ world to come,it behoueth you to be moſt far of from their
iudgement.For god ſendeth not theſe thinges vpō diſpleaſure,but
vpon his exceding moſt pitie:for this purpoſe doubtles,yͭ through
temporal afflictions,which you ſuffre vndeſeruedly,your pacience
might both become the more notable,& your reward yͤ more abou-
daunt:to thentent yͭ as oft as ye are toſſed on euery ſide with ſōdry
ſtormes of ſorowes, you ſhould not only vnderſtande yͭ you ought
not to caſt down your hertes,as though god had forſaken you,but
rather yͭ you ought with al your hert to reioyce,that by this euidēt
token god loueth you,& careth for you,in that he trieth your paci-
ence:which if it continue ſtedfaſt,& geue not place to anye aſſaultes
of ſorowes,it ſhal doutles euidently appere to bee a ſure grounded
foundacion of a goſpellike faith . For except you were vtterly per-
ſwaded,yͭ the reward of immortalitie is ordained for them yͭ here
in this world are afflicted for yͤ glory of Chriſtes ſake,you woulde
not willingly and with mery chereful ſtomakes ſuffre ſo muche ſo-
rowes. Thā ſeing yͭ god would haue our ſaluaciō to be moſt chiefly
aſcribed vnto faith, this appertaineth to yͤ glory of the goſpel,that
men may throughly perceiue by ſure argumentes,yͭ your faithfull
truſt is no commō triſting,nether wauering faith,but a ſtrōg,ſted-
faſt,and an inuincible faith.For the thing yͭ is counterfait,or vain,
or feble,is moued out of place whan the ſtorme of ſorowes cōmeth
B blustring in.But yͭ muſt nedes be true & of a ſure ground,yͭ is ney-
ther ouercome nor beaten away with baniſhment,nor with pouer-
tie,ne with deſpiteful entreating,ne wͭ priſoninges,ne with whips,
nether yet with death it ſelf.It is counted a wonderful conſtancye
of minde,yf a man paciently ſuffre vnlucky fortune,with an vnbro-
ken ſtomake:but whan thei ſhall plainely perceiue,that you ſuffre
thinges of themſelues both greuous & bitter,with chereful & mery
reioyſing hertes,to rekon ſhameful entreating done vnto you for yͤ
profeſſion of Chriſtes ſake to be the higheſt glorye,to count loſſe of
goodes,for yͤ richeſt winning,to eſteme yͤ greuous tormētes of bo-
dy,for the pledge of euerlaſting pleaſure,to iudge death which is a
thing moſt horrible of al,to be nothing els but yͤ threſhold,& entrie
of the immortalitie to come:thei ſhall vndoubtedly perceiue yͭ your
hope,wherwith being furniſhed you contēne thoſe matters,is not
a cōmon hope, nether proceding only of mans perſwaſiō,but to be
cōfirmed by yͤ inſpiraciō of yͤ power of god.Notwithſtanding,lyke
as faith is not yet throwly alowed,onles it expreſſe it ſelf by godli-
nes of life & good turnes towardes yͤ neighbours:euen ſo pacience
ſhal not haue his throwly perfit praiſe, onles yͭ like as it is ſtrōg &
chereful in ſuffring of ſorowes,euē ſo it be cōſtant of it ſelf in practi-
ſig of good workes. It is a gret matter,to ſuffre ſorowes wͭ a good
wil,but for yͤ only glory of Chriſt:but it is a throwly perfit matter,
whā a mā is euil done to himſelf,to do good for al mē,not to thē on-
ly which deſerue it,but to thē alſo which do him yͤ euil.For ſo it ſhal
come to paſſe,yͭ ye beig mēbers ſhalbe cōformably like vnto yͤ head,

Dyſciples

Why God ſēdeth affliccion.

Pacience grounded on faith.

Faith.

Chereful pacience.

Doing good for euill.

gle
angle

Heauenlie Philoſophy to bee ſought at god.

Goddes giftes.

The ordre of Godlye praier.

Diſtruſte.

Fayth.

Wauering

C diſciples to the ſcholemaſter, children vnto yͤ father, in caſe you bee perfit ⁊ vpright in eueri point, ⁊ nothing wanting in you, that perteineth to the perfit abſolute furniture of yͤ godlines of the goſpell. This I confeſſe, the law of Moſes demaunded not, ⁊ this alſo ſemeth foliſhnes to yͤ wiſe of this world: but it is a new kind of Philoſophy yͭ hath taught vs this new wiſedom, which Chriſt the heauenly doctor hath brought into the world. In this Philoſophy if a mā be not yet ſufficiently confirmed, it is not for him to runne vnto yͤ Philoſophers of this world, for their doctrine is ouer much tempred with mingle mangle, thā can ſuffice to accompliſh ſo greate a weighty matter. It is aboue yͤ powers of mortal men, yͭ is preſcribed. It hath nede of yͤ celeſtial help, ⁊ therfore there is an heuēly reward ordained. Thei yͭ meaſure al their matters after yͤ pleaſures ⁊ diſpleaſures of this world, if thei be at any time oppreſt with ſorowes, thei aſke counſel of men, thei aſke help of mē. But you muſt aſke of god the help of heauēly wiſedom. For he geueth vnto al, not only to the Jewes, but alſo to the gētiles: ⁊ he geueth according to his own liberal bounteouſnes plentifully, ⁊ caſteth none in yͤ teeth w̄ his good turne. He requireth no gramercy of vs, nether nedeth he ani mans helping hand. It is the Phariſeis word to ſay: lord, do yͭ I aſke, for I faſt twiſe in the weke. But yͤ right godly man praieth thus: I am vnworthy of thi bounteous goodnes: I am worthy of wrath, but yet for al yͭ loke vpō thi ſeruaūt, for thou by nature art good ⁊ merciful. Therefore if a mā be minded to obtain of him yͭ he aſketh, let him aſke without deſtruſting, w̄out doubt or wauering. D Let him not cōſidre the weight of the afflictions, let him not marke his own power: let him only conſider yͭ god is the moſt beſt ⁊ moſt mighty, of whō he depēdeth. He that putteth his whole truſt in the help of god, is ſure ⁊ ſtedfaſt. But whoſoeuer douteth waueringlye ⁊ loketh on eche ſide, depending ſo of god, that he loketh withal for mens ſuccours, nether beleueth with his whole hert in yͤ promiſes of god, but as it wer partly hauing a diſtruſt, reaſoneth with himſelf with humain argumentes to ⁊ fro, concerning deuine matters, he is not ſtable: but as the waues of the ſea are toſſed ⁊ turned now hither now thither, as the wind ⁊ tide carieth thē, euen ſo is he caried about with humain reaſons ⁊ diuerſe ſortes of opinions, ⁊ is become out of equalitie ⁊ vnlike to himſelf. Therfore he yͭ is ſuch a one is deceiued, if he thinke yͭ he ſhal obtein any thing of god, whan he thinketh euil of him, of whom he aſketh help: diſtruſting him, as though he ether would litle good vnto men, ⁊ could doe litle, or els wer litle true in his promiſes. The ſure chriſtiā faith is ſingle, and wauereth no wai, but alwaies beholdeth onely him, whiche forſaketh none yͭ truſteth in him, whether it chaunce to liue or die. But yͤ mā whoſe mind is diuided two waies, geuing reſpect to god on this part, ⁊ to the world on yͭ part, he is out of euen ground and inconſtaunt, not only in his praiers, but in all thinges alſo yͭ he goeth about, hauing one thing in his mouth, another thing in his hert, ⁊ as timeſerueth, affected now after this ſort, now after yͭ ſort. It behoueth a mā not to turne his minde as fortune bloweth to ⁊ fro, as yͤ common ſort of men doeth. But rather let the chriſtian of lowe degree, ⁊ he yͭ is preſſed with ſōdry lumpes of ſorowes, ſtretch vp his hert, ⁊ reioyce in this behalf, yͭ being deſpiſed of yͤ world, he is not

A leſſon for poore and ryche.

Uanitie of worldly riches.

The goodes yͤ chriſtians ought to ſeeke.

A deſpiſed with god: who beeing nothing offended at the baſſenes of ſtate or fortune, hath made him worthy of the felowſhip of ſaintes, nether excludeth he him out of the inheritaunce of yͤ kingdō of heauen. On yͤ other part, let yͤ riche mā reioice to himſelf in this behalf, that wheras he was much ſet by among worldlinges for the falſe goodes of this world, now for yͤ profeſſing of Chriſt he is deſpiſed & cōtemned: & wheras pride made him high ſtomaked before, by reaſon of his vain goodes, now being caſt down with men & trodē vnder fete, he is rich in true goodes with god. By this meanes it ſhal come to paſſe, yͤ nether yͤ poore mans low degre ſhal caſt him down, nor the rich mans proſperitie make him inſolent: eſpecially yf they on ether of their partes cōſider, yͤ both the euils wherwith yͤ poore are preſſed, & the goodes wherin the riche ſet their pleaſure, are not of long continuaunce, but haſtly vaniſh awai, none otherwiſe than yͤ flowres of herbes, which like as by yͤ calme ſouthweſt wind they thruſt forth thēſelfes ſodenly at the dewe of the ſpring time, euen ſo byandby at yͤ bluſtring of the north wind & heate of the ſunne, they wither awai & die: inſomuch that the floure, that ſprang at yͤ ſunne riſing and delited mens eies with his moſt pleaſaūt colour, is ſene die at yͤ ſunne ſetting. The trees, inaſmuch as thei are ſet faſt vpon depe rotes, & furniſhed with ſure groūded ſtrength, are long grene, & ſome are alſo euermore grene, & leaue not their fayre grenes, nether for vnreaſonable windes nor rugged winter: But yͤ herbe, becauſe it is not furniſhed with theſame thinges, anon as yͤ hote ſūne is broken out, is deſtitute of his iuice, wherwith it nouriſhed that B fayrnes of yͤ floure for the time. And ſo whā it fainteth in yͤ ſtalkes, it doth nether nouriſh ne ſuſtaine his floure, but withereth, ageth, dieth, falleth awai, wheras a litle before it delited mens iyes with ſo gret a fauour. Becauſe therefore no chriſtiā ſhould glory in thoſe thinges, yͤ are nether of ſure ground nor long enduring, let him rather reſpect the thinges yͤ are eternall, & that are delectable in the ſight of god: let him rather ſtudy to be a braunche alwaies grene, thā a herbe yͤ with a light hurt wil by & by die. Doeſt thou ſee now the floure yͤ is ſprōgen, how faire, how goodly, how pleaſaunt of colour, & howe ſwete it is? what a gorgeouſnes of grene leaues, what a gliſtring, what a iuice, what youth hath it? And anon at a blaſt of yͤ ſouth wind, & with the heat of yͤ ſunne, what fading, what ageing, what dying hath it? The floure is ſeen to ſpring, to come foreward, to be at yͤ beſt, to age & to die al in one day. And like vnto it is riche mens felicite. He yͤ now ruffleth in purple, ſhineth in gold, gliſtreth in precious ſtones, hath a gret train waiting on him, is caried in a charet, & is honored as it wer a certain god among men: if fortune blow backward, he ſhal ether be wiped beſides al his goodes, & be baniſhed to go on begging, or lie crying in priſō, or be truſſed vp wͭ a tiburne tippet & fede rauens: or if none of theſe thinges happē vnto him, yet death ſhal come vnthought vpō, & ſodenly diſpatche al his galaūt aray. It is yͤ part of yͤ heathens to meaſure felicitie by theſe maner of goodes, which (ouer yͤ thei depend vpon fortunes chaūce, ouer yͤ thei, as nothing els doth, forſake vs whā we depart hence) if thei be not ſet naught by, bring deſtruccion. It is the office of chriſtians to folow thoſe thinges, wherby eternal goodes are gottē: vpō which nether fortune, nether age, nether death, hath ani intereſt.

For

Bleſſednes

C

For no man is bleſſed becauſe he is riche: but he ſhalbe ſurely bleſſed if for the profeſſion of the ghoſpels ſake, he haue been ſpoyled of thoſe thinges that he had in poſſeſſiō, if he haue defied the pleaſures of this life, which he had aboundaunce of, and ſuffer tormentes and impriſonmentes for Chriſtes ſake: if he endure for his ſake in al ſorowes euen vnto death, with an vnſhrinking herte, interpreting on this wiſe, yͭ the more he is preſſed with the ſorowes of this world, ſo much the more he is loued of god, which trieth the paciēce of his obedient ſeruaunt to his own glory, that he may both be an example vnto other to defye this world, and after he hath valiauntly behaued hymſelf in the conflict, and hath ſhewed a leſſon of true vertue and of faith, he may weare the Palme and crowne, not of oken bowes and of laurell, for thei doe wither alſo, (after ſuche ſorte as thei receiue, whiche hunt after rewarde and prayſe of men) but the crowne of immortall lyfe, which is promiſed, not of a man that can deceiue, but of god himſelf. But he hath promiſed it, not to thē that haue muckred vp the greateſt ſubſtaūce of riches, not to them that haue excelled other in bodilye ſtrength, not to them that haue ſhed moſt bloud: but to them that for his ſake haue defyed the goodes of this world, ⁊ haue valiauntly ſuffred yͤ diſpleaſures of this world.

Pacience.

The croūe of lyfe.

The text.

Let no man ſaye when he is tempted, that he is tempted of god. For as god cannot be tempted to euil, ſo neither he himſelf tempteth any man. But euerye man is tempted, when he is drawen away, and entiſed of his owne concupiſcence. Then whē luſt hath conceiued, ſhe bringeth forth ſin: and ſin when it is finiſhed, bryngeth foorth death. Doe not erre my deare brethren. *Euery good gift, and euery perfect gifte, is from aboue, and commeth down from the father of lightes, with whom is no variablenes, neither is he chaunged vnto darknes. ‡ Of his own will begat he vs with the worde of trueth, that we ſhould be the firſt fruites of his creatures. Wherefore (deare brethren) *let euery man be ſwift to heare, ſlowe to ſpeake, ſlowe to wrath. For yͤ wrathe of man worketh not that whiche is ryghteous before god. *Wherfore, laye apart al filthineſſe and ſuperfluitie of maliciouſnes, and receiue with mekeneſſe, the worde that is graffed in you, whiche is able to ſaue your ſoules.

*Jhon.iii.
i.Cor.iiii.
*Joh.i.iii.
*Pro.xvii
Eccle.v.
*Rom.viii
Colloſ.iii.

Oure loue of god tried by affliction.

Whether a man loue god purely, the pleaſures of this worlde dooe trye, but much more doth the hurly burly of afflicciōs. And it is in vs, that being furniſhed with the helping ayde of god, we may neither become tendre nicelinges through vaine pleaſures, ne moued with terrible turmoilinges. But if a mā be moued with the delices of the world frō the right ſtate of mind, or if a mā be led by yͤ ſorow of afflicciōs out of true godlines, he hath nothing to lay vnto gods charge. He yͭ getteth the victory, getteth the victory by the helpe of god: and he that is ouercome, is ouercome through his own fault. For god doth not geue men occaſiō to ſin, but the thing that he geueth according to his own goodnes for the nouriſhment ⁊ encreace of godlines, our mindes being corrupt, and as it wer cralled with affeccions, turneth to yͤ occaſion of their own deſtruccion. For God doth ſomtimes geue vs the vſe of aboundaunce of goodes, and the commodities of life, to yͤ intent that being prouoked by his liberal goodnes we ſhould rendre thankes vnto him. Again, he ſuffreth vs ſomtimes to be afflicted with aduerſities, yͭ he may both make our godlines more notably ſeen, ⁊ ēcreace our reward. And if yͤ matter turne to yͤ contrary part, it is our faut ⁊ not his. For like as he being by nature good, cannot be prouoked with any euils, euē ſo doth he entice no man vnto euil. The thing is of vs, yͭ turneth the goodnes of god vnto our euil. He geueth plenty of meates, he geueth the

D

Our victorie by god, our fall by oure ſelfe.

A liquor of wine, that beeyng moderately refreſhed, we ſhould geue praiſes to the maker. And ſhall he ẏ is dronken with wine call god vnto the law? no in no wiſe: let him accuſe his own mind, whoſe vicious gredines enticed ⁊ drew him to drōkenes. There is a certain readines vnto vice graffed in our hertes, of our firſt parentes vyce, ⁊ that is as it wer a ſede of ſin. And if it be receiued into the hert ⁊ receiue nouriſhment, than the mind hath as it wer already conceiued ſin. And onleſſe the vicious deſire bee drieuen out of minde, the ſtinking ſmell of it groweth ⁊ wareth ſtrong by litle and litle, tyll deadly ſin be committed. Which, whan it is in his numbers conſūmately done, beginneth to bring forth fruite it ſelf againe. And the fruit ẏ it bringeth forth, is the naughtieſt fruite of all, euen death euerlaſting. And this is the moſt heauy fruit of ẏ pleaſure ẏ is delectable in outward apperaunce, ⁊ promiſing ſwete geare, I wote not what, while it hideth vnder the baite of pleaſure, the very angling hoke of death. Like therefore as this lower worlde hath nothing pure and perfit in euery part, but ẏ good thinges are corrupt with the badde, and the thinges ẏ are of gladnes are enterchaungeably mingled with ſadnes, corrupcion infecteth the ayre, diſeaſe and age decayeth the ſtrength of the body, darknes hindreth the fauoure of lyght: euē ſo in our mindes, as lōg as thei are intangled with theſe bodies, there is ſcarcely any thing in al partes bleſſed ⁊ pure, but it is corrupt with ſome ſpot of humain deſires, or with ẏ darkenes of erroure and ignoraunce. But whatſoeuer naughtines is in vs, we B ought to impute it vnto our ſelfes and not to god. For yf we wer of pure affeccions, if we put our truſt with our whole heart in god, yf we breathed with al our inward powers vnto the thinges ẏ are euerlaſting and heauenly: whatſoeuer ſhould be layde againſt vs in this life, whether it wer mery or ſory, it would turne to ẏ increace of godlines. Therfore deare brethren, do not you as ẏ commō ſorte of fooliſh men doeth, who to thentent thei maye excuſe thir ſynnes, pleade with the maker of nature at law, as though he wer ẏ autor of ſin. Farre be this errour frō you, which haue learned the goſpels philoſophy. Like as god of his own nature is purely ⁊ moſt chiefely good: euen ſo doth there nothing procede from him but ẏ whiche is good. Yf any naughtines therefore bee in vs, let vs not aſcribe it vnto god, but vnto our own ſelfes: and if any good thing, if any true light, if any vndefiled wiſedom be in vs, let vs aſcribe it wholy vnto god the autor. Yf this groſſe world haue any light, it hath it of ẏ heauenly bodies, and eſpecially of the ſunne. What true knowlage ſoeuer is in vs, what pure and ſincere affeccion ſoeuer bee in vs, it ariſeth not of vs (for we are nothing els but ſinners and ignoraunt perſons,) but it procedeth from aboue: whatſoeuer is truely good, it commeth from the autour of al goodnes: whatſoeuer lawful and perfit thing there be, and ſuch thing as maketh you acceptable vnto god, it commeth from the fountain of al perfeccion: whatſoeuer is truly lyght, the father and prince of al true lyght ſendeth it vnto vs frō himſelf. Theſe thinges he beſtoweth not vpon our deſertes, but he geueth them vnto vs frely, as he is liberal of nature. They are giftes rather than rewardes: it is a liberal larges rather thā a hire. It is not right therfore ẏ we chalenge any thing therof vnto vs, but for our naughtines let vs cal vpon ẏ mercy of god: for good-

God tēpteth not, nor cauſeth euill.

The conceiuing of ſynne.

The fruyt of ſin.

Our mind not cleane in this life

All euyl to be aſcribed to our ſelfes, all good to god.

All good giftes frō god.

nes becauſe it is not ours, let vs geue thankes vnto his liberalitie. C Like as he of his own nature is the beſt, euẽ ſo he cannot geue but the thinges yͭ are beſt: like as he is vnchaungeable, & alwayes lyke himſelf, ſo there is nothing with him, yͭ is obſcured with ani courſe of darknes. This our day is taken awai of the night folowing, and caſt about with cloudes going betwene: humain wiſedom is darkned with errours of opinions, mannes vpꝛighteouſnes is infected with naughtie deſires. With him there is no mixture of euylles, no courſes of darknes. It behoueth vs therfoꝛe alſo to conſoꝛme oure ſelfes to the vttermoſt of our powers, accoꝛding to his ſimplicitie: yͭ geuing our ſelfes vnto godly ſtudies, and being apt moꝛe & moꝛe to receiue his giftes, we may be as it were transfoꝛmed into hym. Foꝛ it is conuenient, yͭ childꝛen reſemble the nature of their parẽt. We haue vnthꝛiftily reſẽbled Adam yͤ pꝛince of this groſſe and coꝛrupt birth. He being obſcured with the darknes of ſynnes, hath begotten vs that are entangled with darknes. In yͭ we loth heauẽly thinges, in that we are gredy of earthye thynges, we reſemble the diſpoſicion of him. In that we are blind, in that we doe at all auentures as the blind mã caſteth his ſtaffe, & in that we fal, it is of our earthy parent. But yͤ father of heauẽ hath moꝛe happily begotẽ vs again, yͭ being as it wer created new again, we might cõfoꝛme our ſelfes like vnto our new birth in innocency of life, & knowlage of euerlaſting truth. That earthy father being ſeduced with yͤ falſe deceatful pꝛomiſes of the ſerpent, begate vs vnto darkenes. And this heauẽly father begate vs again, not of yͤ coꝛrupt ſede of our earthy father, but of yͤ moſt pure ſede of yͤ eternal & truth ſpeaking woꝛde. D The ſerpentes woꝛd was a lying woꝛd, and caſt down man from yͤ ſtate of innocency. But the woꝛde of the ghoſpels doctrine is true, wherby we are choſen into the inheritaunce of immoꝛtalitie, & called into the felowſhip of Ieſu Chꝛiſt the ſonne of god. He was the true light pꝛoceding of the moſte highe light, whoſe doctrine hath made bꝛight mens mindes, and ſet thẽ fre from the doctrine of this woꝛld. And the heauenly woꝛd is of ſuch efficacy, yͭ it doth not only chaunge vs, but transfoꝛmeth vs as it were vtterly into other mẽ: abhoꝛring now yͤ thinges that we loued much befoꝛe, and loue that we befoꝛe abhoꝛred. And this is the honoꝛ that the heauenly father woꝛthied vs withal, not pꝛouoked by our merites, but of his owne fre goodnes, wherby he ſo determined frõ euerlaſting, yͭ he would by ſuch meanes as hath not been heard tel of, make a new creature in the earth: and would that we ſhould be as it wer the firſt fruites of this new eſtate, in that we are called among the firſt vnto yͤ doctrine of the goſpel. Foꝛaſmuche than as god hath endued vs wyth this honoꝛ frely, it remaineth, that we confoꝛme our ſelfes like vnto his bounteous goodnes to yͤ vttermoſt of our power again: we are frely admitted vnto this felicitie, but we might fal frõ it again foꝛ al that, thꝛough our own fault, onleſſe we ſtudy to kepe thꝛough godly foꝛecaſtes, yͭ which is frely geuen. It wer of none effecte foꝛ vs to be choſẽ thoꝛow baptiſme, & pꝛofeſſing of yͤ goſpels doctrine, into the felowſhip of the ſonne of god, excepte we frame our ſelues thoꝛow chaſt & cleane maners, like vnto our pꝛofeſſiõ. That like as euerlaſting lyght hath geuen vs light by yͤ ſonne of god: ſo muſt al our lyfe beare witnes, that we belong to the felowſhip of light. We once

Our fyrſte birthe, and regeneracion, compared.

The lyfe of a chꝛiſtian.

A once caſt of the old man with his errours, with his affectes, with his vices, now it is reaſon ẏ we enſue the cleane contrary thinges. Heretofore you had rather ſeeme maſters thā diſciples, for ſo ambiciō perſwaded you, ẏ the cōmon people would reckon him ẏ better learned, ẏ was moſt ful of babling: you had rather haue been angry with him ẏ counſailed you aright, than to acknowlage your fault: you had rather haue folowed wicked outragious luſte, than enſue thoſe thynges that bring ſaluacion. Now my deare brethren, who ſo wil be counted a new man, let hym be ſlowe to ſpeake, ſwifte to heare, and ready to learne of any man. Howbeit let no man raſhely nor ouer haſtely take vpō him to be a teacher. And like as he is not voide of perill to fal, that is haſty to ſpeake: euen ſo is that man inclined to do iniurie, which is lightly moued in his minde. For it is requiſite that godly men be farre of, not only frō al reuengemente, but alſo from al euil ſpeaking. For he ſhalbe the more ſafe frō chydyng, that maketh no anſwer: and he ſhall do no man wrong, that whan he is prouoked, is not angry. Among mē perauēture he ſhal ſeme a iuſt man, that requiteth one euil word with another, one euil dede for another: but yet he ſhalbe a greate deale wide from the iuſtice of god, who by his ſōne hath taught vs, to ſpeake wel of thē ẏ backbite vs, to wiſh wel to them that wiſh euill to vs, to do good for them ẏ do euill vnto vs. Theſe thinges he doth not, that letteth his tonge runne at large, which is a warblyng membre and a ſlippery, nor he that hath wrathe ſecretly. B Theſe maner of luſtes, lyke as thei ouerthrow and choke the ſede of gods worde, that whan it commeth vp it bryng forth no fruite in you: euen ſo do they let that it cannot be ſowen into the field of the minde. It taketh no roote in a briery place, ne in marice, neyther in the ſande that fleeteth awai: but it requireth a pure, a trimme and a ſubſtācial ground. Therfore yf ye wyll that the ſede of the worde of the goſpell, that is once caſt, bring fruite in you, fruit (I ſay) not for a ſeaſon, or a common fruit wherwith the bodies may be refreſhed, but the eternal ſaluacion of your ſoules: make cleane the field of your hert, not only from the tumulte of euil ſpeaking & of wrath, but alſo frō al gredy luſtes wherwith mans mind is defiled: frō the thornes of couetouſnes, frō the grauel of raſhnes, from the ſlime of outragious luſte, from the ſtones of pride and wilfulnes. For in dede the mind ẏ is burthened with this geare, is not able to receiue ẏ word of the goſpell, which knocketh in vain at ẏ timpane of ẏ eares, onles it light depe into ẏ inwarde partes of ẏ hert. And if it once ſettle into youre myndes, it ſhal not be baren, but ſhote forth & ſhew it ſelf with godly workes.

The newe manne and the olde.

be not haſti
to be a teach

Slowe to ſpeake, ſwifte to heare.

The tonge

Where gods word taketh place.

The texte. Roma. ii. Mat. vii. Luke. vi.

Math. v.

¶ And ſee that ye be doers of the word, and not hearers only, deceauing your own ſelfes. *For if any man heare the word, & declareth not the ſame by his workes, he is lyke vnto a man beholding his bodily face in a glaſſe. For as ſoone as he hath looked on himſelf, he goeth his waie, and forgetteth immediately what his faſhion was. *But whoſo loketh in the perfit lawe of libertie, & continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the ſame ſhalbe happy in his dede. If any man among you ſeme to be deuout & refraineth not his tong, but deceiueth his owne heart, this mans deuocion is in vain. Pure deuocion and vndefiled before god the father, is this: to viſite the fatherles and widowes in their aduerſitie, and to kepe himſelf vnſpotted of the world.

the piſtle on
.v. ſondaye
aft' eſt'

The Jewes haue their law by heart without boke, & yet they expreſſe it not in their life. The philoſophers do learne perfitly ẏ leſſons how to liue wel, & think that to be inough, farre deceiuing thē

Baptiſme and beleſe, not enough withoute innocencie of liſe.

The ſimilitude of loking in a glaſſe.

The glaſſes of the law ⁊ the goſpel.

Trew deuocion.

ſelues: whereas ẏ felicitie of mā is not in ẏ ſpeakĩg, but in ẏ liuing. C But vnto you it ought not to be ynough, ẏ being newly inſtructed, you haue heard ẏ Goſpelles doctrine: ẏ beyng baptiſed, you are admitted to the harder hidden miſteries of ẏ Goſpelles doctrine: that you haue learned ouer ⁊ ouer al the whole philoſophie of Chriſte ⁊ al his life: ne that you haue receaued ẏ promiſſe of Immortal life. That which Chriſt taught, muſt be expreſſed in outward maners: That which he did, muſte be folowed of vs to the vttermoſt of oure poſſible powers: It behoueth vs to dye vnto the deſires of thys world, ⁊ be buried with him, to riſe agayne with him vnto Innocency, to be carried with him into heauen: ⁊ finally we ought ſo to liue vpō earth, as we appeare not vnworthy ẏ rewardes of heauē. Wil you heare, how that he yeldeth no frute at all, which heareth ẏ worde of the Goſpell but lightly ⁊ vnconſiderately: He is moſt lyke vnto a man that beholdeth his face in a glaſſe. He beholdeth, but he doth nothing els but behold only: for he can not chaunge his natural face, nether goeth he any other maner away frō the glaſſe, than he came to it. Yea inaſmuch as he went only for this purpoſe, to ſee what fauour his face was of, he thinketh not of the amēding of the faultes of his fauour: but as ſone as he goeth awaie frō the glaſſe, he remēbreth nothing whiche a one he ſaw himſelfe to be. But the glaſſe of ẏ Goſpels doctrine ſheweth not the blemiſhes ⁊ outbreakynges of the bodye, but it layeth all the diſeaſes of thy ſoule before thine eies: nether doeth it only ſhewe them, but alſo healeth them. Moſes law did rather vtter ẏ ſores of the ſoule, than healed them. For the law, as cōcerning the lettre, was imperfect, and fraied mē D from euell by feare, rather than cauſed men willingly to folow the thinges that wer good. But the law of the Goſpel, obteineth more of the willyng, ⁊ thoſe that be at libertie through loue, than ẏ lawe of Moſes gat perforce. And the law of the Goſpel maketh perfit ẏ it beginneth, where ẏ other bringeth nothing to perfeccyon. Whoſoeuer therfore wil diligently behold bothe his mind and his life at this glaſſe (and ẏ ſhould he do continuallye) neuer mouing his eies frō the exaumple ⁊ doctrine of Chriſt: ẏ is to ſay, whoſo euer heareth the holy word, not after ſuch light ſort, that turnyng himſelfe backe by ⁊ by to ẏ cares of this world he ſeme to forget ẏ he heard, but frameth all his lyfe after the rule of it, expreſſinge by godlye workes ẏ whiche he ſticked faſt in the mary of ẏ ſoule, he ſhal ſurely bee bleſſed: not becauſe he heard ẏ word, but becauſe he did after it in his affecciōs ⁊ maners. Thou heareſt Chriſt ſay, ẏ the torment of hel fyre abideth for him, ẏ ſaieth vnto his brother, thou fole. And yet forgetting by and by what ẏ heardeſt, thou art ready for a light checking word, to fight w̄ him. Thou heareſt, ẏ thoſe riches are to be ſet nought by, which are in daunger of mothes ⁊ theues, ⁊ that true riches ought to be layed vp in ſtoare in heauen: but as ſone as thy backe is turned from the preacher, thou runneſt on with al thy forecaſtyng ſtudies, to muckre vp ryches, (thou careſt not how) by hoke or by croke, as though thou beleuedſt, that godlynes ſhoulde not be rewarded after this life. And if any amonge you thinke himſelfe wonderous deuout, if he kepe his handes frō ſtealing, ⁊ from fightĩg ⁊ other vices, ⁊ yet for al ẏ refrayne not his tonge frō backbiting, miſreportes, frō ſcoldinges, frō filthie talkinges, nether his

A heart fro̅ vncleane thinkinges: hys deuocion is vnprofitable and vnfruitful. Perchaunce he is not puniſhed by mans lawes, ẏ onely talketh of whoredome, thoughe he doe it not: yet he is become an whoremonger before god, that in his mind hath comitted whoredom. He ſuffreth no puniſhment of men, ẏ coueteth an other mans good, if he may eſcape vnpuniſhed: but he is giltie of thefte before god, that hath conceaued theft in hys mind. We are eſtemed after the manifeſt dedes before men, for they ſee not the minde. But god loketh vpon the inwarde affeccions of the minde, and eſtemeth vs after them. A corrupt mind is vſed for the moſt part to burſt oute into ẏ tongue. Amo̅g Chriſte people, a reuiling worde is a kind of ma̅ſlaughter: but this is plaine, that true godlines can in no wiſe agree with racklenes of tongue. Neither yet is it ſufficiente vnto Chriſtian religion, to haue abſteined fro̅ ſinning: it behoueth alſo to abound in good workes. For in dede bonde ſeruauntes abſteine fro̅ doing euil, yea, for feare of puniſhment: but thoſe that are right childre, it becometh to haue loue, which is no idle loitring matter, but effectually working, & putteth forth it ſelf frely without compulſion to doe euery good worke. But ſome would ſay: what dedes tha̅ are thoſe ẏ make vs right religious in dede? Thoſe that ſmel of the Jewes ſect ſet furth the prayſe of religion, in Palles and wide robes, in choiſe of meates, in waſhinges, in long prayers, & other ceremonies: which are ſome times not altogether to be co̅temned, B if by the̅, as by ſignes, we be warned of thoſe thinges, which are ẏ proper own matters of godlines: but thei are pernicious ware, if a ma̅ thinke that he is made religious by meane of them, wheras of themſelues withoute expoſition, they make a man rather an hipocrite. Howbeit the obſeruinge of them ſemeth a religious deuout matter among men, that wickedly repoſe godlines in viſible thinges: which perchaunce are ſignes of godlynes, but not ẏ cauſe of godlines, ſeing that of themſelfes they are nether good nor euil, onles they ſeme to be ſuch, either through cuſtome, or in the opinion of men: wheras true godlines is in the inward mindes, and expreſſeth it ſelf by farre more certain ſure ſignes tha̅ by ceremonies. Wil you therfore heare what is true religion with god the father, which eſtemeth you not after the iudgemente of man? Doubtles, this is the pure and vndefiled religion: that like as we haue by experience proued bothe the mercye and liberall goodnes of God towardes vs, euen ſo muſt we againe be both merciful and frendely liberall towardes oure neighbour, and that not vpon any hope of mutual good turnes to be requited to vs againe, but of a mere and a pure vpright loue: lokyng for the reward of our wel doing at the handes of none other but of god, whiche is contente to haue it reconed to be done to himſelfe, whatſoeuer we beſtowe for his ſake vpon our brother. He is a godly & a pure man among the Jewes, that toucheth not carion, that is waſhed with quicke renning water: but with god he is godly and pure, that ſuccoureth the fatherles children and widowes in theyr trouble, that releueth his oppreſt brother, and helpeth the nedy with money. Amo̅g the Jewes he is vncleane, that eateth ſwines fleſhe: But with god he is vncleane, whoſe mind is infected and defiled with the gredy luſtes of thys world. But a ma̅ wil ſay, what be thoſe luſtes? In the iudgemente of the worlde, he is counted vile that is poore: And he the

Tongue

The mind ſinneth before God.

Good doīg for loue, not for feare.

Ceremonyes.

+ without expoſition ceremonies

Trew religion.

The iudgmente of the worlde.

C

more honeſtly ſet by, that hath moſt poſſeſſion of riches: & for that cauſe theyr ſpecial carke and care is to get themſelfes yͤ moſt ſubſtaunce of mony. He is reconed a lowte, and a henneharted raſcal, yͭ maketh no querel whan wrong is done vnto hym. He is coũted a fole, yͭ doth a good turne for a bad. He is eſtemed a Joly ruffler, that geueth him-ſelf to exceſſiue riot: and he is counted a ſtincher, yͭ foloweth ſobrietie. He is taken for a gaye felowe, that ſwelleth in haultines, and loketh on heigth ouer men of lower eſtimacion. He is counted happy, that hath his matter to ſuccede in this world after his own purpoſe, yͭ floweth in delicacies and voluptuous pleaſures, and ſerueth his paunche & glotonye. Theſe are the thinges, that in dede make a mans ſoule wycked and vncleane: and he that abſteineth from thẽ, is a religious mã, (whoſoeuer is, whoſoeuer is not) in the ſight of god the father: who hath exempted vs from earthy thinges, & called vs to heuenly thinges, & from the thinges that ſhal periſh and are caſual, vnto the thinges that are eternal: & hath taught vs to eſteme the worthynes of man by the thynges yͭ are good in dede, and in al that we haue to doe, to geue reſpecte to none other purpoſe, but to his glory, at whoſe only handes the requital of wel doinges is to be truſted for. And he doth not requite yͤ offices of true godlines wͭ tranſitory & ſone periſhing rewardes, as this world is wont to doe, but he geueth bleſſednes yͭ neuer ſhal die. It is a homly perſon, it is a pore body, whom thou beſtoweſte thy good turne vpon, he is not hable to requite thee: but yet for all yͭ, it is farre better to beſtowe it vpon him, than vpõ an other, how rich or of how great power ſo euer he be, which can requite no profite agayn, but a ſlender one, & yͭ but for a ſmal ſeaſõ: wheras for yͤ reliuig of thy pore brother, Chriſt laieth vp in ſtore life euerlaſtig.

Whereby the ſoule is defyled.

Gods rewarde.

Better giue to the pore than to the rich.

D

¶ The .ii. Chapter.

The text. Iacobi .ii.

My brethren, eſteme not the faith of our lord Ieſus Chriſt the lord of glory, * wyth reſpect of perſons. For if there come into your cõpany a mã wearing a golden ring clothed in goodly apparel: & there come in allſo a pore man in vile raiment, and ye haue a reſpect to him that weareth the gaie clothing, & ſay vnto him: Sit thou here in a good place: & ſay vnto yͤ pore: ſtand thou there, or ſit here vnder my fote ſtole: are ye not parcial in your ſelfes, and haue iudged after euil thoughtes? Harken my deare beloued brethrẽ. Hath not god choſẽ yͤ pore of this world, ſuch as are rich in faith, & heires of yͤ kingdom, which he promiſed to thẽ yͭ loue him? But ye haue deſpiſed yͤ pore. Do not rich mẽ execute tiranny vpõ you, & draw you before yͤ iudgement ſeates? Do not they ſpeke euil of yͤ good name which is called vpõ ouer you?

HE that loueth his neighboure for goddes ſake, & he yͭ loueth god in his neighbour, doth not in this caſe reſpect him, becauſe he is a man of great power, or of riches, or of nobilitie, but in yͭ he is aboundauntly full of diuine goodes. But to this maner of Judgement, a king or a riche mã is not better of one Jote, than any man, how baſſe or pore ſo euer he be. Chriſt died for al indifferently: and al are indifferently called to thenheritaunce of immortalitie. Therfore my brethren, if you doe truly put your truſte in the promiſes of our lord Jeſu Chriſt, make no difference of perſons after the eſtimacion of worldly thinges. For Chriſt him ſelf, as touching the world, was baſſe and pore. But yet it was the fathers wil, that he ſhould be prince of al glory. He promiſed yͤ kingdom of heauen: not to the wealthy, but vnto the pore. Now if there come into your company a Joly felowe with a gold ring, or ruſling in gaie apparel: and there come in withal a pore man, nether

Regard of perſones.

wearing

A wearing ring on his finger, and clothed in pore homely araie, and by and by you caſt your eies vpon the rich man, for none other reſpecte but that he obſcureth the pore man with his gorgious rayment, & geue him the more honourable place, ſaying: *Sit thou here wel:* And again you ſay vnto the pore man as though you lothed him, and for no cauſe els but for his ouer homly apparel: *Stand thou there, or ſit thou there, vnder my fote ſtole:* would not your heart by and by grudge & ſecretly condemne your doing, in that through flattery you attrybute vnto gold and galaunt aray, the honour yͭ is due vnto vertue, cōtemning him for lacke of thoſe thinges, which is much more acceptable to god for the true riches of the ſoule, than that rich man? The rich mās finger gliſtering with yͤ ring & precious ſtone, & his body decked in ſilke, maketh you to regard him: & do not you regard yͤ pore mā for his ſinceritie of faith, modeſty of mind, ſobrenes, chaſtitie, & other giftes of vertue, which make a mā great & gorgious in dede? Why doth your iudgemēt diſagre frō the iudgemēt of god? Heare me indifferently, my welbeloued brethren, yͤ thing yͭ euidently appeareth matter in dede to be certaily true. How much ſo euer the world ſetteth by the rich, god him ſelf hath preferred the pore: yͤ pore (I meane) after yͤ world, which nether haue nor ſeke after autoritie nor kingdomes in this world. God hath let alone yͤ riche wͭ their ſtatelines, and choſen theſe, which are but ſely pore folkes for lacke of preſent ſubſtaunce, but yet rich & mighty in the loking for the kingdome of heauen, and theuerlaſting enheritaunce: in yͭ they put their truſt in him that promiſed thē, which nether can deceaue

God hath preferred the poore aboue the riche.

B if he would, and is hable to performe what he wil. But vnto whō hath he promyſed this wonderful felicitie? to kinges and wealthy folkes? no in dede: but to thē which loue him truly, whoſoeuer thei be, whether they be bond ſeruauntes, or free men, whether they be rich or pore. And you hauing deſired yͤ rich mā to the higheſt ſeate, and appointing the pore mā to the lowe foteſtoles, haue preferred him whom god ſettteth the leſſe by, and contemned him that in the ſight of god is both rich and honourable. He hath honour done vnto hym, yͭ perchaūce hauing gottē his riches by fraude or rauine, auaunceth himſelfe: & this is cōtemned, which had rather be pore, than with loſſe of godlines to be rich: & hauing ſpent vp his riches to the releuing of yͤ pore, is become pore of his own accord, that he might be riche in godlines. In dede euery one is not vngodly yͭ is rich, notwithſtanding the rich of this world are not very raſhe in agreing with the godlines of the goſpel: but they be of that kinde of men moſt chiefly, yͭ repugne the goſpel of Chriſte. For who are they that practiſe tyranny againſt you for malice of godlines? are they not yͤ rich mē? who are they yͭ accuſe you & drawe you before Iudgement ſeates? are they not the rich for yͤ moſt part? Who are they yͭ ſpeake euil & curſe yͤ holy name of our lord Ieſu Chriſt, by innocacion whereof you haue atteined ſaluacion, & in whom you reioice? are they not yͤ rich? Yea they hate your profeſſiō ſo much, yͭ the name, which geueth ſaluaciō and is honourable vnto you, is euen death & abominable vnto thē. But the profeſſiō of this name is begonne to be healthſome vnto you, ſo as for all that, you may through your own fault, fal from the ſaluacion that is promyſed.

Rich men.

The texte.
Leuit. xix
Math. xxii

If ye fulfil the roial law, according to the ſcripture: *Thou ſhalt loue thine neighbour as thy ſelf, ye do wel. But yf ye regarde one perſon more then another, ye cō-

mit ſinne,

mit ſinne, and are rebuked of the lawe, as tranſgreſſours. *Whoſoeuer ſhal kepe the whole law, and yet fayle in one point, he is giltie of al. For he that ſaid: Thou ſhalt not commit adultery, ſayd alſo: thou ſhalt not kyl. Though thou do no adultery, yet yf thou kyll, thou art become a tranſgreſſour of the law. So ſpeake ye, and ſo do, as they that ſhalbe iudged by the law of libertie. For he ſhal haue iudgemente without mercy, *that ſheweth no mercy: and mercy reioyſeth againſt iudgemente.

*Math. v.

C

*mat. xviii

A king promiſeth reward, yea, but to him that in his dedes accōpliſheth the law roial: wherof no man can be ignoraunte, ſeing it was expreſt in writing long agoe, and it is on this maner: *Thou ſhalt loue thy neighbour as thy ſelfe.* Doth he loue his neighbor after this rule, yͭ preferreth the wycked rich man, before the godly pore man? The law of the goſpel is the law of loue: and whatſoeuer is done contrary to it, although it be not forbidden by ſpeciall name, yet it is ſinne: & that law doth ſecretly reproue you, which hath commaunded al mē, and in al thinges, that thou oughteſt to loue thy neighbour as thy ſelfe. Whoſoeuer ſwarueth frō this rule, is a conuicte tranſgreſſour of the law. Nether yet let any man curry fauel with him ſelfe, after this wiſe: *The faute is but lyght*, the law is broken in nothing but in this part. But the law of the goſpel is ſuch a lawe, yͭ except it be kept in euery part wholy, it ſemeth to be broken altogether on euery part. For inaſmuch as the total Summe of al the whole law is conteined in yͤ loue of god & of the neighbour, whoſoeuer he be, that ſwarueth from charitie, which is the rote of al yͤ whole law, he hath doubtles brokē the whole law, & offended the autor of the lawe: vnto whom he is become giltie of al, in that he, which hath erred frō the right marke of the whole law, appeareth as much as in him is, that he wil erre, as oft as occaſion is offred. As a mā that walketh in the darke, careth not whether he go out of the way on the ryght hand or on the lefte, ſo is he diſpoſed to all maner of erroure, yͭ hath once ſwarued out of the light. Therfore he that hath through flattery preferred the vndeſeruing riche man before the deſeruing pore man, foraſmuch as he hath in this behalf broken yͤ law of loue: he is couſen germain to al naughtines, that is commonly done againſt the loue of the neyghbor. Nether doeth he lightly offende god, yͭ is ſo hardy to defile his law in any parte. He that once commaunded charitie, did with like diligence once forbyd whatſoeuer is repugnaunt againſte the loue of the neighbour. For the ſelf ſame yͭ gaue this law, *Commit no whoredom*: ordained this, *Do no murther*. And if thou abſteine from whoredom, and yet cōmitteſt murther: haſt thou not than broken al the whole law, in yͭ thou haſt brokē it in one part? The ſelfſame one god forbad both, and forbad them for all one cauſe: that is to ſaye, becauſe they are againſt yͤ loue of yͤ neighbour. But he hath not only forbiddē thoſe thinges, whiche are puniſhed by lawes, as theſte, murther, and whoredom, but al manner of thinges vtterly, that are contrary to the loue of the goſpel. The law of Moſes would not puniſhe him, that eſtemed leſſe the ſoft ſpirited pore man, than the proude ſtately rich man, or him that would wiſhe euil to his neighbour: But yet the law of the goſpel punyſheth him. Therfore according to yͤ rule of it, frame not only your dedes, but alſo al your communicacion & the thoughtes of your hearte, yͭ there be nothing at any time, that varieth from the loue of yͤ neyghbour. Loue is the law of libertie,

The lawe of loue.

He that breaketh the law in one poynte is giltie of the whole.

D

A not that it is lawful to ſinne by meanes of it:but in that the euangelical loue cauſeth the willing to do of their own accorde,yͤ thing that mans lawes conſtrain the vnwillig to doe perforce, for feare of paines.According to this law therfore frame al your life,forſomuch as you ſhal receiue moſt high rewarde,if you accompliſhe yͭ whiche is preſcribed vnto you:and contrary wyſe you ſhall ſuffre moſt greuous ſore puniſhmentes,in caſe you once fal from him,of whom al the whole law dependeth.You are frely pardoned of the tranſgreſſions of your former life.The gift of the heauenly ſpyrite is frely geuen you,by whom you are not only reconſiled vnto god, but alſo glued together in mutuall charitie.The more it is geuen vnto you,and is frely geuen without deſeruinges,ſo much yͤ more ſharpely ſhal they be puniſhed,whiche hauing experience in themſelues of ſo excedyng great mercy of god, doe not ſhew themſelfes agayne gentill & merciful towardes theyr neighbour.With what countenaunce ſhal he aſke mercy of god the iudge,whiche being a ſeruaunte ſheweth himſelfe vnmerciful towardes his felowe ſeruaunt?with what mouth ſhal he deſire to be loued of god, whyche doth not loue his neighbour?If yͧ wilt obteine iudgemēte mingled with mercye,loke yͭ ſhewe thy ſelfe mercifull towardes thy neighbour,whether he be a treſpaſſer or be in neceſſitie.

Loue.

Mercye.

B And in dede it is better to decline into this parte,to leane vnto mercye, than vnto iudgement.For inaſmuch as it is almoſt altogether of the mercye of god that we haue,rather than of his righteouſnes,we ought to endeuour yͭ we may rather fynd god merciful than ſeuerely ſtrait. He hath ſaued vs by his mercy:it is reaſō alſo yͭ we be more ready to mercy towardes our neighbour,than vnto ſtraytnes.For there are many mo wonne by ſoftenes,gentilnes,and liberal goodnes, than with ſtrayte ſtraungenes:that mercy aduaunceing it ſelfe aboue iudgement,may triumphe in thys behalfe,that thoſe whyche hauing yͤ experience of iudgement ſhould haue periſhed,are ſaued through the benefite of mercye.There is none of vs but he falleth dayly,and ſhall fynde god ſuche a one in condemning hys faultes, as he expreſſeth him ſelfe towardes hys brother.

Al men ſinne dayly.

The texte. What auaileth it my brethren,though a man ſay he hath faith,yf he haue no dedes? Can fayth ſaue hym?*If a brother or a ſiſter be naked and deſtitute of dayly fode, and one of you ſay vnto them:depart in peace,God ſende you warmnes and fode, notwythſtanding ye geue them not thoſe thynges which are nedeful to the body: what ſhall it helpe?Euen ſo,fayth(if it haue no dedes)is dead in it ſelfe.But ſome man wil ſay:thou haſt fayth,and I haue dedes,ſhewe me thy fayth by thy dedes:& I wyl ſhewe the my fayth by my dedes.Beleueſt thou that there is one God?Thou doſt wel.The deuils alſo beleue,and tremble.But wilte thou vnderſtande(O thou vayne man)that fayth without dedes is dead?Was not Abrahā our father iuſtified thorowe woorkes ,*when he had offred Iſaac his ſonne vpon the aulter?Thou ſeeſt how that fayth wrought with his dedes,and through the dedes was the fayth made perfect:and the ſcripture was fulfilled,which ſayth:*Abraham beleued god, and it was reputed vnto him for righteweſnes:and he was called the frende of god. Ye ſe then how that of dedes a man is iuſtified,and not of faith only.Likewiſe alſo was not Raab the harlote iuſtified thorowe woorkes,*when ſhe had receaued the meſſagers,and had ſent them out another way?For as the body withoute the ſpirite is dead,euen ſo fayth wythout workes is dead alſo.

i.Joh.iii.

Gen.xxii.

Gen.xv.
Roma.iiii.
Gala.iii.

Joſu.ii.

Is it to be thought,yͭ the only profeſſion of faith is ynoughe of it ſelf to obteine ſaluacion?what is faith without charitie?Charitie is a liuely thynge,it ceaſſeth not,it is not idle, it expreſſeth it ſelfe with good dedes doig,wherſoeuer it is preſent.And if they want,

Faith withoute Charitie and woorkes.

my

my brethren,ſhal the vaine name of faith(I pray you)ſaue a man? C The faith is frutles,that worketh not by charitie,yea it is no faith but in title only. That which I haue ſaied,ſhall more clerely appeare by conference of an example. If a man geue faire wordes to a brother or a ſiſter,that wanteth clothing or daily ſuſtenaunce,& ſai:go your way in peace,get you heat,& get your bely ful of meat, and for al his ſo ſaying,geueth none of thoſe thynges that yͤ bodye hath nede of,is not this mans faire ſpeakig vnprofitable to yͤ pore nedy folkes? They ſhal ſtarue for cold,or be an hungred,for al hys fairetale yᵗ releueth not their neceſſitie. He releueth thē in his word of mouth,but wͭ his dede he doth nothing at al. Of like ſort doubtles ſhal yͤ profeſſion of faith,which conſiſteth only in word & worketh nothing in dede,be vnauaileable,but lieth ſluggig like as it wer dead:nether is it to be called faith any more,thā a dead corps of a man is worthy to be called a man. The thing that the ſoule is vnto the body,the ſame is charitie vnto faith:ſo that if charitie be taken away,the word of faith is but a dead matter & vneffectual. Nether ſhal it do thee any more good before god to profeſſe an idle fayth with thy mouth,than fayre wordes do vnto the pore neighbour,where he ought to be holpē with dede. They thinke they are mocked,whan a man ſaith vnto them:get you heat,get your belyful of meate,whan they haue neither cloth nor meate geuen them. Euen ſo he ſemeth to mocke God , yᵗ rehearſeth euery day:I beleue in god,I beleue in god, whā he ſheweth no tokens of faithful beliefe. Like as he hath an vnprofitable charitie, yᵗ loueth but frō yͤ lippes forward:euē ſo hath he a vain faith,yᵗ beleueth not but in word only. D Now perchaunce ſome one ſtarteth out,yᵗ goeth about to diſſeuer the thinges,that by nature are moſt faſt ioined together,& of whō neyther can be diſſeuered from yͤ other,& ſaith:Thou haſt faith,I haue dedes,let vs both be contented with his own porciō. Let thy fayth ſuffice thee,it is ynough for me to haue good dedes. And yet nothers porcion ſhalbe ſufficient for him. Thou boſteſte of faith,& if thou haue true right fayth,it is requiſite yᵗ thou declare it wyth thy dedes:yf thou haue a dead fayth,thou art neuer the better for it. Thou crakeſte of thy dedes,and yet they are not ſufficiēt to get the crown of immortalitie,onles they procede of charitie,which is an vnſeperable companion of faith,that bringeth ſaluacion. The thing yᵗ flowers and boughes are in a tree,the ſame are yͤ offices of charitie in vs:which if they breake forth in theyr tyme, they declare that yͤ tree rote is quicke,by whoſe ſappe they are noryſhed. Therefore this is the whole profite of good dedes,if they bee not done vpō vainglory,nor for thanke at mans handes,nor for feare, or ſhame,& not vpon hope of lucre,but of a liuely faith, which hath perſwaded vs,that,that is geuen vnto god,whatſoeuer is geuen for his ſake vnto our neighbour,& that the reward is to be hoped after at none other hand but of him. Thou pleaſeſt thy ſelf ,in that thou art perſwaded yᵗ there is but one god:wheras the errour of yͤ painimes beleueth there be innumerable gods. Thou doſte right, for in this behalf yͧ excelleſt thē. Howbeit it doth the no good at al to beleue there is god,and yᵗ there is but one god,onles yͧ ſo beleue yᵗ thou ſhalt of him obteine ſaluacion. But that ſhalt thou not doe, except yͧ couple charitie vnto faith:& teſtifie by thy godly workes, that

Workes,yͤ floures and boughes of fayth.

The vſe of good workes.

A that thou both beleueſt hym, and that thou loueſt him. If thou beleue there is god, beleue alſo that he is the author of ſaluacion, beleue hys promyſes: & lyue after ſuch ſort, that thou maiſt appeare to be worthy of hys promyſes. He hath promiſed mercye: yea, but vnto thẽ that in thys world exerciſe mercy towardes their neighbour. He hath promiſed eternal life: yea, but to them that deſpiſe ẏ pleaſures of thys world. Thys ſhalt thou not only beleue, there is but one god, but thou ſhalte alſo repoſe all thy whole truſt in him only: or els what frute ſhalt thou haue of thy beliuing? The deuils do alſo beleue that God is, they beleue that Jeſus is the ſonne of god, & beleue it ſo much that they tremble & quake. But forasmuch as they beleue only, and loue him not, they are afrayd of puniſhement at his hand, and hope not after reward: and where they fele him to be righteous, they are not worthy to fele mercy, ſeing they are cruel againſte others. But and if thou be ſo very a fole, ẏ thou yet ſtandeſt in thine own conceate hauing but a vayne faith: go to, I ſhal bring thee forth a more familiar, & a more knowen example to teache thee, that the fayth which worketh not through loue, is vnprofitable & dead. Abraham, of whom as our head auncetoure, we moſt chiefly make vaunte, deſerued the fyrſt and pryncypal cõmendaciõ of faith with god, of whõ the reputacion of righteouſnes was attributed vnto hym: but in him faith was not vnfrutefully baren. For he did not only profeſſe with his mouth that he truſted in goddes promiſſes, but alſo he doubted not to lay his only ſonne Iſaac vpon thaultar, & ſlea him at goddes cõmaundement: wheras after ẏ ordre of nature, there could no poſteritie be truſted vpõ B to him by any other: but he laying hold on ẏ promiſes of god, whõ he knew could raiſe euẽ ẏ dead again to life at his pleaſure, ſticked not to do that he was commaunded. So that of hys dedes he deſerued the commendacion of righteouſnes, yea but of thoſe dedes that proceded of fayth. For there are alſo workes of Moſes lawe, wherunto they truſt in vayne, ẏ are without the faith of ẏ goſpel. What is it, that that noble patriarke would not haue done, ſeig he went redily & chearfully to the ſleaing of his only ſõne Iſaac, whõ he loued ſo much the more tenderly, becauſe he was borne in hys extreme old age, & becauſe ẏ lucky poſterity was promiſed in hys name? He was pronounced righteous, euen before he did the ſacrifice: yea, but of god that knew the old mans liuely working fayth would refuſe nothing, if occaſion wer offered. Therefore both the matters did helpe either other. Faith encouraged him, not to feare to offre vp his ſonne, whom he doubted not ſhould by the cõmaundement of goddes power, by & by liue againe: but the notable dede ſet vpon, as it wer, the final furniture of ẏ matter, declaring vnto men alſo, that Abrahams ſtedfaſt fayth was neyther a dead nor a cõmen faith. For he nother faineth, nor doubteth, which ſtackreth not to auenture in his only ſõne whõ he loued ſo ſingularly. Would it greue him to ſette naughte by money for Chriſtes ſake, that is readye to leade his ſonne, whom the father loued dearlier than he did him ſelfe, vnto death? So that of this ſo notable a documente of faith, it manyfeſtlye appeareth to bee perfite, that the ſcripture ſayd: *Abraham beleued god, and it was reckoned vnto hym for ryghteouſnes, and was called the frend of God.* And if Abraham ſhould haue loſt the fruite of fayth and the commendacyon of ryghteouſneſſe, if he had grudged

To whom gods promiſes beelonge.

Deuils beleue.

Abrahams iuſtificaciõ

Workes of the law.

Abrahams fayth.

at

C

Liberalitye.

Rahab.

D

at goddes commaundement to offer vp his ſonne: ſhal his faith auaile him, ẏ at Goddes commaundement grudgeth to geue a cote to his neighbour that ſtarueth for cold, and that grudgeth to geue meate to the hungry, ⁊ drinke to the thurſty: as though god would ſuffre him to peryſhe for cold or hungre, that geueth ſomewhat of his ſubſtaunce to releue his brothers neceſſitie: And if the commẽdacion of ryghteouſnes chaunced not to them of the olde time, but to ſuche as tried their fayth by theyr dedes: muche leſſe is it to bee truſted vpon vnto thẽ, that profeſſe the law of perfit charitie. But mercy and liberalitie to the neighbour is ſo much auaileable with god, that a womã, that an harlot, that a ſtraunger was cõmended for kepyng of hoſpitalitie, and deſerued to be nombred in the regeſtre of godly people, in the regeſtre of citizens, ⁊ in the regeſtre of the moſt triedly proued Patriarkes. Rahab was not a Jewe, ſhe was maiſtres of a houſe of baldrye, and gate her liuinge wyth no very honeſt gaines of occupiyng: and yet in goddes boke ſhe hath a worthy commendacion of righteouſnes: not of faith only, in that ſhe was perſwaded ẏ no mans good dedes ſhould be loſt, god being the rewarder, namely that is beſtowed vpõ good folkes or at leaſt in the reſpecte of god: but of that, that ſhe not regarding the daunger of her life, prouided to ſaue the life of the ſpies, in that ſhe ſent out the meſſangers, whom the gide of the Jewes had ſent to ſpie, by ſtealth an other way, leſt they ſhould periſh. She mighte haue come in no ſmal fauour wyth her own countrey folkes, if ſhe had (as it was in her hand to haue done) betraied ẏ ſpies. But ſhe had rather ſerue the wil of god, than her own gaine: nether diſtruſted ſhe, but ẏ ſhe ſhould be repaied a more plenteous rewarde of him, than of men. Lykewiſe than as Abraham had the worthy prayſe of righteouſnes, not of naked faith, but of faith tried by dedes: euen ſo Rahab had beleued in vaine that the god of the Jewes is ẏ true verye god, excepte, whan occaſion ſerued, ſhe had declared by her dedes, ẏ ſhe had beleued with her whole heart: otherwyſe faith (as J ſaid) ẏ is colde of charitie, ⁊ vttreth not it ſelfe, whan matter requireth, it is verily no faith at al, but onely a vaine name of faith. For like as ẏ body beig deſtitute of ẏ ſoule is dead ⁊ vnprofitable: euen ſo fayth, if it want working charitie, is dead and vneffectual.

¶ The.iii. Chapter.

¶ The texte.
*mat.xxiii
*Eccle.xix

My brethren, *be not euery man a maſter, knowyng how that we ſhal receaue the greater damnacion: for in many thynges we ſynne al. *If a man ſinne not in worde, the ſame is a perfect man, and able alſo to tame al the body. Behold, we put bittes into the horſes mouthes, ẏ they may obey vs, and we turne aboute all the bodye of them. Behold alſo, the ſhippes which though they be ſo greate, and are driuen of fearce wyndes, yet are they turned aboute wyth a very ſmal helme, whyther ſoeuer the violence of the gouernoure wyll. Euen ſo the tongue is a lytell membre alſo, and boaſteth greate thynges.

The office of a teacher or biſhope.

GReate is the profitablenes of a manes tongue, if a man teache thoſe thinges that pertaine to true godlines: but it is a perillous pece of worke to take thoffice of a teacher in hand; and fyrſt it requireth that a man be excellently learned in the thynges that concerne the doctrine of the goſpel, ⁊ than to be of moſt pure affeccions: it is not ynough for euery man to teache vprightly, but for him that reſpecteth nothing els but to the glory of god. Suche a teacher like as he maye doe verye muche good, if he loue that he teacheth, euen ſo whoſe

doctrine

A doctrine is corrupte, or whoſe minde is corrupte with wicked deſires, with hatered, yre, deſire of reuengemēt, couetouſnes, ambicion, or lecherous luſtes, he occupieth the roume of a teacher to yͤ great marring of the people. Therfore my brethren, couet not euery where to bee maſters. It is more ſure to herken than to ſpeake. And a few teachers are ynow to inſtructe many. Therfore he that taketh vpon him the roume of a biſhop, and of a teacher, muſte oftē and many times examine him ſelf, whether he be mete to take that charge in hand: & let him thinke this ſpecially with him ſelfe, that he taketh a trauaile in hande, endaungered with mighty peril, and ſhall rendre a moſte ſtreight reconing to the moſt hye Iudge, yf he teache otherwiſe than becometh him. For his doctryne throweth abrode his venome, ſo muche the more wyder and perilouſlier, in that it is ſet forthe by autoritie of a ſpeaker. And there is nothyng of more difficultie, than in euery point ſo to tempre the tongue, that it neuer ſpeake amiſſe. For in aſmuche as the infirmitie of mans nature is ſuche, that there is no man but he dayly doeth amyſſe in many thinges: yf any man can auoyde all eſcapes of the tongue, he may be thought a perfit and a mete man to gouerne the whole body, as it were with the bridell of reaſon, after that he hath been hable to reſtrayne that moſte ſlipperye membre, that it offende not. From this daunger he is farther of, yͤ had rather beare the rowme of a ſcholar than of a teacher. It is ſomwhat to rule the bely, it is B not nothyng to tempre the eyes and the eares, it is ſomewhat to reſtrayne the handes: but of all other it is the moſt hard matter, to gouerne the tongue perfitely. The tongue is a ſmall membre: yea, but yet the whole body doeth almoſt all together depend of it. The ſpeche of a man is a certayn effectuous and an excellente thynge of importaunce, either to the profite or to the deſtroying of many. It pearceth into the myndes of the hearers, it engraffeth or bringeth forthe noyſome opinions, it ſtereth vp or aſwageth diſpleaſures, it moueth vnto bataille, it draweth vnto peace, and it ſtrayneth the hearer to this waye or that waye. So we do put bridles in horſes mouthes, that they may obey vs, & with a ſmall bitte we turne about the horſes whole body at oure owne pleaſure. The thing that the brydled mouth is to the ſitter, the ſame is the tamed tōgue vnto the man. You ſe what houge weyghtie ſubſtaunce the ſhippes be of: they, where as whan the ſailes are ſpred abrod, are carried on yͤ waters with a wonderous violence of windes, yet are they turned about with a very litel ſtearn, whither ſo euer yͤ ſhip maſters mind that gouerneth yͤ rother, wil ſet it. He driueth yͤ ſtearn by a ſleight, & that ſo great a weightie ſubſtaunce, is gouerned of yͤ leaſt part of it. Therfore the tēperate gouernaunce of yͤ tong, is not to be contēned. It is a ſmall membre, yea, but it is a ſwelling membre & ful of bragges, & entermingleth deſtruccion wide & broade, & ſtereth vp mighti tumultes: onles it be reſtrained by yͤ bridle of yͤ mind, it ſetteth al people & al kingdomes together by yͤ eares one wͭ another.

¶Tempering of the tongue.

The texte.

¶Beholde, how great a thing a lytell fyre kyndleth: and the tongue is fyre, euen a world of wickedneſſe. So is the tongue ſet amonge oure members, that it defyleth the whole body, and ſetteth a fyre all that we haue of nature, and is it ſelfe ſet a fyre euen of hell. All the natures of beaſtes, and of byrdes, and of ſerpentes, and thynges of the ſea, are meked and tamed of the nature of manne. But the tongue can no manne tame. It is an vnruelye euyll, full of deadly poyſon. Therewyth bleſſe we god the father, and therewith curſe we men, *whiche are made after the (ymage and) ſimilitude of god. *Gene.i. C Out of one mouth procedeth bleſſyng and curſing. My brethren, theſe thynges ought not ſo to bee. Dothe a fountayne ſend forth at one place ſwete water and bitter alſo? Can the figgetree (my brethren) beare oliue beries? eyther a vyne beare figges? So can no fountaine geue both ſalt water and freſhe alſo. If any man be wiſe and endued with knowelage among you, let him ſhew his workes out of good conuerſacion with mekenes of wiſedom. But if ye haue bitter enuying and ſtrife in your heart, reioyce not: neyther bee lyers againſte the trueth. For ſuche wyſedome deſcendeth not from aboue: but is earthye, naturall, and deuilyſhe. For where enuying and ſtrife is, there is vnſtablenes, and all maner of euyll workes. But the wyſedome that is from aboue, is firſt pure, then peaceable, gentle, and eaſye to be entreated, full of mercy and good fruites, without iudgeyng, without ſimulacion, yea, and the fruite of ryghteouſneſſe is ſowen in peace, of them that mayntayne peace.

Wil ye marke a very like exaumple. Behold how litle fyre kindleth a mighty great violence of matter. Wherof cōmeth that horrible & broade flaſhing flame of fyre? It ſprong of one litle ſparke. **The tonge** And at the beginning it might haue been holden down with a verye litle a do: but whan it is negligently let alone, it gathereth ſtrength on euery part, and groweth ſo farre at length, that it can be ſuppreſſed by no force. And like as the vſe of fyre is great and profitable ſondry waies, if it be rightly occupied, and a principall deſtruccion, if it be ſuffred to ſpread whither it wil: euen ſo out of a mans tong is very great profit, & out of the ſame is extreme deſtruccion of mans life. Do you not ſee that he, which wrought nature, mente the ſame by ſignificacion, in that he would haue mans tong to be both of the maner and colour of fyre, and to be warblyng and turninge as the flame of fyre is? And yet there is not in this membre a ſingle plain euil, as is almoſt in all the other membres. D It is a world & a heape of all vices. For like as a very litle ſparke is, as it were, the breder of all the whole flame: euē ſo what euil ſoeuer is in this life, it procedeth out of an euil tong, as out of a world. And like as a litle fire is mingled with a great rooke of fewell, ſo that by litle and litle it ſetteth al the whole rooke on fire: euen ſo the tong is ſo mixed with the other members of the body, that if it bee not reſtrained, it infecteth and defileth with his poiſon al the whole body, and enflameth al the life of man with al maner flames of vices, from his cradle euen ſtyll to his laſt age. Yet the violence of this miſchiefe was not geuen vnto the tongue by nature: which hath geuen monicion by ẏ empaled compaſſe of the teeth and lippes, that the vſe of the tongue ought circumſpectly to be loked to and moderated: but it is ſette on fyre of the fyre of hell, wherof the minde is firſt infected by wycked ſpirites, and the poiſon of the minde, through the inſtrument of the tong, breaketh out more and more, and maketh a mā of naught to be ſtarke naught: and the poiſon doth alſo corrupte other with hys contagiouſnes, ſo as ẏ miſerable miſchief cānot poſſibly be reſtrained by no force, nor by no reaſon. What thing is there in ẏ world ſo vncurable, that mans dilygence cannot make tame by ſome maner of meane? There is no wild beaſt ſo wild, no fowle ſo combrous, no ſerpent ſo noiſom, no liuing thing of the ſea ſo vnruely, but it maye be made gētle by mans wit and cheriſhing. Lions are made tame, Tigres & dragons are made gētle, Elephantes alſo are made to do ſeruice, Crocodiles are made tame, ſerpētes are made meke, eagles & gripes are made familier, delphines alſo are allured to be louing. And yet was there neuer any meane, nor craft found of mortal mā,

that

A that coulde tame an vntemperate tonge: whereas there hath been
both in times paſt tamed & is tamed euery day,al kinde of thinges
that beareth lyfe : as many as are vpon earth,as many as are in yͤ
ſea,as many as bee in the ayre: and this miſchieuous membre,the
tonge,is ſo farre outragiouſly wyld and violente : nether is it vnruly
only,but alſo drenched with deadly poiſō.Lions do hurt with
their clawes & teeth,but yet thei haue no venome . Adders are armed
with venome,but yet thei haue nother clawes nor hornes.The
only tong is noiſom two maner of waies,both in vntameable mad
wildnes,and deadly venome , in that it ſtingeth a farre of whom it
will:where the ſcorpions hurt none but thoſe whō thei ſtrike with
thende of their tayle, and the adders hurt none but with thruſtyng
in their ſmal piped tooth.And yet this poiſon wer leſſe dreadfull,if
it wer ſingle and noiſom but one only way.But now the miſchiefe
is after ſondry ſortes,and turneth it ſelf into al maner of kynd,that
it may the more ſore and the more eaſily do harme,and doth oftentimes
the more harme,whan it maketh an outward ſhew of goodnes.
There is nothing better,nothing of more regarde with al mē,
than godlines.In pretence therof it doth harme the moſt ſpecially,
whā it mingleth thoſe thinges,which cānot agree in one together.
For he cannot be godlye towardes god , that is cruell and a curſed
ſpeaker againſt his neighbour.And yet notwithſtanding with the
ſame inſtrument we praiſe god,callyng hym father , and with the
ſame we checke and miſreport our neighbour,which was made after
the likenes of god.With the tonge we ſyng to god the autour of
B al goodnes,whan with yͤ ſame we vexe,through extreme ſorowes,
man,as though his reproche pertained not to god that made hym.
God is neyther made more honeſt with our prayſes,ne hurte with
our euill ſpeakinges.Manne may be vnto man eyther noyſome or
holſome.And what we doe to man , God rekoneth the ſame to belong
vnto hym.Therefore let no man beleue,that god dothe accept
his praiſes,whiche he ſpeaketh with his tongue,and not with his
hearte,whan he ſpueth ont with the ſame tonge the poyſon of curſed
ſpeaking againſt his neighbour. For what is more cōtrary repugnaunte,
than praiſe and diſpraiſe ? and yet matters of ſo greate
diuerſitie procede all out of one mouth:and in dede they are vſed among
the vngodly.Amōg you that haue profeſſed the plain ſinglenes
of the ghoſpell,it behoueth not that theſe thynges bee after the
ſame maner done, for it is ſhame for you to ſounde otherwiſe with
the tonge,thā the hert thinketh:ſeing you haue learned to loue god
in your neighbour,and your neighbour in god:and ſeyng you haue
learned that no man ought to be hurt with the raungeing nicenes
of the tonge,ſo much that you are bidden after thexample of Chriſt,
to ſpeake wel of them,which ſpeake ſhamefully of you.Truly he is
the leſſe hurtful,that is plainly and without counterfait diſſēbling
naught.But curſed ſpeaking ſet out in the image of godlines,what
is it els than yͤ poiſō of humlocke mixed with wine?ſo yͭ the venome
is yͤ more preſently ſtrōg,in that it is mingled with a moſt holeſom
matter.Thei haue in their mouth,*Lord haue mercy*:whā thei themſelfes
cruelly rage againſt their brother . Thei haue in their mouth:*Our father*,
whā thei cōtinually with yͤ ſting of their tōg,woūd their neighbour,
for whoſe ſaluacions ſake Chriſt was wounded.Thei ſpeake

much

the tonge is
noysom in
ij manor of
wayes /./

Prayer with tonge without heart.

nota/bene/

nota/bene/

Deſſēbling tongues of falſe teachers.

C much of the goodnes of god, that by his own clemency ſaued man, wheras thei go haſtely about to diſpatche a man with the venome of their tonge. Thei talke faſt of the goodnes of Chriſt to mankind ward, whan thei contrary to the example of Chriſte, ſharpen theyr tonges againſt their own euen chriſtened. Thei aduaunce & prayſe the ſoftnes of Chriſt, in ẏ he gētly anſwered thoſe that reuiled him, whan thei with their lies aſſault him that dothe them good. They profeſſe thēſelfes the meſſagers and preachers of Chriſt, whā they are very inſtrumentes of the deuil. Thei promiſe the ſede of heauēly doctrine, whan thei ſowe the mere poiſon of the herbe Achonite. And theſe thinges being of ſo ſondry a diuerſitie, thei not onely doe with al one tong, but many times alſo out of al one pulpit, begynning with praiſing of god, thei burſt out into the ſlaūdring of their neighbour: & infect the mindes of the multitude ſo muche the more perniciouſly, ẏ through a feined ſhewe of religion thei couer & dyſſemble the deadly poiſon, which thei thruſt out of an infected heart by the inſtrument of the tong. I pray you brethren, dothe not thys ſeme like condicioned to a monſtre? There are welles ẏ flow with holſom waters: there are welles, whom to taſte vpon, it wer deadly poiſon: there are that powre ſwete water and good to drinke of: again there are that geue bitter water & ſalt. Neyther may it ſeme meruel, ſeing that the moyſture running through dyuerſe vaynes, ſauoureth of the lime, alome, brimeſtone, or other metall, or of the ſwete ground. But how chaunceth it, that ſeing the communicaciō D procedeth out of al one hert, ſeing it floweth through al one tonge, it can be ſo farre vnlike it ſelf, where among ſo many differences of welſpringes, there is none found, that can bring forth both ſwete & ſowre water at once al at one mouth? Doth one ſelfſame tree bring furth fruit of ſōdry taſtes? Marke my brethren, doth the figgetree (being ſwete by nature) bryng furth bitter yuie beries? Dothe the vine tree bring forth fygges? No: but euery fruite is lyke vnto hys own tree, and hath the verdour of the iuyce of his own roote. Doth it not therfore ſeme to be like a monſter, ẏ al one man ſhould powre out of al one mouth, and through al one tong, both godlines & wickednes, truth and lying, ſaluacion and deſtruccion? Therfore ſeing there is nothing more hurteful than a wicked tonge, and nothyng more healthfull than a good and a learned tonge: and ſeyng the mā is ſeldom found, that can gouerne this membre in al poyntes: that man ought with all diligent endeuour to be choſen out of manye, ẏ muſt take in hand ẏ trauayle of a teacher. Him it behoueth to haue both a mind quiet from al tumulte of gredy luſtes, and a conuerſacion dyuorced from al vnclennes: that he may not only teache thoſe thynges that concerne true godlines, but alſo to teache them with al gentlenes. For that doctrine that is contencious & wranglyng, engendreth nothyng els, but faccions and falling out. And among the wiſe of this worlde he beareth the bel, that diſputeth with moſt ſtiffenes in opinions, and that is ſo buſye tongued, that he geueth place to no body. Nether is this done, that the hearer may be ẏ better whan he goeth away: but that he that getteth ẏ maiſtry, may be ẏ prouder, & he that is ouercomen may be the more lowted. And in the meane ſeaſō, the cōmon ſort is at diſſagreing amōg them ſelfes, ſome after this minde, ſome after that, ſo as nether the ſpeaker can

The office of a techer or byſhop.

Lenitie in teachinge.

A haue any ſure grounded fruite, ne yet the hearer. But among you yͭ profeſſe the philoſophie of the goſpel, whoſoeuer is truly wiſe, and endued with true wiſdom, let him not declare himſelf wiſe in high, ſtately, ⁊ contẽcious maner of reaſoning: but let him teſtify by godly ⁊ entier vpright maners what he is, rather than in wordes. For like as faith is vnprofitable, like as charitie is vnprofitable, yͭ is done but only in wordes: euen ſo is wiſdō, which doth not firſt trie it ſelf by gentlenes of maners. For this is the chief token wherby a man may know the humayn philoſophie frō the euangelicall. The profeſſours of humayn philoſophie, are curious, ſtiffe in opinion, ⁊ fearce. But yͤ philoſophie of the goſpel, yͤ more ſincere it is, the more excellẽt it is, ſo much leſſe high ſtatelines it hath. And yͤ chief power of it cōſiſteth, not in ſubtill reaſoninges of ſilogiſmes, or tricked fine tearmes of eloquence: but in ſinceritie of life, in ſoftnes of maners, yͭ geueth place to contencious perſons, ⁊ allureth ſuch as are apt to be taught, nether reſpecteth it any thing els than yͤ health of the hearers. It is an heauenly wiſdom, ⁊ he that teacheth it, muſt neceſſarily haue a mind cleane ſcoured from al earthly luſtes, for it muſt nedes bee drawen furth of a ſincere cleane veſſell. But if you haue mindes defiled with bitter enuying amōg your ſelues, if you haue an heart corrupt with contencious ⁊ with ſtubberne ymagening to haue yͤ vpper hand, ⁊ with enuie: lay away rather the office of teaching, than in ſeruing your own glory ⁊ contencious maner,
B to lie againſt yͤ goſpels veritie, which no mā can ſet furth ſincerely, vnles his mind be fre from al humain affecciōs. Therfore, whoſoeuer taketh this profeſſiō in hand, if he fele his mind infect with humayn loue or hate, if with malicious crueltie, deſyre of renoume, gredy coueting of money, or with loue of volupteous pleaſures: let him firſt diligently purge the inward partes of his mind, yͭ he may goe pure vnto the teaching of that moſt pure doctrine. Or els they that ſlip ouer thoſe thinges yͭ make rightly vnto godlines, ⁊ obiect miſtie ſmokes of doutful queſtions: they that ſpeake to come into yͤ fauour of Princes: they that ſay for theyr own aduauntage: they yͭ wreſt the doctrine of the goſpel vnto theyr own bealy buſines: they that hunt after the vain praiſes of men: thei that lay an heauy burthen vpō other mens ſhoulders, ⁊ wil not once touche it with theyr own finger: thoſe that in ſteade of gods commaūdementes, teache the ceremonies ⁊ conſtitucions of men: they that in ſtede of yͤ goſpels philoſophie, ſet furth a new Jeweſhip: finally they yͭ preache themſelues rather than Chriſte: thoſe mens wiſdom is not yͤ wiſdom which the father ſent down vnto vs by his ſonne from aboue, to cal vs from the ſtudy of earthly thinges, ⁊ to exalt vs vp to heauē: but it is a groſſe fleſhly wiſdom, ⁊ an earthy, and therfore it ſauoureth of the earth: yea it is a ſenſual wiſdom, and therfore it reſpecteth more thoſe thinges yͭ are auaylable vnto this life, than vnto the life euerlaſting: yea it is a deuliſh wiſdō, for it is not of thinſpiracion of the ſpirite of God, but of thinſtigacion of deuils, which ſuggeſt thoſe thinges that may eſtraunge vs from the ſinceritie of the goſpel. Among the profeſſours of worldly wiſdom, you ſe how great enuie, what braullinges, what falling out, what forecaſting to haue the vpper hand, what great inconſtancie of opinions ⁊ maners, and in the meane ſeaſon all the whole life, howe it is defyled

Contencious diſputacion.

The philoſophie of the worlde and the goſpel.

The mind of a heauenly philoſopher.

The doctrine of mens wiſdom.

with al kind of vicious naughtines. But contrariwyſe, our wiſdō C
which procedeth from aboue, of the ſpirite of Chriſt, is fyrſt chaſte & pure, defyled with no wicked affeccions: Than it is peaceable, & abhorreth from al ſtudy of contencion. Moreouer it is modeſt, and not ouerthwart: beſides this, it is tractable & curteous, not grudgeing to geue place vnto him that teacheth better: it is ful of compaſſion, & merciful toward them that are fallen and deceyued, and them it ſtudieth rather to ſaue than ſpill: gently bearing with thē, & aſſaying euery way to bring them to amēdment: it is full of good fruites, in that it neuer ceaſſeth doing good for al men, conuerting ẏ vngodly to godlines, calling again them that goe aſtray, teaching the vntaught, relieuing them that are fallen, pricking foreward ẏ ſlouthful, and coumforting the ſorowfully afflicted. Neither in the meane while doeth it damne any body, for it is more forecaſting to heale than to damne, hauing no maner of coūterfeit ne ſimulacion, but of an vpright ſincere mynd wiſhing well to all. After this ſorte they ẏ ſowe the pure and quiet doctrine of the goſpel, do both reape vnto themſelues the fruit of euerlaſting life, & bring other to ẏ ſtudy of the heauenly life, whom with their ſtryuinges & crueltie they ſhould haue caſt away. The worldly wiſdō hath alſo a fruit of his own, but it is ether a vayn fruit, or a death bringing fruit. But the fruit of righteouſnes, that geueth both innocencie in thys world, & afterward immortalitie, is not ſowed by contenciō, but in concord and peace, vnto them that embrace peace. For it is not the part of a good teacher, maliciouſlye to ſkyrmiſhe with them that ſeme more obſtinate, than that they wil obey the doctrine of the goſpel. Thoſe D
it is better for him to leaue vnto their own ſtubbernes, in caſe there be no hope that they will come to amendment.

¶ The. iiii. Chapter.

The text. From whence cometh warre, and fighting among you? come they not here hence? euen of your luſtes, ẏ fight in your members? ye luſt, and haue not: ye enuie & haue indignaciō, and cannot obtain: ye fight and warre. Ye haue not becauſe ye aſke not: ye aſke and receiue not, becauſe ye aſke amiſſe: euen to conſume it vpō your luſtes. Ye aduoutrers, and women that breake matrimoni,* know ye not how ẏ the frendſhip of ẏ world is enmitie with god? Whoſoeuer therfore wil be a frend of ẏ world, 1. John. ii.
is made the enemy of god. Either doe ye thinke that the ſcripture ſayeth in vayne?* The ſprite that dwelleth in vs, luſteth euen contrari to enuy: but geueth more grace: *Gen. vi. and. viii.
(wherfore he ſayeth: God reſiſteth the proude, but geueth grace vnto the lowlye.)

Concorde. IT ſtandeth you in hand by al meanes to ēdeuour your ſelfes, ẏ ye liue in one cōcord of mindes. But that cannot be poſſiblye doone, excepte you dryue worldly gredy luſtes (the poyſon of concord & occaſion of debate) vtterly out of your mindes. Worldly luſtes. Will you ſay, that you are not endaungered with ſuche maner of luſtes? wherof thē cometh warre? wherof cometh fighting & ſtryuing among you? wherof come tumultes Contencion. of contēcions and debate? Chriſt hath taught you peace & concord: and wherof cometh diſcord? but of that, that you ſerue ẏ luſt of humayn gredines, more than the loue of the goſpel. For if thoſe gredy luſtes did not kepe warre, and wer captayns in your mēbers, your Enuie and deceite. tong ſhould nether teare your neighbour, ne your hand begile your brother. Yet hitherto the relikes of your old life are deprehended in you, you haue not yet altogether caſt of the old man: one man coue-

A teth for glory, an other gapeth for gain: this man imagineth howe
he may raign aloft, ẏ man hũteth after volupteous pleaſures. And
whiles you attain not the thing ẏ euery one vehemently coueteth
for, you thruſt out him that maketh ſute for ẏ that you do: you enuy
him that hath obteined, and ſtriue with him that ſemeth like to obtein.
Ye are vexed in your mind, ⁊ are toyled with ſundry tumultes
of cares, whyle you cannot obtayn the thing, that you gredely ſeke
for. And ſo nether is any mã at peace with himſelf, nor with other.
Gredy deſyres tumble in the heart: the tong, the hande, ⁊ the other
mẽbres fyght ⁊ kepe warre outwardly with their neighbour. And
yet in the meane while nether are your inſaciable deſyres ſatiſfied,
and you your ſelues fall from the thinges that are truly good. You
ought to aſke of God, if you haue nede of any thing, or if any thing
dyd appertayn vnto true felicitie. You aſke of the world, ẏ whiche
ought to be aſked of god: and of him ether you aſke not at al, or if ye
doe aſke, you aſke not that you ought to do, nor after ſuch wyſe as
you ought to do. For in dede you ether aſke hurtful thinges in ſtede
of holeſome thinges, or you aſke in a wauering diſtruſt, or els you
aſke vnto a wicked vſe: that is to ſay, the thing that ſhould liberally
be beſtowed to the relief of neceſſitie of life, that you may ſpende
to the ſatiſfying of your own voluptuous pleaſures. And ſeeing ye
doe thus, by what name ſhal I cal you? Chriſtians? your dedes ſay
nay. I heare the tytle of Chriſtians, but I ſee the dedes of whoremõgers
⁊ whores. You wer once addict vnto ẏ ſpouſe Chriſt, once
you wer ſworne into his wordes, he it is ẏ redemed you from the
B tyrãny of ſinnes: he hath made you clene with his own holy ſacred
blud, to make vnto himſelf a ſpouſe vnſpotted. And how is it, ẏ you
forgeat your profeſſion, forgeat ẏ benefite of your bridegrome, forgeat
your wedlock trothplight, and ſlide backe agayn into ẏ whoriſh
loues of this world? Doe you not know, that God is a gelous
louer? He wilbe wholy loued, he wilbe loued alone, he maye not abide
the wowing world to be loued, from the loue whereof he hath
deliuered you with ſo great a pryce: he alone is ſufficient to accõpliſh
al thinges. What is the cauſe than, that ye aſke of the worlde
part of your bleſſednes? Doe ye not knowe that god hateth them ẏ
halte on both ſydes? He cannot abyde a ſeruaunt, ẏ is not contẽt to
ſerue one only maſter. What maried man is ſo pacient, ẏ can ſuffer
his enemy going about to wowe his wyfe, to come in her cũpany?
And haue you thought it poſſible for you to pleaſe both ẏ worlde ⁊
God at once? Doe ye not vnderſtand, that lyke as a wife, if ſhe couple
her ſelf to an whoremonger, falleth quyte away frõ the loue of
her huſband: euen ſo a chriſtian, if he aſſay to haue frendſhip agayn
with ẏ world, doth vtterly receue vnfrendſhip with god, who hath
no concord with ẏ world? This therfore take for a certaintie: whoſoeuer
ſtudieth to be loued of this world, in theſame his ſo doing, he
maketh himſelf an enemy vnto god. There is no concord betwene
light and darkenes, nor betwene god ⁊ Belial. A maried huſband
cannot abyde his wife to be playing with an whoremonger: he cãnot
ſuffer the loues of wedlocke to be deuided in partes, though he
haue maried a woman of great poſſeſſion, though he haue maried a
gentle woman borne, though he haue maried a woman of neuer ſo
great wealth in all thinges. And wil Chriſt ſuffer his ſpouſe, whõ

Good thinges to be aſked of God.

Chriſtians

God is gelous.

Our welth not to be ſought for at ẏ world

We cãnot ſerue God and the world.

C

he hath ſaued from deſtruccion,whome he hath ſet at libertie from bondage,whom he hath waſhen from the filthines of ſinne,whom whan ſhe was naked,he hath clothed,whom whan ſhe was poore, he hath richly endowed with ſo many free giftes,to haue a do with ẏ aduoutrer the deuil?Thinke you it is writtē in ẏ holy ſcriptures for naught: *That the ſpirite which dwelleth in you,luſteth vnto enuie?* In ẏ lawe of Moſes,ſũwhat was geuen to mans affeccions:they might without puniſhment hate theyr enemy,it was lawful for thē to ſet their forecaſtes vpon muckring vp of riches,he was taken for no vniuſt man,ẏ requit violence with violence,& one diſpightful word with an other. But the ſpirite of ẏ goſpel,which now dwelleth in you,is full of gelouſy,&(as I may ſo ſpeake)enuious:he requireth more, for he wilbe vehemently loued agayn,ſo ẏ for his ſake he will haue wife,children,yea & euen lyfe contemned. He cannot abyde to haue his reſtyng houſe defyled with worldlye luſtes:he requireth pure cleane thinges,he requireth heauenly thinges:he leapeth backe,he runneth away,he is offended,if a man bring ẏ ſluttiſhe filthines of thys world into his temple. Howbeit, lyke as he requireth of vs a certayn exceding great loue,& a great deale purer loue, than Moſes law doth,euen ſo it geueth a more plenteous grace. It is a very hard matter to accompliſh ẏ it requireth:but it geueth ſtrength to this end,ẏ we may eaſly do it. There is nothing hard to ẏ louing willer. D This ſame is his gyft,that we ſhoulde loue hym, or rather loue him agayn. He drew vs with his loue firſt,and whan we wer turned from him,he reconciled vs again vnto him. He wil encreaſe his giftes in vs,in caſe we geue our ſelfes altogether & wholy vnto him:if we depend of him onely,& of none but him:if we haue nothing a doe with this world,nor with the deuil ẏ prince of ẏ world. Whan I ſpeake of ẏ world,I meane nothing els,but wicked gredy luſtes of viſible thinges,wherin this world promiſeth a certain falſe feyned felicitie. They are great matters ẏ are required,but they be greater matters that are promiſed. He that is able liberally to geue mightye great thynges,theſame is able alſo to geue encreaſe of ſtrength:he ẏ wil largely geue excellent thynges to them that deſerue naught,theſame will vouchſafe alſo to geue encreaſe of ſtrength to them that be weake. Onely let vs dyſtruſt our owne helpes,and the helpes of this world,and repoſe all our whoſe hope and aſſured confidence in him. He forſaketh them that arrogantly truſt in theyr own ſubſtaunce:and he ſuccoureth them that aſcribe nothing to themſelues,but truſt wholy to the goodnes of God. In dede this is the thyng,that the lorde ſpake in times paſt by Salomon. *God reſiſteth the ſtately high minded,and ſtoute:but he beſtoweth his fauour vnto the meeke and poore caſt awayes.*

The ſtreyghtnes of the law of the goſpel.

The grace of the goſpel to perfourme the lawe.

to

What is ment by this world, worlde.

Diſtruſt of our ſelfe, and truſt in God.

Submit your ſelues therfore to god:but*reſiſt the deuil,and he wil flee from you. Drawe nye to god,and he wil draw nye to you. Clenſe your handes ye ſinners,and purge your heartes, ye wauering minded. Suffer affliccions,and mourne and wepe. Let your laughter be turned to mourning,and your ioy to heuines.*Humble your ſelues in the ſight of ẏ lord,and he ſhal lift you vp. Backbite not one an other,brethren. He that backbiteth his brother,and he that iudgeth hys brother,backbyteth the lawe,and iudgeth the law. But and if thou iudge the law,thou art not an obſeruer of the lawe,but a iudge. There is one law geuer(and iudge)which is able to ſaue and to deſtroy.*What art thou ẏ iudgeſt another?Go to now ye that ſay:*to day & to morow let vs goe into ſuche a citie,and continue there a yeare, and bye and ſell, and winne:and yet cannot ye tell,what ſhal happen on the morow. For what thing

The texte. i. Pete. v

i. Pete. v

*Ro. xiiii.
*Ezech. xviii.
Luke. xii.

is your

Act.xviii
Hebr.vi.
Luk.xii.

A is your lyfe? It is euen a vapour, that appeareth for a litle tyme, and then vaniſheth away. For that ye ought to ſay: If the lord wil, and if we liue, let vs do this or that. But now ye reioyce in your boaſtinges. Al ſuch reioyſing is euil. Therfore to hym that knoweth how to doe good, and doeth it not, to him it is ſinne.

God would haue you to be moſt faſt ioyned to him: Shew your ſelues obedient, as the wife obeyeth her huſband. And if ẏ deuill go about to diuorce you from the loue of him, dryue awaye the aduoutrer deuil with his iugleing knackes, & he ſhal geue ouer grieuing you. He ſhalbe afrayde of you, if he ſee you ſtedfaſt and conſtaunt in the loue of your bridegrome (Chriſt.) Therfore diſſeuer your ſelfes from him, whether he feare you or ſpeake you fayre: & in godly ſtudies, and in holy & chaſt purpoſes, apply your ſelues to god, and he ſhal applye himſelfe to you agayn. Whiche way ſoeuer the luſtes of mind do leane, thider you goe. If affeccions cary you vnto honeſtie & vnto heauenlines, you goe vnto god: but and if they drawe you to the enticementes of the fleſh, you ryde poſt to the deuill. You ought euermore to make haſt to al one ſelfſame wai, & not to wauer now hither now thither. If you do acknowlage Chriſt to be your bridegrome, it is requiſite that you be cleane. Therefore you that yet hitherto are ſoyled in the filthie puddle of ſinnes, make cleane youre handes, & abſtayn from al kind of euil doinges: clenſe your heartes that no maner of vngodly luſtes kepe reſidence there: you that are now of a double mynd, partly louyng the thinges that are of God, partly ẏ thinges that are of the world, dedicate your whole hearte to Chriſte alone. Why doe you ſeke for the felicitie in this worlde, which is promiſed in heauen? Why are you ſneared with the vayn pleſures of this world, & ſet naught by the ioyes ẏ neuer ſhall haue end? if you would be truly happi in dede, ſuffer ſorow in this world: if you wil haue ioy euerlaſtingly, mourne here in this world: if you B wilbe mery for euer worlde endles, wepe here in this worlde. Let this fooliſh & pernicious laughing be turned into holeſome mourning. Let outragious ioyouſnes be chaunged into holſome ſadnes: let this high ſtatelines bee turned into lowe mekenes. Let no man exalt him ſelf alofte, but rather caſt downe your ſelues in ẏ ſight of God: and when you are ſo deiected, he ſhal ſet you vp, and make you of a true high eſtate. The leſſe you ſhall arrogantly chalenge vnto your ſelues, ſo much ẏ greater thinges ſhal he frely geue vnto you. Arrogaunce hath enuie to her companion, and of enuie ſprynketh backbyting. And the moſt wicked kind of pryde is, to backbite thy brothers name, that thou maiſt apeare the more honeſt: as though a man would caſt myre in an other mans face, ẏ he himſelfe myght ſeme the fayrer: and array an other mans garment with filthines, that he himſelf might ſeme the more trym. And what is a more filthy thing, than the brother to backebyte the brother, betwene whō al thinges ought to be common? Is it not euē as if the ryght hand ſhould mayme the left? as though it ſhould be more happy, if his felow member wer in the worſe caſe. And yet they that auoyde adoutrie, they that auoyde theft, and they that auoyde periurie, abhorre not backbyting: as though it wer a light faulte, whereas it is ſo much the more hurtful, as it couereth it ſelf with the cloke of religion. For he that rayleth agaynſt an other mans faultes, appeareth fyrſt of al to abhorre from thoſe vices, whiche he miſlyketh in others: and than he fayneth himſelf not to be moued of enuie, nor of

Conſtancie driueth away the deuil.

Wauering.

Newnes of lyfe.

Worldly luſtes.

Laughing.

Humilitie.

Backbyting.

malice, but of loue that he beareth to honeſtie. And euē this venom hath his fayre ſpoken flattery. Backebyting one of an other, maketh other folke to thinke the worſe of them both, nether is there any more preſent a poyſon vnto chriſtian concord. Now he ẏ backbyteth his brother, or condemneth his neighbour, doth wrong: not only to him whom he backebyteth, but alſo vnto the law, whom he appeareth to backbite & condemne. If thy brother be faultles, if it be not forbidden by the lawe, ẏ he doeth: with what face doeſt thou damne the thing ẏ the law of the goſpel damneth not? but & if he be faultie, why doeſt thou bewray with thy backebytyng tong, hym ẏ ought to be puniſhed by the lawe? The law of the goſpel biddeth, ẏ we iudge not one an other, that we condēne not one an other: & vnder pretence of the law, we do after our own affeccions. He that is the offender, ſhal haue a iudge of his own: why doſt thou than take his office vpon thee before the tyme? For thou goeſt not aboute to haue him amended, but to be wondred vpon. Therfore whoſoeuer backbyteth his neighbour, he ether condemneth the law, in that it correcteth not filthines: or backbiteth it as though it wer to much mingle mangled, and walowiſh, the office wherof ẏ backebiter taketh vpon him. The worlde hathe here publyke lawes to punyſhe faultes. But it is the part of chriſtē ſoftnes, to endeuour ẏ amendment of all men, rather than to iudge them. There is but one lawe maker, which is able both to ſaue and to ſpill. And thinkeſt thou, ẏ it is kept ſecret from him that euery man doeth offend? perchaunce he ſuffereth the offender, that he may once repent: and he ſuffereth him, that he may in his time puniſhe him the more grieuouſly. Why doeſt thou being but a raſcall paiſgent, take vpon thee the iudges office? Why doeſt thou geue ſentence before the tyme? It is a brotherly part to moniſh, it is charitie to deſyre, it is the part of a wel willer to blame, but to backbite it is a peſtilent thyng, and a verye pride to iudge. If thou obey the lawe, why doeſt thou arrogantly take vpon thee the office of the law? If thou goeſt before the lawe, thou art not a keper of the law, but a iudge of the law. He that goeth before the law, goeth before god the maker of the law. God wil not ſuffer anye thing to be vnreuenged: & he knoweth what ought to be puniſhed, and how to be puniſhed, and he is out of daunger of al ſinne, and none but he. Who art thou that iudgeſt an other? Thou condemneſt thy brother, where thou thy ſelf art more faultie than he. For thou goeſt about to ſpill him that thou art not able to ſaue. Finally, thou chalengeſt to thy ſelfe autoritie vpon an other mans ſeruaunte, and not without reproche of the common maſter of all. Leaue him to his owne maiſter, which onely iudgeth according to right. Thou perſwadeſt to thy ſelf, that to be right, which ambicion, hate, wrath, and malice beareth thee in hand: & art many times offended at the moate in thy brothers eye, whan thou haſt a beame in thine own. There is no man that more poyſonly backebyteth an other mannes name, than he that is moſt farre of from true prayſe woorthines. And no man beareth more eaſely with an other mans weakenes, than he that goeth moſte forewarde in the ſtudy of true godlines. Now thei that with ſo great ſtudy forecaſt thoſe thinges that are of the world, hauing neglected heauenly goodes, ought at leaſt to be moniſhed, by the incertaintie & ſhortnes of this lyfe, that

Chriſtian lenitie.

Why God ſuffreth ſinners.

Brotherly correccion.

To goe before the lawe.

it is

Vanitie of worldly riches.

A it is a foly to ſet a mans ioy in thoſe maner of goodes, which, howſoeuer they chaunce, yet they are ſumtime ſodainly taken away by fortune: or if fortune ſnatch not away thoſe goodes from yͤ owner, death ſnatcheth away the owner from yͤ goodes. And where they learne by daylye exaumples, that thus it is, yrt as cleane forgeatting all this gayre, they dreame vpon long life: and as though they ſhould alwayes liue, they heape vp to themſelues riches for many yeres to liue vpon: whan this is a thing moſt vncertayn, how long they ſhal liue, & a thing moſt certain that they ſhall not liue long: & they doe not prepare for themſelues vittayle rather for that life, yͭ neuer ſhal haue end. Go to you fooles, with what face thã ſay you: to day or to morow we wil goe furth into this citie or that, & paſſe the time there one yere, and geat much gayn, to ſerue vs for many yeares, whan you are vncertain, what ſhal happen the next day after? where as life is of it ſelf moſt ſhort, ſo many caſualties, ſo many diſeaſes make it alſo moſt incertayn: & you as though you were at a compact with death, whiſke about by ſea and by lande, to geat pelfe for your old age, that peraduenture ſhal neuer come, whan no man can promiſe himſelf to liue ſo much as to morow. Wherto put you your confidence ſo in this life, as though it were a ſtedfaſt and a ſubſtauncial matter? And what a thing is this lyfe of yours, for the which you ſet your only care, for the which ye labour and forecaſt, and for nothing els? Truly it is a ſmoke appearing for a ſhort time, & quickly vaniſhing away. Farre be therefore thys maner of communicacion from chriſten folkes mouthes: we wil goe, we wil B paſſe of a yere, we wil bye & ſel, we wil geat winning, as though it wer in yonr own handes to know the chaunce to come. Rather liue you for the time, depending of gods wil, and ſay: if the Lorde will, and if he lende vs lyfe, we will dooe thys or that. Theſe thynges oughte lyghtlye to bee cared for, that make for the ſhorte and incertayne life of the bodye: but all care ought to be ſette vpon thoſe thinges, that make for the lyfe that neuer ſhall dye. And yet where thys lyfe hath nought to truſt ſurely vnto, ſeeing it is ſubiect to ſo many chaunces, and ſo many diſeaſes: ſeing it is endaũgered with ſo many caſualties: ſeing it is ſo ſlippry and ſo fugitiue, yet you enhaũce your ſtomakes, and are puffed vp with truſting vpon youth and riches, as though you ſhould neuer dye. It is right, to be ſtrõg and heartie in the truſt of gods helpe: it is godly, to be cherefull in the loking for heauenly goodes: but all this bragging cheare, that you ſtand in your own conceate withal of goodes, being fyrſt falſe goodes, and than goodes that muſt ſhortlye bee taken from you, is not only wicked, but alſo fooliſh. Peraduenture this wer more tolerable, in thoſe that were perſwaded of theyr elders, that there is nothing remaining of man after he is lapped in his winding ſhete: and wer more excuſable in them yͭ gredely vſe this life, and loke for none other. As for you, yͤ goſpels philoſophie hath taught you, that this life is to be contemned, & that you ought, with all ſtudious diligẽce, to make ſpede to yͤ heuenly life, which is not prepared by riches, but with godly doinges. To conclude, he is yͤ more grieuous ſinner, which whan he knoweth by yͤ goſpels doctrine what ought to be done, yet beeyng corrupt with euill affeccions, foloweth after thoſe thinges, which thoſe men folow that know not Chriſt.

The vncertaintie of mans life.

Gods wil.

Double ſinne to ſinne after knowlage of the goſpell.

¶ The.v.Chapter.

The text.

Goe to now ye riche men.wepe,and howle on your wretchednes that ſhal come vpon you:your riches is corrupt, your garmentes are motheaten,your gold and ſiluer is cankred,and the ruſt of them ſhalbe a witnes vnto you , and ſhall eate youre fleſh as it wer fyre:ye haue heaped treaſure together (euen wrathe to your ſelues)in your laſt dayes.*Behold the hyre of the labourers which haue reaped downe youre fieldes(whiche hyre is of you kepte backe by fraude)cryeth:and the cryes of them which haue reaped,are entred into the eares of the Lorde Sabaoth.Ye haue liued in pleaſure on the earth,and been wanton:ye haue nouriſhed your hertes,as in a day of ſlaughter:ye haue condemned and killed the iuſt,and he hath not reſiſted you.

*Leui.xix.
Deu.xxiiii
Tobi.iiii.

A leſſon for riche men.

GOe to now you riche men,that occuppe the felicitie and
pleaſures of life,which you ought to loke for eternal in C
heauen,poſte haſte here in this world : away with your
ſinging,laye away your voluptuouſnes,⁊ madde pleaſures.
If you haue any witte,wepe and howle,⁊ thinke
vpon thoſe euerlaſting miſeries,that ſhortly hang ouer you.Imagine
that the time is now preſently come,that ſhal ſhortly come at
hand,(whan thoſe riches wherin now you moſt fooliſhly put your
confidence,being twitched awaye) you ſhalbe wiſe to late, and acknowlage
that thoſe gaye poſſeſſions doe not nowe helpe you:but
for a counterfeit felicitie,a right,true,⁊ euerlaſting ſorow is come.
Where be nowe your riches,that you haue gotten by hoke and by
croke,you cared not how?Your riches are rotten,your clothes are
endaungered with mothes . Your golde and your ſiluer is marred
with ruſt in the cuſtody of a nigard,⁊ ſlouenyng heyre . And ẏ ruſting
ſhal beare record of your wickednes,which had rather haue it
be loſt with mowling,than to laye it out to ẏ vſe of the poore nedy.
With the expence of theſe thinges you might haue bought euerlaſting
life.Now ſhal the reſt of the money,that you haue ſcraped out
of the harde earth , gnawe out the guttes of your ſoules,euen as it D
wer fyre.It ſhalbe to late and in vayne for you to fret your ſelues with repentaunce of your naughtily kepte money . It ſhall double your ſorow,that you haue naughtily kept that you haue naughtily gotten.In ſtede of the mercy of god,which you might with loſſe of ſubſtaunce haue boughte,you haue heaped vp for youre ſelues the wrath and vengeaunce of God.You wer not onely not liberall towardes your nedy brother,but you haue alſo defrauded the ſimple body of his due wages.Beholde,the reaper that ſwette with reaping downe your corne,being defrauded of hys wages , cryeth vnto God,and aſketh vengeaunce : yea and he cryeth ſo , that theyr voyce pearſeth throughe into the eares of the Lorde Sabaoth, whiche oughte alſo to be dread of you.They were not hable to reuenge them of them that are bigger than they:they wer not hearde of any man that was a iudge,which for the moſte parte fauoureth them that are moſt welthy,and they themſelues held theyr peace: but the wickednes it ſelfe cryeth out vnto the iudge God,which is nether afrayed of the welthy,and alſo reckoneth the wrong of the poore oppreſſed to belonge vnto hym.But you for all that are not moued with the ſorowful griefe of the houngry and thyrſty poore. Other mennes ſweatte hatched vp you.Other mennes hunger ⁊ thyrſt made you fatte.Theyr teeth hacked in theyr head,they were ſteruen for cold,they were kylled with hunger and thyrſt:And you in the meane while paſſed your lyfe ſwetely and in pleaſures vpon earth:

A earthe: you liued wantonly, and fedde your ſoules with all kindes of volupteous pleaſures, keping dayly feaſtes, as gorgeouſlye as other are woont to doe in a ſolemne holy day, whan meateoffring is ſlayne. Neyther thoughte you it enough to haue defrauded the poore manne, but you haue condemned and killed the Innocente that made no reſiſtence. You thought you ſhoulde haue doone that without puniſhment alwayes, which you myght doe without puniſhment of menne. It is a kynde of manſlaughter to defraude the ſimple of theyr liuing. And yet for all that, this crueltie did not ſuffice youre vnreaſonable outragiouſnes. You thyrſted after theyr bloud, and when the faultleſſe people were ſhamefully handled, it was meate and drinke to your ſtomakes. But the matters beeing turned erſie verſie, they haue the fruicion of thoſe pleaſures that neuer ſhall decaye: and you bewayle your ſhorte and fooliſhe fyne fyngred pleaſures, in euerlaſtyng tormentes.

Mãſlaughter, to defraude the poore.

The text. Be pacient therfore brethren, vnto the cumming of the lord. Behold, the huſband manne wayteth for the precious fruite of the earth, and hath long pacience thereupon, vntil he receue the earlye and latter rayne. Be ye alſo pacient therfore, and ſettle your heartes, for the coming of the Lord draweth nye. Grudge not one agaynſt an other brethren, leſt ye be damned. Behold, the iudge ſtandeth before the dore. Take (my brethren) the prophetes for an enſaumple of ſufferyng aduerſitie, and of pacience, which ſpake in the name of the Lorde. Beholde, *we count them happy which endure. Ye haue heard of the pacience of *Job, and haue knowen what end the lord made. For the Lord is very pitiful and mercifull. But aboue al thinges my brethren, *ſweare not, neither by heauen, neither by earth, neither any other othe. Let youre yee be yee, and your nay nay: leſt ye fall into hypocriſie. If any of you be vexed, let him praye. If any of you be merye, let hym ſing Pſalmes: If any be diſeaſed among you, let hym call for the elders of the congregacion, and let them praye ouer him, and *annoynt him with oyle in the name of the lorde, and the prayer of fayth ſhall ſaue the ſicke, and the lord ſhal rayſe him vp: and if he haue committed ſinnes, they ſhalbe forgeuen hym.

*Math. v.
*Job. i. ii.
*Math. v.
*Mar. vi.

Therefore brethren, caſt not downe youre heartes, bee not ſory for your chaunce, haue no enuye at the riche folkes, which ſeme to haue thynges as they woulde haue: deuyſe no reuengement agaynſt them, but pacientlye ſuffer them vnto the cummyng of the Lorde. Nowe is the tyme of ſowing, than ſhalbe the tyme of reaping. The rewardes of your godlineſſe dooe not yet appeare, but yet they are in ſafetie to be deliuered in theyr tyme. Beeholde, he that is a tyllour of grounde, what labour taketh he, to hys owne coſte, and all in hope that the grounde ſhall in his tyme yelde the thing that it receiued with aduauntage. And yet the profite of the groundes, is not in euerye place certayne. If it be not fauourable wether, and ſeaſonable rayne in tyme to moyſten the grounde that is tylled, and at the latter ende to kepe the corne whan it wareth bigge, from the heate, the huſband loſeth his labour. And where he taketh long labours here, vpon good hope of fruite in time, & requireth not that it ſhould by and by appeare vp whiche he hath ſowed: how much more is it reaſon, that you ſhoulde paciently ſuffer the diſpleſures of this life, for yͤ fruite of immortalities ſake, namely ſeeing your reward is in ſafetie, ſo that you in the meane while make a good ſedenes: And therefore after the exaumple of the huſband, confyrme you & plucke vp your ſtomakes ſtrongly vpō good and ſure hope, beeyng neyther deſyrous of reuengemente, neyther weary of wel doing. The lord will come bothe to take vengeaunce

A comfort for the poore.

The daye of the lord

vpon the wicked, and to rewarde you with immortalitie for youre temporall afflictions. Neither is that day long to, it ſhall come ſoner than it is looked for. Therfore my brethren, let no man thynke himſelfe the more vnfortunate, in that he is turmoyled with many ſorowes, nether let any man enuye him that liueth more at hertes eaſe. For neither is he that ſuffereth the greater griefe, forſaken of god, but is exerciſed vnto greater rewardes: neither is this manne therfore the more beloued of God, becauſe he liueth in more quietnes: but he wil haue ſome, whoſe godlines ſhould eaſe other mens miſeries. Let not therfore yͤ vngodly mourning (the token of malice and infidelitie) be among you, that you be not condemned. For ſuch kind of ſorowful mourninges are the foretokens of a mynde yͭ wryeth down vnto deſperacion: let the ſhortnes of the time confort you. Beholde, the iudge ſtandeth at the dore, the rewardes are in a redines for euery one according to yͤ deſertes of his life paſt. In the meane time garniſhe youre mindes with the exaumples of holy fathers: if theſe thinges ſhould haue happened to none but you, there had been matter perchaunce for you to meruayle at. The prophets ſuffred more grieuous matters, which opened the true ſayinges of god vnto the wicked. And like as the wicked riche mẽ at that time could not abyde the prophets ſayinges: euen ſo they cannot abide yͤ goſpels doctrine nowe, becauſe it is contrary and repugnaunt againſt theyr ſtudies. Yet no man bewayleth the prophets chaunce, no manne thynketh them vnhappye, in that they ſuffered empriſonmentes and fetters, nor in that they were ſlaine with ſoondrye kindes of tormentes: but we iudge them happy, in that they were ſlayn for righteouſnes ſake. You haue heard tell of the noble example of pacience of Iob. What a ſort of ſorowes ſuffred he, by yͤ cruel aſſaultes of Satan: you haue marked his wreſtling, & you haue marked him alſo geatting the victory through the lordes helpe: by whoſe goodnes for euery thing yͭ was taken from him by the malice of Satan, he receiued agayn twiſe aſmuche. The lorde forſoke not his ſtoute champion, but in laying vpon him ſo mani ſorowes, he would haue his pacience recorded and ſene: yea and that merciful lord, and of his own nature ready vnto clemencye, turneth vnto vs an other mans malice into yͤ heape & vauntage of felicitie. Let your mind be pure & plain, & let your heart & your mouth goe both together. Let no man with feined wordes deceue his neybour: but eſpecially my brethrẽ, ſweare not, leſt by litle & litle you accuſtome your ſelues to forſweare you. Among Iewes & heathens, for fidelities ſake, there is an othe put betwene. But among Chriſtians, which ought nether to diſtruſt any man, nether be in wil to deceue, it is a vayn thing to ſweare. Whoſoeuer is accuſtomed to ſweare, is couſen garmayn to the peril of forſwearing. Be you afrayed, not onely to ſweare by god in humayn affayres & in light matters, but alſo abſtain from al kind of ſwearing, that you ſweare neither by heauen, nether by earth, or any other thing that the common people eſteme for holi & religious. Whoſoeuer dare be bold to lye without ſwearing, he dare do the ſame alſo when he ſweareth, if he luſt. To be briefe, he yͭ is a good man will beleue a man without ſwearing, & he that naught is, will not truſt a man though he ſweare. But among you that are furnyſhed with Ghoſpellyke playnneſſe, there

Affliction.

Affliction no newe thing to the godly.

Iob.

Trueth.

Lying.

Swearyng.

C

D

A there is neither place of diſtruſting, ne to ymagine deceite. But let your playn communicacion be regarded for no leſſe true and ſtedfaſt, than any maner of othe of the Jewes or Paganes, howe holy ſoeuer it be. As often as you confyrme any thing, confyrme it with al your hert: & perfourme in dede the thing ẏ you ſpeake. As oft as you denye any thing, deny it with your whole heart: nether let any thing els be in your heart, than your mouth ſpeaketh: that there be no counterfayting in you, ſeing you are diſciples of the trueth. And if there be any man ſore afflicted among you, let him not flee to the remedies of this world, to ringes, to inchauntmentes, to baynes, & other eaſementes of ſorow: but let him turne him to prayer, & lift vp his mind to god with moſt aſſured faythful truſt, & he ſhal fynde preſent releaſe of his mourning. Agayn, if a man be wel content in proſperitie, let him not enhaūce himſelf foliſhly, nor behaue himſelf madly, but let him praiſe ẏ liberal goodnes of god in holy ſonges of thankes geuing. Now if ani man be puniſhed with ſicknes, let him not flee to ẏ remedies of witchcraft, let him not ſpend a great ſight of money vpō phiſicions, whoſe curing is many times of ſuch ſort, that it wer better paciently to depart out of the world: but let hym call vnto hym the elders of the chriſtian congregacion. Let them make theyr prayers to god for the diſeaſed, and annoynt hym with oyle, not hauing any praiers of witchcraft, as the heathen are wōt to doe: B but calling vpon the name of our lord Jeſu Chriſt, ~~then~~ the which there is no kind of inchauntment, more effectual. And let the prayers be done in a truſty fayth, & god ſhal heare & preſerue ẏ diſeaſed. And there ſhal not only health of body be reſtored vnto him, if it be expedient for the diſeaſed, but alſo if he be endaūgered with ſinnes (as diſeaſes of body ſpring for the moſte part, of the ſorowes of the mynd) they ſhalbe forgeuen him at the elders ſupplicacions, ſo that the faith of them be commendable that doe pray, and of him for whom they doe praye. /

Prayer the remedy for chriſtians.

The rule of proſperitie.

James counſel for ſicke folke

& yt is ye minist
of the churc

The text. Knowledge your faultes one to an other: and praye one for an other, that ye may be healed. For the feruent prayer of a righteous man auayleth muche. Helias was a man mortal, euen as we are: and he prayed in his praier that it might not rayne: *and it rayned not on the earth by the ſpace of three yeares, and ſixe monethes.* And he prayed agayn, and the heauen gaue rayne, and the earth brought foorth her fruite. Brethren, if any of you doe erre from the trueth, and an other conuert hym, let the ſame know that he which conuerteth the ſinner from going aſtraye out of his way, ſhal ſaue a ſoule from death, and ſhal hyde the multitude of ſinnes.

i.Re.xvii.
Luke.iiii.
ii.re.xviii

And forasmuch as the life of man conſiſteth not without light and dayly offences, it ſhalbe conuenient to vſe a dayly remedy, that you may both relieue euery one other with mutual praiers, & acknowledge euerye one hys fault to other. And ſo ſhall the remedye be auayleable, if thou acknowlage thy dyſeaſe and deſyre helpe. Superſticious folkes ſuppoſe a ſecret hidden efficacie to be in their inchauntmentes and prayers: but in very dede the prayer of a righteous manne is muche woorth, whiche through faythe obteyneth whatſoeuer it deſyreth of God. Vpon this condicion Chriſte made couenaunt with vs: that whatſoeuer we ſhall aſke in a faythfull truſtie confidence, we ſhoulde obteyne it, vnles it be ſuche a thyng, as were beſt not to bee obteyned. Woulde you fayne haue a doctrine of thys matter? Helias was a pure man, he was a mortall manne as we are, and yet at hys prayers it rayned not vpon the

Confeſſiō.

Prayer of the iuſt.

Helias prayer.

the earthe thre yeares, ⁊ ſixe monethes. He prayed agayne, that it C myght rayne, and anon the heauens, as hauing heard his prayers, gaue rayne, and the earthe brought forth his fruite. In caſe ỹ heauen be obedient to ỹ prayers of one godly man, as though it were bewytched: is it any maruayle, if God beyng moſte readye to forgeue, be pleaſed at the prayers of many? Now weigh this brethrē, if it be godly, if it be the partes of chriſtian loue, to eaſe ỹ ſickenes of an other mannes bodye through commune prayers: how muche more indifferēt reaſon is it, that we ſhould ſuccour thē that be diſeaſed in mynd? For it is no great matter to obteyn this by prayer, that it may be ſomwhat longer before death happen to this man or that man, howbeit it muſt nedes come once: but it is a great matter to haue auoyded the diſeaſe of minde. Therfore if there bee any among you, that erre frō the Goſpelles veritie, ether to much cleauyng to the law of Moſes, or be a ſtubburne folower of heathē religion deliuered of the elders; let no man thinke that he ſhould bee dryuen awaye with ſcoldyng: but it behoueth rather to endeuour with all ſtudies to this ende, that he may turne ⁊ repent from hys errour. For who ſo euer doeth thus, ſhal doo God a great ſacrifice: *who wiſheth not the deathe of a ſynner, but rather that he maye turne and lyue.* For that D man doeth a great feate, that preſerueth the ſoule from deathe, delyueryng hys brother from ſynnes, wherby he was holden in ſubieccyon of deathe. Neyther in the meane tyme ſhall he wante hys rewarde: for Chriſte ſhall forgeue hym hys ſynnes agayne, howe many ſo euer they be, that ſhall kepe his brother from deſtruccyon.

Lenitie in cōuerting.

God will not the death of a ſinner.

¶ Thus endeth the Epiſtle of. S. James the Apoſtle.

The argument vpon the firſt Epiſtle of thapoſtle. S. John, by Eraſmus of Roterodame.

That thys is Sainct John thapoſtles Epiſtle, whiche wrote the goſpell, the verye ſtyle of the wordes ſelf is a playne argument. He maketh much a doe in the rehearſal of light ⁊ darkenes, lyfe and deathe, hate and loue, in often repeting the wordes, as though they wer taken out of the ſaying next before. Of the which ſort (to open my ſaying more playnely by exaumple) thys is one: *Loue not the world, nether thoſe thinges that are in the world. If any man loue the world, the loue of the father is not in him: for al that is in the world, &c.* And anon after: *He is not of the father, but of the world, and the world paſſeth away.* Howe often here is the world rehearſed? Finally, in al his ſaying there is leſſe compendious ſhortnes, and more open plainnes, than in the writing of ỹ reſt of thapoſtles. And as for the epiſtle, it is more euidently playn, thā nedeth anye argumente, lyke as the two Epiſtles folowyng are, which are aſcribed to one John, a certayn ſenior, and not to John the Apoſtle.

¶ Thus endeth the argument.

The paraphraſe of Eraſmus vpon the fyrſt Epiſtle of Sainct John.

The.i.Chapter.

The text. That which was from the beginnyng, whiche we haue heard, whiche we haue ſene with our eyes, which we haue loked vpon, and our handes haue handled, of the woorde of the lyfe. And the lyfe appeared, and we haue ſene and beare witnes, and ſhew vnto you that *eternall life, whiche was with the father, and appeared vnto vs. That which we haue ſene and heard, declare we vnto you, that ye alſo may haue felowſhyp with vs, and that our felowſhip may be with the father and hys ſonne Jeſus Chriſte. And thys wryte we vnto you, that (ye may reioyce, and that) your ioye may be full.

John.xvii.

A WE write not vnto you, dearly beloued brethren, of ſlender or meane thinges, or of thinges vnknowē, but of a newe matter: howbeit ſo newe vnto vs, yͤ with god it was frō euerlaſting. This is yͤ word of god, euen Jeſus Chriſt both god ⁊ man: which where he was alwayes yͤ ſonne of god, woulde of late be the ſonne of a mayden: and he, whiche after hys diuine nature was inuiſible to mannes eyes, vouchesaued to take vpon him an humayne bodye: and did vouchesafe to be familiarly conuerſaunte among menne, that he myght cary vs vp from the darknes of our ignoraunce, to yͤ light of goſpellike knowlage: ⁊ that we myght begynne to beholde him with the eyes of our mind, whom we haue preſently ſene with the eyes of our body. In dede yͤ vnbelief of mans heart required, that the trueth ſhould be credited by groſſe outward experimentes: but yet the godlineſſe of them is more preferred by his own woord, whiche where they neither had ſeene hym with theyr eyes, ne handled him with theyr handes, yet B wer moſt certaynly perſwaded, and beleued that he is the ſonne of god, and the onely autour of mans ſaluacion. It is our part therefore, to declare that, whiche we haue moſt certainly proued by our bodily ſences, vnto thoſe that chaunced not to ſe it: and yet it is expedient to beleue, that none ought to truſt to haue lyfe, nor euerlaſtyng ſaluacion, but he that beleueth the goſpels doctrine, whereof we are bothe witneſſes and preachers. It is not the word of man, neither of light importaunce, but it is the word of God, and of heauen, that geueth euerlaſting life to them, which geue obedient hearing vnto it: and deliueryng from the death of ſynnes, from whatſoeuer religiō, from whatſoeuer kynd of lyfe they ſhal turne themſelues vnto it. Of this matter that we ſpeake of, we ſpeake of moſt aſſured credence: that is to wete, euen the thing whiche we yͭ were continual wayters herd with our eares, ⁊ ſaw with our eyes: neither ſawe we a farre of, or paſſing by, but we loked preſently on to yͤ full. And to cauſe a thyng to bee credited, theſe are two pryncipall chief ſences: and if that alſo be but a ſmall matter, we did not onely heare hym teachyng, praying, commaundyng wyndes and deuils, and the father ſundry tymes bearyng witnes vnto the ſonne, and we ſaw him not only worke miracles, ſuffer death and ryſe agayne: but alſo we haue handled with theſe handes of oures. For whan he was riſen agayn from death, to the intent to make vs belieue ſtedfaſtly that he was no vayne phantaſy, but euen theſame

The ſame of the goſpel.

Wherby ſaluacion is to be loked for.

The Apoſtles preached what they ſawe.

man

man aliue agayne, whom we had ſene before dead: he cauſed vs to handle him with our handes,⁊ laying to our fingers he ſhewed vs the places of his woundes. Mankind was dead, becauſe it was in thraldom of vices ⁊ ſinnes:⁊ he ſuffred death for our wickednes, yͤ through his goodneſſe we myght liue vnto innocencie. We were in doubt alſo our ſelues, whan we ſaw him dead, whan we ſaw hym buried: but whan he roſe agayn frō death, he gaue vs ſure hope of life. Mākind had had no maner of hope of eternal life, except he had cauſed vs to ſee him with our eyes,⁊ if he had not plucked away al doutfulnes frō vs, by moſt manifeſtly apparent experimentes. He being man ſuffred paines for our ſinnes,⁊ theſame being god doth freli geue immortal life to them yͤ put their feithful truſt in him. He liued alwaies wͭ the father:⁊ this life was alwaies determinately purpoſed for vs by yͤ ſonne: howbeit this counſel was not yet publiſhed vnto the worlde, albeit yͤ nacion of the Iewes(⁊ yet none but they)loked for it by yͤ prophetes oracles, as it wer in a dreame. In the meane while death reigned, life lay hidden. Some fixed theyr hope in Moſes, ſome in worldly wiſdom, but yͤ ſaluacion ⁊ life of al people was Ieſus Chriſt, yͤ word of god yͤ father, the teacher of innocencie,⁊ the geuer of immortalitie. For none liueth but he yͤ liueth godli, nether doth any eſcape death, but he yͤ atteineth immortalitie. At length this(Ieſus Chriſt)manifeſted himſelfe vnto the world by himſelf, ſhewing himſelf playnly to all the ſences of man, ⁊ ſo thruſting himſelf into the conſciences of men. And therefore he would haue vs to be lokers on ⁊ witneſſes of all thynges yͤ he dyd on earth, to thintent they might be faithfully publiſhed by our preching throughout al yͤ whole vniuerſal world: yͤ like as we by Ieſus haue obteined life ⁊ ſaluacion, in caſe we perſeuer ſtill in yͤ goſpels doctrine: euen ſo ſhoulde you alſo come with vs into yͤ felowſhip ⁊ company of this ſaluacion, in caſe you geue credence to our witnes bearyng, concerning yͤ thing that you nether herd nor ſaw of hym, but learne it by our preaching. We are nether vayn witneſſes, ne yet vncommaunded. He bad vs to be faithful witneſſes, and we record vnto all men with yͤ great daunger of our head, none other thing than we haue moſt euident experience of, with all yͤ ſences of yͤ body. We are happy, in that our eares ⁊ eies haue made vs beleue:⁊ yet you are neuertheles happy, if you geue credence vnto his witnes bearers. Our fayth hath glued vs vnto Chriſt,⁊ made vs yͤ children of god ⁊ membres of Chriſt: And your fayth alſo ſhal engraffe you vnto yͤ ſame bodye, that being ioyned with vs in yͤ felowſhip of faith, you might make one body. And ſo ſhall it come to paſſe, that we ſhal not only be al of one minde among our ſelfes as yͤ members of one body, but we ſhal alſo haue peace ⁊ league with Ieſus Chriſt,⁊ by him with god his father, from whom we were before farre different: that lyke as the ſonne is at moſt perfect conſent and communion of al thinges with the father: euen ſo we alſo by perfect agreement of the profeſſion of the goſpel, ſhould be heaped together into one body of Chriſte, to be made partakers of all the goodes of our head. I knowe you are ioyous of ſo happy a felowſhyppe, but yet I putte you in remembraunce agayne of theſe thinges in writing: to thintent you myght reioyce more fully, if euery mā be not altogether ioyous of his own ſaluacion, but al mēs

felicitie

Chriſt hādled after hys reſurreccion.

Our redempcion long hyd.

What it is to liue.

Why Chriſte choſe hys Apoſtles.

Faith ioyneth to Chriſte.

C

D

A felicitie make euery one glad. For this doth chriſtẽ charitie cauſe, that euery man muſt be as glad of other mens commodities, as of his own. The moe that this felicitie is common vnto, the more abundant ſhal euery ones ioye be. Among vs there ſhal no being of one mind ſtand together ſubſtancially, except we be faſt glewed together with mutual charitie. We cannot poſſibly haue peace with god, except we be aunſwerablye like vnto our head Jeſus Chriſt: whatſoeuer he hath, he aſcribeth it vnto yͤ father: ⁊ whatſoeuer we haue, it behoueth vs to aſcribe it vnto Chriſt. Chriſt is yͤ true light that proceadeth from the father of al light. We cannot be the membres of Chriſt, except we be bryght: neither can we haue lyght, vnleſſe we be transformed into him, and continue ſtedfaſtlye vnto the ende in hys felowſhyp. Trueth and innocencie is the lyghte of the mynd, and ſynnes and wicked luſtes are the darkenes: where light is, there is lyfe: where darkenes are, there death is.

Joy commen amõg chriſtians.

Charitie.

We the membres, ought to be lyke Chriſt our head.

The text. And this is the tydinges which we haue heard of him and declare vnto you, that God is light, and in him is no darkenes at all. If we ſay that we haue felowſhip with him, and walke in darkenes, we lye, and dooe not the trueth. But and if we walke in light, euen as he is in light, then we haue felowſhip with him, *and the blud of Ieſus Chriſt his ſonne clenſeth vs from al ſinne. *If we ſay yͭ we haue no ſinne, we deceiue our ſelues, and the trueth is not in vs. *If we knowledge oure ſynnes, he is faythfull and iuſt to forgeue vs our ſinnes, and to clenſe vs from al vnrighteouſnes. If we ſay, we haue not ſinned, we make him a lyer, and his woord is not in vs.

.Heb.ix.
Apoca.i.
iii.Re.viii
ii.Par.vi.
.Job.xiii.
Luk.xv.

What is the matter than, which we ſhew vnto you, that ye might the more fully reioyce? In dede it is that, which we haue heard euẽ of him, ⁊ hauing heard it we make it common vnto you: that God, forasmuch as he is altogether and of his own nature good, al wiſe, B all pure, ⁊ al light ⁊ life, nether is there any darknes in hym. In vs the matter ſtandeth not after ſuch ſort, but we haue much darknes euẽ of our ſelues: in caſe we haue any light, we are endebted in that altogether vnto him, by whoſe fre liberalitie we are deliuered frõ our old ſinnes: ⁊ being deliuered frõ the darknes of our former ignoraunce, we haue learned by yͤ goſpels doctrine to liue godly after Chriſt our heads example. If any man boaſt, yͭ he is through baptiſme engraffed to yͤ body of Chriſt, ⁊ hath thereby felowſhyp with god the father, wheras in the meane while he liueth yet in errours ⁊ vices of his former life, he doth playnly lye. For ſeing (as I ſayd before) god is farre from al maner felowſhip of darkenes: how can he poſſibly haue any thing a doe with him that liueth yet ſtill altogether in erroure and olde vices? For he is cleane out of the waye, that thynketh he can attayn innocencie by any other meanes than by Chriſte: agayne he is deceiued, that thynketh it enough for hym to be waſhen in baptyſme, except he be aunſwerably lyke vnto his profeſſion through innocencie of lyfe: he that thynketh thus, is deceued, and he lyeth that ſayeth it. For Chriſte is the trueth, whiche hath nothing a doe with lyers. The fyrſt ſteppe vnto light, is for a man to acknowledge his darkenes: and the fyrſt ſteppynge foorth of a manne vnto innocencie, is to acknowledge hys ſynnes. Will ye heare therefore, by what token we maye knowe, that we haue true feloweſhyppe with God? Doubteleſſe euen by this: if lyke as he is lyghte, and voyde of al darkeneſſe, euen ſo ſhal we abſtayn after hys exaumple from the darkeneſſe of all erroures and vyces, framyng all our conuerſacion after the lyght of the goſpell: and if lyke as

All our light commeth of god.

Baptyſme not ſufficient without innocency of lyfe.

Confeſſion of our ſinnes.

Newnes of lyfe.

like as the ſonne hath moſte hygh concorde with the father, euen ſo
ſhould we alſo liue innocently, and be all of one minde among our C
ſelues. The father wil not lay ẏ tranſgreſſions of our old life vnto
our charge, which are once done away al the ſort of them by ẏ precious
bloude of his ſonne Jeſu Chriſt, ſo that we from hencefurth
abſtayn from al ſinne, as much as in vs lyeth. The bloud of Chriſt
hath waſhed away al filthines, and hath waſhen it awaye from all
folkes: yea, but he hath waſhen none but thoſe ẏ acknowlage their
faultes. Yf we ſay that we are not endaungered with ſinne, we deceue
our ſelues, we liue in errour, we wander in darknes: ⁊ Chriſt
which is light, which is trueth, is not in vs. For if he wer truely in
vs in dede, he would diſpatche away this darknes of arrogant ignoraunce.
And if it ſhal chaunce vs after receiuyng of baptiſme, to
ſlyde backe agayn through mans weakenes into any ſinne, ⁊ as it
were a myſte obſcure our lyght: we muſt beware, that arrogancie
withdraw vs not farther and farther of, and leade vs agayn from
lyght into our old darknes. Yea, we muſt geue diligence, ẏ through
dyſcrete ſobrenes we may be admoued vnto the light that ſhal diſpatch
away al darknes. If the brother perchaunce doe treſpaſſe agaynſt
the brother, let either forgeue other his treſpaſſe, that God
may forgeue thē alſo the treſpaſſes that are done agaynſt him. For
in dede god hath vpō this condicion promiſed to forgeue vs, whatſoeuer
we haue offended agaynſt hym, if we forgeue our brothers
fault: and exacteth his debte (euen to the vttermoſt ferthing) of him
which hauing his Lord mercifull vnto him, ſhewed himſelf ſmally
mercifull towarde his felowe ſeruaunt: that is to ſaye, he iudgeth
him vnworthy the mercy of god, ſeeyng he once freely forgaue him D
all his treſpaces, that will not pardon a ſmall offence vnto him, agaynſt
whom he eyther treſpaſſeth euery day, or els may treſpaſſe.
That man wil eaſly forgeue him ẏ treſpaſſeth agaynſt him, which
wil remembre how many wayes he offendeth both agaynſt God, ⁊
agaynſt hys neighbour: And as it is a very hard matter for a man
to doe ſo as he offend in nothing, euen ſo is it a very eaſy matter to
amend ſuch offēces with forgeuing one an other. Forgeue thou thy
neighbour, and thy neighbour ſhal forgeue thee again: ⁊ god ſhall,
euen as it were of very couenaunt, forgeue you bothe. I ſpeake of
thoſe faultes, that chaunce euē among them that are good, yea but
among men: and thoſe faultes, that obſcure the light of the goſpels
veritie, rather than extinguiſh it. For god forbid, that manſlaughter,
or whoredome, or ſacrilege, ſhoulde chaunce vpon theyr lyfe, ẏ
are once choſen among the children of god. There is nothyng that
allureth more the mercy of God, and ſwageth his wrath, than if a
man acknowlage his fault to god. If he that is a fearce cruel man
forgeue him that acknowlageth his fault: howe muche more ſhall
God doe ſo, which is more merciful than any man? He is by nature
readily bente vnto mercy, and hath promyſed vs forgeuenes vpon
thys condicion: *Forgeue, and it ſhall bee forgeuen vnto you*. If he woulde not
forgeue in that he is good: yet he ſhoulde forgeue becauſe he is iuſt
and of faythful credence. See that thou accompliſhe the preſcribed
condicion, and he ſhal not forgeat hys couenaunt. If we with our
whole heart forgeue our neyghbour that offendeth vs, God ſhall
alſo forgeue vs, not only one ſinne or an other, but al ſinnes: ſo that

we

Chriſt hath put away all ſinnes, but whoſe wil be ſinners.

Forgeuenes.

Manſlaughter, whoredō, and ſacrilege.

A we to oure powers geue diligence, that we may be once voyd of all vices. And if we be not hable fully to attayne vnto that for yͤ frailtie of mannes body, yet he of his liberall free goodnes ſhall make good, that is wanting in our ſtrengthes, and ſhall clenſe vs from all our offences: who perchaunce ſuffereth ſome tokens of our olde former lyfe to remayne ſtill in vs, for this purpoſe, that we ſhould acknowlage our weakenes. For in dede he is better content with a ſinner that miſlyketh himſelfe, than with a righteous man that ſtandeth in his owne conceite. He would that the ſaluacion of men ſhoulde bee aſcribed vnto his mercy, and not to oure merytes. And now hathe he teſtified, that there is no mortall man on yearth, but he offendeth in ſome thynge. And yf we wyll ſay, that wee haue no ſinne in vs, we make God a lyar, and ſay agaynſt hym: and he that gayne ſayeth hym, muſt nedes lye.

God will helpe forth our weakeneſſe.

All glory of ſaluacyon due to God.

Al are ſinners.

¶The.ii.Chapter.

The texte.

My lytle children, theſe thynges wryte I vnto you, that ye ſynne not. And if any man ſinne, we haue an aduocate with the father, Ieſus Chriſte the righteous: and he it is that obteyneth grace for oure ſinnes: not for our ſinnes onely, but alſo for the ſynnes of all the world. And herby we are ſure that we knowe hym, yf we kepe hys commaundementes. *He that ſayeth, I know hym, and kepeth not his commaundementes, is a lyar, and the verytie is not in hym. But whoſo kepeth his worde, in hym is the loue of God perfect in dede: hereby we know that we are in hym. He that ſayeth, he abydeth in hym, ought to walke as he walked.

.John.xiii
i.John.iiii

B These thinges doe I wryte, my lytle children, not that ſynne ſhould be committed the more licenciouſlie vpon truſte of the mercye that is ordayned, but that no man ſhould ſinne at all, as muche as in vs lyeth. After that Chriſt hath once forgeuen vs all our tranſgreſſions, it is requiſite for vs to applye all our ſtudyous endeuours to this ende, that we maie kepe innocencie vndefiled. And yet yf it chaunce vs to ſlyde backe agayne into any ſinne, there is no cauſe why we ſhoulde deſpayre of forgeuenes: we haue God entreteable, and with him we haue a louynge patrone and a truſty, who being the ſonne, obteineth whatſoeuer he wil of the father, and wiſheth hartlye wel vnto vs: whiche gaue him ſelfe to ſaue vs, ſo that we doe vtterly and from the botom of oure heartes miſlyke oure ſelues, and geue oure diligence agayne to better. He alone hath nothyng to be pardoned of, and he it is that maketh interceſſion for the ſinnes of his membres, and reconcileth the father (whiche is offended) vnto vs, and cauſeth him to be merciful vnto vs: and not vnto vs onely, which haue now embraced his doctrine, but alſo vnto all mankynd vniuerſally, yf they with a ſincere heart confeſſe themſelues to be ſinners, and purpoſe to leade an innocent life, and ſo purpoſed go on forward, and kepe it ſubſtauncially. For baptiſme doeth not make vs free from the obſeruacion of Moſes lawe for that purpoſe, that we ſhould ſinne afterward licenciouſly without puniſhemēt: but that we ſhould more firmely ſticke to the loue of the Goſpell, which cauſeth more to be done of the willyng, than ſo many lawes of Moyſes gette perforce of the conſtrayned. He commaunded many thinges in a ſmall rowme, that commaunded men to loue their neighbours, euē as he did vs. He driueth not vs to loue hym agayne, but he enticeth vs, he prouoketh vs, he

Innocencie.

Chriſt our mediatour.

Baptiſme maketh vs not free to ſinne.

Loue of God.
To know God.
C
Lying.
Faythe without loue.
Chꝛiſtian charitee not idle.
Pꝛofeſſion of Chꝛiſte not enoughe.
D
Goſpellike charitee.

kindleth vs. Whoſoeuer knoweth god aright, cannot choſe but loue hym vehemētly. Foꝛ euerie one that pꝛofeſſeth god with his mouth knoweth not God: but he that is kindled with the flame of goſpellike charitie, ⁊ doth willingly and gladli, that which he dyd vnperfitely befoꝛe, that we doe good euen vnto oure enemies, ⁊ that foꝛ the ſaluacion of our neighbour we wil not ſticke to ſtande in daunger of our life, he declareth himſelfe to know God. But ⁊ if a man make his boſte that he knoweth god, in yͤ, that he being taught his pꝛinciples hath learned the miſteries of the fayth, that beyng baptiſed he hath pꝛofeſſed his name, neyther foꝛ all that foloweth the exaumple of his charitie, he is a liar, neither hath he yet fully learned to knowe God, in aſmuch as god is not knowen, except faythe begarniſhed with charitie. And whoſoeuer is a lyer, Chꝛiſt which is the very trueth ſelfe, dwelleth not in him: ⁊ whoſoeuer hath not Chꝛiſt dwelling in him, is not a liuely membꝛe of his body. Fayth without loue is a vayne matter ⁊ a dead. To be ſhoꝛt, loue is not idle, it omitteth none of thoſe thinges, that it knoweth be acceptable vnto him whō it loueth. Chꝛiſt ſayd he would not acknowlage hym to be hys diſciple, that would not take vp his croſſe and folow him, walking in the foteſteppes of perfit charitie. Therfoꝛe he that obſerueth his ſaying, declareth in dede that he holdeth faſt the perfite and right euangelical charitie. By triall hereof we ſhall know, that we are in his body, ⁊ that we haue receiued hys ſpirit. Wherto doeſt thou make thy vaunt, as a membꝛe of Chꝛiſte, in that thou art thꝛoughe baptiſme receyued into the ſtocke of chꝛiſtians? It is not an idle pꝛofeſſion, it is not a finefingred pꝛofeſſiō. It is not the pꝛofeſſion that maketh a true membꝛe of Chꝛiſt, but the imitacion. He that pꝛofeſſeth with his mouth that he is regenerate in Chꝛiſt, muſt walke in his foteſteppes. He liued not to him ſelfe, he died not foꝛ himſelf. He gaue himſelf wholy foꝛ vs, he did good to al folkes, he gaue no reuilyng woꝛde agayne to any man: but whan he was nayled on the croſſe, he pꝛayed to the father foꝛ them that ſpake reuilyngly agaynſte him. This is the goſpellike and perfite charitie, which thei ought to folow in theyꝛ dedes, that pꝛofeſſe them ſelues to bee Chꝛiſtes diſciples.

The texte. John.xiii. and.xiiii.
*Leuit.xix.

Brethren, I write no newe commaundement vnto you: but that olde commaundement, which ye haue had from the beginning. The olde cōmaundement is the word, which ye haue heard from the beginning. Agayne, a new commaundement I write vnto you, that is true in him, & the ſame is true alſo in you: for the darkenes is paſt, and the true light nowe ſhineth. He that ſayeth howe that he is in the light, and yet hateth hys brother, is in darkenes euen vntill this time. He that loueth his brother, abydeth in the lighte, and there is none occaſion of euill in him. *He that hateth hys brother, is in darkenes, and walketh in darkenes: and can not tell whither he goeth, becauſe that darkenes hathe blinded his eyes.

Charitee no newe cōmaundemente.

Dearely beloued, this commaundemēt of charitie, that I wꝛite vnto you, is no new commaundement, but euen Moſes law declared it longe agoe, oꝛ rather Chꝛiſt by it, whiche renewed this commaundemente in the goſpell: and ſo renewed it, that he made it peculiarly his owne. *This* (quod he) *is my commaundement, that you ſhould loue one another, as I haue loued you.* Therfoꝛe it is neither any new cōmaundemēt, neither my commaundemēt, that I geue now vnto you, ne yet ſuch a one as you haue not hearde of hitherto: but it is the ſelfe ſame cōmaundement, that we gaue vnto you by and by in the beginnyng, by thauto-

Chriſtes loue to vs.

Light and darkeneſſe.

Forgeueneſſe.

A by thautorytie of Chriſt. And yet agayne the ſame is newe that I wryte nowe vnto you. It was an olde commaundement, but it is brought out of vſe throughe the maners of the people. The Jewes learned by hearte: *Thou ſhalt loue the Lord thy God, thou ſhalt loue thy neighbour*: but yet euery one ſerued his owne gayne. Chriſt renewed this vnto vs, yea and loued vs more than himſelfe: and he loued not hys neighbours, but he loued his enemies, yea thoſe that turned waywardly from him, and that were worthye of euell. This albeit I know you haue heard of, long ago, yet it ought to be renewed from tyme to tyme with often reherſal, that it may ſticke the more depely in your mind, ſeing it is the chief matter of the goſpelles profeſſion. This was a true commaundement in Chriſte, which performed in dede the thing that he taught: but it was not true in you, as long as you hated your neighbour, as long as you recompenced euell word for euel word, and wrong for wrong. But now it is true in you alſo, ſynce the true ſpronge vp light of the goſpells doctrine hath diſpatched awaye the darknes of your former life: and hathe taught that none is acceptable, but he that would loue the good for Chriſtes ſake, and loue thẽ alſo that are bad, to this ende, that they ſhoulde be conuerted vnto Chriſt. Thoſe that folow this doctrine, walke in light, and offende not in the darkenes of euill luſtes. The hate of the neighbour powreth darkenes into the minde. Therfore B he that is ſo waſhen, and ſo hathe profeſſed Chriſte, that he geueth not ouer to hate hys brother, he is deceaued in beleuinge that he walketh in lyghte, where he is yet in darkenes. For God remitteth not him, that forgeueth not hys brother. For it is not ynough to haue geuen ouer theft, whoredom and murdre, in baptiſme, except al holowhartednes be alſo plucked quite out of ẏ mind: and in ſtede of hate, charitie come in place. He that contynueth ſtyll in the loue of his neighbour, abydeth in lyghte, whiche is Chriſte Jeſus, and ſtombleth not as walking in darknes. For true charitie is ſo farre of from hurtyng any bodye, that it ſuffreth all thynges, and turneth all thynges into good. Contrarywyſe, he that hateth his brother, although he haue geuen ouer to offer vnto images, although he haue geuen ouer to be an vſurour or a church robber, yet is ſtyll in darkenes, & ſeruing his owne blynd luſtes he walketh in darkenes: neyther ſeeth he ẏ ſtraight way vnto ſaluaciõ, although the goſpell ſhyne clearely vpõ hym. And all is long of the darkenes of the hate of his brother, that hath ſo blynded his eies. Where hate reigneth, there is the iudgement blynde.

The texte.

Joh.xvii.

Babes, I write vnto you. howe that your ſinnes are forgeuẽ you, for his names ſake. I write vnto you fathers, howe that you haue knowen him that is from the begynning. I wryte vnto you yongmen, howe that ye haue ouercome that wicked. I write vnto you lytle children, how that ye haue knowen ẏ father. I haue written vnto you fathers, howe that ye haue knowen hym that is from the begynning. I haue written vnto you yong men, how that ye are ſtrong, and the worde of god abydeth in you, and ye haue ouercome that wicked. Se that ye loue not *the world, nether the thinges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the luſt of the fleſhe, and the luſt of the eies, and the pride of life) is not of the father, but of the worlde. And the worlde paſſeth awaye, and the luſt therof: but he that fulfylleth the will of God, abydeth for euer.

I loue you euen as a mother loueth her children, & write for ẏ purpoſe, partlie reioycynge at your felicitie, partly exhortyng you to goe forward better & better. I reioyce at you, as my moſt deare C children, whom I haue begotten agayne by the ſede of the goſpels doctrine vnto Chriſt, in that the ſynnes of your former life are pardoned you, and freely pardoned you, for none other cauſe, but becauſe you haue profeſſed the name of the lord Ieſu Chriſt: that you ſhould alſo remembre after his exaumple, frely to forgeue euerye one his neyghbour. I wryte vnto you, whom not ſo much the proceſſe of age, as ẏ grauitie of maners & godly carefulneſſe towardes them that bee yonger, doeth make worthye the name of fathers: reioyceing in you, that you are not onely endued with a commune maner of wiſdome, wherby old men are cōmended almoſt becauſe of the experience of thynges, & geue the better counſel to the ignoraunte yong folkes, but in ẏ you haue reknowledged Ieſus Chriſt the autor of ſaluaciō: which not onely is of a great old age, but alſo hath been alwaies with ẏ father. You being of great age knowe him that is eternal: & the more fulli you know him, ſo much ẏ more diligently you preache him to them that be of ſlenderer age. Olde folkes do remēbre & kepe in mind mani olde aunciēt thiges, & you kepe him in mynde ẏ was before al age. I write vnto you yongmē which through ẏ ſtrength of faith haueouercome that wicked & vnruli Satan. The cōmon ſort of yongmē thinketh thēſelues happie in ẏ thei geue lightli place to no mā, becauſe of their bodeli ſtrēgth. D But you are more happie, ẏ by reaſō of youre ſtrength of mind, you could be ouercome, neither with enticemētes of voluptuous pleaſures, ne with anyterrours of ẏ world. Other mens actiuitie floriſheth in battaill: but your actiuitie hath floriſhed more nobli agaiſt ẏ aſſaultesof deuils, ẏ fleſhe, & the world. I write vnto you childrē, which although for tendernes of your eares, you are not ſkilled as yet in ẏ knowlage of worldly matters, yet you haue already atteined ẏ thing, ẏ getteth you euerlaſting felicitie. In other children it is the firſt ſpecial token of wit, if they acknowledge theyr father: but you knowe your heauenly father, by whom you are regenerate vnto heauen. Let euery one maynteine that he hath, & encreaſe in that he hathe. For this cauſe ſake, I bothe reioyce in euerye one, & alſo warne al and euery orders and ſtates of you, that acknowledgeyng your felicitie, you geue thankes to God youre autour: and hauyng in remēbraunce whither you muſt go, preace alwayes fore warde vnto more perfeccion. I will rehearſe it vnto you therfore, that ye can not forget it. I haue written vnto you fathers, for you knowe him which hath nother beginnyng nor endyng: that the deſire of this lyfe ſhould in no wyſe ſtiere you, ſeyng you make haſte to the life that neuer ſhal haue ende. I haue writtē vnto you yongmen, becauſe you haue ouercome the ruſtynge nyceneſſe of youth, through the valiaunt ſtrength of minde: & becauſe you haue with a conſtaunt heart kept the word of the Goſpel, & haue by the helpe of Chriſt, ouercom the Deuil the continual enemy of mankynde. Continue you ſtyl in victorye, contemne ſtyl ẏ which you haue hitherto contemned, & loue more and more that you haue begon to loue. The world enticeth by falſe imaginacions of tranſitorie goodes, & fraieth wͭ a vayne, & falſe ſhew of euilles. As for you, let thoſe thinges fraye you, which are euil in dede, & neuer haue ende. And let thoſe thynges catch you, that are good in dede, & know none end. Folow

the

Johns wrytynge to the elders or fathers.

Johns wryting to the yonge men.

Johns wryting to children.

Thankes.

Encreaſe in Chriſtians to perfeccion.

What Chriſtians oughte to flee, and follow.

A the lyght of the goſpel, & loue heauenly thinges, which the heauenly father promiſeth, vnto whõ you are regenerate by Chriſte. Flee the darknes of naughtie luſtes, whereby thys world layeth bayte with coũterfaict goodes. It can not poſſiblye be, that you can loue both at once, nor ſerue both at once. There is none agremente betwene god and the world, there is no concorde betwene light and darkenes: whoſoeuer loueth the world, ſwarueth from the loue of god yͤ father. I ſpeake not of this world, which god made, wherin we liue, wil we nil we. The wicked gredy deſires of vayn thinges (wherin the commẽ ſort of men repoſe theyr felicitie, forgetting yͤ thinges yͭ are truly good in dede) I cal the world. It is not yͤ place how farre of ſo euer it be, not the raymente, not the meate, not the title, yͭ exempteth you frõ the world, but a mind that is pure from thoſe deſires that I ſpake of. And what hath this world, yͭ is not noiſomly hurtful? There are thre thynges, that it moſte chefely deceiueth foliſhe and vncircumſpect folkes withall: the voluptuous pleaſure of the fleſhe, enticementes of the eies, and high ſtatelines & proude galauntnes of life. For it obiecteth certayne iugglinges of vayn pleaſures to clawe the ſenſes of yͤ body withal for a time, that yͤ mind may in the meane while be called away frõ the ſtudye of heauenly good thynges. For the deſyre of ſuche maner of good thynges, the heauenly ſpirite ſuggeſteth, whom God the father geueth vnto his childrẽ that are truly regenerate by Chriſt. The deuil hath alſo a ſpirite of his own, by whom he ſuggeſteth a pernicious loue of thynges neyther true nor durable, vnto them that haue bent themſelues throughly vnto this world. He ſuggeſteth the naughty ſportes of lechery, to tickle the members of the body B withal, through a foliſhe and a filthy itching delite. He ſuggeſteth the delite of fine meates and drinke to pleaſe the paunche and the mouth withal. He ſuggeſteth the ſwetnes of idlenes and ſlepe, that the mind may waxe the more ſluggiſhe through cuſtome. He ſuggeſteth wanton ſonges and ſhameles fables, to anoint the eares withal. He ſuggeſteth the wanton enticementes of beawties and ſondry kindes of thinges to behold, to delite the eies wal. He ſuggeſteth the pompes and iollitie of riches, the occaſions of ambiciõ. Finally, he allureth mens mindes on euery part away frõ the true and euerlaſting good thinges, vnto yͤ vaine imaginacions of good thynges. Let hym yͭ is entangled with the deſire of theſe thinges, knowe that he is not moued by the ſpirite of the heauenly father, but by the ſpirite of the world. The world, like as it conſiſteth vpõ elementes that endure but for a time, euen ſo geueth it nothynge but that which ſhal ſhortly periſhe. God, like as he is eternal, euẽ ſo geueth he frely euerlaſting rewardes. Therfore he yͭ dependeth vpon the ſuccours of the worlde, foloweth a certayne felicitie that is both vaine & ſhal ſhortly be taken away: which, euẽ caſualtye yͭ commeth vnthought vpõ, plucketh away in this world, or at leaſt age diſpatcheth it. Truly death yͭ ſhal come vnto euery man, plucketh quite away al the dreame of falſe pleaſures. Whã the matter is taken away, the pleaſure periſheth, and ſorowes come in place. Whan the man is taken away, al is gone to naught, & euerlaſting torment cometh in place. But he that obeieth vnto the father that calleth hym vnto yͤ loue of an heauenly life, his felicitie ſhal neuer

We can not ſerue god and the world.

What is meante by this word, world.

The luſt of the fleſhe, yͤ eyes, and pryde of lyfe.

The ſpirite of the deuil.

Vanite of the world.

Death endeth worldly ioye.

The eternal reward of God.

C

haue end. For he that geueth it, knoweth none ende. The vnhurtful commodities of this world are to be vſed for the tyme, yea but ſmally, but moderatly, to the neceſſitie of nature, not to the voluptuouſe fulfilling of pleaſure. But the chiefe ſtudy of mynd ought to be turned to the thynges that be eternall, wherunto the vſe of all other thynges ought alſo to be referred.

The text.

* Acte.xx.

Lytell children, it is the laſte tyme: and as ye haue heard how that Antichriſte ſhall come, euen nowe are there many begonne to be Antichriſtes alreadye: whereby we know, that it is the laſt tyme. * They went out from vs, but they were not of vs. For yf they had been of vs, they would no doubt haue cōtinued wyth vs. But ỹ it might appeare, that they were not of vs. Neuertheles, ye haue an ointment of him that is holy, and ye knowe al thynges. I haue not written vnto you, as thoughe ye knewe not the truth: but as though ye knewe it, and knowe alſo, that no lye commeth of truth. Who is a lyar, but he that denyeth that Ieſus is Chriſte? the ſame is Antichriſte that denieth the father and the ſonne. Whoſoeuer denieth the ſonne, the ſame hath not the father, he that knowledgeth the ſonne, hath the father alſo. Let therfore abide in you that ſame which ye heard from the begynnyng.

The felicitie of the godly.

The felicitie of godlye men doeth not yet appeare, but it ſhall bee manyfeſtly opened in the comming of our Lord Jeſu Chriſt. The wicked ſeme to liue in the meane time ſwetely here in this world, but euerlaſtyng ſorowe hangeth ouer them and that ſhortly. For the laſt tyme ſemeth to be preſent, wherein (the courſe of thinges being turned vpſide down,) thoſe ſhal rayne with Chriſt, that are tormēted now for Chriſtes ſake: ⁊ they ſhalbe brought to naught, which be now rebels againſt Chriſt. You haue heard ỹ Antichriſt ſhal come, who being armed with all the mayntenaunce and iuglinges of this worlde, ſhould kepe warre agaynſt Chriſte: and by and by when Antichriſt is ouercome againe, the bodye of Chryſte ſhalbe deliuered from al euils, and the membres of the deuil ſhall be laden with the burthens of al euils. Therefore the comming of thys Antichriſte, (of whom the Apoſtles tolde you before) ſemeth not to be farre of. For this world hath ſo much preuayled agaiſt ỹ doctrine of the Goſpel, that there are begonne euen now all ready to be a great ſorte, that deſerue the name of Antichriſt, whoſe life ⁊ doctrie ⁊ al their whole ſtudi is agaiſt Chriſt. For what appeare they to be els, than Antichriſtes gentilmen huſſhers, and the laſte tokens of the plage to come? For they do leſſe hurt vnto Chriſtes people that be vtterly ſtraungers from Chriſt, than thoſe ỹ being once conuerſaunt in his caſtels, ⁊ by and by become runneagates, aſſault Chriſt with Chriſtes own gariſons and armour. For they counterfaite euen thoſe thynges, whiche declare in chriſtians, the vertue, the holynes, the doctrine, ỹ autoritie, ỹ miracles of Chriſt. And in dede they went out of vs, howbeit there is no matter, why they ſhould much trouble you, they were conuerſaunt among vs, but they were none of ours. They were enemies of Chryſte, euen whan they wer dwelling in his caſtels. But and if they had truly bene on our ſide, they would haue continued ſtil to thend with vs. They profeſſed Chriſte in title and behauiour, but in theyr mynde they loued the world vehemently. And therfore when it is come to the ſtormes of perſecucions, whan it is come to the flame of afflicions, they haue ſhewed themſelues, what they wer before. Now they are oute from vs, they eaſe vs, as a bodye ouerlaied with euil humours: and now being open enemies they ſhall leſſe hurt, than

D

Antichriſt.

False prophetes, Antichriſtes gentilmen vſſhers.

holowe

A holowe hearted companions. Thus it was Chriſtes wyl, that it may euidently appeare, that al belong not to the body of Chryſte, that are waſhen in his name, that profeſſe hys name, and are partakers of the ſacramentes of the Churche. A true and ſtedfaſt diſpiſing of the world, ſheweth a man to be a Chryſtian. A mind that is vnbroken and vnconquered agaynſt al wanton enticementes, againſt al iniuries, ſheweth a man to be a Chriſtian. He that vpõ occaſion ſhrinketh from the doctrine of Chriſt, did counterfaicte a chriſtian, but he was no chriſtiã. In dede it is expedient that they be openly ſeperated from vs, leſt in outward apperaunce ſemyng to be good, they ſhoulde doe the more harme to them that are not ware. Althoughe they were not vnknowen vnto you, yea before they withdrewe thẽſelues openly. For the vnctiõ of Chriſt, whereof you are alſo named, that is to ſay the inſpiracion of the ſpirite of Chriſt, ſheweth playnly ynough who are true chriſtians, and who are not. For he that is a ſpiritual man, iudgeth all thinges. They wer not vnknowẽ, but they wer borne with al, if perchaunce they woulde repente. It is true that I ſay: neyther doe I wryte theſe thynges vnto you, as though you were ignoraunt of the truth, ſeyng you haue the ſpirite of Chriſt to your teacher, which ſuffereth you not to be ignoraunte of any thyng: but I put you in remembraunce of the thyng that you knowe, to thintente you mighte the more ſurely ſticke vnto the trueth, and not to be diſquieted whan ſorowes doe happen. You are the fewer, but you are the ſounder, you are the more purely clenſed, you are the quieter. Nothyng is B taken awaye of the bodye, though the botche be launced, thoughe the corrupte matter be runne out. You knowe that Chryſte is the trueth, and all kynde of lying is cleane contrarye to hym. Whoſoeuer is an holowharted diſſembler, with him Chriſt hath nothing a doe, howe faſte ſo euer he profeſſe hym wyth hys mouth. There are many facions of lyinges. He that is a liar, by what maner way ſoeuer it be, denyeth Chryſte, whyche is the trueth, and receyueth no mixture of any kynde of lye. He that is agaynſte the trueth, is agaynſte Chryſte: he that is agaynſte Chryſte, is Antichriſt. And there is none more wycked a kynd of lyeng, than to deny that Jeſus is Chryſte: and that doe many falſe prophetes of the Jewes, which deny him to be he, whom Moſes and the prophetes oracles dyd longe agoe promyſe vnto the worlde, to be the reuenger, and autor of ſaluacion: and promyſe an other Antichriſte, I wote not whom, in ſtede of Chryſte. Doubtles whoſoeuer is ſuche a one, is playne Antichriſte. Agayne, there are that although they profeſſe wyth theyr mouth, that Jeſus is Chryſte, yet they lyue after ſuch ſorte, as though his doctrine wer vaine, as though the rewardes that he hath promyſed were vayne. He taughte, that *The poore in ſpirite are bleſſed, becauſe the kyngdome of heauen abydeth for them.* And an other man whyche applyeth all hys whole forecaſt to thys ende, to enlarge hys landes, to buylde royall houſes, to enhaunce hys rentes, to ſtuffe hys coafers wyth mony gotten by hoke and by croke, to bee alofte in autoritie, to oppreſſe the poore, and to exerciſe tyrannye: doeth he not cleane contrary vnto Chriſte, whoſe doctrine he maketh a lyar, as muche as in hym lyeth: Chriſte taughte, that *they are bleſſed, whych hunger and thirſt after righteouſnes*: and an other reposeth hys

Not all chriſtians that are baptiſed.

Shrinking in afflictiõ

The ſpirit teacheth who be chriſtians.

Hipocrites

Diuerſe ſortes of lieng.

Moſt wicked kinde of lying.

To denye Chryſte.

C

felicitie in riot, in the pleaſures of the paunche & bely cheare: doeth he not denye Chriſte? He teacheth, that *the meke are bleſſed, becauſe they ſhal poſſeſſe that heauenly lande*, from whence they can not be caſte downe. And an other man thinketh hym happye, yf he can with oppreſſynge of the pore eſtabliſhe hys own wealth. He teacheth that *they are bleſſed, whyche mourne in this world, becauſe euerlaſtyng comforte is due vnto them*. And an other man that in al thinges foloweth the delicate pleaſures of this worlde, doeth he not denye Chryſte? He teacheth, that *they are bleſſed, whyche are merciful towardes theyr neyghbours*. And thys man pleaſeth hym ſelf, becauſe of hys own accorde he doth him ſorowe that is better than hymſelfe. Chryſte teacheth that *they are bleſſed, whyche are vexed with reuylyng wordes and affliccions for the ryghteouſnes of the Goſpelles ſake*. And this mā forecaſteth wyth al maner of diſſemblyng and wyles to pleaſe the worlde. Chryſte acknowledgeth hym for hys dyſciple, *that taketh vp hys croſſe on hys ſhoulders, and foloweth hym*. And an other man thynketh himſelf neuer the leſſe chriſten man, yf he eſcape al griefe. Chryſt ſaith vnto hys: *In the worlde you ſhall haue oppreſſion, but in me ye ſhall haue peace*: and yet vnto theſe men Chryſte is heauie, and the worlde ſwete. He commaundeth to doe good euen vnto a mans enemy, and an other doth wrong to a man without deſert. Doth not he that liueth after ſuch ſort, reſiſtingly, denye Chryſte? hys mouth ſayth not againſt him, but hys lyfe doth. Whan the ſonne taughte agaynſt theſe matters, the father ſayed: *Heare hym*. But what ſayeth thys man? No, heare not hym, it is hard geare that he teacheth, heare the world. Therfore like as he reſiſteth the ſonne, euen ſo doeth he repugne againſt the father: and ſeyng he is of the facion of the world, he diſſeuereth hymſelfe from the flocke of them, whom Chryſte hath choſen oute of thys worlde. Chryſte hath nothyng a doe wyth thys world, and he that glueth hymſelfe vnto it, repugneth agaynſte Chryſte, and playeth Antichriſt, and denyeth both the father and the ſonne. For the father and the ſonne are of an vnſeperable ſocietie. Here the Iewe wyll crye with open mouth agaynſt me: I acknowlage the father, but the ſōne I acknowlage not. But whatſoeuer thou treſpaceſt againſt the ſonne, thou treſpaceſt the ſame agaynſte the father. The ſonne neuer did nor taughte any thynge, but by the auctoritie of the father. He that taketh from the ſonne, taketh from ẏ father. Therefore he that eſtraungeth himſelfe from the felowſhip of the ſonne, he neyther pertaineth to the body of Chryſt, whych is the catholike churche, nor hath felowſhippe with god the father, whych agreeth in al thynges wyth the ſonne. You ſee wyth what great Ieopardie foles diſſeuer themſelfes frō the ſonne. Therfore continue you ſtyll in the goſpels trueth, which you receyued firſte of the ſurely tried Apoſtles. Let not the lying tales of the falſe Apoſtles drawe you awaye.

D

They that cleaue to ẏ worlde are agaynſte Chryſt.

He that is agaynſte Chryſte, is agaynſt the father.

The texte.

If that which ye heard from the beginning ſhal remayne in you, ye alſo ſhal continue in the ſonne, and in the father. And this is the promes that he hath promiſed vs, euen eternal life. Theſe thynges haue I written vnto you, concerning them that diſceaue you. And the anoynting which ye haue receiued of him, dwelleth in you. And ye nede not, that any man teache you: but as the *anointinge teacheth you of all thynges, and is true, and no lye, and as it hath taughte you, euen ſo bide therin. And now babes abide in him: that when he ſhal appeare we may be bolde, and not be made aſhamed of him at hys comming: if ye knowe that he is righteous, know alſo that euery one which doth rightewiſenes, is borne of hym.

*Eſa.liiii. Iohn.vi.

Yf you cōtinue ſtedfaſt in that thyng which we deliuered firſt vnto

A you,you ſhal abyde in the felowſhip of God the father,and of hys ſonne Jeſus. If any man thynke it an hard matter to perſeuer in the profeſſing of the goſpel,becauſe of yͤ afflicions of the wicked, thinke vpon the reward. God requireth an hard matter,but yͤ reward is great that he promiſeth. For he promiſeth nether riches, nor kingdome,nether the pleaſure of this world, but lyfe euerlaſtyng. He that bieth that,bieth it good chepe,although he loſe hys lyfe for it. Theſe thynges doe I beate vpon,and put you in remēbraunce of with ſo many wordes,beyng careful, leſt the wicked yͤ are gone from Chriſte,ſhoulde chaunce to beguile any with theyr iugglinges. Albeit without our warnyng,I thinke the ſpirite of Chriſte himſelfe teacheth you ſufficiently, whom you haue a continual remembrāūcer and teacher in your heartes. As long as he continueth ſtil in you,it is no nede,that any man teache you,what you ought to auoide. He is a ſecret teacher,but he is the moſt ſure teacher of al other. He being once receiued of you,teacheth you of al thinges,like as the ſonne hath alſo promiſed. For the ſpirite is true by nature,and can not lie. Therfore perſeuer in that,which he hath once taught you. You hold the ryght doctrine,you remember it,there lacketh nothyng,but that you perſiſt ſtil in it vnto the coming of Chriſt,which I ſuppoſe,is not farre to. I beſech you eftſons and againe,litle chyldrē,perſiſt in the doctrine of the ſpirite, that whan oure prince and iudge ſhall appeare,the conſcience of a B good conuerſacion may geue vs a ſure truſte in him: and that we may come forth ſo, as he be not aſhamed to acknowledge vs for hys diſciples, nor we aſhamed to come into his ſighte. For wyth what mouth ſhal we cal him maiſter and lord,yf we haue neither taken hede to his teaching,nor obeied his commaundement? with what mouth ſhal we cal god father,yf we be out of kynde in al our life long frō hys ordinaunces? It is not ſimple baptiſme, but the obſerued righteouſnes,that maketh vs the children of God. For what ſhal they heare,that caſt out deuils in yͤ name of Jeſu, that tolde thynges before hande,that excelled in miracles? I knowe you not. He taketh them for ſtraungers,in whom he ſeeth not the righteouſnes of the goſpell. And if you be perſwaded,that god is yͤ autor of thys righteouſnes,knowe this alſo, that whoſoeuer not wyth wordes,but with endeuours,doinges and maners,accompliſheth the ryghteouſnes of the goſpel,he is borne of God,vnto whom he maye with a good conſcience preace with that boldenes,that obedient children are wonte to preace to a merciful father wythal. He wil acknowlage them that are like him,but thoſe that are not like hym,he wil not acknowlage.

The rewarde of god.

The ſpirit of god a ſecrete teacher.

Cōſcience.

Baptiſme not enough wythoute innocente lyfe.

The childrenof god

¶ The.iii.Chapter.

The texte.

Behold,what loue the father hath ſhewed on vs,that we ſhould be called(and be in dede) the ſōnes of god. For this cauſe the world knoweth you not, becauſe it knoweth not hym. Dearely beloued, now are we the ſōnes of god,and yet it doth not appeare, what we ſhalbe. But we knowe, that when it ſhal appeare, we ſhalbe like hym. For we ſhal ſee him as he is. And euery man that hath thys hope in him, purgeth himſelf,euen as he alſo is pure. Whoſoeuer committeth ſinne,committeth vnryghteouſnes alſo,and ſinne is vnrighteouſnes. And ye knowe that he appeared,to take awaye oure ſynnes, and in him is no ſynne. As many as bide in him ſinne not: whoſoeuer ſinneth, hath not ſene hym, neither knowen hym.

Luke.xx. John.i.

Where

Where ſincere loue is, there is a truſty confidence, C and feare is away. See therefore what a notable loue he hath geuen vnto vs, which hauinge contemned the world with his entiſementes and terrours, perſeuer ſtil in the Goſpels doctrine: that we ſhoulde bee named and be, not onely faithfull ſeruauntes, not only frendes, but the chyldren of god. For ſo Chriſt taughte, that we ſhoulde cal vpon the heauenly father, yf we haue nede of any thyng. It is a moſt high honour to be called the children of god, ⁊ a moſt high felicitie to be yͤ children of God. And foraſmuche as we cleaue vnto him wyth a conſtaunt godlynes, and are acknowlaged of hym, the world acknowlageth vs not, but abhorreth and curſeth vs as ſeditious perſons. It is no maruaile thoughe the worlde acknowlage not the children of God, ſeying it acknowlageth not God himſelfe, in that it denieth his ſonne Ieſus: lette it nothinge trouble youre mindes, dearelye beloued, that the worlde eſtemeth you as raſcalles and abiecte perſons. For with God we haue euen nowe this excellente dignitie, that we are the ſonnes of God, and are glad at our heartes, felinge in oure ſelues the ſpirite, not of bondage, but of children: vpon aſſured confidence whereof we crye, Abba father. The dignitie is preſente, but the dignitie hath not yet appeared. As yet it is the time of battaile, the day of triumphe is not yet come. That day ſhall declare vnto all men, howe great a dignitie they haue, howe great a felicitie they haue, that conſtauntly ſhewe themſelues the children of God. It is not yet come to light, what we ſhalbe in the D comming of Chriſt: howbeit we hold thys vpon a ſure hope, that as ſoone as he ſhal appeare, to rendre vnto euerye one rewardes accordyng to hys dedes, we that were in this world companions of affliccions, ſhall alſo bee companions of the ioyes: and we that were lyke him in the contempte of the world, ſhalbe lyke hym alſo in the maieſtie of glory. We ſawe hym here in this world afflicted, and of lowe eſtate: thē ſhal we ſe hym as he is, and euer was, high and excellent: and ſo ſeyng him we ſhall alſo be tranſformed vnto hys lykenes, not only in myndes, but alſo in bodyes. And we ſee hym now, howbeit as it were throughe a myſte wyth the eyes of fayth. But then we ſhal ſee hym after ſuch maner as cannot be expreſſed. But that thyng whiche we ſhalbe than perfitely, we muſt forecaſt nowe in the meane tyme to the vttermoſte of our poſſible power. To thintent we mai be like him thē in glory, let vs be pure here frō al filthines. To thintent we may ſe him thā, let vs clenſe our eies now, leſt whē he ſhal appeare gliſtering bright, he be vnto vs more dreadful than amiable. For he is not fortunately ſeen, but of thē yͭ are like him. Therfore whoſoeuer hath this confidence in Chryſt, that he ſhal than be a companyon of hys glory, let hym in the meane tyme pourge hymſelfe wyth godly ſtudies, cleane from worldlye affeccions, lyke as in hym was no maner of fylthines of this world, but is altogether pure ⁊ heauenly. Therfore it ſtādeth vs in hande wyth al our poſſible powers, to bende our endeuours to thys ende, that nothyng remayne in vs of yearthlye dregges. And lette no man flatter hym ſelfe, ſayinge: It is ynoughe for me vnto innocencye, if I tranſgreſſe in none of thoſe thynges that

Where loue is, feare is not

The world knoweth not gods chyldren.

Thys lyfe a battayle, but the trympmphe not yet come.

They that ſuffre with Chriſt, ſhal raigne with hym,

Newneſſe of lyfe,

Worldly affeccions.

Moſes

A Moſes law forbiddeth:nor in thoſe thinges that are puniſhed by yͤ kinges lawes,as felony,ſacrilege,adultrie,murdre:but al maner of ſinne is vtterly to be eſchewed. For whoſoeuer offendeth by any meane,although he offende not againſt the preſcriptes of Moſes, yet he ſinneth againſt the law of the goſpel,which is a great deale holier than Moſes law. And for this cauſe ſake, Chriſt came once into the worlde,to ſhew the waye,wherby hys commyng againe ſhould become holeſome ⁊ luckye vnto vs. He came to take awaie once for al not one ſynne or two,but al our ſynnes,where he onely was ſubiecte vnto no maner of ſynne. He once purged vs frely frō al ſynne,to make vs lyke manered vnto himſelfe,whiche neyther any law nor any mortal man could be hable to do. Through baptiſme we are engraffed into his holy ſacred bodye. But it is oure part for al that to endeuour in the meane tyme,that we fal not frō our head. We are engraffed through his own free mercye,but we ſhal fal awaye,if we ſlyde backe agayne into our olde vices. He yͭ abydeth in Chriſte,perſeuereth in innocencie,and is wonderous ware to ſhunne from all ſinne,that he may dayly more and more growe in vertues,and be made more like his head. He that abſteineth not from ſinnes,although he be baptiſed,although he be called a chriſtian,hath not yet ſene fully,nor yet knowen hym. For who is it,yͭ he ſawe with the eies of faythe,what greate dignitie B it is to be choſē into the numbre of yͤ ſonnes of god,⁊ what a fylthy ſhame it is to be geuen to the father deuil,that would abide to bee plucked awaye from ſuche a bodye,to departe from ſuche a father, and to goe oute of kynde vnto ſo fylthy a tirannye,to ſlyde of hys own accorde away from ſo high rewardes,vnto ſo great miſerie?

Chriſt purged vs from al ſynne, to make vs lyke hym.

To abyde in Chriſte.

The texte.
Gen .iii.
John,viii.

Babes,let no man deceiue you,he that dooeth righteouſnes,is ryghteous,euen as he is righteous. He that committeth ſinne,is of the deuill: *for the deuill ſynneth ſence the begynnyng. For this purpoſe apeared the ſonne of god,to loce yͤ workes of the deuill. Whoſoeuer is borne of god,ſynneth not,for hys ſeede remayneth in hym,and he can not ſynne,becauſe he is borne of god. In thys are the chyldren of God knowen,and the children of the deuil. Whoſoeuer doth not ryghteouſnes,is not of god,neither he that loueth not hys brother.

Babes,let no man deceiue you,flatteryng you for your profeſſing the name of chriſtians,as though that wer ynough vnto felicitie. He is not iuſt,that ſpeaketh iuſtice with his mouth,but he that in his life and maners doeth iuſtice in dede,is iuſt:like as Chriſt alſo ſhewed himſelfe in hys ſayinges and doynges an example of all iuſtice. And he that truely and wholy cleaueth faſte vnto hym,abſteyneth as much as he poſſible may,from al vncleanes of ſynnes, and the purenes of maners ſelfe,declareth him to be the ſonne of god,which is good by nature,and knoweth no ſynne. But he that ſynneth although he haue receiued the ſacramentes of Chryſt,yet he is begotten of his father the deuil,which is the prince ⁊ autor of al ſinne. Him whoſoeuer foloweth,is lyke his father,in yͤ ſame thing that he ſinneth in,⁊ declareth himſelfe to be his ſonne. God alloweth no felowſhip wyth ſynnes,for he ſent his ſonne for thys intent into thys world,to vanquiſhe the workes of the deuil:that is to ſaye,al thynges that are contrary repugnaunt agaynſte the charitie of the goſpel. Of Adam we are al borne endaūgered with ſynnes:of god we are borne agayne by the ſede of the goſpels doctryne. As longe as the ſtrengthe of thys ſeede abydeth in a man, he ſinneth not,neyther can ſynne:that is to wete,becauſe the loue of

Profeſſion of Chryſte not enough Iuſtice.

Sinners children of the deuyll.

Our fyrſte birth,and our regeneracion.

of god byddeth him naye: which loue rauiſheth him to the ſtudy of wel doing, and call eth hym away from al deſire of offendyng, in ỷ he is the very true ſonne of god: reſembling plainly the behauiour and diſpoſicion of his father and head. It is not the title, it is not baptiſme, it is not ỷ ſacramentes, that diſcerne the children of god from the children of the deuil, but the puritie of lyfe, ⁊ charitie, expreſſyng and ſhewyng it ſelfe in wel doinges. It is not idle if it be there. He that ſheweth not that, neither ſheweth in hys dede that he loueth his brother, he is not borne of God. If he were a lyuely membre of Chriſtes bodye, he woulde haue loued the other membres, for whom Chryſt died.

C

Wherby gods children are knowen from the deuils.

For this is the tidinges, that ye heard from the beginning, that ye ſhould loue one another: not as *Cain whych was of that wicked, and ſlewe his brother. And wherfore ſlewe he him? Becauſe hys own workes wer euil, & his brothers good. Meruaile not my brethren though the world hate you. We knowe, that we are tranſlated frō death vnto lyfe, becauſe we loue the brethren. *He that loueth not hys brother, abideth in death. Whoſoeuer hateth hys brother, is a man ſlear. And ye knowe, that no man ſlear hath eternal life abiding in hym. Hereby perceiue we loue: becauſe he gaue his life for vs: and we oughte to gyue our lyues for the brethren. But whoſo hath this worldes good, and *ſeeth hys brother haue nede, and ſhutteth vp hys cōpaſſion from hym: how dwelleth the loue of god in him?

The texte

*Gen. iiii.

*Leuit. xix.

*Deut. xv.

the ſecund
[illegible] after
[illegible]

Chriſtian iuſtice.

This is the ſumme of Chriſten iuſtice: thys is it, that Chriſt gaue firſt of al vnto vs: this is it which we ſet forth before all thynges vnto you, that you ſhould with louing one an other declare youre ſelues to be the ſonnes of god, and the diſciples of Chriſte. For in dede the hate of the neghbour is a ſtep vnto murther. And malyce is cleane contrary repugnant with charitie. Cain was not ỷ ſōne of god, but was borne of ỷ deuil: why? becauſe he went out of kind from his good maker, ⁊ became like the deuil: which being ſtrickē with enuy, was the firſt that ſlewe man with deadly ſtinge. Cain reſembled the diſpoſicion of his father, in ſleaig Abel his brother. But what was the cauſe of his hate? Forſoth, becauſe their lyfe was not alike, ⁊ therfore they wer of a contrary kind, albeit after their bodely kinred, they were naturall borne brethren. They did bothe reſemble theyr father. Abell was an innocente man, and kindled to ỷ ſtudious mind of wel doing. Cain cōtrariwiſe hauing cōceaued an hate againſt his brother, forcaſted not how to amend himſelfe, but how to ſlea his brother. Like as in this caſe ỷ wicked could not abide the godly, and the deuils childe could not abide the childe of god: euen ſo you ought to take it for no maruaile, brethrē, though men geuen to the world forſake you. They hate them that are giltles. Let no man hate thē againe. They, forſomuch as they are vowed vnto death, and ſerue the autor of death, imagine howe to put other to death. It is our parte to pitie them, and not to do them one harme for an other. For in dede the charitie of the goſpel hath led vs away from the ſtudy of harme doing, vnto the ſtudy of wel doyng: and by thys token we know that we are predeſtinate vnto euerlaſtynge lyfe, and exempte from the tirannye of death, in that we loue the brethren. He that loueth, both wiſheth wel ⁊ doth wel. The body liueth by the breath, the ſoule liueth by ỷ ſpirite of Chriſt. Where brotherli loue is not, there ỷ ſpirite of Chriſt is not. Whoſoeuer therfore hateth his neighbour, he is dead and lyueth not inwardlye. For although he haue a fayth, yet he hath a dead fayth, where charitie is not preſent. Doe you make a ſkirte at the hating

D

Malyce.

Cain the ſonne of ỷ deuil.

Cain and Abel.

The world loueth not Chriſtiās.

Goſpel leadeth to wel doing.

Loue.

The fode of ỷ ſoule.

[illegible]d/21

fb33 10 ſly

A hating of your brother, as though it were a light faulte? He that hateth his brother is a manſlear. He hath not thurſt his ſworde in him, he hath not ſlowen vpō him, he hath not curſed him, but onely wiſhed him euyll. Mans lawe doeth not damne him of manſlaughter, but in gods ſight he is already damned of manſlaughter. He yͭ hath receyued hate once in to his breſt, as much as in him is, he is a manſlear. There are many kyndes of manſlaughter: He that ſleaeth with ſworde, ſuffreth puniſhement euen by temporall lawes. He that killeth with poyſon, is puniſhed euen of thē that are wicked. But he that ſticketh his brother with the darte of a venemous tongue, although he be quitte by mannes lawes from the crime of manſlaughter, yet by the law of the goſpel he is giltie of manſlaughter. He is as yet hitherto alyue, that the hater wiſheth euill vnto, & yet he him ſelfe is al ready dead. That mans lyfe is ſafe: & this hath loſt euerlaſting lyfe, being his owne murtherour. Wyll you ſee brethren, howe muche we ought to bee farre from the deſire of harme dooing? Turne your eies to yͤ example of Chriſt. He ſo loued vs, whā we deſerued nothinge, yea whan we deſerued deathe, that he ſpent his lyfe for vs. Howe much more ought we to put our lyfe in daunger for the ſaluacion of our brethrē, yf occaſion ſo require? namely we that ſuccede into Chriſt our ſhepherdes roume. He cōmitted not his ſhepe vnto Peters keping, but whan he had thriſe ſayed he loued him, & by and by he ſheweth
B him the kinde of death, that he might vnderſtonde, that the ſaluacion of the ſtocke committed vnto his charge, muſt be defēded euen with the loſſe of lyfe. But wyll he ſpende his lyfe, that grudgeth to help with his money? Doeth a man thinke it inoughe, yf he hurt not his brother, yf he ſpeake to him gētli? Chriſt declared in his dedes, howe muche he loued vs. He that ſeeth his brother want meate, clothe, drincke or lodgyng, and hath ſubſtaunce to releue his nede withal, & is not moued with compaſſion, but as though it were no poynt of his charge, letteth him alone vnſuccoured: how can it bee beleued, that the loue of god is in him? The heathen ſuccoureth the heathen: and doeſt not thou being a Chriſtian, ſuccour thine euen chriſtened? Thou haſte profeſſed brotherly loue: and if thou haue it truly preſent with thee, why doeth it ceaſſe in this caſe, whan thy brother is pyned with nede? Thou calleſt him brother, and ſheweſt thou no token of brotherly affeccion?

Hatred of his brother is manſlaughter.

luke/xi
matth/v

Loue of oure brethren by Chriſtes enſample.

Almes.

The texte. My babes, let vs not loue in worde, neither in tong: but in dede & in verytie. Hereby we know that we are of the verytie, and can quiet our heartes before hym. For if our hearte condemne vs, God is greater then our heart, & knoweth all thinges. Dearely beloued, if our hearte condemne vs not, then haue we truſt to god ward: *and what ſoeuer we aſke, we receyue of him, becauſe we kepe his cōmaundemētes, & do thoſe thinges which are pleaſant in his ſight. And * this is his cōmaundement, that we beleue on yͤ name of his ſonne Ieſus Chriſt, & loue one another, as he gaue cōmaundement. And he that kepeth his commaundementes dwelleth in him, and he in him: & hereby we know that he abydeth in vs, euen by the ſpirite whiche he hath geuen vs.

*Mat. vii. and. xxi. John. xvi. Jaco. i.
*John. xiii

My babes let vs not loue one another in wordes onely. Let the loue bee in the hearte, rather than in the tongue: and let it expreſſe it ſelfe in dedes, rather than in ſpeakyng. Let this worde Brother, bee in oure dayly communicacion: yea but that we may bee true, let the dedes bee anſwerably like to the communicacion: As often as occaſion ſerueth, let vs declare a true brotherly loue

Brotherly loue in heart, not only in tongue.

loue to be in vs in dede. Let not our brother want any thyng ỹ we C
haue, whether he deſire coate, or meate, or lodging, either comfort,
teaching or admonicion. Thus if we doe with readie good willes,
we ſhal know by this token, that we are the children of ỹ trueth, &
Dedes declare loue.
that we loue not countrefaytlye, but purely. The trueth is Chriſte
him ſelf, vnto whoſe eyes we ſhal proue oure conſcience, ỹ we be allowed
both with God & men: & by our dedes men ſhall knowe, that
there is no diſſembled loue among vs: god loketh vpon ỹ puritie of
ỹ heart. We ſhal ſuccour our brothers nede, yea but ſo as we releue
his neceſſitie, not to maintene his riotous prodigalitie: & we ſhall
ſuccour him willingly, without hope of reward to returne vnto vs
Conſciẽce.
therfore, nether for vayne glories ſake. Menne ſee not ỹ mynd, but
the mynde knoweth it ſelf, & is ſeene vnto the eies of god. If menne
prayſe vs, & a naughtie cõſciẽce condẽne vs, howſoeuer we deceaue
men, we can not eſcape the iudgement of God. Mans heart hathe
ſecret paſſages to & fro, & doubteful lurking holes: but there is nothing
GOD knoweth all.
ſo hidden, & ſo cloſe, but god pearceth it. He knoweth al thinges
better than we: he knoweth our heart that made our heart. He
hathe eies in euery place, that is preſent in euery place. Dearly beloued,
yf our heart condemne vs not vnto god, yf our mynd be ſyncere,
& vprightly playne, yf we doe of a mere & a pure loue ỹ we doe:
ſuche as we ſhew our ſelues towardes our neighbour, ſuche a one
Forgeueneſſe.
ſhal god ſhewe him ſelf to vs. Yf we gladly & with a good wyl forgeue
our brother his faulte, God ſhal eaſyly forgeue vs our ſynnes
alſo. Yf we readily geue vnto out nedy brother, as often as he deſireth D
our help, we ſhal with a ſure truſty boldenes aſke alſo of god,
that which ſhall perteigne to ſaluacion & neceſſitie, nether ſhall he
denye our aſkinges. Yf we ſaye vnto him: *Forgeue vs our treſpaſſes, as we*
forgeue them that treſpaſſe againſt vs, and yet hate our brother inwardly: ſhal
not our owne conſciẽce by & by crye out againſt vs? with what face
aſkeſt thou of god, ỹ which thou denieſt thy neighbour? with what
mouthe aſkeſt thou the conuenaunt, whan thou thy ſelf performeſt
not the cõdicion? He promiſed to forgeue vs our treſpaſſes, yea but
ſo that we doe heartely forgeue our brother his treſpaſſes. If we
ſaye with the mouth, I forgeue hym, & yet kepe euyll wyll ſtyll in
oure hearte: oure naughty conſcience ſhall take away oure confydence
of obteynyng the thing that we aſke of god. If we bidde our
brother gentli, *God ſpede*, and helpe him not whan he hath nede of our
helpe, we may not hope that god wil helpe vs, ſeyng we helped not
God will not heare them that heare not the poore.
our brother. If we turne the deafe eare toward at his commaũdemente,
he will turne the deafe eare agayn towardes our prayers.
It is a ſhameleſnes, not a godlynes, to deſire fauour of him, whoſe
commaundementes a man doth not paſſe vpon. But and yf we obſerue
his commaundementes, yf we doe what ſo euer ſhall pleaſe
him, and ſo doe, that we may bee allowed in his eies, whiche ſeeth
euery thing: hereof ſhall we conceaue a ſure confidence to obteyne.
Here will the Iewe, the ſuperſticious lawe keper, ſaye vnto me:
The waye to obteine our praier.
I kepe the ſabboth dayes, I am waſhen, I faſt, I abſteyne from forbidden meates, I doe not ſteale:
God ſhall heare me. But thys is not the cõmaundement that I talke of:
whiche than? Forſothe that we ſhoulde repoſe all the whole hope
and confidence of oure ſaluacion in Ieſu Chriſt the ſonne of God,
by whome the fathers wyll was to geue all thinges frely vnto vs.
Is this

A Is thys ynough now? No forſoth: but we muſt loue eche one other to his exaumple. So he commaunded, but that which he cōmaunded, he did firſte performe himſelf in dede. He doeth not yet trulye loue Chriſt that hateth the membre of Chriſt: he doeth not yet loue Chriſte, that wiſheth euell to the man, for whome Chriſte died. Therfore he that kepeth that one only commaundemēt of loue, kepeth all. With this glue ſhall we be faſt ioyned to Chriſt, ſo that he be in vs, and we againe in him. He by his ſpirite ſhal dwell in oure heartes, if charitie be warme there: The ſpirit of Chriſt is not the autour of hate, but the free geuer of brotherly loue. He by the laying on of thapoſtles hādes, is powred into them that are baptiſed, but he leapeth backe & flyeth awaye, yf charitye happen to be quēched out. By thys token therfore we ſhall perceaue that the gift of the ſpirit, whiche we toke in baptiſme, abideth in vs, if brotherly loue contynue with vs ſtill. Loke how much charitie waxeth cold, ſo muche wyll the holy ghoſt withdrawe himſelfe awaye.

Loue.

Loue a token of Chriſtes ſpirite.

The.iiii. Chapter.

Dearely beloued, *beleue not eueri ſpirite: but proue the ſpirites, whether they are of God or not, for many *falſe Prophetes are gone out into the world. Hereby ſhall ye know the ſpirite of god. Euery ſpirite that confeſſeth that Ieſus Chriſt is come in the fleſhe, is of God. And euerye ſpirite, whiche confeſſeth not that Ieſus Chriſte is come in the fleſhe, is not of God. And this is that ſpirite of Antichriſt, of whom ye haue hearde, howe that he ſhould come: and euen now already is he in the worlde.

The texte. *Deut.xiii. Math.vii. *Mat.xxiiii. Luke.xxi.

I Haue geuen you a token, dearely beloued, wherby you may perceaue, whether yͤ ſpirite of Chriſt be in you or not. For there are ſōdry ſortes of B ſpirites in men, yea but diſſēbling ſpirites, & naughtie ſpirites. Therfore doe not vtterly beleue euery ſpirite. There are many here and there, that boaſt themſelues to haue the ſpirite of God, but trye you whether they procede of God or not. Thys worlde hathe alſo a ſpirite of hys owne, and pretendeth as though it had the ſpirite of God. The ſpirite of God enſpireth the prophetes, but there are to many falſe prophetes now that are gone out into the world, and falſely ſaye that they ſpeake by the inſpiracion of the ſpirite of God, whan they are led with the ſpirit of the world. Will you therfore haue a more certayne argument of the ſpirit of god? Heare the ſpeaker, and you ſhal vnderſtande. Euery ſpirite which confeſſeth, that Jeſus Chriſt the autor of euerlaſtyng ſaluaciō promiſed long agoe vnto the world, is now already come, hauing receyued a very humayne body, lyke as he had promiſed by his prophetes, he is of God, in that he acknowlageth the ſonne of God. Contrarywiſe, he that denieth this, foraſmuche as he is a lyer, he is not of God. For no man doeth truly profeſſe the ſonne, onles he be enſpired of yͤ father. But thoſe doe not onely denye him, which ſpeake agaynſte him in wordes openly, but alſo they that lyue after ſuch a ſorte, as though Chriſte wer not the exaumple of godlynes vnto men, or as though he were not the autor of perfite ſaluacion: and ſo they feine ſome other Meſſias to bee loked for, becauſe Chriſtes doctryne is to much variable frō theyr gredye luſtes. Yf he would haue fauoured the voluptuous pleaſures of the fleſhe, if he would haue promiſed great ſubſtaunce of riches, if he would haue geuē honours and

All ſpirites not to be beleued.

The ſpirit of yͤ world.

Falſe prophetes,

The triall of trewe ſpirites.

Why Chriſt was not receaued as Meſſias.

empires of the woꝛld, they would haue longe a goe acknowlaged their Meſſias. But now foꝛaſmuch as he doeth teache men to deſpyſe theſe thinges, and enticeth them to take vp theyꝛ croſſe, & telleth that al felicitie muſt be loked foꝛ in the woꝛld to come, thei deny him to be the old pꝛomiſed redemer of mankind, and bid loke foꝛ an other that ſhoulde pꝛomiſe the commodities of the bodye, & the goodes of this woꝛld. Neither is it ynough to cõfeſſe Chꝛiſt, onles we confeſſe him al wholy and entierly. He that diuideth him, either taking awaye the diuine nature, which he hath al one with the father: oꝛ the humaine nature, which he toke of a womã his mother, that ſpirite is not of god, but is the ſpirit of Antichꝛiſt: of the which ſpirpte ye haue all ready heard, that he ſhoulde come, yea he is now come already, & hathe to do in them, which being addict to woꝛldly delites, fyght agaynſt the ſpirite of Chꝛyſte. C

Chꝛiſt god and man.

Lytle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the world. They are of the world, therfore ſpeake they of the world, and the world heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby know we the ſpirite of veritie, & the ſpirite of erroure. *Deareli beloued, let vs loue one another: for loue cometh of god. And euery one that loueth, is borne of God, and knoweth god. He that loueth not, knoweth not God: for God is loue. In this appeared the loue of God to vs warde, because that *God ſent his onely begotten ſonne into the world, that we might liue thorowe him. Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to make agrement for oure ſynnes.

The texte.

*John.xiii. and.xv.

*John.iii. Roma.v.

[illegible]

There is no cauſe why you ſhould be afrayed of theſe ſoꝛtes of men, litell childꝛen. Foꝛaſmuch as you are of God, & haue his ſpirite, you haue by him ouercome the Antichꝛiſtes. In dede you of your ſelues are but weake: but he that dwelleth in you, is greater and mightier than he, that dwelleth in the woꝛlde. The deuil fighteth agaynſt you by hys membꝛes, but God by his ſpirit defendeth you. They, foꝛaſmuch as they perteyne to the faſhion of the woꝛld, and haue receyued the ſpirite of the woꝛld, are wiſely ſkilled in the woꝛld, and talke of woꝛldely matters, and their doctrine is acceptable geare vnto them, whiche are alſo geuen themſelues vnto the woꝛlde. No man doeth lyghtly beleue that he is an enemy to thoſe thynges, whych he vehemently loueth. They loue earthie thinges, and their doctrine ſauoureth of the earthe. We are of God, he that knoweth hym (in dede he knoweth him ỷ loueth him) herkneth vnto vs, which teache heauenly thinges, and matters woꝛthy of god. He that is not of god, heareth not vs, but abhoꝛreth from the goſpelles doctrine, whiche biddeth men geue away their riches, defye voluptuous pleaſures, to reioyce in affliccions, to eſteme euen lyfe it ſelfe of no value foꝛ righteouſnes ſake, to loke foꝛ the rewarde of well done dedes in the reſurreccion, which they either beleue ſhall not come at all, oꝛ would not haue it to happen: which doctrine cõmaundeth alſo through ſincere loue, to ſpende euen a mans life foꝛ his neighbours ſake: where as the man of a woꝛldly ſpirite pꝛouideth foꝛ his owne commoditie at all handes, yea euen with wꝛonging of his bꝛother. By theſe tokens therfoꝛe you may knowe ỷ true ſpirite of God, from the falſe ſpirite of the woꝛld. Therfoꝛe dearely beloued, foꝛaſmuche as we are of God, and not of the woꝛld, let vs loue eche one other, & let euery one ſerue hys neyghbours pꝛofites rather than his owne, foꝛ loue is of god. He therfoꝛe ỷ is garniſhed

Antichꝛiſt ouercome by Chꝛyſt.

D

Falſe pꝛophetes loue the woꝛlde.

To know God.

He that is of God, heareth his woꝛd.

The tokẽs of Goddes ſpirite.

Loue.

with

A with this loue, is borne of God, and doeth truly knowe God. And he that is voyd of loue, hath not yet knowẽ God, becauſe god himſelfe is loue. He geueth himſelfe vnto vs, as often as he geueth vs his loue. He hath declared his loue to vs ward, that we ſhould alſo declare ours towardes our neighbour. But ſome man will ſaie: we acknowlage the ſonnes charitie, but wherby do we knowe the fathers loue towardes vs? Forſothe by this: that he ſent his onlye ſonne, (than the whiche he hathe nothing more dearer) in to thys world, & gaue him vnto death, that we by his death ſhould atteine euerlaſting lyfe. And this is alſo a greater and a more notable miracle of loue, that being prouoked by no good turne of ours, he loued vs ſo notablye. He that loueth his louer againe, is nothing but thankeful, and ſhould haue no humanitie except he did it. We loued the world, and were turned from the loue of God: and yet God loued vs firſt and of his owne accord. And when he was iuſtly offended at oure ſinnes, neyther was there any man vpon yearth voyde of ſinne, that could reconcile vs vnto him, (for it behoueth hym to be full of grace, that muſt make interceſſion vnto him that is offended, for ſuch as be malefactors) he ſent his ſonne downe from heauen, to ſacrifice himſelfe vnto the father, and with this moſte pure oblacion to make hym mercyfull vnto vs. What canne bee imagined more notable than thys loue? what can bee thoughte more feruente? what can bee imagyned more plenteous?

The loue of God the father to vs.

B

The texte. Ex.xxxiii. Iudi.v. and.xiii. John.i.

Dearelye beloued, yf God ſo loued vs, we ought alſo to loue one another. *No man hath ſene god at anye tyme. Yf we loue one another, God dwelleth in vs, & his loue is perfect in vs. Herby knowe wee that we dwell in him, and he in vs: becauſe he hath geuen vs of his ſpirite. And we haue ſene, and do teſtifie, that the father ſent the ſonne to be Sauiour of the worlde: Whoſoeuer confeſſeth that Ieſus is the ſonne of god, in him dwelleth god, and he in God. And we haue knowen, and beleue the loue that God hath to vs. God is loue: and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhoulde haue truſt in the day of iudgement. For as he is, euen ſo are wee in this worlde. There is no feare in loue: but perfecte loue caſteth out feare, for feare hath paynfulnes. He that feareth, is not perfect in loue. We loue hym, for he loued vs fyrſte. Yf a man ſaye: I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene? And thys commaundement haue we of hym: that he whyche loueth God, ſhoulde loue his brother alſo.

Brotherly loue.

No man hathe ſeen God.

Goddes loue to vs, whiche we ought to followe.

Dearely beloued, yf God, which hath no nede of vs, of his owne accorde and willingly hathe ſo much loued vs, we ought alſo after hys example to loue eche one other. The ſonne of God ſhewed him ſelfe viſibly vnto vs, but no man hath ſene God the father at anye tyme with his bodyly eies, and yet he is perceyued by the euidente tokens of thinges. We feele hym angrye, we fele him mercifull, we fele him to be abſent, we fele him to be preſente. We are able to teſtifie our mutual loue towardes God by none other argument, thã yf we loue euery one other, lyke as he hathe loued vs. He loued vs frely without cauſe, he loued vs for this purpoſe, to ſaue vs. Yf we loue eche one other after ſuch wiſe: god, which is loue, (as I ſayd) abydeth in vs. It is a cõmune loue to beare good will to him that deſerueth well, to loue hym that is hable to requite oure loue, and to teſtifie our good will with one good turne for an other: but the loue of God is perfite towardes vs. He loued vs of his owne accorde, he loued vs being ſtraungers, he loued vs, of whom no maner requitall could returne to him agayne, he loued vs euen to the

C

loſſe of his onely begotten ſonne. If we loue our neighbour in a ſemblable wyſe, than the loue of god is perfit in vs, declaring alſo that God himſelfe is in vs. Lyke as all one ſpirite knitteth the mẽbres of the body together, and maketh them one body: euen ſo the ſpirite of god doth in a maner glue together and knitte both vs with him, and euery one to other, and as it were driueth perforce al into one. And if the ſpirite of God, which inſpireth into our heartes the loue of our neighbour, be ſtronge in vs, doubtles we knowe by this token, bothe that we abyde in God, and God lykewyſe in vs.

God to abide in vs, and we in him.

Therfore he is an enemie vnto loue, that denyeth Jeſus to be the ſonne of God, which gaue himſelfe to redeme mankind. But of this matter we were euen lokers vpon, we ſawe it with our eies, we heard it with our eares, we handled it with our handes, and of a matter ſo manye wayes prouedly knowen, we beare witnes to the whole world, that god ſẽt his ſõne to ſaue yͤ world with his death, in caſe it would repent from his olde errours, and ordre the life of it from henceforthe accordyng to the rule of the goſpell. For he did not only ſende him to ſaue the nacion of the Jewes, but he gaue him alſo to be a ſauiour to all the whole worlde.

Chriſte a general ſauiour to al.

He therfore that confeſſeth that Jeſus is the ſonne of God, whom the prophetes had prophecied before ſhould come, he abideth in God, and God in him. For he knoweth the truth, and embraceth loue. He acknowlageth not the loue of god toward him, that doth not expreſſe it in his neighbour. But as for vs, we haue both knowen by experience, & beleue with our heart, & confeſſe with our mouth, and expreſſe in oure workes, the dedes that God hath beſtowed vnto vs.

D

It remaineth, that we ſhould perſeuer in that which is begonne, and not to offende, ſo as God be not both plucked awaye from vs, and wee drawen awaye from God.

God is loue.

God (as I ſaied before) is loue. Therfore he that continueth ſtil in loue, continueth ſtill in God, and God likewiſe in him: becauſe the mutuall knotte of the ſpirite of God abideth. Will you alſo haue another token geuen you, whereby you maye trie, whether the loue of God bee perfite in you?

A conſcience not fearinge Goddes iudgemẽt, is a token of goddes loue.

If wee knowe oure owne conſcience to bee good, and that we dreade not the daye of iudgemente, wherein they ſhall bee ſeperated from Chriſte, that haue not folowed Chriſte. They ſhall quake, when they ſhall heare that horrible voyce: *Depart from me.* But we loke for that day with a truſty boldenes, that is to wete, knowyng to our ſelues, that lyke as he was conuerſaunt in the world, euẽ ſo are we alſo in the world. He toke no maner of ſpot of the world, but cleanſed the worlde from it owne fylthynes, and drewe it, as muche as in him was, into hys purenes. Euen ſo we alſo to oure powers are not onely not mingled with the world, but alſo we rather driue it with teachyng of yͤ goſpell, and chaſte exaumples of lyfe, vnto Chriſte.

Feare and loue agree not.

The dreade of goddes iudgement ſpringeth out of an euel conſcience. Feare therfore agreeth not with loue. For loue encreaſeth aſſured confidence: whych, yf it be perfite, ſhall dryue quite out of minde all feare. But it is glad, as often as that day of iudgement commeth in his mind: firſte hauyng a verye good opinion of the good God, and hauing it ſelfe a good conſcience. Loue cauſeth gladnes, feare cauſeth tormentynge ſorowefulnes. Moreouer he that is afrayde, declareth hymſelfe therin not yet to bee perfite in loue. As muche as wanteth

A vnto loue, ſo muche encreaſeth to feare. For he is afrayed, leſte he ſhall not finde God the iudge mercifull vnto hym, ſeyng he ſhewed hymſelfe vntractable vnto his neighbour. That day ſhall openlye declare, who hathe been a true louer in this worlde. We loue God: and no meruaile, ſeing he firſt loued vs. For we could not be hable to loue him, except he drewe vs vnto himſelfe with his loue. This ſame therfore, that wee loue God, is hys benefite. Finally, in that we loue God, we teſtifie it in louinge oure neighbour, in whom he will be loued. If a man will ſaye: I loue God, when he hateth hys brother, he is a lyar. For when the wicked, of whom for the moſte part they do not onely not loue God, but alſo they beleue not that God is: yet for al that they after a ſort loue their neighbour, either becauſe he is theyr kinſman or aliaunce, or becauſe he is acquaynted and familiar with them, or at the leaſt becauſe man ſeeth the other to be a man, lyke as the very beaſtes loue euery one hys owne kynde by the inſtincte of nature: how ſhall he loue God, whome he hath not ſene at any tyme, whan he hateth his neighboure, whom he ſeeth? Furthermore, how ſtādeth it together that he loueth god, that paſſeth not vpon the commaundementes of God? If a manne woulde crye: I loue the kynge, and for all that ſetteth naught by the kinges proclamacions, woulde there any man beleue hym? We haue this ſpeciall commaundemente of oure Emperoure, that he B which loueth god, ſhould alſo loue his brother, whether he be good or badde. Yf he be good, let him loue Chriſt in him: if he be bad, let him loue him to thys ende, that he maye be conuerted vnto Chriſt.

God worketh oure loue to hym.

Jo: 5/6

None loueth God that hateth his brother.

Almightie god

The. v. Chapter.

The texte.

Joh.xiiii

Math.xi.

i.Cor.xv.

¶ Whoſoeuer beleueth that Ieſus is Chriſte, is borne of God. And euery one that loueth him whiche begat, loueth him alſo whiche was begotten of him. *By this we knowe that we loue the children of God, when we loue God and kepe his cōmaundementes. For this is the loue of God, that we kepe his commaundementes, *and hys commaundementes are not greuous. For all that is borne of God, ouercometh the worlde. And this is the* victory that ouercometh the world, euen our faith. Who is it that ouercometh the world: but he which beleueth that Ieſus is the ſonne of god? This Ieſus Chriſt is he that came by water and bloud, not by water only: but by water and bloud. And it is the ſpirite that beareth witnes, becauſe the ſpirite is trueth. (For there are thre whiche beare record in heauen, the father, the worde, and the holy ghoſt. And theſe thre are one.) And there are thre that beare record in (earth) the ſpirite, and water, and bloud: and theſe thre are one. Yf we receiue the witnes of mē, the witnes of God is greater. For this is the witnes of God (that is greater) which he teſtified of his ſonne. He that beleueth on the ſonne of God, hath the witnes in himſelfe. He that beleueth not God, hathe made him a lyar, becauſe he beleued not the recorde that God gaue of hys ſonne. And thys is the record, how that God hath geuen vnto vs eternall lyfe, and thys lyfe is in hys ſonne. He that hathe the ſonne, hath lyfe; and he that hathe not the ſonne of God, hathe not lyfe.

VHo ſo euer beleueth that Ieſus is Chriſt, that is to ſaie, hym of whom we muſt nedes aſke al yͤ ſuccours of our ſaluacion, and beleueth that in his herte: he is borne of god, and is called alredy into the numbre of the ſonnes of god. In dede he can not choſe but loue, that is a ſonne. Than whoſoeuer loueth him heartely that is the father, loueth hym alſo that was borne of hym, that is to wete, hys brother, with whome he hathe all one commune father. By this token we proue, that we doe truly loue the children of god, yf we firſt loue God him ſelfe heartely. For there is nothing truly loued, except it be loued for hys ſake. Than that we loue god

Who be Goddes children.

Al thinges to be loued only for gods ſake.

Tokens of loue of God.

C

it ſhall euydently ſo appeare, yf wee kepe hys commaundementes, and kepe them chearefully and gladly: for hys commaundementes are none otherwyſe greuous. For what is greuous to the louer? what is greuous to hym that goeth poſte haſte to ſuche maner rewardes? The worlde obiecteth terrible appearaunces of euilles, pouertye, banyſhmente, ſlaunder, enpriſonmentes, whyppynges, deathes. It is a great fraye, but the victorye is made readye. For whatſoeuer is borne of God, ouercommeth the worlde. But with what furnitures doeth he ouer come the worlde? with ryches? with gariſons of men? with engines of warre? with worldly learnynge? no, no: they ouercome yͤ world (as cruelly rageyng as it is) through a ſtedfaſt onely fayth, wherewith they committe them ſelues wholy vnto God theyr protectour. Thy ryches are ſnatched awaie: yea but what ſayeth faythe to that? *Thou haſte a treaſure in heauen.* Thou arte throwen oute to bee a banyſhed man: yea but the countrey of heauen looketh for hys countreyman. Thy bodye is turmoyled with tormentes: yea, but with them, are boughte euerlaſtynge ioyes. Deathe is deuyſed for thee: yea but after it ſhall folowe lyfe that neuer ſhall dye. Who is it than that ouercometh the worlde? not a lord, not the ryche man, not a Philoſopher, not a kyng, but he whoſoeuer he be, that beleueth verely, that Jeſus is the ſonne of God. Beleue that whyche he hathe promiſed, and it ſhall nothyng moue thee, whatſoeuer the worlde purpoſeth agaynſt thee. He ouercame the world firſt, & atteyned immortalitie: he came into this worlde hauynge taken oure mortall bodye, to gette the victorye for vs, to ſhew the meane of victorye gettynge, to cauſe the rewardes to bee certaynely reckoned vpon. But with what furnitures came he armed withall? He came by water and bloude, euen Jeſus Chryſte: by water, that he myghte waſhe vs cleane from oure ſynnes: by bloude, that he myghte geue vs immortall lyfe. Hys owne wyll was to bee baptiſed, beeyng cleane voyde from all ſynne, that he myghte freely geue vnto vs innocencye: hys owne wyll was to die on the croſſe, that he myghte open vnto vs the waye vnto immortalitye. He dyd not onely teſtyfye by theſe two tokens, that he was Chryſt & the ſauyoure of the worlde, in that he receyued baptiſme, as a ſynfull manne, in that he dyed as a malefactoure, where he one onelye and none amonge all but he, was Innocente from all ſynne: but the ſpyrite alſo appearyng in the lykenes of a doue, bare recorde of hym, that it was he, whom the father had geuen to bee the ſauioure of the worlde. For the ſpirite is alſo the trueth, as the father and the ſonne is: there is one trueth of all, lyke as there is one nature of all. For there are three in heauen, that beare recorde vnto Chryſte, the father, the woorde, and the ſpirite: the father, whyche ſendynge once and eftſones a voyce downe from heauen, teſtifyed openlye, that he is hys dearlye beloued ſonne ^ in whom nothynge coulde doe amiſſe: the woorde, whyche hauynge done ſo manye miracles, whyche in hys deathe and reſurreccyon declared hym ſelfe to bee the true Chryſte, bothe GOD and manne, the peacemaker betwene God and menne: the holy ghoſte, whyche deſcended vpon hys head whan he was baptyſed, and that after hys reſurreccyon fell vpon hys dyſcyples. And of theſe three there

The godly ouercome the world, and wherby.

Water and bloud.

D

The ſpyrit, in likeneſſe of a doue, witneſſed of Chriſte.

Three thinges in heauen & three in earth, that beare witneſſe of Chriſt.

before it
was
in the
fleſh

A there is all one moſt perfite agrement:the father is the autor,the ſonne the meſſanger,the holy goſt the remembrauncer. There are thre thynges alſo on earth,that beare record vnto Chriſt:his humayne ſpirite whiche he put from him on the croſſe:the water,and yͤ bloud, that ranne out of hys ſyde whan he was dead. And theſe three witneſſes doe agree. The other declared him to be god,theſe record that he was mã. John alſo bare witnes. And if we receiue witneſſe of men, it is reaſon, that the witneſſe of god be of more importaunce with vs. For the teſtimonie of god yͤ father is manifeſt: *Thys is my welbeloued Sonne,in whom I am pleaſed,heare him.* What thing can be ſpokẽ more plainly or more fully?he yͤ beleueth truly in goddes ſonne Jeſus Chryſte,and hath repoſed all the ſuccours of hys lyfe in hym,ſo yͤ truſtinge in his promiſſes he contemneth al thinges, that this worlde can make a ſhewe of, whether they bee amiable or dreadful,hath a witneſſe in himſelfe,and beareth wytneſſe vnto the ſonne of god. For whan(throughe thinſpiracion of the ſpirite of Chriſt)he defieth euẽ deathes for his loue,he beareth no trifling witneſſe vnto men, that they are no vaine thynges that Chriſte hath taughte and promyſed. He that truſteth not in god, but putteth his truſte in the worlde: he, as muche as in him is, maketh god a lier,whiche hath promyſed felicitie vnto them that woulde herken vnto his ſonne Jeſu Chriſt:wheras he in his conuerſaciõ teacheth that felicitie is to be aſked of the world,and cleaueth ſo

To truſt in the world.

B vnto the commodities of this life,as though nothing of a man remayned after yͤ death of the body. The father cryeth: *Heare him.* And hys lyfe,that beleueth not,ſaieth: *Heare the world.* For whan the ſõne praied yͤ father,that thoſe which beleued or ſhould beleue in him, myght haue eternal lyfe,the fathers voyce was heard: teſtifyinge as by the ſound of a trompet,that his prayers ſhould be allowed. The father therefore hath geuen vs euerlaſtinge lyfe,ſhewing of whom it ſhould be aſked,euẽ of hys ſonne Jeſus Chriſt. His doctrine whoſoeuer embraceth,his example whoſoeuer foloweth,his promiſes whoſoeuer truſteth vnto,he both poſſedeth the ſonne,and hath life:the pledge wherof he kepeth in the meane tyme, euen the ſpirite of god, throughe the vndoubted confidence whereof he is bolde to call God, *father*: He that is a ſtraunger from the ſonne,is eſtraunged alſo from lyfe.

The father hath ſaued vs by hys ſonne.

The holye goſte oure pledge.

to his chriſthe

The texte.

¶ These thynges haue I wrytten vnto you that beleue on the name of the ſonne of god,that ye may know, how that ye haue eternal lyfe, and that ye maye beleue on the name of the ſonne of god. And thys is the truſt that we haue in him:*that if we aſke any thyng according to his wil, he heareth vs. And if we knowe that he heare vs,whatſoeuer we aſke,we know that we haue the peticions, that we deſire of him. If any man ſee his brother ſynne a ſinne not vnto death,let hym aſke, and he ſhall geue hym lyfe for them that ſynne not vnto death. There is a ſynne vnto death,for which ſay I not that a man ſhould praye. Al vnrighteouſnes is ſynne,and there is a ſynne not vnto death. We knowe, that whoſoeuer is borne of god,ſinneth not:but he that is begotten of god, kepeth himſelf,and that wicked toucheth him not. We know, that we are of god,and the world is altogether ſet on wickednes. We know, that the ſonne of god is come,and hath geuen vs a mynde to knowe hym, which is true:and we are in hym that is true, throughe hys ſonne Ieſus Chryſt. This ſame is very god, and eternal lyfe. Babes,kepe your ſelues from images. Amen.

i.John.iii.
Marke.xi.
Luke.xi.
Jhon.xiiii.

we haue it

These thynges therfore doe J repete and beate vnto you wyth ſo many wordes,leſt any man ſhould perſwade vnto you yͤ contrary. But take it for a ſure and an vndoubted certayntie, that it is true which you haue beleued:that euerlaſtyng lyfe is ordayned for you

C

God wyll kepe promyſe.

We ſhall obtein our prayer, and howe.

through Jeſus Chriſt, whoſe ioyned felowe heires you are. You haue already the right claime and gage, and ſhall haue poſſeſſiõ of the thing ſelfe in hys tyme. Therfore you that beleue in the ſonne of god, beleue ſtedfaſtly, and put your ſure truſt in him daily more and more. He wil not faile you in the promiſes of euerlaſtyng life, that fayleth you not now euen in this lyfe. For in dede the ſpirite of Chriſt geueth this confidence vnto you, ẏ whatſoeuer you ſhall aſke in ẏ name of ẏ ſonne, you ſhould obtaine it, if ye aſke accordig to his wil: ẏ is, yf you be ſuch whẽ you come to praie, as he would haue you to come: that is to ſay, pure from al maner hate of youre brother. (For he obteineth nothing at goddes hande, of whom his neighbour obteineth not forgeuenes of his fault.) And if you aſke thoſe thinges that are auaileable to the life of heauen, and make to ẏ glory of Chriſt. Or els we for the moſt part know not what we ſhould aſke of god, and many times for holſome thinges we deſire hurtful thinges, yf the ſpirite of Chriſt put vs not in mynd, what wer expedient for vs to aſke: but as oft as we aſke after this ſort, we are ſure that god heareth our praiers: we are ſure that he wil frely geue vs whatſoeuer we ſhal aſke. So hath he promiſed vs, ⁊ is hable to performe whatſoeuer he promiſeth, ⁊ wil performe whatſoeuer is holſome for vs. Neither ſhal he onely encreaſe his giftes in vs, beig prouoked therunto by our prayers, but alſo he wil pardon vs our daily offences, without whõ the febleneſſe of mans nature can ſcarcely be hable to endure long: ⁊ he ſhal not only pardõ euery one his offences, yf he deſire pardon, but he ſhal alſo heare ẏ brother praying for ẏ brothers offences, so that ẏ ſinne be of ſuche ſort, that it doth not quenche out brotherly loue, althoughe it doe ſomewhat obſcure it.

wyth ye ſpirite
christ

God heareth the prayer of one for an other.

D

For there is a ſynne that cannot be imputed vnto weakeneſſe, nor be healed with lyght and eaſye remedies: as whan a man vpon a ſet malice perſecuteth the chriſten felowſhip, where he hymſelfe hath profeſſed Chriſt, and in pretence of religiõ goeth about to ſubuert religiõ.

The ſinne not to be prayed for.

The deſperate frowardnes of ſuch a one deſerueth not the prayer of godly men: ⁊ yet perfite charitie prayeth alſo for ſuch, wiſhing for thoſe thynges ẏ cannot poſſiblie be done. There is no mã that praieth for the deuil, becauſe he doth wittingly through malyce oppugne them, whom god would well vnto. Perhappes no prayer ſhould alſo be made for them, that are tranſlated into his affecciõ: and are rather to be ſhunned, that they doe no harme, than to be releued with prayers, except they ſhewe an hope of their repentaunce. Such a diſeaſe nedeth more ſtrong remedies, ⁊ is greater than can be taken away by dayly praiers, wherby lyghter offences are taken away, which are done of feble weakenes, and not of purpoſed frowardenes. Whatſoeuer is committed beſide perfite righteouſnes, is ſinne: but there be many dyfferences of ſinnes.

Diuerſitie of ſynnes.

There is ſome ſinne, which although it deminiſhe and blot innocency, yet it vtterly quencheth not out chriſtian charitie: as whan by occaſion we ouerſhote a worde againſt oure frende, which we are ſory for by and by that it ouerſhot vs: whã a ſodayne anger hath ruſhed out at a worde, that we would wiſhe by ⁊ by might be called backe agayne: whan through the ſwetnes of meate or drinke receiuing, we take ſomewhat more then the neceſſitie of nature doeth require. And to pardon theſe offences god

A is eaſie, yf he be called vpon wyth mutual prayers. Suche maner of faultes of children, thoſe yͭ be gentil parentes doe for yͤ moſt part winke at, which would not ſuffre greater offences. Albeit there is none ſo light a fault yͭ ought to be neglected. Whatſoeuer is done amiſſe, is euil ⁊ to be eſchewed of godly folkes: ⁊ if it be neglected, it draweth by litle and litle vnto death. But like as ſpedy redemy oughte to be had for theſe lighter offences, whiche men are ſcarce hable to auoide: euē ſo god forbid, that he which hath once renoũced the worlde, and dedicated himſelf vnto god, ſhould be tombled backe againe into any greate notable crime. By profeſſing of the goſpel we are made the children of god, ⁊ membres of Chryſt. And it is not conuenient, that the children ſhould diffre ſo greatly from yͤ father, ⁊ the membres from the head. Therfore he that throughly vnderſtandeth that he is borne of god, taketh more hede that he doe no euill, than of death it ſelfe: and kepeth himſelf that he haue nothyng a doe with that naughtie lord (devil) whō he ſerued before together with yͤ world. Like as Chriſt being once dead roſe again to life, and roſe againe to life neuer to die any more: euen ſo he that through baptiſme is once dead vnto the world, and riſen againe to newnes of life with Chriſt, it is not mete for him to doe that thing againe, for the which Chriſt muſt die againe. Let them be affraied of the world, which are not truely borne again of god: which haue not with al the pith of their whole heartes, receiued the ſede of the B goſpels doctrine. We know, that we are truely of god, whom neither yͤ euil thinges nor the good thiges of this world can ſeperate from Chriſt. The whole world is ſet altogether on naughtynes. Whych way ſoeuer a man turneth him, there is occaſyon offred of thynges to turne vs away quite from the innocent vprightnes of lyfe. But from the worldes enchauntmentes the ſonne of god hath once deliuered vs: which came into the world for this cauſe, to exempt vs out of the contagious infeccion of yͤ world. He hath drieuen away the darkenes of our former ignoraunce, and hath geuen vs an vnderſtandyng that is lightened with the light of yͤ goſpel: to thintent we ſhould knowe the true god and the free geuer of al righteouſnes, who only had nothing a doe with yͤ world: and we are in him truly, in that we folowe hys doctrine ⁊ promiſes wyth an vpright cõſcience, as long as we are in his ſonne Jeſus Chriſt, whom he ſente into the worlde for that intent. He is the true god, which only ought to be honoured: and the true lyfe, whiche onely ought to be deſyred. Litle children, yf you doe truly know the true god, beware of falſe goddes, and vayne Images, which the world hath in honour. He wurſhippeth an Idole, that maketh mony hys god. He wurſhippeth an Idole, that maketh hys bely hys god. He wurſhippeth an Idole, that for worldly honours ſake, deſpiſeth the commaundementes of God. There be many ſuch kyndes of Images. Beware you of al, if you wil abide in the wurſhip of the true god. Whiche humble prayer of myne he vouchſafe to make good, by whoſe goodnes we are delyuered from our erroures.

Amen.

We the membres ſhoulde be lyke Chriſt oure head.

Newneſſe of lyfe.

The world euil.

Chriſt hath geuen vs lyght, to what entente.

Images.

Idolatrie, to make a god of mony, hys belly. ⁊c.

¶ Thus endeth the Paraphraſe vpon the fyrſt Epiſtle of Sainct. John.

¶ The Paraphraſe of Eraſmus of Roterodame vpon the ſeconde Epiſtle of John.

C

The texte.

The elder to the electe lady and her chyldren, whom I loue in the trueth: and not I only, but alſo al that haue knowen the truth, for the truthes ſake which dwelleth in vs and ſhal be in vs for euer. Wyth vs ſhal be grace, mercy, and peace from god the father, and from the Lord Ieſus Chriſt the ſonne of the father, in trueth and loue. I reioyſed greatly, that I founde of thy children walking in trueth, as we haue receaued a cōmaundement of the father. And now beſche I thee lady, not as though I wrote a newe commaundement vnto thee, but that ſame which we haue had from the begynning, that we ſhould *loue one another. And this is the loue, yͭ we ſhould walke after hys commaundement. This commaundement is (that as ye haue heard from the beginning) ye ſhould walke in it. For many deceauers are entred into the world, which confeſſe not that Ieſus Chriſt is come in the fleſhe. This is a deceauer and an Antichriſt. Loke on your ſelfes that we loſe not that we haue wrought, but that we maye haue a full rewarde. Whoſoeuer tranſgreſſeth and abydeth not in the doctrine of Chriſt, hath not god. He that endureth in the doctrine of Chriſt, hath both the father and the ſonne. If there come any vnto you, and bring not this learning, hym receaue not to houſe: neither bid hym god ſpede. For he that byddeth hym god ſpede, is partaker of his euil dedes. Behold, I haue tolde you before, that ye ſhould not be aſhamed in the day of the lord. I had many thinges to write vnto you, neuertheleſſe I would not wryte with paper and ynke: but I truſt to come vnto you, and ſpeake with you mouth to mouth, that our ioye mai be ful. The ſonnes of thy elect ſyſter grete thee. Amen.

* Joh.xiiii. i.John.b

The cauſe of Chriſtiā loue.

I John being an elder wryte vnto the elect lady, and to her ſonnes alſo, whom I loue ſyncerely: nether doe I thus alone, but all yͤ are with me, which haue knowen the truth of the goſpel: nether doe they loue thē for any other cauſe, but that they vnderſtand the ſinceritie of the goſpels profeſſion, which we folowe, to remayne in vs, & ſhal remayne in vs for euermore. Grace, mercy, & peace be alwayes encreaſed from god the father, and from the Lord Jeſu Chriſt, vnto you that perſeuer ſtil in the trueth of the goſpels doctrine, and in mutuall loue one to an other. I was wonderfully glad, whan I perceaued that thy ſonnes folowing their mothers godlines, continued ſtill in the trueth of the goſpels doctrine, and gaue not herkenyng vnto falſe doctours, that goe about to turne many awaye from it: where the father gaue vs this in cōmaundement, that we ſhould geue eare to the doctrine of his ſonne, and that we ſhoulde not goe out of his foteſteppes. Therfore it is no nede now, lady, for me to inſtructe thy godlynes with new commaundementes: onely let vs continue ſtil in that, which was deliuered from the begynning, that we ſhould loue eche one other with a mutual and a true Chriſtian loue.

D

Loue.

But this beneuolence, the conſent and al one faciō of godly life among our ſelues muſt procure, that we maye liue in al one purpoſed ſtudies, after the commaundement of god, whyche enioined vs nothig ſo diligently, as mutual loue amōg our ſelfes.

No true loue amōg the wicked

There is no true loue among the wicked, nor among them that be of vnlike facions. Therfore I geue no new commaundement, but I geue you warnyng dylygently, to continue ſtill in that, whyche you haue already receaued long a goe, and not to ſuffre your ſelfes by any ſubtilties of the falſe prophetes to be plucked away. For in

dede

A Dede there are many deceauers in the world, which deny that Jeſus is Chriſt, which ſhould come into the world according to the prophetes prophecienges. He that teacheth thus, is a deceauer, and Antichriſt himſelf, Chriſtes aduerſarie. Let euery one take hede to himſelf, leſt if he forſake that which he hath wel begon, he loſe al yͤ fruite of thoſe thinges, which he hath hitherto done wel: but let vs geue diligence, that we may receaue the ful hyre, which happeneth not, but to them that perſeuer ſtil vnto the ende. Whoſoeuer ſwarueth from the trueth, & abideth not ſtil in the doctrine of Chriſt, he is eſtraunged alſo from god the father, in that he ſwarued from yͤ ſonne. But he that conſtauntly foloweth his doctrine, is in hys ſo doing, dearely beloued both vnto the father and to the ſonne. The one can neyther be had nor forſakẽ, without the other. This is the true doctrine, which you haue receiued of true recorde bearers frõ the beginning. But if any man come vnto you, and bringeth a contrary doctrine to this, to cary you away from the goſpels veritie, you ought not only to take no hede vnto him, but alſo he ought not ſomuch as be admitted into your houſe, if he deſire lodging: nor to be bidden, God ſpede, if he chaunce to mete you in the way. For it is daunger leſt he infecte the houſehold with his familiaritie, and for B hys lodging, requite an euil turne: and leſt of bidding him God ſpede, there ariſe communicacion. And in dede euil communicacion corrupteth good maners. To be ſhort, he that ſaluteth and kepeth cõpany with ſuch a maner deceauer, he ſemeth to be a companion of his euil doinges. For he geueth a courage vnto the wicked, whan he ſeeth hym ſelfe any whit regarded wyth them, whom he goeth about to ſubuerte: and geueth an outwarde ſhewe of euill vnto other, as though he ſemed to fauoure the naughtines of him, whoſe familiaritie he doth not abhorre. There wer many other thinges, which I was deſirous to write vnto you, cõcernig theſe matters: howbeit I had rather open them to you preſently, than to put thẽ in writing. For I truſt ſhortly to come ſee you, and talke wyth you preſently mouth to mouth: that the Joye, which I haue conceaued of youre conſtaunte ſynceritie, maye bee more plenteous and full, whan I ſhall both preſently ſee in you, that which now being abſent I heare of you: and you againe ſhall ſee wyth youre eyes the loue that I beare towardes you. Thy nephewes, thy ſiſters ſonnes, which is a Chriſtian woman, commende them vnto thee.

Falſe prophetes.

Perſeueraunce.

We maye not ſay god ſpede, to falſe teachers.

i/cor/15/

or

and

⁂

Thende of the ſecond Epiſtle of John.

¶The Paraphraſe of D. Eraſmus of Roterodame, vpon the thirde Epiſtle of Iohn.

The texte.

The elder vnto the beloued Gayus, whom I loue in the trueth. Beloued, I wiſhe in al thynges, that thou proſperedſt, and faredſt well, euen as thy ſoule proſpereth. For I reioiſed greatlye, when the brethren came, and teſtified of the truthe that is in thee, how thou walkeſt in the trueth: I haue no greater ioye, then for to heare how that my ſōnes walke in veritie. Beloued, thou doſt faithfully, whatſoeuer thou doſt to the brethren, and to ſtraungers, whiche beare witnes of thy loue before the congregacion. Which brethren if thou bryng forwardes of theyr iourney (after a godly ſort) thou ſhalt do wel, becauſe that for his names ſake they went forth, & toke nothyng of the Gentils. We therfore ought to receiue ſuch, that we myght be helpers to the trueth. I wrote vnto the congregacion: but Diotrephes, which loueth to haue the preeminence among them, receiueth vs not. Wherfore if I come, I wyl declare hys dedes which he doth, ieſting on vs with malicious wordes, neither is therwyth content. Not only he himſelf receiueth not the brethren, but alſo he forbiddeth them that would, and thruſteth them out of yͤ congregacion. Beloued, folow not that whiche is euil, but that which is good. He that doth well, is of god: but he that doth euil, ſeeth not god. Demetrius hath good reporte of all men, and of the trueth itſelfe: yea, and we our ſelues alſo beare recorde, and ye know, that our recorde is true. I had many thynges to wryte: but I will not with ynke and penne write vnto thee. I truſt I ſhal ſhortly ſee thee, and we ſhal ſpeake mouth to mouth. Peace be vnto thee. The louers ſalute thee. Grete the louers by name.

C

THe elder vnto the very louing man Gaius, whō I loue ſincerely. Dearli beloued, this do I wiſh for in my praiers of Ieſu Chriſt: that like as thy ſoule doth proſperouſly wel in continuing ſtedfaſtly in the goſpels doctrine, euen ſo it may alſo do proſperouſly in al other matters, Chriſt beig thy good ſpede. For I haue conceaued no ſmall pleaſure of the ſaying of the brethren, which are come vnto vs, and haue made reporte of thy ſinceritie, they beyng as true witnes bearers, as thou truely foloweſte the trueth of the goſpel, not only in profeſſion, but alſo in thy ſtudies, and in all thy whole life. For there is no matter yͭ maketh my hearte more glad, than if I chaunce to heare, yͭ my chyldren, whiche I begat by the goſpel vnto Chriſt, doe folowe the trueth that we deliuered them.

The ioy of a good biſhoppe.

Dearly beloued, in that thou art diligently good vnto the Chriſtians, which are there, and come thider as ſtraungers, thou doeſt a dede worthy him yͭ truly putteth his truſt in the goſpel, and loueth Chryſt. For they haue made reporte of thy ſinceritie before all the whole company of the Chriſtiās. And thou ſhouldeſt doe wel too, if thou wouldeſte brynge thoſe, whom thou receiuedſte gently at theyr comming, forth wyth lyke gentilnes, thither as they would goe: like as they, whiche goe aboute gods buſines and not theyr owne, deſerue to be entreated of them that loue god heartily. For they went not forth to a market to encreaſe theyr own houſeholde pelfe, but to preach the name of yͤ lord Ieſu Chriſt, whoſe doctrine they diſtribute ſo vnto the heathens, that they take nothyng of thē for al that: to thintent they may bryng yͤ more frupte vnto Chriſt, for whom they labour: and if they ſo doe, god defende them from all ſuſpicion of haſtyng hande makyng. In dede it is beſemynge for vs to receiue ſuche into oure houſe, and to prouide that they

D

Liberalitie

The purpoſe of good preachers.

wante

A want nothing to yͤ neceſſitie of their life, that we may on ſome behalfe be partakers of thoſe thinges, which are done by them vnto yͤ glory of god. For ſo Chriſt hath promiſed, yͤ he which receiueth a prophete as a prophet, ſhould haue the rewarde of a prophete. I haue writtē hertofore already vnto the congregacion, yͤ is there, to doe the ſame, that I warne thee of: howbeit Diotrephes withſtandeth and doth not receiue our monicions, hauing rather to be a ring leader among his own, than of low degre, and a pure diſciple of Chriſt: and hauing rather to be autour of a newe heriſie, thā to be a true folower of the old euangelical doctrine. Wherfore if I come vnto you, I wil warne him of his doiges, wherof he thiketh peraduenture that I am not ware, while he being a naughtye mā chattreth with malicious wordes agaiſt vs, to thintent he might take away our credence and autoritie from vs among you, which do exhorte you to continue ſtil in the doctrine of yͤ goſpell. Neither being herewith content, he doth not only not receiue yͤ brethē, but alſo forbiddeth them that would receiue them, and diſturbeth thē in yͤ congregacion. The mans frowardnes is ſuche. My good louing brother, folowe not yͤ which is euil, but that whiche is good. It is our part to ſuffre them yͤ naught are, but not to folowe their example. Al are not the children of god, which haue receiued baptiſme. He that declareth his faith by godly dedes, is borne of god, B for he reſembleth the diſpoſicion and doctrine of his father. He yͤ doth wickedli, although he profeſſe god in his wordes, yet he doth not (for all that) ſee god truely: for he is ſene with moſte purelye ſcowred eies of fayth, which are not blurred with the darkenes of vices. Therefore auoide yͤ example of Diotrephes, and ſet Demetrius before thy eies to do after. For his godlines is reported of al men, which although they would ſaye nothing, yet the thing it ſelf maketh reporte of the mans vertue. Yea and we our ſelfes hauing experience of his ſinceritie, beare witnes of him. And you know, that we beare true witneſſe of hym. I had alſo verye many other thynges, whyche I was deſyrous that thou ſhouldeſt knowe, but I thoughte it not expediente to put them in writing. I truſt I ſhal come vnto thee ſhortli: than we ſhall preſently commen of all thinges more ſurely and more fully. Peace be vnto thee. Thy frendes that are here commend them vnto thee. And ſalute thou thoſe frendes agayne, that are there, in their behalf diligentlye, and by name.

Good preachers to be prouided for.

Diotrephes.

The euill to be ſuffred.

Howe god is ſeen.

Demetrius.

✣

¶ Thus endeth the third Epiſtle of John.

A paraphraſe or comentary vpon the Reuelacion of S. John, faythfully tranſlated by Edmond Alen.

The firſt Chapter.

The texte.

1 The reuelacion of Ieſus Chriſt, which god gaue vnto hym, for to ſhewe vnto hys ſeruauntes, thynges whych muſt ſhortly come to paſſe. And when he had ſente, he ſhewed by his angel vnto his ſeruaunt Iohn, which bare record of ẏ word of god, and of the teſtimonie of Ieſus Chriſt, and of al thinges that he ſawe. Happy is he ẏ readeth, and they that heare the woordes of the propheſye, and kepe thoſe thynges whyche are written therin. For the tyme is at hande.

C

Al knowledge geuẽ to Chryſt.

VNto oure ſauiour Jeſus Chriſt after his manhode, was geuen of god his father, not onely all ſufficiencie and fulnes of grace, but alſo ẏ knowledge and reuelacion of al ſuch ſecret miſteries, as ſhould happen from time to tyme in Chriſtẽdome, vntyl ſuch tyme as he ſhould come againe vnto the latter iudgemente: whiche ſecretes oure ſauiour Chriſte did reuele and open through his angels vnto hys elect ſeruauntes, and ſpecially vnto holy S. John: I meane vnto that John, whiche bare witnes of the worde of god, and of Jeſus Chriſt, and did recorde al ſuch matters and doctrine, as he himſelf had ſene, ⁊ lerned. Whiche doctryne ſhal be very profitable vnto euery one that ſhal reade ⁊ vnderſtand this prophecy, ſo farre as he ſhal endeuer hym ſelfe to liue therafter, preparing and appointing hymſelf thorowe a true faith and a chriſten conuerſacion, to pleaſe the lorde in this lyfe, which is ſhorte and tranſitorye, and the ende therof vncerten.

What Iohñ wrote the reuelacyõ.

To whom readyng is profitable.

D

The texte.

2 Iohn, to the ſeuen congregacions in Aſia. Grace be vnto you and peace, from him whych is, and which was, and which is to come, and from the ſeuen ſpirites whiche are before his trone, and from Ieſus Chriſt, which is a faythful witnes, and firſt begotten of the dead, and Lorde ouer the Kynges of the earth. Vnto hym that loued vs, & *waſſhed vs from our ſinnes in his own bloud, and made vs kinges & prieſtes: vnto god his father, be glory and dominion for euermore, Amen.

* Hebru. ix.
i. Peter. i.
i. John. i.

The churches in Aſia.

In litle Aſia wer notable churches and congregacions ſet vp and inſtitute of the holy apoſtles, and ſpecially of S. Paul, vnto which alſo S. Peter wryteth, and confirmeth them in the fayth: and vnto the ſame doth S. John wryte ſpecially, in conſideracion that this doctrine ſhould concerne al churches generally which wer at that tyme ſtanding, or ſhould afterward be inſtitute thorowoute the whole world. And he wyſheth vnto them al as much good, as he can thinke or deuiſe, frõ god which is only the geuer of al good thinges, and is and remaineth for euer vnmutable, and ruleth and gouerneth al thinges, wherunto he vſeth the miniſtraciõ and ſeruice of his angels, which are infinite in nombre: which thynge the nombre of ſeuẽ doth ſignifie according vnto ẏ vſe of holy ſcripture. And with his eternal father and holy ſpirite one god, reigneth our lord Jeſus Chriſt, which is appointed to be the ruler of al thinges in heauen and earth, and of al ſenſible creatures, both goſtly (as ẏ ſpirites are) and bodyly. He in his mans nature, for very loue towarde mankynde, was ſente for the comforte and wealth of the

The office of Angels.

The nombre of ſeuẽ.

whole

A whole world: and teſtified moſt faithfully vnto al the world, ẏ will of hys father in the goſpell, according as it was before promiſed in all the prophetes, that he ſhoulde be the founder and performer of the newe teſtament, & ſhould be offered vp and die for the ſinnes of the whole world: & in the reſurreccion or vpriſing againe of the body & ſoule, he ſhould goe before all the reſidue of the faithfull, & bee theyr guide vnto euerlaſtyng lyfe: whiche lyfe he onely hath merited & purchaced thorow his perfite obedience vpon the croſſe, vnto deathe. And therefore is he exalted, as concernyng his manhod, aboue al creatures, & hath receiued ẏ moſt worthieſt & higheſt name & title, ẏ can be named, either in this world, or in ẏ world to come. And he hath purchaced & deſerued for al ẏ holy elect childrē of god, ẏ honour & glori of the euerlaſting kingdom, & alſo grace to rule, & gouerne our ſelues vertuouſly, & to offre vp daily & continually a pleſaunt ſacrifice of thankes geuing, in true faithe in God, thorow Jeſꝰ Chriſt. Unto him therfore alone parteineth al honour & glori.

7

The texte. Dani. vii. Mat. xxiiii and. xxv.

¶Beholde, he commeth with cloudes, and al eyes ſhall ſee him, and they alſo which pearſed him. And all kinreds of the yearth ſhall wayle ouer him. Euen ſo. Amen.

Euen in deſpite, and againſt the wil and mind of al them that crucifyed Chriſt, & would not take nor knowledge him for a kinge, yet he cometh in the higheſt maieſtie, which excelleth al glory & power of al other kinges that euer were: and nowe ſheweth him ſelfe and appeareth thorow faithe, vnto al his elect, as ẏ veri Meſſias & ſauiour of the worlde, whiche was ſo long deſired and loked for. And whan he ſhal come at the latter day, to iudge the quicke & the dead, than ſhall all the Jewes and vnfaithfull, whyche deſpiſed him at B his firſt commyng (whan he came with ſuche humblenes,) crucifieng and putting him to death, and woulde not receyue nor knoweledge him for a ſauioure, and a Meſſias, thei ſhal than ſee him with feare and trembling, and he ſhall appeare dreadfull vnto them.

Chriſtes ſecond coming in maieſtie.

The texte.

4 7/6

I am Alpha and Omega, the beginning and the ending, ſayeth the lord almighty, whyche is, and whych was, and whyche is to come. I Iohn youre brother and companion in tribulaciō, and in the kingdom and pacience in Ieſu Chriſt, was in the yle that is called Pathmos, for the word of God, and for the witneſſyng of Ieſus Chriſt.

This doth Chriſte ſpeake to declare his godly maieſtie, and his eternal ſubſtaunce, & his almightie power without end or begining. And he ſpeaketh after the maner of the grecians, among the which Alpha is the firſt letter, & Omega the laſt. And after this, ſpeaketh S. John ẏ Euāgeliſt again, of his owne parſō without any worldly boaſting: reioyſing (as it becometh a chriſtē man) not in any honour or riches of ẏ world, nor yet in any holines ẏ is in himſelfe, but only in ẏ afflictions, perſecucions, pacience, miſery, & participacion of the righteouſnes in Chriſt, wherof he is a witnes, & a partner in ſuffering for Chriſtes ſake: which thing hapned vnto him for ẏ goſpel, by the procurement and commaundement of Domicianus the Emperour, which would haue bene honoured for a god, where as John taught, that the onli liuing god and none els ought to be honoured & called vpon. For the whiche cauſe, John was baniſhed & ſent into Pathmos, where god did ſhew this renelacion vnto him, and bad him write it: & ſo by that meanes thorow his wryting, to ſet furth & to further ẏ glory of Chriſt in his baniſhment, more thā euer he had been able to haue done with his wordes or preachinge onely, yf he had ſtill remayned among his frendes in his countrey.

Alpha and Omega.

Afflictions to be reioiſed in.

Johns baniſhmēt.

I was

5 ¶I was in the ſpirite on a ſondaye, and hearde behynde me a great voyce, as it had been a trompe, ſaying: I am Alpha, and Omega, the firſt and the laſt. That thou ſeeſt, wryte in a booke, and ſende it vnto the ſeuen congregacions whiche are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardys, and vnto Philadelphia, and vnto Laodicia. The texte. C

The Sonday the Lordes daye.

The lordes day is the ſonday, which the holy Apoſtles, (thorough the holy ghoſt whiche they receiued at whitſontide) did inſtitute to bee ſanctifyed and kept holy of the Chriſten church, in the ſteade of the Iewes Sabboth daye, not without very neceſſary, laudable & expedient conſideraciõs. Euſebius wryteth that S. Iohn did rule the churche of Epheſus after S. Paules deathe, and likewiſe alſo, the other churches in Aſia: & therfore was commaunded of Chriſt in this place, to ſende his wrytyng vnto thẽ, foraſmuch as he knew them beſte, ſo that in proceſſe of tyme it might be common vnto all churches for their edefying and inſtrucciõ, as it came alſo to paſſe. And vnto thẽ alſo he wrote his goſpel (after that he was deliuered out of Pathmos,) againſt yͤ heretikes, which begã at yͤ time to riſe.

Why Iohn wrote to yͤ churches in Aſia.

6 ¶And I turned backe to ſee the voyce that ſpake to me. And whan I was turned, I ſaw ſeuen golden candelſtickes, and in the middes of the candelſtyckes, one like vnto the ſonne of man, clothed with a linnen garment downe to the feete, and gird about the pappes with a golden girdle. His head and his heares were white, as white woll, and as ſnowe: and his eyes were as a flame of fyre: and his feete lyke vnto braſſe, as though they brent in a fornace, and his voyce as the ſounde of many waters. And he had in his right hand ſeuen ſtarres. And out of his mouth went a ſharpe two edged ſwearde. *And his face ſhone euen as the ſunne in hys ſtrengthe. The texte. * Mat. xvii

The .vii. golden cãdell ſtickes and .vii. ſtarres.

What is ſygnifyed by the ſeuen golden candelſtickes, and by the vii. ſtarres, that ſhall Chriſt himſelfe hereafter declare: whych beyng very god, yet he was in euery condicion (ſynne except) lyke vnto vs al, after his mans nature: And with his ſpirite, ayde, and gouernyng, he is preſent in al churches, and ſhal ſo remayne vntil the worldes ende. He is clothed with innocencye & holines, by reaſon wherof he made oblaciõ, not for his owne but for our ſinnes. He is alſo gyrded with heauenly might and power, alwayes redy & glad to helpe the faithful. He is the head, ful of godly and heauenly wiſdom, which knoweth al thinges from euerlaſtyng. He loketh with a fearfull face, and with a terrible & grim countenaunce, againſt al vnfaithfull: but a pleaſant and louing countenaunce ſhewith he toward the elect and faithful beleuers. He is ready with his hote flaming and burning fete to ſtampe in peces, and to deſtroye the wicked and vngodly. His voyce is the holy goſpel, which neither al the gates of hel, al the power vpon earth, & in hell, nor all his enemies can ouercome, althoughe Paule at the beginninge beyng blynde & ignorant, thought & hoped the contrary: The wicked Emperour Nero likewiſe, and diuerſe other. But they all with all ſuch lyke, were alwaies ſtrikẽ and ouercome with the ſword of the almighty word of god. And vnto the godly and faithfull, the ioyful & comfortable ſight of him is more pleaſant & delectable, thã the brightneſſe or clearnes of the ſunne can bee vnto any earthlye creature. D

Chriſte deſcribed.

Chriſtes voyce.

7 ¶And when I ſawe him, I fell at his fete, euen as dead. And he layde his right hande vpon me, ſaying vnto me: feare not, *I am the firſt and the laſte, and am alyue, and was dead. And behold, *I am alyue for euermore, and haue the keyes of hell, and of deathe. Wryte therfore the thinges which thou haſte ſene, and the thinges which are, and the thinges whyche muſte bee fulfylled hereafter: the miſtery of the ſeuen ſtarres whiche thou ſaweſt in my ryght hand, and the ſeuen golden candelſtickes. The ſeuẽ ſtarres are the meſſengers of the ſeuen congregacions: And the ſeuen candelſtickes whyche thou ſaweſt, are the ſeuen congregacyons. The texte. * Eſa. xliiii * Roma. vi

It

A If this holy Apoſtle and Euangeliſt,a dyſciple whom Chriſt loued,were not able to ſuffre nor abyde the preſence of Chriſtes glorified manhode: howe will the wicked enemies of the truth & of al godlines,abide it, or what will they doe? Howe Chriſt is the firſt & the laſt,god & man,the veri ſaluacion it ſelfe,and yet crucified as a ſinner: & how he roſe vp agayn from death,aſcended into heauen,& receiued power ouer al creatures,it nedeth no further interpretacion.And again ẏ holy congregacions or churches haue their propre & peculiar angels to leade thē,to gide them,to waite vpon thē,to ſerue them,& after Gods ordinaunce to defend & preſerue them.

The.ii.Chapter.

The texte.

Vnto the meſſenger of the cōgregaciō of Epheſus,wryte:theſe thinges ſayth he, that holdeth the ſeuē ſtarres in his right hand,and that walketh in the middes of the ſeuen golden candelſtickes.I know thy workes,and thy labour,and thy pacience, and how thou canſte not forbeare them whiche are euyll:and haſt examined them which ſay they are Apoſtles,and are not:and haſt found them lyars:& haſt ſuffred. And haſt pacience:and for my names ſake haſt laboured, and haſt not faynted.

What maner a church was at Epheſus,how Paul behaued himſelf & wrought there,how Timothie preached & taught there,& what the falſe propetes did there enterpriſe, is to be ſene in the Epiſtle of S.Paul to the Epheſians,& ſufficientli deſcribed of Eraſmus in the Paraphraſes of ẏ Epiſtle.And reade more therof in the chriſtē and godly ſtory of Euſebius,in ẏ.v.boke &.xxiiii.chapter. B And by theſe wordes maiſt thou vnderſtand the high prayſe and commendacion of their faith, wherof their good workes beare ſufficiēt witnes and recorde.And this is alſo to be noted by this place,that men ſhoulde not lightlye nor raſhli beleue al maner of doctrine,but firſt trie and proue whether it bee of God or no, & to ouercome & conuince all maner of errours & falſe doctrine only with the word of god,which is not cōtrary vnto it ſelf(if one place be iuſtly cōpared with another)but it is profitable vnto the true & perfit vnderſtanding & knowledge of god.In Johns time,as S.Paul was come vnto Rome,there wer certen heretikes at Epheſus,namely,Cherinthus, Hebion,& after them Marcion:like as there wer alſo in Paules time,Himeneus, Alexāder,Philetus & Hermogenes.But al theſe wer ouercome wᵗ much a do,& thorow long pacience,by the godli biſhops,which wer at Epheſus,one ſuccedyng another,as Euſebius maketh menciō.

The churche of Epheſus.

Heretikes at Epheſus confuted.

The text.

Neuertheles,I haue ſomwhat agaynſt thee,becauſe thou haſt lefte thy fyrſt loue. Remembre therfore from whence thou art fallen,and repent,& do the firſt workes. Or els I wil come vnto thee ſhortli,& wil remoue thy candelſticke out of his place, except thou repent.But this thou haſt,becauſe thou hateſt the dedes of the *Nicolaitans,which dedes I alſo hate.Let him that hath eares heare what the ſpirite ſaieth vnto the congregacyons.To him that ouercommeth, wyll I geue to eate of *the tree of lyfe,whyche is in the middes of the Paradyſe of GOD.

*Act.vi.

*Gene.ii.

Out of the faintnes & coldnes of faith,do ſpring want and lacke of right good woorkes. Euen ſo came it to paſſe at Epheſus by the meanes of the falſe apoſtles,as Paul did before prophecy vnto thē at Miletus.For ẏ which cauſe the lord requireth & exhorteth them to amēd,& threatneth thē before(after ẏ maner of al ẏ prophetes) ẏ he wil els puniſh & condemne thē.As cōcernig the ſect of ẏ Nicholaites,reade ẏ.xxix.chapter of ẏ third boke of Euſebius Cronicle. Whoſoeuer thorow true faith & loue ſhal ouercome ẏ temptaciōs & aſſaultes

Whence cometh want of good workes.

Nicoleites.

The tree of lyfe for whom it belongeth.

aſſaultes of the enemye, the ſame ſhall receyue and enioye the euerlaſtynge rewarde of bliſſe, the fruicion of God the heauenly father, and the pleſaunt ſight of the countenaunce of Jeſus Chriſt in euerlaſtynge ioye, whyche he nameth in this place, the tree of lyfe.

C

The text. *Eſa. xli.

And vnto the angell of the congregacion of Smyrna wryte: Theſe thynges ſayeth he that is*firſt and the laſte, whiche was dead and is a lyue, I knowe thy workes and tribulacion and pouertie, but thou art riche. And I knowe the blaſphemy of them, whiche call them ſelues Iewes, and are not: but are the congregacion of Satan. Feare none of thoſe thinges, whiche thou ſhalt ſuffre. Beholde, the Deuyll ſhall caſt ſome of you into priſon, to tempt you, and ye ſhall haue tribulacion ten dayes. Be faythfull vnto the deathe, and I wyll geue thee a crowne of lyfe. Let him that hath eares, heare, what the ſpirite ſayth to the congregacions. He that ouercommeth, ſhall not bee hurte of the ſeconde deathe.

False apoſtles at Smirna.

The falſe apoſtles which were conuerted from the Jewes vnto the faythe, were alſo at Smirna, very buſye and vnquiet in maintening the circũciſion and other Jewyſhe ceremonies. Againſt the whiche, the true apoſtles and their diſciples (as Paul and ſuche other) were fayne to fyght and ſtryue: by reaſon wherof al the churches in the worlde were in perplexite & diſquyeted. In this place, Chriſte ſpeaketh vnto them of Smirna, and calleth them poore in afflictions, & riche in fayth and vertue. And thus he teacheth here, that it is the worke of the deuill, and not of man, whanſoeuer thou arte caſt into any perplexitie, vexacion, or priſon for the faythe and truthes ſake. And therfore be the more pacient, ſeyng the heauenly father permitteth ſuche power vnto Sathan againſt thee. Euen ſo did it happen in this citie, vnto the good biſhop Policarpus, one of Johns diſciples, which was burnt of the vnfaythfull, for the truth and the chriſten faithes ſake. Of this, ye maye reade more in ẏ .xiiii & .xv. Chapter of the .iiii. boke of Euſebius cronicle. By the ſecond death, vnderſtande euerlaſtyng death and damnacion, as the fyrſte death, is the death of the body, and of ſinne: from the which we ſhal bee deliuered and be rayſed vp agayne, thorowe a trewe fayth and confidẽce in the mercy of God ioyned with a perfecte repentaunce.

Affliccion, the worke of the deuell permitted.

D

Policarpus.

The firſt and ſecond deathe.

Pergamos.

The texte.

And to the meſſenger of the congregacion in Pergamos, wryte: Thys ſayeth he, whiche hathe the ſharpe ſwearde with two edges. I knowe thy workes, and where thou dwelleſt, euen where Satans ſeate is, and thou kepeſt my name, and haſt not denyed my fayth. And in my dayes Antipas was a faithfull witnes of myne, which was ſlayne among you, where Satan dwelleth. But I haue a fewe thinges againſt thee, becauſe thou haſt there, them that maintayne the doctrine of Balam*which taught in Balake, to put occaſyon of ſinne before the children of Iſraell, that they ſhould eat of meate dedicate vnto ydoles, and commit fornicacion. Euen ſo haſt thou thẽ that mayntayne the doctrine of the Nicolaitans, whiche thing I hate. But be conuerted, or els I will come vnto thee ſhortly, and wil fight againſt them with the ſwearde of my mouthe. Let him that hath eares heare, what the ſpirite ſayeth vnto the congregacyons. To hym that ouercommeth, wyll I geue to eate Manna that is hyd: and wyll geue him a white ſtone, and in the ſtone a newe name wrytten, whiche no man knoweth, ſauyng he that receaueth it.

*Nu. xxv. and. xxxi.

As concerning this church, we reade of no maner of acciõ or work of faith therof. But in all notable cities where right Chriſten men were, both the chriſtned & vnchriſtned Jewes did ſtirre vp & cauſe much ſedicion & tumult, as their accuſtomed maner was: And they prouoked alſo the liuetenaũtes of Rome, alwaies to hate & perſecute the right & true chriſtians: As it happened in this citie vnto ẏ deare & faithful ſeruaunt of God Antippe, which without doubte preached the goſpel truly & ſincerely, & therfore was faine to ſuffre death. In ſuch cities where gods word is cõdemned & al godli mẽ in conti-

Antipas ſlayen at Pargamos.

Where Sathans ſeate is.

Repentaunce.

Manna.

The white ſtone.

A in continual peril and daunger of their liues ⁊ goodes, where men doe both bleſſe ⁊ curſe for money, as Balaam did, where abhominable filthines ⁊ whoredom is maintained ⁊ ſuffred, ⁊ ydolatry ſet vp, ⁊ where holy matrimony is had in no eſtimacion, there without doubt dwelleth yͤ deuil. For theſe are no ſmall ſinnes, but very odious ⁊ hateful vnto god. But they may repent and amende, ⁊ ſo obteyn mercy of god, and thorowe the grace and ayde of God, they may withſtand ⁊ ouercome ſuch damnable ⁊ outrageous enormities: which thing if they doe not, let thẽ loke for nothing more ſure, than eternal damnacion. This ought to moue the hertes of al mẽ, and to feare ⁊ ſhrugge them, that they may repente ⁊ amende theyr liues. By Manna vnderſtand yͤ woord of god, and true herty loue: And to cleaue faſt vnto Chriſte with a ſtrong and a ſtedfaſt fayth, whiche thyng is a ſinguler pleaſure and delight vnto yͤ godly and faythful, and a very poyſon vnto the vngodly ⁊ vnfaithfull. By the white ſtone, is ſignifyed the eleccion ⁊ appoyntment vnto euerlaſting honour, before god, ⁊ all ſainctes, both in this worlde ⁊ in the world to come, with yͤ teſtimony of a good conſcience yͭ feareth god, ⁊ of a right hearty ioye: And alſo yͤ euerlaſting peace, reſt, and ſure confidence in the grace and fauour of god vnto euerlaſting life.

The text.

3.Re.xvi. 4.Re.ix.

¶And vnto the meſſenger of the congregacion of Thiatira, wryte. This ſayeth the ſonne of God, which hath eies like vnto a flame of fyre, and his fete are like braſſe. I know thy workes and thy loue, ſeruice and fayth, and thy pacience, and thy dedes, whiche are moe at the laſt than at the firſt. Notwithſtanding, I haue a fewe thinges againſt thee, becauſe thou ſuffereſt that woman *Ieſabel, which called herſelf a prophetiſſe, to teache and to deceue my ſeruauntes, to make them commit fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her ſpace to repẽt of her fornicacion, and ſhe repented not. Behold, I will caſt her into a bed: and them that cõmit fornicacion with her into great aduerſitie, except they turne from theyr dedes. And I wil kill her children with death.

The names of Chriſt.

Thiatira.

The rulers of Thiatira negligent.

B Here learne, yͭ the ſonne of god, which hath the two edged ſword, the fyrſt ⁊ the laſt, which is dead ⁊ yet liueth, which hath the ſeuen ſtarres, ⁊ is yͤ gouernour of heauen ⁊ earth, is al one thing: Namely yͤ Meſſias, which was before the beginning of the world, the ſauiour of al the faithful, our lord Jeſus Chriſt. Thiatira is a cathederal churche, ⁊ one of yͤ moſt notable cities in Lidia. This church doth the ſpirite of Chriſt commend, ⁊ prayſe, aſwel for diuerſe vertues, as alſo for waxing bigge ⁊ increaſing in them. But he rebuketh the ſinne of the heades, ⁊ ouerſeers, whiche are ſo negligent, yͭ they doe not roote out, nor refourme certen wickednes: As are the ſeruice ⁊ honouring of ydoles ⁊ falſe gods, and other high blaſphemies, which doe alwayes accompanye and wayte vpon ydolatrye. Which thing is ſignifyed by the wicked and ſuperſticious woman Jeſabel. Of this woman reade more in the fyrſt of the Kynges in the.xviii.and.xxii. Chapter, and in the ſeconde of the Kynges in the.ix.and.x. Chapter. Howe ſhe and all her poſteritie wer ſo greuouſly puniſhed of god. And agayne reade the.xiiii. Chapter of the fifth boke of Euſebius, concerning Montanus and hys hereſies, and than ſhalt thou vnderſtand this place much better.

The texte.

*Jer.xvii.

And all the congregacions ſhall know, that *I am he which ſearcheth the reynes and heartes. And I wil geue vnto euery one of you according vnto his workes. Vnto you, I ſay, and vnto other of thẽ of Thiatyra, as manye as haue not this learning, and which haue not knowen the depenes of Sathan (as they ſay) I wil put vpon you none other burthen, but that which ye haue already. Hold faſt till I come, and who ſoeuer ouercometh and kepeth my woorkes vnto the ende, to him wil I geue power ouer nacions, ⁎and he ſhal rule them with a rod of yron: and as the veſſels of a potter ſhal they be broken to ſheuers. Euen as I receiued of my father, ſo wil I geue him the morning ſtarre. Lette him that hath eares, heare what the ſpirite ſayeth to the congregacions.

⁎Pſal.ii.

C

The iudgement of God.

God knoweth all thinges.

Ceremonies.

Faith and loue.

Gods ſeruice.

This righteous, dreadful, and ſeuere iudgement of god, ſhal the faithful knowledge and prayſe. And ſhal kepe thēſelues from ſuch blaſphemies, & preuent the wrath & indignacion of god, and obey & folow his will, forasmuch as they heare & perceiue that god is one, that knoweth the priuities of al heartes, & al the wicked fruites yͭ ſpring out of them, & that they ſhall with all iuſtice & equitie be puniſhed. But thoſe which either at Thiatira, or els where, do ſticke & cleaue ſtedfaſtly vnto the word & wil of god, forſaking yͤ wicked fiend, and refuſing to haue any thing with him to doe, thoſe would I not haue ouerladen (ſayth god) with outwarde ceremonies, and with Jewiſh ordinaunces. For fayth and loue, according vnto the doctrine of the goſpel & agreable vnto theſame, ſhalbe ſufficient for them before me, both for theyr ſaluacion, & alſo for a chriſten and a godly life. For that is the ſeruice, which pleaſeth me, and which I wil reward. Which ſeruice alſo, the very heathen whan they ſee it, ſhal confeſſe and knowledge it to be good and godly, & to be yͤ very true and right gods ſeruice: & being ouercome in theyr infidelitie & miſbeliefe, they ſhal find in theyr heartes, to conſent vnto it, and to receiue it, and ſo ſhalbe obedient vnto the goſpel, forſaking al their heathniſh maners & al falſe goddes ſeruice. Euen as the holy prophetes haue ſayd long ſince, that it ſhould come to paſſe, and that yͤ grace & mercy of god was alſo promiſed vnto the heathen thorow Chriſt that was to come. That they alſo at lēgth, with one hearte and mind, ſhould behold the morning ſtarre Chriſt, & his holeſome goſpel, & ſhould in this life thorowe fayth, & after thys life in the euerlaſting kingdome of Chriſt, in the heauenly Jeruſalem, receiue the fruicion of euerlaſting and eternal riches with god and all hys elect. And in the end he geueth them an earneſt exhortacion, to doe good, and to eſchewe euill, that they may obtayne ſaluacion and auoyde damnacion, as he doth likewiſe in other places.

D

The calling of the heathen.

¶ The.iii. Chapter.

Sardis.

The text.

And write vnto the meſſenger of the congregacion that is at Sardis: this ſayth he that hath the ſeuen ſpirites of God, and the ſeuen ſtarres. I know thy workes: thou haſt a name that thou liueſt, and thou art dead. Be awake, and ſtrength the thinges which remayn, that are ready to dye. For I haue not found thy woorkes perfect before my God. Remember therfore, how thou haſt receued and heard, and hold faſt and repent. ⁎If thou ſhalt not watche, I wil come on thee as a thefe, and thou ſhalt not know what houre I wil come vpon thee.

⁎i. Theſ.v ii.Pet.iii.

Hipocriſie.

Faith and loue.

AL this doth Chriſt ſpeake, whiche is full of all giftes of yͤ holye goſte, without meaſure, & diſtributeth theſame gyftes thorow his ſpirite, vnto al churches, & to al faithfull ouerſeers of the chriſten congregacion. No hipocriſie nor outward ſhyne of godlines though it be neuer ſo full of pompe or ſolemnitie, is of any value before God. He wil haue fayth & loue, whiche are the pith and ſtrength of life, as infidelitie is of deathe. But thys faythe and loue muſt no man vſe nor haue for himſelfe alone, but he muſt alſo moue and further other menne vnto the ſame, thorowe hys inſtruccion, good exaumple of life, and

Want of fayth appeareth by want of workes.

A thorow prayer. But alas, there is great lacke of true faythe in the church, which thing may wel be perceiued by the workes & fruites which are ſeen & appeare. For there is but litle earneſt zeale & feruētnes ſene in furthering of true vertue & godlines, and of the true honour of God, done of a pure conſcience, or in folowing & practiſing the doctrine of yͤ goſpel receiued of the Apoſtles: There is but litle zeale, I ſay, in profeſſing and folowing of this goſpel, in word and life together. There are but fewe, whiche whan they ſpye any thing amiſſe in themſelues, dooe earneſtly ſtudie to reforme and amend it, or enforce themſelues with diligēce, to liue in al godlines, and continually to be founde wakyng in vertuous exerciſes, as it wer neceſſary for all faithfull to be, ſeeyng the glorious comyng of Chriſte ſhall ſodenly come vpon them, they cannot tell how ſoone.

Zele.

The text.

Thou haſt a fewe names in Sardis, which haue not defiled theyr garmentes, and they ſhal walke with me in white: for they are worthy. He that ouercometh ſhalbe thus clothed in white aray, and I wil not put out his name out of the boke of lyfe, and I wil confeſſe his name before my father and before his Angelles. Let hym that hath eares, heare what the ſpirite ſayeth vnto the congregacions.

Chriſte bleſſeth the ſmall number.

There is but a ſmal number among you, which doe liue innocently & godly, ſtudying diligentlye to liue after my will and pleaſure. But this ſmal nūber is worthy of great honour, wherwith I ſhal B alſo endue them, as with bleſſed immortalitie, & eternal ſaluacion, of my mere grace & mercy, aboue all Deſertes of theirs, whiche are al vnperfite, if they ſhould be tryed and examined by the iuſt iudgement of god, although thorowe grace, they ſhalbe taken for acceptable and worthy. The white araye, doth ſignifye an innocent lyfe without al maner of blemiſh: which neither can be obteined in this life, nor yet is it in the vertue and power of any man. But the innocency and purenes of Chriſt, which hath the ouerhand in them that be his, thorow gods ſpirite, ſhalbe diſtributed vnto the faythful, in ſuch wiſe as they ſhalbe partakers thereof.

The white araye.

The texte.
Eſai.xxii.
Job.xii.

And write vnto the angel of the congregacion of Philadelphia: this ſayeth he that is holy and true, whiche hath the keye of Dauid: *which openeth and no man ſhutteth: and ſhutteth & no man openeth: I know thy workes. Behold, I haue ſet before thee an open dore, and no man can ſhut it: for thou haſt a litle ſtrēgth, and haſt kept my ſayinges, and haſt not denyed my name. Behold, I make them of the congregation of Sathan, which call themſelues Jewes, and are not, but doe lye. Behold, I will make them that they ſhal come, and worſhip before thy feete, and ſhal know that I haue loued thee. Becauſe thou haſt kept the woordes of my pacience, therfore I wil kepe the from the houre of temptacion, which wil come vpon al the world, to tēpt them that dwel vpon the earth. Behold, I come ſhortly. Hold that which thou haſt, that no man take away thy crowne. Him that ouercometh, wil I make a piller in the temple of my god, and he ſhal goe no more out. And I wil write vpon him, yͤ name of my God, and the name of the citie of my God, newe Jeruſalem: whiche cometh downe out of heauen from my God, and I will write vpon him my newe name. Let him that hath eares, heare what the ſpirite ſayeth vnto the congregacions.

Philadelphia prayſed.

For the more perfit vnderſtanding of this booke, we lacke diuerſe ſtories, which wer either nothing at all, or els litle regarded in the fyrſt beginning of the chriſtendome. Els ſhould we haue heard and read much cōmendacion written of this churche. Which, as it may here be wel perceiued, did wonderful excellentlye handle it ſelf in yͤ fayth and doctrine of the goſpel, & ſuffered much alſo therfore. But alwayes it ouercame the aſſaultes of the Jewes, heretikes, and falſe teachers, which at length it did confound, and ſo thorowe the helpe of God proceded & went foreward in godlines. For yͤ whiche

Chriſt onely ſtabliſheth in right faith

The open doore.

The calling of the heathen.

The ſede of Abrahã

The ſacrifice of thankes.

Faith ſeen in pacience of Martyrs.

Perſeueraunce.

New Jeruſalem.

C

it is thus commended of Chriſt in this place. But Chriſte himſelfe onely hath power, thorow his ſpirite, to aſſure & ſtabliſh the cõſcience of man in true doctrine & in the right fayth, & alſo in quietnes of mynd: And al other vnto whom he hath geuen yͤ ſame ſpirite, are to be taken as inſtrumentes & miniſters onely, according vnto the ſame ſpirite & no otherwiſe. For yͤ which cauſe without yͤ ſame ſpirite yͭ only doth ſearche & iudge the ſecretes of mans heart, no ſuch matter pertaining vnto the faith and religion of god, & quietnes of mans conſcience, can wel & rightly be determined. The open dore, wherof he ſpeaketh, is yͤ word of god, & the holy goſpel, by yͤ which the church may worke & bring to paſſe, much profit & honour vnto our god & lord, by them which ſhalbe conuerted therby, vnto yͤ true chriſten fayth, as wel out of the Jewes, as alſo out of the heathen. And that ſhal not al yͤ enmies of god be able to hinder, with al their might and power, how ſimple & weake ſoeuer the miniſters of god in that behalfe, ſhall ſeme & appeare to be. For he that worketh in them, is ſtrong, mighty, and cannot be ouercome. And he, whan he ſhal ſee his time, ſhal not only humble and bring down the heathẽ, and turne thẽ vnto the true faith, but he ſhal alſo diſmay yͤ Jewes, whan as they ſhal ſee theyr honour, theyr temple, and their Gods ſeruice, vtterly deſtroyed and ouerthrowen, & the word and knowlage of god, the onely creator of al thinges, to be ſpred abrode thorowout al the world. At yͭ time ſhall they be compelled to confeſſe, not onely thoſe to be the children of Abraham which are circumciſed in theyr bodies, but thoſe that in true fayth, in ſpirite & trueth, doe honour and inuocate god that is creatour of heauen & earth, & the God of the Patriarkes, offering vp vnto him euery where and at euery ſeaſon continually, that ſacrifice that is onely left to be offered, namely the ſacrifice of thankeſgeuing. But this fayth beeing garniſhed with the workes of godlines, ſhal appeare, and be made manifeſt, thorow the pacience of the holy martyrs: which in ſo many congregacions haue ſuffred, and dayly are perſecuted of the tyrannes for gods ſake, and for denying the falſe gods ſeruice, being grieuouſly aſſaulted thorowout the whole world, and not onely at Philadelphia, which is mencioned and named onely for an example, vnto all ſuche as are lyke vnto theſame. Wherfore whoſoeuer hath the grace to be conſtant and ſtedfaſt in faith, let hym pray vnto god for perſeuerance, that he may obteyn the croune, which god hath promiſed vnto him. Suche ſtedfaſt poſtes, that doe not onely ſtande faſt and ſure, but alſo are hable and willing to vpholde the whole foundacion and building of the churche, they ſhalbe ſet in the heauenlye tabernacles of God, and ſhalbe garniſhed with names and tytles of honour, in euerlaſting blyſſe, whiche ſhalbe the newe Jeruſalem, the heauenly golden citie, where al the bliſſed and holy citizens ſhal dwel, in the kingdome of Chriſte.

D

Laodicia. **The texte.**

And vnto the meſſenger of the congregacion which is in Laodicia, write: This ſayth (Amen) the faythful and true witnes, the beginning of the creatures of god. I know thy workes, that thou art neither cold nor hote. I would thou were colde or hoate. So then becauſe thou art betwene both, and nether cold nor hoate: I wil ſpewe thee out of my mouthe, becauſe thou ſayeſt: I am riche and increaſed with goodes, and haue nede of nothing, and knoweſt not how thou art wretched, and miſerable, and poore, and blind and naked. I counſel thee to bye of me, gold tryed in the fyre, that thou mayeſt be ryche: and white rayment, that thou mayeſt be*clothed, that thy filthy nakednes do not appeare: and annoint thine eyes with eye ſalue yͭ thou mayſt ſee;

*ii.Cor.v.

Prou.iii. Hebr.xii. ſee. *As many as I loue, I rebuke and chaſten. Be feruent therefore, and repent. Beholde, I ſtande at the doore and knocke. If anye man heare my voyce, and open the dore, I wil come in to him, and wil ſuppe with him, and he with me. To him ẏ ouercometh, wil I graunt to ſit with me in my ſeate, euen as I ouercame, and haue ſitten with my father in hys ſeate. Let him that hath eares, heare what the ſpirite ſayeth vnto the congregacions.

A Our ſauiour Chriſt hath many ſondry names. Here he is called *Amen*, faythfulnes and trueth, the refuge and ſafegard of the faithful, of al creatures the beginning, without beginning, the euerlaſting wiſdom of God. Here marke howe hyghly God is diſpleaſed with ſuch as be indifferent, neither whot nor cold, which will and will not, not conſidering the earneſt will and commaundement of god: And will ſuffer nothing for his ſake, but are content with the onely ſhine and ſhadow of godlines, & with the onely name of faith and obedience to God. Where as Chriſt wil haue a more feruent & earneſt zeale, namely the gold of a ſtedfaſt and a conſtaunt fayth in al maner of affliccion and aduerſitie: the white garmentes of innocencie and purenes of life, in theyr whole conuerſacion before God and man, the bright and cleare iyes of chriſten doctrine without any maner of errour: That a man being riche after this maner, may walke before god in his churche, with woorſhyp and honeſtie, and without al dreade. Whan any miſfortune of this world doth happē

The names of Chriſt.

Amen.

Indifferent men, neyther whote nor cold.

Gold of fayth.

White garmētes.

B vnto the faythful, they ought to thinke vpon theſe wordes, & to bee thankeful vnto god in true fayth and charitie, alwaies ſtudying to amend theyr lyues: This is the true repentaūce. The lord is much more ready to geue, than we are to deſyre or to receiue. And he delighteth in vertuous and godly heartes, and geueth them comfort, loue & hope, and ſtrengthneth theyr fayth, that they may be able to continue and remayne without dreade in the grace and fauoure of God. Thys is the very right ſupper of the ſpirite of God, with all faythful beleuers in this worlde. But in the bliſſe of heauen, there ſhalbe the very fruicion and poſſeſſion of al goodnes, & of the moſte higheſt honoure, with vnſpeakeable ioy in God with all the holye ſainctes, whiche euer haue liued vertuouſlye in the fauour of God.

Repentaunce.

The ſupper of gods ſpirite.

¶ The.iiii.Chapter.

The text. After this, I loked: and behold, a dore was open in heauen, and the firſt voyce which I heard, was as it wer of a trompet talking with me, which ſayd: come vp hither, & I wil ſhew the thinges, which muſt be fulfilled herafter. And immediatelye I was in the ſpirite, and beholde, a ſeate was ſet in heauen, and one ſate on the ſeate. And he that ſate, was to loke vpon, like vnto a Iaſper ſtone, and a Sardine ſtone. And there was a raynbowe about the ſeate, in ſight like to an Emeralde. And aboute the ſeate were foure and twenty ſeates. And vpon the ſeates, fower and twenty elders ſitting, clothed in white rayment, and had on theyr heades crounes of gold.

Here doth John loke and ſee in ſpirite, as all ẏ prophetes did. Behold ẏ figure, which repreſenteth vnto thee, what heauenly miſteries of the kingdome of Chriſt, & of the thinges that ſhould happen afterward, John did ſee in the heauen beeing opened. To be in the ſpirite, is aſmuch as to be rapt of the ſpirite of god, into an heauēly traunce aboue al mans wit, power, or capacitie. Gods ſtoole or ſeate in heauē ſignifyed the euerlaſting ſtate & continuaunce of the power, might, bliſſe, and ryghteouſnes of God. The bryghtneſſe of the precious

To be in the ſpirite.

Gods ſeate

clothed in whit

The precious ſtones

The rayne bowe.

The.xxiiii ſeates and the.xxiiii. elders.

Al honour due to god

C

ſtones ſignifyed the high maieſtie and glory of god, bewtified with yͤ knowlage of al thinges. The rainbowe ſignifieth his mercy and pacient ſuffring, yet not without mete & condigne reuengeaunce & iuſtice. The.xxiiii.ſeates and the.xxiiii.elders, doe ſignifye yͤ moſt higheſt iuſtice, and vnſearcheable counſel and iudgement of God: & that the moſt ſpecial frendes of god, both of the olde and new teſtament, are incorporate into the kingdome of god, both Patriarkes, kynges, Prophets, Apoſtles and Biſhops: Al are ſubiect vnto the lorde in al holines, and ready to honour him eternally. And al theſe doe knowledge that they receiued al goodnes and commendacion that they haue, of the bountiful grace of God.

❡ And out of the ſeate proceded lightnynges, and thundringes, and voyces, and there wer.vii. lampes of fyre, burning before the ſeate, whiche are the.vii. ſpirites of god. And before the ſeate there was a ſea of glaſſe, like vnto Chriſtall, and in yͤ mids of the ſeate, and round about the ſeate wer fower beaſtes full of eyes before and behynde. And the fyrſt beaſte was like a lion, and the ſecond beaſte like a calfe, and the third beaſte had a face as a man, and the fowerth beaſte was like a flying Eagle. And the fower beaſtes had eche one of them ſixe winges about hym, and they wer full of eyes within. And they had no reſt day neither night, ſaying: * Holy, holy, holy, lord God almighty, which was, and is, and is to come.

The texte.

* Eſai.vi.

Goddes iudgement

The ſea of glaſſe.

The foure ſoondrye beaſtes.

The face of the mã.

The calfe

The Lyō.

The Egle

The wynges.

The eyes

The praiſe of God.

Trinitie.

D

The earneſt iudgement and commaundement of god, ſhalbe opened & made manifeſt vnto al the world thorow the goſpell, whiche ſhalbe feareful & heauy vnto yͤ wicked, but ioyfull & welcome vnto the faithful & godly: For vnto them it ſhall come with the gyftes of yͤ plentifull ſpirite of god, which ſhal appeare in their fruites. The ſea of glaſſe, may ſignifye vnto vs, yͤ aduerſities of this life, which ſerue both to the glory of god, and alſo to the ſinguler profite of the faythful, for the fruitful exerciſe of theyr faith. The.iiii.ſundry beaſtes are interpreted by ſome of the olde doctours (but not by all) to ſignifye the.iiii. Euangeliſtes. They may betoken the.iiii. ſpeciall myſteries of the chriſten fayth: As yͤ manhod of Chriſt may be ſignifyed by the face of the man: And the paſſion and death of Chriſte, by the calfe appoynted to be ſlayn and offered: And the reſurrecciō from death, by the lyon: And the aſcencion into heauen by the Eagle. All which miſteries of Chriſte are plentuouſly ſet furth in the holy goſpels: and Chriſt and his kingdom is deſcribed in them vnto al the worlde, as a neceſſary and a perfit doctrine. The winges whiche are ſpoken of, doe ſignifye here (like as they doe in the ſixth Chapter of Eſai) the obedience & reuerence, which al creatures do owe of duetie vnto the lord: whiche vertues the faythful both willingly and diligently doe declare with all readines and ſwiftnes of theyr godly and deuout hertes. The multitude of the eyes doth ſignifye the chriſten doctrine & wiſdom of god, wherof is no want nor ſcarcenes in the church: And this doctrine muſt be learned and taken out of the holy ſcripture geuen by god. For the which cauſe all godly and bleſſed mindes, aſwell of the Angels as of men, ſhall neuer ceaſſe to prayſe and exalt the almighty god, to be holy in al hys workes, onely one in his godlye ſubſtaunce, and yet a Trinitie of perſons: as it is wonderfully declared and expreſſed both by al holy ſcriptures, and alſo by the heauenly wiſdome of the prophetes, & other holy men, ſecretly inſpired and lightned of god, euen certayn of the heathen alſo, which thorow true fayth doe knowlage & confeſſe, that there is but one onelye God, creatour of all thynges, and ruler and gouernour for euer and immutable.

❡ And

The text. And when thoſe beaſtes gaue glory and honour, and thankes to him that ſate on the ſeate (which liueth for euer and euer) the foure and twenty elders fell downe before him that ſate on the throne, and worſhipped him that liueth for euer, and caſt theyr crounes before the throne, ſaying: thou art worthy (O lorde our God) to receiue glorye and honour, and power, for thou haſt created all thynges, and for thy willes ſake they are, and wer created.

A One creature geueth euermore occaſion to an other, to knowe and to honour by al meanes poſſible, the vnſearcheable high, maieſty, power, wiſdom, and mercy of the onely creatour and maker of al yͤ world: knowleging al goodnes, that can be found or ſeen in al maner of creatures, to come onely of god, which is the welſpring of al goodnes. And for that cauſe, he is onely to be honored, inuocated, and feared with all reuerence and ſubmiſſion, as muche as euer is poſſible for all creatures to perfourme, whiche haue all that they haue, whatſoeuer it be, life, power, actiuitie, ⁊ altogether of God, and can aſcribe nothing that good is vnto themſelues.

All honor due to God.

¶ The. v. Chapter.

The texte. And I ſaw in the right hand of him that ſate in the throne, a booke written within, and on the back ſide, ſealed with ſeuen ſeales. And I ſaw a ſtrong angel which preached with a loude voyce: who is worthy to open the boke, and to looſe the ſeales therof? *And no man in heauen nor in earth, nether vnder the earth was able to open the booke, neither to loke thereon. And I wept muche becauſe no man was founde worthy to open and to reade the boke, neither to looke thereon. And one of the elders ſayd vnto me: wepe not. Beholde a lyon of the trybe of Iuda, the roote of Dauid, hath obtayned to open the booke, and to looſe the ſeuen ſeales therof.

*Gen. xlix.

B This booke in the hand of god, is the holye ſcripture ⁊ doctrine of god, inſpired by the holy goſt, written thorow the prophets, ſealed vp and vnknowen vnto al men, whiche will enterpryſe to reade and interprete it after theyr natural reaſon, ⁊ after yͤ capacitie of their own ſuttil wittes onely, whether it be after the ſpirituall ſence, or after the very letter. For the which cauſe, fewe of the ciuil ⁊ politike learned men, geuen altogether vnto worldly wiſdom, did euer but little meddle with this booke, or beare anye mynd vnto it. And therfore Ezechiel and Daniel wer commaũded to ſet a locke vpon it, notwithſtanding yͤ thys booke is the trueth, neceſſary ⁊ profitable for al the elect children of god, to beleue. But yͤ man alone ⁊ none els, can open this boke at al times, which hath the ſpirite of Chriſt, neither did any other euer open it from the beginning. For like as Chriſt was alwayes preſent with the Patriarkes ⁊ Prophets, in al ſuch thinges as concerned his honour, ruling ⁊ inſtructing the faythful church thorow fayth: Euen ſo was the ſpirite of god preſent in al yͤ elect plentifulli, to direct them in al matters, concernyng the neceſſitie of theyr ſaluacion, although ſecretly ⁊ not manifeſtly. Wherfore truely, this boke is ſhut vp vnto al worldly and natural reaſon, not onely vnto the heathen, but alſo vnto the fleſhly Jewes, with theyr ſtony heartes, as the moſt part of them wer, and vnto al ſuch as without the ſpirite of Chriſte doe enterpryſe to meddle with yͤ writinges of holy ſcripture. And therfore John bewayleth the ignoraunce and blindnes of the Jewiſhe people, and that not without a cauſe. But yet this comfort hath he, that it wil amẽd and be better: at ſuch time as the ſpirite of Chriſt thorow the merites of the death and paſſion of Chriſt, ſhal take a-

The boke in Gods right hand

Who openeth gods booke.

C

way the blindnes of al maner of errours,both of the heathē and of the Jewes. And then thorow the ſpirite of god in the apoſtles,ſhal be opened the miſteries of the holy goſpel,which wer hidden in the olde teſtament,not onely vnto the good Jewes, but alſo vnto the heathē,wherſoeuer they dwel in yͤ world. This hath Jeſus Chriſt the ſauiour of yͤ world deſerued ⁊ brought to paſſe with his lyoniſh might,⁊ with his ſhepiſh ſimplicitie and mekenes: with hys pacience,⁊ willing paſſion,euen according as the prophetes did tel and ſignifye long before: And ſpecially Jacob in his bleſſing ouer the tribe of Juda. For the which cauſe, Chriſt is called a lyon of the tribe of Juda. And he is alſo named of Eſai ⁊ of other prophetes,of Dauids ſtocke. As S. Mathewe declareth in the genealogie of the byrth of Chriſt,that he is not onely the ſonne of Abraham and Jacob,but alſo the ſonne of Dauid.

The text.

And I beheld,and loe,in the middes of the ſeate,and of the foure beaſtes,and in the myddes of the elders,ſtode a lambe as though he had been kylled,hauing ſeuen hornes and ſeuen iyes,which are the ſeuen ſpirites of God,ſent into all the worlde. And he came and toke the booke out of the right hande of him that ſate vpon the ſeate. And when he had taken the boke,the foure beaſtes and .xxiiii. elders fel down before the lambe, hauing (euerye one of them) harpes and golden vyalles full of odours,which are the prayers of ſainctes: and they ſong a new ſong, ſaying: thou art worthy to take the booke,and to open the ſeales therof: for thou waſt kylled,and haſt redemed vs by thy blud out of al kinreds,and tonges,& people,& nacions,and haſt made vs vnto our god,kinges and prieſtes,and we ſhall raygne on the yearthe.

The lãbe.

D

What the holy Patriarks and Prophetes deſyred.

The blud of Chriſt once offered.

The kingdome of heauen is begũne in thys world.

By the declaracion of the wordes before, may this yͭ foloweth wel and euidently be vnderſtand: Euen as the foure euangeliſtes haue deſcribed Chriſt to be the lambe yͭ was woryed ⁊ ſlayn,⁊ ful of the giftes of yͤ holy goſt,according vnto yͤ number of the .vii. principall articles of our chriſtē faith,cōcerning Chriſt: namely of his mãhod, his paſſion,his burial,his reſurreccion,his aſcencion, yͤ ſending of yͤ holy goſt,⁊ his coming at the latter day to iudge yͤ whole world. All which articles are ſpred abrod,knowen vnto the whole world and once receiued,thorow the goſpel ⁊ preaching of the Apoſtles. And thus is the deſyre of al the holy patriarkes ⁊ prophets fulfilled: which deſyred nothing more hertely,than the manifeſtacion of the honour of god,⁊ the true knowledge,loue ⁊ religion of yͤ verye true ⁊ onely one god. Which thing is come to paſſe,thorow yͤ ſpreading abrod of the goſpell: ⁊ thus is the ſweete ſmelling oblacion of thankes geuing,inſtitute and begunne in al yͤ worlde,⁊ all maner of old ſtinking ydolatry is aboliſhed: And thorow Chriſt ⁊ his holy Apoſtles yͤ true honour ⁊ religion of god is ſpred abrode, ⁊ preſerued: And yͤ ſinne of al the world,is cleane wiped away thorowe the blud of Chriſt once offred vpon yͤ croſſe: And the erroures,⁊ ſuperſticion of al people with falſe ſeruice of god,is vtterly ſuppreſſed: and the righteouſnes of the true fayth is reſtored, ⁊ the kingdom of Chriſt ſet foreward thorowe the infinite mercye and grace of God, whiche beareth rule in all the children of the kingdome of Chriſt,and in al the elect both in thys lyfe and in the kingdome of heauen. For the kingdome of heauen taketh hys beginning here in thys worlde,in the congregacion of the faythfull,and it ſhal dayly increaſe thorow the woord of god,vntil it be made perfect in the euerlaſting kyngdome of god with al the elect in heauen.

The text.

And I beheld,and I heard the voyce of many angels about the throne,and about the beaſtes and the elders,and I hearde thouſande thouſandes, ſaying with a loude voyce: Worthy is the lambe that was killed to receue power and riches,and wiſdō, A and ſtrength, and honour, and glorye, and bleſſing. And al the creatures whiche are in heauen, and on the earth, and vnder the yearthe, and in the ſea, and all that are in them, heard I ſaying: bliſſing, honour, glory and power be vnto him that ſitteth vpon the ſeate, and vnto the lambe for euermore. And the foure beaſtes ſayd: Amen. And the .xxiiii. elders fell vpon theyr faces and woorſhypped him that liueth for euermore.

Chriſtes godhead proued.

The verye meaning of. S. John is here in this place, as it is in hys ghoſpell, to proue the faythe of the godhead of Chriſte agaynſte all heretikes. And for thys cauſe he aſcribeth vnto Chriſte in this place, ſo many diuine names and properties, apperteyning onelye to the godhead: fyrſt that he ſhalbe inuocate and prayed vnto, not onely of the Patriarkes and Prophetes, but alſo of all Angelles, whome no creature doeth excell in worthines, but onelye the euerlaſtyng and the very true onely one God. And thus he ſetteth foorth the godly worthines of the meke and crucifyed Chriſt, and of the lambe that was ſlayne and offered vp. Unto whome for hys humblenes, euen vnto the croſſe, ſuche a name is geuen, as is aboue all names. And therefore the knees of all creatures bothe in heauen, in earthe, and in hell, ſhall bowe vnto hym. For vnto hym perteyneth all power, that is to ſay all omnipotencie or all mightines, B all riches, and ſpiritual treaſures, to dyſtribute theſame accordyng vnto hys will: all wiſedome, whiche is lyke and equall with the omniſcience and full knowledge of all thynges, of the father: All ſtrength, ouer and aboue all the myght and power of all thys wyde worlde: All honour, prayſe and laude, for hys excedyng mercye and goodnes, and for hys infinite benefites. Unto whome (as vnto theyr creatour) all creatures are made ſubiect. Not onelye vnto hym that ſytteth vpon the ſtoole, but alſo vnto the lambe, whiche is Chriſte, very true god, and man. And vnto him with the father and the holy goſt, appertayneth all laude and honoure for euer and euer: which is the onely one God. Whiche thyng ſhall bee alſo aſcribed and geuen vnto hym with the vniforme and full aſſent of all the holy elect bothe in heauen and in earth.

The reward of humilitie.

¶ The. vi. Chapter.

The texte.

¶ And I ſaw, when the lambe opened one of the ſeales, and I heard one of the foure beaſtes ſay, as it were the noyſe of thonder: come and ſee, and I ſawe. And beholde, there was a whyte horſe, and he that ſate on hym, had a bowe, and a croune was geuen vnto him, and he wente foorth conqueryng and for to ouercome. And when he had opened the ſecond ſeale, I heard the ſecond beaſt, ſaye: come and ſee. And there wente out another horſe that was redde, and power was geuen to hym that ſat theron to take peace from the yearth, and that they ſhoulde kyll one another. *And there was geuen vnto hym a great ſworde.

Eſai. xxvii

THe ſeuen ſpeciall articles and myſteryes of the chryſtian fayth maye be opened, euen lyke as ſeuen ſeales, throrow the holye ghoſte, in the holy ſcripture of the olde and new teſtament. As the excellent clarke Eraſmus doth proue by diuerſe teſtimonies in hys paraphraſes vpon the .xxiiii. chapter of Luke. But yet we may vnderſtād yͤ openig of theſe ſeales, after an other maner. Firſt by yͤ white horſe may be vnderſtand, yͤ firſt ſtate of yͤ chriſtē church which was altogether pure without blemiſh or fault, & holy, well

The white horſe.

armed

armed ⁊ ready prepared: yea alſo as ſwift as an horſe vnto al godlines. At the which time, yͤ kingdom of Chriſt did moſt floriſh ⁊ increaſe in the whole worlde. He that ſitteth vpon this horſe, hath a croune vpon him of the kingdom of heauen, with a bowe of yͤ euangelical doctrine, wherwith he hath conquered ⁊ ouercome bleſſedly the errours of ydolatry, ⁊ ſlayn them with a glorious triumphe and victory. By yͤ ſecond ſeale, vnderſtand yͤ ſtate of the kingdome of Chriſt, in the time of the Martirs, from the time of. S. Steuē, vntil yͤ time of Conſtantine the Emperour. Whan as the churche was paynted with blud, thorowout yͤ whole world, thorow the tiranny of the Romiſhe Emperour. Notwithſtanding yͭ at theſame time alſo, the Iewes ſuffered extreme calamities, ⁊ great plages of death vnder yͤ raygn of Titus, Veſpaſian ⁊ Adriane. Al which may be ſignifyed by the red horſe, ⁊ by the great ſword. For yͤ Romiſh Emperours did continually ſlaye one an other: beſydes yͤ dyuerſe of them periſhed otherwiſe alſo. And this may be wel vnderſtanden by him that ſitteth vpon the redde horſe. C

The red horſe.

The text.

And when he had opened the third ſeale, I heard yͤ third beaſt ſaye, come & ſee: and I beheld, & lo, a blacke horſe: and he yͭ ſate on him, had a payre of balaunces in hys hand. And I heard a voyce in the mids of the foure beaſtes, ſay: a meaſure of wheate for a peny, & .iii. meaſures of barley for a peny, and oyle and wine ſe thou hurt not.

By the thyrd ſeale, and the beaſt, ⁊ by the blacke horſe, thou mayſt vnderſtand the great dearth which hapned vnto the chriſtians, the heathen, the Iewes, ⁊ the Romayns, at ſuch time as ether Claudius, or Traianus reigned Emperours. Although the prouidence of god did alway prouide ſufficient nouriſhment for thoſe that wer his, as it appeareth euidentlye to them that reade the cronicles of that time. The balances, may betoken the penury and want of vitels, forasmuch as they wer compelled to wey and meaſure, howe much euery one ſhould haue daily for his part to liue with. For the meaſure of wheate, is vnderſtande to be the porcion that was alowed for one man for his dayes ſpending. D

The text.

¶ And when he had opened the fourth ſeale, I heard the voyce of the fourth beaſt ſay, come, and ſee: and I looked. And beholde a pale horſe: and his name that ſate on him was deathe, and hell folowed after hym: and power was geuen vnto them ouer the fourth part of the earth, to kill with ſword, and with hounger, and with deathe that cometh of vermin of the earth.

By the fourth ſeale, the beaſt, the voyce, and the pale horſe, mayſt thou vnderſtand the heretikes, which did diuers waies and a long tyme vexe the holy churche with falſe doctrine. And haue made it, as it wer pale and bleaked for very ſorow and heauines. And thys miſchiefe hath preuayled in verye manye landes, and in the whole chriſtendome, whiche was at that tyme as greate as euer it was. And than wer diuerſe godly biſhops and other chriſtians perſecuted to death in al places, for the true faythes ſake.

The text.

¶ And when he had opened the fyth ſeale, I ſawe vnder the aulter, the ſoules of them that wer kylled for the woord of God, and for the teſtimonie whiche they had, and they cryed with a loude voyce, ſaying: How long tarieſt thou Lorde, holye and true, to iudge and to auenge our*blud on them that dwell on the yearthe? 4.Eſd.xv. And long whyte garmentes were geuen vnto euery one of them. And it was ſayde vnto them, that they ſhoulde reſte yet for a little ſeaſon, vntyll the noumber of theyr felowes, and brethren, and of them that ſhoulde bee kylled as they were, were fulfylled.

The fift ſeale, ⁊ the aulter with the ſoules vnder it, may ſignifye the right godly chriſten men, which ſigh ⁊ crye, yͭ they myght once ſee the

A ſee the true honour of god ſhine and floriſh, and all righteouſnes to increaſe: and that to procede of the very true fayth and true underſtanding of the word of God: And again they crye alſo agaynſt the tyrannous gouernour of the wicked magiſtrates. Unto thē is geuen cōfort of conſcience, ⁊ ſtedfaſt truſt ⁊ confidence in the promiſes of god, which cānot deceue them, if they crye earneſtly ⁊ feruently. For yͭ is a token of the redempcion ⁊ greate comfort yͭ is at hande. And in the meane time, the very ſame doe obtein ſaluacion of theyr ſoules, immediately after their death, in yͤ ioies of heauen, wheras they doe willingly ⁊ paciently wayte after yͤ reſurreccion of theyr bodies, at ſuch time as yͤ nūber of their felowes ſhalbe accōpliſhed ⁊ fulfilled: Which time ⁊ number is onely knowen unto the Lord.

The text. Ma.xxvii And I behelde, when he had opened the ſixt ſeale: and loe there was a great earthequake, and the ſunne was as blacke as ſackcloth made of heere. And the mone wexed all, euen as bloud, and the ſtarres of heauen fell vnto the earth, euen as a figgetree caſteth from her her figges, whan ſhe is ſhaken of a mighty winde. And heauen vaniſhed away as a ſcrol when it is rolled together. And al mountaynes and yles, were moued out of theyr places. And the kinges of the earth, and the great men, and the riche men, and the chief captaynes, and the mightie men, and euerye bondman, and euery free man, hyd themſelues in dennes, and in rockes of the hilles: and ſayde to Oze.x. Luke.xxiii the hilles and rockes: fall on vs, and hyde vs from the preſence of him that ſitteth on the ſeate, and from the wrath of the lambe: for the great day of hys wrath is come, and who is able to endure?

This ſixt ſeale, may be underſtand of the great miſery and affliccion, which ſhall aryſe and be procured thorow Antichriſt, whiche B ſhalbe a very enmy of Chriſt, ⁊ of al true holines which ſhal eſteme Antichriſt. ⁊ make himſelf a god. And he ſhal ſet furth in al thinges, his owne glory, honour, pompe, luſt and pleaſure, agaynſt the holy woord of god. And al this ſhal he doe, with al wilfulnes, tyranny, falſe doctrine, hypocritical and ſuperſticious holines, and with mans ordinaunces, and he ſhall haue wonderfull ſucceſſe therwith. And therfore there ſhall greate affliccions aryſe in the worlde, and terrible earthquakes ſhalbe ſene, which ſhal euidētly declare the grieuous miſeries which ſhall enſue therupon. And all theſe thinges ſhall be knowne, (according unto the maner of the ſcripture, and the prophetes, and of Chriſt himſelf alſo) thorow the Eclipſe ⁊ darkening of the ſunne, of the Moone, ⁊ tokens of blud, ⁊ thorow the fallyng of the ſtarres. Whan as in the holy ſtate (underſtand yͤ ſpiritualtie) ſlaundrous perſons ſhal reygne, which ſhal blemiſh that order and ſtate with wickednes, and ſhal do much hurt both unto the bodies and ſoules of them, for whoſe welth ⁊ ſaluacions ſake, they ought by duetie and office, willingly and gladly to geue, and to loſe theyr own bodies and liues. For trueth it is, yͭ after the time of the heretikes, the enemy of Chriſt that hel hound Mahomet did aryſe in yͤ Mahomet Eaſt partes of the world: And the mayntayners of ydols and ymages, monkery, ⁊ falſe religions, damnable perpetual vowes, purgatory, bying and ſelling of maſſes for mony, the pryde ⁊ pompe of the ſpiritualtie, and ſpeciallye of the ſee of Rome ⁊ of her decrees, curſing of Emperours ⁊ Kinges, theft, robberies, warres ⁊ murthers infinite without number, (which brought ſuch miſery, ſlaūder ⁊ heauines, as no tong can expreſſe:) theſe I ſay, did ariſe in the weſt partes of the world. And this wil the holy goſt ſignifye ⁊ expreſſe in this place, with ſuch wordes, as men doe uſe, whan they wil expreſſe yͤ higheſt ſorowes, perplexities ⁊ miſeries of ani time.

¶ The. vii. Chapter.

The texte.

¶ And after that, I ſawe fower angels ſtand on the fower corners of the earth, holding the fower wyndes of the earthe, that the wynde ſhoulde not blowe on the earth, neyther on the ſea, neither on any tree. And I ſaw another angel aſcende from the ryſing of the ſunne, which had the ſeale of the liuing God, and he cryed with a loude voyce to the fower angels (to whom power was geuen to hurt the earth and the ſea) ſaying: hurt not the earth, neither the ſea, neither the trees, til we haue ſealed the ſeruauntes of our God, in theyr foreheades.

C

Foure angels.

The earth and the ſea, and the trees.

The holye Angell.

Conſtantine.

The marking of Gods choſen.

D

This perteyneth alſo vnto the ſixt ſeale, as a ſingular comfort vnto the right faythful, which are toſſed and perſecuted in thys worlde for the truethes ſake, and for godlineſſe. By theſe .iiii. angels, are vnderſtande noyſome miniſters, which goe about to hinder bothe the life and doctrine of the goſpell, and the true fayth. Theſe are the meſſengers of Antichriſte, ſcattered thorowout the whole world, & they doe greate hurt vnto all men of euery degree: which is ſignified by the earth, the ſea, and the trees. The holy angel, which aſcendeth from the ryſing of the ſunne, & hath the token or ſeale of the liuing god, is our lord Jeſus Chriſt: which hath not onely cōmaunded the goſpel to be preached vnto all creatures, but alſo thorow his godly power, he doth hinder ſuch as would ſtop or let it. And this he doth thorow his ordinary miniſters, aſwel of the ſpiritual, as alſo of the temporal ſort. And for this cauſe ſome men haue vnderſtanden by this aungell, the good Emperour Conſtantine. But it may alſo be ſome other, by whome our ſauiour Chriſte doth further and ſet furth the doctrine of the goſpell, and a chriſten lyfe, agaynſt al tyrannes and Antichriſtes. This angell therefore, ſhall deliuer the elect children of God, from the middes of the wicked world: and ſhal marke or ſeale thē with the token or marke of the bleſſed, which is fayth, loue, and innocency, and by theſe he ſhall make them to be knowen vnto the whole chriſten congregacion.

The text.

¶ And I hearde the number of them which were ſealed, and there were ſealed an .c. and .xliiii. thouſand of all the trybes of the children of Iſraell. Of the trybe of Iuda, wer ſealed .xii. thouſande. Of the trybe of Ruben wer ſealed .xii. thouſand. Of the tribe of Gad wer ſealed .xii. thouſand. Of the tribe of Aſer wer ſealed .xii. thouſande. Of the tribe of Neptalim wer ſealed .xii. thouſande. Of the trybe of Manaſſes wer ſealed .xii. thouſand. Of the tribe of Simeon were ſealed .xii. thouſande. Of the trybe of Leui wer ſealed .xii. thouſand. Of the tribe of Iſachar wer ſealed .xii. thouſand. Of the trybe of Zabulon wer ſealed .xii. thouſand. Of the tribe of Ioſeph wer ſealed .xii. thouſand. Of the trybe of Beniamin wer ſealed .xii. thouſande. faithful

The number that wer marked of the Iſraelites

A certayn number, put for to ſignifie an vncertein multitude

Thus hath our ſauiour Jeſus Chriſt choſen into his church and congregacion, not only out of the gentiles or heathen, but alſo out of ẏ Jewes, of al tribes and generacions. Out of ẏ which, euen before ẏ paſſion of Chriſt, there wer infinite numbers, ſcattred & diſperſed abrode thorowout the whole world, whiche wer conuerted vnto ẏ chriſten fayth: & receued ẏ baptiſme or chriſtendome. As the holy Apoſtles alſo preached fyrſt vnto the Jewes, ẏ ſincere & pure chriſten fayth. And ẏ number of thoſe Jewes ẏ were conuerted by them, was doutles great, throughout ẏ whole world, & in continuaunce of time increaſed. But here in this place, after ẏ cuſtomeable vſe of ẏ holy ſcripture, is marked or ſealed a certain appointed, and preſcribed number, for an vncertein & an vnpreſcribed number, but yet a ful & a perfit number. For .xii. times .xii. thouſād, do make an hundred and .xliiii. thouſand. For what cauſe certayn are not here

A rehearſed among the.xii trybes,it is not neceſſarye to ſearche.For there are euen as many true chriſtians,and more alſo (thorow the will of god)conuerted vnto the true fayth out of the trybe or flocke of Jacob:And more ſhalbe daylye conuerted, whan as the chriſten religion ſhalbe reſtored and reformed after the rule and ſquare of holy ſcripture,as it was fyrſt builded of the Apoſtles and biſhops of the primatiue churche.

The text.

After this I behelde,and loe,a great multitude(which no man could number)of all nacions and people,and tongues,ſtode beefore the ſeate, and beefore the lambe clothed with long white garmentes,and palmes in theyr handes , and cryed with a loude voyce,ſaying:ſaluacion be aſcribed to him that ſitteth vpon the ſeate of our God,and vnto the lambe. And all the aungels ſtoode in the compaſſe of the ſeate and of the elders,and of the foure beaſtes , and fell beefore the ſeate on theyr faces,and worſhipped god,ſaying:Amen.Bleſſing , and glorye,and wiſdome,and thankes,and honour,and power,and might,be vnto our god for euermore.Amen.

Moe gentiles called then Jewes.

The ſede of Abraham and Iſraell.

Chriſtians that wer heathen.

As was before ſayd,there wer many turned vnto the chriſtē faith, out of the tribes of the Iſraelites,after the fleſhe.But there were many more, yea infinite numbers,out of all other heathen people, tonges and nacions,which euen from the antiquitie (as both Sibilla & Mercurius,and alſo more euidently and certeinly the Patriarke Jacob in the.xlix.of Geneſis,and likewiſe al the prophets doe teſtifye)did loke and wayte for the ſauiour and Meſſias.Out of the which,the chriſtendom dyd dayly increaſe,and waxe greater B in the whole world,and thus they became right chyldren of Abraham,and Iſraell, after the fayth,to the glorye and prayſe of God. Wherunto al the holy patriarkes had alwayes more reſpect , than eyther to the land of Canaan,or to the temple of Jeruſalem,or yet to the circumciſion or cutting of the foreſkinne of theyr bodely(but vnnatural and diſobedient)children and poſteritie:Yea, or finallye to al maner of Jewiſh ceremonies.For thoſe chriſtians,that were conuerted from the heathen,in the whole worlde,did embrace and receiue the goſpel very deſyrouſly & feruently,framing their liues in euery condicion therafter,reforming & forſaking their old heathniſh and ſinfull life and maners:pacient in al maner of affliccions: Conſtaunt and faythful euen vnto death,for the true faythe and religions ſake,agaynſte ydolatrye , ſuperſticion and falſe religyon. And for this,they haue receyued euerlaſtyng blyſſe , wherein they laude and honor god in the ioyes of heauen euerlaſtingly . As they alſo doe no leſſe,ſo long as they remayne in the warrefare of thys tranſitory life,wherein they walke,(as being marked and choſen out)in al innocency,vertue,and godlines:and thus euē vpon earth they poſſeſſe theyr ſoules with pacience, in all maner of aſſaultes and temptacions,with a true confidence in god, and with a quiete conſcience.And by this meanes they take here a taſte of the bleſſed hope and loue,vntil they obteyn euerlaſting ſaluacion.

The text.

And one of the elders aunſwered,ſaying vnto me:what are theſe whiche are arayed in long white garmentes,and whence came they?And I ſayd vnto him: Lord thou wotteſt.And he ſayd to me:theſe are they,which came out of great tribulacion,and made theyr garmentes large,and made them whyte by the bloude of the lambe:therfore are they in the preſence of the ſeate of God,and ſerue hym daye and nyght in his temple,and he that ſitteth in the ſeate will dwell among them.*They ſhal hunger no more,neither thyrſt,neither ſhal the ſunne light on them,neither any heate.For the lambe whiche is in the myddes of the ſeate, ſhall feede them,and ſhall leade them vnto fountaynes of liuing water,*and God ſhall wype awaye all teares from theyr iyes.

*Eſai.xlix

*Eſai.xxv Apoca.xxi

A certen

The bleſſed ones clothed in white.

git garmento

A certayne elder aſked S. John (to geue him occaſion to teache, & to enſtruct him) what he iudged, & thought of thoſe bleſſed ones, which he ſaw in ſuch honour with god, garniſhed with white garmentes. And John made a quicke aunſwere, ſaying that all thoſe which doe cleaue vnto Chriſt with a true and a perfite faythe, and for the faith and truethes ſake ſuffer paciently and willingly, what affliccion ſoeuer God ſhal ſend vnto them, they ſhalbe in great honour & eſtimacion with God. And they are ſuch, as aſcribe al theyr perfitnes, vertue and godlines, not vnto theyr owne workes, nor yet vnto theyr own fulfilling of the lawe, wherin they muſt nedes knowledge themſelues gyltie and ſinneful: but altogether vnto the merites of the healthſome paſſion of Chriſt, which is and ſhal euer be their ryghteouſnes, in whom they put theyr truſt & confidence: and for his ſake they are ready to ſuffer, whatſoeuer god ſhall laye vpon them. These are the holy and bleſſed, whiche begynne in thys lyfe, to haue a delyght in godlines, euen with a fre ſpirite: And thorow faythe they are ſure of the grace and mercy of God, which ſhall continue for euer towarde them, and at length they ſhall haue the cleare fruicion of al goodnes, & ſhall fully poſſeſſe that, whiche they do here hope and loke for. Such men are the very true ſeruauntes of God, fully ſtabliſhed in the ryght faythe, and true loue: From the whiche (thorow the grace of God) they ſhal neuer fal: Forasmuche as God is theyr father, and ouerſeer, whoſe deare and louing children they are. And they can lacke no treaſure, neither corporal nor ſpirituall, eyther in this worlde, or in the world to come. And they liue bleſſedly in peace and quietnes of conſcience before god: ready at the pleaſure of god, to goe thorow welth and woe in this world, whō no maner of creature can hurt, forasmuch as ẏ lord fauoureth thē: vnto whom they haue vtterly geuen & commytted themſelues, and haue offered vp vnto hym a pleaſaunte ſacrifyce and oblacion in faythe, in true chriſten loue and perfit hope. For Chriſt that ſuffered death for them, and redemed them with hys bloud, wil not forſake them, but graciouſly rule and gouerne them: and thorowe the holy goſpel will inſtruct them in all righteouſnes, whiche they begynne here in thys world, and ſhal enioy the fruite therof in the life euerlaſtyng. And thus thorow the grace & mercy of god, they ſhall ouercome al woe and vexacion, and remayn pacient in perſecuciō, yea and mery and ioyfull alſo in him, that can ſtrengthen and comforte them: whiche dyſtributeth hys plentiull grace vnto them, to woorke all holy and vertuous workes. For the whiche alſo, beyng his own workes, he wil yet croune and rewarde them (as S. Auguſtine ſayeth) in the kingdome of heauen eternally.

Faythe.

C

D

¶ The. viii. Chapter.

The text.

¶ And when he had opened the ſeuenth ſeale, there was ſylence in heauen about the ſpace of halfe an houre. And I ſaw. vii. angels ſtanding before God, and to them wer geuen ſeuen trompets. And an other angell came and ſtode before the alter, hauynge a golden cenſer, and muche of odoures was geuen vnto hym, that he ſhoulde offer of the prayers of all ſainctes vpon the golden aulter, whiche was before the ſeate. And the ſmoke of ẏ odours which came of the prayers, of al ſainctes, aſcended vp before God out of the angels hand. And the angel toke the ſenſer, and fylled it with fyre of the aulter, and caſt it into the earth, and voyces were made, and thundringes and lightnynges, and earthquake.

After trouble, cometh quiet.

Seuē angels that receued ſeuen trūpets.

Chriſt the aungel at the aulter.

Cenſers.

How our prayers come to God.

A IT hath oft been ſeen, that after great troubles, & much vexacion, thorow the prouiſion of God, reſt and quietnes hath folowed in al times. And thus ſhal it cōtinue euen from the aſcencion of Chriſt, vntil the worldes end: yͤ after rayn, yͤ ſunne ſhall ſhine, & afterward it will be cloudy and darke agayn. Euen ſo, whan the faythful haue once ioy in God after yͤ victory of the dragon, then cometh a new diſquietnes & perplexitie, when as the wicked Angels & ſpirites, thorow their members & miniſters, ſhal ſet vp al abominacion, ſinne & wickednes, hurtfull & noyſome vnto the ſoule: as Sathan did vnto Iob, what time he came & accompanied himſelf with yͤ children of god. Here come. vii. that is to ſay very many, & thoſe mightye & ſtrong, with power graunted & permitted vnto them to dooe harme. But Chriſt yͤ true & feithful king and father of his kingdome, churche & children, cometh & ſtandeth as an hye prieſt at yͤ alter of god, with the oblacion of his own body. For Chriſt the Lord, is bothe prieſt, alter, & the oblacion himſelf: and he ſtandeth for his faythfull elect, with the golden cenſers, the higheſt loue and humilitie, thorowe yͤ which he gaue himſelf for the ſinnes of all yͤ worlde, vnto the moſt bitter and ſlaunderous death, for a perpetual reconciliacion for all
B thoſe yͤ beleue in him. Unto this onely one & eternal prieſt, Chriſt, doe al faithful, holy & bleſſed chriſtians, render & geue theyr vnperfite deuocion, thankeſgeuing, feruent peticions and prayers, theyr hope, loue and fayth. All which, he receueth in good part, & maketh them acceptable vnto the father, with the cenſers of his prayers, & with his ſwete ſmelling righteouſnes, and holines, wherewith he is ful & abundant, plentuous and ſufficient for al the elect from the beginning of yͤ world vntil the end therof. And by this meanes and none otherwiſe, may yͤ prayers of al the holy and faithful come vnto god, namely thorow yͤ handes & merites of his paſſion, ſo yͤ they take theſame with them, pleating with god thorow yͤſame. Which thing delighteth & pleaſeth yͤ lord god right wel. Now if the holye elect ſhal thus offre vp their neceſſities & praiers vnto god thorow Chriſt, which is the onely mediatour betwene God the father and mankynde, than wil the merciful god heare them: and ſhal puniſhe the wicked tyrannes and oppreſſours of yͤ faythful, with his fierye dartes, and thonderboltes, and other plages, which he can and is wont to vſe diuerſe wayes for the terrible puniſhment of the wicked godleſſe princes and tyrannes, both bodely and goſtlye, inſomuch that Sathan with his whole kingdō ſhalbe amaſed thereat.

The text.

And yͤ ſeuen angels which had the ſeuen trompets, prepared themſelues to blowe. The fyrſt angel blewe, and there was made hayle and fyre, which wer mingled with bloud, and they wer caſt into the earth: and the third part of yͤ earth was ſet on fire, and the third part of trees was burnt, and al grene graſſe was brent. And the ſecond angel blew: and as it wer a great mountayn burning with fyre was caſt into the ſea, and the third part of the ſea turned to bloude, and the thirde parte of the creatures which had life, dyed, and the third part of ſhippes wer deſtroyed.

The vſe of bad angels.

The plages yͤ folowed the ſeuen angels.

Chriſt bringeth his puniſhmentes to paſſe, thorowe good and euill Angels, euē at his own pleaſure. For vnto yͤ lord there is nothing euil nor vnprofitable: foraſmuche as he onely can make good of euil, well ynough. The fyrſt plage of the churche of Chriſte, was in

the vnderſtanding and interpretaciõ of holy ſcripture, which euen C
at the fyrſt, was aſſaulted with diuerſe daūgerous hereſies, which
Hereſies and ſectes.
ſprang vp by reaſon of the diuerſitie of vnderſtanding among the
writers & teachers: by reaſon wherof, infinite Schiſmes, diſſenci-
ons, perils and daungerous vprours did ſpring and aryſe. And for
this cauſe wer ſo many counſels holden. For the chriſtendome ſuf-
fred great decay, & many ſwerued there frõ, at ſuch time as God of
his mercye, gaue peace and quietnes in the churche, but for a ſmall
The trees
ſeaſon, as I ſayd before. By the trees we ſhall vnderſtande people
of al maner of nacions and degrees, in the chriſtendome, of no ſmal
number, as in the time of Athanaſius and after. The ſecond plage
foloweth afterward, againſt the whote and natural ſtrengthe and
Ambicion of princes.
fearcenes of men, and ſpecially that which was betwene princes &
rulers, that were aſſaulted of the wicked fiende with ambicion, for
power and dominion. The whiche the wicked fiend did rayſe vp,
after that the godly and holy tearhers had rooted out al errours &
hereſies. This contencion and deuiſion in the churche betwene the
rulers of the laitie & cleargie, hath been the occaſion of very great
miſeries betwene the Grecians and the Romaynes, Emperours
and kynges, Popes and biſhops, both in the ſpirituall and tempo-
ral regimẽt. For this deueliſh burning fyre of pryde, hath bred infi-
nite and vnſpekeable hurt vnto the churche of Chriſt. For euen out
of that, ſprang ſo many warres, battailes, burninges, and deſtroi-
ing of landes. And ſuch common harmes wil the ſpirite of god ſig- D
nifie by the trouble, loſſe and deſtruccion in al the elemẽtes, ẏ fyre,
water, ayre & the earth. For there was no man ſure & in ſafegard.

The text.
And the thyrd Angel blew, and there fell a great ſtarre from heauen, burning as it
wer a laumpe, and it fell into the thyrde parte of the riuers, and into fountaynes of
waters, and the name of the ſtarre is called wormewod. And the third parte was tur-
ned to wormewod. And many men dyed of the waters, becauſe they were made bit-
ter. And the fourth angell blewe, and ẏ thyrd part of the ſunne was ſmitten, and the
thyrd part of the moone, and the third part of ſtarres: ſo that the thyrd part of them
was darkned. And the day was ſmittẽ, that the third part of it ſhould not ſhine, and
likewiſe the night. And I beheld and heard an aungel flying thorowe the middes of
heauen, ſaying with a loude voyce: Woe, woe, woe, to the inhabiters of the yearth,
becauſe of the voyces to come of the trompe of the three aungels, which wer yet to
blowe.

The ſtars ſignifye religious perſons.
The thyrd plage came vpon the ſtarres of heauen, that is, vpon
the moſt holieſt people, which wer taken for the ſpiritual ſtate and
order, as monkes fryers, and prieſtes: which thorowe theyr hypo-
criſie, haue heaped vnto themſelues money, goodes & treaſures, &
haue gotten landes and dominions, for the whiche great deuiſion
was among them. And wheras the world ſhoulde haue learned of
them, faith, loue and knowledge, it was nothing but ſlaundred, of-
fended, deceiued, ſeduced, & ſore hindered by them, both in faith and
in godly liuing and behaueour: both which, wer vtterly decayed in
theſe perſons, to the great vndoing and deſtruccion both of bodye &
of ſoule. And thus the ſwete honey of chriſten loue and concorde, a-
mong theſe orders, is turned into bitter wormwood, by the which
many ſoules are deſtroyed. The fourth plage may well bee vnder-
The turkes & Saraſens
ſtand, to be the breaking in of the Turkes and Saraſens, whiche
is, as it wer a worthy and well deſerued ſcourge or whippe, which
ſhould ſcourge and puniſhe the chriſtendom, falling into ſynne and
diſſolutenes. As it hath alredy hapned in the .iii. partes of ẏ earth,

Aſya,

A Aſya, Europa, and Africa. All theſe hath he gotten wholy into his handes. And hath alſo diuerſe times attempted Italy and Spain. And hath already gotten Auſtry, Etſchlande, and part of Hungry. He that thinketh not this a great loſſe, and a wonderful deſtruccion, the ſame hath no underſtanding at all. Suche great miſeryes, perplexites and deſtruccions, dothe the ſcripture ſignifie in diuerſe places by the darkenes of the Sunne, mone & ſtarres. And where as he ſayeth, that only the thirde parte was deſtroyed, he ſignifieth therby, that all this did not continue in diuers places. For men addreſſyng themſelues unto repentaunce and amendment, haue dyſappointed ſuche enemies, and diſcharged them ſelues of them. But not euery where, nor at al times. For al theſe miſeries and plages returned again afterward, and were more daungerous, hurtfull & intollerable, than they were before. And both theſe & other plages dyd increaſe, and get the ouerhand dayly more and more, and likewiſe alſo the ſinne againſt yͤ word of god, againſt true loue, againſt peace and quietnes, & againſte al vertue & godlynes, did not ceaſe, but raged continually againſt the manifeſt and cleare goſpell, euen by the ſpiritual ſort, which haue their liuing of the goſpel, wherunto they are the moſte extreme enemies, bothe in worde and deede, a B thouſand partes more than the ſecular & lay ſort. And yet al under the pretence & colour of a Chriſten & good zeale, wheras they ſeke nothing but their owne priuate lucre, as it is euident & manifeſte.

The third part deſtroyed.

The. ix. Chapter.

The texte.

¶ And the fifte angell blew, and I ſawe a ſtarre fall from heauen vnto the earth. And to him was geuen the keye of the botomleſſe pit. And he opened the botomleſſe pit, and the ſmoke of the pit aroſe as the ſmoke of a great fornace. And the ſunne, and the aier were darkened, by reaſon of the ſmoke of the pit. And there came out of the ſmoke locuſtes vpon the earth, and vnto them was geuen power as the ſcorpions of the yearth haue power. And it was cōmaunded them, that they ſhould not hurt the graſſe of the earth: nether any grene thihg, nether any tree: but onely thoſe mē which haue not the ſeale in theyr foreheades. And to them was commaunded, that they ſhould not kill them, but that they ſhould be vexed fyue monethes, and their pain was as the payne that commeth of a ſcorpion, when he hathe ſtonge a man.

Lyke as in the opening of the fourthe ſeale, God is become man, to waſhe away all ſinnes & wickednes: euen ſo the deuill, whiche is a counterfeiter of gods workes, imageneth by al meanes that he can, to ſet vp and ſtabliſhe all maner of intollerable errours, and to augment his kingdome: And goeth about to make him ſelfe a god, and to fight and ſtryue againſte the goſpell, and againſt all godlynes. But thorowe the iudgement of God, he is fallen downe from heauen, vnto the yearth, and hath receyued thorowe the iudgement of God, and thorowe his permiſſion, the key of hel and of the botomles pit of al wickedneſſe: euen lyke as Chriſt is aſcended and gone vp, and thorowe his merites and rightouſnes, hath opened the heauen, & hath receyued the kingdome of god, for all the faithfull electe. And oute of this helliſh botomles pit, aroſe a ſmoke of worldly wiſdom, and of fleſhly luſtes, by the which, al godlines planted of Chriſt & of the apoſtles, thorow the preaching of the goſpell, is obſcured & darkened. And there are riſen vp Locuſtes, that is to ſay, falſe teachers, heretykes, and worldlye ſuttell prelates, ſcolemen and ſophiſters, whiche thorowe theyr proude doctrine, and mannes ordinaunces,

The deuels diligence agaynſte God.

The deuel, the ſtarre that felle & had the key of the botomles pit.

The ſmoke of the pit.

Locuſtes.

Why plages are ſuffred.

C

pompe,and couetouſnes,haue done muche harme in the churche in the heartes of the faithfull,thorow the permiſſion of God.And all this is ſuffered euẽ for the ſinne of contemning gods word, and for that men haue loued them ſelues, muche more than Chriſt.

Prayers in an vnknowen tongue.

Which word of god they haue made more to be contemned, with their ſingyng,and faſt or ſwyfte mumblyng vp therof,without vnderſtanding,thã thei haue profited or edified either thẽ ſelues or any other therby.

Philoſophye.

And alſo in their high ſcoles ⁊ vniuerſities,with their Ariſtotle,⁊ their Philoſophie,they haue made the word of God darke and obſcure.And with their philoſophicall diſputacions,thei haue made it vncertayn and doubtful,and vnprofitable vnto the church. As it may well appeare that the frute ⁊ end of al their ſtudies haue been nothing els,but couetouſnes and pride,worldli honour ⁊ promocion.And with their ſuttill wittes ⁊ deuiſes,they haue done wõderfull muche hurte. But thorow the mightie power and vertue of Chriſte in his churche, they haue been hindered and diſappointed, for this purpoſe that thei ſhould not hurt nor harme the true faithfull, whyche increaſe and waxe grene thorowe faith, in all godlye workes and exerciſes:which the ſpirite of god would not ſuffer to be hindered, but that they ſhould be preſerued in faith and loue after the will ⁊ word of God in al holines and vertue.But thoſe men which haue made a couenaunt with pride,couetouſnes,fleſhly luſt and pleaſure, enuye, hatred and exceſſe, and ſuch other,they were geuen vnto them,to vſe after their owne pleaſures,for as much as they had no ſeale or tokẽ of god.

The plage continuing fyue monethes.

D

Notwithſtãding thoſe ſhould thei not kill neither, for as much as many of them might be conuerted and amende:but they ſhoulde onely puniſhe and vexe them in their conſciences,and with other plages,for a ſeaſon,namely for ẏ ſpace of fyue monethes, which may be vnderſtande,to ſignifye fyue hundreth yeares,wherin all ſuch thinges haue been ſene,practiſed and ſuffered in the churche of god. And their paine and vexacion for ſo long a time,hath been extreme,their conſcience being fearfully and heauyly tormented for their greate ſinnes.Whiche thinge did firſte ſpryng of falſe doctrine,⁊ of mans tradicions, which they haue not kept:as for an exaumple,they cõſtrayned,filthy chaſtitie of priſtes, monckes,and nonnes,the glotonous faſting,the miſerable tormẽt of eare confeſſion,the dreadeful feare of purgatorye,the pollynge of pardons,the exceſſyue ⁊ couetous pouertye of beggynge friers vnſaciable.

The venomous ſtinges.

These are the venomous ſtinges, which do vexe ⁊ tormẽt thẽ that will forſake,⁊ ſet at naught,ẏ token ⁊ ſeale of gods word.

The texte.
Eſai.ii.
Oſe.x.
Luk.xxiii.

¶And in thoſe daies ſhall men ſeke death,and ſhall not fynde it,and ſhall deſire to die,and death ſhal flye from them. And the ſimilitude of the Locuſtes was lyke vnto horſes prepared vnto battayll,and on theyr heades were as it were crounes, lyke vnto golde and their faces were as it had been the faces of men. And they had heere as the heere of wemen.And their teeth were as the teeth of lyons.And they had habbergions,as it were habbergions of yron.And the ſound of their winges, was as the ſounde of charettes, when many horſes runne together to battayle. And they had tailes like vnto ſcorpions,and there were ſtinges in their tailes. And their power was to hurte menne fyue monethes.And they had a kyng ouer them, whiche is the angel of the bottomleſſe pit,whoſe name in the Hebrew tõg, is Abadon:but in the Greke tong, Appollyon, that is to ſay,a deſtroier. One woe is paſt,and behold,two woes come yet after thys.

These Locuſtes or greſſhopers ſhal be ſtrong and mighty in the churche,⁊ ſhal greuouſly vexe and oppreſſe all faithfull profeſſours of the

A of the goſpell, whiche can not abyde nor beare their falſe religion. And they ſhall bee ſo afflicte and perſecuted of them, that they ſhall wiſhe a thouſand times rather to be dead than alyue. For the grief and ſorow of ſuch as be tormented in their conſcience, is vnſpeakeable. And that all men maye the better knowe ſuch Locuſtes, theſe tokens are to be marked. They ſyt vpon horſes, hauing vpon their heades, as it were crounes garniſhed with gold & precious ſtones, and haue faces like vnto mens faces, louing, lowly and amyable in wordes and in outward pretence, but in effect, vertue, & ſtrength, leſſe and weaker than any woman, garniſhed with pleaſaunt heere euen for nothing els but for a very token of hypocriſie. And beſides this, thei haue terrible teeth, which ſignifieth, that thei are mightie to hurt, euen like Lyons, without feare, and not able to be reſiſted. For as muche as they are armed with Habbergions of yron, hangyng together with their Chaynes and Behemoth knottes, byndyng and knytting them ſelues together with their councels & Decrees, that they ſeme inuincible, and not able to be ouercome of the whole world. Thei thunder with their curſinges, ſuſpenſions, and excommunicacions, and all to maynteine their pompe, euen like a fearfull army, which in warfare would make all the world afraid.

Griefe of conſcience.

Teeth.

Habbergions.

B They flie with their pardõs & bulles, euen as it wer with winges, ouer hilles and dales, ouer ſea and land, and poiſon more noyſomly vnto death, than they ſhould do with very bodyly weapons: And yet whan their bulles and parchement will not helpe, they will vſe the pricke and ſworde alſo. And the king or gouernour of this people hath no nother proper name, but Appollion, that is to ſay, deſtroyer, and the very incarnate deuyll: lyke as his aduerſarye Chriſt, is bothe in name and in dede, a ſauiour and preſeruer. This is an heuy woe & miſerie to happen vnto the churche of Chriſte. But there ſhall come yet. ii. other beſides this.

The Locuſtes wynges.

Appollion.

The texte. ¶ And the ſixt Angell blew, and I heard a voyce from the foure corners of the golden aulter, whiche is before god, ſaying to the ſixte Angell, which had the trompe: Loce the foure aungelles, whiche are bounde in the great riuer Euphrates. And the foure angels were looced, which wer prepared for an houre, for a day, for a moneth, and for a yeare, for to ſleye the thirde part of men. And the nombre of horſemen of warre were. xx. times. x. M. And I hearde the nombre of them; and thus I ſawe the horſes in a viſion, and them that ſat on them, hauing fyry habbergions of a Iacynte coloure, and brimſtone, and the heades of the horſes were as the heades of Lyons. And oute of their mouthes went foorth fire and ſmoke, and brimſtone. And of theſe three were the third part of men killed, that is to ſaye of fyre, ſmoke, and brimſtone: Whiche procede out of the mouthes of them. For their power was in their mouthes and in theyr tayles: for theyr tayles were lyke vnto ſerpentes, and had heades, and with them they dyd hurte.

The ſyxt angelicall deuell, whiche was ſet agaynſt the ſixt ſeale, did blowe for his tyme alſo, putting forth his voyce in the chriſtendome, where God ought to be honoured with the golde of a pure & ſincere faith. And at that time, the holy Apoſtle. S. John heard, in ſpirite, a voice, without doubt yͤ voyce of Chriſt king of al honour. Which voice ſaid vnto the angel of wickednes: That thing whiche thou wilt, that take in hande. For I permit thee now at this time, to exerciſe thy power to yͤ hurting and vndoyng of the wicked and vngodly, and to the amendment, furtheraunce and chriſten exerciſe of the faithful & elect. Poure out yͤ Hypocryticall frowardnes of yͤ high ſtate of the malignant church, which hitherto hath been som-

The malignaunt church leuſed.

malignant
church

what boūd, ⁊ hath had a great name, euē like as Euphrates, much C
like vnto the holy Jordan, or vnto the flode Syloa, ẏ is to ſay, the
primatiue church of ẏ Apoſtles. And there is no hope of grace nor
of recouery or ſaluacion in her. For in this Euphrates there is no-
thing that is ſound ⁊ good, but al together ful of death ⁊ deſtructiō,
with the helpe of his .iii. or foure ſtreames which wēt out frō him.
It is eaſy to vnderſtand, what ⁊ who thei were, which wēt out af-
ter the decay of the holy chriſten church, or after. S. Auſtins or S.
Ambroſe tine, after ẏ fiue monethes, ẏ is to ſay, after fiue hundreth
yeares, ⁊ went out euē at one time, namely at the time of ẏ counſel
holden at Laterane, ⁊ were redy to murther ⁊ ſlay the third part of
mākind. And thei, wᵗ their felowes, did greuouſly hurt thē, in perſō,
in goodes, in conſcience, in body, ⁊ in ẏ proſperitie ⁊ welth of their
ſoules, thorow horrible errors, in faith, religion, ⁊ outward cere-
monies, thorow mans ordinaunces ⁊ tradicions, both againſt the
manifeſt holy word of god, ⁊ alſo againſt the ordinaunce of the holi
primatiue church of the apoſtles. And here ẏ great nomber of theſe
horſemen, doth open the vnderſtanding vnto the reader, that al mē
mai eaſily perceiue, what thei are, coming vp in maner, aboute one
time. But their fruites ſhall ſhew ⁊ declare ẏ, ſufficiently. Out frō
amōg theſe horſemē, came their captaines, riding vpō high horſes
⁊ mules, wᵗ high pompe, pretēding highe wiſdom ⁊ goſtly power.
But yet theſe holi brethrē the mainteiners of Chriſtes churche (as D
thei pretēd) do ride wᵗ harnes ⁊ ſallets, armed ⁊ prepared wᵗ many
ordinaunces, decrees ⁊ ſtatutes, by ẏ whiche (alas what remedi) ẏ
chriſten faith is litle furthered. But it is wel fēſed ⁊ armed wᵗ hab-
bergions, one ring folded in a nother fowerfold. Theſe were ſet on
fire wᵗ a furious madneſſe agaiſt ẏ pure ⁊ ſincere doctrine ⁊ profeſ-
ſiō of ẏ goſpel, yelow for veri enuy, hatered ⁊ malice, ⁊ alſo for veri
filthi deſire ⁊ couetouſnes of gold, which thīges goe alwaies toge-
ther. And againe ſauerīg of brimſtō in their hipocritiſh filthi chaſti-
tie, vnmete ⁊ odious for ani chriſtē hert to thinke vpō, much leſſe for
ani chriſtē eares to heare, or ani chriſtē tong to ſpeake. Their pōpe
⁊ power, to ſubdue ẏ ſimple ⁊ hūble diſciples of Chriſt, cōteners of
this wicked world, is like vnto ẏ power ⁊ might of liōs, by ẏ wit of
mā not able to be reſiſted or wᵗſtādē. And yet their power is not in
their handes ⁊ armes, but in their mouths. Out of ẏ which cometh,
curſing, ſuſpēding, excōmunicating, ⁊ threatning wᵗ fire, ⁊ feare of
hel ⁊ purgatori, ⁊ with ſuch like firebrādes of brimſtone. Oh, how
mani right godly ⁊ faithful cōſtant mē ⁊ wemen haue ben murthe-
red within theſe .iiii. or .v. hundreth yeares, of theſe horſemē, whoſe
power was only in their mouthes: For, to ẏ performaunce of their
ſpiritual tirannie, thei deuiſed ſpies ⁊ ſerchers, which thei called *in-
quiſitores heretice prauitatis*, to ſpie out ſuche as they toke for heretikes, as
Saule was one at ſuch time as he raued ſo ſpitfully agaiſt ẏ faith-
ful, frō Jeruſalem to Damaſco. Their taile, like vnto the taile of a
ſcorpiō or a Baſiliſk, are thoſe which go after thē, ⁊ folow their ex-
āple, princes, lordes, ⁊ tēporal magiſtrates, which are aſſiſtēt vnto
thē, to execute their tiranny, bothe otherwiſe ⁊ ſpecially at general
coūcels, which for their pleaſurs (euē though thei be Emperours)
yet they muſte breake their promiſes of free paſport ⁊ paſſage, a-
gainſt both their honour ⁊ othes, in any matters that cōcerne their
ſpiritual ſtate, pompe, liberties, ordinaūces, be they neuer ſo much
againſte the holye word of God.

The decay of ẏ chriſtē churche, when.

High horſes or Mules.

The armour of hipocrites.

Fylthy chaſtitie.

Inquiſitors for hereſye.

Saules heat in perſecution.

The taile of a Scorpiō or Baſiliſke.

The texte. A And the remnant of the men which wer not killed by theſe plages, repented not of the dedes of theyr handes, that they ſhoulde not worſhippe deuils, and ymages of gold and ſyluer, and braſſe, & ſtone, & of wood, which nether can ſe, nether heare, nether go. Alſo they repented not of theyr murther, and of theyr ſorcery, nether of theyr fornicacion, nether of their theft.

How heuy and terrible is the might and power of the deuil, and of Antichꝛiſt: yea how many of the faithful elect of god haue been toꝛmented and ſlayne by them, both in theyꝛ bodies and conſciences: And yet euen in theyꝛ time there were many that remained aliue, whiche the mercifull hand of god did pꝛeſerue in al godlynes, and thoꝛow his aide ⁊ helpe they eſcaped the handes of theſe tyꝛannes. Euē in like maner as there did alſo many remaine in their wicked purpoſes, in their cruel tyꝛanny, and in their godles and blaſphemous life, which notwithſtanding would be both called, and alſo eſtemed and taken foꝛ holy and ſpiritual men. And yet they beleue not, that they haue any nede to repent, and therfoꝛe they pꝛocede ⁊ goe foꝛward with their tradicions of mē: the tranſgreſſion wherof they puniſhe moꝛe ſharply, than the tranſgreſſion of any commaundemente of god. Foꝛ that doe they eſteme in maner, lighter than nothing, taking it foꝛ ſuch a ſinne as may wel ynough be diſpenſed with, ⁊ remitted: And thus in the meane time, they pleaſe, ſerue and honour the deuel, with their idolatrye, ſuperſticion, and inuocacion of ſaintes, vnto whom they pꝛay and ſay: *Our father in heauen, halowed be thy name*, B euen vnto the very images both of men ⁊ women. (Which thing the very liuing deuil taught them,) as though the ſaintes ſhould deſire any ſuch thing, ⁊ not rather be diſpleaſed therwith: vnto the which ſainctes alſo, they make ⁊ ſet vp images of gold, ſyluer, ſtone, and wood, euen vnto thoſe true ſainctes alſo, which wer martired and put to death, foꝛ ſpeaking and pꝛeachyng agaynſt ſuch heathniſhe cuſtomes, and toke it foꝛ very wicked and abhominable ſuperſticions and deuilliſhnes, to inuocate ⁊ honour ſuche falſe goddes. And they doe theſe thynges ſo manifeſtly, that they can not, noꝛ wyl not denie it. No they haue no vnderſtanding therof. Foꝛ they themſelfes are euen lyke vnto their falſe goddes, and become ſo mad, and ſo farre out of their wittes, that they can no moꝛe heare noꝛ ſee, than their idols and falſe goddes can. And they wil heare of no repentaūce at al, much leſſe wil they perfoꝛme any. But they wyl rather confirme and maintaine their deuilliſhe ydolatry and falſe religion, with ſwoꝛd and fyꝛe, murther ⁊ poiſō: yea ⁊ ſomtime they are not aſhamed to pꝛactiſe ſoꝛcerye ⁊ witchcrafte, to mainteine their wickednes, againſt yͤ true faith and religiō. And thei wil liue in whoꝛdom, whoſoeuer ſai nay, euē of foꝛce, beig extreme enmies vnto holy matrimony. And thus they bleare ⁊ blind the whole woꝛld with their falſehede and lieng, and all to maintein their poſſeſſions and infinite blaſphemies, which enſue of their idolatry, wͭ woꝛldly foꝛce ⁊ tyꝛanny, as they haue euer done.

Some eſcaped Satans crueltie, whyche yet did no repente.

Tradiciōs of men.

Idolatrie.

Inuocaciō of ſayntes.

Images.

Witchecraft.

Whoꝛedome.

The. x. Chapter.

The text. And I ſaw another mightie Angel come down from heauen clothed wyth a cloud, and the raynebowe vpon his head. And his face as it were the Sunne, and his fete as it wer pillers of fyre: and he had in hys hand a litle boke open, and he put his right fote vpon the ſea, and his lefte fote on the earth. And cried with a loude voyce, as when a Lion roreth. And when he had cried, vii. thonders ſpake their voyces. And whē the ſeuen thonders had ſpokē theyr voices: I was about to write. And I heard a voyce from heauen, ſaying vnto me: Seale vp thoſe thynges which the. vii. thonders ſpake, and wryte them not.

This ſtrong angel, can ſignifie none other thing, but C our ſauiour Jeſꝰ Chriſt: which reueled ſuch a viſion vnto S. John, for the profite & comfort of the faithful church and congregacion, and for a warning vnto yͤ ſynful world. For he it is, which in ſuch an euill time, & in ſuch great perplexite & dangerous warrefare of the chriſten church vpon earth, commeth down from heauē, to ayde & ſuccour it a ccording vnto hys promes. And he appeareth vnto S. John, euen as though he wer comming down frō heauē, clothed wͭ a very manifeſt & viſible cloud, which ſignifieth his holy manhode, euen as he went vp alſo to heauen, and dwelleth wyth vs, with his grace, ayde, & prouidence. The rainebowe, ſignifieth his heauenly imperious crown, and his gracious gouernaunce ouer his faithful elect: for the which he is careful and ſorowful with mercy and daily aide, in al thinges neceſſary and expedient for thē. His face and countenaunce is bryght, pleaſant and ful of mercye, euen lyke vnto the ſunne. For he himſelf is the ſunne of the world, that is to ſay, the comfort, delight, ioie & felicitie of al faithful. And againe, mightie, ſtronge, and righteous in al his iudgementes towardes the godleſſe and wicked, which he ſtampeth in peces, and burneth thē with fire, that can neuer be quenched. This ſame Jeſus Chriſt our lord and ſauiour, is come againe from heauen with his litle, meke, euangelical boke, namely with the new teſtament, D in the which the old is alſo comprehended. This boke is contemptuous and of no eſtimacion, vnto the ſage wiſe philoſophers, hygh lerned doctors, and pompous proude prelates: inſomuche that it was cleane loſt out of yͤ temples, for a great ſpace, (euen as it was in yͤ tyme of Jeremy yͤ prophet,) being ſong yearly in their monaſteries and colleges, as their vowes & rules wherunto they wer ſworne, required: but without al maner of vnderſtāding or feruētnes of yͤ ſpirite, whiche ſhould be ſought and neceſſarilie required in holy ſcripture. This boke doth Chryſt bryng, being garniſched not outwardly with golde, ſiluer, and precious ſtones, for a face & a ſhewe only, ſo that no man can reade in it, as though it were ſufficiente only to kyſſe it, but he ſhal bring it open, yͭ euery man may reade and vnderſtande it, in their own mother tong, and alſo in al ſcholes, where chyldren are taught. He it is that is come into this world, and hath ſet his feete vpon al the earth, and alſo in the Jles of the ſea, which wer before vnknowen: euen like as the true faith alſo was, which was readily and ioyfully receiued of them, which before knew nothyng at al, and wer more ignoraunt & vnlearned, than they that came from the Grecians & Romaines. Which thing may be vnderſtanden, by the left and the right fote. And what may better be vnderſtanden by yͤ loud voice, than yͤ great noiſe whych yͤ holy Byble maketh, at ſuch time as it is ſpred abrode in all ſpeches & tonges, ouer hundrethes & thouſandes of people in ſo ſhort tyme, to the great wonder and meruel of al faithfull, & to the high furtheraunce and edifyeng of the chriſten doctrine, & of the knowledge of god, and to the vtter confuſion & feare of the whole deuilliſhe & helliſhe ſtocke & congregacion, euen as a Lyon of the ſtocke of Juda. And immediatly therupon came. vii. thonders: that is to ſay, the moſt godly and chriſtē interpreters of holy ſcripture, wer famous throughout yͤ whole world, as wer theſe, Ambroſe, Auſtē,

Jerom,

Chriſte the ſtronge angel clothed wyth a cloude.

The cloud

The raynbowe.

The ſunne

Chryſtes boke.

The left & ryght fote.

The loude voice like a Lyon.

vii. thonders.

A Jerom, Gregory, Ciprian, Hilary, ⁊ diuerſe other, which in oure time haue written and taught as excellently and profitably in the church and congregacion of Chriſte, as euer they did. Theſe haue taughte and brought into lyght, the word of god very purely and ſincerely, notwithſtanding whatſoeuer ẏ ſchole writers ⁊ ſophyſters, the pompous biſchops ⁊ monkiſche mumry haue many yeres decreed ⁊ deuiſed to the contrarye, with their vncerten ⁊ vnſtable doctrine, fayned ceremonies, fond tradicions, and new ſtraūge articles of the faith, which haue no ground in gods word, and clene contrary both to the vſage ⁊ alſo to the doctrine of ẏ holy auncient fathers in the primatiue churche. And where it is now added, ẏ it ſhould not be written what theſe thunders ſpake, let other vnderſtand it as thei will, J thinke and coniecture ẏ it is a prophecye of ẏ noble and excellent gift of god, ẏ ſcience of Printyng, geuen firſt vnto the Germaines, which wer eſtemed ẏ moſt rude and barbarous people. By and through whom, not onely the newe teſtamēt hath been renued, interpreted ⁊ tranſlated euē out of the very natural foūtain and tong wherin it was written, but alſo the whole old teſtament out of the holy Hebrew tong. Beſides this, all theſe before named and many other teachers ⁊ writers of ẏ holi church, went firſt out into the world, and both with worde ⁊ dede, noyſed B abrod the power of the goſpel: ſo that the renewing therof can not be aſcribed vnto thoſe only, which preache and teache in our time, but vnto the holy biſchops of ẏ primatiue church, which preached and taught firſt of al, throughout the whole chriſtendom, wheras now, al our biſchops for the moſt part, are dumme and blinde in al godly doctrine, ⁊ vtterly drowned in worldly pompe, luſtes, pleaſures, and in al wicked diſſolutenes.

Printyng.

The text.

And ẏ Angel which I ſaw ſtand vpō the ſea, and vpō ẏ earth, lift vp his hand to heauen, and ſware by him ẏ liueth for euermore, which created heauen, and the thinges ẏ therin are, and the ſea, and the thinges which therin are: ẏ there ſhould be no longer time, but in ẏ daies of ẏ voice of ẏ ſeuenth Angel, whē he ſhal beginne to blow, euen ẏ miſtery of god ſhalbe finiſhed, as he preached by his ſeruaūtes ẏ prophetes.

Chriſtes othe.

Chriſtes seconde cōmynge.

Helyas.

Chriſt taketh an oth, and ſweareth by god his heauenly father, euē with great earneſt feruencie ⁊ holines, ẏ the tyme of his glorious laſt comming to iudge al the world both quicke and dead, is now already nigh and at hand. And whā the victory ẏ was prophecied to be fulfilled of Antichriſt (which victory ẏ ſeuenth angel, Chriſt hymſelfe or hys ſpirite, that was yet to come in Helyas before the laſt day, muſt blowe forth according vnto his office) wer once paſt, than ſhould altogether be fulfilled, that al prophetes did euer prophecy of the kyngdom of Meſſias the ſauiour of the whole world, which is the higheſt miſtery. Of the which thinges all patriarkes ⁊ prophetes, yea and the apoſtles alſo, ⁊ Chriſt himſelf, did ſpeake, namely, of the time of the kingdom of heauen, that was comming, and of the comming of Chriſt in his higheſt honour ⁊ glory, which ſhalbe manifeſt and knowen vnto al men ⁊ vnto the whole world.

The texte.

*Ezech.ii.

*Ezech.iii. iiii. Eſ.xiiii

And the voice which I heard from heauen, ſpake vnto me againe, and ſaid: goe and take the litle *booke which is open in the hande of the angel whiche ſtandeth vpon the ſea, and vpon the earth. And I went vnto the angell, and ſayde to him: geue me the litle boke: and he ſayd vnto me: take it and *eate it vp, and it ſhal make thy belly bitter, but it ſhalbe in thy mouth as ſwete as hony. And I toke the litle boke out of hys hand, and eate it vp, and it was in my mouth as ſwete as hony: and aſſone as I had eaten it, my belly was bytter. And he ſayd vnto me: thou muſt prophecye agayne among the people, and nacions, and tongues, and to many kynges.

C

The office of a biſſhop

Chriſtes boke, and howe it ſhould be read.

The eatīg of ẏ boke.

At this place, might ẏ beginning of ẏ.xi. much more conueniently haue bene appoīted, but it is no matter. Ihō in ẏ perſō of al faithful chriſtians, ⁊ ſpecially in the perſon of thē, which ſhould be teachers in the church of god (as ẏ holy byſſhops ⁊ other apoſtolicall mē) heareth ẏ voice of god, ſpeaking thus vnto him: If thou wilte doe and performe thy office ⁊ vocacion truly ⁊ iuſtly, than goe thy way, and appoint thy ſelf therunto withal thy might and power, ⁊ take in thy hand ẏ holy, open, ⁊ moſt cleare cronicle boke of the holi goſpel ⁊ worde of god: receiue the ſame, ⁊ the holy vnderſtanding therof, from the holy goſt thorow feruent praier. And reade therin with faith, loue, ⁊ moſt earneſt zeale, of Chriſt hymſelf. But he telleth him before, ẏ he ſhould not only reade or ſyng it, wryte or endite it, but that he ſhould with a moſt gredy deſyre, euen deuour it vp as a foode frō god, ⁊ as ẏ heauēli bread of al faithful beleuers, ⁊ that he digeſt it in to his bowels as a moſte cleane and holſome foode. Which thing can not come to paſſe without bitternes of repentaunce and of ſorow, ⁊ heuines of the heart, ⁊ conſcience. And ſpecially vnto him ẏ knoweth ſo much of the wil of god, and feleth ẏ his ſpirite is ſo weake ⁊ frayle and hys fleſhe ſo wylde and dyſobedyent, ⁊ his mind ſo ſtubborne ⁊ obſtinate againſte ẏ ſpirite of god. Or els it may be thus vnderſtanden, that whā a man vnderſtandeth ẏ word of god, ⁊ knoweth that it ought to be ſpread furth vnto other, ẏ is to ſay, to the whole church of god, and that ẏ truth ought to be ſpokē vnto ẏ blind world, ⁊ that it can not yet be done D without great perel ⁊ dāger of body ⁊ life, than is it doutles bitter vnto him. But yet notwythſtanding it is ſwete in the mouth, thorowe the comforte and ioye of the truth, and thorowe the ioiful promes of the goſpel of rightuouſnes and holynes, thorow Chriſt the ſauiour of the whole worlde in al times. Al this did John in a vyſyon, and toke alſo further inſtruccion therof, as foloweth.

The ſweteneſſe and bitterneſſe of ẏ boke.

The. xi. Chapter.

The texte.

And then was geuen me a rede lyke vnto a rod, and it was ſayd vnto me: Ryſe and meate the temple of god, and the aulter, and them that worſhyppe therin: and the quier which is within the temple, caſt out and meate it not, for it is geuen vnto the Gentiles, and ẏ holy citie ſhal they treade vnder fote. xlii. monethes. And I wil geue power vnto my two witneſſes, and they ſhal propheſie a. M, two hundered and. lx. dayes, clothed in ſacke clothe. Theſe are two olyue trees, and two candelſtyckes, ſtanding before the god of the earth. And yf any man wyl hurt them, fire ſhal procede oute of their mouthes, and conſume their enemyes. And if any man wil hurte them, thus wiſe muſte he be kylled. Theſe haue power to ſhut heauen, that it rayne not in the dayes of their propheſying, and haue power ouer waters to turne them to bloude, and to ſmite the earth with al maner plages as often as they wyl.

Zach. iiii.

A rod geuē to Ihon to meaſure ẏ temple.

THe lorde doth reuele and ſhewe vnto John, that he wil viſite ⁊ reforme hys church, (being ſo ſore fallen and decaied) whan tyme ſhalbe thorowe apoſtolical mē and godly perſons, which haue eaten vp and digeſted the boke of god, and with great ſwetnes and pleſantnes, haue been feruent and earneſt to further ⁊ to ſet furth the wil of god. And thus he geueth hym a metwande in his hand (as he did alſo vnto Ezechiel) to meaſure and to ſerche out the ryghteouſnes of the churches, and the ſtate of euerye one: And ſpecially of them, which, by reaſon of their office and vocaciō, ought to haue a ſpeciall reſpect and regarde to the ſeruice of god: among the which, ẏ biſſhops and the high and moſt ſpecial doctors and teachers of the church (which are vnderſtand and ment by the quiere,

A quiere,foraſmuche as they are mayſters and rulers of the quiere) The quiere
were the moſte wicked and vngodly:And they are compared and
lykened vnto the heathen,and were geuen and delyuered vp vnto
them to be puniſched.For the heathen,and vngodli & ſuperſticious
people geuen to al ydolatrye,whether they be ſpiritual or ſecular,
they ſhal treade down,deſtroy,and defyle the churche of Chriſte a
long tyme,which is to be vnderſtande by the.xlii.monethes, that
is to ſaye.iii.yeares and an halfe,which mighte wel ſignyfye.iii. xlii.monethes.
hundreth yeares and an halfe,from the tyme that much falſe doctrine
and many ſuperſticious ceremonies came firſt into yͤ church
agaynſte the manifeſt worde of God.Whiche thynges ſprang vp
thorowe the pompe, pryde, couetouſnes and preſumpcion of the
ſpiritual prelates and watchmen,as they named themſelues,and
ſo ought to haue bene in dede by their office and callyng.The two
witneſſes of repentaunce and amendemente of life, whych ſhoulde The.ii. witneſſes.
take the goſpel in hand againe,and ſhould reſtore and bring forth Enoch and Helyas.
the boke agayne, are Enoch and Elyas.For in the wicked tyme
of the Cainites before Noes flode,Enoch ſtudied & went aboute,
without doubte,both with worde and dede,to reforme the world,
B and to reduce them vnto the true faith in god,and perfight loue to
their neyghbour againe.Wherunto he was moued by yͤ holy goſt,
which did worke and ſpeake in him,yea and peraduenture alſo did
write thorow him.For there wer once bokes of Enoch,which now The bokes of Enoch.
are not to be gotten.And likewiſe did Elias alſo in the time of the
law,but wyth a wonderful zeale and feruentnes both in worde &
dede,thorowe the mocion of the holy goſte,whiche worketh in the
miniſters of god,whan he ſeeth his tyme,according as the perſon
and place requireth.And therfore they both receiued one rewarde
of ſaluaciõ,and remayned as it wer immortal,and are prophecied
to come againe in ſpirite before yͤ latter day of iudgement,to reſiſt
and confounde the wicked Antichriſt,and to heale with the oile of
lenitie ſuch as are apte to receiue it:or els with the fyre of feruent
zeale,to confounde the wicked enmies of god both with worde and
dede,as Enoch and Elias did,by the commaundement and ordynaunce
of god,in their time,whan they wer vpon yͤ wicked earth.
Like as alſo ſuche men mighte be founde in oure times with their
names,writinges,and doynges,not in one place of the earth,moued
with the ſame ſpirite and with the ſame worde,and lyke zeale
of god,euery one after the gifte of grace geuen vnto him.Moued,
I ſay,by the holy goſte,of a godly mynde and lyke purpoſe as the
nacions,people,perſons & other circumſtaunces required.Againſt
theſe & ſuch like frendes and miniſters of god,ſhal many greuous Afflyccyon commune to good preachers.
troubles be alwaies deuiſed and attempted,by the wicked malignant
church,both againſt their good name,body,lyfe,and alſo againſt
their goodes.And they haue no nother refuge,ſuccour,comforte,
helpe nor weapon to defende them with,but the only,holy,
eternal and inuincible worde of god in their mouthes and handes,
which confoundeth al their aduerſaries & deadly enemies :whiche The defence of the godly.
euen themſelfes the longer they mainteine their euil and naughtie
cauſe,the worſe they make it,tyl at length they ſhall vtterly confounde
and deſtroie themſelues.But theſe.ii.miniſters of yͤ ſpirite
of god,working in loue & feruentnes,with al ſoftnes and burning The power of preachers.
zeale like vnto Enoch & Elias,they haue power thorowe yͤ ſpirite

C

of god(which worketh al thinges in his miniſters)to procure and obteine of god grace and vengeaunce accordyng to their faith and zeale,to the furtheraunce of goddes glorye,and to the profite and reformacion of the faythful chriſten churche,as neceſſitie and conueniencye ſhall require. Euen lyke as Elyas had ouer the water, whan as thorowe his praier he obteined of god that it ſhould not raine vpon earth for the ſpace of thre yeares: And againe alſo fyre from heauen,agaynſt thoſe that mocked and contemned his office and teſtymonye.

The text.

And when they haue finiſhed their teſtimony, the beaſte that came out of the bottomleſſe pyt, ſhal make warre agaynſt them, and ſhal ouercome them, and kil thẽ. And their bodyes ſhal lie in the ſtretes of the great citee, which ſpiritually is called zodom and Egipte, where oure Lorde was crucified. And they of the people and kynredes, and tonges, and they of the nacions, ſhal ſe their bodyes thre dayes and an halfe, and ſhal not ſuffre their bodyes to be put in graues. And they that dwell vpon the earth, ſhal reioice ouer them, and be glad, and ſhall ſende gyftes one to another, for theſe two prophetes vexed them that dwelt on the earth.

The beaſt.

Affliccion vnder Achab and Manaſſes.

Affliccion for good to Chriſtes churche.

It hath alwayes from time to time bene wel ſene, how this beaſt hath behaued himſelfe towarde the meſſagiers and miniſters of god, whiche were ſent vnto them. And ſpecially vnder Achab and Manaſſes, and ſuche lyke kynges and idolatrous and hethenyſhe prieſtes, which ſerued falſe goddes, which perſecuted the faythfull miniſters of god, curſed and contemned them, burnt and drowned them, ſo farre as god permitted them. Whyche thyng was for the beſt vnto the perſons that ſuffered ſuch thinges, and for the ſinguler profite of the faythful church and congregacion. And yet for all their perſecucion, the doctryne and workyng of the faythfull was euer vprighte and lyuely: and their good and holy name wyth the commendacion of their godly feruent zeale, was alſo wonderfully preſerued to the vttre ſhame and confuſyon of the abominable and terrible beaſt, and al his members and lymmes: As the examples of the whole world do teſtifie and beare witnes: And ſpecially euẽ in our tyme, and alſo the moſt true and infallible ſtory of the prouidence and of the holy worde of god. This citie, where Chryſt is daily crucified, is(in figure and ſimilitude)the citie of Jeruſalem, which for ſheading of the bloud of hys Apoſtles, hath receyued her iuſt and due reward, as ſhe deſerued: & likewiſe the wicked church corrupt and poiſoned of Sathan, wherin he beareth rule, marthering the faithful frendes of god, and miniſters of the goſpel, whoſe holy zeale and truth of god, which they haue preached, they coulde not nor woulde not ſuffer nor abide, vntill they were alwaies at length cõfounded and vtterly deſtroied. Which thing ſhal vndoubtedly happen alſo vnto them, which doe reſiſt and wythſtande all chriſten reformació of the church in their ſtate and order. Yea they ſee already before theyr eyes, and ſmel the indignacion of god and his terrible iudgemēt, wherof they haue been earneſtly and faithfully warned, but they wer neuer affraid nor abaſhed of it. At that time, the holy ſeruauntes & miniſters of god, ſhalbe faine to ſuffer much trouble, euen the very bytter & moſt ſlaũderons death. But at length whã al thinges ſhal be truly diſcuſſed, al yͤ world ſhal ſe and perceiue yͤ true doctrine and beliefe of the faithful and godly, & the impietie of the wicked, obſtinate, blind, and vngodly infidels, which would neuer beleue. And thus fayth and truth in god, ſhall haue the vyctorye.

The great citie.

D

Gods vengeaunce on yͤ wycked.

CAnd

The texte. And after thre daies and an half, the ſpirite of life from god, entred into them. And A they ſtode vpon their fete, and a great feare came vpon al them that ſaw them. And they heard a great voice from heauen, ſaying vnto them. Come vp hither. And they aſcended vp into heauē in a cloude, and their enemies ſaw thē. And the ſame houre was there a great earthquake, and the tenth part of the citie fel, & in the earthquake wer ſlaine names of men ſeuen. M. and the remnaunt wer feared, and gaue glory to yͤ god of heauen. The ſecond woe is paſt, and beholde, yͤ third woe wil come anone.

How this beaſt with her membres, the wicked hethniſhe prelates and their ſworne adherentes, haue alwayes and in our tyme for a long ſeaſon cruelly dealt with the miniſters of gods word, ⁊ with the preachers of the truth of yͤ moſt ſacred goſpel, it is plaine and euident inough at thys day vnto al the worlde: ⁊ thorowe the cronicles, which ſhalbe publiſhed, ſhal not be hidden vnto our poſteritie, how, whā, and by whō diuerſe godly men haue been perſecuted ⁊ murthered, ⁊ moſte ſhamefully handled of the ſpiritual prelates and their ſworne adherentes, only for yͤ true doctrine and faythes ſake. But an other tyme wil come by the very iudgement ⁊ grace of god, whan as theſe holy men and faythful witneſſes of Chriſte, ſhalbe had in high honour and eſtimacion, and ſhal bryng more to paſſe with their preaching, writinges ⁊ monumentes which they left behynde them, to the profite and edificaciō of the church, and to the true vnderſtanding of the truth in al landes and nacions of the earth, than euer they did in their life time, as it is euident that it ſo B happened vnto the holy prophetes and martirs. And than ſhal al yͤ wicked enemies and contemners of the word of god ⁊ of Chriſtes true religion, tremble ⁊ feare yͤ iudgement of god, not vnwortheli: and they ſhal vndoutedly receiue their due reward that they haue deſerued for yͤ extreme cruelty which they haue ſhewed ⁊ declared agaynſt the faythful miniſters and ſeruauntes of god. Whiche rewarde they ſhal receiue wyth feare, tremblyng, ſorowe, ſmart and paine, deſpaire, and with euerlaſtinge ſhame and confuſion folowing. Whether any ſuch thing hath hitherto or may herafter happen, let euery true chriſten heart that truſteth in the mercy of god, well conſider and wey by hymſelfe.

The beaſte and her membres.

The glory of the godly to come.

The.xii.Chapter.

The text. And the ſeuenth angel blewe, and there was made great voices in heauen, ſaying: the kyngdoms of thys world are our lordes, and his Chriſtes, and he ſhal raygne for euermore. And the.xxiiii.elders, which ſit before god on their ſeates, fel vpon their faces, and worſhipped god, ſaying: we geue thee thankes O lorde god almyghtye, which art and waſt, and art to come: for thou haſt receaued thy great myghte, and haſte raigned. And the nacions wer angry, and thy wrath is come, and the tyme of the dead that they ſhoulde be iudged, and that thou ſhouldeſt geue rewarde vnto thy ſeruauntes the prophetes and Sainctes, and to them that feare thy name ſmall and great, and ſhouldeſt deſtroie them whych deſtroie the earth.

AL this may be wel referred vnto the text and vyſyon that went before: to this purpoſe, yͤ after all matters before mencioned, once paſt, there ſhould be an vniuerſal godlines, and chriſtē order, either thorow the general preaching of the goſpel thorow out yͤ whole world, or els thorowe the godly life, peace ⁊ felicitie, which may be at yͤ time vpon earth. As it is poſſible inoughe thorow the grace of god, ⁊ many good chriſtē heartes do truſt ⁊ hope, that it ſhal come to paſſe. Or els it may be vnderſtand after yͤ laſte iudgement of our ſauiour Chriſt, of yͤ quietnes, which ſhal thā immediately folowe after the cruel perſecucion of Antichriſt, as this bleſſed

A vniuerſall godlyneſſe.

Quiet after Antychryſtes perſecuciō.

bleſſed and comfortable angel preacheth and declareth wyth hys trompet. For ſure it is that before the latter day, the kyngdome of Chriſt ſhall appeare, and be receyued of al nacions and iles of the earth: euen of the Jewes alſo which at length ſhal receiue knowledge of their errour, and ſhal confeſſe their obſtinacy and the wickednes of their belefe ⁊ conuerſacion, whan they ſhal ſee the grace and knowledge of god manifeſtly reueled in al tongues ⁊ ſpeches thorowe the holy worde of god: and ſhal perceiue the kyngdome of Chriſt the true Meſſias, not to conſiſt in the ſtrayght and narowe corner of Canaan, nor in the vnhappy citie of Jeruſalem (which is vnhappy by reaſō of the deuiſion and vnquietnes that is in it) but in the whole wyde world, wherin ſhal be one only felowſhip and congregacion of the ſeruauntes of the only one ⁊ almightie god: whom alone al the holy prophetes (of whoſe faith ẏ Jewes haue alwayes made ſo high boaſt) haue honoured and prayſed: and like wiſe the whole regiment and flocke of theirs, ⁊ the whole worldes Meſſias and ſauiour, which was before the creacion of the world, and hath appeared in the world in al humilitie more than .xv. hundreth yeares, almoſt longer than the law of Moſes did endure and continue among the Jewes from the tyme of their deliueraunce out of Egipt vntil the commyng of Chriſt, whan he toke his manhode in the tyme of the reygne of Herode, whan as their regiment ⁊ gouernaunce toke an ende. What lyes ſoeuer they feyne of theyr lande and regyment in Utopia (whiche they name Caſpia) whereof they muſt ſhortly be aſhamed and holde their peace: and confeſſe theyr diſceite, falſehead, preſumpcion and damnable lies of theyr Talmude, and of al their falſe miſerable blynde guides, and Rabbynes, whoſe falſeheade is now open ⁊ manifeſt vnto al ẏ world, for as muche as their bokes are made commō (thorowe ẏ benefite of printing) vnto al men of learning and knowledge. So that this miſerable people (as the holy apoſtle S. Paul praieth) hath that thyng fulfilled vnto them, which they hoped for, and whiche was promyſed of god in their time vnto their generacion. Euen ſo may it come to paſſe vpon earth, and that ryght ſoone, that the honour ⁊ glory of the kyngdome of Chriſt and of god, ſhal appeare, which ſhal rule for a tyme vpon earth, and after the latter iudgement, in heauen in euerlaſting bliſſe. As thā al holy patriarkes, prophetes, apoſtles, and al ẏ martirs that euer haue been, ſhal haue honour ⁊ glory which they ſhal offre vp vnto ẏ euerlaſting ⁊ very true god, in the ſight of al goddes elect in euerlaſtyng bliſſe, in the kyngdom of god and of hys Meſſias our ſauiour Jeſus Chryſte, accordyng to the doctrine of the infallible and moſt true word of god. But the wicked ⁊ vngodly heathen, ſhal haue no part of this honour, glory and bliſſe: but ſhal ſuffer and be damned euerlaſtyngly in eternall wrath, enuy, hatred, malice ⁊ deſpayre. For ſuch is the ryghteous iudgement of god ouer al men, both quicke and dead, good ⁊ bad. Euery one ſhal be rewarded accordig to his workes and deſertes after the iuſte iudgemente of almightie god, withoute al maner of parcialitie or reſpecte of perſons, whether they be of high or lowe eſtimacion in the world, whether they be riche or poore, ⁊ of what land or coūtrey ſoeuer they be. For than the holy and faithful ſhal receiue of Chryſt euerlaſting ſaluacion, for theyr truſt, fayth, and

loue

The Jewes returne.

Redempciō by Chryſte generall.

The Jewes Utopia or Caſpia

The glory of al godly in heauen.

All ſhal be rewarded accordyng to theyr workes.

C

D

A loue towarde God: and contrarywyſe the wicked and vngodly tyrannes, aduerſaries, and perſecutours of the faithfull ſeruauntes of God, for their obſtinate blindnes, infidelitie, and contemning of Goddes holy wyll and worde, ſhall periſhe for euer, & ſhall remain euerlaſtinglye, curſed and damned with all wicked ſpirites. Thus far (as ſemeth vnto me) do the viſions and propheſies reache, that are hitherto paſt, and mencioned in this boke. But now, that which foloweth, is another reuelacion, pertayning to a nother time. For a man muſte not ſeke any other order of the ſcripture in this booke (whiche is compact together of many and diuerſe viſions without any obſerued order,) than in other wrytynges of the prophetes, as they that are learned doe knowe well ynoughe.

Ordre not to bee ſought in the apocalypſe.

The texte. ¶ And the temple of God was opened in heauen, and there was ſene in his temple the arke of his teſtament, & there folowed lightnynges, and voyces, and thondring, and earthquake, and muche hayle.

Here might the .xii. chapter well beginne, and theſe wordes might be vnderſtand and taken for a preparacion vnto the very glorious, and newe reuelacion, which is now (as I ſayde before) opened vnto hym. But this temple of God is the holy chriſten churche & congregacion in thys tyme of trouble, diſcencion and batel, & particypacion of the bliſſe of heauen & euerlaſting life, vnto them that win & beare away the victory. The Arke of the teſtament is the bleſſed B and holy manhod of Chriſt, vnited & knit in one wͭ the godli nature of yͤ euerlaſting word of god, which is & euer hath been the Mercie ſtole of all the worlde and of al men, and the only comfort, refuge & ioye of the faithfull elect. But the lyghtenyng, yͤ noiſe of the voices, the thunderyng, and earthequake, with the great hayle, may ſignifye the terrible damnacion of the wicked for euer: or els it may ſignyfye a ſinguler erneſt and wonderfull preparacion of the hearer or of the reader (like as was of the holy Apoſtle. S. John, which ſaw it) to marke, and conſider it the more diligently. For it is neceſſary to marke and conſyder ſuch reuelacions and viſions, as doe folow vpon ſuche tokens, the lyke wherunto happened ſometymes alſo vnto the prophetes, as the holy ſcripture declareth.

The tẽple of God.

The Arke.

The lightnig, thondering. &c.

The texte. ¶ And there appeared a great wonder in heauen, a woman, clothed with the Sunne and the Mone vnder her feete, and vpõ her head a croune of .xii. ſtarres. And ſhe was with child, and cried trauayling in birth and pained readi to be deliuered. And there appeared another wonder in heauẽ, for behold, a great red dragõ hauing .vii. heads, and ten hornes, and .vii. crounes vpon his heades: and his taile drue the thirde part of the ſtarres and caſt them to the earth.

As in the prophetes of the olde teſtament, the firſt did write more plainly and manifeſtly, than the laſt, which are muche harder to be vnderſtanded, as Ezechiel, Daniel, and zachary are muche harder than Eſay, & Jeremy: Euen ſo in yͤ new teſtament, in this propheticall boke, the latter prophecies, reuelacions, & viſions, are more plaine & eaſy to bee vnderſtanded, than the firſt: in ſo much as thys viſion may in maner be an interpretacion of thoſe viſions that wẽt before. This heauen, wherin this great token did appeare, muſte nedes be the kingdom of heauen, the chriſten churche, congregacyon and felowſhip of al faithful from the beginning of the worlde vntil the end therof, as Chriſt him ſelf doth interprete it. The womã, of whom the angel here ſpeaketh, is the euerlaſting, mighty & bleſſed word of god, which is bright and mighty as the Sunne, wherunto all the vnderſtandynge of man, and of all fleſhe, is ſubiecte.

The laſt propheſies eaſier in the apocalipſe.

Heauen.

The womã clothed with the ſunne.

The ſunne.

And

C

None could ſaue but Chꝛiſt.

To be with childe.

The cring.

The dꝛagon.

The .vii. heades.

The .x. hoꝛnes.

D

The tayle of yͤ dꝛagō.

And it is clothed and garniſhed with the faith and confeſſion of the patriarkes, pꝛophetes, Apoſtles and martirs, both of the olde and of the newe teſtament. This woꝛd of God, the holy goſpell pꝛomyſed vnto vs from the beginning, and beleued, hath perfoꝛmed, and thoꝛow the mercy and goodnes of god, hath bꝛought foꝛth ⁊ boꝛne vnto vs, Chꝛiſt the ſauiour of the woꝛld, oꝛ the true faith in Chꝛiſt. But this came not to paſſe, befoꝛe ſuche time, as no nother ſaluaciō could in any wiſe be found, thoꝛow the woꝛkes of the law, thꝛough the ſacrifices, noꝛ thꝛough al other good woꝛkes. Foꝛ none of them all had power to ſatiſfie, oꝛ to make holy, but onely the righteouſnes of the woꝛd of god, yͭ became man, namely our ſauiour Chꝛiſt, the ſonne of god and of Mary, which had both the nature of God ⁊ of man in one onely perſō, which made ſatiſfaccion foꝛ al mankind. This being with child, is in this place as muche as an earneſt luſt and deſire. The crying, is pꝛayer. As the holy pꝛophetes did euermoꝛe deſyꝛe this ſaluacion, and truſted thꝛough belefe in the woꝛd of god, vnto the pꝛomes that was made vnto the whole woꝛld. Againſt this holy woꝛde of God and this chꝛiſten faith, did appeare an other tokē in the congregaciō of the church being called of god, namely a bloudy dꝛagon and enemie of mannes ſaluaciō and of the true faith in Chꝛiſt, which is the wicked ſpirite Lucifer, and his felowſhip: by whoſe .vii. heades is ſignified al blaſphemies and wickednes, wherwith he woꝛketh all miſchiefe. And the .x. hoꝛnes, doe ſignifye his great and manyfolde tyꝛannye, wherby he woꝛketh to hynder and hurt the true faith, and the goſpell of Jeſus Chꝛiſt, the onely ſauiour, wherunto he is an enemy and an aduerſarye with al his might and power (ſo farre as almightye God will permit and ſuffer him) which he taketh to helpe him, namely the louers, frēdes and gredy folowers of this woꝛlde, vngodly tyꝛannes agaynſt all godly innocency and chꝛiſten faithe. This dꝛagons tayle, ſignifieth the might, power, and miniſters of the deuel, wherby he deſireth to hurt the elect, yf God would ſuffer it, as it is poſſible that he may: that they ſhould fall from the heauenly vertue and godlines, vnto the loue of this woꝛld, ⁊ vnto earthly ⁊ fleſhely luſtes ⁊ affeccions.

The texte.

¶ And the dragon ſtode before the woman which was ready to be delyuered, for to deuoure her child as ſone as it wer borne. And ſhe brought forth a mā child, which ſhould rule al nacions with a rodde of yron. And her ſonne was taken vp vnto God, and to his ſeate. And the woman fled into wildernes, where ſhe had a place, prepared of God, that they ſhoulde fede her there a .M.ii.hundred and.lx.dayes.

Goddes goodneſſe greater thā the deuels power.

Chꝛiſte.

The wicked ſpirite did beſtowe all his might and power that yͤ pꝛomiſe of God thoꝛow the diſobedience of the childꝛen of Jſraell, whome he alwayes ſtirred vp, might come to none effect: and that the trueth of God might bee diſappoynted, and that the faithe in Chꝛiſt, in whom our ſaluaciō doth conſiſt, might be blemiſhed and confounded, and alſo that the ghoſpell might be mixed with mans doctrine, interpꝛetacions ⁊ errours. But the goodnes, truth, merci, faithfulnes and loue of god, is greater thā the power ⁊ wickednes of the deuell, and of all his ſubtilties and miniſters. Foꝛ the childe was boꝛne, Goddes wooꝛde became man, truth had the victoꝛy, ⁊ falſehead lay on yͤ ground vnder fote. The craft and ſubtiltie of the deuell was defeated by the wiſdome of God, and was opened and diſcloſed vnto the woꝛlde. Thys childe Chꝛyſte, the euerlaſtynge woꝛde of God, whiche became man in the moſt holy wombe of the

virgin

A virgin Mary, was receyued and taken of god the father, throughe grace, for the ſatiſfacciō of the ſinne of al the world: and he did merite and deſerue with his high and moſt perfit obedience and humblenes, the glory of the heauenly father, and the kingdome of heauen, wherin he ruleth for euer and euer. But the truth of the chriſtē faith, religion, & of the goſpel of Chriſt, did alwaies ſuffer extreme ſorow and payne, being perſecuted euen at the firſte, of the Iewes, of the falſe Apoſtles, of falſe & coloured chriſtians, of Emperours & kynges, of workemongers, of falſe and wicked biſhops, of Sorcerers, and nigromanſers, of Saraſens, of ydolaters, & Epicures, of philoſophers, of the louers of this world, of ſpirituall prelates & religious monkes and friers. &c. For al theſe and other ſuche lyke, are the hornes, crounes and the great tayle of this dragon, whyche watcheth, ſtudieth and ſeketh all wayes and meanes to hurte and hinder the true faith, the chriſten lyfe, & the holeſome doctrine, that is to ſay oure ſauiour Chriſt in the faithful. And for thys cauſe, the doctrine of the goſpel and the chriſten faith, hath been fayn to ſuffer muche continually euen from the beginning of the world, & immediately after the chriſten faith was firſt taught and preached. And therfore many holy and faithful chriſtians haue been fayne to flee, B and the truth of the goſpel in cōtinuaunce of time, was ſtraunge & vnknowen vnto the moſte part of the high learned doctours, & potentates throughout the worlde: Although the true chriſten faithe was alwayes preſerued, thoughe it wer in fewe and in abiect perſons of ſlender reputacion. And this continued a long ſpace, nameli frō the tyme of Conſtantine the Emperoure, whan as the chriſten churche ſemed in maner to haue eſcaped all daunger & perill of decaye and deſtruccion, vntill our time, wherin ſhe appeareth againe wonderfully after a ſtraunge maner in deſpite of all tirannes, and of all the power of hell. And numbring from that tyme (of Conſtātine I meane) vntill our time, euen this nomber of yeares ſhal euidentlye appeare, reckenynge dayes for yeares, as it is a commune thing in ſcripture. If any man can find out any plainer vnderſtanding of this place (for in ſuch darke & obſcure places of ſcripture no man ought to be froward or contencious) let thē take it, & folow it.

Perſecucion foloweth chriſten religion.

The hornes, croune, & taile of the dragon.

The perſecucion from the time of Conſtantine.

The texte. And there was a great batalle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and hys angels, and preuayled not, nether was their place found any more in heauen. And the great dragon, that olde ſerpent, called the deuell and Sathanas, was caſt out, which deceaueth all the worlde. And he was caſt into the earth, and his angels were caſte oute alſo.

The power of God, the holy word of god, and the ſpirite of Chriſt, whiche we maye vnderſtande by Mychaell (who by interpretaciō is, who is like god) and Gabriell, (the ſtrength of God,) hath, in al ages and times, been driuen to holde batel with Lucifer & Sathā, with the pride of mans wiſdom, which haue hindered the true honour of god, the true ſeruice & religion of god, the true faith, & haue euer withſtanden the holy and pure goſpell. But this word of God hath alwaies had the victory, although with much labour & daunger, and ſomtime not without harme & loſſe, (but not of the elect:) whiche thing ſhal continue vntill ſuche time as oure ſauiour ſhall haue his wil and pleaſure of this battel, and with the breath of his mouth ſhall ſlay the ſonne of the dragon, the damnable Antichriſt.

Michael & Gabriell fight with Lucifer.

Goddes worde alwaies hath the victori.

For

Prayer for quietneſſe of the churche.

For the whiche thing, we ought continuallie to call vpon the mercye and goodnes of God (in a ſtedfaſt and perfight hope and confydence) as he hath taught vs, *halowed be thy name. Thy kingdome come. Thy will be done no leſſe in earth, than it is infalliblye in heauen.* For the hand of God is not ſhortened, but is able to geue whatſoeuer he hath commaunded vs to aſke, and to pray for. The peace alſo and quyetnes of the electe and faythfull to lyue in godlynes, may bee wiſhed to be more perfecte, (as is alſo promiſed thorowe the prophetes,) than it hathe been hitherto, for lacke of the true ſounde doctrine of the goſpel, no ſmall ſpace, although the very perfecte peace can not be obteyned, but only in heauen in the eternall quyet kingdome of Chriſte. C

The texte.

¶ And I heard a loude voyce ſaying: in heauen is now made ſaluacion and ſtrength, and the kingdome of our God and the power of his Chriſte. For the accuſer of our brethren is caſte downe, whyche accuſed them before our god, day and night. And they ouercame him by the bloud of the lambe, and by the worde of theyr teſtimonie, and they loued not theyr liues vnto the deathe. Therfore reioyce heauens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the ſea: for the deuill is come downe vnto you, whych hathe great wrathe, becauſe he knoweth that he hath but a ſhorte tyme.

Satan and Antichriſte ouercomē.

Thus throughe the ſpirite of Chriſt with the continual and ſincere preaching of the goſpel, Sathan and his champion Antichriſt are ouercome. And thus ſhall the voice, prayſe, and thankeſgeuing of the faithfull be heard in the churche, as it is here wrytten: nowe is ſaluacion (thorowe faythe) and the ſtrength (thorowe loue) and the kyngdome or dominion in the churche, become goddes. Nowe maye all men ſee the power of gods word, the iudgement of Chriſt agaynſt the deuel, which would haue rooted out the righteouſnes D of faith in Chriſt, and would haue directed and appoynted chriſten men vnto the rightuoſnes of workes, and to the hope of their own ſatiſfaccion, wherby he woulde alwayes haue founde occaſion to accuſe all men beefore God, vnder a falſe pretence. But the preaching of the goſpell hath diſcloſed this ſuttell falſehed, and all ſuch lyke: & declareth, that onely the bloud of the lambe, & nothing els, can wype and waſh awaye the ſinnes of al the worlde, yf they truſt in god thorow Chriſt, with a true liuely faith thorowe the grace & merci of god, and the righteouſnes of Chriſt, which he diſtributeth vnto all his faithful elect, & maketh thē partakers therof. That by this meanes, Sathan can haue no quarell againſt the workes of the faithfull, whiche lyke thankfull parſons remayne and continue ſtedfaſtly in their true faithe in all maner of affliccion and aduerſitie, euen vnto very death. And therfore the true ioye of all godly cōſciences, wareth and increaſeth in the churche. And ſo their bliſſe & ſaluacion beginneth in this world, thorow faith: which faith worketh an innocent and a godly life, and thus continueth euerlaſtingly in heauen. But on the contrary part, woe vnto them which ſeke their rightouſnes by men at certein places, certaine times, certain workes, & certaine meates: for they can neuer finde any true righteouſnes, but thorow the falſehed and wickednes of the deuil, they fal either into deſperaciō, or els into preſumpcion, wherunto Sathan applyeth all hys ſtudye that they fall not from hys kyngdom, nor eſcape out of his fyngers. For he ſeketh nothyng, but the damnacion of ſuche.

The only bloud of ye lambe cleſeth ſinne.

The ioy of chriſtians by faith.

To ſeke righteouſnes of mē.

And

The texte.

A And when the dragon ſaw that he was caſte vnto the yearth, he perſecuted the woman, which brought forth the man child. And to the womā were geuen two winges of a greate Egle, that ſhe mighte flie into the wildernes into her place, where ſhee is nouriſhed for a time, ii. times, and halfe a time, from the preſence of the ſerpent. And the dragon caſt out of his mouth water after the woman, as it had been a ryuer, becauſe ſhe ſhould haue been caught of the floud. And the earth holpe the woman, & the earth opened her mouthe, and ſwalowed vp the riuer, whyche the dragon caſte out of his mouth. And the dragon was wroth with the woman; and went and made warre with the remnaunt of her ſeede, which kept the commaundementes of god, & haue the teſtimonye of Ieſus Chriſte. And I ſtode on the ſea ſande.

After that Sathan, which is a ſpirite of lyes, marketh the power of faith, which cometh and ſpringeth of gods word, ⁊ how Chriſte being borne in the faithful, doth waxe and increaſe in them thorow holy and godly workes acceptable vnto God: than he goeth about to perſecute the goſpell, the true and holſome doctrine, and the ſpirite of Chriſt in the elect. But the circumſpect, quyckeſyghted, and high flying Eagle of gods ſpirite reſiſteth the dragon, and geueth might and power with his grace vnto the Chriſtē ſoule, to flee into a ſure place, whiche is, the contempt of this world, and the loue of the world to come, the ſolitarines of a quiet conſcience in yͤ croſſe of Chriſte, ⁊ the comfort in the remembraunce of gods word. With theſe winges ſhe eſcapeth from Sathan, and from al his ſpirites, ſnares ⁊ ſuggeſtions. This fode and noriſhment is geuen through B the grace and mercy of god vnto all the elect children of God, from ſuch time as the word was firſt writen through Moſes, and afterward declared through the prophetes, ⁊ fulfilled through Chriſte, and preached in all the world through the apoſtles, and in our time through the mercy and goodnes of god, renewed agayne for a. M. and. ii. thouſand yeares, that is. iii. thouſand, and yet longer, howe long ſoeuer it pleaſe god, which wil not haue it hidden, ⁊ vnknowē vnto vs. And for this cauſe the nombre of the yeares both in thys boke and in other, is obſcure, not without a ſinguler cōſideracion. As the diſciples of Helyas, receyuing it of their maſter, alſo ſayd yͤ ii. thouſand yeares were paſt before the lawe, and that the lawe of Moyſes ſhould continue likewiſe. ii. thouſand yeares, ⁊ the kingedom of Meſſias vpon earthe alſo about. ii. thouſand yeares, not ſo preciſely reckened, nor fulli accompliſhed, as the Rabbines and interpreters of the Jewes doe for the moſt part confeſſe and declare. But the ſerpent, which he named before a dragō, doth neuer ceaſſe ſince the time of Adam and Eue, to perſecute the faith in the word of god ⁊ the ſecret miſtery of Chriſt. For the mercifull ⁊ righteous God taketh and vſeth the falſehed and wickednes of Sathan, euen for a game and a ſport, as a man may ſay. And the more that Sathan goeth about to hinder the worke and grace of god, ⁊ the performaunce of his promiſes, yͤ more doth his damnacion, his wrath, enui ⁊ malice increaſe, ⁊ gods grace throughe his mercy is yͤ more aboundantly multiplyed in al men, and the true rightouſnes of the holi ⁊ bleſſed ſeede, our ſauiour Chriſt, is the more perfight ⁊ effectuous, ⁊ maketh more haſt to yͤ ful ⁊ perfight bliſſe ⁊ ſaluaciō of al faithful elect. Although notwithſtādyng, the infinite wickednes of Sathan neuer ceaſeth, and is euer more angri, and deuiſeth continually one miſchief vpon anothers necke againſt the faithfull, but all to their furtheraunce, honour, and profit at length, yea and to yͤ preſeruacion of the trueth of the eternall worde of God, and to the

The Eagles winges.

The foode of goddes children.

The nōbre of yeares hydden.

Helias nombring of yͤ yeres of yͤ world.

Sathan ſtill perſecuteth the church, and why.

furtheraunce ⁊ confirmacion of the true fayth, loue, ⁊ hope: againſt the whiche, the olde ſerpent is wont continually to fyght, with all his felowſhip and companye of wicked ſpirites, and of al kindes of blaſphemies and vices, which are his ſeede and generacion, like as all maner of vertues, grace, holynes, innocencye and ſaluacion are the fruites of gods word ⁊ of the ſpirit of Chriſt, out of the whiche doth ſpring obedience and obſeruacion of the commaundemẽtes of God, ſo farre as the weaknes ⁊ imperfightnes of mã is able. The which weakenes, the ſauiour of mankinde and the firſt borne of the childrẽ of god doth accompliſh, ⁊ helpeth the lacke of mans weakenes, for yͤ which cauſe he became man, and our brother, yͭ he mighte yͤ better know our infirmitie ⁊ weakenes. And thus was thys viſyon reueled vnto me, (as I thought) ſtanding vpon yͤ ſand of yͤ ſea.

C

Chriſt ſuccoreth our weakeneſſe.

Standyng on the ſand of the ſea.

The. xiii. Chapter.

¶ And I ſawe a beaſt ryſe out of the ſea, hauing ſeuen heades and ten hornes, & vpon his hornes ten crounes, and vpon his head the name of blaſphemie. And the beaſt whyche I ſawe, was lyke a catte of the mountayne, and his fete were as the fete of a beare, and his mouthe as the mouth of a lyon. And the dragon gaue him hys power and hys ſeate. and great auctoritee.

¶ The text. Apo. xiii.

By this beaſte, which was ſeene to riſe vp in yͤ raging ſea of thys world, is ſignyfyed yͤ kingdome of Rome, vnder the dominiõ of which kingdom, Chriſte was borne, and ſuffred hys paſſion: and vnder the ſame kyngdome alſo S. John did write both this boke ⁊ his holy goſpel. For this kingdõ obteined power and dominion ouer many nacyons and landes, and ouercame very many kinges. Whiche thynges came not to paſſe for the vertue and godlynes of the Romaynes, for they knew not their Lord and god: much leſſe did they honour him. For they did aſcribe their wealthe, good fortune, ſucceſſe, and their victory, not vnto the true liuing God, but vnto their falſe goddes. And diuerſe Emperours of Rome haue ſet out themſelues, alſo for gods, and haue ſuffred oblacions and ſacrifices to be made and done vnto them. And thus haue thei blaſphemed the true god, creatour and gouernour of al thynges, whoſe ſeruice and religion, yea and his temple, prieſthod and ſacrifices, they did vtterly aboliſh and ſubuert moſt ſpitefully and contemptuouſly, and ſet vp al falſe religion and idolatrie to pleaſe the people. For whoſe pleaſure they builded and ſet vp a church of Pantheõ, for the honour of al ſainctes ⁊ gods, which remaineth at Rome vntil this day. The errours, riches, and blaſphemous vices of the whole world, which wer gotten in batel, are like vnto a cat of the mountayne with her many ſpeckles and ſpottes, which with her ſmacke ⁊ ſauour draweth many beaſtes vnto her, which ſhe deſtroyeth. Euen as the Romaynes vnder the pretence of their glorious name ⁊ title, haue gotten great power, ⁊ authoritie, wherby they haue oppreſſed ⁊ hurte the whole worlde, inſomuche, that at lengthe it was intollerable. The beare hath a weake head, but very ſtrong fete, which ſignifyeth the power of his tyranny, ⁊ the weakenes and feblenes of theyr captaines ⁊ of their Emperours, which for the moſt part haue had ſhamefull endes, after their wicked ⁊ ſhamefull liues. And it was as ſpoilful ⁊ gredy to deuour, as a Lion, and had his power, myght and ſtrength,

D

The beaſte that roſe out of the ſea.

The Romiſh empire.

The Romains.

The temple of Pãtheon.

The cat of the mountayne.

The feete of a Beare.

The mouth of a lyon.

A ⁊ ſtrength of almighty god: but yet they haue not confeſſed it, nor aſcribed it vnto hym, but vnto their own idolles and falſe gods, ⁊ vnto Lucifer ẏ king and head of their falſe gods, which is here named a dragon, ⁊ wil be eſtemed and taken for a Lord of this world: as he is alſo in the heartes of the vngodly ⁊ ſuperſticious, heathen, and ydolators, which know nothing of the onely true liuinge God.

Lucifer, a dragon.

The texte. And I ſaw one of his heades as it were wounded to death, and his deadly wound was healed. And all the world wondred at the beaſt, and they worſhypped the dragon, whych gaue power vnto the beaſt, and they worſhipped the beaſt, ſaying: who is lyke vnto the beaſte? who is able to warre with him?

The empire of Rome came at laſte into one hand.

This Empire of Rome did ſuffer much at the beginning, ⁊ was oft times very feble, and many tymes deadly ſycke, by the meanes of ẏ dayly ⁊ continual vproares ⁊ ſedicions of the nobilitie againſt the commons, ⁊ again of ẏ kinges againſt them both. In ſo muche as at length, they made ⁊ ſuffered great battels among thẽſelues, vntil the dominiõ at the laſt, came into one hand, ⁊ ſo was thought to be healed, and ſafe agayn. As than had they the whole earth vnder them, but they honoured and ſerued the deuill ⁊ falſe gods, the enemies of God, of all truth and true godlines. Unto theſe gods of theirs, did they aſcribe the fortune ⁊ ſucceſſe of their power, and of their kingdom. And ſo did their ſubiectes likewyſe, which did honour ẏ Romaynes for gods, ⁊ toke ⁊ eſtemed them for inuincible.

The Romans worſhipped falſe gods.

The texte. ¶ And there was geuen vnto him a mouthe, that ſpake great thinges and blaſphemies:
B and power was geuen vnto him to do .ii. and fourtie monethes. And he opened his mouth vnto blaſphemy agaynſt god, to blaſpheme his name and his tabernacle, & thẽ that dwel in heauẽ. And it was geuẽ vnto him to make warre with ẏ ſainctes, and to ouercome them. And power was geuen him ouer all kinred, and tonge, and nacion, & al that dwel vpõ the yearth worſhipped him: whoſe names are not writtẽ in the boke of life of the lambe, whych was killed from the beginning of the world.

The Iewes blaſpheminge of Chriſte.

Both Iewes ⁊ falſe chriſtiãs of very pryde, malice, and obſtinacy, haue blaſphemed and perſecuted the god of Iſrael, and the chriſten fayth, and Chriſt himſelfe alſo the ſauiour of the world, with dede, word, ſtatutes, ⁊ lawes, and that a great deale ouerlong. Through Pilate their deputie they put our ſauiour Chriſt vnto death, and al the apoſtles alſo, vnder theyr regimente and iuriſdiccion, vntil the time of Conſtantine, and alſo more than .iii. hundred yeares afterward. Here haue we agaĩ .xlii. monethes, for .iii. yeares ⁊ an halfe, ⁊ by theſe .iii. yeares ⁊ an halfe is vnderſtanded .iii. hundred yeres ⁊ an halfe, in which time ẏ name of ẏ true god ⁊ of our ſauiour Chriſt hath been wonderfully ⁊ manifold waies blaſphemed, ⁊ ſhamefully dyſhonoured in his moſt faithful ſeruauntes and miniſters, whõ they haue moſte cruelly tormented and put to moſt painfull death, throughout the whole Romiſhe Empire, onely for the true faithes ſake in the only one god. His tabernacle, that is to ſay, the temple of Ieruſalem did they pollute and breake downe, with all the ſeruice and religion of god. And after that, they began a ſore battell ⁊ perſecucion againſt the chriſten faith, and againſt all faithfull beeleuers throughout the whole world, by their deputes. In ſo much that al the world muſt honour the kingdom ⁊ dominion of Rome, ⁊ be obedient therunto, onely ẏ holy elect except, whych obſerued ẏ worde of God and hys wyll, and refuſed theyr ydolatrie: And therfore a great nomber did ſuffer and were put to death by them.

Fourty ⁊ two monethes.

Tabernacle.

The Romans perſecuting of Chryſte.

The text. ¶ If any man haue an eare, let hym heare. He that leadeth into captiuitie, ſhall goe into captiuitie: *he that killeth with a ſweard, muſte be killed with a ſwearde. *Here is the pacience and the faithe of the ſainctes.

*Gen.ix. Mat.xxvi. *Apo.xiiii

The fall of Rome.

C

As though he would ſaye: wilt thou heare how the pryde, abhominacion ⁊ tiranny, hath or ſhall haue an ende? Than heare in one worde, howe the Aſſirians, Babylonians, Medes and the Grecyans had an ende: And euen ſo ſhall Rome alſo. Lyke as that hathe ouercome, robbed, ſpoiled, murthered, ſhamed and condemned all the world, euen ſo ſhall it be ſerued agayne alſo. And ſo ſhall it happen vnto all thē, that doe lyke vnto them, as Chriſt ſaid in the garden. And therfore the angell ⁊ S. John exhort all chriſtians (that are combred and oppreſſed with perſecucion) ⁊ him ſelfe alſo which was baniſhed into Pathmos ⁊ condemned of Domicianus for god and the true faithes ſake, vnto pacyence in perfecte faythe in God: which ſhal once geue and ſende a proſperous and a bliſſed end, vnto all ſuche affliccions. And ſhal eyther reforme that rageing Romiſh kingdō, or els ſhall vtterly deſtroy it, as he hath done ẏ other.

Pacience ⁊ faith in affliccion.

The text.

And I beheld another beaſt coming vp out of the earth, and he had two hornes like a lambe, and he ſpake as did the dragon. And he did all that the fyrſt beaſt could do in hys preſence, and he cauſed the earthe, and them whiche dwell therin, to worſhip the firſt beaſt, whoſe dedly wounde was healed. And he did great wonders, ſo that he made fyre come downe from heauen in the ſyght of men. And deceyued thē that dwelte on the earthe by the meanes of thoſe ſignes, whyche he had power to doe in the ſight of the beaſt, ſaying to them that dwelt on the earth: that thei ſhould make an ymage vnto the beaſt, whyche had the wounde of a ſwearde and dyd lyue.

The popes kingdome, whē it began.

Whan as the Romiſhe kyngdome, after the tyme of Julyanus began to be diuided into the eaſt and weſt, and to diminiſhe for a ceaſon, than began a new Romiſhe kingdome and iuriſdiccion, namly the Popes pompe: which was not onely in the ſpirituall iuriſdiccion (as he dyd firſt pretende with hys wordes,) but alſo in ſecular power, and toke vpon hym this power, euen with the ſweord. And for this cauſe, thys beaſt hath .ii. hornes, not without a cauſe. And yet he wil be named lyke the lambe, and Chriſtes deputie or vicar, and will haue all power, as Chriſt hath, both in heauen ⁊ in earth. This beaſtes dragoniſh ſpeache, maie well be eſtemed, ⁊ taken for none other but for the bloudy murtheryng, ſuſpendyng, excommunicating and baniſhyng of the good Emperour of the Greciās, becauſe he did take all ymages out of the churches: and alſo the godli biſhops of the Grecians, becauſe they would haue kepte their Eaſter, as they had learned of ſaint John the Apoſtle. This did no angell commaunde hym to doe, nor yet the worde of God, but onelye this dragon or deſtroyer. This kingdome of papacie, toke vpon it all the power of the firſt beaſt, the romyſh Emperour, and compelled the chriſtians to ydolatry and the ſeruice of ſalſe gods vnder a priuie colour and a ſecret pretence, as to further the true faithe, the honour of the holy ſainctes, of ẏ martirs, of ẏ ſeruauntes of Chriſt. and of Chriſt himſelf. By the meanes of the which pretence it came to paſſe in proceſſe of tyme, that men did honour and worſhip euen the very deuil, in as muche as they did performe and obey hys wil, tranſgreſſyng the ſecond commaundemēt of ymages and ſtraunge Goddes, whych is euen as much as to ſerue the deuill. This euill and wounde was healed longe before, of the godly Emperour Cōſtantyne, and of the holy biſhoppes throughout the whole chriſtendome: and now this deuyll bryngeth it agayne into the church vnder a pretence of holines, out of the whiche pretence did ſpring, departing frō the faith, ⁊ decay of loue, as the cronicles teſtifie. What

D

The beaſtes .ii. hornes like a lambe, ⁊ ſpeche like a dragon.

Conſtātine

wonderfull

A wonderful tokens haue bene wrought in the papacie, and to what ende Chriſt hymſelfe did prophecie long agoe vnto hys diſciples, and gaue them warning of them. Vnto this ſeconde beaſte, muſte ymages be made euen accordyng vnto the pleaſure of the dragon, and as the papacye wyl haue it without any reſpect, whether it be conformable vnto the worde of god, or good and profitable for the conſcience and ſoule of man, or no.

The popes miracles.

Images.

The texte. And he had power to geue a ſpirite vnto the image of the beaſt, and that the image of the beaſt ſhould ſpeake, and ſhould cauſe, that as many as would not worſhyp the ymage of the beaſt, ſhould be kylled. And he made al both ſmal and great, riche and poore, free and bond, to receaue a marke in their right handes or in their foreheades. And that no man might bye or ſel, ſaue he that had the marke or the name of the beaſte, other the nomber of his name. Here is wiſedome. Let hym that hath witte, counte the nomber of the beaſt. For it is the nomber of a man, and hys nomber is ſyxe hundred, three ſcore and ſyxe.

This bryngeth the dragon to paſſe, to eſtablyſhe and confirme the worſhyppyng of ymages, whiche began to doe miracles, and dyd ſpeake, (to the great wonder of al men) ſomtime wyth the helpe of nicromancy the ſcience of the deuil: by the whiche ſcience, many of thē came vnto the papacie, as their own ſtories do teſtifie. Out of this doth it folowe afterward, yͭ whoſoeuer wyl not worſhip thys ymage, the ſame muſt dye, euen as the papacie wil haue it yet vntil this day. And with parcialitie, geue them markes, that is excō-
B municate them, and diſherite them of their kingdomes and heritages, ſuche as wil not worſhip and honoure their ymages. Here muſt men ſpeake warely and circumſpectly, that they dyſpleaſe no man, that they may enioie life, body, eſtimacion and goodes quietly. But goddes worde and wil commaundeth otherwiſe, and is an other maner of wyſedom. God willeth that thys beaſtes nomber and errour ſhould haue an end. Reken from the yeare of our lord, a M.v.hundreth and.xx. backewarde thys nomber of .vi. hundreth iii.score and.vi.yeares, and loke what time it was than wyth the Popes and the Emperours.

The pope threatneth death.

The markes of yͤ papacye.

Ludouicus pius.viii. hundreth lvi.

The.xiiii. Chapter.

The text. And I loked, and lo, a lambe ſtode on the mount Sion, and with him an hundred & xliiii. M. hauing his name and hys fathers name written in their foreheades. And I hearde a voyce from heauen, as the ſounde of many waters, and as the voyce of a greate thunder. And I heard the voyce of harpers harpyng wyth theyr harpes.

[illegible]

Here foloweth, what reward they ſhal haue, which folowe not this horned beaſt, nor them that worſchyp it. The lambe vpon the mount Sion is our Sauyoure Chriſt, ruling & gouernyng in his holy chriſtē church, and ſorowyng for his faithful elect. This great nomber, after the cuſtomable vſe of yͤ ſcripture, ſignifyeth the infinite and exceadyng greate nomber of gods electe from the beginning of the world, vntil the ende therof, vnknowen vnto the whole world: Although the nomber of yͤ wicked and damned ſorte be alſo a great nomber. Theſe elect are they, which without feare, ſhame, or compulſion haue confeſſed, knowledged, honoured, ſpred furth, noiſed abrode, preached and taught the name of the heauenly father before al the worlde, againſte al the ſpite and reſiſtynge of the deuil, of al his miniſters, and of the wycked worlde.

The lambe on the mounte Syon.

A certayne numbre taken for an infinite.

The elect.

The text. And they ſong as it wer a new ſong before the ſeate, and before the.iiii. beaſtes, and the elders: and no man could learne that ſong, but the hundered and.iiii. and fourtye thouſande, whych were redemed from the earth. Theſe are they, whych are not defiled with wemen, for they are virgins. Theſe folow the lambe whither ſoeuer he goeth. Theſe wer redemed frō mē, beig the firſt fruites vnto god & to the lambe: & in their mouthes was foūd no gile. For thei are without ſpot before yͤ trone of god.

C

The newe ſong of the electe.

This heauenly voice, & moſt pleaſaunt muſike, is the inceſſaunte, continual, and endles prayſe, thankeſgeuing, reioiſing, mirth and ioye of al faithful and bliſſed in eternal bliſſe, in yͤ kingdom of god and of our lord and ſauiour Jeſus Chriſte. For they ſyng a newe ſong, of a new benefite, grace, and acte of god: which hath fulfilled in Chriſt in tyme conuenient and before ordeined and appointed, yͤ thing which from the beginning of the world, was promiſed vnto al holy patriarkes and old fathers, and loked for of al people and nacions, and beleued vpon vnto ſaluacion of the electe, whiche are redemed wyth the deare price of the moſt precious heart bloude of Chriſt, ſhed vpon the croſſe in the earth.

The elect.

Theſe elect confeſſours & ſingers of laudes and praiſes vnto god, are they, which are not defiled with earthly, vnſemely pleaſures of this world, more delighting in fleſhly luſtes and filthines, thā in any right godly & chriſtē loue of gods worde & heauenly vertues, chaſt thoughtes, or right godly doctrine and ceremonies: in the exerciſe wherof, they ſhould haue ſuffered no maner of pleaſure, care, or loue of any tranſitorye thyng, to haue hyndred them.

Chaſtitye.

For thys cannot be vnderſtanded of any ſuch bodily chaſtite or virginitie, as religious perſōs, mōkes, Nonnes, Prieſtes, Deacons & ſuche other haue pretended & falſely made their boaſt of, vnto the world: which hath be founde to be ſo rare, and ſo groſlye broken and negligently kept, & ſo wonderful ſeldom geuen of god vnto yͤ vowers therof. And though it wer kept, yet was it not profitable and neceſſary vnto the right chriſtē, and godly religion and gods ſeruice of the Apoſtles, which is only prayſed and commended in the goſpel and of S. Paul. Would god there were leſſe of ſuch wyld groſſe and wanton chaſtitie and virginitie, but litle praiſed of the moſt auncient holi fathers. (Oh that it wer lykewiſe leſſe extolled and eſtemed of yͤ fathers of our time) ſeing it hath ben ſo great a blot vnto Chriſtes true religion. Here might much be ſaid, and much more be lamented: our lord graunt that it may ſone be amended, and redreſſed.

D

The glory of yͤ electe.

Theſe holy frendes of god, as Enoch, Noe, Abraham, Iſaac, Jacob, Judas, Joſeph, Dauid, Moyſes, and Aaron: Theſe patriarkes and prophetes, I ſay, yea and without doubt Peter and Paul, wyth other infinyte old holy biſſhops, are alſo in this regiſter with al the bliſſed elect: and thei are the moſt pleaſaunt and acceptable fruite vnto yͤ lord, deſirous of his mercye and grace, and beloued of him from euerlaſting, and ordeined vnto his kingdom, as ioiful and deſirous firſte fruites, which men doe eate with a great luſt, deſire, and appetite, with high praiſe & thankes geuing, as it ought to be. Their faith is ſo acceptable and pleſant before god (as it was geuen them of his plentiful grace) that it beyng accompanied with true loue and hope, without the which it can not be, decketh and hideth all their ſinnes, how many, how great, and how greuous ſoeuer they wer. And vnto them al euils and miſfortunes (euen their ſynnes alſo) & al maner of thinges, hapned & ended vnto the beſt.

Sinnes turne to good vnto the repentaunte.

As it hapned vnto Dauid, Peter, Paul, and Marie Magdalene, and vnto all holy ſainctes and elect, ſanctified through the bloud of yͤ innocente lambe Chriſt our ſauiour. For although al mē and al ſainctes are

ſinners

A ſynners before god, yet for the lambes ſake, in whom they truſte, they are reputed withoute ſpot and blame before the iudgemente ſeate of god. Synnes forgeuē by Chryſte.

The text. And I ſaw another angel flye in the middes of heauen, hauing the euerlaſtyng goſpel, to preache vnto them that ſit and dwel on the earth, and to al nacions, kinreds and tonges, and people, ſaying with a loude voyce: Feare god and geue honour to hym, for the houre of his iudgemente is come, and worſhyp hym, *that made heauen and earth, and the ſea, and fountaynes of water. And there folowed an other angel, ſaying: *Babilon is fallen, is fallen, that greate citie, for ſhe made al nacions drincke of the wyne of her fornicacion. *Act.xiiii. *Eſa.xxi. Iere.li.

The true and faithful preachers of the holy goſpel, are ofte called angels, as thei may wel be. Of the which, the kyng Chriſt, ſendeth many into yͤ kingdom of heauen, according as the ſtate of yͤ world at diuerſe times requireth: That the holy and ſincere doctrine, the goſpel, might ſone and frutefully flye through the chriſten church. Which thing the wicked dragon doth ſore hate, and is greuouſlye diſpleaſed therwith: & therefore he perſecuteth it with much falſehead, and with great power, through his miniſters and deputies. And yet notwithſtanding yͤ goſpel of god remaineth euerlaſtingly in his church, euen from the beginning of the world vntil yͤ ende, wherof no man in the world can excuſe hymſelf. For the voice and trueth therof is this, both open and cleare: that god only is yͤ lord, and that we muſt ſerue him in truth and innocencie of life, & ſhewe al loue & trueth toward our neighbour, as the very natural reaſõ teacheth, and all righte and pure conſciences (lightned with gods worde) do cõfeſſe. And the loude voice of the goſpel ſoundeth thus: Feare god, as godly children doe their moſt louing father: honour B him only, for al grace and goodnes, can come from none but from him only: and feare his iuſt and rightuous iudgemente (that it be not reſiſted) againſt al wickednes, vngodlynes & vngraciouſnes: And worſhip him only with inuocacion, that hath made heauen & earth, and al that is therin. Againſt this goſpell, doth the dragon euermore ſpeake, with his firſt borne and eldeſt ſõne Antichriſte, which ſins Caimes tyme hath euer continued, euen vntil the aduerſaries which at this time doe openly reſiſt the manifeſt & open knowen trueth: becauſe they thinke and imagine, that it wil be an hinderaunce vnto their pompe, pryde, vngodly and abominable lyuing. But this trueth and worde of god can not be hyndered nor ſuppreſſed: Soner and rather muſt al that fal & be deſtroied, which yͤ dragon hath imagined & deuiſed againſt this lambe, yͤ worde of god, againſt this trueth and againſt al maner of ryght godlines: as wel the Babilonical confuſion, as al maner of wicked lawes & decres, and al maner of falſehede & tiranny. The holi goſpel rightly vnderſtande, ſhal beate downe, confounde and vtterly deſtroye that curſed and abominable Babilon, how mightye and ſtrong ſo euer it hath bene: for the great whoredome wherof ſhe hath made al the world to drinke, is now come to lyght and knowen.

Preachers called angels.

The dragō perſecuteth preachers.

The voyce of the goſpell.

Antichriſt.

The goſpel cannot be oppreſſed.

The goſpel ſhall beate down Babylon.

The text. And the thirde angell folowed them, ſaying with a loude voyce: If any man worſhyp the beaſt and his ymage, and receaue hys marke in his foreheade, or on hys hande, theſame ſhal drinke the wyne of the wrath of god, which is powred in the cuppe of his wrath. And he ſhalbe puniſhed in fire and brymſtone, before the holy angels, and before the lambe. And the ſmoke of their tormente aſcendeth vp euermore. And they haue no reſt dai nor night, which worſhip the beaſt and his image, and whoſoeuer receaueth the printe of his name. Here is the pacience of ſainctes. Here are they that kepe the commaundementes and the fayth of Ieſu.

Gods iudgement on them that worſhip Antichriſtes beaſte.

Here foloweth the iudgement and ſentence of god againſt al them whych worſhip thys beaſt of Antichriſt, reſiſting ⁊ withſtanding the goſpel: and enuy and hate the lambe, and wyl robbe hym of his honour due vnto him, ⁊ wil diſſeate Chriſt of his kingdom which god the father hath geuen him, that he ſhould be king of al kinges, and alſo an euerlaſtyng only prieſt ⁊ immortal: whom Antichriſt wyth hys .ii. hornes goeth aboute and ſtudieth to baniſhe, expell ⁊ ouerthrow, ⁊ to ſet him ſelfe vp, in the temple of the chriſtẽ church, as though Chriſt ſhould nothing care for his church, but wer abſent and had forſakẽ it, ⁊ had broken his promiſſe. And as though the goſpel wer in his (I meane Antichriſtes) power, and in ſuche an heart as is rather poſſeſſed with a deuil of pride, infidelitie, and of abominable preſumpcion to condemne the holy goſpell, and to ſtabliſhe and ſet vp al ſuch thynges as may ſubuerte ⁊ ouerthrow the goſpell: as idolatrous ⁊ ſuperſticious images to be honoured in the church, hethniſhe ceremonies only inuẽted for pompe, couetouſnes, pleaſure, paſtime, and to bleare and deceiue yͤ ſimple. He geueth vnto hys ſworne champions hys marke of ſuperſtycyous orders, wherwyth he bewitcheth ⁊ inchanteth thẽ, wherof neither S. Peter nor S. Paul neuer made menciõ nor neuer knew. And beſides this he byndeth thẽ with a wicked oth ⁊ a deuilliſhe vowe againſt al godlynes, and al to confirme and ſtabliſhe his pompe ⁊ abominable pride, againſt al heauenly and earthly power inſtitute and ordeined of god, without al maner of ſhame and feare. Al they which cõſẽt vnto this damnable beaſt, or either worſhip or mainteine him, thei ſhal ſurely ſuffre the wrath of god which is already prepared in the Babylonicall cup, powred out of god, and redy at hand, wherof they ſhal drinke not only in the botomles pyt of hel, but alſo euen here in this world, according to the effect ⁊ doctrine of gods worde, ⁊ to the preaching of the holy prophetes, of Chriſt himſelfe and of the apoſtles, with as muche ſhame, opprobry and deſtrucciõ as is poſſible for thẽ to haue in this world. And yf their vnrepentante heart ſhal heape vnto themſelues the treaſure of the wrath of god, going forwarde in their wickednes without repentaunce, ⁊ neuer returning backe vntil their laſt howre, vntil their very death: than is it not poſſible but that their damnacion begon here in this world in al miſchiefe and wickednes, and without ſorowe, repentance, or amendment, leauing example vnto their poſteritie to commit ⁊ to mainteine like wickednes: it is not poſſible, I ſaie, but that the ſmoke of their paine ⁊ torment ſhal aſcende vp from euerlaſting to euerlaſting, without any maner of reſt day or night, with al thoſe which did euer helpe vnto ſuch vngodlines or cõſent vnto it, ⁊ opened ſuch a dore vnto wickednes, ⁊ would be extolled ⁊ praiſed therfore, with their Antichriſtes marke, contrary to yͤ holy token of gods elect, whiche they haue in their foreheades, namely yͤ holy worde of god, for the which thei haue ſuffered much paine ⁊ opprobry, but wͭ exceding great pacience, for Jeſus ſake.

C

The marke of Antychryſt.

Antychryſtes vowes.

D

The texte.

¶ And I heard a voyce from heauen, ſaying vnto me: write. Bleſſed are the dead, whiche hereafter dye in the lord, euen ſo ſayth the ſpirite: that they reſt from their laboures, but their workes folow them.

In ſo great danger of the faithful vnder the iuriſdiccion of Antichriſtes abhominacion with his .ii. hornes, and vnlawful vſurped power vpõ body and ſoule, vtterli againſt the worde of god, which

is

A is yͤ only comfort of al faythful ſoules: it is neceſſary that ſome cõfort come vnto them from heauen aboue, which the lambe ſendeth vnto al true chriſtians, thorowe the holy goſpel, which the ſpirite of god writeth in their heartes, to beleue ſtedfaſtli that it cãnot be otherwyſe in this world, but that al they which wil folow Chriſt muſt beare the croſſe euen vnto death, as Chriſt yͤ innocent lambe dyd: but afterwardes ſhal they ſee nothyng but euerlaſting ſaluacion merited and purchaſed vnto them thorowe the paſſyon and death of Chriſt, to the iuſtificacion and merite of eternal ſaluació, of al the elect. Which comforte ſhalbe much greater in their ſoules in the kyngdom of Chriſt, than is poſſible for al the merites of mã to deſerue or obteine: And ſpecially at ſuch tyme as the glorifyed body ſhalbe ioyned and vnited agayne vnto the bliſſed ſoule, after the latter daye. And therefore the good workes of the faithful, as they doe not goe before their faith and loue, but are only yͤ fruites of them: euen ſo ſhal they not preuente the meryte of Chryſt for all electe from euerlaſtyng: but as the ſpirite of Chryſt ſaith, they folowe and come after them, whan they haue obteined reſt and peace thorow the fre grace and mercy of god, and thorowe the merite of Chriſtes rightuouſnes: after this, I ſay, thorowe faith haue folowed good workes, oute of an humble and obediente heart, whiche workes the lord wil graciouſly crowne as his giftes, and receiue and rewarde them as acceptable vnto hym.

Chriſtians muſt beare their croſſe

Bliſſed are they that die in the Lorde.

The electe ſhall all be rewarded together.

The texte. And I loked, and behold a white cloude, and vpon the cloude one ſitting like vnto the ſonne of mã, hauing on his head a goldẽ crown, and in his hand a ſharpe ſickle. And another angel came out of the temple, crying with a loude voyce to him that ſate on the cloude, * Thruſt in thy ſyckle, and reape: for the tyme is come to reape, for the corne of the earth is ripe. And he that ſate on the cloude, thruſt in his ſickle into the earth, and the earth was reaped.

* Joel. iii.

B Althoughe the right faithfull, garniſhed with good workes after the worde of god, were euermore ſure of their ſaluacyon, yet notwithſtanding yͤ iudgemente of god whan hys tyme is come, goeth forwarde againſt al ſuch thinges as are ſet vp agaynſt the worde of god. As it was ready at hande at one tyme by reaſon of the obſcuring and blinding of gods worde amonge the Jewes thorowe the curſed Talmud: wherunto thei gaue more faith and credence, and cleaued more earneſtly vnto it, than vnto the lawe of god and to the prophetes. And lykewyſe among the chriſtians, ſpeciallye among the hygh biſſhops and prelates with theyr glorYous titles of Popes, Patriarkes, Cardinals, Primates ⁊ ſuch other orders, of the which, one euer deſired to be aboue another, ſeking alwaies their own glory, luſt, pompe, honour and dignitie, and not the wil of god, faith, godlines of life, nor yet the goſpel, which thei haue alwayes pretended, falſely and craftilye to coloure and cloke theyr miſchief and wickednes. As concerning the Turkes faith we can ſay but litle: what their greateſt faut, wickednes, ⁊ beaſtlines is, we haue had more knowledge by writinges than by any profe or experyence. But it is to be feared, yf god be not mercifull vnto vs, we ſhall learne it ſoner than we woulde. In the myddeſte of all thys, thorowe the trompette of the goſpel beeyng blowen oute in oure tyme after a wonderfull ſorte, thorowe the ſpirypte of Helias, whyche appeareth and commeth abroade plentuouſlye and effectuouſlye, is riſen and dayly ryſeth ſuche a mouynge and ſterrynge vp of mennes heartes, ſuche a knowelage of the trueth, ſuche

The Jewes Talmud.

Perſecutyng of the goſpell among chriſtians.

The Turkes.

The ſpirite of Helyas.

A hope of the goſpels good ſucceſſe.

a light ⁊ lanterne of doctrine, ⁊ ſuch a iudgemente of Antichriſtes C
workes, ſuch a feare of the wrath of god: ſo yͭ there is a good hope
that the holy and holſome ſede of gods worde ſo plenteouſly ſowē
and ſpred abrode, ſhal not returne againe without great fruite and
edifieng of the faith and the life of men. For as for the Jewes, whether
they wil or no, they muſt nedes deſpaire of their workīg, their
faith, their doctrine, and of al their ſtate, whan as they ſee that the
whole kingdom of heauē, (which they take to be theirs peculiarely,)
to be taken from them, and to be made commen vnto al them yͭ
feare god thorow the whole world, more than euer was founde by
them. Euen ſo alſo among the chriſtians, the doctrine and profeſſiō
of the holy goſpel, true fayth, and al godly vertnes, ſhal waxe and
increaſe in the heades and rulers of the chriſtendom, as it ſhal alſo
be ioifully receiued of al true Chriſten ſubiectes, notwithſtanding
that the nomber of them ſhal alwaies be leaſt: And alſo the knowledge,
vnderſtanding, learning and reading of the holy ſcripture
ſhal ſomwhat increaſe among yͤ ſpiritual prelates, as it ſhould be
hoped for, and with moſt erneſt and feruent prayer deſired ⁊ called
for of god. And it is wel to be thought and to be beleued, that the
lord wil doe his part alſo, euen in ſuch wiſe as is here promiſed: ſo
that Antichriſt beyng thus put to ſhame (but yet remaininge ſtyll
impenitēt) ſhalbe reaped down with the ſickle of gods worde, thorowe
the ſpirite of Helias, and ſhalbe cut down and threſhed: not
to the deſtruccion, but to the profite, edificacion, and ſalnacion of yͤ
worlde. This hath out lord and ſaniour Chriſt brought to paſſe,
which is alwaies the head of the church: who is not only preſente D
therwith, but alſo doth graciouſlye rule and gouerne it, edifyeth ⁊
helpeth it, and hewith and roteth out the enemies and aduerſaries
with yͤ ſickle of his rightuous iudgement: ⁊ ſhal vtterly baniſhe ⁊
cōſume thē, according vnto his moſt victorious ⁊ inuincible word.

Antichriſte to be reaped downe wyth the ſickle of gods word.

Chriſt head of yͤ church.

The texte.

And another angel came out of yͤ temple, whych is in heauen, hauing alſo a ſharpe ſyckle. And another angel came out from the aultar, which had power ouer fire: & cryed with a loude crye to him that had the ſharpe ſickle, and ſayed: thruſte in thy ſharpe ſickle, and gaddre the cluſters of the earth, for her grapes are rype. And the angel thruſte in his ſickle, on the earth, and cut downe the grapes of the vyneyarde of the earth: and caſt them into the great wine fat of the wrath of god, and the wine fat was troden wythoute the citie, and bloude came out of the fat, euen vnto the horſe brydels, by the ſpace of a thouſande and ſixe hundred furlonges.

Lyke as before the iudgemēt of Antichriſt and his felowſhip was prophecied in this world, with the ſpirite of Helyas, and wyth the ſickle of the goſpel: euen ſo doth the ſpirite of god in this place prophecie further of yͤ other iudgement, which ſhal happen afterward at the lattre day vnto theſe obſtinate, impenitente and blinde contemners of gods iudgement, in euerlaſtynge damnacion after the latter iudgement. Which damnacion (or hell) is here vnderſtande and ſignified by the great fat of goddes wrath, where all the wicked ſhall come together: and wyth one ſtampe and treadinge of goddes iudgemente, ſentence, and rightuouſnes, ſhall bee euerlaſtyngly troden, as muche more greuouſlye than by the worldly and temporall puniſhemente in thys life, as the heate of the fyre is more paynefull and intollerable vnto the bodye of manne, than are the cloudes vnto the earthe, or any darkenes vnto the eyes. Whyche ſo greuous damnacion and deſtruccion is ſignified by the fearefull bloude whyche floweth ouer the earth, that the horſes

Gods iudgement on the wicked.

The fat of gods wrath.

The bloud flowyng out of the fat.

A ſes treade therin euen vnto their brydles. Thus vſeth holy ſcripture to deſcrybe and paynt the greuous and terrible iudgement of God, by ſuch great, vgſome and terrible fygures.

The.xv.Chapter.

The texte.

And I ſaw another ſigne in heauen, great and maruellous, vii. angels hauing the. vii laſt plages, for in them is fulfilled the wrath of god. And I ſaw as it were a glaſſye ſea, myngled wyth fyre: and them that had gotten victorye of the beaſte, and of his image, and of hys marke, and of the nomber of hys name, ſtande on the glaſſye ſea, hauing the harpes of god, and they ſong the ſong of Moſes the ſeruaunt of god, and the ſong of the lambe, ſaying: Great and maruellous are thy workes lorde god almightye, iuſte and true are thy wayes, thou king of ſainctes. *Who ſhal not feare O lord, and gloryfie thy name? For thou only art holy, and al Gentiles ſhal come, and worſhyp before thee, for thy iudgementes are made manifeſt.

Jere.x.

This is another prophecie of ẏ holi apoſtle S. John, reueled and opened vnto him of god, that againſt al ẏ wit and reaſon of mã, againſt al worldli power, againſte the deuiſes, ymaginacions and hinderances of al enemies and of al the wicked, ẏ goſpel ſhall riſe vp in the dominiõ of the Romaines thorow the diſciples of Chriſt, thorow the holy goſt, and thorow the wonderfull & meruelous power of god. And alſo many heuy plages ſhal come vpon thoſe wicked and vngodly people, and vpon the mightye rulers of this world, which ſtudy and goe about to hynder the proceding of the goſpel. Al theſe plages are rekened one after a nother, thorow the. vii. angels & the. vii. vialles. This ſea of glaſſe mixed wyth fyre, ſygnifieth the wickednes of thys world, and al wicked B enemyes and aduerſaries of the truth and doctryne of the goſpell, and of al Chriſten and innocent conuerſacion, & of al godly liuing. Agaynſt whych enemyes at al tymes in thys world, and ſpecially at the firſt beginning and ſprynging vp of the goſpel and chryſten religion, the holy elect wer fayne to lie in felde & to warre: Againſt ẏ Jewes with miracles: againſt the heathen with holy ſcripture: againſt the ſuttel Philoſophers and worldly wyſe men, wyth the fayth that the goſpel teacheth, and wyth an innocent and a godly lyfe: agaynſte the tyrannes, and the violence of the Romaines, wyth pacience: Agaynſte ydolatrye and falſe ſeruice of god, wyth ſtedfaſte conſtantnes euen vnto death, cleauing vnto the vnderſtanding and ſentence of the trueth. And thus thorowe the power of Chriſt, and thorow the ſpirite of Helias, they haue gone thorow them and gotten the victorie againſt the old dragon & his wicked ſpirites, and againſt al vnfaythful in the whole worlde, and in al nacions. And the laude, honour and triumphe of this victory they aſcribed to no creature, but only to Chryſt, which alone can ouercome the wickednes of the world, al lyes and falſehead, the deuil with all infideles in ſpite of all their tyrannye. And therefore as Moſes dyd ſing a ſong of prayſe and thankes geuing after the deſtruccion of Pharao, and after the ioiful victory of the chyldren of Iſraell: euen ſo alſo did they ſyng vnto hym the ſong of the lambe whych belongeth and is dewe vnto hym only, ſaying: *It is gods worke and not ours, whych the almightie hath wonderfully and graciouſly wrought for vs, for his owne glorious ſake, whych is ryghteous in hys iudgementes and true in hys promyſes: whoſe waies are iudgement and grace, rightuouſnes and trueth, whiche onely preſerueth the faythful elect, as a puiſſaunt and myghty Lord, and as a faythful and louyng father, whom al men ought to feare with ſuch reuerence as godly children geue vnto their fathers, & with al harty obedience:*

The goſpels ſucceſſe in ẏ empire of the Romaynes.

The plages of vngodly prynces.

The fierye ſea of glaſſe

The armure of Chriſtians againſt their enemyes.

The Chriſtians victorye.

Al glorye due to god.

The ſonge of ẏ lambe

The reuerence due to god.

C

obedience :otherwiſe than the wicked, which like vnfaithful and contemptuous chyldren doe deſpiſe and contemne their omnipotent & almyghtye god and father, and righteous lord and iudge, whiche knoweth al thynges. And therfore he is to be praiſed & moſt highly exalted in the congregaciō of the faithful, as he is euerlaſtingly hated and curſed of the wicked and damned ſort, to their vttre and eternal damnaciō. And no mā can hinder or auoide it, how ſtrong and myghty ſoeuer the Emperour of Rome is, as Domicianus, Nero, and other: but that al nacions ſhal heare, beleue and receiue the holy goſpell, whan the tyme is once come, and ſhal honour and worſhip the onely eternall almightie god, and his Meſſias promiſed vnto them, the ſauiour of the whole worlde, and the redemer of al faithful elect.

All ſhall feare god when their tyme is come.

The text,

And after that, I loked, and behold the temple of the tabernacle of teſtimonie was opē in heauen, and yͤ vii. angels came out of the temple which had yͤ. vii. plages, clothed in pure and bryght lynnen, and hauing their breſtes girded wyth golden girdels. And one of the foure beaſtes gaue vnto the ſeuen angels, ſeuen golden vyalles ful of the wrarh of god, whych lyueth for euermore. And the temple was ful of the ſmoke of the glory of god and of his power, and no man was able to enter into the temple, tyll the ſeuen plages of the ſeuen angels were fulfylled.

The goſpel a ſtumblig ſtone to the wycked.

The openynge of yͤ tabernacle

The. vii. angels.

Why the Angels are plages.

The life of preachers.

The vials full of wrath.

The churche not quiete tyll the plages preached.

Now as the goſpel is come abrode into the world thorow Chriſt and hys Apoſtles, to the ſinguler profite of the faithful and electe, and to the ſaluacion of their ſoules: euen ſo is it a ſtombling ſtone, offence, condemnacion and an hurt or loſſe vnto the wycked, and ſpecially vnto the kingdom and dominiō of Rome for a long ſpace: whych hath reſiſted it with force, wyth dyuers aſſaultes of bodye, goodes and poſſeſſions, againſt the true faith, and wyth cruell tyranny, whiche the almightie and rightuous god at hys tyme, hath alwayes taken in hand to puniſhe moſt greuouſly, & hath brought it alſo to paſſe. D The openyng of the tabernacle of teſtimony, is the manifeſt fulfilling in the new teſtament, of thoſe miſteries and ſecretes, whych wer hydden and ſygnified in the olde teſtament vnder diuerſe ceremonies. The ſeuen angels which came out of the temple, are the multitude of miniſters and preachers of yͤ goſpel: which ſerueth vnto the wycked for the increaſe and augmentaciō of their damnaciō. For the which cauſe they may be called plages (as Chriſt was called of Simeon, a fal) but to the comfort of ſaluacion vnto the elect. Theſe angels & euangelical preachers muſt be pure in al their conuerſaciō, and muſt haue their breſtes girded about wyth faith and loue, with al the heart, ſoule and mind, garniſhed with al godly vertues. To one of the angels doth Chryſte geue (thorow the. iiii. beaſtes as is alſo ſignified in yͤ. iiii. Capter), power to bryng furth and to publiſhe abrode the goſpell, whyche may be ſignified by the vials ful of the wrath of god agaynſte the wicked and vnfaithful. But ful of grace and mercy vnto the faithful, which abide & ſuffer both payne and ioie, welth and woe. And thus is the temple of God, the Chriſten church, fylled with ſwete ſmellyng ſmoke of the prayſe, honour and goodnes of god, truely confeſſyng and knowledging the power and myghte of god. And the churche of Chriſt coulde not be at reſte, nor coulde not quietly proſper, vntyl theſe. vii. plages came forth, of the whyche plages the Goſpell, beyng preached by the miniſters of god, wherof there were a great multitude ſente of god, was the occaſyon.

¶The

The. xvi. Capter.

A

The text. And I hearde a great voyce out of the temple, ſaying to the ſeuen angels: go your wayes, poure out your vyalles of wrathe vpon the earthe. And the firſt angell went, and powred out his vialle vpon the yearth, and there fel a noiſome and a ſore botch vpon the men which had the marke of the beaſte, and vpon them whiche worſhypped hys ymage. And the ſecond angell ſhed out his vyall vpon the ſea, and it turned as it were into the bloud of a dead man: and euery lyuing thinge died in the ſea. And the thirde angell ſhed out his vyalle vpon the riuers and fountaynes of waters, and they turned to bloud. And I heard an angell ſaye: Lord, whyche art and waſt, thou arte righteous and holy, becauſe thou haſt geuen ſuche iudgementes, for they ſhed out the bloud of ſainctes, and prophetes, and therfore haſt thou geuen them bloud to drincke: for they are worthy. And I heard another out of the altar ſaye: euen ſo Lorde God almighty, true and righteous are thy iudgementes.

The mercye of God vouchſaued to preſerue, augment and to proſper the regiment of the Romaynes: at the beginning of the whiche whan it was in moſt quietnes, the time was come that Chriſt ſhould be borne. And god offered his grace vnto this kingdom, & ſent them his holy goſpel thorowe the holy apoſtles, to yͤ ſinguler welthe and profite bothe of that kingdome, and alſo of the whole earth: out of the which the worlde might learne peace, loue, humilitie, pacience, gentilnes, temperaunce and al true vertues, & ſpecially faithe in the one onli god, and hope of ſaluacion in time to come, and alſo true chriſten loue one to a nother. This dothe yͤ goſpel and al writers of the apoſtles exhort and moue men vnto, moſt earneſtly. But this ſo holy and profitable doctryne, and inuyncible truth, hath the dragon alwayes withſtanden and reſiſted, with his beaſt the Empire & regiment of Rome, the firſt and ſecond, wherof is ſpoken before. And for this cauſe thys kyngdom hath wel deſerued many and diuerſe puniſhemētes, which the lord god hath permitted thorow his miniſters of righteouſnes, which are to bee vnderſtand in thys place by the aungels and the vials full of plages, which are come and fallen vpon the diſobedient & the contemners and deſpiſers of faith, loue, and of the trueth. The firſt plage is fallen vpon al ydols and falſe goddes, which they had ſet and packed together in one temple of Pantheon, that is to ſay, all goddes. But the ydolatrie of theſe falſe goddes was ſubuerted and ouerthrowē thorowe out the whole Empire of Rome, thorowe the holy goſpel, as the cronicles doe euidently teſtifie. Thus did yͤ religion & gods ſeruice of the Romaynes, firſt fele the wrath of God againſt theyr wylles, but all hapned vnto the faithfull for the beſt: to the honour and glory of god, and to the furtheraunce and profite of the chriſten churche and congregacion. The ſecond plage of the ſecond angell, 2 is the ſecond iudgement of god againſt the regiment of Rome, and this is imbeſelynge and diminiſhyng of theyr power & domynion, many landes and people fallynge from them, and that with muche bloude ſheddynge of the Romaynes, as it is playnly mencioned in the ſtories, as of Nero, Domicianus, and Iulianus, and diuerſe other. 3 The thirde plage maye bee vnderſtande of the deſtruccion of the Citye of Rome thorowe the Gothes and Wandales, and other enemies of the Romaynes, which had no maner of lettes or hinderaunce, neither of hilles nor of dales, of ſea nor of waters, neither by any hoſt or power of mē, nor yet by any ſtrength or keping of cities. Of this plage of yͤ Romaines al ſtories make mēciō at large. And as than had the bloudy kingdome of Rome an end: for the whiche cauſe

The goſpel offred to yͤ Romanes.

B

The doctrine of the goſpell.

The Romans deſerued plages by withſtandyng the goſpell.

Pantheon, nowe turned & called all ſainctes.

The plages that fell on the Romayne empire.

The angel of the waters.

C

cauſe the aungell crieth iuſtly, Lorde thou arte ryghteous. &c. The angell of the waters may be taken for the angel of God, which did gather together ſuche a great multitude of people, which came altogether agaynſt thys kyngdome, becauſe it had ſo longe plaged al people, and ſhed ſo much holy martirs blood for the true and chriſtē faythes ſake, whiche muſt nedes be reuenged. And therfore is thys righteous & manifeſt iudgement of god praiſed againe the ſeconde time, and preached of goddes angels with highe thankes geuyng.

The text.

And the fourthe angell powred out hys vyall on the ſunne, and power was geuen vnto him to vexe men with heat of fire. And the men raged in great heate: and ſpake euyll of the name of God, whyche hath power ouer thoſe plages, and they repented not, to geue hym glory. And the fyft angell powred out his viall vpon the ſeate of the beaſte, and hys kyngdome wexed derke, and they gnewe theyr tongues for ſorow, and blaſphemed the God of heauen for ſorowe and payne of theyr ſores, and repented not of theyr deedes.

The ſpirituall Romane empire worſe than the other.

The fourthe plage went ouer the ſecond regiment of Rome, which had both the temporall and ſpirituall gouernaunce, and was twiſe worſe then the firſte. For as much as thorow her.ii.hornes, it had power both ouer body and ſoule, ouer ỷ doctrine, and ouer the politike lawes, with mouth and hande, againſt God, and alſo againſt the temporall gouernaunce, agaynſt Chriſt and all hys miniſters. How it hath dealte with the Emperours, and what rule they haue kepte among themſelues one Romiſh Pope againſt another, practiſyng al wicked ſciences of the deuil, both with quicke & alſo with dead men, agaynſt many good and godly kinges and Emperours: and agayne howe ofte Rome and the Papacye hath been greuouſly plaged of God with rebellyon, treaſon, murther, poiſonyng, nygromancy and with ſuche other kindes of wickednes as are neuer hearde of in any other ſtories, we maye reade in the ſtoryes of the Popes and of the Emperours, from the time of Charles the great vntill late dayes. That by this meanes the ſumme of chriſten vertue and godlynes is turned into very deſceyte, fraude, falſehed and hipocriſye. And the moſte parte of all the wicked Popes were religyous men, and moſte falſe traytours to the goſpell of Chriſte. As for repentaunce there is none founde by this deuilyſhe ſtocke. The fift angell with his fyfte plage fallen vpon the ſeate of peſtilence, is rebellyō and reſiſtaunce againſt the goſpel, rayſed vp thorow falſe teachers whiche haue preached both without, and alſo againſt the holy lawe and ſcripture of the lorde: and haue rayled agaynſt mani godly and faithfull men, leauynge and refuſyng holy ſcripture, and ſettynge vp the ſtudy of Ariſtotle in the ſteade therof, whiche in the papacy hath been more regarded and eſtemed than the holy worde of God. By the meanes wherof ſo mani greuous errours are crept in to the church as well in matters of fayth and relygion, as of diſcipline and Chriſten behauour. Much deuiſion, many ſectes by the meanes of ſo mani orders of religions, & ſo many glorious names and titles, yea and hereſies alſo. Of the which al ſtories are ful, frō Emperour Fryderiche the firſte of that name, vntill the ende of the thirde Fryderiche. In the whiche tyme there was muche trouble rayſed vp in the chriſtendom in the ſeculer iuriſdiccion, thorow the Turke, & in the ſpirituall thorow the begging orders of religious parſons, & of the high heathniſh ſcholes & vniuerſities. Of ỷ which times much might be writtē, heui inough to be read, but to auoyde tediouſnes vnto the reader, it ſhal be intermitted at this time.

D

The popes

5

Religious perſons.

And

The texte.

A

And the ſixte angel poured out his vyal vpon the great riuer Euphrates, and the water dryed vp, that the waies of the kinges of the eaſt ſhould be prepared. And I ſaw thre vncleane ſpirites like frogges, come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. For they are the ſpirites of deuils, working miracles, to goe out vnto the kinges of the earth and of the whole worlde, to gather them to the batayle of the great day of God almighty. *Beholde, I come as a thefe. Happy is he that watcheth and kepeth hys garmentes, leſt he walke naked, and men ſee hys ſylthynes. And he gathered them together into a place, called in the Hebrue tongue Armagedon.

Mat. xxiiii.
ii. Pe. iii.
i. Theſ. v.

Conſyder and way yf thys angell may not ſygnyfye the ſpirit of Helias in oure tyme, whyche ſpreadeth abrode the goſpell into all the world, both with word and dede: to the confuſion and vtter deſtruccyō of al errours, and to the profit and reformacion of yͤ world in all ſtates and degrees. For thys ſeede can bring forth no nother fruite. But the great Euphrates of the pretenſed ſpiritualtye, is ſo ſore fallen from their firſt rule, that it is become more worldli and ſecular, than the very ſecular ſtate: in ſo much that it is vtterli dried vp and withered from the goſpell ſyncerely preached. Whych is not to be merueiled at, for it is euen of very neceſſitie. For falſehed, decept, lyes & Hypocriſye, muſt be opened and diſcloſed by yͤ trueth of gods word, and by the preaching of the goſpel: that ſincere loue, trueth, and fayth in the word of God, with a ſure confidence of the heart in the lord god, might be taught and printed into the natural wit and vnderſtanding of man. And therfore it is neceſſarie yͭ ſuche wreſting of the true knowledge & doctrine, ſhould be diſcloſed vnto ſuche as haue any vnderſtanding, and are not vtterly corrupte, euen vnto worldly princes and higher powers: and that the innocencye and clearnes, and alſo the ſynguler profite of the doctrine of the goſpel might come to light that thei might ſee and confeſſe that it is the very trueth, and ſo acknowledge and imbrace this Sunne ryſyng vp. Although this doctrine be to ſtrong for theyr bloud and fleſhe, and they beyng fleſhly, ouer weake in ſtrength to lyue after yͤ goſpel. Now againſt thys euāgelical Sunne and manifeſt knowledge of the trueth, ſhall aryſe. iii. maner of enemies whych ſhal aſſault it. Firſt the deuylyſhe dragon, the great enemy of God and of all goodnes, the botomles pyt of all wickedneſſe, with whome the mercy and goodnes of god dalyeth and playeth to ſhew and declare his mercy and goodnes manifeſtly before men. The ſeconde is the beaſt at Rome, of whom we ſpake before, the veri right Antichriſt, whiche ſpeaketh and worketh al that he can agaynſt the goſpell of Jeſus Chryſte, wherunto he preferreth his decretalles, and wil be Lord ouer the ſcripture, ouer the churche, & ouer the whole world, & yet he wyl be takē and eſtemed for the vycar & deputie of Chriſt, and. S. Peters frende, and the moſt holy father, and for the head of the whole holy chriſtendome. And whoſoeuer contraryeth or gainſayeth this, he muſte dye, and alſo be curſed and made the deuilles, by the power of this beaſtes mouthe. The thirde is the falſe prophet: not one perſon, but an whole order and multitude of biſhops, and relygious perſons, monckes, friers. &c. Whiche by their office and callynge oughte to mayntenye and ſupporte the true doctrine, but haue appoynted and bente them ſelues, their whole lyfe and ſtate, vtterly agaynſt the doctryne of the goſpell: that nothyng can be more vnlike yͤ ſtate of the Apoſtles, either in doctrine, religiō or life, thā is their order & ſtate. Wherof it is not nedeful to make mani

B

Euphrates the pretenſed ſpiritualtie.

The goſpell beewrayeth wickedneſſe.

Three enemies of the goſpel.

wordes,

C

Gog and Magog.

The ſpirit of Enoch and Helias ſhall ouercome the enemies of the goſpel.

D

Goddes puniſhmẽt on the enemies of the goſpell.

Armagedon.

wordes, howe they haue alwayes reſiſted the doctrine of the goſpel. Theſe are ſuch.iii.foule vncleane ſpirites, as none can be found more vncleane, whyche not withſtanding do worke great tokens and miracles. The deuill with great wonders bothe amonge the Turkes and the Chriſtians. The papacy, by ſorceri, witchcrafte ⁊ nigromancie. The monkes ⁊ religious ſpirituall ſorte with al ſuttiltie, falſehead ⁊ craft of ſuche miracles as are or haue been done: wherby (as it hath been and is euident inough) they haue begyled both rich kinges, princes, and the whole worlde, of their goodes ⁊ poſſeſſions, thorowe their falſe doctrine. And they fighte and kepe batel alwayes againſt the holy goſpel, as Gog and Magog did againſt Jeruſalem, with diuerſe victories and triumphes: but they ſhal be ouercome at length thorow the power of gods worde, and of the goſpel reueled and come to light, thorow the ſpirit of Enoch and Helyas, of the which is before mencioned, in the great daye of god the almighty, which ſhall come at ſuch tyme as no mã is ware of, and when al men thinke to be moſt ſure, euen at ſuche time as ỹ wickednes of theſe.iii.ſpirites ſhal be moſt ſtrong and at the higheſt. As than ſhall the godly miniſters of the goſpell, indewed and ſtrengthned with the ſpirite of Helias, ioifully come furthe againſt theſe deuils, and againſt all maner of errours both of the faith and of the outward lyfe. As than ſhall thoſe be happye which watche ⁊ are carefull with great diligence for the chriſten doctrine and religion, which are clothed with the power of the holy ghoſt, and with a right zeale, which ſet furth the workes of god, as did Helias, not onely with wordes and writinges, but alſo with life, dedes, examples, continuaunce and conſtantnes in goodnes, without any pryde or deſire of vayne glorye, that no man ſhall euer ſee any ſhame by them. But the iudgement of God hathe gathered the.iii. vncleane ſpirites into one place, into the eternall fyre of damnacion, ⁊ euerlaſtyng ſhame, payne, and confuſion, whiche is prepared and promiſed to the deuyll and hys aungels. For Harmagdon maye ſygnyfye as muche as the iudgemente of curſe.

The texte.

And the ſeuenth angel powred out his vyalle into the ayre. And there came a voice out of heauen from the ſeate, ſaying: it is done. And there folowed voyces, thonderinges, and lightninges: and there was a great earthquake, ſuche as was not ſence mẽ were vpon the earth, ſo mighti an earthquake and ſo great. And the great citie was deuided into thre partes, and the cities of all nacions fell. And great Babiloncame in remembraunce before God, to geue vnto her the cuppe of the wyne of the fearcenes of his wrath. Eueri yle alſo fled away, & the mountaines were not found. And there fel a great haile(as it had been talẽtes) out of heauen vpon the men: and the mẽ blaſphemed god, becauſe of the plage of ỹ haile, for it was great, & the plage of it ſore.

The ſeuenth angell.

The Turkes.

Thys ſeuenth angell is more hard and vncerten to interprete and expound, than al the other. Lyke as it is more vncerten to wryte of thynges to come, than of ſuche thynges as are alredy paſt. It may wel be a great feare in time to come ỹ the kingdõ of the Turkes for a ſhort ſpace, ſhalbe a great plage ⁊ ſorow, an heuy iudgemẽt ouer ỹ corrupt ⁊ decayed chriſtendome. Which plage may here be found and marked out of theſe wordes, that it ſhall happen and come to paſſe before ſuch time as the Lambe ⁊ his miniſters ſhall rule vpon the earth, that both Jewes and heathen ſhal be conuerted vnto Chriſte, that it may be ſayde: *It is all done*, and ſo vp that the full end of the worlde may come, and the terrible iudgement of God to fall vpon one ſort and part of men which ſhal than be a lyue, whyche is

A the firſt part. And the other part is of them which ſhal riſe vp vnto euerlaſting ſaluacion. And the thyrd, is of them which are already damned, which is and ſhalbe the greateſt part. Vnto whome thys iudgement, ⁊ all that ſhall goe before or come after it, ſhalbe more fearefull and terrible then any hert can thinke, or any tong expreſſe: which terrible ⁊ heauy thing is here ſignifyed (as muche as is poſſible) by the terrible voyces, thondres, lightninges, earthquakes, and ouerthrowing of the greateſt and myghtieſt cities and kyngdomes, as Babilon and Rome wer. What thing can be thought or ymagined more terrible and feareful. Which thyng this curſed and damnable world, ſhal and muſt ſuffer by the righteous iudgement of God, ⁊ it muſt fele the great wrath of God, foraſmuch as it hath alwayes deſpiſed the bleſſed goſpel, and Chriſt our ſauiour and redemer. And therfore the great and heauy ſtroke and plage of Gods righteous iudgement, ſhal fall vpon the worlde, and yet ſhal it not amend them, but as damned perſons, ſhal caſt and ſet them into euerlaſting blaſphemy of God, wherin they are hardened, and will not amende. Which is the higheſt and greateſt plage that the Lord God may or wil ſend vpon hys enemies.

The iudgement terrible to the wicked

Thonders, lightninges, yearthquakes, ouerthrowing of the great cities.

The damned ſhall fall to blaſphemy

The .xvii. Chapter.

B The text.

And there came one of the ſeuen angels, which had yͤ ſeuen vyalles, and talked with me, ſaying vnto me: come, I wil ſhew thee yͤ iudgement of the great whore that ſitteth vpon many waters, with whom haue committed fornicacion the kinges of the earth, and the inhabiters of the earth are drunken with the wine of her fornicacion. And the ſpirite caried me away into the wildernes. And I ſawe a woman ſit vpon a roſe coloured beaſte, ful of names of blaſphemie, whiche had ſeuen heades and ten hornes. And yͤ woman was arayed in purple and roſe color, and decked with gold, precious ſtone, and perles: & had a cup of gold in her hand, full of abhominacions and filthines of her fornicacion. And in her forehead was a name written, a miſtery, great Babilon, the mother of whoredom and abhominacions of the yearth. And I ſaw the wife droonken with the blud of Sainctes, and with the blud of the witneſſes of Ieſu. And when I ſaw her, I wondred with great meruayle.

One of the ſeuen angels which ſpake of the ſecond kingdom ⁊ iuriſdiccion of Rome, ⁊ of yͤ beaſt with .ii. hornes, cometh now agayn and wil ſpeake more largely, ⁊ ſufficiently of Antichriſt, which is his chiefe pricke and marke wherat he wil ſhote. Whome he nameth here with a newe name, the great whore, whiche wil be the head and chiefe gouernour of manye nacions, whoſe ſpeciall abyding is in the land named Italy, which lyeth in the ſea, in maner as the leſſer Aſya doth. With this pompous, ſuttil, deceitfull and ſhameles, lecherous ⁊ proude ſtate of the papacie, haue kinges committed whoredome almoſt theſe thouſande yeres, being ſumtyme frendes together, and ſumtime enemies, ſumtyme one in his chiefe fauoure and ſumtyme an other: And thus haue all chriſten kingdomes ſuffered themſelues to be ruled and ledde, yea to be put in feare, and agayn in comfort and ioy by him, what with his ſuſpending and curſing, vntil he crept ſo farre into the church of god, and became the hygheſt deſolacion and decaye thereof that euer was. This woman vpon the roſe coloured beaſt, is not onely arayed with redde ſcarlet robes, like as his Cardinales are (otherwiſe than euer Chriſte, or hys humble Apoſtles, biſhops and ſpiritual miniſters wer) ⁊ like

The great whore of Babilon.

The whores abyding in Italy.

The deſcripcion of the great whore.

C

bludthyrſtie ſouldiers: but rather with much chriſten bludſheding vnder the pretence of the puniſhment of hereſy, as al that muſt bee named which hath been ſpoken or writtē againſt the pompe, vſurped power and tirannye of ẏ papacie. This woman is alſo arayed with ſuch infinite variable colours and ornamentes of monkery, ⁊ with diuerſe liueries of religious orders: by whō ſhe woulde haue had both honour and profit, which with their names ⁊ ſectes haue obſcured and blemiſhed the name of Chriſt: wherof. S. Paul doth complayn to ẏ Corinthians as an vnſeming thing, as it is in dede a great blaſphemy ẏ the names of S. Benet. S. Auſten, S. Frāces, ſhould obſcure the name ⁊ honour of Chriſt our onely ſauiour ⁊ redemer. This woman beſide her variable garmentes, hath alſo taken vpon her (for to ſet furth her pryde, dignitie, ⁊ eſtimacion withal,) to rule ouer al chriſten kinges ⁊ Princes, which ſhe hath brought vnder her ⁊ made ſubiect ⁊ cōtributory vnto her ẇ falſhed ⁊ lyes, vtterly agaynſt the doctrine of ẏ holy goſpel, *Vos autem non ſic*: So ſhal not ye: And alſo agaynſt ẏ example of Chriſtes fete waſhing. And likewiſe agaynſt the holy ordre ⁊ commendacion of ſaint Peter, which had neither gold nor ſiluer. And agaynſt ẏ ordre of ẏ holy Apoſtle S. Paule, which to auoyde offence ⁊ to open the goſpel, would earne his bread with his hādes, as other of ẏ Apoſtles alſo did. This whoriſhe woman hath garniſhed ⁊ decked her ſelfe farre otherwiſe, not with diuerſe and many vertues, but with precious ſtones, gold ⁊ ſiluer. ⁊c. The cuppe of gold, is not the loue of Chriſt, the chriſten fayth, nor ẏ law of god: but much rather all the Popes decrees, decretalles, bulles, patentes, diſpenſacions, ſuſpēſions ⁊ curſinges. This is ẏ very abhominacion of whoredome, ẏ ſhe might playe the whore at her pleaſure after thys faſhion, with pompe, authoritie ⁊ luſt, without any ſhame or feare beyōd al meaſure: And al this vnder the name ⁊ pretēce of Chriſt, ⁊ of holines, in the honor of god, ⁊ for the welth of the ſoule, which thorow him are the longer the more vnbleſſed ⁊ vnhappy. And therefore for the name of the chriſten churche, he hath deſerued another name, that is, to be called more woorthely the whore of Babilon, the mother of al abhominacion, ydolatry, ⁊ of all falling vnto hethniſhe ſuperſticions. The innocent blud of ẏ holy godly prophetes ⁊ preachers which the right chriſtē church hath neuer lacked, hath this whore the proude glorious papacie, ſhed ſo without number or meaſure, tyll ſhe was ſo dronken therwith, ẏ ſhe toke ⁊ eſtemed ſuch tiranny for a godlye zeale ⁊ feruencie: ⁊ hath perſwaded her ſelfe, that men muſt ſuffer it and be content therwith, whatſoeuer ſhe dyd, yea although ſhe ſhould ſend faythful ſoules vnto hell by heapes. Is not this a great meruell vnto all men of vnderſtandyng: ⁊ an offence ⁊ ſlaunder vnto al vnfaithful, as Turkes, Iewes ⁊ other: and an intolerable violence ⁊ oppreſſion vnto ẏ whole world: I wil not ſay euen vnto ẏ very inhabiters of Rome, ⁊ to al right faithful hertes.

Religious perſons.

The pride of ẏ whore ouer kinges

D

The whores cup of gold

The whore of Babilō.

The whore dronke with blud.

The texte.

And the angel ſayd vnto me: wherfore merueyleſt thou? I wil ſhew thee, the miſtery of the woman, and of the beaſt that beareth her, which hath .vii. heads & .x. hornes. The beaſt that thou ſeeſt, was & is not, and ſhal aſcend out of the botomles pit, and ſhal goe into perdicion: and they that dwel on the earth ſhal wonder (whoſe names are not written in the boke of life, from the beginning of the worlde) when they beholde the beaſt that was, and is not. And here is a mynd that hath wiſedome.

In this expoſicion and declaracion (good chriſten reader) haſt thou

A thou this comfort, that this woman, the cursed damnable papacie, ſhal haue an end: not in the world, wherin Antichriſt ſhal haue his place ſo long as the world ſhal continue ⁊ endure, but in yͤ heartes and conſciences of the faythful chriſtians, in al ſtates and degrees: which ſhal withſtand ⁊ reproue hym, and ſhal hinder and lette hys preſumpcion, and no more feare his thonderboltes, nether regarde nor eſteme his ſuſpencions and curſinges, nor take no power nor autoritie at his hãd any more. And as for the beaſt which beareth her, which ſignifieth the Romiſh preſcripcions, the papal ſeate, his indulgence, pardon, and excommunicacion, ſhalbe taken ⁊ eſtemed as it is, and as it is knowen to be vnto al the world out of the holy and manifeſt goſpell: And therfore he ſhall not ceaſſe to perſecute, with the helpe of ſuche kinges as are as good ⁊ vertuous as himſelfe: ⁊ he ſhal couet alwayes to clyme vp ⁊ to be higher and higher, vntil at length he ſhal fall downe into euerlaſting perdicion before God ⁊ al yͤ world, which ſhal wonder therat, and ſpecially the wicked ⁊ vngodly, which are not elect vnto ſaluacion, whiche had pleaſure and delight in ſuch pompe, pryde, dignitie, tyranny, ⁊ abhominacion as he did vſe: They ſhal woonder and meruell, I ſay, when they ſhall ſee the papacie to be throwen downe from heauen into yͤ damnacion ⁊ pit of hel, like as it hapned vnto his father the great dragon the deuill, Luke the.x. Nowe the knowledge of the iudgement of god and of hys trueth by the goſpell, whiche teacheth
B vs to knowe bothe Chriſt and Antichriſt, is a ſinguler wiſdom and a great gyft of God.

The whore the papacie ſhall haue an ende, and when.

The beaſt that beareth the whore.

The text. The ſeuen heads are ſeuen mountaynes, on which the woman ſitteth, they are alſo ſeuen kinges. Fyue are fallen, and one is, and another is not yet come. And when he cometh, he muſt continue a ſhort ſpace. And the beaſt that was, and is not, is euen the eyght, and is one of the ſeuen, and ſhal goe into deſtruccion. And the.x. hornes which thou ſaweſt, are.x. kinges, which haue receiued no kingdome as yet, but ſhal receiue power as kinges at one houre with the beaſt. These haue one mind, and ſhal geue their power and ſtrength vnto the beaſt. These ſhal fight with the lambe, and the lambe ſhal ouercome them. *For he is lorde of Lordes, and king of kinges, and they that are on his ſyde, are called, and choſen, and faythful.

i. Timo.vi

This viſion of the ſeuen hilles, agreeth wel vnto the ſeuen hilles which are in the citie of Rome, of yͤ which ſhe hath made her boaſt and tryumphe, as ſhe hath alſo done of the ſeuen head churches. And how many the kingdomes are whereupon he hath ſitten, appeareth by the cronicles. And which of them are fallen from hym ⁊ forſake him, we ſee dayly. But he that ſhal come and remayn for a ſhort ſpace, yͤ ſame peraduẽture ſhalbe yͤ king of the turkes, whoſe infidelitie and tyranny may ſoner be refourmed, mollifyed ⁊ altered (after mans iudgement) by the goſpel: and by the inſtruccion of gods woord, may ſooner be brought vnto the religion ⁊ true faith of Chriſt, than the proud ſeate of Rome and her adherentes. Thus may that be the eight beaſt, as the papacie or ſee of Rome is the ſeuenth, but it ſhal ſoone be iudged vnto damnacion. The.x. kynges receiue not the kyngdome of God, vntill they receiue the goſpell of Chriſte, not of Antichriſte, but of the ſpirite of Chriſte. But in the meane time they ſhal receiue power ⁊ autoritie of the beaſt, which power thei ſhal exerciſe and practiſe to ouercome the lambe, and to oppreſſe the goſpel, for yͤ pleaſure of the two horned beaſt. But the lambe, yͤ woord of god, the reuelacion of the holy ⁊ godly doctrine and trueth, the grace of God, the lord Chriſt, ſhall ouercome them.

The ſeuen hilles that the whore ſitteth on.

The turks

The ten kinges vãquiſhed by the lambe.

C

The ten kinges ſhall hate the whore

The grauntes of Conſtantine, Charles, ⁊ Lewes.

Chriſt geueth his power to none other

D

For they ſhal vnderſtand and beleue ẏ there is a lord of al lordes, ⁊ a king of al kinges. To whoſe kingdom ẏ elect which are called of god from euerlaſting, doe apperteyne. And thus ſhall the .x. kinges ſhortly hate ẏ whore with her court, ⁊ ſhal turne her naked out of the floriſhing ⁊ bewtiful rayment wherwith they ⁊ theyr auncientries haue garniſhed ⁊ annowrned this whore ⁊ her harlots: ⁊ by that meanes haue geuen occaſion vnto ſuche pryde and vnchriſten pompe (I might wel ſay vnto ſuch Luciferiſh pride,) foraſmuch as he wil be like ⁊ equall vnto Chriſt, and the bridegrome of the holy churche: wheras he hath geuē a great offence ⁊ ſlaūdre vnto ẏ holy church, ⁊ in maner hath ſhamed her ⁊ oppreſſed her thorow his tiranny, inaſmuch as they (ẏ kinges ⁊ princes) themſelfes muſt confeſſe ẏ the grauntes which this whore receued of the Emperours, Conſtantine, Charles ⁊ Lewes being deceued by her, was ẏ poyſon ⁊ confuſion of the chriſten church. This hatred ⁊ enuye againſt ſuch an whore, ſhal the ſpirite of Helias ſtiere vp in the heartes of kynges to doe with one accord, as ẏ trueth being knowen ſhal require, as they did before indue her with ſuch power. And thus ſhal the word of god be fulfilled. The womā in ẏ great citie is he which hath exalted himſelf for a biſhop ouer al biſhops, ⁊ a regent ⁊ lorde ouer al Emperours ⁊ kinges, ſittyng alſo in the place and ſeate of Chriſt, which only ⁊ alone hath receued power of ẏ father ouer heuen ⁊ earth, which he neuer gaue vnto any other, as it is written: *Et gloriā meā alteri non dabo.* I wil geue my glori to none other. Eſai.xlii.

¶ The .xviii. Chapter.

The texte.

* Eſai.xxi. Iere.li. Apoc.xiiii.

And after that, I ſaw another angel come from heauen, hauing great power, and the earth was lightned with his brightnes. And he cried mightely with a ſtrōg voice, ſaying: * Great Babilon is fallen, is fallen, and is become the inhabitacion of deuils, and the holde of al foule ſpirites, and a cage of al vncleane and hateful birdes: for all nacions haue drunken of the wyne of the wrath of her fornicacion. And the kynges of the earth haue committed fornicacion with her, and the marchantes of the earth are waxed riche of the abundance of her pleaſures.

The tryumphe of the faythfull for the whores fall.

Chriſtes two commynges.

Babilon is fallen.

This Chapter may bee taken for a ſong of tryumph, of al faythful againſt al tyrannous kingdomes, which haue contemned, the fayth, truth, religion, ⁊ al godlines, and would not abide any of them. And ſpecially againſt the kingdom and power of Rome, by reaſon of ẏ tyrannes, which from the beginning haue martired, tormented, ⁊ murthered the holi profeſſours of the only one God. And moſt principally againſt the ſeconde regiment of Rome, which vnder the pretence of ẏ name of Chriſt, hath dealt ſo cruelly agaynſt al faythful chriſtians, and agaynſt the euangelicall kingdom of God. And the former Chapter next going before, being wel vnderſtand, there is no great difficultnes nor hardnes in this. For this Chapter is, as it wer, an expoſicion and declaració of the former. Chriſt ẏ angel of the great counſel, like as at his fyrſt coming he came in the moſt higheſt humilitie and lowelines, became man, ſuffered and dyed: euen ſo at his laſt coming, he ſhall come in moſt bright glory, not into a virgins bodye, but into the whole worlde, with moſte high brightnes, and proclayming his goſpell vnto the whole worlde, to ryche and poore, wyſe and ſimple in euill. A ioyfull goſpell is it: *Babilon the great and whoriſh citie, ſhe is fallen, ſhe is fallen.* She hath no ſuche honour more, that ſhe will take vpon her as ſhe hath done.

A done. Nowe is it knowen that ſhe hath been an habitacion for the wicked, vnfaythful, diſceitful, & of Sodomites whiche haue made all the world drunken and madde with her poyſon and infectuous drinke. And hath committed Simony with all ſpirituall thinges, whiche euen as the curſed Simon Magus dyd, ſhe hath ſolde for much money and for great riches. And as for the high humilitie & lowlines of Chriſt, whoſe merite ſhe hath pretēded to be her own, ſhe hath chopped & chaunged it, yea ſhe hath ſold it for princely and lordly honour to be exhibite and done vnto her fete, and with moſt deueliſh pride receiued.

The texte. And I heard an other voyce from heauen, ſaye: come away from her my people, that ye bee not partakers of her ſinnes, and that ye receue not of her plages. For her ſinnes are gone vp to heauen, and God hath remembred her wickednes. Reward her euē as ſhe rewarded you, and geue her double according to her workes. And powre in double to her in the ſame cup which ſhe filled vnto you. And aſmuch as ſhe gloriſyed her ſelfe and liued wantonly, ſo much powre ye in for her of puniſhment & ſorow, for ſhe ſayd in her ſelf: *I ſit being a quene, and am no wiedow, and ſhal ſee no ſorow. Therfore ſhal her plages come in one dai, death and ſorow, and hunger, and ſhe ſhalbe brent with fyre: for ſtrong is the lord God which ſhal iudge her.

Eſa. xlvii.

These wordes ſpeaketh Chriſt, thorow his ſpirite, from heauen vnto his people, that they ſhould forſake the companye and felowſhip of Antichriſt, that they make not themſelues partakers of the horrible ſinne, of the double indignacion, & alſo of the plages which ſhal lighten vpon him. For the ſinne is greater than yͤ gods rightouſnes could ſuffer it any longer vnpuniſhed. And therfore he wil B recompence her with puniſhment, as ſhe hath deſerued, and that by heapes one in a nothers necke. For there would no long ſufferinge of god, nor no warning of yͤ worde of god, helpe. Thus happeneth it vnto all violent and tyrannous kyngdomes, euen from the Aſſyrians, vnto the laſt of the Romaines. Great pride and pompe muſt be ſubdued and vanquiſhed with great ſhame and bondage. This prophecie is lyke vnto the holy prophetes Eſay, and Daniell, although it perteineth vnto a nother kingdome, but lyke vnto that both in wyckednes and in puniſhment.

God calleth hys people frō the whore.

The puniſhmente of Tirannous kyngdoms.

The text. ¶ And the kinges of the earth ſhal bewepe her and bewayle ouer her, whyche haue committed fornicacion with her, and haue liued wantonly with her, whē they ſhall ſe the ſmoke of her burning, and ſhal ſtande a farre of, for feare of her puniſhment, ſaying: *Alas, alas, that great citie Babilō, that mightie citie: for at one houre is thy iudgement come. And the marchauntes of the earth ſhall wepe and wayle in themſelues, for no man wyl bye their ware any more, the ware of golde and ſyluer, and precious ſtones, nether of pearle, and raynes, and purple, and ſkarlet, and al thynne wood, and all maner of veſſels of iuerye, and all maner veſſels of moſte precyous wood, and of braſſe and yron, and ſinamō, and odoures, and ointmentes, and franckynſence, and wyne, and oyle, and fine floure, and wheate, beaſtes, and ſhepe, and horſes, and charettes, and bodyes, and ſoules of men.

***Jere. li.**

Wyth thys Babylon haue princes and prelates, yea whole kyngdoms committed whoredome. For ſhe hath receiued and geuen thē yea, hath ſet them in and out. And al for worldly gayne, and for honor ſake, without any reſpect of rightuouſnes, only for money and brybes. For there was neuer founde more ſhameful marchandiſe, than that which thei of the Popes courte, ſpecially the Curtiſans, haue exerciſed many yeares wyth other mens goodes, and wyth nothing els but with leade and ſyluer, with parchement & byſhopricks, with ſellyng of their Pallium and Robes, which ſhoulde be a ſpiritual iuriſdiccion, & with firſt fruites. &c. Yea there is no ende of ſuche marchaundiſe, lyke as in the texte all thinges are named

Al kynges committed whoredom wyth the whore.

The popes merchandiſe.

Curtiſans.

whiche are of any pryce. So that in the Popes churche there was C
nothing but for money, not ſo much as the water or ſalte of the ſea, nor oile, nor bread, nor creame. &c. Al muſt ſerue for holines, and for the maintenance of the couetouſnes of the ſpiritualty. To be ſhort, reade but only a boke that is called the Popes Fayre, there is his marchandiſe wel deſcribed and proued by the cuſtomes and lawes of the Romaynes.

A boke called the popes faire.

*And the apples that thy ſoule luſted after, are departed from thee. And al thynges whyche were deintie, and had in price, are departed from thee, and thou ſhalt find them no more. The marchauntes of theſe thynges whiche were wexed ryche, ſhall ſtande a farre of from her, for feare of the puniſhment of her, wepyng, and wailing, and ſaying: *Alas, alas, that greate citie that was clothed in raynes and purple, and ſcarlet, and decked wyth golde, and precious ſtones, and pearles: for at one houre ſo great riches is come to naught.*

The texte.

*Jere. li.

The godlines of Rome chāged.

Firſt of al, there was much holynes and muche good example and doctrine in the holy church of Rome, as S. Paule teſtifieth in hys Epiſtle to the Romaynes, and there were many holy byſhops and martirs which loued the trueth, vnto whom the goſpel was a ſinguler ioy, delight, comfort and glory. But in proceſſe of time it was turned vpſide down. So that there was nothing left in the rulers and heades of that church, but only the name of the church. Al that was perfite, godly and holy, was loſt and gone. And at length their marchandiſe whiche they inuented woulde no more be eſtemed amonge the true godly chryſtians. For they haue inoughe of thoſe thynges whiche theſe marchauntes doe promyſe, of the grace and mercy of god, and of hys worde. And therfore the Romanyſtes doe D
meruel and frete agaynſt the goſpel, becauſe it bryngeth no nother ware with it but her old ware, that is to ſaie, humilitie, lowlynes, pouertie, ſorowe, contempt, which al men doe flee and abhorre: And it maketh an ende alſo of all worldly pompe and honoure, ioye and pleaſure, ydlenes and wantonnes. The outwarde and glorious ſuperſticions wil bryng no more profyte or aduauntage: precious garmentes and perles wyl not become the profeſſours of the goſpel. Coules and ſhauen crounes, wyl no longer be taken for holynes of them that haue any vnderſtandinge and knowledge. Peter and John and al the Apoſtolical miniſters of Chriſt, wil contemne and deſpyſe golde and ſyluer. For Chriſte hath taught them fayth, loue and truth, pouertye and lowlynes.

Why the Romaines lyke not ẏ goſpell.

*And euery ſhyp gouerner, and al they that occupyed ſhyppes, and ſhipmen whiche worke in the ſea, ſtode a farre of, and cried, whē they ſaw the ſmoke of her burning, ſaying: what citie is like vnto this great citie? And they caſt duſt on their heades, and cryed wepyng, and waylyng, and ſayd: *Alas, alas, that greate citie, wherein were made ryche al that had ſhyppes in the ſea, by the reaſon of her coſtlynes: for at one houre is ſhe made deſolate. Reioice ouer her, thou heauē, and ye holy Apoſtles and prophetes: for god hath geuen you iudgement vpon her.*

The texte.

*Jere. li.

The puniſhmēt of tyrannous kingdomes.

Thus doth the lord god ſhewe and aduenge hym ſelfe of al violent and tyrannous pryde and preſumpcyon of them, whyche perſwade themſelues, that there is no God but they, or els that he hath no care of thoſe thynges that are vpon earth. Whereas it is euidente and manifeſt out of gods worde what hath alwayes been the ende of al proude and preſumptuous kyngdoms. Which the ſpiritualtie ſhould beſt haue knowen and haue taught other alſo. And ſpecially he that hath had, and woulde haue ſuche a byſhoprike, and woulde alſo kepe it vntil he ſhould periſhe together with it becauſe he hath not ordered hymſelf therin after the wyll of god, nor after the right

A rule and ſquare of gods worde and of holy ſcripture, nor hath not done that thynge that hys offyce and vocacion hath required as he ought to haue done, as it is euident vnto al men. They haue deſired and ſtudied only to haue great power and dompnion vpon yͤ whole earth, and in al nacions and yles, only for honour and gaine, wyth very ſmal ſtudy or diligence to rule the world wel and godly, or to further gods honour & the ſaluacion of the ſoule only. And for this cauſe doth all the worlde wonder at ſuch a great and horrible fall. And they that ſeke and ſtudy after dignitie, honour and auctorite, & after worldly lucre, they tremble for feare, and mourne & bewayle the heuy iudgement of God and their worldly hynderance. But the holy and faythful whiche not only vpon earth regarde and ſeke the honour and glory of god, whiche they doe chefely deſyre, but alſo in heauen, which haue the fruicion and perfite ſighte and knowledge of the rightuouſnes of god, they prayſe god heartely for the rightuous iudgement which is reueled vnto the worlde.

The fall of yͤ Romiſh biſhoprikes

The godly reioyſe at the Romiſhe fall.

The texte. And a mightie angell toke vp a ſtone like a great milſtone, and caſte it into the ſea, ſaying: with ſuch violence ſhal that great citie Babilon be caſt, and ſhalbe founde no more. And the voyce of harpers, and muſicions, and of pipers, and trompetters ſhalbe heard no more in thee: and no craftes man, of whatſoeuer craft he be, ſhalbe founde any more in thee. And the ſounde of a mil ſhalbe heard no more in thee: and the voice of the bridegrome and of the bryde, ſhalbe heard no more in thee: for thy marchauntes were the great men of the earth. And wyth thyne inchauntmente were deceaued al nacions: and in her was founde the bloude of the prophetes, and of the ſaynctes, and of al that were ſlayne vpon the earth.

Such another thyng dyd Jeremy alſo prophecye of the kyngdome of Babilon, and euen as he prophecied, ſo came it to paſſe. And euen ſo doubtles ſhall it lykewyſe come to paſſe vnto thys proude preſumpcion, and lykewyſe vnto al vngodly tyrantes whether they be B of the ſpiritualtie or of the temporaltie. An heuy & greuous iudgement ſhal take and ouerthrowe the mightie of the worlde whyche miſuſe their power and might. Yea and it ſhal vtterly fal & decaye with al their ioy, luſt, pryde and tyranny which they haue vſed in yͤ tyme of their gouernaunce. And ſpecially the ſpiritual miniſters of god, which for their offyce and vocacions ſake, ought to haue done and taughte otherwyſe. And lykewyſe ſuch handy craftes as haue ſerued ydols and ydolatrye, and mainteined falſe goddes and falſe goddes ſeruice, inuented only for lucre and for no godlines, ſhal alſo haue an end. And lykewyſe the idel prieſtes with ſuch as depend vpon them, an vnprofitable kynde of people, and all ſuche thynges as haue miniſtred occaſyon vnto worldly luſtes, pleaſures and deliciouſnes, ſhal haue lyke end and fal as Tyrus, Babilon, and Nyniue, of the which the prophetes make mencion. As Rome and the Romiſh Empire alſo had once. Much more ſhal it happen likewiſe vnto the Papacye and the courte of Rome & to the prelates, which oughte to be ſpirituall, as they alſo name them ſelues, but in verye dede are more carnal and worldli than any other. What godly men haue been deſtroyed for the truthes ſake in councels and at Rome, it is ſo euident that it nedeth not here to be rehearſed.

The puniſhmēt of tyrānous kingdoms.

The fal of ſpiritual Babylon and her miniſtres.

¶ The.xix. Chapter.

The texte. And after that, I herde the voice of much people in heauen, ſaying: Alleluya. Saluacion, and glory, and honour, and power, be aſcribed to the lorde oure god, for true and ryghteous are hys iudgementes, for he hath iudged the great whore whiche did corrupt the earth with her fornicacō, and hath auenged the bloud of his ſeruauntes of her hande. And agayne they ſayed: Alleluya. And ſmoke roſe vp for euermore. And the .xxiiii. elders, and the foure beaſtes fel downe, and worſhypped God that ſate on the ſeate, ſaying: Amen. Alleluya. And a voyce came out of the ſeate, ſaying: prayſe our Lord god al ye that are his ſeruauntes and ye that feare hym both ſmall and great.

If any man might ſo ſay, what doth yͤ puniſhment of the wicked tyrantes and their damnaciõ helpe or profite the godly and faithful chriſtians which are perſecuted of the dragon, of the beaſt, and of yͤ falſe prophetes for the true faith & religions ſake, euen vnto death: Here in this place is a ſufficient and perfect anſwer vnto this queſtion. For thus it is ſaid, the ſame godly miniſters and faithful witneſſes of Chriſt the crucified & ſlain lambe, they doe nothing els in heauen in their immortal ſoules but ſyng thankes and laudes vnto god almighty, ſtyrring, prouoking, and exhorting one another with like affecciõ and zeale to prayſe god. For Alleluya is nothyng els but prayſe god. Allelu, is aſmuch to ſaye as praiſe ye. And ya is one of yͤ names of the lord god wherby he is named, of whiche names there are dyuerſe. Now here may we learne with what maner of wordes we ſhould and ſhal prayſe god, both here and alſo in heauen, namely thus: All ſaluacion and goodnes whych may be profitable vnto vs, and may be deſyred of god, and againe al laude and prayſe, for all maner of benefites & goodnes perteineth only vnto the moſt mercyfull, eternal and almightie only one god, and muſt be aſcribed vnto him. Honour which is a profeſſion and a declaracion of al vertue and godly kindnes and loue, and of al might, power and omnipotencie, is due only vnto the true, only and eternal God creatour and maker of al creatures. For al his workes & iudgementes are righte, commendable, holy and true without al maner of parcialitie, and ſpeciallye foraſmuch as he hath ſubdued and brought down the glorious and proude tyrantes both of the ſpiritualtie and of the temporaltie, and hath ſent thẽ to eternal damnacion. And hath cauſed their wickednes and abominacion alſo to come to light in this world, to the ſinguler comfort of the faithful elect that wer oppreſſed of them. And thus they ceaſſe not to geue laudes and thankes vnto god, ſayinge continually, Alleluya. But the ſmoke is yͤ true oblacion and the right ſacrifice which the holy ſaintes doe offre in heauen euerlaſtingly, & performe alſo vpon earth in the holy churche euen vntil the latter day, I meane geuing of thankes and acknowledging the goodnes of God, as is before ſaid. This oblacion and ſacrifice is made continually without ceaſing, with infinite and vnſpeakeable ioye, of al holy patriarkes, prophetes, Apoſtles, martirs, and of the whole heauenly felowſhip, and of al them which euer from the beginning haue pleaſed the lord god with faith, loue, hope and obedience. But the maner and the ceremonies, with the wordes, reuerence and ioy, which the holy and faythful elect doe vſe, doth yͤ holy ſcripture deſcribe after the maner and capacitie of men, in ſuche wiſe as may be beſte vnderſtande and perceyued of vs. Amen, is as muche as that God is the trueth, and faithfull in kepyng of all hys promyſes and wordes. And here may we learne yͭ we ſhould not name nor eſteme the holy and faythfull ſayntes as prynces and rulers of heauen, foraſmuch as they name thẽſelues but ſeruauntes of god, and are

C

What the puniſhmẽt of the wycked profyteth the good.

The godly prayſe god in heauen.

Alleluya.

Howe god is to be prayſed.

D

Al honoure due to god

The ſmoke

Sacrifyce, the prayer of yͤ godly.

Amen.

Inuocacyõ of ſayntes.

A no better, and that alſo not by merypte and deſerte, but onely by the grace and eleccion of God. And alſo ſome are greater and higher than other, as Abraham parauenture than Iſaac, and Joſeph than Simeon, Peter than Philip, but that ought not curiouſly to be ſearched out of man. In heauen ſhal we ſee and knowe perfitlye the cauſe, and occaſiō of the iudgement of God, but not in this life.

Some ſainctes higher thẽ other.

The texte. ¶ And I heard the voyce of muche people euen as the voyce of many waters: and as the voyce of ſtronge thondringes, ſaying: Alleluya. For the Lorde our god omnipotente rayneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lambe is come, and his wife made her ſelfe readye. And to her was graunted, that ſhe ſhoulde bee arayed with pure and goodly raines. For the raynes is the righteouſnes of ſaintes. And he ſayd vnto me, write: *happy are they which are called vnto the lambes ſupper. And he ſaid vnto me: theſe are the true ſayinges of God. And I fel at his fete, to worſhip him. And he ſayd vnto me: ſee thou doe it not. *For I am thy felow ſeruaunt, and one of thy brethren, euen of them that haue the teſtymony of Ieſus. Whorſhip god. For the teſtimoni of Ieſus is the ſpirit of prophecy.

*Mat. xxii. Luke. xiiii.
Act. x. xiiii. Apoc. xxii.

This maye be vnderſtande of the holy and faithful ſaintes vpon earth, which after the manifeſt and ioyful preaching of the goſpell as much as is poſſible, in the whole world (whan as both Jewes ⁊ Turkes ſhal become chriſten) ſhal praiſe and thanke the almighty god for ſuch ſinguler grace ⁊ mercie, which hathe hitherto been hindered ⁊ kept downe with ſuch force ⁊ violẽce by Antichriſt. As than ſhal the glori and praiſe of god increaſe in the chriſten church, which is the kingdom of Chriſt: And, thorow the goſpel, promiſed vnto Chriſt yͤ bridegrome: which church as a faithful ⁊ deare beloued ſpouſe which here in this world, loueth ⁊ honoureth Chriſte as muche as ſhe can, ſhal be filled ⁊ ſatiſfied with all goodnes in eternal bliſſe ⁊ ſaluacion. The ſilken aray, is the innocency of life in this world, thorow the grace of Chriſte, ⁊ in heauen it is the immortal glorificacion of body and ſoule. For than ſhal man be right bliſſed, whan as he ſhal be fulli ſatiſfied in god thorow Chriſt with aboundaunce and plenteouſnes of al benefites ⁊ goodnes which cã be deſired or wiſhed. That ſame is the euerlaſting ſupper of yͤ mariage of Chriſt wherwith Chriſt ſhal honour his elect, ⁊ make thẽ bliſſed. And in al this which John ſeeth in this viſion, it is ſaid alſo vnto him, that all theſe thinges, viſions ⁊ reuelacions came vnto him frō god, ⁊ to the honour of god, which he as a true ⁊ faithful miniſter ſhould further with al diligẽce. But as John would haue worſhipped yͤ parſon of the angel which ſpake vnto him, the angell would in no wiſe ſuffer him, like as no ſaint neither in heauẽ nor in earth will ſuffer any ſuch thing, nor take it vpō thẽ, nor yet in good worth. For god only muſt be worſhipped, frō wō onely al goodnes cometh, ⁊ muſt be deſired ⁊ loked for, of him only. The angels wil be taken ⁊ eſtemed for nothing els but for brethrẽ, frendes ⁊ felow ſeruauntes of the only one cōmon ⁊ general lord, ⁊ felowes with al them yͭ beleue in Chriſt, ⁊ are ready for his ſake vnto all goodnes, and to ſuffer all maner of thinges euen vnto death. But this is the righte, perfite and ſure wyſedome, whyche the worldly wyſe doe not knowe, neyther deſyre nor regarde.

The calling of Turkes and Jewes to the goſpell.

The church Chriſtes ſpouſe.

The churches ſilken arraye.

B

The ſupper of the lambe.

The angel wil not be worſhipped of John.

Angel.

True wiſdome.

The texte. And I ſawe heauen open, and beholde, a white horſe: and he that ſat vpon hym was called faithfull and true, and in righteouſneſſe did iudge and make battell: His eies were as a flame of fire, and on his head wer mani crounes: & he had a name written, that no man knew but he himſelfe. *And he was clothed in a veſture dipt in bloude, and his name is called the worde of God. And the warriers whiche were in heauen, folowed

*Esa. lxiii.

C

Pſal.ii.

*.i.Ti.vi.
Apoc.xvii.

folowed him vpon wyte horſes, clothed with white and pure raynes: and out of hys mouth wente out a ſharpe two edged ſweorde, that with it he ſhould ſmyte the hethen. *And he ſhal rule them with a rodde of yron, and he trode the winefat of fearſnes and wrath of almighty god. And hathe on his veſture and on his thyghe a name wrytten: *Kynge of Kynges, and Lorde of Lordes.

Chriſt deſcribed like a worldlye prince.

Chriſtes name vnknowen.

The ſwerd

All knees bowe at the name of Jeſus.

D

The ſpirite of God muſt ſpeake with men after the maner of men, yf he ſhould be vnderſtande. And therfore he deſcribeth the maieſtie of Chriſt, euen after the maieſtie of an Emperour. For the high powers are wont to be honoured euen as Chriſte is here deſcribed with his honour, laude ⁊ name. For he is the worde of god, wherwith this S. John beginneth his goſpell, and wherby all thinges are made: which is alſo God and man the obiect of faith, that is to ſaie, the thing wherunto the faith of all elect hath her reſpecte: And he is alſo the righteous iudge ouer all that euer is in heauen or in earth which hath a fyery and burning zeale ⁊ hate againſt all wicked whyche contemne and deſpyſe his woord, but crouneth all the godly and faithful with the croune of his righteouſnes. His name is vnknowen vnto all the world, the trueth wherof he woulde not expreſſe before Pilate, and yet truth ⁊ gods word is all one thing. This righteouſnes of Chriſt is ſignified by the ſword, although ẏ word of god alſo doth perce thorow the inward heart and minde of the faithful as it is written in the.iiii.to the Hebrues. But here the ſword is taken for the righteouſnes in gods kingdome wherwith Chriſte ruleth the kingdome which his father hath geuen hym for his heritage, as Dauid ſaith. For like as he hath ioy in euerlaſting bliſſe with his warriers ⁊ hoſte that folow him, euē ſo doth he preſſe ⁊ treade downe all the wicked with eternall damnaciō, before whō alſo he trode the preſſe vntill his veſture was blody: But they toke it for a mocke and a folyſh ieſt, as it was vnto the Jewes a ſlander. But yet theyr knees muſt bow vnto hym, not onely the angels and men in heauen and earth, but alſo they that are in hell ſhall be troden of him with the wrathe of God almightye. For without doute he is the kyng of all kynges and Lorde of all Lordes.

The texte.

¶ And I ſawe an angel ſtand in the ſunne, and he cryed with a loud voyce, ſaying to all the foules that flie by the middes of heauē: come and gather your ſelues together vnto the ſupper of the great god, that ye may eate the fleſh of kynges, and the fleſh of hie captaynes, and the fleſh of mightie men, and the fleſhe of horſes, and of them that ſyt on them, and the fleſh of all free men and bonde men, and of ſmall & great. And I ſaw the beaſt, and the kinges of the earth, & their warriers gathered together to make bataile againſt him that ſat on the horſe, and againſt his ſouldiers. And the beaſt was taken, and with him that falſe prophet that wrought miracles before him, with which he deceaued them that receaued the beaſtes marke, and them that worſhipped his ymage. Theſe both wer caſt into a pond of fire burning with brimſtone, and the remnaunt wer ſlayne with the ſweard of him that ſat vpon the horſe: which ſweard proceaded out of his mouth, and al the foules were fulfilled with their fleſh.

Chriſtes ſupper for the damned.

Like as Chriſt maketh a ſupper vnto his children and ſeruauntes in heauē, euen ſo doth he alſo, being ẏ ſonne of rightouſnes make a ſupper vnto the deuilles ⁊ to al damned ſoules. An euerlaſtig ſupper of all bitternes ⁊ vnbleſſidnes wherof they may eate ⁊ be partakers altogether. And there is thā, deſperacion, hate, enui, wrath ⁊ murmuring againſt god, ⁊ all kindes of euill which are ſignifyed by corporal thinges according to our capacitie, ⁊ after ſuch wiſe as men may be moſt moued therby that they muſt of neceſſitie mark ⁊ cōſider it. And it is to be noted that S. John ſeeth theſe geaſtes of the deuel in hel, that they are the deſtroyers of ẏ world, tirantes of

all maner

A all maner of degrees, the beaſt with .ii. hornes, the dragon & falſe prophete, al enemies of gods trueth, religion, & of al maner of godlines, oppreſſours of yͤ innocent frendes of god. To be ſhort, al they which beare yͤ marke & token of the dragon & of the beaſt, which is infidelitie & miſbelief in Chriſt, like as faith in the crucifyed Chriſt is yͤ ſure marke & token of all yͤ elect. Theſe vnfaithful muſt liue eternally in yͤ pond of fire, & they ſhall be puniſhed & vexed painfully with vnſpeakeable ſorow & heuines, euen yͤ deuel & his ſeruauntes together. And although ſome come out of this life with the ſworde without faythe, yet their damnacion did begin here, and ſhall continue euerlaſtingly.

The beaſt, the falſe prophet, & all theirs ouerthrowen.

¶The .xx. Chapter.

The texte.

¶And I ſaw an angel come downe from heauen, hauing the key of the bottomleſſe pit, & a great chaine in his hand. And he toke the dragon that olde ſerpent, which is yͤ deuil & Sathanas, & he bound him a thouſand yeares: & caſt him into yͤ bottōleſſe pit, & he bound him, & ſet a ſeale on him, that he ſhould deceaue yͤ people no more, till the .M. yeares wer fulfilled. And after that he muſt be looced for a litell ſeaſon.

THis chapter mai be taken, as it wer, for a reherſal of yͤ viſions & reuelacions yͭ were before mēcioned. And by the way it deſcribeth again yͤ honour & maieſty of Chriſt, of gods word, & the power of the holy goſpel, & the benefites of Chriſt, & addeth therunto the laſte iudgmēt of the dead which ſhal die .ii. deathes. This angell that cometh from heauen, is Chriſt which ſhould come into this world as was promiſed vnto the firſt man in the beginning of the world, that *he ſhould treade the olde ſerpent vpon the head.* Which is nothing els, but that he ſhould take his power from him which the iuſt and
B righteous god hath ſuffered him to exerciſe againſt man for the ſin of the firſte diſobedience and tranſgreſſion. Which power Sathan hath alwaies exerciſed and practiſed with all wicked diſceyt & dyuerſe errours, and ſpecially with ydolatrie, after the which doe folow blindnes & all maner of ſines. This power hath Chriſt mightily and with force taken frō Sathan the deuil, thorow his righteouſnes and humblenes euen vntill the croſſe, ſatiſfying for all the pryde, tranſgreſſion, diſobedience & vnfaithfulnes of Adam & Eue. And thus he hath bounde hym with the chayne of his wel deſerued power, that is to ſay, hath hindered him of his proude tirannie and ſhamefull wicked power againſt the faithfull electe of God. Thys band ſhould indure a .M. yeares that is to ſaie, a long time, namely euen the time of the right chriſten faith, which after the ſaying of the olde fathers ſhoulde indure for .ii. M. yeares, but it is vncerten from what time men ſhould begin to reken theſe yeares, and that the faith in this time, ſhould be ſore aſſaulted, which hath alwayes been at this poynt euen in the time of the Iewes in the olde teſtament, & among gods owne people hath ſometime increaſed & ſomtime fallen, & decaied. And accordyng therunto might Sathan exerciſe his power, at ſomtime more than at another. And thus thorow Chriſt, Sathan is alwayes bond vnto the right faithful. But whan the faithe decayeth and goeth backeward, and the falſehed, diſceyt, and diſobedience of man increaſeth, ſo that Gods worde is more and more contemned & forſaken, than doth Sathans power increaſe againe (as it hath ofte come to paſſe) that he may deceyue the people, the heathen, the vnfaithful agayne, and ſo vſe his power and tyrannye agayne as longe as there is lacke and want of true faith in this worlde.

To treade the ſerpent on the hed.

Sathan bounde for a thouſand yeares.

Sathā alway bonde by Chriſt.

The texte.

And I ſawe ſeates, and they ſat vpon them, and iudgement was geuen vnto them: & I ſawe the ſoules of them that were beheaded for the witneſſes of Ieſu, and for the word of God: whiche had not worſhipped the beaſt, nether his ymage, neither had taken his marke vpon theyr forheades, or on their handes: and they liued, and raigned with Chriſt a. M. yere: but the other of the dead mē liued not again, vntil the. M yere were finiſhed. This is that firſt reſurreccion. Bleſſed & holy is he, that hath part in the firſt reſurreccion: For on ſuch ſhall the ſecond death haue no power, but they ſhalbe the prieſtes of God and of Chriſt, and ſhal rayne with hym a thouſand yeres.

The iudgemente of Sathan to whom it is geuen.

C

The ſeates to iudge Sathā ⁊ his cōpany, are appointed of Chriſt vnto the holy apoſtles and vnto other elect, the ſoules of thē which for the lambes ſake wer beheaded, that is to ſaye, after diuers maners and faſhions put to death for the goſpels ſake, whiche would not make any oblacions vnto ydols nor falſe gods, nor woulde not worſhip the beaſt, that is to ſai Antichriſt, nor would not feare nor honour his ymage, but did manfully fight for ẏ holy goſpell and for the true doctrine and religyon of the apoſtles. All theſe ſhall haue ſeates in the kyngdome of Chriſt to iudge the whole company and courte of Sathan, and to conuince them of their wickednes, blaſphemies, and damnable errours, which ſhalbe open and manifeſte vnto the worlde thorowe the goſpel. And thys theyr condemnaciō beyng openly and manifeſtly knowen, ⁊ their godles tiranni, ſhall be their death, from the whyche they ſhall not ryſe vp agayne till a thouſand yeares be paſt.

The firſte reſurreccion.

This manifeſt iudgemēt, victory and honour obteined with Chriſt, is vnto thē the firſt reſurreccyō, namely a great honour and felicitie, not onely in heauen with Chriſt, but alſo vpon earth in the kyngdom of Chriſt, which he hath vpō earth with his ſpirite in the congregacion of the holy elect. And they are happy and bleſſed, and theyr lyfe is euerlaſtyng bothe in the heauēly company, ⁊ alſo in the holy churche ⁊ congregacion of the faithfull and godly ſoules vpon earth.

D

For they are the moſt deare beloued and the moſt acceptable ⁊ of higheſt reputacion with Chriſte ẏ Lorde and kynge of heauen as ryght prieſtes and miniſters ought to bee amonge vs, and they ſhall rule and reigne with Chriſt vnto the ende of the worlde vntyll the laſte daye of the latter iudgement, and in the ſeconde reſurreccyon, and vntyll the laſte and eternall iudgemente of the wycked and damned blaſphemers.

The texte.

And when the thouſand yeares are expired, Sathan ſhalbe loſed out of his preſon, & ſhal goe out to deceaue the people, whiche are in the foure quarters of the earth, *Gog and Magog, to gather them together to battaile, whoſe nombre is as the ſād of the ſea: and they went vp in the plaine of the earth, & compaſſed the tentes of the saintes about, and the beloued citie. And fire came downe from god out of heauen, & deuoured thē, *& the deuil that deceaued thē was caſt into a lake of fire & brimſtone, where ẏ beaſt & the falſe prophet ſhalbe tormēted day & night for euermore.

*Ezechiel. xxxviii. & xxix.
*Apoc. xix

Reyſing of Gog and Magog afore the laſt daye.

A lytle tyme before the laſte daye, ſhall Sathan obteyne power agayne tyll the ende of the worlde, and ſhall exercyſe and practyſe it, ⁊ ſhal worke with the wicked and vngodly in the whole world, accordynge to hys nature and wyckednes. And he ſhall ſtyrre hys wycked army and warryers Gog and Magog, of whom the prophetes doe much ſpeake. And they are the greate and infynite nomber of the enemyes of GOD, of the holy doctryne of the ghoſpell,

True Hieruſalem.

and of all holy congregacyons of true and faythefull Chriſtyans, whyche are called, and are in deede the verye true Hieruſalem, whyche dwell vpon yearthe as cityzens of a fortunate, holy, quyet and honorable citye and comunaltie. Agaynſt this holye citie and

A communaltie ſhal Satan fight a new batel, with his armie ⁊ men of warre, with al his power, might ⁊ wickednes: ⁊ ſhal attempt ⁊ goe about to ouercome them ⁊ to deceiue them, ⁊ to make them to forſake the truth of god, ⁊ ſhal worke al meanes to deſtroy ſoules: And this ſhal he doe in the whole world. He ſhal ſpare no labour to compaſſe about ⁊ to beſege, not the ſtony citie of Jeruſalē in Jewry, but (as it is ſayd before) ẏ holy chriſtēdom vpon earth, the citie of the faithful citizens, namely ẏ godly elect. But the grace ⁊ mercy of god toward his beloued, ⁊ the promiſe of Chriſte toward his churche, is greater and ſtrōger than the wickednes and power of Gog ⁊ Magog, the wicked warriers agaynſt Chriſt, which ſhall conſume them with fyre, euen as he did ſtrike Senecharibs armye vpō an. C. thouſand, ⁊. iiii. ſcore ⁊. v. thouſand in one night, thorow one of his angels, ⁊ brought them into aſhes with the fyre of Gods vengeaunce ⁊ righteous iudgement. And euen vpon that ſhall folow the general iudgement of god, by the which the deuil with all his hoſt and cōpany ſhalbe throwen into euerlaſting payne ⁊ damnacion, which is reſembled vnto a lake ⁊ graue of fyre and brymſtone, in the whiche the dragon, the beaſt and all falſe Prophetes ſhalbe tormented day and night, that is to ſay, perpetuallye without ende. And that ſhalbe the ſecond death.

The deſtruccion of Gog and Magog.

The text.

Dan. xii.

And I ſaw a great white ſeate and him that ſate on it, from whoſe face fled away both the earthe and heauen, and theyr place was no more founde. *And I ſawe the dead both great and ſmall, ſtand before god. And the bookes wer opened, and another booke was opened, which is the boke of life: and the dead wer iudged of thoſe thinges which wer written in the bokes, according to theyr dedes: and the ſea gaue vp her dead which wer in her, and death and hell deliuered vp the dead whiche wer in them: and they wer iudged euery man according to his dedes. And death and hel were caſt into the lake of fyre. This is the ſeconde deathe. And whoſoeuer was not found written in the booke of lyfe, was caſt into the lake of fyre.

B The great, general, righteous, moſt iuſt ⁊ laſt iudgement of god whan as the whole worlde ſhalbe iudged, is here deſcribed by the great and white ſtoole. Which ſhalbe grieuous, heauy ⁊ intollerable, vnto the rebellious, diſobedient, wicked and obſtinate contemners of gods holy word, ẏ euerlaſting goſpel of Chriſt. But it ſhal be ioyful, ſwete, pleaſant, delectable, welcome and acceptable as moſt heartely deſyred and loked for vnto the godly, faythful, humble and elect of god. The iudge vpō the ſtoole is our ſauiour Jeſus Chriſt, dreadful ⁊ feareful vnto al the world, and vnto ſuch earthli men which haue ſet theyr marke, ende, loue, hope and felicitie vpon the earth, ⁊ in thoſe thinges wherin ẏ world deliteth, as are fleſhly luſtes, pride of life, ⁊ al wickednes ⁊ lack of loue, both toward god ⁊ the neighbour. And therfore ẏ earth, ſignifyeth ẏ men that dwel vpon the earth, ⁊ the deuils which remain in earth, in ẏ ayre (which is alſo called heauen) which are thruſt out of theyr places ⁊ habitacions, ⁊ no more found therin, but in ẏ place ⁊ habitacion which the iuſt iudgement and omnipotencie of God hath prepared for thē in ẏ earth yͭ is moſt wide ⁊ diſtant from the kingdō of heauen. Unto this dredful ⁊ terrible iudgement of god, ſhall come ⁊ ſtand before the iudgement ſeate of god ⁊ Chriſt, al thoſe which wer dead, bothe maiſters and ſeruauntes, greate and ſmall, hygh and lowe, mighty and vnmighty, men and weomen, yong ⁊ old, none except. Than ſhal the heartes, conſciences, thoughtes ⁊ ſecrets of all men be opened ⁊ diſcloſed: not onely vnto them which ſhall ⁊ muſt than

The great and white ſeate ſignifyeth Goddes iudgement

Chriſt the iudge.

The earth

Al ſhall come to the iudgement.

The laſt iudgement knowledge themſelues gyltie ⁊ worthy of eternal damnacion, but C alſo vnto the other. For as then ſhal al wickednes of the conſcience be open, euident ⁊ manifeſt. For they ſhal accuſe ⁊ condemne them ſelues, without any cloke or excuſe, whan as they ſhall beholde al men, ⁊ ſhall reade with perfit vnderſtanding ⁊ with feare ⁊ trembling, yͤ other great booke of Gods righteouſnes ⁊ equitie, of hys warninges, doctrine, inſtruccions ⁊ thretninges, which they haue had ſufficiently in this world euery one in their time, thorow gods merciful ⁊ fatherly prouiſion ⁊ ſending: but they haue vtterly contemned ⁊ deſpiſed thē with al the rightouſnes and godlines yͭ they haue taught. And they would nothing regard nor eſteme the holye word of god, which was geuen vnto yͤ world in the holy ſcripture for a perfit rule ⁊ ſquare: but they would neuer credit nor beleue it, but raſhly agaynſt their own conſcience haue refuſed ⁊ contemned it. And therfore ſhal they be wiped out of yͤ regiſter boke of yͤ faithful, ⁊ of them which ſhal liue perpetually with God, ⁊ with all his peculiar elect in eternal ioy ⁊ bliſſe. And thus they ſhal remayn cōtinually in yͤ eternal indignacion of god, in euerlaſting hate, enuy, ⁊ moſt painful tormentes, ⁊ great impacience ⁊ continual ſorowe: inſomuch yͭ theyr eternal death ſhal alſo be with corporal pain and torment of yͤ body, euen with the whole felowſhip of yͤ deuil, ⁊ that without any end or ceaſing. This iudgement ⁊ heauy day ſhall no man be able to eſcape ⁊ auoide, whether he be conſumed in yͤ earth, in the fyre, or in the ſea. For al thys ſtandeth in the hande of the almighty power of god, which with one woord, wil, and commaundement, made al elementes, heauen and earth and al that is therin. D

The hell ſhal geue vp her dead. And where he ſaith yͭ the hel ſhould geue vp her dead: vnderſtande therby (as in many other places of holy ſcripture) the graues in yͤ earth, or wherſoeuer they be, out of the whiche the dead ſhall ryſe vp: and thei that ſhalbe than aliue (as S. Paul ſaith) ſhal be changed in a ſhort ſpace, in the twinklyng of an eye, to ſtande together before the iudgement ſeate of god, with them which ſhall be iudged All ſhall iudge thēſelues. to euerlaſting lyfe or deathe. But euery one of them which ſhal appeare and ſhal know themſelfes manifeſtly, ſhal iudge themſelues according as they haue done, after or agaynſt the will of God, in fayth or infidelitie, in loue or contempt of God, in the feare of God or in ſecuritie after the luſtes of the fleſh, ryghteouſly ⁊ vnrighteouſly. For there ſhal no colour, craft, lyes, diſſimulacion, violence, might, anger or reſpect of parſons auayle or helpe, but euery man ſhal there be iudged according to his woorkes. And thus ſhall hell with all ſuche that beelong vnto it and ſhall bee damned, bee no- The fyery lake. thing elles but a fyery lake, a terrible and heauy ſtate of damnacion ordeyned and prepared of al the miſery, ſorowe, wickednes ⁊ e- The ſecōd death. uil that can be thought or ymagined. This is the ſecond death, the reward, puniſhment and recompēce of al them which are not foūd written in the booke of life, whiche ſhal remayn perpetually with Chriſt in heauen (with al the holy angels ⁊ elect) in the ioyful, perfect ⁊ eternal bliſſe ⁊ fruicion of al the grace and goodnes that is prepared of god and of Chriſt our heauenly king, for al faithful beleuers. But thys is incomprehenſible vnto all reaſon, witte and ſenſe of man, onely to conſider it generally, as S. Auſten ſaith: Saluaciō. *ſaluacion is a ſtate wherein is all perfectenes aboundauntlye of all thoſe thynges that are good*

and

A and to be deſyred eyther in heauen or in yearth, whereunto God of his mercye will helpe and bryng vs.

¶ The.xxi.Chapter:

The texte.
Eſai.lxv.
⁊.lxvi.
ii.Pet.iii.

And I ſawe a new heauen and a new earth. For the firſt heauen, and the firſt earth wer vaniſhed away, and there was no more Sea. And I Iohn ſaw that holy citie, new Jeruſalem come down from god out of heauen, prepared as a bryde garnyſhed for her huſband. And I heard a great voyce out of heauen, ſaying: Behold, the tabernacle of God is with men, and he will dwell with them. And they ſhalbe hys people, and God himſelf ſhalbe with them, and be theyr god.

NOw from this place foꝛth, the holy Apoſtle ⁊ Euāgeliſt S. John deſcribeth the ſaluacion of all ſuche as are elect, theyꝛ ſtate, and the kingdom of heauē, and finally the euerlaſting bliſſe, whereof he wꝛote ſumwhat in the fifth Chapter: but here he wꝛiteth moꝛe playnly, plentuouſly, and largely of it. As cōcerning the newe heauen ⁊ newe earth, after what maner they ſhal be, it is no place here to diſpute oꝛ to cōtend much about it. The teſtimonye of the holy Apoſtle. S. Peter, and of. S. John in this place, is ſufficient foꝛ vs. S. Peter in the third chapter of his ſecond Epiſtle ſayth (as John doth here) that thoꝛow the wooꝛd of god, wherby heauen and earth are created ⁊ made, ſhall there be a newe heauen and a newe earth agayn: which yͤ faythfull elect ſhal wel ſee, which had rather beleue the wooꝛd of God, than al the weake ⁊ deceiuable reaſon of yͤ Philoſophers, whiche haue takē in hand to diſpute and diſcuſſe ſuch thinges, but litle to yͤ purpoſe. But. S. Paule diſcuſſeth the matter with one wooꝛd, ſaying: B we ſhalbe alwayes with the loꝛd, in that ſame ſtate where Chꝛiſte our loꝛd the euerlaſting king is: namely, with al them which ſhalbe ſaued, both aungels ⁊ ſoules, and alſo with al thoſe men which did riſe ⁊ went vp to heauen with Chꝛiſt. This is certen, yͭ like as thoꝛow yͤ ſinne of Adam, this woꝛlde is coꝛrupt and infect, and the earth alſo with wedes ⁊ vnpꝛofitable thynges, whiche hinder and hurt the pleaſaunt ⁊ good fruites which might ſerue and be pꝛofitable vnto the woꝛld: ⁊ the ſea lykewiſe with her vnquietnes ⁊ rageing, doth much harme: ſo ſhall the earth and water no moꝛe be, but altogether without fault, like as mankynde ſhall likewiſe bee without any maner of fault in perfit ioy, pleaſure ⁊ bliſſe. Euen ſo, I ſay, ſhal the whole earth be garniſhed after ſuch a ſoꝛt, yͭ it may be a very paradiſe, without anye maner of labour, that the bleſſed ſhal wiſh to liue vpon it, but that they are in theyꝛ countrey in heauen. The ſame heauen which was made with one woꝛd, may likewiſe be pꝛepared of God with one woꝛd, foꝛ the whole and perfite bliſſe of the faythful elect. Let vs content ⁊ ſatiſfie our ſelues with this, in thys doubt ⁊ diſputacion whiche cannot be compꝛehended noꝛ diſcuſſed with anye reaſon of manne. But the holye citie that John ſawe, is nothyng elles but the ſtate of all the faythfull elect in eternall and full ſaluacion without any maner of imperfeccion, with abūdance of al goodnes, where nothing moꝛe can be deſired, and with ſure ⁊ quiet poſſeſſion of al heauenly treaſures, in yͤ ſight and fruicion of god the higheſt and the only goodnes ⁊ felicitie, as he can geue himſelfe to be inioyed, and that moſt louingly, moſt cōfoꝛtably ⁊ moſt bliſſedly vnto al creatures of knowledge ⁊ vnderſtanding. And that thoꝛow the cleare ⁊ bliſſed glaſſe of the excellēt holy,

A newe heauen, ⁊ a new earth

Al creatures renued at mans reſurreccion.

The holy citie, newe Jeruſalē.

The glaſſe of Chriſtes manhod.

The tabernacle of God.

Ieruſalem & Iebus.

Three ſortes of Ieruſalẽs.

holy and exceding bleſſed manhod of Chriſt, the king of all honour C and bliſſe vnto al faythful elect. Whoſe bleſſed and ſacred body and ſoule vnited and knit in one with the holy godhead, is a perfect & a cleare glaſſe, wherin his moſt pleaſant glorifyed manhod may be beholden. In which glaſſe al the bliſſed ſainctes, that is to ſaye, all that are ſaued, doe behold and haue the perfit fruicion of al yͤ goodnes, which yͤ lord God is in himſelf: & of al benefites yͤ he will geue vnto all his creatures euerlaſtingly. This glaſſe is ſignifyed by yͤ tabernacle of God, wherin god wil abyde and remayne with man, with al grace and louing kindnes, and that in the new Ieruſalem which is builded altogether of moſt precious ſtones, of the bleſſed frendes of god, in whom god hath a pleaſure and a delight to dwell and to remayn, and to deale and diſtribute his ioy, felicitie, & bliſſe vnto the faythfull electe. For Ieruſalem is not the miſerable and wretched citie of the Iewes, whiche is called Ieruſalem, and Iebus, and I cannot tell with how many more names beſide, which was ſo oft ouerthrowen for the rebellion and diſobedience of theyr citizens, and for that they forſoke god: in the which citie the blind, proude, froward, and obſtinate Iewes do fixe and ſet al their hope and felicitie, where they hope and deſyre to be lordes, and to reigne ouer al men with theyr Meſſias, whom they vainly (being groſſely deceiued) doe loke and gape for: but it is that Ieruſalem, which is neither heauenly nor earthly, but a ſpiritual Ieruſalem, a general felowſhip & brotherhod of al faythful ſeruauntes of god, which haue a right chriſten faith, & a perfit loue thorowly furniſhed with al good and holy workes: the boundes and limites wherof are thorowout D the whole compaſſe of the earth, wherſoeuer the Lord god is rightly knowen and truely ſerued after hys own will, expreſſed in his word. So that there are .iii. maner of Ieruſalems. But S. Iohn ſpeaketh in this place, of the heaukly and newe citie of thoſe which are bliſſed in god: which citie is in heauen, prepared of God and made ready of Chriſt the bridegrome of al faythfull, for them, hys ſpouſe. Which ſpouſe is garniſhed, not of her ſelfe, but of God, with al heauenly graces and vertues, and with the ornamentes of al perfeccion. In this citie of the heauenly and eternal Ieruſalem, ſhal the lord god in Chriſte dwell, as it were with and among hys people and dearebeloued ſpouſe, and well garniſhed or floriſhynge bride, with moſt high ioye and delyght & endles bliſſe and felicitie.

The text. Eſai. xxv. Apoca. vii *Eſa. xliii ii. Cor. v. *Apo. xxi. *Heb. viii

And god ſhal wipe away al teares from their eies. And there ſhalbe no more death, nether ſorow, nether crying, nether ſhal there be any more payn, for the old thinges are gone. And he that ſate vpon the ſeate, ſayde: *behold, I make all thynges newe. And he ſayd vnto me: Write, for theſe wordes are faithful and true. And he ſaid vnto me: it is done, I am *Alpha and Omega, the beginning and the end, I will geue to him that is a thyrſt, of the well of the water of lyfe, free. He that ouercometh, ſhal inherite al thinges, *and I wil be his God, and he ſhalbe my ſonne.

The deſcripcion of newe Ieruſalẽ.

How and what this bliſſe ſhalbe, can no man expreſſe. But what thynges ſhal not be there, that doth he declare. Fyrſt there ſhall be no teares: For there ſhal no maner of aduerſitie, trouble or vexacion, happen vnto anye man. There is alſo no maner of decaye nor weakenes, neither of the bodye nor of the ſoule, no maner of ſickenes nor infyrmitie of complexions, no bodely hurt nor afflicion, no dreade nor feare of deathe, no heauye nor grieuous temptacion, no lacke of anye thing, no miſchaunce, no wepyng, nor wayling, nor

payn,

A paine,ſmart,noꝛ impediment.Foꝛ in the ſtate of bliſſe and ſaluacion,is no thought noꝛ ſoꝛowe to bee taken,foꝛ any of theſe thinges. Foꝛ the firſt and oꝛiginall occaſion of all theſe miſeries (the ſynne of Adam and Eue,foꝛ whoſe ſake the woꝛld was created,) is altogether paſt,⁊ vtterly ceaſed,ended ⁊ finiſhed together with deathe and the deuell,thoꝛowe the righteouſnes of oure ſauiour Chꝛiſte. Thoꝛow ÿ which righteouſnes all mankind,ſo many as are faithful,is reconciled vnto God foꝛ euermoꝛe.Thus hath Chꝛiſt ſitting vpon the ſtole of hys kyngdome ⁊ gloꝛy,oꝛdeyned al thinges new. This muſt be ſtedfaſtly confeſſed and beleued of all faithfull chꝛiſtians,as an infallyble trueth:and therfoꝛe it is gods commaundement that it ſhould be wꝛitten foꝛ an euerlaſtyng remembꝛaunce, foꝛ an holſome doctrine and conſolacion,that all men ſhould beleue the trueth, and ſo beleuyng obteyne bliſſe and ſaluacion. Foꝛ thys is the end of all thynges,the bliſſe and ſaluaciō of mankynd in god: which will declare and diſtribute his gloꝛy,mercy,⁊ louyng kindnes,vnto them which he hath choſē from euerlaſtyng,vnto his honour and gloꝛy:which is the beginning and end of all thinges that are,euer were,oꝛ euer ſhall be. Unto all them which in thys vale of miſery did thirſt after righteouſnes,and after the gloꝛy of God, vnto them will the grace and fauoꝛable mercy of god geue ÿ liuing wel ⁊ fountayne of all goodnes,and the eternall ſpꝛyngyng ſtoode of refreſhment vnto ſaluaciō,and to perpetuall ioye and felicitie in God.

Chꝛiſt hath made all newe.

Beliefe.

To whom God will geue the fountain of goodneſſe.

B But theſe giftes and rewardes,muſt be obteyned with much labour ⁊ trauel, yet not pꝛoperly as deſert oꝛ merite:foꝛ ſuch great euerlaſtyng reward,the hygheſt goodnes and felicitie, can not bee purchaſed with any labour oꝛ trauell of man,but it muſt be obteyned and enherited of and by the free grace and mercy of God. Unto them all,which ſhall be thus eternally bleſſed,ſhall Chꝛiſt ÿ ſpouſe and bꝛidegrome of the church,be their Jeſus and ſauiour,and alſo their God,and their perfite ſatiſfaccion:in ſuche maner and wyſe, that they ſhalbe as his deare childꝛen and louynge ſonnes, and he (Chꝛiſte)ſhal bee theyꝛ father,bꝛother,God,and theyꝛ euerlaſting kynge and captayne.

To whom Chꝛiſt wil be a Jeſus.

The text.

But the fearfull and vnbeleuyng,and the abhominable,and murdrers,and whoremongers,and ſorcerers, and ydolaters,and al lyars,ſhal haue theyr part in the lake, whyche burneth with fyre and brimſtone,which is the ſecond deathe.

Here foloweth now alſo the contrary part, what Chꝛiſt the iudge ſhall oꝛdeyne and make with them,which in this woꝛld wer fearfull ⁊ cruell vnto al godly,humble,and lowly mē:which haue hurt and noyed all men:whiche neuer would credite noꝛ beleue the holy goſpel,the holy ſcripture,the euerlaſtyng woꝛd of god:which haue handled and dealte abhominably againſt all kinde and nature,and againſt al loue:which euen againſt their naturall kinde,of very ſet purpoſe haue been murtherers,⁊ ſhedders of innocēt bloud:which haue defiled and ſtayned the naturall ſtate oꝛdeyned of God, with filthy vnchaſtnes.And haue pꝛactiſed ſoꝛcery and witchcraft,contrary to the honour ⁊ law of God,not without making ſome band oꝛ couenaunt with the wicked ſpirite,the arche enemy of god,whō they haue ſerued,and obeyed his pleaſure and commaundement,in ſettyng vp of chapels and altars, in ſeruing, honouryng, woꝛſhipping,pꝛaying vnto,and callyng vpō falſe goddes (vnder the name

The puniſhemēt of ÿ wicked.

Unbeliefe.

Murder.

Whoꝛdom

Witchecraft.

Idolatrie.

C

of ſainctes) whom they haue ſought farre and nere, to make their oblacions vnto them:agaynſte whom the holy prophetes haue alwayes cried out,againſt the falſe teachers,falſe prophetes, ⁊ falſe apoſtles. Their and all other lyars and wicked doers part, ſhalbe in eternall damnacion,where nothing is but ſorow,anguiſhe,wepyng ⁊ waylyng,heuines,diſtreſſe,deſpaire with euerlaſtyng contempte and hatred of God. All whiche is the ſecond death,vnto the which men doe come thorow theſe forenamed ſinnes and blaſphemies committed in the world without repentaunce or amendmēt. For the firſt death is the corporall death of the body, layed vpon al men of almightye God by reaſon of ſynne.

The firſt and ſecond deathe.

The text.

¶And there came vnto me one of the ſeuen Angels which had the ſeuen vyalles full of the ſeuen laſt plages,and talked with me,ſaying:come hither,I wil ſhew thee the bryde,the lambes wyfe. And he caried me awaye in the ſpirite to a great and an hye mountayne,and he ſhewed me the great citie holy Ieruſalē:deſcending out of heauen from God,hauyng the brightnes of god. And her ſhining was lyke vnto a ſtone moſte precious,euen lyke a Iaſper, clere as Chriſtall : and had walles great and hie, and had twelue gates,and at the gates twelue Angels:and names wrytten,which are the names of the twelue tribes of Iſrael:on yͤ Eaſt part thre gates, & on the Northſyde thre gates, and towardes the South three gates,and from the Weſt thre gates, and the walle of the citie had twelue foundacions:and in them the twelue names of the lambes twelue apoſtles.

Chriſt the angell that talked with John.

Chriſt is the angel of the great councell,which thorow his angels that ſerue him,worketh ⁊ bringeth to paſſe the ordinances of god, with puniſhmentes and plages of the wicked ⁊ vnfaithful,whiche doe hinder ⁊ let his ordinances. The reward dothe he pay himſelf. For he himſelfe is the rewarde and the crowne of the bleſſed. This Chriſt our lord and ſauiour talketh here with John his beloued,⁊ of a ſpeciall truſt ⁊ loue towardes him,he ſheweth him his ſpouſe and wyfe, and nameth her the lambes wyfe, but it is the chriſten churche,the felowſhip of all ſainctes and holy electe. This chriſten church is in two maner of ſtates. In the firſt ſtate ſhe is militant, euer ſtriuing and fighting,euer in warrefare,aſſaulted with much trouble and vexaciō,ſorowful,vnperfit,and euer waxing ⁊ increaſyng. And in the other ſtate ſhe is triumphant,victorious,euer triumphing,quiet,free,without care or ſorow for any vexacion, perfite,heauēly,bleſſed,and euerlaſting. Of bothe theſe ſtates for certeyn few properties,the earthly Jeruſalem the citie of the Jewes, is ſet for a figure,compariſon,example and counterpayne. Whiche Jeruſalē of the Jewes,lyeth vpon an hyll,hath.xii.gates ⁊ great high walles,and lieth on high toward the whole land roundabout on euery behalfe. Of the whyche they that wyll know more,maye reade Joſephus which writeth largely therof. Now here ſpeaketh Chriſt of the ſpirituall Jeruſalem in her double ſtate. It lieth alſo high,for as much as it is highly indewed with gods grace ⁊ glorious giftes: for whoſe ſake almightie God ſente his only begotten ſonne vpon earth to clenſe ⁊ to make her pure,to bilde her,to bewtifie and to garniſh her,⁊ to make her glorious,euē for an euerlaſting kingdom,and for a deare beloued ſpouſe for himſelf. This citie is great,for it reacheth vnto all the endes ⁊ coaſtes of yͤ world: and it is alſo holy,for it is ſanctified with the holy and bleſſed preſence of Chriſt,with his precions heart bloude,which was ſhed in the higheſt loue and obedience towarde god and mankind:and that waſheth away the ſinnes of al the world:in that are al the faithful

Chriſt our rewarde.

D

Chriſtes churche in ii. ſtates.

Earthly Hieruſalē a figure of the newe.

The deſcripcion of the ſpirituall Hieruſalem.

purged

A purged & clēſed. This deſcending of ẏ heauenly citie Jeruſalem or
The deſcēding of the new Hieruſalem.
holy chriſten church, ſignifyeth the cōmon felowſhip & participaciō
of ẏ church triumphant that reygneth in victory, with the churche
militant, that continueth & remaineth in battel & warrefare. For
they both are one church, deuided & ſōdred in.ii.oneli in this world,
by reaſon of the tyme. For that church, whiche is nowe militant &
lyeth in warrefare vpon earth, ſhal ſhortly be in heauen victoryous
& triumphant. This church bothe vpon earth & in heauen, hath one
godly glory: & al honour, vertue, prayſe, might, & bliſſe, cometh vnto
The lighte of the churche.
her from god. The light of this church, is the moſt precious ſtone,
namely vpō earth, fayth with loue, and in heauen trueth & ſaluaciō
in Chriſt. The walles which defēd, preſerue, and kepe this citie, is
The gates of Hieruſalem.
the faith & belefe in the holy word of god, by the which the faithfull
beleuers are kept and preſerued. The.xii.gates may we take & vnderſtand
for the.xii.articles of ẏ holy chriſtē faythe, vpon ẏ gates,
the.xii. Apoſtles, or patriarkes, or prophetes whyche haue their
glorious & holi names, not only written in heauen, aboue al other
holi ſaintes, but alſo vpō earth in ẏ militāt or warrefaring church.
These gates of ẏ articles, are well & orderly ſet & appointed, of the
father, of the ſōne, of ẏ holy goſt, of the grace & reward of redēpciō.
The.xii. foundacions of Jeruſalem.
The.xii.foundacions of theſe walles, mai be taken for the bokes of
the old & new teſtamēt, vpon the which ẏ wall of ẏ chriſtē churche,
the holy faithe (which is but one bothe of the chriſtians of the olde
& of the new teſtament, both of the prophetes & of the apoſtles) is
& ought to be founded & grounded. And where as the apoſtles are
The apoſtles.
here more named than ẏ prophetes, it is done for this purpoſe: for
B as much as thorow the apoſtles, ẏ doctrine of the prophetes, & the
goſpel promiſed in the prophetes was ſpred abrode & publiſhed in ẏ
whole wide world: which goſpel ẏ prophetes did preache and write
vnto the children of Iſrael, & to their neighbours the people nexte
about thē of the lande of Iſrael, & againe becauſe ẏ Apoſtles were
witneſſes in their owne parſōs of the ſlaying & death of the lambe.

The texte. And he that talked with me, had a golden rede to meaſure the citie withall, and the gates therof and the wal therof. And the citie was built foure ſquare, and the length was as large as the bredth, & he meſured the citie with the rede twelue.M.furlonges: and the length and the bredth, & the height of it, were equall. And he meaſured the wall therof, an.cxliiij.cubites: the meaſure that the aungell had, was after the meaſure that man vſeth. And the buildyng of the wall of it was of Iaſper. And the cytye was pure golde, lyke vnto cleare glaſſe, and the foundacions of the wall of the citye were garniſhed with all maner of precious ſtones. The fyrſte foundacyon was Iaſpis, the ſecond Saphire, the thirde a Calcedony, the fourthe an Emeralde, the fyfte Sardonix, the ſyxt Sardoes, the ſeuenth Cryſolite, the eight Berall, the ninth a Topas, the tenth a Chriſopraſos, the eleuenthe a Iacinte, the twelue than Amathiſte.

In the.xliiii.of Ezechiel, & likewiſe in zacharie doe we reade of the
miſterie of this holy citie, whiche is here deſcribed as thoughe it
ſhoulde be meaſured how long, how brode, and how highe it were:
But it is done of Chriſt after the maner of a viſion, and as it were
in a miſtery. For Chriſt knoweth his churche wel inoughe, and al
which are therin or belong therunto. The goldē reede is as it wer
The goldē reede to meate the citye.
a golden metewand, and it ſignifieth the right ſquare of the holye
ſcripture whiche onely declareth and ſheweth certenly and trulye
what is right or croked, wel or amiſſe in the religion, and doctrine,
ceremonies, and diſcipline of the churche. And where as the citye
Hieruſalē ſquare.
lyeth foure ſquare, it ſignifyeth the.iiii.quarters of ẏ world, in the

C

An hūdred xliiii.

Precious ſtones.

Hieruſalē of pure golde.

Glaſſe.

D

which the almighti god hath alwaies had his peculier elect, faithfull folowers and obſeruers of the true loue of God & of the neighbour, wherin conſiſteth the lawe and the prophetes, and alſo yͤ cōmaundement of Chriſt the ſauiour of the whole world. The length is from the eaſt to the weſt, the bredth is from the north to yͤ ſouth, and the height is euen from the earth to the heauē. So that heauen and earth and the whole churche both triumphant in heauen & militant vpō earth, are ful of the glory of god, of the power and kingdom of Chriſt, which the father gaue him whan as he dyd ſet hym at hys ryghthande, in the moſt highe honour, glory and bliſſe for a mirrour vnto all faithfull and holy elect. An hundreth and .xliiii. is a full & a perfit number euen .xii. times .xii. And it ſignifieth al perfeccion of the grace of god the holy goſt, and of all true and perfecte vertues, which true faith oneli preſerueth and maketh good, & perfecte, and alſo acceptable vnto god. The true faith and belefe which hath alwayes been preached and preſerued in the holy churche, as well by the Iſraelites as by the chriſtians, ſtandeth marked thorowe the holy ghoſt in the holy ſcripture. And there are as manye precious ſtones therin, as are holy doctrines and examples by the which the ſtate of chriſtendom, the chriſten religion, the churche of God, the holy Hieruſalem is builded. This citie is buylded of pure gold. For fayth can not be without feruent loue, whyche is compared vnto golde, which is not alſo without purenes of an innocent & godly lyfe, whyche is ſygnifyed by the glaſſe. Nowe of the compariſon of the .xii. precious ſtones with the .xii. articles of the faythe, many thynges myght be wrytten & ſayd, which I leaue vnto them that bee learned to conſyder, for as muche as in effecte there is nothing wanting, and the holi ghoſt hath ſet forth and opened the vnderſtanding of them in no place of the holy ſcripture more playnly.

The texte.

*Eſa.lx.

*Eſa.lx.

¶ The twelue gates wer twelue pearles, euery gate was of one pearle, & the ſtrete of the citie was pure golde, as thorow ſhyning glaſſe. And I ſaw no temple therin. For the Lorde God almighty and the lambe are the temple of it:*and the citie hathe no nede of the ſunne nether of the mone to lightē it. For yͤ brightnes of god did light it, and the lambe was the light of it. And the people, which are ſaued, ſhal walke in the lyght of it. And the kynges of the earth ſhall bryng theyr glory (and honour) vnto it.*And the gates of it are not ſhut by day. For there ſhalbe no night there. And into it ſhall they bryng the glory and honour of the nacions. And there ſhall enter into it none vnclene thyng, nether whatſoeuer worketh abhominaciō or maketh lies: but they onely whiche are wrytten in the lambes booke of lyfe.

The pearles to builde the gates.

Golde.

The worſhip of god in ſpirite and truth.

Hereby may it wel be perceiued, that this viſion, & the buildinge of this cytye, muſte and ought all to be vnderſtande ſpiritually, after the maner and cuſtome of the prophetes. For there can be found no perles, ſo great, & agayne men can not make walles & gates with perles, & ſpecially where as he ſpeaketh of one perle. In all ſtretes is nothing ſene but pure gold of loue, and of pureneſſe & cleaneſſe of lyfe. He that hathe not that, is none of them that may dwell in the chriſten citie, nor that may be admitted to be a citizen in that heuēly felowſhip. In the temple at Hieruſalem, was a bodilye, and an exteriour temple and aultar with the prieſthod of the Iewes, lyke as the tabernacle of Moyſes permitted alſo vnto yͤ Iewes as lōg as they dwelt in the land, els ſhould there no corporall nor exteryour gods ſeruice haue been done. But for as muche as the citie of yͤ faithfull, the golden Hieruſalē, reacheth vnto all people, nacions, & lādes, & that almighty god wil no more of yͤ Iewiſh ſacrifices, but wil much rather be honoured & worſhipped in ſpirite and trueth, & requireth

A requireth of all faithfull, the ſacrifice of thankes geuing, for the ſaluacion which god hath prepared for vs thorowe Chriſt, which is our prieſt, aultar and ſacrifice altogether, therfore in the chriſtē congregacion we nede no ſuch temple of ſtone, wood, nor of golde. A faithful, louing, and a thankful heart and mynd, is a good and a right temple vnto the lord. Only the lord god is the temple wherunto we ſhould turne, as oft as we wil praie ⁊ geue thankes vnto god. He only can heare vs, helpe vs, ⁊ ſaue vs: al goodnes cometh of him only, and therfore al honour, praiſe, ⁊ thankes geuing perteyneth vnto him only. But god doth al this vnto vs only thorow the innocent lambe, which only waſheth awaye the ſynnes of the world, and was offered vp for vs, and with his rightuouſnes and innocencie hath made ful ſatiſfaccion for al the ſinnes of the elect.

The temple of god.

This lambe is the Sunne of rightuouſnes without any maner of blemiſh, which no mā can ſee in yͤ Moone, which ſomtime waxeth, ⁊ ſomtime miniſheth. And therfore the chryſten church and yͤ heauenly Jeruſalem, hath lyght inough ⁊ ſufficient, of Chryſt, which is the light of the world, as he ſaith. And he is alſo the brightnes of god, ſo farre as it pleaſed god the father that we ſhould knowe thorow Chryſt. And for this cauſe, there can be no lacke of light ⁊ truth, of grace and helpe in the whole church. But if in this church here beneth which is the militant and warrefaring church, there be any darknes, it is by reaſon that the word of god is kept down, B ⁊ by reaſō that Chriſt is not taken of ſome, for the ſame yͤ he is: but they are none of yͤ right churche.

The Lambe.

The lyght of Hieruſalem.

The cauſe of darkeneſſe in the churche.

Notwithſtandinge Chriſt ſhineth bryght, and burneth alſo, in the heartes of the faithful. And in that light which Chriſt is, do al people walke, which ſhalbe ſaued. For the holy chriſten faith, was preached by this holy man S. Johns time, ⁊ grew, ⁊ increaſed in al landes ⁊ nacions of yͤ whole earth. And yͤ kinges alſo of the heathen wer called ⁊ receiued of Chriſt, ⁊ indewed with high benefites ⁊ with great grace, ſo long as they did reteine and kepe the goſpell and yͤ doctrine of yͤ Bible, ⁊ mainteined conſtantly yͤ true faith in gods holy worde. So long as the gates of the chriſtē articles do ſtand open, ſo long doth the light ⁊ day of the chriſten religion, doctrine ⁊ wiſedom continew. And ſo long as this faith remaineth ⁊ faileth not: ſo long ſhal no erroure hurt yͤ chriſten church, nor yet obſcure or darken it. To yͤ faith of yͤ which articles, as they wer preached by yͤ apoſtles, al naciōs, euē yͤ heathen, wer eaſily brought ⁊ allured: for they wer manifeſt by yͤ goſpel ⁊ proued euidently by the worde of god.

Fayth in yͤ xii. articles

But as ſone as mē would goe beyond yͤ rule and ſquare, ⁊ ſo haue gone about to ſet vp new articles of yͤ faith in their counſels, without ⁊ beſide yͤ worde of god, and that both vnneceſſary ⁊ againſt al reaſon, than could yͤ true faith no more increaſe, but frō time to time as the multitude of theyr new articles did increaſe, euen ſo did this true faith diminiſhe and decaie, and ſo became the chriſtendom (as we doe ſee, the more pietie) leſſe and leſſe, ⁊ the burthē of ceremonies more ⁊ more, til thei waxed intollerable. As are the articles of auricular ⁊ eare confeſſion, of purgatory, of ſuperſticious faſtynge, of the primacie of the biſhop of Rome, of yͤ eleuacion ⁊ adoraciō of the ſacrament of the body ⁊ bloud of Chriſt, of the inuocacion of ſaintes, of worſhipping of images. Al yͤ which wͭ other like, haue brought greate

Romiſhe articles.

offence and ſlander vnto the chriſten church, and haue been a great occaſyon of the ruyne and fal of many vnfaithfull. Into this holy churche, ſhal no vncleane thing enter: for true fayth and loue ſhall preuent and auoide al maner of euil, & the bloud of the lambe ſhall pourge, clenſe and waſhe away all maner of ſinnes. And in lyke maner alſo, al that is abominacion vnto the lord, as ydolatry, abhominable blaſphemies, and forged lyes, and falſe doctrine, ſhall haue no place in the right church. For vnto the right holy church, which is knowen only vnto god, and inuiſible vpō earth, doe only the electe chyldren of god perteyne, whoſe names are wrytten in heauen in the boke of the lyuing.

C

No vncleanneſſe entreth in the church.

The electe only belōg to yͤ church.

The.xxii. Chapter.

And he ſhewed me a*pure ryuer of water of lyfe, cleare as chryſtal: proceding out of the ſeate of god, and of the lambe. In the myddes of the ſtrete of it, and of either ſyde of the riuer, was there wood of lyfe: whych bare twelue maner of fruites: and gaue fruite euery moneth, and yͤ leaues of yͤ wood ſerued to heale the people withall. *And there ſhalbe no more curſe, but yͤ ſeate of god and the lambe ſhalbe in it: and hys ſeruauntes ſhal ſerue hym. And they ſhal ſee his face, and hys name ſhalbe in their foreheades. And there ſhalbe no night there, & they nede no candle, nether light of yͤ ſunne: for the lord geueth thē light, and they ſhal raygne for euermore.

The texte.
*Eze.xlvii
Zach.xiiii
*Eſay.lx.

CHriſt openeth vnto John his deare beloued diſciple, the ſecrete miſteryes of the kingdom of heauē, and expoundeth the viſions of the other prophetes, as farre furth as is requiſite and neceſſarie for the chriſten doctrine. And thus John ſeeth here a pure ryuer of water, very clere, which is the holy ſcripture, the worde of god, the doctrine of Chriſt, and yͤ holy goſpel of our ſaluacion. That ſame is clere vnto al them that haue a pure heart and mind, not defyled nor blemiſhed with tranſitory loue and care of the world, nor with any temptacions of the fleſhe. This holy doctrine procedeth & commeth out from the holy ſpirite of god, and of Chriſt. For he is one god with the father and the ſonne. He is the ſeate of glory, of omnipotencie, and of the godhead. He procedeth out from the welſpring of al wiſedom, grace & mercy, and floweth through the middes of al ſtreates of Chriſtes church, which is yͤ citie of god and of the lambe. And of both ſides of yͤ riuer doe ſtande glorious and bewtiful trees of life which receiue their increaſe, their leaues and fruite, of the moyſture of the ryuer. And theſe trees are the holy fathers, of the faithfull chriſtē church, of the old and new teſtament, which by their faith, and by their vnderſtanding & reading of the holy ſcripture, of yͤ law, of the prophetes, and of the goſpel, haue liued, taught and wroughte very frutefully in the holy citie of the church, & haue brought forth twelue maner of fruites, that is to ſay, many fruites: and haue ſerued god without ceaſing, with much fruite and profit in right and true good workes and vertuous exerciſes. The leaues, fruite and ſappe of theſe holy trees, wer very holeſome & ſoueraine, as were alſo the fruites of the diſciples, of the prophetes and apoſtles. For the holy biſſhops & preachers of gods worde, did make repētant, faithfull, holy, and chriſten people (by their preaching, teaching, writing, praiers, and chriſten example of life) of them which wer before very hethen. And in this church, there is no curſed fruite, & no meate is vncleane vnto the faithful: For they ſhal receiue and

The chriſtalyne riuer.

D

Whence yͤ ſcripture procedeth.

The trees aboute the ryuer.

The fruite of yͤ trees.

Nothynge vncleane to the faythfull.

inioye

A iniop al maner of fruites and meates with thankes geuynge, and wyth al temperatenes and meaſure. Neither ſhal the holy goſt be extinguyſhed in the holy churche of god, but he ſhal prouide miniſters of god, and ſhal incorage and comfort thē with his aide and aſſyſtence, that they ſhal profyte, goe forwarde, and procede fruitfully in all goodnes: and thorowe true fayth, they ſhal knowe the face of god, and hys gracyous and merciful wil & pleaſure in thys militant and warrefaryng churche: but in the heauenly Jeruſalē they ſhal know hym face to face, euen as he is, and ſhall laude and prayſe hym euerlaſtyngly. And theſe miniſters and ſeruauntes of god, ſhal not be aſhamed to knowledge and to confeſſe the name of god, the chriſten faith, and the holy goſpel. They ſhal beare about, preache and glorifie the name of Chriſt openly, wyth ioy, delighte and pleaſure. And neyther Sunne nor Moone ſhal helpe or adde any thing to this cleare and bryghte daye of gods knowledge, for the ſpirite of god ſhal doe altogether. And yͤ bliſſed ſoules in heauē haue their Sunne, and Moone, the glaſſe of the godheade, the excellente bewtye of the gloryfyed and exalted manhode of Chryſte, wherby they ſhal reigne in bliſſe for euermore.

The holy ghoſt wyll not forſake hys church

The ſunne and moone

The texte. And he ſaid vnto me: theſe ſayinges are faithful & true. And the lord god of ſaintes and prophetes ſente hys angell to ſhewe vnto hys ſeruauntes, the thynges whyche muſte ſhortely be fulfilled. Beholde, I come ſhortly. *Happy is he that kepeth the ſayinges of the Prophecie of this boke. I am Iohn whiche ſawe theſe thynges, and heard them. And when I had heard, and ſene, *I fel down to worſhip before yͤ fete of yͤ angel which ſhewed me theſe thynges. And he ſaid vnto me: ſe thou do it not, for I am thy felowſeruaunt, and the felowſeruaunt of my brethren the prophetes, and of them whych kepe the ſayinges of thys boke. But worſhyp god.

*Apoca. i.

*Apoc. xix.

Chriſte ſpeaketh vnto John, and geueth witneſſe and teſtimonye vnto this boke of Reuelacion of ſecrete miſteries, that al which is writtē in this boke, is certen and true, and not to be contemned & B taken as any trifle or fable. For this boke was ordained of god to be ſpoken (thorow an angel) vnto John, that he ſhoulde wryte it, and ſhould leaue it behinde him in the faithful and holy churche of Chriſt. Euen yͤ ſame god which reueled vnto other holy prophetes and men of god, thinges that wer to come, the very ſame god hath now ſent hys angel, and geuen him in commiſſion to open and reuele vnto John theſe viſions and prophecies of thinges to come, which ſhould happen, come to paſſe, and be fulfilled very ſhortly, yͭ is to ſay, they ſhould ſhortly begin, and ſo happē and come to paſſe one after another, vntil they be al fulfilled. Beholde, with certen thinges wil J come very ſhortly. The comming of Chryſt is prophecied vnto vs after ſuch ſort and forme, that we ſhould carefully and diligently wayte for it continually, lyke as trne and faithfull ſeruauntes do waite & watche vpon yͤ returning of their maſters, and doe neuer ſlepe, as Chriſt teacheth in the goſpel. And becauſe this boke ſhould not be contemned, nor lightly eſtemed in the chriſten church, therfore Chriſt ſaith by his meſſenger and angel, that he is happy, that is to ſay, he is the ſeruaunt of god, and pleaſeth yͤ lord wel, and ſhalbe partaker of grace and ſaluacion, which beleueth this boke, & taketh al thinges that are writtē therin for true and holy, & eſtemeth the prophecies of this boke, which are many & diuers, no leſſe thā other holy bokes of yͤ prophetes & euāgeliſtes, & other holy prophecies. And wheras he ſaith, J am John, it is as much to ſay as thus: if ye beleue my prechig of Chriſt in other matters,

The confirmacion of the apocalypſe.

The commyng of Chryſte.

John ſaw the reuelacyon. C

ters, becauſe I am yͤ ſame John which was conuerſaunt & liued with Chriſt, thã beleue me in this boke alſo, becauſe of yͤ viſions, ſightes and ſayinges, which I haue ſene and hearde my ſelfe, and haue written in this boke. And I knowe alſo and am aſſured that this angel was an holy angel, & therfore I, for feare & reuerence

How John knewe a ryght angell.

would haue wurſhipped him as a ſeruaunt and miniſter of god: & I did alſo worſhip him, and fel down at his fete to worſhip hym, that I might ſeme to ſhewe thankefulnes vnto him for yͤ infinite benefite and grace, that he reueled and opened vnto me ſuch high and holy ſecret miſteries. But he would not accept & receiue ſuch honour and worſhip at my handes, nor was not cõtent therwith, wherby I am taught that I ſhould vtterly honoure and worſhip none, but only the almyghtie god. And althoughe the nature and dignitie of angels be higher than the ſtate and dignitie of mã, yet by the reaſon of the manhode of Chriſt, & by the reaſon of the ſaluacion of mankinde thorowe Chriſt, the nature of man is exalted aboue al angels. And therfore frõ henceforth the angel wil not be

Angels felowe ſeruauntes wyth men.

higher eſtemed thã as a feloweſeruaunt of al men vnto the lorde. And likewiſe our ſauiour Chriſt nameth himſelf a felow brother of his diſciples, and that alſo after the reſurreccion. And alſo the angel nameth John in this place, a brother and felow of the apoſtles, only for this boke, & ſheweth howe acceptable they are vnto the lord, (namely reputed euen as yͤ brethren of Chriſt) which doe eſteme this boke & beleue yͤ wordes which are writtẽ therin. And therfore no man ought to eſteme this boke lightly, nor to cõtemne it, foraſmuch as in many places it teacheth yͤ miſteries of Chriſt very euidẽtly.

The booke of the apocalypſe.

Although in diuerſe thiges prophecied in this boke which haue not yet been ſene to be fulfilled (becauſe they concerne this time of ours, the latter time) it is ſomwhat darke & obſcure. D

The texte.

filthi / sti. be
thi / stil

And he ſayd vnto me: ſeale not the ſayinges of the prophecie of this boke. For the tyme is at hande. He that doth euil, let him do euil ſtil: and he which is fylthye, let him be fylthye ſtyl: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come ſhortly, and my reward is with me, to geue euery man according as his dedes ſhalbe. I am Alpha and Omega, the begynnyng and the ende: *the firſt and yͤ laſte. Bleſſed are thei yͭ doe hys commaũdementes, that theyr power may be in the tree of lyfe: and may entre in thorow the gates into the citie*. For without ſhall bee dogges & enchaunters, and whoremongers, and murtherers, and ydolaters, and whoſoeuer loueth or maketh leaſynges.

*Eſa.xliiii Apoc.i.xxi.

*i.Cor.vi. Ephe.v.

In the old teſtament before the comming of Chriſt, yͤ Prophetes were partly commaunded to ſeale their prophecies: for like as the fulfilling of ſuche thinges as wer prophecied and promyſed was farre of, euen ſo might many diuers opinions be among the interpreters. But here in this place, the angel cõmaundeth John that

Why Johns boke was not ſealed

he ſhould not ſeale the boke, foraſmuche as ſuche matters as are prophecied therin ſhould be fulfilled very ſhortly. As it is euident that diuerſe of them wer fulfilled immediately, yea euen the great and notable viſion of the ſubuerſion and deſtruccion of the citie of Jeruſalem, and of the death and baniſhmente of the Jewes, was already fulfilled: for the which cauſe he did prophecy nothing of it, but of diuerſe other thynges whyche wer yet to come, he dyd prophecie. And therfore alſo after this boke he wrote his holy goſpel,

John wrote hys goſpell after yͤ Apocalypſe.

of yͤ godhead of Jeſus Chriſt, agaiſt certein heretikes. And therfore he ſaith, the tyme is at hande, for the whiche cauſe men muſte ſuffer the wicked to worke according vnto theyr wyckednes, for

thei

A they ſhal not practyſe it long. Men muſte ſuffer the wicked Jewes and heathen (whiche ſo wilfully and maliciouſlye doe noye ⁊ perſecute the faithfull chriſtians) to take theyr pleaſure. Let the falſe apoſtles, heretickes and hipocrites, which pretende great holynes, although they be ſhamefully defiled as wel inwardli as outwardly, let them remayne defyled and wicked, it ſhall ſhortely haue an ende, the iudgemente of God hangeth ouer their heades. But he that doeth well and rightly, nedeth not to feare the iudgement and coming of Chriſt. He that is holy thorowe true faythe and loue toward Chriſte, the ſame deſireth earneſtly from day to daye the comyng of Chriſte vnto the laſt and general iudgement. And as ſone as he ſeeth any of thoſe tokens happen, whych haue any lykelyhod of the approching of the ende of the world, and whiche ſhould come to paſſe before, than he lyfteth vp hys head ⁊ ſygheth, and wyſheth for the comynge of Chryſte moſt deſierouſly, that he might be ſone ridde ⁊ deliuered from the miſery and wretchednes of this world. But nowe, thou John, marke and take good hede, I wyll come ſhortly and brynge the rewarde with me for all them that haue laboured and done eyther good or euell. For, the tyrannes and workers of iniquytie wyll I puniſh with diſtreſſe and plages, and all other blaſphemers lykewyſe. I am the begynning of al thinges, I haue created the world, becauſe I am the worde by the whych god hath created all thynges. And I am alſo the end, for the laſte daye ſhall be my daye, whan as I ſhall come to iudge the quicke and the B dead. They performe and doe Goddes commaundementes, whych in true faith and loue indeuour themſelues with al diligence to doe the will and pleaſure of god with holy workes and vertuous exerciſes: and whāſoeuer they haue any trouble or aduerſitie, than they call and praye vnto God for grace and mercye for Chriſtes ſake, whoſe righteouſnes they take for the oblaciō ⁊ raunſome for theyr ſynnes, offeryng vp vnto hym the ſacrifice of thankeſgeuynge with a true and perfite faith in the mercy of God thorowe Chriſt Jeſus. Such true faithful men, are lyke vnto a fruitefull tree that beginneth to budde out, whiche in due tyme bryngeth furth muche fruit. And ſuche true faythfull beleuers can onlye enter, thorow faythe, into the chryſten churche here vpon earth: and whan the tyme commeth, they ſhal alſo enter in to the heauenly church. But ẏ vnfaithfull doe ſhewe and declare alſo theyr fruites, of all wickednes and fleſhely luſtes, wherin they defile them ſelues euen lyke ſwine, and become ſhameles in theyr ſynnes like very dogges. For the which cauſe thei cā not enter in to ẏ right chriſtē church ⁊ cōgregaciō, neither ſorcerers, inchāters, whoremōgers, murtherers, worſhippers of ydols nor any ſuch as make lyes of malice ⁊ of an euil conſciēce.

The God‑ly, wyſhe Chriſtes comyng.

Chryſtes comynge, with rewarde for all.

Chryſt the begynnyng and ende, Alpha and Omega.

The faithfull lyke a tree.

Who ſhall not entre in Chriſtes church.

4

The reſte.

¶ I Ieſus ſente myne angell, to teſtifye vnto you theſe thynges in the congregacyons. I am the rote and the generacion of Dauid, and the bright morning ſtarre: And the ſpirite and the bryde ſaye, come. And let him that heareth, ſay alſo: come. ⁎ And let him that is a thirſt, come. And let whoſoeuer wyll, take of the water of life, free.

⁎ Eſa.lv. John.vii

Lyke as almyghtye God ſayeth vnto Moyſes, I am the God of thy fathers. ⁊c. euen ſo ſayeth the Angell here in the perſone of Chryſte by the inſpiracion of Chriſtes ſpirite, that this prophecye was opened and reueled euen of Chriſt himſelfe, thorowe the Angell, vnto holy John, and therfore al men ought to credite ⁊ beleue all theſe ſightes, viſions ⁊ reuelacions: And they ought alſo to bee

The Apocalipſe to be beleued.

propouned

Chryſt the roote of Dauid.

Chriſte a mornynge ſtarre.

The Godly wiſhe Chriſtes comyng.

propouned & preached vnto the congregacions for their edifying, that the faythefull maye take diligente heede, and beware of the terryble and ſhamefull perels, daungers, and euyls whyche ſhall preuayle in the chriſten churche, and ſhortly aryſe and begynne, as is already hapned, and ſhall dayly bee fulfylled more and more one after another, as is before ſayde. But nowe howe Chryſte is the roote of Dauid, marke this well, for as much as for his ſake, Dauids kingdome was preſerued, and hys poſteryte alſo was preſerued in the extreme and troubleſome afflliccions of the Jewiſh nacion, vntyll ſuche tyme as Chryſt oure Lord and ſauyour was borne of the ſtocke and progenye of Dauid. For notwithſtandynge al the ſynnes wherwith Dauid dyſpleaſed God, and dyd, in maner, greater and more heynous ſynnes then Saule did, yet coulde he vſe the helpe of no nother thynge ſauyng onely of faythe in the promes of God, whyche aſſured and promyſed hym, that Chryſte the Lorde & promiſed Meſſias, ſhould be borne of his ſeede, wherin he might well reioyſe both for him ſelfe and alſo for all hys poſteritye, other Kynges and Lordes. And therfore our Lorde and ſauiour Chriſte is the roote and generacion of Dauid, by reaſon of his manhode: but concerning hys godhead he hathe an vnknowen ryſyng vp and begynnynge, and an vnknowen comyng furthe of an euerlaſtynge birthe. And lykewyſe Chriſt accordyng to his manhod is a bryght mornyng ſtarre, whyche ſhoulde drawe and allure the eyes of all menne vnto hym as vnto the ryſyng vp vnto blyſſe and vnto al ſaluacion. All thys, is the voyce of Chryſte, the bridegrome. And now foloweth the voyce and deſyre of the bryde and ſpouſe whyche oute of a true faythe, and an hearty deſyre and zeale, in all faythfull and electe, deſireth and wyſheth after the ſecond comyng of Chryſt vnto the latter iudgement, and ſo conſequently to inioye the participacion of the bleſſed and perfyt kyngdom in heauen with all faithfull electe, bothe with bodye and ſoule. For all the electe children of God doe hunger and thirſt after the honour and glorye of Chriſte in the kyngdom of heauen, as wel they that are vpon earth, as they that are already in heauen: for they wyſhe and deſyre in theyr ſpyryte the fulfyllyng of Gods will and pleaſure, wherunto with all humblenes and ſubmiſſion they doe vtterly ſubmitte their will, for they knowe that his wyll is beſt and moſt perfyte. And thys deſyre and wyſh of the faythfull electe, pleaſeth God well. And although he wyl not heare them at ſuche tyme as they deſyre, euen at the very ſame Moment, yet he dothe promyſe vnto them hys gracious ayde & mercye in the meane time, whych he wil doutles performe. And all, of mere grace and mercye without any maner of deſerte.

C

D

The text. Deu. iiii. and xii. Prou. xxx.

I teſtifye vnto euery man that heareth the wordes of the prophecye of this boke: *yf any man ſhall adde vnto theſe thynges, God ſhall adde vnto hym the plages that are wrytten in thys boke. And yf any man ſhall minyſhe of the workes of thys prophecye, God ſhall take awaye his parte oute of the booke of lyfe, and oute of the holy cytye, and from the thynges whyche are wrytten in thys booke. He whiche teſtifyeth theſe thynges, ſayeth: be it. I come quickely: Amen. Euen ſo, come Lord Ieſu. The grace of oure Lorde Ieſu Chriſte be with you all. Amen.

In this place, firſt after the ſpeaking of Chriſt, & agayne after the ſpeakyng of yͤ holy bryde, & of the chriſten church, may yͤ holy Apoſtle S. John ſpeake theſe wordes in his owne parſon, as he did in yͤ

begynnyng

A beginning of the boke:to warne & exhort all men thereby, yͭ no mā adde any thing vnto this boke(as a new viſiō)no more than to ani other boke of holi ſcripture:nor take any thing there frō, as though any thynge might be myſunderſtande therin, and ſo refuſed as vnholy and not good. For god will not ſuffer any ſuch thing to be vnpuniſhed nor vnaduenged:this is the very intent and meanynge of theſe wordes. And therfore ſuch men do amiſſe & ſinne very greatly, which do refuſe this whole booke, as though it were not autenticall, where as it is euident that it hath been alwayes ſong & read in the holy churche from the beginning to the ende. Now are thoſe bokes called Apocripha, and vnautenticall, which men might wel reade out of the churche priuately by them ſelues, but not in the churche and congregacion. Nor it is not lawfull to confirme and mainteyne any maner of doctrine, concerning our faith and religion, by the auctoritie of any ſuch vnautenticall bokes, except it wer in all pointes conformable vnto other holy ſcriptures. And nowe that, that foloweth here after, where as he ſayeth:he which teſtifyeth theſe thinges, ſayeth. &c. Theſe wordes maye be referred vnto that, that goeth before, where Chriſt ſpeaketh of the callyng of the bryde. Euen the ſame Chryſte ſayeth here at the laſte ende againe: yea I come without doubt, take no thought nor thinke it not long, B the time is not longe vnto me, whiche am that I am, Amen, that is to ſay, without ani doubt. After this doth holi S. John conclude and ende this boke after the maner of the apoſtles, deſiringe earneſtly the comyng of the kindome of Chriſt, very quickely, as all faithfull chriſtians do. The grace of our lord Jeſus Chriſt be with al faithfull elect chriſtians which ſhall be vntill the ende of the world, and ſpecially with them which reade this boke with faith and an holy Chriſten deſire and mynde. Amen.

Nothynge to be added nor minished from the ſcripture.

Apocripha

Christes compng.

Amen.

⁂

¶ The ende of the Reuelacion of S.
John, thus briefely expounded by the ſer-
uaunt of Chriſt Leo Jude, a miniſter
in the churche of Tigury, and
tranſlated out of the
high Duche by
Edmonde
Alen.

(:)

Finis.

¶A table of the principall matters noted in the margent,and collected into the table,by Thomas Norton.

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